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# Seasoned with Salt: An Exploration of the Teaching Techniques of the Master Teacher, Jesus Christ, to Determine Their Correlation with a Variety of Individual Learning Styles

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Seasoned with Salt:  
An Exploration of the Teaching Techniques of the Master Teacher, Jesus Christ, to  
Determine Their Correlation with a Variety of Individual Learning Styles

BY  
PATRICIA LOUISE MELVIN BENNETT

A Thesis Submitted to Atlantic Coast Theological Seminary  
in Accordance with the Requirements of the Degree of Doctor of Philosophy

Daytona Beach, FL  
USA

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## ABSTRACT

A comprehensive examination of each of the four Gospels was utilized to perform an historical analysis of the teaching techniques of Jesus Christ for insights into student application in the teaching/learning process of contemporary Christian education. The objective of this exploration was to ascertain if Jesus used the necessary variety of instructional methods to meet the perceptive requirements of every learning style as defined by the Visual/Auditory/Read-Write/Kinesthetic (VARK) Learning Style model. Each event and circumstance in the life of Christ was then classified using the VARK rubric.

Out of 71 extant learning style models, of which seven representing the more widely-known systems are discussed in some depth, VARK was chosen as the principal investigatory paradigm, as its definitive learning preference categories and their corresponding didactic techniques can still be readily discerned through biblical narratives exclusive of the need for individual, personalized assessments-- now impossible to obtain at the remove of over two centuries.

Throughout history, Christ has been hailed as a Master Teacher, even by those who do not accept His deity. This research has determined that the teaching practices of the Master Teacher did meet the learning style preferences of individuals in each category of learner. Thus those of us who *do* worship Him as the sinless Son of God, who follow His perfect model and teach in His Name, must likewise seek to incorporate and employ His entire repertoire of instructional techniques into our personal methodologies in order to successfully meet all our pupils' learning style needs.

To the Father, Son and Spirit: The Beginning of All Wisdom--  
The Beginning and End of All

## ACKNOWLEDGEMENTS

“Through many dangers, toils and snares I have already come. ‘Tis grace hath brought me safe thus far and grace will lead me Home.”— From the hymn, “Amazing Grace” by John Newton, 1779.

I owe as much to God’s amazing grace as ever did John Newton. My merciful Father has provided the health and strength to finally—in spite of impossibly high waves and treacherously stormy seas—now accomplish this goal of nearly forty years. For this I am truly grateful.

Forty-plus years ago, while an idealistic undergraduate literature major at the University of Redlands, Dr. William Main, who taught not only Shakespeare, but how to tackle life outside the pages of books with zest, good humor and good sense was an inspiring educator and role model. He and Dr. Donald Beard, my ironic, pun-addicted and witty advisor opened up academic vistas for me I had never before imagined. For them I am truly grateful.

Thirty years ago, as a young mother slowly but determinedly working her way through a Master’s program at Whitworth College, easy-going Dr. Martin “Nick” Faber with his joie de vivre and a wealth of real world experience encouraged and challenged me to think and re-think, as did Dr. Ron Prosser. For their sage advice and kind words I am truly grateful.

Twelve years ago I joyfully embarked on the pursuit of my doctorate at Trinity Theological Seminary, where I first was blessed by the graciousness of both Dr. Robert Shigley and Dr. Ray Parker. I learned a great deal from the courses I completed there before an unforeseen personal tsunami totally wiped away life as I had known it and left me washed up on a distant shore deeply injured and alone.

Yet in spite of appearances, my Lord, Who has proven Himself True over and over again never deserted nor forsook me (Heb. 13:5). When I had no strength or resources, He worked many miracles on my behalf. For that and *much* more, I am deeply grateful.

My elderly parents, Denzel L. and Delilah “Mimi” Melvin—who from my earliest years, had encouraged all my academic ambitions—did their very best to comfort and assist me through this trauma, as did my sister and brother-in-law, Sandra and Lee Kirby, in spite of dealing with their own personal grief. My niece, Kimberly, and her husband, Randy and all the Osterback great-nieces and nephews along with my nephew Michael Kirby and his wife Christine and their large family helped and cheered me in ways large and small. For the blessing of my family of origin, I am truly grateful.

The road back to a new “normal” has not been smooth. As my eldest son so elegantly summed it up in the acknowledgements for his own Yale dissertation this March, “these have been years of small though bright joys and determined survival in the midst of sickness and loss.” But two years ago, at a surprisingly “wide spot” along this path, the Lord brought Atlantic Coast Theological Seminary to my attention and through this school has provided the exact means and method necessary to earn the doctorate so long desired. The kindness and assistance of both Dr. Robert Shigley and Dr. Ray Parker (yet again) have been much appreciated during this extended research project. For this institution which is allowing me to finally see this dream come true and for these two men of God, I am truly grateful.

Lastly, though this dissertation is first and foremost dedicated to God, the Three-in-One, I also want to dedicate it to my three sons: Matthew (who hereby is also tendered an extra special “thank you” for taking time from his own impossibly busy schedule to lend me an ear, his wisdom, his research expertise and his access to sources that would otherwise have been *very* difficult for me to obtain), to Nathan, and Timothy, as well as to the two lovely daughters these wonderful young men have brought into my life and our family circle: Jasmine and Cornél; plus all future grandchildren, all great- and great-greats ad infinitum. You are blessed gifts from God for which I am—and will be--eternally grateful.

**Declaration Concerning Thesis Presented for the Degree of  
DOCTOR OF PHILOSOPHY**

**I,** Patricia Louise Melvin Bennett

**of** 4 Elm Street, Jamestown, OH 45335

**Solemnly and sincerely declare, in relation to the Ph.D. thesis entitled:**

**Seasoned with Salt:**

**An Exploration of the Teaching Techniques of the Master Teacher, Jesus Christ,  
to Determine Their Correlation with a Variety of Individual Learning Styles**

(a) That work was done by me, personally

(b) The material has not previously been accepted in whole, or in part, for any other degree or diploma

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

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## ABBREVIATIONS

Mt. *Matthew*

Mk. *Mark*

Lk. *Luke*

Jn. *John*

Bp. *Bishop*

n.d. *No date*

All Scripture quotations are from the New American Standard Bible (1995) unless otherwise noted.

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## INTRODUCTION

Before one can fully explore Jesus' ability to teach to all learning styles, the term "learning styles" must be defined. At its most basic a "learning style" can be defined as an individually different approach to and preference for a specific method by which a human learner perceives, takes in, understands, incorporates and uses new information. "The term learning style refers to the preferred ways in which individuals interact with, take in, and process new stimuli.... In other words, a preferred learning style is simply how [one] learns best."(Hopper 2010, 162)<sup>1</sup>

However, this simple definition can quickly acquire complicated elaborations. Certain schools of thought claim that the true definition of a learning style must incorporate at least 18-to-49 different dimensions dealing with all possible environmental, sociological, biological, and attitudinal preferences of an individual learner.

In between the basic definition and the highly complex, there is a plethora of intricate, extant learning styles theories with widely varying methods of naming and categorizing individual preferences for perceiving and understanding information. While a Google search can offer up literally *millions* of sites dealing with some aspect of learning styles, in Professor Frank Coffield's twin reports published in February 2004, commissioned by the Learning and Skills Research Centre and produced by the School of Education, Communication and Language Sciences at the University of Newcastle, he stated, "The extensive nature of the wide range of learning styles surprised even the researchers who identified *71 separate learning styles models*

---

<sup>1</sup> "Learning styles [are] broadly described as "cognitive, affective, and physiological traits that are relatively stable indicators of how learners perceive, interact with, and respond to the learning environment" (Keefe, 1979, 4).

<sup>2</sup> "In an attempt to provide a framework for the growing number of different learning

[emphasis mine].” (Suet 2007) Each of these many learning style models has numerous proponents—including promoters for variations within each camp--as well as numerous detractors without.

This introductory chapter provides brief overviews of several of the major current learning style theories so the reader may understand this author’s reasoning behind the choice to research Jesus’ teaching methods in light of the one modern learning style model with the most reasonable chance of allowing reliable conclusions at this point in history; which is now so far removed from the contemporary culture and experience of Jesus’ disciples, hearers, enemies, and biographers that real-time assessments are not possible.

## Chapter One: Multiple Methods of Categorizing Learning Styles

### Seven Major Learning Style Theories: <sup>2</sup>

1. Information Processing Model (David Kolb)
2. Mind-styles (Anthony Gregorc)
3. Environmental Preferences (Rita Dunn and Kenneth Dunn)
4. Global/Analytic Information Processing (Herman A. Witkin)
5. "Personality type" models (Isabel Briggs Myers and Katharine Cook Briggs)
6. Right brain—Left brain theories (Ned Herrmann)
7. VARK Preferences (Neil Fleming)

### 1. Information Processing Model and Experiential Learning Theory of David Kolb

Having developed the model over many years... David Kolb published his learning styles model in 1984. The system gave rise to related terms such as Kolb's experiential learning theory (ELT), and Kolb's learning styles inventory

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<sup>2</sup> "In an attempt to provide a framework for the growing number of different learning style theories, Curry (1987) conceived the "onion model," consisting of four layers defined as follows:

Personality dimensions assess the influences of basic personality on preferred approaches to acquiring and integrating information. Models stressing personality include Witkin's (1954) construct of field dependence/field independence and the Myers-Briggs Type Indicator (Myers 1978) with dichotomous scales measuring extroversion versus introversion, sensing versus intuition, thinking versus feeling, and judging versus perception.

Information-processing is the individual's preferred intellectual approach to assimilating information, and includes Schmeck's (1983) construct of cognitive complexity and Kolb's (1984) model of information processing.

Multidimensional and instructional preferences address the individual's preferred environment for learning and encompass the Human Information Processing Model (Keefe 1989) and Learning Style Model of Dunn and Dunn (1978). These models are similar because they stress the importance of identifying and addressing individual differences in the learning process. However, there are important differences among the models in that some models stress accommodation of individual style preferences while others stress flexibility and adaptation, and there is a range of quality among the assessment instruments that operationalize the various models and lack of a research base for some of the models.

The Dunn and Dunn (1978) model was selected for the application of learning styles to the counseling process, because it is a multidimensional model with reliable and valid instrumentation and a strong research base." (Griggs 1991)

"Curry's (1987) review of different learning/cognitive style models reports the LSI as having one of the highest reliability and validity ratings." (Cassidy 2004, 436)



(LSI). In his publications--notably his 1984 book *Experiential Learning: Experience as the Source of Learning and Development*--Kolb acknowledges the early work on experiential learning by others in the 1900's, including Rogers, Jung, and Piaget. [In addition, Kolb's theory, along with aspects of the four other theories cited in this work also harken back to *Bloom's Taxonomy of Learning Domains* (Bloom et al. 1956).] And in turn, Kolb's learning styles model and experiential learning theory are today acknowledged by academics, teachers, managers and trainers as truly seminal works; fundamental concepts towards our understanding and explaining human learning behavior, and towards helping others to learn.<sup>3</sup>

David Kolb's learning theory sets out **four distinct learning styles** (or preferences), which are based on a **four-stage learning cycle** or 'training cycle'. "Kolb includes this 'cycle of learning' as a central principle in his experiential learning theory... in which '**immediate or concrete experiences**' provide a basis for '**observations and reflections**'. These 'observations and reflections' are assimilated and distilled into '**abstract concepts**,' producing new implications for action which can be '**actively tested**,' in turn creating new experiences. Kolb says that ideally (and by inference not always) this process represents a learning cycle or spiral where the learner 'touches all the bases', i.e., a cycle of experiencing, reflecting, thinking, and acting. Immediate or concrete experiences lead to observations and reflections. These reflections are then assimilated (absorbed and translated) into abstract concepts with implications for action, which the person can actively test and experiment with, which in turn enable the creation of new experiences. Kolb's model therefore works on two levels - a **four-stage cycle**:

1. **Concrete Experience - (CE)**
2. **Reflective Observation - (RO)**
3. **Abstract Conceptualization - (AC)**
4. **Active Experimentation - (AE)**

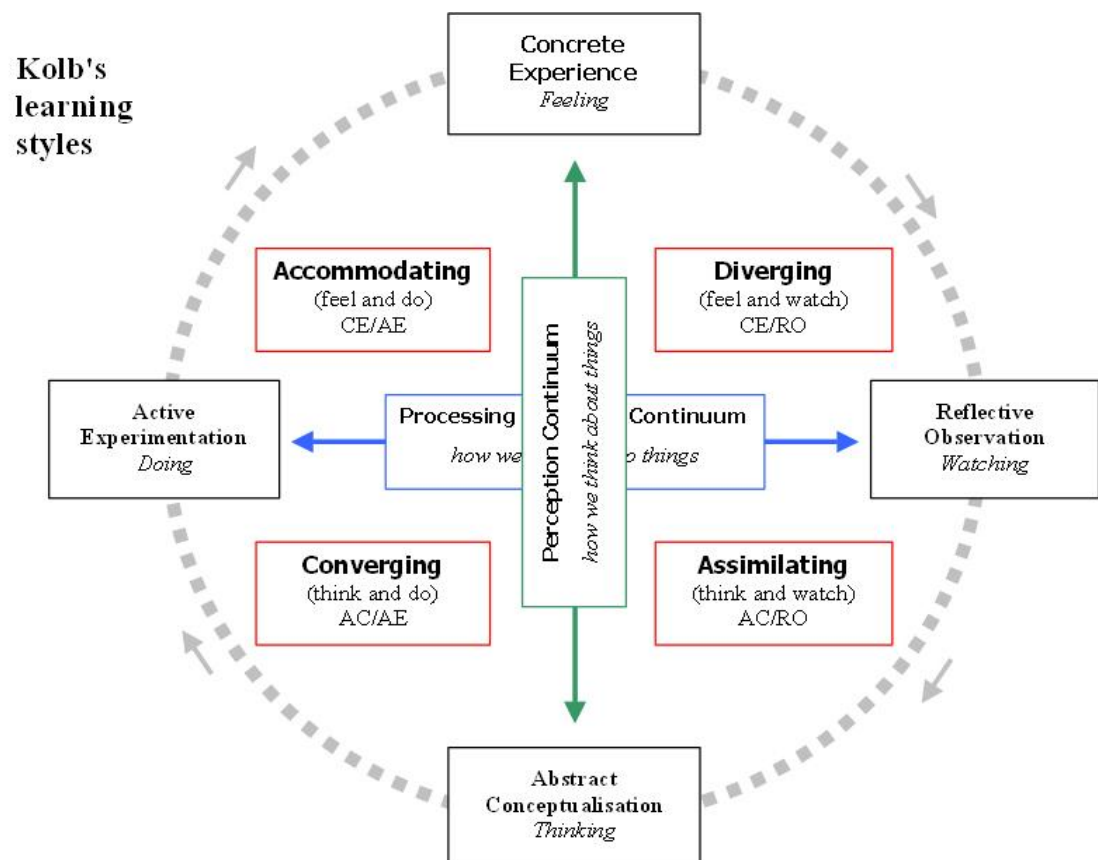
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<sup>3</sup> "Kolb Learning Styles"

and a **four-type definition of learning styles**, (each representing the combination of two preferred styles, rather like a two-by-two matrix of the four-stage cycle styles, as illustrated on page 4), for which Kolb used the terms:

1. **Diverging (CE/RO)**
2. **Assimilating (AC/RO)**
3. **Converging (AC/AE)**
4. **Accommodating (CE/AE)**

### Diagram of Kolb's Experiential Learning Theory



© concept david kolb, adaptation and design alan chapman 2005-06, based on Kolb's learning styles, 1984  
Not to be sold or published. More free online training resources are at [www.businessballs.com](http://www.businessballs.com). Sole risk with user.

Figure 1. Kolb's Experiential Learning Theory

Since in our proof text—the Holy Scriptures--learning situations are described only in third-person narratives, one can see that it is truly not feasible to use David Kolb’s Model to provide reliable conclusions as to how all of Jesus’ pupils processed and perceived information, other than by the use of imaginative guessing. While that is both creative and fun, it is the substance of historical fiction, not of a scholarly exploration.

## **2. Mind-Styles Model of Anthony Gregorc**

As Cynthia Ulrich Tobias states in her book, *The Way They Learn: How to Discover and Teach to Your Child’s Strengths*, “One of the most effective models for understanding learning style differences comes from the research of Dr. Anthony F. Gregorc. His model provides valuable insights into how our minds perceive, understand, and use information.” (Tobias 1994, 14).

First, Gregorc divides the process of learning into two broad categories. The first major category involves individual view points at the point of apprehension. It is “the way in which we view the world,” or “the way we take in information” (Tobias 1994, 14, 17). He names this activity **Perception**. The second major category involves the way in which we make use of the information we have taken in. Gregorc calls this **Ordering**.

Each of these broad categories is further divided into two more aspects. Thus Gregorc opines that we perceive in one of two ways: either in the **Concrete** or the **Abstract**, and that individuals order the information they perceive in one of two ways: either **Sequential** or **Random**. (See Figure 2, page 7.)

### **Perception:**

**Concrete perception** “lets us register information directly through our five senses: sight, smell, touch, taste, and hearing. When we are using our **concrete** abilities, we are dealing with what is here and now—the tangible, the obvious. We are not looking for hidden meanings or trying to make relationships between ideas or concepts. The key phrase is ... **“It is what it is.”**”

## Diagram of Gregorc's Mind Styles Learning Theory

*The way in which we view the world is called our...*

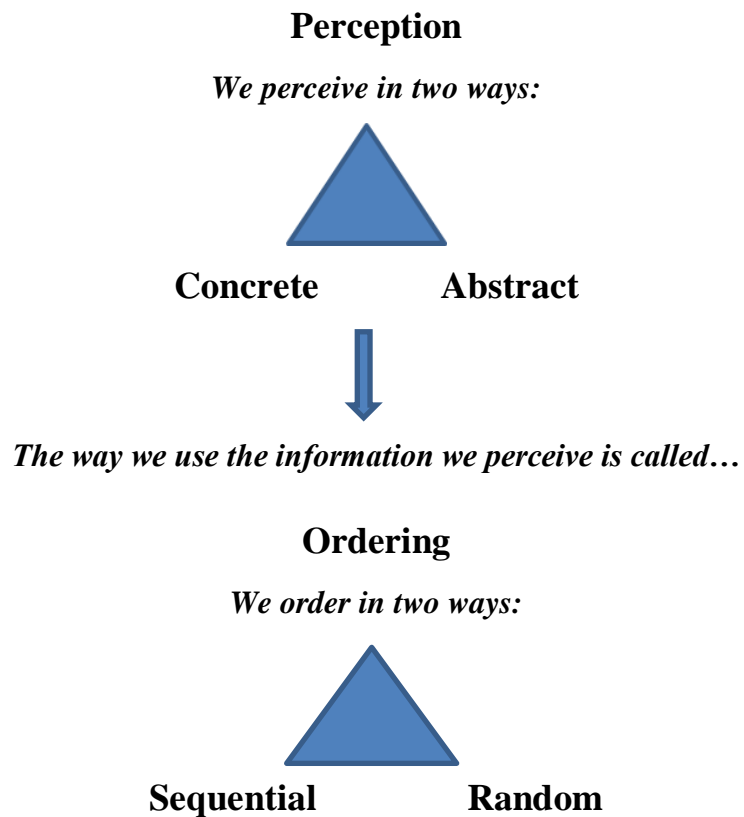


Figure 2. *Gregorc's Mind Styles Learning Theory*

(Tobias 1994, 17)

**Abstract perception** “allows us to visualize, to conceive ideas, to understand or believe what we can’t actually see. When we are using this **abstract** quality, we are using our intuition, our intellect, our imagination: We are looking beyond what *is* to the more subtle implications. The key phrase is ... **“It’s not always what it seems”** (Tobias 1994, 15).

“Although everyone uses *both* concrete and abstract perceptual abilities every day, each person is more *comfortable* using one over the other. This becomes his or her dominant ability. For example, the person whose natural strength is *concrete* may prefer to listen in a direct, literal, no-nonsense manner. The person whose natural strength is *abstract* may often pick up the more subtle cues from others as they communicate” (Tobias 1994, 15).

**Ordering:**

**Sequential ordering** “allows our minds to organize information in a linear, step-by-step manner. When using *sequential* ability, we are following a logical train of thought, a conventional approach to dealing with information. Those who have strong sequential ordering abilities may prefer to have a plan and follow it, rather than relying on impulse. Their key phrase is ... **“Follow the steps.”**

**Random ordering** “lets our minds organize information by chunks and with no particular sequence. When we are using our *random* ability, we may often be able to skip steps in a procedure and still produce the desired result. We might even start in the middle or begin at the end and work backwards. Those with a strong random way of ordering information may seem impulsive or more spontaneous. It appears as if they do not *have* a plan. Their key phrase is ... **“Just get it done!”** (Tobias 1994, 16).

Gregorc synthesizes these four abilities together and comes up with four combinations, or four dominant learning styles--as do Kolb, the “personality style” models, and VARK. As Keirse (1998) suggests, this consistent use of a methodological quartet to depict human temperaments, personality and learning styles, as well as physical states of being harkens back to Judeo-Christian as well as to Greco-Roman traditions, the former which can be glimpsed in “tantalizing hints” throughout the Bible. (See Appendix D, page 266.)

In spite of this overly-simple rendering of human abilities, personalities, and preferences into four categories, one constant caveat crops up with the use of all these models: **No individual exclusively uses only *one* style.** This is true whether we are speaking of a person's unique blend of temperament traits or learning styles. We each make use of a variety of means to take in and order information. But, as centuries of observation have proved true, as Tobias (1994) states, "Each of us has a dominant style or styles that give us a unique blend of natural strengths and abilities" (18).

Figure 3 on page 11 is a chart of Gregorc's four learning style combinations each accompanied by a list of words most often used to describe an individual who is dominant in that particular style.

As with David Kolb's intricate model that requires personal, individualized testing, so Anthony Gregorc's complex classification system precludes its usefulness to the body of this exploration of the effect of Christ's teaching techniques on His individual "students" well over two thousand years ago. Again, one might make some speculations given the four classifications of learners, but gathering direct empirical evidence regarding effect on individuals in Christ's audiences is no longer possible.

### **3. Environmental Preferences (Rita Dunn and Kenneth Dunn)**

For decades, leading researchers in the field of environmental preferences for optimal learning were the husband and wife team of Kenneth and Rita Dunn. This couple spent years studying "the effects of environment on an individual and the individual's inborn learning style as it relates to concentration and remembering information." (Tobias 1994, 76) Their many protégés have produced over 850 doctoral studies providing data of the effectiveness of their model; making theirs the most thoroughly tested learning style system of all time. (International Learning Styles Network)

“Dunn and Dunn defined learning styles as the manner in which different elements from five basic stimuli affect a person’s ability to perceive, interact, and respond to the learning environment. These elements are:

1. Environmental stimulus (light, sound, temperature, design)  
temperature, design)
2. Emotional stimulus (structure, persistence, motivation, responsibility)
3. Sociological stimulus (pairs, peer, adults, self, group)
4. Physical stimulus (perceptual strengths: auditory, visual, tactual, kinesthetic, mobility, time of day)
5. Psychological stimulus (global/analytic, impulsive, reflective, cerebral dominance) (Prashnig, 2006, 39)

## Gregorc's Four Learning Styles

<p style="text-align: center;"><b>Concrete Sequential (CS)</b></p> <p style="text-align: center;">hardworking conventional accurate stable dependable consistent factual organized</p>	<p style="text-align: center;"><b>Abstract Sequential (AS)</b></p> <p style="text-align: center;">analytic objective knowledgeable thorough structured logical deliberate systematic</p>
<p style="text-align: center;"><b>Abstract Random (AR)</b></p> <p style="text-align: center;">sensitive compassionate perceptive imaginative idealistic sentimental spontaneous flexible</p>	<p style="text-align: center;"><b>Concrete Random (CR)</b></p> <p style="text-align: center;">quick intuitive curious realistic creative innovative instinctive adventurous</p>
<p>Figure 3. <i>Gregorc's Learning Styles</i></p>	



For the purposes of this introductory synopsis, only the Dunns' research into environmental preferences as related to learning style is included as it is a markedly different key element when compared to the other learning style models discussed. Though Kenneth and Rita Dunn worked with many of the now-familiar concepts of perception and understanding, including *analytic* and *global* frames of reference championed by Witkin (See Appendix B, page 263), they were pioneering leaders in opposing formal educational establishment practices in order to gain acceptance for a wide divergence in physical learning environments that would support the broad variety of corporeal proclivities they observed.

“We all have certain preferences for our most productive learning environments. Such things as the way a room is lighted or heated, if the chairs are comfortable or not, if we are hungry or not, can all influence our ability to concentrate.... Identifying these learning style preferences [adds] an important dimension to our understanding of learning styles.” (Tobias 1994, 75)

The Dunns' research delves into the question: *Where should an individual study to gain the best learning outcome?* Their answer: *Where and how that individual is most comfortable.* One quick way to discern environmental preference is to be aware of what position the learner uses most often when engrossed in a book or another favorite task. (Dunn and Dunn 1978)

The Dunns studied:

### **1. Location**

Is the optimal location for an individual's retention of information a private or public space? Is it lying on the floor alone in a bedroom, sitting upright at a desk in a library or at a table by oneself, or slouching on a comfortable overstuffed couch in a shared space, such as a living room?

## **2. Noise level**

How quiet should it be? Does the student retain more information if he or she studies alone in that hushed library where the proverbial dropped pin would seem loud, or in a noisy classroom full of other children and their incessant babel? Does the learner truly do better studying to music? Research shows that some individuals actually need noise to keep from being distracted from the task at hand. Though solitude and silence are so necessary to some, others genuinely *require* noise to pay attention.

## **3. Light levels**

Should the light in the study area be bright or dim? “At some point in our lives, most of us have heard our moms tell us, ‘Turn on the light or you’ll ruin your eyes!’ The truth is, we all seem to have different levels of tolerance for bright or dim light. In most families, there is at least one person who goes around turning *off* lights behind the person who is turning *on* every light in the house. Although public schools insist upon using bright overhead florescent lights, some students may *lose* concentration because they need a softer light. . . .The key is to use enough light to see without having to strain your eyes.” (Tobias 1994, 78)

## **4. Temperature**

“When it comes to ideal room temperature, there are physical differences between individuals. If the temperature [is perceived to be] too hot or too cold, many students will be unable to concentrate. While some adapt easily to varying temperatures, others need the room comfortable before they can pay attention to anything else.

Rita Dunn was “working with young students who were studying English as a second language. . . . [Attempting to] test their knowledge of basic words [she asked] ‘What is a sweater?’ . . . One small boy near the front of immediately raised his hand and answered matter-of-factly: ‘It’s what your mother makes you wear when she’s cold.’” (Tobias 1994, 79)

## **5. Food or drink**

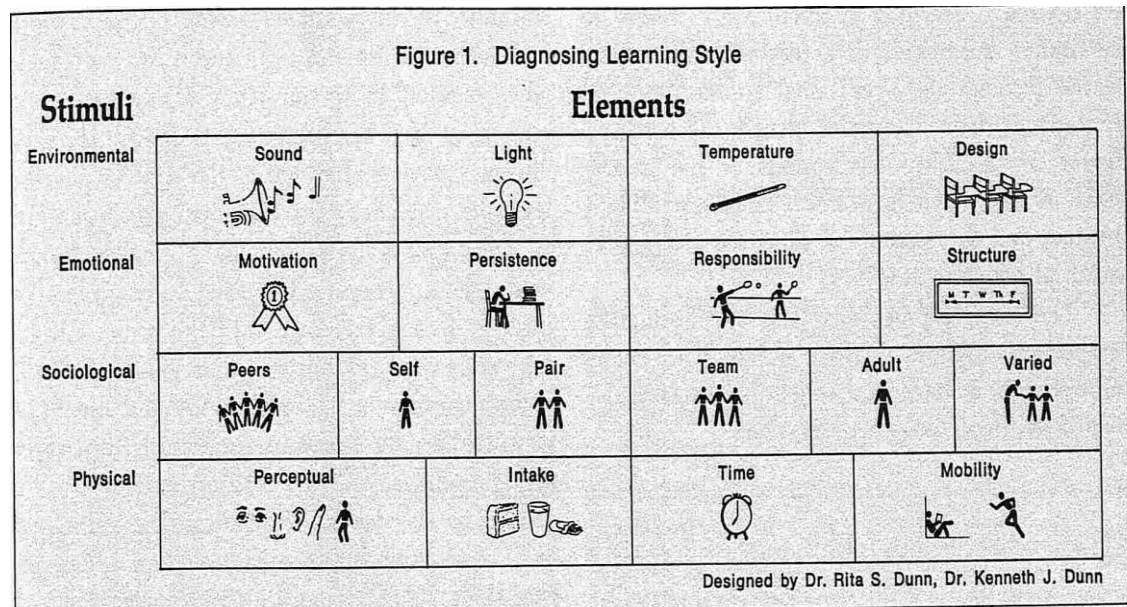
“Should students be allowed to eat while studying? It has been a long-standing rule in traditional classrooms that no food or drink is allowed. For some [students], this is not a problem, since eating and drinking might distract them from listening and

concentrating. For others, however, eating or drinking may actually be necessary to keep their minds focused on what they are doing. [Think of adult employees who] need to have a cup of coffee or can of soda handy... [then you will] understand why many students are distracted when they must listen to a teacher or work on an assignment when they are hungry or thirsty.” (Tobias 1994, 79)

## 6. Internal Time Clock

Is the best time to learn morning, afternoon, evening, or late at night? Within one’s circle of acquaintances most people are familiar with both larks and night owls who are happy and productive at widely divergent times of the day (or night).

“Although we can discipline ourselves to cope at just about any time of day, most of us have certain hours when we are naturally more energetic.” (Tobias 1994, 80)



(Dunn and Dunn, *Educational Leadership*, Jan. 1979)

Figure 4. *Diagnosing Learning Style*

Decades of study brought Rita and Kenneth Dunn to the conclusion that the right study situation is “the one that works best for you.” (Tobias 1994, 81) “In an extensive discussion on teaching/learning styles,” Dr. Rita Dunn stated, “that ‘if you want

students to succeed, be certain that they are placed in an educational environment that capitalizes on the way they learn best.” (*Educational Leadership* 37, 360-61, qtd. in Blanche-Payne 2000, 49)

#### **4. Global/Analytic Information Processing (Herman A. Witkin)**

“During World War II, the United States Navy made a startling discovery about their fighter pilots. All of these pilots were exceptionally intelligent, incredibly talented, extremely motivated, rigidly screened, and thoroughly trained. However, when flying through a fog bank, some of these pilots would fly out of the mist upside down. ...The Navy...could not afford to have pilots in the air who lost their whole sense of being upright when they lost their external field of vision.” (Tobias 1994, 104)

The researcher Herman Witkin, a specialist in cognitive and learning psychology was called in to test the pilots to determine which of them did and which did not need more instrument training before flying into any more cloud covers.

Witkin designed a special room<sup>4</sup>...and placed each pilot in a chair that tilted inside a room that also tilted. When the pilot was sure he was sitting straight up and down, he was to [signal] Witkin. Some of these pilots would claim they were sitting straight, and yet when Witkin checked, they and the room were actually tilted—sometimes as much as 30 degrees! [These subjects] needed the room to be lined up with them in order to feel they were sitting straight.

Other pilots tested by Witkin *always* knew when they were sitting straight up, no matter how tilted the room was. Evidently they were not affected as much by their external field of vision as the first set of pilots. This experiment began strictly as a test of physical perception. Almost by accident, Witkin and his associates began to notice some behaviors and traits that were consistent between these two types of pilots when they lost their external field of vision, and the way they approached learning tasks.

Thus, almost unwittingly, Witkin became originator of the concept of field-dependency vs. field-independency. “The pilots who always knew when they were

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<sup>4</sup> A description of this experiment and outcomes can be found in a July 11, 1979 *New York Times* staff report, “Dr. Herman Witkin; Pioneered in Studies of Learning Process.”

sitting straight regardless of their surroundings tended to be more *field independent*, or *analytic*, when learning new information. They automatically broke down any information given them into component parts and then focused on details. The other pilots, those who needed their external field of vision in order to know when they were sitting straight, tended to approach information in a much more *field dependent*, or *global*, way. That is, they got the overall picture or ‘gist’ of things, but they didn’t worry about the details as much. ... [B]oth types of pilots were intelligent, talented, and motivated. The difference lay not in whether they *could* learn, but how they naturally learned *best*. (Tobias 1994, 105)

“Because each person sees the world from his or her own frame of reference (global or analytic), it is possible that even when many people see the same event, they’ll have several versions of what actually happened. ...varying perspectives reflect the same learning differences the pilots experienced. ...analytics automatically [record] details in their minds...globals [are] naturally more concerned with the overall picture.” (Tobias 1994, 105)

No individual is purely one style or the other, but in considering the following lists of characteristics for both the analytic and global learning styles, one may also discover “a distinct pattern of preferences when it comes to...[approaching] and [processing] information. ...this has to do *only* with how [one] interacts with *information*, not ...how...global or analytic tendencies may show up in interpersonal relationships. (Tobias 1994, 109)

## **Global/Analytic Strengths and Styles**

### **Analytic Strengths**

- Details
- Focus
- Organization
- Remembering specifics
- Direct answers
- Consistency
- Sense of justice
- Objectivity
- Individual competition
- Doing one thing at a time
- Likes things ordered step-by-step

### **Analytic Style**

- Close attention to details
- Prefers to finish one thing at a time
- Rarely becomes personally or emotionally involved
- Logical
- Self-motivated
- Must be prepared
- Needs to know what to expect
- Often values facts over feelings
- Finds facts but sometimes misses the main idea

### **Global Strengths**

- Seeing the big picture
- Seeing relationships
- Cooperating in group efforts
- Reading between the lines
- Sense of fairness
- Seeing many options
- Paraphrasing
- Doing several things at once
- Giving and receiving praise
- Reading body language
- Getting others involved

### **Global Style**

- Sensitive to others' feelings
- Flexible
- Goes with the flow
- Learns by discussion and working with others
- Needs reassurance and reinforcement
- Works hard to please others
- Takes all criticism personally
- Avoids individual competition
- Tries to avoid conflict
- May skip steps and details

(Witkin 1977, 1-64)

Figure 5. *Global/Analytic Strengths and Styles*

“Herman Witkin’s investigations into field dependence and field independence form the cornerstone for what has come to be called cognitive style research. This research has focused on information-processing habits, that is, on individual differences in the way learners typically perceive, think, remember, and solve problems. Witkin [felt] that cognitive style is a crucial factor in students’ academic and vocational choices, in how students learn and teachers teach, and in how students and teachers interact in the classroom.” (*Personnel and Guidance Journal* 1976, 293)

##### **5. “Personality type” models (Isabel Briggs Myers and Katharine Cook Briggs)**

The foundational dyads pairing opposite personality dimensions as defined by the Myers-Briggs Type Indicator (MBTI) became the basis for targeting teaching methods designed to relate to the different learning styles associated with each one in the pair of the four basic preferences: 1.) **Extraversion (E) or Introversion (I)** 2.) **Sensing (S) or Intuition (N)**; 3.) **Sensing (S) versus Intuition (N)**; 4.) **Judging (J) or Perceiving (P)**. “The MBTI provides data on four sets of preferences. These preferences result in 16 learning styles, or types. A type is the combination of the four preferences.” (Brightman n.d.)

Though widely known and ubiquitously used, a quick review of MBTI’s 16 types is relevant here:

##### **Extraversion (E) versus Introversion (I)**

“Extraverts find energy in things and people. They prefer interaction with others, and are action oriented.” (Brightman) “Talking to people, playing with people, and working with people is what charges their batteries.” (Keirse & Bates, 1978, 14) “Extraverts are ... ‘on-the-fly’ thinkers. Their motto is: Ready, Fire, Aim. For the extravert, there is no impression without expression.” (Brightman)

“Introverts find energy in the inner world of ideas, concepts, and abstractions. They can be sociable but need quiet to recharge their batteries. Introverts want to understand the world. Introverts are concentrators and reflective thinkers. Their motto is: Ready, Aim, Aim. .... For the introvert, there is no impression without reflection.” (Brightman)

## **Teaching Extraverted Students**

Extraverted students learn best when they can explain a subject aloud. “They do not know if they understand the subject until they try to explain it to themselves or others,” and may think they know material “until they tried to explain it to a fellow student” and then realized they did not truly have a grasp of the subject. (Brightman) Thus extraverted students enjoy working in groups with methods that provide learning through explanation.

### **Recommended methods include:**

- Thinking Aloud Paired-Problem Solving (TAPPS) method
- Nominal Group Method.  
Both support learning through explaining, but provide quiet time for introverted students.

### **TAPPS**

- The teacher asks a question and provides quiet time for students.
- The teacher assigns dyads and designates an explainer and a listener for each duo.
- Explainers repeat ideas aloud to listeners. Listeners can (1) ask questions to clarify, (2) disagree, or (3) provide hints if the explainer becomes lost.
- The teacher critiques some of the explainers' answers and provides closure for the entire class.

### **Nominal Group Method**

- Teachers pose a question and provide quiet time for students.
- Each team member shares ideas with the others in a round-robin fashion.
- The team discusses ideas and reaches closure.
- The teacher chooses some teams answers to critique for the entire class and provides closure. (Brightman)

## **Teaching Introverted Students**

According to Harvey Brightman, Regents Professor Emeritus of Decision Sciences at Georgia State University and co-director of The Master Teacher Program at the Robinson College of Business, Georgia State University, “Introverted students want to develop frameworks that integrate or connect the subject matter. To an introvert, disconnected chunks are not knowledge, merely information. Knowledge means interconnecting material and seeing the ‘big picture.’”



Dr. Brightman also opined that “Faculty should teach their students how to chunk, or group and interconnect, knowledge. Introverted students will appreciate it, extraverted students may not. Nevertheless, cognitive psychologists tell us that through chunking, students master the material. We recommend that faculty teach students how to build a compare/ contrast table, flowchart, or concept map.”

In contrast to his prescribed methods for helping extraverts absorb a lesson, Brightman’s explanation of introverts’ learning needs is rather more a description of a Witkin’s global or field dependent learner than of an individual with a temperamental preference for introversion. The Georgia State educator’s proffered TAPPS and Nominal Group Methods can work for introverts—as he himself stated—because quiet time is provided in which introverts can deal with information in the privacy of his or her own thoughts before the extraverts in the group begin talking. Of course, unless they are completely lost or have another problem, introverts would most likely prefer to continue to work on the lesson quietly alone, without the imposition, noise, and bluster of the majority of their classmates.<sup>5</sup>

Though not necessarily the intended outcome of their analysis, Keirsey’s and Bates’ explanation of extraversion versus introversion is more appropriate to this discussion of learning style preferences associated with these preferences of temperament: The “extravert... finds *breadth* appealing where the introvert finds the notion of *depth* more attractive. Other notions which give a cue to this preference are the idea of *external* as opposed to *internal*; the *extensive* as opposed to the *intensive*; *interaction* as opposed to *concentration*; *multiplicity of relationships* as opposed to *limited relationships*; *expenditure of energy* as opposed to *conservation of energy*; *interest in external happenings* as opposed to interest in *internal reactions*.” (16) An

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<sup>5</sup>“If a person prefers extraversion, his choice coincides with about 75 percent of the general population.” (Bradway, 1964, 131). “Only 25 percent reported introversion as their preference, according to Myers.” (Bradway, 1964 in Keirsey & Bates 1978, 16) According to the Wheeler-Gray and the Myers-Briggs tests, “over 30 percent of the general population falls into the two extravert-sensation groups.” (Bradway 1964, 130)

educator should thus make certain lesson plans include the opportunity for going wide as well as deep, for social interaction and private concentration, and so forth.

### **Sensory (S) versus Intuitive (N)**

Certain individuals prefer to rely on their five senses to perceive and understand the world around them. “The person who has a natural preference for sensation probably describes himself first as practical...” (Keirsey & Bates, 1978, 16). “By ‘sensory’ Myers meant being highly ‘observant’ of things in the immediate environment.”(Keirsey, 1998, 13) These sensory individuals are detailed oriented, want just the facts, and trust them. A sensation-preferring or “sensible” person not only trusts and remembers facts; he or she “believes in experience and knows through experience (history) both personal and global. He might be described as earth-bound, as grounded firmly in reality, anchored to earth—a terrestrial.” (Keirsey & Bates, 1978, 17)

On the other hand, a person who has “a natural preference for intuition probably chooses to describe himself as innovative.” (Keirsey & Bates 1978, 16) “The intuitive finds appeal in the metaphor.... He often daydreams, reads poetry, enjoys fantasy and fiction.... The intuitive acts as if he is an extraterrestrial.... The possible is always in front of him [and] the future holds an attraction for the intuitive which the past and the actual do not.” (Keirsey & Bates 1978, 18)

Jung said intuitors listen “to the inner voice” or heed “the promptings from within. The word ‘intuition’ is engaging because it literally means ‘internal attention’...or introspection.” (Keirsey 1998, 332) Brightman repeats his global/analytic/introversion confusion by stating, “Intuitive people seek out patterns and relationships among the facts they have gathered. They trust hunches and their intuition and look for the ‘big picture.’”

### **Teaching Sensing Students**

The sensory individual “is likely to enjoy the sequential adventure story about the familiar and factual, wanting the story to have action and make sense. The **S** child likes stories with a large amount of detail and usually prefers a new to an oft-repeated tale. The **S** child is likely to be found engaged in playing games or some type of other

activity, abandoning storytime for action” (Keirsey & Bates, 1978, 104) “When an S learner is assigned to a schoolroom, he usually finds a teacher who can relate to his ways<sup>6</sup>...connect[ing] to others through an object, often a toy or lesson produced in class.” (Keirsey & Bates, 104)

As adult learners, “Sensing students prefer organized, linear, and structured lectures.” The Georgia State Master Teacher report recommends three methods for organizing a lecture: (1) the “What Must Be Known” (WMBK) organizing strategy the, (2) the Application-Theory-Application (A-T-A) organizing strategy and (3) the Advance organizer.

1.) In the WMBK method, we first ask: What is (are) the topic's most essential general principle(s) or goals? Place the answer in a goal box. We then ask: What topic(s) must be known such that students could achieve the goal? Place these subgoal boxes below the goal box and show an arrow leading from each subgoal box to the goal box.

Continue to ask WMBK questions until you interface with material previously covered. You would then present the lecture by starting at the bottom of the diagram and work up towards the goal box.

2.) The A-T-A method begins with a faculty member presenting an (A) pplication (problem or mini-case) to the class. The students attempt to analyze and solve the case or problem without the benefit of the upcoming chapter's theory or ideas. Applications motivate sensing students to learn the material. Applications answer the question that sensing students often ask, "Why am I learning this material?"

After the class has struggled with the problem (and sometimes emerged victoriously), the teacher presents the chapter's [T]heory or ideas, and then applies it to the original application. Afterwards the teacher presents additional [A]pplications and has the students apply the theory.” (Brightman)

3.) The...advance organizer is a brief lecture or demonstration during the introduction of the lecture that provides a mental scaffolding to anchor the new material. The advance organizer provides a set of highly general concepts that subsume the material about to be learned. An advance organizer taps into students' existing knowledge structures. It helps cross-list new information with already

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<sup>6</sup> Sensory individuals make up 58% of public school personnel and three out of five teachers are likely to be Sensors (Keirsey & Bates, 1978, 155, 159)

existing information and thus aids learning and knowledge retrieval. It makes the unfamiliar more familiar; it makes the abstract more concrete.

An opening application problem or mini-case should (1) be familiar to students, (2) engage their curiosity, (3) be **almost** solvable from previous text material or student experiences, and (4) be baffling, or counter-intuitive, if possible. A familiar problem assures sensing students that their experiences have prepared them to address the problem. The third attribute minimizes students' frustrations. The application should be "just beyond a student's reach". However, previously learned material or experiences should help students make a reasonable solution attempt. An application that is too significant a leap will cause frustration, and the feeling that the teacher is playing games with the students.

Faculty can develop advance organizers by answering the following questions:

1. What do students know that at a very general level is similar to the subject matter about to be taught?
2. How can I demonstrate the connection between what is known and what is to be learned?" (Brightman)

### **Teaching Intuitive Students**

Intuitive students prefer either the traditional **Theory-Application-Theory** approach or the **A-T-A** approach using **discovery learning**. We illustrate the A-T-A approach using discovery learning in teaching the central limit theorem in a basic statistics course. The teacher selects 50 numbers from a random numbers table, and develops a frequency histogram. The data are not bell-shaped. The teacher then selects 30 samples of size eight numbers (replacing each number after it is drawn) from the 50 numbers, computes the 30 means, and develops a frequency histogram for the means. The histogram is now roughly bell-shaped. The teacher concludes the demonstration by asking **why** is the histogram of means nearly bell-shaped.

Using the discovery method, students hopefully will discover the reasons underlying the central limit theorem. The discovery method, or the **why method**, will appeal to intuitive students and will teach sensing students how to uncover general principles. In using this method, sensing and intuitive students should be combined in learning groups. The intuitive student can help the sensing student to discover the theory; the sensing student can help identify and marshal the facts of the exercise.

Intuitive students must have the big picture, or an integrating framework, to understand a subject. The big picture shows how the subject matter is interrelated. Intuitive students can develop reasonably correct concept maps or compare and contrast tables. Fortunately, sensing students can be taught to do the same. (Brightman)

## **Thinking (T) versus Feeling (F)**

“Some individuals prefer to decide things impersonally on analysis, logic, and principle. Thinking students value fairness. What could be fairer than focusing on the situation's logic, and placing great weight on objective criteria in making a decision?” (Brightman)

“Some of us make decisions by focusing on personal, human values. Feeling students value harmony. They focus on human values and needs as they make decisions or arrive at judgments. They tend to be good at persuasion and facilitating differences among group members.” (Brightman n.d.) “Both of these ways of selecting what to do or not to do are necessary and useful. It is a matter of comfort. ...Each person is quite capable of both types of decision. It's rather a matter of preference.” (Keirsey & Bates, 1978, 20)

“Unlike the two previous sets of preferences, Center for Applied Psychological Type (CAPT) reports that on this dimension, the proportion of males and females differ. About 64% of all males have a preference for thinking, while only about 34% of all females have a preference for thinking.” (Brightman)

## **Teaching Thinking Students**

“Thinking students like clear course and topic objectives. Clear course or topic objectives avoid vague words or expressions such as ‘students will appreciate or be exposed to.’ Rather, objectives are precise and action-oriented. By precise we mean that teachers can write objectives at three meta-levels of learning: rote, meaningful and integrated, and critical thinking. By action oriented we mean that the verbs describe what students must do, not what faculty will do. The Bloom et al. taxonomy provides guidelines for writing clear and meaningful objectives.” (Brightman)

## **Teaching Feeling Students**

Harvey Brightman explains:

Feeling students like working in groups, especially harmonious groups. They enjoy the small group exercises such as TAPPS and the Nominal Group Method. To

promote harmonious groups, we sometimes provide students with the following guidelines on how to facilitate small group meetings inside or outside of class:

1. Make process suggestions to regain session focus.
2. Keep individuals from *personally* attacking one another.
3. Monitor time remaining within a session and gently remind members.
4. Encourage equal participation among members in discussion phase.
5. Demonstrate collaborative-seeking (WIN-WIN) behaviors.
6. Assure that recorder writes legibly.
7. Respond to group member's questions to you by restating the question and asking other group members to respond (the boomerang method).
8. Recognize that all the objectives and goals within a session may not be completed. Get group to do the possible given the time constraints.
9. Use light-hearted (or self-deprecating) humor to break tension.
10. Keep group enthusiasm high and sell ideas to members. (Brightman, n.d.)

Though it is true that feelers desire harmony in relation with others and care about other people's needs, it may be an overly simple assertion to state that feeling students would prefer to work in groups. As Brightman said, they would much very enjoy a *harmonious* group; extraverted social butterflies especially. But forming harmonious groups made up of classmates who were randomly placed in a class in the first place would be harder to accomplish than one might think.

Consider the case of introverted Feelers. Seventy-five percent of the U.S. population is Extrovert and 75% are Sensors. Certainly, then, the tiny minority of INFJs (Introverted-Intuitive-Feeling-Judgers) in any given class would love to be accepted by a group, but they could also be extremely frustrated trying to meet a teacher's, or their own, expectations and complete a task while fighting against the—to their mind—intrusion of noisy, loquacious Extroverts, hindrance of the Sensors' inability to grasp larger meanings, and the delays caused by Perceivers' refusal to make decisions or meet deadlines. Even strongly Judging Extroverts can become distraught when having to endure what appears to them as the foot-dragging propensities of a Perceiver; while

conversely, Introverted-Feeling-Perceivers can be distressed by the Judgers' push for completion and closure.<sup>7</sup>

### **Judging (J) versus Perceptive (P)**

Persons who choose closure over options are likely to be the judging types. Persons preferring to keep things open and fluid are probably the perceiving types. The **J** is apt to report a sense of urgency until he has made a pending decision, and then be at rest once the decision has been made. The **P** person, in contrast, is more apt to experience resistance to making a decision, wishing that more data could be accumulated as the basis for the decision. (Keirsey & Bates, 1978, 22)

*Judging* people are decisive, make plans and are self-disciplined. They tend to make quick decisions, focus on completing a task, only want to know the essentials, and take action quickly (perhaps too quickly). They plan their work and work their plan. Deadlines are sacred. Their motto is: Just do it!

Some of us like to postpone action and seek more data. Perceptive people are curious, adaptable, and spontaneous. They start many tasks, want to know everything about each task, and often find it difficult to complete a task. Deadlines are meant to be stretched. Their motto is: On the other hand.... (Brightman)

### **Teaching Judging Students**

We have found that the following hints on note taking and test taking help judging students learn more effectively:

#### **Speedwriting**

Most students can learn speedwriting in several minutes. Just omit all (or most) vowels. Or develop your own shorthand method. For example, *mst stdnts cn lrn spdwrtn g in svrl mnts. Jst omt ll or mst vwls.*

#### **Split Page**

Draw a line down center of a notebook page. On the left-hand side, record the lecture (use speedwriting or your own shorthand notation). After class, write a **commentary** on the right-hand side. Include restating ideas in your own words, finding sources of confusion, identifying key points, looking for links to earlier learned material, and asking what does this mean to me (the student)?

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<sup>7</sup> Thinkers and Feelers, Judgers and Perceivers are fairly equally distributed throughout the total population (each type being around 50%) although more "women than men (6 out of 10) report that they prefer deciding on the basis of personal impact (F)." (All statistics from Keirsey & Bates, 1978, 20, 25)

### **Color Coding**

Use different colors to record ideas presented in class and found in the text or readings. For example, use blue to code major ideas and green to code links to previously learned material.

### **AOR Model**

In answering an essay question, first **Analyze** the question and jot down key ideas, **Organize** the ideas into a logical sequence, and only then write the essay (**Respond**).

### **Reverse Question**

To review an essay question, first read your answer. Then construct an essay question based on your answer. Now compare your question to the teacher's question. If different, revise your answer. This strategy ensures that students answer the teacher's question.

### **Treating Objective Questions as Essay Question**

Read the question's stem (the portion that contains the question) and write a brief answer. Then compare your answer to the four or five choices, and select the answer most similar to your mini-essay.

Judging students often reach too-quick closure when analyzing cases. Thus we recommend a **second-look** meeting. After completing the case, the group reviews their analysis. A student plays a "gentle" Devil's Advocate (DA) and challenges the group's conclusions. The DA should be prepared to recommend an alternative solution. This will force the group to consider the pros and cons of both approaches. The DA can also ask team members to state assumptions about stakeholders (those who are affected by or will affect the case solution) which must be true for the group's solution to be effective. The DA can then challenge the group to provide evidence that the assumptions are true. Guidelines for a second-look meeting should be included in the case preparation hints provided to students. (Brightman)

### **Teaching Perceptive Students**

Perceptive students often postpone doing an assignment until the very last minute. They are not lazy. Quite to the contrary, they seek information to the very last minute (and sometimes beyond). We recommend decomposing a complex project or paper into a series of sub-assignments and providing deadlines for each sub-assignment. The deadlines may keep the perceptive students on target.

Decomposing a major project into sub-assignments provides the opportunity for continuous feedback to the student. Have students hand-in an audio tape with their sub-assignments. The teacher can then provide detailed audio (we speak faster than we can write) comments on content and grammar. When we have used the audio feedback approach, final papers are clear and readable, and thus less aggravation to read. Moreover, without the teacher's interim feedback, students lose an opportunity to improve their writing skills during the semester. (Brightman)



## 6. Brain Dominance (Left Brain—Right Brain) Models (Ned Hermann)

The human brain is divided into two distinct hemispheres connected by a bundle of nerve fibers (corpus callosum) that enables communication to take place between the two halves. It has become popular to make broad generalizations about identifying specific functions of the brain as being lateral: i.e., located in either the right or left side of the brain. The lateralization theory — developed through the research of such notables as Nobel-prize-winner Roger Sperry<sup>8</sup> and award-winning psychologist Robert Ornstein<sup>9</sup> — is purported to enhance understanding of human behavior, personality, creativity, and the ability to use the proper mode of thinking when performing particular tasks. Proponents of this theoretical framework believe that this method of explaining how humans learn and process information is valuable for educators in numerous ways.

Dr. Carolyn Hopper, Learning Strategies Coordinator for the University Seminar at Middle Tennessee State University is the author of various editions of *Practicing College Learning Strategies*. Directed at new and continuing college students who find themselves struggling with their studies, in the fifth edition of her book (2010), Dr. Hopper offers excellent overviews of this learning style system:

One way of looking at learning styles is to determine your hemispheric dominance. Are you more right brained or left brained? We know that the cerebral cortex is the part of the brain that houses rational functions. It is divided into two hemispheres connected by a thick band of nerve fibers (the corpus callosum) which sends messages back and forth between the hemispheres. And while brain research confirms that both sides of the brain are involved in nearly every human activity, we do know that the left side of the brain is the seat of language and processes in a logical and sequential order. The right side is more visual and processes intuitively, holistically, and randomly. Most people seem to have a dominant side. A key word is that our dominance is a preference, not an absolute. When learning is new, difficult, or stressful we PREFER to learn in a certain way. It seems that our brain goes on

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<sup>8</sup> Roger W. Sperry, researcher and professor of psychobiology at Caltech, won the Nobel Prize in Physiology for Medicine in 1981 "for his discoveries concerning the functional specialization of the cerebral hemispheres." (<http://www.nobelprize.org/educational/medicine/split-brain/background.html>)

<sup>9</sup> Inspired by Roger Sperry, psychologist and prolific author Robert Ornstein "is best known for his pioneering research on the bilateral specialization of the brain," which has led to the common use of the terms "'right brain' and 'left brain' and firmly established them as important concepts in today's lexicon, as well as his depiction of the mind as composed of multiple processing systems rather than being a unified whole." (<http://www.robertornstein.com/index.html>)

autopilot to the preferred side. And while nothing is entirely isolated on one side of the brain or the other, the characteristics commonly attributed to each side of the brain serve as an appropriate guide for ways of learning things more efficiently and ways of reinforcing learning. Just as it was more important for our purposes to determine that memory is stored in many parts of the brain rather than learn the exact lobe for each part, likewise it is not so much that we are biologically right brain or left brain dominant, but that we are more comfortable with the learning strategies characteristics of one over the other. What you are doing is lengthening your list of strategies for learning how to learn and trying to determine what works best for you. You can and must use and develop both sides of the brain. But because the seat of our preferences probably has more neural connections, learning may occur faster. This section will look at some differences between left and right brain preferences. Be on the lookout for practical strategies that work for you.

Let's begin with a few basics. First, no one is totally left-brained or totally right-brained. Just as you have a dominant hand, dominant eye, and even a dominant foot, you probably have a dominant side of the brain. Second, you can and must develop both sides of your brain. . . . The left side of the brain processes information in a linear manner. It process from part to whole. It takes pieces, lines them up, and arranges them in a logical order; then it draws conclusions. The right brain, however, processes from whole to part, holistically. It starts with the answer. It sees the big picture first, not the details. If you are right-brained, you may have difficulty following a lecture unless you are given the big picture first. Do you now see why it is absolutely necessary for a right-brained person to read an assigned chapter or background information before a lecture or to survey a chapter before reading? If an instructor doesn't consistently give an overview before he or she begins a lecture, you may need to ask at the end of class what the next lecture will be and how you can prepare for it. If you are predominantly right-brained, you may also have trouble outlining (you've probably written many papers first and outlined them latter because an outline was required). You're the student who needs to know why you are doing something. Left-brained students would do well to exercise their right-brain in such a manner.

### **Sequential vs. Random Processing**

In addition to thinking in a linear manner, the left brain processes in sequence -- in order. The left-brained person is a list maker. If you are left-brained, you would enjoy making a master schedule and doing daily planning. You complete tasks in order and take pleasure in checking them off when they are accomplished. Likewise, learning things in sequence is relatively easy for you. For example, spelling involves sequencing; if you are left-brained, you are probably a good speller. The left brain is also at work in the linear and sequential processing of math and in following directions.

By contrast, the approach of the right-brained student is random. If you are right-brained, you may flit from one task to another. You will get just as much done but perhaps without having addressed priorities. An assignment may be late or

incomplete, not because you weren't working, but because you were working on something else. You were ready to rebel when asked to make study schedules for the week. But because of the random nature of your dominant side, you must make lists, and you must make schedules. .... You should also make a special effort to read directions. Oh yes, the mention of spelling makes you cringe. Use the dictionary, carry a Franklin speller, or use the spell checker on your computer. Never turn in an assignment without proofing for spelling. Because the right side of the brain is color sensitive, you might try using colors to learn sequence, making the first step green, the second blue, the last, red. Or you may want to 'walk' a sequence, either by physically going from place to place or by imagining it. For the first step of the sequence, you might walk to the front door; for the second, to the kitchen; for the third, to the den, etc. Or make Step One a certain place or thing in your dorm room or study place and Step Two another. If you consistently use the same sequence, you will find that this strategy is transferable to many tasks involving sequence.

### **Symbolic vs. Concrete Processing**

The left brain has no trouble processing symbols. Many academic pursuits deal with symbols such as letters, words, and mathematical notations. The left-brained person tends to be comfortable with linguistic and mathematical endeavors. Left-brained students will probably just memorize vocabulary words or math formulas. The right brain, on the other hand, wants things to be concrete. The right-brained person wants to see, feel, or touch the real object. Right-brained students may have had trouble learning to read using phonics. They prefer to see words in context and to see how the formula works. To use your right brain, create opportunities for hands-on activities. Use something real whenever possible. You may also want to draw out a math problem or illustrate your notes.

### **Logical vs. Intuitive Processing**

The left brain processes in a linear, sequential, logical manner. When you process on the left side, you use information piece by piece to solve a math problem or work out a science experiment. When you read and listen, you look for the pieces so that you can draw logical conclusions. Your decisions are made on logic/proof. If you process primarily on the right side of the brain, you use intuition. You may know the right answer to a math problem but not be sure how you got it. You may have to start with the answer and work backwards. On a quiz, you have a gut feeling as to which answers are correct, and you are usually right. In writing, it is the left brain that pays attention to mechanics such as spelling, agreement, and punctuation. But the right side pays attention to coherence and meaning; that is, your right brain tells you it "feels" right. Your decisions will be based on feelings.

### **Verbal vs. Non-verbal Processing**

Left-brained students have little trouble expressing themselves in words. Right-brained students may know what they mean but often have trouble finding the right

words. The best illustration of this is to listen to people give directions. The left-brained person will say something like ‘From here, go west three blocks and turn north on Vine Street. Go three or four miles and then turn east onto Broad Street.’ The right-brained person will sound something like this: ‘Turn right (pointing right) by the church over there (pointing again). Then you will pass a McDonalds and a Wal-Mart. At the next light, turn right toward the BP station.’ So how is this relevant to planning study strategies? Right-brained students need to back up everything visually. If it's not written down, they probably won't remember it. And it would be even better for right-brained students to illustrate it. They need to get into the habit of making a mental video of things as they hear or read them. Right-brained students need to know that it may take them longer to write a paper, and the paper may need more revision before it says what they want it to say. This means allowing extra time when a writing assignment is due.

### **Reality-Based vs. Fantasy-Oriented Processing**

The left side of the brain deals with things the way they are--with reality. When left-brained students are affected by the environment, they usually adjust to it. Not so with right-brained students; they try to change the environment! Left-brained people want to know the rules and follow them. In fact, if there are no rules for situations, they will probably make up rules to follow! Left-brained students know the consequences of not turning in papers on time or of failing a test, but right-brained students are sometimes not aware that there is anything wrong. So, if you are right-brained, make sure you constantly ask for feedback and reality checks. It's too late the day before finals to ask if you can do extra credit. Keep a careful record of your assignments and tests. Visit with your professor routinely. While this fantasy orientation may seem a disadvantage, in some cases it is an advantage. The right-brained student is creative. In order to learn about the digestive system, you may decide to become a piece of food! And since emotion is processed on the right side of the brain, you will probably remember well anything you become emotionally involved in as you are trying to learn.

These are just some of the differences that exist between the left and right hemispheres, but you can see a pattern. Because left-brained strategies are the ones used most often in the classroom, right-brained students sometimes feel inadequate. However, you now know that you can be flexible and adapt material to the right side of your brain. Likewise, those of you who are predominantly left-brained know that it would be wise to use both sides of the brain and employ some right-brained strategies. (Hopper, 2010, 170-175)

### **Hermann Brain Dominance (HBDI™)**

Created for use in corporate training in 1976 by William “Ned” Herrmann, author of *The Whole Brain Business Book*, and one-time head of management education at General Electric’s Management Development Institute in Crotonville, New York, the

Herrmann Brain Dominance Instrument (HBDI) is another system devised to measure and describe individuals' thinking preferences and cognitive style. In that way it is similar to the MBTI, DISC assessment, and other personal "style" inventories.

Herrmann's educational consulting company, Herrmann International, now headed up by his daughter, Ann Hermann-Nehdi, declares that the underlying basis for the HBDI is the lateralization of brain function theory championed by the research and experimentation of leaders in the field including the aforementioned Roger Sperry and Robert Ornstein, along with the work of Henry Mintzberg and Michael Gazzaniga. At some point, each one of these investigators associated thinking styles with a particular locus in the human brain. (Herrmann-Nehdi 2003)

For example, the HBDI correlates its "analytical" and "sequential" styles with the left brain while its "interpersonal" and "imaginative" styles are identified as right brain functions. However, going beyond "the simplistic left/right approach" Ned Herrmann was convinced that dominance of a particular thinking style correlates with dominance of a distinct portion of a specific brain hemisphere, as follows:

• **Analytical thinking – found in the Upper Left Quadrant of the Brain**

*Key words:* Logical, factual, critical, technical and quantitative.

*Preferred activities:* Collecting data, analysis, understanding how things work, judging ideas based on facts, criteria and logical reasoning.

• **Sequential thinking – found in the Lower Left Quadrant of the Brain**

*Key words:* Safekeeping, structured, organized, complexity or detailed, planned.

*Preferred activities:* Following directions, detail oriented work, step-by-step problem solving, organization and implementation.

• **Interpersonal thinking – found in the Lower Right Quadrant of the Brain**

*Key words:* Kinesthetic, emotional, spiritual, sensory, feeling.

*Preferred activities:* Listening to and expressing ideas, looking for personal meaning, sensory input, and group interaction.

• **Imaginative thinking – found in the Upper Right Quadrant of the Brain**

*Key words:* Visual, holistic, intuitive, innovative, and conceptual.

*Preferred activities:* Looking at the big picture, taking initiative, challenging assumptions, visuals, metaphoric thinking, creative problem solving, long term thinking. (Herrmann-Nehdi 2003)

Herrmann International asserts that these conclusions have been validated by the hundreds of EEG experiments carried out personally by Ned Herrmann and affirms that it was further validated by public demonstrations conducted by Mr. Herrmann over a period of 15 years. The consulting firm claims that this archetype has been validated in subsequent studies carried out by C. Victor Bunderson and James Olsen of Wicat and later by C. Victor Bunderson and Kevin Ho, and by validation experiments carried out by Schadty and Potvin at the University of Texas. The firm also claims that additional validation comes from the more than 60 doctoral dissertations based on both the HBDI and the whole brain concept.

“In addition to these more formal studies and activities, there have been thousands of anecdotal validations coming from people who have acknowledged verbally or in writing their strong personal acceptance of the HBDI profile as descriptive of themselves and their extremely positive feedback about the understanding both the profile and the concept has provided in terms of understanding others in their personal and work lives. When asked the question, "Does this concept help me understand myself, people I know, and experiences I have had and am having?"-the answers have been enthusiastically positive.” (Herrmann International, 2003)

The concept of hemispheric dominance has attracted criticism from the neuroscience community, notably by Terence Hines, a professor of neurology and psychology at Pace University, who called it "pop psychology" based on unpublished EEG data. (Hines, 1985, 1987) His assertion is that current literature indicates that both hemispheres are always involved in cognitive tasks (Hines, 1985) and attempting to strengthen a specific hemisphere does not improve creativity, for example. (Hines, 1991) Hines stated "No evidence is presented to show that these 'brain dominance measures' measure anything related to the differences between the two hemispheres. In other words, no evidence of validity [of hemisphere dominance] is presented." (1987)

## Left Brain/Right Brain Functions

<b>LEFT BRAIN FUNCTIONS</b>	<b>RIGHT BRAIN FUNCTIONS</b>
<b>uses logic detail oriented facts rule words and language present and past math and science can comprehend knowing acknowledges order/pattern perception knows object name reality based forms strategies practical safe</b>	<b>uses feeling "big picture" oriented imagination rules symbols and images present and future philosophy &amp; religion can "get it" (i.e. meaning) believes appreciates spatial perception knows object function fantasy based presents possibilities impetuous risk taking</b>

(Cohen, Cohen, & Kondo)

Figure 6. *Left Brain/Right Brain Functions*

### **7. VARK (VATK) Learning Style Preferences (Neil Fleming, Barbara Prashnig)**

Technically, according to its promoters, the VARK system does not define a “learning style.” VARK advocates claim that a true learning style must include at least the 18-to-49 different dimensions dealing with all the various environmental, sociological, attitudinal preferences, and the like. *Rather, they say, VARK describes an individual’s preference for the intake and output of information in an educational or learning context.* “Although it is a part of [one’s total] learning style, [they] consider it

an important part because people can do something about it. Some other dimensions are not open to change.” (vark-learn.com 2011)

VARK is an acronym made from the initial letters of four means of communicating (Visual, Aural [Auditory], Read/Write and Kinesthetic. People use these modes when they are taking in or giving out information. They also have preference for some modes and not for others [although] some have no strong preferences for any one communication mode [so these individuals] are multimodal in their preferences.

Many researchers have focused on Visual, Aural and Kinesthetic characteristics (VAK), but Fleming<sup>10</sup> subdivided the Visual mode into Visual (iconic) and text (symbolic), creating four possibilities for modal preferences. A fifth category was added to cater for the 55%--70% of respondents who had multiple preferences (multimodal). ...Some people with multiple preferences may still have a weak preference for one or two modes [and, Fleming cautions] remember: Preferences are not the same as Strengths (Fleming 2005, ii, 107)

Colin Rose, a proponent of neurolinguistic programming based on VAK preferences believes that communication styles mirror learning styles. Working from the assumption that the three principle forms of communication are Visual, Auditory, and Kinesthetic, in his book, *Accelerated Learning*, he states: “Note we are NOT saying that you communicate or learn only with your preferred sense. Clearly we all process information by Visual, Auditory and Kinesthetic means. We are saying however, that learning will be easier and more effective if the elements are expressed in the way you prefer to learn, whether that is V, A, or K. How you present something is often as important as what you say—and indeed may determine whether it is understood at all.” (1985, 152)

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<sup>10</sup> “...the VARK package, initially developed in 1987 by Neil Fleming, at Lincoln University, New Zealand, was the first to systematically present a series of questions with help sheets [meant to be] advisory rather than diagnostic and predictive.” (Fleming, 2005)



There are a variety of paradigms within this one learning style theme, as can already be discerned in citing just the two authors above. A third important pattern is proposed by Barbara Prashnig who teaches “beyond VAK” in her work with Learning Style Analysis and Teaching Style Analysis. These instruments assess forty-nine elements making up six layers of the Learning Style Analysis (LSA) Model. (See the LSA Model Pyramid in Figure 7, page 37.) Refined and used around the world since the early 1990s the LSA measures “much more than VAK because in the sensory modalities area the very important distinction between tactile (hands-on) and kinesthetic (experiential/doing) learning is made—thus the term VATK. (The need for mobility is a separate element and not lumped together with kinesthetic as in regular VAK tests, as it is very different.)” (Prashnig 2006, 39)

Prashnig goes on to explain that:

Kinesthetic external refers to learning by doing, by using one’s whole body, by experiencing a learning situation physically. This could include body movements to accomplish the learning task, but could also mean holding the body still and experiencing learning that way. (In contrast, when students need mobility, this means they will use body movements such as walking around, swaying, rocking or fidgeting to actually support learning. Although kinesthetic learners often tend to need mobility as well, it’s a separate style element.)

There are also students in every class, particularly males, who often fiddle, play with their pens, tap their fingers and can’t keep their hands still. Such behaviour is often interpreted by teachers as distracting, but actually means that these students are highly tactile and many will remain so for life.

In addition to the four main (external) sensory modalities, there are internal sub-modalities for auditory, visual and kinesthetic senses, which are equally important. These style features cannot be understood by mere [observation] because information intake is extremely complicated and works through intricate combinations of sensory preference, non-preferences and flexibilities in the human brain, influenced by the environment, physical needs, age, and brain dominance of a student. (39)

### **VATK Learning Style Analysis**

The **LSA** assesses 49 individual elements in the following **six areas** which are represented as layers of the pyramid. The first four of these layers can be described as **biologically/genetically** determined and the last two **conditioned** or **learned**:

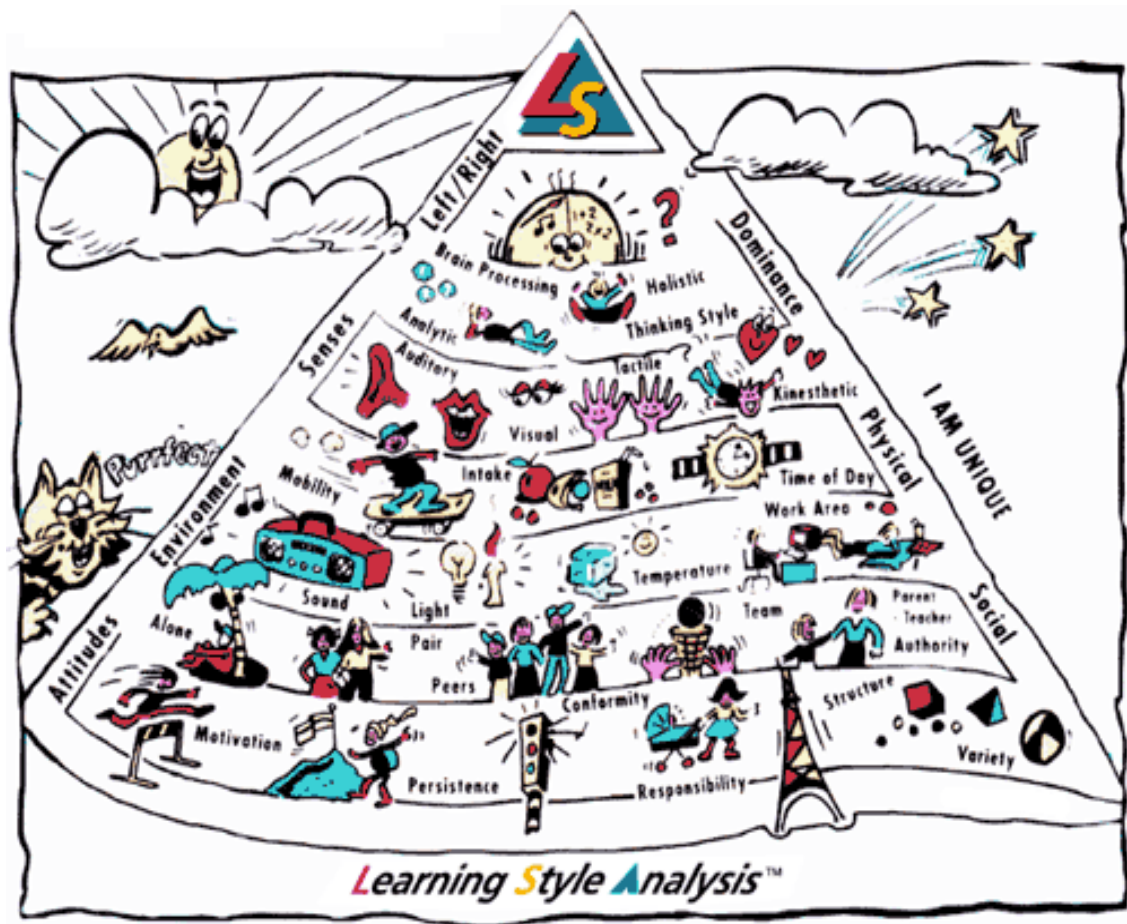
## 1. LEFT/RIGHT BRAIN DOMINANCE:

Showing **sequential** or **simultaneous** brain processing strategies, **reflective** or **impulsive** thinking styles, and overall **analytic** or **holistic/global** learning styles

## 2. SENSORY MODALITIES:

Including **auditory** (hearing, talking, inner dialogue), **visual** (reading, seeing, visualising) (sic), **tactile** (manipulating, touching), and **kinesthetic** (doing, feeling)

## Learning Style Analysis Pyramid



(Prashnig 2006)

Figure 7. *Learning Style Analysis Pyramid*

## 3. PHYSICAL NEEDS:

Identifying needs for **mobility** (preferences for moving or being stationary),

**intake** (eating, nibbling, drinking, chewing, etc.), and **time of day** preferences (personal bio-rhythm)

#### 4. **ENVIRONMENT:**

Revealing preferences for **sound** (needing music/sound or wanting it quiet), **light** (needing bright or dim lighting), **temperature** (needing cool or warm), and **work area** (wanting formal or informal/comfortable design)

#### 5. **SOCIAL GROUPINGS:**

Including preferences for working **alone**, in a **pair**, with **peers**, or in a **team**, and **authority** (wanting to learn with a teacher or a parent)

#### 6. **ATTITUDES:**

Showing **motivation** (internally or externally motivated for learning), **persistence** (high, fluctuating, or low), **conformity** (conforming or non-conforming/rebellious), **structure** (being self-directed or needing directions, guidance from others), **variety** (needing routine or changes/variety)

(©2001-2010 Creative Learning Systems)

Note how the elements of previously discussed learning style models have been incorporated for use into the LSA. The left brain/right brain dominance promoted vigorously by Herrmann International is evident, as are the physical and environmental needs, emotional attitudes and sociological preferences championed by Rita and Kenneth Dunn.

According to Prashnig, this learning style model “allows deep insight into students’ true learning needs, revealing the interplay between biological and learned style preferences in difficult learning situations.” (2)

## **Chapter Two: VARK and the MASTER TEACHER**

With no longer any way to assess first century individuals for motivational attitudes, field dependencies, or abstract tendencies, it is the more straightforward VARK model that has been selected as the primary learning preference system with which to here explore the teaching methods of the Master Teacher. This framework allows for twenty-first century external observational analysis that the Information Processing Model, the Mind-styles model, or the Global/Analytic Information Processing model cannot offer a third-party investigator at this late date. Though there are some intriguing suppositions that can be forwarded regarding various aspects of Gregorc's, the Dunns,' the Herrmanns' and Myers-Briggs' work, the gospel accounts of Jesus' teaching encounters will be thoroughly reviewed here through the lens of the Master's use of VARK methods.

Before analyzing the gospel narratives, it is important to understand just what each of the specific VARK preferences entail.

### **VISUAL**

The learner with a preference for the Visual sense is an observer who wants to see things and enjoys visual stimulation. He or she needs to see the teacher's body language and facial expressions to fully understand the lesson, may think in pictures, and will learn best from visual displays. A Visual learner is not pleased with lectures and may daydream because a word, sound or smell can cause mental wandering or the recall of memories. She enjoys maps, pictures, diagrams, and color. (Freimund 2005)

Visual learners "mentally convert text and speech into pictures, schemas or images that make more sense in their world." (Fleming 2005, 74; Visual Learners 2000)

To be accurate, Fleming's working interpretation of the term "Visual" is much more limited in scope than what is popularly supposed to characterize a learner with a Visual preference for intake of information. "Visual" is defined very specially for VARK and it excludes anything that is text or pictorial as in a book, movie or video, especially images that are real. Abstract paintings (Mondrian) may suit those who have

a Visual preference whereas photographic images may suit those who have a Kinesthetic preference. Those latter two are appreciated by those with a Kinesthetic preference. According to VARK data we do not live in a world dominated by maps, charts, graphs, symbols or diagrams so the world is not a Visual one!” (vark-learn.com)

Since maps, charts, graphs, and the like were not described in Scripture as being used by Christ during his educational ministry; and movies and videos were not yet invented, this circumscribed definition will be expanded to include the more common characteristic elements of a Visual learner as explained in this section.

Even Fleming agrees that communicating to Visual learners with *word pictures* is extremely important—e.g. “see the lilies of the field, they neither toil nor spin.” Such evocative metaphorical language will cause Visuals to listen to teachers, especially those who incorporate gestures and vivid, picturesque language. Sometimes those with a visual preference appear not to be paying attention because they may be forming a Visual representation of what is being said or what is written. (74) Those with a Visual preference like to ‘see’ relationships and they often choose to use words like, “link,” “draw,” “vision,” “view,” “see,” or perspective.” (2005, 75)

1. Information presented in pictures, charts, or diagrams is easily remembered.
2. Visual learners have strong visualization skills. They can look up (often up to the left) and "see" the information invisibly written or drawn.
3. Visual-spatial skills such as sizes, shapes, textures, angles, and three-dimensional depths are strong.
4. Visual learners often pay close attention to the body language of others (facial expressions, eyes, stance, etc.)
5. Visual learners have a keen awareness of the aesthetics, the beauty of the physical environment, visual media, or art. (Visual Learners, 2000)

## AUDITORY

These are “Learners who have a strong preference for learning by Aural and Oral methods (hearing and speaking).” (Fleming 2005, 84)

Auditory learners learn best by hearing information. They can usually remember information more accurately when it has been explained to them orally. The following characteristics are typical of individuals with strong auditory processing skills:

1. Auditory learners can remember quite accurately details of information they hear during conversations or lectures.
2. They have strong language skills, which include a well-developed vocabulary and an appreciation for words.
3. The strong language skills often lead to strong oral communication skills. They can carry on interesting conversations and can articulate their ideas clearly.
4. Because of a ‘fine-tuned ear,’ auditory learners may find learning a foreign language to be relatively easy.
5. Auditory learners often have musical talents. They can hear tones, rhythms, and individual notes with their strong auditory skills. (Auditory Learners 2000)

The Gospels clearly portray Jesus as a wandering teacher without a permanent base or school. ... He gave all his teaching orally (see the numerous occurrences of ‘he said, he spoke’ in any concordance) and he could assume his hearers knew the Bible well from their schooling and from regular synagogue readings. ... He built upon that as he preached, using common techniques of exposition, expecting his audience to understand his reasoning, even if they did not understand his mission (see, e.g., Mk. 10:1-12; Lk. 20:27-29). Like the teachers of his day, he started from the current situation, in particular from the way the Law was explained and applied in daily life and the ways he saw people behaving around him. (Millard 2000, 188)

Common experience shows hearing a speaker or teacher at first hand is more effective than reading the words in books, for intonation, pauses and gestures are part of the message which cannot be carried in writing without distracting from the theme. The speaker’s presence has its own impact. Members of a class, a congregation or an audience can relay what they have experienced, often with appropriate vocal or physical emphases, again in a multi-dimensional ‘speech,’

more impressive than ink on paper can ever be. More readily remembered still are the words and ideas that spring from the student in response to a teacher's expositions and questions, the dialogue or 'dialectic' that was the hallmark of Plato's Academy. That was the 'living voice' which was primary for some teachers. (Millard 2000, 193-194)<sup>11</sup>

Although implied cultural and chronologic differences and their effect on defined learning styles will be touched on briefly in the next section, it is relevant to include one interesting ethnic observation: *Auditory learning was the hallmark of education in the ancient world.* "The educational institutions of antiquity... favored oral modes of learning.... Grammar, rhetorics, and dialectics... were amongst the major areas of instruction." (Hezser 2001, 13) Consider the Socratic method--a form of inquiry and debate between individuals with opposing viewpoints based on asking and answering questions to stimulate critical thinking and to illuminate ideas--employed not only by Socrates, but by other famous educator/philosophers such as Aristotle and Plato.<sup>12</sup> However, long before those Greeks arrived on the world scene, aural and oral education was paramount among the Jews.

"From earliest childhood, a youth learned the history of Israel. In early childhood, he probably memorized a creedal statement and recited it at least once a year, at the offering of first fruits. The creed reduced the story of Israel's history to a simple form that was easy to memorize..." and repeat aloud. (Packer 1982, et.al., 87)

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<sup>11</sup> In L.C. Alexander's essay, "The Living Voice: Skepticism towards the Written Word in Early Christian and in Graeco-Roman Texts," he deals with the evident early prejudice in favor of the spoken word as opposed to the written. He cites highly similar proverbs from both Papias and Galen—the latter who was "no illiterate...but a man whose surviving works fill twenty closely-printed volumes in the Kühn edition, and who was notorious even in antiquity for his prolixity as a writer." Galen's proverb states, in part: "...reading out of a book is not the same thing as, or even comparable to, learning from the living voice." in D.J.A. Clines, S.E. Fowl and S.E. Porter (eds.), *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield* (JSOTS Supp. 87; Sheffield: Sheffield Academic Press, 1990), 225.

<sup>12</sup> "Jesus began by winning attention through interest, then he established some point of contact with his hearer(s) on the physical or spiritual plane. As a teacher he was not only a tactician with methods, but a strategist with objectives. ...Though not a Greek, he was as ready to converse in a profitable way as was Socrates...." (Horne 1964, 204)

“Customarily, teaching was by word of mouth (Exodus 13:8; Deuteronomy 6:7, 20), which resulted in the development of mnemonic devices, such as acrostics, and play on words, as well as stress on memorization. Some scholars believe they can recognize vestiges of these methods in the Bible—which is not an unreasonable theory.” (LaSor 1966, 54)

Oral tradition, oral culture and oral lore are cultural material and traditions transferred over a period of years through speech or song among families and cultural groups. “Oral tradition may be defined as being a testimony transmitted verbally from one generation to another. Its special characteristics are that it is verbal and [that is] the manner in which it is transmitted.” (Vasina, 1990, 54) This oral teaching consists of "verbal messages which are reported statements from the past beyond the present generation" and the “message must be oral statements spoken, sung or called out on musical instruments only.... There must be transmission by word of mouth over at least a generation." These messages or testimonies are verbally disseminated in speech or song and may take the form, for example, of folktales, sayings, ballads, songs, or chants. In this way, it is possible for a society to transmit oral history, oral literature, Oral Law and other knowledges across generations without a writing system. (Vasina, 1985, 27-28)

While many other cultures and Jewish groups maintained oral traditions...the Rabbis gave ideological significance to the fact that they transmitted their tradition orally. (Alexander 2007, 38) According to Rabbinic Judaism, the Oral Law, or oral tradition was spoken by God to Moses in conjunction with the written Torah, which then, in turn, was passed down orally through the ages. Only later was this codified and written in the Talmud.

In *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion*, William Graham stresses “the interplay between text and oral tradition and interpretation.” (Hezser 2001, 12) “Even in Jewish and especially in Christian ‘book religion,’ the oral dimension of the scriptures has been much stronger than is usually recognized.” (Graham 1987, 5) “The religious texts are read and recited, discussed and



interpreted orally by religious functionaries. The memorizing of texts plays a large role in education.” (Graham 1987, 35)

“The function of orality within ancient...societies has especially been examined by Walter Ong.” (Hezser 2001, 12) Ong stresses that societies differ greatly regarding their use of and preference for the various senses.

...[T]he world of sound itself does not have always the same importance in all cultures with relations to the worlds of the other senses. Cultures vary greatly in their exploitation of the various senses, and in the way in which they relate their conceptual apparatus to the various senses. It has been a commonplace that the ancient Hebrews and the ancient Greeks differed in the value they set on the auditory. The Hebrews tended to think of understanding as a kind of hearing, whereas the Greeks thought of it more as a kind of seeing, although far less exclusively as seeing than post-Cartesian Western man generally has tended to do. (Ong 1967, 3)

“Thus orality was an integral, ubiquitous, and vitally important component of first century Jewish culture in Herodian Palestine. Rabbinic tradition conceived of the Oral Law as an unbroken chain of transmission from Sinai. The distinctive feature of this view was that Oral Law was conveyed by word of mouth, memorized, and, in turn passed on orally. This is attested to in numerous sources, such as *Mishna Avot* 1:1. The manner of teaching and memorization is described in *B. Eruvin* 54b.” (Alexander 2007, 45)

Though the Oral Law was ultimately recorded literarily in the Mishnah, the Talmud and Midrash, the Rabbis also conceived of the Oral Law as an interpretive tradition, and not merely as memorized traditions. In this view, the written Torah was seen as containing many levels of interpretation. So it was that later generations, steeped in this oral tradition of interpretation, “discovered” “hidden” interpretations not revealed by Moses.

In his article, “In many Respects, the Oral Torah is More Important than the Written Torah,” modern-day Rabbi Aryeh Kaplan states the importance of the oral tradition passed down from Moses:

It is a foundation of our faith to believe that God gave Moses an oral explanation of the Torah along with the written text. This oral tradition is now essentially preserved in the Talmud and Midrashim.

We thus speak of two Torahs. There is the Written Torah (*Torah SheBiKetav*) and the Oral Torah (*Torah SheB'Al Peh*). Both are alluded to in God's statement to Moses, "Come up to Me to the mountain, and I will give you... the Torah and the commandments" (Exodus 24:12).

In many instances, the Torah refers to details not included in the written text, thus alluding to an oral tradition. Thus, the Torah states, "You shall slaughter your cattle... as I have commanded you" (Deuteronomy. 12:21), implying an oral commandment concerning ritual slaughter (*shechitah*).

Similarly, such commandments as *Tefillin* and *Tzitzit* are found in the Torah, but no details are given, and they are assumed to be in the Oral Torah. Although observing Shabbat is one of the Ten Commandments, no details are given as to how it should be kept, and these are also in the unwritten tradition. God thus said, "You shall keep Shabbat holy, as I have commanded your fathers" (Jeremiah 17:22).

Just as we depend on tradition for the accepted text, vocalization, and translation of the Torah, so must we depend on tradition for its interpretation.

The Written Torah cannot be understood without the oral tradition. Hence, if anything, the Oral Torah is the more important of the two. Since the Written Torah appears largely defective unless supplemented by the oral tradition, a denial of the Oral Torah necessarily leads to the denial of the divine origin of the written text as well...

The Oral Torah was originally meant to be transmitted by word of mouth. It was transmitted from master to student in such a manner that if the student had any question, he would be able to ask, and thus avoid ambiguity. A written text, on the other hand, no matter how perfect, is always subject to misinterpretation.

Furthermore, the Oral Torah was meant to cover the infinitude of cases which would arise in the course of time. It could never have been written in its entirety. It is thus written, "Of making many books there is no end" (Ecclesiastes 12:12). God therefore gave Moses a set of rules through which the Torah could be applied to every possible case. If the entire Torah would have been given in writing, everyone would be able to interpret it as he desired. This would lead to division and discord among people who followed the Torah in different ways. The Oral Torah, on the other hand, would require a central authority to preserve it, thus assuring the unity of Israel.

Since many non-Jews also accept the Bible as sacred, the Oral Torah is the main thing that distinguishes Judaism and makes it unique. The Oral Torah could therefore not be written until the non-Jews had adopted their own religion based on

the Bible. God thus said, "If I would have written the majority of my Torah, [Israel] would be counted the same as strangers." (Hosea 8:12). The Oral Torah is therefore the basis of God's covenant with Israel. It is even more dear to God than the written Torah. (Kaplan 1979b, 177-178)

Following this long-standing tradition of oral education and memorization, within a generation of the modern Diaspora following World War II, Jewish immigrants' children had risen to prominent professional positions in significant numbers within their adopted communities. They had become respected doctors, lawyers, and business owners.

This successful rise in circumstances is due to several factors. As God's Chosen People, one must never forget that though God often has severely chastised His beloved, He also covenanted to bless Israel and is faithful to fulfill all His promises (Gen. 12:1-3; 15:1-6; 17:1-8, 21; 18:18-19; 22:15-18; 28:13-15; 35:9-12; 46:1-4).

National covenants by the nations of Israel and Judah can be found in texts such as Exodus 19:8, Joshua 24:24, 2 Kings 3:3 [Josiah], 2 Chronicles 15:8-15, 23:16, 34:31-32, Nehemiah 10:29 and Jeremiah 50:5. For God promised Abraham, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Gen. 17:7) and we must remember that "The Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind." (1 Sam. 15:29)

The drive as a distinct cultural group to succeed and recoup their unimaginable losses due to persecution throughout the centuries also should not be discounted. Another factor is that, for the most part, Jewish culture stayed intact no matter what an individual's ultimate country of residence. Today with such widespread literacy in first world countries, just as in the Old Testament and on through the time of Christ, Jewish culture continues to promote auditory along with written learning; which, considering Jewish academic and financial success, is demonstrably good training for developing critical thinking skills.

In order to successfully complete the lengthy prescribed course of study which includes protracted memorization of Scripture involved in preparing for the Bar or (and in more recent times, the Bat) Mitzvah, critical thinking skills are honed and matured at a crucial age in the development of the child/ teenage brain. In addition, auditory and oral skills are practiced constantly as many of the ceremony's chants, verses, and prayers are passed on by the rabbi through, and learned by, auditory means.

Old Testament youth, which would include first century Palestinians, also had to learn by heart their genealogies back to Adam so they could accurately trace their lineage and know their tribe of origin.<sup>13</sup>

Oral transmission of history, literature and other knowledge was the way of the world in ancient times. It is not surprising that the apostles, who anticipated an early return of Jesus, concentrated on the oral proclamation of the gospel, nor is it surprising that their

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<sup>13</sup> "Today, when most Americans cannot name their great-great-grandparents, the idea that a first-century Jew could trace his ancestry back to King David seems implausible. But Semitic peoples have always been extremely conscious of such matters. Van Ness, a doctor who spent many years working with Beduins [*sic*] in Arabia, reports (in an article in the *National Geographic* in 1940 or thereabouts): 'They are extremely race conscious -- or rather, tribe conscious. I once asked a young boy who his father was. "Would you know my genealogy?" he answered, and began to recite his lineage backward through twelve generations. At the thirteenth he hesitated, and his two companions, not of his family, immediately filled in for him.'

Ancient Jewish writers tell us that genealogical records were kept in the Temple, and that the great rabbi Hillel could trace his descent from King David. In the book of Nehemiah [Neh. 7:64] we read that after the return from Babylon and the rebuilding of the Temple, those men who had a family tradition that they were of priestly descent, but did not have the written records to prove it, were not allowed to exercise the priestly office. The whole chapter is evidence of the concern of the returned exiles with preserving their genealogical records. According to Eusebius, two grandsons of Jude, the "brother" of Jesus, were arrested around 90 A.D. as Davidids (descendants of David) and therefore possible political dangers, but were released when the authorities were satisfied that they were devoid of political ambition. On the other hand, Simeon, second Bishop of Jerusalem and first cousin of Jesus, was put to death, partly as a Davidid. Stauffer writes:

But is it conceivable that Joseph, living a thousand years after David, should still possess a reliable family tradition regarding his descent from David? That is by no means impossible. Especially in the New Testament period we hear again and again of lists of generations kept by Jewish families and officially supervised. These lists were of the highest importance in legal matters concerning marriage, property, occupation, and religion. We hear in particular of the patriarchal houses and their heads, of the common property of clans, and of the hereditary lands of the individual houses. We also hear a good many genealogical details regarding the house of David. [Taanith 4,5; J Taanith 4,2] Evidently a family tradition of Davidic descent was nothing extraordinary in those days. (Stauffer 1967, 14)

listeners and followers should have begun to commit that proclamation to writing as the eyewitnesses began to die off. (forums.catholic.com)

The Gospels clearly portray Jesus as a wandering teacher without a permanent base or school. ... He gave all his teaching orally (see the numerous occurrences of ‘he said, he spoke’ in any concordance) and he could assume his hearers knew the Bible well from their schooling and from regular synagogue readings. ... He built upon that as he preached, using common techniques of exposition, expecting his audience to understand his reasoning, even if they did not understand his mission (see, e.g., Mk. 10:1-12; Lk. 20:27-29). Like the teachers of his day, he started from the current situation, in particular from the way the Law was explained and applied in daily life and the ways he saw people behaving around him. (Millard 2000, 188)

“The question... is: Were the words and deeds of Jesus preserved by word of mouth alone before AD 70?” (Millard 2000, 83) “Together the rabbinic and Greek educational styles and the remarks of the early Christian writers make a case strongly in favour of the theory that the Christian Church preserved the teachings of Jesus principally in oral form through the first three to five decades of its life.” (Millard 2000, 196) However, as he goes on to demonstrate in *Reading and Writing in the Time of Jesus*, persuasive as this aforementioned hypothesis has been up to now for the majority of New Testament scholars, it is most likely not case. Millard (2000) raises numerous compelling proofs and arguments which weaken the entrenched theory. With new discoveries made about the ubiquity of writing in Palestine and the publication of more texts from the Dead Sea Scrolls, Millard suggests it cannot stand unchallenged that the oral transmission of information was the *only* or even the *prevailing* method of preserving Jesus’ words, or that writing was an necessarily an unknown means of preserving or transmitting information for even the majority of the populace during Jesus’ earthly lifetime.

As we transition from an exploration of the Auditory Style to what is the—at least in the development of this dissertation—far more complex analysis of the Reading/Writing Learning Style, several conclusions made by William Graham in *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion* are relevant.

If some of the traditional forms of religious piety that revolve around holy writ seem foreign to modern culture because of our matter-of-factness about the written or printed word, they are, as I have suggested, still easier for us to grasp than are those forms of piety that center on the spoken word, and the spoken word of the written text in particular. If the sense of awe before the written copy of the Bible has waned for modern Western Christians and for some Jews, it is still generally stronger than the awareness among these same persons of the power of the biblical text as a memorized and recited word that is ‘lived with’ orally and aurally, not just in devotional and liturgical practice, but also in everyday life.

This is evident, for example, in the modern Christian, especially Protestant Christian, emphasis upon the scripture as writ. Here the common reference to holy scripture as ‘the word of God’ no longer reflects so much an aural sense of hearing God speak as it does a fixing or reification of ‘word’ into a synonym for ‘Bible’ in the sense of holy writ. The word is thought of primarily as something readily at hand in the pages of our Bibles, since so few of us any longer have much if any of the word ready to the tongue in our memories...The identity of this vocal message of the Gospel preaching with the vocal word of God that spoke from the pages of scripture was still vivid for Christians of earlier, more aurally oriented ages.

... [I]n modern, print-dominated culture such a sense of a written text as spoken word is no longer intuitive for most persons. Nevertheless, logical and historically the sacred word of holy writ is an extension of the oral sacred word. ... ‘The word... is a decisive power: whoever utters words sets power in motion.’ [Van der Leeuw 1963, 460] <sup>14,15</sup> In many of the major, literate traditions of history, the idea of the primordial word of power is linked to the power of scripture itself. This is most explicitly evident in theological formulations such as we find in Rabbinic Judaism... concerning the preexistence of the divine word of scripture. <sup>16,17</sup>

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<sup>14</sup> As qtd. in Graham 1987, “*Das Wort ist eine entscheidende Macht. Wer Worte spricht, setzt Mächte in Bewegung.*” Gerarduws van der Leeuw, *Phänomenologie der Religion. Neue theologische Grundrisse*, ed. Rudolf Bultmann. 2nd. Rev. ed. (Tübingen: J.C.B. Mohr [Paul Siebek]), 1956, p. 460

<sup>15</sup> “But the speaker’s [prophet’s] objective utterance consists of no mere words. The *word*, the power-word, is equally a deed. For prophets are representatives of Power, and their pronunciations are at the same moment a celebration, and an exhibition, of Power. [Note 1: Wundt, *Völkerpsychologie* IV, 187ff) remarks that in genuine prophecy God and the prophet are one....] In the speaker’s gift of healing, still further, an element of the character of the *savior* plays a part. The “word” he speaks is a power-word; and hence a deed, a deed of salvation.” (Van der Leeuw 1963, 224, 225, and note 1 on 225)

Thus it bears repeating that, in many senses, speech always precedes writing, cosmically and anthropologically as well as historically [and] whatever the primordial power and significance of the spoken word and formula, it does not evaporate with the coming of writing and reading, in religious or other spheres of life. The book, and none moreso than the holy book of scripture, is, or was, first the vehicle of the living, spoken word.... Where spoken word and written word have met most fully was likely first in scripture, in holy texts that sought to fix and hold the spoken word of sacred truth and power in the most tangible way possible. (Graham, 1987, 62-65)<sup>18</sup>

“So faith is from hearing [*ex akoēs*], but hearing is through the word of Christ [*dis hrēmatos Christou*].” (Romans 10:17)

## READING/WRITING

“Those with a Read/Write preference usually try and catch all the words that they can because they love words and regard them as very important. They collect them and store them, often too many.” (Fleming 2005, 91)

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<sup>16</sup> A detailed survey of the idea of Torah as primordial wisdom and the instrument of creation, summed up in the Rabbinic dictum, ‘Torah is from Heaven’ (*Torāh min ha-sh-shāmayim*), is given by Barbara A. Holdrege in “The Bride of Israel: The Ontological Status of Scripture in the Rabbinic and Kabbalistic Traditions.” Miriam Levering, ed., *Rethinking Scripture: Essays from a Comparative Perspective* (Albany, NY: SUNY Press, 1989). pp. 180-261.

<sup>17</sup>See Gen. 1:3 (“Then God *said*, “Let there be light;” and there was light.). See also Jn. 1:1-3 (“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.”)

<sup>18</sup> “The concept of the divine origin and character of writing is found everywhere, in both ancient and modern times, among civilized as well as among primitive peoples. In the main, it is due to a widespread belief in the magic powers of writing. Everywhere, in the East as well as in the West, the origin of writing is ascribed to a divinity.” (Gelb1963, 230-231)

Today's learning world is made for those with a Read/Write preference. Those who become teachers usually have strong scores for Read/Write input and output so learners with this preference are well matched with their teachers. Most of the examinations and qualifications are based on written tests, so those with a Read/Write preference are advantaged. Words are important too, so they often place a great deal of importance on words and word order. ...They want to reference everything back to words of written authority.

Learners with a strong preference for Reading and Writing enjoy making lists, taking notes, writing and reading reports and books, placing meaning in headings, and listening to teachers who use words well and who have lots of information.... (Fleming 2005, 90)

William A. Graham, in his essay, "Scripture as Spoken Word," (1989, 131) reminds us of the "immense importance that we attach to writing and the written word" and "...how important writing is to our own valuation of history and culture."<sup>19</sup> "We define," says Graham, "the momentous character of the breakthrough to the written word [as] the actual onset of civilization." (1989, 131) Robert Redfield (1953, 7) notes that we commonly use the "absence of literacy and literature...as a criterion of primitive as contrasted with civilized living."<sup>20</sup>

In *The Writing Revolution: Cuneiform to the Internet*, Amalia Gnanadesikan puts it this way:

Writing is a virtual necessity to the societies anthropologists call *civilizations*. A civilization is distinguished from other societies by the complexity of its social

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<sup>19</sup> Cf. Jack Goody and Ian Watt, "Consequences of Literacy," in Jack Goody, ed., *Literacy in Traditional Societies* (Cambridge: The University Press, 1968), 27. See also Ian Gelb, *A Study of Writing* (Chicago and London: University of Chicago Press, 1963), 221-222.

<sup>20</sup> In note 9, p. 131 of "Scripture as Spoken Word," Graham cites Hans Jensen, *Die Schrift in Vergangenheit and Gegenwart* (Glückstadt and Hamburg: J.J. Augustin, 1935), p.2, where the author speaks of "*die Bedeutung der Schrift für die kulturelle Aufwärtsbewegung der Menschheit*," (i.e., "the importance of writing for the cultural upward movement of humanity.")



organization, by its construction of cities and large public buildings, and by the economic specialization of its members, many of whom are not directly involved in food procurement or production. A civilization, with its taxation and tribute systems, its trade, and its public works, requires a sophisticated system of record keeping.

Writing is one of the most important human inventions of all time. It is rivaled by agriculture, the wheel, and the controlled use of fire, but by little else.

Writing was invented to solve a particular problem: Information only existed if someone could remember it. Once it was gone from memory, it was gone for good. As human societies became more complex [and as faith in Jesus Christ as the Messiah and Savior of the world began to grow and spread far beyond Palestine and the original twelve disciples] those attempting to control [those societies] [or those trying to remember every jot and tittle of Christ's and the apostles' teachings] found that their memories were overtaxed. What they needed was an external storage device. What they came up with was writing. (2009, 1-3)

Barry B. Powell, in *Writing: Theory and History of the Technology of Civilization* agrees with Gnanadesikan's assessment:

Writing is magical, mysterious, aggressive, dangerous, not to be trifled with. Although it takes many forms, it is always a technology of explosive force.... Human groups who possess writing triumph over those who do not, without exception and swiftly. ...In the brief period since the discovery in Sumer around 3400 BC of the phonetic principle in graphic representation—when conventional markings first represented sounds of the human voice—the cultures encoded in this and subsequent related traditions of writing have changed human life forever. Writing is the most important technology in the history of the human species, except how to make a fire. Writing is the lens through which literate peoples see the world, feel the world, and imagine change. (2009, 11)

For “civilized” twenty-first century teachers and learners, with the proliferation and availability of published materials and widespread literacy in first world nations, the Read/Write preference is common, highly desirable and comprehensible for, as Fleming stated, “Today's learning world is made for those with a Read/Write preference.” (2005, 90)

However, one of the great challenges in this exploration has to do with defining the term “literacy” in a way that will be useful in assessing the Read/Write preference as experienced in Herodian Palestine. In “both ancient and modern worlds, literacy has

various degrees and kinds, making definition [of the term] a complex matter. The minimal sign of literacy is signature literacy [in which individuals who] are able to sign their names are classified as literate.” (Hilton 1997, 14)

Historians as well as sociologists have employed differing definitions of literacy. The availability of signature evidence, for example in marriage registers, has not only been useful but irresistible. Hence some who have investigated the history of literacy...have treated the ability to write one’s name as the important or even as the sole criterion of literacy<sup>21</sup>--in spite of the fact that, in cultures in which signatures have been important, they have for some people been virtually the only writing accomplishment. Such people are obviously barred from most of the advantages of writing and often from those of reading.

Other historians in turn have defined literacy by reference to reading ability,<sup>22</sup> which is normally more widespread, and sometimes has been much more widespread, than the ability to write. (Harris 1989, 4)

But UNESCO, the education arm of the United Nations rejects signature literacy as an inadequate descriptor and defines literacy in more demanding terms. It “offers various definitions of the terms ‘literacy’ and ‘literate.’ These definitions cover a range of education levels.” (UNESCO 1978, 14) Some require that a literate person is one

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<sup>21</sup> Harris directs his readers to: “L. Stone, *P & P xlii* (1969), 98-99; M. Sanderson, *P & P lvi* (1972), 75; K.A. Lockridge, *Literacy in Colonial New England* (New York, 1974), esp. 7-13; R.W. Beales, *JIH ix* (1978-79), 93-102; D. Cressy, *Literacy and the Social Order. Reading and Writing in Tudor and Stuart England* (Cambridge, 1980) . For arguments in favour of a close correlation between signing ability and literacy in a wider sense, see also F. Furet & W. Sachs, *Annales E.S.C. xxix* (1974), 715-721. But it remains unclear, for instance, what the ratio was...of those able to sign marriage registers to those in the general population who were able to write something more elaborate. For some skepticism about the evidential value of signatures see P. Collinson, *Times Literary Supplement*, January 1981, 31.” (Harris 1989, 4)

<sup>22</sup> See C. Cipolla, *Literacy and Development in the West* (Harmondsworth, 1969), 14-15 as a prime example of this line of thinking.

who is able “with understanding to both read and write a short, simple statement on his everyday life.” Others include the “utilitarian requirement of so-called ‘functional literacy.’”(15) By this standard, “a person is functionally literate who can engage in all those activities in which literacy is required for effective functioning of his group and community and also for enabling him to continue to use his reading, writing, and calculation for his own and his community’s development.” (8)<sup>23</sup>

Since no one definition of literacy has been unanimously agreed upon in modern times, it should come as no surprise that much controversy still rages over the degree, the type, the depth, and percentage of functional literacy among residents of first-century Palestine. This topic alone is worthy of, at the very least, another graduate thesis in its own right (or write!). Numerous scholars over the last decades who have weighed in on this singularly complex subject have often come to highly divergent conclusions.

As professor Carlos Cipolla states:

The conceptual difficulty of defining illiteracy is coupled with another, which, although of a totally different nature, is by no means less formidable. For the periods preceding the second half of the nineteenth century the information available is very poor. One occasionally learns whether this or that person could or could not write his own signature, although even for such an important personage such as Charlemagne we do not have this kind of information. ...Statistical material worthy of the name appears only in the second half of the nineteenth century, and it confronts us with other problems. When making international comparisons we must obviously be aware of the fact that not only the definition of the term ‘illiteracy’ may vary greatly from place to place, but also the care and thoroughness with which the phenomenon is assessed differ considerably from one country to another. (Cipolla 1969, 15)

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<sup>23</sup>To begin a study of the problem of defining just what the term literacy actually encompasses, see the methodological discussions in J. Cook-Gumperz, *The Social Construction of Literacy* (Cambridge: Cambridge University Press, 1986); R. Finnegan, “Literacy Versus Non-Literacy: The Great Divide,” in *Modes of Thought: Essays on Thinking in Western and Nonwestern Societies* (London: Faber, 1973); S. Scribner, *Literacy in Three Metaphors: Cross-Cultural Approaches to Literacy* (Cambridge: Cambridge University Press, 1993); and J. Szwed, “The Ethnography of Literacy,” in M. Farr Whiteman. Ed. *Variation in Writing: Functional Linguistic Cultural Differences* (Hillsdale, NJ: Erlbaum, 1981).

“Just as there is obscurity in the modern terminology of literacy, so there was in the ancient terminology. Like the word *illiterate*, Greek ἀγράμματος (*agrammatos*) and Latin *illiteratus* seem to veer between the meanings ‘uncultured’ and ‘incapable of reading and writing.’”(Harris 1989, 5) Add to this the prevailing ancient prejudice that even if an individual in the first century *could* read and write in a number of other languages, he or she was considered illiterate (ἀγράμματος) if unable to read or write Greek and/or Latin.<sup>24</sup>

In his study of *Ancient Literacy*, William V. Harris concludes that full literacy was likely found only in the highest levels of first century Roman society (constituting only 1% of the population) and probably represented only 5-10% of the population in the western provinces. (1989, 272)

Catherine Hezser, in *Jewish Literacy in Roman Palestine* (2001) estimates 3% literacy rate in Jewish Palestine in accordance with Meir Bar-Ilan’s (1992) conclusions in “Illiteracy in the Land of Israel in the First Centuries C.E.”

Under Roman rule, the urbanization of Palestine proceeded and the literacy rate will have grown accordingly.<sup>25</sup> But Bar-Ilan assumes that in some rural towns and settlements the literacy rate will have been below one percent, and some villages may not even have had one single individual who could read.<sup>26</sup> He states that, ‘if there were towns with 1% literacy, then the literacy of all the towns was not higher than 5% (at most).’<sup>27</sup> In cities such as Tiberias the literacy rate may have been double or triple that of the smaller towns: that is 2-15%. With the illiterate population constituting approximately 70% of the total population of Roman

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<sup>24</sup> See Millard 2000, 157.

<sup>25</sup> Bar-Ilan 1992, 52

<sup>26</sup> Ibid., 54

<sup>27</sup> Ibid.

Palestine, the 20% of urban population with a literacy rate of 1-5% and 10% of highly urban population with a literacy rate of 2-15% will not have changed the overall picture much. Bar-Ilan concludes that ‘it is no exaggeration to say that the total literacy rate in the Land of Israel at that time (of Jews only, of course), was probably less than 3%.<sup>28</sup> On the basis of Bar-Ilan’s estimates, the Jewish population of only the major Palestinian cities would have reached a literacy rate equal to that suggested by Harris for the Roman society at large, whereas literacy amongst the vast majority of the Jewish population would have remained far below that rate. (Hezser 2001, 35)

Yet again we must ask the question: How do these scholars define “literacy?” They do not distinguish among various levels of literacy as: (a) complete illiteracy; (b) signature literacy [as stated before, this means the ability to write or read one's signature]; (c) craft literacy [the ability to read simple instructions relating to one's craft]; (d) administrative literacy [the ability to compose documents with standard forms and formulae such as lists, accounts, leases, wills, marriage agreements (or *ketubahs*)]; and (e) full literacy [the ability to read and compose complex literary texts].

Consider, for example, that within the context of Acts 4:13, there is absolutely no concern that the two emissaries are, to borrow from Seneca, “uncultivated,” or unlearned in the sense that they had not received the higher scholastic training of a rabbi or of the members of the Sanhedrin. Given such, for John and Peter to be rendered by the evangelist Luke as “*agrammato*,” would characterize their literacy as either **a**, **b**, or **c**. [See above.] (Hezser 2001, 186; Catholic Forum 2011).

They were unlearned (*agrammatoi eisin*). Present indicative retained in indirect discourse: “Unlettered men without technical training in the professional rabbinical schools of Hillel or Shammai.” Jesus himself was so regarded (as in John 7:15--"not having learned letters"). They were considered...ignorant (*kai idiwtai*). This is an old word, used in the New Testament only here, in 1 Corinthians 14:24 and in 2 Corinthians 11:6. It does not mean "ignorant," (as we might use it today) but rather [means] “a layman, a man not in office, a private person, a common soldier and not an officer, a man not skilled in the schools,” very much like *agrammato*. It is from *idio* (one's own) and our "idiosyncrasy" is one with an excess of such a trait, while "idiot" (this very word) is one who has nothing but his idiosyncrasy. Peter and John

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<sup>28</sup> Ibid., 55

were men of ability and of courage, but they did not belong to the set of the rabbis. (www.biblestudytools.com)

Controversy over the literacy rate of inhabitants of Herodian Palestine appears to be an extension of the same arguments over the reading/writing abilities of ancient (Old Testament) Palestine. I.M. Young, responding to R.S. Hess' conclusions in "Literacy in Iron Age Israel"<sup>29</sup> declares:

I first noted the difficulty of extrapolating the extent of literacy in ancient Israelite society based on individual incidents in biblical narratives, or from the epigraphic evidence. . . . Following the work on Greco-Roman literacy by W. Harris, I argued that none of the factors that led to modern mass literacy were present in ancient Israel. These include: the technology to produce vast numbers of inexpensive texts (i.e. the printing press); a network of schools, subsidized by religion or the state; economic complexity, comparable to the Industrial Revolution, in which semi-educated masses are considered indispensable to the state's well-being; and the widespread existence of an ideology that either for economic, religious or philanthropic reasons sees mass literacy as a worthwhile end.<sup>30</sup> The absence of these factors means that we must start with an expectation of a low rate of literacy unless compelling grounds to think otherwise emerge. I then surveyed the biblical and epigraphic evidence and found a clear picture emerging: only priests, scribes and government officials were credited with the ability to read and write.<sup>31</sup> I argued that this biblical evidence is likely to paint an accurate picture of the extent of

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<sup>29</sup> Found in *Windows into Old Testament History*, edited by V. Philips Long, David W. Baker & Gordon J. Wenham, 2002, Hess begins this essay, "In a recent article, Ian Young (1998a) argues that neither the biblical text nor the epigraphic witness is a reliable indicator for assessing the extent of literacy in Iron Age Israel." (82) Ian Young commences his second treatise (the one cited above), "A recent article by Richard Hess on "Literacy in Iron Age Israel" is framed as if it is a response to my article "Israelite Literacy: Interpreting the Evidence." (a) Since it is apparent that other scholars understand it to be an answer to my article, (b) it is my purpose to argue here that Hess has failed to mount a convincing case against my arguments."

(a) I.M. Young, "Israelite literacy: Interpreting the evidence, part I", VT 48 (1998), pp. 239-53; "Israelite literacy: Interpreting the evidence, part II", VT 48 (1998), pp. 408-22.

(b) I. Provan, V.P. Long, and T. Longman III, *A Biblical History of Israel* (Louisville/London, 2003), pp. 58-59, 313-14, nn. 18-20, in particular note 18.

<sup>30</sup> Young, pp. 241-44.

<sup>31</sup> *Ibid.*, pp. 244-47.

Israelite literacy.<sup>32</sup> Although this would indicate a relatively high rate of literacy for the ancient world, it would suggest that only a small percentage of the population was literate. Much of Hess' article is aimed against the argument that there was no literacy in ancient Israel. Note, for example, a typical comment: 'However, there are sufficient texts from the ninth century B.C. to suggest that at least some people in Israel and Judah could read and write. Further, this skill was not limited to the capitals but was widespread in towns and villages.' As noted, I [Young] argued for a relatively high rate of literacy. (Young 2005, 565-566)

Yet in spite of his concluding statement above, Young goes on to refute that he supports Hess' conclusion that "writing occurs in all periods of the Iron Age in Palestine."<sup>33</sup> (Young 2005, 566)

Long, Baker, and Wenham, editors of the volume containing essays by both Hess and Millard, conclude that "Hess adduces considerable evidence to counter the notion that literacy was severely limited in ancient Israel." (2002, 21) A succinct overview of Hess' contribution is given in the introduction:

In our third essay, Richard S. Hess explores the question of the nature and extent of literacy in Iron Age Israel. He takes as his starting point two recent articles by Ian Young in which the latter argues (1) that mass literacy could *not* have been a feature of Iron Age Israel and (2) that reading and writing must have been limited to scribes, priests, administrators. Hess notes also the role of Jamieson-Drake's 1991 monograph in reawakening interest in the general issue of literacy in ancient Israel. In the face of Jamieson-Drake's contention that writing was largely absent in Iron Age Israel until after the eighth century BC, Hess offers a thorough survey of extra-biblical evidence for literacy: twelfth-eleventh century, tenth century, ninth, eighth, seventh, and sixth.

For the pre-Israelite period, Hess presents evidence and argument for literacy on a wide scale "even in relatively small and isolated towns," thus undermining arguments against literacy based on low population. Indeed, "all assumptions about illiteracy throughout Palestine for the thirteenth century as well as the early Iron Age (1200-1000 B.C.) must be questioned and re-examined." The extant extra-biblical materials suggest that writing was widespread from north to south in Canaan. . . .

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<sup>32</sup> Young 2005, part II.

<sup>33</sup> Hess 2002, p. 95.

Turning to Iron Age Israel, Hess surveys the evidence for literacy in each of the six time periods mentioned above. With all their variations in detail, each of the periods from 1200 to 586 BC gives evidence of writing as a pervasive phenomenon in ancient Israel, and not just in the larger population centers. Nor does evidence justify attempts to limit literacy to specific classes of people (e.g. priests, scribes, or administrators); rather, it appears that “many individuals...could write the simpler alphabetic script and...did so for a variety of reasons and purposes.” (15-16)

Since the Iron Age was some 1200 to 330 years before the birth of Christ, neither of these views is necessarily relevant to this exploration. However, similar arguments and controversies rage about first century Palestinian literacy and the reading/writing capabilities of the many people who heard Jesus’ teachings first hand.

Though Hezser and Bar-Ilan do, Harris did not specifically deal with the situation found in Jewish culture. First-century Jews had a

strong tradition of education in order that men, at least, should be prepared to read from the scriptures in synagogue services. In theory, every Jewish male was expected to do so.<sup>34</sup> The Palestinian Talmud reports the rule of Simeon ben Shetach about 100 B.C. that all children should go to school (*y. Ket.* 8.32c), and instruction in the Torah started early, according to both Philo and Josephus (*Leg. Gai.* 210; *Apion* 2.178)<sup>35,36</sup> How widely that was in force is

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<sup>34</sup> “The Scripture lessons (from both the Pentateuch and the Prophets) might also be read by any member of the congregation, and even by minors.” (Schürer 1897, II, 79)

<sup>35</sup> Millard cites Schürer’s *A History of the Jewish People in the Time of Jesus Christ*, II, 417-21, 450 (edition unknown). This author found the exact passages Millard alluded to on page 49 of Schürer’s *History*, Division II, Volume II in the “Second and Revised Edition of a “Manual of the History of New Testament Times,” 1891.

<sup>36</sup> “In Jewish primary schools, religious education is centred on the study of Torah. At Sinai, according to Jewish tradition, Moses received the Torah in two parts: a written tradition (Hebrew scripture) and an oral tradition. The oral tradition contained much scriptural *interpretation* known, in Hebrew, as Midrash. Midrash continued to be taught and transmitted by the sages throughout the periods of the two temples. At some later stage, unknown editors, in Roman Palestine, recorded these oral interpretations in *literary* collections that also came to be known as Midrash. (Sigel 2010, p.63)



unknown and it is likely that many who learnt [*sic*] to read the Scriptures learnt [*sic*] by heart and never read any other book. The Synoptic Gospels make an interesting contrast between those who read and those who heard the Scriptures. They assume Jewish teachers read the Scriptures by the words ‘Have you never *read?*’ [*italics mine*] with which Jesus introduced Biblical texts when replying to the Pharisees’ criticism of his disciples for plucking corn on the Sabbath (Mt. 12.3, 5; Mk. 2.25; Lk. 6.3) and to their question about divorce (Mt 19.4), to the Sadducees on the question of the resurrection (Mt. 22.31; Mk 12.26), to a lawyer asking about eternal life (Lk. 10.26) and to priests and scribes in the Temple (Mt. 21.16, 42; Mk. 12.10). This reading was clearly more intensive than the Sabbath lesson, implying these men had access to [and the ability to decipher] the sacred books. On the other hand, addressing a large mixed audience in the Sermon on the Mount, Jesus introduced citations from the Law with the words, ‘You have *heard it was said*’ (Mt. 5.21, 27, 33, 38, 43; note also in Jn. 12.34 where the people say, ‘We have heard from the Law’). [*italics mine*] At the same time, the reference to the jot and tittle of the Law expects some familiarity with the smallest features of the written text on the part of the audience (Mt. 5.18; cf. Lk. 16.17) (Millard 2000, 157-158)

Not only is there a good chance, according to Millard, that many Jewish men had a rudimentary grasp of reading, but it appears, from the amount of Hebrew, Greek, and Aramaic writing found in Palestine, that many were multilingual.<sup>37</sup>

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“The education for Jewish literacy has traditionally had as its aim the acquisition of Jewish knowledge in order to achieve the fullest possible Jewish identity.”(Stern 2003) “The importance of Midrash lies in its reflection of the ancient rabbis’ view of the Bible and its inherent religious message. As such, these texts, alongside Hebrew Scripture constitute primary sources of Jewish religious understanding.” (Sigel 2010, 64, citing Stern, “Jewish Literacy”)

<sup>37</sup> See Millard’s Chapter 5, “A Polyglot Society,” 2000, 132-153, for many more convincing archeological proofs of writing in—and, of necessity, the ability of a certain number of people to be able to read—Aramaic, Hebrew, Greek and Latin in Herodian Palestine.

In addition,

...there are a few indications that the knowledge of reading and writing was more common in Canaan in the middle of the second millennium B.C. than is usually recognized. The inscriptions at Serabit el-Khadim in Sinai, according to scholars, were written by slaves working there. The Gezer calendar has been explained as a schoolboy's practice in learning the names of the months. And a young man of Succoth, captured by chance, was able to write the names of seventy-seven men (Judges 8:14).<sup>38</sup> The first writing mentioned in the Bible is in the time of Moses (Exodus 17:14)<sup>39</sup>--which well accords with the facts here presented. (LaSor 1966, 54)

If such a wide variety of inhabitants in that part of the Middle East that far back in history were so accomplished in the ability to write (and presumably read), then it takes no stretch of the imagination to believe that these skills were available to a larger number of the common people living in Israel under Roman rule in Jesus' day than some scholars have proposed.

One of Young's arguments was that none of the factors leading to modern mass literacy—such as technology to produce inexpensive texts; a network of schools; economic complexity, in which semi-educated masses are considered indispensable to the state's well-being; and the widespread existence of an ideology that either for economic, religious or philanthropic reasons sees mass literacy as a worthwhile end—were present in Iron Age, or Old Testament, Israel. Yet these factors *were* present in first century Palestine due to the combination of the Jewish educational impetus and the governmental oversight of Rome.

Keith Hopkins, in "Conquest by Book," sees growing "literacy as product and producer of changes in the Roman state." He cites the existence of several hundred receipts and

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<sup>38</sup> "And he captured a youth from Succoth and questioned him. Then the youth wrote down for him the princes of Succoth and its elders, seventy-seven men." (Judges 8:14)

<sup>39</sup> "Then the LORD said to Moses, "Write this in a book as a memorial and recite it to Joshua that I will utterly blot out the memory of Amalek from under heaven." (Exodus 17:14)

certificates that have survived from Roman Egypt alone—“a small fraction of the hundreds of thousands once written.”(1991, 133) So where, Hopkins asks, do these and thousands of other surviving evidentiary fragments of written documents [found also in Israel, as well, as Millard and Hess prove], “fit in to the picture of classical literacy, or illiteracy, which William Harris has so vividly portrayed? Was Harris right or wrong in arguing that...ordinary farmers and artisans probably made little use of writing?” (1991, 134)

Hopkins states:

Harris...deals with literacy in the whole of the ancient classical world, covering a large area and well over 1000 years of history, from archaic Greece to the late Roman empire. His main hypothesis is clear...in all periods of classical antiquity, only a minority of adult males (and a tiny minority of adult females) could read and write. These rates include both sophisticated élite litterateurs and barely functional, semi-illiterate artisans. Given the fragmentary state of the surviving evidence, Harris’ statistical estimates can only be very rough orders of magnitude; but even so, they are useful as sighting shots. They centre on less than 10% adult male literates, both in the heyday of democracy in Athens in the 5<sup>th</sup> c. B.C. (p.61) and in Rome in the 2<sup>nd</sup> c. B.C. (p.173), and much less in the western provinces of the Roman empire in the first centuries A.D. (p.272); Harris estimates adult male literacy in the city of Rome and in Italy during the same period at well below 20-30% (p.259). If Harris’ figures are anywhere near right, then his minimalist case defeats—even routs—the idealists who apparently believed in mass adult literacy.... (1991, 134)

Hopkins must be counted among the idealists, however, for he goes on to take Harris to task for his minimalist drive, stating that this “led him to be overstrictly positivist. [For Harris,] No surviving evidence for literacy, schools, popular reading, etc. becomes proxy for their non-existence. But then...a single exculpatory footnote reminds the reader that [Harris] may not be doing full justice in his text.”<sup>40</sup>

“Harris,” according to Hopkins, “underplays the impact of absolute number and density. For example, if adult male literacy was about 10% across the Roman empire,

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<sup>40</sup>The “single exculpatory footnote” Hopkins mentions is note 376 on page 245 of Harris’ *Ancient Literacy* (1989). In it Harris declares, “naturally no definite conclusion can be drawn from what may be a fortuitous lack of evidence about other places.”

then there were roughly 2 million adult males who *could* read and write to some extent in the empire as a whole. In world history, this was an unprecedented number of literates for a single state. The sheer mass of people who could read and write, living in Roman towns (and...in some villages), made a political, economic, social, and cultural difference in the experience of living in a Roman society.” (Hopkins 1991, 134-135)

Hopkins reinterprets Harris’ findings by pointing out that if (according to one estimate) in the third millennium B.C., only 0.5 to 1% of the population could write, the proportion was similar even in the beginning of the last millennium B.C. “By the first two centuries A.D., if the adult male literacy level in the Roman [empire] was, say, 10-20%, then the proportion of literates had risen 20 times. And...most of that important increase had occurred since the 3<sup>rd</sup> c. B.C.” (135) This author also suspects that “the growth in literacy induced by Roman rule was greater in the western provinces [which would include Palestine] than in the east, which had previously been governed by centralising monarchies.” (1991, n. 5, 135-136)

This “striking growth of literacy in the classical period throughout the Mediterranean basin” was, in Hopkins’ view, “a response to a growth of demand for literacy. And its increased use itself then generated further increases in the supply and demand for writing. The mass of writing in existence and the density of its use were, I think, categorically different from what they had ever been before in” that region of the world. (Hopkins, 1991, 135)

He further concludes that by the fourth century A.D. “God communicated with all believers in the Roman empire by means of a single book. The empire was hooked into a single religious system, however diverse the interpretations of different sects and churches. The radical and subversive message of primitive Christianity could not have become initially established across the whole empire without significant sub-élite literacy. And it is the pervasiveness and effect of that sub-élite literacy that Harris has underplayed in his book.” (Hopkins, 1991, 157-158)

Illustrative of New Testament times, consider Luke, who in chapter one of his gospel states, “*Many* have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. With this in mind, since I myself have carefully investigated everything from the beginning, *I too decided to write an orderly account* for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.”(Lk. 1:1-4) [italics mine] The Apostle John, who began life as a fisherman, was in later years commanded: “Write in a book what you see....” (Rev. 1:11) Then, to the each of the seven churches, he was thus directed: “To the angel of the church in \_\_\_\_\_ write....” (Rev. 2:1, 8, 12, 18; 3:1, 7, 14; See also Rev. 10:4.)

Surely the Jewish nation always had great incentive to promote reading--at least among its males.

For [the Law’s] inculcation in the youthful mind...was the aim of all this zeal for the instruction of youth. And indeed the earliest instruction was in reading and inculcation of the *text of Scripture*. ...It was therefore at bottom only the interest in the Law, which made instruction in reading pretty widely diffused. For since in the case of written Scripture (in distinction from oral tradition) great importance was attached to its being actually *read*....elementary instruction in the Law was combined with instruction in reading. *A knowledge of reading must therefore be everywhere assumed*.... [italics mine] Hence we find even in pre-Christian times *books of the law* in the possession of private individuals.<sup>41</sup> (Schürer 1897, 50)

Though Schürer concludes that though some degree of reading skills should be assumed, his opinion was that, “On the other hand...the difficult art of writing was less general....” (1897, 50) Millard, however, offers comprehensive and persuasive arguments that “Herodian Palestine was host...not only to indigenous Semitic, Hebrew and Aramaic writing, with some Nabataean, but also to books and documents in Greek and Latin. Leather and papyrus rolls, wooden tablets and potsherds were all brought

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<sup>41</sup> “Comp.1 Macc. i. 56 sq. In the Mishna, *Jebamoth* xvi. 7 a story is told of a Levite, who died on a journey, in an inn, and whose property consisted of a stick, a travelling-bag, and a *book of the law*.” (Schürer, 1897, 50)

into service as writing materials.”(2000, 131) He also provides an abundance of archeological evidence that writing—and therefore the reading--of these various languages was ubiquitous at all levels of first century Palestinian society, both among the ruling class and the working classes, including slaves. (2000, 84-131)<sup>42</sup>

Often the Gospel texts are treated as if they arose in an entirely illiterate society. A distinction is set up between the educated élite, with those who used writing for business purposes in the major urban centres, and the rural, peasant population who would be ignorant of it. ... [T]hat is an unlikely picture, writing would have been known about everywhere.... Consequently, there were usually people present who could have written something they heard, whether for their own reference or to inform others. The waxed writing-tablets provided a simple, handy method. That means the spoken words might be fixed quickly and in the form given. (Millard 2000, 197-198)

The Gospels themselves attest to the ready availability of writing materials: when Zechariah requested a small tablet to write his son’s name, it was easily to hand (Lk. 1:63), and the Shrewd Manager in the parable tells the debtors to rewrite their accounts forthwith (Lk. 16:6-7). Jesus’ followers and audiences included people of various occupations who would use writing, tax collectors (Levi, Zacchaeus are named), centurions, who, if not writing themselves, would have had secretaries, and we have cited cases of soldiers of lower rank writing letters. Joanna, wife of a high court official of Herod Antipas (Lk. 8:1-3) and no doubt other unnamed courtiers and officials of both native and Roman government would have been used to writing, in addition to any scribes, Pharisees and members of the Sanhedrin. To imagine any of these people going out without a papyrus roll, pen and ink to take down the words of a travelling preacher would be absurd. To imagine some of them opening note-books they carried for their day-to-day business, perhaps hung at the belt, and jotting down a few of the striking sayings they had heard, or writing a summary of what they had experienced while it was fresh in the memory is quite feasible.<sup>43</sup> (Millard 2000, 223)

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<sup>42</sup> In fact, slaves were often far better educated and more academically accomplished than their masters. “... [A] certain number of private tutors were prisoners who were captured by the Romans in wars and sold to families as children’s teachers.” (Hezser 2001, 61) “Thus apart from the members of the family, it was the slave, or freedman, rather than the freeborn citizen who did the most to lay the foundations of education for Roman children.” (Bonner 1977, 46)

<sup>43</sup> “The hypothesis that Matthew made notes which underlay his Gospel is upheld by Gundry, *The Use of the Old Testament in St. Matthew’s Gospel*, [1975] pp. 182-83” in Millard 2000, 223.

Writing down the words of Jesus is as beneficial to His disciples today as taking notes would have been on the day He first uttered the phrases we so carefully study in our Bibles.

“Handwriting...has benefits for the writer. [Modern] researchers believe that the simple act of constructing the letters and forming words and symbols on paper increases our ability to recall information.” (“Will handwriting survive in the digital era?” 2011) Walling observes, “Writing increases understanding in all content areas. ...Why does writing make a difference? An Old Chinese proverb says, I hear...and I forget. I see...and I remember. I do...and I understand. Writing is part of ‘doing.’ It activates learning. Each time students write, they are building, literally brick by brick, word by word, increased understanding of subject matter.” (2009, 1, 2, 7)<sup>44</sup>

What about Jesus’ ability to read and write?

... [W]hen defending a woman who was caught ‘in the very act’ of adultery, Jesus calmly, coolly even, bends down and draws, or writes something in the dirt.<sup>45</sup> ... [O]n

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<sup>44</sup> See also Virginia W. Berninger, “Coordinating Transcription and Text Generation in Working Memory During Composing: Automatic and Constructive Processes,” *Learning Disability Quarterly*, Vol. 22, No. 2 (Spring 1999), 99-112. URL: <http://www.jstor.org/stable/1511269>; and Joachim Grabowski, “The Writing Superiority Effect in the Verbal Recall of Knowledge: Sources and Determinants,” in Mark Torrance, Luuk Van Waes, and David W. Galbraith (eds.) *Writing and Cognition: Research and Applications (Studies in Writing)*, (Oxford: Elsevier Limited, 2007), 165-179.

Grabowski concludes, “...the critical difference between speaking and writing appears to relate to the *temporal* management of recall and execution processes, which seems more favorable with writing, in terms of information retrieval from long-term memory, information maintenance in working memory, and finally the verbalization of information through language production processes.” (2007, 174) “...writing has a very basic impact on cognition because it activates specific, or additional, aspects of cognitive representations—which may strongly contribute to the writing superiority effect, because the longer activation of an orthographic representation, compared to the execution velocity of speech, may facilitate the association of related concepts and, thus, increase the recall of knowledge within an interconnected domain. At the same time, cognition influences writing, insofar as our cognitive processes are organized such that they, at least in the case of simple verbal recall from memory, ‘feed’ the processes of written-language production better than speaking.” (2007, 178)

<sup>45</sup> This is the only time that Jesus was recorded to have written--when a condemned adulterous woman was brought to Him. And even then--He wrote on the sand—purposely leaving no trace of handwriting or a manuscript for people down through the ages to worship or wrangle over?

the question of Jesus' literacy, it seems now that the writing is on the wall so to speak: By writing in the dirt Jesus proves he could write (and, of course, read).<sup>46</sup>

*Did Jesus, as a child, learn to read and write?* The simple answer is that we just don't know. For every expert who argues, 'it must be assumed that Jesus was by no means uneducated; he was certainly able to read and write,' there's another who claims with equal force, '[H]e was an illiterate peasant, but with an oral brilliance that few of those trained in literate and scribal disciplines can ever attain.'

Scholars will probably always disagree about whether Jesus could read. As we've seen, even the Bible isn't always clear. To be fair, the Bible does seem pretty clear at Luke 4:16, where we find Jesus in the synagogue reading from a scroll containing the prophecies of Isaiah. But... [t]here may be a number of reasons to question Luke's story here. We don't, for instance, find the scene in the other Gospels. But what seems even more curious is that in another moment when Jesus quotes the Scriptures—that is, the Psalms, just as he gives up the ghost—he does so in Aramaic and not in Hebrew: *Eloi eloi, lema sabbacthani?* (Mt. 27:46)....

Now if Jesus had learned the Scriptures by reading Hebrew scrolls and committing them to memory, why, at the very moment of his death, would he bother to translate the Psalms into the language he spoke with his friends? (More to the point, perhaps, is this: *How* could a man suffering the most excruciating torture imaginable think on his feet like that?) Of course, it's possible that Jesus knew both Hebrew and Aramaic equally well and wrote and read and spoke both languages. Yet, it remains possible that like most other first-century peasants he couldn't read, and as we might expect, at the end, quoting Scriptures in a language we never see him reading or writing, he dies not in Hebrew, but in Aramaic. (Korb 2010, 17-18)

Also citing the event recorded in John 8, Barry Powell opines that Jesus could obviously write, "but in stark wisdom left wisdom nothing behind for followers to kill themselves over. ...He must have understood how writing, and writings, can lead to fanaticism, social division, oppression, and the tyranny of the mad and the intolerant over the common man. Such is the power of writing." (2009, 12)<sup>47</sup>

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<sup>46</sup> See also, Gary Wills, *What the Gospels Meant*, (New York: Viking: Penguin, 2008), 180-182 for his analysis of Jesus' treatment of the captors and of the woman caught in adultery.

<sup>47</sup> Wilder argues that perhaps the reason Jesus bent down and wrote with his finger on the ground was in keeping with the "practice of judges of the time who first wrote, then read, their decisions." (1964, 21)



In the modern equivalent of “man-on-the-street” interviews, the following anonymous sample of opinions found posted on a Catholic Theology Forum website in response to the question “Were the Apostles Illiterate?” (2010) clearly illustrate the remaining confusion, the continuing popular debate over, and the diametrically opposing views regarding the literacy rate of the Palestinian population in Jesus’ time. Though these personal suppositions are not necessarily—or definitely not—the outcome of deep scholarly research, they nevertheless offer interesting—and typical—conjectures that serve to point out the need for further thought and study in this area. The threads of these conversation are listed in no particular order.

1.) “Faithful Jewish men would have been educated as children in order to proclaim the Scripture in the synagogue, yes. That does not, of course, mean that they could write, which was a totally separate skill and one that was a whole industry unto itself (scribe).” (“NHInsider,” 19 July 2010)

2.) “The Twelve were illiterate Jewish peasants with limited-to-no capability to read or write. The best specific work on ancient literacy in the Jewish homeland concludes about a 3% literacy rate [an allusion to William Harris’ *Ancient Literacy*]. Literacy was the prerogative of elite aristocrats, trained retainers, and scribal experts. The only ‘faithful Jewish men’ who would have been educated to any degree well-enough to be able to read Scripture were the Pharisees, who were wealthy enough and situated in urban settings with enough support and leisure to read and write. The peasantry, by contrast, had little time to learn how to read and write since they were primarily involved with working the land, paying taxes and surviving harsh winters and extreme droughts.

Thus, given that first-century Galilee was comprised of mostly peasants in an agrarian society (where landless and/or younger sons tried to eke out a living as craftsmen or fishermen), there is neither statistically [or] historically any good reason to suppose the apostles, other than Paul, were literate.” [*sic*] (“Epistemes,” 20 July 2010)

3.) “They were literate. Simon, Andrew, James, and John were fishermen in Galilee, and as a result were probably fairly wealthy. Matthew (also called Levi) was a tax collector, and therefore educated and in the elite. Jesus himself was raised in the home of a carpenter, yet he could read. My guess is that you are underestimating the literacy rate among Jewish males in first century Palestine.”<sup>48</sup> (“CWBetts,” 20 July 2010)

4.) “In order to have a synagogue service, you had to have a quorum of ten men who could read the Torah--because that's what a synagogue service was. When Jesus goes into the synagogue and they hand Him the scroll and He reads the passage from Isaiah, He is doing precisely what Jewish men--even rural peasant Jewish men--did on the Sabbath. (Lk. 4:16)

Now that doesn't mean they were functionally literate, much less Hebrew scholars. To this day every kid who makes his Bar Mitzvah (and girls who make Bat Mitzvah in the Reformed synagogues) can read enough Hebrew to get through their assigned passage on the day. Doesn't mean they can read fluently or study in Hebrew. Or write it. The Apostles, of course, would have had a better comprehension than today's 12-year-olds because Hebrew was still in fairly common use in Israel in that era and Aramaic is a closely-related language. Not to mention that Hebrew has continued to evolve, so that a speaker of modern Hebrew is probably about as comfortable with Biblical Hebrew as a speaker of modern English is with Chaucer.

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<sup>48</sup>After considering the evidence put forth by LaSor, Millard, Hopkins, Edersheim, and Margolis and Marx (who boldly assert that among first century Jews “education was widely diffused; the mass of the people were able to read and write.”) (1934, 88) the author is inclined to agree with this point of view. For instance, if John *was* a completely illiterate fisherman when he met Christ in Galilee, he certainly acquired the skill of writing at some point along the way, for, from the earliest evidence, John was recognized as the author of not only the Gospel bearing his name but three New Testament epistles and The Revelation of Jesus Christ. Consider also that at the beginning of Revelation, John reports that “I heard behind me a loud voice like the sound of a trumpet, saying, ‘*Write in a book what you see*, and send it to the seven churches....’” (Rev. 1:10-11) [*italics mine*] and as noted on page 69, the old Apostle was also directly commanded to write seven separate letters to seven churches. (Rev. 2:1, 8, 12, 18; 3:1, 7, 14) Later in chapter 10, John sees another angel with “a little book.” He was “about to write” when he is told to, “Seal up the things which the seven peals of thunder have spoken and do not write them.” (Rev. 10:4)

Paul is a completely other case [*sic*], an highly educated bi-cultural scholar with dual-citizenship (Jewish, because if your mom is Jewish, you're Jewish, Roman because the Romans were patrilineal . . .) who could argue in both Hebrew and Roman law and knew the Greek philosophers--and an Apostle, as he himself said, "born out of time" but to whom the Lord had appeared, in order to use his unique gifts for the spread of the gospel." ("NHInsider," 19 July 2010)

5.) "What do we mean by illiterate? Very late into English history reading and writing were considered and taught as separate skills so the percentage who could read and write was a fraction of those who could only read.

Did this apply in the first century Middle East? I'd assume so due to frequent mention of "scribes" and amanuenses -- writing specialists. But probably all male Jews could at least read Hebrew for use in synagogue. Paul, Matthew and Luke were perhaps the most literate in Greek?" ("didymus," 27 July 2010)  
(<http://forums.catholic.com/showthread>)

To conclude this section, one more question must be asked. If the majority of people could not read, then why did the Roman authorities bother to place the multilingual placard proclaiming His Lordship over the head of Christ as he was raised on the cross? "Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew,<sup>49</sup> Latin and in Greek." (Jn. 19:20)

"For if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words?" (Jn. 5: 46-47)

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<sup>49</sup> i.e., Jewish Aramaic

## KINESTHETIC (TACTILE & KINESTHETIC EXTERNAL)

Tactile/kinesthetic learners prefer to learn via experiences; by moving, doing, and touching. They crave active exploration of the world; thus science projects, experiments and the like are more effective avenues of learning for them. They may find it hard to sit still for long periods and may become distracted by their need for activity and exploration. (LdPride.net)

Barbara Prashnig makes what she designates the “very important distinction between tactile (hands-on) and kinesthetic (experiential/doing)—thus the term VATK. (The need for mobility is a separate element and not lumped together with kinesthetic as in regular VAK tests.)” (Prashnig 2006, 39)

By way of explanation, in Prashnig’s LSA, “Kinesthetic external refers to leaning by doing by using one’s whole body, by experiencing a learning situation physically. This could include body movements to accomplish the learning task, but could also mean holding the body still and experiencing learning that way. (In contrast, when students need mobility, this means they will use body movements such as walking around, swaying rocking or fidgeting to actually *support* learning. Although kinesthetic learners often tend to need mobility as well, it’s a separate style element.) “There are also students in every class, particularly males, who often fiddle, play with their pens, tap their fingers and can’t keep their hands still...these students are highly tactile and many will remain so for life.” (2006, 39)

A kinesthetic learning experience can be defined as “any activity which physically engages students in the learning process.” (Begel 2004, 183)

Most kinesthetic learners learn best by moving their bodies which activates their large or small muscles as they learn. These are the "hands-on learners" or the "doers" who actually concentrate better and learn more easily when movement is involved.

The following characteristics are often associated with kinesthetic learners:

1. Kinesthetic learners often wiggle, tap their feet, or move their legs when they sit.
2. As children, kinesthetic learners are often labeled "hyperactive."
3. Because they learn through movement, kinesthetic learners often do well as performers: athletes, actors, or dancers.
4. Kinesthetic learners work well with their hands. They may be good at repairing work, sculpting, art, or working with various tools.
5. Kinesthetic learners are often well coordinated and have a strong sense of timing and body movement. (Kinesthetic Learners, 2000)

Thus, a kinesthetic learning experience can be defined as “*any activity which physically engages students in the learning process.*” (Begel 2004, 183)

Some particular classes of KLAs, [Kinesthetic Learning Activity] such as manipulatives...have also received attention. However, we believe that the great potential of these activities merits a thorough and ongoing discussion.... These exercises fill an important niche in...education — energizing students and employing learning styles rarely tapped by our [current] instructional techniques. KLAs engage students by putting them in motion and sometimes even requiring real exertion, raising heart rates that tend to lag during lecture. KLAs also tap into what Piaget termed “sensorimotor learning,” in which physical participation in a learning experience transfers into mental symbols representing that experience. KLAs can engage other important learning styles, such as Felder and Silverman’s active, sensing, intuitive, visual, or global learners. Finally, KLAs can be incredibly fun (and often low prep!) for instructors.

While KLAs have great value, they can be challenging to use in the classroom. It is easy to create a KLA that misfires because it is socially inappropriate, physically challenging, difficult to manage, or simply incomprehensible. Even apparently innocuous activities can conceal dangerous pitfalls. For example, sorting students by height or hair length can be socially intimidating; sorting by student ID or social security number may be an invasion of privacy; and sorting by age or matriculation year, even if it were socially acceptable, would cause undesirable clumping of the sort keys. Many KLAs have the potential to exclude students who are shy or have motor impairments. ...[Each such activity has] strengths and weaknesses. (Begel 2004, 183)

In *Learning Style and Effectiveness of Online and Face-to-Face Instruction*, Charlotte Neuhauser of the School of Business at Madonna University documented her comparison of two sections of the same course—one section was online and asynchronous; the other was face-to-face. She examined gender, age, learning preferences and styles, media familiarity, effectiveness of tasks, course effectiveness, test grades, and final grades. (2002, 99) “The Modality Preference Inventory was used to measure the most efficient method of information intake for students. The instrument measures the strength of the visual, auditory, and kinesthetic/tactile modality for learning efficiency. A high score in the visual modality would indicate a strong visual learner who would benefit from text, charts, and graphs. A strong auditory learner would prefer FTF [Face-to-Face] lectures. This suggests that a visual learner might find online learning more effective than an auditory learner, and, consequently, the learner’s preference might influence the outcome.” (Neuhauser 2002, 103)

To determine the effect of learning styles on success in the course, the students were asked to complete the Learning Modality Preference Inventory. *Of the most successful online students (grades of A or A–), 40% had visual as their preferred or one of their preferred styles, whereas 66% chose kinesthetic as their preferred or one of their preferred styles. Of the most successful FTF students (grades of A or A–), 43% had visual as their preferred style, whereas 43% had kinesthetic as their preferred or one of their preferred styles.* [italics mine] There was no relation between the preferred styles of learning and final grades in either group. It should be noted, however, that 66% of the online students and 60% of the FTF students were visual learners, whereas only three students from the entire population of students chose auditory as their preferred style. (Neuhauser 2002, 108-109)

Though as Neuhauser says above, “There was no relation between the preferred styles of learning and final grades in either group,” it would appear that individuals reporting kinesthetic preferences (the majority of online learners) *did* do very well using the online format, which not only requires at least some physical involvement and posturing as the student interacts via computer, but also allows freedom to perform body movements frowned upon in a typical classroom setting (e.g., chewing gum, running in place, tapping a foot or flapping arms, twirling objects in one’s fingers, etc.).

These constraints also were not a problem in Herodian Palestine, for most learning did not take place in an orderly, passive classroom setting. Kinesthetic or “hands-on” learning was, of necessity, far more dominant in daily life than was the lecture method or quiet sessions of individual reading. Peter, Andrew, James, and John did not learn their trade as fishermen by studying “How-To” manuals for years before grabbing a net and boarding the boat.

As Packer, Tenney, and White note in *Daily Life in Bible Times* (1982), fathers began familiarizing sons early with the activities necessary to successfully carry on their family vocation. It might have varied somewhat, but surely a male child was allowed—or more likely--expected to begin participating in his father’s professional efforts at a very young age; just as female children were expected to help their mother with the never-ending chores of drawing water, cooking (always from scratch) and the ceaseless cleaning of clothes, possessions, and homes required in a hot, parched, windswept land characterized by dirt, sand, and constant dust. Children have always been wired to emulate their parents, and the first-century Palestinian culture made use of that desire and imprintability. With shorter life spans and difficult living conditions, children were seen as additional workers to ensure the family’s survival, not just as a drain on stretched resources.

Though not directly stated, it seems probable that before beginning His public ministry at age 30, as the oldest son, Jesus supported his family by working in Joseph’s carpentry shop, since at some point between His last public appearance at 12 and the next Gospel account of Him attending the wedding at Cana, it is apparent that Joseph had died.

Jewish family professions in Herodian Palestine also tended to be highly kinesthetic in nature. The majority of men and women labored with their hands and strong backs in order to provide sustenance for their households. Only a favored few, such as highly-placed religious authorities or wealthy merchants could afford a life of physical ease, with servants or time for formal education in subjects other than survival skills.

While it was traditionally the habit of Jewish rabbis to sit down in order to deliver a lesson to stationary pupils, the ancient concept of “peripatetic” teaching should also be discussed briefly here. The term "peripatetic" is a transliteration of the ancient Greek word *περιπατητικός* (*peripatêtikos*), which means “given to walking about,” but came to mean “walking about while teaching.” Aristotle and his followers were called *περιπατητικοί*, or “Peripatetics.” (Liddell 1889)

Two legendary theories have been forwarded to explain this nomenclature: Either Aristotle's school came to be so named because of the *peripatoi* (the "colonnades" or "covered walkways") of the Lyceum gymnasium where the members met or because Hermippus of Smyrna—a Peripatetic philosopher himself--called the school and students that because of Aristotle's alleged habit of walking about while lecturing.<sup>50</sup>

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<sup>50</sup>David Furley, “Peripatetic School,” *The Oxford Classical Dictionary*, 2<sup>nd</sup> Edition, 1970, p. 801, citing Diogenes Laertius, *Lives and Opinions of Eminent Philosophers* 5.2. Some modern scholars discredit the legend altogether. See Hegel’s disclaimer at <http://www.marxists.org/reference/archive/hegel/works/hp/hparistotle.htm>, “Lectures on the History of Philosophy,” by G. W. F. Hegel, 1805-6, trans. E.S. Haldane, 1892-6, where Hegel states definitively that it was from the Lyceum’s “shady walks (*peripatoi*)... that his school received the name of Peripatetics, and not from any walking about on the part of Aristotle – because, it is said, he delivered his discourses usually while walking.”



## FACTORS TO CONSIDER

### Are there differences in the VARK preferences of different cultures?

“We expect that there would be differences but have little research evidence. Polynesian cultures had no written language but had a strong set of traditions based on storytelling and genealogy handed down from elders to novices. This may indicate a stronger Aural preference. Aboriginals (Australian) and Native Americans had strong symbolic representations and drawings to depict their views on reality and history that might indicate a stronger set of preferences for the Visual mode. A recent Middle Eastern research paper found more students with a Visual preference.”<sup>51</sup> (vark-learn.com)

### Groups and the Percentage of V, A, R and K Options Chosen. January 2010.

This table from vark-learn shows the percentages for the total numbers of options chosen for various populations. For example, 25,432 Females chose 20.4% of their options from the Visual choices, 24.3% from the Aural choices etc.

Table 1. *Groups and the Percentage of V, A, R and K Options Chosen. January 2010.*

	V	A	R	K	n=
<b>Total</b>	<b>20.5</b>	<b>24.7</b>	<b>27.1</b>	<b>27.8</b>	<b>40228</b>
Females %	20.4	24.3	27.8	27.6	25432
Males %	20.6	25.5	25.6	28.2	13109
Students	20.4	24.8	26.9	27.9	35537
Teachers	21.0	22.9	29.0	27.1	2338
Applied Science	20.7	23.6	27.6	28.2	1130
Architecture	23.9	23.9	23.9	28.3	265
Art	22.3	24.5	24.4	28.7	989
Business	20.2	25.2	27.4	27.1	4349
Computing	20.9	23.5	28.3	27.3	1089
Education	20.2	24.8	26.9	28.0	3579
Engineering	22.2	24.0	25.3	28.5	1191
Humanities	18.8	25.4	28.7	27.1	946
Languages	20.3	26.7	26.8	26.2	404

<sup>51</sup> With no more evidence than this statement in this above article to go on, in spite of a great deal of investigation, the precise research paper alluded to here could not be located. This statement is only included as a point of interest requiring confirmation and further study.

<b>Group</b>	<b>V</b>	<b>A</b>	<b>R</b>	<b>K</b>	<b>n=</b>
Law	19.2	25.3	28.3	27.2	1201
Mathematics	21.9	24.1	27.0	27.0	535
Medical	20.3	24.1	27.5	28.1	10820
Performing Arts	20.1	27.1	24.5	28.3	357
Science	21.8	24.0	26.7	27.6	3261
Social Science	19.5	25.2	27.8	27.5	1648
Sport	21.2	26.1	23.1	29.6	766
Other	20.0	25.5	26.5	27.9	5477
High School	20.7	25.7	25.6	28.0	3035
Two Year College	20.1	24.5	27.5	27.9	15453
Four Year College	20.5	24.8	26.6	28.2	6065
University	21.0	24.7	26.6	27.7	10356
Other	20.3	25.7	25.6	28.0	3169
In Education	20.6	24.7	26.9	27.8	35362
Not in Education	19.6	24.4	28.4	27.6	2625
Used VARK Before	20.7	24.5	26.8	28.1	3922
First Time User	20.4	24.7	27.1	27.8	35485
Age under 18	21.4	25.8	24.4	28.4	5910
Aged 19 to 25	21.0	25.1	25.5	28.4	17049
Aged 26 to 34	20.0	24.2	28.5	27.4	7437
Aged 35 to 44	19.2	23.5	30.3	27.0	4958
Aged 45 to 54	18.9	23.8	30.8	26.5	3076
Aged 55+	19.1	23.4	31.9	25.6	1105
Matches my perception	21.3	23.8	27.1	27.9	22644
Does not match my perception	18.3	26.6	27.9	27.2	1779
Don't Know How I Learn	19.4	25.9	26.9	27.8	14179
Africa	19.9	24.3	28.4	27.3	149
Asia	21.0	26.6	26.2	26.2	599
Canada	21.8	26.6	26.2	26.2	873
Europe	20.6	26.4	25.7	27.3	473
<b>Middle East</b>	<b>22.3</b>	<b>25.3</b>	<b>25.1</b>	<b>27.3</b>	<b>87</b>
Oceania	21.8	23.0	27.4	27.9	345
South America	20.5	25.6	26.3	27.7	135
United Kingdom	20.3	25.0	27.3	27.3	2458
USA	20.4	24.6	27.1	27.9	34278

(vark-learn.com)<sup>52</sup>

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<sup>52</sup> Note that the database shows significant differences (Chi square analysis) between males and females. Men have more Kinesthetic responses and women more Read/Write responses.

Table 1 above displays vark-learn's own published data. There is no indication just which of the many possible Middle Eastern countries were represented in the smallest of all their participant samples. Surely those two shortcomings make the conclusions questionable, since not all Middle Eastern cultures are alike and there is too little data to adequately compare preferences.

That being said, however, the numbers do offer a tantalizing indication and makes one long to see a far larger longitudinal study completed to discern if these implied tendencies hold true.

According to Table 1, Middle Eastern students' Visual preference numbers *are* higher than all other cultures (as the alluded-to, but highly elusive study is supposed to indicate). Their scores are nearly two full points above the Visual preference of participants from South America (which category suffers the same limitations as grouping as Middle Easterners together, since the continent of South America is home to a wide variety of cultures), the United Kingdom, and the United States (both of which are also rapidly becoming far more multicultural than in the past); as well as the total overall preference for Visual learning of 20.5%. This study also reports a slightly higher preference for Auditory learning among Middle Eastern subjects than the average and the lowest desire to utilize Read/Write of all participants categorized by broad continent or nationality.

It has been proposed that cultural background should have an impact on the learning style<sup>53,54</sup> and that there can be strikingly different characteristic patterns of

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Significant differences are also shown in the R dimension of VARK between students and teachers. The figures are 15.6% for Read/Write single preference for students and 20.9% for teachers. The K figures are 11.7% and 12.4% respectively. There is also a difference between the proportion of single modes and multimodes. Students have 37% of their profiles in single modes and teachers 43%. Correspondingly, students are more multimodal: 63% to 57%. (vark-learn.com)

<sup>53</sup> J.W. Berry, *Human Ecology and Cognitive Style*. New York: Sage-Halstead, 1976.

thinking styles from culture to culture. More,<sup>55</sup> for example, provides a comprehensive survey based on multiple studies showing how native Indians differ in their learning styles from whites. He points out that native people tend to be more visual rather than verbal and reflective rather than active in their learning styles. Similarly, there have been studies suggesting that managers in European countries are more intuitive than their counterparts in Arab countries.<sup>56</sup> Other studies however,<sup>57</sup> suggest that learning styles may not be related to cultural norms. (Zuolkernan, et al. 2005, 1)

Learning styles are often developed through cultural and environmental experiences. It is not known exactly how culture influences learning, however, educators and researchers agree on the importance of understanding students' backgrounds and to respect and accommodate their similarities and differences.

Cultural differences also influence the way individuals process, organize and learn material. Polychronic cultures should be taken into account when considering the learning styles that exist within a multicultural class.

The dominant U.S., Canadian, and European cultures tend to be monochronic. This implies a culture that prefers activities to be sequential and generally perform actions one at a time. Monochronic cultures place a priority on orderliness, punctuality, and meeting deadlines. ...The monochronic student finds engagement in multiple activities at the same time, such as talking and writing an essay, both unproductive and uncomfortable. Latin America, *the Arab part of the Middle East* [italics mine], and sub-Sahara Africa are all polychronic cultures. Polychronic cultures favor less structure and the freedom to change from one activity to another at will. A polychron enjoys taking on several tasks at the same time and is industrious in doing so. (Claus-Ehlers 2010, 586)

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<sup>54</sup> S. Messick, "Personality consistencies in cognition and creativity," In Messick, S. (Ed.), *Individuality in Learning*. San Francisco: Jossey-Bass, 1976.

<sup>55</sup> A. J. More, "Native Indian Learning Styles: A Review for Researchers and Teachers," *Journal of American Indian Education*, Special Edition, August, 1989. Available on line at: <http://jaie.asu.edu/sp/V27S1nat.htm>.

<sup>56</sup> C. W. Allinson and J. Hayes, "Cross-national differences in cognitive style: implications for management," *International Journal of Human Resource Management*, Vol. 1, No. 1, 2000, 161-170.

<sup>57</sup> M. Kubes, "Adaptors and innovators in Slovakia: Cognitive style and social culture," *European Journal of Personality*, Vol. 12, No. 3, 1998, 187-198.

Since the vark-learn the answer to the intuitive conjecture that differing cultures should display statistically relevant differences in VARK preferences—especially Near and Middle Easterners, specifically those reared in Israel or Jordan and who are of Semitic descent as compared to natives of the United States, Europe, Africa, Asia, or Polynesia—is highly pertinent to this exploration, further investigation was attempted. This endeavor is, of course, handicapped by the same constraints as those of this entire historical exploration. Even if reliable extant scientific results can be verified, all test subjects are 21<sup>st</sup> century individuals (often university students) who, because of mass media, international travel, higher socioeconomic status and the pursuit of higher education, are, on so many levels, influenced by global cultural norms, that they are only incidentally comparable to the more-insular, less-educated, more traditional inhabitants of tiny first-century Palestine. Thus all conclusions reached still may not carry the significance necessary to lend sufficient weight to any subsequent hypothesis about ancient Palestinians' learning preferences.

However, it can also be argued that the dominant nations of the time similarly wielded great cultural influence in first-century Palestine. The Jewish state was politically overrun by Rome and its inhabitants were significantly altered by ubiquitous Grecian language and thought, so its population was, as are today's cosmopolites, pervaded and molded by non-native cultural factors. In addition, Jesus' audiences were mainly, but not exclusively comprised of Jews. Even before the great missionary advance after His resurrection, while still teaching within the confines of the Palestinian border, His message reached a multicultural mixture of Romans, Greek-educated slaves, Africans, and the like.

A further impediment encountered in this quest for statistical proof of differing cultural learning style preferences with any possible bearing on first-century inhabitants of Palestine is that the two most *nearly*-suitable recent studies dealing with cross cultural learning styles—neither studying VARK preferences specifically—are even more circumscribed by their unique pool of test subjects. The first study, found both in "A Cross-cultural Comparison of Learning Styles: The AUS-UMD

Experience," by Imran A. Zualkernan, James D. Allert, and Ghassan Z. Qadah (2005) and in "Learning Styles of Computer Programming Students: A Middle Eastern and American Comparison" by the same authors in 2006, compares the learning style preferences of freshman and sophomore electrical and computer engineering students at the American University of Sharjah (AUS) in the United Arab Emirates to those of their counterparts at the University of Minnesota Duluth (UMD) in the United States.

The second study is published in the thesis, "A Cross Cultural Comparison of Cognitive Styles in Arab and American Learners Using Eye-Tracking to Measure Subtle Differences" (Qutub 2008), which utilized three groups of thirty 18-to-25 year-old undergraduate students. One group consisted of native-born Americans, one was comprised of native Saudis remaining in their country of origin, and the third was made up of Saudi immigrants to the U.S.

In addition to both of these studies employing only contemporary young adult test subjects, the chosen academic pursuits of the two cohorts in the first study--computer science and engineering--reveal the limitations of the results' relevance to first-century Near Easterners since personality and learning style predilections of today's engineers quite evidently correspond negatively with the necessarily stronger Verbal/Aural propensities of Christ's contemporaries. Compare this explorations' discussion of the ubiquitous orality of ancient Jewish society starting on page 37 with "Table IV: Percentage of Students in Each Learning Style Category" on page 448 of Zualkernan, et al.'s 2006 article. Table IV shows that zero percent of either group of students preferred "Extreme Verbal," while 7.25% of the AUS students preferred "Moderate Verbal," in contrast to the apparently more than twice as taciturn Midwestern Americans at 3.28%. Roughly one third of both groups were neutral to the Verbal preference. "Both AUS (92.75%) and UMD (96.72%) students are either neutral or Visual learners (extreme or moderate Visual)...implying that learning should be highly geared towards the use of visual representations." (Zualkernan, et al. 2006, 449)

So though this study shows that a high percentage of the AUS students (who hail from a highly diverse set of backgrounds and school systems, the majority of which are Middle Eastern, but which also include the United States, France, Australia, Nigeria, Lebanon, and Tanzania, and others. See Zualkernan, et al. 2005, 2.) prefer Visual learning, their American counterparts are actually a bit *more* Visual. It is not possible that the strong Visual over Verbal preference of both groups correlates more with the reasons they, as individuals, chose engineering or computer science as a major than about their culture of origin? Zualkernan et al.'s 2006 article also reports that compared to one other U.S. university, one in Puerto Rico, two in Brazil and one in Jamaica, AUS students tied with University of Kingston for the lowest score on the Visual preference scale at 79%, while the UMD students were the highest on that scale at 90%. (445)

Finally, Zualkernan, et al. concluded that:

*The most significant result of this study is that students from diverse cultural backgrounds, countries and schooling systems with fundamentally different pedagogical bases have remarkably similar learning profiles based on Solomon-Felder ILS.*<sup>58</sup> [italics mine]

In the limited context of Computer Science and Computer Engineering freshmen and sophomores, *this study tends to strongly indicate there is no difference in learning styles based on cultural differences between American and Middle-Eastern students.* [italics mine] This has strong pedagogical implications. Specifically, learning materials (online and off-line) designed to cater for learning styles of American students may be used effectively in the Middle-East and vice-versa.

While there is a concordance of learning styles, there does not seem to be obvious linear relationships between learning styles and course outcomes across cultures. *The only relationship observed for Middle-Eastern students, however, seems to agree with prior research findings on Western students.* [italics mine]

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<sup>58</sup> This is a reference to Richard M. Felder's and Barbara A. Soloman's "Index of Learning Styles." (ILS) The ILS assesses "Active or Reflective" Learners; "Sensing or Intuitive" Learners; "Visual or Verbal" Learners; and "Sequential or Global" Learners. See <http://www4.ncsu.edu/unity/lockers/users/f/felder/public/ILSdir/styles.htm>. The only ILS category corresponding directly to VARK is the Visual/Verbal bipolar preference.

The relationship between learning styles and outcomes remains elusive and needs to be further investigated. (Zualkernan, et al. 2005, 7-8)

Qutub's eye-tracking experiment investigated cultural as well as gender differences in the domain of visual attention. Still searching for some well-done research to back the VARK statement about that elusive "Middle Eastern research paper [that] showed a greater preference for the Visual learning style" among Middle Easterners, the results of an examination as to whether Middle Easterners (Arabs) are more likely than Americans to attend to context and relational information than to objects seemed to offer some possible relevant insights. However, though very interesting, this investigation compares Arab and American methods of visual attention and visual problem solving using Witkin's Global/Analytic rubric of field dependency or independency to define differing types and levels of cognitive perception. The components of Witkin's model do not correspond with any of the VARK preference categories, and an investigation based solely on its cognitive classifications yields no useful data for the purposes of this exploration.

Where Zualkernan and his fellow authors found very little difference in learning styles when comparing their AUS and UMD engineering students, Qutub's results showed "that Arabs and Americans are significantly different from each other in the different aspects examined. ...the Americans and immigrants were found to apply a more characteristically analytic cognitive style, whereas the Arabs, as had been anticipated, were found to apply a more characteristically holistic cognitive style to most tasks." (2008, 96)

Lastly, a dissertation's research dealing with "Learning Styles of EFL Saudi College-Level Students in On-Line and Traditional Educational Environments" was examined for any applicable findings. "Qualitatively, data was gathered from a sample of 100 college level Saudi EFL (English as a Foreign Language) students. The students' learning styles were elicited using the Perceptual Learning Styles Preference Questionnaire (PLSPQ) developed by Joy Reid." (Alkhatnai 2011, 1)



Of the several intriguing outcomes, Alkhatnai reports that his study presented the preferred leaning styles among the Saudi EFL learners...as follows: Tactile, auditory, visual, group, kinesthetic and individual. [In addition] ...the study supported the idea that students' perceptions of their learning styles are affected by their personality types, cultural beliefs, and teachers' teaching style.”(1)

For many reasons, this quest for current learning preference data on Middle Eastern students is moot. Zualkernan et al. reports that there are not any significant differences in learning style preferences between Middle Eastern engineers and their American counterparts. Qutub did find differences in visual attendance methods, but Alkhatnai declares (using language similar to the VARK categories) that Saudi EFL students prefer tactile and auditory styles of learning before the visual. Thus, the results are far from conclusive.

However, as Alkhatnai discovered, students' perceptions of their own preferred learning styles are affected by outside agencies, one of which is the “teacher's teaching style.” If, as this exploration will prove, Jesus Christ as an educator overwhelmingly satisfied every learning style with his comprehensive teaching styles, both then and now, as defined by the VARK paradigm; it does not matter if the majority of first-century Palestinians or contemporary Saudi Arabians are or are not more Visual than Verbal, etc. The Master Teacher--also our Creator (Jn. 1:3)--has the perfect, necessary understanding of each human individual (Jn. 2:25) to meet every intellectual and emotional need, to say nothing of healing our desperate spiritual deficiencies.

## JEWISH EDUCATIONAL PRACTICES IN NEW TESTAMENT TIMES

Throughout the period from 350 B.C. to 70 A.D., traditional Jewish education in Hebrew and Aramaic continued to be conducted in the home, in the temple at Jerusalem (Lk. 2:46), and in the local synagogues.<sup>59</sup> Jewish tradition states that local schools for young children were created by the high priest in the first century A.D. (*b. B.Bat.* 21a).<sup>60</sup> There is no scriptural evidence of this, however, except Jesus' demonstrated knowledge of the law (Lk. 2:41-51) and his ability to read Hebrew, even though he was only the son of a carpenter (Lk. 4:16-17). (Matthews 2006, 201)

The children growing up in Israel received a balanced education, split equally between religious instruction and vocational training. ...Essentially, a boy's education consisted of religion and heritage. ...Learning...was woven into their everyday lives. These topics were made fascinating to the youngsters by way of stories and object lessons. Scripture was nailed to their doorposts (Deut. 6:4-9). It was tied onto their father's forehead (Deut. 6:8).<sup>61</sup> It was repeated often and committed to memory. Their heritage was taught through exciting recounts of miracles and by games of questions and answers. A heap of rocks became an

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<sup>59</sup>See Appendix E, p. 269, for Alfred Edersheim's enlightening chapter on the "Subjects of Study. Home Education in Israel; Female Education. Elementary Schools, Schoolmasters, and School Arrangements."

<sup>60</sup>See also Schürer, *History* Vol. II, 1897, 49, who quotes *b. B.Bat.* 21a: "...at the latest in the second century after Christ, the existence of elementary schools is assumed. ...Hence the later tradition that Joshua ben Gamla (=Jesus the son of Gamaliel) enacted that teachers of boys...should be appointed in *every province and every town* and that children of the age of six or seven should be brought to them."

<sup>61</sup>Consider the commanded use of VARK learning preferences in Deuteronomy:

V. Bind God's Words as a sign on your hand, forehead, the doorposts of your house and gates. (Deut. 6:8-9; 11:18)

A. Teach them to your children--Talk to them when you sit at home. (Deut. 6:7a; 11:19a)

K. Talk to them when you walk along the way, when you lie down and when you get up. (Deut. 6:7b; 11:19b)

R. Write these words on the doorposts of your house and on your gates (Deut. 6:9; Deut. 11: 20)

God the Father thus accommodated the entire variety of VARK learning preferences, so it should not be surprising that God the Son employed the same complete variety of teaching techniques during His incarnation centuries later.

opportunity to retell the story of the crossing of a river (Ex. 14; Joshua 4:6-8). The festivals were steeped in traditions that taught them about God's promises and laws. Children were encouraged to ask questions (Ex. 12:26; Deut. 6:20-25). (*Living* 2006, 362-363)

Packer, Tenney, and White give an overview of the educational experience of many Jewish males in first century Palestine—since only boys received formal training outside the home and school was not made compulsory until 65 A.D. when the high priest Gamala ordered that every boy six years old and above in every town should attend school. (Gower and Wight 1987, 83)<sup>62</sup>

By New Testament times, the Jews had adopted a more formal approach to education. ...Though it was the father's responsibility to teach his sons a trade or craft...[t]hey set aside classrooms and qualified teachers to instruct...the children in the village. We are not sure when synagogue school were first established. Some believe the practice dates back to the Exile in Babylon. Whenever it began, by [the first century] the synagogue school was a vital part of Jewish life.

Each Sabbath, Jews faithfully gathered at the synagogue to hear the rabbi read the Scriptures and explain the Law. The synagogue sponsored special classes apart from the regular times of worship. During the week, boys came to these classes to study the Scriptures under qualified teachers. These classes supplemented the religious education the boys were receiving from their parents.

Jewish fathers were much more concerned with the character of a teacher than with his teaching ability. Naturally they required him to be competent in his profession; but they were more concerned that he be a proper example to the children. Jewish writings from the New Testament era give us a partial list of the ideal characteristics of a teacher: He must not be lazy. He must have an even temper. He must never show partiality. He must never become impatient. He must never compromise his dignity by jesting. He must never discourage the child. He must show sin to be repulsive. He must punish all wrongdoing. He must fulfill all his promises.

...The Jewish schools required each student to master several key passages of Scripture. Of primary importance was the *Shema*, another creedal statement of the

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<sup>62</sup> “The only Jesus the son of Gamaliel known to history is the high priest of that name, about 63-65 after Christ (see above, vol. I, p. 201). It must therefore be he who is intended in the above notice. As his measures presuppose a somewhat longer existence of boy's schools, we may, without hesitation transfer them to the age of Christ, even though not as a general and established institution.” (Schürer 1897, 49-50)

Jews (Deut. 6:4-5). Next in importance were Deuteronomy 11:13-21 and Numbers 15:37-41. The student was also required to learn the *Hallel* ('praise') Psalms (Ps. 113-118), as well as the Creation story (Gen. 1-5) and the sacrificial laws (Lev. 1-8). If a child were unusually bright, he examined more of the Book of Leviticus. Besides the reading of the Scriptures, Jewish boys were also taught etiquette, music, warfare, and other practical knowledge.

Boys began by meeting in the teacher's house, where they read from scrolls containing small portions from the Scriptures, such as the *Shema*. This was the 'elementary school' of the day.

When the boys were old enough to learn the sabbatical lessons, they met at the 'house of the Book'—the synagogue. Here they entered the room where the Torah scrolls were kept and prepared their lessons under the supervision of the *Hazzan*, the keeper of the scrolls. Later they were allowed to discuss questions of the Law with the Pharisaic teachers. These discussions constituted the 'secondary' level of Jewish education.

In New Testament times, school was in session year-round. During the hot summer months the boys went to school no more than 4 hours a day. If it were an unusually hot day school might be dismissed altogether. The class hours were before 10:00 a.m. and after 3:00 p.m. A 5-hour break occurred during the hottest part of the day.

The classroom contained a small raised platform where the teacher sat cross-legged. Before him on a low rack were scrolls containing selected Old Testament passages. There were no textbooks. The students sat on the ground at the teacher's feet. (Acts 22:3)

Classes were not graded by age; all the students studied together in the same room. For this reason, their instruction had to be very individualized. The teacher copied down a verse for the younger students and they recited it aloud until they mastered it. Meanwhile the teacher helped the older boys read a passage from Leviticus. The...sages believed that if a verse were not repeated aloud, it would soon be forgotten. (Packer, et al. 1982, 88-91)

Jesus would have gone to a house of the Book at Nazareth when he was about six years old, sitting as part of a semicircle on the floor, facing the teacher. Much of the teaching was done by repetition, and the memorizing led to the common practice of reading aloud (see Acts 8:30). Writing was one in wax on a wooden tablet (Lk. 1:63) or even on the ground (Jn. 8:6). The only textbook was the *Taanach*: the Law, Prophets, and Writings that became the Christian Old Testament (2 Tim. 3:15).

The traditional law was taught from the age of ten to the age of fifteen, and the Jewish law beyond that. The brightest of the boys, such as Paul, could go to Jerusalem to one of the law schools. They would sit at the feet of the great teachers (Acts 22:3) when they attended meetings of the Sanhedrin, the ruling council of the Jews. Not until 65 A.D. was school made compulsory for all boys (Gower and Wight 1987, 83)

### Chapter Three: JESUS: MASTER TEACHER

“Scripture refers to God as the Teacher who tells his students, ‘This is the way, walk ye in it. (Isaiah 30:20-21).’ God knows and understands the needs of his students; He is fully versed in His subject; He is the perfect and infallible example for His students.” (Packer 1982, et. al, 85)

... [T]he predominant title by which he was addressed during his earthly life was undoubtedly ‘Teacher.’ This is usually rendered by the Greek *didaskalos*, or in Luke sometimes *epistatēs*, both of which terms are normally translated ‘Master’ in the Authorized Version. But behind both of them stands the Hebrew ‘Rabbi,’ which is at times retained both in the Greek and English versions, and was the usual form of respectful address to a distinguished teacher. It is a striking fact that Jesus is addressed as ‘Teacher,’ under one or other of these titles, over fifty times in our Greek Gospels.<sup>63, 64</sup>

And what a teacher he was! He seems to have been equally at home preaching in a synagogue or speaking in the open air; debating religious leaders or talking about the things of God with simple villagers. He could catch and hold the attention of a large

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<sup>63</sup> ... [W]ithin the four Gospels one of the titles most frequently used to describe Jesus is “Teacher.”... Although it is usually used as a title of address, at times it is found on the lips of Jesus as a self-designation: ‘But do not be called Rabbi; for One is your Teacher, and you are all brothers.’ (Mt. 23:8; cf. also Mt. 10:24-25; Jn. 13:13-14). ... It is the unanimous witness of the Gospel tradition and redaction that one of the prominent functions of Jesus during his public ministry was teaching (Mt. 4:23—the Markian parallel in 1:39 uses the word ‘preaching’). (Stein 1978, 1)

<sup>64</sup> See pps. 13-20 of “An Analysis of the Teaching Methodology of Jesus Christ and Its Relation to Adult Religious Education,” a dissertation by Charles H. Nichols at the University of Nebraska, 1983, for a detailed chart and discussion of how many instances and just who called Him “teacher,” what exact descriptors were used and the import of the relevant meanings of the six different Greek words describing the teaching/learning process that are “used in the Gospels in relation to Jesus Christ’s dealings with people. These words include *διδάσκειν* (emphasis on activity, not content), *διανοίγω* (emphasizes enlightening so one can completely grasp the truth to be received; emphasis is on perseverance in teaching), *διερμηνεύω* (the emphasis is on clarity of presentation), *εἶπον* (a common word for ‘say;’ emphasizes verbal communication needed), *μανθάνω* (It means to learn by practicing and doing... emphasis upon the student’s activity), and *παρatiθήμι* (This literally means ‘to put before’ and is used when presenting the parables. ... it emphasizes placing a concept before a student so he can mentally grasp it.) From these words it can be noted that Jesus Christ’s teaching ministry was well rounded. While He was involved in the activity of teaching, He would both communicate and place before His students necessary content He also permitted the student to learn by practicing, which required clarity and perseverance on His part.” (20) Each of these emphases corresponds with VARK preferences: Visuals and Read Writes desire the story language of parables in order to “see” the teaching point. Auditory learners crave the verbal communication and Kinesthetics need the emphasis on activity, practicing, and doing. All styles require clarity of presentation.

(and sometimes hungry) crowd, or give intimate instructions to a little band of committed disciples. He was perfectly at ease when dealing with a secret enquirer like Nicodemus, a Roman governor like Pilate, a Samaritan woman whom he met at a well or a weeping prostitute who approached him in a Pharisee's house. He could speak with gentle forgiveness to self-confessed sinners and with stern denunciation to religious hypocrites.

Most of his teaching seems to have been extempore, arising from personal encounters, challenges or questions, and from the varied occurrences and situations of everyday life. As a consequence it was not set out—normally, at least—in a systematic form. He was clearly a master of what William Barclay terms the 'unforgettable epigram,' the sort of phrase that 'lodges in the mind and stays there, refusing to be forgotten,' of 'the thought provoking paradox,' that appears incredible but makes people go on wondering whether it may not be true; and of 'the vivid hyperbole,' that deliberately uses an over-statement to arrest the hearer or emphasize a point (1961, 92-93). In many cases either the twinkle in his eye or the tone of his voice would have conveyed to his hearers the sense in which he used the words. But above all else the stories or parables in which so much of his teaching was couched stand out as unique—not as a method of teaching *per se* (particularly to the young, the simple and all those who think more readily in the form of mental pictures than the written word) but for their vividness, variety, quality and content.

His teaching proves that he was acutely observant of the processes of nature, the details of village life and the minds and hearts of men. Though he had never graduated from one of the rabbinical schools he had a profound knowledge of the Old Testament Scriptures, which he had clearly pondered deeply. He had no doubt learnt the rudiments of such study in the local synagogue school; but his understanding of the true meaning of these Scriptures and their application to his own mission must have come directly from 'Abba'—the heavenly Father whom he grew to know, commune with and depend on so intimately. It is, perhaps, noteworthy in passing that in both teaching and controversy Jesus at times used the techniques of *reduction ad absurdum* ('but that would lead to an absurdity'), *argumentum ad hominem* ('but even on your own principles...'), *argumentum a fortiori* ('but how much more then...') and reasoning by analogy, in ways that not only brought home the truth to his hearers but reduced hostile critics to silence.... Not infrequently he expressed his teaching in a poetical or rhythmical form which must have been easy to remember or even to memorize. And he spoke not only as a teacher but also as a prophet, in which capacity he was widely acclaimed. (Anderson 1983, 10-12)

It is evident... that Jesus was, among other things<sup>65</sup> an outstanding teacher. Without the use of modern-day audiovisual materials and props he captured the attention of his audience. This ability of Jesus at times created problems for him. On one occasion, according to Mark 4:1, Jesus attracted such a large crowd by his teaching that he had to enter a boat on the Sea of Galilee and teach from it. The miracle of the feeding of the five thousand recorded in Mark 6:33-44 was due in part to the fact that the crowd simply forgot about their need for food because of their fascination and interest in the teaching of Jesus (Mk. 6:35-36). The same appears to be true with regard to the feeding of the four thousand (Mk. 8:2-3). In the above examples we should note that the crowds are portrayed as gathering not because of any miracles Jesus was performing, for none are mentioned, but because of their interest in the teaching of Jesus. (Stein 1978, 7)

Scholars through the years have examined the teaching methods of Jesus and tried to ascertain the rationale behind his various didactic techniques.

It was the Word made flesh (Jn. 1:14) which was the medium through which and by which the Word of God came. People loved to listen to Jesus because of the kind of person he was. Publicans, sinners, children, the crowds—all found in Jesus one whom they enjoyed being near. It was therefore not only *what* he taught but also *who* he was that attracted people to hear him. Closely related to this was the authority with which Jesus taught (cf. Mk. 1:21-28). Jesus' message, unlike that of the scribes and the rabbis, did not possess a derivative authority from the rabbis of the past but possessed an immediate authority (cf. Mt. 5:21-22, 27-28, 31-32, 33-35, 38-39, 43-45), and we should note that the message of Jesus was frequently accompanied by signs and wonders (Mk. 1:22, 27, 39; 3:10-11); cf. Jn. 3:2). All of this is of course true. The *what* of his message and the *who*, i.e., the “personality” and “authority,” of the messenger all played a part in making Jesus an exciting teacher.

There is still another factor that made Jesus a great teacher, however, which is frequently overlooked. This is the *how*, or the exciting manner in which Jesus taught. The purpose of this chapter is to investigate some of the forms and techniques that Jesus used as the medium for his message. (Stein 1978, 8)

In Chapter XXII of *Jesus, the Master Teacher*, Herman Harrell Horne explores the question, “Did Jesus Appeal to the Native Reactions?” and proceeds with the first sentence to elucidate his meaning: “This question means, did Jesus stimulate the instincts and innate tendencies of man? If so, he touched the primordial springs of all

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<sup>65</sup> Stein (1978, 7) discusses also the Lord's roles as Sage and Prophet. To this must, of course be added His roles as Savior and Messiah!



action, he sounded the depths of human nature. ...The question is important, for it helps us to understand whether Jesus released all --the energies of human nature, and, in what sense, and so we may see whether and to what extent his teachings meet the profoundest needs and demands of human nature.” (1964, 155)

## **THE PHYSICAL EXISTENCE OF JESUS CHRIST ITSELF EMBODIED VARK**

“Indeed, his whole manifestation was a presence.” (Wilder 1964, 22)

Before evaluating individual didactic episodes throughout the Master Teacher’s pedagogical career for their efficacy in reaching one or more learning styles, we first want to consider that the whole of His earthly life itself was a teaching tool employing all aspects of the VARK learning style model. Though to this we must add that *how* He taught enhanced the completeness of his perfectly efficacious pedagogy, as Wilder goes on to state after the quote above, “It was therefore not only *what* he taught but also *who* he was that attracted people to hear him.” (1964, 22)

As fully God and fully man, as the living “Word of God” (Jn. 1:1-18), Jesus’ very existence in the flesh was a true and constant Visual/Audio/Read-Write/Kinesthetic aid to understanding His Gospel and the change that a relationship with Him as Savior and Lord makes within an individual during his or her own terrestrial existence—not to mention the Blessed Hope of glorious eternal life in heaven. Every event during His thirty-three years among us--as well as both just before and directly after--says: “... ‘This is the way, walk in it (Isaiah 30:21).’”

Consider these examples:

1.) That by literally fulfilling all messianic prophetic scriptures, Jesus of Nazareth was a sentient, audiovisual, kinesthetic manifestation of God’s written Word. “What was from the beginning, what we have heard, what we have seen with our eyes, what we

have looked at and touched with our hands, concerning the Word of Life—and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us—what we have seen and heard we proclaim to you also, so that you too may have fellowship with us, and indeed our fellowship is with the Father, and with His Son Jesus Christ (1 Jn. 1:3). “ See Table 2 below for an overview of many of the prophecies that Jesus Christ fulfilled by or during His earthly existence.

**Table 2. Old Testament Scriptures That Describe the Coming Messiah:**

<b>The Messianic Prophecy (paraphrased)</b>	<b>Where the prophecy appears in the Old Testament (written between 1450 BC and 430BC)</b>	<b>Jesus’ fulfillment of the prophecy in the New Testament (written between 45 and 95 AD)</b>
The Messiah will be the offspring (descendant) of the woman (Eve)	Genesis 3:15	Galatians 4:4
The Messiah will be a descendant of Abraham, through whom everyone on earth will be blessed	Genesis 12:3; 18:18	Acts 3:25,26
The Messiah will have a forerunner	Isaiah 40:3; Malachi 3:1	Mt. 3:3
The Messiah will be a descendant of Judah	Genesis 49:10	Mt. 1:2 and Lk. 3:33
The Messiah will be a prophet like Moses	Deuteronomy 18:15-19	Acts 3:22,23

The Messiah will be the Son of God	Psalm 2:7	Mt. 3:17; Mk. 1:11; Lk. 3:22
The Messiah will be raised from the dead (resurrected)	Psalm 16:10,11	Mt. 28:5-9; Mk. 16:6; Lk. 24:4-7; Jn. 20:11-16; Acts 1:3 ;2:32
The Messiah crucifixion experience	Psalm 22 (contains 11 prophecies—not all listed here)	Mt. 27:34-50 and Jn. 19:17-30
The Messiah will be sneered at and mocked	Psalm 22:7	Lk. 23:11,35-39
The Messiah will be pierced through hands and feet	Psalm 22:16	Lk. 23:33 and 24:36-39; Jn. 19:18 and 20:19-20,24-27
Messiah's bones will not be broken	Psalm 22:17 and 34:20	Jn. 19:31-33,36
Men Will Gamble for the Messiah's clothing	Psalm 22:18	Mt. 27:35; Mk. 15:24; Lk. 23:34; Jn. 19:23,24
The Messiah will accused by false witnesses	Psalm 35:11	Mt. 26:59,60 and Mk. 14:56,57
The Messiah will be hated without a cause	Psalm 35:19 and 69:4	Jn. 15:23-25
The Messiah will be betrayed by a friend	Psalm 41:9	Jn. 13:18,21
The Messiah will ascend to heaven (at the right hand of God)	Psalm 68:18	Lk. 24:51; Acts 1:9; 2:33-35; 3:20-21; 5:31,32; 7:55-56; Romans 8:34; Ephesians 1:20,21; Colossians 3:1; Hebrews 1:3; 8:1; 10:12; 12:2; 1 Pet 3:22
The Messiah will be given vinegar and gall to drink	Psalm 69:21	Mt. 27:34; Mk. 15:23; Jn. 19:29,30
Great kings will pay homage and tribute to the Messiah	Psalm 72:10,11	Mt. 2:1-11

The Messiah is a “stone the builders rejected” who will become the “head cornerstone”	Psalm 118:22,23 and Isaiah 28:16	Mt. 21:42,43; Acts 4:11; Ephesians 2:20; 1 Peter 2:6-8
The Messiah will be a descendant of David	Psalm 132:11 and Jeremiah 23:5,6; 33:15,16	Lk. 1:32,33
The Messiah will be a born of a virgin	Isaiah 7:14	Mt. 1:18-25 and Lk. 1:26-35
The Messiah will be beaten, mocked, and spat upon	Isaiah 50:6	Mt. 26:67 and 27:26-31
The “Gospel according to Isaiah”	Isaiah 52:13-53:12	Mt., Mk., Lk., Jn.
People will hear and not believe the “arm of the LORD” (Messiah)	Isaiah 53:1	Jn. 12:37,38
The Messiah will be rejected	Isaiah 53:3; Mt. 27:50; Mk. 15:37-39; Lk. 23:46; Jn. 19:30	Mt. 27:20-25; Mk. 15:8-14; Lk. 23:18-23; Jn. 19:14,15
The Messiah will be killed	Isaiah 53:5-9	Mt. 27:50; Mk. 15:37-39; Lk. 23:46; Jn. 19:30
The Messiah will be silent in front of his accusers	Isaiah 53:7	Mt. 26:62,63 and 27:12-14
The Messiah will be buried with the rich	Isaiah 53:9	Mt. 27:59,60; Mk. 15:46; Lk. 23:52,53; Jn. 19:38-42
The Messiah will be crucified with criminals	Isaiah 53:12	Mt. 27:38; Mk. 15:27; Lk. 23:32,33
The Messiah is part of the new and everlasting covenant	Isaiah 55:3-4 and Jeremiah 31:31-34	Mt. 26:28; Mk. 14:24; Lk. 22:20; Hebrews 8:6-13

The Messiah will be our intercessor (intervene for us and plead on our behalf)	Isaiah 59:16	Hebrews 9:15
The Messiah has two missions	Isaiah 61:1-3 (first mission ends at “. . . year of the LORD’s favor”)	First mission: Lk. 4:16-21; Second mission: to be fulfilled at the end of the world (Rev.)
The Messiah will come at a specific time	Daniel 9:25-26	Galatians 4:4 and Ephesians 1:10
The Messiah will be born in Bethlehem	Micah 5:2	Mt. 2:1 and Lk. 2:4-7
The Messiah will enter Jerusalem riding a donkey	Zechariah 9:9	Mt. 21:1-11
The Messiah will be sold for 30 pieces of silver	Zechariah 11:12,13	Mt. 26:15 with Mt. 27:3-10
The Messiah will be forsaken by His disciples	Zechariah 13:7	Mt. 26:31,56
The Messiah will enter the Temple with authority	Malachi 3:1	Mt. 21:12 and Lk. 19:45

Since the odds of any one man fulfilling even one of these prophetic scriptures<sup>66</sup> is astronomical--apart from the intervention and purpose of God<sup>67</sup>—the fact that Jesus Christ’s lineage, distinctive activities, and appearance at a specific era in history *did* fulfill

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<sup>66</sup> Authors’ evaluations of just what constitutes a Messianic prophecy vary widely. Rick Reinckens at <http://www.godonthenet.com/evidence/messiah.htm> asserts there are 425 (See Appendix G, p. 281), others count in the three hundreds, while Biblical prophecy specialists Peter and Paul LaLonde have noted that: “The Old Testament includes about *sixty* different prophecies, with more than 300 references, of the coming of the Messiah. (<http://www.christiananswers.net/dictionary/messianicprophecies.html>)

<sup>67</sup> **Messianic Prophecy - What Are The Odds of Fulfillment Without God?**

Messianic Prophecy is so powerful because of the statistical odds that one man would fulfill every single one of them. If we just analyze seven of the more specific prophecies in the Old Testament, that were later fulfilled in the Person of Jesus Christ, we are stunned by the statistical impossibility of such an historical reality. As an

them all, themselves provide tactile, visual, and, at times auditory restatements of the lessons and expectations taught by inspiration of the Holy Spirit through the Read/Write portal of Old Testament Scriptures.

2.) Note that God the Father provided remarkable Visual, Auditory, Kinesthetic (even Read/Write) phenomena surrounding Jesus' advent in order to majestically announce the earthly arrival of His Son promised Messiah.

With italics identifying the various VARK aspects involved, consider these examples:

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illustration, below are inserted some conservative "odds" alongside seven established prophecies.

<b>Messianic Prophecy</b>	<b>Odds Without God</b>
1. <i>Jesus would be a descendant of David.</i>	$10^4$ (1 in 10,000)
2. <i>Jesus would be born in Bethlehem.</i>	$10^5$ (1 in 100,000)
3. <i>Jesus would be a miracle worker.</i>	$10^5$ (1 in 100,000)
4. <i>Jesus would present Himself as a King riding on a donkey</i>	$10^6$ (1 in 1,000,000)
5. <i>Jesus would be betrayed by a friend for 30 pieces of silver.</i>	$10^6$ (1 in 1,000,000)
6. <i>Jesus would be crucified.</i>	$10^6$ (1 in 1,000,000)
7. <i>Jesus would first present Himself as King 173,880 days from the decree of Artaxerxes to rebuild Jerusalem.</i>	$10^6$ (1 in 1,000,000)
<b>Total Probability (without God)</b>	<b><math>10^{38}</math> (1 in 100 billion, billion, billion)</b>

("Messianic Prophecy-Compelling Predictions" at <http://www.allabouttruth.org/messianic-prophecy-2.htm>)

3.1) **AR:** God the Father orchestrated it such that, as promised (Gen. 49:10; 2 Sam. 7:12-16), Jesus was the descendant of David and His genealogy (as recorded in Mt. 1:1-17 and Lk. 3:23-38) was undoubtedly not only *recorded at the synagogue, but was memorized and recited aloud.*

3.2.) **VAR:** The angel Gabriel *appeared and spoke* to both Zacharias (Lk. 1:11-20) and Mary (Lk. 1:26-38). Mary was *instructed* to name her Son “Jesus,” a Greek /Latin variation on the Old Testament name “Jeshua,” (or “Joshua”) which means, “The Lord is Salvation.”(Ryrie 1995, 1513) Thus the last is linked to *written Scripture*, giving it a Read/Write connection.

3.3) **K:** The Immaculate Conception was a spiritual Truth *acted out* physically in the corporeal body of a woman. (Mt. 1:18-25; Lk. 1:31-38)

3.4) **K:** Zacharias was *struck dumb* for his lack of faith in Gabriel’s message. (Lk. 1:20)

3.5) **AK:** The infant John the Baptist *leapt* in his mother’s womb at the *sound* of voice of the mother of the Lord. (Lk. 1:44)

3.6) **ARK:** When asked what the name of his new son should be, the mute Zacharias motioned his desire for a tablet and *wrote*, “His name is John,” which astonished the neighbors—not because Zacharias could write--but because they expected the child to be given a family name. At that point, his “*tongue was loosed and he began to speak* in praise of God.” (Lk. 1:63-64)

3.7) **VARK:** Shepherds watching their flocks outside Bethlehem were terrified by the *appearance of an angel and the “glory of the Lord” shining all around.* This angel *announced aloud* that “...today in the city of David there has been born for you a Savior who is Christ the Lord.” He then *gave instructions* where to find this extraordinary infant. “And suddenly there appeared with the angel a multitude of the

heavenly host *praising God and saying, 'Glory to God in the highest and on earth peace to men with whom He is pleased.'* When the angels had gone away from them into heaven, the shepherds began saying to one another, 'Let us go straight to Bethlehem then and see this thing that...the Lord has made known to us.' So they *came in a hurry and found their way* to Mary and Joseph and the baby as He lay in the manger." The shepherds saw the dazzling angels; they heard the heavenly messengers' good news and their praises; no doubt the men recalled the Scripture stating that the Messiah would be born in Bethlehem (Micah 5:2); and they ran back into the city, following the herald's instructions to see, hear, and kneel down before their newborn King. (Lk. 2:8-20)

3.8) **VARK:** "And when the days for their purification according to the law of Moses were completed," again in obedience to Scripture, Mary and Joseph "*brought Jesus up to Jerusalem to present Him to the Lord.*" (Lk. 2:22) The law concerning newborn males was carried out as *specified in the Torah* (Lev. 5:11; 12:6-8; Ex. 13:2, 12; Num. 3:13; 8:17). While at the temple in His mothers' arms, both Simeon and Anna (Lk. 2:25-38) *prayed and prophesied aloud over the infant Who would prove to be a "light of Revelation to the Gentiles and the glory of " Israel.* (Is. 9:2; 42:6; 49:6, 9; 51:4; 60:1-3)

3.9) **VK:** "Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, magi from the east arrived in Jerusalem saying, 'Where is He who has been born King of the Jews? *For we saw His star in the east* and have come to worship Him.'"<sup>68</sup>

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<sup>68</sup> "There was at that time a prevalent expectation that some remarkable personage was about to appear in Judea. The Jews were anxiously looking for the coming of the Messiah. By computing the time mentioned by Daniel (Dan. 9:25-27), they knew that the period was approaching when he would appear. This personage, they supposed, would be a temporal prince, and they were expecting that he would deliver them from Roman bondage. It was natural that this expectation should spread into other countries. Many Jews at that time lived in Egypt, in Rome, and in Greece; many, also, had gone to Eastern countries, and *in every place they carried their sacred writings* [italics mine], and diffused the expectation that some remarkable person was about to appear. Suetonius, a Roman historian, speaking of this rumor says: 'An ancient and settled persuasion prevailed throughout the East that the Fates had decreed someone to proceed from Judea who should attain universal empire.' (Vespasian, chapter 4) Tacitus, another Roman historian, says: 'Many were persuaded that it was contained in the ancient books



After speaking with the wickedly insincere Herod, “*they went on their way*; and the star which they had seen in the east, went on before them until it came and stood over the place where the Child was.” At the end of their arduous quest, the magi *entered that house, fell to the ground, worshipping Jesus and offered Him* precious gifts fit for a King. Whether or not God warned them in an auditory voice not to return to Herod in the dream He sent, the impression given was strong and clear. When they left for home, the men *travelled back to their country by another way*. (Mt. 2:1-12)

3.10) **VARK:** ...“an angel of the Lord *appeared to Joseph* in a dream. ‘*Get up, he said, take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.*’ *So he got up, took the child and his mother during the night and left for Egypt*, where he stayed until the death of Herod. *And so was fulfilled what the Lord had said through the prophet: ‘Out of Egypt I called my son.’* [See Hos. 11:1; Num. 24:8; c.f. Ex. 4:22.]<sup>69</sup> When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to *kill all the boys in Bethlehem* and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. *Then what was said through the prophet Jeremiah was fulfilled: ‘A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more.’*<sup>70,71</sup> After

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of their priests, that at that very time the East should prevail, and that someone should proceed from Judea and possess the dominion.’ (Annals, 5. 13) Josephus also, and Philo, two Jewish historians, make mention of the same expectation. (Josephus, b. 1. 5. 5. 7. 31) The fact that such a person was expected is clearly attested. Under this expectation these wise men came to do him homage, and inquired anxiously ‘where he was born?’ (Barnes, 2000, 66)

<sup>69</sup> “Matthew suggests that Israel’s sojourn in Egypt was a pictorial prophecy rather than a specific verbal one.... These are called ‘types’ and all are always fulfilled in Christ and identified by the NT writers.” (MacArthur 2010, 1362) Hosea 11:1 relates this to the deliverance of Israel from Egyptian bondage. Matthew, under the direction of the Holy Spirit, applies it to Christ.” (Ryrie 1995, 1515)

<sup>70</sup> A direct quotation of Jer. 31:15. “Since Matthew was writing to those with a Jewish background, he used more quotations from the OT than the other gospel writers. There are 93 such quotations in Matthew, 49 in Mark, 80 in Luke, and 33 in John.” (Ryrie 1995, 1515)

Herod died, an angel of the Lord *appeared in a dream to Joseph in Egypt and said, 'Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life are dead.'* So he got up, took the child and his mother and went to the land of Israel. But when he *heard* that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, *he withdrew to the district of Galilee, and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: 'He will be called a Nazarene.'*<sup>72</sup>(Mt. 2:13-23, NIV)

3.11) **VARK: The Forerunner and Herald: John** (Mt. 3:1-12; Mk. 1:2-8; Lk. 3:1-18) -- "In those days John the Baptist came *preaching*<sup>73</sup> in the wilderness of Judea,

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<sup>71</sup> In Jeremiah 31:15, "It is certain that the prophet describes the destruction of the tribe of Benjamin, which took place in his time: for he had foretold that the tribe of Judah would be cut off, to which was added the half of the tribe of Benjamin. He puts the mourning into the mouth of Rachel, who had been long dead. This is a *personification*, (*προσωποποιΐα*), which has a powerful influence in moving the affections. It was not for the mere purpose of ornamenting his style, that Jeremiah employed rhetorical embellishments. There was no other way of correcting the hardness and stupidity of the living, than by arousing the dead, as it were, from their graves, to bewail those divine chastisements, which were commonly treated with derision. The prediction of Jeremiah having been accomplished at that time, Matthew does not mean that it foretold what Herod would do, but that the coming of Christ occasioned a renewal of that mourning, which had been experienced, many centuries before, by the tribe of Benjamin.

"But as Jeremiah promises a restoration, where a nation has been cut off, down to their little children, so Matthew reminds his readers, that this massacre would not prevent Christ from appearing shortly afterwards as the redeemer of the whole nation: for we know that the whole chapter in Jeremiah, in which those words occur, is filled with the most delightful consolations. Immediately after the mournful complaint, he adds, 'Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to thine own border.' (Jeremiah 31:16, 17) Such was the resemblance between the former calamity which the tribe of Benjamin had sustained, and the second calamity, which is here recorded. Both were a prelude of the salvation which was shortly to arrive." (Calvin 2000, 149-150)

<sup>72</sup>"Nazareth, an obscure town, 70 miles north of Jerusalem, was a place of lowly reputation, and nowhere mentioned in the OT. A...likely explanation is that Matthew is using 'Nazarene' as a synonym for someone who is despised or detestable—for that was how people from the region were often characterized (cf. Jn. 1:46). If that is the case, the prophecies Matthew has in mind would include Ps. 22:6-8; Isa. 49:7; 53:3." (MacArthur 2010, 1363)

<sup>73</sup> Auditory

‘Repent, for the kingdom of heaven is at hand.’ *For this is he who was spoken of by the prophet Isaiah when he said, ‘The voice of one crying in the wilderness: ‘Prepare the way of the Lord; make his paths straight.’*<sup>74</sup>

Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem and all Judea and all the region about the Jordan were going out to him, and they were baptized by him in the river Jordan, confessing their sins.<sup>75</sup>

But when he saw many of the Pharisees and Sadducees coming to his baptism, *he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit in keeping with repentance. And do not presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God is able from these stones to raise up children for Abraham. Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.*<sup>76</sup>

‘I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. *He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.*’<sup>77</sup>

**John the Forerunner proclaims the Messiah and points others to Jesus** (Jn. 1:29; Jn. 1:35-37) – The next day John saw Jesus coming toward him, and said, ‘*Behold, the Lamb of God, who takes away the sin of the world!*’ (Jn.1:29) Note that this

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<sup>74</sup> Read/Write (Isa. 40:3-5; Mal. 3:1; 4:5-6)

<sup>75</sup> Kinesthetic (For Old Testament purification rituals, cf. Lev. 15:13)

<sup>76</sup> Auditory/ Visual (Highly pictorial language)

<sup>77</sup> Visual

metaphorical Lamb's sacrifice will take away the sins of the world "no longer just the sins of Israel (Isa. 53:4-12)." (Ryrie 1995, 1680)

"The next day again John was standing with two of his disciples and he looked at Jesus as he walked by and said, '*Behold, the Lamb of God!*' The two disciples heard him say this, and they followed Jesus." (Jn. 1: 35-37) Again John, the Gospel author, employs highly visual language rich with Old Testament symbolism. "The use of a lamb for sacrifice was very familiar to Jews. A lamb was used as a sacrifice during Passover (Ex. 12:1-36); a lamb was led to the slaughter in the [Messianic] prophecies of Isaiah (Is. 53:7); a lamb was offered in the daily sacrifices of Israel (Lev. 14:12-21). John the Baptist used this expression as a reference to the ultimate sacrifice of Jesus on the cross to atone for the sins of the world." (MacArthur 2010, 1536)

### **The Master Teacher's Use of VISUAL**

"Jesus' words were not meant to be...laboratory descriptions for a scientific culture but rather impressionistic stories and sayings that sought in a storytelling culture to describe the arrival of the kingdom of God. ...The form or vehicle Jesus used to convey his message is clearly not the language of twentieth-century science but rather the metaphorical, exaggerating, impressionistic language of a culture that loved to tell stories." (Stein 1978, 32)

We need to be reminded that in all cultures men live by images. The meaning of things, the coherence of the world, its continuities, values and goals, all these are established for the multitudes and for societies of men by this or that world-picture or mythos, with its associated emblems, archetypes, paradigms, fables, heroes.... Man's very being is affective and imaginative, and his powers of survival and creation are nourished by dynamic impulses .... If the Word of God must necessarily speak with the mythopoetic words of men, it is all the more inevitable that this should be so where the ultimate issues of existence are in question. (Wilder 1964, 129)

- **The Boy Jesus at Temple** (Lk. 2:41-52) -- He chose to stay in His Father's House, as He proceeded to go "about his Father's business."

- **Jesus' Baptism** (Mt. 3:13-17; Mk. 1:9-11; Lk. 3:21-22) -- The Master Teacher "arrived at the Jordan" to meet with John and be baptized by him (Mt. 3:13). The Jordan River, a powerful symbol of Israel's God-given boundaries and national blessings, was the perfect setting for the metaphorical, parabolic act of cleansing at the beginning of the Lord's public ministry leading to repentance and salvation for both Jew and Gentile.

After immersion--while He was praying--"heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove" and rested upon Jesus. (Mt. 3:16; Mk. 1:10; Lk. 3:22; Jn. 1:32) What a compelling and unambiguous visual aid!

- ***Jesus' Use of Highly Visual Metaphorical Language:***<sup>78</sup>

"The common people are captivated more readily by comparisons and examples than by difficult and subtle disputations. They would rather see a well-drawn picture than a well-written book." (Luther, *Commentary on Galatians* 4:2)<sup>79</sup>

Jesus "was able to attract and instruct all kinds of people in all kinds of situations, and he did it without the aid of the 'gimmicks' that we think are so necessary for

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<sup>78</sup> All of these statements were quite evidently made aloud, and would therefore qualify as Auditory stimulants. But the more senses that are engaged, the more opportunity for learning takes place, and, as White is quoted as saying below in the text, "Pictures fill his speech...." (White 2000, 10) Therefore, in this treatise, the majority of the Master's oral teachings are categorized under the Visual learning style.

<sup>79</sup> Cf. Plass 1959, Vol. 3, 1129 and McKim 1983, 43. Other versions decipher Luther's German in various ways. For example, Schmucker renders the phrase as: "...for the ignorant people are sooner persuaded with similitudes and examples, than with deep and subtle disputations. They will rather behold an image well painted, than a book well written." (1840, 432) And in an online publication of Zondervan's 1939 version of Luther's *Commentary on St. Paul's Epistle to the Galatians*, Theodore Graebner, the translator, interprets the phrase as: "He [Paul] knows that plain people are sooner impressed by an apt illustration than by learned discussion." (1939, 99)

ministry today. There was a vitality to our Lord's messages that arrested the minds and hearts of His listeners. One of the obvious characteristics of our Lord's ministry is His effective use of imagination." (Wiersbe 1994, 159-160)

"The main difference between Jesus' language and our own is his constant use of visual metaphors.<sup>80</sup> 'Pictures fill his speech' to linger in our minds. This figurative style is no mere decoration: the language of Israel had few if any abstract nouns.... So fertile and spontaneous was Jesus' picture-language inventiveness that we cannot hope to understand him until we grow used to this visual presentation of truth." (White 2000, 10, 12)

"The form or vehicle that Jesus used to convey his message is clearly not the language of twentieth-century science but rather the metaphorical, exaggerating, impressionistic language of a culture that loved to tell stories. The vehicle that Jesus used to convey his message is, however, not an end in itself. It is the message far more than the medium that is paramount, for that message was and is the Word of God." (Stein 1978, 32)

- **Andrew Brings his Brother Simon Peter to meet the Messiah** – "He brought him to Jesus. Jesus looked at him and said, 'You are Simon the son of John; **you shall be called Cephas** (which is translated *Peter*).' "*Cephas* is the Aramaic and *Petros* the Greek, for 'a stone.'" (Cheney 1969, 245) Christ's designation of a new name for Simon was prophetic. Upon Peter's later confession that Jesus was the Christ, the Master Teacher put this previously-introduced imagery to full use when He then proclaimed, "*I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades*

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<sup>80</sup> "A simile is an explicit comparison between two things that are essentially unlike each other and that are introduced by a connective such as 'like,' 'as,' or 'than' or by a verb such as 'seems.' ...A metaphor, like a simile, is a comparison between two essentially unlike things. In contrast to a simile, however, where an explicit comparison is made ('The eye is like a lamp for the body'), the metaphor makes an implicit comparison ('The eye is the lamp of the body'). The Gospels contain numerous examples of such figures of speech, for Jesus was fond of using analogies." (Stein 1978, 14-16)

*will not overpower it. I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.”* (Mt. 16:18-19) [Italics mine]

The naming of Peter was not only metaphorical and prophetic, it was also declared by the artful use of a pun.<sup>81</sup>

- **Jesus Cleanses the Temple** – (Jn. 2:13-22) “The Passover he kept at Jerusalem; it is the *first* after his baptism... and half a year was now past since his baptism. Christ, being made under the law, observed the Passover at Jerusalem; see Exod. xxiii. 17. Thus he taught us *by his example* a strict observance of divine institutions, and a diligent attendance on religious assemblies. ... Christ kept the Passover at Jerusalem yearly, ever since he was twelve years old, in obedience to the law; but now that he has entered upon his public ministry ... The first place we find him in at Jerusalem was the *temple*, and, it

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<sup>81</sup> As a Master Teacher, Jesus also made use of puns in His consistent attainment of Horace’s maxim that a good teacher must both enlighten and entertain. (If not all in His audiences were “entertained,” they certainly were never bored by and were *fully* engaged with Christ’s teachings and actions.) Though, generally, in “order to discover such puns, the scholar must translate the sayings in our Gospels back into the Aramaic...” the play on words in Matthew 16:18 “is evident also in Greek, where the terms *petros* and *petra* are used respectively for “Peter” and “rock.” In Aramaic, however, the play on words is even more pronounced, since the same term *kepha* served as both the proper name and the word for rock.”

For other examples of Jesus’ use of puns, see also Matthew 23:23-24 in which the Lord’s “use of the term ‘camel’ is due to the fact that in Aramaic ‘camel’ or ‘gnat’ both look alike and sound alike. In Aramaic the word for gnat is *galma* and the word for camel is *gamla*. ... What he said was, ‘You blind guides, you strain out a *galma* and swallow a *gamla*!’” John 3:8—“In Aramaic the word for ‘wind’ and the word for ‘spirit’ are the same—*ruha*. Another example is found in Luke 9:5-60: ‘Leave the dead to bury their own dead.’ In this difficult saying the same word ‘dead’ is used with a double meaning and means: ‘Let the spiritually dead bury their own physically dead.’ A similar kind of pun is found in Mark 1:17 where a play is made on the idea of ‘fishers [of fish]’ and ‘fishers [of men]’ and Mark 8:35, where ‘save’ and ‘lose’ have a physical meaning and a spiritual meaning. Other possible examples of puns are Mark 4:9 (The term ‘hear’ is used in a double sense of ‘hearing’ and ‘heeding’); Mark 9:35b-37 (It has been suggested that since the Aramaic word *talya* can mean both ‘child’ and ‘servant’ this figurative action of Jesus may contain a pun); Mark 10:31 (The terms ‘first’ and ‘last’ possess a double meaning), and Mark 13:28 (Since the Aramaic term *qayta*, which is translated ‘summer,’ can also mean ‘summer harvest,’ some scholars believe that the term may indicate both a time of year and a time of judgment along the line of Amos 8:1-2).” (Stein 1978, 13-14)

should seem, he did not make any public appearance till he came thither.” (Henry 1994, 1930). [Italics mine]

- ***Jesus’ Use of Highly Visual Metaphorical Language:***

- **After cleansing the temple** (Jn. 2:18-22) -- “The Jews then said to Him, ‘What sign do you show us as your authority for doing these things?’ Jesus answered them, ‘*Destroy this temple, and in three days I will raise it up.*’ The Jews then said, ‘It took forty-six years to build this temple, and will You raise it up in three days?’ But He was speaking of the temple of His body. So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word Jesus had spoken.”[Italics mine.]

- ***Jesus’ Use of Highly Visual Metaphorical Language:***

- **Conversation with Nicodemus** – (Jn. 3:1-21) “Truly, truly, I say to you unless one is *born again* he cannot see the kingdom of God.” To which, of course, the confused Nicodemus asked, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” (vs. 4) The Lord then explicated on the themes of the second birth (vv. 5-8); the necessary elements of water and the Spirit (illustrating this concept with yet another thought-provoking, picturesque play on words (vs. 8; cf. Mt. 16:18);<sup>82</sup> the Son of Man—who not only descended from heaven, but Who also must be lifted up as “Moses lifted up the serpent in the wilderness”(vs. 14)--the prerequisite for eternal life; judgment and salvation; and the association between truth, good deeds, and *the* Light. (vv. 15-21) [Italics mine]

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<sup>82</sup> “The Greek word *pneuma* means both *wind* and *spirit*.” (Ryrie 1995, 1683) “The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.”(Jn. 3:8) “Jesus’ point was that just as the wind cannot be controlled or understood by human beings but its effects can be witnessed, so also it is with the Holy Spirit. He cannot be controlled or understood, but the proof of His work is apparent. Where the Spirit works, there is undeniable and unmistakable evidence.” (MacArthur 2010, 1540)



- ***Jesus' Use of Highly Visual Metaphorical Language:***

- **Discussion with the Samaritan Woman** – (Jn. 4:10-14; 23-24) The Master Teacher surprised the woman by addressing her at all; then further piqued her interest by expanding the concept of regular H<sub>2</sub>O into the allegorical abstraction of ever-“living water.” “By this living water is meant the *Spirit*, who is not like the water in the bottom of the well, for some of which he asked, but like *living* or *running* water, which was much more valuable. Note, (a.) The Spirit of grace is as *living water*; see ch. vii. 38. Under this similitude the blessings of the Messiah had been promised in the Old Testament, Isa. xii. 3; xxxv. 7; xlv. 3; lv. 1; Zech. xiv. 8. The graces of the Spirit, and his comforts, satisfy the thirsting soul...” (Henry 1994, 1992)

Though spirit cannot be seen with corporeal eyes, the concept of spirit--and of truth--are visual, if abstract, images. As with Nicodemus (Jn. 3:8), our Lord provided the Samaritan woman with the two most important attributes of God if one wants to truly worship Him: “...true worshipers will worship the Father in spirit and in truth.... God is spirit, and those who worship Him must worship in spirit and truth.” (vv. 23-24) This provided a basis for a clearer understanding of just Who she was to worship...and how to do so in the way that would most please the One worshiped.

- ***Jesus' Use of Highly Visual Metaphorical Language:***

- **Discussion with His disciples at the well in Samaria** -- (Jn. 4:31-38) The disciples, who had gone into to city to buy food, returned and were urging Him to eat. “But He said to them, ‘I have food to eat that you do not know about.’” (vs.32) His food—that which sustained His life—He told them was “to do the will of Him who sent Me and to accomplish His work.” (vs. 34)

As his pupils were still literalists<sup>83</sup> and undoubtedly had brought Him physical bread, the Master Teacher extended the food metaphor by harkening back to the source of one of their common food staples: grain. He likely gestured toward the fields surrounding the village as well as to the stream of villagers now making their way out to meet this intriguing Jewish prophet when He said, “Do you not say, ‘There are yet four months and then comes the harvest?’ Behold, I say to you, lift up your eyes and look on the fields that they are white for the harvest.” (Jn. 4:35)

The event probably happened in December or January, which was four months before the normal spring harvest (mid-April). Crops were planted in November, and by December or January the grain would be sprouting up in vibrant green color. Jesus used the fact that they were surrounded by crops growing in the field to illustrate his urgency about reaching the lost, whom the ‘harvest’ symbolized. Jesus points out the Samaritan woman and the people of Sychar (‘lift up your eyes’) who were at that moment coming upon the scene (vs. 30) looking like a ripened ‘harvest’ that urgently needed ‘gathering,’ i.e., evangelizing. Their white clothing seen above the growing grain may have looked like white heads on the stalks, an indication of readiness for harvest. (MacArthur 2010, 1544)

Whether it is grain or souls that will eventually be harvested, seeds must first be sown before the reaping. Jesus continues the food/harvest metaphor by discussing the reaping of “fruit for life eternal.” (Jn. 4:36) “The disciples would have the joy of reaping souls, the seed having been sown by Old Testament prophets and John the Baptist.” (Ryrie 1995, 1686)

- ***Jesus’ Use of Highly Visual Metaphorical Language:***

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<sup>83</sup>“Our blessed Lord seizes every opportunity to raise the minds of his apostles to heavenly things, through the medium of earthly matters. Nor does he force these things into such service. Properly understood, earthly substances are the types, representatives, and shadows of heavenly things.”(Clarke 1997b, 90)

- **Eating with tax collectors and sinners**<sup>84</sup> – (Mt. 9:10-13; Mk. 2:15-17; Lk. 5:27-32) When Levi/Matthew made a great feast in Jesus’ honor at his house, the scribes and Pharisees “saw that He was eating with sinners<sup>85</sup> and tax collectors.” They questioned this “unholy” behavior, so Jesus’ answered by saying “Those who are well have no need of a physician, but those who are sick. ‘Go and learn what this means, ‘I desire mercy and not sacrifice.’ For I came not to call the righteous but sinners to repentance.”

- ***Jesus’ Use of Highly Visual Metaphorical Language:***

- **Teaching on the Mountain** (Mt. 5:1-7:29; Mk. 1:22; Lk. 6:20-7:1a; 12:22b-31; 57-59; 16:17) -- It must be noted first that the theologically rich, intellectually brilliant Sermon on the Mount was delivered in a visually appealing setting of beautiful vistas full of light and color, under a vast sky on a sweeping, verdant hillside rolling far down into the wide, windswept expanse of the Sea of Galilee.

- **Examples of Jesus’ Irresistible Metaphors throughout His Teaching Ministry:**

- “You are the salt of the earth....” (Mt. 5:13)
- “You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket.... Let your light shine before men....” (Mt. 5:14-16)
- “The eye is the lamp of the body; so then if your eye is clear your whole body will be full of light.” (Mt. 6:22)

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<sup>84</sup>Dinner at Matthew’s home and dining at the house of Zacchaeus, another tax collector, are but two examples of parabolic actions on the part of the Master. These social occasions were not merely acts of friendship. Jesus knew who these men were and what they had done to betray and defraud fellow Israelites. In the light of Mt. 11:5-6 “Jesus’ behavior must be understood as a prophetic action and sign of the coming of the kingdom of God. According to Mt. 11:4-5, 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. The kingdom of God has now come in the ministry of Jesus, for the forgiveness of God is now offered even to tax collectors!

- “Do not give what is holy to dogs, and do not throw your pearls before swine....” (Mt. 7:6)
- “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it.” (Mt. 7:13-14)
- “Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.” (Mt. 7:15)
- “You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles are they? ...Every good tree bears good fruit, but the bad tree bears bad fruit. ...So, then, you will know them by their fruits.” (Mt. 7:16-20)
- “...rather go to the lost sheep of the house of Israel.” (Mt. 10:6)
- “Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves.” (Mt. 10:16)
- “Do not think that I came to bring peace on the earth; I did not come to bring peace but a sword.” (Mt. 10:34)
- “What did you go out into the wilderness to see? A reed shaken by the wind?” (Mt. 11:7)
- “Take My yoke upon you and learn from Me, for I am gentle and humble in heart...For My yoke is easy and my burden is light.” (Mt. 11:29-30)
- “Every plant which My heavenly Father did not plant shall be uprooted.” (Mt. 15:13)
- “I also say to you that you are Peter, and upon this rock I will build My church....” (Mt. 16:18)
- “Follow Me, and I will make you become fishers of men.” (Mk. 1:17)
- “It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners.” (Mk. 2:17)

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<sup>85</sup> “Sinners” were either “Those who did not obey the Pharisaic interpretations of the law.”(Ryrie 1995, 1630) or “those whose daily occupations rendered them ceremonially unclean and not, in Pharisaic eyes, to be associated with.” (Ryrie 1995, 1527)

- “While the bridegroom is with them, the attendants of the bridegroom cannot fast, can they? ...But the days will come when the bridegroom is taken away from them, and then they will fast in that day.” (Mk. 2:19-20)
- “Looking about at those who were sitting around Him, He said, ‘Behold My mother and brothers! For whoever does the will of God, he is My brother and sister and mother.’” (Mk. 3:34-35)
- “Now the woman was a Gentile, of the Syrophenician race. And she kept asking Him to cast the demon out of her daughter. And He was saying to her, ‘Let the children be satisfied first, for it is not good to take the children’s bread and throw it to the dogs.’” (Mk. 7:26-27)
- “If anyone wishes to come after Me, he must deny himself, take up his cross, and follow Me.” (Mk. 8:34)
- “But Jesus said to them, ‘You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?’” (Mk. 10:38-39)
- “While they were eating, He took some bread, and after a blessing He broke it, and gave it to them, and said, ‘Take it; this is My body.’” (Mk. 14:22)
- “And He said to them, ‘This is My blood of the covenant which is poured out for many.’” (Mk. 14:24)
- “And He was saying, ‘Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will. But what You will.’” (Mk. 14:36)
- “No one, after putting his hand to the plow and looking back is fit for the kingdom of God.” (Lk. 9:62)
- “Be dressed in readiness, and keep your lamps lit.” (Lk. 12:35)
- “I have come to cast fire upon the earth; and how I wish it were already kindled!” (Lk. 12:49)
- “But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.” (Lk. 15:32)

- “For if they do these things when the tree is green, what will happen when it is dry?” (Lk. 23:31)<sup>86</sup>

- **The “I Am” Sayings of Jesus**

“Twenty-[four] times in all we find our Lord’s meaningful ‘I am’ (*ego eimi*) in the Greek text of this gospel (John 4:26; 6:20, 35, 41, 48, 51; 8:12, 18, 24, 28, 58; [9:5]; 10:7, 9, 11, 14; 11:25; 13:19; 14:6; 15:1, 5; 18:5, 6, 8). In several of these, He joins His ‘I am’ with seven tremendous metaphors, which are expressive of His saving relationship toward the world.” (MacArthur 2010, 1550)

1. “I am the bread of life.” (Jn. 6:35, 41, 48, 51)
2. “I am the light of the world.” (Jn. 8:12)
3. “I am the door of the sheep (or the gate).” (Jn. 10:7, 9)
4. “I am the good shepherd.” (Jn. 10:11, 14)
5. “I am the resurrection and the life.” (Jn. 11:25)
6. “I am the way, the truth, and the life.” (Jn. 14:6)
7. “I am the true vine.” (Jn. 15:1, 5)

In all these pictorial promises revealing His true nature, Christ echoes the answer of the Lord to Moses in Exodus 3:14. Talking to God in the burning bush, Moses asks, “Now they may say to me, ‘What is His name?’ What shall I say to them?” God said to Moses, ‘I AM WHO I AM;’ and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’ He is the great “I AM,” the “true bread come down from heaven.” (Jn. 6:32)<sup>87</sup>

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<sup>86</sup> As Stein concedes, that in some of the examples listed above “there may be a question as to whether a specific comparison contains sufficiently unlike figures to be properly considered a metaphor. In such cases the decision is of course somewhat arbitrary.” (1978, 16-17)

<sup>87</sup>“Another thing which I seek to draw the readers’ attention to is the actual Greek words *ego eimi*, translated (‘I AM’). Leon Morris correctly states, ‘Jesus uses an emphatic ‘I AM’ to bring out important teaching about his person. In Greek, the personal subject of the verb is not normally expressed: the form of the verb makes clear what the subject is. But if it is desired to emphasize the subject, then the

• ***Jesus' Use of Picturesque Language and Memorable Figures of Speech:***<sup>88</sup>

▪ **Overstatement**

“One means by which Jesus sought to capture the attention of his listeners was by overstating a truth in such a way that the resulting exaggeration forcefully brought home the point he was attempting to make. Such overstatement is characteristic of Semitic speech, and we possess numerous examples of this in the Gospels.” (Stein 1978, 8)

- “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.” (Lk. 14:26)<sup>89</sup>
- “If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into

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appropriate pronoun may be used. What makes this so important in John is that we find a similar usage in the Greek translation of the Old Testament. There we find that the translators used the emphatic form of the speech when they were rendering words spoken by God.’ He then goes on to say, ‘When Jesus used the ‘I AM’ construction he was speaking in the style of deity.’ There is general agreement among Johannine scholars that this kind of language is a significant pointer to what John is telling us about the person of Jesus. ...In other words, when Jesus was using the ‘I AM’ construction he was indicating His divinity, and in John recording His statements he was doing likewise.

“Morris, also, correctly observes that there are two groups within the ‘I AM’ sayings. One with the predicate and one without the predicate. Commenting on them he says, ‘Both constructions are somewhat unusual, and the form a Johannine distinctive.’ Quoting J.H. Bernard, he goes on to say, “This is clearly the style of Deity...Its force could at once be appreciated by one familiar with the LXX version of the Old Testament.” (El-Naggar 2012) (Morris, Leon. *Jesus Is the Christ: Studies in the Theology of John*. (Grand Rapids, MI: W.B. Eerdmans Pub., 1989)

<sup>88</sup> “A figure of speech is “simply a word or sentence thrown into a peculiar form, different from its original or simplest meaning or use.” (Bullinger 1968, xv)

<sup>89</sup>“One need only read Jesus’ scathing denunciation of the Pharisees in Mark 7:9f. for dishonoring their parents to see how foolish it would be [to believe that Jesus was teaching here that his followers should hate family members.] Furthermore, the command to love one’s enemies (Lk. 6:27) must also include one’s parents and friends! ...Jesus is using overstatement to make his point...that even our natural affection for our loved ones dare not interfere or take precedence over loyalty to him. ...Love for Jesus must be so great that any human love, even the most intimate...will so pale in comparison that it will appear as ‘hate.’ (Stein 1978, 8-9)

hell. And if your right hand cause you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell.” (Mt. 5:29-30; cf. Mk. 9:43-47)<sup>90</sup>

- “You have heard that I was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, ‘Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles. Give to him who begs from you, and do not refuse him who would borrow from you.’” (Mt. 5:38-42)<sup>91</sup>
- “Judge not, that you not be judged.” (Mt. 7:1)<sup>92</sup>
- “Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword.” (Mt. 10:34) “Contrast, however Mk. 5:34; Mt. 5:9; 10:12-13; Lk. 19:42.” (Stein 1978, 11)
- “Whoever divorces his wife and marries another woman commits adultery against her.” (Mk. 10:11) “Certainly the ‘exception clause’ in Matt. 5:32 and 19:9 reveals that Mark 10:11 is an overstatement in the eyes of Matthew.” (Stein 1978, 11)

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<sup>90</sup>“Tragically there have been instances in the history of the church in which Christians have interpreted these words literally and mutilated themselves. Yet self-mutilation does not solve the problem, for if one removes his right eye, he is still able to lust. Even...blind people can still remember and lust, for it is not the eyes that cause us to lust but the ‘heart.’ What Jesus was seeking to convey...was the need to remove from their lives anything that might cause them to sin. There is no sin in life worth perishing over. ...Jesus is saying in effect, ‘Tear out anything in your life that is causing you to sin and keeping you from God.’” (Stein 1978, 9)

<sup>91</sup>“...by use of overstatement he gives an example of what he means by saying, ‘Do not resist one who is evil.’ The disciples of Jesus cannot apply the *ius talionis* but be willing to endure insult and contempt for their Lord.” (Stein 1978, 10)

<sup>92</sup> “Compare, however, Matthew 7:6, which says, “Do not give dogs what is holy and do not throw your pearls before swine, lest they trample them under foot and turn to attack you.” How can one be careful not to cast pearls before swine or not give to dogs what is holy unless in some way one judges who the ‘swine’ and the ‘dogs’ are?” (Stein 1978, 10-11) Discernment or some measure of judgment is required to be a “fruit inspector” as dictated by Mt. 7:15-20. “As Dr. James McGinley has put it in his unique way, ‘I am not judge against you, but I am a fruit inspector.’” (McGee 1991, 66)



- “Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you.” (Mk. 11:24)
- “Therefore you are to be perfect as your heavenly Father is perfect.” (Mt. 5:48)
- “No one can serve two masters; for wither he will hate the one and love the other, or he will be devoted to one and despise the other. (Mt. 6:24a)
- “Ask, and it will be given you; seek and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.” (Mt. 7:7-8)
- “...if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you.” (Mt. 17:20)
- “...therefore all that they (the scribes and Pharisees) tell you, do and observe, but do not do according to their deeds...” (Mt. 23:3)
- “Then Jesus said to him, ‘Put your sword back into its place; for all those who take up the sword shall perish by the sword.’” (Mt. 26:52) Contrast this to the Lord’s instruction to sell one’s outer garment to buy a sword if the disciple did not own that weapon. (Lk. 22:36)
- “Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you.” (Lk. 10:19)

- ***Jesus’ Use of Picturesque Language and Figures of Speech:***

‘He dropped his watermelon!’<sup>93</sup>

...In a delightfully picturesque way, the sentence immediately conveys the image of a person making such a faux pas that, like a watermelon dropped, split, and splattered, the mistake is irreversible.

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<sup>93</sup>Attributed to Howard G. Hendricks of Dallas Theological Seminary; used in his preaching and teaching ministries. (Zuck 1995, 183)

‘He dropped his watermelon’ becomes a much more effective way of communicating the idea than the bland statement ‘He made a mistake,’ or ‘He’ll never be able to recover from that error,’ or ‘His blunder is irrevocable.’

Why is it more effective? It piques the hearer’s interest. Illustrative language, or figurative speech, adds greater interest, thus engaging the person’s attention immediately. It prods the listener’s thinking. Colorful language prompts the audience to reflect on the meaning of the picturesque statements. . . . Vivid speech promotes retention. . . . It imparts such a graphic picture in one’s mind that it is almost impossible to forget it. Figurative speech is easily remembered for it makes indelible impressions.

Jesus used many picturesque expressions in his teaching, and he did so for the same three reasons: to capture his hearer’s attention, to encourage them to reflect on what he said, and to help them remember his words. (Zuck 1995, 183)

#### ▪ **Hyperbole**

Closely related to Jesus’ use of overstatement is his use of hyperbole, for both have in common the use of exaggeration.” The two can be distinguished, however, by the degree of exaggeration involved and define as overstatement a saying that could be understood, although of course incorrectly, as literal in its application or portrayal. In hyperbole, the gross exaggeration makes such a literal fulfillment or portrayal impossible. Thus Matthew 5:29-30 and Matthew 5:38-42 are examples of overstatement, for one could follow literally the advice to cut off his right hand and to give up his coat as well as his cloak. Matt. 23:23-24 on the other hand is an example of hyperbole.

‘Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!’

It is clear that in this statement of Jesus we find once again exaggeration, but here the degree of exaggeration is so great that we have passed beyond overstatement, for one cannot in any way ‘swallow a camel.’ (Stein 1978, 11)

- “Why do you notice the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is a log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.” (Mt. 7:3-5)

- “But when you give to the poor, do not let your left hand know what your right hand is doing, so that your giving will be in secret; and your Father who sees *what is done* in secret will reward you.” (Mt. 6:3-4)
- “Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” (Mk. 10:24b-25)<sup>94</sup>

- ***Jesus’ Use of Picturesque Language and Figures of Speech:***

- **Similes** (Cf. note 61, p. 93 ) -- A simile is a figure of speech in which two intrinsically dissimilar things are compared, most often with a phrase beginning with a connector word such as “like,” “as,” “than” or “seems.” “[S]ome similes in the Gospels are parables for a parables in essence is a simile. When a story is expanded into a picture, the result is a similitude. When it is expanded into a story, the result is a story-parable.<sup>95</sup> It is obvious, therefore, that our division between a simile and a parable will be somewhat arbitrary. What we have included here as examples of simile are those similes not usually listed as parables.” (Stein 1978, 14)

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<sup>94</sup> “The hyperbolic element in this passage involves the comparison between a rich man entering the kingdom of God and a camel going through the eye of a needle. The numerous attempts that have been made to soften the force of this saying by arguing that the eye of the needle was the name of a small gate in the walls of Jerusalem through which a camel could only pass with great difficulty or that the term ‘camel’ (*kamelos*) is a mistranslation of the Aramaic word Jesus used and should really be ‘cable’ (*kamilos*) are quite unnecessary and beside the point. Jesus is clearly using hyperbolic language (for examples of the idea of an elephant going through the eye of a needle in rabbinic literature, see b. Baba Metzia 38b; b. Erubin 53a; and b. Berachoth 55b.), for while it is simply impossible for a large animal to go through the eye of a needle, it is not altogether impossible for a rich man to be saved. (See Lk. 19:1-10 [esp. v. 2]; Mk. 15:42-46 with Mt. 27:57; Lk. 8:1-3.)” (Stein 1978, 12, 151)

<sup>95</sup> “... a parable is a figurative saying: sometimes a simile (‘Be wise as serpents’), sometimes a metaphor (‘Beware of the leaven of the Pharisees’). What we call parables are simply expansions of these. ‘All we like sheep have gone astray’ is a simile. Expand it into a *picture* and you get a similitude like The Lost Sheep. Expand it into a *story* by using past tenses and circumstantial details, and you get a story-parable like The Prodigal Son. The difference between a similitude and a story-parable is this: whereas the similitude bases itself on some familiar truth or process (like putting a patch on a garment or leaven into meal), the story-parable describes not what men commonly do but what one man did. ‘A sower went out to sow.’ ‘A certain man made a great supper.’ (Hunter 1960, 9) Dodd provides “a rough grammatical test” in which the first class—figurative sayings—“has no more than one verb,” the second class—similitudes—“more than one verb, in the present tense, and the third” class—story-parables—“a series of verbs,” all in the past tense. (1961, 7)

- “Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves.” (Mt. 10:16)
- “For as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth.” (Mt. 12:40)
- “And the Lord said, “If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’; and it would obey you.” (Lk. 17:6)
- “O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it!” (Lk. 13:34)
- “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness. (Mt. 23:27)
- “...yet I say to you that not even Solomon in all his glory clothed himself like one of these [lilies of the field].” (Mt. 6:29)
- “For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be. (Mt. 24:27)
- “So just as the tares are gathered up and burned with fire, so shall it be at the end of the age.” (Mt. 13:40)
- “Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear.” (Mt. 13:43)
- “All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left.” (Mt. 25:32-33)
- “For the coming of the Son of Man will be just like the days of Noah. (Mt. 24:37)
- “If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.” (Mt. 18:17)
- “Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all.” (Mk. 10:15)

- “And Jesus said to them, ‘Have you come out with swords and clubs to arrest Me, as you would against a robber?’” (Mk. 14:48)
- “And He said to them, ‘I was watching Satan fall from heaven like lightning.’” (Lk. 10:18)
- “If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays.” (Lk. 11:36)
- “*In the same way* as happened in the days of Lot: they were eating, they were In the same way as drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. It will be just the same on the day that the Son of Man is revealed.” (Lk. 17:28-30)
- “Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap; for it will come upon all those who dwell on the face of all the earth. (Lk. 21:34-35)
- “Simon, Simon, behold, Satan has demanded permission to sift you like wheat....” (Lk. 22:31)
- “If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.” (Jn. 15:6)

- ***Jesus’ Use of Picturesque Language and Figures of Speech:***

- **Proverbs**

... [T]he teaching of Jesus stands at times in continuity with the wisdom tradition of the Middle East. Nowhere is this more evident than in his use of proverbs [also maxims and aphorisms.] [A proverb is defined] as a terse, pithy saying that contains in a striking manner a memorable statement. At times such a statement gives advice on moral behavior and becomes an ethical maxim (cf. Mt. 6:22, 24; 7:12; Lk. 16:10). At times such a statement is an ingeniously worded paradox (cf. Mk. 4:25; 10:43; Lk. 14:11). Generally a proverb is characterized by succinctness and consists of one sentence. (Stein 1978, 17)

- “For where your treasure is, there will your heart be also.” (Mt. 6:21)

- “So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.”(Mt. 6:34)
- “...all those who take up the sword shall perish by the sword.” (Mt. 26:52)
- “If a kingdom is divided against itself, that kingdom cannot stand. “ (Mk. 3:24)
- “A prophet is not without honor except in his hometown and among his *own* relatives and in his *own* household.”(Mk. 6:4)
- “No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.”(Lk.9:62)

See also these examples of Jesus’ proverbs, aphorisms, and maxims:

- Mt. 5:14; 6:22-23a, 23b, 24, 27; 7:12, 17-18; 8:22; 10:16b; 24, 26, 27; 11:19c; 12:30, 34b, 35; 15:14; 24:28; 25:29
- Mk. 2:17, 21, 22; 3:27; 4:21, 22, 25; 7:15; 8:35, 36, 37; 9:40, 50; 10:25, 27, 31, 43-44
- Lk. 4:23;<sup>96</sup> 5:39; 9:62; 11:47; 12:15, 48b; 14:11; 16:10; 20:18; the Agrapha in Acts 20:35
- Cf. Jn. 3:3, 12, 20; 4:23; 12:25, 36; 15:14 (Stein 1978, 18)

- ***Jesus’ Use of Picturesque Language and Figures of Speech:***

- **Riddle**

“A riddle is a figure of speech that wants some figuring out, usually by lateral thinking.”<sup>97</sup> (Gempf 2003, 25)

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<sup>96</sup>“The term ‘proverb’ translates the Greek word *parabole* here.” (Stein 1978, 18)

<sup>97</sup> Every learning style can benefit from riddles and word puzzles: Solving puzzles, whether verbal, written, or physical requires the use of reasoning and organization. Intellectual skills are required for deciphering conundrums, for “puzzles include making inferences, evaluating choices, and drawing conclusions.” Riddles are “associated with recreation” and are viewed more like a game even though they necessitate attentive involvement. “Puzzle solving is a much more active type of learning, and will engage students with the material more than passive types of ” instruction do....“ Visual learners often have strong puzzle-solving skills, and feel great satisfaction when they complete one. Auditory learners enjoy step-by-step reasoning, so they also benefit from the sequential steps of ” teasing out the meaning

Among the sayings of Jesus there are a considerable number which are riddles. Not only are they riddles for us today; they were even felt to be riddles, at least by outsiders, at the time when Jesus uttered them. One might mention the following: sayings about John the Baptist like Matt. 11.11 par., where John is described paradoxically as the greatest among those born of woman and less than the least in the reign of God, or the strange saying about the forcing of the *basileia* (Matt. 11.12 par.); sayings about the mission of Jesus like 11.5f. par. with the juxtaposition of salvation and scandal; pictorial sayings about the old and the new like Mark 2.21f. par. and about the coming time of distress like Mark 14.58; Luke 11.49; Matt. 10.34; Luke 22.36; sayings about the fate of Jesus like the word-play in Mark 9.31<sup>98</sup>...that God will deliver up the man (sing.) to men (plur.); the saying about Elijah in Mark 9.11; sayings about the three days like Luke 13.32f.; riddles like that of the three kinds of eunuch in Matt. 19.12. Indeed, Mark 4.11, detached from its present secondary context, says of the whole preaching of Jesus that it must be in riddles to those  $\xi\xi\omega$  [outside]. All this is quite unusual. Teachers of the time did not teach in this way, and the early church did not invent riddles...for Jesus; on the contrary, it clarified them, a tendency that can be studied, for example, in the prophecies of the passion. (Jeremias 1971, 30-31)

The use of riddles by Jesus has numerous parallels in the Old Testament. The most famous example of a riddle in the Bible is probably Samson's riddle in Judges 14:14:

Out of the eater came something to eat.  
Out of the strong came something sweet.

It is evident from Proverbs 1:5-6 that the riddle, which involves a match of wits in which the individual is challenged to discover the concealed meaning of the saying, is a typical form of wisdom saying. It is also clear that riddles can have certain similarities with proverbs, metaphors, similes, and parables.<sup>99</sup> Yet since the

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of a puzzle of any type. "Even kinesthetic learners enjoy the multi-task strategies required to solve a" riddle. (Jones 2007)

<sup>98</sup> See Jeremias 1971, 282, where the author further explains this "apocalyptic riddle."

<sup>99</sup>"What Mark 4:10-12 states about parables could also be said of riddles. Cf. Mark 7:17, where the riddle of v. 15 is specifically called a parable." (Stein 1978, 152)

term *parabole* is never use with regard to the riddles listed below” they should be listed “as a separate category.”

- “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force.” (Mt. 11:12)
- “For just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth.” (Mt. 12:40)
- “I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.” (Mk. 14:58)
- “And He said to them, ‘Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal. Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet would perish outside of Jerusalem.’” (Lk. 13:32b-33)

Other riddles can be found in:

- Mt. 11:11 (This is also a paradox.); 13:52
- Mk. 2:19; 9:12-13
- Lk. 22:36 (Stein 1978, 18-19, 152)<sup>100</sup>

- ***Jesus’ Use of Picturesque Language and Figures of Speech:***

- **Paradox, Obscurities and Enigmas**

A paradox is a statement or proposition that may seem self-contradictory or absurd, but in reality expresses a possible truth or an opinion; or a statement that is contrary to commonly accepted opinion can be considered paradoxical.

“Jesus’ paradoxes speak to our realities. We can find profound and consistent joy, fulfillment, and forgiveness—even in life’s most difficult struggles or greatest

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<sup>100</sup> Jeremias includes these as further examples of riddles on page 30 of his *New Testament Theology*.



poverty. Jesus recognized what we want but prescribed what we need. ...Jesus' way is a path of paradox—a path that will lead us to the most unlikely places to find peace with ourselves and peace with God.” (Taylor 2006, 29)<sup>101</sup>

[The] apparent contradiction [of Jesus' statements] must be understood in the light of the beliefs and values present in Jesus' day among his contemporaries, for in another context with different values and beliefs his statements might not appear contradictory. The words of Jesus in Mark 10:43-44 concerning the 'greatest' being a servant and the 'first' being slave of all are not necessarily paradoxical in certain Christian circles where the values and example of Jesus have been accepted and promoted, but in a context of 'might makes right' they certainly are. In Nazi Germany with its superman concept it is therefore a paradox; in a deaconess order that is dedicated to service for mankind it would not necessarily appear so. For some Christians, therefore, several sayings of Jesus may not appear as paradoxical as they must have appeared in their original situation in the life of Jesus. That is, to the degree that our values and beliefs correspond to Christian teaching some of these statements may not appear paradoxical, but spoken in a context that is not shaped by Christian values they are. We therefore shall define a paradox as a statement that may appear to be self-contradictory, absurd, or at a variance with common sense but that, upon investigation or when explained, may prove to be logical. (Stein, 1978, 19)<sup>102</sup>

Examples of Jesus' paradoxical statements are:

- o Mt. 5:5; 6:17; 7:15; 18:3-4; 10:34-36,<sup>103</sup> 39; 11:11, 22-24; 16:24-26; 21:31; 23:11, 24-25, 27-28; 25:29
- o Mk. 4:33, 25; 6:4; 8:35; 9:35; 10:14, 31, 43-45; 12:41-44
- o Lk. 4:23; 12:3 (cf. Mt. 10:27), 32; 14:11, 24; 18:14

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<sup>101</sup>The Christian life is a calling to daily experience paradox. A.W. Tozer put it this way: “A real Christian is an odd number....He feels supreme love for one whom he has never seen...empties himself in order to be full, admits he is wrong so he can be declared right...is strongest when he is weakest...richest when he is poorest, and happiest when he feels worst. He dies so that he can live, forsakes in order to have, gives away so he can keep, sees the invisible, hears the inaudible, and knows that which passes knowledge.” (Draper 1992, p.1269, entry 1265)

<sup>102</sup> See also the Oxford English Dictionary.

<sup>103</sup>“In the context of such teaching as the beatitudes this does appear to be contradictory.” (Stein 1978, 20)

o Jn. 12:25

“Does anything seem more self-evident than that a teacher ought to be clear? ... Yet Jesus seemed to flout that rule all through His ministry.... He deliberately said things that His hearers [of whatever century] did not [and often still do not fully] understand. (Delnay 1987, 62)

“If Jesus were sent from God, if he were anything like what Christians have claimed him to be, surely he could have been a better communicator than he was! Instead, his teaching was often misunderstood even by his own intimate band of followers, sometimes to the point that they complained to him about it.” (Gempf 2003, 13)

We can explain some of Jesus’ obscurities as figures of speech. We can explain others as obscure only because we are earth-bound listeners to One who knows heaven and speaks its language. Why wouldn’t many of His statements seem odd, just as the casual conversation of any English-speaking foreigner shines with strange experiences, insights, and customs?

...[W]hat makes a statement obscure?

1. Some statements defy common sense, as do the Beatitudes.
2. Some statements defy a traditional understanding of the Bible, such as Jesus’ statements on divorce.
3. Some statements have the appearance of being self-contradictory, such as, ‘Many that are first shall be last: and the last shall be first.’
4. Some put our reasoning to the test, as His word on the convicting work of the Holy Spirit: ‘of righteousness, because I go to my Father, and ye see me no more.’ (Delnay, 1987, 63, 64-65)

See also pages 181-182 in the Read/Write section for the discussion of Matthew 13:10-16 and His stated reasoning behind the obscurity of the parables.

“Many of Jesus’ obscurities were deliberate teaching devices.” What were the Master Teacher’s objectives in using perplexing, enigmatic, or obscure language? “We can be sure that He was never obscure for obscurity’s sake, or that He wanted

to impress, or that He wanted to appear deep. He used obscurities in order to teach, and that should be our only motivation as well.” (Delnay 1987, 65)

Delnay considers these reasons for Christ’s confounding conundrums:

1. To induce people to think, since pupils “gain most from what they learn themselves.” Thus this provocative teaching style elicits a visceral, nearly Kinesthetic response from all types of learners, even if for the Visual, Auditory, and Read/Write students it stimulates internal and/or external debates, dialogues, and self-directed inquiries into Scripture and commentaries.
2. To startle the smug, since “the path upon which Jesus leads us is no ego trip” and how else “do you get through to people who think that everything is all right, when everything is *not* all right?”
  - The Teacher burst the smug disciples’ overblown egos by stating that one with child-like humility is the greatest in the kingdom. (Mt. 18:3-4)
  - His seemingly indirect answer to the disciples’ conclusion that since God’s idea of divorce was so strict, it would be better not to marry must have been at least a bit baffling, requiring much further thought. (Mt. 19:12)
  - As the rich young ruler walked away sadly, He surely shook the disciples’ confidence that they understood the book of Deuteronomy, especially Chapter 28. (Mt. 19:24-25)
  - Peter’s egotistical remark that they had forsaken everything to follow Him led to His famous reply that, “The first shall be last, and the last shall be first,” (Mt. 19:27-30) which, in turn, led into the parable of the laborers in the vineyard. (Mt. 20:1-16)
  - He deflected the request of the “Sons of Thunder and their mother for choice seats in the kingdom with a call to servanthood. (Mt. 20:26-28)
3. To express heaven’s truth, since heaven’s “truth is bound to be enigmatic” to our earthbound, natural minds.
4. To rebuke the scoffer, as Jesus often did. “Solomon implied that there is no good way to answer a fool according to his folly (Prov. 26:4-5).” The Lord did not often give straight teaching to His enemies; He often gave them riddles.

- He told the mourners in Jairus' house that the dead girl was merely sleeping. "They laughed Him to scorn." (Lk. 8:53) Then He raised her from the dead.
  - He told the Pharisees and Sadducees that the only sign they would get was the sign of the prophet Jonah, who was three days and nights in the belly of the great fish. (Mt. 16:4)
  - When one asked if only a few would be saved, Jesus told him to strive and enter in at the narrow gate. (Lk. 13:24)
  - The Pharisees warned Him of Herod. And He said to them, 'Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.'" (Lk. 13:32)
  - Upon demanding to know when the kingdom would come, He answered the Pharisees, "The kingdom of God is not coming with signs to be observed; nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst." (Lk. 17:20-21)
  - When accused of calling God His Father, He quoted Psalm 82:6, "I said, 'You are gods.'"(Jn. 10:31-39)
5. To plant "time-delay charges." "Jesus showed at least one other use for the statement that His [listeners] did not understand. It was His practice to make statements that would seem obscure but would make sense later on. Almost all of His predictions of the cross and of the resurrection fall into this class. The disciples heard Him without hearing. They had no way to fit Calvary into their doctrine of the messianic reign John 12:12-16 says that they understood later." (Delnay 1987, 65-71)

This "depth-charge" technique would be effective with all learning styles. The Visuals would keep the vivid word pictures in mind and the Auditory Learners would re-play the words over and over to themselves until the described event took place. When foretold prophecies came to pass, the Read/Writes would connect the events with the ancient prophetic scriptures much as Matthew did throughout his gospel, explaining Christ's fulfillment of Old Testament predictive verses. The Kinesthetics would revel in finally experiencing and participating in the reality of Christ's words coming to life around them.

- ***Jesus' Use of Picturesque Language and Figures of Speech:***

- **Irony**

Defined narrowly, irony is the subtle use of contrast between what is actually stated and what is more or less wryly suggested. Frequently there is present a feigned sense of ignorance. When such a contrast becomes crude or heavy-handed and as a result loses much of its cleverness it becomes sarcasm. In this narrow sense a statement or expression is ironic when its intended meaning is the opposite of the literal meaning of the statement. A possible example of irony in this narrow sense may be Luke 7:35 (cf. John 10:32). In a broader sense, however, irony can refer to an event or result that is opposite to what one would normally expect. In this last respect irony resembles and may make use of paradox. We shall somewhat arbitrarily distinguish between irony and paradox by including in the former a comic element, even if that element is sometimes tragic. It is primary in this second broader sense that we can speak of Jesus' use of irony. (Stein 1978, 22)

Possible examples in the Gospels of irony are as follows:

- Mt. 16:2-3 – “You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.” A “tragic element is present [here] in that the Pharisees and Sadducees, though religious, are able to interpret the physical signs and predict their implications but are unable to see God's signs in the ministry of Jesus and interpret their significance.” (Stein 1978, 22)
- Lk. 12:16-20 – The parable of the rich man who built larger barns, but that night would leave all his worldly wealth behind. The irony here is that there is an “unexpected and surprising conclusion to the elaborately made plans.... He never reckoned that he might not live as long as his plans demanded!” (Stein 1978, 22)

See also:

- Mt. 11:16-19; 22:1-10; 23:29-35
- Mk. 2:7c (Cf. also Lk. 15:7)
- Mk. 7:9
- Lk. 10:29-37;<sup>104</sup> 13:33; 15:7; 16:1-9, 19-31;<sup>105</sup> 18:9-14

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<sup>104</sup> “The irony here is the reversal of roles—the devout of Israel [the Levite and the priest] are the villains and the despicable half-breed and rebel [the Samaritan] is the hero.” (Stein 1978, 23)

- Jn. 3:10; 5:43

- ***Jesus' Use of Picturesque Language and Figures of Speech:***

- **A Fortiori** -- Stein discusses the Master's use of *a fortiori*, which is, "not so much a figure of speech as a type of argument in which the conclusion follows with even greater logical necessity than the already accepted fact or conclusion previously given, such as Matthew 7:9-11:" which states, "Or what man is there among you who, when his son asks for a loaf, will give him a stone? Or if he asks for a fish, he will not give him a snake, will he? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!"(1978, 20-21)<sup>106</sup>

"In this example Jesus moves from the accepted fact that those present who are evil (due to Adam's fall, in contrast to God's holiness, as the Day of Atonement reveals, etc.) still manage to do good for their children to the more certain condition that God, who is wholly good and is in fact their heavenly Father, will even more certainly do what is good for his children."(Stein 1978, 20-21)

Other examples can be found in:

- Mt. 6:28-30; 10:25 (cf. Jn. 15:20), 28, 29-31; 12:11-12
- Mk. 2:23-28
- Lk. 13:15-16; 14:1-6;<sup>107</sup>18:1-8
- Jn. 13:14

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<sup>105</sup> "The irony of this parable may be lost on us if we forget that in Israel wealth was often thought of as a sign of divine blessing and poverty a sign of the absence of such a blessing." (Stein 1978, 23)

<sup>106</sup> Note the "If..., how much more..." pattern that "so frequently characterize[s] the a fortiori argument." (Stein 1978, 21)

<sup>107</sup> "Here the final conclusion is not stated but implied." (Stein 1978, 21)

- ***Jesus' Use of Picturesque Language and Figures of Speech:***

- **Poetry**

In so many instances, Christ's words have a majestic, musical cadence and quality in their rhythm and flow, which would, of course, be highly attractive to Visual, Auditory, Read/Write and even somewhat to Kinesthetic Learners. Kinesthetics could tap their hands or feet with the rhythms to help them recall and recount the expressions. Learners of all styles would more easily recall attractive phrases that continue to dance through their memories.

“Rhythmic speech, of course, plays a large part in all religions from their earliest beginnings. ... That we have poetry at all, however, and playing [such] an important role is to be expected in view of... the freedom and creativeness of the Gospel as itself Word.” (Wilder 1964, 97)

“In the Gospels there are numerous examples of poetry in the sayings of Jesus. This poetry is frequently unrecognized because these sayings lack rhyme, but what is basic to poetry is not so much rhyme but rhythm. The poetry of Jesus is to be found not in its rhyme but in its rhythmic balance.<sup>108</sup> The expression frequently used to describe this kind of poetry is *parallelismus membrorum*, parallelism in the members.” (Stein 1978, 27)<sup>109</sup>

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<sup>108</sup> See Burney's *Poetry*, Chapter III, “The Use of Rhythm by Our Lord,” pp. 100-144. In the next chapter, he sets out to prove that Christ purposefully employed rhyme by design “likely to aid the memory of His hearers.” (1925, 161) See “The Use of Rhyme by Our Lord,” Chapter IV, pp. 147-175.

<sup>109</sup> “Now the fact can scarcely escape notice that there is a close relation between parallelism and rhythm. This is particularly noticeable in Synonymous parallelism, in which, in its most typical forms, stichos *b* of a couplet repeats [*a* term for ‘in varying language’].” (Burney 1925, 102)

Since Charles Fox Burney's objective was to "illustrate the fact that considerable portions of our Lord's recorded sayings and discourse are cast in the characteristic forms of Hebrew poetry," his treatise, *The Poetry of Our Lord*, offers a wealth of insights into this figurative speech style masterfully utilized by the Teacher. (1925, 15) Generally four main kinds of Semitic poetry Jesus employed are listed by Burney and other scholars in this field. These are: synonymous, antithetical, synthetic, and step or climactic parallelism.<sup>110</sup>

- **Synonymous (or Comparison) Parallelism** is a correspondence between various lines or stanzas, with following lines being largely repetitions of those preceding.

For example: Matthew 7:6 says, "Do not give dogs what is sacred; do not throw your pearls before swine." "Note the repetition of 'do not,' and the parallel words *give* and *throw*, *dogs* and *pigs*, and *what is sacred* and *pearls*. This provides a nice sample of synonymous parallelism, in which some words are the same and other words are synonymous." (Zuck 1995, 223)

Matthew 7:7-8 offers two pairs of three repetitions, "Ask and it shall be given you; seek and you shall find; knock and the door will be opened to you. For everyone who asks receives, and he who seeks finds."

Mark 3:24-25 states, "If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand."

"In each of these examples it is evident that the following line (or lines) essentially repeats the meaning of the first line. In the first example we have a

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<sup>110</sup> Robert Stein adds the additional classification of Chiasmic Parallelism to this list, but as "such parallelism is also [often] antithetical in nature," examples of this type are usually categorized as representing antithetical parallelism. "A chiasmus is an inversion of parallel statements that results in a pattern a b // B A." (Stein 1978, 30) Stein cites Matthew 23:12 and Mark 8:35 (both of which are also examples of antithetical parallelism) as exemplars of Chiasmic Parallelism. (1978, 31)



threefold parallelism that is repeated twice; in the second example we have a twofold parallelism ... in most instances... the parallelism is twofold.” (Stein 1978, 27)

See also:

- Mt. 5:39-40, 46-47; 6:25; 7:6; 10:24-25, 27, 41; 12:30, 41-42; 13:16; 23:29
- Mk. 2:21-22; 3:4, 24-25, 28; 4:22, 30; 8:17, 18; 9:43-47; 10:38, 39, 43-44; 13:24-25
- Lk 6:27-28; 6:37, 38, 44; 11:23; 12:3, 48; 13:2-5; 15:32; 17:26-29; 19:43-44; 23:29; 24:38
- Jn. 3:11; 6:35, 55; 12:31; 13:16; 14:27a, 27b; 20:17

- **Antithetical (or Contrast) Parallelism** is a form in which “the second line contrasts with the first and instead of providing a synonymous parallel provides an antithetical one. Examples of this type of rhythmic parallelism are more numerous than that of all the others combined.”(Stein 1978, 28)<sup>111</sup>

C.F. Burney came to the conclusion that of all of the different types of Semitic parallelism... antithetical parallelism “characterizes our Lord’s teaching in all the Gospel-sources.”(1925, 83) “Indeed,” as Jeremias states of Burney, “he goes so far as to say that we are nearer the *ipsissima verba*<sup>112</sup> of Jesus in cases of marked antithetical parallelism ‘than in any sentence otherwise expressed.’”(Jeremias 1971, 14, quoting Burney 1925, 84) Burney thus verified that the Master made abundant use of this Auditory teaching style guaranteed to not only awaken the mind’s eye by capturing the imagination of His listeners (Visual), but this oft-used figure of speech was simultaneously a mnemonic device certain to fix His phrases in His audiences’ memories—which eventually led those with Read/Write proclivities to

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<sup>111</sup> In *New Testament Theology* (1971) Joachim Jeremias concurs with Burney’s and Stein’s assessments. See pp. 15-16 for his complete listing of antithetical parallelisms in the Synoptic Gospels. Jeremias lists 30 in Mark, 34 in Matthew-Luke, 44 in Matthew only, and 30 in Luke only.

<sup>112</sup> A Latin phrase meaning, “the very words;” i.e., the actual words Jesus used.

record them for posterity. Thus today we are still being challenged and blessed by His authentically unforgettable words.<sup>113</sup>

For example:

“For whoever would save his life will lose it; and whoever loses his life for My sake and the gospel’s will save it.” (Mk. 8:35)

“He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much.” (Lk. 16:10)

“So every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit nor can a bad tree bear good fruit.” (Mt. 7:17-18)<sup>114</sup>

See also:

- Mt. 5:19; 6:2-3, 4-5, 5-6, 14-15, 19-20, 22-23, 24; 7:13-14, 17, 18, 24-27; 9:12; 10:32-33; 13:16-17; 19:30; 20:16; 22:14; 23:12, 23, 27, 28; 24:35; 25:29, 46; 26:11, 41b
- Mk. 2:12; 19-20, 27; 3:28-29;<sup>115</sup> 4:25; 7:8, 15; 10:31; 13:31, 14:7, 38b

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<sup>113</sup> Regarding Jesus’ use of antithetical parallelism, Burney’s full quote--to which Jeremias alluded--is this: “We have it in M and Q frequently, in the matter peculiar to Luke, and most markedly of all, in the Fourth Gospel. This is conclusive evidence that our Lord did so frame His teaching; and it is obvious that a maxim, cast in Antithetic Parallelism would fix itself in men’s minds more readily and surely than if it were framed in any other form. No one could hear such a saying as ‘He that findeth his life shall lose it; And he that loseth his life for my sake shall find it.’ and subsequently forget precisely how the Speaker had expressed Himself. In this and in similar forms of antithesis we may surely believe that we possess our Lord’s *ipsissima verba* more nearly than in any sentence otherwise expressed.” (Burney 1925, 83-84)

<sup>114</sup> In this example it should be noted that “each verse is an example of antithetical parallelism and that together both verses are also an example of such parallelism. From the examples given above...it is clear that whereas in synonymous parallelism we may have two, three, or even four parallel strophes, in antithetical parallelism we usually have just two.” (Stein 1978, 28)

<sup>115</sup> “Whereas each individual verse is an example of synonymous parallelism, together they provide an example of antithetical parallelism.” (Stein 1978, 28)

- Lk. 6:21a and 25a, 21b and 25b, 43; 7:44-47; 10:16a, 20; 11:34; 12:8, 33; 13:24; 14:11; 16:10; 17:3; 18:14, 16; 19:26; 20:18; 21:33; 23:28
- Jn. 3:6, 12, 17, 18; 20-21, 31; 4:13-14, 22; 5:29; 7:6; 8:23, 35; 10:10; 12:8; 15:2, 20; 16:33

- **Synthetic Parallelism** -- This form of parallelism is also sometimes called formal or constructive parallelism. Here, the meaning of the second line does not repeat or contrast the meaning of the first, but supplements and completes it. Or, as in prose, “the sense flows on continuously. There is however, a correspondence between line and line of the couplet which marks them as parts of a whole. This appears both in *sense*, the second line completing or supplementing the first, and also in *form*, the two lines balancing one another, and being commonly marked by identity of *rhythm*.” (Burney 1925, 89)

Burney gives two examples of this kind of parallelism:

“They do all their deeds to be seen by men; for they make their phylacteries broad and their fringes long, and they love the place of honor at feasts and the best seats in the synagogues, and salutations in the market places, and being called rabbi by men. But you are not to be called rabbi, for you have one teacher, and you are all brethren. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called masters, for you have one master, the Christ.” (Mt. 23:5-10; cf. Mk. 12:38b-39)

I came to cast fire upon the earth; and would that it were already kindled!  
I have a baptism to be baptized with; and how I am constrained until it is accomplished! Do you think that I have come to give peace on earth? No, I tell you, but rather division. (Lk. 12:49-51)<sup>116</sup>

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<sup>116</sup> See Burney 1925, 89-90.

- **Step or Climactic Parallelism** -- “We may give the name of Step-parallelism to a form of parallelism somewhat freely used by our Lord, in which a second line takes up a thought contained in the first line, and, repeating it, makes it as it were a step upwards for the development of a further thought, which is commonly the climax of the whole. Thus the parallelism is neither wholly Synonymous nor wholly Synthetic,” but is partly a bit of both. (Burney 1925, 90)

The following examples are portrayed in the style Burney used to highlight the phrase common to both strophes, with a perpendicular line signaling the ultimate conclusion.

“Whoever receives one child like this in My Name *receives Me*;  
*And whoever receives Me* | does not receive Me, but Him who sent Me.” (Mk. 9:37)  
 See also Mt. 10:40, 18:5; Lk. 9:48; 10:16 (listed because, though similar, it is a bit different than Mt. 10:40).

Stein (1978) and Burney (1925) both cite Matthew 5:17 as another example of Step Parallelism:

“Do not think that *I came to abolish* the Law or the Prophets;  
*I did not come to abolish* | but to fulfill.”

Consider these verses:

“...pray to your *Father who is in secret*;  
*and your Father who sees what is done in secret* | will reward you.” (Mt. 6:6b)

“So do not worry about *tomorrow*;  
 for *tomorrow* | will care for itself....” (Mt. 6:34)

“All that the Father gives Me *will come to Me*,

and the one who comes to Me | I will certainly not cast out.” (Jn. 6:37)

See also:

- Mt. 6:22, 23;<sup>117</sup>10:34; [and possibly] 12:28 and 29
  - Mk. 2:27-28
  - Jn. 8:32; 10:11; 11:25; 13:20; 14:2-3, 21; 16:7, 22
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- ***Jesus’ Allegorical Use of Highly Visual Metaphorical Language:***<sup>118,119</sup>
    - **Parables**<sup>120,121</sup>

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<sup>117</sup> Stein points out that “together Matthew 6:22-23 are an example of antithetical parallelism.” (1978, 30)

<sup>118</sup> “All these are parables in the Biblical sense. They are not allegories. What is the difference? Though as we shall see some of the Gospel parables have allegorical traits and one of them, The Wicked Vinedressers, can only be described as ‘an allegorical parable,’ we must distinguish quite clearly between an allegory and a parable. The difference to remember is that in an allegory (like Addison’s *Vision of Mirza* or Bunyan’s *Pilgrim’s Progress*) each detail of the story has its counterpart in the meaning, whereas in a parable (like The Lost Coin or The Friend at Midnight) story and meaning meet not at every point but at one central point. This point of likeness the pundits call the *tertium comparationis*. A parable usually has only one *tertium*; an allegory may have a dozen. In other words, the allegory is a kind of ‘description in code,’ and, if it is to be fully understood, it must be deciphered point by point, feature by feature. On the other hand, in the parable there is one chief point of likeness between the story and the meaning, and the details simply help make the story realistic and so serve the central thrust of the parable. The other difference to bear in mind is this: the true parable, if it is to fulfill its purpose, must be life-like—must hold the mirror up to life. By contrast, the allegory need not conform to the laws of life-likeness and probability and may stray off into some ‘never-never’ world where eagles can plant vines and stars become bulls. In a parable things are what they profess to be: loaves are loaves, stones are stones, lamps are lamps. But in an allegory it is not so. The room which the woman sweeps in the parable of The Lost Coin is a room in any Galilean ‘but-and-ben’; the room which the man sweeps in *Pilgrim’s Progress* is not a room but ‘the Heart of a Man that was never sanctified by the sweet Grace of the Gospel.’”(Hunter 1960, 10)

<sup>119</sup> “What then are the parables, if they are not allegories? They are the natural expression of a mind that sees truth in concrete pictures rather than conceives it in abstractions.” (Dodd 1961, 5)

<sup>120</sup>“The word itself, *parabole*, is of course Greek, and it means a comparison or analogy.” (Hunter 1960, 8) A “*parabole*...consists of the two words *para* (beside or alongside) and *ballein* (to throw). (Zuck 1995, 307)

<sup>121</sup>“At least one-third of our Lord’s teaching as recorded in the Synoptics is comprised of parables.” (Wiersbe 1994, 164)

“Why is an anecdotal, parabolic style so memorable? I think Horace, the first-century Roman rhetorician, had it right: good teaching, like good writing, requires one to be both entertaining and enlightening.” (Ford 2002, 114)<sup>122</sup>

What is a parable? In Sunday school we were taught to define it as ‘an earthly story with a heavenly meaning.’ For those starting Bible study this can hardly be bettered; but it is not precise enough for the pundits. If we wish to please them we had better define it as a comparison drawn from nature or daily life and designed to illuminate some spiritual truth, on the assumption that what is valid in one sphere is valid also in the other.

Parable is a form of teaching. ...It is a matter of everyday experience that you can hardly explain anything at all except by saying that it is like something else, something more familiar. So the Gospel parable often begins: ‘The kingdom of God is like leaven...or a grain of mustard seed...or a dragnet.’ (Notice, by the way, that you cannot stop there: you must follow the parable to the end if you are to discover the point of comparison....) Combine then, this mode of teaching by analogy with the Oriental’s innate love of pictorial speech and everyman’s delight in a story, and you have most of the reasons why men took to using parables to communicate truth. (Hunter 1960, 8)

“Jesus himself was the master of vivid communication. His sayings and parables potently presented the kingdom of God and other themes in language that captured the imagination of his hearers and invited their response. As contemporary parable studies have shown, Jesus’ parables were ‘language events,’ open-ended and beckoning to his audience to participation and involvement.” (McKim 1983, 44)

○ **Parables of Jesus**<sup>123</sup>

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<sup>122</sup> See Richter 1998, 68-78.

<sup>123</sup>There is little agreement on the number of parables the Master used in his teaching. Some authors include His maxims, others add various illustrative passages. The count thus varies from 60 to 30, with a great *many* totals in between. Since our Lord’s maxims and aphorisms have already been included in this study, the 39 parables given as short stories will be included here. (See MacArthur 2010, 1383 and Zuck 1995, 309-310)

1. Lamp Under a Basket (Mt. 5:14-16; Mk. 4:21-22; Lk. 8:16-17; 11:33-36)
2. Wise Builds on Rock, Foolish Builds on Sand (Mt. 7:24-27; Lk. 6:47-49)
3. New Cloth on an Old Garment (Mt. 9:16; Mk. 2:21; Lk. 5:36)
4. New Wine in Old Wineskins (Mt. 9:17; Mk. 2:22; Lk. 5:37-38)
5. The Sower (Mt. 13:3-23; Mk. 4:2-20; Lk. 8:4-15)
6. The Weeds (Mt. 13:24-30)
7. The Mustard Seed (Mt. 13:31-32; Mk. 4:30-32; Lk. 13:18-19)
8. The Leaven (Mt. 13:33; Lk. 13:20-21)
9. The Hidden Treasure (Mt. 13:44)
10. The Pearl of Great Price (Mt. 13:45-46)
11. The Net (Mt. 13:47-50)
12. The Lost Sheep (Mt. 18: 12-14; Lk. 15:3-7)
13. The Unforgiving Servant (Mt. 18:23-35)
14. The Laborers in the Vineyard (Mt. 20:1-16)
15. The Two Sons (Mt. 21:28-32)
16. The Wicked Tenants (Mt. 21:33-45; Mk. 12:1- 12; Lk. 20:9-19)
17. The Wedding Feast ( Mt. 22:2-14)
18. The Fig Tree (Mt. 24:32-44; Mk. 13:28-32; 21:29-33)
19. The Wise and Foolish Virgins (Mt. 25:1-13)
20. The Talents (Mt. 25:14-30)
21. The Growing Seed (Mk. 4:26-29)
22. The Master on a Journey (Mk. 13:33-37)
23. The Moneylender and Two Debtors (Lk. 7:41-43)
24. The Good Samaritan (Lk. 10:30-37)
25. A Friend in Need (Lk. 11:5-13)
26. The Rich Fool (Lk. 12:16-21)
27. The Watchful Servants (Lk. 12:35-40)
28. The Faithful Servant and the Evil Servant (Lk. 12:42-48)
29. The Barren Fig Tree (Lk. 13:6-9)
30. The Great Banquet (Lk. 14:16-24)

31. Building a Tower and a King Making War (Lk. 14:25-35)
32. The Lost Coin (Lk. 15:8-10)
33. The Lost Son (Lk. 15:11-32)
34. The Dishonest Manager (Lk. 16:1-13)
35. The Rich Man and Lazarus (Lk. 16:19-31)
36. Unworthy Servants (Lk. 17:7-10)
37. The Persistent Widow (Lk. 18:1-8)
38. The Pharisee and the Tax Collector (Lk. 18:9-14)
39. The Ten Minas (Lk. 19:11-27)

“Then the disciples came and said to him, ‘Why do you speak to them in parables?’ And he answered them, ‘To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has more will be given and he will have an abundance, but from the one who has not, even what he has shall be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, not do they understand.’” (Mt. 13:10-13)

- **Miracles**<sup>124</sup>-- Selections from the thirty-five to thirty-seven separate miracles done by Christ (depending on how they are counted) are dealt with in either the following Auditory or Kinesthetic sections, determined by their most prominent characteristic. According to Ryrie, Matthew mentions twenty, Mark, eighteen; Luke, twenty; and John, seven. But these are only a selection from among the many that He did (see Mt. 4:23-24; 11:4-5; 21:14). (Ryrie 1984, 11)

However, one over-arching Visual element must be mentioned here. All of these astonishing signs and wonders acted as strongly Visual accompaniments that

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<sup>124</sup> See James R. Edwards, “Who Do Scholars Say that I Am?” *Christianity Today*, March 4, 1996, for an interesting and effective apologetic debunking the claims of those who most recently would purge the supernatural from the gospels—specifically the scholars of the Jesus Seminar.



complemented Jesus' teachings—so that neither could be ignored. Whatever else they were, miracles must be classified as the ultimate “Visual Aid.”<sup>125</sup>

“They were done openly and in front of spectators and witnesses. When the Gospels were written there would have been many persons living who had seen His miracles and who would have known and objected if the Gospel writers had not adequately recorded the stories.” (Ryrie 1984, 11) Yet “the object of Christ’s miracles was not merely to astonish those who witnessed them, because many were wrought on behalf of and in the sight of obscure people. When asked for a startling sign from heaven, Christ refused to oblige (Lk. 11:16).” (Lockyer 1961, 152)

No, rather, Jesus’ miracles were “designed to attract the witnesses to His kingdom. They were symbolical of spiritual needs met by the Redeemer; vehicles of instruction as well as signs of His divine commission.”(Fausset 1949) They also “reveal a portrait of Jesus himself as cannot be derived from the parables and apothegms, the wisdom and teachings of” the Master. (Cotter 2010, 8) His miraculous deeds of mercy and compassion allow us to see His heart.

“According to both the Synoptics and St. John miracles are epiphanies of God the Savior, expressions of his saving word. This central theme is the same in all four evangelists, but is handled by each with nuances peculiar to him.” (Latourelle 1988, 282)

Each of the Gospel writers understood and reported the miracles of Jesus with differing objectives. What were the implications of the miracles in each author’s portrait of Jesus?

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<sup>125</sup> As well as Auditory, for people who received or seen someone receive healing could not keep quiet (See Jn. 9:1-11; Mk. 5:18-20) and Read/Write, for He thereby fulfilled Old Testament prophecies (Isa. 35:5-6) and definitely provided Kinesthetic aids to learning: When dead people rose up, walked around and ate it would be hard not to pay attention! (Mk. 5:35-43; Jn. 11:1-46)

What was the place of the miracles in their message about Jesus? What did they understand the miracles to mean for their readers? How do miracles relate to His teaching?

Being placed first in the New Testament canon has meant that Matthew's interpretation of the life and ministry of Jesus has dominated the church. In turn, Matthew's understanding of the place of miracles in the ministry of Jesus has probably determined the generally accepted view of the miracles. This leads to our first conclusion about the miracles in Matthew. [i.e., that Jesus is seen as] *the teacher*. ...Matthew not only proposes that Jesus' ministry is to be understood as one of word and deed but indicates that his readers are to give preeminence to the teaching above the miracles. This means that Matthew has left the unmistakable impression—which has established itself in mainstream Western Orthodox Christianity—that in his portrait of Jesus the teachings are more important than the miracles. Of all the Gospel writers, Matthew gives the miracles the least significance. (Twelftree 1999, 334-336)

Propounding this attitude, Gerhard Friedrich writes: "Miracles take place because the efficacious Word of God has declared the divine rule, and in it everything is sound and well. Hence the miracle is not the important thing. The important thing is the message which effects it. [*sic*] Signs accompany the Word. Their office is simply to confirm what is proclaimed (Mk. 16:20; cf. Heb. 2:3f.; Acts 4:29f., 14:3). Miracles as σημεῖα,<sup>126</sup> are a *verbum visibile* like the sacraments." (Friedrich 1965, 3:714)

Mark uses miracles to accompany and thereby interpret the passion (Mk. 15:33, 38, 16:1-8) and to encapsulate (9:26-27) as well as adumbrate Jesus' self-giving death (6:41; 8:6)." Among other things, Mark also presents Jesus as the miracle worker more than a teacher. "Mark wishes to establish the importance of the miracles, perhaps in the face of those who saw Jesus as only or primarily a teacher. Thus as a healer Jesus is addressed and sought as a teacher, and in his teaching he is sought as a healer. Nevertheless Mark is establishing that miracles are *primus inter pares* in relation to the teachings in his portrait of the ministry of Jesus. (Twelftree 1999, 334)

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<sup>126</sup> *sēmeia* ["signs"]

“For Luke there is no primacy of word over deed in the ministry of Jesus. Instead there is a deliberate attempt to strike a balance between the significance of what Jesus said and what he did.” And none of the other Gospels gives such a high priority to the miracles of Jesus as does John’s. “Yet no other Gospel has so few miracle stories. No other Gospel portrays the miracles as so profound and larger than life or other worldly.” (Twelftree 1999, 339)

“In the New Testament, miracles are: “1.) Signs of the Power of God; 2.) Signs of the Agape of God; 3.) Signs of the Coming of the Messianic Kingdom; 4.) Signs of the Glory of Christ; 5.) Revelation of the Trinitarian Mystery; 7.) Symbols of the New World of Grace; and, 8.) Signs of the Transformation of the Passing World.” (Latourelle 1988, 282-293)

No matter how they are presented, “The miracles of Jesus are an integral part of the story of His life. ...In the gospel narratives the miracles of Jesus are so interwoven into the tapestry of His days and deeds that you cannot wrest them out without rending in pieces the whole fabric of His life.”(Beardsley 1926, 39-40)

- **Transfiguration** (Matt 17:1-9; Mk. 9:1-9; Lk. 9:28-36) – “Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. And He was *transfigured before them; and His face shone like the sun, and His garments became as white as light.* And behold, *Moses and Elijah appeared to them,* talking with Him. Peter said to Jesus, ‘Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah.’ While he was still speaking, *a bright cloud overshadowed them,* and behold, a voice out of the cloud said, ‘This is My beloved Son, with whom I am well-pleased; listen to Him!’ When the disciples heard this, they fell face down to the ground and were terrified. And Jesus came to them and touched them and said, ‘Get up, and do not be afraid.’ And *lifting up their eyes, they saw no one except Jesus Himself alone.*

As they were coming down from the mountain, Jesus commanded them, saying, ‘Tell the vision to no one until the Son of Man has risen from the dead.’”

Though there are obvious and important Auditory and Kinesthetic occurrences during this event, the overpowering Visual element takes precedent. It is, after all, known as the “Transfiguration” because of that remarkably unforgettable visual when the disciples’ Teacher and Friend transformed before their eyes into a nearly-blinding heavenly being.

Of course, the Auditory confirmation from “a voice out of the cloud” that, “This is My beloved Son with whom I am well-pleased,” and the following verbal command to “listen to Him!” could never be ignored. This entire event had Kinesthetic overtones and consequences: it was a corporeal transformation of Jesus’ physical being; Peter, ever the active Kinetic, immediately wanted to *do* something—to *build* something to commemorate the experience; when the Father’s voice boomed out of heaven, the disciples “fell face down to the ground and were terrified (which had to have been accompanied by physical manifestations of trembling, sweating, and galloping pulses),” and lastly, Christ gently laid a hand on their shuddering shoulders to calm and encourage them.

In conclusion: Jesus “was able to attract and instruct all kinds of people in all kinds of situations, and he did it without the aid of the ‘gimmicks’ that we think are so necessary for ministry today. There was a vitality to our Lord’s messages that arrested the minds and hearts of His listeners. One of the obvious characteristics of our Lord’s ministry is His effective use of imagination. He used similes, metaphors, epigrams, parables, and paradoxes as He transformed everyday objects and experiences into messages from heaven. ...He turned His listeners’ ears into eyes so they could see the truth and respond to it. ” (Wiersbe 1994, 159-160)

Far more than just maximizing the instructional capabilities of the audio-visual language of parables and other figures of speech, the Master Teacher also effectively utilized kinetic movement and continually incorporated written Scripture into His lessons about a truly righteous life and the only means to ensure salvation.

### **The Master Teacher’s Use of AUDITORY**

“All the people hung on His words.” (Lk. 19:48, NIV)

“He who has ears to hear, let him hear.” (Mt. 11:15)<sup>127</sup>

...Jesus of Nazareth...broke into the world of speech...and, indeed, into its silence, with a novel and powerful utterance, that is, with a ‘word. ...Ignatius of Antioch states the matter in his own surrealist style: ‘Jesus Christ, his son, who is his word proceeding from silence.’ (*Ad Magn.* 8.2)<sup>128</sup>

...[T]he background for this is the Old Testament. The religion of Israel is very much a matter of hearing rather than of seeing. Even God’s actions are spoken of by the prophets as his word. No man can see God and live, but he is known by his speaking. Throughout Scripture, revelation is identified above all with speaking and hearing...with colloquies and recitals....

The New Testament speaks of the divine apprehension in terms of all the senses, not only hearing and sight, but touch and smell (this last form of incense and fragrant odours). Yet the hearing mode is primary. Language, then, is more fundamental than graphic representation, except where the latter is itself a transcript in some sense of the word of God.

In this light it is significant that the emotional dynamics of the Gospel were always controlled by the meaningfulness of speech. [T]he earliest Christian speech [is] that of Jesus. [In the Gospels] we find ourselves at first and for a rather long time in the presence of oral and live face-to-face communication. The Gospel meant freedom of speech in this deeper sense. One did not hoard its formulas, since when the occasion arose the Spirit would teach one what to say.... The speech of the Gospel was thus fresh and its forms novel and fluid, it came and went...with the freedom of sunshine, wind and rain.

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<sup>127</sup> Alt.: “Or hear! Or listen!” Cf. Mt. 13:9, 43; Mk. 4:9, 23; Lk 8:8; 14:35

<sup>128</sup> The highly articulate Master Teacher appeared after 400 years of prophetic muteness—meaning, in fact, that God Himself was silent. Ignatius’ words evoke Rainier Maria Rilke’s phrase found in the First Elegy, Line 59, of “The Duino Elegies.” Rilke described it as, “the uninterrupted news that grows out of silence.”

Even the writing forms of the Early Church are better understood if we keep in mind the primal role of oral speech in the beginning. *Viva voce* communication is more malleable, more personal and more searching. These qualities were to distinguish Christian discourse even when it was obliged to take on written form. ...Jesus' use of the spoken word alone has its own theological significance. For one thing speaking is more direct than writing, and we would expect this in him through whom God openly staged his greatest controversy with his people. The transaction in which Jesus was involved was neither more nor less than a trial, and the parties in a trial confront each other in direct confrontation, as in Jesus' parables of the talents and the sheep and the goats. Jesus was not a penman, a herald not a scribe, a watchman with his call in the market-place and the Temple. (Wilder 1964, 17-19, 21)

That Jesus confined himself to the spoken and precarious word is of a piece with his renunciation of all cultural bonds such as home and trade and property; and with his instruction to his disciples [in] Mark 6.8-9. ...Jesus brought both the will of God and the promises of God into the present with inexorable sharpness and actuality. Only the living voice can serve such an occasion. ...Naturally his words and parables were remembered and retold, often with great accuracy, so lucid and inevitable was his phrasing. But here as always the new speech of the Gospel was not a matter of words on a tablet but a word in the heart, not a copybook for recitation but winged words for life. (Wilder 1964, 22, 23)<sup>129</sup>

- **The Boy Jesus in the Temple** (Lk. 2:41-52) -- Twelve-year old Jesus stayed behind in the temple, both listening [aural] and asking questions [oral] of the learned rabbis (vs. 46), and "all who heard were amazed at His understanding and His answers."<sup>130</sup> He explained to Mary and Joseph that He "had to be in My Father's House (vs. 49)."

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<sup>129</sup> "Now immediately we must add that this extempore character of the early Christian voice did not continue indefinitely.... The uncalculating oral speech and dialogue of Jesus and his first followers gave place in part to memorization and repetition, and eventually to writing and later to the greater formality of publication. But even when the face-to-face rhetorical forms of the beginnings gave way to the conventionality of written records and letters, these are still characterized by a perennially dramatic element which goes back to the very nature of the Christian religion. The Christian styles tend to evoke or restore the face-to-face encounter." (Wilder 1964, 23-24)

<sup>130</sup> "The questions Jesus put to the teachers (v. 46) were probably not merely boyish inquiries but the kind of probing questions used in ancient academies and similar discussions. He also gave answers (v. 47). J.W. Doeve suggests that Jesus engaged in a midrashic discussion of biblical texts: "Their amazement must relate to his deducing things from Scripture which they had never found before." (*Jewish Hermeneutics in the Synoptic Gospels and Acts*, Assen: Van Gorcum, 4, in Gaebelein 1998, 105)

- **Jesus' Baptism** (Mt. 3:13-17; Mk. 1:9-11; Lk. 3:21-22) -- Jesus spoke with John (Mt. 3:14-15) convincing the prophet that "it is fitting for us to fulfill all righteousness (Mt. 3:15)." God the Father also spoke His approval of His Son aloud so bystanders could hear His absolute approbation (Mt. 3:17; cf. Is. 42:1).
- **First Miracle: Water into Wine** (Jn. 2:1-12) – This miracle came at His mother's spoken behest which led to His return statement.<sup>131</sup> Mary directed the servants to follow Jesus' directions, after which He instructed them to "Fill up the water jars with water." After they did so, He then told the servers to let the headwaiter taste the result, which, from his comment (Jn. 2:10) we deduce must have been a very superior wine.
- **Jesus Cleanses the Temple** (Jn. 2:13-22) -- "*Take these things out!*" "Jesus on all occasions had a most wonderful control over people. None could resist him. There was something in his manner, as well as in his doctrine, that awed men, and made them tremble at his presence. Compare Jn. 18:5-6. On this occasion he had the manner of a prophet, the authority of God, and the testimony of their own consciences, and they could not, therefore, resist the authority by which he spoke." (Barnes 2000, 979)

"A second cleansing of the Temple occurred on Monday of Holy Week (Matt 21:12-13; Mk. 11:15, 17; Lk. 19:45; Jn. 2:16) showing that the money changers went back to their business." (Ryrie 1995, 1682) "At the second time that he drove the

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<sup>131</sup> Much has been surmised about Jesus' calling Mary "Woman" instead of "Mother" and about His following remark, which can be read as rebuke. Barnes, however, posits that "it is evident that no such reproof or disrespect was intended by the use of the term "woman" instead of "mother." It is the same term by which he tenderly addressed Mary Magdalene after his resurrection (Jn. 20:15), and his mother when he was on the cross. (Jn. 19:26). Compare also Mt. 15:28; Jn. 4:21; 1 Corin.7:16." (Barnes 2000, 972) "Jesus did not call her "mother," but "woman," a term of courteous respect, but indicating no spirit of obedience. Says Augustine, 'As much as to say thou art not the mother of that in me which worketh miracles.' Moses recognized that parental duties were subordinate to the divine (Deut. 33:9)." (McGarvey 1914, 2). As to the Lord's further statement about it not yet being His time, "It may, then, be thus expressed: 'My mother, be not anxious. To you and to me this should not be a matter of solicitude. The proper time of my interfering has not yet come. When that is come I will furnish a supply, and in the meantime neither you nor I should be solicitous.' Thus understood, it is so far from being a 'harsh reproof,' that it was a mild exhortation for her to dismiss her fears and to put proper trust in him." (Barnes 2000, 972)

traders out of the Temple, the Evangelists relate that **he used sharper and more severe language**; for he said, that they *had made* the Temple of God *a den of robbers*, (Mt. 21:13) and this was proper to be done, when a milder chastisement was of no avail.” (Calvin 1998, 76) [bold mine]

- **Intriguing Dialogues:**

“Much of Jesus’ teaching here is framed in the form of artistic conversation or dialogue. What elements are there in the New Testament that could come under the head of dramatic literature? Certainly this omnipresence of dialogue points that way. ..The Old Testament is dramatic in the sense that it records graphically the encounter and dialogue of God with men in relation to concrete historical scenes and actions. The New Testament...and the Christian religion itself partake of this dramatic substance.” (Wilder 1964, 57, 59)

Among the most ancient anecdotes about Jesus...are those in which we find an exchange between him and some other person. ...The oral tradition passed these on from the beginning, because in each the later hearer or reader could see himself directly involved, and even identified, with Jesus’ interlocutor. The issues in these confrontations are fundamental to the new message and way. Life or death, weal or woe, hang upon the response. There is therefore drama in these little vignettes. The exchange may be between Jesus and a disciple, a total stranger, a hostile or friendly scribe, even a demoniac. Jesus may be the questioner or the other way round. ...Sometimes Jesus’ initial question receives no express answer (Lk. 22.48). But each hearer or reader afterwards answers this in his own heart.

[The] point is that the personal dramatic character of the Gospel itself necessarily involves confrontation, not instruction in the ordinary sense but the living encounter heart and heart, voice and voice. ...God says to men one by one: ‘Look me in the eye.’ Through the Good News God himself by plea and invitation invites to colloquy. We are all invited to the banquet, that is, to the symposium. ...Thus to this day dialectical forms are native to the Church: forms like our responses in baptism, confirmation, ordination and catechism; antiphonal forms in prayer, litany and reading of the Psalter; the dramatic mode in the sermon, and in the morality play, miracle play, Christmas pageant and all forms of religious drama. In all such ways taught by Scripture, we keep alive the *viva voce* encounter with God and with Christ, and anticipate the communion of the saints. (Wilder 1964, 61-62)



Dialogue, address and response, question and answer, certainly represent a fundamental speech-situation and rhetorical form. Language in the nature of the case implies a hearer. ...Speech means speech *to*...address anticipates reply. Here is encounter. ...The character of religion as it appears in both Old and New Testament makes the dialogue an inevitable form of rhetorical expression. God is known as one who speaks, addresses, calls, initiates agreements or covenants, engages in public trial-scenes, as well as on who invites to mutual converse and understanding. It is he who says, 'Come now, let us reason together.'(Isa. 1:18)... The Bible is therefore full of dialogue between God and man. (Wilder 1964, 51-52)

▪ **With a Prospective Disciple** – (Jn. 1:44-51) “Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip found Nathanael and said to him, ‘We have found Him of whom Moses in the Law and also the Prophets wrote—Jesus of Nazareth, the son of Joseph.’ Nathanael said to him, ‘Can any good thing come out of Nazareth?’ Philip said to him, ‘Come and see.’ Jesus saw Nathanael coming to Him, and said of him, ‘Behold, an Israelite indeed, in whom there is no deceit!’ Nathanael said to Him, ‘How do You know me?’ Jesus answered and said to him, ‘Before Philip called you, when you were under the fig tree, I saw you.’ Nathanael answered Him, ‘Rabbi, You are the Son of God; You are the King of Israel.’ Jesus answered and said to him, ‘Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these.’ And He said to him, ‘Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man.’”

▪ **With Nicodemus** – (Jn. 3:1-21) When this Pharisee came to the Master Teacher, he was a willing, inquisitive pupil. The Lord kept the give and take of inquiry and answer going as He drew the ruler into facing deep spiritual truths with fascinating, evocative imagery.

▪ **Woman of Samaria** – (Jn. 4:1-42) -- Passing near Sychar in Samaria—a highly unusual kinesthetic occurrence in itself, “for [among other things]<sup>132</sup> the Jews [had] no dealings with Samaritans” (Jn. 4:9)<sup>133, 134</sup>--at mid-day, Christ sat down to rest near Jacob’s well (vv. 5-6).<sup>135</sup> Paying no heed to these social strictures, the Teacher, using the available visual aid supplied by the situation and environment engaged this outcast woman in deep theological conversation.

“Come see a man who *told* me all the things that I have done; this is not the Christ, is it?” (Jn. 4:29) By His words and omniscient insights into the woman’s past, the woman was captivated and fairly sure that unusual Jew was speaking the truth when He verbally confirmed that He was the prophesied Messiah.

“From that city many of the Samaritans believed in Him *because of the word of the woman* who testified, ‘He told me all the things that I have done.’” The citizens of Sychar asked Jesus to stay with them, and in the two days He stayed and talked with them, “many more believed *because of His word*; and they were saying to the

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<sup>132</sup> “For a Jewish man to speak to a woman in public—let alone ask from her, a Samaritan, a drink—was a definite breach of rigid social custom as well as a marked departure from the social animosity that existed between the two groups. Further, a ‘rabbi’ and religious leader did not hold conversations with women of ill repute (vs. 18).” (MacArthur 2010, 1543)

<sup>133</sup> “Normally Jewish people avoided Samaria by crossing to the E. of the Jordan to travel from Judea to Galilee. But Christ wanted to witness to these despised Samaritans. (Ryrie 1995, 1685) “The Samaritans were descendants of colonists whom the Assyrian kings planted in Palestine after the fall of the Northern Kingdom in 722 B.C. They were despised by the Jews because of their mixed Gentile blood and their different worship.” (Ryrie 1995, 1643)

<sup>134</sup> “The Samaritans withdrew from the worship of Yahweh at Jerusalem and established their worship at Mount Gerazim in Samaria.... Samaritans regarded only the Pentateuch as authoritative. As a result of this history, Jews repudiated Samaritans and considered them heretical. Intense ethnic and cultural tensions raged historically between the two groups so that both avoided contact as much as possible (Jn. 4:9; Ezra 4:1-24; Neh. 4:1-6; Lk. 10:25-37).” (MacArthur 2010, 1542)

<sup>135</sup> Cf. Isa. 53: 3 and 1 Cor. 1:28. As Messiah Himself was despised, regardless of the prevailing “rules,” He reached out and ministered to those who were also despised by men.

woman, ‘It is no longer because of *what you said* that we believe for *we have heard for ourselves* and know that this One is indeed the Savior of the world,’ (Jn. 3:39-42) [bold mine]

“Many” of those Samaritans believed that Jesus was the Christ on the basis of the words they heard Him speak.

- **Auditory Healings:**<sup>136</sup>

- **A Dying Boy in Capernaum is Healed from Cana** (Jn. 4:43-54) – The Lord finally made His way back to Cana in Galilee, where He was welcomed this time because the Galileans had “seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.<sup>137</sup> ...And there was a certain royal official, whose son was sick at Capernaum [fifteen miles--a day’s journey away]. When he heard that Jesus had come out of Judea into Galilee, he went to Him and was requesting Him to come down and heal his son; for he was at the point of death.” (vv. 45-47)

Christ had no need to be physically present at the sick bed, and though frustrated that so many required “signs and wonders” in order to believe (vs. 48), He took pity on the distraught father and merely instructed the official to “...‘Go your way; your son lives.’ The man believed the word that Jesus spoke to him, and he started off.”(vs. 50) As the courtier hurried toward home, his thrilled servants met him with the happy news that his son was healed. Inquiring just when this miracle

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<sup>136</sup> *Encyclopedia Judaica* reports, “According to the Synoptic Gospels, Jesus did not heal by physical means on the Sabbath but only by words, healing through speech having always been permitted on the Sabbath, even when the illness was not dangerous.” (Berenbaum 2007, 246)

<sup>137</sup> See Jn. 2:23.

happened, they confirmed it was “at that hour in which Jesus said to him, ‘Your son lives;’ and he himself believed, and his whole household.” (vs. 53)

▪ **His Authority over Demons** (Mk. 1:21, 23-28; Lk. 4:31b, 33-37) – While teaching on the Sabbath in His new hometown of Capernaum, in that “synagogue there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice, ‘Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!’ But Jesus rebuked him, saying, ‘Be quiet and come out of him!’ And when the demon had thrown him down in the midst of the people, he came out of him without doing him any harm. And amazement came upon them all, and they began talking with one another saying ‘What is this message? For with authority and power He commands the unclean spirits and they come out.’”

“Christ has the devil under check: He rebuked him, saying, Hold thy peace; and this word he spoke with power; *phimotheti*<sup>138</sup>—Be muzzled, Christ did not only enjoin him silence, but stopped his mouth, and forced him to be silent against his will.” (Henry 1994, 1395)

In fact all throughout the whole of His preaching/healing tour of Galilee, He did not permit the demons to speak, because they knew who He was and He did not want their testimonies to be His witness. (Lk. 4:41)

▪ **Healing Peter’s Mother-in-Law** (Mt. 8:14-15; Mk. 1:29-31; Lk. 4:38-39) -- Luke, the doctor records that Peter’s mother-in-law was “suffering from a *high* fever, and they asked Him to help her. And standing over her, He rebuked the fever, and it left her and she immediately got up and waited on them.” Mark reports that the Lord took the woman by the hand and the fever left her. So

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<sup>138</sup> 5392: φιμωω from φιμος (a muzzle); to muzzle (Zodhiates 1991, 76)

evidently He rebuked the fever audibly while also taking her by the hand and raising her up off her sickbed.<sup>139</sup>

▪ **Casting out more Demons in Galilee** (Mt. 8:14-17; Mk. 1:29-34; Lk. 4:38-41) --  
“When evening came, they brought to Him many who were demon-possessed, and *He cast out the spirits with a word.*”(Mt. 8:16)

▪ **A Paralytic is Forgiven and Healed** (Mt. 9:2-8; Mk. 2:1-12; Lk. 5:17-26) – The Master Teacher returned home to Capernaum, and when word got around so many came together (including scribes, Pharisees, and teachers of the law from every town of Galilee) that there was no more room in the house for one more person—even by the door. “And He was telling them the Word, and the Lord’s power was present for Him to heal.” (Cheney 1969, 35)

The friends of a paralyzed man tore open the roof above the place where the Lord was sitting inside and lowered him down in front of Jesus on a pallet. “*Seeing their faith, He said, ‘Friend, your sins are forgiven you.*” [italics mine]

Knowing exactly what the scribes and Pharisees were thinking, he answered their thought aloud: “Why are you reasoning in your hearts? Which is easier to say, ‘Your sins have been forgiven you,’ or to say, ‘Get up and walk.’? But so that you may know that the Son of Man has authority on earth to forgive sins,”--He said to the paralytic—“I say to you, get up, and pick up your stretcher and go home.”

▪ **A Man’s Withered Hand is Healed** (Mt. 12:9-14; Mk. 3:1-6; Lk. 6:6-11) --  
After the Sabbath confrontation with the Pharisees out in the grain field, Jesus and the disciples went into the synagogue for the service and were again accosted by the religious leaders. “...a man was there whose hand was withered. And they questioned Jesus, asking, ‘Is it lawful to heal on the Sabbath?’—so that they might accuse Him.” After reminding them that they would save the life of one of their

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<sup>139</sup> Cheney 1969, 33

animals on the Sabbath, “He said to the man, ‘Stretch out your hand!’ He stretched it out, and it was restored to normal, like the other.”

▪ **Healing a Centurion’s Servant of Paralysis** (Mt. 8:5-13; Lk. 7:2- 10) --“ And when Jesus entered Capernaum, a centurion came to Him, imploring Him, and saying, ‘Lord, my servant is lying paralyzed at home, fearfully tormented.’ Jesus said to him, ‘I will come and heal him.’ But the centurion said, ‘Lord, I am not worthy for You to come under my roof, *but just say the word, and my servant will be healed.* For I also am a man under authority, with soldiers under me; and I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes, and to my slave, ‘Do this!’ and he does it.’ Now when Jesus heard this, He marveled and said to those who were following, ‘Truly I say to you, I have not found such great faith with anyone in Israel. I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.’ And Jesus said to the centurion, “Go; it shall be done for you as you have believed.’ And the servant was healed that very moment.” [italics mine]

As in the case of the official’s dying son at home in John 4:43-54, Christ was not required to be physically present with this centurion’s paralyzed servant. To honor the Roman’s faith in His authority over sickness and death and in His sovereign ability to speak the healing into reality—of which the officer’s own ability to successfully order things to happen with a verbal command was a mere semblance—the Lord spoke the word and “the servant was healed at that very moment.”

▪ **Healing the Hemorrhaging Woman** (Mt. 9:20-22; Mk. 5:25; Lk. 8:43) – “And a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the fringe of His cloak; for she was saying to herself, ‘If I only touch His garment, I will get well.’ But Jesus turning and seeing her said,

‘Daughter, take courage; your faith has made you well.’ At once the woman was made well.”

While en route to raise Jairus’ daughter from the dead, Jesus’ forward motion was halted when in spite of the pressing crowds He perceived “in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, ‘Who touched My garments?’” The bleeding woman assumed healing would require touching at least some portion of the Master’s garments. But again, as in His healing of the boy in Capernaum while He was still in Cana or as in the remote healing of the centurion’s servant, Christ proved He was not limited by time or space.

▪ **Healing the Canaanite Woman’s Daughter** (Mt. 15:22-28; Mk. 7:24-30) – “Jesus went away from there, and withdrew into the district of Tyre and Sidon. And a Canaanite woman from that region came out and began to cry out, saying, ‘Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed.’ But He did not answer her a word. And His disciples came and implored Him, saying, ‘Send her away, because she keeps shouting at us.’ But He answered and said, ‘I was sent only to the lost sheep of the house of Israel.’ But she came and began to bow down before Him, saying, ‘Lord, help me!’ And He answered and said, “It is not good to take the children’s bread and throw it to the dogs.’ But she said, “Yes, Lord; but even the dogs feed on the crumbs which fall from their masters’ table.’ Then Jesus said to her, ‘O woman, your faith is great; it shall be done for you as you wish.’ And her daughter was healed at once.” (Mt. 15:22-28)

▪ **Healing the Boy with a Demon** (Mt. 17:14-20; Mk. 9:17-27; Lk. 9:38-42) – “And one of the crowd answered Him, ‘Teacher, I brought You my son, possessed with a spirit which makes him mute; and whenever it seizes him, it slams him to the ground and he foams at the mouth, and grinds his teeth and stiffens out. I told Your disciples to cast it out, and they could not do it.’ And He answered them and said, ‘O

unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!” They brought the boy to Him. When he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he *began* rolling around and foaming at the mouth. And He asked his father, ‘How long has this been happening to him?’ And he said, ‘From childhood. It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!’

“And Jesus said to him, ‘If You can? All things are possible to him who believes.’ Immediately the boy’s father cried out and said, ‘I do believe; help my unbelief.’ When Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, ‘You deaf and mute spirit, I command you, come out of him and do not enter him again.’ After crying out and throwing him into terrible convulsions, it came out; and the boy became so much like a corpse that most of them said, ‘He is dead!’ But Jesus took him by the hand and raised him; and he got up.” (Mk. 9:17-27)

▪ **Raising the Widow’s Son at Nain** (Lk. 7:11-16) – “Soon afterwards He went to a city called Nain; and His disciples were going along with Him, accompanied by a large crowd. Now as He approached the gate of the city, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. When the Lord saw her, He felt compassion for her, and said to her, ‘Do not weep.’ And He came up and touched the coffin; and the bearers came to a halt. And He said, ‘Young man, I say to you, arise!’ The dead man sat up and began to speak. And *Jesus* gave him back to his mother. Fear gripped them all, and they *began* glorifying God, saying, “A great prophet has arisen among us!” and, “God has visited His people!”

The one overtly kinesthetic action the Master made in this instance was a “ceremonially defiling act, normally, Jesus graphically illustrated how impervious



he was to such defilements. When He touched the coffin, its defilement did not taint Him; rather his power immediately dispelled the presence of death. . . . Luke 7:22 implies that Christ also raised others [from the dead in addition to the three that are] specifically mentioned.”(MacArthur, 2010, 1488) The other two reported occasions are the raising of Jairus’ daughter (Lk. 8:49-36) and of Lazarus (Jn. 11:20-44).

▪ **Healing the Afflicted, Bent Woman** (Lk. 13:10-13) – “And He was teaching in one of the synagogues on the Sabbath.<sup>140</sup> And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. When Jesus saw her, He called her over and said to her, ‘Woman, you are freed from your sickness.’ And He laid His hands on her; and immediately she was made erect again and *began* glorifying God.”

In this instance, “Christ did not have to confront and drive out a demon, but simply declared her loosed.” In addition, this healing was unsolicited. Christ “took the initiative. Furthermore no special faith was required on her part or anyone else’s. Jesus sometimes called for faith, but not always (cf. Lk. 8:48; Mk. 5:34).” (MacArthur 2010, 1503)

However, knowing how important touch is, even though the woman was already liberated from oppressive spirit and physical impediment by His word, Jesus “laid His hands on her” and she stood up straight for the first time in eighteen years.

▪ **Healing the Man at the Pool of Bethesda** (Jn. 5:2-9) – “Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porticoes. In

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<sup>140</sup> “The Pharisees’ Sabbath traditions were the issue that most frequently provoked controversy in Jesus’ ministry (Cf. Mt. 12:2-10; Mk. 2:23-3:4; Lk. 6:5-11; 14:1-5).” (MacArthur 2010, 1503)

these lay a multitude of those who were sick, blind, lame, and withered, [waiting for the moving of the waters; for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.] A man was there who had been ill for thirty-eight years. When Jesus saw him lying there, and knew that he had already been a long time in that condition, He said to him, “Do you wish to get well?” The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.” Jesus said to him, ‘Get up, pick up your pallet and walk.’ Immediately the man became well, and picked up his pallet and began to walk.”

“In the same way that He spoke the world into being at creation (Gen. 1:3), Jesus’ spoken words had the power to cure (cf. John 1:3; 8:58; Gen. 1:1; Col. 1:16; Heb. 1:2). [The phrase he ‘picked up his pallet and walked’] emphasizes the completeness of the cure.”<sup>141</sup> (MacArthur 2010, 1546)

▪ **Raising of Lazarus** (Jn. 11:38-44) – “So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it. Jesus said, ‘Remove the stone.’ Martha, the sister of the deceased, said to Him, ‘Lord, by this time there will be a stench, for he has been dead four days.’ Jesus said to her, ‘Did I not say to you that if you believe, you will see the glory of God?’ So they removed the stone. Then Jesus raised His eyes, and said, ‘Father, I thank You that You have heard Me. I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me.’ When He had said these things, He cried out with a loud voice, ‘Lazarus, come forth.’ The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, ‘Unbind him, and let him go.’”

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<sup>141</sup> It also added a Kinesthetic element to this Auditory healing.

In the face of His personal grief over the plight of this fallen world that causes loved ones to be separated by death, i.e., “Jesus wept.” (Jn. 11:35), the Teacher strategically used this dramatic miracle as a didactic tool. He emphatically states that He knew His prayer would be answered, and that He thanked God aloud so that those listening and observing would believe He was the Messiah sent from God. “On account of the people, and the signal proof which would be furnished of the truth of his mission, he expressed his thanks to God.” (Barnes 2000, 1161)

He cried out with “...A loud voice. Greek: ‘A *great voice*.’ Syriac: ‘A *high voice*.’ This was distinctly asserting his power. He uttered a distinct, audible voice, that there might be no suspicion of charm or incantation. The ancient magicians and jugglers performed their wonders by whispering and muttering.<sup>142</sup> Jesus spake openly and audibly, and asserted thus his power. So, also, in the day of judgment he will call the dead with a great sound of a trumpet, Matthew 24:31; Thessalonians 4:16.” (Barnes 2000, 1161)

▪ **Healing of Blind Bartimaeus** (Mt. 20:29-34; Mk. 10:46b-52; Lk. 18:35-43) – “Then they came to Jericho. And as He was leaving Jericho with His disciples and a large crowd, a blind beggar named Bartimaeus, the son of Timaeus, was sitting by the road. When he heard that it was Jesus the Nazarene, he began to cry out and say, ‘Jesus, Son of David, have mercy on me!’ Many were sternly telling him to be quiet, but he kept crying out all the more, ‘Son of David, have mercy on me!’ And Jesus stopped and said, ‘Call him here.’ So they called the blind man, saying to him, ‘Take courage, stand up! He is calling for you.’ Throwing aside his cloak, he jumped up and came to Jesus. And answering him, Jesus said, “What do you want Me to do for you?” And the blind man said to Him, ‘Rabboni, I want to regain my

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<sup>142</sup>“When they say to you, ‘Consult the mediums and the spiritists who whisper and mutter,’ should not a people consult their God? *Should they consult the dead on behalf of the living?*” (Isa. 8:19)

sight!’ And Jesus said to him, ‘Go; your faith has made you well.’ Immediately he regained his sight and began following Him on the road.”<sup>143</sup>

- **Discourse in the Nazareth Synagogue** (Lk. 4:23-27) -- He sat down to teach, the normal posture for a rabbi giving a lesson. First, the Teacher brings up what must have been another well-known proverb, “Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well”<sup>144</sup> but He acknowledged that “no prophet is welcome in his hometown.”<sup>145</sup> When He gave two examples of God’s favor toward the Gentiles<sup>146</sup> and implied that God might again bless Gentiles if the Jews rejected Jesus the people in the synagogue became infuriated.
- **After Moving to Capernaum, He Began Openly to Preach** (Mt. 4:12-17; Mk 1:14-15; Lk. 4:31a) – Saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”

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<sup>143</sup> See note 183, p.188.

<sup>144</sup> “This proverb was probably in common use at that time. The meaning is this: Suppose that a man should attempt to heal another when he was himself diseased in the same manner; it would be natural to ask him FIRST to cure himself, and thus to render it manifest that he was worthy of confidence. The connection of this proverb, here, is this: ‘You profess to be the Messiah. You have performed miracles at Capernaum. You profess to be able to deliver us from our maladies, our sins, our afflictions. Show that you have the power, that you are worthy of our confidence, by working miracles HERE, as you profess to have done at Capernaum.’ It was only a demand that he would show the proper evidence ‘by miracles’ why they should trust in him, and he proceeds to show them why he would not give them this evidence.” (Barnes 2000, 740-41)

<sup>145</sup> How quickly His statement proved true! Just three short sentences later in this narrative, the initially-enamored Nazarenes turned into an infuriated mob that attempted to throw Christ down a mountainside because of His “offensive” words.

<sup>146</sup> 1 Kings 17:8-24; 2 Kings 5:1-14

- **Matthew called to Discipleship with Two words** (Mt. 9:9; Mk. 2:13-14; Lk. 5:27-28) -- “As He passed by, He saw Levi the son of Alphaeus sitting at the tax booth, and He said to him, ‘Follow Me.’<sup>147</sup> And he rose up and followed him.”
- **Teaching on the Mountain** (Mt. 5:1-7:29; Mk. 1:22; Lk. 6:20-7:1a; 12:22b-31; 57-59; 16:17) – Widely known as “The Sermon on the Mount,” this remains one of the most famous teaching discourses in the history of the human race. Given audibly,<sup>148</sup> lecture-style<sup>149</sup> with the Master Rabbi seated and imparting wisdom and knowledge to His twelve chosen men and the surrounding, fascinated multitudes about the rewards of discipleship: the necessary heart-attitudes and actions of unwavering faith, purity, faithfulness, integrity, obedience, humility, trust, forbearance, kindness, and generosity apparent in all true disciples of God the Father and His Messiah.

The pleasing majestic flow and lyrical cadence of the very words Christ used are those of a master storyteller. Being a proficient educator, “Jesus often repeated his sayings.” (Robertson 1930, 99)<sup>150</sup> He quickly captured His audience’s attention with the mesmeric repetition of the attractive word, “Blessed.”

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<sup>147</sup>“Follow Me!” literally means: “Get on My road with Me!” This audible command calls for direct kinesthetic action.

<sup>148</sup> “And He opened His mouth, and taught them.” (Mt. 5:2)

<sup>149</sup> “Jesus lectured; therefore there must be something good about the lecture method.”(Delnay 1987, 26) This is especially true for Auditory learners; even more true in the largely aural society of oral teaching and storytelling of first century Palestine.

<sup>150</sup>“*Repeticio est mater studiorum.* (Repetition is the mother of all learning.)” is the saying commonly attributed to Thomas Aquinas, though it was already an ancient pedagogical tenet long before Aquinas’ time. Oral traditions, including that of the Biblical Israelites, Greeks and Romans relied heavily on repetition and mnemonics as teaching tools since books and highly literate students were not always in abundance. Steven D. Fraade, in discussing “early Rabbinic midrashim (scriptural commentaries) states that, “The continuous experience...is one of hearing, internalization through repetition, and re-articulation, all the hallmarks of oral teaching....” (1999, 33, 44)

Who doesn't want to be blessed? "*Blessed* means 'happy.'" (Ryrie 1995, 1519), and, as the United States' Declaration of Independence affirms, one fundamental human desire is that of pursuing happiness. Every eye would have been on Him, every ear straining as the Master Teacher continually drew His hearers in deeper with surprisingly counter-intuitive instructions on how to obtain that often-elusive state of being.

How many listening on that hillside wondered as He enumerated the Beatitudes, "Being poor in spirit, or mournful, or persecuted will make me *happy*? How can that be?" "To the natural mind, the Beatitudes do not make sense." (Delnay 1987, 64)<sup>151</sup> Those nine statements still hit sinful, self-centered,<sup>152</sup> selfish human hearts with the same incredulity today, thousands of years after they were spoken.

The words, themes, and content of this extraordinary discourse were delivered with such dynamically picturesque, evocative, paradoxical, and poetic language it has been dealt with and classified in this treatise—along with the majority of Christ's oral discourses--under the Visual category. Christ's allusions to scripture made effective use of the Read/Write learning style and the open air environment in which this famous sermon was given made it conducive for kinesthetically-inclined individuals to be able to better pay attention to the concepts Christ introduced. Thus, this oral presentation contains elements that included each one of the VARK learning styles. Little wonder

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<sup>151</sup> Delnay goes even further, saying that to "the human mind, every one of [the nine Beatitudes] is absurd and repugnant to common sense." (1987, 64)

<sup>152</sup> "Jesus spoke to His hearers in a way that concerned them. In Matthew 5 alone (King James Version), you will find some ninety second person pronouns. Many of us prefer to say 'we,' because saying 'you' makes us feel as if we are pressing a forefinger in to a student's eye. If on the other hand you study Matthew 5, you will find ways to teach in terms of your disciples' experience and interests. ... [For lectures] to grip people, [they have to be] put in terms of their interests and feelings." (Delnay 1987, 32) Examples of such pronouns from Matthew 5 include: "Blessed are you when *people* insult you and persecute you (v.11);" "You are the salt of the earth (v. 13);" "You are the light of the world (v.14);" "You have heard (v. 21);" "Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering (vv. 23-24)."

that even today, more than two millennia after it was first presented aloud, The Sermon on the Mount continues to amaze, intrigue, confuse, and captivate believers and non-believers alike.

The gospels record twenty-five or thirty extended discourses. How many of those can we call lectures? If a lecture is an extended, formal discourse to instruct, then a good half of those discourses fit the description. They give us examples from which we can draw general principles. The discourses that last more than six verses running, or that give an extended series of statements interrupted by the crowd, may be listed as follows:

1. The Sermon on the Mount (Mt. 5-7)
2. The similar material in Luke 6:17-49
3. The messages to His disciple on how to evangelize (Mt. 10; Mk. 6:7-11; Lk. 10:2-16)
4. The discourse to the crowd concerning John the Baptist (Mt. 11:7-24, 27-30; Lk. 7:24-35)
5. The answer to the Pharisees' accusation (Mt. 12:25-45; Lk. 11:14-28)
6. The discourse on the kingdom program (Mt. 13)
7. The discourse on His own nature (Jn. 5:19-47)
8. The Bread of Life discourse (Jn. 6:26-65)
9. The discourse in the Pharisee's house (Lk. 11:37-50)
10. The warning against things (Lk. 12)
11. The warning against traditions (Mt. 15:3-11; Mk. 7:6-15)
12. The discourse on the Sabbath (Lk. 14:8-24)
13. The costs of discipleship (Lk. 14:26-35)
14. The discourse on the Father's heart (Lk. 15)
15. The discourse on coveting (Lk. 16:1-13; 15-31)
16. The discourse at the Temple (Jn. 7)
17. The Light of the World (Jn. 8:12-58)
18. The Good Shepherd (Jn. 9:41—10:18) and the aftermath at the Temple (10:25-38)

19. The discourse on the child (Mt. 18:1-35)
20. The condemnations of the priests and elders (Mt. 21:28—22:14; Mk. 12:1-11; Lk. 20:9-19)
21. The woes on the Pharisees (Mt. 23)
- 22.–23. The discourse on the end times (Lk. 17:22-37; Mt. 24-25; Mk. 13:2-36; Lk. 21:5-26)
24. A further discourse on the end times (Jn. 12:23-36, 44-50)
25. The Last Supper (Mt. 26:21-35; Mk. 14:18-31; Lk. 22:15-38; Jn. 13-16)
26. The Emmaus road exposition (Lk. 24:25-27, 33)

“If a lecture is an extended, formal discourse to instruct, some of these passages particularly invite us to study them as lectures: Matthew 5-7, Luke 6, Matthew 10, Luke 12, John 5, and Matthew 24-25. In addition, compare those with Matthew 13, Luke 15, and Matthew 21:28—22:14. We have to believe that Jesus lectured superbly. What then can we learn from Him to help our own lectures?” (Delnay 1987, 26-27)

- **Teaching with Questions:**

The greatest Teacher of all was in the constant habit of wielding questions. From his earliest years when his distressed parents returned to Jerusalem to find the young Jesus “sitting in the midst of the teachers, both listening to them and asking them questions (Lk. 2:46);” throughout His years of ministry, He made constant use of questions in His teaching. ...In fact, the gospels seem to go out of their way to present a Jesus who asks questions.... In the first gospel to have been written, the gospel of Mark, there are 67 episodes in which there is any sort of conversation at all. Even when you are careful to count double questions as one—‘Whose face is that on the coin? Whose inscription is it printed with?’—we have 50 questions of Jesus in those 67 episodes. And the pattern seems to hold throughout the gospels.”(Gempf 2003, 11, 13, 19)

Several centuries before the time of Jesus, Socrates made famous the use of questions as a method of instruction. Socrates was well aware that by his use of questions he forced his audience to become involved in the learning process. Jesus also knew the merits of this “Socratic” method and frequently used frequently used questions in his teaching. He used questions in a variety of ways and in a variety of situations. One way in which Jesus used questions was by drawing from his audience the correct answer he sought. By being drawn out from the listeners rather than by simply being



declared by Jesus, the correct answer was more convincingly and permanently impressed upon their minds. The turning point of his entire ministry centered around an incident in Caesarea Philippi, where Jesus asked his disciples: "... 'Who do people say that I am?'"<sup>153</sup> They told Him, saying, 'John the Baptist; and others say Elijah; but others, one of the prophets.' And He continued by questioning them, 'But who do you say that I am?' Peter answered and said to Him, 'You are the Christ.' And He warned them to tell no one about Him.

And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And He was stating the matter plainly." (Mk. 8:27-32)<sup>154</sup>

Other instances in which the Master Teacher used questions in this way can be found in: Mt. 16:13-20; 17:25; 21:35; Mk. 19-20; 10:38; Lk. 10:36; 22:35. (Stein 1978, 23)

A more polemical use of this method of teaching was Jesus' use of the counterquestion. Like *a fortiori*, the counterquestion is a method of argumentation. The counterquestion shall be defined here as a question raised by Jesus in response to (a) a question which is either stated or implied, or (b) a situation to which he is expected or feels constrained to reply. In contrast, however, to his use of rhetorical questions, Jesus always expected from his audience a verbal or at least a mental response to his counterquestion. Generally Jesus made use of the counterquestion as a response to a hostile attitude or question from his audience. (Stein 1978, 24)

Examples of the Master's use of pertinent, penetrating questions:

"He entered again into a synagogue; and a man was there whose hand was withered. They were watching Him to see if He would heal him on the Sabbath, so that

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<sup>153</sup> This is what Chappell calls "The Supreme...and abiding...Question." (1948, 51, 55)

<sup>154</sup> Cf. Matthew 16:21: "From that time Jesus began to **show** His disciples He must go to Jerusalem and suffer." The word translated, "show" is "*dēiknuō*" which, according to Zodhiates means, "to show--literally or figuratively." (1166, Zodhiates, 1991, Greek Dictionary, 21) The Master was adept at "showing" in both literal and figurative ways. He "showed" His disciples with highly picturesque, Visual language—which was, of course, also Auditory. As with the disciples on the road to Emmaus (Lk. 24:13-15; 27), He most likely satisfied the Read/Write preferences by "beginning with Moses and with all the prophets" explaining "to them the things concerning Himself in all the Scriptures," including the need for the Messiah to suffer—a concept they could not seem to grasp until after His resurrection.

they might accuse Him. He said to the man with the withered hand, ‘Get up and come forward!’ And He said to them, ‘Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?’ But they kept silent.’” (Mk. 3:1-4)

“They came again to Jerusalem. And as He was walking in the temple, the chief priests and the scribes and the elders came to Him, and began saying to Him, ‘By what authority are You doing these things, or who gave You this authority to do these things?’ And Jesus said to them, ‘I will ask you one question, and you answer Me, and then I will tell you by what authority I do these things. Was the baptism of John from heaven, or from men? Answer Me.’ They began reasoning among themselves, saying, ‘If we say, ‘From heaven,’ He will say, ‘Then why did you not believe him?’ But shall we say, ‘From men?’—they were afraid of the people, for everyone considered John to have been a real prophet. Answering Jesus, they said, ‘We do not know.’ And Jesus said to them, ‘Nor will I tell you by what authority I do these things.’” (Mk. 11:27-33)

Additional examples of Jesus’ use of the counterquestion are:

- Mt. 12:11-12; 12:27-29
- Mk. 2:6-9, 19, 25-26; 3:23-24; 10:3, 37-39; 12:14-16
- Lk. 7:39-42; 10:26; 13:15-16; 14:1-5

The most frequent use Jesus made of the question was as a rhetorical device. By using a rhetorical question Jesus sought not so much to draw a verbal response from his audience as to produce an effect. At times the effect sought was the assent of his listeners to what he was saying, for Jesus assumed that only one answer was possible (cf. Mk. 3:23; Mt. 7:16; Lk. 15:8). At times the rhetorical question sought to add solemnity and weight to a statement (cf. Mk. 8:36-37; Mt. 5:13). On occasion Jesus used this device to force his listeners to think about what he or they were saying (cf. Mk. 3:33; 10:18; 12:35-37), and on occasion Jesus even used it as a method of revealing his exasperation and frustration (cf. Mk. 9:19; Lk. 12:14). (Stein 1978, 24)

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Jesus’ parabolic actions culminated in the most Kinesthetic lesson of all: His torture, crucifixion, and death. He very literally “showed” all mankind the price that had to be paid for our sins.

Jesus used rhetorical questions in Mark 4:30, “And He said, ‘How shall we compare the kingdom of God, or by what parable shall we present it?’”

“Salt is good; but if the salt becomes unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another.” (Mk. 9:50)

“Or what man is there among you who, when his son asks for a loaf, will give him a stone? Or if he asks for a fish, he will not give him a snake, will he?” (Mt. 7:9-10)<sup>155</sup>

- **Authority over Elements Displayed** (Mt. 8:18, 23-27; Mk. 4:35-41; Lk. 8:22-25) -- Following His instructions, as the disciples were sailing to the other side of the Sea of Galilee, a great windstorm blew across the lake, as is evidently a common and dangerous experience. The disciples were terrified that they were going to perish, but the Lord, in contrast, was asleep in the stern. When they woke Him *He rebuked the winds and the raging water, telling them, “Hush, be still”* (Mk. 4:39). Then He rebuked the disciples for their lack of faith with a question, “Where is your faith?” This was also a viscerally kinesthetic, and visually stunning teaching event.

### **The Master Teacher’s Use of READ/WRITE**

“Throughout Scripture, revelation is identified above all with... writing and reading... with tablets and scrolls and parchments.... Even visions are converted into writing: ‘Write the vision,’ we read in Hab. 2.2; and ‘write what you see in a book,’ in Rev. 1.11.” (Wilder 1964, 19)<sup>156</sup>

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<sup>155</sup> See Table 26, pp. 258-276 in *Teaching as Jesus Taught*, by Roy B. Zuck (1997) for a complete list of the 225 questions used by the Master Teacher to spur thought and learning.

<sup>156</sup> “The Christian movement was creative in various ways, including the phenomena of human discourse. This impulse brought forth... new literary forms and styles. Even in the area of publication we have learned recently that the Early Church was among the first to exploit new procedures; that is in the use of the book or codex-form rather than the scroll.” (Wilder 1964, 16) See also Goodspeed 1940, 68-73. “Christianity... within fifty years of the death of Jesus became a publishing faith, exhausting the

“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.”(Mt. 5:17-18)<sup>157</sup>

- **The Boy Jesus in the Temple** (Lk. 2:41-52) – When young Jesus stayed behind in Jerusalem to make inquiries of the rabbis in the temple, obviously He was asking and answering questions about written Scriptures as well as the oral Torah from Jewish leaders who were undoubtedly more highly educated and literate in regard to the religious texts than perhaps would be the village rabbi in either Bethlehem or Nazareth (vs. 46).
- **Jesus’ Baptism** (Mt. 3:13-17; Mk. 1:9-11; Lk. 3:21-22) -- Jesus spoke with John the Baptist (Mt. 3:14-15) convincing the prophet that “it is fitting for us to fulfill all righteousness (Mt. 3:15).”<sup>158</sup> This surely alludes to Is. 53:11, “After the suffering of his

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best known publishing techniques of its day and even going beyond them, to promote the religious literature it had inherited or was producing.”(Goodspeed, 74) “The early Christians were to an unusual extent a book-buying and book-reading people. They were also a translating and publishing people.” (Goodspeed 1940, 76; see also Harnack 1912, Chapter I, “The Time Before Irenaeus,” 32-47)

<sup>157</sup> “The tension between the Church and the Synagogue often caused the Gospels...to evoke the impression that there was a necessary rift between Jesus and the Jewish way of life under the law. The first three Gospels, however, portray Jesus as a Jew who was faithful to the current practice of the law. On the matter of washing hands (Mark 7:5) and plucking ears of corn on the Sabbath (Mark 2:23ff.), it was the disciples, not the master, who were less strict in their observance of the law. ...The Gospels provide sufficient evidence to the effect that Jesus did not oppose any prescription of the Written or Oral Mosaic Law, and that he even performed Jewish religious commandments.” (Berenbaum 2007, 246)

<sup>158</sup> “Christ was here identifying himself with sinners, He will ultimately bear their sins; his perfect righteousness will be imputed to them (2 Cor. 5:21). This act of baptism was a necessary part of the righteousness he secured for sinners. This first public event of his ministry is also rich in meaning: 1) it pictured his death and resurrection (cf. Lk. 12:50); 2) it therefore prefigured the significance of Christian baptism...3) it marked his first public identification with those whose sins he would bear (Isa. 53:11; 1 Pet. 3:18); and 4) it was a public affirmation of his messiahship by testimony directly from heaven.” (MacArthur 2010, 1364)

soul, he will see the light [of life] and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.” (NIV)

When God the Father spoke His approval of His Son aloud, He alluded to Isaiah 42:1, “Behold, My Servant Whom I have chosen; My Beloved in Whom My soul is well pleased; I will put my Spirit upon Him so bystanders could hear His definitive approbation (Mt. 3:17; cf. Is. 42:1). “This heavenly pronouncement combines language from Ps. 2:7 and Isa. 42:1—prophecies that would have been well known to those with messianic expectations. cf. Mt. 17:5; Mk. 1:11; 9:7; Lk. 3:22; 9:35.” (MacArthur 2010, 1364)

- **Temptation of Jesus** (Mt. 4:1-11; Mk. 1:12-13; Lk. 4:1-13) – During the temptation of Christ, our Lord was “tempted in Body, Soul, and Spirit,” (Cheney 1969, p. 19). It was such a total assault Satan cunningly attempted to breach all defenses by employing each of the VARK teaching/learning modalities.<sup>159</sup> But every time Satan confronted Jesus Christ with insidious enticements, our Savior resisted by assuredly repeating: “It is written” (Matt 4:4, 7, 10), followed by a quotation from Deuteronomy (Deut. 8:3; Deut. 6:16; Deut. 6:13).

The Master first rebuffs the Devil with the power of God’s Word.<sup>160</sup> In the second trial, the Tempter turns around and misuses God’s written Word trying to seduce the Lord

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<sup>159</sup>After Jesus had fasted forty days and nights he was suffering physically from severe hunger pains. In the first temptation, the Devil attacked His very real corporeal distress with a **K**inesthetic and **A**uditory challenge: “command that these stones become bread.” (Mt. 4:3) In the second trial, Satan apparently somehow took Jesus to Jerusalem and set Him on the pinnacle of the Temple; again employing both **K**inesthetic and **A**uditory challenges. In this attempt, the Father of Lies also perverted God’s Word (**R/W**) as a means to coax Jesus into disobeying the Father by appealing to “presumption and distrust of God’s providence.” (See Torrey 1997, 894) In the third attack, Satan led the Lord up a high mountain (**K**), “showed Him all the kingdoms of the world and their glory” (**V**), and he said to Him (**A**), “All these things I will give You, if You fall down and worship me.” (M 4:9). The Master commanded the Tempter to leave, giving him the **A**uditory command to “Go Away!” After Jesus slashed through the last of Satan’s deceptions by properly wielding the active sword of God’s Word (**R/W**), the Devil slunk away in defeat.

into worshipping him and gaining the glory of this world without the horror or cost of the cross. Jesus instead rebukes him with: “it is written” (Mt. 4:10) and correctly quotes Deuteronomy to fend off the Adversary’s lies. Jesus’ third counter-attack with Scripture succeeds in making the Devil leave Him.

- **Jesus Cleanses the Temple** (Jn. 2:13-22) – After Jesus scourged the money changers, “His disciples remembered that it was written, “*Zeal for your house for your house will consume me.*” (Jn. 2:17; Ps. 69:9)

“When the holiness of God and his worship was at stake, Jesus took fast and furious action. The ‘all’ indicates that he drove out not only men but also animals. . . . Although the primary reference is to the actions of the Messiah in the millennial kingdom, Jesus’ actions in cleansing the temple were an initial fulfillment of Mal. 3:1-3 (and Zech. 14:20-21) that speak of Messiah’s purifying the religious worship of his people.”(MacArthur 2010, 1538)

Now that he has entered upon his public ministry we may expect something more from him than before; and . . . we are here told . . . :

1. He *purged the temple*, v. 14-17. Observe here, (1.) The first place we find him in at Jerusalem was the *temple*, and, it should seem, he did not make any public appearance till he came thither; for his presence and preaching there were that glory of the latter house which was to *exceed the glory of the former*, Hag. ii. 9. It was foretold (Mal. iii. 1): *I will send my messenger*, John Baptist; he never preached in the temple, but *the Lord, whom ye seek*, he shall *suddenly come to his temple*, suddenly after the appearing of John Baptist; so that this was the time, and the temple the place, when, and where, the Messiah was to be expected.

(2.) The first work we find him at in the temple was the *purging* of it; for so it was foretold there (Mal. iii. 2, 3): *He shall sit as a refiner and purify the sons of Levi*. Now was come the *time of reformation*. Christ came to be the great reformer; and, according to the method of the reforming kings of Judah, he first *purged out* what was amiss (and that used to be Passover-work too, as in Hezekiah's time, 2 Chron. xxx. 14, 15, and Josiah's, 2 Kings xxiii. 4, &c.), and then taught them to do well. First *purge out the old leaven*, and then *keep the feast*. Christ's design in coming into the world was to reform the world; and he expects that all who come to him should

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<sup>160</sup> “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.” (Heb. 4:12)

reform their hearts and lives, Gen. xxxv. 2. And this he has taught us by purging the temple.” (Henry 1994, 1930)

- **Jesus Predicts His Resurrection** (Jn. 2:18-22) -- “The Jews then said to Him, ‘What sign do you show us as your authority for doing these things?’ Jesus answered them, ‘Destroy this temple, and in three days I will raise it up.’ The Jews then said, ‘It took forty-six years to build this temple, and will You raise it up in three days?’ But He was speaking of the temple of His body. So when He was raised from the dead, His disciples remembered that He said this; and *they believed the Scripture* (italics mine) and the word Jesus had spoken.

Barnes, Clarke, and Ryrie agree that “Reference here must be made to Psalm 16:10: “For You will not abandon my soul to Sheol; Neither will You allow Your Holy One to undergo decay.” Once Christ was risen from the dead, the disciples understood this Scripture in a sense different from what they did before. (Barnes 2000, 984; Clarke 1997b, 59; Ryrie 1995, 1683)

- **Jesus’ Discussion with the Pharisee Nicodemus** (Jn. 3:5, 14) -- Nicodemus was a “ruler of the Jews,” and undoubtedly highly conversant with the Tanakh, the Hebrew Bible containing the Torah and thirty-nine other important Jewish texts (including the Prophets) and the Talmud.<sup>161</sup> In their discussion, the Master Teacher alluded to Ezekiel 36:25-27 when He told the Pharisee “unless one is born of water and the Spirit he cannot enter into the kingdom of God.”<sup>162</sup> As further metaphor, Christ references the well-known narrative of Numbers 21:5-9. These verses contain the tale of Moses lifting up a

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<sup>161</sup> The word *Tanakh* is an acronym: ‘T’ is for Torah, ‘N’ is for Nevi’im (Prophets) and ‘K’ is for Ketuvim (Writings). (<http://en.wikipedia.org/wiki/Tanakh>)

<sup>162</sup> “Jesus referred not to literal water here but the need for ‘cleansing....’ When water is used figuratively in the Old Testament, it habitually refers to renewal or spiritual cleansing, especially when used in conjunction with ‘spirit’ (Num. 19:17-19; Ps. 51:9-10; Is. 32:15; 44:3-5; 55:1-3; Jer. 2:13; Joel 2:28-29.) Thus Jesus made reference to the spiritual washing or purification of the soul, accomplished

serpent sculpture in the wilderness, so that the Israelite people who looked at the bronze image raised high on a pole were healed. “This is a veiled prediction of Jesus’ death on the cross. ...Just as Moses lifted up the snake on the pole so that all who looked upon it might live physically, those who look to Christ, who was ‘lifted up’ on the cross, will live spiritually and eternally (cf. Jn. 8:28; 12:32, 34; 18:31-32).” (MacArthur 2010, 1541)

- **Woman of Samaria** (Jn. 4:1-42) -- Passing near Sychar in Samaria, Christ sits down to rest near Jacob’s well (vv. 5-6). “These verses refer back to Gen. 48:22 where Jacob bequeathed a section of land to Joseph that he had purchased from the ‘sons of Hamor’ (cf. Gen. 33:19). When the Jews returned from Egypt, they buried Joseph’s bones in that land at Shechem. (Josh. 24:32) This area became the inheritance of Joseph’s descendants. The precise location of ‘Jacob’s well’ has been set by a firm tradition among the Jews, Samaritans, Muslims, and Christians....”(MacArthur 2010, 1543)

In response to the woman’s query about His request for water, “Jesus answered and said to her, ‘If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ and you would have asked Him , and He would have given you living water.’”(vs. 10)

The Old Testament is the background for this term [‘living water’], which has important metaphorical significance. In Jer. 2:13, Yahweh decries the disobedient Jews for rejecting Him, the ‘fountain of living waters.’ The OT prophets looked forward to a time when ‘living waters will flow out of Jerusalem (Ezek. 47:89; Zech. 14:8). The OT metaphor spoke of the knowledge of God and His grace, which provides cleansing, spiritual life, and the transforming power of the Holy Spirit (cf. Isa. 1:16-18; 12:3; 44:3; Ezek. 36:25-27). Jn. applies these themes to Jesus Christ as the living water, which is symbolic of eternal life mediated by the Holy Spirit from Him (cf. Jn. 4:14; 6:35; 7:37-39). Jesus used the woman’s need for physical water to sustain life in this arid region in order to serve as an object lesson for her need for spiritual transformation.” (MacArthur 2010, 1543)

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by the Holy Spirit through the Word of God at the moment of salvation...required for belonging to his kingdom.” (MacArthur 2010, 1540)



The Samaritan woman then brings up the historical stumbling block dealing with the correct site for worship. “Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place men ought to worship.” (vs. 20) Both Jews and Samaritans recognized that God had commanded their forefathers to identify a special place for worshiping Him (Deut. 12:5). The Jews, recognizing the entire Hebrew canon, chose Jerusalem (2 Sam. 7:5-13; 2 Chron. 6:6). The Samaritans, recognizing only the Pentateuch, noted that the first place Abraham built an altar to God was at Shechem (Gen. 12:6-7), which was overlooked by Mount Gerazim, where the Israelites had shouted the blessings promised by God before they entered the Promised Land (Deut. 11:29-30). As a result, they chose Mount Gerazim for the place of their temple. (MacArthur 2010, 1543)<sup>163</sup>

After Jesus makes it clear that “neither on this mountain nor in Jerusalem will you worship the Father,” because “God is spirit and those who worship Him must worship in spirit and truth” (vv. 21, 24), He clearly acknowledges that He is the Messiah, “I who speak to you am He” (vs. 26).<sup>164</sup> This Anointed One will, as the woman states, “declare all things to us,” which Jamieson, Fausset, Brown conclude is an expectation based on the “new prophet” Moses described in Deut. 18:15-19. (Jamieson, et al. 2000, 536) Thus in spite of accepting solely the Pentateuch as Scripture, the Samaritans, too, anticipated a coming Messiah (See also Daniel 9:25-26).

- **Disciples at the Well in Sychar** (Jn. 4:37-38) – While discussing the imminent harvest of souls, Christ said, “...in this case the saying is true, ‘One sows and another reaps.’” (vs. 37) To what well-known “saying” was the Lord referring? The consensus of opinion among commentators is that this was a common proverb of the day, the essence of which is also found in Leviticus 26:16; Deut. 6:11, 28:30; Job 31:8; Isa.

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<sup>163</sup> See also Gen. 33:19-20.

<sup>164</sup>“*I who speak to you am He.*’ — Our Lord did not speak this so plainly to the Jews who were so full of the Messiah’s temporal kingdom. If he had, many would doubtless have taken up arms in his favour, and others have accused him to the Roman governor. Yet he did in effect declare the thing, though he denied the particular title [to the Jews]. For in a multitude of places he represented himself, both as the Son of man, and as the Son of God: both which expressions were generally understood by the Jews as peculiarly applicable to the Messiah.” (Wesley 1996, 259)

65:21-22; Hosea 7:9; and Micah 6:15.<sup>165</sup> (Calvin, 1998, 151; Henry 1994, 2015; Barnes 2000, 1025)<sup>166</sup>

• **Reading of the Scroll (Isa. 61:1-2a) in the Nazareth Synagogue (Lk. 4:14-30) --**

“And He began teaching in their synagogues and was praised by all. And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath and *stood up to read.*” (vv. 14-16)

“As was the custom in the synagogues, the man in charge of the service gave the scroll containing the lesson to an important person: a visitor or someone prominent in the

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<sup>165</sup>“The Greeks had the same proverb: *ἄλλοι μὲν σπερῶσι, ἄλλοι δὲν ἀμῆσονται*. [This can be translated: “Some will sow, but others will mow (the field).” As Clarke provided no English translation for this ancient Greek proverb in his text, the author here acknowledges with gratitude the expertise of Dr. Joel Williams, Professor of Bible at Cedarville University for proffering this poetic translation.] So had the Latins: *Aliis leporem excitasti*. ‘You have beat the bush, and another has found the hare.’ See the famous verses of Virgil beginning with, *Sic vos non vobis*, in which the fowls, the sheep, the bees, and the oxen, are elegantly brought in as illustrations of the propriety of the proverb:

*Sic vos non vobis nidificatis aves.*  
*Sic vos non vobis vellera fertis oves.*  
*Sic vos non vobis mellificatis apes.*  
*Sic vos non vobis fertis aratra boves.*

**So you, ye birds, of wondrous skill possess,  
Not for yourselves construct the curious nest.  
So you, ye sheep, who roam the verdant field,  
Not for yourselves your snowy fleeces yield,  
So you, ye bees, who every flower explore,  
Not for yourselves amass the honied store.  
So you, ye patient kine, inured to toil,  
Not for yourselves subdue the stubborn soil!”** (Clarke 1997, 93-94) [Brackets mine.]

<sup>166</sup>“Bishop Pearce gives this text a remarkable turn. The verse he translates thus: ‘I sent you away, that ye might reap that whereon ye bestowed no labor; i.e. I did not send you to the city (Jn. 4:8) for this purpose only, that ye might buy meat; but I sent you away chiefly with this intent, that there might be a harvest for you to reap upon your return; though you sowed no seed, and bestowed no labor for that purpose. While you were gone, I sowed spiritual seed in the heart of a Samaritan woman; and she is gone, and is about to return with many of her city, whom she has brought to believe, (Jn. 4:39-42.) These, and the many more which will believe upon hearing my doctrine, (Jn. 4:41), will all be a harvest arising out of the seed which I sowed in your absence, and on which, therefore, ye bestowed no labor.’” (Clarke 1997, 94)

community. Jesus was returning to his childhood home after a long absence, so asking him to read the lesson was an honor as well as a welcome home.”

(<http://www.sundayschoollessons.com/epi3les.htm>)

When the book of the prophet Isaiah was handed to Him<sup>167</sup> “...He opened the book and found the place where *it was written*, ‘The Spirit of the Lord is upon Me because He anointed Me to preach the gospel to the poor, He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord.’ And He closed the book, gave it back to the attendant and sat down...He began to say to them, ‘Today this Scripture has been fulfilled in your hearing.’”(vv. 17-21)

They had in their synagogues seven readers every Sabbath, the first a priest, the second a Levite, and the other five Israelites of that synagogue. We often find Christ preaching in other synagogues, but never reading, except in this synagogue at Nazareth, of which he had been many years a member. Now he offered his service as he had perhaps often done; he read one of the lessons out of the prophets.... The reading of the scripture is very proper work to be done in religious assemblies; and Christ himself did not think it any disparagement to him to be employed in it. (Henry 1994, 1386)

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<sup>167</sup> “The books of Moses were so divided that they could be read through in the synagogues once in a year. To these were added portions out of the prophets, so that no small part of them was read also once a year. It is not known whether our Saviour read the lesson which was the regular one for that day, though it might seem “probable” that he would not depart from the usual custom. Yet, as the eyes of all were fixed on him; as he deliberately looked out a place; and as the people were evidently surprised at what he did, it seems to be intimated that he selected a lesson which was “not” the regular one for that day. The same ceremonies in regard to conducting public worship which are here described are observed at Jerusalem by the Jews at the present time. Professor Hackett (*Illustrations of Scripture*, p. 232) says: ‘I attended the Jewish worship at Jerusalem, and was struck with the accordance of the ceremonies with those mentioned in the New Testament. The sacred roll was brought from the chest or closet where it was kept; it was handed by an attendant to the reader; a portion of it was rehearsed; the congregation rose and stood while it was read, whereas the speaker, as well as the others present, sat during the delivery of the address which formed a part of the service.’ (Barnes 2000, 736)

On this particular Sabbath day, the Lord made use of this predictably normal part of the local synagogue service to bring to life the words of Isaiah as He announced His Messianic ministry to a Jewish audience.

- **He Fulfilled what is Written by His Move** (Mt. 4:13-16) -- After His escape from the furious Jews from His hometown synagogue, he left Nazareth and went to live in Capernaum, on the shores of the Sea of Galilee, in the region of Zebulun and Naphtali. “This was to fulfill what was spoken through Isaiah the prophet: *‘The land of Zebulun and the land of Naphtali, by way of the sea, beyond the Jordan, Galilee of the Gentiles – the people who were sitting in darkness saw a great light, and those who were sitting in the land and shadow of death, upon them a light dawned.’*” (Isaiah 9:1-2; 60:1-3)

- **He Fulfilled Written Scripture as He healed All who Came to Him in Galilee** (Mt. 8:16-17; Mk. 1:32; Lk. 4:40) -- “This was to fulfill what was spoken through Isaiah the prophet: ‘He Himself took our infirmities and carried away our diseases.’”<sup>168</sup> (Isaiah 53:4)

- **Walking through Grain Fields on the Sabbath** (Mt. 12:1-8; Mk. 2:23-28; Lk. 6:1-5) – When the hungry disciples plucked some heads of grain and ate them on the Sabbath, the Pharisees challenged Christ for allowing them to do “what is not *lawful* to do on a

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<sup>168</sup> “Our English translation of that important passage is, ‘Surely he hath borne our griefs and carried our sorrows.’ The Greek in Matthew is an exact translation of the Hebrew, and the same translation should have been made in both places. In Isaiah 53, Isaiah fully states the doctrine of the atonement, or that the Messiah was to suffer for sin. In the verse quoted here, however, he states the very truth which Matthew declares. The word translated ‘griefs’ in Isaiah, and ‘infirmities’ in Matthew, means properly, in the Hebrew and Greek, ‘diseases of the body.’ In neither does it refer to the disease of the mind, or to sin. To bear those griefs is clearly to bear them away, or to remove them. This was done by his miraculous power in healing the sick. The word rendered ‘sorrows’ in Isaiah, and ‘sicknesses’ in Matthew, means ‘pain, grief, or anguish of mind.’ To ‘carry’ these is to sympathize with the sufferers; to make provision for alleviating those sorrows, and to take them away. This he did by his precepts and by his example; and the cause of all sorrows — ‘sin’ — he removed by the atonement. The passage in Isaiah and Matthew, therefore, mean precisely the same thing.” (Barnes 2000, 198-199)

Sabbath.”<sup>169,170</sup> The Teacher pointed them back to Scripture. “And He said to them, ‘*Have you never read* what David did when he was in need and he and his companions became hungry; how he entered the house of God in the time of Abiathar the high priest, and ate the consecrated bread,<sup>171</sup> which is not lawful for anyone to eat except the priests, and he also gave it to those who were with him?’ Jesus said to them, ‘The Sabbath was made for man, and not man for the Sabbath. So the Son of Man is Lord even of the Sabbath.’” (Mk. 2:25-28) [Italics mine]

Matthew records Jesus’ additional inquiry of and statement to the querulous Pharisees: “Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? I tell you, something greater than the temple is here.<sup>172</sup> And if you had known what this means, ‘I desire mercy, and not sacrifice,’ you would not have condemned the guiltless.” (Mt. 12:5-7)<sup>173</sup>

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<sup>169</sup> “This was a breach of Rabbinic law, not of the Scriptures.” (Cheney 1969, 247) “Rabbinical tradition had interpreted the rubbing of grain in the hands (Lk. 6:1) as a form of threshing and had forbidden it. Reaping for profit on the Sabbath was forbidden by Mosaic law (Ex. 34:21), but that was obviously not the situation here.” (MacArthur 2010, 1427) “Actually no law prohibited the plucking of grain in order to eat on the Sabbath. Gleaning handfuls of grain from a neighbor’s field to satisfy one’s immediate hunger was explicitly permitted (Deut. 23:25).” (MacArthur 2010, 1379)

<sup>170</sup> “Actually, the Pharisee’s charge was itself sinful since they were holding their tradition on a par with God’s word.” (MacArthur 2010, 1427)

<sup>171</sup> i.e., “Bread of the Presence.” “Twelve loaves of unleavened bread (representing the twelve tribes of Israel) were placed on the table in the sanctuary and at the end of the week replaced with fresh ones. The old loaves were to be eaten only by the priests. While it was not normally lawful for David and his companions to eat this consecrated bread, neither did God want them to starve, so nowhere does Scripture condemn them for eating. (MacArthur 2010, 1427) “God was not offended by David’s act, done to satisfy a legitimate need when his men were weak with hunger (1 Sam. 21:4-6).” (MacArthur 2010, 1380)

<sup>172</sup> “This was a straightforward claim of deity. The Lord Jesus was God incarnate—God dwelling in human flesh—far superior to a building that God merely visited.” (MacArthur 2010, 1380)

<sup>173</sup> This exact phrase was also quoted by the Lord during the grain field incident. (See Mt. 12:7) It refers back to Hosea 6:6. See also 1 Sam. 15:22 and Micah 6:6-8. These verses “emphasize the absolute priority of the law’s moral standard over the ceremonial requirements. The Pharisees tended to focus on the outward, ritual, and ceremonial aspects of God’s law—to the neglect of its inward, eternal, and moral

“Jesus’ sarcasm pointed out the main fault of the Pharisees, who claimed to be experts and guardians of Scripture, yet were ignorant of what it actually taught (cf. Rom. 2:17-24).” (MacArthur 2010, 1427)

David and his companions were fleeing for their lives from Saul when they arrived at Nob, where the tabernacle was located at that time. Because they were hungry, they asked for food (cf. 1 Sam. 21:1-6). The phrase ‘in the time of Abiathar the high priest’ can mean ‘during the lifetime.’ According to 1 Sam. 21:1, Ahimelech was the priest who gave the bread to David. Abiathar was Ahimelech’s son, who later was the high priest during David’s reign. Since Ahimelech died shortly after this incident (cf. 1 Sam. 22:19-20), it is likely that Mark simply added this designation to identify the well-known companion of David who later became the high priest, along with Zadok (2 Sam. 15:35).

• **He Fulfilled Written Scripture as He Healed Throngs from Galilee, Decapolis, Jerusalem, Judea, Idumea, and beyond the Jordan** (Mt. 12:15-21; 4:24-25; 10:2-4; Mk. 3:7-19a; Lk. 6:12-19) “Many followed Him, and He healed them all, and He warned them not to tell Who He was. This was to fulfill what was spoken through Isaiah the prophet:

Behold My Servant Whom I have chosen; My Beloved in Whom My soul is well-pleased; I will put My Spirit upon Him, and He shall proclaim justice to the Gentiles. He will not quarrel, nor cry out; nor will anyone hear His voice in the streets. A battered reed He will not break off, and a smoldering wick He will not put out, until He leads justice to victory. And in His Name the Gentiles will hope.” (Isa. 42:1-3)<sup>174</sup>

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precepts. In doing so, they became harsh, judgmental, and self-righteously scornful of others.” (MacArthur 2010, 1374)

<sup>174</sup> “That it might be fulfilled ... Matthew here quotes a passage from Isaiah 42:1-4, to show the ‘reason why he thus retired from his enemies and sought concealment.’ The Jews, and the disciples also at first, expected that the Messiah would be a conqueror, and vindicate himself from all his enemies. When they saw him retiring before them, and, instead of subduing them by force, seeking a place of concealment, it

• **Teaching on the Mountain** (Mt. 5:1-7:29; Mk. 1:22; Lk. 6:20-7:1a; 12:22b-31; 57-59; 16:17) – Assuring them that they would be blessed when they were persecuted for following His teachings, the Master encouraged his listeners to, “Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.” (Mt. 5:12) 2 Chron. 36:16 attests that during the waning days of the southern kingdom the Israelites “continually mocked the messengers of God, despised His words and scoffed at His prophets, until the wrath of the Lord arose against His people, until there was no remedy.”

“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.”(Mt. 5:17-18)

“Jesus was neither giving a new law nor modifying the old, but rather explaining the true significance of the moral content of Moses’ law and the rest of the Old Testament.... This speaks of fulfillment in the same sense that prophecy is fulfilled. Christ was indicating that he is the fulfillment of the law in all its aspects.” (MacArthur 2010, 1367) In verse 18, “Christ was affirming the utter inerrancy and absolute authority of the Old Testament as the word of God—down to the smallest stroke or letter.” (MacArthur 2010, 1367)

Christ having laid down these principles, that Moses and the prophets were still to be their rulers, but that the scribes and Pharisees were to be no longer their rulers, proceeds to expound the law in some particular instances, and to vindicate it from the corrupt glosses which those expositors had put upon it. He adds not anything new,

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was contrary to all their previous notions of the Messiah. Matthew, by this quotation, shows that ‘their’ conceptions of him had been wrong. Instead of a warrior and an earthly conqueror, he was ‘predicted’ under a totally different character. Instead of shouting for battle, lifting up his voice in the streets, oppressing the feeble — ‘breaking bruised reeds and quenching smoking flax, as a conqueror’ — he would be peaceful, retiring; would strengthen the feeble, and would cherish the faintest desires of holiness. This appears to be the general meaning of this quotation here.” (Barnes 2000, 267)

only limits and restrains some permissions which had been abused: and as to the precepts, shows the breadth, strictness, and spiritual nature of them, adding such explanatory statutes as made them more clear, and tended much toward the perfecting of our obedience to them. In these verses, he explains the law of the sixth commandment, according to the true intent and full extent of it.

Here is the command itself laid down (v. 12); We have heard it, and remember it; he speaks to them who know the law, who had Moses read to them in their synagogues every Sabbath-day; you have heard that it was said by them, or rather as it is in the margin, to them of old time, to your forefathers the Jews, Thou shalt not kill. Note, the laws of God are not novel, upstart laws, but were delivered to them of old time; they are ancient laws, but of that nature as never to be antiquated nor grow obsolete. (Henry 1994, 144-145)

In the Sermon on the Mount, Christ explicated six, well-known Old Testament teachings from Ex. 20:13; Ex. 20:14; Deut. 19:21, 23:3-6, 21, 23; 24:1-3; Lev. 19:12, 18; 24:20; Num. 30:2. He sought to expose the error and futility “Not...of God’s law itself, with its promises, but the teaching of the law by scribes and Pharisees,” (Reformation Study Bible, n. Mt. 5:21). By Jesus’ day, the “hedge” of the Oral Law, Oral Torah, and Oral Tradition recorded in the Mishnah, the Talmud and Midrash had nearly obfuscated God’s true revelation and become a hopeless, destructive burden on the rank and file Jew. One of the reasons Christ was so harsh with the rabbinical leaders was because they continued to bury their flock under an ever-increasing number of false, manmade and quite unattainable traditions, teaching that these were God’s stringent expectations for holy living. See Matthew 23:2-5.<sup>175</sup>

Pharisees were masters, even though they did not originate the famous, or infamous, ‘building of a hedge around the law.’ By heaping more and more strict laws on top of those given by God Himself, they sought to insulate the Law and protect themselves from its violation. The problem with building a hedge around the law is that the hedge often becomes the new law. Pharisees would chastise the violation of the Jewish “hedge” law as if it were from the mouth of God. When the hedge becomes the law, a new hedge ensues, to keep...from violating the new law...then begin[s] a process by which [one moves] further and further into a web of restriction from which [one has] little hope of escape. (Rogers 2006)

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<sup>175</sup>Mt. 11:28-30 invites all to “Come to Me, all who are heavy-laden and I will give you rest. ...For My yoke is easy and My burden is light.” Though the “yoke involves instruction under discipline...in contrast to the teaching of the scribes, Jesus’ *yoke is easy*.”(Ryrie 1995, 1532) The “rest” He speaks of comes from ceasing “the endless, fruitless effort to save oneself by the work of the law.” (MacArthur 2010, 1379)



Thus the Master introduced each of these clarifications of God's scriptural Truth by saying, "You have heard that it was said...But I say to you," because a.) The written scripture is in the truest sense the very words of God through inspiration by the Holy Spirit, so the biblical commands are literally God's Word to His people, and, b.) The rabbinical leaders in Jesus' day--and still today--were and are, committed to their traditional, oral interpretations of the Law which they teach supersede what is in the written Word alone. The Master Teacher was pointedly correcting both the faulty expositions and the layers of tradition that the Jewish religious leaders imperiously insisted were to be obeyed as God's truth.

### **Old Testament References in Sermon on the Mount:**

**Matthew 5:21** (Ex. 20:13; Deut. 5:17) – "You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court.' But I say to you...."

**Matthew 5:27** (Ex. 20:14; Deut. 5:18) – "You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY;' but I say to you..."

**Matthew 5:31** (Deut. 24:1, 3) – "It was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE;' but I say to you...."

**Matthew 5:33** (Lev. 19:12; Num. 30:2; Deut. 23:21, 23) – "Again, you have heard that the ancients were told, 'YOU SHALL NOT MAKE FALSE, BUT SHALL FULFILL YOUR VOWS TO THE LORD.' But I say to you...."

**Matthew 5:38** (Ex. 21:24; Lev. 24:20; Deut. 19:21) – "You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' But I say to you...."

**Matthew 5:43** (Lev. 19:18; Deut. 23:3-6) – “You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’ But I say to you....”

- **Jesus’ Use of Parables – in relation to Read/Write** -- “All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. This was to fulfill what was spoken by the prophet: ‘I will open my mouth in parables; I will utter what has been hidden since the foundation of the world.’” (Ps. 78:2, cited by the Master in Mt. 13:34-35)

“And the disciples came and said to Him, ‘Why do You speak to them in parables?’ Jesus answered them, ‘To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. For whoever has, to him *more* shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. In their case the prophecy of Isaiah is being fulfilled, which says, ‘You will keep on hearing, but will not understand; you will keep on seeing, but will not perceive; for the heart of this people has become dull, with their ears they scarcely hear, and they have closed their eyes, otherwise they would see with their eyes, hear with their ears, and understand with their heart and return, and I would heal them.’ (Isa. 6:9-10) But blessed are your eyes, because they see; and your ears, because they hear. For truly I say to you that many prophets and righteous men desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*.’” (Mt. 13:10-17)

When asked why He taught the crowds in parables, Jesus proffered a human reason in the verses quoted above, and Matthew, true to the purpose of his book, added a divine reason by quoting Psalm 78:2 and applying it to Jesus. ...Jesus taught in parables because of the commission of the Lord and the condition of the people. The stultifying influence of dull religious leaders, combined with the sinful tendencies of human nature helped to make the people blind and deaf to spiritual truth. The people needed to be awakened, and Jesus knew how to do it. ...He ‘hid the truth’ in parables and pictures so that the people might have their curiosity

aroused and become interested enough to open their eyes and ears and start to understand the truth. (Wiersbe 1994, 160-161)

This brings us to the heart of not only Jesus' style of telling parables but also...of asking questions. When Jesus tells the disciples that the 'secret of the Kingdom of God' has been given to them, the Greek word is not about secret knowledge.... No, it's *mysterion* or mystery. The distinction between a mystery and a secret is preserved in English usage as well as the Greek.... With a secret, knowledge is being withheld—there are facts or concepts you're not given. A mystery is very different. The concepts and facts are not hidden, on the contrary, you are immersed in them and they are so thick around you that you can't see the woods for the olive trees. (Gempf 2003, 29-30)

Before this point in his ministry, Jesus had employed many graphic analogies (cf. Mt. 5:13-16) but their meaning was fairly clear in the context of his teaching. Parables required more explanation (Mt. 13:36) and Jesus employed them to obscure the truth from unbelievers while making it clear to his disciples. For the remainder of his Galilean ministry, he did not speak to the multitudes except in parables. Jesus' veiling of the truth from unbelievers this way was both an act of judgment and an act of mercy. It was 'judgment' because it kept them in the darkness that they loved (cf. Jn. 3:19), but it was 'mercy' because they had already rejected the light, so any exposure to more truth would only increase condemnation. (MacArthur 2010, 1382)

The final verse in John's gospel is a fitting conclusion to this Read/Write section: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written." (Jn. 21:25)

### **The Master Teacher's Use of KINESTHETIC**

"The Gospel of Mark pictures Christ in action. There is a minimum of discourse and a maximum of deed. Mark's Gospel throbs with life and bristles with vivid details. We see with Peter's eyes and catch almost the very look and gesture of Jesus as he moved among men in his work of healing men's bodies and saving men's souls." (Robertson 1930b)

“This Gospel contains comparatively little of the teaching of Jesus; it rather brings out the greatness of our Lord by pointing to his mighty works.... Teaching is subordinate to action, though we cannot maintain that it is ignored altogether. Mark, though considerably smaller than Matthew, contains all the miracles narrated by the latter except five, and besides has three that are not found in Matthew.” (Berkhof 1915)

- **The Boy Jesus at the Temple** (Lk. 2:41-52) -- After explaining His purpose to Mary and Joseph, the twelve-year-old physically “went down with them and came to Nazareth (vs. 51),” and continued to grow as a normal teenager. He “voted with His feet,” electing to act out His submission to His earthly parents as an example of humility.

- **Jesus’ Baptism** (Mt. 3:13-17; Mk. 1:9-11; Lk. 3:21-22) – “Baptism is a form of identification. John’s baptism was a sign of an individual’s acknowledgement of his need of repentance for the remission of his sins. When Jesus was baptized by John He identified Himself with John’s message of righteousness (though, being sinless, He Himself needed no cleansing from sin). ...By allowing John to baptize Him, He identified with sinners whom He came to save.” (Ryrie 1995, 1517)

Jesus came to John to undergo this outward sacred ritual with deep spiritual meaning. God the Father physically sent His Spirit from heaven in the bodily form of a dove that corporally touched and rested upon Jesus’ body, tactilely acting out the promise: “I will put My Spirit upon Him.” (Is. 42:1)

- **Jesus Finds the First Three Disciples** (Jn. 1:35-51) – John the Baptist was standing with two of his disciples. When he saw Jesus coming toward them, John pronounced, “Behold the Lamb of God!” One of the two<sup>176</sup> who heard John’s

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<sup>176</sup>These “two” were “Andrew and probably John, the writer of this Gospel. The following are indications that it was John:1.) From this time on, he speaks as an eye-witness. 2.) We have no other account in his Gospel on his call to discipleship. 3.) On seven other occasions in this Gospel he withholds his name— (John 13:23; John 19:26; John 19:35; John 20:2; John 21:7; John 21:20 John 21:24).”(McGarvey and Pendleton, 1914, Jn. 1:35-51)

denotation physically followed Jesus. “And Jesus turned and saw them following, and said to them, ‘What do you seek?’ They said to Him, ‘Rabbi (which translated means Teacher), where are You staying?’ He said to them, ‘Come, and you will see.’ So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour.” (Jn. 1:38-39)

“The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, ‘*Follow Me.*’ [italics mine] Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip found Nathanael and said to him, “We have found Him of whom Moses in the Law and *also* the Prophets wrote—Jesus of Nazareth, the son of Joseph.” Nathanael said to him, ‘Can any good thing come out of Nazareth?’ Philip said to him, ‘Come and see.’ Jesus saw Nathanael coming to Him, and said of him, ‘Behold, an Israelite indeed, in whom there is no deceit!’ Nathanael said to Him, ‘How do You know me?’ Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael answered Him, “Rabbi, You are the Son of God; You are the King of Israel.” Jesus answered and said to him, “Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these.” And He said to him, “Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man.”

The Master invites His disciples to literally follow His footsteps, even today.

- **Jesus Cleanses the Temple** (Jn. 2:13-22) -- Attending the first Passover of His Messianic ministry, Jesus went up to Jerusalem.<sup>177</sup> He found in the temple those who were

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<sup>177</sup> This cleansing of the temple “is a similar fact to that mentioned in Matthew 21:12; Mark 11:15; Luke 19:45. . . . If it be the same fact, then John anticipates three years of time in relating it here; as that cleansing of the temple mentioned by the other evangelists took place in the last week of our Lord’s life. Mr. Mann, Dr. Priestley, and Bp. Pearce, contend that our Lord cleansed the temple only once; and that was at the last Passover. Calvin, Mr. Mede, L’Enfant and Beausobre, Dr. Lardner, Bp. Hurd, and Bp. Newcome, contend that he purged the temple twice; and that this, mentioned by John, was the first cleansing, which none of the other evangelists have mentioned. ‘Let the reader,’ says Bp. Newcome, ‘observe the order of events. Jesus works his first miracle at Cana of Galilee, John 2:11; then he passes a few days at Capernaum, which brings him on his way to Jerusalem, John 2:12. The Passover being near, he goes up to Jerusalem, John

selling oxen, sheep, and doves, and the money changers seated at their tables. ...*He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; and to those who were selling the doves He said, 'Take these things away; stop making My Father's house a place of business.'* (Jn. 2:13-16) This first cleansing of the Temple was more Kinesthetic than Auditory, though He did give a pithy, direct command that was impossible to ignore, for the Master backed up His words with the unequivocal action of releasing all the livestock and scattering the moneychangers' capital.<sup>178</sup>[italics mine]

- **Response to His Reprimand in the Nazareth Synagogue** (Lk. 4:29-30) – After earlier praising the amazing and “gracious words that came from His lips” (Lk. 4:22) and after a clear announcement of His Messiahship, once He dared imply that Gentiles would also be blessed by His ministry, the enraged Jewish assembly “got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff. But passing through their midst He went His way.” “The implication is that this was a miraculous escape—the first of several similar incidents in which he escaped a premature death at the hands of the mob (cf. Jn. 7:30; 8:59; 10:39) (MacArthur 2010, 1483)

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2:13, and casts the traders out of the temple, John 2:15, 16, At the Passover he works many miracles, John 2:23. While he is in Jerusalem, which city he does not leave till John 3:22, Nicodemus comes to him by night, John 3:1, 2. John 3:2 contains a reference to John 2:23. After these things, Jesus departs from Jerusalem, and dwells and baptizes in Judea, John 3:22. And all these incidents take place before John [the Baptist] was cast into prison, John 3:24. But the second cleansing of the temple happens most clearly during the last week of our Lord's life, after the death of the Baptist, and at a time when it would be absurd to say that afterwards Jesus dwelt and baptized in Judea.'

The vindication of God's house from profanation was the first and the last care of our Lord; and it is probable he began and finished his public ministry by this significant act.” (Clarke 1997, 57)

<sup>178</sup> “But see Christ's prudence in his zeal. When he drove out the sheep and oxen, the owners might follow them; when he poured out the money, they might gather it up again; but, if he had turned the doves flying, perhaps they could not have been retrieved; therefore to them that sold doves he said, *Take these things hence*. Note, Discretion must always guide and govern our zeal, that we do nothing unbecoming ourselves, or mischievous to others.” (Henry 1994, 1933)

This miraculous escape is almost more *anti*-kinetic than kinesthetic, for He did not allow the angry horde to hurl Him off the cliff. He simply walked away.

- **Walking by the Sea He Called Four Disciples** (Mt. 4:18-22; Mk. 1:16-20) – So much of Jesus’ ministry to His disciples and the crowds was precipitated by His continual physical movement from place to place. In that day with no mass communication and limited literacy among the poor masses, physical presence was mandatory to disseminate the Gospel in Palestine.

While walking by the Sea of Galilee, He saw the four fishermen, Simon, Andrew, James, and John plying their trade. Though Andrew, a follower of John the Baptist, had previously been convinced that Jesus was the long awaited Messiah (Jn. 1:40-41), he had evidently gone back to fishing with his brother, Simon. Now that the time was right, the Master bid all four men to “Follow Me, and I will make you fishers of men.”<sup>179</sup>

- **Many Healings and an Extended Tour throughout in Galilee** (Mt. 8:14-17; 4:23; Mk. 1:29-39; Lk. 4:38-44) -- “Then with evening and the setting of the sun, all who had any sick with whatever diseases began bringing them to him and many possessed with demons. And *He laid His hands on each of them and healed them* and cast out the spirits with a word.”<sup>180</sup> (Mt. 4:24-25) (See Cheney 1969, 33)

“The main purpose of the miracles was to teach, to reveal. Christ used miracles to demonstrate His deity (see Mk. 2:7), to support His claims to being the Messiah (see Mt. 9:27), and to serve as illustrations of deeper spiritual truths (see Jn. 6:32-35). But the miracles also remind us of the consequences of sin—sickness, blindness, death—and the

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<sup>179</sup>Though Christ bid the men to physically and spiritually follow Him, this elegant invitation is also highly illustrative and metaphorical, using the surrounding environment as a Visual/Auditory aid to help these rugged fishermen get a solid handle on just what their new occupation would be.

<sup>180</sup> See Auditory section also as He healed and cast out spirits “with a word.”

power of the Lord to do something about those consequences. That is why many of His physical cures illustrate so well the spiritual salvation He secured when He died and rose from the dead.” (Ryrie 1984, 10)

- **Specific Kinesthetic Healings**<sup>181</sup> -- “Christ’s miracles were parables in deeds, just as His parables were miracles in words.” (Lockyer 1961, 154)

- **He Touches and Heals a Leper** (Mt. 8:1-3; Mk. 1:40-42; Lk. 5:12-14) -- “When Jesus came down from the mountain, large crowds followed Him. And a leper came to Him and bowed down before Him, and said, “Lord, if You are willing, You can make me clean.” Jesus stretched out His hand and touched him, saying, “I am willing; be cleansed.” And immediately his leprosy was cleansed.”

“See Lev. 13 for seven forms of this skin disease. ...A leper was ceremonially unclean [Num. 5:2; 2 Kin. 5, 15:5; 2 Chr. 26:21], had to live outside of the towns, and had to cry, ‘unclean’ when other people came near. Leprosy serves as an illustration of sin.” (Ryrie 1995, 1629)

In spite of—or *because of*--the man’s unclean, thoroughly diseased state<sup>182</sup> the Lord was “moved with pity...stretched out His hand and touched him and said to him, ‘I am willing; be cleansed.’ Immediately the leprosy left him and he was cleansed.” Who knows how long it had been since the tormented man had felt a kind

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<sup>181</sup> “Four Greek words are used in the Gospels to characterize our Lord’s miracles. (1) *Dunamis* emphasizes that the mighty power of God has entered our world as displayed in Christ’s [‘works of power’] (see Mt. 11:21; Mk. 6:2, 5, 14; 9:39). (2) *Teras* means ‘wonder’ and underscores the extraordinary character of the Lord’s miracles. It is always used with some other words (such as ‘signs and wonders’) so that we will not think of the miracles simply as dazzling demonstrations (see Mk. 13:22; Jn. 4:48; cf. Mt. 24:24). (3) *Ergon* means ‘works’ and is used both for Christ’s miracles and His ordinary deeds of mercy (see Jn. 5:20, 36; 7:3; 10:25). (4) *Sēmeion* means ‘sign’ and indicates that Christ’s miracles were to teach us spiritual truths (see Jn. 2:11; 4:54; 6:2; 11:47). The miracles are historically true, but they also serve to teach us heavenly truths that go beyond the factual accounts themselves.” (Ryrie 1984, 10)

<sup>182</sup> Doctor Luke’s emphasis that this man was “*full of leprosy*” suggests this was an extremely serious case of “true” leprosy, or Hansen’s Disease, not just one of the other six skin disorders discussed in Lev. 13. (MacArthur 2010, 1425, 1484)



touch from a fellow human on his far-from perfect skin? “Unlike rabbis, who avoided lepers lest they become ceremonially defiled, Jesus expressed His compassion with a physical gesture.” (MacArthur 2010, 1425)

▪ **Healing Two Blind Men** (Mt. 9:27-30; Mk. 10:46-52; Lk. 18:35-43) – “And two blind men sitting by the road, hearing that Jesus was passing by, cried out, ‘Lord, have mercy on us, Son of David!’ The crowd sternly told them to be quiet, but they cried out all the more, ‘Lord, Son of David, have mercy on us!’ And Jesus stopped and called them, and said, ‘What do you want Me to do for you?’ They said to Him, ‘Lord, *we want* our eyes to be opened.’ Moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him.”<sup>183</sup>

Though Jesus—the One who declared He had come into the world to preach the recovering of sight to the blind (Lk. 4:18)--reached out and touched the eyes of both these men as He healed them, making this a kinesthetic miracle, note that He also asked them a question, which not only adds an auditory element to this event, it also engaged their minds and wills.

▪ **Healing a Man both Deaf and Speech-Impaired** (Mk. 7:32-37) -- “They brought to Him one who was deaf and spoke with difficulty,<sup>184</sup> and they implored

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<sup>183</sup> There remain some questions about this healing event. Are the various Gospel accounts reporting the same occasion or a blending of several? Did it involve *one* or *two* men--one of them named Bartimaeus--who sat outside Jericho? In Mark’s and Luke’s versions, Jesus only *spoke* healing to the blind man (or men) in those narratives, Jesus did not touch him (or them) to affect healing. Cheney, among others, suggests that no “evangelist gives all the details of any occurrence; combining the accounts gives a clearer picture.” (1969, 253) In any case, with supernatural power from the Father, Christ evidently healed more than one blind individual by Auditory and Kinesthetic means—and with profoundly Visual outcomes. Always underlying this action of the Messiah is the Read/Write element of Isaiah 42:7.

<sup>184</sup> Though from the letter of the text, it does not appear that this man was absolutely deprived of speech; for *mōgilalōs* literally signifies, one that cannot speak plainly—a stammerer.” (Clarke 1997a, 639)

Him to lay His hand on him.<sup>185</sup> Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue *with the saliva*; and looking up to heaven with a deep sigh, He said to him, ‘Ephphatha!’ that is, ‘Be opened!’ And his ears were opened, and the impediment of his tongue was removed, and he *began* speaking plainly. And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it. They were utterly astonished, saying, ‘He has done all things well; He makes even the deaf to hear and the mute to speak.’ (Mk. 7:32-37)

Obviously, this miracle also has auditory elements, for the Master spoke to the handicapped man’s ears, commanding them to “Be opened!” It also had Read/Write ramifications, for “this cure was...[a] proof of Christ’s being the Messiah; for it was foretold that by his power the *ears of the deaf should be unstopped*, and the *tongue of the dumb* should be made to *sing*, Isa. 35:5-6.” (Henry 1994, 1119) It evokes the Father’s words to Moses recorded in Exodus 4:11, “Who has made man’s mouth? Or who makes *him* mute or deaf, or seeing or blind? Is it not I, the LORD?” But Jesus’ actions here and in Mark 8:22-26 are so sensational they fascinate and capture attention even centuries later.

“Why this was done it has been found exceedingly difficult to explain. Jesus had power at once to open his ears and loose his tongue, but for some cause he chose to accompany it with a sign. This was intended, probably, simply to denote that the power of healing came from him; to satisfy the man by the touch that he had this power, and that it could come from no other quarter. Our Saviour often used signs in this way to denote his power to heal. See Mark 8:23; John 9:6.” (Barnes 2000, 637) But, it still remains, as Adam Clarke states that, “This place [in Scripture, i.e., the

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<sup>185</sup> “They that brought this poor man to Christ, besought him that he would *put his hand upon him*, as the prophets did upon those whom they *blessed* in the name of the Lord. It is not said, they besought him to *cure him*, but to *put his hand upon him*, to take cognizance of his case, and put forth his power to do to him as he pleased.” (Henry 1994, 1117)

spitting and touching the man's tongue] is exceedingly difficult. There is scarcely an action of our Lord's life but one can see an evident reason for, except this. Various interpretations are given of it--none of them satisfies my mind." (1997a, 639)

▪ **Healing the Blind Man at Bethsaida** (Mk. 8:22-26) --"And they came to Bethsaida. And they brought a blind man to Jesus and implored Him to touch him.<sup>186</sup> Taking the blind man by the hand, He brought him out of the village;<sup>186</sup> and after spitting on his eyes and laying His hands on him, He asked him, 'Do you see anything?' And he looked up and said, 'I see men, for I see *them* like trees, walking around.' Then again He laid His hands on his eyes; and he looked intently and was restored, and *began* to see everything clearly. And He sent him to his home, saying, 'Do not even enter the village.'"

Here in the second of Jesus' miracles recorded only in Mark (see Mk. 7:32-37, discussed above) the Lord again not only lays hands on this blind sufferer, He again employs saliva in the healing process. Since Mark is the shortest, perhaps most "virile" gospel because the author not only leaves out the Teacher's lengthy discourses but focuses instead on His deeds of service and sacrifice, it is not surprising that these two robustly kinesthetic incidents are only found in this testament. Touching the sick is a highly compassionate and even a traditional prophetic move. But why spit?

John MacArthur is convinced that in both these instances, Jesus used touch and even His saliva as a "form of sign language" to reassure both the deaf/speech-impaired man and this blind man of His intention to heal them. (2010, 1439-1440)

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<sup>186</sup> Note that in the prior healing of the deaf man, Jesus "took him aside." But in true gentleness and humility, with no fear of being fully involved in the messiness and misery of human existence, Jesus took the blind man by the hand and led him out of town. This action was "probably to avoid publicity and the mob scene that would otherwise result." (MacArthur 2010, 1440)

“That Christ used a *sign*; he *spat on his eyes* (spat *into* them, so some), and *put his hand upon him*. He could have cured him, as he did others, with a word speaking, but thus he was pleased to assist his faith which was very weak, and to help him against his *unbelief*. And this spittle signified the *eye-salve* wherewith Christ anoints the eyes of those that are spiritually blind, Rev. 3:18.” (Henry 1994, 1127)

▪ **Healing the Man with Dropsy** (Lk. 14:1-3)<sup>187</sup> – “It happened that when He went into the house of one of the leaders of the Pharisees on *the Sabbath* to eat bread, they were watching Him closely. And there in front of Him was a man suffering from dropsy. And Jesus answered and spoke to the lawyers and Pharisees, saying, ‘Is it lawful to heal on the Sabbath, or not?’ But they kept silent. And He took hold of him and healed him, and sent him away.”

“Luke shows Christ healing on the Sabbath more frequently than any of the other Gospels. Christ seems to have favored the Sabbath as a day for doing acts of mercy.” (MacArthur 2010, 1505) At this point in His ministry, He was not one to “hide His light under a basket,” (Mt. 5:15) Christ actively “took hold of” this afflicted man and wrought immediate healing directly under the offended noses of the censoriously scrutinizing Pharisees.

▪ **Cleansing the Ten Lepers** (Lk. 17:11-19) – “While He was on the way to Jerusalem He was passing between Samaria and Galilee. As He entered a village, ten leprous men who stood at a distance met Him; and they raised their voices, saying, ‘Jesus, Master, have mercy on us!’ When He saw them, He said to them, ‘Go and show yourselves to the priests.’ And as they were going, they were cleansed. Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud

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<sup>187</sup> Dropsy is “a swelling of the body due to retention of excessive fluid.” (Ryrie 1995, 1651) Often this retention is due to liver or kidney ailments. (MacArthur 2010, 1505) Doctor Luke is the only gospel writer to include this kinesthetic healing episode.

voice, and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan. Then Jesus answered and said, ‘Were there not ten cleansed? But the nine—where are they? Was no one found who returned to give glory to God, except this foreigner?’ And He said to him, ‘Stand up and go; your faith has made you well.’

Though He did not touch these men, there is nevertheless quite a bit of physical activity associated with this healing. Christ tells the men who implore Him for mercy to “go” “show”<sup>188</sup> themselves to the priests (details of the prescribed method for cleansing from leprosy is found in Leviticus 14:1-31), but in His gracious power, these ten lepers were healed of their disease as they walked away in obedience to Jesus’ command.

As in Jesus’ tale of “The Good Samaritan,” it was also a hated Samaritan here who was the only man to turn back, fall “on his face” at Jesus’ feet and give God glory for his miraculous restoration. At which point the Master commanded him to “stand up and go” back to his life restored to good health by his faith.

By word and example, Christ exploded prejudicial myths about an individual’s or even a nation’s fitness to enter the kingdom of heaven. He severely chastised religious imposters in Matthew 23:24-26 (also Lk. 11:38-40): “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also.”

▪ **Healing the Man Born Blind** (Jn. 9:1-11) – “As He passed by, He saw a man blind from birth. And His disciples asked Him, ‘Rabbi, who sinned, this man or his

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<sup>188</sup> See note 154, p.164. The verb here translated “show” in Mt. 16:1 is “*ēpidēiknumi*,” which means “to exhibit.”(No.1925 in Zodhiates 1991, 31, Greek Dictionary). It’s taken from “*dēiknuō*,” (1166 in Zodhiates 1991, 21, Greek Dictionary) the Verbal/Auditory/Kinesthetic (even possibly Read-Write) word translated “show” in Mt. 16:21.

parents, that he would be born blind?’ Jesus answered, ‘It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him. We must work the works of Him who sent Me as long as it is day; night is coming when no one can work. While I am in the world, I am the Light of the world.’ When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes, and said to him, ‘Go, wash in the pool of Siloam’ (which is translated, Sent).<sup>189</sup> So he went away and washed, and came back seeing. Therefore the neighbors, and those who previously saw him as a beggar, were saying, ‘Is not this the one who used to sit and beg?’ Others were saying, ‘This is he,’ still others were saying, ‘No, but he is like him.’ He kept saying, ‘I am the one.’ So they were saying to him, ‘How then were your eyes opened?’ He answered, ‘The man who is called Jesus made clay, and anointed my eyes, and said to me, ‘Go to Siloam and wash;’ so I went away and washed, and I received sight.’”

This active healing leads into a long section including the debate of neighbors and of Jesus’ dialogue with the Pharisees. This “story confirms the first great schism between the synagogue and Christ’s new followers. The [formerly] blind man was the first known person thrown out of the synagogue because he chose to follow Christ. (cf. Jn. 16:1-3).” (MacArthur 2010 , 1560) However, “the Old Testament predicted that Messiah would give sight to the blind (Isa. 29:18), and there are more recorded miracles of our Lord’s doing this than any other kind.” (Ryrie 1995, 1531)

▪ **Restoring a Servant’s Ear** (Lk. 22: 47-51) – “While He was still speaking, behold, a crowd came, and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him. But Jesus said to him, ‘Judas, are you betraying the Son of Man with a kiss?’ When those who were around Him saw what was going to

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<sup>189</sup> Not only was the blind man directed to *go* away to *wash*...he was *sent* to the pool actually called “Sent.” With the Lord’s at times almost mischievous penchant for double and/or deeper meanings and play with words, He would seem here to be highlighting the Kinesthetic nature of this encounter!

happen, they said, ‘Lord, shall we strike with the sword? And one of them<sup>190</sup> struck the slave of the high priest and cut off his right ear. But Jesus answered and said, ‘Stop! No more of this.’ And He touched his ear and healed him.”

Although all four gospels record this incident, “only Luke, the physician, records the subsequent healing.” (MacArthur 2010, 1522)

- **Jesus Blesses the Children** (Mt. 19:13-15; Mk. 10:13-16) -- “And they were bringing children to Him so that He might touch them; but the disciples rebuked them. But when Jesus saw this, He was indignant and said to them, ‘Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these. Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it *at all*.’ And He took them in His arms and *began* blessing them, laying His hands on them.”
- **The Master Removed Himself to Pray** (Mk. 1:35; Lk. 4:42) -- In the midst of His miracle-filled preaching tour of Galilee and the pressure of the adoring crowds to stay with them as their personal savior from all the world’s ills (Lk. 4:42) Christ demonstrated Himself to be a living example to us. “In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place and was praying there.” (Mk. 1:35) The word to describe this “secluded place” is ἐρημος (*ērēmōs*), a “lonesome waste; a desert, or desolate solitary wilderness.” (Zodhiates 1991, Greek Dictionary, 32)

The Saviour had all the difficulties which we can have [being bombarded by the distractions and stresses of life], but yet he lived in the practice of secret prayer. To be alone, he rose up “a great while before day,” and went into a solitary place and prayed, (Mk. 1:35). With him a grove, a mountain, a garden furnished such a place, and, though a traveler, and among strangers, and without a house, he lived in the habit of secret prayer. What excuse can they have for not praying who have a home, and who spend the precious hours of the morning in sleep, and who will

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<sup>190</sup> This was Peter (cf. Jn. 18:10). (Ryrie 1995, 1668)

practice no self-denial that they may be alone with God? O Christian! thy Saviour would have broken in upon these hours, and would have trod his solitary way to the mountain or the grove that he might pray. He did do it. He did it to pray for thee, too. (Barnes 2000, 159)

- **Eating with tax collectors and sinners** – (Mt. 9:10-17<sup>191</sup>; Mk. 2:15-22; Lk. 5:27-32) When Matthew, the now-former tax collector, gave a feast in Jesus’ honor and invited a large company of his former comrades to meet Christ, the scribes and Pharisee questioned, “Why do You eat and drink with tax collectors and sinners?”

Conorting with outcasts on any level—even merely speaking to them—was bad enough. Eating and drinking with them implied a level of friendship that was abhorrent to the Pharisee. (cf. Lk. 7:34; 15:2; 19:7) Of course publicans, or tax collectors, were among the most despised persons in this society. [These men] were Jews who had bought tax franchises from the Roman government. Any amount they collected over what Rome required they were allowed to keep. [Thus] the money they collected was often partly extorted for personal gain (cf. Lk. 19:8) and partly a tax for Rome, which made them not only thieves but also traitors to the Jewish nation. ...many tax collectors became wealthy at the expense of their own people. (MacArthur 2010, 1374)

Dinner at Matthew’s home and, later, dining at the house of Zacchaeus, another tax collector, are but two examples of parabolic actions on the part of the Master. These social occasions were not merely acts of friendship. Jesus knew who these men were and what they had done to betray and defraud fellow Israelites. In the light of Mt. 11:5-6, “Jesus’ behavior must be understood as a prophetic action and sign of the coming of the kingdom of God. According to Mt. 11:4-5, 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. The kingdom of God has now come in the ministry of Jesus, for the forgiveness of God is now offered even to tax collectors! ...Although the scribes and the Pharisees did not understand the significance of Jesus’ action, they did know that the action was significant!” (Stein 1978, 25-26)

- **Walking through Grain Fields on the Sabbath** (Mt. 12:1-8; Mk. 2:23-28; Lk. 6:1-5) – The Master was a peripatetic teacher. Always on the move during the second busy

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<sup>191</sup> Note also the Read/Write element in Matthew’s account in which he adds the quote from Hosea 6:6, “I desire compassion and not sacrifice.” (Mt. 9:13)



year of ministry, He took advantage of immediate surroundings and current events to teach anyone within earshot. “Now it happened that He was passing through some grain fields on a Sabbath; and His disciples were picking the heads of grain, rubbing them in their hands, and eating the grain.” (Lk. 6:1) When the Pharisees spied this activity and berated Him for His followers’ actions, the Lord used the incident to direct those sanctimonious leaders back to the scripture they purported to know (and follow perfectly) as He contrasted the Father’s gracious heart revealed therein to their condemning ones.

- **Multitudes Come; the Twelve are Appointed** (Mt. 4:24-35; 10:2-4; Mk. 3:16-19; Luke 6:12-19) “The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them. Large crowds followed Him from Galilee and the Decapolis and Jerusalem and Judea and from beyond the Jordan. (Mt. 4:24-25)

“...He went off to the mountain to pray, and He spent the whole night in prayer to God. And when day came, He called His disciples to Him and chose twelve of them whom He also named as apostles (Mk. 3:14-19; Lk. 6:12-13)...and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. (Mt. 10:1) “And all the people were trying to touch Him, for power was coming from Him and healing them all.” (Luke 6:19)

This is another occurrence of what Stein designates a “parabolic” or “figurative” action on the part of the Master Teacher.

On these occasions the action of Jesus was not simply an illustration to support a verbal utterance, but the teaching was nonverbal and contained in the action itself. 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. A verbal commentary or explanation might follow, but the action itself was parabolic and was meant to teach. ... The selection of twelve disciples is, of course, symbolic and has as its background the twelve sons of Jacob from whom the twelve tribes of Israel stem. By his action Jesus indicated that he was now establishing a ‘new Israel’ which was both a continuation of the old and yet the beginning of a new people of God. It was important that there be twelve disciples and not seven or ten,

and it is therefore not surprising that the first action of the early church was to choose a replacement for Judas (Acts 1:15-26), for the symbolic significance of the number must be retained. (1978, 26)

- **Teaching on the Mountain** (Mt. 5:1-7:29; Mk. 1:22; Lk. 6:20-7:1a; 12:22b-31; 57-59; 16:17) -- The Master Teacher chose a kinesthetically pleasing environment, if it was given, as is believed, under the vast, azure sky on a sweeping, verdant hillside rolling far down into the wide, wave-tossed expanse of the Sea of Galilee.

Though a large multitude was present, there would have been plenty of room for all to spread out comfortably in the natural amphitheater provided by the inviting grassy meadows on the surrounding undulating hills. The cool, pleasant breeze blowing off the large lake would moderate the daytime temperature agreeably and keep flying insects at bay. For people used to laboring outdoors just to ensure survival, this must have been a rare, enjoyable respite for many reasons, among them, the opportunity to relax comfortably and enjoy the surrounding natural environment without having to wrest a living from it for a brief time.

Here it would be helpful to refer back to the Dunns' five basic stimuli which they purport affect a person's ability to perceive, interact, and respond to the learning environment. (pp. 8-12) Consider especially: Environmental stimuli (light, sound, temperature, design); Sociological stimuli (pairs, peer, adults, self, group); and Physical stimuli (perceptual strengths: auditory, visual, tactual, kinesthetic, mobility, time of day).

The groups and individuals present here could sit, stand, eat, or drink while the children could wiggle and wander. Those so inclined could gaze at the white-capped waves or a soaring hawk while they listened to the Master, or close their eyes and recline. Read/Write aficionados with sufficient skills could (and evidently did) take copious notes in the bright Galilean seaside sunlight.

- **Kinesthetic Miracles**

- **Casting Demons into a Herd of Swine** (Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39) --

“When He came to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs. They were so extremely violent that no one could pass by that way. And they cried out, saying, ‘What business do we have with each other, Son of God? Have You come here to torment us before the time?’” Now there was a herd of many swine feeding at a distance from them. The demons began to entreat Him, saying, ‘If You are going to cast us out, send us into the herd of swine.’ And He said to them, ‘Go!’<sup>192</sup> And they came out and went into the swine, and the whole herd rushed down the steep bank into the sea and perished in the waters. The herdsmen ran away, and went to the city and reported everything, including what had happened to the demoniacs. And behold, the whole city came out to meet Jesus; and when they saw Him, they implored Him to leave their region.”

- **Feeding of the Five Thousand** (Mt. 14:13-21; Mk. 6:35-44; Lk. 9:12-17; Jn.

6:1-13 ) **Feeding of the Four Thousand** (Mt. 15:32-38; Mk. 8:1-9) --“When it was already quite late, His disciples came to Him and said, ‘This place is desolate and it is already quite late; send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat.’ But He answered them, ‘You give them something to eat!’ And they said to Him, ‘Shall we go and spend two hundred denarii on bread and give them something to eat?’ And He said to them, ‘How many loaves do you have? Go look!’ And when they found out, they said, ‘Five, and two fish.’ And He commanded them all to sit down by groups on the green grass. They sat down in groups of hundreds and of fifties. And He took the five loaves and the two fish, and looking up toward heaven, He blessed the food and broke the loaves and He kept giving them to the disciples to set before them; and He divided up the two fish among them all. They all ate and were satisfied, and they

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<sup>192</sup> The demonic conversation and Jesus’ one word command were Auditory elements involved in this miracle.

picked up twelve full baskets of the broken pieces, and also of the fish. There were five thousand men who ate the loaves.” (Mk. 6:35-44)

“And Jesus called His disciples to Him, and said, ‘I feel compassion for the people, because they have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way.’ The disciples said to Him, ‘Where would we get so many loaves in this desolate place to satisfy such a large crowd?’ And Jesus said to them, ‘How many loaves do you have?’ And they said, ‘Seven, and a few small fish.’ And He directed the people to sit down on the ground; and He took the seven loaves and the fish; and giving thanks, He broke them and started giving them to the disciples, and the disciples gave them to the people. And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full. And those who ate were four thousand men, besides women and children.” (Mt. 15:32-38)

People learn by doing. By means of activities, assignments, and projects students have the opportunity to reinforce what is learned in the classroom, put into practice truths taught, internalize the concepts studied, and develop initiative and responsibility. ...Jesus believed in the importance of student participation; this fact is evidenced by the many ways...in which he involved his disciples and others in the teaching learning process: [for example] ...He directed the disciples to have the five thousand men (with the women and children) seated in groups, to distribute the bread and fish, and to gather what was left. ...He did the same with the disciples when he fed the four thousand men and their families. (Zuck 1995, 174-175)

Without activity, there is no learning; though, even *with* direct hands-on experience, even eager pupils can still prove to be incredibly slow to incorporate the most obvious lesson or learning activity. Jesus--the Master Teacher, Himself--found this to be true of those with whom He shared the most intensive instruction, “And the disciples came to the other side *of the sea*, but they had forgotten to bring *any* bread. And Jesus said to them, ‘Watch out and beware of the leaven of the Pharisees and Sadducees.’ They began to discuss *this* among themselves, saying, ‘*He said that* because we did not bring *any* bread.’ But Jesus, aware of this, said,

‘You men of little faith, why do you discuss among yourselves that you have no bread? Do you not yet understand or remember the five loaves of the five thousand, and how many baskets *full* you picked up? Or the seven loaves of the four thousand, and how many large baskets *full* you picked up? How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.’ Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.” (Mt. 16:5-12)

▪ **Walking on the Sea** (Mt. 14:24-33; Mk. 6:47-51; Jn. 6:16-21) -- “And in the fourth watch of the night He came to them, walking on the sea. When the disciples saw Him walking on the sea, they were terrified, and said, ‘It is a ghost!’ And they cried out in fear. But immediately Jesus spoke to them, saying, ‘Take courage, it is I; do not be afraid.’

“Peter said to Him, ‘Lord, if it is You, command me to come to You on the water.’ And He said, ‘Come!’ And Peter got out of the boat, and walked on the water and came toward Jesus. But seeing the wind, he became frightened, and beginning to sink, he cried out, ‘Lord, save me!’ Immediately Jesus stretched out His hand and took hold of him, and said to him, ‘You of little faith, why did you doubt?’ When they got into the boat, the wind stopped. And those who were in the boat worshiped Him, saying, ‘You are certainly God’s Son!’” (Mt. 14:25-33)

While Mark’s account includes the choice detail that as the Lord strode on the water toward the boat in which the disciples were struggling, “He intended to walk by them;” (Mk. 6:48)<sup>193</sup> and in 6:21, John fleshes out this profoundly kinesthetic

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<sup>193</sup> Being fully God *and* fully man, how could Jesus--in both His deity and His humanity—*not* be discouraged by the continued spiritual insensitivity of His chosen disciples “to the truth concerning [His] deity--[the deity] that His miracles were constantly demonstrating?” (Ryrie 1995, 1590) Perhaps that was one reason He intended to walk on past the boat where they not only struggled against the contrary wind, but wrestled with their unbelief...yet again. Because when He got into the boat “the wind stopped and

incident even a bit more by stating that once the disciples “were willing to receive Him into the boat...immediately the boat was at the land to which they were going.”

▪ **Two-Drachma Tax in Fishes’ Mouth** (Mt. 17:24-27) – “When they came to Capernaum, those who collected the two-drachma tax came to Peter and said, ‘Does your teacher not pay the two-drachma tax?’ He said, ‘Yes.’ And when he came into the house, Jesus spoke to him first, saying, ‘What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?’ When Peter said, ‘From strangers,’ Jesus said to him, ‘Then the sons are exempt. However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me.’”

[Note the] power of Christ, in fetching money out of a fish’s mouth.... Whether his omnipotence put it there, or his omniscience knew that it was there, it comes all to one; it was an evidence of his divinity, and that he is Lord of hosts. Those creatures that are most remote from man are at the command of Christ, even the fishes of the sea are under his feet (Ps. 8:5); and to evidence his dominion in this lower world, and to accommodate himself to his present state of humiliation, he chose to take it out of a fish’s mouth, when he could have taken it out of an angel’s hand.

[Also] observe...Peter must catch the fish by angling. Even in miracles he would use means to encourage industry and endeavour. Peter has something to do, and it is in the way of his own calling too....” (Henry 1994, 573)

▪ **Great Catch of Fish** (Lk. 5:1- 11) -- “Now it happened that while the crowd was pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret; and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets. And He got into one of the boats, which was Simon’s, and asked him to put out a little way from the land. And He sat down and began teaching the people from the boat. When He had

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they were utterly astonished, for they had not gained any insight from the incident of the loaves, but their

finished speaking, He said to Simon, ‘Put out into the deep water and let down your nets for a catch.’ Simon answered and said, ‘Master,<sup>194</sup> we worked hard all night and caught nothing, but I will do as You say and let down the nets.’ When they had done this, they enclosed a great quantity of fish, and their nets began to break; so they signaled to their partners in the other boat for them to come and help them. And they came and filled both of the boats, so that they began to sink. But when Simon Peter saw that, he fell down at Jesus’ feet, saying, ‘Go away from me. Lord, for I am a sinful man!’ For amazement had seized him and all his companions because of the catch of fish which they had taken....”

After the many miracles the fishermen/disciples had by now seen and the amount of teaching they had undoubtedly heard, the Teacher once more uses their familiar milieu to cement their belief in His power over nature. First, He borrowed Simon’s boat from which to teach the pressing hordes. “When He had finished speaking, He said to Simon, ‘Put out into deep water and let down your nets for a catch.’” Simon objected, telling Jesus that he and his partners, the sons of Zebedee, had worked hard all night, yet caught nothing. However, obediently, the men did as the Lord directed and “enclosed such a great quantity of fish their nets began to break.” This prompted such awe and amazement, that Simon Peter fell at Jesus’ feet and confessed his sinfulness. The Teacher once more assured them that “from now on you will be catching men.”<sup>195</sup> It was at this juncture that the fishermen became full-time disciples because “they left everything and followed Him.”

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heart was hardened.” (Mk. 6:52-52)

<sup>194</sup>“This is the first time that the word here translated ‘Master’ occurs in the New Testament, and it is used only by Luke. The other evangelists call him Rabbi, or Lord. The word here used means a ‘prefect,’ or one placed ‘over’ others, and hence, it comes to mean ‘*teacher*’ or ‘*guide*.’ [italics mine] (Barnes 2000, 747)

<sup>195</sup> Visual-metaphorical language

What a particular acquaintance Christ, hereupon, fell into with these fishermen. They had had some conversation with him before, which began at John's baptism (John i. 40, 41); they were with him at Cana of Galilee (John ii. 2), and in Judea (John iv. 3); but as yet they were not called to attend him constantly, and therefore here we have them at their calling, and now it was that they were called into a more intimate fellowship with Christ.

When Christ had done preaching, he ordered Peter to apply himself to the business of his calling again: Launch out into the deep, and let down your nets....

The draught of fish they caught was so much beyond what was ever known that it amounted to a miracle (v. 6): They enclosed a great multitude of fishes, so that their net broke, and yet, which is strange, they did not lose their draught. It was so great a draught that they had not hands sufficient to draw it up; but they were obliged to beckon to their partners, who were at a distance, out of call, to come and help them (v. 7). But the greatest evidence of the vastness of the draught was that they filled both the ships with fish, to such a degree that they overloaded them, and they began to sink, so that the fish had like to have been lost again with their own weight. Thus many an overgrown estate, raised out of the water, returns to the place whence it came. Suppose these ships were but five or six tons a piece, what a vast quantity of fish must there be to load, nay to over-load, them both!

Now by this vast draught of fishes: [1.] Christ intended to show his dominion in the seas as well as on the dryland [*sic*], over its wealth as over its waves. Thus he would show that he was that Son of man under whose feet all things were put, and particularly the fish of the sea and whatsoever passeth through the paths of the sea, (Psalm 8:8). [2.] He intended hereby to confirm the doctrine he had just now preached out of Peter's ship. We may suppose that the people on shore, who heard the sermon, having a notion that the preacher was a prophet sent of God, carefully attended his motions afterward, and staid halting about there, to see what he would do next; and this miracle immediately following would be a confirmation to their faith, of his being at least a teacher come from God. [3.] He intended hereby to repay Peter for the loan of his boat; for Christ's gospel now, as his ark formerly in the house of Obed-edom, will be sure to make amends, rich amends, for its kind entertainment. None shall shut a door or kindle a fire in God's house for nought (Malachi 1:10). Christ's recompences for services done to his name are abundant, they are superabundant. [4.] He intended hereby to give a specimen, to those who were to be his ambassadors to the world, of the success of their embassy, that though they might for a time, and in one particular place, toil and catch nothing, yet they should be instrumental to bring in many to Christ, and enclose many in the gospel net. [5.] The impression which this miraculous draught of fishes made upon Peter was very remarkable. (Henry 1994, 1402, 1404-5)



▪ **Second Great Catch of Fish** (Jn. 21:1-22) – “After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested *Himself* in this way. Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two others of His disciples were together. Simon Peter said to them, ‘I am going fishing.’ They said to him, ‘We will also come with you.’ They went out and got into the boat; and that night they caught nothing.’

“But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. So Jesus said to them, ‘Children, you do not have any fish, do you?’ They answered Him, ‘No.’ And He said to them, ‘Cast the net on the right-hand side of the boat and you will find a catch.’ So they cast, and then they were not able to haul it in because of the great number of fish. Therefore that disciple whom Jesus loved said to Peter, ‘It is the Lord.’ So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea. But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish.

“So when they got out on the land, they saw a charcoal fire already laid and fish placed on it, and bread. Jesus said to them, ‘Bring some of the fish which you have now caught.’ Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.”

While manifesting Himself to the disciples in Visual/ Auditory/ Read-Write/ and Kinesthetic ways after His death and resurrection, the Lord works a second kinetic miracle involving an extraordinarily large catch of fish after the experienced anglers had spent another entire night without catching a thing. The Master Teacher uses this incredible haul of fish--a catch that would result in a large amount of income--as the jumping off point to give Peter three times to affirm his love for and commitment to

Him, in contrast to his commitment to the things of this world and to reverse his three denials before the crucifixion.

**MARK DURING THE FINAL WEEK OF MINISTRY, THE PASSION,  
RESURRECTION and POST-RESURRECTION APPEARANCES OF OUR  
LORD**

With the healing of Bartimaeus (see the section “Healing of Blind Bartimaeus,” p. 158 and note 183 on p. 188), the public ministry of the Master Teacher comes to an end as He turns toward the cross. “Then He took the twelve aside and said to them, ‘Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, and after they have scourged Him, they will kill Him; and the third day He will rise again.’” But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said.” (Lk. 18:31-34)

With this penultimate healing<sup>196</sup>

We also mark the close of His great final journey, which included at least thirty-five localities. . . . He began this journey perhaps nine months earlier and travelled in a zigzag fashion throughout Galilee, Samaria, Perea, and Judea. As He journeyed He gave instruction to His disciples and followers, and He offered a final solicitation to the outcasts (both the down-and-out and the up-and-out) to follow Him. . . .He still struck for decisions of the heart. Thus, as the great crowds still followed Him, Jesus sought to cull out the counterfeits from among the faithful. Stringency and sacrifice were His watchwords, and He emphasized that following Him involved also forsaking the things of the world. ‘Thus, therefore, whoever of you does not leave all that he has cannot be my disciple.’ He stressed the impossibility of serving God and ‘Mammon’ or worldly gain. Speaking of His own cross, He also spoke of the disciples’ cross. As He was to die *for* sin, they were also to die *to* sin and self. . . .

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<sup>196</sup> During His arrest in Gethsemane Christ took time to heal the servant’s ear. (Lk. 22:47-51)

The Lord's destination in all these travels was Jerusalem, and the date of arrival was the Passover season. It has...been noted that Jesus attended the first Passover of His ministry, but failed to attend the next three Passovers. In spite of the Jewish requirement that all males attend the Feast of the Passover (Exodus 23:17), Jesus absented Himself three times following His first cleansing of the temple and their initial animosity.

At the fifth Passover, however Jesus intended to be present, for it was a time of prophetic significance. ...Jesus' mood in this "Triumphal entry" was one of sorrow rather than of joy. He wept over the city as He approached it. ...His entrance into the city Jesus called, "this they day," or "the time of thy visitation" (Lk. 19:42, 44). He came not as a welcomed King but as a rejected King about to go into exile. He was about to fulfill His role as 'the Passover Lamb,' rather than that of the 'Lion of the tribe of Judah.' (Cheney, 144-146)

A Master Teacher to the end, He allowed, orchestrated, or continued to use Visual, Auditory, and Kinesthetic means to make the symbolic Read/Write truths of scripture a clear reality on earth.

Consider these examples:

1.) **VAK: His Anointing by Mary of Bethany** (Mt. 26:6-13; Mk. 14:3-9; Lk. 22:1; Jn. 11:55-12:11) -- Lazarus' sister Mary, who was a demonstratively warm-hearted, emotional individual, took a flask of costly ointment and *poured it over* the Lord's head and feet, then *wiped* His feet with her hair. Jesus *commended* her action to His grumbling disciples, using this opportunity to repeat the fact that He was soon going to die.

2.) **VARK: Triumphal Entry** (Mt. 21:1-11; Mk. 11:1-11; Lk. 19:29-44; Jn. 12 12-19) -- The Lord *rode* into Jerusalem on the colt of a donkey. "This took place to fulfill what was spoken of through the prophet: 'Say to the Daughter of Zion, behold your king is coming to you, gentle and mounted on a donkey, even on a colt, the foal of a beast of burden.'" (Mt. 21:4-5; Zech. 9:9)

The crowds *cut* branches from the palm trees, *spread* their garments on the road in front of Him, rejoicing and *praising* God *saying*, "Hosanna! Blessed is He Who comes in the Name of the Lord!" (Ps. 118:25-27)

3.) **VARK: Withering of the Fig Tree** (Mt. 21:12-19; Mk. 11:12-19; Lk. 19:45-46) -- An effective audiovisual depicting the spiritual future of Israel after rejecting their Messiah! As throughout scripture, the fig tree is a symbol closely related to the health, prosperity and beauty of Israel as a nation and culture, this was a devastating portent. (See Deut. 8:8; Judges 9:10; 1 Kings 4:25; Joel 2:22; Micah 4:4)

4.) **VARK: Witness from Heaven** (Jn. 12:20-36) -- ‘Now there were some Greeks among those who were going up to worship at the feast; these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, ‘Sir, we wish to see Jesus.’ Philip came and told Andrew; Andrew and Philip came and told Jesus. And Jesus answered them, saying, ‘The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.

Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour?’ But for this purpose I came to this hour. ‘Father, glorify Your name.’ *Then a voice came out of heaven:* ‘I have both glorified it, and will glorify it again.’ So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, ‘An angel has spoken to Him.’ Jesus answered and said, ‘This voice has not come for My sake, but for your sakes. Now judgment is upon this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all men to Myself.’ But He was saying this to indicate the kind of death by which He was to die. The crowd then answered Him, ‘We have heard out of the Law that the Christ is to remain forever; and how can You say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?’ So Jesus said to them, ‘For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in

the darkness does not know where he goes. While you have the Light, believe in the Light, so that you may become sons of Light.”

As usual with the Master, even though his followers were not aware of the horror He was soon to undergo,<sup>197</sup> every element of this occasion was drafted into the service of His training and education of the twelve, and whatever other audience was nearby. He used vivid metaphors about wheat and light to spark visual imaginations. God’s audible voice was heard from heaven confirming that He was glorifying His Name, just as the Son requested. See Psalms 110:4; Ezekiel 37:25; Daniel 7:14.

In saying here He must be lifted up from the earth, He reiterates what He told Nicodemus, that “as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in Him may have eternal life.”(Jn. 3:14; cf. 8:28; 12:32, 34; 18:31-32) “This is a veiled prediction of Jesus’ death on the cross. Jesus referred to the story of Numbers 21:5-9 where the Israelite people who looked at the serpent lifted up by Moses were healed. ...Just as Moses lifted up the snake on the pole so that all who looked upon it might live physically, those who look to Christ, who was “lifted up” on the cross will live spiritually and eternally.” (MacArthur 2010, 1541)

5.) **VARK: Anointing by Mary** (Mt. 26:6-13; Mk. 14:3-9; Jn. 12:2-8) -- “Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.” (Jn. 12:3) “For when she poured this perfume on My body, she did it to prepare Me for burial. Truly I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her.” (Mt. 26:12-13)

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<sup>197</sup> They were patently oblivious of impending events, though earlier Jesus had begun to “*show* His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.” (Mt. 16:21) [*Italics mine*] See note 154, p.164 and note 188, p.192.

6.) **VA: Teachings and Prophecies** (Mt. 24; Mk. 13; Lk. 21) -- Temple Destroyed; Signs of His return; Perilous Times; Persecutions and Betrayals; The Gospel Preached to all Nations; Jerusalem Trodden Down; Great Tribulation; Watch and Be Ready; Son of Man to Judge the Nations.

7.) **VARK: The Passover Meal** (Mt. 26:20-30; Mk. 14:12-31; Lk. 22:7-38; Jn. 13:1-38) -- The Passover Meal itself is a highly prescribed and stunning visual, auditory, and kinesthetic ceremony established in remembrance of God's miraculous salvation of the Jews in Egypt when the Angel of Death "passed over" their houses covered by the blood of a sacrificial lamb. For the Read/Write connection, see Exodus 12:14-27.

As *the* ultimate Passover Lamb prepared to die for mankind, it was only fitting that He take part in this meaningful, foreshadowing service with His dearest friends on earth one final time.

- **VAK** -- Taking the role of the lowliest servant, the Lord washes His disciples' feet as a role model. (Jn. 13:5-14)<sup>198</sup>
- **VAK -- Communion:** The Memorial Bread and Cup (Mt. 26:26-29; Mk. 14:22-25; Lk. 22:19-20)
- **VA-- Great Farewell Discourse:** Jesus Comforts His Disciples (Jn. 14:1-16:33)
- **VA -- Prayer of Intercession** (Jn. 17:1-26)

8.) **VARK: Gethsemane** (Mt. 26:36-46; Mk. 14:52-42; Lk. 22:40-53; Jn. 18:1-11) – In the garden, these learning style elements were displayed:

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<sup>198</sup> "Can you imagine what it would feel like to have Jesus (the creative force behind the entire cosmos) wash your feet? ... This simple act is a metaphor for the lens that Christ gives us to see the cosmos. ... He sees the filth, the corruption in the world that torments us. His mission is to cleanse those whom He loves. ... This is His redemptive work with feet, families, disease, famine, and our hearts." (Seay and Capes 2006, 17)

- **VAK – Prayer:** Once they arrived in the dark garden, three times Jesus separated Himself from His disciples to kneel, fall on His face, and pray, “Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done.’ Now an angel from heaven appeared to Him, strengthening Him. And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.” (Lk. 22:42-44) Only Luke adds the visual and kinesthetic details about the comforting angel and the “sweat like drops of blood.”<sup>199</sup>
- **VAK – Betrayal:** Judas, leading “a great crowd” armed with swords and clubs, came up to Jesus and fervently kissed Him. “In addition to being a special act of respect and affection, this kind of kiss was a sign of homage in Middle Eastern culture. Out of the varieties of the kiss (on the feet, on the back of the hand, on the palm, on the hem of the garment), Judas chose the embrace and the kiss on the cheek—the one that showed the closest love and affection, normally reserved for one with whom a person had a close, intimate relationship (such as a pupil for his teacher). Judas could not have chosen a more despicable way to identify Jesus, because he perverted its usual meaning so treacherously and hypocritically.” (MacArthur 2010, 1459)
- **VARK – Arrest:** In John’s account, Christ asks the soldiers twice whom they were seeking. When they told Him, “Jesus of Nazareth,” He replied, “I AM He.”<sup>200</sup> At those words, “they drew back and fell to the ground.”(Jn. 18:6)

“I am he,” *Ego eimi*—“I am he,” is the glorious name of the blessed God (Exod. iii. 14). ...See how he terrified them, and obliged them to retire (v. 6): *They went backward, and, like men thunder-struck, fell to the ground.* It should seem, they did not fall forward, as humbling themselves before him, and yielding to him,

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<sup>199</sup> “This suggests a dangerous condition known as *hematidrosis*, the effusion of blood in ones’ perspiration. It can be caused by extreme anguish or physical strain. Subcutaneous capillaries dilate and burst, mingling blood with sweat. Christ himself stated that his distress had brought him to the threshold of death.” (MacArthur 2010, 1522)

<sup>200</sup> Christ had used this designation before to declare Himself God. See Jn. 6:35; 8:12, 28, 58; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5.

but backward, as standing it out to the utmost. Thus Christ was declared to be more than a man, even when he was trampled upon as *a worm, and no man*. This word, *I am he*, had revived his disciples, and raised them up (Matt. xiv. 27); but the same word strikes his enemies down.” (Henry 1994, 2609)

“‘It is I.’ He replies mildly that he is the person whom they seek, and yet, as if they had been struck down by a violent tempest, or rather by a thunderbolt, he lays them prostrate on the ground. There was no want of power in him, therefore, to restrain their hands, if he had thought proper; but he wished to obey his Father, by whose decree he knew that he was called to die.” (Calvin 1998, 583)

“They went backward, and fell to the ground.’— None of the other evangelists mentions this very important circumstance. Our Lord chose to give them this proof of his infinite power that they might know that their power could not prevail against him if he chose to exert his might, seeing that the very breath of his mouth confounded, drove back, and struck them down to the earth. Thus by the blast of God they might have perished, and by the breath of his nostrils they might have been consumed (Job 4:9).” (Clarke 1997b, 307)

With this same supernatural power, Christ performed one last miracle of physical healing by reaching out and touching the right ear of the High Priest’s servant. Although all “four Gospels record this incident, only John reveals that the swordsman was Peter and the victim was named Malchus (Jn. 18:10). Only Luke records the subsequent healing. (Lk. 22:51).” (MacArthur 2010, 1522)

9.) **VARK: Trials** (Mt. 26:57-68; 27:1-2, 11-14, 15-31; Mk. 14:55-65, 15:1-20; Lk. 22:56-66--23:1-25; Jn. 18:15-18, 25, 28-40—19:16) [italics mine throughout]

- **VARK -- Jewish Phase:** Jesus was first questioned informally and inappropriately<sup>201</sup> by Annas, the father-in-law of the current high priest, Caiaphas.

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<sup>201</sup> A formal Jewish hearing required that the truth of a matter be established on the testimony of multiple witnesses. See Deut. 17:6 and 19:15. Cf. Jn. 8:17-18)



Annas retained a great deal of power and was still referred to as a high priest “just as a retired general is still called “General.”(Cheney 1969, 257) The Lord, knowing that Old Testament Law required witnesses to any crime be present at trial, demanded such to be brought forth. “An official knew He was rebuking Annas and retaliated” by striking Jesus. (MacArthur 2010, 1579)

Since only the Romans had the power to execute criminals, “if Jesus was to be brought before Pilate for execution, “the legal accusation must be brought by the reigning high priest in his capacity as chairman of the Sanhedrin.” (MacArthur 2010, 1579) So Annas remanded Jesus to Caiaphas. The delay allowed time for all the members of the Sanhedrin to assemble for a preliminary nighttime inquisition. But “Criminal trials were not deemed legal if held at night, so the Sanhedrin dutifully waited until daybreak to render the verdict they had already agreed on anyway (cf. Mt. 26:66; Mk. 14:64).” (MacArthur 2010, 1523)

“False witnesses were brought forward to accuse Jesus. Although many spoke, none of the charges stuck, because...the accusation had to be confirmed by at least two witnesses. ‘Finally, two men stood up and said, ‘...He said ‘I can destroy God’s temple and rebuild it in three days.’ (Mt. 26:61) In fact Jesus had said something like this, but they misrepresented His words and intent.” (Seay and Capes 2006, 59)

Caiaphas finally asked Jesus directly, “Are You the Christ, the Son of the Blessed *One?*” And Jesus said, ‘I am; and you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, AND COMING WITH THE CLOUDS OF HEAVEN.’<sup>202</sup> *Tearing his clothes,* the high priest said, “What further need do we have of witnesses? You have *heard* the blasphemy; how does it seem to you?” And they all condemned Him to be deserving of death. Some began to *spit* at Him, and to blindfold Him, and to *beat*

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<sup>202</sup> Imagery taken from Ps. 110:1 and Dan. 7:13.

Him with their fists, and to say to Him, “Prophesy! Who is the one who hit you?”  
And the officers received Him with slaps *in the face*.”

- **VA -- Roman Phase Before Pilate:** “My Kingdom is not of this world (metaphorical language).” “I bear witness of the truth.” “What is truth?”
- **VAK-- Before Herod:** “And he *questioned Him* at some length; but He answered him nothing. And the chief priests and the scribes were standing there, *accusing Him vehemently*. And Herod with his soldiers, after *treating Him with contempt and mocking Him, dressed Him in a gorgeous robe* and sent Him back to Pilate.”
- **VAK -- Roman Phase Back before Pilate:** “While he was sitting on the judgment seat, his wife sent him a message, saying, ‘Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him.’”
  - **A:** “Whom do you wish for me to release for you? Barabbas or Jesus, who is called, ‘Messiah?’ Pilate, therefore in a desire to release Jesus called to them again and said, ‘What then shall I do with Jesus who is called ‘Messiah,’ whom you call ‘King of the Jews?’ But they all *cried out* again saying, ‘Let him be crucified!’ and they kept *shouting*, ‘Crucify! Crucify him!’”
  - **VARK:** “Pilate then took Jesus therefore and *scourged*<sup>203</sup> Him. And the soldiers *wove together a crown out of thorns* and placed it on his head; and they *thrust a purple garment about him*, and said, ‘Hail, king of the Jews!’ and *kept giving him blows* with their hands.” (Psalm 22:7, 8, 13)
  - **AR:** When the Jews told Pilate that Jesus should die “because he made himself to be ‘the Son of God,’<sup>204</sup> he was the more afraid...and said to Jesus ‘From where are

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<sup>203</sup> “Roman scourgings were ordinarily very severe, not limited, as among the Jews, to forty stripes; yet this pain and shame Christ submitted to for our sakes. ...That the scripture might be fulfilled, which spoke of his being stricken, smitten, and afflicted, and the chastisement of our peace being upon him (Isa. 53:5), of his giving his back to the smiters (Isa. 50:6), of the ploughers ploughing upon his back (Ps. 129:3). He himself likewise had foretold it, Matthew 20:19; Mark 10:34; Luke 18:33. ...That by his stripes we might be healed, 1 Pet. 2:4.” (Henry 1994b, 2646)

<sup>204</sup>“It was true that blasphemers, idolaters, and false prophets, were to be put to death by that law. Whoever falsely pretended to be the Son of God was guilty of blasphemy (Lev. 24:16). But then... [i]t was false that Christ pretended to be the Son of God, for he really was so; and they ought to have

you?’ But Jesus gave him no answer. ... ‘Do you not know that I have authority to crucify you—and the authority to release you?’ First Jesus was silent.<sup>205</sup> Then He “answered, ‘You would have no authority at all against Me, were it not given you from above....’”<sup>206</sup>

- **A:** “At this answer Pilate kept seeking to release him, but the Jews cried out, saying, ‘If you release this man, you are not a friend of Caesar.’”
- **VAK:** “Hearing this, Pilate *brought Jesus outside*, and he sat down on the judgment seat.... So Pilate, when he saw that nothing availed, but rather that a riot was building up, *took water and washed his hands* before the multitude, saying, ‘I am innocent of the blood of this righteous man....’”
- **VARK:** Then the soldiers mocked Him in the Praetorium. Besides the crown of thorns and the purple garments and a crimson cloak, they “*placed a reed* in his right hand. And *bowing their knees in homage* before him, kept *mocking him, saying ‘Hail, King of the Jews!’* and *they spat upon him*, and *took the reed and struck him on the head*. After mocking him, *they stripped him of the cloak and the purple garments* and *put on him his own clothing* and *led him out to crucify him.*” (Ps. 22:6)

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enquired into the proofs he produced of his being so. If he said that he was the Son of God, and the scope and tendency of his doctrine were not to draw people from God, but to bring them to him, and if he confirmed his mission and doctrine by miracles, as undoubtedly he did, beyond contradiction, by their law they ought to hearken to him (Deut. 18:18, 19), and, if they did not, they were to be cut off.” (Henry 1994b, 2651)

<sup>205</sup>“This was not a sullen silence, in contempt of the court, nor was it because he knew not what to say; but...It was a patient silence, that the scripture might be fulfilled, *as a sheep before the shearers is dumb, so he opened not his mouth* (Isa. 53:7). This silence loudly bespoke his submission to his Father’s will in his present sufferings, which he thus accommodated himself to, and composed himself to bear.” (Henry 1994b, 2653)

<sup>206</sup>“As reminding him that his power in general, as a magistrate, was a limited power, and he could do no more than God would suffer him to do. God is the fountain of power; and the *powers that are*, as they are ordained by him and derived from him, so they are subject to him. They ought to go no further than his law directs them; they can go no further than his providence permits them. They are God’s hand and his sword (Ps. 17:13, 14). Though the axe may *boast itself against him that heweth therewith*, yet still it is but a tool (Isa. 10:5, 15). Let the proud oppressors know that there is a *higher than they*, to whom they are accountable (Eccl. 5:8) ... persecutors can do no more than God will let them. See Isa. 51:12, 13.” (Henry 1994b, 2655)

10.) **VARK: Via Dolorosa** -- *Latin, "Way of Grief" or "Way of Suffering"* (Mt. 27:32; Mk. 15:20-21; Lk. 23:26-31; Jn. 19:17) -- Battered and beaten after a sleepless night, Jesus was feeble and unable to bear the weight of the heavy crossbeam alone, and they compelled Simon to help him. “When they led Him away, *they seized a man, Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus.* And following Him was a large crowd of the people, and of women who were *mourning and lamenting Him.* But Jesus turning to them *said, ‘Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’*<sup>207</sup> *For if they do these things when the tree is green, what will happen when it is dry?’*<sup>208</sup> (Lk. 23:26-31) [italics mine]

A Teacher to the end, Jesus Christ prophetically and picturesquely warns of the coming destruction of Jerusalem in A.D. 70.

11.) **VARK: Crucifixion** (Mt. 27:32-38; Mk. 15:21-28; Lk. 23:26-34; Jn. 19:17-24) -- “He was delivered over to death for our sins and was raised to life for our justification.” (Rom. 4:25)

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<sup>207</sup> Quotation from Hos. 10:8. Cf. Rev. 6:16-17; 9:6

<sup>208</sup> Cheney opines that this is another reference to the fig tree nation and the fate it was to suffer. (1969, 258) While Barnes states, “This seems to be a proverbial expression. A ‘green’ tree is not easily set on fire; a dry one is easily kindled and burns rapidly; and the meaning of the passage is—‘If they, the Romans, do these things to me, who am innocent and blameless; if they punish me in this manner in the face of justice, what will they not do in relation to this guilty nation? What security have they that heavier judgments will not come upon them? What desolations and woes may not be expected when injustice and oppression have taken the place of justice, and have set up a rule over this wicked people? Our Lord alludes, evidently, to the calamities that would come upon them by the Romans in the destruction of their city and temple. The passage may be applied, however, without impropriety, and with great beauty and force, to the punishment of the wicked in the future world. Thus applied, it means that the sufferings of the Saviour, as compared with the sufferings of the guilty, were like the burning of a green tree as compared with the burning of one that is dry. A green tree is not adapted to burn; a dry one is. So the Saviour — innocent, pure, and holy — stood in relation to suffering.” (2000, 913-914)

“You see, at just the right time, when we were still powerless, Christ died for the ungodly.”  
(Rom. 5:6)

“And inasmuch as it is appointed for men to die once and after this comes judgment, so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.”  
(Heb. 9:27-28)

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." (Jn. 3:16)

Since it was necessary for Christ to die as the one and only perfect sacrifice for all the sins of mankind, He could have accomplished that in any number of ways. Yet to make His sublime substitutionary death an eternally unforgettable event, the murder of Jesus Christ was carried out in an overwhelmingly horrific and public manner that involved an assault on every sense and made a manifest impact on all learning styles. This is one lesson the Master Teacher or His Father wanted no one ever born on earth to be able to overlook or conceal.

Much has been said about the opportune timing of the advent of Christ into first century Palestine. The existing *Pax Romana*,<sup>209</sup> its system of roads, and the need for a shared language among many cultures and nations made the spread of the Gospel possible in ways that centuries before it could not. Prophecies made centuries before

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<sup>209</sup> Caius Octavias, grand-nephew, adopted son, and primary heir to Julius Caesar, ascended to undisputed supremacy in 31B.C. [after years of devastating power struggles before and following Julius Caesar's death in 44 B.C.]. In 27 B.C., the Roman Senate honored Octavias with the title "Augustus" ("exalted one"). "Under his rule, the Roman empire dominated the Mediterranean region, ushering in a period of great prosperity and relative peace (the *Pax Romana*).” It was he, as recorded in Luke 2:1, who decreed that “all the inhabited earth” (i.e., the world of the Roman Empire) to be counted.” (MacArthur 2010, 1477) This order was the impetus for the birth of Jesus in Bethlehem of Judea, as prophesied 700 years before in Micah 5:2.

were fulfilled in the life of Jesus because Rome held governing sway over the nation of Israel (e.g., Lk. 2:1-7).<sup>210</sup>

A highly pertinent characteristic of the Roman rule of law and punishment afforded one of the most spectacularly brutal and conspicuous methods of execution known in the history of man to be used to kill Jesus: the practice of crucifixion.

Crucifixion was a form of punishment that had been passed down to the Romans from the Persians, Phoenicians, and Carthaginians. Roman crucifixion was a lingering doom—by design. Roman executioners had perfected the art of slow torture while keeping the victim alive. Some victims even lingered until they were eaten alive by birds of prey or wild beasts. Most hung on the cross for days before dying of exhaustion, dehydration, traumatic fever, or—most likely—suffocation. When the legs would no longer support the weight of the body, the diaphragm was constricted in a way that made breathing impossible. That is why breaking the legs would hasten death (John 19:31-33), but this was unnecessary in Jesus' case. The hands were usually nailed through the wrists, and the feet through the instep or the Achilles tendon (sometimes using one nail for both feet). None of these wounds would be fatal, but their pain would become unbearable as the hours dragged on. The most notable feature of crucifixion was the stigma of disgrace attached to it (Gal. 3:13; 5:11; Heb. 12:2). One indignity was the humiliation of carrying one's own cross, which might weigh as much as 200 pounds. ...The custom in such executions was to place a placard or tablet bearing the indictment around the neck of the victim as he made his way [through the streets to his death].

“...The fact that the placard was placed “over His head” suggests that this cross was in the familiar shape with an upright protruding above the transom. The tablet would then be nailed to the victim's cross (See Mt. 27:37; Mk. 15:26; Lk. 23:38).” (MacArthur 2010, 1413, 1581)

Astoundingly, horrifically visual, crucifixion assaulted all the senses of all involved, even those of passers-by just looking on, and blatantly attacked every method of learning. Christ's crucifixion was even orchestrated to incorporate and fulfill Old Testament prophecies, so the one learning style that would normally not be in evidence during such a sentence was included. The fact that crucifixion was so unforgettably

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<sup>210</sup>See Ray Vander Laan's *Faith Lessons on the Promise Land: Crossroads of the World*. Focus on the Family Films, 1998.

obvious was one reason Rome employed this tortuous means of executing criminals. It was a deterrent to further crime—to those dying on a cross and among those in the crowd who might be considering a future violation of the law.

#### **VISUAL ELEMENTS:**

- A) Beaten Flesh
- B) Crown of Thorns
- C) Scarlet/Purple Robes
- D) Reed for “Scepter”
- E) Placard
- F) Golgotha—“Place of the Skull”
- G) Crucifixion
- H) Blood and water
- I) Darkness at Midday

#### **AUDITORY ELEMENTS**

- A) Mocking and verbal abuse from robbers and spectators
- B) “Father forgive them, for they know not what they do.”
- C) “Today you will be with me in paradise.”
- D) “Behold your son: behold your mother.”
- E) “*Eloi eloi, lema sabbacthani!*” “My God, my God, why have you forsaken me?”
- F) “I thirst.”
- G) “It is finished.”<sup>211</sup>
- H) “Father, into your hands I commit My spirit.”
- I) “Surely this man was the Son of God.”

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<sup>211</sup> The Greek word here is *tetellisti* which meant that all legal requirements had been completely fulfilled. *Tetellisti* “has been found in the papyri being placed on receipts for taxes meaning, ‘paid in full.’” (MacArthur, 2010, 1582) Thus Christ declared the entire work of redemption was totally finished.

## **READ/WRITE**

- A) See Table 3, pages 220-221 for the Old Testament Prophecies Fulfilled by the Death of Christ.
- B) Placard placed over His head proclaiming “Jesus of Nazareth, King of the Jews” in three languages.

## **KINESTHETIC ELEMENTS:**

- A) Scourging
- B) Slapping
- C) Spitting
- D) Carrying the Cross through the streets to Golgotha/ Simon
- E) Crucifixion
  - 1. Nailing hands and feet
  - 2. Lifted gall for Him to drink
  - 3. Sour wine given
  - 4. Broken legs of two robbers
  - 5. Pierced His side
- F) Wagging of heads
- G) Casting lots/Dividing His garments
- H) “Into your hands I commit My spirit.”<sup>212</sup>
- I) Earthquake
- J) Dead resurrected and walked about Jerusalem
- K) Veil of Temple torn in two: top to bottom

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<sup>212</sup> This was an action of His own will. He actively and voluntarily relinquished His spirit with the cry of “Tetellisti!”



Table 3. *Prophecies Concerning the Death of Christ*

<b>PROPHECIES CONCERNING THE DEATH OF CHRIST</b>	
<b>Prophecies</b>	<b>Fulfillment</b>
1. Genesis 3:15	John 19:18 (Seed of woman being bruised)
2. Psalm 22:1	Matthew 27:46 (“My God, My God”)
3. Psalm 22:2	Matthew 27:5 (darkness on earth)
4. Psalm 22:6	Matthew 27:39-44 (despised)
5. Psalm 22:7, 8, 13	Matthew 27:39-44 (surrounded by enemies)
6. Psalm 22: 14, 16; Zechariah 12:10	John 19:34, 37 (pierced hands and feet)
7. Psalm 22:17; Exodus 12:46; Psalm 34:20	John 19:36 (no broken bones)
8. Psalm 22:17	Matthew 27:36 (look at Him)
9. Psalm 22:18	Matthew 27:35 (cast lots)
10. Psalm 22:18	John 19:24 (did not tear garment)
11. Psalm 22:21; Psalm 31:5	John 19:30; Luke 23:46; John 10:18 (gave up spirit)
12. Psalm 35:11	Mark 14:56 (false witness)
13. Psalm 38:11	Luke 23:49 ( friends stood far off)
14. Psalm 41:9	Mark 14:10 John 13:18-19 (Judas’ betrayal)
15. Psalm 69:3	John 19:28 (“I am thirsty”)
16. Psalm 69:19	Matthew 27:28-29 (shame, reproach)
17. Psalm 69:21	John 19:29 (sour wine)
18. Psalm 109:25	Matthew 27:39-40 ( looked and shook their heads)
19. Daniel 9:26	John 11:50-52 (exact time of death)
20. Isaiah 50:6	Matthew 27:26, 30 (beating, spitting)
21. Isaiah 52:14	Matthew 27:27-30 (disfigured by cruelty)
22. Isaiah 53:1-3	Mark 15:29-32 (despised and rejected by men)

23. Isaiah 53:4-6	Mark 15:25 (crucified for our sins)
24. Isaiah 53:5-6	John 19:16 (an offering for sin)
25. Isaiah 53:7	Matthew 27:3-14 (opened not His mouth)
26. Isaiah 53:7	John 1:29 (Lamb of God)
27. Isaiah 53:9	Matthew 27:56-60 (grave with the rich)
28. Isaiah 53:12	Luke 23:34 (make intercession for transgressors)
29. Isaiah 53:12	Mark 15:27-28 (numbered with transgressors)
30. Zechariah 11:12	Matthew 26:15 (thirty pieces of silver)
31. Zechariah 11:13	Matthew 27:3-7 (potter)
32. Zechariah 12:10	Luke 23:27 (lamented and mourned)
33. Zechariah 13:7	Mark 14:27, 50 (disciples scattered)
34. Zechariah 13:7	Matthew 26:31 (God to strike shepherd)

(Ryrie 1995, 1569)

12.) **VARK: Resurrection** (Mt. 28:1-15; Mk. 16:1-11; Lk. 23:56--24:12; Jn. 20:1-18) --  
 “The *up*-standing, so the word *resurrection* may be translated--of Jesus, from among  
 the dead, is the only natural outcome of so unnatural a life.” (Matthews 1924, 166)

#### **VISUAL ELEMENTS:**

A) The appearance of the angel who rolled away the stone “was dazzling like lightning  
 and his clothes were as white as snow.”

B) When Mary Magdalene reported that the stone was rolled away and Jesus’ body  
 was not in the tomb, Peter and John ran to the grave to see for themselves. They observed  
 the linen cloths lying by themselves and the napkin that had been around His head was  
 folded in a place by itself.<sup>213</sup>

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<sup>213</sup> “The grave-clothes lay as the body had withdrawn through and out of them.” (Cheney 1969, 260)  
 “Despite the absence of the body, the clothes had retained the same shape and position they had when it  
 was there. If someone had stolen the body but left the clothes, he would have had to unwrap it and the  
 clothes would not have been in this position. ...thieves would not have taken time to unwrap [the body]  
 but even if they had, the wrappings would have been strewn around the tomb, not lying in perfect order  
 as they were.” (Ryrie 1995, 1672, 1720)

- C) After Peter and John returned home, Mary stayed by the tomb weeping. Stooping to look in once more, she saw two angels in white sitting, one at the head and one at the foot where the body of Jesus had lain.
- D) After speaking to the angels inside the tomb, Mary turned around and saw Jesus standing there, but didn't recognize Him at first.
- E) The other women who came after sunrise saw that the stone had been rolled away and entering the sepulcher they first saw "a young man sitting at the right side clothed in a long, white garment." He was soon joined by two angels in dazzling garments.

### AUDITORY ELEMENTS

- A) Mary Magdalene ran to tell Peter and John that Jesus' body was gone.
- B) Two angels in the tomb asked Mary, "Why are you weeping?" She answered "Because they have taken away my Lord, and I do not know where they have laid Him."
- C) Supposing Him at first glance to be the gardener, Mary spoke to Jesus, "Sir, if you've carried Him away, tell me where you have laid Him and I will take Him away."
- D) Jesus said to her, "Mary!" and recognizing Him by His voice, said, "Rabboni!"(which means Teacher)<sup>214</sup> or, according to Barnes, "My Great Master."<sup>215</sup> Jesus had to warn her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to my brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'"
- F) Mary Magdalene went and reported to those who had been with Him while they were mourning and weeping that she had seen the Lord and He had spoken to her, but though hearing He was alive and had been seen by her, they did not believe it.

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<sup>214</sup> See Colin G. Kruse 2004, 378.

<sup>215</sup> Or: "My Great Master." "*Rabboni*...is...one of the Hebrew titles given to Jewish teachers. [There were] three forms: (a) *Rab*, or master--the lowest degree of honor; (b) *Rabbi*, my master--a title of higher dignity; and (c) *Rabboni*, my great master--the most honorable of all. This title, among the Jews, was only given to seven persons, all persons of great eminence." (Barnes 2000, 1283)

G) One angel told the women, “Do not be afraid or amazed; for I know you are looking for Jesus of Nazareth who has been crucified. Why seek the living among the dead? He is not here, for He has risen, just as He said. Remember how He spoke to you while He was yet in Galilee, saying, ‘The son of Man must be delivered onto the hands of sinful men and be crucified and the third day rise again.’<sup>216</sup> Come see the place where He was lying. Go quickly and tell His disciples and Peter that He has risen from the dead; and behold He is going ahead of you into Galilee, there you will see Him;<sup>217</sup> behold I have told you.”

H) Jesus told the group of women, “Do not be afraid; go and take word to my brethren to leave for Galilee, and there they will see Me.”

I) When the women told the eleven apostles and the rest of the brethren all that had happened at the tomb: the angels’ message and seeing touching and hearing from Jesus, the words appeared to them as nonsense and they would not believe them.

### **READ/WRITE**

A) Jesus’ resurrection fulfilled the promise of Psalm 16:10. “For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.”

### **KINESTHETIC ELEMENTS:**

A) Severe earthquake

B) A radiant angel of the Lord descended from heaven and rolled away the stone

C) Guards shook (or trembled) for fear and became like dead men<sup>218</sup>

D) Before dawn, while it was still dark, Mary went to the tomb.

E) After Mary’s report, Peter and John ran to the tomb to verify that the Lord’s body was gone.

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<sup>216</sup> Cf. Mt. 16:21; Mk. 8:31; Lk. 9:22.

<sup>217</sup> This was one of the last things He told His disciples before His arrest. See Mt. 26:32.

<sup>218</sup> “The word translated ‘trembled’ [or ‘shook’] has the same root word as the word for ‘earthquake’ in [Mt. 28:2]. (MacArthur 2010, 1415)

F) They stooped and entered the sepulcher, but not understanding what had actually happened, left for home.

G) Mary stayed by the grave and the Lord appeared to her in person. She clung to Jesus once she recognized Him standing in the garden with her.

H) Since Christ was so hurriedly buried before the Sabbath, Joanna and Mary, the mother of James, and “the other women” planned to finish anointing His body. Unaware of Mary Magdalene’s, Peter’s and John’s surprising discoveries before dawn they went out to the tomb after sunrise, wondering as they walked who would roll away the stone for them.

I) Upon beholding the dazzling angels, the group of women was terrified and bowed their faces to the ground.

J) The women left the tomb quickly with fear, trembling, and astonishment. On their way to tell the disciples the glorious news Jesus Himself met them and greeted them saying, “Rejoice!” They took hold of His feet and worshipped Him.

K) After Jesus commissioned them to tell “his brethren” that they would see Him in Galilee, the women hurried back with great joy to deliver His message.

13.) **VARK: Risen Christ** (Mt. 28:16-20; Mk. 16:12-20b; Lk. 24:13-53; Jn. 20:19-31; 21:1-25; Acts 3:1-12; 1 Cor. 15:5-8) [italics mine throughout] --

○ **VARK: *Christ appeared to two disciples as they walked on the road to Emmaus.***

“While they were *talking and discussing*, Jesus Himself approached and *began traveling* with them. But their eyes were prevented from recognizing Him. And *He said to them*, ‘What are these words that you are exchanging with one another as you are walking?’ And they stood still, looking sad. One of them, named Cleopas, answered and said to Him, ‘Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?’ And He said to them, ‘What things?’ And they said to Him, ‘The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all

this, it is the third day since these things happened. But also some women among us amazed us. When they were at the tomb early in the morning, and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see.’ And He said to them, ‘O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?’ *Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.*

“And they approached the village where they were going, and He acted as though He were going farther. But they urged Him, saying, ‘Stay with us, for it is getting toward evening, and the day is now nearly over.’ So He went in to stay with them. When *He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. Then their eyes were opened and they recognized Him; and He vanished from their sight.* They said to one another, ‘Were not our hearts burning within us while *He was speaking to us on the road, while He was explaining the Scriptures to us?*’ *And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, saying, ‘The Lord has really risen and has appeared to Simon.’ They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.”*

○ **V(A)K: *Christ appeared to Peter.*** The two men on the road to Emmaus testified to this manifestation, but 1 Cor. 15:5 is the only other short mention of this event. If this was similar to His other post-resurrection appearances—with no other description to go on--we will assume it was both Visual and Kinesthetic. The assumption that He spoke to Peter at that time is in keeping with His entire life and earthly ministry.

○ **VAK: *Christ appeared to 10 of the 11 disciples (Thomas was absent).*** As the Emmaus disciples were relating their astonishing story to the others behind closed doors in Jerusalem, “He Himself *stood in their midst and said to them, ‘Peace be with you.’* But they were startled and frightened and thought that they were seeing a spirit.

And He said to them, ‘Why are you troubled, and why do doubts arise in your hearts? *See My hands and My feet, that it is I Myself; touch Me and see,* for a spirit does not have flesh and bones as you see that I have.’ And when He had said this, *He showed them His hands and His feet.* While they still could not believe it because of their joy and amazement, He said to them, ‘Have you anything here to eat?’ *They gave Him a piece of a broiled fish; and He took it and ate it before them.*”

○ **VAK: The next Sunday one week after His resurrection...** eight days inclusive by Jewish reckoning (Cheney 1969, 261)...***Christ appeared to all 11 disciples, for this time Thomas was with them.*** Though again the doors were shut, *Jesus came “and stood in their midst and said, ‘Peace be with you.’* Then He said to Thomas, ‘*Reach here with your finger, and see My hands; and reach here your hand and put it into My side* and do not be unbelieving, but believing.’ Thomas answered and said to Him, ‘My Lord and my God!’ Jesus said to him, ‘Because you have *seen* Me, have you believed? Blessed are they who did not see, and yet believed.’ *Therefore many other signs Jesus also performed in the presence of His disciples.*”

○ **VAK: In Galilee, Christ appeared to 7 disciples after their futile night of fishing and worked a second miraculous large haul of fish.** This resurrection appearance is discussed in the “Kinesthetic Miracles” section on pages 204 and 205. Note the teaching, encouragement, and healing intertwined with the stunning visual and kinesthetic catalysts He created as instructive tools. He also proved Himself to be real and alive, not a phantasm, by eating breakfast with the men.<sup>219</sup>

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<sup>219</sup> “...it is Luke who gives the largest and fullest account of the *physical proofs of the resurrection*. This was natural to Luke, who was... a physician, most accurate, classic and scientific.... To explain the resurrection body of Jesus is, of course, impossible. However, there are some observations that can be made concerning it. It was a real, actual, living, moving body. ...The body that was entombed was the identical body that arose and walked forth. ...He did not assume a sort of physical body that he might appear to his disciples. The body was real in the sense that it was still flesh and bones. ...Here is no vague, misty, spectral apparition; neither angel nor spirit, but the actual man, Jesus, in all the attributes and functions of royal and regal divine manhood! ...His body had powers or properties unknown to us. Yet it was not a *peculiar* body.... He could appear and disappear at will. ...He could and did pass through closed doors, through walls.... He was in a new realm of existence, yet still moving in the orbit of the old. He spoke and his tones were wonderfully familiar. He lifted his hands in prayer and blessing and the gestures were so identical ...that by these he was at once made known. He could appear so that he would seem to be a gardener at one time; at another he was to two disciples, an ordinary traveler on a lone road. He could converse for an hour without being recognized. He could utter the single word,

- **V(A): *The risen Christ appeared to more than 500 brethren at one time*** according to 1 Cor. 15:6. This occurrence was at least Visual, although, as with Christ's appearance to Peter that is mentioned in 1 Cor. 15:5, it would be reasonable to assume that as He did pre-Resurrection, the Master Teacher took the opportunity to at least speak words of comfort—if not words of instruction—to this large group of disciples. He knew His time with them on earth was growing short. “This citation of these and other witnesses to Christ's resurrection is of great apologetic value, especially in view of the fact that the Resurrection was still being attested to by living witnesses 25 years after the event.” (Ryrie 1995, 1839)
- **V(A): *Jesus Christ appeared to James*** according to 1 Cor. 15:7. Whether this is one of the “two so-named apostles (son of Zebedee or son of Alphaeus; cf. Mark 3:17-18) or ...James the half-brother of the Lord, the author of the epistle by that name and the key leader in the Jerusalem church” is not clear. (MacArthur 2010, 1708)
- **VAK: *Christ appeared to the 11 disciples on the mountain in Galilee to which He had directed them.*** “The text tells us ‘Jesus came near.’ The visual is of Jesus crossing the distance that separated him from the crowd of disciples and walking in their midst. He did not stand at a distance to proclaim his message; he waded into their midst. It was a very physical thing to do. Everyone could see with his own eyes that Christ was raised bodily, that he was just as physical in the Resurrection as he was before his death.” (Gansky 2007, 159)

This is the setting for what is called the Great Commission which is “based on and backed by the authority as the risen and exalted Lord who promises to be ever-present with His people.” He commanded the church to “Go,” “Baptize,” “Make Disciples,” and “Teach.” (Ryrie 1995, 1573) These are active kinesthetic terms which form the foundation of His Body's work on earth until “the end of the age.”

- **VARK: *Forty days after His resurrection He appeared to the 11 in Jerusalem while they reclined at dinner.*** First He reproached them for their unbelief and

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‘Mary’ and be instantly revealed. ...He ate in the presence of his disciples.... He built a fire, obtained fish and prepared breakfast at the break of day by the seashore for seven weary, hungry disciples.... A human body: a spiritual body; the same and yet changed.” (Matthews 1924, 173-4)



hardness of heart for not immediately believing those who first saw Him after he had risen. Then He reiterated that they were to “Go into all the world and *proclaim* the Glad News to the whole creation.”

As a good teacher must, He repeated: “These are *My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.*’ Then He opened their minds to understand the Scriptures.<sup>220</sup> ...Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. *You are witnesses of these things.*” Then He assured them, “Behold, *I am sending forth the promise of My Father upon you*; but you are to stay in the city until you are *clothed with power from on high.*”

“And He led them out as far as Bethany, and He lifted up His hands and blessed them. While He was blessing them, He parted from them and was carried up to heaven while they were looking on and a cloud received Him out of their sight.” (Luke 24: 50-51)

“And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. ...‘Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.’” (Acts 1:9-11)

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<sup>220</sup> “He undoubtedly taught them from the Old Testament as he had on the road to Emmaus. But the gist of the expression also seems to convey a supernatural opening of their minds to receive the truths he unfolded. Whereas their understanding was once dull (Lk. 9:45), they finally saw clearly (cf. Ps. 119:18; Isa. 29:18-19; 2 Cor. 3:14-16). (MacArthur 2010, 1528)

## CONCLUSION

“Even if Jesus had no other claim to be remembered, he would be remembered as one of the world’s masters of the technique of teaching.” (Barclay 1961, 89)

The frequency with which Jesus was called *teacher* is concealed by the fact that the Authorized Version consistently translated the Greek word for teacher by the English word ‘master,’ using ‘master’ in the sense in which we speak of a ‘schoolmaster.’ There are three titles applied to Jesus in the Gospels all of which describe him as a teacher. The commonest is *didaskalos*, which is used of him almost forty times [including those in violent opposition to him]. This is the word which the Authorized Version translates ‘master;’ to read the Gospels in the Revised Standard Version or in the Moffatt translation is to see how often the word ‘teacher’ is applied to Jesus. Luke uses the word *epistatēs* (Luke 5.5; 8.24, 25; 9.33, 49; 17.13). This is the word which would be used in the secular Greek for a headmaster. Sometimes the Gospel writers retain the word *Rabbi* (Matt. 26.49; Mark 9.5; 10.51; 11:21; 14.45). *Rabbi* literally means ‘My great one,’ and was the standard Jewish title for a distinguished and acknowledged teacher. It would be the word by which Jesus was most commonly addressed, and *didaskalos* and *epistatēs* are both translations into Greek of the title *Rabbi*. When we put all three titles together, and when we remember that they all represent and go back to the word *Rabbi*, the standard word for an accepted teacher, we find that in the narrow space of the Gospel narratives Jesus is called ‘teacher’ more than fifty times. The New Testament presents us with a picture of Jesus as the teacher *par excellence*.<sup>221</sup> (Barclay 1961, 89-90)

From the wedding at Cana to the Crucifixion; from His Advent to His Ascension, it is abundantly evident that Jesus Christ *was* an extraordinary Master Teacher. He wasted not a second of His time on earth from an educational standpoint. Christ used every situation encountered, every physical environment, every experience, and every physical sense as a catalyst for one or more lessons about God’s personality and His expectations of His children, for exhortation toward a righteous life, or to encourage the afflicted, no matter what the adversity.

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<sup>221</sup> Cf. note 63 on page 89.

In the conditions in which he taught Jesus had certain problems to face, and the way in which he met the challenge of these problems is a demonstration of his greatness as a teacher.

(i) It is true that Jesus began his teaching in the synagogues of Galilee, but before long the opposition and the hatred of the orthodox religious authorities of his day had shut the door...and driven him out to the roads, and the hillside, and the seashore. By far the greater part of his teaching was done in the open air. It was field preaching.

All teaching which is done in the open air demands one outstanding quality—it must be *immediately arresting*. ...the teacher in the open air has first to persuade men to stop and then persuade them to stay.

(ii) He who would teach in the open air must have a *universal appeal*. ...in the open air the hearers will be of every kind. One of the most amazing characteristics of Jesus as a teacher is the universality of his appeal. We find him teaching in the synagogues (Matt. 4.23; Luke 4.15). We find him teaching in the Temple at Jerusalem (Mark 14.49; Matt. 26.55; Luke 20.1). We find him engaged in technical arguments and discussion with the foremost scholars of his day (Matt. 22.23-46; Mark 12.13-44; Luke 20.19-44). We find him in the streets and on the roads, using a fishing-boat as a pulpit by the seashore, holding the crowds spellbound with his words (Matt. 11.1; Mark 2.13; 4.1; Luke 5.17). We find him teaching the intimate inner circle of the disciples (Matt. 5.1; Mark 8.31), and yet we find that amidst the crowds the common people heard him gladly. He who would teach and preach to crowds in the open air must have the gift of being *immediately intelligible*.... But Jesus was faced with still another problem. His message had to be *permanently memorable*. (Barclay 1961, 90-91)

We would not have four rich Gospel records or the other 23 New Testament books if the Lord's messages had not been "permanently memorable." If His teachings were not immediately (or even belatedly) *understandable in toto*, they *were* intelligible. As Mark Twain famously quipped, "It's not the parts of the Bible I don't understand that bother me, it's the parts I do understand."<sup>222</sup> And as has been proven here, in many other studies, and in the biblical record itself, the Greatest *Rabboni*'s words were unequivocally so arresting, they eventually led to His arrest and execution by the reigning religious and political authorities.

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<sup>222</sup> This saying was not attributed to Twain until the 1970's, as in Little, p.214, *Christ the Liberator*, 1971, John R. W. Stott and others, Urbana 70, InterVarsity Press.

The purpose of this study has been to explore the pervasive didactic methodologies utilized by the Master Teacher to such great effect. Underlying Jesus' universal appeal to so many disparate groups in such diverse settings was, among a plethora of effectual instructional techniques, His adroit and constant engagement with *every* learning style.

The exploration recorded in these pages has clearly demonstrated that Jesus' teaching *was* immediately arresting, universally appealing, immediately intelligible and permanently memorable to every individual who encountered Him in person in first century Palestine or through the pages of the New Testament in all the years since precisely because He, in almost every didactical situation and in nearly every event and action before, during, and after His life here as the Son of Man on earth, engaged Visual, Auditory, Read-Write, and Kinesthetic learners with instructional modalities suited to their preferred style of taking in and processing information. In other words, as we have thoroughly examined the teaching techniques of the Master Teacher, Jesus Christ, we have positively determined that He employed the requisite variety of teaching styles and content to successfully correlate with each learning style in the VARK model.

As stated earlier in this treatise, it would also be fascinating to be able to expand this exploration of the Master's teaching styles to thoroughly discern how His techniques engaged all learning styles as defined by the differing extant models presented.

For example, using sanctified imagination for a few moments, one can presume that under Gregorc's Mind Styles, we might classify the staid disciple Thomas as a Sequential learner--whether a dominant Concrete Sequential (CS) or Abstract Sequential (AS) would be a mere guess at this remove in time, however, since a case could be made for both scenarios from the tiny amount of biblical evidence available. But because of his insistence on the "concrete" proof of Christ's resurrection before he'd believe (Jn. 20:25); because working in groups (especially disorganized groups) is difficult for a CS and Thomas was the only one not at the uneasy gathering of disciples

“behind closed doors” when Christ simply and unexpectedly appeared the first time inside a room (Jn. 20:19-25), he was likely a Concrete Sequential learner.

Quick, mercurial, instinctive, curious and adventurous, ex-fisherman Peter could easily be classified as a Concrete Random (CR); while the “disciple whom Jesus loved” was possibly an Abstract Random (AR) learner since he could be described as sensitive, compassionate, imaginative, idealistic, and sentimental. Culling clues from their writing, we very well might employ the terms analytic, objective, knowledgeable, thorough, structured, logical and systematic to describe both Luke and Matthew. Those descriptors would help classify them as Abstract Sequentials (AS).

The other disciples had to be a mix of these various styles, yet Christ connected with each of their minds and spirits so deeply that every one was utterly willing to throw over his former life and vocation to “go out into the world and preach the gospel;” even if following that Great Commission meant following their Lord to an untimely, ugly death by execution.

- **To accomplish this the Master Teacher provided *facts* to the CS’s:**

- 1) “Then He said to Thomas, ‘Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.’” (Jn. 20:27)

- 2) Or consider His dialogue with the Woman at the Well: “Jesus said to her, ‘Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth.’ The woman said to Him, ‘I know that

Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.’ Jesus said to her, ‘I who speak to you am He.’” (Jn. 4:21-26)

- **He gave *underlying principles* to the AS’s:**

1) Jesus Christ’s heritage and fulfillment of Old Testament prophecy throughout His life and death provided Matthew (whose former profession as a tax collector required the precision, analysis and organization upon which the AS thrives) with the meticulous facts with which he set out to logically and reasonably prove that Jesus is Israel’s long-awaited Messiah. (e.g., Mt. 1:1-17; Mt. 2:6; Mt. 2:18; Mt. 3:3; Mt. 21:5, etc.)

2) Luke’s profession as a physician likewise required precision, logic, and analytical abilities. Luke is the only Gospel writer who provides intricate detail about Zacharias’ and Mary’s annunciation experiences as well as Mary’s and Elizabeth’s songs and the births of both John the Baptist and Christ. Not surprisingly, “he displays an unusual interest in medical matters (4:38; 7:15; 8:55; 14:2; 18:15; 22:50)” and in individuals, including women. The underlying principle in this “carefully researched and documented” Gospel is the portrayal of the “Son of Man offering salvation to the whole world (19:10).” (Ryrie 1995, 1614)

- **Jesus Christ offered *personal relevance* to the AR’s:**

1) Calling himself only by the designations “the disciple whom Jesus loved” (13:23; 19:26; 20:2; 21:7, 20) and the “one who had leaned back on His bosom at the supper” (21:20), it is evident that *everything* the Lord said and did had personal relevance for John. Imaginative, idealistic and sensitive,<sup>223</sup> John made the ideal author for his three epistles emphasizing love of the brethren and the Revelation, that symbol-filled apocalyptic description of the end of days given to him in a vision.

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<sup>223</sup> John was apparently both sensitive and compassionate, for it was this disciple alone who Christ, while on the cross, singled out to act as His mother’s guardian. (Jn. 19:26-27)

2) The Lord's reassurance of love and worth, and being given opportunities to work together loomed large for this Abstract Random (e.g., he wrote, "Beloved if God so loved us, we ought to love one another...." in Jn. 4:11, see also Jn. 17:11, 22). John's is the only Gospel to take four chapters to record the Master's lengthy personal farewell of loving encouragement. (Jn. 14-17)

- **The Master Teacher supplied *compelling reasons* to the CR's:**

1) "Peter said to Him, 'Lord, if it is You, command me to come to You on the water.' And He said, 'Come!' And Peter got out of the boat, and walked on the water and came toward Jesus." (Mt. 14:28-29) Impulsive, experiential, and capable of deep loyalty and inspiration, following Jesus afforded Peter a constant supply of compelling reasons to believe He was the Messiah, the Son of God. "So Jesus said to the twelve, 'You do not want to go away also, do you?' Simon Peter answered Him, 'Lord, to whom shall we go? You have words of eternal life. We have believed and have come to know that You are the Holy One of God.'" (John 6:67-69)

2) Christ fulfilled Peter's CR need to be loved and accepted no matter what. After thrice denying His Lord before the crucifixion, Jesus offered Peter three chances to offset this failure and confess his true love for Him. After once more impetuously throwing himself into the sea and swimming to where the risen Christ stood on shore, there with an incredible haul of 153 fish as backdrop, the Lord asked Peter three times if he loved Him. (Jn. 21:1-17) Compelling reasons, indeed! That impressive net-full of fish would have brought in a great deal of income but, finally settled in his devotion and free to choose options, Peter chose to leave the fish behind and become a solidly-devoted fisher of men.

Meager and speculative as these scenarios may be, they do proffer an informed glimpse into the thoroughness of the Lord's abilities to instruct every individual with the requisite understanding essential to gain salvation and eternal life.

No speculation is necessary when investigating Christ's teaching ministry in light of Kenneth and Rita Dunn's model. The Master definitely incorporated every element of the Dunn's environmental preferences, which include a variety of locations, noise levels, light levels, temperatures, use of food or drink and time of day. He taught and healed while walking in grain fields and down dusty roads, while sitting quietly in synagogues, in small, dark homes and likely around campfires under the wide, star-spangled sky at night. He plunged into and instructed huge, noisy crowds; yet threw out cacophonous mourners in order to have quiet surroundings when he raised Jairus' daughter and would go off by Himself for uninterrupted prayer. He taught at daybreak, during the day and in the evening, all of which would affect both light and temperature levels, as would the location near the Sea of Galilee with its cooling breezes or in the big-city heat and crush near the Temple at Passover. He joined his disciples and others, like Levi and Zacchaeus, in eating and drinking (and was in fact chastised for it, see Luke 7:34) but He also fasted for forty days on at least one occasion. In this wide variety of constantly changing venues, He ensured that those pupils who learn best in any one of these environments would have their environmental learning preferences met.

Though no objective testing is possible, when it comes to Herrmann's Left Brain/Right Brain learning style model, in this brief supposition one can observe the close parallels between Herrmann's *Analytical thinking – found in the Upper Left Quadrant of the Brain* (with its key words: Logical, factual, critical, technical and quantitative and preferred activities: Collecting data, analysis, understanding how things work, judging ideas based on facts, criteria and logical reasoning) plus his *Sequential thinking – found in the Lower Left Quadrant of the Brain* ( with its key words: Safekeeping, structured, organized, complexity or detailed, planned and preferred activities: Following directions, detail oriented work, step-by-step problem solving, organization and implementation) and Gregorc's Sequentials (both Concrete and Abstract).

Herrmann's *Interpersonal thinking – found in the Lower Right Quadrant of the Brain* (with its key words: Kinesthetic, emotional, spiritual, sensory, feeling and its



preferred activities: Listening to and expressing ideas, looking for personal meaning, sensory input, and group interaction) plus his *Imaginative thinking – found in the Upper Right Quadrant of the Brain* (with its key words: Visual, holistic, intuitive, innovative, and conceptual and its preferred activities: Looking at the big picture, taking initiative, challenging assumptions, visuals, metaphoric thinking, creative problem solving, long term thinking)<sup>224</sup> correspond well with Gregorc's Randoms (both Concrete and Abstract) and conjectures were already made as to who in the Lord's retinue fit those learning preferences and just how successfully the Master dealt with their needs.

Lastly, some brief remarks about using the Myers-Briggs Type Indicator (MBTI)<sup>225</sup> personality dimensions in this context of the Master's Teaching Style fulfilling the requisite preferences of every learning style are offered merely to whet the appetite for further "sanctified" supposition; for with 16 distinct types leading to 16 different learning styles, and with the individuals being assessed having been absent for over two centuries, it is much too complex a system to do it definitive justice here.

As explained in the introductory section, the MBTI became the basis for targeting teaching methods designed to relate to the different learning styles associated with each one in the pair of the four basic preferences: 1.) Extraversion (E) or Introversion (I) 2.) Sensing (S) or Intuition (N); 3.) Sensing (S) versus Intuition (N); 4.) Judging (J) or Perceiving (P).

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<sup>224</sup> Ann Herrmann-Nehdi 2003

<sup>225</sup> Just as Herrmann's model correlates well with Gregorc's style model, so, too, do Kolb's styles correspond to Myers-Briggs' categories. "Kolb says that his experiential learning theory, and therefore the learning styles model within it, builds on Carl Jung's assertion that learning styles result from people's preferred ways of adapting in the world. Among many other correlations between definitions, Kolb points out that Jung's 'Extraversion/Introversion' dialectical dimension - (which features and is measured in the Myers-Briggs Type Indicator [MBTI]) correlates with the 'Active/Reflective' (doing/watching) dialectic (east-west continuum) of Kolb's model. Also, the MBTI 'Feeling/Thinking' dimension correlates with the Kolb model Concrete Experience/Abstract Conceptualization dimension (north-south continuum)." ("Kolb Learning Styles" 2003-2012)

Presumptive attempts have been made over the years striving to identify the MBTI preferences of Jesus, Peter, John, Thomas, Mary and Luke, among other biblical personalities. Peter has been identified as an ESTP (Promoter); Thomas as an ISTJ (Inspector); and John, Mary, Luke, even Jesus as INFP (Healers), although, due to His perfect divine nature, Christ has also been “classified” as “EISNTFJP,” in other words, able to access and use all attributes simultaneously—which, of course renders the entire exercise meaningless.

Speaking of Christ’s personality, Keating surmises: “...for John the Evangelist Jesus was an intuitive feeler, for Mark he was a sensing personality, for Matthew Jesus was an introvert, and for Luke he was an extraverted thinker. ... We do not have a single Jesus on which to model our lives.” However, as Keating wisely goes on to say: “Jesus is like us in all ways except for sin (See Heb. 4:15). *Fortunately, we do not know his personality profile.* All we know is that, being human, Jesus had a personality. If we knew what it was, a few of us would rejoice, those who have identical personalities. The rest of us would feel at a loss. ... It is more important for us to know... Jesus is all that he could be. In that sense, he is the model for all of us.” (Keating 1987, 3-4) [italics mine]

With His obvious and proven ability to meet all VARK learning style needs as has been scrupulously documented on the preceding pages, even if we cannot here intensively investigate the Master’s teaching techniques as they correspond specifically to the Myers-Briggs-based learning style model, it is still fair to assume that He met the perception needs of each of these personality styles as thoroughly as we now, with some confidence, can infer that He satisfied all the learning preferences as defined by any of the other style models. “...for he knew them all. He did not need anyone to tell him what people were like: he understood human nature.” (Jn. 2:25, *Phillips New Testament*) “And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.” (Heb. 4:13)

Christ was the living embodiment of Col. 4:6, “Let your speech always be with grace, as though seasoned with salt, so that you will know how you should respond to each person.” This perfect ability to teach every man, woman or child in the specific way he or she needs to learn is not a surprising competency for the perfect God Man Who created life on earth (Jn. 1:3; 1 Cor. 8:6; Col. 1:16-17; Heb. 1:2); One Who understands individual human minds, hearts, and souls completely. (Jn. 2:24-25; Heb. 4:12<sup>226</sup>)

Throughout his career as a teacher He provided the simplicity, the consistency, the personalization, and activities designed to focus attention and avoid cognitive overload that are vitally necessary for all learning styles to be able to comprehend and retain information. Jesus’ instructional methods routinely and creatively provided these elements to His disciples, His enemies, and anyone who has an open heart to look, listen, think and follow.

The vital information Jesus Christ had to pass on was--and is--of such eternal significance, He could leave no modality out because He wishes not one “to perish but for all to come to repentance (1 Pet. 3:9).” The Master remains our perfect model of teacher and discipler.<sup>227</sup> As we obey His commission to go out into all the world, making disciples and teaching them to observe all that Jesus commanded, we, too, must strive to utilize the wealth of instructional techniques He so brilliantly demonstrated in order to reach the heart and mind of every individual under our tutelage. It is imperative that we,

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<sup>226</sup>“For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.” (Heb. 4:12) This is true of the written Scriptures inspired and illuminated by the Holy Spirit. It is also true of the Word (*Logos*), i.e., Jesus Christ.

<sup>227</sup> “Why is it that the Epistles time and again direct our attention back to the Gospels? ... They alone contain the account of the only perfect life ever lived. People need a pattern.... A pattern makes abstract thought concrete. The pattern life of Christ was meant to be a guide for all believers in Christ to follow closely; for, you see, as we spend time beholding the glory of the Lord, we ‘are changed into the same image from glory to glory, ever as by the Spirit of the Lord (II Corinthians 3:18). As we concentrate on the Person of Christ, we find ourselves being metamorphosed, transfigured, changed into the likeness of Christ. ...the Holy Spirit works on us by means of the life of Christ ‘until Christ be formed in you (Gal. 3:19).’ (Cheney 1969, iii)

too, relate in ways that all may see, hear, read/write, or be moved by the essential message: “God so loved the world that He gave His only begotten Son that whoever believes in Him shall not perish, but have eternal life.” (Jn. 3:16)

*Soli Deo Gloria*

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## **APPENDICES**

## APPENDIX A

This is a brief overview of a portion of the work on learning styles undertaken by Professor Frank Coffield, of the London University Institute of Education. In “Should We Be Using Learning Styles? What Research Has to Say to Practice,” and other articles, the professor strongly questions the usefulness of teaching children according to the U.K.’s Department for Education and Skills (DfES)-endorsed ‘learning styles’ approach.<sup>228</sup> One review of his study and results is included here in its entirety for its supporting affirmation of this author’s conclusion that there is an “extensive” and “confusing” variety of extant learning style models and for its opposition to the need for and usefulness of learning style theory in the classroom.

While it is true that every lesson cannot be presented to affect every learning style equally, awareness of, and willingness to incorporate the variety of ways in which people learn best can enhance one’s ability to allow the greatest number of students to perceive and remember important information. If the Master Teacher employed such an effective variety of techniques—and it has been proven here that He did---it behooves us lesser mortals to follow His example.

However, Professor Coffield’s (and Black’s and William’s) assertion that “formative assessments” and “rich” frequent feedback can be even more productive than assigning learning styles to our pupils also has merit. Or as Fran Abrams reports, Coffield found that “reinforcement of lesson content, improved teaching and peer tutoring were at least three times more effective” than individualized lessons based only on learning style. (2005, 18)

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<sup>228</sup> Educators throughout the U.K. and Australia have so wholeheartedly followed DfES’s recommendation that in “one school in Cheshire, children wear lapel badges to indicate their preferred style; in a Kent primary school, children have labels on their desks to show whether they are auditory, kinaesthetic or visual.” (Revell 2005)



If Christ is our Role Model in employing various teaching techniques corresponding to a variety of learning styles, He also provided just such reinforcement and eloquent feedback. Consider His questions to elicit the correct answer and His very clear feedback in Matthew 16:13-19 or in Mark:8:31-33.

### **Learning Styles**

The term ‘learning styles’ has become part of the everyday vocabulary of many teachers and the approach has received official endorsement from the DfES’s national strategy for Key Stage 3, which recommends that teachers should identify the preferred learning styles of all pupils: “Research indicates that in general 35 per cent of people are mainly visual learners, 40 per cent of people are mainly kinaesthetic learners and only 25 per cent are mainly auditory.” (DfES, 2004:27)

However, the DfES publication gives no detail of the research in question, so it is difficult for teachers to follow up or question the assertion. Moreover, such a simplistic conclusion is not supported by the large, complex and contested body of research.

In his article, “Learning Styles: Help or Hindrance?” Professor Coffield seeks to oppose such dogmatic claims, which he feels have little or no basis in evidence and which may be doing harm to students of all ages by labeling them inappropriately. His report describes a systematic and critical review of learning styles and their implications for methods of teaching, carried out by a team of four researchers over a period of 18 months. The four key questions they set out to answer were: What are the leading models of learning styles and what are potentially the most influential? What empirical evidence is there to support the claims made for these models? What are their implications for teaching methods? What empirical evidence is there that these models of learning styles have an impact on students’ learning?

The researchers selected 13 of the most influential models of learning styles from the 71 that they came across. The criteria they decided upon to select particular theorists to study were: the approach was widely quoted; the model was based on an explicit theory; the model was representative of the literature; the theory has led to further research by others; the learning style questionnaire has been widely used by teachers and managers.

In the two reports produced by the researchers, “Should We Be Using Learning Styles?” and “Learning Styles and Pedagogy in Post-16 Learning,” the researchers described briefly the design of each model. They then provided details of its reliability and validity as given by the originators and compared these with the findings of independent researchers.

They found the research field of learning styles both extensive and conceptually confusing, so they ordered the 13 models into a continuum, according to their main theoretical stance. At the left hand of the continuum were theorists with strong beliefs about the influence of genetics on fixed, inherited traits, who contend that learning styles should be worked with rather than changed. Theorists at the right hand of the continuum pay greater attention to both personal factors such as motivation, and environmental factors such as social learning.

### **Incoherent**

The study found research into learning styles to be, in the main, characterised as small-scale, non-cumulative, uncritical and inward-looking. The literature was judged to have failed to provide either a common conceptual framework or a common language for the use of teachers or researchers. The two reports produced provide detailed evidence of a proliferation of concepts, instruments and teaching strategies, together with a barrage of contradictory claims. In short, writes Professor Coffield, the research field of learning styles is theoretically incoherent and conceptually confused. He goes on to say that since his reports were published, he has received a stream of emails from teachers, complaining that inspectors and senior managers continue to recommend that they ‘differentiate’ classes by means of learning styles.

### **Recommendations**

Some valuable features did emerge from the research. Instead of being assigned a particular learning style, it would be more beneficial for students to appreciate the relative advantages and weaknesses of a range of different styles. The aim for teachers would be not only to study how students learn but to show them how to enhance their learning by developing a flexible repertoire of approaches to learning rather than settling for just one.

Professor Coffield recommends discussing different approaches to learning (e.g. building an overview, looking for concrete examples or memorizing the main points); different orientations to learning (e.g. self-improvement, vocational interest or to prove competence); different models of learning (e.g. dialogue with experts, to apply knowledge or to pass exams); and different emotions associated with learning (e.g. intrinsic pleasure, practical interest or fear of failure).

He concludes: “Our own view ... is that teachers would be well-advised to concentrate on formative assessment rather than on learning styles because the evidence shows that it can “produce significant, and often substantial, learning gains” (Black and William, 1998, 3-4). In other words, providing frequent, rich dollops of feedback to students has been shown to have much greater impact than labeling them ‘left brainers’ or ‘right brainers’, terms for which there is no biological justification. (Black and William, 1998, 7)

(“Learning Styles” 2006, 23)

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Research carried out by Frank Coffield of the London University Institute of Education, David Moseley and Elaine Hall of Newcastle University and Kathryn Ecclestone of Exeter University.

The ensuing reports, "Should We Be Using Learning Styles?" and "Learning Styles and Pedagogy in Post-16 Learning" can be downloaded free from [www.lsrc.ac.uk](http://www.lsrc.ac.uk) (March 2006 *Literacy Today*, 23)

## APPENDIX B

### Field-Dependence/ Field Independent Cognitive Style Effects on Learning Behavior

“There are probably many learning situations where, because the material to be learned is not clearly organized, the field-dependent student may be at a disadvantage. Field-dependent students may need more explicit instructions in problem-solving strategies or more exact definition of outcome performance than field-independent students, who may perform better when allowed to develop their own problem-solving strategies. Careful attention to cognitive-style differences in learning under more structured or less structured conditions, and detailed analysis of the problem-solving skills and strategies assumed for different learning tasks, are necessary to better define instructional procedures facilitating learning for each kind of student.” (Witkin, 1974, 12)

We turn finally to a fourth way in which students’ cognitive style may enter into their learning behavior. Here we bring in the teacher’s cognitive style in its interaction with the student’s style. The characteristics associated with cognitive style, noted for students, are evident in teachers as well, and seem to influence their teaching behavior. Thus, the greater social orientation of field-dependent teachers is reflected in their preference for teaching situations which allow greater interaction with students. Both in lesson planning (Wu 1967) and in evaluating different teaching techniques for different students (Emmerich, personal communication), field –dependent teachers have shown a preference for class discussion, an approach which allows the teacher to use personal, conversational techniques in engaging the student. In comparison, field-independent teachers prefer techniques which reserve for the teacher the organization of the teaching situation. Wu (1967) found that field-independent teachers preferred a lecture or a discovery approach in their lesson planning. A discovery approach, as well as a lecturing approach, allows the teacher to be the primary director of learning since the teacher is able to plan the exercises, questions, and content he wants his students to be engaged with for the purpose of learning. Field-independent teachers may also use subject-matter questions more frequently as pedagogical tools than field-dependent teachers. Further, there are some indications from a simulation game of teaching that field-independent teachers use question, particularly comprehension questions in introducing topics and in responding to student answers, whereas field-dependent teachers use questions as a check on student learning following instructions. (Moore, 1973)

“Since learning takes place through continuing interaction between teacher and student, the act of learning must inevitably bear the imprint of the cognitive styles of both participants. More than that, however, the full contribution of cognitive style is surely more than the sum of the contributions of each participant’s style. Particular combinations of characteristics of individuals produce, as fresh emergents, unique characteristics of the interaction process in which they are partners. This is proving to be true in the results of studies which have examined the combinatory effects of the cognitive styles of participants in an interaction.”  
(Witkin 1974, 12-14)

As must be evident from the descriptions given, the common denominator underlying individual differences in performance in these various tasks is the extent to which the person perceives part of a field as discrete from the surrounding field as a whole, rather than embedded in the field; or the extent to which the organization of the prevailing field determines perception of its components; or, to put it in everyday terminology, the extent to which the person perceives analytically. Because at one extreme of the performance range perception is strongly dominated by the prevailing field, that mode of perception was designated "field dependent." At the other extreme, where the person experiences items as more or less separate from the surrounding field, the designation "field independent" was used. Because scores from any test of field-dependence-independence form a continuous distribution, these labels reflect a tendency, in varying degrees of strength, toward one mode of perception or the other. There is no implication that there exist two distinct types of human beings. People are likely to be quite stable in their preferred mode of perceiving, even over many years (for example, Bauman, 1951; Faterson & Witkin, 1970; Witkin, Goodenough, & Karp, 1967).

Furthermore, in Western societies there are small but persistent sex differences in field-dependence-independence, beginning in adolescence. Women, on the average, tend to be more field-dependent than men. It should be stressed, however, that the difference in means between the sexes is quite small compared to the range of scores within each sex; in other words, the distributions for the two sexes show considerable overlap. Evidence from recent cross-cultural studies that sex differences in field dependence-independence may be uncommon in mobile, hunting societies and prevalent in sedentary, agricultural societies which are characteristically different in sex-role training and in the value attached to women's roles in the economy points up the important role of socialization in the development of sex differences in field-dependence-independence (Witkin & Berry, 1975; Stewart, Note 3).

## APPENDIX C

### **Left Brain vs. Right Brain Teaching Techniques**

The human brain is separated into two distinct hemispheres connected by a corpus callosum, or a bundle of nerve fibers that facilitates communication between the two hemispheres. It is known that popular psychology sometimes makes broad generalizations about certain functions of the brain being lateral, that is, located in either the right or left side of the brain. The lateralization theory — developed by Nobel-prize-winners Roger Sperry and Robert Ornstein — helps us to understand our behavior, our personality, our creativity, and our ability to use the proper mode of thinking when performing particular tasks. Understanding how we learn and process information is valuable for educators in numerous ways.

#### **Difference Between Left and Right Brain**

The left hemisphere is often described as analytical because it specializes in recognizing the parts that make up a whole. Left-hemisphere processing is also linear and sequential; it moves from one point to the next in a step-by-step manner. It is most efficient for processing verbal information, such as encoding and decoding speech.

According to Linda Verlee Williams, a lifetime teacher of all levels who also served as instructor at University Extension, University of California and as an associate of The Learning Circle in Berkeley, while the left hemisphere is busy separating out the parts that constitute a whole, the right specializes in combining those parts to create a whole; it is engaged in synthesis. “It seeks and constructs patterns and recognizes relationships between separate parts,” she said. “The right hemisphere does not move linearly but processes simultaneously, in parallel. It is most efficient at visual and spatial processing. Its language capacity is extremely limited; words play little or no part in its functioning. It could also be said that the right hemisphere sees the picture while the left hemisphere sees the components of the picture.”

Though students use every part of their brain in the learning process, and none are strictly “right brain only” or “left brain only,” most are either left brain dominant or right brain dominant — meaning not every teaching style completely fits their learning style.

(Excerpt from Emily Holbrook at <http://www.funderstanding.com/content/right-brain-vs-left-brain-2>)

## APPENDIX D

### The Ubiquitous Use of Four

In his seminal work, *The Republic* (340 B.C.), Plato, defined “four kinds of character.” Since Plato was “more interested in the individual’s contribution to the social order than in underlying temperament,” he designated people who played an art-making role in society as having “*iconic*’ (artisan) character;” those “endowed with common sense,” who played “a caretaking role in society,” he named ‘*pistic*’ (guardian); the “*noetic*’ (idealist) character had intuitive sensibility, and played a moral role in society;” and the “*dianoetic*’ (rational) citizen evinced “reasoning sensibility, and play[ed] the role of logical investigator in society.” (Keirsey 1998, 23).”

Plato’s analysis echoes the ancient Greek conviction that four humors ruled human health just as they believed that four elements and four seasons ruled humanity’s earthly environment. From Hippocrates’ teaching on the four humors’ use in medicine in 400 B.C. to Aristotle’s four sources of happiness in 325 B.C.; from Galen’s (190 A.D.) four temperaments to Eric Fromm’s (1947) four orientations; from Myers’ (1958) four cognitive functional types to Keirsey’s (1978) own classification of four temperaments, the majority of personality/learning styles models, as well as many other psychological paradigms, continue to be divided into four types. (Keirsey, 23-26 and qtd. in [wordiq.com/definition/The\\_four\\_humours](http://wordiq.com/definition/The_four_humours))

Though the following is linked to temperament and character models, it provides valuable insights into the historical habit of learning style theorists also designing models with four dominant learning-type styles time and time again.

### HISTORICAL OVERVIEW

In the first part of the 20<sup>th</sup> century...Adickes, Kretschmer, Spränger, and Fromm saw the usefulness of an ancient belief that came primarily from the early Greeks and Romans. It was the Roman physician Galen who, developing the ideas of Hippocrates, proposed (around 190 A.D.) that it is neither the stars nor the gods

that determine what we want and what we do; rather, it is the balance of our bodily fluids, the four ‘humors,’ as they were called. If our blood predominates, Galen called us ‘Sanguine’ or eagerly optimistic in temperament; if our black bile or gall predominates, then we are ‘Melancholic’ or doleful in temperament; if our yellow bile predominates, then we are ‘Choleric’ or passionate in temperament; if our phlegm predominates, then we are ‘Phlegmatic’ or calm in temperament. Thus, for the first time, in the West at any rate, our physiology was said to determine our attitudes and actions, not the deities or the heavenly bodies. As Shakespeare would put it, writing many centuries later, ‘The fault, dear Brutus, is not in the stars but in ourselves.’ ...Our dispositions, said Galen, come in four styles....

Nearly six hundred years before Galen, Plato had written in *The Republic* of four kinds of character which clearly corresponded with the four temperaments attributed to Hippocrates.

...A generation later, Aristotle defined character in terms of happiness, and not, as his mentor Plato had done, in terms of virtue. Aristotle argues that there are four sources of happiness: ‘The mass of men,’ he said, ‘find happiness either in ‘sensual pleasure’ (*hedone*) or in acquiring assets’ (*proprietari*), while some few find happiness either in exercising their ‘moral virtue’ (*ethikos*) or in a life a ‘logical investigation’ (*dialoike*).

In the Middle Ages the four temperaments theory appears to have been largely forgotten, if not disregarded, only to be rediscovered, like so many Classical ideas, in the European Renaissance, when interest in science and the physical nature of mankind revived. Thus, we see Geoffrey Chaucer (in 1380) describing a Doctor of Physic as knowing ‘the cause of every malady, And where they were from, and of what humour.’ (Keirsey 1998, 23--24)

## **BIBLICAL TEACHINGS**

Digressing from his own hypothesis about the ancient Greeks’ and Romans’ fundamental belief in the *humours* ruling human life and temperament becoming the basis for most subsequent psychological models utilizing quatrains, Keirsey himself delves into the “tantalizing hints,” as he calls them, about the rule of four seen throughout in the Judeo-Christian tradition—which would, of course, pre-date the Greco-Roman empire by centuries.

For instance, Ezekiel (writing in the Old Testament around 590 B.C.) imagined mankind as embodied in the shape of ‘four living creatures.... And every one had four faces ‘symbolizing four types of character: ‘the face of an ox...the face of an eagle...the face of a man, and the face of a lion [Ezekiel 6:10].’ Likewise in the



New Testament, Saint John (writing around 96 A.D.) beheld mankind in the form four beasts arrayed around the throne of heaven; one beast had the face of ‘a lion,’ one the face of ‘a calf,’ one the face of ‘a man,’ and one the face of ‘a flying eagle [Rev. 4:7].’

And what did the four beasts bid St. John witness? Not only ‘four angels standing on the four corners of the earth, holding the four winds of the earth [Rev. 7:1],’ but also the Four Horsemen of the Apocalypse [Rev. 6:1-8], four symbolic figures representing four terrible sufferings to be visited on[the world]. The first (the Sanguine?) rides a red horse, carries a great sword, and brings the scourge of war. The second (the Melancholic?) rides a black horse, holds a grain scale, and brings the bane of scarcity and famine. The third (the Phlegmatic?) rides a pale or grey horse and wields the power to turn nature against man in the form of pestilence and plague. And the fourth (the Choleric?) rides a white horse, shoulders a bow...and represents the threat of foreign conquest.

The notion that mankind has four faces is thus clearly in evidence in the Bible, and perhaps this helps to explain why the New Testament has four Gospels, written in four different styles by four very different personalities. The Gospel according to Mark, for example, is an eye-witness version of Jesus’ story, loosely organized, full of vivid details and physical action, as if thrown together by a man of impulsive Artisan character (also the Lion was Mark’s symbol in medieval art). The Gospel according to Matthew, on the other hand, is a historical or traditional account of Jesus, and is likely the work of a Guardian (Matthew was a customs house official and tax collector, a student of Hebrew Law and the scribal tradition). In turn, the Gospel according to Luke is a scholarly explication of the Jesus story, written in a technical and classical style, probably the work of a Rational [personality style]. (Luke was the most learned of the Gospel writers, with a broad Græco-Roman education, and was also thought to be a trained physician). Lastly, the Gospel according to John is a wholly spiritual interpretation of the story, full of symbolism and metaphor, miracles and mysterious meanings, written to inspire faith in Jesus as the supernatural Son of God—and unmistakably penned by a soulful, even mystical Idealist.

The question of why the early Church included four separate Gospels in the New Testament has been debated by Biblical scholars for nearly two thousand years. Why didn’t the Church fathers integrate the various accounts of Jesus into one narrative? Of course, we can never know for certain, but Irenaeus, Bishop of Lyon, based his explanation (in 185 A.D.) on what appears to be the common assumption of early Christian theology: that since ‘Living Creatures are quadriform...the Gospel also is quadriform.’ [*Adversus Haereses*, iii, II, 8] (Keirsey 1998, 338-339)

## APPENDIX E

(Excerpt from Alfred Edersheim's *In the Days Of Christ: Sketches of Jewish Social Life*, 1876)

### **On Jewish Education: the “Subjects of Study. Home Education in Israel; Female Education. Elementary Schools, Schoolmasters, and School Arrangements.”**

[T]he religion of the Bible (under the old as under the new dispensation)...increasingly raised, if not uniformly the public morals, yet always the tone and standard of public morality; it has continued to exhibit a standard never yet attained, and it has proved its power to control public and social life, to influence and to mold it.

Strange as it may sound, it is strictly true that, beyond the boundaries of Israel, it would be scarcely possible to speak with any propriety of family life, or even of the family, as we understand these terms. It is significant, that the Roman historian Tacitus should mark it as something special among the Jews—which they only shared with the ancient barbarian Germans—that they regarded it as a crime to kill their offspring!

When we pass from the heathen world into the homes of Israel, even the excess of their exclusiveness seems for the moment a relief. It is as if we turned from enervating, withering, tropical heat into a darkened room, whose grateful coolness makes us for the moment forget that its gloom is excessive, and cannot continue as the day declines. And this shutting out of all from without, this exclusiveness, applied not only to what concerned their religion, their social and family life, but also to their knowledge. In the days of Christ the pious Jew had no other knowledge, neither sought nor cared for any other—in fact, denounced it—than that of the law of God. At the outset, let it be remembered that, in heathenism, theology, or rather mythology, had no influence whatever on thinking or life—was literally submerged under their waves. To the pious Jew, on the contrary, the knowledge of God was everything; and to prepare for or impart that knowledge was the sum total, the sole object of his education. This was the life of his soul—the better, and only true life, to which all else as well as the life of the body were merely subservient, as means towards an end. The circumstances of the times forced him to learn Greek, perhaps also Latin, so much as was necessary for intercourse; and to tolerate at least the Greek translation of the Scriptures, and the use of any language in the daily prayers of the Shema, of the eighteen benedictions, and of the grace after meat (these are the oldest elements of the Jewish liturgy). But the blessing of the priests might not be spoken, nor the phylacteries nor the

Mesusah written, in other than the Hebrew language (*Megil.* i. 8; *Sotah*, vii. 1, 2); while heathen science and literature were absolutely prohibited. To this, and not to the mere learning of Greek, which must have been almost necessary for daily life, refer such prohibitions as that traced to the time of Titus (*Sotah*, ix. 14), forbidding a man to teach his son Greek. The Talmud itself (*Men.* 99 b) furnishes a clever illustration of this, when, in reply to the question of a younger Rabbi, whether, since he knew the whole “Thorah” (the law), he might be allowed to study “Greek wisdom,” his uncle reminded him of the words (Josh. 1:8), “Thou shalt meditate therein day and night.” “Go, then, and consider,” said the older Rabbi, “which is the hour that is neither of the day nor of the night, and in it thou mayest study Grecian wisdom.” This, then, was one source of danger averted. Then, as for the occupations of ordinary life, it was indeed quite true that every Jew was bound to learn some trade or business. But this was not to divert him from study; quite the contrary. It was regarded as a profanation—or at least declared such—to make use of one’s learning for secular purposes, whether of gain or of honour. The great Hillel had it (*Ab.* i. 13): “He who serves himself by the crown (the ‘Thorah’) shall fade away.” To this Rabbi Zadok added the warning, “Make study neither a crown by which to shine, nor yet a spade with which to dig”—the Mishnah inferring that such attempts would only lead to the shortening of life (*Ab.* iv. 5). All was to be merely subsidiary to the one grand object; the one was of time, the other of eternity; the one of the body, the other of the soul; and its use was only to sustain the body, so as to give free scope to the soul on its upward path. Every science also merged in theology. Some were not so much sciences as means of livelihood, such as medicine and surgery; others were merely handmaidens to theology. Jurisprudence was in reality a kind of canon law; mathematics and astronomy were subservient to the computations of the Jewish calendar; literature existed not outside theological pursuits; and as for history, geography, or natural studies, although we mark, in reference to the latter, a keenness of observation which often led instinctively to truth, we meet with so much ignorance, and with so many gross mistakes and fables, as almost to shake the belief of the student in the trustworthiness of any Rabbinical testimony.

From what has been stated, three inferences will be gathered, all of most material bearing on the study of the New Testament. It will be seen how a mere knowledge of the law came to hold such place of almost exclusive importance that its successful prosecution seemed to be well-nigh all in all. Again, it is easy now to understand why students and teachers of theology enjoyed such exceptional honour (Mt. 23:6, 7; Mk. 12:38, 39; Lk. 11:43, 20:46). In this respect the testimonies of Onkelos, in his paraphrastic rendering of the Scriptures, of the oldest “Targumim,” or paraphrastic commentaries, of the Mishnah, and of the two Talmuds, are not only unanimous, but most extravagant. Not only are miracles supposed to be performed in attestation of certain Rabbis, but such a story is actually ventured upon (*Bab. Mes.* 86 a), as that on the occasion of a discussion in the academy of heaven, when the Almighty and His angels were of different opinions in regard to a special point of law, a Rabbi famed for his knowledge of that subject was

summoned up by the angel of death to decide the matter between them! The story is altogether too blasphemous for details, and indeed the whole subject is too wide for treatment in this connection. If such was the exalted position of a Rabbi, this direction of the Mishnah seems quite natural, that in case of loss, of difficulties, or of captivity, a teacher was to be cared for before a father, since to the latter we owed only our existence in this world, but to the former the life of the world to come (*Bab. Mez.* ii. 11). It is curious how in this respect also Roman Catholicism and Pharisaism arrive at the same ultimate results. Witness this saying of the celebrated Rabbi, who flourished in the thirteenth century, and whose authority is almost absolute among the Jews. The following is his glossary on Deuteronomy 17:11: ‘Even if a Rabbi were to teach that your left hand was the right, and your right hand the left, you are bound to obey.’

There can be no question that, according to the law of Moses, the early education of a child devolved upon the father; of course, always bearing in mind that his first training would be the mother’s (Deut. 11:19, and many other passages). If the father were not capable of elementary teaching, a stranger would be employed. Passing over the Old Testament period, we may take it that, in the days of Christ, home-teaching ordinarily began when the child was about three years old. There is reason for believing that, even before this, that careful training of the memory commenced, which has ever since been one of the mental characteristics of the Jewish nation. Verses of Scripture, benedictions, wise sayings, etc., were impressed on the child, and mnemonic rules devised to facilitate the retention of what was so acquired. We can understand the reason of this from the religious importance attaching to the exact preservation of the very words of tradition. The Talmud describes the *beau ideal* of a student when it compares him to a well-plastered cistern, which would not let even a single drop escape. Indeed, according to the Mishnah, he who from negligence “forgets any one thing in his study of the Mishnah, Scripture imputes it to him as if he had forfeited his life”; the reference here being to Deuteronomy 4:9 (*Ab.* iii. 10). And so we may attach some credit even to Josephus’ boast about his ‘wonderful memory’ (*Life*, ii, 8).

In teaching to read, the alphabet was to be imparted by drawing the letters on a board, till the child became familiar with them. Next, the teacher would point in the copy read with his finger, or, still better, with a style, to keep up the attention of the pupil. None but well-corrected manuscripts were to be used, since, as was rightly said, mistakes impressed upon the young mind were afterwards not easily corrected. To acquire fluency, the child should be made to read aloud. Special care was to be bestowed on the choice of good language, in which respect, as we know, the inhabitants of Judaea far excelled those of Galilee, who failed not only in elegance of diction, but even in their pronunciation. At five years of age the Hebrew Bible was to be begun; commencing, however, not with the book of Genesis, but with that of Leviticus. This not to teach the child his guilt, and the need of justification, but rather because Leviticus contained those ordinances which it behooved a Jew to know as early as possible. The history of Israel would

probably have been long before imparted orally, as it was continually repeated on all festive occasions, as well as in the synagogue.

It has been stated in a former chapter that writing was not so common an accomplishment as reading. Undoubtedly, the Israelites were familiar with it from the very earliest period of their history, whether or not they had generally acquired the art in Egypt. We read of the graving of words on the gems of the high-priest's breastplate, of the record of the various genealogies of the tribes, etc.; while such passages as Deuteronomy 6:9, 11:20, 24:1, 3, imply that the art was not confined to the priesthood (Num. 5:23), but was known to the people generally. Then we are told of copies of the law (Deut. 17:18, 28:58, etc.), while in Joshua 10:13 we have a reference to a work called "the book of Jasher." In Joshua 18:9 we find mention of a description of Palestine "in a book," and in 24:26 of what Joshua "wrote in the book of the law of God." From Judges 8:14. . . it would appear that in the time of Gideon the art of writing was very generally known. After that, instances occur so frequently and applied to so many relationships, that the reader of the Old Testament can have no difficulty in tracing the progress of the art. This is not the place to follow the subject farther, nor to describe the various materials employed at that time, nor the mode of lettering. At a much later period the common mention of "scribes" indicates the popular need of such a class. We can readily understand that the Oriental mind would delight in writing enigmatically, that is, conveying by certain expressions a meaning to the initiated which the ordinary reader would miss, or which, at any rate, would leave the explanation to the exercise of ingenuity. Partially in the same class we might reckon the custom of designating a word by its initial letter. All these were very early in practice, and the subject has points of considerable interest. Another matter deserves more serious attention. It will scarcely be credited how general the falsification of signatures and documents had become. Josephus mentions it (*Ant.* xvi, 317-319); and we know that St. Paul was obliged to warn the Thessalonians against it (2 Thess. 2:2), and at last to adopt the device of signing every letter which came from himself. There are scarcely any ancient Rabbinical documents which have not been interpolated by later writers, or, as we might euphemistically call it, been recast and re-edited. In general, it is not difficult to discover such additions; although the vigilance and acuteness of the critical scholar are specially required in this direction to guard against rash and unwarrantable inferences. But without entering on such points, it may interest the reader to know what writing materials were employed in New Testament times. In Egypt red ink seems to have been used; but assuredly the ink mentioned in the New Testament was black, as even the term indicates ("melan," 2 Cor. 3:3; 2 Jn. 12; 3 Jn. 13). Josephus speaks of writing in gold letters (*Ant.* xii, 324-329); and in the Mishnah (*Meg.* ii. 2) we read of mixed colours, of red, of sympathetic ink, and of certain chemical compositions. Reed quills are mentioned in 3 John 13. The best of these came from Egypt; and the use of a penknife would of course be indispensable. Paper (from the Egyptian "papyrus") is mentioned in 2 John 12; parchment in 2 Timothy 4:13. Of this there were three kinds, according as the skin was used either whole, or else split up into an outer and an inner skin. The latter

was used for the Mesusah. Shorter memoranda were made on tablets, which in the Mishnah (*Shab.* xii. 4) bear the same names as in Luke 1:63.

Before passing to an account of elementary schools, it may be well, once and for all, to say that the Rabbis did not approve of the same amount of instruction being given to girls as to boys. More particularly they disapproved of their engaging in legal studies—partly because they considered woman’s mission and duties as lying in other directions, partly because the subjects were necessarily not always suitable for the other sex, partly because of the familiar intercourse between the sexes to which such occupations would have necessarily led, and finally—shall we say it?—because the Rabbis regarded woman’s mind as not adapted for such investigations. The unkindest thing, perhaps, which they said on this score was, “Women are of a light mind”; though in its oft repetition the saying almost reads like a semi-jocular way of cutting short a subject on which discussion is disagreeable. However, instances of Rabbinically-learned women do occur. What their Biblical knowledge and what their religious influence was, we learn not only from the Rabbis, but from the New Testament. Their attendance at all public and domestic festivals, and in the synagogues, and the circumstance that certain injunctions and observances of Rabbinic origin devolved upon them also, prove that, though not learned in the law, there must have been among them not a few who, like Lois and Eunice, could train a child in the knowledge of the Scripture, or, like Priscilla, be qualified to explain even to an Apollos the way of God more perfectly.

Supposing, then, a child to be so far educated at home; suppose him, also, to be there continually taught the commandments and observances, and, as the Talmud expressly states, to be encouraged to repeat the prayers aloud, so as to accustom him to it. At six years of age he would be sent to school; not to an academy, or “beth hammedrash,” which he would only attend if he proved apt and promising; far less to the class-room of a great Rabbi, or the discussions of the Sanhedrim, which marked a very advanced stage of study. We are here speaking only of primary or elementary schools, such as even in the time of our Lord were attached to every synagogue in the land. Passing over the supposed or real Biblical notices of schools, and confining our attention strictly to the period ending with the destruction of the Temple, we have first a notice in the Talmud (*Bab. B.* 21 b), ascribing to Ezra an ordinance, that as many schoolmasters as chose should be allowed to establish themselves in any place, and that those who had formerly been settled there might not interfere with them. In all likelihood this notice should not be taken in its literal sense, but as an indication that the encouragement of schools and of education engaged the attention of Ezra and of his successors. Of the Grecianised academies which the wicked high-priest Jason tried to introduce in Jerusalem (2 Macc. iv. 12, 13) we do not speak, because they were anti-Jewish in their spirit, and that to such extent, that the Rabbis, in order to “make a hedge,” forbade all gymnastic exercises. The farther history and progress of Jewish schools are traced in the following passage of the Talmud (*Bab. B.* 21 a): “If anyone has merit, and deserves that his name should be kept in remembrance, it is Joshua, the son of Gamaliel. Without him the law would have fallen into oblivion in

Israel. For they used to rest on this saying of the law (Deut. 11:19), ‘Ye shall teach them.’ Afterwards it was ordained that masters be appointed at Jerusalem for the instruction of youth, as it is written (Isa. 2:3), ‘Out of Zion shall go forth the law.’ But even so the remedy was not effectual, only those who had fathers being sent to school, and the rest being neglected. Hence it was arranged that Rabbis should be appointed in every district, and that lads of sixteen or seventeen years should be sent to their academies. But this institution failed, since every lad ran away if he was chastised by his master. At last Joshua the son of Gamaliel arranged, that in every province and in every town schoolmasters be appointed, who should take charge of all boys from six or seven years of age.” We may add at once, that the Joshua here spoken of was probably the high-priest of that name who flourished before the destruction of the Temple, and that unquestionably this farther organization implied at least the existence of elementary schools at an earlier period.

Every place, then, which numbered twenty-five boys of a suitable age, or, according to Maimonides, one hundred and twenty families, was bound to appoint a schoolmaster. More than twenty-five pupils or thereabouts he was not allowed to teach in a class. If there were forty, he had to employ an assistant; if fifty, the synagogue authorities appointed two teachers. This will enable us to understand the statement, no doubt greatly exaggerated, that at the destruction of Jerusalem there were no fewer than four hundred and eighty schools in the metropolis. From another passage, which ascribes the fall of the Jewish state to the neglect of the education of children, we may infer what importance popular opinion attached to it. But indeed, to the Jew, child-life was something peculiarly holy, and the duty of filling it with thoughts of God specially sacred. It almost seems as if the people generally had retained among them the echo of our Lord’s saying, that their angels continually behold the face of our Father which is in heaven. Hence the religious care connected with education. The grand object of the teacher was moral as well as intellectual training. To keep children from all intercourse with the vicious; to suppress all feelings of bitterness, even though wrong had been done to one’s parents; to punish all real wrong-doing; not to prefer one child to another; rather to show sin in its repulsiveness than to predict what punishment would follow, either in this or the next world, so as not to “discourage” the child—such are some of the rules laid down. A teacher was not even to promise a child anything which he did not mean to perform, lest its mind be familiarised with falsehood. Everything that might call up disagreeable or indelicate thoughts was to be carefully avoided. The teacher must not lose patience if his pupil understood not readily, but rather make the lesson more plain. He might, indeed, and he should, punish when necessary, and, as one of the Rabbis put it, treat the child like a young heifer whose burden was daily increased. But excessive severity was to be avoided; and we are told of one teacher who was actually dismissed from office for this reason. Where possible, try kindness; and if punishment was to be administered, let the child be beaten with a strap, but never with a rod. At ten the child began to study the Mishnah; at fifteen he must be ready for the Talmud, which would be explained to him in a more advanced academy. If after three, or at most five, years of tuition the child had not made decided progress,

there was little hope of his attaining to eminence. In the study of the bible the pupil was to proceed from the book of Leviticus to the rest of the Pentateuch, thence to the Prophets, and lastly to the Hagiographa. This regulation was in accordance with the degree of value which the Rabbis attached to these divisions of the Bible. In the case of advanced pupils the day was portioned out—one part being devoted to the Bible, the other two to the Mishnah and the Talmud. Every parent was also advised to have his child taught swimming.

It has already been stated that in general the school was held in the synagogue. Commonly its teacher was the “chazan,” or “minister” (Lk. 4:20); by which expression we are to understand not a spiritual office, but something like that of a beadle. This officer was salaried by the congregation; nor was he allowed to receive fees from his pupils, lest he should show favour to the rich. The expenses were met by voluntary and charitable contributions; and in case of deficiency the most distinguished Rabbis did not hesitate to go about and collect aid from the wealthy. The number of hours during which the junior classes were kept in school was limited. As the close air of the school-room might prove injurious during the heat of the day, lessons were intermitted between ten a.m. and three p.m. For similar reasons, only four hours were allowed for instruction between the seventeenth of Thamuz and the ninth of Ab (about July and August), and teachers were forbidden to chastise their pupils during these months. The highest honour and distinction attached to the office of a teacher, if worthily discharged. Want of knowledge or of method was regarded as sufficient cause for removing a teacher; but experience was always deemed a better qualification than mere acquirements. No teacher was employed who was not a married man. To discourage unwholesome rivalry, and to raise the general educational standard, parents were prohibited from sending their children to other than the schools of their own towns.

A very beautiful trait was the care bestowed on the children of the poor and on orphans. In the Temple there was a special receptacle—that “of the secret”—for contributions, which were privately applied for the education of the children of the pious poor. To adopt and bring up an orphan was regarded as specially a “good work.” This reminds us of the apostolic description of a “widow indeed,” as one “well reported for good works”; who “had brought up children, lodged strangers, washed the saints’ feet, relieved the afflicted, diligently followed every good work” (1 Tim. 5:10). Indeed, orphans were the special charge of the whole congregation—not thrust into poor-houses,—and the parochial authorities were even bound to provide a fixed dowry for female orphans.

Such were the surroundings, and such the atmosphere, in which Jesus of Nazareth moved while tabernacling among men.”(Edersheim 1876, 69-77)



## APPENDIX F

This excerpt is a valuable example of the accommodation of more than one learning style into a differently defined/combined learning strategy model. Though their fundamental emphasis is on physiology, these two doctors incorporate VARK into techniques they seek to use to counteract memory deficits.

Their theory regarding the efficacy of strong personal or narrative memories is especially relevant as they relates back to the discussions on the abilities of the Gospel writers and apostles to be able to recount Jesus' words and deeds accurately enough to become trusted sources of written information about Christ some years after His death and resurrection. Perhaps, with the Holy Spirit's inspiration and illumination, these-- and how many of the others listed--are the very techniques that the biblical authors used to retain and access this vitally important information. This refers back to Barclay's comments about Christ's teaching needing to be "permanently memorable" on page 231.

From the *Mislabeled Child*, Brock Eide, M.D., M.A. and Fernette Eide, M.D. New York: Hyperion, 2006:

Learning strategies that combine multiple routes of input and processing are often referred to as *multimodal* (or *multisensory*) *strategies*. Multimodal learning strategies can help every[one] learn better, but such strategies are especially important for [people] with specific memory problems. (p.56)

*Combining verbal, visual, and motor/kinesthetic inputs with different forms of elaboration will embed knowledge much more firmly in an associational network, making it easier to understand and remember.* (p.57) [Italics mine]

*Working memory* is the part of your memory that lets you 'keep things in mind.' ... Working memory can juggle patterns that come in from the sensory inputs or that are recalled from long-term memory. To keep incoming patterns in mind for more than a few seconds, it must divert them to one of several special short-term working memory 'buffers,' which we'll now describe.

The first short-term buffer is the *auditory (sound or phonological) buffer*, which is also sometimes known as the *auditory tape loop*. This buffer lets you replay sound patterns in your head. These may be actual sounds images that you've generated by reading, imagining, sounds, or saying words to yourself. (p.28)

The second short-term buffer handles visual-spatial information and is often known as the *visual-spatial sketch pad*. This buffer lets you replay visual-spatial images or picture in your mind's eye. As with the auditory tape loop, these visual or spatial images may contain either sensory patterns coming in from the environment or recalled patterns. Some...are extremely strong visual-spatial image generators and form visual-spatial images automatically in response to particular thoughts or feelings.

The third short-term buffer is called the *motor (movement-based or kinesthetic) memory buffer*, or *motor mime*. This buffer uses the mental or physical rehearsal of motor movements to help keep things in mind. These rehearsed movements can include everything from forming words with your mouth to retracing the eye or finger movements needed to outline a visual figure to trace out the movements needed to spell a word to simply imagining the movements it would take to do so. The "mime" takes advantage of the fact that the body's motor or muscle-movement system has its own memory area, where it stores the memory patterns (or *motor maps*) needed to guide the body's movements.

One way these buffers help with these steps is by using the strategy of *rehearsal*. Rehearsal is the process of mentally repeating a pattern so it can be transferred from the short-term memory buffers to a longer-lasting form of memory. Rehearsal is a crucial strategy, because it allows you to keep much more information in working memory. ...working memory has a limited capacity or span. (p.29)

Long-term memory lets you store (and retrieve) patterns over long periods of time (from minutes to years). There are many different types of long-term memory, each of which stores a different kind of information pattern in a particular part of the brain. Generally speaking, these long-term memory subtypes can be classified in two big groups, *personal memories* and *impersonal memories*.

*Personal* (also called *autobiographical* or *episodic*) memory gets its name because it stores patterns that deal with personal experiences (i.e., episodes or events in a person's life).

*Impersonal* (or *semantic*) memory deals with facts that are impersonal in nature. They don't relate to you personally, or to events in your life. As a result, they are decontextualized with respect to time, space (particular place), and emotion, and they tell you nothing about when, where or under what circumstances you formed your memories.

[Most people] learn best by combining personal and impersonal memory. (pps. 30-32)

### **Types of Sensory Memory Patterns:**

- **Visual:** real or imagined objects, creatures, faces, color, shapes, symbols, printed words, charts, maps, graphs, etc.
- **Sound (auditory):** voices, word sound, music, animal noises, machines or other inanimate noise sources.
- **Touch (tactile):** Touching or being touched by certain things; feelings on the skin due to fright, cold or heat, vibration, etc.
- **Muscle movement (kinesthetic/proprioceptive):** voluntary motions, activities, signs, or signals.
- **Taste:** foods, spices, substances, chemicals, feelings or states (e.g., lactic acid taste after exercise, dry mouth from fear, iron taste of blood).
- **Smell:** things (e.g., animals, chemicals), places (e.g., seashore, forest) or processes (e.g., burning, machine exhaust, rainfall).
- **Balance (vestibular):** motions like rocking, jolting, bumping, or falling.
- **Interoception (visceral, internal bodily sensations):** nausea, deep pain, hunger or satiety, bodily contentment or pleasure. (p.33-34)

### **Building on a...Strong Personal Memory:**

- Teaching that builds on personal memory can emphasize personal experience through enactments, humor, surprise, and personal associations. ...memory experts link (or associate) bits of new information (like lists of words, numbers, or other facts) with some sequence of objects with which they're already personally familiar. ...Most commonly this...linking... is done using visual imagery, but it can be done with auditory or even motor imagery. ...By linking new memories to previous personal experiences (visual or auditory), the new information is "*elaborated*" to become part of personal memory.
- *Narrative or story memory* is a related aspect of memory that can be extremely valuable as a teaching tool. Although stories don't deal with a [person's] personal experiences per se, they do deal with universal human experiences (such as facts embedded in specific times and places, emotions, and human relationships) that can evoke an empathetic response.... As a result, stories can form strongly contextual memories that are very similar to autobiographical memories. (pp.57-59)

### **Building on a...Strong Verbal (Word and Language) Memory:**

Strategies that help [students] build on strong memory for verbal patterns are useful either for [those] who are predominantly auditory-verbal learners (that is, those who learn best through auditory inputs) and those who learn best by reading.

- *One of the best strategies for auditory-verbal learners is verbal mediation, which as we've, is the process of translating inputs or imagery (whether verbal, visual, or motor) mentioned into your own words.*

- Some strongly verbal learners seem to be talking all the time. We often find that many of the most talkative [people] have significant visual or motor memory problems and have learned through experience that they must engage in verbal mediation almost constantly if they are to remember things.

[People] with strong auditory-verbal learning styles are nature's tape recorders. Often they can take in and repeat nearly verbatim all sorts of auditory information. These [students] are at a big advantage in the traditional learning environment, where listening and regurgitation are stressed.

- These [people] often prefer obtaining information through lectures or books on tape rather than reading. They may also find verbal dialogue (as with a tutor) a good way of learning. (pp.59-61)

### **Building on...Strong ...Visual-Spatial Personal Memory: (pp.62-65)**

- [People] with strong visual-spatial imagery abilities often benefit from using visualization strategies. Visualization is the process of translating information (whether visual, verbal, auditory, tactile, or even abstract ideas) into "personalized" visual-spatial images that the child can more easily manipulate and file. These images don't have to be exact visual images of the things they represent, or even images of real things. They can be symbolic, schematic, dramatic, or even highly abstract representations that may have meaning for the child alone. The only important thing is that the child recognizes their association with the idea or set of ideas they are meant to represent.

Strong visual or visual-spatial learners can be some of the most creative and talented learners of all.

- [People] with these predominantly nonverbal learning styles typically see information "all at once" (like a painting displayed on a canvas) rather than sequentially (like a story unfolding in a book). This tends to produce two problems:

- First, they often perceive too much detail to process simultaneously. These details compete for attention and multiply relationships, which can be overwhelming.
- Second, because these [learners] see so much at once, they often find it hard to know where to begin and how to organize their thoughts when they meant to express them. As a result, they may speak or write in a rambling and non-sequential fashion, have trouble balancing fine details and larger themes, leave out important point or steps in a story, or suffer complete breakdown from a "mad rush of ideas" in which so many images compete for space in working memory that essentially nothing comes out.

- The output problems these [people] experience are often worsened by the fact that words are not their natural medium of thought. Verbal thinkers can directly

express their thoughts in the form in which they think them. Nonverbal thinkers must first translate mental images into words before they can express them. This translation step can be slow, difficult, and a source of great frustration, yet it is essential for success in school and in life.

- Have them describe visual scenes, either those encountered in real life or displayed in photographs or other works of art. Have them practice identifying “big picture” themes, minor themes, and fine details, and help them learn to move easily between them.
- While building verbal skills, [people] with nonverbal thinking styles may prefer organizing projects using pictures rather than words.
- If organization is a problem, use visual features and materials like color, visual symbols, or patterns to organize personal spaces, rather than alphabetical or verbal systems.
- Their strong attraction to visual images often makes these [people] strong incidental learners and highly visually observant.

Strong visual learners may be especially well suited to learning through visually or graphically rich media. (pp. 62-65)

### **Building on...Strong Sensorimotor Memory:**

[People] with strong sensorimotor (kinesthetic) memories often learn best by moving, touching, and interacting with object or other people. It is no surprise that such children are likely to enjoy discovery-based learning and hands-on approaches.

- [People] with strong sensorimotor memories can often improve their memory of objects or places by physically interacting with them (e.g., by moving in a three-dimensional space or feeling an object). This is especially true for [those] with visual weakness.

Recently researchers found that using body gestures when you speak can help you retrieve words more quickly and with less effort. (pp. 66-67)

## APPENDIX G

### Messianic Prophecies Fulfilled by Jesus Christ

#### GOD WOULD COME TO EARTH and BE BORN AS A HUMAN MALE

- **Isaiah 9:6-7** [6] For *to us a child is born, to us a son is given*, and the government will be on his shoulders. And *he will be called* Wonderful Counselor, *Mighty God, Everlasting Father*, Prince of Peace. [7] Of the increase of his government and peace there will be no end. *He will reign on David's throne* and over his kingdom, establishing and upholding it with justice and righteousness from that time on and *forever*. ... **700 B.C.**
- **Mark 1:1** The beginning of the gospel about Jesus Christ, the Son of God.
- **John 1:1-3, 14** [1] In the beginning was the Word, and the Word was with God, and *the Word was God*. [2] He was with God in the beginning. [3] *Through him all things were made*; without him nothing was made that has been made. [14] *The Word became flesh and made his dwelling among us*. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

#### BORN OF A VIRGIN

- **Isaiah 7:14** Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel. **700 B.C.**
- **Matthew 1:20-23** [20] But after he had considered this, an angel of the Lord appeared to him in a dream and said, “Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. [21] She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.” [22] *All this took place to fulfill what the Lord had said through the prophet*: [23] “The virgin will be with child and will give birth to a son, and they will call him Immanuel” -- which means, “God with us.”

#### FROM THE HOUSE OF JUDAH

- **Isaiah 37:31** Once more a remnant of the house of Judah will take root below and bear fruit above. **700 B.C.**
- **Matthew 1:1-2, 16** [1] A record of the genealogy of Jesus Christ the son [descendant] of David, the son of Abraham: [2] Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of *Judah* and his brothers, [16] and [a later] Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

## FROM THE ROOT AND STUMP OF JESSE

- **Isaiah 11:10** In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious. **700 B.C.**
- **Isaiah 11:1-5** [1] A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. [2] The Spirit of the LORD will rest on him-- the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD-- [3] and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; [4] but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. [5] Righteousness will be his belt and faithfulness the sash around his waist. **700 B.C.**
- **Romans 15:12** And again, Isaiah says, "The Root of Jesse will spring up, one who will arise to rule over the nations; the Gentiles will hope in him."
- **Matthew 1:1-2a, 5-6, 16** [1] A record of the genealogy of Jesus Christ the son of David, the son of Abraham: [2] Abraham was the father of Isaac ... [5] ... Obed the father of *Jesse*, [6] and *Jesse* the father of King David. [16] and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

## FROM THE HOUSE OF DAVID

- **Isaiah 16:5** In love a throne will be established; in faithfulness a man will sit on it--one from the house of David--one who in judging seeks justice and speeds the cause of righteousness. **700 B.C.**
- **Matthew 1:1-2A, 6, 16** [1] A record of the genealogy of Jesus Christ the son of David, the son of Abraham: [2] Abraham was the father of Isaac ... [6] and Jesse the father of *King David*. [16] and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

## BORN IN BETHLEHEM EPHRATHAH

- **Micah 5:2** But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times. **700 B.C.**
- **Matthew 2:1** After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem
- Over the years there have been a number of "Bethlehems" in Israel. At the time of Jesus' birth, Bethlehem Ephrathah, referred to in Mt. as "Bethlehem in Judea", was a village about five miles south of Jerusalem, and there also was a town named Bethlehem about seven miles northwest of Nazareth. (Per footnote Mt. 2:1 of the Zondervan NIV Study Bible, 10th Anniversary Edition, (c) 1995)

## BE FROM NAZARETH OF GALILEE

- **Isaiah 9:1-2** [1] Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the future he will honor Galilee of the Gentiles, by the way of the sea, along the Jordan -- [2] The people walking in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned. **700 B.C.**
- **Matthew 2:22-23** [22] But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee, [23] and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: "He will be called a Nazarene."
- **Matthew 4:13-16** [13] Leaving Nazareth, he [Jesus] went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali-- [14] *to fulfill what was said through the prophet Isaiah:* [15] "Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan, Galilee of the Gentiles -- [16] the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned."

## HIS BIRTH WOULD TRIGGER A MASSACRE OF INFANT BOYS

- **Jeremiah 31:15** This is what the LORD says: "A voice is heard in Ramah, mourning and great weeping, Rachel weeping for her children and refusing to be comforted, because her children are no more." **625 B.C.**
- **Matthew 2:16-18** [16] When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. [17] Then what was said through the prophet Jeremiah was fulfilled: [18] "A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more."

## COME OUT OF EGYPT

- **Hosea 11:1** When Israel was a child, I loved him, and out of Egypt I called my son. **725 B.C.**
- **Matthew 2:14-15** [14] So he got up, took the child and his mother during the night and left for Egypt, [15] where he stayed until the death of Herod. *And so was fulfilled what the Lord had said through the prophet:* "Out of Egypt I called my son."

## MISSION WOULD INCLUDE THE GENTILES

- **Isaiah 49:6** he [the Lord] says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will



also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth." **700 B.C.**

- **Isaiah 42:1-4, 6** [1] "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. [2] He will not shout or cry out, or raise his voice in the streets. [3] A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; [4] he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope." [6] "I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles." **700 B.C.**
- **Matthew 12:14-21** [14] But the Pharisees went out and plotted how they might kill Jesus. [15] Aware of this, Jesus withdrew from that place. Many followed him, and he healed all their sick, [16] warning them not to tell who he was. [17] *This was to fulfill what was spoken through the prophet Isaiah:* [18] "Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations. [19] He will not quarrel or cry out; no one will hear his voice in the streets. [20] A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads justice to victory. [21] In his name the nations will put their hope."

(Note that in Biblical usage the Gentiles are often referred to as "the nations.")

### **MINISTRY WOULD INCLUDE MIRACULOUS HEALINGS**

- **Isaiah 29:18** In that day the deaf will hear the words of the scroll, and out of gloom and darkness the eyes of the blind will see. **700 B.C.**
- **Isaiah 35:5-6a** [5] Then will the eyes of the blind be opened and the ears of the deaf unstopped. [6a] Then will the lame leap like a deer, and the mute tongue shout for joy. **700 B.C.**
- **Luke 7:20-22** [20] When the men came to Jesus, they said, "John the Baptist sent us to you to ask, 'Are you the one who was to come, or should we expect someone else?'" [21] At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. [22] So he replied to the messengers, "Go back and report to Jn. what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor."

### **MINISTRY WOULD DELIVER SPIRITUAL CAPTIVES**

- **Isaiah 61:1-2** [1] The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release

from darkness for the prisoners, [2] to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn, **700 B.C.**

- **Luke 4:16-21** [16] He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. [17] The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: [18] “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, [19] to proclaim the year of the Lord's favor.” [20] Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, [21] and *he began by saying to them, “Today this scripture is fulfilled in your hearing.”*

### **DESPISED AND REJECTED BY MEN**

- **Isaiah 53:3** He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. **700 B.C.**

The Crucifixion narratives in all four Gospels show this prophecy fulfilled.

### **HATED WITHOUT CAUSE**

- **Psalm 69:4** Those who hate me without reason outnumber the hairs of my head; many are my enemies without cause, those who seek to destroy me. I am forced to restore what I did not steal. **1000 B.C.**
- **Isaiah 49:7** This is what the LORD says-- the Redeemer and Holy One of Israel-- to him who was despised and abhorred by the nation, to the servant of rulers: “Kings will see you and rise up, princes will see and bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you.” **700 B.C.**
- **John 7:48-49** “Has any of the rulers or of the Pharisees believed in him? [49] No! But this mob that knows nothing of the law....”
- **John 15:24-25** [24] If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father. [25] *But this is to fulfill what is written in their Law: ‘They hated me without reason.’*

### **REJECTED BY RULERS**

- **Psalm 118:22** The stone the builders rejected has become the capstone [cornerstone of a building]; [23] the LORD has done this, and it is marvelous in our eyes. **before 400 B.C.**

- **Matthew 21:42** Jesus said to them, ***“Have you never read in the Scriptures:”*** ‘The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes?’
- **John 7:48-49** Has any of the rulers or of the Pharisees believed in him? [49] No! But this mob that knows nothing of the law.

### **REJECTED BY HIS OWN BROTHERS**

- **Psalms 69:8** I am a stranger to my brothers, an alien to my own mother's sons **1000 B.C.**
- **Mark 3:20-21** [20] Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat. [21] When his family heard about this, they went to take charge of him, for they said, “He is out of his mind.”
- **John 7:1-5** [1] After this, *Jesus* went around in Galilee, *purposely staying away from Judea because the Jews there were waiting to take his life.* [2] But when the Jewish Feast of Tabernacles was near, [3] *Jesus' brothers said to him, “You ought to leave here and go to Judea,* so that your disciples may see the miracles you do. [4] No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world.” [5] ***For even his own brothers did not believe in him.***

### **BETRAYED FOR 30 PIECES OF SILVER**

- **Zechariah 11:12** I told them, “If you think it best, give me my pay; but if not, keep it.” So they paid me thirty pieces of silver. **500 B.C.**
- **Matthew 26:14-15** [14] Then one of the Twelve--the one called Judas Iscariot--went to the chief priests [15] and asked, “What are you willing to give me if I hand him over to you?” So they counted out for him thirty silver coins.

### **SILVER RETURNED**

### **SILVER USED TO BUY POTTER'S FIELD**

- **Zechariah 11:12-13** [12] I told them, “If you think it best, give me my pay; but if not, keep it.” So they paid me thirty pieces of silver. [13] And the LORD said to me, “Throw it to the potter”--the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of the LORD to the potter. **500 B.C.**
- **Matthew 27:3-10** [3] When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders. [4] “I have sinned,” he said, “for I have betrayed innocent blood.” “What is that to us?” they replied. “That's your responsibility.” [5] So Judas threw the money into the temple and left. Then he went away and hanged himself. [6] The chief priests picked up the coins and said, “It is against

the law to put this into the treasury, since it is blood money.” [7] So they decided to use the money to buy the potter's field as a burial place for foreigners. [8] That is why it has been called the Field of Blood to this day. [9] Then what was spoken by Jeremiah the prophet was fulfilled: “They took the thirty silver coins, the price set on him by the people of Israel, [10] and they used them to buy the potter's field, as the Lord commanded me.”

### **DISCIPLES WOULD SCATTER**

- **Zechariah 13:7** “Awake, O sword, against my shepherd, against the man who is close to me!” declares the LORD Almighty. “Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.” **500 B.C.**
- **Matthew 26:31** Then Jesus told them, “This very night you will all fall away on account of me, for it is written: ‘I will strike the shepherd, and the sheep of the flock will be scattered.’”

### **BEATEN WITH A ROD**

- **Micah 5:1** Marshal your troops, O city of troops, for a siege is laid against us. They will strike Israel's ruler on the cheek with a rod. **700 B.C.**
- **Mark 15:19** Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him.

### **GIVEN VINEGAR AND GALL TO DRINK**

- **Psalms 69:21** They put gall in my food and gave me vinegar for my thirst. **1000 B.C.**
- **Matthew 27:34** There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it.
- **Matthew 27:48** Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a stick, and offered it to Jesus to drink.

### **HANDS AND FEET NAILED**

- **Psalms 22:16** Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. **1000 B.C.**
- **Jn. 20:25** So the other disciples told him, “We have seen the Lord!” But he said to them, “Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.”

## CRUSHED FOR OUR INIQUITIES

- **Isaiah 53:5-6** [5] But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. [6] We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. **700 B.C.**
- **Romans 4:25** He was delivered over to death for our sins and was raised to life for our justification.
- **1 Corinthians 15:3** (NAB\*) I handed on to you first of all what I myself received, that Christ died for our sins in accordance with the Scriptures.\*  
\*NAB=New American Bible (not NASB=New American *Standard* Bible)

## SUFFERED FOR THE SINS OF OTHERS

- **Psalms 69:4** Those who hate me without reason outnumber the hairs of my head; many are my enemies without cause, those who seek to destroy me. *I am forced to restore what I did not steal.* **1000 B.C.**
- **Isaiah 53:5-6** [5] But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. [6] We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. **700 B.C.**
- **Romans 4:25** He was delivered over to death for our sins and was raised to life for our justification.
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## PIERCED FOR OUR TRANSGRESSIONS

- **Isaiah 53:5** But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. **700 B.C.**
- **Zechariah 12:10** And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. **500 B.C.**
- **John 19:33-34; 36-37** [33] But when they came to Jesus and found that he was already dead, they did not break his legs. [34] Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. [36] *These things happened so that the scripture would be fulfilled:* "Not one of his bones will be broken," [37] and, as another scripture says, "They will look on the one they have pierced."

## NO BONES BROKEN

- **Psalm 22:17** I can count all my bones; people stare and gloat over me. **1000 B.C.**
- **Psalm 34:20** he protects all his bones, not one of them will be broken. **1000 B.C.**
- **Jn. 19:33; 36a** [33] But when they came to Jesus and found that he was already dead, they did not break his legs. [36a] These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken.”
- It is important to realize that crucifixion victims' legs *normally* were broken. And yet, *a thousand years* before the Crucifixion of Jesus, King David foretold that *the Messiah* would die in an unusual way.

## SOLDIERS GAMBLE FOR HIS CLOTHES

- **Psalm 22:18** They divide my garments among them and cast lots for my clothing. **1000 B.C.**
- **Matthew 27:35** When they had crucified him, they divided up his clothes by casting lots.

## BRUTALLY KILLED

- **Isaiah 53:8** By oppression and judgment he was taken away. And who can speak of his descendants? For *he was cut off from the land of the living*; for the transgression of my people he was stricken. **700 B.C.**

See all four Gospels.

## ASSIGNED A GRAVE WITH THE WICKED

- **Isaiah 53:9** He was assigned a grave with the wicked, and with the rich in his death **700 B.C.**

Crucifixion was normally reserved for criminals and people the Romans wanted to "make an example of". As a crucifixion victim, Jesus would have been assigned a grave (if any) with such people.

## BURIED IN A RICH MAN'S TOMB

- **Isaiah 53:9** He was assigned a grave with the wicked, and with the rich in his death ... **700 B.C.**
- **Matthew 27:57, 59-60** [57] As evening approached, *there came a rich man* from Arimathea, named Joseph, who had himself become a disciple of Jesus. [59] Joseph took the body, wrapped it in a clean linen cloth, [60] and *placed it*

*in his own new tomb* that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away.

## THE MESSIAH WOULD RETURN FROM THE DEAD

- **Isaiah 53:8, 11** [8] By oppression and judgment he was taken away. And who can speak of his descendants? For *he was cut off from the land of the living*; for the transgression of my people he was stricken. [11] *After the suffering of his soul, he will see the light of life* and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. **700 B.C.**
- **Matthew 28:2, 5-7, 9** [2] There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. [5] The angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. [6] He is not here; he has risen, just as he said. Come and see the place where he lay. [7] Then go quickly and tell his disciples: ‘*He has risen from the dead* and is going ahead of you into Galilee. There you will see him.’ Now I have told you.” [9] Suddenly Jesus met them. “Greetings,” he said. They came to him, clasped his feet and worshiped him.

## FAMILIAR WITH SUFFERING

- **Isaiah 53:3** He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. **700 B.C.**

### The Crucifixion of Jesus was not an anomaly in how people treated Him:

- **He was "run out of town" at several places.**

**Mark 5:14-17** [14] Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened. [15] When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid. [16] Those who had seen it told the people what had happened to the demon-possessed man--and told about the pigs as well. [17] Then the people began to plead with Jesus to leave their region.

- **People tried to stone Him.**

**John 10:31-33** [31] *Again* the Jews picked up stones to stone him, [32] but Jesus said to them, “I have shown you many great miracles from the Father. For which of these do you stone me?” [33] “We are not stoning you for any of these,” replied the Jews, “but for blasphemy, because you, a mere man, claim to be God.”

- **Some Jewish leaders conspired to kill Him.**

**John 7:1** After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take his life.

**Matthew 12:14** But the Pharisees went out and plotted how they might kill Jesus.

- **His own family thought He was crazy.**

**Mark 3:20-21** [20] Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat. [21] When his family heard about this, they went to take charge of him, for they said, "He is out of his mind."

- **His brothers told Him to go to a festival, expecting He would be killed.**

**John 7:1-3, 5** [1] After this, *Jesus* went around in Galilee, *purposely staying away from Judea because the Jews there were waiting to take his life*. [2] But when the Jewish Feast of Tabernacles was near, [3] *Jesus' brothers said to him, "You ought to leave here and go to Judea, so that your disciples may see the miracles you do."* [5] For even his own brothers did not believe in him.

- **His disciples abandoned Him.**
- **He was crucified.**

It is true that taking a few sentences here and part of a sentence there would not prove anything. But there are OVER FOUR HUNDRED AND TWENTY-FIVE references that are considered Messianic prophecies. *Taken as a group* it becomes obvious they aren't just coincidences.

Also, some of the references, particularly **Isaiah 11** and **Isaiah 53** *clearly* are referring to the (at that time) coming Messiah.

Furthermore, in a number of instances, the New Testament authors *expressly state* "This was to fulfill the prophecy '\_\_\_\_\_':"

Unless He was operating under the authority of God, how could Jesus arrange to fulfill any of the following Messianic prophecies?

- Born in Bethlehem
- Be from Nazareth
- Come out of Egypt (as a young child)



- Descended from Judah
- Descended from Jesse
- Descended from David
- No bones broken
- Betrayed by a friend
- Betrayed for exactly 30 pieces of silver
- 30 pieces of silver returned
- 30 pieces used to buy the potter's field
- *Born of a virgin*
- *Performed miracles*
- **RESURRECTION**

(Reinckens 1998)