

ASSEMBLIES OF GOD THEOLOGICAL SEMINARY

PENTECOSTAL PEDAGOGY:
INTEGRATING ELEMENTS OF A PENTECOSTAL WORLDVIEW IN THE
CLASSROOM AT ALPHACRUCIS COLLEGE

A PROJECT SUBMITTED TO THE
DOCTOR OF MINISTRY COMMITTEE
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

DOCTOR OF MINISTRY DEPARTMENT

BY

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SYDNEY, AUSTRALIA

MAY 2018

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ABSTRACT

With the growth of global Pentecostalism, many Pentecostal educational institutions came into existence. Initially, colleges started out as non-accredited practical ministry training Bible schools but have become well-established accredited liberal arts colleges and universities. Pentecostal colleges not only seek to apply their Pentecostal distinctive, but must also comply with government standards. Within the context of Pentecostal higher education, the question on how to apply a Pentecostal worldview in the classroom is of utmost importance.

This project explored how teachers integrate a Pentecostal worldview in the classroom. The project interviewed over thirty Australian tertiary teachers, who identified with a Pentecostal worldview, regarding their teaching methodologies. From the interview results and research on pedagogical practice, a professional development seminar was developed and presented at Alphacrucis College. The project explored three key aspects of a Pentecostal pedagogy; educational goals, education issues, and education practices.

While the toolkit of all teachers may look the same, the educational goals identified in the project influence the role of the teacher and his or her practice. After the seminar, 50 percent of the teachers indicated the intention of improving their application of a Pentecostal worldview. Eighty-eight percent of the teachers who participated in the professional development seminar indicated they would be applying a Pentecostal pedagogy in the future.

ACKNOWLEDGMENTS

This project would not be possible without the input and support of many individuals within my communities. First, I need to acknowledge Alphacrucis College (AC), in particular, the President and Associate Professor, Stephen Fogarty. The college encouraged and supported me in pursuing this Doctor of Ministry through the Assemblies of God Theological Seminary (AGTS). Although I could thank many of my colleagues, I would like to acknowledge Professor Shane Clifton in directing me toward this topic. His encouragement and open door has helped me clarify the ideas for the project as well as solidified my call. Reverend Associate Professor Jaqueline Grey has not only been a colleague and friend but also provided much wisdom as my biblical adviser.

As with all good projects, several supervisors and teachers have contributed to its success. I am indebted to the AGTS Doctor of Ministry Team, professors, and supervisors. Dr. Lois Olena, D.Min. Project Coordinator, has been a wonderful source of encouragement, along with Dr. Earl Creps, project adviser. Dr. Creps' direction has not only informed this project but has also helped form me. I would like to thank Susan Meamber for her extraordinary work as my editor and for her encouragement throughout the process.

The foundation of this project is built upon the interviews of the teachers within the Pentecostal and Charismatic colleges in Australia. Their willingness to give of their time and share their stories not only helped the success of this project, but also

encouraged other individuals who participated in the seminar. I would like to express appreciation to Dr. Robert Herschell, who not only contributed as an interviewee, but also provided guidance, support, and gems of wisdom for teachers. His input extends well beyond this project. I would also like to acknowledge the authors' whose research has influenced this project. Their dedication and contribution to research has enriched the process and results.

I would like to acknowledge my family and friends. While many of my extended family and friends supported me through this process, my Dad and Mum not only supported me and continually encouraged me, they also assisted with transcribing the interviews, for which I am very grateful. My wife, lovely Lisa, released me for the last four years to travel to the United States for study, while she took care of our four children, who quickly learned that Dad's travels usually meant receiving gifts on his return (after a welcome home cuddle). I am the husband, father, and teacher today that I am because of them.

Finally, I would like to thank God our Father, the source of all knowledge, wisdom, and understanding; Jesus Christ, the embodiment of wisdom, who teaches us through His life, death, and resurrection; and the Holy Spirit, the Teacher, who guides us into all truth.

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CHAPTER 1: INTRODUCTION

The Context

Alphacrucis College (AC) started in 1948 after a group of students from the Assemblies of God in Australia (AOG), now the Australian Christian Churches (ACC), were expelled from an evangelical Bible college for holding a Pentecostal prayer meeting on campus. The students approached the AOG National Executive and requested the establishment of a Bible college where they could freely study within their Pentecostal worldview. Commonwealth Bible College (CBC), now Alphacrucis College, commenced in Melbourne at Richmond Temple, now Bridge Church, one of the AOG's significant churches.

My first connection to AC was through my father, Pastor David O'Keefe, who served on the board of the college during the 1990s. He also studied with CBC in the 1970s. After completing my bachelor of education, I chose to pursue my dream in youth ministry and enrolled at AC.¹ When asked why I decided to leave Brisbane and move to Sydney for study, I gave a four-point response: (1) AC provided accredited qualification. I rationalized, if the government required me to study for four years to teach teenagers mathematics, then I should commit myself to a quality education if I want to teach young people something far more valuable. (2) AC was also a place of Pentecostal tradition—I wanted to study freely within my Pentecostal spirituality. This significantly narrowed my

¹ During my time as a student, AC was called Southern Cross College (SCC).

search. (3) AC was a place of family tradition for me—my father studied at the college and served on the board, and (4) it felt right. I was discussing my decision with a friend's father (Dr. Herschell), who wisely told me, "Dean, you are waiting for God to tell you an answer when God wants you to make a decision, and He will bless it." When I decided to move to Sydney, it felt right.

For the past twelve years, I have served as the director of Vocational Education and Training (VET) Ministry and Partners at AC.² I have overseen the VET department for the last twelve years. During this time, our VET department has grown from just under 200 students to over 1,300 students across Australia, including several students around the world. I coordinate classes for ministry students on campus and online, as well as resource approximately 100 churches to equip men and women for ministry and leadership in the local church. This involves course development, teaching on campus, and recording videos for online students, setting up colleges in local churches, and ensuring qualified trainers and assessors are teaching.

The Problem

My story in choosing AC seems rare, although it is becoming more common. Australian Pentecostalism has shied away from accredited education for a few different reasons. Pentecostals believe they do not need education because Jesus is coming back tomorrow. Second, the only true teacher is Jesus, through the Holy Spirit. Third, those who are educated (mainline churches) have lost the fire of God. Finally, accreditation restricts the freedom of the Spirit.

² VET focuses on equipping students with the skills needed for the workplace.

In pursuing the vision to become a Christian university where accreditation plays a critical role, some people believe accreditation stifles the freedom of the Spirit in the classroom due to the necessity of meeting specific standards, covering particular content, or completing assessments. Schools that focus on the supernatural have not pursued accreditation and rely solely on the leading of the Holy Spirit. They argue that meeting external standards consumes time and hampers the ability to wait on what the Spirit might like to teach. On the other hand, this approach can lead to professors being unprepared and not actually covering necessary content.

The journey toward becoming a university involves offering diverse courses. AC now offers business, counseling, leadership, music, and teaching. However, another element of traditional Pentecostal education is the foundational textbook—the Bible. Maintaining a curriculum in different teaching areas based on the Scriptures becomes difficult, and in some cases untenable. The Bible may provide some examples or points, but it is not a textbook for teaching biology, cooking, mathematics, research skills, and statistics. Courses with little or no Bible at all remain at risk of not being “Pentecostal” or “Christian.”

Colleges offering diverse courses often maintain their Christian or Pentecostal distinctive by offering extracurricular activities, such as chapel services, mission trips, community outreach, and Bible studies. These colleges express the freedom of the Spirit through these extracurricular activities, but outcomes and standards govern the classroom. The problem facing Pentecostal education is that the Pentecostal experience in education is compartmentalized to the activities outside the classroom.

The Purpose

The purpose of this project is to identify key characteristics of teachers who teach from a Pentecostal worldview and develop a professional development program to encourage the integration of a Pentecostal worldview in the classroom.

Definition of Terms

Christian Education. Education integrated with “theology and social sciences that understands itself to be in the service of the church.”³

Enchanted. “The implicit affirmation of the dynamic, active presence of the Spirit not only in the church, but also in creation. And not only the Spirit, but also other spirits.”⁴

Holistic. Refers to “non-dualistic affirmation of embodiment and materiality.”⁵
The human body consists of body and spirit together as one.⁶

Missional. An eschatological orientation to living life obeying the Great Commission (Matt. 28:18-20), including justice.⁷

³ James R. Estep, Michael Anthony, and Greg Allison, *A Theology for Christian Education* (Nashville, TN: B & H Publishing Group, 2008), 41; Also see Robert W. Pazmiño, *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective*, 3rd edition. (Grand Rapids, MI: Baker Academic, 2008), 91; Kenneth O. Gangel stresses the importance of the Bible in Christian education. Kenneth O. Gangel, “What Christian Education Is,” in *Christian Education: Foundations for the Future*, ed. Robert E. Clark, Lin Johnson, and Allyn K. Sloat (Chicago, IL: Moody Press, 1991), 13-29.

⁴ James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids, MI: Eerdmans, 2010), 42, Kindle.

⁵ Smith, *Thinking in Tongues*, 40.

⁶ I am not arguing for a dichotomy or trichotomy of the human body, rather that the human body cannot be separated. The body is whole.

⁷ Smith, *Thinking in Tongues*, 44.

Pentecostal. The use of this word will embrace both the classical Pentecostal and Charismatic churches that believe in the present-day activity of the gifts of the Spirit.

Pentecostal Worldview. The framework proposed by James K. A. Smith consisting of radical openness to God, “enchanted,” holistic storytelling, and a missional perspective.⁸

Radical Openness to God. Pentecostals make room for the unexpected; an openness to God to do something new.⁹

Spirituality. An “integration of beliefs and practices in the affections which are themselves evoked and expressed by those beliefs.”¹⁰

Storytelling. Using narratives to teach; an affective, narrative epistemology.¹¹

Worldview. “A framework or set of fundamental beliefs through which we view the world and our calling and future in it.”¹²

⁸ James K. A. Smith proposes five elements of a Pentecostal worldview: radical openness to God; enchanted theology of the world; non-dualistic affirmation of embodiment and materiality; an affective, narrative epistemology; and an eschatological orientation toward mission and justice. I have adapted the key words for easier use. Pentecostal is not separate or different from Christian. Smith acknowledges authentic Christianity is properly Pentecostal. *Ibid.*, 31-32. Also see Paul W. Lewis, “The Baptism in the Holy Spirit as Paradigm Shift,” *Asian Journal of Pentecostal Studies* 13, no. 2 (2010): 304.

⁹ Smith, *Thinking in Tongues*, 33.

¹⁰ Stephen J. Land, *Pentecostal Spirituality: A Passion for the Kingdom*, Journal of Pentecostal Theology Supplement 1 (Sheffield, England: Sheffield Publishing Company, 1993), 13.

¹¹ *Ibid.*, 42.

¹² James H. Olthuis, “On Worldviews,” *Christian Scholar’s Review* 14, no. 2 (1985): 155; Also see Smith, *Thinking in Tongues*, 27; James Sire describes worldview as “the basic constitution of reality, and that provides the foundation on which we live and move and have our being.” James W. Sire, “What is a Worldview?,” Christianity.com, last modified May 3, 2010, accessed August 3, 2016, <http://www.christianity.com/blogs/russell-moore/what-is-a-worldview-11627153.html>.

Description of the Proposed Project

Scope of the Project

This project will research how a Pentecostal worldview is applied to learning and teaching, which consists of three elements: knowledge, the learner, and the teacher.¹³ I will interview at least twenty experienced teachers.¹⁴ Two selection criteria will be used for selecting teachers to interview. Criteria A includes teachers will over ten years of teaching experience, including educational leadership. Criteria B includes: (1) a minimum of three years of teaching experience, (2) adherence to a Pentecostal worldview, and (3) subject evaluation scores higher than 80 percent.

The aim will be to select a variety of teachers from different disciplines, some with formal training in education and some without. I will select teachers from both tertiary sectors—VET and higher education. The teachers will participate in a 20 to 30-minute interactive interview consisting of three key questions:

1. How did they come to be a teacher?
2. What do they do?
3. Why do they teach, and what does teaching mean to them?¹⁵

The interviews will be recorded and transcribed. I will collate the interviews to analyze what Pentecostal teachers do and develop a professional development seminar to present to AC faculty. The seminar will take place at Alphacrucis College during July

¹³ Adapted from Roy Killen, *Effective Teaching Strategies: Lessons from Research and Practice*, 5th ed. (South Melbourne, VIC: Cengage Learning, 2009), 36.

¹⁴ Prior to interviewing, I will write and submit a proposal to the AGTS Institutional Review Board regarding research with human subjects and will secure the necessary consent forms.

¹⁵ Question taken from Irving Seidman, *Interviewing as Qualitative Research. A Guide for Researchers in Education and the Social Sciences*, 4th ed. (New York, NY: Teachers College Press, 2006), 30, Kindle.

2017 and will encompass three hours. I will record the session and make it available for our teachers located around Australia and will conduct an evaluation after the seminar.

This project is not designed to measure the nature of the content in Pentecostal teaching but to focus on the practice of the teacher. Neither will this project compare a teacher's preferred pedagogy. This project will research how a Pentecostal worldview impacts teachers.

Phases of the Project

The design of this project consists of five phases: research, planning, implementation, evaluation, and writing. Some of the phases occur consecutively while others will occur simultaneously. The research for the biblical-theological and general literature review will take place prior to the project: therefore, this research will inform the content of the project.

Research

The research consists of two stages. The first stage involves research on the biblical-theological foundations of education from a Pentecostal worldview, in particular, the role of the teacher. Smith's framework for a Pentecostal worldview was chosen as it clearly articulates categories useful for the project.¹⁶ The second stage explores current literature on education, theory, and practice.

¹⁶ Amos Yong presents Smith's worldview as a consideration for Christian education. Amos Yong, "Finding the Holy Spirit at a Christian University," in *Spirit-Empowered Christianity in the 21st Century*, ed. Vinson Synan (Lake Mary, FL: Charisma House, 2011), 470; Kenneth J. Archer shares some similar aspects in defining a Pentecostal worldview. Kenneth J. Archer, *A Pentecostal Hermeneutic for the Twenty-First Century: Spirit, Scripture and Community* (London, Great Britain: T&T Clark International, 2004), 29-32; While Lewis does not acknowledge a Pentecostal worldview, aspects of his Pentecostal paradigm are similar to Smith's worldview. Lewis, "The Baptism in the Holy Spirit as Paradigm Shift, 301-344.

Biblical-theological Review

Chapter 2 will review significant teachers in the Bible. The worldview of each teacher will be explored along with their practice. Teachers from the Old Testament will be categorized into the three epochs: pre-monarchic period, monarchic period, and the Exilic Period. Key teachers in the Gospels and in the Early Church will also be studied.

General Literature Review

Chapter 3 will review four key categories. First, the research will focus on Pentecostal tertiary education in Australia with emphasis on the historical and current narrative for Pentecostal education in Australia. The following three categories will follow Jeffery S. Hittenberger's Pentecostal philosophy of education.¹⁷ Hittenberger's model was chosen as no other proposed model for Pentecostal education incorporates educational practice. Second, the research will discuss educational goals. In particular, it will research the images of education, such as journeys, gardens, and buildings followed by the metaphoric cities for education. This will naturally lead into a discussion on the nature of education as formation. Third, the research will address educational issues such as the role of the student and teacher. This will provide a foundation for teaching practice. Last, the research will identify educational practice.

Planning

Planning for the project involves two stages. The first stage will focus on interviewing teachers who hold a Pentecostal worldview. Interviewing requires

¹⁷ Jeffery S. Hittenberger, "Toward a Pentecostal Philosophy of Education," *Pneuma* 23, no. 2 (Fall 2001): 217-244.

identifying willing participants who fit the selection criteria. Each teacher will be required to sign a consent form to participate in the interview. In preparation for the interviews, I will create appropriate questions as well as schedule the interviews. Some interviews will take place in person, while others will be over the phone or via Skype. All interviews will be transcribed and analyzed.

The second stage of preparation will focus on the creation of a three-hour seminar. This includes preparing the material, based on the biblical-theological literature review, general literature review, and interviews. After consulting the teaching calendar at AC, teachers will be invited to attend the professional development seminar. Along with the material preparation, booking and setting up a room will also be required. To evaluate the seminar, I will develop an evaluation form for participants to complete after the seminar.

Implementation

The interviews will be conducted during November 2016 and July 2017. All interviews will be recorded and transcribed. The data will be loaded into NVivo software for qualitative data analysis. Based on the interviews and research, I will acquire the material needs to develop the seminar. This will include writing the content, directing the flow, and planning activities. The seminar will take place on August 31, 2017 at Alphacrucis College Parramatta, New South Wales, Australia.

Evaluation

Upon the conclusion of the seminar, quantitative and qualitative measuring tools will be used to evaluate the event. Seminar participants will complete an evaluation form at the completion of the training. The evaluation form will include quantitative questions

to help gauge the success of the seminar, as well as some open-ended questions for further feedback. If successful, participants will discuss education practices and endeavor to implement a Pentecostal worldview in the classroom.

Writing

The writing phase of this project will be spread out over the duration of the project. The biblical-theological review (chapter 2) will be written August and September 2016. The general literature review (chapter 3) will be written September and October 2017. A description of the project (chapter 4) will be written in October. The project conclusion (chapter 5) will be completed in October 2017.

CHAPTER 2: BIBLICAL-THEOLOGICAL LITERATURE REVIEW

Introduction

One can surmise that the Bible's purpose is to reveal God (the Father, Son, and Spirit) and outline the purpose for humanity. Consequently, Scripture, by nature, serves a didactic purpose.¹ Scripture exists to teach who God is and the purpose of life, which reflects the foundation of Christian education.

Christian education focuses on the process of formation, rather than the acquisition of information.² The teacher shapes, forms, and molds the pupil. The Bible record presents many examples of teachers shaping the next generation, such as parents, leaders, priests, prophets, scribes, and wisdom teachers. While impossible to review every teacher in the Bible, this chapter will review a selection of key teachers from various biblical periods to illustrate the role of the teacher.

The Role of the Teacher in the Old Testament

This section will focus on three distinct periods in Israel's history; pre-monarchic period, the monarchic period, and the exilic period (including the post-exile). Within each

¹ Adrian E. Hinkle, *Pedagogical Theory of the Hebrew Bible: An Application of Educational Theory to Biblical Texts* (Eugene, OR: Wipf & Stock Publishers, 2016), 1.

² James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009), 18.

period there exist one or more epochs.³ These categories help simplify the survey, as some of the epochs contain similar characteristics.

The Teacher in the Pre-Monarchic Period

Although didactic in nature, the Bible begins with little explicit discussion on education and the place of teaching. The purpose of the Torah, as a whole, is “to educate the people of God in the will of God for the whole of their life as his people, to create and develop the conscience of the community.”⁴ Although the pre-monarchic period does provide stories of significant teachers, the first command to teach is given in Exodus.⁵ However, teachers, those who shape, form, and mold, are not absent from the biblical narrative; some of the teachers include Abraham, Moses, Bezalel, and Joshua.

Wandering Clan

In Genesis 12, Abram is introduced and called by Yahweh. Yahweh elects Abram and makes a covenant, promising descendants as numerous as the stars in the sky (15:5-6). This promise is miraculously reinforced with the birth of Isaac when Abram is 100 years old, and Sarai is ninety years old. God reaffirms His covenant with Abram, now to be called Abraham, and provides instruction for circumcision (17:9). Yahweh clearly

³ Epochs are normally determined by covenants. Michael Lawrence, *Biblical Theology in the Life of the Church: A Guide for Ministry* (Wheaton, IL: Crossway, 2010), 62; John Goldingay proposes five Old Testament epochs: the wandering clan, the theocratic nation, the institutional state, the afflicted remnant, and the community of promise. John Goldingay, *Theological Diversity and the Authority of the Old Testament* (Grand Rapids, MI: Eerdmans, 1987), 60-76.

⁴ Richard Bauckham, *The Bible in Politics: How to Read the Bible Politically* (London, GB: SPCK, 1989), 26; quoted in John Goldingay, *Old Testament Theology: Israel's Life*, vol. 3 (Downers Grove, IL: InterVarsity Press, 2009), 39, Logos Bible Software.

⁵ Hinkle, *Pedagogical Theory of the Hebrew Bible*, 81.

states the generational implications of this covenant (vv. 4-8). This covenant includes Abraham's new identity as the father of many nations (v. 5), being fruitful with many descendants (vv. 6-7), the re-affirmation that Yahweh (the covenant name for God) is his God and the God of his descendants (v. 7), and possession of the land (v. 8). The everlasting covenant between Abraham and his descendants included the sign of circumcision (vv. 10-14). Abraham was responsible for teaching his descendants about God and the sign of this covenant; circumcising his household, "as God told him" (v. 23), and Isaac, "as God commanded him" (21:4). Adrian E. Hinkle notes the role of circumcision as a kinesthetic learning opportunity.⁶ Circumcision provides a teachable moment passed on from generation to generation that men who became fathers observed within the community.⁷ Abraham is the inaugural teacher of the circumcision covenant. Although teachers received no instructions, parents maintained this covenant throughout the generations to come.⁸

Abraham, a father of the faith, was called by God to leave his land and go to a new land (Gen. 12:1). Although how Abraham comes to know Yahweh is unknown, "Joshua affirms that Terah, Abram, and Nahor worshiped other gods when they lived in Mesopotamia (Josh. 24:2)."⁹ We do know Abraham believed Yahweh, and Yahweh accredited it to him as righteousness (Gen. 15:6). Abraham used circumcision to teach his

⁶ Ibid., 82. Interesting note: a female connects circumcision with kinesthetic learning.

⁷ Generally, the circumcision ritual was performed by the men, however, women have performed the task as in the case of Moses's wife (Exod. 4:24-26).

⁸ Goldingay, *Old Testament Theology: Israel's Life*, 3:392.

⁹ John Goldingay, *Old Testament Theology: Israel's Gospel*, vol. 1 (Downers Grove, IL: InterVarsity Press, 2003), 196.

household about Yahweh's covenant. Therefore, Abraham is not only a father of the faith but also a teacher of the faith.¹⁰

As a teacher, Abraham taught his household about circumcision. He also formed faith in Isaac as he modeled faith with the sacrifice on Mount Moriah (Gen. 22:1-19). God instructed Abraham to sacrifice his only son, Isaac. Therefore, Abraham set out with his son, demonstrating how to offer sacrifices to God. At the climax of the story, as Abraham is about to offer Isaac as the sacrifice, God stops him and provides a ram (vv. 11-13). Isaac not only learns about building an altar, but also sees his father's faith in God, a faith evident to his entire household. A faith which continued, demonstrated by Isaac continuing the practice of building altars and worshiping as taught by his father (26:25).

Abraham not only taught circumcision to his household, but they followed Abraham's example in faith. Furthermore, 318 men born in his household were classified as men trained for battle (Gen. 14:14). It is not clear whether Abraham was the direct instructor, but Abraham was well-equipped to be a teacher and responsible for the care and training of his household, as he led the men to battle and victory (14:15-16). These trained men were soldiers, a skill necessary for survival. Other skills required for survival include tending the herds, cooking, and setting up camp. Although no explicit description of this teaching exists, by implication, their success in battle suggests that each generation was taught the essential vocational skills for living.

¹⁰ P. R. Williamson, "Abraham," in *Dictionary of the Old Testament: Pentateuch*, ed. T. D. Alexander and D. W. Baker (Downers Grove, IL: InterVarsity Press, 2003), 11. Williamson describes Abraham's character in one word—faith.

During the period of Israel as a wandering clan, the family household served as the primary context for teaching.¹¹ Abraham's worldview provides a foundation for future teachers of the faith. Right from Abraham's introduction in Genesis 12, belief in Yahweh is evident. Abraham demonstrates a radical openness to Yahweh. After receiving instructions from an invisible God, Abraham not only departs to a new land, he also starts a new tradition of circumcision in obedience to Yahweh. Abraham believed in an "enchanted" world; he believed in Yahweh as well as the other gods (before his call).

The birth of Isaac and the physical healing of Sarah, provides an example of Abraham's holistic worldview. Abraham believed in a God who cared about the whole person, not just the head and heart. He lived with a sense of mission and recognized that circumcision served as a sign of being set apart from the rest of the world for a purpose. This mission was to remain faithful to God and to trust His promises.¹² This faith was "a commitment to Yahweh's calling which follows where he directs on an individual pilgrimage toward a goal known only to him."¹³ Passing on the teachings of God's covenant continued as Israel became a nation.

Theocracy

As Israel's history unfurls, they become a theocratic nation.¹⁴ Clearly, education was taking place as the next generation maintained God's covenant, as evidenced by

¹¹ Goldingay, *Old Testament Theology: Israel's Life*, 3:383.

¹² Their faithfulness includes stories of failure. These failures provide additional opportunities for teaching. Teaching can occur through successes and failures.

¹³ Goldingay, *Theological Diversity and the Authority of the Old Testament*, 62.

¹⁴ *Ibid.*, 64.

God's blessing of multiplication (Exod. 1:12). During this era, one can observe the example of teachers such as Moses, Bezalel, and Joshua.

God appointed Moses as Israel's national leader and deliverer. Born into a hostile environment, Moses' life is spared but he is reared in Pharaoh's home (Exod. 2:1-10), and educated according to Egypt custom.¹⁵ Moses gained a sense a purpose during his life and attempted to act as Israel's deliverer on his own (2:11-22). Over the next forty years, God shaped him to fulfill (3:1-4:31) His purposes to lead Israel out of Egypt with many miraculous signs and wonders (7:1-11:10). Moses spoke for God in establishing the rules and regulations for the new nation of Israel (Exod. 20-40), and these teachings became the foundation of the nation.

In Exodus 10:2, God instructs Moses to tell these stories to his children. The telling of these stories establishes Israel's way of life resting "in the memory of historical experience as interpreted by faith, and responded to in faith."¹⁶ In Exodus 12, Moses gives the final instructions around the exodus from Egypt and the Passover, which the people of Israel are to observe for generations to come (v. 14).¹⁷ Although Moses provides the initial teaching, parents are instructed to teach this object lesson to their

¹⁵ K. A. Kitchen, "Moses," *New Bible Dictionary*, 3rd ed., ed. D. R. W. Wood et al. (Leicester, England: InterVarsity Press, 1996), 784. Moses was also nursed by his mother, taught according to Hebrew customs (Exod. 2:11).

¹⁶ John Bright, *A History of Israel*, 3rd ed. (London: SCM Press, 1980), 148; Brevard S. Childs, *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible*, (Minneapolis, MN: Fortress Press, 1993), 131. Childs notes the centrality of retelling the exodus story was to establish Israel's identity. Goldingay, *Old Testament Theology: Israel's Life*, 3:392; Goldingay identifies story telling as the chief means for moral education.

¹⁷ William H. C. Propp, *Exodus 1-18: A New Translation with Introduction and Commentary*, vol. 2, The Anchor Bible (New York, NY: Doubleday, 1999), 445. Propp places the Passover into the prescriptive category, an eternal rule. Thomas B. Dozeman, *Commentary on Exodus* (Grand Rapids, MI: Eerdmans, n.d.), 276.

children.¹⁸ Moses calls the elders together and teaches them. In turn, the elders return home to teach the family (v. 21). As the family participates together during the ceremony, it is anticipated that the children will ask, “What does this ceremony mean?” (v. 16).¹⁹ In response, the parents retell the story of God delivering them from Egypt through signs and wonders. As they tell this story from generation to generation, it reaffirms Israel’s identity as the people of God. The learning initiative in the Passover is with the children, “intrigued by the exotic rites and taboos.”²⁰ Parents respond to the questions raised by the children through active participation in the ceremony.²¹

The exodus story is retold within the context of worship.²² The Passover is formed not only as worship to Yahweh but as a means to teach the next generation.²³ The establishment of other religious festivals are a form of worship, but they also had the purpose of teaching the next generation.²⁴ Retelling the exodus story would deter the Israelites “from slipping into the role of oppressors because they have forgotten what it is

¹⁸ Leo G. Cox, “The Book of Exodus,” in *Genesis through Deuteronomy*, vol. 1, Beacon Bible Commentary, ed. A. F. Harper, W. M. Greathouse, Ralph Earle, and W. T. Purkiser (Kansas City, MO: Beacon Hill Press of Kansas City, 1969), 212.

¹⁹ All Scripture quotations are from the New International Version, unless otherwise noted.

²⁰ Propp, *Exodus 1-18*, 2:409.

²¹ Hinkle, *Pedagogical Theory of the Hebrew Bible*, 93 The present tense of the used in retelling the story emphasizes the experiential nature; this is their own story.

²² Goldingay, *Old Testament Theology: Israel’s Gospel*, 1:361.

²³ Dozeman, *Commentary on Exodus*, 277; Propp, *Exodus 1-18*, 2:409.

²⁴ Bright, *A History of Israel*, 171. Bright argues that Israel’s worship was centered around the “great annual feasts.”

like to be the oppressed.”²⁵ The Passover and other festivals remind Israel to be holy, just as Yahweh is holy.²⁶

During Israel’s time in the wilderness, Jethro, Moses’ father-in-law came for visits (Exod. 18).²⁷ Jethro observed Moses sitting as a judge before the people from morning to evening and recommended that Moses appoint leaders over “thousands, hundreds, fifties and tens” (v. 21). These officials would judge the simple cases and refer the difficult cases to Moses (v. 22). Moses listened to his father-in-law and appointed capable men as leaders (vv. 24-26). Goldingay identifies this moment as a turning point in Israel’s story.²⁸ After Jethro’s visit, Moses ascended Mount Sinai and received instruction from God for the people of God to live in the Promised Land.²⁹

After forty years in the wilderness, Moses spoke to Israel on the plain of Moab reminding them of their covenant with God. Deuteronomy, as with all Scripture, is for teaching. However, a few passages stand out with specific instructions related to education.³⁰ In Deuteronomy 4:9, Moses commands the Israelites to teach their children. In his second speech, Moses introduces the *Shema* (Deut. 6:4-9), a further explanation on

²⁵ Goldingay, *Old Testament Theology: Israel’s Gospel*, 1:367.

²⁶ Ibid.

²⁷ Jethro is referred to a priest of Midian (Exod. 2:16). When he visits Moses, he praises the Lord, offers a sacrifice, and eats a meal in the presence of God (18:9-12). We can assume from this, Jethro is a God-fearing man.

²⁸ Goldingay, *Old Testament Theology: Israel’s Life*, 3:37.

²⁹ Ibid., 3:38.

³⁰ Duane L. Christensen, *Deuteronomy 1-11*, vol. 6A, Word Biblical Commentary (Waco, TX: Word Books, 1991), 145. Christensen proposes Deuteronomy as the primary curriculum for ongoing religious education in ancient Israel, stressing the pedagogical purpose of the book.

the Ten Commandments.³¹ It also includes instructions for parents to teach their children.³² The teacher (parent) is to have the commands in his or her heart first (v. 6).³³ Parents are to embody the commands first before instructing their children. Verses 7 to 9 expand on how the parent is to teach the child (also see Deut. 11:18-20). The word “impress” means “to sharpen” (v. 7).³⁴ Hinkle contends that the metaphor highlights the need for constant repetition. As “sharpening of a weapon that requires consistent and continual friction, testimonies of Yahweh must be diligently taught in an effective manner by the parent to the child.”³⁵ Teaching was to take place continually, inside and outside the home; teaching was to “permeate every sphere of” life.³⁶

The book of Exodus concludes with the building of the Tabernacle.³⁷ Yahweh provided specific instructions for construction (Exod. 24-31). In these instructions, God appoints skilled workers filled with the Spirit of God to follow the construction

³¹ Gordon McConville, “Deuteronomy,” in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: InterVarsity Press, 1994), 207.

³² Moshe Weinfeld, *Deuteronomy: A New Translation with Introduction and Commentary*, vol. 5, The Anchor Bible (New York, NY: Doubleday, 1991), 340–341. Weinfeld notes the pupil was often called “son” and the teacher in Mesopotamia was called “father.” Rabbis do interpret “sons” as pupils. This does not negate the role parents as teachers. The context of the following instructions do take place within the home.

³³ Walter Brueggemann, *Deuteronomy*, Abingdon Old Testament Commentaries (Nashville, TN: Abingdon Press, 2001), 85, 88; Christensen, *Deuteronomy 1-11*, 6A:144; Peter C. Craigie, *The Book of Deuteronomy*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1976), 170.

³⁴ Hinkle, *Pedagogical Theory of the Hebrew Bible*, 69; Weinfeld, *Deuteronomy*, 5:332; Craigie translates the word as “repeat.” Craigie, *The Book of Deuteronomy*, 170.

³⁵ Hinkle, *Pedagogical Theory of the Hebrew Bible*, 69.

³⁶ Craigie, *The Book of Deuteronomy*, 170.

³⁷ The structure of this chapter is interrupting the narrative of each teacher. The step back to Exodus is not following the standard biblical theological approach, it is flowing the biblical theological narrative of the teachers.

specifications (31:1-11; 35:30-36:7). Yahweh gifts Bezalel with wisdom, knowledge, and skills (v. 3) and provides Oholiab as an assistant to help, along with other skilled workers (v. 6). As Moses informs Israel of Yahweh's instructions, the Spirit of God empowers Bezalel and Oholiab to teach other people artistic skills (35:34). Although the purpose of these skills was for worshipping Yahweh (building the tabernacle), these skills have to do with "accomplishing material things."³⁸ God initiated the idea of creating beauty out of material things and then combined it with worship. Goldingay draws a parallel between creativity and the image of God. The creative ability given to Bezalel and other individuals reflects Yahweh's image on earth, as they build a new sanctuary for God's dwelling.³⁹ The Spirit of God equipped Bezalel and Oholiab to be creative and teach other individuals the skills for this creativity.

Crossing over the Jordon River, Israel fulfilled the promise of entering the Promised Land. Before crossing, God instructs Joshua to keep the law on his lips, meditate on it day and night, and obey everything written in it (Josh. 1:7-9). Joshua had the responsibility of learning the Law and continuously teaching it to the people. After crossing the Jordon, Joshua builds a cairn to stand as a visual reminder to Israel forever (4:1-7). Curiosity is sparked when children see this sign, asking, "What do these stones mean" (v. 6)?⁴⁰ This sign was used to educate "future generations about their heritage

³⁸ Cox, "The Book of Exodus," 291.

³⁹ Goldingay, *Old Testament Theology: Israel's Gospel*, 1:396.

⁴⁰ Hinkle, *Pedagogical Theory of the Hebrew Bible*, 130. The building of the cairn facilitated learner driven learning.

and, more importantly, about their God.”⁴¹ Joshua, like Moses, provided instruction for teaching the next generation. To perpetuate the teaching to future generations, Joshua, the teacher, instructed parents to be teachers. While parents were the primary teachers, a more general appointment to the older generation is acceptable.⁴²

Joshua was a faithful follower of God, as evident on several occasions: Moses chose Joshua to lead the battle against the Amalekites (Exod. 17); Joshua remains at the tent of meeting (33:11); Joshua and Caleb were the only two who departed Egypt and entered into the Promised Land (Num. 26:65); and Joshua is commissioned to lead (Deut. 1:38; 3:28; 31:14; 34:9). As a faithful follower, he had seen everything God had done in Egypt and in the wilderness. Now, God was calling Joshua to do something new—take possession of the Promised Land.

During the pre-monarchic period, parents acted as the main teachers for their children.⁴³ The family unit was a key institution for learning and teaching. Just as Yahweh elected Abraham, Moses, Bezalel, and Joshua, Yahweh also appoints parents to teach. The purpose of education was to instruct the next generation to remain faithful to Yahweh. Parents were to be intentional in using visual religious festivals, worship, and rituals as tools for teaching (circumcision, altars, and Passover). There is a sense that all

⁴¹ Richard Hess, *Joshua: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Leicester, England: InterVarsity Press, 1996), 108.

⁴² Goldingay, *Old Testament Theology: Israel's Gospel*, 1:493. Goldingay identifies parents playing the role of the teacher in this situation.

⁴³ John Goldingay, *Old Testament Theology: Israel's Faith*, vol. 2 (Downers Grove, IL: InterVarsity Press, 2006), 179; Also see Brueggemann, *Deuteronomy*, 85. Brueggemann refers to this as “saturation education.”

creation can be used as a teaching tool. Parents were instructed to be ready to answer when a child inquired, always open for the opportunity to teach.

Along with the use of festivals and landmarks, teaching was to take place in all areas of life. The Shema was to be taught while they sat, walked, laid down, and woke up. Parents were to retell the stories of God's faithfulness to the next generation. These stories were to be told within the family, during festivals, or as necessary. Children also participated in the reading of the Law, as a story, during the Feast of Tabernacles. This national event was an oral reading, reminding all the Israelites of the Law, including children and foreigners.

The inclusion of foreigners suggests a worldview of equality. Caleb the Kenizzite (Num. 32:12; Josh. 14:6, 14) provides an example of Israel adopting a family into the tribe of Judah (Num. 13:6; 34:19; Josh. 15:13). Kenizzites were a people group possessing the land given to Abraham (Gen. 15:18-19). The stories reminded the Israelites of their past and encourage them to remain faithful to Yahweh, and not become like the Egyptians.⁴⁴ Education even incorporated a dimension of social justice, as illustrated by the practice of leaving the edge of the harvest for the poor and foreigners (Lev. 23:22).

Teachers in the pre-monarchic period demonstrated elements common to a Pentecostal worldview. Most of the teachers were radically open to God and experienced an opportunity to do something new. Whether it was departing to a new land, fleeing

⁴⁴ The Ten Commandments emphasize social justice in the practice of the Sabbath for all people, including foreigners and slaves. The passage in Deuteronomy reminds Israel of their time of slavery in Egypt (Exod. 20:8-11; Deut. 5:12-15).

from bondage, building the Tabernacle, or parents' readiness to answer a child's questions, teachers demonstrated a radical openness to God, which affirms their spiritual awareness.⁴⁵ The signs and wonders demonstrated during the exodus further illustrate this awareness. These teachers saw firsthand the holistic nature of God through the physical plagues, supernatural provision of water and food in the wilderness, and miraculous healings. Circumcision, a physical act, demonstrated a spiritual reality. Bezalel's work with material things glorified God. This holistic worldview, whether material or non-material, could be used to glorify God.

Teachers also approached learning as a holistic exercise. Learning, especially through storytelling, took place as a child sat, walked, lay down, or was awake, "in other words, all the time."⁴⁶ The Passover represented the most significant story, inviting the hearers into the story through experience. Teachers told the stories of God's signs and wonders to invoke faithfulness in the next generation. Pre-monarchic teachers taught with a missional purpose. The purpose was more important than content or style. Style varied depending on the situation, and content ranged from history to arts (not to mention the vocational skills such as agriculture and defense). The purpose of being faithful to God remained constant.

⁴⁵ The creativity required by Bezalel in building the Tabernacle is, no doubt, inspired by the Spirit of God, who appointed him. Whether their imagination came as a direct revelation from the Spirit or through their own creativity, Yahweh was the source of their creativity—either through divine inspiration or as an aspect of being created in the image of God.

⁴⁶ Goldingay, *Old Testament Theology: Israel's Life*, 3:392.

The Teacher in the Monarchic Period

Israel transitioned from a theocratic nation to an institutional state.⁴⁷ Yahweh allowed for the establishment of a monarchy, replacing the clan system with what quickly developed as a class system, “with its inequalities, unfairness, and excesses.”⁴⁸ Goldingay identifies two significant contributions to this time: priesthood and wisdom literature.⁴⁹ Priesthood encouraged stability by teaching through the festivals, rituals, and other methods. Wisdom, according to Goldingay, enabled “the affairs of state and family life ... to be conducted in accordance with the nature of the world as Yahweh makes it function.”⁵⁰ During this time, different types of education became available to students, depending on their family background and skills. The title teacher or instructor was used for three general groups of people: wisdom teachers, priests, and prophets.⁵¹

Wise Men and Women

Wise men and women were listed as royal advisors to kings (2 Sam. 15:12, 31; 16:20, 23; 17:14; 1 Kings 7:7) and among the general public (2 Sam. 14:2; 20:16-22; 1 Kings 1:12).⁵² Scholars agree that wise men and women were educated although how this

⁴⁷ Goldingay, *Theological Diversity and the Authority of the Old Testament*, 71.

⁴⁸ Ibid.

⁴⁹ Priests were established during the Israelites time in the wilderness. Now, their function as teachers makes a more institutional role for the growing nation.

⁵⁰ Ibid., 72.

⁵¹ Andre Lemaire, “Education (Ancient Israel),” ed. David Noel Freedman, *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1992), 311.

⁵² R. B. Y. Scott, *Proverbs. Ecclesiastes: Introduction, Translation, and Notes*, The Anchor Bible (New York, NY: Doubleday, 1965), xxxii.

education took place is inconclusive.⁵³ Most likely, apprentice relationships among family served as the most likely form of education.⁵⁴ Education took place in a home where several students sat while the teacher probably wrote on the ground.⁵⁵

Parents took on the role of the wise teacher to their children.⁵⁶ Psalms and Proverbs highlight this role. Proverbs emphasizes this relationship with the continual use of the father speaking to the son (Prov. 1:8; 4:1, 3; 6:20).⁵⁷ “The father who speaks in Proverbs 4:1-9 claims to have received his wisdom from his father, and he now passes it on to his son.”⁵⁸ Mothers are not excluded, as various Proverbs emphasize the teaching role of a mother (1:8; 6:20; 31). Clearly, in Proverbs, parents served as the primary teaching agents for the next generation.⁵⁹ William McKane argues that Proverbs was originally intended for educating officials, but “becomes in Israel a method of

⁵³ Ibid., xxxiii; Victor H. Matthews and Don C. Benjamin, *Social World of Ancient Israel: 1250-587 BCE* (Grand Rapids, MI: Baker Academic, 2011), 142; Elisa Uusimäki, “Reading Proverbs in Light of Torah: The Pedagogy of 4QBeatitudes,” in *Pedagogy in Ancient Judaism and Early Christianity*, eds. Karina Martin Hogan, Matthew Goff, and Emma Wasserman (Atlanta: SBL Press, 2017), 167. Solomon may be accredited for introducing a school of Wisdom teachers in Israel.

⁵⁴ A. R. Millard, “Sages, Schools Education,” ed. Tremper Longman III and Peter Enns, *Dictionary of the Old Testament: Wisdom, Poetry & Writings* (Downers Grove, IL: IVP Academic, 2008), 709.

⁵⁵ Ibid., 706; Lemaire, “Education (Ancient Israel),” 308.

⁵⁶ Goldingay, *Old Testament Theology: Israel’s Life*, 3:393.

⁵⁷ Ibid., 3:393. Goldingay further stresses the distinctive of a “father-involved” family.

⁵⁸ Goldingay, *Old Testament Theology: Israel’s Faith*, 2:179; William McKane, *Proverbs: A New Approach* (London: SCM Press Ltd, 1970), 303. The reference to father and son could be understood as a teacher and student; however, the reference to mother (v. 3) suggests the context is within the family. Whether at home or school is not important. Millard, “Sages, Schools Education,” 708.

⁵⁹ Goldingay, *Old Testament Theology: Israel’s Faith*, 2:179; McKane, *Proverbs*, 303; Propp, *Exodus 1-18*, 2:409.

generalized mundane instruction and thereafter a way of inculcating Yahwistic piety.”⁶⁰

The wisdom revealed in Proverbs originates from a knowledgeable person speaking to the one growing up.⁶¹

The book of Proverbs was formulated as an instruction manual for young people, particularly young men.⁶² The material in Proverbs and wisdom literature, in general, presented how “to live a full and good life.”⁶³ Wisdom, as a general rule, had a secular origin and could be defined as “the ability to excel in a particular activity.”⁶⁴ Bezalel, mentioned above, was given wisdom in the area of arts and craft.⁶⁵ Wise people, and students learning to be wise, demonstrated their ability by wise decisions, “in living according to the moral norms of the covenant community.”⁶⁶

Living in community, as the people of God, is the starting point for how wisdom in the Bible differs from the rest of the world. Wise living referred to living according to God, the Creator’s, instructions.⁶⁷ Proverbs focuses on applied religion—wisdom taught

⁶⁰ McKane, *Proverbs*, 10.

⁶¹ Hermann Gunkel and Joachim Bergrich, *Introduction to Psalms: The Genres of the Religious Lyric of Israel*, trans. James D. Nogalski (Macon, GA: Mercer University Press, 1998), 293.

⁶² Scott, *Proverbs. Ecclesiastes: Introduction, Translation, and Notes*, xix, 3.

⁶³ William Sanford LaSor, David Allan Hubbard, and Frederic Wm. Bush, *Old Testament Survey: The Message, Form, and Background of the Old Testament*, 2nd ed. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 427.

⁶⁴ Scott, *Proverbs. Ecclesiastes: Introduction, Translation, and Notes*, 23; Also see M. A. Shields, “Wisdom and Prophecy,” *Dictionary of the Old Testament: Wisdom, Poetry & Writings*, ed. Tremper Longman III and Peter Enns (Downers Grove, IL: IVP Academic, 2008), 876–877.

⁶⁵ Scott, *Proverbs. Ecclesiastes: Introduction, Translation, and Notes*, 23.

⁶⁶ Ibid.

⁶⁷ Ibid.

as common sense concerning life in relation to God.⁶⁸ In other words, a wise person lived a religious consciousness life.⁶⁹ Proverbs 1:7 provided the underlying principle of life in Proverbs: “The fear of the LORD is the beginning of knowledge.”⁷⁰ Tremper Longman III notes that a wise person fears God.⁷¹ This fear is better understood as acknowledging “one’s subordinate and dependent place in the universe. It is more like knee-knocking awe.”⁷² The people of God live together in the fear of the Lord.

The God-fearing wise person draws from their own experience to teach the student.⁷³ The teacher of Proverbs identified two basic techniques. First, the teacher included familiar sayings to maintain interest.⁷⁴ These sayings were about all dimensions of life. With the inclusion of many agriculture sayings, some scholars suggest the proverbs have their origins with small farmers.⁷⁵ Second, wisdom teachers used a cue and response pedagogical style.⁷⁶ The short sentences were communicated orally, with an

⁶⁸ LaSor, Hubbard, and Bush, *Old Testament Survey*, 427; Scott, *Proverbs. Ecclesiastes: Introduction, Translation, and Notes*, 23.

⁶⁹ Scott, *Proverbs. Ecclesiastes: Introduction, Translation, and Notes*, 16.

⁷⁰ *Ibid.*, 15.

⁷¹ Tremper Longman III, “Proverbs 1: Book of,” ed. Tremper Longman III and Peter Enns, *Dictionary of the Old Testament: Wisdom, Poetry & Writings* (Downers Grove, IL: IVP Academic, 2008), 549.

⁷² *Ibid.*

⁷³ Ted A. Hildebrandt, “Proverb, Genre of,” ed. Tremper Longman III and Peter Enns, *Dictionary of the Old Testament: Wisdom, Poetry & Writings* (Downers Grove, IL: IVP Academic, 2008), 531.

⁷⁴ Scott, *Proverbs. Ecclesiastes: Introduction, Translation, and Notes*, 22.

⁷⁵ Longman III, “Proverbs 1: Book of,” 540–541. It is generally agreed that royal scribes wrote the Proverbs down, but the origin is debated. Roland E. Murphy, *Ecclesiastes*, vol. 23a, Word Biblical Commentary (Dallas, TX: Word Books, 1992), 134. Some attribute the origins of wisdom to family, concrete situations, not “a teacher’s desk.”

⁷⁶ Scott, *Proverbs. Ecclesiastes: Introduction, Translation, and Notes*, xxxiv.

expectation that the student would be able to quote the proverb back. Proverbs have been described as “short sentences drawn from long experience.”⁷⁷ The teacher of sayings orally taught his students through short stories based on personal life experience and learning.⁷⁸

Priests also served as teachers during the monarchical period. Along with the many functions of serving in the temple, priests taught the people of God (2 Chron. 15:3). Asaph and Jehoiada served as two noteworthy priests in Israel.

Psalms 78 “is presented as a teaching psalm in the form of a story, told in poetry.”⁷⁹ Poetry and imagery were helpful mechanisms for memorizing. The role of telling the story to the next generation should be the parent, but in this psalm the author takes up the role in telling the whole community.⁸⁰ Asaph is identified as the author of Psalm 78 and was most likely the Levite delegated as a chief musician (1 Chron. 15:17,

⁷⁷ Hildebrandt, “Proverb, Genre of,” 529.

⁷⁸ Ibid., 531.

⁷⁹ John Goldingay, *Psalms: Psalms 42-89*, vol. 2, Baker Commentary of the Old Testament Wisdom and Psalms (Grand Rapids, MI: Baker Academic, 2007), 481. It is difficult to date Psalm 78. Due to specific reference to Ephraim and Judah, it could have been written shortly after the split, hence the inclusion during the Monarchic period. John Goldingay, *Psalms: Psalms 1-41*, vol. 1, Baker Commentary of the Old Testament Wisdom and Psalms (Grand Rapids, MI: Baker Academic, 2006), 22-23. The purpose of Psalms as a whole is both *kerygma* and *didache*; the Psalms are evangelistic preaching and teaching. Marvin E. Tate, *Psalms 51-100*, vol. 20, Word Biblical Commentary (Dallas, TX: Word Books, 1990), 281, 284. Scholars debate over the exact genre for Psalm 78. Some responses include; “a hymn of praise with a wisdom introduction,” “a historical psalm with affinities to the wisdom genre because of its narrative nature and a stated purpose of educating the next generation,” “didactic,” and “offering a “philosophy of history.”; Craig C. Broyles, *Psalms*, New International Biblical Commentary (Peabody, MA: Hendrickson Publishers, Inc., 1999), 319; Mitchell Dahood, S.J., *Psalms II: 51-100*, vol. 17, The Anchor Bible (New York, NY: Doubleday, 1968), 238; Hans-Joachim Kraus, *Psalms 60-150: A Continental Commentary*, trans. Hilton C. Oswald, First Fortress Press ed. (Minneapolis, MN: Fortress Press, 1993), 122; Goldingay, *Psalms: Psalms 1-41*, 1:479. Goldingay hints of a political purpose, “buttressing the position of Judah, Jerusalem, and David.” He has described the exhortation for the generation to listen and learn from this story.

⁸⁰ Goldingay, *Psalms: Psalms 42-89*, 2:484.

19; 16:5).⁸¹ In this psalm, Asaph speaks with the authority of a prophet and teacher.⁸² Asaph's influence in temple music continued for generations.⁸³ In the singing of Psalm 78, Asaph and the temple musicians in the future generations stand as a teacher of wisdom, proclaiming the story in song to the community.⁸⁴ This has influenced some scholars to call it a "didactic ballad."⁸⁵ The song summons Israel "to learn 'about riddles of things past' (v. 2) that will teach future generations (v. 6) to place their confidence in God."⁸⁶ The teaching joins God's miraculous power in deliverance from Egypt, with the election of Judah, David and the establishment of his sanctuary (vv. 68-72). The author of Psalm 78 uses poetry, with imagination, repetition, and memorization to teach that faithfulness and obedience is better than rebellion and defiance.⁸⁷

Jehoiada served as a priest during the reign of Joash. Joash was born into a royal revolt (2 Kings 11:1) and was hidden in the temple of the Lord away from Athaliah (vv. 2-3). When Joash was seven, Jehoiada anointed him as king and presented Joash with a copy of the covenant (v. 12). The covenant symbolized that the king must rule by the

⁸¹ D. G. Firth, "Asaph and Sons of Korah," ed. Tremper Longman III and Peter Enns, *Dictionary of the Old Testament: Wisdom, Poetry & Writings* (Downers Grove, IL: InterVarsity Press, 2008), 24.

⁸² Goldingay, *Psalms: Psalms 42-89*, 2:484.

⁸³ J. S. Rogers, "Asaph," *The Anchor Bible Dictionary*, ed. David Noel Freedman (New York, NY: Doubleday, 1992), 471. Post-exile temple singers were referred to Asaphites.

⁸⁴ Kraus, *Psalms 60-150*, 123.

⁸⁵ W. T. Purkiser, "The Book of Psalms," in *Job through Song of Solomon: The Poetical and Wisdom Literature*, vol. 3, Beacon Bible Commentary (Kansas City, MO: Beacon Hill Press of Kansas City, 1971), 298.

⁸⁶ Tate, *Psalms 51-100*, 20:288.

⁸⁷ Goldingay, *Psalms: Psalms 42-89*, 2:497. Walter Brueggemann recognizes the broader role of the psalms' concern for transformation and new creation. Walter Brueggemann, *Spirituality of the Psalms*, (Minneapolis, MN: Fortress Press, 2002), 21, Logos Bible Software.

Law of God.⁸⁸ While Jehoiada was alive, he instructed Joash, and Joash did what was right in the eyes of the Lord (12:2). Not only did Joash do what was right before God while Jehoiada was alive, but Jehoiada also ensured temple worship continued as normal (2 Chron. 24:14). When Joash was twenty-three, he rebuked Jehoiada for not repairing the temple (2 Kings 12:6-15).⁸⁹

Prophets

Alongside family and priestly teaching, a third school appears among the prophets—Elijah, Elisha, and Isaiah. A company of prophets is recorded to be with Elijah and Elisha (1 Kings 20:35; 2 Kings 2; 4; 5:22; 6:1; 9:1).⁹⁰ Nothing is recorded regarding the training of prophets. In fact, training may not have been necessary to be a prophet; one only needed the Spirit of God to prophesy (1 Sam. 19:20-24). However, a teacher-student relationship was established among the prophets.⁹¹ Elijah calls Elisha (1 Kings 19:19-21) and Elisha entered into a mentoring relationship with Elijah until Elijah was taken up into heaven (2 Kings 2:11-12).⁹² Elisha then becomes the leader of the company of prophets (vv. 15-16). Although no formal education is recorded, the story continues

⁸⁸ James E. Smith, *The Books of History*, Old Testament Survey Series (Joplin, MO: College Press, 1995), Logos Bible Software.

⁸⁹ M. Beeching, "Jehoiada," ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England: Inter-Varsity Press, 1996), 546.

⁹⁰ Harvey E. Finley, "The Book of Kings," in *Joshua through Esther*, vol. 2, Beacon Bible Commentary (Kansas City, MO: Beacon Hill Press of Kansas City, 1965), 440. Samuel is acknowledged as the founder of the company of the prophets. Isaiah also refers to his disciples (Isa. 8:16).

⁹¹ *Ibid.*, 441.

⁹² David J. Zucker, "Elijah and Elisha: Part 1 Moses and Joshua," *Jewish Bible Quarterly* 40, no. 4 (2012): 228; David J. Zucker, "Elijah and Elisha: Part 2 Similarities and Differences," *Jewish Bible Quarterly* 41, no. 1 (2013): 19.

with the company of prophets living together and coming to Elisha for advice and help.⁹³ Elisha saved them from a poisonous stew (4:38-41) and recovered the borrowed ax head (6:1-7). The story implies that these prophets lived together, and Elisha was the source of wisdom in troubled times.

Isaiah stands out as a prophet of influence, spanning a time from pre-exile into the exile.⁹⁴ Isaiah had a group of disciples (Isa. 8:16).⁹⁵ Quite possibly these disciples edited Isaiah's word into the form available today.⁹⁶ During his time, Isaiah was also attributed to instructing Hezekiah, just before Judah's exile.⁹⁷ As a prophet, Isaiah taught the people of God by proclaiming a new revelation: "God is bringing a new world into being in the midst of the ruin and rubble of the old world."⁹⁸ This new world, Jerusalem, will be

⁹³ Goldingay, *Old Testament Theology: Israel's Gospel*, 1:669.

⁹⁴ LaSor, Hubbard, and Bush, *Old Testament Survey*, 288; The significant time span and editorial differences in the book has some question the authorship to Isaiah. There is a general consensus that the book is divided into two section; chapters 1-39, and chapters 40-66. Robert B. Chisholm Jr., *Handbook on the Prophets* (Grand Rapids, MI: Baker Academic, 2002), 14; John L. McKenzie, *Second Isaiah: Introduction, Translation, and Notes*, vol. 20, The Anchor Bible (Garden City, NY: Doubleday and Company, Inc., 1968), 150; Claus Westermann, *Isaiah 40-66: A Commentary*, trans. David M. G. Stalker (Philadelphia, PA: The Westminster Press, 1969), 295; Hugh G. M. Williamson, "Isaiah: Book of," ed. Mark J. Boda and J. Gordon McConville, *Dictionary of the Old Testament: Prophets* (Downers Grove, IL: InterVarsity Press, 2012), 364, Logos Bible Software. Whether one author or more, the message of the book can be interpreted as a whole. The unity of the book testifies to the devotion of Isaiah's students in keeping with his message.

⁹⁵ Barry Webb, *The Message of Isaiah: On Eagle's Wings*, The Bible Speaks Today (Leicester, England: Inter-Varsity Press, 1996), 24. It should be noted that this reference to disciples is written during Isaiah time before exile.

⁹⁶ *Ibid.*, 35.

⁹⁷ *Ibid.*, 37. See Ecclesiasticus 48:22-25.

⁹⁸ Walter Brueggemann, *The Creative Word: Canon as a Model for Biblical Education* (Philadelphia, PA: Fortress Press, 1982), 59.

established as a place where the nations of the world will come to be taught about God (2:3).⁹⁹

Isaiah received a supernatural call to proclaim God's word to Israel (Isa. 6:1-13). In this vision, Isaiah saw the heavenly throne with seraphim flying above (v. 2). As a prophet, Isaiah reminded Israel of God's Law.¹⁰⁰ His teaching included two major themes: God and humanity's response.¹⁰¹ God, who is high and lifted up, is holy.¹⁰² Because of God's holiness, Israel is called to be holy (Lev. 19:2), which involves a response to righteous living, including justice to the poor and freedom from slavery and prison (Isa. 1:17; 56:1). In addition to spiritual restoration, there is also a sense of physical restoration, as seen in Isaiah 61:1-7. Isaiah critiques Israel in "that their enthusiastic worship of Yhwh is not matched by an enthusiastic living before Yhwh in everyday life."¹⁰³ Israel was not living holistically (Isa. 1:10-15). This criticism on holistic living continues in Isaiah 58 as the people of God had misunderstood the essence of fasting, hence devotion to Yahweh.¹⁰⁴ True fasting must involve attention to justice (Isa. 58:6-10).

⁹⁹ Brevard S. Childs, *Isaiah: A Commentary*, The Old Testament Library (Louisville, KY: Westminster John Knox Press, 2001), 30.

¹⁰⁰ John D. W. Watts, *Isaiah 34-66*, vol. 25, Word Biblical Commentary (Waco, TX: Word Books, 1987), 248.

¹⁰¹ Williamson, "Isaiah: Book of," 372.

¹⁰² Ibid., 372-373.

¹⁰³ Goldingay, *Old Testament Theology: Israel's Life*, 3:21.

¹⁰⁴ Childs, *Isaiah*, 477-478.

Concluding Thoughts

The wise men (including parents), priests, and prophets provided examples of teachers during the monarchical period. Although each had a unique worldview, they all shared much in common as the people of God. They all express a radical openness to God, whether through life experiences or as the declaration of a new word from Yahweh. Jehoiada led a godly coup to reinstate Joash as the rightful king and was open to a rebuke from Joash for not repairing the temple. As prophets of God, Elisha and Isaiah taught the new “word” from God.¹⁰⁵ The teachers lived in an “enchanted” world.

God is the source of all wisdom. The supernatural was actively involved in the teaching process. Elisha and the floating ax head, Isaiah’s call, and the stories of God’s miraculous power all helped proclaim God’s way to the next generation. A holistic world view was implemented as people experienced physical healings, restoration, and miraculous feedings. Wisdom reinforced a holistic mindset, as godly wisdom permeated all areas of life. The importance of storytelling was utilized in songs or wise sayings and constantly proclaimed to each generation. The monarchical teachers lived with missional purpose, calling the next generation to remain faithful to Yahweh and bring justice where needed.

The Teacher in the Exilic Period

As Israel moved into the exilic the period, prophets, priests, and wisdom teachers continued to play a part in educating the next generation.¹⁰⁶ This period will explore the

¹⁰⁵ D. G. Firth, “Leadership,” *Dictionary of the Old Testament: Prophets*, ed. Mark J. Boda and Gordon J. McConville (Downers Grove, IL: IVP Academic, 2012), 504, Logos Bible Software.

¹⁰⁶ The exilic period also includes the post-exile period.

teachers during the exile and post-exile period—the afflicted community and the community of promise.¹⁰⁷ A few teachers who stand out include Daniel, the Teacher, and Ezra.

Daniel

Among those taken into captivity in Babylon were Daniel, Hananiah, Mishael, and Azariah.¹⁰⁸ These four, along with others, were singled out to be trained for the king's service (Dan.1:5). These men entered a foreign education system to learn the language, literature, and culture of the Babylonians (v. 5).¹⁰⁹ Ashpenaz, an official in the Babylonian court, was assigned as the teacher to Daniel and his companions (v. 3).¹¹⁰ Even though they were in a foreign learning environment, the author makes the point that these four men received knowledge, understanding, and learning from God (v. 17).¹¹¹ It is obvious that Ashpenaz, the classroom teacher, was not an Israelite yet God was accredited as teaching Daniel, Hananiah, Mishael, and Azariah. The outcome of this

¹⁰⁷ Goldingay, *Theological Diversity and the Authority of the Old Testament*, 73 and 76.

¹⁰⁸ Louis F. Hartman and Alexander A. Di Lella, *The Book of Daniel*, The Anchor Bible, vol. 23 (New York, NY: Doubleday, 1978), 132. These are the Hebrew names. The editor introduces their Babylonian names. The two sets of names suggests the stories existed in two forms before being compiled into this one book. John E. Goldingay, *Daniel*, vol. 30, Word Biblical Commentary (Dallas, TX: Word Books, 1989), 18. Goldingay notes that the Babylonian names are used “in the apparently older material.”

¹⁰⁹ Goldingay, *Daniel*, 15-16. Goldingay notes several possible reasons for taking these men: “to bring home Judah’s vassal status in relation to Babylon (not to Egypt now), to discourage them from rebelling, to Babylon-ize their future leadership, to add to the manpower of temple and palace.” The description given in verse four suggests the young men were “well-versed in the practical learning embodied in a book such as Proverbs.”

¹¹⁰ Ibid., 26. Goldingay notes Ashpenaz is favorable to Daniel by accepting Daniel’s diet request.

¹¹¹ Goldingay, *Daniel*, 26; Hartman and Di Lella, *The Book of Daniel*, 132; James L. Kugel, “Ancient Israelite Pedagogy and Its Survival in Second Temple Interpretations of Scripture,” in *Pedagogy in Ancient Judaism and Early Christianity*, ed. Karina Martin Hogan, Matthew Goff, and Emma Wasserman (Atlanta: SBL Press, 2017), 16-17.

learning is that the knowledge and wisdom demonstrated by these four men were ten times greater than all other educated men, resulting in “considerable prestige” and significant influence in the Babylonian court” (v. 20).¹¹²

As a teacher, Daniel spoke the new revelation of Yahweh in a foreign country and in a foreign language.¹¹³ His teaching, or wisdom, comes in the form of apocalypse, comprising images of “eschatological salvation.”¹¹⁴ Daniel communicates through stories and visions. E. C. Lucas suggests that Daniel’s apocalyptic stories were influenced by Babylon wisdom literature.¹¹⁵ With this connection, Daniel acts as a wisdom teacher (Ezek. 28:3).¹¹⁶ These wisdom stories call the Jews to faithfulness. “The stories encourage the faithful to become involved in the pagan world with the hope of some measure of success and effective witness, even though there are risks.”¹¹⁷ The stories in Daniel include a hint of humor, yet teach theological and moral truths.¹¹⁸ These stories

¹¹² Hartman and Di Lella, *The Book of Daniel*, 109.

¹¹³ E. C. Lucas, “Daniel: Book of,” *Dictionary of the Old Testament: Prophets*, ed. Mark J. Boda and J. Gordon McConville (Downers Grove, IL: InterVarsity Press, 2012), 110, Logos Bible Software. The inclusion of several chapters in Aramaic suggest a wider audience than Hebrew speaking Jews. J. A. Lund, “Aramaic Language,” *Dictionary of the Old Testament: Prophets*, ed. Mark J. Boda and J. Gordon McConville (Downers Grove, IL: InterVarsity Press, 2012), 44, Logos Bible Software. Lund suggests the Aramaic sections speak of the “eternal and universal rule of God over the nations.” The Hebrew sections tell the stories and visions which relate specifically to Israel.

¹¹⁴ John J. Collins, “Daniel, Book of,” ed. David Noel Freedman, *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1992), 31.

¹¹⁵ Lucas, “Daniel: Book of,” 112, 113. Lucas as defines the genre of apocalyptic literature as revelatory literature with a narrative framework.

¹¹⁶ W. Sibley Towner, *Daniel*, Interpretation, a Bible Commentary for Teaching and Preaching (Atlanta, GA: John Knox Press, 1984), 8. Roy E. Swim, “The Book of Daniel,” in *Isaiah through Daniel*, vol. 4, Beacon Bible Commentary (Kansas City, MO: Beacon Hill Press of Kansas City, 1966), 620. Swim notes in the Hebrew Bible Daniel is placed among the Writings (wisdom literature).

¹¹⁷ Lucas, “Daniel: Book of,” 122.

¹¹⁸ *Ibid.*, 111.

record several miracles such as enduring a fiery furnace (Dan. 3), a hand writing on the wall (Dan. 5), and surviving a night with lions (Dan. 6).¹¹⁹ Several stories also demonstrate the role of prayer in Daniel's life (2:18; 6:10; 9:4, 20). For Daniel, God was the source of the dreams, visions, and wisdom.

Ezra

During the reign of Cyrus king of Persia, God's people were permitted to return to Jerusalem and rebuild the temple (Ezra 1). The returned exiles followed the teaching from the Book of Moses in celebrating the Passover. Soon after this, Ezra, a priest and "teacher versed in the Law of Moses" (Ezra 7:6) traveled to Jerusalem from Babylon (vv. 8-9). Ezra read the Book of Law of Moses to Israel (Neh. 8:1), as instructed in Deuteronomy.¹²⁰ For Ezra, the Law of Moses was to influence once again "all aspects of the people's life."¹²¹ Ezra read from the Law and was assisted by some Levities (vv. 7-9) who instructed the people from the Book of the Law by "making it clear and giving the meaning so that the people understood what was being read" (Neh. 8:8; also see 2 Chron. 35:3).¹²² How this took place is unclear, but Hugh G. M. Williams offers a reasonable

¹¹⁹ James E. Smith, *The Major Prophets*, Old Testament Survey Series (Joplin, MO: College Press, 1992), Logos Bible Software.

¹²⁰ Brevard S. Childs, *Introduction to the Old Testament as Scripture*, 1st American ed. (Philadelphia, PA: Augsburg Fortress Publishers, 1979), 636. Childs notes the reading is in response to Israel's already reform, not Ezra's attempt to bring reform.

¹²¹ Hugh G. M. Williamson, *Ezra, Nehemiah*, vol. 16, Word Biblical Commentary (Waco, TX: Word Books, 1985), li.

¹²² Ibid., 16:282. There is some discussion on the connection between this procedure and the establishment of synagogues. The connection does not alter the interpretation of this passage. C. E. Demaray, "The Book of Nehemiah," in *Joshua through Esther*, vol. 2, Beacon Bible Commentary (Kansas City, MO: Beacon Hill Press of Kansas City, 1965), 653. It has been suggested that Ezra read in Hebrew, while the Levities translated into Aramaic, the language popular during the Exile.

solution: “After each section of the Law had been read (cf. v 8), the Levities moved from group to group among the people making sure that all had understood what they had heard.”¹²³ Again the assistance of the Levities is required to calm the people down, echoing the words of Nehemiah 8: 9-11. The section concludes with the people departing “to celebrate with great joy, because they now understood the words that had been made known to them” (v. 12). Ezra’s teaching is put to the test when the people learn of the feast of the seventh month (v. 14). The people obeyed and built temporary shelters according to the requirements for the Feast of Tabernacles (Lev. 23:33-43).

Ezra displayed the habit of prayer. When confronted with the issue of intermarriage, Ezra fell to his knees and prayed to God (Ezra 9:5-6). His example influenced the Israelites, as the large crowd of men, women, and children gathered around him and wept bitterly (10:1). Prayer illustrates Ezra’s reliance on God to do something new and quite radical.

The Teacher

The author of Ecclesiastes identifies himself as the Teacher (*Qohelet*) (Eccl. 1:1, 12).¹²⁴ Keeping with the wisdom tradition, the Teacher encouraged people to fear God

¹²³ Williamson, *Ezra, Nehemiah*, 16:290; Jacob M. Myers, *Ezra, Nehemiah: Introduction, Translation, and Notes*, vol. 14, The Anchor Bible (New York, NY: Doubleday, 1965), 154. Ezra may have read only relevant sections from the Law most applicable to the current context.

¹²⁴ Murphy, *Ecclesiastes*, 23a: xxii. There is debate over the identity of the author. Some claim it to be Solomon; son of David, and king of Jerusalem. It is commonly accepted that the language use suggests a post-exilic date of authorship. If Solomon if the original author, another, edited the document we have today at a later date. The identity of the author does not change the meaning of the text. Also see Peter Enns, “Ecclesiastes 1: Book of,” ed. Tremper Longman III and Peter Enns, *Dictionary of the Old Testament: Wisdom, Poetry & Writings* (Downers Grove, IL: IVP Academic, 2008), 123, Logos Bible Software; Douglas B. Miller, *Ecclesiastes*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 2010), 22, Logos Bible Software; C. L. Seow, *Ecclesiastes: A New Translation with Introduction and Commentary*, vol. 18c, The Anchor Bible (New York, NY: Doubleday, 1997), 4.

(3:13; 5:6; 7:18; 8:12; 12:13). The fear of God is referred to as “the kernel and star of the whole book” and is often “a virtue that is encouraged and leads to right behavior and good results.”¹²⁵ Wisdom, knowledge, and understanding come from God.¹²⁶ Obedience to God is the outworking of this wisdom. While wisdom is not directly related to obedience to the Torah, its influence is evident in the teaching.¹²⁷ Obedience has more to do with discovering the established order in creation.¹²⁸ This means obeying the laws established by the Creator—the principles for living.¹²⁹

The Teacher writes to the ordinary citizen facing unpredictable times.¹³⁰ Therefore, the teaching draws from many life experiences to which the audience can easily relate.¹³¹ Although the reader is encouraged to fear God in all life, a continuing theme of “meaningless” occurs in Ecclesiastes (1:2, 14; 2:1; 9:9; 12:8).¹³² The author clearly conveys the message that everything is “meaningless.” The emphasis for this argument is on “everything.” The author does not distinguish between sacred and secular;

¹²⁵ Murphy, *Ecclesiastes*, 23a: lxx; T. Longman III, “Fear of the Lord,” *Dictionary of the Old Testament: Wisdom, Poetry & Writings*, ed. Peter Enns (Downers Grove, IL; Nottingham, England: IVP Academic; InterVarsity Press, 2008), 201. While the interpretation of “fear” is debated, the general thought lends towards the sovereignty of the Creator.

¹²⁶ Murphy, *Ecclesiastes*, 23a: 141; Kugel, “Ancient Israelite Pedagogy,” 18.

¹²⁷ Murphy, *Ecclesiastes*, 23a: liv.

¹²⁸ *Ibid.*, 23a:141.

¹²⁹ Miller, *Ecclesiastes*, 19-20; Also see Murphy, *Ecclesiastes*, 23a: 147.

¹³⁰ Seow, *Ecclesiastes*, 18c: 34.

¹³¹ *Ibid.*

¹³² Miller, *Ecclesiastes*, 27-30 The English word “meaningless” does not capture the full essence of the Hebrew word *hebel*. The basic meaning of this word is vapor or breath. The exact meaning of the word does not change the context in how the word is used. Murphy, *Ecclesiastes*, 23a: lvii-lix; Seow, *Ecclesiastes*, 18c: 47.

“everything” is used in a holistic context. All that is available now, “riches, toil, wisdom, and life itself,” is temporal and fleeting.¹³³ As vapor quickly disperses once released, so too will these will fade away. C. L. Seow suggests *hebel* refers to something that “cannot be grasped or controlled.”¹³⁴ The teaching from Ecclesiastes, therefore, concludes that human beings “are not in control; only God is in charge.”¹³⁵

Ecclesiastes 12:13-14 provides a summary of all the Teacher has taught:

Now all has been heard;
 here is the conclusion of the matter:
 Fear God and keep his commandments,
 for this is the duty of all mankind.
 For God will bring every deed into judgment,
 including every hidden thing,
 whether it is good or evil.

The “duty of all mankind” is to fear God and obey His commandments. The connection between the conclusion and the theme of meaningless (not easily seen in the English) is “all” and “everything.”¹³⁶ “Everything” is used in a holistic context; the “duty of all mankind” also refers to the holistic duty of human beings.

Concluding Thoughts

The worldview of the teachers in the exilic and post-exilic period include a radical openness to God. Amid turmoil and persecution, God was doing a new thing. Daniel established a new diet for his classmates and bore witness to a foreign ruler. Ezra was

¹³³ Miller, *Ecclesiastes*, 129; Murphy, *Ecclesiastes*, 23a: lix; Seow, *Ecclesiastes*, 18c: 47.

¹³⁴ Seow, *Ecclesiastes*, 18c: 47.

¹³⁵ Ibid., 18c: 48.

¹³⁶ Enns, “Ecclesiastes 1: Book of,” 125, 129. The same Hebrew word is used. This the same word used in “every deed,” and “every hidden thing.”

sent by the Persian king to teach God's Law in Israel. They lived in an "enchanted" world. Daniel witnessed several "enchanted" events. The Teacher acknowledges God as the source of all wisdom and knowledge. All teachers acknowledged Yahweh as Creator and God of Israel, as demonstrated through the practice of prayer. A holistic worldview is confirmed with the physical and spiritual protection over Daniel, and application of wisdom to everyday life. These teachers communicated with stories. Daniel's apocalyptic literature reads much like ancient science-fiction. The Teacher used short stories to impart Yahweh's truths. A fundamental element in all these teachers was a missional approach to life that sought to call the people of God back to Yahweh.

The Role of the Teacher in the New Testament

The first-century world changed greatly from the time of the last Old Testament prophetic writings. Hellenistic thought and language influence the ancient world, and during the time of the first century, the Jews were scattered throughout the ancient world. To maintain some form of religious identity, the Jews instituted circumcision, Sabbath observance, and the synagogue.¹³⁷ Because most Jews now spoke Greek, the teachings of Moses and the prophets were translated into Greek, a text which became known as the Septuagint (LXX), and was ascribed with the same sacred authority as the Jewish Scriptures.¹³⁸ Consequently, Greek language and thought began to influence the

¹³⁷ Walter T. Wilson, "Hellenistic Judaism," *Dictionary of New Testament Background*, ed. Craig A. Evans and Stanley E. Porter (Downers Grove, IL: InterVarsity Press, 2000), 478, Logos Bible Software.

¹³⁸ *Ibid.*, 480.

worldview of God's people, particularly Jewish education.¹³⁹ The Pharisees and Sadducees, two significant Jewish sects, developed during this time. The Roman Empire had established itself as the new power and Israel was again under the authority of another nation. In essence, God's people, while living in the land, were still in exile and no longer lived under the authority and blessing of God.

The Teacher in the Gospels

The Gospels provide several examples of teachers. Two prominent teachers were John the Baptist who was first introduced as a prophet with disciples, and Jesus.¹⁴⁰ Jesus, in contrast to the Jewish teachers of the day, taught with authority (Matt. 7:29).

John the Baptist

The people considered John the Baptist a prophet, but Jesus called him more than a prophet (Matt. 11:9).¹⁴¹ John had disciples who addressed him as "rabbi" (John 3:26), and he preached a baptism of repentance (Matt. 3:1-2; Mark 1:4; Luke 3:3). People from all over Judea came to hear him preach, and were baptized (Mark 1:5). Luke indicates that John came preaching in the style and manner of the Old Testament prophets, calling the people to repent.¹⁴² John was open to "the word of God" (Luke 3:2) and proclaimed a

¹³⁹ John T. Townsend, "Education (Greco-Roman Period)," ed. David Noel Freedman, *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1992), 312.

¹⁴⁰ Rainer Riesner D., "Teacher," ed. Joel B. Green and Scot McKnight, *Dictionary of Jesus and the Gospels* (Downers Grove, IL: InterVarsity Press, 1992), 807.

¹⁴¹ Ulrich Luz, *Matthew 1-7: A Commentary on Matthew 1-7*, ed. Helmut Koester, trans. James E. Crouch, *Hermeneia-A Critical and Historical Commentary on the Bible* (Minneapolis, MN: Fortress Press, 2007), 135, Logos Bible Software. John as a prophet is different from OT prophets in his proclamation that the kingdom of God is near.

¹⁴² Darrell L. Bock, *Luke*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1998), Pradis Software.

message of repentance because the kingdom of God was near. This eschatological mindset motivated John's message. As the people heard his teaching, they responded, "What should we do then" (Luke 3:10)? John instructed the people to show justice to their neighbors, share clothing and food, tax collectors are not to take more money than required, and soldiers were not to extort people (vv. 11-14). As part of the coming of the kingdom of God, John's teaching included a dimension of social justice.

Jesus, The Teacher

Jesus presented himself to John the Baptist to be baptized and then continued to preach a similar message (Matt. 4:17).¹⁴³ The people recognized Jesus as a prophet who taught with authority, unlike the scribes (7:29). His authority came from what He said and did (Luke 24:19).¹⁴⁴ Jesus frequently taught the people through parables and His actions.

Jesus taught in a variety of contexts—synagogues, private houses, and the open countryside.¹⁴⁵ He proclaimed the fulfillment of Isaiah's prophecy (Isa. 4:14-20) in a synagogue while explaining the meaning of parables to the disciples in a house (Matt. 13:36-52). The most profound collection of Jesus's teaching is found in the Sermon on the Mount, which He proclaimed in the open countryside (5:1-7:29).

¹⁴³ N. T. Wright, *Jesus and the Victory of God*, vol. 2, Christian Origins and the Question of God (Minneapolis, MN: Fortress Press, 1996), 167 notes Jesus continued the teachings of the prophets, bring it to a climax, using John as a launching pad. Luz, *Matthew 1-7*, 168–169 makes a convincing argument that in Matthew, Jesus' teaching and preaching was the same substance; the kingdom of God. Michael J. Wilkins, *Matthew*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2003), Pradis Software suggests that the use of the words preaching and teaching is related to the various styles Jesus used, the content of the message remained the same.

¹⁴⁴ Wright, *Jesus and the Victory of God*, 2:168.

¹⁴⁵ Ibid., 2:148.

After the Sermon on the Mount, the crowd were amazed at Jesus's teaching and recognized His teaching authority (Matt. 7:29), which differed from the teachers of the Law. Wilkins suggests that this authority rested in Jesus speaking in his own name (5:18; 6:5, 25).¹⁴⁶ This is seen in the repeated formula, "You have heard that it was said ... But I say to you ..." (5:21-22, 27-28, 31-32, 33-34, 38-39, 43-44). These six contrasts show Jesus's intent on correcting the faulty, powerless teaching of the Pharisees and scribes.¹⁴⁷ The Sermon on the Mount provided a summary of Jesus' moral teaching. The goal of His message was praxis rather than "teaching in the philosophical sense."¹⁴⁸ For Jesus, teaching and doing went together.

Jesus, as a teacher, modeled what He taught. Several examples of this are authority, prayer, and proclaiming the good news. Jesus declared, "All authority in heaven and on earth have been given to me" (Matt. 28:18). Throughout His ministry on earth, He constantly demonstrated His authority over sin (Matt. 9:6; Mark 2:10; Luke 5:24), sickness (Matt. 4:23; 8:13; 9:35; Mark 1:34; Luke 4:40; 6:18-19; John 6:2), unclean spirits (Matt. 8:13, 16; Mark 1:34; Luke 6:18-19) and creation (Matt. 8:26; 21:18-22; Mark 4:39-41; 11:12-14, 20-21; Luke 8:24-25). In Matthew 10:1, Jesus gave the disciples authority over unclean spirits and sickness and sent them out to continue and expand His mission.

¹⁴⁶ Wilkins, *Matthew*.

¹⁴⁷ Graham N. Stanton, "Sermon of the Mount/Plain," ed. Joel B. Green and Scot McKnight, *Dictionary of Jesus and the Gospels* (Downers Grove, IL: InterVarsity Press, 1992), 742; Wilkins, *Matthew*.

¹⁴⁸ Luz, *Matthew 1-7*, 391 refers to this as Christian praxis. John R. W. Stott, *The Message of The Sermon on the Mount: Christian Counter-Culture*, *The Bible Speaks Today* (Leicester, England: InterVarsity Press, 1978), 15, labels it "Christian counter-culture."

Likewise, Jesus taught and modeled prayer. The disciples asked Jesus to teach them to pray because they saw Jesus praying (Luke 11:1).¹⁴⁹ Jesus prayed regularly (Luke 3:21; 5:16; 6:12; 9:18, 28; 22:41).¹⁵⁰ His example and teaching demonstrated an openness to God.

Jesus not only taught about the kingdom of God, He also proclaimed the kingdom of God. Although teaching and preaching in Matthew seem to overlap, the traditional distinction between the words involves an evangelistic component to preaching.¹⁵¹ As Jesus taught about the kingdom of God, He was proclaiming it; He was on mission. He moved from town to town proclaiming the good news (Matt. 4:23; 9:35; Mark 1:14; Luke 8:1; 20:1). After following Jesus for some time, the disciples were sent out on mission to proclaim the good news just as Jesus had done (Matt. 10; Mark 6:7-13; Luke 9:1-6).

Jesus used parables as His most frequent method for teaching about the kingdom of God.¹⁵² Klyne R. Snodgrass defines parables “as stories with two levels of meaning; the story level provides a mirror by which reality is perceived and understood. In effect, parables are imaginary gardens with real toads in them.”¹⁵³ Jesus used stories to which the crowds could relate—particularly agricultural themes. In Matthew 13, as He sat by

¹⁴⁹ Matthew includes the Lord’s Prayer as part of the Sermon on the Mount.

¹⁵⁰ All the Gospels give examples of Jesus praying; Luke provides the most comprehensive. Examples from the other Gospels include Matthew 14:23; 26:39; Mark 1:35; 6:46; 14:35; and John 17:1; 18:1.

¹⁵¹ Wilkins, *Matthew*.

¹⁵² Klyne R. Snodgrass, “Parable,” in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green and Scot McKnight (Downers Grove, IL: InterVarsity Press, 1992), 591; Many of the parables Jesus taught resembled the parables in rabbinic teachings. Göran Lennartsson, “Jesus’ Training & Pentecostal Education Today,” *Journal of the European Pentecostal Theological Association* 32, no. 2 (2012): 145.

¹⁵³ *Ibid.*, 594.

the lake, Jesus told several parables about farmers and concluded with a fishing story.

Although Jesus used parables to keep the knowledge of the kingdom of God hidden from outsiders (Mark 4:11, His disciples, at times, did not understand the meaning of the parables (Matt. 13:36). Other times those outside, the Pharisees, understood enough to take offense (15:10-12). Jesus used parables to teach people using stories to which they could relate.

As Jesus taught, He engaged with those He instructed. The crowds who listened to Jesus's teaching included the Pharisees and Sadducees, who often did not agree with His teaching. Jesus remained open to dialogue with these teachers of the Law. He asked questions (Matt. 16:8, 13-15; 17:25; 20:21, 32; 22:20, 41). He responded to questions (12:10; 13:10; 15:1; 17:19; 18:21; 19:25). Jesus also engaged with those the rest of society did not value, which included children, questionable women, and tax collectors (Matt. 9:9-10; 19:13-15; Mark 7:24-30; 10:13-15; Luke 8:2; 10:39; 15:1; 18:15-17; John 4:1-26). Everyone could access Jesus, the Teacher.

While Jesus was teaching at the Feast of Tabernacles (*Sukkot*) in Jerusalem, the crowd comment on His learning, "How did this man get such learning without having been taught?" (John 7:15). Jesus did not come through the standard education system of His time.¹⁵⁴ Jesus acknowledged the source of His learning as the one who sent him—God (v. 16). Jesus was not criticizing the education system of His day, rather He was establishing the source of His authority. Jesus's teaching had a higher authority than the

¹⁵⁴ George R. Beasley-Murray, *John*, vol. 36, *Word Biblical Commentary*, 2nd ed. (Waco, TX: Word Books, 1999), 108, Logos Bible Software; Gary M. Burge, *John: The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 2000), Pradis Software.

rabbis.¹⁵⁵ Jesus not only taught with the authority of the Father, but He also instructed His disciples in how to teach with the same authority.

Jesus also taught His disciples on the Holy Spirit, the Advocate (John 14:16). Jesus was about to depart, but His departure made way for the Holy Spirit to be sent. The Advocate would come alongside the disciples and teach them all things and remind the disciples what Jesus taught (14:26). The implication is that Jesus's earthly teaching ministry was coming to a close, but it would continue through the work of the Spirit in the disciples.¹⁵⁶

The Gospels portray Jesus as a teacher (Matt. 8:19; 12:38; 22:16, 24, 36; Mark 4:38; 9:17; 12:14, 19, 32; Luke 7:40; 10:25; 18:18; John 1:38; 3:2; 11:28; 20:16).¹⁵⁷ He taught using a variety of styles, such as lectures (Matt. 5:1-7:29; Luke 4:14-19; John 7:14-24), small groups (Matt. 10:1-42; 28:16-20; Mark 8:27-30; 10:32-34), stories (Matt. 13:1-52; Mark 4:1-34; Luke 15:1-32), and modeling (Matt. 8:5-17; 4:35-5:43; Luke 11:1-14). Jesus modeled an openness to God through His example of prayer, speaking what the Father commanded Him to say (John 12:49-50), and teaching the disciples to rely on the Spirit (John 14:26; 16:13-15; Acts 1:8). Jesus interacted with an "enchanted" world. He cast out demons (Luke 4:31-37), calmed storms (Matt. 8:23-27), and cursed a tree (Mark 11:12-21). Jesus' teaching was holistic. He not only expected one's actions to reflect one's beliefs (Matt. 5:27-30; 6:22-23; Luke 6:46-49), but He also showed concern for the

¹⁵⁵ Beasley-Murray, *John*, 36:122.

¹⁵⁶ *Ibid.*, 36:261.

¹⁵⁷ Roy B. Zuck, *Teaching as Jesus Taught* (Grand Rapids, MI: Baker Books, 1995), 17-19. Zuck identifies many historical figures who identified Jesus as a master teacher beginning with Ignatius.

whole person when healing individuals in need (Matt. 8:16; Luke 5:17; 8:40-56). Jesus told many stories (Matt. 13:1-52; Mark 4:1-34; Luke 15:1-32), with His life being the ultimate story.¹⁵⁸ Jesus taught with a mission. Like the prophets of old, He called the people back to God with urgency for the kingdom of God was near (Matt. 4:17; Mark 1:15; Luke 4:43). Jesus showed justice for all people (Matt. 8:5-13; 15:21-28). Jesus's proclamation and teaching are one and the same. His life was His proclamation and message to the world.

The Teacher in the Early Church

Jesus's earthly ministry concluded with a command for His disciples to teach all people to obey everything He commanded (Matt. 28:20). His command carries the underlying assumption that all disciples will be teachers in order to obey the Great Commission. However, it soon became evident that certain individuals were nominated to the office of teacher. Luke records that, in the new community of God, the believers devoted themselves to the apostles' teaching (Acts 2:42). Later, the apostles chose seven men to serve as deacons, so the Apostles would not neglect the ministry of the word (Acts 6:2, 4). The Apostles followed the example of Jesus in teaching and deed.

Paul

Paul soon established himself as a significant teacher in the Early Church, which was later reinforced with the canonization of several of his letters.¹⁵⁹ Paul is first

¹⁵⁸ Ibid., 307. Zuck describes Jesus as a master storyteller.

¹⁵⁹ Adam G. White, *Where is the Wise Man? Graeco-Roman Education as a Background to the Divisions in 1 Corinthians 1-4*. Library of New Testament Studies, vol. 536 (London, UK: Bloomsbury T&T Clark, 2015), 8. Thirteen letters are generally attributed to Paul. Within these, the authorship of

introduced as a passionate persecutor of the Early Church (Acts 8:3). Paul “studied under Gamaliel and was thoroughly trained in the law of our ancestors (Acts 22:3; Gal. 1:14).¹⁶⁰ His conversation is nothing short of a supernatural encounter. Despite the contradictions, Paul experiences a radical encounter with God (Acts 9:1-9).¹⁶¹

After his conversion, Paul began to preach and teach in the synagogues (Acts 9:20) with the goal of “proving that Jesus is the Messiah” (v. 22).¹⁶² Paul joined Barnabas, and the two were commissioned, through the Holy Spirit, for the work of God (13:2-3). This radical new adventure began with preaching and teaching in Cyprus with an encounter with a Jewish sorcerer, Bar-Jesus (vv. 6-12). Like Jesus, the people were “amazed at the teaching about the Lord” (v. 12). The supernatural followed Paul as he taught: the testimony of the fortune-teller and her healing (16:16-18), prisons rocked by earthquakes (vv. 25-28), recognition from evil spirits (19:15), resurrection of a dead man (20:9-12), protection from a poison snake bite (28:3-6), and healing of Publius’s sick father and many others on Malta (vv. 7-9). Paul’s story concludes with permission to preach and teach under house arrest (vv. 16-31). Paul could have been released from prison, as his teaching did not oppose Roman rule, if he had not appealed to Caesar (26:32).

several are debated. For the purpose of this project, Paul is accepted as the author of all thirteen letters that introduce him.

¹⁶⁰ Townsend, “Education (Greco-Roman Period),” 316; Paul’s education suggests a social status above norm. Although this status provided opportunity for education, Paul lower himself “in order to reach as wide as audience for the gospel as possible.” Ben Witherington, *The Paul Quest: The Renewed Search for the Jew of Tarsus* (Downers Grove, IL: InterVarsity Press, 1998), 98, 128.

¹⁶¹ Ben Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 1998), 312.

¹⁶² Ibid., 322-323. Teaching is implied with reference to “his disciples” in verse 25.

Paul's teaching, as revealed in his letters, served as instructions to the new churches and reflected Paul's worldview.¹⁶³ Peter O'Brien provides an apt description of Paul's teaching: "Many have a didactic function so that either by fresh teaching or recall to instruction previously given the apostle sets forth theological matters he considers important"¹⁶⁴

Paul directs new believers to be radically open to God. Robert P. Meye describes Paul's spirituality as, "Yes to God."¹⁶⁵ Radical openness to God is expressed in Paul through the leading of the Spirit (Rom. 8:1-17; Gal. 5:13-26). This leading of the Spirit is the basis for a new way of living. Openness to the Spirit included a renewing of the mind (Rom. 12:2), which transformed the believers' life. This radical new living included humility (v. 3), love (vv. 9-10), hospitality (v. 13), and overcoming evil with good (v. 21). Paul taught about the "enchanted" world. The significance of this spiritual world is the cosmic battle in which the church engages—a battle "against the spiritual forces of evil in the heavenly realms" (Eph. 6:12).

According to Paul, teaching is described as a spiritual gift (Rom. 12:7; 1 Cor. 12:28-29; Eph. 4:11). Teachers were given, along with apostles, prophets, evangelists, and pastors, to build up the body of Christ (Eph. 4:11-12).¹⁶⁶ The appointment of the

¹⁶³ Peter O'Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1999), 551.

¹⁶⁴ Ibid., 552.

¹⁶⁵ Robert P. Meye, "Spirituality," in *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne and Ralph P. Martin (Downers Grove, IL: InterVarsity Press, 1993), 907.

¹⁶⁶ There is much debate over the connection between pastor and teacher in Ephesians. It is not the purpose of this chapter to debate the relationship, only to acknowledge the dialogue and that it is generally agreed pastor-teacher are closely related. The connection between pastor and teacher is again highlighted in Paul's letters to Timothy regarding the qualifications for overseers in the church (1 Tim. 3:2; 2 Tim. 2:24). Clinton E. Arnold, *Ephesians*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids,

teacher is by Christ through the Spirit (v.11) and, along with the other leadership roles, involves “the proclamation on the Word.”¹⁶⁷ For Paul, “teachers appear to be central in the growth in wisdom and knowledge.”¹⁶⁸

Paul taught a holistic message.¹⁶⁹ Paul’s teaching on spiritual gifts included physical healing (1 Cor. 12:9, 28, 30). Paul’s letters did not establish him as a storyteller, although there were a few instances where he tells stories (1 Cor. 10; Gal. 4).¹⁷⁰ Luke records Paul’s testimony to King Agrippa (Acts 25:23 through 26:1-23). His lack of stories is interesting in light of the fact that Paul’s letters were written in the context of a narrative worldview.¹⁷¹

Paul understood mission as an eschatological event.¹⁷² Not only does he testify to being set apart for mission (1 Cor. 1:17; Gal. 1:15-16; 2:7), he also instructs Timothy to

MI: Zondervan, 2010), 260, Logos Bible Software; Stephen E. Fowl, *Ephesians: A Commentary* (Louisville, KY: Westminster John Knox Press, 2012), 141, Logos Bible Software; Ben Witherington, *The Letters to Philemon, the Colossians, and the Ephesians: A Socio-Rhetorical Commentary on the Captivity Epistles* (Grand Rapids, MI: Eerdmans, 2007), 290-291.

¹⁶⁷ Witherington, *The Letters to Philemon, the Colossians, and the Ephesians*, 291.

¹⁶⁸ Fowl, *Ephesians*, 147.

¹⁶⁹ White, *Where is the Wise Man?* 45. White writes of classical education, which informed Paul’s view on education, “Finally, we see that education went far beyond informing the mind; rather, it was seen as a holistic method of intellectual training, physical development and soul transformation. The goal of all of this was the production of the ideal human.”

¹⁷⁰ Witherington, *The Paul Quest: The Renewed Search for the Jew of Tarsus*, 232.

¹⁷¹ *Ibid.*, 235.

¹⁷² W. P. Bowers, “Mission,” *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne and Ralph P. Martin (Downers Grove, IL: InterVarsity Press, 1993), 618.

do likewise (2 Tim. 4:2, 5).¹⁷³ One of Paul's important themes is love.¹⁷⁴ Love, an essential quality for followers of Christ, is primarily concerned for the welfare of others on the coming of the Day of the Lord.¹⁷⁵ Welfare for others, as part of mission, included hospitality for those in need (Rom. 12:13; 15:25-27; Gal. 6:10).

James

Teachers are essential for church leadership. To stress the significance of teachers, James provided a stern warning (James 3:1). James's input in the decision in Acts 15 established his authority over the teaching in the Early Church.¹⁷⁶ Along with his letter, James not only influenced Early Church teaching, but also established himself as a teacher and provided advice for teachers.¹⁷⁷ As a teacher, James demonstrated the elements of a Pentecostal worldview. In Acts 15, James's support of Peter and Paul's testimony demonstrates a worldview radically open to God doing a new thing. The final decision on the matter was not merely a human decision, it was "enchanted;" but "seemed good to the Holy Spirit" (Acts 15:28). For James, all wisdom comes from God

¹⁷³ Walter L. Liefeld, *1 and 2 Timothy, Titus*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2011), Pradis Software; Jon M. Dahlager, "Timothy and Paul: A Case Study in Spiritual Formation and Mentoring," *The Pentecostal Educator* 3, no. 2 (Fall 2016): 18–23; Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 194.

¹⁷⁴ R. Mohrlang, "Love," *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne and Ralph P. Martin (Downers Grove, IL: InterVarsity Press, 1993), 575.

¹⁷⁵ *Ibid.*, 576.

¹⁷⁶ It is assumed that James is the (half-) brother of Jesus, and elder in the Early Church. Craig L. Blomberg, *James: Zondervan Exegetical Commentary on the New Testament* (Grand Rapids, MI: Zondervan, 2008), 35; Douglas J. Moo, *The Letter of James: The Pillar New Testament Commentary* (Grand Rapids, MI: Eerdmans, 2000), 22.

¹⁷⁷ James identified himself as a teacher in James 3:1: "We who teach will be judged more strictly."

(James 1:5) and he recognized that prayer plays a significant role in healing (5:13-18).¹⁷⁸ This dependence illustrates openness to God, belief in an “enchanted” world, and a holistic view of healing for physical illnesses. These holistic elements are also supported in James’ earlier teachings. True religion involves looking after orphans and widows and holy living (1:27), which highlights issues of social concern. James also addressed the true nature of faith (James 2). Faith is not an intellectual acquisition. To the contrary, faith is worked out in a holistic world because “faith without works is dead” (2:26).¹⁷⁹ James did not present himself as a storyteller, yet the images interspersed throughout his letter allude to an appreciation of story (1:6; 2:21, 25; 5:17). James’ missional element includes social concern (1:27; 2:14-17) and anticipation for the return of the Lord (5:7-8).

James addresses his letter as follows: “To the twelve tribes scattered among the Gentiles” (James 1:1).¹⁸⁰ Most scholars agree James was writing to Jewish Christians living outside Israel, similar to God’s people in exile.¹⁸¹ While Douglas Moo holds to a more literal interpretation of “scattered,” he does acknowledge a possible spiritual interpretation addressing Christians living outside their true heavenly homeland.¹⁸² This

¹⁷⁸ David P. Nystrom, *James: The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 1997), Pradis Software.

¹⁷⁹ Blomberg, *James*, 146; Moo, *The Letter of James*, 144; Nystrom, *James*.

¹⁸⁰ Also see 1 Pet.1:1. Goldingay, *Theological Diversity and the Authority of the Old Testament*, 83 identifies the continuing story of the church with the postexilic Israel.

¹⁸¹ Blomberg, *James*, 28-29; Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Logos Bible Software; Moo, *The Letter of James*, 23-24.

¹⁸² Moo, *The Letter of James*, 23.

is similar to Peter's address in 1 Peter 1:1. The teachers being addressed by James are Christians (most likely Jews) living in a first-century exilic situation.

James warns that only a few people should aspire to role of teacher.¹⁸³ Teachers were held in high regard; therefore, pursuing such a status was desirable.¹⁸⁴ The warning that follows is about the teacher's tongue. In particular, false teachers will be judged more strictly. Such a warning highlights a worldview promoting faithfulness to the mission of God with an eschatological judgment.

The New Testament provides many examples of teachers who taught from a Pentecostal worldview. They lived and taught a new way. In radical obedience to God, they proclaimed the coming of the kingdom. Encounters with evil spirits and authority over nature were part of their natural life. Their holistic worldview included physical healings and the proclamation of the coming kingdom as told within the narrative of the people of God. Jesus, a captivating storyteller, proclaimed the kingdom of God in a missional manner and included the expectation of the return of the Messiah and social justice for all.

Conclusion

Teachers throughout the biblical periods mostly functioned in dual roles: parent-teacher, priest-teacher, prophet-teacher, and leader-teacher. As the people of God, the role of teacher became more institutional and distinguished, without negating the household parent-teacher roles. Teachers taught from and within their worldview. They

¹⁸³ Blomberg, *James*, 151.

¹⁸⁴ Blomberg, *James*, 151; Nystrom, *James*.

worked out their experience and beliefs in their teaching. There are many similar characteristics of these teachers across all the biblical periods.

Rather than weave all periods together, the exilic period, in particular, the renewed community, is chosen as the epoch that fits the story of the church today. The New Testament echoes the exilic worldview, especially in the writings of James and Peter (James 1:1; 1 Pet. 1:1).

Scripture calls teachers to teach from a worldview of radical openness to God, who is the source of all knowledge, wisdom, and understanding. Daniel's life illustrates that even if one studies or teaches in a secular institution, openness to God is possible. Ezra was open to a call back to Israel to teach the people, leading the people in a national reform. John, Jesus, Paul, and James were open to God's leading.

Prayer was a common habit of teachers radically open to God. Teachers work within an "enchanted" worldview. Daniel experienced visions, interpreted dreams, and spoke of spiritual powers. Jesus cast out many demons and conversed with Satan. Paul also operated in the spiritual world, rebuking demons in the name of Jesus.

Teachers lived out a holistic worldview. Daniel experienced a physical miracle. Ezra led Israel in a practical festival. Jesus healed people spiritually, mentally, and physically. James taught that religion involves both holy living and looking after orphans and widows.

A biblical review reveals that teachers tell stories. Daniel wrote down a cosmic apocalyptic story. The wise teacher used short stories about everyday life. Jesus taught parables, and Paul constructed a new narrative worldview of the people of God.

Teachers are missional. Daniel lived and taught in a way that drew people to God. His vision and dreams declared the eschatological restoration God's Kingdom. Ezra's reforms were motivated by restoring God's people, which included addressing injustice to the poor. John and Jesus proclaimed an eschatological message and social justice for the poor. Paul continued to live out and teach Jesus' teachings about God's coming kingdom and caring for the poor. James understood the eschatological judgment for false teachers and the importance of social justice in faith. Ultimately, the teacher in the Bible teaches within a Pentecostal worldview.

CHAPTER 3: GENERAL LITERATURE REVIEW

Introduction

Jeffery Hittenberger proposes a framework for developing a Pentecostal philosophy of education.

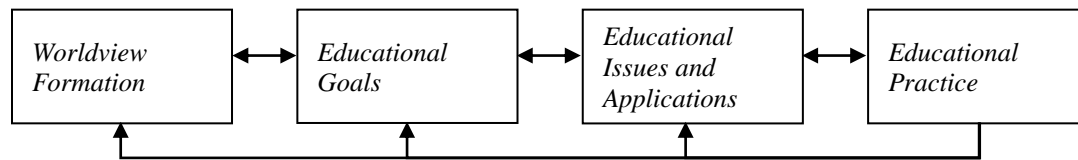


Figure 1. A Pentecostal Philosophy of Education¹

Worldview formation serves as the starting place from which to inform educational goals. These goals lead to educational issues and applications that ultimately impact educational practice. Hittenberger affirms that the Spirit becomes the framework for the entire educational process: “The Holy Spirit informs our reflection and practice.”² This research will focus on the educational practice. However, it will briefly interact with the other three components of a Pentecostal philosophy of education.

Hittenberger recognizes the importance of worldview in education. Worldview is holistic, “shaping not only the mind, but also the affections.”³ For Hittenberger

¹ Jeffrey S. Hittenberger, “Toward a Pentecostal Philosophy of Education,” *Pneuma* 23, no. 2 (Fall 2001): 217-244.

² *Ibid.*, 243.

³ Jeff Hittenberger, “Global Pentecostal Renaissance? Reflections on Pentecostalism, Culture, and Higher Education,” in *What’s So Liberal about the Liberal Arts?: Integrated Approaches to Christian Formation*, Frameworks: Interdisciplinary Studies for Faith and Learning, ed. Paul W. Lewis and Martin Mittelstadt (Eugene, OR: Pickwick Publications, 2016), 1421, Kindle.

worldview formation interacts with educational goals, issues, application, and education practice. They are “dynamic and reciprocal.”⁴ It is not within the scope of this project to explore the diverse nature of a Pentecostal worldview, hence Smith’s Pentecostal worldview framework was utilized as a starting place. To help frame some historical context related to worldview, the follow section will explore the nature of Pentecostal tertiary education in Australia.

Pentecostal Education in Australia

History of Pentecostal Education in Australia

Pentecostal education in Australia has not developed in a vacuum. Denise Austin provides an overview of the global “Bible school movement.”⁵ In 1889, William Taylor (1845-1934) established a “School of the Prophets” in Sydney with the purpose of training evangelists.⁶ Taylor was inspired by the work of Thomas Champness in Rochdale, Lancashire, who declared: “If in Rochdale the thing could succeed, why not in Sydney?”⁷ The Schools of the Prophets trained students for mission. One student begged the administration of Sydney Hospital to allow him to visit the patients but was denied.

⁴ Hittenberger, “Toward a Pentecostal Philosophy of Education,” 243.

⁵ Denise A. Austin, *Our College: A History of the National College of Australian Christian Churches (Assemblies of God in Australia)* (Sydney, NSW: Australasian Pentecostal Studies, 2013), 5-7; Also see Jeffrey S. Hittenberger, “Education,” in *Encyclopedia of Pentecostal and Charismatic Christianity*, ed. Stanley M. Burgess (New York, NY: Routledge, 2006), 158.

⁶ William George Taylor, “An Australian ‘School of the Prophets,’” in *Life Story of an Australian Evangelist (Taylor)* (London: The Epworth Press, 1920), 196, accessed May 9, 2017, <http://webjournals.ac.edu.au/ojs/index.php/EB/article/view/7243/7240>; Don Wright, “Taylor, William George (1845-1934),” in *Australian Dictionary of Biography*, vol. 12 (Canberra: National Centre of Biography, Australian National University, 1990), accessed May 9, 2017, <http://adb.anu.edu.au/biography/taylor-william-george-8766>.

⁷ Taylor, “An Australian ‘School of the Prophets,’” 196.

However, the student prayed until the door opened. Soon the patients he visited showed improvement. The doctors met with the young man to discuss what he was doing. He replied, “I don’t know. Only this, I am very happy in the love of Jesus. I tell the patients about it, and try to get them to love Him”; and then he quaintly added: “Perhaps, gentlemen, it’s just this, what’s good for the soul may be found to be good for the body as well.”⁸ This young man was taught with a worldview for mission.

In the School of the Prophets, mission and character were far more important than curriculum.⁹ P. J. Stephens highlights the value of character formation: “The young man who enters the Training Institute comes into an atmosphere that will call out the best that is in him.”¹⁰ Colleges like this opened up across Australia. Austin highlights the influence of these colleges: “By 1926, there were 758 Australian missionaries overseas, and Australia was the third largest contributor to missionary work in the world behind United States/Canada (combined) and Great Britain.”¹¹

Tommy Evans (1901-1997), one of Australia’s Pentecostal fathers and missionaries, was called to Hampstead Bible School, London. Tommy initially resisted the call arguing, “If you go to Bible School, you’ll end up like so many others, full of head knowledge and methods and no faith and anointing!”¹² However, Hampstead was

⁸ Taylor, “An Australian ‘School of the Prophets,’” 199.

⁹ Wright, “Taylor, William George (1845-1934),” 196.

¹⁰ Ibid., 197.

¹¹ Austin, *Our College*, 8.

¹² Elizabeth Evans, *To Run with His Promises* (Brisbane, QLD: Assembly Press, 1988), 26, accessed May 12, 2017, <http://webjournals.ac.edu.au/ojs/index.php/EB/article/view/7078/7075>.

not like the colleges Evans had in mind. Howard Carter (1891-1971), the principal, used practical and stimulating approaches to equip Tommy to become a “long-term missionary and church planter in India and Australia.”¹³ Tommy recalls Carter as a student among students. He was direct in his teaching and created a learning environment where students could ask questions and voice opinions.¹⁴ Carter later visited Australia for ministry.¹⁵ During his time here, the executive of the Assemblies of God Queensland (AOGQ) asked him to help set up Queensland Bible Institute (QBI).

Pentecostal churches in Australia established small colleges within their own congregation or region. The establishment of theological education, not just Pentecostal colleges, separate from a university, was a major innovation of the nineteenth century.¹⁶ These colleges were often small and focused more of practical skills. Therefore, they generally did not have a long life.¹⁷ The stories of Taylor, Carter, and Evans illustrate a few of the foundations of Pentecostal education in Australia.

In 1947, eight young men and women from the Assemblies of God in Australia (AOGA) decided to enroll in Bible college.¹⁸ “They wrote to every Bible college in

¹³ Austin, *Our College*, 11; Philip B. Duncan, *Pentecost in Australia* (Sydney, NSW, n.d.), 9.

¹⁴ Evans, *To Run with His Promises*, 27-28.

¹⁵ Duncan, *Pentecost in Australia*, 15.

¹⁶ Ian Breward, “Historical Perspectives on Theological Education in Australasia,” *Lucas: An Evangelical History Review*, no. 19 & 20 (1995-1996): 8.

¹⁷ Breward, 8; Darrell Paproth, “03 Faith Missions, Personality, and Leadership: William Lockhart Morton and Angas College,” *Lucas: An Evangelical History Review*, no. 27-28 (December 1, 2000), accessed May 9, 2017, <http://webjournals.ac.edu.au/ojs/index.php/LUCAS/article/view/8712>.

¹⁸ Ridley College, perhaps for its university connection, is attributed for first enrolling women in theological college under the leadership of Leon Morris in 1964, yet Pentecostal women were studying in 1948. Peter Adam and Paul Barker, “Theologian Left a Legacy of Faith and Biblical Text: Leon Morris Theological Scholar, 15-3/1914 - 24-7-2006,” Theage.com.au, last modified August 15, 2006, accessed

Australia but were rejected by everyone because they spoke in tongues.”¹⁹ With a word of recommendation from the AOGA President, Philip B. Duncan (1899-1990), Sydney Bible Training Institute (SBTI) accepted the students.²⁰ Things were progressing well until the students held a Pentecostal prayer meeting. The following day the students were reprimanded for this action and decided they could no longer study in this environment.²¹ The students approached the AOGA pleading for a Pentecostal college.²² AOGA leaders heard the please and recognized the need for “a Bible-School in the interest of our Young People.”²³ “All was prepared and the time was ripe for the founding of a spirit-empowered, church-planting, missions-sending, outreach-focused, distinctly Australian college that would contribute its efforts toward changing the world.”²⁴ In 1948, Commonwealth Bible College (CBC) was established at Richmond Temple, in Melbourne, Victoria, under the leadership of Frank and Inez Sturgeon from Kansas City, Missouri.²⁵

May 8, 2017, <http://www.theage.com.au/news/national/theologian-leaves-legacy-of-faith/2006/08/14/1155407739275.html>.

¹⁹ Austin, *Our College*, 32.

²⁰ Ibid.

²¹ Ibid., 33.

²² Ibid.

²³ Ibid., 34; Stuart Piggin notes the importance of training as the key to their future. Stuart Piggin, “A History of Theological Education in Australia,” *Lucas: An Evangelical History Review*, no. 19 & 20 (1996 1995): 24.

²⁴ While there are elements of a “Distinctly Australian college” within this project, it is not within the scope of the research to explore this in detail; Austin, *Our College*, 30.

²⁵ The Sturgeons had previously help established a Bible school in the United States and were now ministering around Australia. Austin, *Our College*, 35.

The establishment of the college was an answer to prayer, as C. L. Greenwood (1891-1969) notes: “Long I sought God in the secret places of my heart to give us a 100% Pentecostal Commonwealth Bible training College, with a principal sent and anointed by God. Thank God that prayer is answered.”²⁶ Since 1948, CBC has moved to several locations and experienced a few name changes. In 1975, CBC moved from Brisbane, after the Brisbane River flood, to Katoomba, the Blue Mountains, New South Wales. In 1995, the school relocated to Sydney. Since establishing itself in Sydney, it has opened campuses in several major cities across Australia, and one in New Zealand.

In 1964, a report on Tertiary Education in Australia, known as the Martin²⁷ Report, was conducted. The report identified the significant growth in higher education since the end of World War II.²⁸ The report also highlighted the stigma of non-university tertiary institutions and concluded with a recommendation for theological colleges to encourage university degrees.²⁹ This may reflect the pattern of some theological colleges aligning with universities.³⁰ The Martin Report was the first comprehensive investigation

²⁶ Denis Smith and Gwen Smith, *A River Is Flowing* (Assemblies of God in Australia, 1987), 38-39.

²⁷ The Martin Report was a major turning point in theological education in Australia. Charles Sherlock, *Uncovering Theology: The Depth, Reach and Utility of Australian Theological Education* (Adelaide, SA: ATF Press, 2009), 12.

²⁸ L. H. Martin et al., *Tertiary Education in Australia: Report of the Committee on the Future of Tertiary Education in Australia to the Australian Universities Commission*, vol. I (Melbourne, VIC: Commonwealth of Australia, 1964), 12.

²⁹ Ibid., I:45; L. H. Martin et al., *Tertiary Education in Australia: Report of the Committee on the Future of Tertiary Education in Australia to the Australian Universities Commission*, vol. II (Melbourne, VIC: Commonwealth of Australia, 1964), 143.

³⁰ Breward, “Historical Perspectives on Theological Education in Australasia,” 17-18.

on theological colleges in Australia.³¹ This “comprehensive” investigation included nine denominations, but no Pentecostal representatives. Pentecostal education was neither significant enough to be recognized nor did it fit the scope of the report for being “below tertiary standard.”³²

Out of the charismatic renewal, several new colleges opened across Australia:

- Life Ministry Bible College, 1975 – Melbourne, Victoria
- Vision Bible College, 1976 – Sydney, New South Wales
- Tabor College, 1979 (formerly of Crusade Bible College, 1959) – Adelaide, South Australia
- Christian Outreach Centre School of Ministries, 1986 – Brisbane, Queensland³³

Ken Chant established Launceston College of Theology in 1972-3, Tasmania, with the motto, “The Whole Word for the Whole World,” The college was birthed out of a need to stop young people from leaving the small country town (and island), and heading to the “mainland” and big cities for Bible college and never returning. Chant realized this was a common problem across the nation, so he developed curriculum for local churches to run their own Bible colleges. Before leaving Launceston College of Theology, Chant had over 1,000 students around the world (mostly within Australia). Alan Langstaff, founder of Temple Trust, invited Chant to become principal of his college. The college was renamed Vision Bible College in 1979. Shortly after Chant arrived in Sydney, Langstaff moved to the United States, inviting Chant to follow, which he did in 1981. After some time, Chant moved to San Diego and teamed up with Stan DeKoven to set up Vision

³¹ Martin et al., *Tertiary Education in Australia*, II: 143.

³² Ibid., II:147.

³³ Austin, *Our College*, 145.

College in the United States. Chant's vision was to provide curriculum for local churches to run courses. Today, Vision College has over 100,000 students, with over 5,000 local church campuses in approximately 150 countries. Chant wrote most of the curriculum for the courses, which is heavily text orientated, unlike the modern approach to teaching material with questions and lines. While this tended to reflect a teacher focus approach, Chant believed in the transforming power of communicating the Word. His vision of equipping local churches has contributed to Pentecostal education in Australia and the world.³⁴

Barry Chant (younger brother of Ken) started Tabor College in 1979 when the Adelaide Crusade Centre decided to close their existing Bible college. At the time, Adelaide Crusade Centre was the largest Pentecostal church in Australia. Barry Chant recalls, after the unexpected death of Leo Harris (1920-1977), senior pastor of the Adelaide Crusade Centre and leader of Christian Revival Crusade (CRC), that he felt led of the Lord to start a non-denominational school.³⁵ One of the reasons for this decision was the Charismatic renewal. People in mainline churches were experiencing the baptism in the Spirit and staying in their local church, but a college that embraced their experience was not available to them. All current Pentecostal colleges were church or denomination based. Barry Chant received the name Tabor in a dream while visiting Sweden. He recalls the influence of this visit, as the enterprising work of the Pentecostal churches in Sweden inspired him. When Barry finally approached Adelaide Crusade Centre about his vision

³⁴ Ken Chant, "Pentecostal Pedagogy Interview," interview by Dean David O'Keefe, July 7, 2017.

³⁵ While Tabor College was established as a non-denominational college for the purposes of this paper they align with the broad definition of a Pentecostal worldview.

of the college, he prayed that confirmation of the decision would be demonstrated by approval to invite the current Bible college students to join the new non-denominational college. Adelaide Crusade Centre leaders not only agreed to send their students, but also offered Barry Chant enough desks, chairs, and typewriters to set the college up. The next day, Dennis Slape, one of the Adelaide Crusade Centre pastors, approached Barry expressing his desire to join this new adventure. Barry recalls, “Without me, Tabor wouldn’t have started. The original vision dream was mine. Without him, it would have never kept going.”³⁶

Tabor grew and established colleges in Melbourne, Perth, Hobart, and Sydney. Tabor now manages the Adelaide and Perth campuses, with schools of humanities of social sciences, education, ministry, theology, and culture.³⁷ Tabor not only led the way in accreditation among Pentecostal colleges in Australia, but also as a liberal arts college.³⁸ The Melbourne campus was renamed as Eastern College Australia (ECA). ECA offers three schools: arts and social sciences, education, and theology.³⁹ The Sydney campus became the Australian College of Christian Studies offering courses in counseling, ministry, and theology.⁴⁰ Tabor Hobart merged with Alphacrucis College in

³⁶ Barry Chant, “Pentecostal Pedagogy Interview,” interview by Dean David O’Keefe, April 20, 2017.

³⁷ “School Information,” Tabor College, last modified May 31, 2017, accessed May 31, 2017, <http://tabor.edu.au/study-with-us/school-information>.

³⁸ Sherlock, *Uncovering Theology*, 33.

³⁹ “Schools,” Eastern College Australia, last modified May 31, 2017, accessed May 31, 2017, <https://www.eastern.edu.au/schools>.

⁴⁰ “Courses,” Australian College of Christian Studies, last modified May 31, 2017, accessed May 31, 2017, <http://www.ccs.edu.au/courses.html>.

2016. Ken and Barry Chant significantly contributed to Pentecostal education in Australia, including contributing to the local churches.

As the AOGA grew and CBC established its identity as the national Bible college, a sense of distance between the movement and college emerged: “It seemed as if the college had become the conscience of the Movement and regularly expressed disapproval of either local assembly or national decisions and functions.”⁴¹ This led to the opening of other colleges within the AOGA. David Cartledge (1940-2005) opened Rhema Bible College (RBC) in 1979 in Townsville, Queensland. With the success of this college, other AOGA colleges followed:

- Garden City School of Ministries, 1982 – Brisbane, Queensland
- Calvary Bible College, 1982 – Melbourne, Victoria
- Paradise Bible College, 1982 – Adelaide, South Australia
- Harvest Bible College, 1985 – Melbourne, Victoria
- Power Ministry School (Hillsong International Leadership College), 1988 – Sydney, New South Wales⁴²

Accreditation was not ranked high among Pentecostal colleges. In fact, study, in general, was considered a waste of time; study results in a head full of “knowledge and methods and no faith and anointing,” and many believed the Lord would return before graduation.⁴³ A “Christian scholar” was considered an oxymoron, scholarship was not “kingdom work.”⁴⁴ Despite this mindset, CBC, influenced by the Assemblies of God in

⁴¹ David Cartledge, *The Chester Hill Miracles* (Sydney, NSW: Paraclete Institute, 2000), 13.

⁴² Austin, *Our College*, 149; Piggin notes the establishment of congregation-based colleges, particularly among Pentecostal churches as in the recent trend. Piggin, “A History of Theological Education in Australia,” 38.

⁴³ Austin, *Our College*, 32; Evans, *To Run With His Promises*, 26.

⁴⁴ Austin, *Our College*, 236; Piggin, “A History of Theological Education in Australia,” 25.

the United States of America (AGUSA), sought opportunities to pursue accredited study. Australian accreditation was beyond the small college's capability, so a partnership with the AGUSA affiliated International Correspondence Institute (ICI) provided access to accredited courses.⁴⁵

In 1990, CBC was advised that the current international partnership was “insufficient to issue legal awards in Australia.”⁴⁶ This led to a partnership with the Australian College of Theology (ACT) to offer a “practically orientated Diploma of Ministry and Diploma of Missions.”⁴⁷ This was not without criticism. Cartledge, the incoming CBC president, “grilled” David Parker on “why CBC had given up its ‘birthright’ of Pentecostal spirituality to capitulate to ... the ACT.”⁴⁸ With the establishment of the Vocational Education, Employment and Training Advisory Committee (VEETAC), accreditation for Certificates and Diplomas became a possibility for CBC. In 1993, Southern Cross Bible College (SCBC) (changing its name from CBC in 1992), accredited with the Vocational Education and Training Accreditation Board of New South Wales (VETAB), offered their first Certificate, Associate Diploma, and Diploma of Ministry.⁴⁹ Harvest Bible College (HBC) was approved to offer Vocational

⁴⁵ Austin, *Our College*, 206-207.

⁴⁶ Ibid., 215; This advice aligns with the vocational trainer reforms with the establishment of the Vocational Education, Employment and Training Advisory Committee (VEETAC). Gillian Gooze, *The Development of TAFE in Australia*, 3rd ed. (Kensington Park, SA: National Centre for Vocational Education Research Ltd, 2001), 80.

⁴⁷ Austin, *Our College*, 215.

⁴⁸ Ibid., 221.

⁴⁹ Ibid., 223.

Education and Training (VET) courses in 1994, and Hillsong International Leadership College was approved in 2000.⁵⁰

Two colleges paved the way for Higher Education accreditation among Pentecostal colleges; Christian Heritage College (CHC) and Tabor College. CHC first offered an accredited a Diploma of Teaching in 1988 and their first bachelor degree in 1990.⁵¹ Tabor offered the first accredited Pentecostal ministry course in 1993. Chant first investigated aligning with the Adelaide College of Divinity (ACD), a consortium of Catholic, evangelical, and Orthodox seminaries. In the final discussions, they both agreed Tabor was not “going to fit in very well.”⁵² HBC shortly followed Tabor, accrediting the first AOGA degree in 1994.⁵³ Instead of pursuing their own higher education status, Southern Cross College (SCC)⁵⁴ continued to partner with existing higher education providers. The relationship with ACT was stretching some boundaries. Mark Hutchinson recalls one concern with ACT’s course was teaching a core subject on liturgy—how to be

⁵⁰ “Training.gov.au - 1340 - Hillsong Church Ltd,” Training.gov.au, last modified 2013, accessed May 16, 2017, <http://training.gov.au/Organisation/Details/1340>; “Training.gov.au - 0067 - Harvest Bible College Ltd,” Training.gov.au, last modified 2013, accessed May 16, 2017, <http://training.gov.au/Organisation/Details/0067>.

⁵¹ “History,” Christian Heritage College, last modified 2015, accessed May 8, 2017, <http://www.chc.edu.au/about-us/history/>.

⁵² Barry Chant, “Pentecostal Pedagogy Interview.”

⁵³ Kameel Majdali, “Stage Two 1995-2003: Recollections of the Second Principal,” in *Harvest Bible College: Dare to Excel*, ed. Brendan Roach and Kerrie Stevens (Dandenong North, VIC: Harvest Bible College, 2005), 8; Denise A. Austin and David Perry, “From Jerusalem to Athens: A Journey of Pentecostal Pedagogy in Australia,” *Journal of Adult Theological Education* 12, no. 1 (May 2015): 49.

⁵⁴ Southern Cross Bible College was renamed Southern Cross College (SCC) with the relocation to Chester Hill, New South Wales.

a minister in the Anglican Church.⁵⁵ This led to a new partnership with the Sydney College of Divinity (SCD) in 1998, allowing more flexibility in Pentecostal content and a wider variety of courses.

The desire for an accredited Pentecostal college stirred Alun Davis to start HBC.⁵⁶ He describes the struggle after graduating from CBC, with no formal accreditation, the feeling of exile from the established colleges in pursuing further education. Davis comments, “No-one would take me into a school. I was suspect. I was intellectually impaired. I had some sort of spiritually transmitted disease and I couldn’t pursue further education.”⁵⁷ HBC commenced in 1985 from a vision to provide quality education that did not lead to a dead end.⁵⁸ Accreditation of their first bachelor’s degree was achieved in 1994, along with this came the battle of being “too academic” and “neither practical enough or spiritual enough.”⁵⁹ Kameel Majdali recalls one educator/pastor using 1 Corinthians 12:28 to devalue the place of teachers in ministry.⁶⁰ The relationship between college and church was rewarding and challenging. Despite the hard work and

⁵⁵ Mark Hutchinson, “Pentecostal Pedagogy Interview,” interview by Dean David O’Keefe, May 15, 2017.

⁵⁶ On November 29, 2017 the Australian Christian Churches announced HBC and AC coming together to form one Christian education institution. “The coming together of the two will bring greater strength, resourcing and influence in the mission of Christian higher education.” “Two Colleges Become One,” Australian Christian Churches, accessed November 28, 2017, <http://www.acc.org.au/news-media/two-colleges-become-one/>.

⁵⁷ Alun Davis, “A Vision for a College,” in *Harvest Bible College: Dare to Excel*, ed. Brendan Roach and Kerrie Stevens (Dandenong North, VIC: Harvest Bible College, 2005), 1.

⁵⁸ Davis, “A Vision for a College,” 2.

⁵⁹ Majdali, “Stage Two 1995-2003: Recollections of the Second Principal,” 9.

⁶⁰ Ibid.

goodwill, the college was “criticized when students did leave their current church.”⁶¹

HBC was walking the tightrope of Pentecostal accreditation, balancing the accreditation requirements with Pentecostal distinctive. Since its origin, Brendan Roach describes HBC as remaining consistent in DNA: “Harvest DNA is to train people for ministry.”⁶² Majdali credits the Asia Pacific Theological Association (APTA) with much of their success.⁶³ Australian Pentecostal higher education did not develop in a vacuum.

In 1991, Barry Chant and Paul Grant (1926-2012) initiated the Association of Pentecostal and Charismatic Bible Colleges of Australasia (PCBC). This association united and encouraged Pentecostal and Charismatic colleges to maintain excellence and their Pentecostal distinctive. PCBC held an annual conference, publishing papers of the presentations. In 2015, after several years of “silence,” PCBC emerged with a new leadership team passionate about uniting and empowering Pentecostal education in Australia. At the recent conference (June 2017), John Capper called the Pentecostal colleges back to the mission of “teaching and making disciples.”⁶⁴

In 2010, SCC sought their own higher education accreditation. SCC changed its name to Alphacrucis College (AC) in 2012 and moved to Parramatta, Sydney. Along with the expansion of courses, AC now has campuses in Brisbane, Hobart, Perth, and

⁶¹ Ibid.

⁶² Brendan Roach, “I Have a Dream,” in *Harvest Bible College: Dare to Excel*, ed. Brendan Roach and Kerrie Stevens (Dandenong North, VIC: Harvest Bible College, 2005), 17.

⁶³ Majdali, “Stage Two 1995-2003: Recollections of the Second Principal,” 12.

⁶⁴ John Capper, “Our Mission as (Theological) Educators,” in *Education and Mission* (presented at the Pentecostal and Charismatic Bible Colleges of Australasia, Sydney, NSW, 2017).

Auckland, New Zealand.⁶⁵ AC, along with HBC and Tabor, have expanded their offerings in higher education, including courses in business, counseling, education, leadership, and doctoral level programs. This expansion is following the model of the Christian liberal arts colleges in the United States.⁶⁶ The landscape of accredited education has become a significant part of Pentecostal education.

Current Context of Pentecostal Education in Australia

Pentecostal education in Australia has grown from small denominational non-accredited colleges for training ministers to plant churches and cross-cultural missions to large denominational and non-denominational schools aspiring for excellence in academia while equipping people for God's purpose in many different vocations. Although the expansion and growth (both course offerings and student numbers) is a sign of achievement, this is not without challenges.

Brian Millis contributes a growth in Christian higher education to the growth in Christian Schools, and need for teachers that reflect the distinctive of Christian education.⁶⁷ Robert Herschell was given the portfolio to oversee CHC's first teaching training program application while working for the curriculum branch of the Education

⁶⁵ AC has a vision to become an Australian Christian university.

⁶⁶ P. Douglas Chapman, "In Spirit and Truth: Higher Education in the Assemblies of God," *Heritage* 31 (2011): 50-51; Pentecostal college expansion is similar around the world, as noted by Hittenberger, in Africa. Jeffrey S. Hittenberger, "Globalization, 'Marketization,' and the Mission of Pentecostal Higher Education in Africa," *Pneuma* 26, no. 2 (Fall 2004): 197; Mark Hutchinson, "The Battle Hymn of the Republic of Learning: Thoughts on Academic Freedom in a Pentecostal College," *Australasian Pentecostal Studies* 9 (March 1, 2006), accessed November 4, 2017, <http://aps-journal.com/aps/index.php/APS/article/view/84>.

⁶⁷ Brian Millis, "Faith, Learning and Christian Higher Education" (DEd diss., Griffith University, 2004), 1.

Department in Queensland. His unwritten instructions were, “Make sure this does not get approved.” Looking back, it seems like a miracle that he was given the task. From the Education Department’s perspective, Herschell was the only one in the office who was a Christian, therefore, willing to dialogue with CHC. From CHC’s point of view, Herschell was an answer to prayer, as he knew what was required to get the course accredited. Herschell recalls the day he informed his supervisor that the application from CHC had been approved. The supervisor responded, “That is not what I told you to do.”⁶⁸ Six months later, the curriculum branch was closed down, and Herschell took the position as the undergraduate studies coordinator for the education program at CHC.

Accreditation is a significant part of Pentecostal education today. As Herschell’s story illustrates, some of the obstacles involve meeting government requirements. Today Pentecostal colleges, still relative newcomers to higher education, have proven themselves in meeting the government requirements with excellence. Upon approval of becoming a Self-Accrediting Authority, “TEQSA found AC to have a ‘history of successful operation as a higher education provider including systematic, mature internal processes to assure and maintain the quality of its courses, academic standards and academic integrity’, as well as a ‘proven history of successful graduate outcomes’.”⁶⁹

The pursuit of accreditation also had opposition from mainline denominations and within the Pentecostal community. Chant tells that during discussions with ACD about an

⁶⁸ Robert Herschell, “Pentecostal Pedagogy Interview,” interview by Dean David O’Keefe, September 12, 2016.

⁶⁹ “AC Approved for Self-Accrediting Authority!,” *Alphacrucis College*, last modified June 1, 2017, accessed June 1, 2017, <https://www.ac.edu.au/news/notice-board/2016/feb/09/ac-approved-self-accrediting-authority/#.WS-ftHklHBs>.

affiliation, the apparent flexibility available was now filled with many restrictions, promoting Tabor to seek their own accreditation.⁷⁰ Because of denominational differences, AC ended its partnership with ACT to join the SCD.⁷¹ For several years, the partnership with the SCD flourished, helping transform AC into a theological college with internationally acclaimed faculty.⁷² In 2010, the relationship with SCD changed. With AC's progress and plan to become a Higher Education Provider (HEP), the SCD accused AC of intellectual property theft, and "removed AC from its register of approved teaching institutions."⁷³ AC was forced to act immediately and enter the world of accreditation without the assistance of the SCD. Several years later, the SCD did write an apology to AC, but the leadership of AC "determined never again to join a consortium" for accreditation requirements.⁷⁴

Pentecostals have not always supported government accreditation. Various reasons include the imminent return of the Lord and the quenching of the Spirit. A popular comment was "seminaries are cemeteries."⁷⁵ Recently, several colleges have ceased to offer accredited courses. These colleges have returned to church-based training

⁷⁰ Barry Chant, "Pentecostal Pedagogy Interview."

⁷¹ Hutchinson, "Pentecostal Pedagogy Interview;" Jeff C. Magruder highlights the influence of Evangelicalism in Pentecostal education in preaching. Magruder suggests this influence may cause Pentecostals to lose their distinctiveness. Jeff C. Magruder, "The Rise of Expository Preaching in Assemblies of God Ministerial Education: Potential and Pitfalls," *The Pentecostal Educator* 2, no. 1 (Fall 2015): 18.

⁷² Austin, *Our College*, 280.

⁷³ *Ibid.*, 281.

⁷⁴ *Ibid.*, 282.

⁷⁵ This phrase was used globally. Paul W. Lewis, "Why Have Scholars Left Classical Pentecostal Denominations?" *Asian Journal of Pentecostal Studies* 11, no. 1-2 (2008): 73.

programs providing freedom in teaching and lowering costs. This is not unique to Australia. Some of the influence may be connected to the School of Supernatural Ministry, Bethel. One Pentecostal college within Australia expressed concern over losing students to Bethel. The churches establishing non-accredited programs are asking tough questions: “Why do we need accreditation?” “What do we want our people to be trained in?” “Is the cost of accreditation worth it?”

History could be used to support a sense to concern regarding accreditation. James Tunstead Burtchaell in *The Dying of the Light* explores how the partnership between college and church was severed over the last century.⁷⁶ As church colleges entered into the world of the academy, the hospitality was enticing: “Before long they were at close range, examining on how big the academy’s eyes were, how long her ears, how awesome her teeth.”⁷⁷ Burtchaell offers the conclusion that faculty members were the first to lose interest in their church partnership. Faculty who were hired as clergy were now qualified professors finding reasons not to attend chapel.⁷⁸ They viewed the church as an encroachment on academic freedom.⁷⁹ Christian character fell outside the scope of academics. College boards were now replaced with qualified Americans. Students were

⁷⁶ James Tunstead Burtchaell, *The Dying of the Light* (Grand Rapids, MI: Eerdmans, 1998), ix.

⁷⁷ Ibid., 846.

⁷⁸ Ibid., 829.

⁷⁹ Hittenberger identifies the equal danger of higher education institutions striving for denomination loyalty. Jeff Hittenberger, “The Future of Pentecostal Higher Education: The Ring, the Shire, or the Redemption of Middle Earth?,” in *The Future of Pentecostalism in the United States*, ed. Eric Patterson and Edmund Rybarczyk (Lanham, MD: Lexington Books, 2007), 96; Lewis identifies the issue of relationship between Pentecostal scholars and the church continuing in 2008. Lewis, “Why Have Scholars Left Classical Pentecostal Denominations?,” 69.

accepted without discrimination of gender, race, or religion. Burtchaell concludes: “A shared faith seems to be the only hazardous affinity.”⁸⁰

A concern regarding the journey of accreditation appears to have merit. Edwin Judge, Emeritus Professor of Macquarie University, has “argued that a Christian university was a contradiction in terms.”⁸¹ This raises the question of accreditation. Does Pentecostal education need accreditation? Does Australia need a Pentecostal university? This could be answered two ways. In one sense, the answer is “no.” After all, Pentecostals recognize it is the Spirit who anoints and equips. While discussing with a teacher the establishment of a Bible college in South America, I asked, “Was the college accredited?” The teacher replied, “No, and I advised them not to.” The teacher believed this was the best path at that present time. Accreditation is not the answer. However, accreditation does provide benefits of recognized quality and access to funding.

Access to funding is becoming a major influence in Pentecostal education.⁸² To gain funding, colleges need to demonstrate quality education and research. Quality in education involves a holistic educational experience, of which Pentecostal education can

⁸⁰ Burtchaell, *The Dying of the Light*, 831; Craig Dykstra identified the tension between accredited education and religious communities but concludes the two need to work together for moral education and formation. Craig Dykstra, *Growing in the Life and Faith: Education and Christian Practices*, 2nd ed. (Louisville, KY: Westminster John Knox Press, 2005), 139.

⁸¹ Millis, “Faith, Learning and Christian Higher Education,” 9; Also see James Dalziel, “Undesirable Aspects of Christian and Secular Universities: Reflections of Judge and Smith” (presented at the Australian Christian Higher Education Alliance (ACHEA) Conference, Sydney, NSW, 2017); Edwin Judge, *Engaging Rome and Jerusalem: Historical Essays for Our Time*, ed. Stuart Piggin (North Melbourne, VIC: Australian Scholarly Publishing, 2014), 295-298; Paul Oslington, “Christian Universities: Why Professor Judge May Be Both Right and Wrong,” *Crucis*, last modified March 31, 2015, accessed October 8, 2017, <http://crucis.ac.edu.au/2015/03/christian-universities-why-professor-judge-may-be-both-right-and-wrong/>.

⁸² This is also significant for American colleges and universities. Brad Crofford, “Laying the Foundation: The (Possibly Transformational) Reauthorization of the Higher Education Act,” *Advance Magazine* (Fall 2017): 20-28.

offer in contrast to much of the secular education options available in Australia.⁸³

Universities receive the majority of Australian tertiary education funding and university status in Australia is given by the government. Colleges must seek approval to use the title “university.” University approval includes demonstrating quality in education and research.⁸⁴ While some individuals, such as Judge, do not believe this is of benefit for Christian colleges, Paul Oslington proposes the plausibility for a Christian university in Australia based on the change in society compared to Judge’s historical reasoning.⁸⁵

Australian Pentecostal education has embedded itself within the Australian accreditation system. Colleges offer courses from certifications through doctorates (representing the broad spectrum of the Australian Qualification Framework). While the majority of Pentecostal colleges focus on ministry courses, the offering of courses in other disciplines is growing. Australian Pentecostal education is becoming like that of Christian liberal arts colleges in America. The direction of Pentecostal colleges remains uncertain. However, current models and developments in America suggest “they will become more academic and professional, without necessarily losing their distinctive emphases.”⁸⁶ AC is just one college among many who see the need for Pentecostal

⁸³ The goal of education will be discussed later.

⁸⁴ “Tertiary Education Quality and Standards Agency Act 2011” (Commonwealth of Australia, 2015).

⁸⁵ Oslington, “Christian Universities: Why Professor Judge May Be Both Right and Wrong.”

⁸⁶ Breward, “Historical Perspectives on Theological Education in Australasia,” 20.

accredited education in Australia. For AC, this includes the vision to be recognized as an Australian Christian university, “transforming neighbourhoods and nations.”⁸⁷

Educational Goals

A critical question facing Pentecostal tertiary education is “how will teaching here be different from teaching elsewhere?”⁸⁸ In an attempt to address this question educators talked about the integration of faith and learning. The element of faith and learning is what sets Christian tertiary education apart from other learning and teaching. Discussions on faith and learning have often ventured two diverging paths. One path defined faith as a set of “religious beliefs about God,”⁸⁹ with the perspective that the Bible serves as a one-stop-shop textbook for all subjects in all courses.⁹⁰ The second path viewed faith and learning as the inclusion of a chapel and other extracurricular activities outside of the classroom. The question on the influence of faith in learning and teaching remained unanswered.

Before one can answer the question, “How will teaching be different?” one needs to ask an initial question, “What is the goal of teaching?” The telos of teaching makes a

⁸⁷ “Our Mission, Vision, and Values,” Alphacrucis College, last modified 2017, accessed October 9, 2017, <https://www.ac.edu.au/about/vision-mission-values/>.

⁸⁸ Smith and Felch ask this question in the context of a Christian institution, not necessarily Pentecostal. As with much of this research, little has been written within the context of Pentecostal education. So many sources cited refer to Christian higher education. David I. Smith and Susan M. Felch, *Teaching and Christian Imagination* (Grand Rapids, MI: Eerdmans, 2016), 1.

⁸⁹ Cheryl Bridges Johns, “Athens, Berlin, and Azusa: A Pentecostal Reflection on Scholarship and Christian Faith,” *Pneuma* 27, no. 1 (Spring 2005): 136.

⁹⁰ Roy Zuck defines the use of the Bible within Christian education. Roy B. Zuck, *Spirit-Filled Teaching: The Power of the Holy Spirit in Your Ministry* (Nashville, TN: Thomas Nelson Publishers, 1998), ix.

significant impact on how one teaches. In discussing the purpose of education, some educators have participated in the decade-long discussion using ancient cities as metaphors: Athens, Berlin, and Jerusalem. Recent work by David Smith and Susan Felch has revisited metaphors that have influenced Christian teaching and learning, such as journeys, gardens, and buildings.⁹¹ The following section will briefly explore the contribution of these discussions and investigate the educational goal of formation.

Journeys, Gardens, and Buildings

Smith and Felch tell a story of two stonecutters at work. Each one is as skillful as the other. They ask you to imagine asking each stonecutter what he is doing. One replies, “I am cutting this stone into a perfectly square shape.” The other says: “I am building a cathedral.”⁹² These two artisans display similar skills, yet each has a different vision. Teaching, like stone cutting, is more than a set of skills. “The visions we adopt will help shape the kinds of teachers and learners that we become.”⁹³ Smith and Felch use three imagines to cast a vision of teaching and learning: journeys, gardens, and buildings.

Journeys are about movement through space, an image of transition.⁹⁴ Journeys take people to new places, either permanently or temporarily. A journey involves departure and arrival.⁹⁵ Curriculum, in the original Latin, refers to a track to follow, in

⁹¹ Smith and Felch, *Teaching and Christian Imagination*.

⁹² Ibid., 6.

⁹³ Ibid.

⁹⁴ Leland Ryken et al., *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity Press, 1998), 462.

⁹⁵ Ibid.

particular, a running track.⁹⁶ The Christian journey is often associated with a life of faith, living in dependence on God, walking toward His promise.⁹⁷ The Bible is full of journey images. Abraham was called to leave his own country and go to the place God would show him. The Israelites wandered for forty years in the wilderness. Isaiah speaks of God's plan for the exile to return as a second journey of deliverance.⁹⁸ Luke incorporates the journey of Christ toward Jerusalem as his Gospel structure, and the movement of the disciples from Jerusalem to Judah, Samaria, and to the ends of the earth in Acts.

Life is a journey, but one could ask, "Are we tourists or pilgrims?" Smith and Felch present pilgrimage as the preferred model for journeys. Authentic pilgrimages involve transformation "rooted in prayer."⁹⁹ The outward journey represents an inner change of the person. Greg Robinson defines discipleship as an "intentional journey" toward the end goal of being the person God intended.¹⁰⁰ Many scholars use journey as a metaphor for a person's transformation.¹⁰¹ The journey of education or life, is filled with many wonders and challenges.

⁹⁶ Smith and Felch, *Teaching and Christian Imagination*, 17.

⁹⁷ Ryken et al., *Dictionary of Biblical Imagery*, 464; Smith and Felch, *Teaching and Christian Imagination*, 20.

⁹⁸ Ryken et al., *Dictionary of Biblical Imagery*, 463.

⁹⁹ Smith and Felch, *Teaching and Christian Imagination*, 29.

¹⁰⁰ Greg Robinson, *Adventure and The Way of Jesus* (Bethany, OK: Wood "N" Barns Publishing & Distribution, 2009), 35.

¹⁰¹ Les Ball, *Transforming Theology: Student Experience and Transformative Learning in Undergraduate Theological Education* (Preston, VIC: Mosaic Press, 2012), 27; Dan Fleming and Peter Mudge, "Leaving Home: A Pedagogy for Theological Education," in *Learning and Teaching Theology: Some Ways Ahead*, ed. Les Ball and James R. Harrison (Northcote, VIC: Morning Star Publications, 2014), 71-90; Mark Foreman, *Wholly Jesus: His Surprising Approach to Wholeness and Why It Matters Today* (Boise, ID: Ampelon Publishing, 2008), 35; Dan Hockridge, "Making the Implicit Explicit: Exploring the Role of Learning Design in Improving Formational Learning Outcomes," in *Learning and Teaching Theology: Some Ways Ahead*, ed. Les Ball and James R. Harrison (Northcote, VIC: Morning Star

A journey incorporated a risk and making oneself vulnerable.¹⁰² One of the characteristics of teachers in this process is hospitality with the goal of encouraging the pilgrim in the journey.¹⁰³ The journey can be a dangerous adventure and take someone from a place of security and orientation to disorientation.¹⁰⁴ The goal, however, is to continue through to a new orientation.¹⁰⁵ When planning adventures, assessing the skill level of the participants is important. A high-risk activity can cause anxiety and fear, but if the challenge is too low, the pilgrims become bored.¹⁰⁶ The teacher on the journey needs to create a hospitable place that encourages students to continue on the pilgrimage.

Gardening provides another metaphor for learning.¹⁰⁷ Students grow, much like plants grow; they can be cultivated, graphed, pruned, and nourished. There is a sense of beauty connected to this metaphor. The human story begins in the Garden of Eden, “a

Publications, 2014), 135; Patricia Owen-Smith, “Knitting Through the Hallelujah,” in *The Heart of Higher Education: A Call to Renewal*, ed. Parker J. Palmer and Author Zajonc (San Francisco, CA: Jossey-Bass, 2010), 157-161; Parker J. Palmer, “Transformative Conversations on Campus,” in *The Heart of Higher Education: A Call to Renewal*, ed. Parker J. Palmer and Author Zajonc (San Francisco, CA: Jossey-Bass, 2010), 125-149.

¹⁰² Robinson, *Adventure and The Way of Jesus*, 17; Smith and Felch, *Teaching and Christian Imagination*, 19.

¹⁰³ Smith and Felch, *Teaching and Christian Imagination*, 70.

¹⁰⁴ Walter Brueggemann, *Spirituality of the Psalms* (Minneapolis, MN: Fortress Press, 2002), 25; Brueggemann also talks about disruption in the education agenda of the prophets as they called the people of God to new revelation. Walter Brueggemann, *The Creative Word: Canon as a Model for Biblical Education* (Philadelphia, PA: Fortress Press, 1982), 62.

¹⁰⁵ Brueggemann, *Spirituality of the Psalms*, 47.

¹⁰⁶ The idea of students’ feelings in relation to challenge has been taken from an outdoor adventure “model of the relationship between experience and perceived risk.” Vanessa Reynolds, *Bushwalking and Ski Touring Leadership*, 3rd ed. (Melbourne, VIC: Bushcraft and Mountaincraft Training Advisory Board, 2000), 36.

¹⁰⁷ Smith and Felch, *Teaching and Christian Imagination*, 89; Dykstra refers to this as organic. Dykstra, *Growing in the Life and Faith*, 35.

place of abundance and beauty.”¹⁰⁸ The righteous are described as trees firmly planted, symbolizing steadfastness and prosperity (Ps. 1:2-3; 92:12-15). Smith and Felch draw out many analogies from a garden and even Jesus uses the image of a vine when describing the connectedness of the people of God (John 15:1-17).¹⁰⁹ In the midst of the beauty of the natural wonder of the garden, the garden is nourished and pruned by God.

The final metaphor is a building, which provides structure and security. Teachers are seen as builders, while students can act as both the buildings being constructed or as apprentice builders.¹¹⁰ Both aspects of building are helpful. When students are viewed as buildings, they form part of the living temple of God. As apprentice builders, students come alongside master builders to construct their own wisdom, understanding, and knowledge. The result of this construction is a building “filled with rare and beautiful treasures” (Prov. 24:3-4). God’s Word serves as the foundation for construction (Matt. 7:24-27) and Christ is the cornerstone on which all other living stones are placed (1 Pet. 2:4-7). Learning and teaching as a process of construction is regularly utilized throughout the Bible.

Popular educational theories commonly use the analogy of building.

Transformative education has been reported as a predominant theme in Australian

¹⁰⁸ Smith and Felch, *Teaching and Christian Imagination*, 96.

¹⁰⁹ Ibid., 127.

¹¹⁰ Ibid., 143.

theological education.¹¹¹ This approach is built on a constructive learning model.¹¹²

Constructive learning is accredited to Jean Piaget, who identified the learner “as active constructors” in the process.¹¹³ Another key contributor to constructive learning is Lev Semenovich Vygotsky. He recognized the social impact on learning, in particular, the people around children who influenced their development.¹¹⁴ This constructive approach gave way to the idea of scaffolding, referring to support given by teachers to help students “build a firm understanding that will eventually allow them to solve problems on their own.”¹¹⁵ These concepts provide imagery of the building metaphor.

Smith and Felch offer these three metaphors are appropriate images for Christian teaching.¹¹⁶ Of these images, journeys and buildings have provided the most contribution to the discussion of Pentecostal pedagogy.

¹¹¹ Ball, *Transforming Theology*, 5.

¹¹² Denise Goodwin, “A Practical Approach for Teaching Foundational Theology: Inquiry-Based Learning and the Matrix of Ideas Process,” in *Learning and Teaching Theology: Some Ways Ahead*, ed. Les Ball and James R. Harrison (Northcote, VIC: Morning Star Publications, 2014), 187.

¹¹³ Piaget’s originally developed his theories with children. However, his work has influenced adult education. Wilma Vialle, Pauline Lysaght, and Irina Verenikina, *Psychology for Educators* (South Melbourne, VIC: Thomson, 2005), 25.

¹¹⁴ Vialle, Lysaght, and Verenikina, *Psychology for Educators*, 50.

¹¹⁵ Anita E. Woolfolk, *Educational Psychology*, 6th ed. (Needham Heights, MA: Allyn and Bacon, 1995), 49; Also see Vialle, Lysaght, and Verenikina, *Psychology for Educators*, 68; Roy Killen, *Effective Teaching Strategies: Lessons from Research and Practice*, 5th ed. (South Melbourne, VIC: Cengage Learning, 2009), 9.

¹¹⁶ Other metaphors have been offered for theological education, such as gaming. Isaac Soon, “Video Game Design and the Theological Classroom: Gamification as a Tool for Student-Centred Learning,” in *Learning and Teaching Theology: Some Ways Ahead*, ed. Les Ball and James R. Harrison (Northcote, VIC: Morning Star Publications, 2014), 159-169.

Athens, Berlin, Jerusalem, and Azusa

Athens and Berlin were introduced as educational models by David Kelsey in response to the debate regarding theological education.¹¹⁷ The use of cities as symbols has continued into the Pentecostal education dialogue through the work of Veli-Matti Kärkkäinen, Denise Austin, David Perry, and Cheryl Bridges Johns.¹¹⁸ The cities in this paper represent the world in which Pentecostal tertiary education exists; this is not an attempt to dismiss one for the other.

Kelsey identifies the major distinctions between Athens and Berlin, although he connects this idea back to Tertullian's ancient question, "What has Jerusalem to do with Athens?"¹¹⁹ Jerusalem may be the theological center, but modern-day schooling in North America (and around the world) is influenced by Athens and Berlin. For Kelsey, Athens represents an education system focused on the formation of the whole person.¹²⁰ Formation comes from the understanding of the process of *paideia*, which in the classic Greek context, meant to train and develop a cultured citizen.¹²¹ It "went far beyond informing the mind; rather, it was seen as a holistic method of intellectual training,

¹¹⁷ David H. Kelsey, *Between Athens and Berlin: The Theological Education Debate* (Eugene, OR: Wipf & Stock Publishers, 2011).

¹¹⁸ Veli-Matti Kärkkäinen, "'Epistemology, Ethos, and Environment': In Search of a Theology of Pentecostal Theological Education," *The Pentecostal Educator* 1, no. 1 (Fall 2014): 22-36; Austin and Perry, "From Jerusalem to Athens"; Johns, "Athens, Berlin, and Azusa."

¹¹⁹ Kelsey, *Between Athens and Berlin*, 5.

¹²⁰ Kelsey, *Between Athens and Berlin*, 67; Kärkkäinen, "'Epistemology, Ethos, and Environment,'" 24; Johns, "Athens, Berlin, and Azusa," 138.

¹²¹ Adam G. White, *Where Is the Wise Man? Graeco-Roman Education as a Background to the Divisions in 1 Corinthians 1-4*, ed. Chris Keith, vol. 536, Library of New Testament Studies (London, Great Britain: Bloomsbury T&T Clark, 2015), 29.

physical development, and soul formation. The goal of all of this was the production of the ideal human.”¹²² Kelsey argues this fits in well with early Christianity, so much so, that the early Christians understood Christianity as *paideia* in a superior way.¹²³

Kelsey then turns his attention to Berlin. The city of Berlin represents the decision to include theology into the faculty of the University of Berlin. This move introduced theology to “orderly, disciplined critical research,” known as *Wissenschaft*.¹²⁴ The focus of the Berlin model is training people intellectually, rather than personal formation.¹²⁵ The goal of education was to equip people to do research.¹²⁶ A few observations have been made with this shift: (1) theological education became a form of “professional” education, (2) the sacred texts were no longer recognized as revelation, and (3) the focus moves student learning to teacher research.¹²⁷ “Critical inquiry stands at the heart of the university.”¹²⁸ The research university “has become a focus in Australian universities in the last 50 years.”¹²⁹ While Kelsey discusses the theological education journey, or

¹²² Ibid., 536:45; Johns also highlights the holistic nature of *paideia*. Johns, “Athens, Berlin, and Azusa,” 138.

¹²³ Kelsey, *Between Athens and Berlin*, 11; John Henry Newman defended Athens as a model for Christian higher education in the nineteenth century. Johns, “Athens, Berlin, and Azusa,” 139; Although Austin and Perry argue the Athens model does not go far enough for a Pentecostal worldview. Austin and Perry, “From Jerusalem to Athens,” 45.

¹²⁴ Kelsey, *Between Athens and Berlin*, 12.

¹²⁵ Kärkkäinen, ““Epistemology, Ethos, and Environment,”” 24; Austin and Perry, “From Jerusalem to Athens,” 44.

¹²⁶ Kelsey, *Between Athens and Berlin*, 14.

¹²⁷ Johns, “Athens, Berlin, and Azusa,” 144; Kärkkäinen, ““Epistemology, Ethos, and Environment,”” 24; Kelsey, *Between Athens and Berlin*, 23.

¹²⁸ Johns, “Athens, Berlin, and Azusa,” 141.

¹²⁹ Millis, “Faith, Learning and Christian Higher Education,” 7; Angela Carbone, Damian Conway, and Graham Farr note ten years teaching was starting to be recognized as an “important academic

location, between Athens and Berlin, formation and research, others have introduced new cities to consider.

Veli-Matti Kärkkäinen proposes a third city, Jerusalem, for developing a theology for Pentecostal theological education based on the “missional” model proposed by Robert Banks.¹³⁰ Jerusalem “denotes the missionary impulse of the Christian church to spread the gospel from Jerusalem to the ends of the earth.”¹³¹ Banks views theological education as a dimension of mission.¹³² Austin and Perry call Pentecostal education in Australia back to its missional origins, as this should be the core of Pentecostal education.¹³³ Johns notes that the education journey from Jerusalem to Athens and Berlin, “once taken, calls for no return.”¹³⁴

Kärkkäinen also urges Pentecostal educators to consider Geneva as a fourth city in recognition of the Reformation and the place of confessions in education.¹³⁵ This

activity. However, research rewards far outweigh teaching rewards. Angela Carbone, Damian Conway, and Graham Farr, “Techniques for Effective Tertiary Teaching,” *School of Computer Science and Software Engineering, Monash University*, 11, last modified 1996, accessed July 27, 2015, <http://www.csse.monash.edu.au/~damian/papers/HTML/TeachingTechniques.html>.

¹³⁰ Kärkkäinen, “Epistemology, Ethos, and Environment,” 24-25; Robert Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids, MI: Eerdmans, 1999). Some have associated Jerusalem with more a call to holiness. This is not outside the scope of a missional understanding. Millis, “Faith, Learning and Christian Higher Education,” 15.

¹³¹ Kärkkäinen, “Epistemology, Ethos, and Environment,” 25.

¹³² Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models*, 131.

¹³³ Austin and Perry, “From Jerusalem to Athens,” 45; Kärkkäinen, “Epistemology, Ethos, and Environment,” 26.

¹³⁴ Johns, “Athens, Berlin, and Azusa,” 143.

¹³⁵ Kärkkäinen, “Epistemology, Ethos, and Environment,” 25.

confessional model sees a need for information in education.¹³⁶ Geneva, however, has not situated itself as a significant location compared to the other cities.

One last city is much closer to the heart of Pentecostals. Cheryl Bridges Johns invites another city to the discussion, Azusa. She credits Kelsey's work in formulating a "Pentecostal vision of higher education."¹³⁷ The skepticism of education within the Pentecostal tradition asks a new question, "What does Azusa have to do with Athens?" and "What does Azusa have to do with Berlin?"¹³⁸ Azusa represents hope in the pursuit of Pentecostal tertiary education, including a holistic view of knowledge to include the cognitive, affective, and behavioral.¹³⁹ To know or learn involves the empowering work of the Holy Spirit.¹⁴⁰ Yielding to the Spirit is an essential for education.¹⁴¹ For Johns, Azusa allows a model of Pentecostal education to include Jerusalem, Athens, and Berlin.

¹³⁶ Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models*, 143.

¹³⁷ Johns, "Athens, Berlin, and Azusa," 137.

¹³⁸ Johns, "Athens, Berlin, and Azusa," 137; Johns critiques Athens and Berlin in light of the Pentecost festival. Cheryl Bridges-Johns, "From Babel to Pentecost: The Renewal of Theological Education," in *Towards Viable Theological Education: Ecumenical Imperative, Catalyst of Renewal*, ed. John Pobee (Geneva: WCC Publications, 1997), 138.

¹³⁹ Johns, "Athens, Berlin, and Azusa," 143; Also see Allan H. Anderson, "The 'Fury and Wonder?' Pentecostal-Charismatic Spirituality in Theological Education," *Pneuma* 23, no. 2 (Fall 2001): 301; Robert G. Kraft observes the disconnection of emotion from research. He associates this to the objective and impersonal nature of scholarly writing, "Do not use I in your writing." Robert G. Kraft, "Teaching Excellence and the Inner Life of a Faculty," in *Stories of The Courage to Teach: Honoring the Teacher's Heart*, ed. Sam M. Intrator (San Francisco, CA: Jossey-Bass, 2002), 208; Piggins notes historically the influence of emotion was shunned by evangelical churches. Stuart Piggins, "Bicentennial History of Australian Evangelicalism: Thesis and Themes," *Lucas: An Evangelical History Review*, no. 4 (September 1, 1988), accessed May 8, 2017, <http://webjournals.ac.edu.au/ojs/index.php/LUCAS/article/view/8809>.

¹⁴⁰ Johns, "Athens, Berlin, and Azusa," 147.

¹⁴¹ Jackie David Johns and Cheryl Bridges Johns, "Yielding to the Spirit: A Pentecostal Approach to Group Bible Study," *Journal of Pentecostal Theology* 1 (1992): 109-134; Bruno Mafra Ney Reinhardt describes yielding within, yielding upon, yielding across as practices of a Pentecostal pedagogy. Bruno

The location of four cities provides a holistic model for education. Berlin recognizes the need for information, forming the head. Athens identifies with the process of transformation, forming the heart of a person. Jerusalem affirms the need for conformation, forming the hands. Azusa affirms that the founder of these three cities is the Holy Spirit. Without the Spirit, holistic formation is incomplete.

Formation

All the previously explored metaphors include the idea of formation. Transformation is currently a common theme among theological institutions in Australia, although not necessarily a new idea.¹⁴² At times, people use the the words formation and transformation almost interchangeable. Les Ball highlights the need for clear definitions.¹⁴³ While formation may refer to the general shaping of a person, transformation recognizes the change that takes place within a student.¹⁴⁴ Formation has an end in mind, whereas, transformation is open-ended.¹⁴⁵ James K. A. Smith proposes “education is most fundamentally a matter of formation, a task of shaping and creating a

Mafra Ney Reinhardt, “Tapping into the Anointing: Pentecostal Pedagogy, Connectivity, and Power in Contemporary Ghana” (PhD diss., University of California, 2013), 166.

¹⁴² Ball, *Transforming Theology*, 5; Matthew Boulton attributes the idea of “transformative peideia” to John Calvin. Cited in James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids, MI: Brazos Group, 2016), 65; Sherlock, *Uncovering Theology*, 13, 38.

¹⁴³ Ball, *Transforming Theology*, 77.

¹⁴⁴ Fleming and Mudge, “Leaving Home,” 82; Jack Mezirow, *Transformative Dimensions of Adult Learning* (San Francisco, CA: Jossey-Bass Publishers, 1991), 6.

¹⁴⁵ Ball, *Transforming Theology*, 78, 122-123.

certain kind of people.”¹⁴⁶ This certain kind of person is the image of God.¹⁴⁷ With the destination set, as the image of God, formation will be used as the preferred term.

Formation does include transformation, but formation works toward shaping the whole person into the image of God; this includes the head, heart, and hands (cognitive, affective, and behavioral).¹⁴⁸

Formation of the whole person requires identifying the goal of the certain kind of person. Paulo Freire, in his book *Pedagogy of the Oppressed*, identifies the purpose of education as humanization.¹⁴⁹ This includes educating both the oppressed and oppressor to become fully human. Smith argues that a person’s desires shape the process of

¹⁴⁶ James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009), 26.

¹⁴⁷ Zuck refers to the “image of Christ.” Zuck, *Spirit-Filled Teaching*, 115.

¹⁴⁸ Head, heart, and hands to represent the holistic nature of a person. Amos Yong, “Finding the Holy Spirit in a Christian University” (presented at the ACHEA 2017 Conference, Alphacrucis College, Sydney, August 18, 2017); Doug Blomberg, “‘The Heart Has Reasons That Reason Cannot Know’: Thinking, Feeling, and Willing in Learning,” *Journal of Education & Christian Belief* 17, no. 1 (2013): 61-77; Johns refers to holistic education including beliefs (orthodoxy), affections (orthopathy), and actions (orthopraxis). Bridges-Johns, “From Babel to Pentecost: The Renewal of Theological Education,” 142; Paul Corrigan refers to “the whole person” with reference to the head and heart. Paul T. Corrigan, “Pedagogy and Koinonia,” *The Pentecostal Educator* 3, no. 1 (Spring 2016): 22; Dykstra refers to “the sense of fragmentation in thought and work” within higher education. Dykstra, *Growing in the Life and Faith*, 130; Joanne J. Jung, *Character Formation in Online Education* (Grand Rapids, MI: Zondervan, 2015), 15; Perry Shaw refers to the ABC’s of education; affective, behavioral, cognitive. Perry Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning* (Carlisle: Langham Global Library, 2014), 15; Paul W. Lewis also refers to orthodoxy, orthopathy, and orthopraxis as a holistic approach to education. Paul W. Lewis, “Explorations in Pentecostal Theological Education,” *Asian Journal of Pentecostal Studies* 10, no. 2 (2007): 168; McKinney identifies cognitive and affective as part of spiritual formation. McKinney, “Some Spiritual Aspects of Pentecostal Education: A Personal Journey,” 279. Reinhardt writes about “an integrated person.” Reinhardt, “Tapping into the Anointing: Pentecostal Pedagogy, Connectivity, and Power in Contemporary Ghana,” 132.

¹⁴⁹ Paulo Freire, *Pedagogy of the Oppressed*, trans. Myra Berman Ramos, 30th ed. (New York, NY: Continuum International Publishing Group, 2005); Robert W. Pazmiño, “Deuteronomy 32 and Anointed Teaching: Bearing Fruits of Liberation, Celebration and Sustenance,” *Journal of Christian Education* 9, no. 2, 3 (2012): 281.

becoming fully human.¹⁵⁰ For Smith this desire is driven by a person's heart, or gut, not their head.¹⁵¹ "You are what you love" is the essence of identity.¹⁵² The goal of Christian higher education is formation into the image of God. This includes informing the head with truth, transforming people's heart to align with God's, and conforming people's hands to do God's will.

Information is the process of forming the head. While formation focuses on the heart, the head is not ignored. Smith continually refers to the purpose of formation "not primarily" about the head.¹⁵³ Current literature tends to focus on the heart, instead of the head.¹⁵⁴ This is not an attempt to remove the head, but the area of emphasis because the existing educational model has emphasized the head, which is still important in a holistic approach.¹⁵⁵ Perry Shaw identifies the cognitive domain as part of the holistic learning process and affirms that cognitive education is not simply the transmission of data, but rather the "development of complex thinking skills."¹⁵⁶ Information is not for information sake alone, but also for the formation of the mind. The cognitive domain of formation

¹⁵⁰ Smith, *Desiring the Kingdom*, 26.

¹⁵¹ Ibid.

¹⁵² Smith, *You Are What You Love*.

¹⁵³ Smith, *Desiring the Kingdom*, 26, 32, 112.

¹⁵⁴ Smith, *Desiring the Kingdom*; Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco, CA: Jossey-Bass, 1998); Parker J. Palmer and Author Zajonc, eds., *The Heart of Higher Education: A Call to Renewal* (San Francisco, CA: Jossey-Bass, 2010).

¹⁵⁵ Thomas H. Groome, *Christian Religious Education: Sharing Our Story and Vision* (Melbourne, VIC: Dove Communications, 1980), 21; Author Zajonc, "Beyond the Divided Academic Life," in *The Heart of Higher Education: A Call to Renewal*, ed. Parker J. Palmer and Author Zajonc (San Francisco: Jossey-Bass, 2010), 68.

¹⁵⁶ Shaw, *Transforming Theological Education*, 67.

moves beyond the acquisition of knowledge to comprehension, application, analysis, synthesis, and evaluation.¹⁵⁷ Informing the head can only become holistic when integrated with transforming the heart.

One the dilemmas facing education today is the separation of the head and heart. Parker J. Palmer identifies cherishing and challenging the human heart as the center for good teaching.¹⁵⁸ Head and heart go together for holistic education.¹⁵⁹ The separation has created “minds that do not know how to feel and hearts that do not know how to think.”¹⁶⁰ Feelings, which are experienced rather than taught, are important in education.¹⁶¹ According to Shaw, “The heart of affective learning is the quality of the teacher-student relationship.”¹⁶²

Transformation takes place in the heart, which represents the inner being of the person. When Paul spoke of being transformed, he inferred that the whole person was being transformed, “ready to be “conformed” to Jesus’s image” (Rom. 8:29; 12:2).¹⁶³

¹⁵⁷ Ibid., 74.

¹⁵⁸ Palmer, *The Courage to Teach*, 3.

¹⁵⁹ Maggie Berg and Barbara K. Seeber stress the importance of the integration of the affective with cognitive. Maggie Berg and Barbara Seeber, *The Slow Professor: Challenging the Culture of Speed in the Academy* (Toronto: University of Toronto Press, 2016), 37; Clark H. Pinnock recognizes the mind and heart as important for theology. Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1999), 12.

¹⁶⁰ Palmer, *The Courage to Teach*, 66.

¹⁶¹ Shaw, *Transforming Theological Education*, 70; Kraft notes “excellent teaching is highly personal.” Kraft, “Teaching Excellence and the Inner Life of a Faculty,” 209; Lawrence O. Richards, *You, the Teacher* (Chicago, IL: Moody Press, 1972), 66-67.

¹⁶² Shaw, *Transforming Theological Education*, 71.

¹⁶³ Craig S. Keener, *Romans*, New Covenant Commentary (Eugene, OR: Cascade Books, 2009), 144.

Transformation addresses the inner person of one's character and results in the heart being transformed into the image of Christ.¹⁶⁴ Craig Dykstra connects "life in Christ" and "life according to the Spirit," in Paul's writings as "two different ways of pointing to the same reality, namely, the life of Christian faith."¹⁶⁵ "Life in Christ" and "life according to the Spirit" are two ways of talking about transformation of the heart. Ultimately, the Spirit is central to the work of transformation.¹⁶⁶

Transformation of the heart involves an epistemology of love or pedagogy of desire.¹⁶⁷ The heart desires the end goal, which drives formation. The ultimate desire should be the image of God. Smith notes that all people move toward their desire, even if the desire has fallen short of God's ideal.¹⁶⁸ The process of formation, therefore, involves a re-formation or transformation of one's desires. The Spirit, the Flame of Love, works

¹⁶⁴ Romans 12:2 illustrates the connection between the transformed heart and renewed (informed) mind. Ball, *Transforming Theology*, 144; N.T. Wright considers the transformation of character the "heart of it." Transformation takes place through the work of the Holy Spirit. N. T. Wright, *After You Believe: Why Christian Character Matters* (New York, NY: HarperOne, 2010), 26; Daniela Augustine refers to "Christoforming work of the" Eucharist in the believer. Daniela C. Augustine, *Pentecost, Hospitality, and Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation* (Cleveland, TN: CPT Press, 2012), 105.

¹⁶⁵ Dykstra, *Growing in the Life and Faith*, 23.

¹⁶⁶ Pinnock affirms the role of prayer to illuminate the heart. And prayer is essential for knowing the Spirit. Pinnock, *Flame of Love*, 12-13.

¹⁶⁷ James Dalziel, "Universities, Christian Higher Education and Ideological Diversity: Insights from Moral Foundations Theory," in *Christian Heritage College Research Symposium* (presented at the Learning and Loves: Re-imagining Christian Education, Brisbane, QLD, 2016), 8; Author Zajonc, "Attending to Interconnection, Living the Lesson," in *The Heart of Higher Education: A Call to Renewal*, ed. Parker J. Palmer and Author Zajonc (San Francisco, CA: Jossey-Bass, 2010), 94; Smith, *Desiring the Kingdom*, 24; Smith, *You Are What You Love: The Spiritual Power of Habit*.

¹⁶⁸ Smith, *Desiring the Kingdom*, 52.

within the heart to transform desires, through love, toward the image of God.¹⁶⁹ It is the desires that, in turn, form habits.¹⁷⁰ These habits or practices conform the person into the image of God.¹⁷¹

Conforming the hands involves two aspects: (1) personal habits and (2) missional skills. Smith draws heavily on the role of habits in forming the whole person. The ultimate habits that draw people toward the image of God are worship of God and liturgy.¹⁷² Smith observes that just as everyone loves something, even if it may not be the image of God, every person also participates in either good or bad liturgical practices.¹⁷³ Christian practices or spiritual habits help form people into the image of God.¹⁷⁴ Richard Foster describes the purpose of spiritual habits to position the person for transformation.¹⁷⁵ The conforming habits help transform a person into the image of Christ, but it involves more than “conscious thought,” because the gospel is embodied in

¹⁶⁹ Pinnock draws on St. John of the Cross’ image of the Spirit, “The Flame of Love.” Love and Spirit work together for transformation. The Spirit cannot transform the heart if there is no love. Pinnock, *Flame of Love*, 9.

¹⁷⁰ James K. A. Smith, *Imaging the Kingdom: How Worship Works* (Grand Rapids, MI: Baker Academic, 2013), 13.

¹⁷¹ Those who are promoting the place of habits or practices in education have been influenced by the work of Alasdair MacIntyre who argues the impact of practices in forming the “good.” Alasdair MacIntyre, *After Virtue: A Study in Moral Theory*, 2nd ed. (London, Great Britain: Duckworth, 1985), 187, 190.

¹⁷² Smith, *Desiring the Kingdom*, 33-34; Dykstra argues worship flows from love, where love is a response of obedience. Dykstra, *Growing in the Life and Faith*, 28-29; Also see Groome, *Christian Religious Education*, 120.

¹⁷³ Smith, *Desiring the Kingdom*, 88.

¹⁷⁴ Dykstra, *Growing in the Life and Faith*, 41; Smith refers to worship as counterformative when it is embodied, it goes beyond just information. Smith, *You Are What You Love: The Spiritual Power of Habit*, 85.

¹⁷⁵ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (London, Great Britain: Hodder & Stoughton, 1989), 7.

“a kinesthetic sense.”¹⁷⁶ Traditionally, in Pentecostal tertiary education and theological education the place of worship was assigned to activities outside the classroom.¹⁷⁷ While these are important, the recognition of liturgical practices in the classroom has become of interest.¹⁷⁸ David I. Smith and James K. A. Smith initiated a project to implement Christian practices in the classroom.¹⁷⁹ Teachers who participated in the project designed a subject with the inclusion of one or more Christian practices. If Christian educators are to take the purpose of formation seriously, then the use of Christian practices in education is important. While the purpose of these spiritual habits leads to personal transformation, they also lead to a missional outworking.

Robert Banks identifies the city of Jerusalem as a symbol of missional education.¹⁸⁰ According to Kruger P. du Preez, Hans J. Hendriks, and Arend E. Carl, the missional theological institution should have the same mission as the church in that they both participate in the mission of God.¹⁸¹ By missional, Banks means, “theological education that is wholly or partly field based, and that involves some measure of doing

¹⁷⁶ Smith, *You Are What You Love*, 108.

¹⁷⁷ Ball, *Transforming Theology*, 80; David I. Smith and James K. A. Smith, eds., *Teaching and Christian Practices: Reshaping Faith and Learning* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2011), 1.

¹⁷⁸ Smith and Smith, *Teaching and Christian Practices*.

¹⁷⁹ Ibid.

¹⁸⁰ Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models*, 70.

¹⁸¹ K. P. Du Preez, H. J. Hendriks, and A. E. Carl, “Missional Theological Curricula and Institutions,” *Verbum et Ecclesia* 35, no. 1 (2014): 3, accessed July 28, 2016, <http://dx.doi.org/10.4102/ve.v35i1.1326>.

what is being studied.”¹⁸² The skills to “do” are just as important as the information students acquire. Darren Cronshaw identifies the challenge of incorporating mission into theological education.¹⁸³ It may be a challenge but it is essential for Pentecostal tertiary institutions.¹⁸⁴ A key element for incorporating a missional agenda is recognizing the work of the Spirit.¹⁸⁵

Missional skills should be viewed broadly enough to recognize that any skill can be used to glorify God. The Spirit gives skills, as illustrated by the work of Bezalel and Oholiab (Exod. 31:1-11). The idea of skillful hands is not unique to theological colleges. In 2015, the Australian government suggested the research culture in universities was not contributing enough work with “commercial and community benefit.”¹⁸⁶ The government was calling for research to enhance the skillful hands within Australia. This idea is also demonstrated in the recent Barna research about students, who indicated one of the main reasons for attending university was to develop skills.¹⁸⁷

¹⁸² Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models*, 142.

¹⁸³ Darren Cronshaw, “Reenvisioning Theological Education, Mission and the Local Church,” *Mission Studies* 28 (2011): 93.

¹⁸⁴ Du Preez, Hendriks, and Carl, “Missional Theological Curricula and Institutions,” 7.

¹⁸⁵ Darren Cronshaw, “Australian Reenvisioning of Theological Education: In Step with the Spirit?,” *Australian eJournal of Theology* 18, no. 3 (December 2011): 226; Also see Du Preez, Hendriks, and Carl, “Missional Theological Curricula and Institutions,” 5.

¹⁸⁶ Matthew Knott, “Academic Publications to Become Less Important When Funding University Research,” *The Sydney Morning Herald*, November 16, 2015, accessed September 10, 2017, <http://www.smh.com.au/federal-politics/political-news/academic-publications-to-become-less-important-when-funding-university-research-20151112-gkxkg1.html>.

¹⁸⁷ “Why Go to College?,” Barna Group, accessed September 11, 2017, <https://www.barna.com/research/why-go-to-college/>.

Johns develops the work of the Spirit in a Pentecostal formation.¹⁸⁸ He critiques the use of evangelical educational approaches in Pentecostal education, comparing it to David wearing Saul's armor, and sees the need for a Pentecostal pedagogy.¹⁸⁹ Building on the work of Paulo Freire's *Pedagogy of the Oppressed*, develops the educational goal of humanization.¹⁹⁰ For Johns, humanization is a redemptive process.¹⁹¹ This type of education involves "conscientization," a term used by Freire to describe "learning to perceive social, political and economic contradictions, and to take action against the oppressive elements of reality."¹⁹² True education is more than awareness; it involves action. Conscientization for the people of God involves the gifts of Spirit to set people free.¹⁹³ The Holy Spirit not only provides gifts, but also reveals the end reality because it is truth that sets people free.¹⁹⁴

While the work of the Spirit is recognized in this process, Johns also draws out the praxis-reflection (critical reflection) and narrative elements of Pentecostal formation. Reflection on praxis is an important part of Freire's conscientization. Praxis (reflection

¹⁸⁸ Johns highlights Pentecostalism is largely located in developing countries where oppression is more prevalent: "Pentecostalism had a dual prophetic role: denouncing the dominant patterns of the status quo and announcing the patterns of God's kingdom." Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed*, Journal of Pentecostal Theology Supplement Series 2 (Sheffield: Sheffield Academic Press, 1993), 64, 69.

¹⁸⁹ Johns, *Pentecostal Formation*, 7.

¹⁹⁰ Freire has influenced other significant educationalist including Thomas Groome and Jack Mezirow. Groome, *Christian Religious Education*, 175; Mezirow, *Transformative Dimensions of Adult Learning*, xvi.

¹⁹¹ Johns, *Pentecostal Formation*, 122.

¹⁹² Translator's notes. Freire, *Pedagogy of the Oppressed*, 35.

¹⁹³ Johns, *Pentecostal Formation*, 20.

¹⁹⁴ Johns, *Pentecostal Formation*, 62; Dykstra, *Growing in the Life and Faith*, 25.

on action) is the process of promoting human freedom.¹⁹⁵ The work of God in this process is reduced by Freire to “human history-making.”¹⁹⁶ Johns, however, recognizes the work of the Holy Spirit who “unveils,” calling the process “an ongoing dialectic of humanity and deity.”¹⁹⁷ The overall narrative also draws people to a new vision of humanity within a community of faith. While reflection is important, the story provides the end goal of humanity. Belonging to such a community involves participating in communal liturgy. While Pentecostals shy away from the idea of liturgy, Johns compares Pentecostal worship to that of the Early Church—“A liturgy in the making, constantly being shaped and reshaped by the people of God.”¹⁹⁸ The Spirit reveals the true vision of humanity, capturing the holistic goal of salvation, which incorporates liberty from social oppression and salvation into the kingdom of God.

Metaphors for education and symbolic cities have helped informed the goal of education of formation. Formation of the whole person involves informing the head, transforming the heart, and conforming the hands. To deny one of these dimensions is to deny the very essence of learning and teaching.

Educational Issues

Educational issues include a variety of questions: “What is the nature of the student?” “What is the role of the teacher?” “What should be learned?” “How should it

¹⁹⁵ Groome, *Christian Religious Education*, 175.

¹⁹⁶ Johns, *Pentecostal Formation*, 60.

¹⁹⁷ *Ibid.*, 62.

¹⁹⁸ *Ibid.*, 89.

be taught?”¹⁹⁹ The teaching and learning environment consists of knowledge, student, and teacher.²⁰⁰

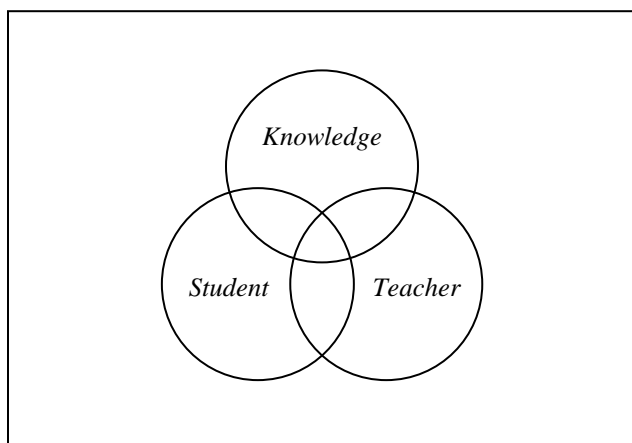


Figure 2. The Learning and Teaching Environment²⁰¹

This project will not discuss the nature of knowledge, except to acknowledge two aspects related to knowledge. First, God is the source of all knowledge, as taught by the wisdom Teacher.²⁰² Amos Yong argues that the Spirit empowers Pentecostal imaginations, which

¹⁹⁹ Hittenberger, “Toward a Pentecostal Philosophy of Education,” 243.

²⁰⁰ Richard L. Dresselhaus, *Teaching for Decision* (Springfield, MO: Gospel Publishing House, 1973), 39-40; Sam M. Intrator, ed., *Stories of the Courage to Teach: Honoring the Teacher’s Heart* (San Francisco, CA: Jossey-Bass, 2002), 230; Killen, *Effective Teaching Strategies*, 36; Palmer, *The Courage to Teach*, 2; Bruce Wilkinson, *The Seven Laws of the Learner: How to Teach Almost Anything to Practically Anyone* (Colorado Springs, CO: Multnomah Books, 2005), 48.

²⁰¹ Adapted from Killen, *Effective Teaching Strategies*, 36.

²⁰² Childs notes God “in Hebrew tradition is the source of all true knowledge.” Brevard S. Childs, *Isaiah: A Commentary*, The Old Testament Library (Louisville, KY: Westminster John Knox Press, 2001), 210; Dykstra, *Growing in the Life and Faith*, 22; Arthur F. Holmes writes, “All truth is God’s truth, no matter where it is found, and we can thank him for it all.” Arthur F. Holmes, *The Idea of a Christian College* (Grand Rapids, MI: Eerdmans, 1975), 6; Jackie Johns argues the early church continued to believe all knowledge come from God. Jackie David Johns, *The Pedagogy of Holy Spirit: According to Early Christian Tradition* (USA: Center for Pentecostal Ministries, 2012), 112, 113; Paul Lewis attributes this thought back to Augustine. Paul W. Lewis, “Introduction: What’s So Liberal about the Liberal Arts?,” in *What’s So Liberal about the Liberal Arts?: Integrated Approaches to Christian Formation*, ed. Paul W. Lewis and Martin Mittelstadt, Frameworks: Interdisciplinary Studies for Faith and Learning (Eugene, OR: Pickwick Publications, 2016), 260-261, Kindle; John Henry Newman, *The Idea of a University Defined and Illustrated*, Kindle. (The Perfect Library, 1852).

involves being open to the truth the Holy Spirit reveals.²⁰³ Second, knowledge includes cognitive, affective, and behavioral domains.²⁰⁴ Knowledge is holistic. This reflects the Hebrew understanding of knowledge. The word *yada*, “to know,” is about knowing with the heart and involves “active and intentional engagement in lived experience.”²⁰⁵

The Role of the Student

Teachers commonly adhere to one of two common perceptions of students; either they are passive or active receptors. When viewed as a passive recipient, the teacher takes responsibility for dispersing the data and facts. Students are seen as vessels in which learning is poured.²⁰⁶ Research over the last forty years has proven this is not effective learning.²⁰⁷ According to Edgar Dale, learning increases to 75 percent when students are actively involved in the process.²⁰⁸

The key to formation is actively involving the students in the process.²⁰⁹ Students become apprentice constructors, fellow pilgrims in the journey, and copartners in

²⁰³ Amos Yong, *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions*, Journal of Pentecostal Theology Supplement 20 (Sheffield, England: Sheffield Academic Press, 2000), 147, 319; Also see Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 266; Groome, *Christian Religious Education*, 201; Pinnock, *Flame of Love*, 215-245.

²⁰⁴ Groome, *Christian Religious Education*, 21; Shaw, *Transforming Theological Education*, 15.

²⁰⁵ Groome, *Christian Religious Education*, 141; Johns, *Pentecostal Formation*, 35.

²⁰⁶ Fleming and Mudge, “Leaving Home,” 82.

²⁰⁷ Shaw, *Transforming Theological Education*, 182.

²⁰⁸ *Ibid.*, 183.

²⁰⁹ Johns, *Pentecostal Formation*, 115; Angela Carbone, Damian Conway, & Graham Farr identity students active in learning as key to effective tertiary teaching. Carbone, Conway, and Farr, “Techniques for Effective Tertiary Teaching,” 1.

learning.²¹⁰ Viewing the students as active learners changes the focus of a teacher's pedagogy. Teachers need to view students as whole people, not just a body carrying the mind.²¹¹ When teachers adhere to a holistic view of students, they view the head, heart, and hands as equally important. This should incorporate the students' world outside the classroom.²¹² Engaging students within the classroom is critical and effective student engagement takes place when students feel the freedom to verbally disagree with the teacher or content.²¹³

Holistic engagement recognizes the work of the Spirit in the student. Johns notes that while the Holy Spirit leads teachers, students are directly taught by the Spirit.²¹⁴ This includes helping the student recognize the Spirit's voice in learning. For transformation to transpire, students must be open to the Spirit throughout the learning process.²¹⁵ Students should also test or discern the truth in what they are learning.²¹⁶ As active learners, empowered by the Spirit, they can learn all things.

²¹⁰ Robert W. Pazmiño, *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2008), 114.

²¹¹ Berg and Seeber, *The Slow Professor*, 35; Zajonc, "Beyond the Divided Academic Life," 65.

²¹² Zajonc, "Attending to Interconnection, Living the Lesson," 91.

²¹³ Parker J. Palmer, "Toward a Philosophy of Integrative Education," in *The Heart of Higher Education: A Call to Renewal*, ed. Parker J. Palmer and Author Zajonc (San Francisco, CA: Jossey-Bass, 2010), 29.

²¹⁴ Johns, *The Pedagogy of Holy Spirit*, 8.

²¹⁵ Pazmiño, *Foundational Issues in Christian Education*, 115.

²¹⁶ Ibid.

The Role of the Teacher

When discussing the role of the teacher one must first define the word itself. What is a teacher? What does it mean to teach? Within Australian higher education, people generally do not use the word *teacher*, but rather value the word lecturer. However, this accepted term paints a picture of a “knowledgeable sage who stands and delivers new and important information.”²¹⁷ In Australia, the word “teacher” is assigned to lower levels of education, while “lecturer” and “professor” appear to be exclusively used in higher education.²¹⁸ Capper, Director of Learning and Teaching at the University of Divinity, prefers to use the word teacher, as it portrays a different picture than that of a lecturer.²¹⁹ The teacher exists to help students learn. For Bruce Wilkinson, the first law of the learner rests on the understanding: “to teach ... means to busy oneself eagerly with the student’s learning.”²²⁰ Wilkinson develops this meaning from the Hebrew word to learn, *lāmad*, as used in both Deuteronomy 5:1 (“learn”) and in 4:1 (“teach”). In the Hebrew, the root word *lāmad*, when used in the piel stem, indicates the action “bringing about of a state.”²²¹ In other words, to teach means to bring about learning. This is reinforced in

²¹⁷ Ball, *Transforming Theology*, 24.

²¹⁸ Within Australian higher education, “tutor,” “lecturer” and “professor” are clearly defined. Tutor normally works under the supervision of a lecturer. A lecturer has completed a Ph.D., and will contribute to research, scholarship and teaching. A professor is a lecturer who has gained international recognition, and mentors lecturers in research and academic leadership. “Academic Classification and Promotions Policy,” Alphacrucis College, last modified July 22, 2017, accessed September 11, 2017, <https://www.ac.edu.au/ppm/academic-classification-promotions-policy/>.

²¹⁹ John Capper, “Pentecostal Pedagogy Interview,” interview by Dean David O’Keefe, May 24, 2017.

²²⁰ Wilkinson, *The Seven Laws of the Learner*, 18.

²²¹ Michael S. Heiser and Vincent M. Setterholm, *Glossary of Morpho-Syntactic Database Terminology* (Bellingham, WA: Lexham Press, 2013), Logos Bible Software.

current literature.²²² Palmer writes, “I have no question that students who learn, not professors who perform, is what teaching is all about: students who learn are the finest fruit of teachers who teach.”²²³ Without learning there can be no teaching.

The word “teacher,” however, carries some differences in understanding. Of the interviews conducted for this research, a couple of Pentecostal teachers described teaching as one-way speaking: “I don’t like to just teach for a long period of time.” “Family devotions were based around Mum really teaching us, not discussion ... it was ‘I’m going to teach you about this. I’m going to teach you about that.’” These comments highlight the idea that teaching was a one-way communication process of communicating information. While one’s style may reflect a lecture format, style does not define teaching. The role of the teacher is to help students learn, whether through a lecture, book, video, or conversation.²²⁴

The teacher, as the one to cause learning, acts more as a facilitator of learning.²²⁵ As a facilitator, the focus in learning is moved back to the student; therefore, teaching is

²²² Ball, *Transforming Theology*, 16; Carbone, Conway, and Farr, “Techniques for Effective Tertiary Teaching,” 1; Paulo Freire, *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage*, trans. Patrick Clarke (Lanham: Rowman & Littlefield Publishers, 1998), 31; Palmer and Zajonc, *The Heart of Higher Education: A Call to Renewal*, 6.

²²³ Palmer, *The Courage to Teach*, 6.

²²⁴ During the interviews some spoke of teaching in similar terms to preaching. When asked about the differences, responses varied. However, there was a general understanding that the distinction between teaching and preaching is less rather than greater. This is also affirmed by Wilhoit and Rozenma who use research from preaching to address anointing teaching. James C. Wilhoit and L Rozenma, “Anointed Teaching,” *Christian Education Journal* 2, no. 2 (Fall 2005): 239-255.

²²⁵ Ball, *Transforming Theology*, 24; Johns, *Pentecostal Formation*, 124; Pazmiño, *Foundational Issues in Christian Education*, 111.

student-centered.²²⁶ This starts with viewing the student as created in the image of God and ends with the goal of formation toward the image of God. Student-centered teaching recognizes the active participation of students. The teacher scaffolds teaching so the students can construct their own learning. Some critics suggest student-centered approaches to teaching invite a sense of loss of control.²²⁷ “Loss of control” may not be a bad idea. However, the teacher is still in control and responsible.²²⁸ It can be compared to a football referee and coach who are in control and responsible for the players, yet the players actually play the game. When the ball goes out, the referee brings it back in. When a player needs guidance or rest, the coach directs. So, too, teachers are in control of the flow of the classroom. As students struggle with knowledge and understanding, the teacher steps in to give direction.

An important aspect of the role of the teacher is the role of the Spirit in the teacher. Pentecostal teachers are “understood as facilitators of God’s actions and presence in the teaching-learning process.”²²⁹ Just as the Holy Spirit empowers the student to learn, the Spirit equips the teacher to help the student learn.²³⁰ Mark Hutchinson and Chris Simon identify “the biggest single challenge for Pentecostal teachers ... is to

²²⁶ Ball, *Transforming Theology*, 26; Hockridge, “Making the Implicit Explicit,” 133; Killen, *Effective Teaching Strategies*, 3.

²²⁷ Ball, *Transforming Theology*, 98.

²²⁸ Ibid.

²²⁹ Johns, *Pentecostal Formation*, 124.

²³⁰ Ibid., 129; Pazmiño, *Foundational Issues in Christian Education*, 40.

develop an approach to teaching in which the Spirit is present.”²³¹ Zuck identifies this as the difference between Christian teachers and secular teachers, but most Christian teachers fail to access the resource of the Spirit.²³² Darren Cronshaw recognizes that the work of the Spirit in education “includes helping our students realise their identity as missionaries.”²³³ While this is important, how does a teacher put this into practice?

Authors who have written on the role of the Spirit in the teacher approach it from a Christian education position.²³⁴ Although many of the principles presented are helpful, one of the underlying assumptions is the place of the Bible in teaching. While the importance of God’s Word is never to be diminished, the question remains: How is the Bible directly involved in teaching mathematics, physical education, or information technology? Or, how does a teacher teaching in a non-Christian environment practically apply a Pentecostal worldview? Trevor Cooling asks, “Is there a Christian way to boil water?”²³⁵ Or perhaps one could ask, “Is there a Pentecostal way to cut stone?”

²³¹ Mark Hutchinson and Chris Simon, “Between Reformation and Modernism: Considerations towards a Pentecostal Pedagogy,” *Pentecostal Charismatic Bible Colleges*, no. 01 (March 1, 2002), accessed May 9, 2017, <http://webjournals.ac.edu.au/ojs/index.php/PCBC/article/view/8905>.

²³² Zuck, *Spirit-Filled Teaching*, 7.

²³³ Cronshaw, “Australian Reenvisioning of Theological Education: In Step with the Spirit?,” 230; Hutchinson and Simon also recognize the pursuit of mission as element Spirit-filled education. Hutchinson and Simon, “Between Reformation and Modernism”; Miguel Alvarez, “Distinctives of Pentecostal Education,” *Asian Journal of Pentecostal Studies* 3, no. 2 (2000): 286.

²³⁴ Pazmiño, *Foundational Issues in Christian Education*; Wilhoit and Rozenma, “Anointed Teaching”; Zuck, *Spirit-Filled Teaching*.

²³⁵ Trevor Cooling, *Doing God in Education* (London, England: Theos, 2010), 8.

Education Practice

The emphasis of this project is on applying a Pentecostal worldview to the practice of Pentecostal education. Initial investigation on Pentecostal pedagogy reveals several worthwhile sources. However, these sources focused on goals and issues of Pentecostal education with little emphasis available on practice. These findings align with the research by David I. Smith and James K. A. Smith on Christian pedagogy when he notes that of the 11,000 articles published in Christian scholarly journals over the last four decades, only 500 deal with learning and teaching.²³⁶ Smith and Smith also make the following conclusion: “Disciplines central to the faith and learning debate (notably philosophy and history) have produced virtually no Christian scholarly writing on pedagogy.”²³⁷ Trevor Cooling, along with David I. Smith and others, established a website to provide research and resources on Christian pedagogy.²³⁸ Sean Whittle critiques the website for being theologically shallow, however Cooling and Smith defend the intent of the research in a space where research is limited.²³⁹ To gather data on this topic, this project involved interviewing Pentecostal teachers on their practice. Along

²³⁶ Smith and Smith, *Teaching and Christian Practices*, 3; David I. Smith affirms these results concluding that while faculty embrace the idea of integrating faith and learning they fail to connect it to teaching practice. David I. Smith, “Christian Mind ≠ Christian Pedagogy,” *International Journal of Christianity & Education* 21, no. 1 (2017): 4.

²³⁷ Smith and Smith, *Teaching and Christian Practices*, 3.

²³⁸ Access the website at: <http://www.whatiflearning.com/>. Trevor Cooling and David I. Smith, “Theology and Pedagogy: A Response to Sean Whittle,” *Journal of Education & Christian Belief* 18, no. 2 (2014): 209.

²³⁹ Sean Whittle, “Some Theological Reservations Surrounding One Contemporary Christian Approach to Teaching and Learning,” *Journal of Education & Christian Belief* 18, no. 2 (2014): 191-205; Cooling and Smith, “Theology and Pedagogy.”

with the interviews and the limited research, several categories useful for Pentecostal education practice have been identified: embody, engage, and expect.²⁴⁰

Embody

To embody is a holistic practice where teachers, as Palmer states it, “teach who we are.”²⁴¹ The teacher is the curriculum, embodying what he or she teaches.²⁴²

Embodying “who we are” involves identity and integrity.²⁴³ The starting place and goal for teachers, as for all people, is the image of God. This is the core of identity. Among the many interpretations of the image of God, the fundamental element is whose image it is—the image “of God.” To teach “who we are” is to embody the reflection “of God.” This means a teacher needs to represent God in who he or she is and in what he or she does. To embody involves the indwelling of the Spirit, inhabiting with the students, communicating through story, and embracing one’s style.

The work of the Spirit in education is crucial.²⁴⁴ The Spirit reveals all knowledge, equips the teacher, and empowers the student. The teacher needs the Spirit to indwell.²⁴⁵

²⁴⁰ The categories identified in this project are not meant to be applied as discrete or in any orderly pattern. Rather, these categories contain overlaps, and will interconnect with each other, emphasizing the holistic nature of teaching.

²⁴¹ Palmer, *The Courage to Teach*, 2.

²⁴² Fettke, “What Makes an Excellent Teacher?,” 9; McKinney notes the importance for Pentecostal teachers to model Pentecostal living in education. McKinney, “Some Spiritual Aspects of Pentecostal Education: A Personal Journey,” 258.

²⁴³ *Ibid.*, 10.

²⁴⁴ Zuck, *Spirit-Filled Teaching*, ix.

²⁴⁵ Related to the indwelling of the Spirit is the idea of teachers incarnating the Word of God. Groome, *Christian Religious Education*, 266; Johns, *Pentecostal Formation*, 52, 56.

Smith and Smith recently explored Christian spiritual practices in teaching.²⁴⁶ One of the key practices is prayer. While undoubtedly important and crucial for depending on the Spirit, the role of prayer in the practice of teaching varied.²⁴⁷ Three general positions were identified (1) personal prayer, (2) programmed prayer, and (3) prompted prayer.

Some teachers did not identify prayer as an important aspect of teaching itself. They assumed that prayer is a personal continual Christian practice. They did not perceive routine prayers in the class as necessary, as the teacher (and assumed students) are maintaining a personal prayer life. Hence, from this “lifestyle” of prayer, everything else flowed, including teaching. Several teachers conformed to the habit of programmed prayer at the start of each lesson, at times asking students to pray.²⁴⁸ A few mentioned the role of prayer in closing, proclaiming a priestly blessing over the students. Many teachers also expressed their openness to pray when prompted. This prompting could flow out of a class discussion, awareness of students being unwell, or a sense of Spirit leading.

A teacher who allows the indwelling of the Spirit produces the fruit of the Spirit. While all the fruit of the Spirit deserve mention, the place of joy was evident. Teachers who embody, enjoy teaching. In the interviews, when asked “why they did this,” a common response was, “I love it.” They enjoy teaching and their faces light up as they

²⁴⁶ Smith and Smith, *Teaching and Christian Practices*.

²⁴⁷ William Kay writes, “Indeed each teacher needs to develop a personal philosophy of ministry and education that focuses on prayer, repentance, obedience to divine command, and a desire to change the world through the renewal of the church.” William K. Kay, “Pentecostal Education,” *Journal of Beliefs and Values* 25, no. 2 (2004): 229–239, accessed July 12, 2017, https://www.researchgate.net/publication/228998915_Pentecostal_education; Pinnock, *Flame of Love*, 12–13; Zuck, *Spirit-Filled Teaching*, 132.

²⁴⁸ Smith describes opening in prayer as “a powerful on going practice that centers and situates learning within the sweep of God’s reconciliation of all things.” Smith, *You Are What You Love: The Spiritual Power of Habit*, 168–169.

described particular teaching moments. Maggie Berg and Barbara K. Seeber argue that joy in teaching improves learning.²⁴⁹ Clearly, effective teaching includes laughter with the students.²⁵⁰

Teachers who embody join their students where they are. Capper uses a survey at the beginning of each class to allow him to come back and join the students.²⁵¹ Paulo Freire identifies incarnation as essential for transformation, without communion with the people, transformation is impossible.²⁵² The idea of incarnation is not new. The narrative of the people of God involves several incarnation stories. Moses, as an Egyptian official, was unable to deliver Israel. Not until he embodied himself as a child of Israel, was he able to lead the people out of oppression. Jesus is Emmanuel—God with us. He is the incarnate Son of God, the word became flesh. Paul writes about becoming all things to all people, in order to save some (1 Cor. 9:19-23). These role models, especially Jesus, demonstrate the value of incarnation. Teachers are called to be a “model of humility and selfless love according to the incarnational model of Jesus.”²⁵³

²⁴⁹ Berg and Seeber, *The Slow Professor*, 34.

²⁵⁰ *Ibid.*, 44.

²⁵¹ Linda C. Powell refers to the practice of presence in developing a theology toward school reform. Linda C. Powell, “From Charity to Justice: Toward a Theology of Urban School Reform,” in *Stories of The Courage to Teach: Honoring the Teacher’s Heart*, ed. Sam M. Intrator (San Francisco, CA: Jossey-Bass, 2002), 263.

²⁵² Freire, *Pedagogy of the Oppressed*, 130; Groome, *Christian Religious Education*, 266-267; Steve Taylor, “Embodiment and Transformation in the Context of E-Learning,” in *Learning and Teaching Theology: Some Ways Ahead*, ed. Les Ball and James R. Harrison (Northcote, VIC: Morning Star Publications, 2014), 174.

²⁵³ Du Preez, Hendriks, and Carl, “Missional Theological Curricula and Institutions,” 4.

Communicating through story allows people to incarnate and connect, which in turn enhances learning.²⁵⁴ Johns recognizes the use of story or testimony as fundamental among Pentecostals.²⁵⁵ While participants did not extensively identify “storytelling” in the interviews, several teachers explained how they used their own experiences in helping illustrate a point. The teachers’ use of personal stories allows the students to experience the journey of formation within the teacher. Recent research on intelligence argues that “intelligence is embodied.”²⁵⁶ Berg and Seeber develop this idea further by incorporating the skill of storytelling, which is “not lecturing; it is, rather, ‘embodied narrative.’”²⁵⁷

One of the surprising findings of the interviews was the difference in teaching styles. One interviewee recalled not wanting to become a teacher because she could not lecture (or preach) like her previous teachers. The teaching model at that time was heavily reliant on preaching because pastors were often called to “teach” in Pentecostal Bible colleges. She did not consider herself a good preacher but thoroughly enjoyed dialogue and facilitation. When she became aware of different teaching styles and embraced her style, she embraced teaching. On the other hand, another teacher who used preaching as his main teaching style was under the impression of failing as a teacher because he could not facilitate group work. Yet, that teacher was considered one of the

²⁵⁴ Robert Banks, “Paul as Theological Educator,” in *Learning and Teaching Theology: Some Ways Ahead*, ed. Les Ball and James R. Harrison (Northcote, VIC: Morning Star Publications, 2014), 50.

²⁵⁵ Jackie David Johns and Cheryl Bridges Johns, “Yielding to the Spirit: A Pentecostal Approach to Group Bible Study,” *Journal of Pentecostal Theology* 1 (1992): 125; Groome identifies story as important in Christian religious education. Groome, *Christian Religious Education*, 145.

²⁵⁶ Berg and Seeber, *The Slow Professor*, 35.

²⁵⁷ Berg and Seeber, *The Slow Professor*, 49; MacIntyre, *After Virtue*, 212; Joshua Searle-White and Dan Crozier, “Embodiment and Narrative: Practices for Enlivening Teaching,” *Transformative Dialogues* 5, no. 2 (November 2011): 8.

best at their college, receiving an excellence in teaching award. Ken Chant describes his role as the teacher as the person who expounds God's Word while the students sit still and listen.²⁵⁸ Pentecostal teachers must learn to embrace their style so as to reveal their authentic self by aligning what they do with who they are. Kraft presents a good conclusion: "Method, while important, is peripheral to teaching effectiveness."²⁵⁹ Confidence comes from embodying, which gives the teacher "courage to teach."²⁶⁰ Ultimately, teaching from "who you are" involves identity and integrity.

Engage

The process of knowing in the Old Testament involved "active and intentional engagement in lived experience."²⁶¹ While the student has a responsibility for engaging in learning, the teacher's task focuses on encouraging such interaction through engagement. Les Ball identifies engagement as a teaching method "concerned with the formation of persons."²⁶² Teachers engage with knowledge, peers, students, and Christian practices.

When asked about preparation, several teachers suggested that they did not do anything different from any other teacher, "They know their discipline." Effective

²⁵⁸ Ken Chant referred to students as "ignorant." He does not use the term in an insulting way, but as a means of indicating that he had studied more than they have studied. He also believes that as the teacher proclaims the Word of God, hearts are transformed. Ken Chant, "Pentecostal Pedagogy Interview."

²⁵⁹ Kraft, "Teaching Excellence and the Inner Life of a Faculty," 211.

²⁶⁰ Palmer, *The Courage to Teach*; Kraft, "Teaching Excellence and the Inner Life of a Faculty," 210-211.

²⁶¹ Groome, *Christian Religious Education*, 141; Johns, *Pentecostal Formation*, 35.

²⁶² Les Ball, "Where Are We Going?," in *Learning and Teaching Theology: Some Ways Ahead*, ed. Les Ball and James R. Harrison (Northcote, VIC: Morning Star Publications, 2014), 14.

engagement with knowledge results in embodying the content.²⁶³ These teachers were well-read, including authors' who held differing opinions. This engagement represents the teacher's own journey in the pursuit of truth. Revealed truth surrounds us.²⁶⁴ While the teacher engages with knowledge, it is the Spirit of truth who makes things known according to the will of God (for both the teacher and student).²⁶⁵ The pursuit of truth requires the teacher "to discern and teach to discern."²⁶⁶

Engagement in learning extends to engagement with peers, both within and outside one's discipline.²⁶⁷ Robert Kraft discovered the value of "good talk about good teaching" when we established "The Scholarship of Teaching and Learning" seminar.²⁶⁸ Higher education teachers felt ill-equipped for teaching; they had the knowledge, but had no education training.²⁶⁹ Kraft's seminar provided a safe place for teachers to share

²⁶³ Carbone, Conway, and Farr, "Techniques for Effective Tertiary Teaching," 2.

²⁶⁴ Kurt C. Schaefer, "Christian Practices and Technical Courses: Making Integral Connections," in *Teaching and Christian Practices: Reshaping Faith and Learning*, ed. David I. Smith and James K. A. Smith (Grand Rapids, MI: Eerdmans, 2011), 203.

²⁶⁵ Johns, *Pentecostal Formation*, 124; Shaw, *Transforming Theological Education*, 68.

²⁶⁶ Brueggemann, *The Creative Word: Canon as a Model for Biblical Education*, 75; Groome, *Christian Religious Education*, 198; Yong recognizes the role of the Spirit in discerning. Yong, *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions*, 147.

²⁶⁷ Kraft, "Teaching Excellence and the Inner Life of a Faculty," 206-207. Also see Angela Carbone, Damian Conway, and Graham Farr who hoped their paper would encourage discussion about tertiary teaching. Angela Carbone, Damian Conway, and Graham Farr, "Techniques for Effective Tertiary Teaching," *School of Computer Science and Software Engineering, Monash University*, 12, last modified 1996, accessed July 27, 2015, <http://www.csse.monash.edu.au/~damian/papers/HTML/TeachingTechniques.html>; Paul T. Corrigan, "Pedagogy and Koinonia," *The Pentecostal Educator* 3, no. 1 (Spring 2016): 25-26; Dan Hockridge, "Making the Implicit Explicit: Exploring the Role of Learning Design in Improving Formational Learning Outcomes," in *Learning and Teaching Theology: Some Ways Ahead*, ed. Les Ball and James R. Harrison (Northcote, VIC: Morning Star Publications, 2014), 144; Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*, 145.

²⁶⁸ Kraft, "Teaching Excellence and the Inner Life of a Faculty," 206-207.

²⁶⁹ *Ibid.*, 210.

stories and ideas about teaching issues and practices—“good talk about good teaching.”

Paul Corrigan identifies the importance of dialogue with colleagues “in matters of teaching, learning and faith.”²⁷⁰ Engagement with peers provides opportunity for “communities of practice”—communities learning together how to do things better.²⁷¹ While Christian higher education provides a many community benefits and faith practices, Corrigan acknowledges the lonely side of teaching.²⁷² “Called” teachers need similarly “called” teachers.²⁷³

Robert Banks indicates that engagement includes discussions, conversations, and upfront presentations.²⁷⁴ Whether a teacher uses group activities or lecturers, engagement was fostered through a hospitable classroom.²⁷⁵ This starts with getting to know the students by name. One teacher stressed the importance on remembering all the names by the end of the first class. However, hospitality in the classroom goes beyond learning names, as it also requires trustworthiness, which comes by creating an environment

²⁷⁰ Corrigan, “Pedagogy and Koinonia,” 26.

²⁷¹ Ibid.

²⁷² Ibid.

²⁷³ Fettke, “What Makes an Excellent Teacher?,” 13.

²⁷⁴ Banks, “Paul as Theological Educator,” 51; Also see Carbone, Conway, and Farr, “Techniques for Effective Tertiary Teaching,” 9.

²⁷⁵ Banks, “Paul as Theological Educator,” 51; Carolyn Call, “The Rough Trail to Authentic Pedagogy: Incorporating Hospitality, Fellowship, and Testimony into the Classroom,” in *Teaching and Christian Practices: Reshaping Faith and Learning*, ed. David I. Smith and James K. A. Smith (Grand Rapids, MI: Eerdmans, 2011), 61-79; Groome, *Christian Religious Education*, 226; Ellen L. Marmon, “Teaching as Hospitality,” *The Asbury Journal* 63, no. 3 (2008): 33-39; Palmer, “Toward a Philosophy of Integrative Education,” 29; Daniela C. Augustine connects the use of Eucharist as hospitality for transformation; Augustine, *Pentecost, Hospitality, and Transfiguration*, 103-106.

where students feel free to ask questions, disagree, and seek further understanding.²⁷⁶

One interviewee said, “There is no heresy in the classroom.” His goal was to create a comfortable space for students to discuss anything, with the intent of exploring and correcting any heresy before it leaves the classroom. Discernment, an essential skill for the teacher, must also be taught to the students.

Smith and Smith explore engaging with Christian practices in teaching.²⁷⁷ Within Pentecostal tertiary education, this has been compartmentalized to activities outside the classroom, such as chapel, ministry trips, and church involvement. Smith and Smith, along with others in the project, set out to “design a pedagogical intervention based on one or more Christian practices.”²⁷⁸ The practices implemented included testimony, fellowship, hospitality, prayer, reflection, and interpretation.²⁷⁹ Christian practices only assist in the formation process when people are activity engaged with them, not simply talking about them or observing them.²⁸⁰

Expect

The first element of a Pentecostal worldview, according to Smith, is radical openness to God or expectancy. The expectation of the teacher is a common theme within

²⁷⁶ Shaw, *Transforming Theological Education*, 263.

²⁷⁷ Colleen M. Griffith refers to engaging with spiritual practices as “embodied faith that touches us and changes us.” Engagement in practices is also connected to embodiment. Colleen M. Griffith, “Catholic Spirituality in Practice,” in *Catholic Spiritual Practices: A Treasury of Old & New*, ed. Colleen M. Griffith and Thomas H. Groome (Brewster, MA: Paraclete Press, 2015), 5.

²⁷⁸ Smith and Smith, *Teaching and Christian Practices*, 19-20.

²⁷⁹ Ibid., 21-23.

²⁸⁰ Dykstra, *Growing in the Life of Faith*, 44.

education.²⁸¹ Educational psychologists have long realized the impact of the teacher's expectations on the students by their use of the term "self-fulfilling prophecy"—"a groundless expectation that is confirmed because it has been expected."²⁸² This educational definition neglects the Christian goal of the image of God. Teachers do not begin with "groundless" expectations, but rather see with hope that which is possible for students to be and do.²⁸³ Expectation includes believing the students can be formed into the image of Christ and open to the Spirit.

A teacher's expectations must move beyond a belief in a good future to searching, "looking, not sure what for, but *expectant*, knowing that what we need much be here."²⁸⁴ Hittenberger, Johns and Johns, and others continually emphasize the need for the teacher to yield to the Holy Spirit.²⁸⁵ Bruce Wilkinson talks about the place of prayer in expectation.²⁸⁶ The Spirit's involvement in formation requires a degree of openness.

Jim Twelves tells the story of a little blue bird that enters the window of a classroom.²⁸⁷ The little blue bird provides a moment for the teacher: Is this a distraction

²⁸¹ Shaw, *Transforming Theological Education*, 270; Wilkinson, *The Seven Laws of the Learner*, 83; Nicholas Wolterstorff, "The Peculiar Hope of the Educator," in *Foundations of Education: A Christian Vision*, ed. Matthew Etherington (Eugene, OR: Wipf & Stock Publishers, 2014), 122.

²⁸² Woolfolk, *Educational Psychology*, 383; Also see Rohna S. Weinstien, *Reaching Higher: The Power of Expectations in Schooling* (Cambridge: Harvard University Press, 2002), 1. eBook

²⁸³ Wolterstorff, "The Peculiar Hope of the Educator," 122.

²⁸⁴ Smith, *You Are What You Love*, 44.

²⁸⁵ Johns, "Yielding to the Spirit: A Pentecostal Approach to Group Bible Study," 109-134; Also see Josh Brahinsky, "Cultivating Discontinuity: Pentecostal Pedagogies of Yielding and Control," *Anthropology & Education Quarterly* 44, no. 4 (2013): 405.

²⁸⁶ Wilkinson, *The Seven Laws of the Learner*, 121.

²⁸⁷ Jim Twelves, "Pentecostal Pedagogy Interview," interview by Dean David O'Keefe, June 6, 2017.

or an opportunity? An expectant teacher sees this as a “teachable moment.”²⁸⁸ This little blue bird could be described as a white dove or wild goose (to use the Celtic image for the Holy Spirit). A bird flying into the room may not follow the detailed lesson plan but may be exactly what the students need. Interview responses identified several aspects of the teacher’s expectation: (1) prepare less, (2) student leading, (3) planned expectations, and (4) God’s hidden agenda.

First, experienced teachers talked about preparing less and not being concerned about covering all the information. Part of this response was related to the idea of the teacher already knowing and teaching the subject, but it went further. One teacher compared his preparation with that of the junior faculty by comparing the number of PowerPoint slides. He may prepare a dozen, while the junior teachers have over twenty slides. Another teacher described her job as providing the big ideas, concepts, and joining the dots; the students can access the information through textbooks, journals, and the internet. Another teacher realized the process is more about enjoying the journey, rather than getting to the destination.

Second, some teachers described opportunities by allowing the students to lead. Whether this was a question on content or an event outside of class, these teachers recognized the moment and discerned how to address it. These teachers viewed students as copartners in construction or peer pilgrims on the journey. After all, the Spirit empowers the student to learn.

²⁸⁸ Katherine Kennedy describes the risk involved in “teachable moments,” with rewarding results. Katherine Kennedy, “The Risk of Teaching and Learning Differently,” in *Stories of The Courage to Teach: Honoring the Teacher’s Heart*, ed. Sam M. Intrator (San Francisco: Jossey-Bass, 2002), 185.

Third, some teachers mentioned intentionally stopping to allow students to hear from God at that moment. Other teachers planned times for self-reflection and fully expected God to reveal something to the students as they reflected on the content. This also included the intentional practice of praying for students at the end of the semester, expecting a word from God to speak to the students. Another aspect to planned expectations is the realization that the Spirit is leading during preparation. Ken Chant acknowledges the need to be open to Spirit, but is very hesitant to change his teaching plan during the lesson: “My feeling is if God is going to speak to me, the best place to do it is when I’m at home in my study; quiet and prayerful, and getting this message ready.”²⁸⁹

Fourth, teachers fully comprehend the issues of subject outcomes and covering required content, but they are also keenly aware of the underlying agenda of the Holy Spirit. The “hidden” agenda or curriculum, at times, remains more hidden to teachers than students, as the Spirit speaks directly to students at times.²⁹⁰ Everett McKinney recognizes the “hidden” curriculum includes teachers’ practice related to chapel, prayer meetings, desire for supernatural, and prophecy.²⁹¹ Often the agenda was in connection with the topic.

²⁸⁹ Ken Chant, “Pentecostal Pedagogy Interview.”

²⁹⁰ McKinney, “Some Spiritual Aspects of Pentecostal Education: A Personal Journey,” 262.

²⁹¹ Ibid.

Conclusion

Applying a Pentecostal worldview in the classroom affects the goals, issues, and practice in teaching. For Pentecostals, the activity of the Spirit in education is formation. Holistic formation includes information (forming the head), transformation (forming the heart), and conformation (forming the hands). The key issues involved in formation include the nature of knowledge, the student, and the teacher. All knowledge comes from God, revealed through the Spirit of truth. The student is an active pilgrim, empowered by the Spirit to learn. The teacher is equipped by the Spirit to help the student learn. A Pentecostal worldview applied in the classroom requires the teacher to embody the message, engage the student, and expect eternal outcomes.

CHAPTER 4: DESCRIPTION OF FIELD PROJECT

Introduction

This chapter describes the implementation of the project. The goal of this project was to develop a professional development seminar on applying a Pentecostal worldview in the classroom for faculty at AC. The material for the seminar draws from the research of the previous two chapters and interviews with teachers who embrace a Pentecostal worldview. This chapter will focus on the preparation, execution, and results of the project, as well identify its contribution to ministry.

Preparation of the Project

In setting out on this project, I soon discovered the lack of research in the area of Pentecostal teaching. Application of a Pentecostal worldview in the classroom will require new research. This project included two main sections: (1) interviewing Pentecostal teachers about how they teach, which fit within the preparation for the project; and (2) creating the professional development seminar on applying a Pentecostal worldview in the classroom at Alphacrucis College.

Interviews

Discovering a Pentecostal worldview was not the aim of this project. Therefore, the framework of James K. A. Smith provided useful categories for a Pentecostal worldview. The teachers who participated in the project affirmed a Pentecostal worldview, built on the definition of the continuing present-day activity of the Holy

Spirit.¹ During the recruitment process, one teacher questioned whether he upheld a Pentecostal worldview. When I clarified the definition, he happily chose to participate.

With the lack of research in this area, I set out to interview current Australian Pentecostal teachers in tertiary education. Two categories of teachers were identified: (1) teachers with over ten years of teaching experience and (2) teachers with at least three years of teaching experience, with subject student evaluations of at least 80 percent.² The criteria of 80 percent from subject student evaluations served to identify teachers whom students assessed as excellent. I sent out a total of fifty-nine emails to teachers who fit into either one of the categories. Thirty-seven teachers responded with a willingness to participate.³

Table 1. List of Colleges and Number of Participants

College Name	Number of Participants
Alphacrucis College (NSW, QLD, TAS, WA)	24
C3 College (NSW)	2
Christian Heritage College (QLD)	1
Harvest Bible College (VIC)	2
Hillsong International Leadership College (NSW)	2
Hope Academy (QLD)	1
Influences College (SA)	1
Tabor College of Higher Education (NSW, SA)	2
University of Divinity (VIC)	1
Vision College (NSW)	1

Originally, I intended to conduct a survey, but after receiving feedback from a colleague, I decided to investigate a qualitative rather than a quantitative approach. The

¹ James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids, MI: Eerdmans, 2010), 199, Kindle.

² See Appendix A, “Email Invitations.”

³ See Appendix B, “Summary of Teachers Interviewed.”

phenomenological interview method was identified as most appropriate for this task, as described by Irving Seidman.⁴

Seidman identifies three questions to be asked over several weeks, thereby providing the interviewee time to self-reflect throughout the process.⁵ The three key questions include the following: (1) How did you come to be a teacher? (2) What do you do? How do you teach? and (3) Why do you teach, and what does teaching mean to you?⁶ While Seidman holds to the three staged interview process, he acknowledges that interviews conducted in one sitting also revealed “reasonable results.”⁷ After discussing the options with colleagues, I opted to conduct one interview, asking all three questions in one sitting.

Setting up the interviews was not too difficult. I sent out the initial thirty-nine emails inviting people to participate.⁸ The response was overwhelmingly positive, with only seven people indicating their inability to participate in the project. Two indicated their willingness, but a suitable time was not available. Other teachers heard about my research and offered to participate, which indicated an interest and need in the area of Pentecostal pedagogy. I then send twenty additional emails to individuals who were

⁴ Irving Seidman, *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences*, 4th ed. (New York, NY: Teachers College Press, 2006), 14, Kindle.

⁵ Ibid., 21.

⁶ Ibid., 30.

⁷ Ibid., 25.

⁸ See Appendix A, “Email Invitations,” and Appendix C, “Response Form.”

referred to me. Five additional teachers were interviewed, while another three teachers were willing to participate, but we were unable to coordinate a suitable time.

After the first interview, I proceeded to transcribe the interview. This proved to be a lengthy task. I concluded that outsourcing this task would be better use of my time. Upon completion of the transcription, I emailed each participant a copy so he or she could confirm that it accurately reflected the interview. After conducting the first interview in a café, I learned that the location of the interview was of great importance. The café offered a comfortable neutral location, but it also provided many audio distractions, which the recorder picked up. The background noise, at times, made it hard to hear the exact words of the interview. As a result, I conducted all other interviews over the phone or in locations with fewer distractions. Interviews conducted in person were recorded using Voice Memos on an Apple iPhone or Voice Recorder in the Windows Surface Pro. Several interviews were conducted over the phone or Skype-recorded using Skype for Business and Almoto Voice Recorder for Skype, a third party software audio recorder.

The interviewing relationship is important. Seidman talks about the need to control rapport. Too much rapport or too little can distort the data.⁹ Since the Australian Pentecostal education sector is relatively small, I had an existing relationship with most of the interviewees—some had previously been my teachers, and many I would consider friends. Two of the interviews were conducted with people I had not met. However, I did not notice any differences in the interview style.

⁹ Seidman, *Interviewing as Qualitative Research*, 99.

I was conscious of the nature of phenomenological interviews with open-ended questions and allowing the person to tell his or her story, so I consciously avoiding leading questions. When talking about Pentecostal pedagogy, a person might expect words like “spirit,” and “prayer.” However, I attempted not to use these words until the interviewee used them. In some cases, the interviewee concluded, “This didn’t sound like a very Pentecostal interview.” I attempted to pray for each participant at the end of the interview, but sometimes I did miss this step.

The transcriptions were loaded into NVivo, a qualitative data software for comparison and coding.¹⁰ While NVivo was helpful for coding themes and note-taking, the key aspect to reviewing the data was my own analysis.¹¹ My supervisor, various interviewees, and peers encouraged me to trust my feelings and listen to the Spirit within, while reviewing the data.

Each teacher had a different story and style; in the midst of this, I was able to identify several themes in their educational practice. The first was embody. While only four teachers used the word embody, I identified 84.8 percent (n=31) who used embody type language. The practice of embody was evident through statements such as these:

- “Be who you are and what God has called you to do.”
- “I first establish some sort of common ground in the classroom.”
- “I hope they can see some kind of reflection of Christ in me.”
- “That is the Spirit that gives life and that His life is bleeding out through me as I minister in the classroom.”
- “That’s 100 percent part of who you are oozes out of your pores.”

¹⁰ “NVivo Qualitative Data Analysis Software,” *QSR International*, accessed October 17, 2017, <https://www.qsrinternational.com/nvivo/home>.

¹¹ Refer to Appendix D, “NVivo Data.”

One teacher talked about learning Italian to better know her students. Another teacher quoted Parker Palmer, “You teach who you are.”

I connected the habit of prayer with embodying, as prayer connects one with the Spirit. During the interviews, 45.9 percent of the participants mentioned prayer (n=17) without being asked. While others acknowledged prayer as important when asked, I was determined to not to be silent about the assumed because things assumed and unspoken will become unspoken and not done. Storytelling also connects with the practice to embody. Ultimately, embody reflects something the teachers did. To embody captures the Pentecostal worldview element of being holistic. To embody is to allow formation, which incorporates information, transformation, and conformation. Embody also overlaps with the practice of engaging.

The second practice, engage, was specifically mented by twenty-five of the teachers. However, 94.6 percent (n=35) used language that supported the practice of engagement. Some of the statements included:

- “I’m highly interactive.”
- “I think it’s really important that you facilitate the learning as opposed to just try transactional learning.”
- “I deliberately allocate time to receive those kind of questions.”
- “I will often schedule some contemplative meditation time to reflect on what has been learned.”

Engagement recognizes that the Spirit is active and present in the classroom. The Spirit can speak directly to students and lead the teacher in preparation or delivery, which leads into the third practice: to expect.

The final practice, to expect, was referred to by nineteen teachers and demonstrated by the following statements:

- “Giving some flexibility.”

- “I talk about the Spirit said something to me, and I’ll need to stop.”
- “So I do pray, I do trust that God will move in a way that He needs to move in.”
- “But if you as a teacher are caught up with your own didactic role, you actually forfeit the opportunity of the presence of the Spirit to be able to speak.”
- “I pray every time I get up to teach that God will anoint me to teach His Word with power.”
- “Yes, I will plan God moments.”
- “That you’re here for a time and that you’re here to hear from God, not just from me.”
- “One tries to be open all the time to leading of the Holy Spirit ... my feeling is if God is going to speak to me the best place to do it is when I’m at home in my study.”

I originally named this practice as “open.” However, I changed it to “expect” to keep consistency with the letter “e.” Expect connects to the Pentecostal worldview of “radical openness to God” and “enchanted.”

Embody, engage and expect were three common themes that came through in the interviews. While they were not the only themes, they were the most common with a connection to recent research in this project.

Academic Presentations

Throughout this project, I had the opportunity to present papers based on my research. The first paper, a presentation as a Colloquium at Alphacrucis College (AC), focused on “Teachers in the Old Testament.” Based on the research from chapter 2, I gave a twenty-five-minute presentation on teachers in the three main periods—pre-monarchic, monarchic, and exilic. This allowed me to test my thoughts with scholars and peers.

I made the second presentation at the Australian Christian Higher Education Alliance (ACHEA) 2017 Conference held at AC. This conference focused on Christian

higher education and included Amos Yong and David Smith as guest speakers. Yong presented on “Finding the Holy Spirit in a Christian University.” He presented a holistic method around the three themes of head, heart, and hands, which was extremely valuable for my project and presentation. My presentation provided a summary of the project material, including defining education as a holistic approach to the mind, spirit, and body.

Seminar Preparation and Pre-Seminar Workshop

Participating in conference presentations helped me synthesize all the reading I had done. After reading many books and journal articles, I was struggling to formulate a way to present the data. I had one significant concern in running a seminar on teaching: “I need to practice what I preach,” or “preach what I practice,” to be more precise.

Two frameworks helped shape the presentation. First, I implemented the model proposed by Cheryl Bridges Johns for running a Pentecostal Bible study. While created for a Bible study context, the model was applicable for any teaching moment, especially within a Pentecostal college. The model consists of four steps: sharing one’s testimony, searching the Scriptures, yielding to the Spirit, and responding to the call.¹² I adapted them as follows: Story, Knowledge, Yielding to the Spirit, and Response. Second, I used

¹² Johns does acknowledge that these four steps do not necessarily present a “four-step” process. These four steps are fluid; however, they do provide a useful plan for a lesson. Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed*, Journal of Pentecostal Theology Supplement Series 2 (Sheffield: Sheffield Academic Press, 1993), 130-138. This is similar the four-step pattern proposed by Richards; hook, book, look, and took. Lawrence O. Richards, *Creative Bible Teaching* (Chicago, IL: Moody Press, 1970), 107-111.

Jeffery Hittenberger's framework for a philosophy of Pentecostal education, as I developed the structure of the knowledge step.¹³

With the structure in place, I then planned the content, and participant workbook for the seminar.¹⁴ The workbook included some of the key ideas with space for the participants to make notes. I attempted to demonstrate creative teaching. This included the use of stories, PowerPoint (with pictures, not just words), music, jokes, cartoons, discussions, and videos.¹⁵

Before the official seminar date, the AC campus in Perth requested that I conduct the seminar on their campus. This opportunity would provide a chance for the teachers in Perth to receive some face-to-face professional development and network with ACs partner colleges. This required me to develop the material in a presentable manner. While this was a preliminary seminar, I did not want to treat the day as a test run. This was a significant event for the teachers in Perth. The day went according to schedule. We commenced at 9:30 a.m. and planned to finish at 1 p.m., with a morning tea break. The morning tea break provided an opportunity for hospitality and relational conversations.

An important protocol in Australian education (and other public events) is a "Welcome to Country" ceremony or an "Acknowledgement of country" statement.¹⁶ In

¹³ Jeffrey S. Hittenberger, "Toward a Pentecostal Philosophy of Education," *Pneuma* 23, no. 2 (Fall 2001): 217-244.

¹⁴ Refer to Appendix E, "Seminar Participant's Notes," and Appendix F, "Seminar PowerPoints."

¹⁵ The use of pictures, rather than words, was influenced from reading *TED Talks*. Chris Anderson, *TED Talks: The Official TED Guide to Public Speaking* (Boston, MA: Houghton Mifflin Harcourt, 2016), 136.

¹⁶ The "Welcome to Country" ceremony and "Acknowledgement of Country" "shows respect for Aboriginal people as Australia's First People." "Welcome to Country and Acknowledgement of Country Guidelines and Protocols for NSW Public Schools and TAFE NSW Institutes" (NSW Department of

preparing for the Perth seminar, I researched who the traditional owners were and what to say in an “Acknowledgement of Country.” The “Welcome to Country” ceremony can only be conducted by traditional owners. The traditional owners of the land in Perth are the Noongar people, and the traditional owners of the land in Parramatta are the Darug people.

The feedback from the preliminary seminar was encouraging. I administered a seminar evaluation form¹⁷ to (say how many) participants. The average feedback on the seminar was 4.75, and the average for the feedback on the teacher was 4.85. The participants were asked three questions to give further comments. When asked, “What did you find most helpful, or what did you like best about this seminar?” four of the participants specifically mentioned relying on the Spirit in teaching. For me, this was the greatest feedback to receive. I was encouraged by knowing that, as a result of participating in this seminar, teachers would leave thinking more about the work of the Holy Spirit in the classroom. A few referred to the content and information as most helpful. Confidence was mentioned by two participants; one about identity, and the other in their teaching style. One person did use the word “fun,” and another individual referred to it as “enjoyable” in response the third question. A couple referred to it as “practical,” and that they felt “equipped” after the seminar, and another person, in reference to the

Education and Communities, n.d.), accessed August 8, 2017, <https://www.det.nsw.edu.au/media/downloads/dethome/yr2005/welcomecountry.pdf>.

¹⁷ The Evaluation form was adapted from Lois Olena, “Pentecostals and the New Anti-Semitism: Walking in the Fruit and Fullness of the Spirit for the Sake of the Jewish People” D.Min. proj. (Assemblies of God Theological Seminary, 2005), 142. Refer to Appendix G, “Evaluation Form.”

third question wrote, “Looking forward to using this in my next lecture!” This showed that these participants were able to identify some practical aspects to apply in their role.

This was not a universal perception. Some participants, in response to question 2, “What suggestions, if any, do you have about how the seminar or the speaker’s presentation might be improved?” suggested that the inclusion of more practical examples would have been helpful. I did expect some of these comments, based on the reflections of Palmer’s *The Courage to Teach* workshops. With regard to the group activities and discussions, three participants identified these as aspects they found most helpful, another person mentioned the use of personal stories (this could have been a reference to my personal stories, or opportunities to tell and hear others’ personal stories). One last comment summed up where I would like a workshop like this to move in the future, “I believe it is an excellent and necessary session for all teachers.”

With such positive feedback from the pre-seminar, there were little adjustments to make for the official seminar. While some individuals referred to including more information on handouts, I wanted to encourage participants to write during the workshop. Therefore, during the next workshop, I will specifically mention the need to write some points down, as the notes do not contain all the information. In observing the amount of notes people took during the seminar, I minimized some of the writing space on the handout.

A week before the seminar, I inquired about the number of attendees and allocated a room. With more than twenty confirmations, I made an adjustment in the room reservation and printed out additional participant workbooks. During the discussion on the number of participants, I became aware of the inclusion of lunch. Morning tea was

available at the commencement of the seminar. Lunch was an unexpected inclusion and required me to incorporate time for it. I opted to incorporate the lunch, especially after reading research on hospitality and teaching.¹⁸ While this was not part of the original plan, I was open to including it as part of the seminar.

A few days leading up to the seminar, I spent some time in prayer. While I prayed that I would be clear and present well, I also asked the Holy Spirit to speak to the participants through me. I did not want to underestimate the place of prayer in this academic endeavor.

Execution of the Project

The Pentecostal Pedagogy seminar was booked for Thursday, August 31, 2017. The seminar was coordinated through ACs Learning and Teaching Committee as a Professional Development workshop for faculty at AC.

On the day of the seminar, I arrived early to set everything up. The Participant Workbooks and my notes, including PowerPoints, were ready. The room was set up as a traditional classroom with desks in rows. I rearranged the desks into groups to provide an opportunity for discussion. Once completed, I set up my computer to ensure the PowerPoint and videos functioned properly. However, the video projector and TV did not work, so I contacted the IT department to help solve the problem, which they did.

The seminar commenced with twenty-one people in attendance and a few people mentioned they would need to leave early. Several of the attendees were people I had interviewed. I started with a prayer, moved to the Acknowledgement of Country, and

¹⁸ I am aware that hospitality incorporates much more than food, but food is a great way to show hospitality.

then commenced telling my story on becoming a teacher. While the participants shared their stories, I was able to walk around to the groups and hear some of their stories. Many of the attendees shared stories of their own accidental path to becoming a teacher. In other words, teaching was not their initial “calling” or teaching was a byproduct of research.

The examples of the Old Testament exilic and post-exilic teachers provided a biblical starting point and circumstances with which the attendees could identify. These Old Testament teachers, who held to a biblical (Pentecostal) worldview, taught under the authority of an ungodly government. Just as Peter identified himself as being in exile, Christians today, particularly those who teach in accredited educational institutions, live in a similar setting. I also affirmed that all knowledge comes from God, even within this setting.

The discussion of the Pentecostal worldview elements followed. Several attendees provided clarifying comments regarding some of the wording. Some teachers wanted to challenge the idea that the Bible was not mentioned as an element. In response, I noted that the Bible informs this worldview. What do people mean when they refer to the Bible as their worldview? The five elements provide the practical outworkings of a biblical worldview. Since worldview formation was not the focus of the project, I wanted to move to the other dimensions.

After introducing educational metaphors, the participants then discussed two questions: “What is education?” and “Why do I teach?” We progressed through the formation dialogue into the educational issues. At this point, one person presented a question: “Do you agree with this statement: The teacher should take the responsibility of

causing the student to learn?” In response to the question, I referred to the educators who affirmed this position. To further affirm this statement, one of the education teachers contributed to the discussion affirming this as the role of teachers in the process of education.

During the educational practice section, I explained each category and provided some examples from the interviews and research. I then asked the participants to discuss each category and think about how they embody, engage, and expect. After some table discussion, I invited people to share their experiences. Among the discussions about student activities and various practices, such as prayer, one story related to embodying stood out. A teacher recalled a recent situation where after class a student approached the teacher to tell her of his previous nervousness of becoming a father. However, after hearing her lecture, that nervousness was gone. The teacher wondered how this happened, as she had been talking about the Triune God. He told the teacher, that the change occurred as her face lit up as she described the relationship between the Father and the Son. This visible joy gave the father-to-be peace about taking on this new role.

At this point, we paused for lunch. Initially, I was concerned as to how this might affect the flow of the seminar, but the time of fellowship actually added to the communal atmosphere and did not seem to affect the flow of the seminar.

After presenting Jesus as the model of the Master Teacher and John’s structure for a Pentecostal lesson, I made time for yielding to the Spirit. I played the song “Come Holy Spirit” by Mal Fletcher performed by Planetshakers during this time.¹⁹ As we came to the

¹⁹ “Come Holy Spirit” was written by Mal Fletcher in 1986. This was a song I grew up singing in church. *All For Love* (Melbourne, VIC: Planet Shakers Ministries International, 2008).

end of the song, I felt impressed to encourage the individuals who did not think of themselves as teachers. I encouraged them to accept the call of God on their lives and to be confident in who they are as a teacher. I also encouraged one other teacher with regard to his influence beyond the classroom, which he received with gratitude.

I concluded in prayer, asking the Holy Spirit to help us, as teachers, form our students, and equip us to embody, engage, and expect. The seminar evaluation form was handed out to the sixteen remaining participants who completed the form and departed quickly to get back to normal duties.²⁰ The teachers' task is not finished when students leave the room. I proceeded to complete the normal duties required to clean up the room. I decided to leave the room set up with desks in groups rather than facing the front. Hopefully, this will inspire the next teacher to think differently about teaching and learning.

Results of the Project

After the completion of the seminar, the Director of Learning and Teaching sent an email out to AC thanking me for the professional development event. One line, in particular, summarized the success of the seminar: "I know there were many good discussions and takeaways, which I'm sure will enter into the conversations we have across our faculties and into our classrooms."²¹ Good talk about good teaching—perhaps it should be good talk about good Pentecostal teaching!

²⁰ Refer to Appendix G, "Evaluation Form."

²¹ Daniel Thornton, "Thank You Dean," August 31, 2017.

Sixteen participants returned the evaluation forms. Overall the feedback was very positive. The total average for feedback on the seminar was 4.2. The highest rating of 4.8 (median = 5; mode = 5) was given to “the seminar was well-organized.” The lowest rating of 3.7 (median = 4; mode = 4) was for the presentation of the objectives. While four people indicated two or less, eleven participants identified the goals were clear “most of the time” or “always.” The low rating may have come from those who entered late, as one person indicated on the form. Those who did attend, on average, believed the time was well-spent (mean = 4.5; median = 5; mode = 5). Positive comments included the emphasis on the Holy Spirit. One experienced teacher, in reference to the continuing reliance on the Holy Spirit in teaching, wrote, “The fact that this is still emphasised in our teaching methods. God’s leading in our teaching.” Half of the participants mentioned that having the opportunity to think about and discuss the ideas was most helpful. For me, this connects with the “enchanted” view of creation and humanity. As spiritual beings, everyone can learn from the Spirit, directly and through other people. A couple people recommended shortening the seminar. I could not ascertain whether this was a perception that the event flowed too slowly or if the individual felt the pressure of other responsibilities.

The average feedback on the teacher was 4.4. The lowest rating was given to “The teacher clearly presented the goals of the seminar at the beginning” (mean = 3.6; median = 4; mode = 4). The highest rating was 4.9 (median = 5; mode = 5) given to both “The teacher maintained good eye contact,” and “The teacher’s gestures were helpful and did not distract.” The next highest was “The teacher exhibited enthusiasm in teaching” (mean = 4.8; median = 5; mode = 5). This feedback supported the idea that I modeled good

teaching. The item which asked about modeling a Pentecostal pedagogy received 4.2 (median = 4; mode 5), which also demonstrated that I embodied what I taught.

On the evaluation form, I asked the participants to rate themselves with regard to applying a Pentecostal pedagogy. The first comments related to their current teaching strategy: “I currently apply a Pentecostal pedagogy.” The average response was 3.9 (median = 4; mode = 4). One participant did not nominate a numerical value, instead wrote, “I think so.” Three teachers selected 5 (Always).

In response to the second comment, “After participating in this seminar I am likely to integrate a Pentecostal pedagogy,” the average increased to 4.6 (median = 5; mode = 5). Half of the participants increased their response to 5. The other half remained the same, with only two indicating 3 (usually). With 50 percent of the teachers improving their rating, 88 percent of the teachers in attendance indicated they would be applying a Pentecostal pedagogy in the future.

Two positive conclusions can be drawn from this data. First, the majority of the teachers who attended the seminar intend to apply a Pentecostal pedagogy in the classroom. The seminar was not just informational, but also incorporated the formational process. Consequently, these teachers were transformed in their heart about how they will approach teaching in the future. Hopefully, the presentation provided enough practical conformation of the hands so they could learn how to adapt and apply it in their various contexts. Some of the participants made comments to this effect. Second, the findings of the research, as presented in the seminar, aligned with what Pentecostal teachers do. The ideas were not too far removed that the participants could not identify with them. Rather, teachers found the seminar encouraging as it reinforced their current good teaching. The

seminar also provided an opportunity for good talk about good teaching in a hospitable environment.

The Project's Contribution to Ministry

This project contributed to my ministry context at AC by defining what Pentecostal teachers do. It helped me recognize the needs for greater attentiveness to the Spirit in the role of a learner and teacher. Identifying and naming key practices of Pentecostal teachers definitely added importance and significance to these skills. By identifying a Pentecostal pedagogy, this research helped teachers recognize that the Spirit is present and active in an accredited program, whether formal and informal education contexts.

Formal education consists of education conducted within an educational institution from early childhood to university. While the teachers interviewed were within the Australian tertiary Pentecostal sector, the educational practice can contribute to teachers at all levels. Pentecostal teachers work in all educational levels, and Pentecostal colleges in Australia are offering courses in primary and secondary education. This project can contribute toward these courses by providing teacher training and professional development seminars within and beyond Pentecostal institutions.

While the project took place within the context of Pentecostal education, this research and the results of this project will benefit Christian education, including primary, secondary, and tertiary. As one of the conference delegates highlighted, much of the material in the project fits well within a Reformed tradition. The ecumenical discussion on education is open to perspectives from different traditions. This was also shown in the research concerning Catholics, Evangelicals, Quakers, and Pentecostals worldwide. Even

though all of the teachers interviewed were working within Christian organizations, some of them had experience in secular institutions. This project also contributes to Christians working within the secular education system.

The project focused on a very small, but not insignificant, sector of Pentecostal education—Australia. While the thirty-seven teachers who participated in the interview process were Australian Pentecostal teachers, some of these individuals have international origins, were educated outside of Australia, and/or worked as missionaries around the world. Therefore, the impact of this research can contribute to worldwide Pentecostal (and Christian) education.

Informal education takes place in a variety of contexts, such as parenting, Christian Education, and workplace training. Parents are or should be natural teachers. It seems most fitting that parents, as teachers, should demonstrate effective education, from educational goals to educational practice. Christian education contributes significantly to the spiritual formation of its members. This type of education may appear more formal in some church settings, with classes offered for different age groups and years of experience. However, spiritual formation also takes place within the context of discipleship. The results from this project can better equip teachers within the church. Training in the workplace takes place in in all types of industries. Therefore, Christians who provide training in their work context could use this information as motivation to view their work with the goal of formation.

The scope of the contribution goes from formal to informal, parenting to discipleship, early childhood to tertiary education, and within Christian and secular organizations. While worldview, educational goals, and issues were not the focus of the

project, good discussion about these categories contributes to quality teaching practice. Affirming one's worldview lays a foundation for identifying one's goals and practices. A teacher does not need to affirm Smith's Pentecostal worldview, but it may be a starting place to help teachers define their own worldview. Clarifying educational goals helps a teacher understand why he or she teaches. Expanding one's perception from information to formation embraces a holistic approach to education: inform the head, transform the heart, and conform the hands. Reflecting on the roles of the student and the teacher provides an opportunity to explore different teaching styles.

Finally, good discussions about quality educational practices will benefit everyone involved in the educational process, both students and teachers. If the teacher embodies, he or she allows the Spirit to indwell—they inhabit with the students, communicate through story, and embrace their unique style. A Pentecostal (Spirit-filled) teacher engages the knowledge, the students, and Christian practices. An expectant teacher envisions students being formed into the image of Christ and is open to the leading of the Spirit. Ultimately, this project initiated good talk about good Pentecostal teaching, sparking a thought that the Spirit is present and active in teaching and learning, which is a priceless contribution.

CHAPTER 5: PROJECT SUMMARY

Introduction

This project explored how teachers with a Pentecostal worldview teach. This chapter will evaluate the effectiveness of the project, identify areas for improvement, note the implications of the project, and provide recommendations for Alphacrucis College and further study.

Evaluation of the Project

The evaluation of the project will consider the whole project, not just the implementation phase. The phases outline the process of the project but also provide a framework for teaching and learning. The teacher needs to research the content and plan the material into a coherent structure, as well as plan other logistical matters. Teaching practice includes implementation and evaluation. While referring to these phases of the project, the evaluation will discuss the overall effectiveness and areas for improvement.

Keys to Project Effectiveness

The seminar provided an opportunity for good talk about good teaching, which illustrated the effectiveness of the project. The research available pertaining to this specific topic was limited, so the interviews provided new research in an area of interest among tertiary teachers. These interviews provided opportunity for teachers to reflect and talk about their teaching story and practice.

The effectiveness of the project was enhanced by presenting my research in two academic settings. While not part of the implementation of the project, these presentations provided additional opportunities for planning and articulating my thoughts. Not only did these presentations force me to sequence the content into a coherent flow, they gave me the opportunity to initiate good talk about good teaching with peers around Australia. The positive feedback regarding teachers' own stories and practice demonstrated a desire for good talk.

Intentional planning enhanced the effectiveness of the project. Through the planning process, I was encouraged by the willingness of other people to cooperate in making the training a reality. People enthusiastically helped book room and organize food, all of which demonstrated the value placed on the seminar. The inclusion of the luncheon was not in the original plan, but it allowed me to demonstrate flexibility and, in the end, it enhanced the cross-pollination of ideas between colleagues as they visited over lunch.

Based on the feedback, participants indicated that they valued the workshop. A few key themes came through from the feedback, thereby demonstrating the effectiveness of the seminar. First, and most important in my opinion, was the affirmation of good talk about good teaching. Several participants commented on the helpful nature of being able to discuss issues with colleagues. As the research illustrates, teachers in tertiary education have limited space to talk about teaching and, at times, feel ill-equipped for the task. Most tertiary teachers are accidental teachers. Either they are teaching because they were asked or because they want to pursue further study. Talking about teaching with supervisors can create feelings of vulnerability. The seminar

provided a safe place for teachers to talk about good teaching. Second, the seminar served to enhance teacher's confidence in their calling. Several participants from the Parramatta and Perth seminar used words such as "encouraging," and "confidence." In essence, after attending the seminar, teachers felt more confident to be a teacher.

The effectiveness of the project was illustrated by the increase of participants who said they would likely apply a Pentecostal worldview as compared to the response of those who believe they currently teach from a Pentecostal worldview. Furthermore, participants identified the emphasis on the role of the Holy Spirit in teaching as most helpful. Other individuals affirmed the fact that we are still emphasizing God's leading in the classroom. The increased awareness of Pentecostal educational techniques and the amplified desire of participants to implement these principles in current teaching affirm the projects effectiveness.

The evaluation process itself contributed to the successfulness of the project. Every teacher should engage in self-evaluation as the means of completing the learning and teaching process. The evaluation process helped me identify areas for future improvement. Evaluating my teaching experience during the seminar has provided an opportunity for self-dialogue about good teaching that has spilled over to talking about teaching issues with my colleagues. Ultimately, good talk about good teaching begins with evaluation.

Keys to Project Improvement

Based on participant feedback, the effectiveness of the project could be enhanced by addressing two areas: (1) increase of practical examples, and (2) greater application to non-Christian subjects such as business, math, and science.

First, participants noted the need for more practical examples. Based on the feedback, it is uncertain whether they wanted a “toolkit” from which to draw in order to be more effective as Pentecostal teachers. After reviewing my notes, I would agree that purposefully incorporating more practical examples would enhance the learning experience. Initially, I assumed that the presentation on educational practice was sufficient. As the facilitator, my goal was to help the teachers draw out the practical ideas they already implement. For future trainings, I will provide practical examples of how teachers *embody*, *engage*, and *expect* before group discussions. This will give the participants ideas to visualize and relate to their own practice.

The second area for improvement flows from the practical examples but focuses more specifically on teaching non-Christian subjects or teaching in a secular school. I had hoped that the story of the teacher at a secular university who instilled values into the students would have spoken to this situation. From the inception of this project, the goal was to make this applicable to teachers in all settings, whether Christian and secular. To some degree, this comment indicates that I did not achieve this goal. Since I taught math in a secular school, I could see the connection. However, I did not clearly communicate how this could look in a secular context.

In future seminars, I need to present specific examples of the use of prayer. For instance, because personal prayer is something everyone can do, the teacher can quietly pray for the students during an exam. Also, getting to know the students is standard effective teaching practice. Even when teaching secular content, a teacher can focus on the development of virtue in students. While teaching the content, the teacher can demonstrate appropriate virtues. One example of this could be practicing the Golden Rule

in business. The Golden Rule, “Do to others what you would have them do to you” is not just a Christian principle (Matt. 7:12). The Golden Rule is found in almost all religions and cultures. Teacher can embody this principle by practically implementing this in the classroom and with every student interaction. Initially, teachers should model the rule in all they do, which would include how they talk to students and peers. When discussing business models and management of people, teachers can engage the students by talking about appropriate behavior. Ultimately, teachers should expect that their students will sense and feel something different as they model the Golden Rule and expect their students to apply. Further thought on examples like this will help address the issues identified for improvement.

Implications of the Project

The research and project has identified several implications for applying a Pentecostal worldview in the classroom. First, the project identified the need for good talk about good teaching, which was highlighted by the lack of research. While some research on Pentecostal pedagogy exists, the focus is on educational issues rather than educational practice. More research is needed on Pentecostal education practice. Furthermore, good talk among peers needs to be enhanced. Perhaps good talk will lead to good research on good teaching, which, in turn, will encourage more good talk about good teaching. Creating a space for good talk is critical. Teachers in higher education often have no education training, which is a major flaw of higher education. Creating space for good talk about good teaching could include courses for teachers in higher education, seminars such as this project, peer reviews, and teacher mentoring.

Second, Pentecostal teachers need to be confident in applying a Pentecostal worldview. The starting place is establishing a common worldview. Smith provides a starting place. However, each Pentecostal college may set out to establish their own worldview framework. Forming a common worldview informs educational goals and issues which lead to improved Pentecostal educational practice. While Pentecostals share a Christian worldview, modern Pentecostalism approaches spirituality from various points of view.¹ This affects the whole of life, including the teaching and learning process. If Pentecostal teachers believe in the present day activity of the Holy Spirit, including radical openness to God in our “enchanted” world, then they can expect the Spirit to lead in the classroom. Pentecostal teaching is different because Pentecostal teachers believe the Spirit can speak to the student directly, as well as through the teacher and written material (and videos).

Confidence in one’s Pentecostal worldview is important because it fits alongside and draws from the broader Christian community. Pentecostal education is relatively new to educational institutions. Some of the leading research on Pentecostal pedagogy draws from Catholic and evangelical sources (Freire and Kesley). The recent work of David I. Smith and James K. A. Smith (James Smith does affirm to be a Pentecostal) calls for Christian teaching and learning to recognize the role of Christian practices in formation. Pentecostals may not recognize the diversity of Christian practices; however, Pentecostals have several practices that reflect their worldview. Pentecostal teachers

¹ Jeff C. Magruder notes the difference of Pentecostal spirituality and suggests evangelical expository preaching, being taught in Pentecostal colleges, may cause Pentecostals to lose their distinctiveness. Jeff C. Magruder, “The Rise of Expository Preaching in Assemblies of God Ministerial Education: Potential and Pitfalls,” *The Pentecostal Educator* 2, no. 1 (Fall 2015): 18.

would do well to identify relevant Pentecostal (Christian) practices for the purpose of formation in the classroom, rather than relegating this component to extra-curricular activities, such as chapel and mission trips.

Recommendations for Alphacrucis College

Based on the research and outcomes of this project, I have four recommendations for Alphacrucis College. First, all new teachers to Alphacrucis College should be required to participate in a Pentecostal pedagogy training. Following the example of the University of Divinity, AC could develop a course in higher education that includes research on Pentecostal pedagogy. This course would be required for all junior faculty, but be available for everyone. While this proposal suggests the need for more study, it recognizes the importance of teaching as a skill rather than the simple transference of knowledge. An alternative would be to offer a Pentecostal pedagogy seminar for all new faculty to AC. This workshop would encourage teachers to embrace a common worldview, appreciate a common Pentecostal worldview, and learn how it can be implemented in the classroom. The seminar should be compulsory for all teachers within the organization. The benefit of a workshop is that it requires less time for the participants.

Second, I recommend AC establish more space for good talk about good teaching. While avenues have been established, such as faculty lunches, the creation of additional opportunities should be created. This would need to take into consideration the faculty workload calculations, but opportunity to talk about teaching seems to encroach upon the “things that matter”—research. Within tertiary education, excellence in teaching does not

carry the same reward as publications or conference papers. Planning opportunities for good talk about good Pentecostal teaching needs to be intentional.

Third, I would highly recommend that AC include peer teaching reviews and mentoring. Peer teaching provides opportunities for non-threatening feedback as well as an opportunity to observe peers as they teach. Peer teaching reviews would allow for one-on-one good talk and create an occasion to inspire another teacher. Peer teaching within a Pentecostal worldview recognizes the activity of the Spirit in inspiring the observer with creative ideas and edification for the teacher being observed. Alongside peer reviews, junior teachers could partner with experienced teachers for mentoring and coaching in teaching. This could include teaching reviews, coaching sessions, and team teaching. Teacher mentoring could be set up across disciplines, which could lead to creative teaching and integrative education.

Fourth, I recommend teachers conduct a review of a subject each year with the goal to incorporate engagement with Christian practices. If the goal of education is formation and formation is enhanced through habits, then Pentecostal teachers should use Christian practices in education. For teachers looking for ideas on how to incorporate Christian practices, they should read *Teaching and Christian Practices* by Smith and Smith. While there are many Christian practices available, teachers should select one that fits the subject and reflects a Pentecostal worldview. Selecting and reviewing subjects to incorporate engagement with Christian practices will be enhanced by good talk about good teaching.

Recommendations for Future Study

Due to the nature of this project, it had a narrow scope and implementation. Consequently, I have several recommendations for future study. First, future research should incorporate a broader selection of teachers for the interview process. In particular, it would be good to include people not known by the interviewer. The Australian Pentecostal tertiary education sector is relatively small, and more so with my connection to the Pentecostal and Charismatic Bible Colleges Association (PCBC). Future interviews could also include teachers from secular institutions, rather than from Australian Christian colleges.

Second, I recommend future research should consider the global Pentecostal educational sector. This could further consider developed and developing countries, and accredited and non-accredited colleges. While Australian Pentecostal education is unique, as with each country, Pentecostal education in Australia is not without global influences. A subset of global impact could focus on identifying the characteristics of a “distinctively Australian college.” Does Australian Pentecostal education differ from South African Pentecostal education? Global comparisons present opportunities for future research.

Third, the internet impacts education, including Pentecostal education.² Pentecostal pedagogy within this online space is relevant now, perhaps too late. Many Pentecostal colleges are using online platforms for education. Research regarding the role of the teacher in formation in this online space is a much needed.

² Joanne Jung’s recent book provides a great starting place for Character formation in online education. More research within Pentecostal education would benefit from her findings. Joanne J. Jung, *Character Formation in Online Education* (Grand Rapids, MI: Zondervan, 2015); Robert R. Wadholm, “The Open Extension of Pentecostal Education and the Interactive Web,” *The Pentecostal Educator* 3, no. 1 (Spring 2016): 29-30.

Fourth, this project focused on the teachers' perceptions. Pentecostal pedagogical research would benefit from conducting interviews with students. This could focus on how students believe a Pentecostal worldview is applied in the classroom. Combining the ideas from the teacher and students would give greater depth.

Fifth, this research identified prayer as an important aspect of Pentecostal pedagogy. Further research on the effects of prayer would contribute to the work of the Holy Spirit in the learning and teaching process.

Lastly, I recommend that a follow-up survey be conducted three to six months after a training session to help validate actual changes implemented in the teaching methodologies as a result of participating in the training. While participants in the seminar indicated an intention to apply a Pentecostal worldview in teaching, this does not measure what they actually did as a result of the training. A follow up survey would be easy to facilitate. Follow-up observations and interviews could contribute to on-going research and good talk about good Pentecostal teaching.

Conclusion

Pentecostals recognize the continuing work of the Holy Spirit today. Pentecostals, authentic Christians, have a worldview that is radically open to God, "enchanted," holistic, storytelling, and missional. This worldview should infiltrate all aspects of life, including what happens in the classroom. The work of the Holy Spirit should not be assigned just to extra-curricular activities. Approaching education from a Pentecostal worldview must see education with a holistic goal of formation into the image of God, the likeness of Christ, through the power of the Spirit. The Spirit informs the head, transforms the heart, and conforms the hands. Pentecostal teachers must be open to the

leading of the Spirit, recognize the Spirits' movement, and expect the Spirit to inspire their preparation, anoint their teaching, and transform students' lives. Applying a Pentecostal worldview in the classroom becomes evident when teachers embody, engage and expect.

APPENDIX A. EMAIL INVITATIONS

Confidential: Invitation to participate in a study of Pentecostal Pedagogy (Interview)

Dear

I would like to invite you to participate in a study of Pentecostal Pedagogy.

As the researcher, I hope to learn about key characteristics of teachers who teach from a Pentecostal worldview, and develop a professional development program to encourage the application of a Pentecostal worldview in the classroom.

You were selected as a possible participant in this study because you meet the criteria for participants:

- have a minimum of three years of teaching experience,
- hold to a Pentecostal worldview, and
- have received subject evaluation scores higher than 80 percent.

This research is for my Doctor of Ministry research project at the Assemblies of God Theological Seminary (AGTS).

If you decide to participate, I [Dean O’Keefe] will organize a time, suitable to your availability, for an interview. The initial component of the interview will consist of general demographic questions, such as age, gender, years teaching, etc. The interview will ask questions about your teaching experience and style, including your journey to becoming a teacher. During the interview, I may ask you to expand, clarify, or repeat during the process. The interview will go from approximately 40-60 minutes. I may contact you after to the interview, if I need to clarify any information. Interviews will be

conducted either in person or over the phone. At any time during the project, you can contact me to discuss the research.

Any information obtained in connection with this study that can be identified with you will remain confidential and will be disclosed only with your permission. In any written reports or publications, no one will be identified or identifiable and only aggregate data will be presented. I will be recording the interviews, and then transcribing the conversation. The recordings will be transcribed by myself or another person, whom has signed a confidentiality agreement.

If you are willing to participate in this interview, please reply by affirming you meet the criteria and include a summary of a subject evaluation showing at least an 80% average score.

I will then organize a time and give you the consent form to sign at the time of the interview.

Look forward to hearing from you.

Deano

Public: Invitation to participate in a study of Pentecostal Pedagogy

(Interview)

Dear

I would like to invite you to participate in a study of Pentecostal Pedagogy.

As the researcher, I hope to learn about key characteristics of teachers who teach from a Pentecostal worldview, and develop a professional development program to encourage the application of a Pentecostal worldview in the classroom.

You were selected as a possible participant in this study because you meet the criteria for participants:

- have a minimum of ten years of teaching experience, and
- hold to a Pentecostal worldview.

This research is for my Doctor of Ministry research project at the Assemblies of God Theological Seminary (AGTS).

If you decide to participate, I [Dean O'Keefe] will organize a time, suitable to your availability, for an interview. The initial component of the interview will consist of general demographic questions, such as age, gender, years teaching, etc. The interview will ask questions about your teaching experience and style, including your journey to becoming a teacher. During the interview, I may ask you to expand, clarify, or repeat during the process. The interview will last approximately 40-60 minutes. I may contact you after to the interview, if I need to clarify any information. Interviews will be conducted either in person or over the phone. At any time during the project, you can contact me to discuss the research.

The information obtained in connection with this study will be used to identify you and only the information you approve will be used with your permission. I will be

recording the interviews and then transcribing the conversation. The recordings will be transcribed by myself or another person, whom has signed a confidentiality agreement.

If you are willing to participate in this interview, please reply affirming you meet the criteria and are willing to participate.

I will then organize a time and give you the consent form to sign at the time of the interview.

Look forward to hearing from you.

Deano

APPENDIX B. SUMMARY OF TEACHERS INTERVIEWED

Category	Institution	Gender	Age	No. of Years Teaching	Teacher Training ¹	Subjects Areas	Student Evaluations
2	Alphacrucis College	M	25-34	7	VET	Theology	82%
2	Alphacrucis College	M	35-44	7	VET	Biblical	100%
2	Alphacrucis College	F	35-44	19	No	Communication, & Research methods	84%
2	Alphacrucis College	F	35-44	10	VET	Biblical	90%
2	Alphacrucis College	F	35-44	9	VET	Biblical, & Theology	80%
2	Alphacrucis College	M	35-44	8	No	Biblical, & History	100%
2	Alphacrucis College	F	35-44	15	VET	Biblical, Ministry, Hermeneutics, & Research Methods	83%
2	Alphacrucis College	F	45-54	14	VET	Chaplaincy, & Ministry	100%
2	Alphacrucis College	M	45-54	6	VET, Yes	Education, Ministry, Music, & Creative Arts	86%
2	Alphacrucis College	M	45-54	10	VET	Ministry, Leadership, & Preaching	97%
2	Alphacrucis College	F	45-54	9	VET	Biblical, History, Ministry, & Theology	89%
2	Alphacrucis College	F	45-54	16	VET	History, & Cross Cultural Ministry	90%
2	Alphacrucis College	F	45-54	12	Yes	Biblical, Ministry, & Theology	90%
2	Alphacrucis College	F	45-54	15	VET	Ministry	85%
2	Alphacrucis College	M	45-54	18	No	Theology, & Ethics	89%
1	Alphacrucis College	F	55-64	36	Yes	Education	
1	Alphacrucis College	M	55-64	34	Yes	History	
1	Alphacrucis College	M	55-64	28	No	Biblical, & History	
1	Alphacrucis College	M	55-64	22	VET	Theology, & Leadership	
2	Alphacrucis College	M	65-74	20	No	Biblical, & Theology	80%
2	Alphacrucis College	M	65-74	24	No	Cross Cultural Ministry, & Pastoral Ministry	90%
2	Alphacrucis College	M	65-74	42	Yes	Education	93%
1	Alphacrucis College	M	65-74	36	VET	Biblical	

¹ Yes, indicates they completed some form of education study, either primary, secondary, or adult. VET, refers to the Certificate IV in Training and Assessment required to be a trainer in Vocational Education and Training sector in Australia. This is typically a two-week course.

Category	Institution	Gender	Age	No. of Years Teaching	Teacher Training ¹	Subjects Areas	Student Evaluations
2	Alphacrucis College	M	65-74	37	No	Biblical, History, Ministry, & Leadership	90%
2	C3 College	F	35-44	6	VET	Biblical, & Theology	90%
2	C3 College	F	45-54	14	VET	Ministry, & Theology	85%
1	Christian Heritage College	M	65-74	51	Yes	Education	
1	Harvest Bible College	M	45-54	20	Yes	Biblical, Business, History, Ministry, & Leadership	
2	Harvest Bible College	M	65-74	25	Yes	Biblical, Ministry, Theology, Missiology, & Intercultural Studies	97%
1	Hillsong International Leadership College	M	35-44	14	VET	Biblical, & Leadership	
2	Hillsong International Leadership College	M	45-54	21	VET	Biblical, Ministry, & Theology	95%
2	Hope Academy	M	55-64	7	VET	Biblical, & Leadership	95%
2	Influences College	M	55-64	25	VET	Biblical, & Theology	93%
2	Tabor College of Higher Education ²	M	45-54	9	No	Biblical, Ministry, Theology, Counselling, & Social Sciences	As principal there is no recent feedback on individual performance.
1	Tabor College of Higher Education	M	75-84	40	Yes	History, & Ministry	
1	University of Divinity	M	55-64	28	VET	Biblical, Education, History, Ministry, & Theology	-
1	Vision College	M	75-84	60	VET	Biblical, Ministry, & Theology	

² One of the participants interviewed was unable to provide a current subject student evaluation. The influence of the interviewee was considered significant enough to include his/her as part of category 1, with nine years of teaching experience. The general themes were similar with other interviews.

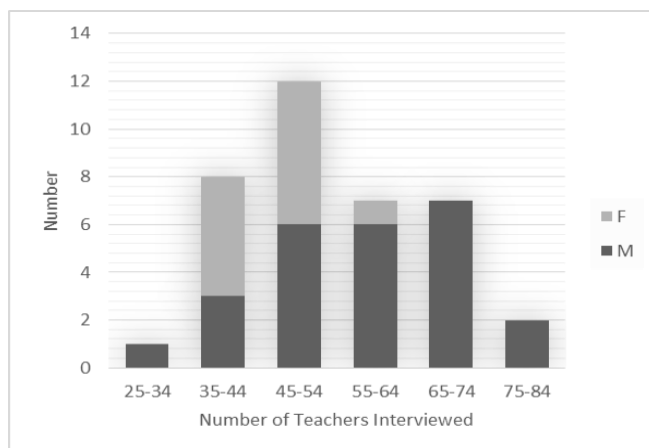
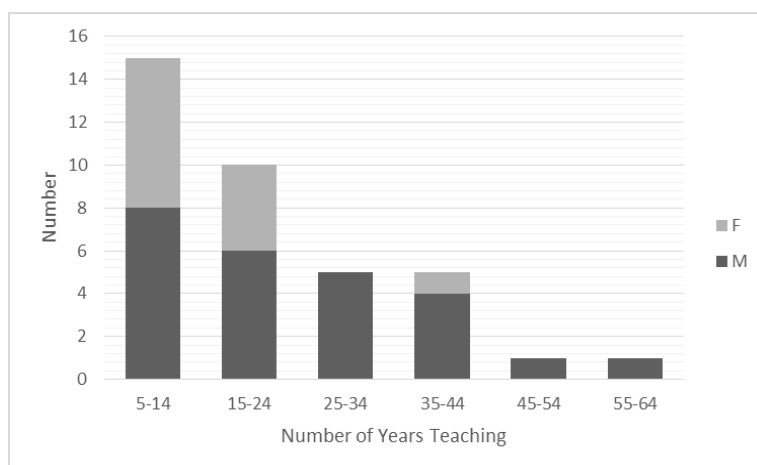
Figure 3. Age³

Figure 4. Teaching Experience

³ “1200.0.55.006 - Age Standard, 2014, Version 1.7 - Standard Output Categories,” *Australian Bureau of Statistics*, last modified March 11, 2014, accessed February 19, 2017, <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/1200.0.55.006main+features62014,%20Version%201.7>.

APPENDIX C. RESPONSE FORM

Pentecostal Pedagogy Interview

Thank you for participating in the interview. Please complete the top section of this form before the interview.

The three questions below will be asked in the interview. It would be helpful if you could write a few points to each question.

Return this form to dean.okeefe@ac.edu.au the day before the interview.

<i>Date</i>								
<i>Name</i>								
<i>Gender</i>	<input type="checkbox"/> Female				<input type="checkbox"/> Male			
<i>Age</i>	<input type="checkbox"/> 15–24	<input type="checkbox"/> 25–34	<input type="checkbox"/> 35–44	<input type="checkbox"/> 45–54	<input type="checkbox"/> 55–64	<input type="checkbox"/> 65–74	<input type="checkbox"/> 75–84	<input type="checkbox"/> 85–94
<i>Institution</i>								
<i>Number of years teaching</i>								
<i>Have you had any accredited teacher training?</i>						<input type="checkbox"/> Yes	<input type="checkbox"/> No	
<i>Subject area/s</i>	<input type="checkbox"/> Biblical	<input type="checkbox"/> Business	<input type="checkbox"/> Education	<input type="checkbox"/> History	<input type="checkbox"/> Ministry			
	<input type="checkbox"/> Theology	<input type="checkbox"/> Other:						
<i>Attach a recent summary of student feedback (export from Moodle feedback)</i>						<input type="checkbox"/>		

1. How did you come to be a teacher?
2. What do you do (How do you teach)?
3. Why do you teach, and what does teaching mean to you?

APPENDIX D. NVIVO DATA

Table 2. Pentecostal Worldview

<i>Name</i>	<i>Sources</i>	<i>Reference</i>
Enchanted	37	173
Holistic	29	109
Missional	35	159
Radical Openness to God	37	243
Storytelling	18	41

Table 3. Educational Goals

<i>Name</i>	<i>Sources</i>	<i>Reference</i>
Formation	35	190
Information	22	83
Transformation	30	62
Conformation	9	24

Table 4. Educational Practice

<i>Name</i>	<i>Sources</i>	<i>Reference</i>
Embody	31	121
Engage	35	173
Expect	19	67

APPENDIX E. SEMINAR PARTICIPANTS' NOTES

PENTECOSTAL PEDAGOGY

Applying a Pentecostal Worldview in the Classroom
PARTICIPANTS' GUIDE



Bill Watterson, *Calvin and Hobbes*, 21 September 1992.

Dean O'Keefe
Version 1.1

STORY



How did you come to be a teacher?



KNOWLEDGE

Biblical

The exilic worldview is echoed throughout the New Testament, especially in the writings of James and Peter (James 1:1, Pet. 1:1). This position may even be more fitting for teachers working within government accredited institutions (Christian or not).

DANIEL

EZRA

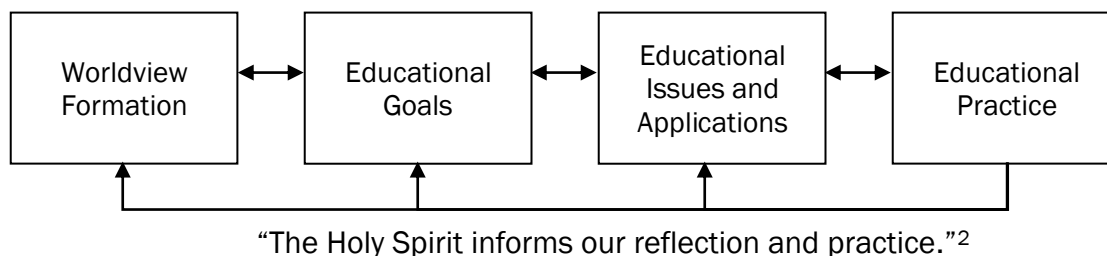
THE TEACHER

_____ is the source of _____ wisdom, knowledge and understanding (Daniel, The Teacher).

_____/authorized to teach by a secular government (Ezra).

_____ was visible (Daniel, Ezra).

Pentecostal Philosophy of Education¹



WORLDVIEW FORMATION

“Authentic, radical, catholic Christianity is properly charismatic or pentecostal.”³

Elements of a Pentecostal Worldview⁴

- Radical Openness to God
- “Enchanted”
- Holistic
- Storytelling
- Missional

Do these elements form your worldview? How are they evident in your life?

EDUCATIONAL GOALS

When reflecting on the purpose of education it is useful to use a metaphor. David Smith and Susan Felch provide three different biblical metaphors;

- _____
- _____
- _____

¹ Jeffrey S. Hittenberger, “Toward a Pentecostal Philosophy of Education,” *Pneuma* 23, no. 2 (Fall 2001): 217–244.

² Ibid., 243.

³ James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2010), Kindle, 781.

⁴ Smith, *Thinking in Tongues*, Kindle.

What is education?

Why do you teach?

“Education is most fundamentally a matter of _____, a task of shaping and creating a certain kind of people.”⁵

_____ the head.

_____ the heart.

_____ the hands.

We are **informed** on the goodness and greatness of God.

We are **transformed** into the image of Christ, day by day.

We are **conformed** together to sing, “Holy, Holy, Holy, is the Lord God Almighty!”

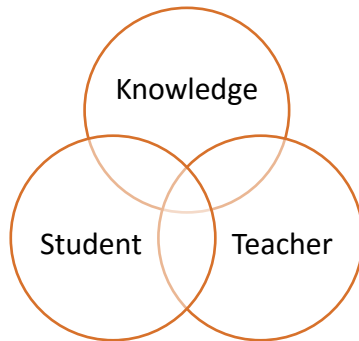


Bill Watterson, *Calvin and Hobbes*, 30 January 1991.

⁵ James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009), 26.

EDUCATIONAL ISSUES AND APPLICATIONS

Education involves three key components:



Knowledge – God, the _____, is the source of all knowledge.

“All truth is God’s truth, no matter where it is found, and we can thank him for it all.”⁶

Teacher – The _____ equips the teacher to teach.

Student – The _____ empowers the student to learn.

The teacher should take the responsibility of causing the student to learn.⁷

EDUCATIONAL PRACTICE

Embody

“We teach who we are.”⁸

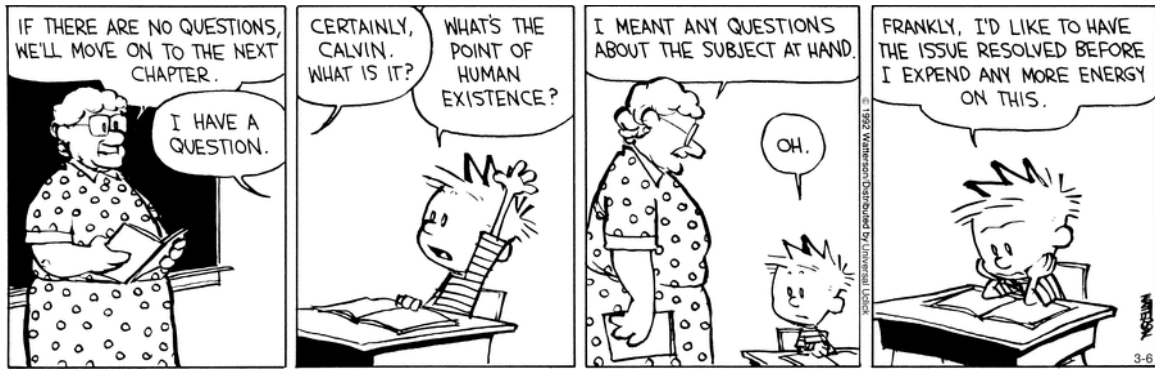
Engage

Expect

⁶ Arthur F. Holmes, *The Idea of a Christian College* (Grand Rapids, MI: Eerdmans, 1975), 6.

⁷ Bruce Wilkinson, *The Seven Laws of the Learner: How to Teach Almost Anything to Practically Anyone* (Colorado Springs, CO: Multnomah Books, 2005), 38.

⁸ Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher’s Life* (San Francisco, CA: Jossey-Bass, 1998), 2.



Bill Watterson, *Calvin and Hobbes*, 3 March 1992.

Jesus, The Master Teacher

Pentecostal Lesson Plan

Cheryl Bridges Johns provides a Bible study structure, which I have adapted and modelled for a general lesson plans. Johns explains that although this structure can move forward, it needs to be flexible and organic.⁹

- Story
- Scripture/Knowledge
- Yield to the Spirit
- Response

⁹ Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed*, Journal of Pentecostal Theology Supplement Series 2. Sheffield: Sheffield Academic Press, 1993, 130.

YIELDING TO THE SPIRIT

What has the Spirit informed, transformed, or conformed in you?

RESPONSE

What is one thing you will do next time you teach? Tell someone, be accountable!

RECOMMENDED RESOURCES

Johns, Cheryl Bridges. *Pentecostal Formation: A Pedagogy among the Oppressed*, Journal of Pentecostal Theology Supplement Series 2. Sheffield: Sheffield Academic Press, 1993.

Palmer, Parker J. *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*. San Francisco, CA: Jossey-Bass, 1998.

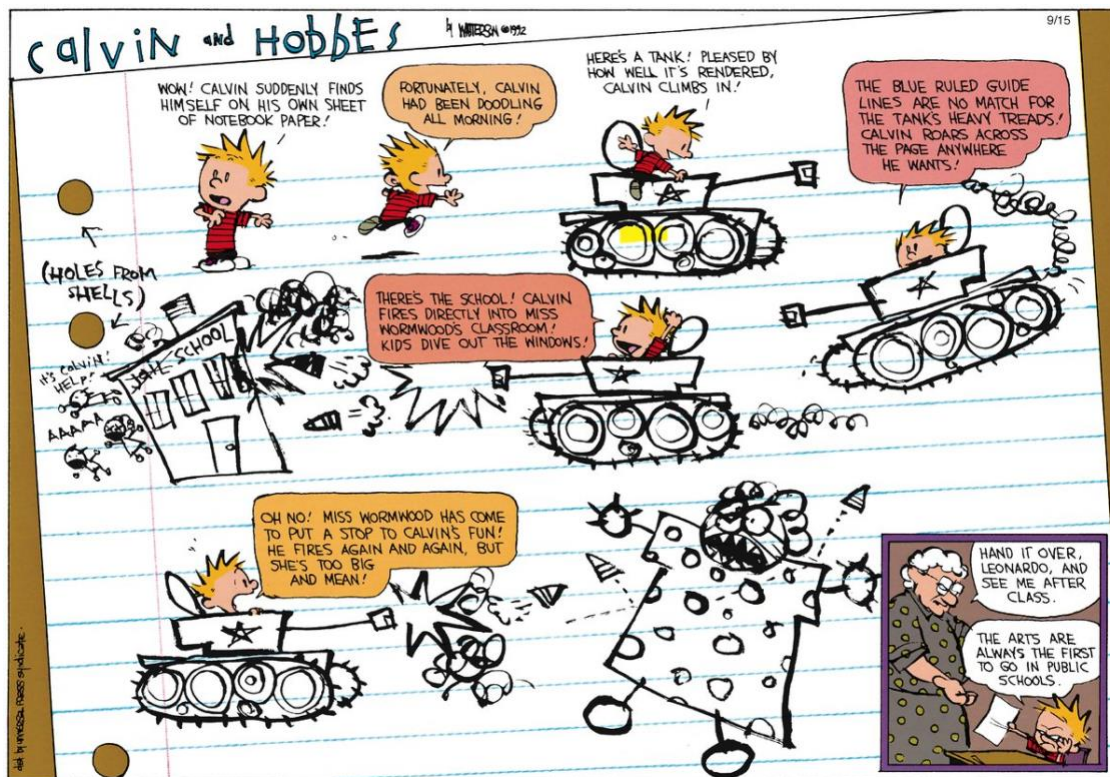
Smith, David I., and Felch, Susan M. *Teaching and Christian Imagination*. Grand Rapids, MI: Eerdmans, 2016.

Smith, David I., and Smith, James K. A., eds. *Teaching and Christian Practices: Reshaping Faith and Learning*. Grand Rapids, MI: Eerdmans, 2011.

Smith, James K. A. *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*. Grand Rapids, MI: Baker Academic, 2009.

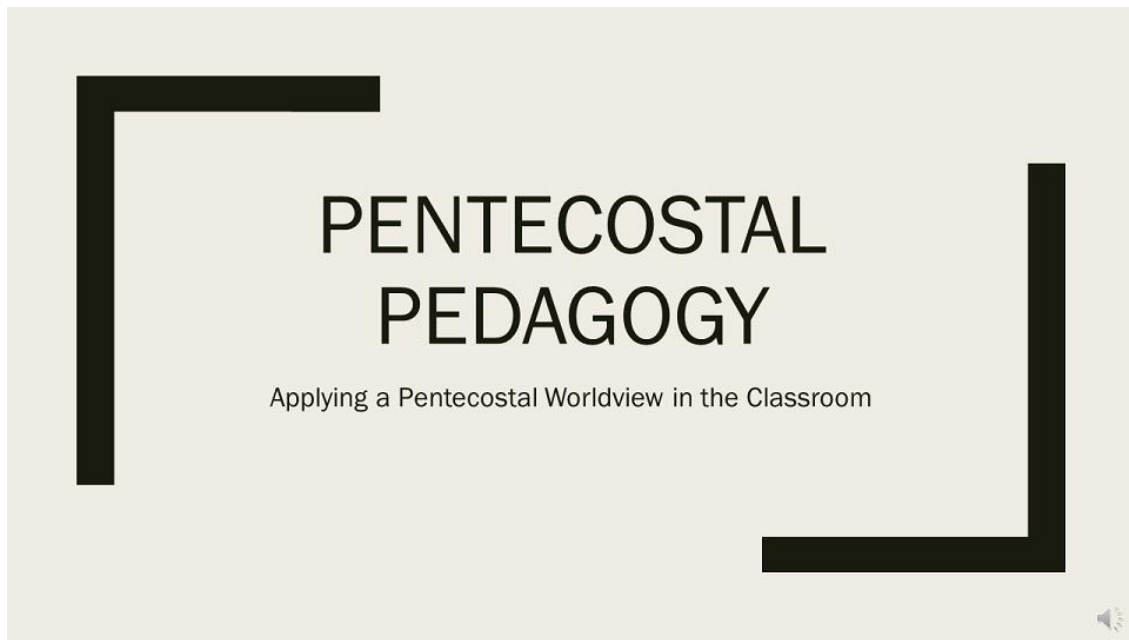
Smith, James K. A. *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*. Grand Rapids, MI: Eerdmans Publishing, 2010.

Wilkinson, Bruce. *The Seven Laws of the Learner: How to Teach Almost Anything to Practically Anyone*. Colorado Springs, CO: Multnomah Books, 2005.



Bill Watterson, *Calvin and Hobbes*, 1 November 1992.

APPENDIX F. SEMINAR POWERPOINTS



OBJECTS

- Reflect on our teaching story
- Explore some biblical teacher models
- Discuss a pentecostal philosophy of education
- Apply a pentecostal pedagogy



Rob's Story

- "The call of the Lord."
 - *Dr Robert Herschell,*
Christian Heritage College



Jennie's Story

- "That was God's way of saving me from a very different kind of life."
– Dr Jennie Bickmore-Brand, Alphacrucis College



HOW DID YOU COME TO
BE A TEACHER?



Daniel

(Daniel 1:1-20)

Learning in a foreign environment:

- Language
- Culture
- Unbelieving teacher

God gave knowledge and understanding of all kinds of literature and learning (v.17)

Demonstrated wisdom and understanding ten times better than others (v.20)

Daniel interprets Nebuchadnezzar's Dream by Grant Romney.

Ezra

(Nehemiah 8:1-18)

Israelites and Ezra commissioned by the King of Persia (Ezra 7:13-14)

Publicly read from the law to the whole group (Neh. 8:2-3)

Levities taught the people (v.7-8,11)



Ezra receives letter from Artaxerxes.

The Teacher

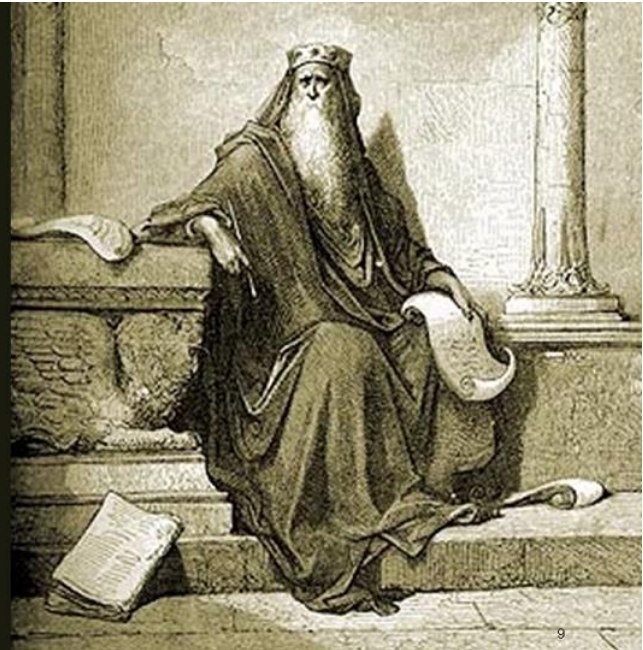
(Ecclesiastes 12:8-14)

The Teacher encourages one to fear God (Eccles. 3:13; 5:6; 7:18; 8:12; 12:13)

Everything is meaningless (v.8)

God is in control, not human beings (contrast with Proverbs 25:2)

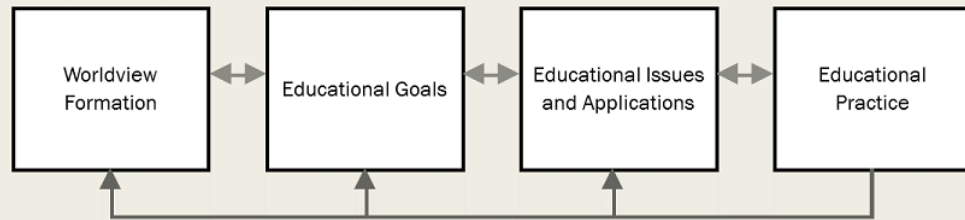
The author of Ecclesiastes, "the Teacher," imagined by Gustave Doré (1832-1883).



CHRISTIAN EDUCATION

- God is the source of all wisdom, knowledge and understanding (Daniel, The Teacher)
- Commissioned/authorised to teach by a secular government (Ezra)
- Transformation was visible (Daniel, Ezra)

PENTECOSTAL PHILOSOPHY OF EDUCATION



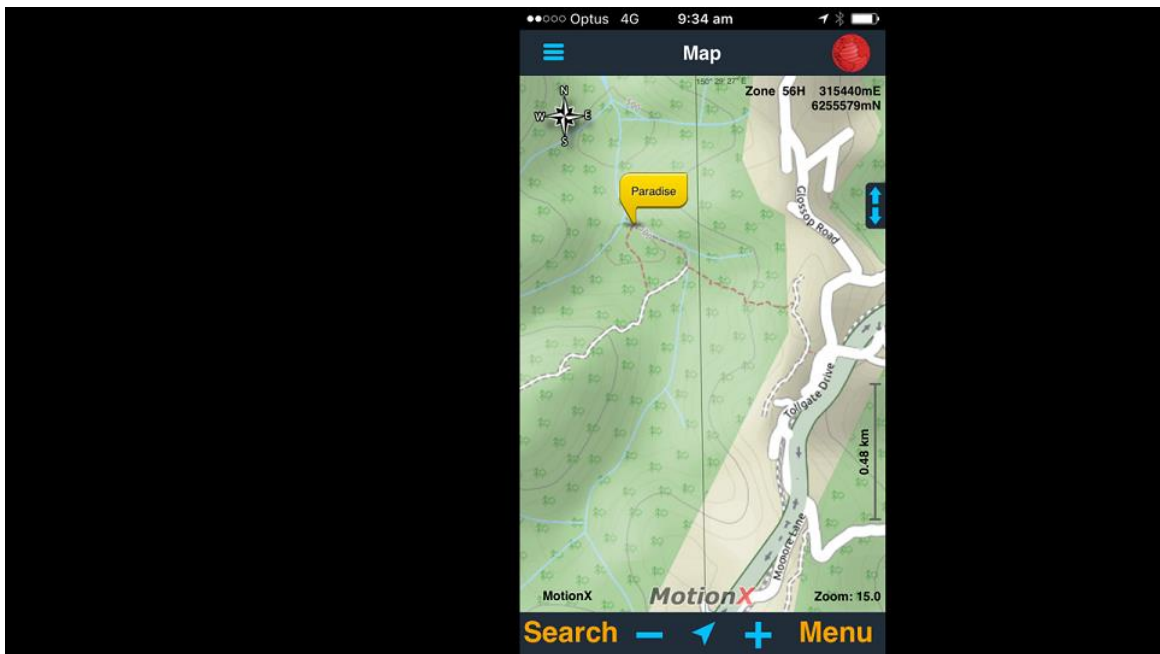
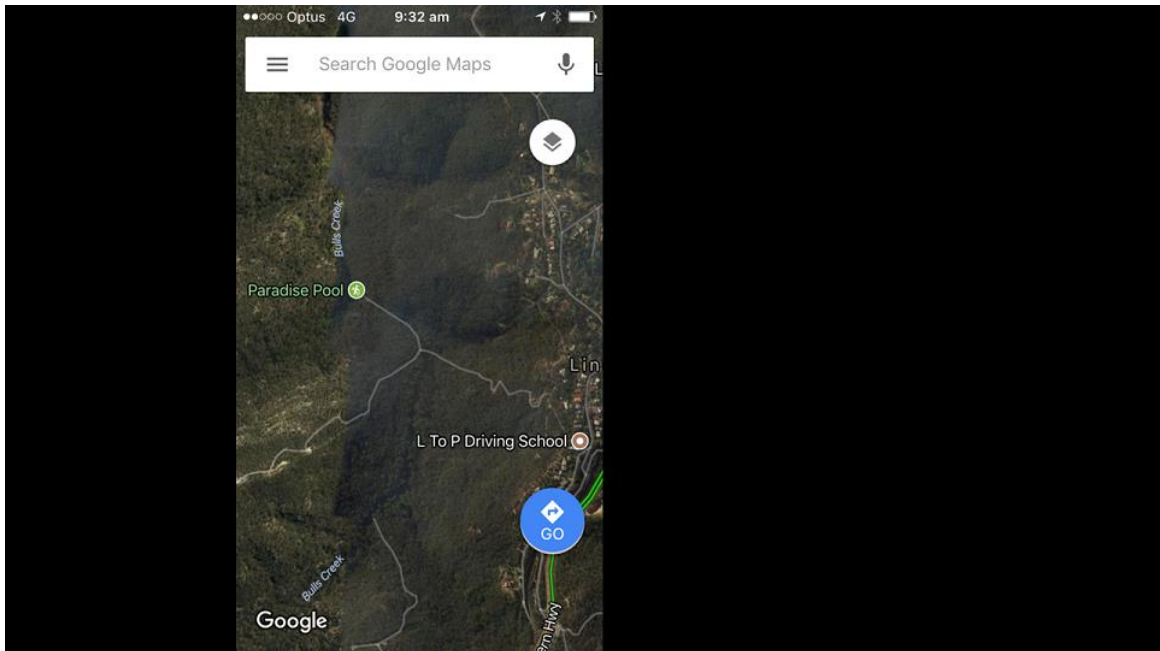
- Jeffrey S. Hittenberger, "Toward a Pentecostal Philosophy of Education," *Pneuma* 23, no. 2 (Fall 2001): 217-244.



DO THESE ELEMENTS
FORM YOUR WORLDVIEW?
HOW ARE THEY EVIDENT
IN YOUR LIVE?

EDUCATIONAL GOALS

Let's take a journey...



















A Journey...

What is education?

Why do you teach?



Education is...

- “most fundamentally a matter of *formation*, a task of shaping and creating a certain kind of people.”
 - James K.A Smith, *Desiring the Kingdom*, 26.

Informing the head.

Transforming the heart.

Conforming the hands.

Formation of the whole person.



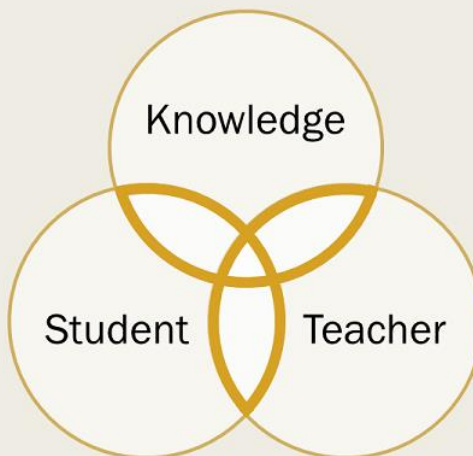
We are *informed* of the goodness and greatness of God.

We are *transformed* into the image of Christ,
day by day.

We are *conformed* together to sing,
“Holy, Holy, Holy, is the Lord God Almighty!”



EDUCATIONAL ISSUES AND APPLICATIONS



THE TEACHER SHOULD TAKE THE RESPONSIBILITY OF CAUSING THE STUDENT TO LEARN.

Bruce Wilkinson, *The Seven Laws of the Learner: How to Teach Almost Anything to Practically Anyone*, Colorado Springs, CO: Multnomah Books, 2005, 38.

“We teach
who we
are.”

Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco, CA: Jossey-Bass, 1998), 2.

EDUCATION PRACTICE

- Embody
 - Prayer
 - Personal
 - Scheduled
 - Prompted
 - Preparation
 - Enjoy
 - Style
 - Join

*“We teach
who we
are.”*

Parker J. Palmer, *The Courage to Teach:
Exploring the Inner Landscape of a Teacher's
Life* (San Francisco, CA: Jossey-Bass, 1998), 2.

EDUCATION PRACTICE

- Engage
 - Knowledge
 - Know the students
 - Discussions, activities, reflections
 - Christian Practices

*“We teach
who we
are.”*

Parker J. Palmer, *The Courage to Teach:
Exploring the Inner Landscape of a Teacher's
Life* (San Francisco, CA: Jossey-Bass, 1998), 2.

EDUCATION PRACTICE

- Expect
 - Student Leading
 - Planned Expectations
 - Hidden agendas
 - Prepare less

Jesus

Emmanuel, the incarnate one;

- embodied Himself
- engaged with humanity
- expected the work of the Spirit

He taught using a variety of styles

Jesus modeled an openness to God

Jesus interacted with the spiritual world

Jesus' teaching was holistic

Jesus told many stories

Jesus taught with a mission



PENTECOSTAL LESSON PLAN

Response

Knowledge

Yield to the Spirit

Story

Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed*,
Journal of Pentecostal Theology Supplement Series 2 (Sheffield: Sheffield Academic Press, 1993), 130.



 Come Holy Spirit
Fall afresh on them
Fill them with your power
Satisfy their need
Only you can make them whole
Give them strength to make
them grow
Come Holy Spirit
Fall afresh on them

What has the Spirit informed, transformed, or conformed in you?

YIELD TO THE SPIRIT



RESPONSE

What is one thing
you will do next time
you teach?

THANK YOU!
PLEASE COMPLETE THE
EVALUATION FORM.

And please write some comments.



APPENDIX G. EVALUATION FORM¹

Perth: Pentecostal Pedagogy Seminar/ Speaker Evaluation Form and Responses

The questions below are important for evaluating the seminar and presenter. Thank you for taking the time to consider these items honestly and carefully.

Please answer the questions below using the following scale:

PERTH	MEAN	STANDARD DEVIATION	MEDIAN	MODE
<i>The Seminar</i>	4.7	0.37	5	5
The objectives of the seminar sessions were clear and precise.	4.7	0.57	5	5
The objectives and goals of the seminar sessions were met.	4.7	0.57	5	5
The seminar was well-organized.	4.9	0.24	5	5
Seminar session time was well-spent.	4.6	0.59	5	5
The suggested readings/resources were valuable.	4.8	0.43	5	5
The spirit and morale of the seminar sessions was high.	4.8	0.39	5	5
I can rate this seminar as excellent.	4.7	0.58	5	5
<i>The Teacher</i>	4.8	0.24	5	5
The teacher clearly presented the goals of the seminar at the beginning.	4.8	0.38	5	5
The teacher came to the session well-prepared.	5	0	5	5
The teacher clearly presented the subject matter in an understandable and organized fashion.	4.9	0.32	5	5
The teacher demonstrated thorough knowledge of the subject.	4.9	0.32	5	5
The teacher exhibited enthusiasm in teaching.	4.9	0.24	5	5
The speaker spoke in a clear, pleasant, audible (not too loud but loud enough) voice.	4.9	0.24	5	5
The teacher maintained good eye contact.	4.9	0.24	5	5

¹ Adapted from Lois Olena, "Pentecostals and the New Anti-Semitism: Walking in the Fruit and Fullness of the Spirit for the Sake of the Jewish People" D.Min. proj. (Assemblies of God Theological Seminary, 2005), 142.

PERTH	MEAN	STANDARD DEVIATION	MEDIAN	MODE
The teacher's gestures were helpful and did not distract.	4.9	0.32	5	5
The teacher encouraged participant involvement in class.	4.7	0.57	5	5
The teacher stimulated my imagination and my intellectual curiosity.	4.7	0.46	5	5
The teacher showed creativity in presentation tools/teaching methods.	4.6	0.48	5	5
The teacher was helpful and responsive to listeners' comments/questions and showed respect for participants.	4.9	0.32	5	5
The teacher effectively integrated a Pentecostal pedagogy.	4.8	0.42	5	5
I can rate this teacher as excellent.	4.8	0.38	5	5

1. What did you find most helpful, or what did you like best, about this seminar?

- Practical take-aways
- Well-informed, great discussion questions / group tasks.
- I loved it and learned so much. I feel very well-equipped going away from the seminar. I have been taught to tap into new areas, rely on the Holy Spirit more. Be confident in who I am.
- Encouraging, gave me increased confidence that I'm on track as a teacher.
- Variety of presentation tools. Fun presentation, flowed well. Great class inclusion in input and discussion, etc.
- It was clear, concise, and well-organized, with great content! The challenge is to incorporate sensitivity to the Holy Spirit in lecture preparation and delivery.
- Very good at making me rethink how to allow space for the influence of the Holy Spirit. The emphasis on being the content you want to teach.
- All of it was great! Challenging.
- The content was clear and presented in a passionate way which drew me into it. Strong emphasis of philosophy behind the practice.
- I appreciated being provoked to reconsider how course content is delivered and, in particular, how the Spirit can be brought more into classes.
- Personal stories shared.

2. What suggestions, if any, do you have about how the seminar or the speaker's presentation might be improved?

- Even though the discussions were great, even more would have been good to help digest content.

- The room was a bit stuffy, which made it hard after lunch to concentrate. Tables facing the front. It was hard if you're sitting side on.
- Room very stuffy - I needed air!!
- The PowerPoints didn't add all that much to the handouts. Possibly a summary of a topic can be included in the handouts.
- More practical suggestions and ideas on how to incorporate a Pentecostal element in the lectures and prep. Especially for content heavy lectures like Intro to the Bible.
- It was not quite what I expected. The background concepts were interesting but I would have liked more practical examples of Holy Spirit participation.
- n/a
- Song play - Bit of an issue right at end with the technology. Resources - Appear to be unable to properly fully access.
- More info in handouts.

3. Do you have any other comments you would like to make about this seminar and/or the speaker? (Use back of form if needed.)

- Time for clarifying questions would have been great, too.
- Great morning!
- Dean is the man.
- Very enjoyable! Thank you very much.
- Dean is awesome! Great morning tea.
- Excellent session
- Looking forward to using this in my next lecture!
- n/a
- I believe it is an excellent and necessary session for all teachers.
- Thank you, Dean! Not only did you make the content really clear and easy to understand, but we also caught your passion!
- Well done.

**Parramatta: Pentecostal Pedagogy Seminar/
Speaker Evaluation Form and Responses**

The questions below are important for evaluating the seminar and presenter. Thank you for taking the time to consider these items honestly and carefully.

Please answer the questions below using the following scale:

PARRAMATTA	Mean	STANDARD DEVIATION	Medium	Mode
<i>The Seminar</i>	4.2	0.555	4.2	5
The objectives of the seminar sessions were clear and precise.	3.7	1.181	4	4
The objectives and goals of the seminar sessions were met.	3.8	1.167	4	4
The seminar was well-organized.	4.8	0.390	5	5
Seminar session time was well-spent.	4.5	0.618	5	5
The suggested readings/resources were valuable.	4.2	0.533	4	4
The spirit and morale of the seminar sessions was high.	4.4	0.611	4	5
I can rate this seminar as excellent.	3.9	0.854	4	4
<i>The Teacher</i>	4.4	0.440	4.5	4.6
The teacher clearly presented the goals of the seminar at the beginning.	3.6	1.200	4	4
The teacher came to the session well-prepared.	4.8	0.433	5	5
The teacher clearly presented the subject matter in an understandable and organized fashion.	4.5	0.718	5	5
The teacher demonstrated thorough knowledge of the subject.	4.1	0.927	4	5
The teacher exhibited enthusiasm in teaching.	4.8	0.433	5	5
The speaker spoke in a clear, pleasant, audible (not too loud but loud enough) voice.	4.6	0.599	5	5
The teacher maintained good eye contact.	4.9	0.340	5	5
The teacher's gestures were helpful and did not distract.	4.9	0.340	5	5
The teacher encouraged participant involvement in class.	4.6	0.599	5	5
The teacher stimulated my imagination and my intellectual curiosity.	3.9	0.857	4	4
The teacher showed creativity in presentation tools/teaching methods.	3.8	1.014	4	4
The teacher was helpful and responsive to listeners' comments/questions and showed respect for participants.	4.6	0.800	5	5
The teacher effectively integrated a pentecostal pedagogy.	4.2	0.773	4	5
I can rate this teacher as excellent.	4.3	0.772	4	5

The Participant

I currently apply a Pentecostal pedagogy.	3.9	0.680	4	4
After participating in this seminar I am likely to integrate a pentecostal pedagogy.	4.6	0.704	5	5

4. What did you find most helpful, or what did you like best, about this seminar?

- I loved the Holy Spirit Emphasis that flowed with the seminar.
- The practice component was good.
- embody, engage, expect > great encouragement
- The call and confidence as a teacher.
- The group input added to the presentation. The reflection/yielding and response were good to end with.
- Engaging discussion and practical points on how to apply Pentecostal pedagogy.
- It was good to think through the different elements presented in this seminar.
- Stimulation - New Ideas / thoughts birthed new ideas / thoughts.
Table Interaction
- Resources, Discussion/Group activities
- The resources and discussion
- The fact that this is still emphasized in our teaching methods. God's leading in our teaching.
- Being able to interact with the group. Engaging
- The handout was helpful. Loved the comics. The opportunity for group work.

5. What suggestions, if any, do you have about how the seminar or the speaker's presentation might be improved?

- Compacted a bit more, was a bit spread out
- More stories of how this looks in the classroom.
- Timetabling—noise next door was very distracting;
At the beginning outline what the 'journey' will look like over the next 3 hours.
- Clearly explain the goals at the beginning
- More discussion

- A few more practical examples.
- N/A - it was overall very insightful! It helped give me more a sense of direction
- I still wonder how this might be really effectively applied to Business or Math or Literature etc. Some of these challenges could be further addressed.
- A closer wrestle with “What is Pentecostal pedagogy?” Yes, it was covered, but could have been explained in group - full group.

6. Do you have any other comments you would like to make about this seminar and/or the speaker? (Use back of form if needed.)

- Great work, Dean, clear, concise, and encouraging.
- I get why you don't like rows. I also like seeing the speaker. The wall did look lovely though.
- I am not sure what makes it Pentecostal - other than perhaps the “use” of the Holy Spirit - is this exclusively Pentecostal? I would think this could be applied elsewhere in Christianity?
- It was very well-presented, good information, practical, and useful.
- Maybe only a 2- hour format
- You did a good job, Dean.
- Thanks, Dean. This will make a great thesis. I would have engaged the people more, rather than simply getting their contributions out there.

SOURCES CONSULTED

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Chapter 4 – Description of the Field Project

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