

Institute for Christian Teaching  
Education Department of Seventh-day Adventists

**“ AS THE FATHER SENT ME, SO SEND I YOU”:  
(καθως ἀπεσταλκεν με ὁ πατηρ, καγω πεμπω ύμας)  
A NEW TESTAMENT RATIONALE FOR CHRIST IN THE  
CLASSROOM.**

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Prepared for the  
33<sup>rd</sup> International Faith & Learning Seminar  
held at  
Helderberg College, South Africa  
January 30- February 11, 2005

## Introduction

In his monograph *The Idea of a Christian College*, Arthur F. Holmes raises a good question: “Why a Christian College?” (p.3). The question has no easy answer. Actually one wonders whether Holmes himself succeeded in answering it exhaustively. Yet it is very fundamental if a Christian college *must* make a difference in the lives of both teachers and students. A Christian college *must* produce an educated Christian who has ability to exercise critical judgment and evaluation of information, particularly in the light of the Christian revelation (p.5). In further attempt to answer the above question, Holmes has some interesting observation to make. A Christian college should have a distinctive education that “cultivates the creative and active integration of faith and learning, of faith and culture. This is its unique task in higher education today” (p. 6). Holmes makes himself very clear what he means by *integration*. The process of integration of faith and learning is not just an alliance; rather it is a fruitful union. “What we need is not Christians who are also scholars but *Christian scholars*, not Christianity alongside education but *Christian education*” (p. 7 emphasis supplied).

The Seventh-day Adventist educational philosophy and practice agrees with Holmes’ analysis of integration of faith and learning. Education must mould a total man. There should be a harmonious development of mental, spiritual and physical faculties. Anyone involved in the work of education, as a matter of policy, is expected to *rigorously* participate in the three formations.

The Adventist church is founded on scripture. The concept of integration of faith and learning which is so crucial to our educational philosophy and practice should get support from the scripture. It is in order, therefore, to examine the concept of integration of learning biblically and formulate a defensible rationale for every Christian teacher to present Christ in the classroom while teaching. The author intends to examine the subject from the New Testament perspective and seeks to give it clarification. First the author

will give the linguistic analysis of the Lord's command, then discuss briefly Christ the example for the teachers in the classroom, and finally, discuss the aim of presenting Christ in the classroom.

**Ἄποστελλειν, πεμπεῖν and ἀπόστολος**  
**A Linguistic Analysis of the Lord's Command.**

### **Secular Greek**

The basic meaning of *ἀποστελλεῖν* is “to send forth.” This is well attested both in the literature and common speech of classical period as well as Hellenism, and it is often used of the sending of persons as well as things (Rengstorf, 398). As a compound *στελλεῖν* it has additional emphasis that goes with the word whether used figuratively or technically (cf Thuc. III 89, 5; Wilcken Ptol., 15 24 2<sup>nd</sup> C B.C.). The word *ἀποστελλεῖν* is more sharply accentuated in relation to the consciousness of a goal or to the effort towards its attainment. Further it expresses the fact that the sending takes place from a specific and unique standpoint, which does not merely link the sender and recipient but also, “in virtue of the situation, unites with the sender either a person or the object sent” (Rengstorf, 398). To this extent it is logical that *ἀποστελλεῖν* should also carry with it the significant idea that the sending implies a commission bound up with the person of the one sent (Jos. Bell., 4:32; 1Clem., 65:1)

The word *ἀποστελλεῖν* is associated with authorization of the one sent. The word takes on its full sense when used to express the impartation of full religious and ethical power. Even in the secular Greek it is almost exclusively used when one is absolutely convinced that he is divinely sent and charging the humans with specific task (E. Norden, 377f.). The Greek philosophers, especially the Cynics, considered themselves representative of the deity (K. Deissner, 7[1929/30], 783). We can hardly overestimate of this fact.

### **In LXX (OT) and Judaism**

In LXX *ἀποστελλεῖν* occurs more than 700 times and *πεμπεῖν* occurs 26 times (Hatch-Redp, 1897). Words are predominantly used whether it is a matter of

commissioning with a message or task irrespective of whether the messenger is human (Genesis 32:4; Numbers 20:14; Joshua 7: 22; Judges 6:35; 7:24, 19:31) or divine (2Chronicles 36:15; Malachi.3:1). Moreover ἀποστελλεῖν alone is a technical term for the sending of a messenger with special task; the messenger himself does not have to be named (Genesis.31:4, 41:8,14 ). The emphasis rests on the fact of sending in conjunction with the one who sends not on the one who is sent. The “one who is sent is of interest only to the degree that in some measure he embodies in his existence as such the one who sends him” (Rengstorf, 401). In the consciousness of the bearer of the commission, the emphasis lies on its author.

The LXX usage of ἀποστελλεῖν is marked by the consistency with which it pursues this thought. The literal sense of the word is always used to emphasize “the purposive and authoritative element in the action concerned and position of the one who acts” (Rengstorf, 401). The limitation of ἀποστελλεῖν to God expresses an essential feature of God, namely, the absoluteness of His Will. When we talk of πεμπεῖν it simply means a transmission of an object or a total package in the commission by the man who is sent. Sometimes it is used upon an assumption of the office for which one is commissioned (Rengstorf, 398).

These two words, cannot deny their linguistic origin. That which characterizes the terms in secular usage is not lost in biblical Greek but passes into it and links up with what is contributed by the OT equivalent. We may say that in LXX the words are usually found in a situation, which is religiously conditioned, and the obedience of the one to be sent is seen as a self-evident attitude before God as the One who sends (cf Isaiah. 6:8).

### **In The New Testament:**

In the NT ἀποστελλεῖν occurs some 135 times. The distribution is such that outside the Gospels and Acts it is found only 12 times. Alongside ἀποστελλεῖν, πεμπεῖν occurs some 80 times. Of these 33 are in Fourth Gospel. Here ἀποστελλεῖν is seen to be used quite on the same level as πεμπεῖν. Thus, to denote His full authority both to the Jews and His disciples Jesus uses ἀποστελλεῖν (John. 5:36,38; 17; 20:21), since He thereby shows that behind His words and person there stands God and not merely His own pretension. Again in prayer He uses the same term to describe His relationship to God

(John 11:24;17:3, 8, 18, 21, 23, 25). Yet in close proximity to it He uses *πεμπεῖν* as well in such a way that there is no self-evident distinction (Rengstorf, 404). Closer investigation, however, shows us that when the Johannine Jesus uses *πεμπεῖν* in speaking of His sending by God He does so in such a way as to speak of God as the investor of the authority to those who are sent including Jesus himself (John 5:37, 6:44, 8:18, 12:49, 14:24). The formula *ἀποστελλεῖν / πεμπεῖν* is so complex that in the course of textual history the simple *ἀποστελλεῖν με / πεμψας με* has in many cases probably had *πατηρ* added (John 5:30, 6:29, 8:16).

The formula, odd as it may be, it is to be explained as follows. In John's Gospel *ἀποστελλεῖν* is used by Jesus when His concern is to ground His authority in that of God as the One who is responsible for His words and works and who guarantees their right and truth. On the other hand, He uses *πεμπεῖν* to affirm the participation of God in His work in the action of his sending. This explanation is in full accord with the Johannine view of Jesus as the One whose work originates in God's work and by whom God's work reaches its goal, through empowering of his disciples to carry on God's work (Schlatter, 30).

Purely linguistically, we may have to deduce that in relation to the general use of *ἀποστελλεῖν* and *πεμπεῖν* in the New Testament the words begin to become theological terms meaning "to send forth to the service in the kingdom of God with full authority, grounded in God, to all nations to be teachers.

## **ἀποστολος**

### **The Secular Greek**

In the first instance this simply denotes the dispatch of a fleet (or army) on military expedition, being a stronger form of the simple *στόλος* (Lys. Or., 19, 21; Demosth.Or., 18, 107). It then comes to be applied to the fleet itself and it thus acquires the meaning of a naval expedition. (Demosth. Or., 18, 80;). In this way it comes to be applied on the one side to a group of men sent out for a particular purpose, e.g. not merely to an army but to a band of colonists and their settlement sometimes it may refer to the commander of an the expedition (Dion. Hal. Ant. Roma, IX, 59).

The common feature of all these meanings is the authorization linked with the mission. The most that can be said is that the word denotes the quality of being sent. The Latins did not translate it but look it over as a loan word into ecclesiastical Latin (*apostolus*). But this meaning is mild compared to that of the New Testament.

### **ἀποστολος in Judaism**

Among the Greek Jews term **ἀποστολος** was not widely used. But in Josephus (Anti. 17, 300) it is a bit stronger in its use than the secular Greek. It means to send the missionaries. It has here almost the sense of “embassy”. The LXX has the word only at 3 Kings 14:6. The passage 14:1-20 is missing in vaticanus and thus usually given according to the Alexandrinus: εγω ειμι ἀποστολος προς σε σκληρος. These words were of the prophet Ahijah to the wife of king Jeroboam when she comes to ask concerning the fate of her sick son. The most important element here is the fact that **ἀποστολος** is here the messenger of God in the technical sense; since the word expresses the fact that Ahijah is commissioned to deliver a divine message to the wife of the king. Here we have the authorization of the prophet by God and it is used in a concrete situation in his prophetic life.

In later Judaism the term assumes a stronger meaning, which parallels that of the N.T. **ἀποστολος**. Through legal institution of the Jews, the words assumed a stronger meaning (Kraus, JQR, 382). The term became legal rather than religious. None can be sent but one who is under orders or who places himself under orders. Thus with the commission there goes the necessary responsibility for the one who receives it. The man commissioned is always the representative of the man who gives the commission. He represents in his own person the person and rights of the other. The Rabbis summed up the word **ἀποστολος** in the frequently quoted statement: “the one sent by a man is as the man himself” (Baraita, 5:5). This means that the sent is as good as the one who sends in all that he says and does in the execution of his commission.

That the one sent should act in accordance with his commission is naturally an unconditional presupposition. There is no transaction done properly without a resolute subordination of the will of the representative to that of the one who commissioned him. In the Rabbinic institution (Qid.,3:1), therefore, we do not finally have the mechanistic

fulfillment of an order but a conscious, active decision for the plan and commission of another. On the other hand, shameful treatment of a messenger is not so much directed against him as against his lord.

### **The Use of ἀπόστολος in the N.T**

The term in the New Testament always denotes a man who is sent, and sent with full authority. Thus the Greek gives us only the form of the N.T concept; but later Judaism provides the content. Therefore ἀπόστολος is a comprehensive term for “bearers of the New Testament message” The name is first borne by the circle of the twelve, i.e. the original apostles including Mathias brought in as a replacement in Acts 1:26. Their sending by Jesus is presupposed. According to Paul ἀπόστολοι are officers of Christ by whom the church is built through proper *teaching* of the true doctrine (Ephesians. 2:20; 3:5). Jesus was also called ὁ ἀπόστολος καὶ ἀρχιερευς (Hebrews 3:1). Here the only possible meaning of ἀπόστολοι is that in Jesus there has taken place the definitive revelation of God Himself (Hebrews 1:2).

### **From μαθηται to ἀπόστολοι**

Quite apart from the fact that the group of disciples was the germ cell of the future community, and it was viewed by Jesus Himself as such, the question of ἀπόστολοι must begin here. It is to be noted that from purely external standpoint there was nothing to distinguish this group from similar groups gathered around other teachers. This is expressed even in the name μαθηται, which was used for the followers of Jesus as well for the pupils of other Rabbis. The difference consists in the way in which the circle came into being and in what developed out of it. It was created and formed, not by the special decision of the members, but solely on the initiative of Jesus (Matthew 4:18-22; Luke 5:1-11, 9:59; Mark 1:16-20). It is characteristic of Jesus that in first instance He did not transfer this initiative to His adherents (Matthew. 8:19-22; Luke 9:57-58), but that they first become μαθηται, and thus had to listen to his teaching even though the situation itself was crying out for action (cf John. 18: 10 Par.) Jesus had to teach them to renounce all initiatives and learn to obey God both as the Holy One and as the Father (Schlatter, 466f). The apostolate arose among a circle of believers who knew that they were under

God's orders and who realized that the rule of love had become the only rule for dealings with their neighbours (Matthew 22:37- 40).

The activity of the disciples begins when Jesus determines to make them His fellow-workers (Matthew.10; Mark 6:7; Luke 9:1). The Synoptic writers agree in giving no reasons for this decision. However, we have an authoritative sending in the sense of full delegation (Luke 9:2; Mark 6:7; Matthew.10: 5-8). The disciples were given full powers, in "the name of Jesus," that is, to speak and to act as He does (Matthew.10:8; Mark 6 :7; Luke 9:1), this does not give them a new right but implies the duties of serving the One who confers the power. By the decision of Jesus the μαθηται have become ἀποστολοι (Mark 6:30 Lk 6:12). Since Jesus was the ἀποστολος in the New Testament (Hebrews 3:1), he also in turn gives His disciple the same authority to teach and make μαθηται who in turn will become ἀποστολοι through "the name of Jesus". According to the Gospel of John, God manifests himself in Jesus as the promised One and also manifests Himself as the One who works in and through Him (cf. John 4:34, 5:36, 9:3f, 10:37). And the destiny of those who encounter Jesus and their attitude to Him. (John 3:18f., 3:17, 12:47). This is only possible if God was present in Him and He literally represents the Father in person (John 8:16, 29; cf 5:36f., 8:18, 10:25,12:49,14:10). Jesus is present in His disciples who have accepted Him by faith and ready to obey his command of teaching others about Him. Through willingness to serve Him we become ἀποστολοι: *disciples sent with an important message.*

Floyd. V. Fislon Commenting on the Lord's command given to his disciples after the resurrection, says that it is more than merely a "personal assurance." It is our reason to teach people as we do God's work. Jesus had faithfully done what he had been sent to do; now he sends the disciples into the world to continue his work (Filson, 147,148). Ellen.G.White points out that the "gospel commission is the great missionary charter of Christ's kingdom. The disciples were to work earnestly for souls, giving to all the invitation of mercy (AA 28).

## Jesus Christ: The Example for the Teachers in the Classroom.

### **What He Taught**

Cadwallander observes that:-

Christ is recognized by many as the world's teacher, probably because of the effect of His teaching, which is of course the most important consideration in evaluation. What He taught had a great deal to do with the result of his instruction. He had as His aim the salvation of the world, and He concentrated his efforts to giving only what He considered essential knowledge, directing men's minds away from thoughts of this world to His works and the Scriptures (p.279).

Christ's instruction contained nothing that was not essential to an understanding of the Christian way of life or necessary for salvation (cf John 5:39, 40, 7:22-24, 38,39). The Spirit of Prophecy is emphatic on this point. Christ was a teacher sent from God, and his words did not contain a particle of chaff or a semblance of that which is nonessential (ST 5). Elsewhere she says that Christ did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his efficiency to do good. He spoke to men of those truths that relate to the conduct of life, and that take hold upon eternity (COL 23). The practical nature of the teaching of Him who gave his life to save men is an evidence of the value He places upon men. He gave the education, which alone can be called the higher education (FE 468)

Christ taught that which would develop character and increase man's ability to do good (Luke 6:27-28, 32-36). Instead of directing the people to study men's theories about God, His word, or His works, Christ taught them to behold Him as manifested in His works (cf. John 5:36, 6:28, 7:3, 9:3, 4), in His word (Luke 5:1, 10:39), and by His providences. Christ brought the minds of men in contact with the mind of the Infinite. He unfolded principles that struck at the root of selfishness (CT 35).

Christ urged upon people the necessity of prayer (Mark 9:2; Matthew.6: 5-13; Luke 11:2-4), repentance (Mark 6:12; Luke 13:3,17:3, 4), confession, the abandonment of sin (John 5:14, 8:11), honesty (cf Luke 8:15), forbearance, mercy (Matthew. 5:7, 9:13,

23:23), and compassion (Matthew 15:32; Mark 5:19, 8:2; Luke 10:33). He impressed upon them to love not only those who loved them, but those who hated them and treated them despitefully (Matthew 5:43-47; Luke 6:27-28, 32-36). In all this He was revealing to them the character of the Father (Matthew 5:45), who is long-suffering, merciful (Luke 6:36), and gracious, slow to anger, and full of goodness and truth.

Christ taught that people can be more efficient in daily, practical living if they are taught divine truth (cf Luke 6:46, 14:28, 12:35-40; Matthew 7: 24-27). The things of this life He placed in their true relation, as subordinate to those of eternal interest (Matthew 6:33); but He did not ignore their importance. However, he taught that heaven and earth are linked together. That the knowledge of divine truth, properly understood, prepares people better to perform the duties of daily life (Ed. 82).

Christ taught nature but only to show how it teaches of God (Matthew 7: 16-19; Mark 4:3-9, 26-29, 30-33; Matthew. 13:1-9, 31-32, 34; Luke 8:4-8, 13:18-19). The words of Christ placed the teachings of nature in anew aspect, and made them a new revelation. He could speak of things, which His own hands had made (Luke 22:24, 27:28); for they had qualities and properties that were peculiarly his own. In nature, divine and momentous truth are revealed: and in His teaching, Jesus laid these open before the people, bound up with the beauty of natural things (Matthew. 6:26, 29-30).

### **Christ's Methods of Teaching**

Christ's Methods in teaching, whether He imparted instruction to a crowd or an individual, reflected His knowledge of Human nature and behavior and the application of sound principles of teaching. He is held up as an example for present-day to emulate (Cadwallander, p.281).

Christ taught as one who was master of His subject, without hesitancy or doubt. He taught as one having authority (Matthew 7:29; Mark 1:22). He spoke as never man spoke (John 7:46). There was no hesitancy in His manner, nor the shadow of a doubt in His utterances. He spoke as one who understood every part of his subject.

Christ made contact with people to their level (Mark 4:2; Matthew 13:3, Luke 8:4). He, the majesty of heaven answered their questions and simplified his important lessons to meet their childish understanding (Matthew 13:18-23; Mark 4:13-20; Luke 8:11-15). "Jesus met the people on their own ground, as one who was acquainted with

their perplexities. He made truth beautiful by presenting it in the most direct and simple way." (DA 253). Elsewhere she exhorts all teachers to learn the methods of teaching from Jesus: "he was the greatest teacher the world ever knew; yet he spoke in the language of common life. He met the necessities of all. He adapted his instructions to all times and places, to both the rich and the poor, the educated and the ignorant" (GW II 469).

Christ took advantage whenever there existed a sense of need (Mark 6:33,34; Matthew 14:14; Luke 9:11; John 6:2), there He saw opportunity for uplifting. Souls tempted, defeated, feeling themselves lost, ready to perish, He knew that a tired, hungry throng could not receive spiritual benefit, and did not forget their bodily needs (Luke 9:13-18; Mark 6:37-44; Matt.14: 16-21).

Christ frequently used illustrations taken from the things of daily life e.g. the parable of the sower (Matthew.13: 18), although they were simple, they had in them a wonderful depth of meaning (CT 261).

Christ taught that which would develop character and increase man's ability to do good (cf Matthew.5: 38-42). Jesus did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his power to do good. Instead of directing the people to study men's theories about God, His Word, or His Works, Christ taught them to behold Him as manifested in His Word, and by His providences. He brought their minds in contact with the mind of the Infinite. He unfolded principles that stank at the root of selfishness (CT 34,35).

In doing His Father's mission Jesus saw in every soul one to whom must be given the call to His Kingdom (Matthew. 4:23a; Mark 1:39; Luke 4:15). With respect and without discrimination He rigorously taught and reached the hearts of His students (cf Matthew. 4:23b, 25; Mark 1:32f.; Luke 4:42). And people sought Him and came to Him. Where people congregated that is where the classroom was.

The venue did not restrict Him for He sought them in public street, in the synagogue by the shores of the lake and marriage feasts (Luke 4:16f; Matthew. 13:53f). As he walked along the shores of the Sea of Galilee, He respected the job Peter and Andrew were doing of casting their nets. Preserving their dignity Jesus spoke words of

hope and courage and invited them to join His classroom so that He can teach them how to catch men (Matthew. 4:18,19; Mark 1:16- 20; Luke 5:1-11).

The students Jesus chose were markedly diverse in character and occupation (cf Matthew. 10:1- 4; Mark 3:13 – 19; Luke 6: 12 – 16). He taught them how to maintain their dignity (cf Matthew 5:11, 25, 38 – 42). Ellen G. White says that the first pupils of Jesus were chosen from the ranks of the common people. They were humble, unlettered men, these fishers of the rabbis, but carefully with respect he moulded them for His work (Ed. 85). Jesus carried His instructions into the household of his students (Luke 10:38, 39; Matthew. 26:7) Bringing families in their own homes under the influence of His Divine presence (Luke 10: 39, 40) Christ in his teaching dealt with His students individually (Luke 10:40).

### **His Methods With the Twelve.**

Christ's methods of working with and for people, with the aim of uplifting them and developing their characters, is well illustrated in the way He trained the twelve disciples who were with Him almost constantly for over three years. His methods may be characterized as direct, personal, simple, tactful, incidental, comprehensive, and persevering (Cadwallander, p. 286).

The most complete illustration of Christ's method as a teacher is found in His training of the twelve first disciples (Matthew.10: 5 –15; Mark 6:7-13; Luke 24:47-48; John 20:21). To them, above all others, He gave the advantage of His own companionship (Matthew 28:20). Through personal association He impressed Himself upon these chosen co-laborers (John 20:23, Luke 24:48-49; Matthew 28:20;Mark 16:17-18). Companionship (Mark 14:14; Luke 22:11; Matthew 26:18), personal association, and face-to-face communion (Luke 10:23 – 24) were powerful factors in the change of character He brought in the group. "Only by such communion that vitalizing energy which it is the work of the true education to impart. It is only is only life that begets life"(Ed. 84).

Jesus gave then instruction as they walked (Luke 6:1-5,17; Matthew. 12:1-8), as they ate (Matthew. 9:10).as they rested (Matthew. 5:1;Luke 9:10) and as they worshiped (Matthew.4:23). By personal contact and association (Luke 10:23-24; Matthew. 13:16-17), Christ trained them for His service. Day by day they walked and talked with Him,

hearing His words of cheer to the weary and heavy laden (Matthew. 11:28- 30), and seeing the manifestation of His power in behalf of the sick and the afflicted them sitting among them on the mountain side (Matthew. 24:3; Mark 13:3); Sometimes beside the sea (Luke 5:1-3, He revealed the mysteries of the kingdom of God.

Jesus let his disciple accompany Him that they might see how He taught. On his journeys through country and cities He took them with Him that they might see how he taught the people (Luke 8:1). And during those trips Jesus sometimes became hungry (Mark 11:12, Matthew. 21: 18-19) and often weary (Luke. 8:8:23; Mark 4:38, Matthew. 8:24). By the lake side they were with Him (Mark 3:7). They saw Him in every phase of life.

### **The Aim of Presenting Christ in the Classroom.**

Both Communists and the Nazis had recognized that there was no simple distinction between what people believe and what they do. As a result they put great emphasis upon propaganda: the concerted effort to change what people think. They knew that if they change the thoughts of people about the ultimate values, they could change their action as well. And in this aspect they succeeded very well. Christ in the classroom is nothing more or less than the attempt to change the thinking of students that they will think and act as committed Christians (Romans 12:2; Philippians 1:27).

By being social and coming close to the students you may turn the current of their thoughts more readily than by the most able discourse (GW 193). Every attempt should be made to turn every thought of the students to Jesus Christ and every teacher in the classroom could do this not only from the church pulpit, but also as he presents his subject topic to the students in a simplest manner.

Another aim is to show the students how God the Father is like (cf John 14:8). In Christ we see the full revelation of God Himself (Colossians. 1:19, John 14:9-11). Workers at school should reveal God to the students. We are the laboratory of God where an experiment of God is done and studied by those who do not fully know him (James 5:10; I Timothy 4:12). And if we follow Christ's example in doing good (Acts 10:38), hearts will open to us as they did to Him. However, as teachers we need to learn to exercise patience in passing on the spiritual aspect of students. Not abruptly, but with

tact born of divine love, we can improve the students' knowledge about God (COL 338, 339).

It should be a task of every Christian teacher to seriously assist students to overcome sin as a power. The word "sin" cannot be defined exactly. But it is normally used to represent man who is out of harmony with the source of his being and when he betrays his highest values (Romans 3:23). Sin can portray another sad dimension: that a person no longer has the capacity to be the true or ultimate subject of his own actions. To speak of sin as a power expresses the paradox, that in sinning is something, which I do, and yet which precedes my doing and determines it (Romans 7:14-24). Students need to hear this assurance, in the classroom, from a Christian teacher whose sins have been forgiven (Acts 26:18; Ephesians. 1:7; Colossians. 1:14). The result of searching the scripture, prayers, their soul-agony, the word of Christ is to them: "thy sins be forgiven thee" (COL 125).

The question of sin leads to that of salvation (Luke 3:6; Acts 13:26; Ephesians 1:13; I Thessalonians 5:9). Salvation occurs when man, in some sense, overcomes the separation between himself and source of his being and becomes loyal to the highest value (Romans 8:3-4). She calls upon every committed Christian teacher to arouse every spiritual energy to action and tell students how you found Jesus, and how blessed you have been since you gained experience in his service. Tell them what blessings that come to you as you sit at the feet of Jesus and learn from his words (9T 38).

Along with the element of salvation comes another practical question for how can teachers best organize themselves to work together for the students? We need to go to our students one by one and come close to them till their hearts are warmed by our unselfish interest and love. Sympathize with them, pray with them watch for every darkened spot, in their minds (Review and Herald, March 13, 1888). Sit with them in the evening discuss practical questions like: what about the Church? For what can we hope? Is there life beyond this world in which our values will continue to their fulfillment? Such questions deal with what theologians call "eschatology". It is special hope, which leads every Christian to look beyond him-self and this world (Romans 12: 12; 1 Colossians Peter 1:13, Hebrews 6:18). Life need not be lived without hope.

We need to tell the students about the relationship between science and the biblical teaching of Christianity. Christianity is based on judgments and is to be sharply separated from science. Science tells us the facts, things as they are; but Christianity weighs the facts, and deems some more valuable than others (Corinthians 2: 14, 15; Good News Bible; Corinthians 10:31; Philippians 4:8). The fact about a Christian is that, although is a product of nature, he has a sense of values. Therefore Christianity is not known intuitively nor is it known by a rational inference from the world; instead, Christianity must be taught and proclaimed for the people to know it (Matthew 28: 19,20). Although from time to time there have been Christians who fled from society and felt no need to make it Christian, the norm of Christian conduct has been to try to Christianize society. And one of the best ways to do it is through the classroom method.

To be sure, the world has changed radically since the early creeds of Christendom were formulated; while creeds are important, Christianity has binding values, which must reflect Jesus Christ in the lives of the students (Romans 8:10; Galatians 2:20) We must make devoted follower, God is building his kingdom (Mark 1:15; Matthew 12:28; Luke 10:9-11) and there should be a renewing of our lives, individuals and social, to bring it into conformity with the will of God (Colossians 3:10; 2 Corinthians 5:17; I Corinthians 5:7; Ephesians 3:10). One of the radical aspects in presenting Christ in the classroom must be on a whole, that we are not excessively preoccupied with intellectualism (cf I Corinthians 1:17-21). It should not be our goal to adjust Christian thinking so that a modern intellect could understand and accept it. It is however, a task of a Christian to carefully point out the deepest experiences of his soul, and how Christianity has changed Him (Philippians 3:7-11).

A Christian message is greater than the rational process (1Corinthians 1:17,25), and to be preoccupied with the intellectual problems is to handle only a portion of people's life. Furthermore, the critical spiritual problems are no longer intellectual; they are moral (I Corinthians 1:22-25). Questions like: can Christ meet the problem of sin in our personal and social life? Christians must aim at breaking that human-centered culture (Galatians 2:20-21). In some of this culture Christ has been relegated to an advisory capacity as a "kind of chairman of the board of sponsors of our highly successful human enterprise" (Forsdick, 103). It is necessary to turn to Christian message in order to ask

right questions and give right answers to the problem of existence, the problem of what is eternally real.

In presenting Christ in the classroom the emphasis should be placed on God that he cannot be identified with a human being at his best. A human being needs a mediator (I Timothy 2:5). Since we cannot find God by looking at a human being, God must reveal Himself. In any relationship between God and a human being Jesus Christ is very crucial (John 14:9-10). Jesus Christ is not just the best a human being has accomplished; he is a gift of God to entire human race (John 3:16). This is the area, according to Georgia Harkness, “where we need conviction without dogmatism” (Harkness, 33).

It is an unavoidable duty of every Christian teacher to relate the biblical message to his students in the contemporary situation. A human being cannot receive answers to questions that he has not asked. Therefore, if a human being is to understand the revelation of Christ, there must be a preparation (cf 2Corinthians 8:6), which enables him to comprehend revelation (cf 2Corinthians 8:5), that is, there must be a correlation between the thought and problems of a human being and the answers given by Christian Faith (1Peter 1:6-7, 4:16).

It is the task of every Christian teacher to demonstrate this correlation. In other words, Christianity must learn to speak the language of the culture in which it finds itself (Revelation 7:9-10). When this happens Christianity becomes a natural expression in the life of a human being; all life is seen in its relation to the divine (1Corinthians 6:19-20). In a society where the above is achieved, Christianity does not stand over a human being giving him or her orders; rather it is the lifeblood of one’s existence (Hebrew 4:12), the presupposition of all thought (2Corinthians 10:5), this is the only way Christianity can satisfy the deeper needs of a human being (Hebrews 4:16). It provides him with depth and cohesion on life (Colossians 2:6-7). For Christ is the depth and foundation behind these aspects of truth and goodness (Colossians 1:8a).

In our classroom teaching we come face to face with people who are faced with a spiritual crisis, which arise at the point where everything that makes life meaningful is threatened. It is encountered whenever all human possibility reaches its limits or boundary. They begin to look in all directions for salvation from the threat to the meaning and values of his or her existence. The anxiety and feeling of guilt are overcome

when the students accept the fact that God has accepted them the way they are. No longer do they need to pretend that they are more than they are; they can face all the ambiguity of spiritual crisis without rationalizing it away. The need to deceive themselves is removed. Their whole life is transformed by the accepting God (John 4:8). To know God is to be changed (Romans 12:2) and thus to speak of what God has done for me (Mark 5:19; Luke 8:39).

## Conclusion

The idea of Christ in the classroom appears to be well grounded in the New Testament. The linguistic analysis points to a big responsibility we have as Christian teachers to fulfill our Lord's command. The method employed by our Lord in teaching is illuminating to us committed Adventist Christian teachers as found in the New Testament and the Spirit of Prophecy.

Through Christ in the classroom students grow in Christianity as a lifetime experience. They become Christian scholars through Christian education. Christian teachers who have found a proper theological rationale for presenting Christ in the classroom carry out this constructive role of the Christian college. Therefore, Christian teachers, "let us not be like others, who are asleep, but let us be alert and self-controlled" (1Thessalonians 5:6)

## Abbreviations

Baraita.	= Baraita (in quotations from the Talmud, <i>Extra Mishnaic Tradition of Tannaïtes</i> . ( also see strack, H.L. <i>Einleitung in Talmud und Midrasch</i> , vol. 5. 1921.
Deissner	= Deissner, K. "Das Sendungsbewusstsein der Urchristenheit", <i>Zeitschrift fur Systematische Theologie</i> (ZSTh), 1923
Demosth. Or.	= Demosthenes of Athens (384 – 322) <i>Orationes</i> , F. Blass ed., 1903.
Dion. Hal. Ant. Rom,	= Dionysius of Halicarnassus, <i>Antiquitates Romanae</i> , ed., Jocoby, 1885 (From 30 BC Dionysius was a teacher of rhetoric in Rome, Atticist and historian, author of an old Roman history).
Hatch – Redp.	= Hatch, E. and Redpath, H. <i>A Concordance to the Septuagint</i> , 1897.
Jos. Bell.	= Josephus Flavius, <i>Bellum Judæorum</i> .
Jos. Ant.	= Josephus, Flavius, <i>Antiquitates</i> .
Kraus.	= Krauss, S. "Die Judischen Apostel," <i>Jewish Quarterly Review</i>

	(JQR), London – Philadelphia, 1905.
Lys. Or.	= Lysias, of Athens (445-380 BC) <i>Orationes</i> . ( He belongs to the canon of the 10 Attic orators. ed. T. Thalhelm).
Norden.	= Norden, E. "Beitrage z. Geschichte d. gr. Philosophie," <i>Neue Jahrbucher fur Philologie und Padagogik</i> (Jbch. F. Phil. Suppl. 191893)
Qid.	= <i>Qidduschin, Mishnah, Tosefta, Talmud tractate Betrothal</i> . (See Strack, H.L. <i>Einleitung in Talmud und Midrash</i> . vol. 5. 1921.
Schlatter.	= Schlatter, A. Kommentar z. Johanneser, 1930.
Thuc.	= Thucydides of Athens (c. 460 – 396 BC)
Wilcken Plot.	= Wilcken, <i>Urkunden der Ptolemaerzeit</i> . 1922.

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