

Growing Amidst the Challenges

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TEACHING STUDENTS THE ART OF LIVING
LESSONS FROM PROVERBS

Ana Džuver
Adriatic Union College
Croatia

INTRODUCTION

- As workers in education, we are faced with competing theories regarding teaching. These theories often give different, even opposite answers to important practical questions, some of which are
 - What is the best way to relate to my students?
 - How to help my students to learn best?
 - How close to them should I come?
 - How to use my authority?
 - How much freedom and autonomy should I give to my students?
 - Is it appropriate to share Christian values together with knowledge?
- In this presentation we will ask whether the Bible, and in particular **the Book of Proverbs** shares some wisdom regarding teaching that can help us navigate through the wealth of theories and research that has been done.

INTRODUCTION

- While explaining its purpose, The Book of Proverbs says the following:
 - **Proverbs 1:2-4:** „To know *wisdom* and *instruction*, to perceive the words of *understanding*, to receive the *instruction* of wisdom, justice, judgment, and equity; to give *prudence* to the simple, *to the young man knowledge and discretion.*“
 - The recipients are often addressed as “my son” who is invited to heed the instruction of his mother and father, as his first teachers of the art of living:
 - **Proverbs 1:8:** “My son, hear the instruction of your father, and do not forsake the law of your mother; for they will be a graceful ornament on your head, and chains about your neck.”
- So the recipients are those who are the young and in need of instruction how to live well.

INTRODUCTION

- There are only two age groups that are emphasized in the Bible – young and old. But these do not conform always with our understanding of these terms encompassing everything in between:
- **I Kings 3:7** – Solomon
 - I am “a little child; I do not know how to go out or come in.”
 - He was 40 years old.
 - David says for him that he is young and inexperienced (**I Chronicles 22:5**).
- **I Kings 12:8** – Rehoboam’s peers
 - Considered as “young men.”
 - Rehoboam was 41 years old.
- It is important to distinguish whether particular biblical texts about old age talk about
 - fragility and mental decline (**Isaiah 46:4; Psalm 71**) or
 - wisdom and honor (**Proverbs 16:31; 20:29; 23:22**)

INTRODUCTION

- **The Book of Proverbs** uses the same terminology (“**the young**” and “**the old**”) to make difference between those who are yet to learn the first letters in the school of life, and those who are qualified to transmit that knowledge (parents, teachers), so we would use the same terminology applying it to students and teachers.
- As Adventists we subscribe to the wholistic approach to teaching, knowing that our students need more than academic knowledge and skill in order to face well the challenge of this life and to prepare for the life to come. “*In the highest sense the work of education and the work of redemption are one*” having Christ as its foundation. (**E.G.W., Ed 30**)
- We often use term “*hidden curriculum*,” referring mainly to passing on Christian values together with academic knowledge and skill. Also, we are committed to finding ways to bring to our students more than Christian values devoid of Christ – to introduce them to the message of Gospel so they would enter into the relationship with God as the main source of wisdom. In this way we are continuing in the footsteps of **Proverbs**, where we can receive valuable insights in *how to teach the art of living*.

I. CLASH OF PERSPECTIVES

- **In modern world**, prevailing popular attitude seems to be that **youth** is valued more than **old age**, because **youth** is associated with qualities such as *beauty, strength, carefree attitude, fun, likability, pleasure, and productivity*—which are considered more desirable.
- **Old age** is viewed through the characteristics of *responsibility and overwork*; and as the life passes, often also *weakness, illness, decreased enjoyment of life, reduction in productivity and income, loneliness and even neglect* by those closest to them and far too often by the whole society.

I. CLASH OF PERSPECTIVES

- In biblical times, **old age** was more valued than **youth** because of *wisdom* that was associated with it, making **the old** suitable to face the challenge of life and *pass on the art and craft of living*:
- **Leviticus 19:32** prescribes: “*You shall rise before the gray headed and honor the presence of an old man and fear your God: I am the Lord.*” — showing where the center of gravity was then.
- **Proverbs 16:31**: “*The silver-haired head is a crown of glory, if it is found in the way of righteousness.*”
- **Proverbs 23:22**: “*Listen to your father who begot you, and do not despise your mother when she is old.*”

IMPORTANT QUESTIONS

- Does this mean that in the divine value system the young did not have much value?
- Where does such a difference between these two views of youth and old age come from?
- Have we gone beyond biblical values today?

2. DIFFERENT APPROACHES TO LIFE

- **In biblical times**, life was valued as a gift from God, and therefore it was always precious.
- **Proverbs 22:2**: *“The rich and the poor have this in common, the Lord is the maker of them all.”*
- **Acts 17:24-25**: *“God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things.”*

2. DIFFERENT APPROACHES TO LIFE

- Consequently, in the **biblical value system**, **the young and the old** were both valued:
 - **Proverbs 20:29**: “*The glory of young men is their strength, and the splendor of old men is their gray head.*”
 - **Preference was given to *the old*** because they had something to pass on to **the young** that was crucial for their wellbeing, something they could not find out on their own early enough.
 - **Today** an understanding that life is as valuable as the pleasures one can have, is gaining momentum, **giving preference to youth**.

3. DIFFERENT VALUE SYSTEMS

- **Today**, generally speaking, *pleasure, strength and beauty* are promoted as having utmost worth. Judging by what is advertised and sold, old people want to look and act as if they were young and carefree.
- **In the Bible**, *moral worth* is valued more than pleasure, strength and beauty.
- The lasting, *deep satisfaction* that is found in the path of respect for divine moral standards, and therefore can be found in all circumstances of life, was **in the Bible** considered more valuable than *fleeting excitement and enjoyment*, advertised **today**, because these leave behind emptiness and a bitter taste in the mouth.

true satisfaction vs. excitement

3. DIFFERENT VALUE SYSTEMS

- **Proverbs 31,30:** “*Charm is deceitful and beauty is passing, but a woman who fears the Lord, she shall be praised.*”
- The reason why Proverbs says “*charm is deceitful and beauty is passing*” is not found in the fact that the Bible does not pay any attention to one’s appearance, but because there is something that plays *more important* role in building long-term and truly happy relationships and is a better foundation for a truly fulfilling life.

3. DIFFERENT VALUE SYSTEMS

- Anyone who encounters *beauty* that is not connected with *virtue* will sooner or later understand why **Proverbs 11:22** compares such beauty to “*a ring of gold in a swine’s snout.*”
- Beauty that is not connected to action in accordance with the divine standards soon loses its glitter, because the “fear of the Lord” is an irreplaceable building block of lasting satisfaction (**Proverbs 1:7; 31:30-31**).
- The children of the woman who lives by these standards “*rise up and call her blessed; her husband also, and he praises her: ‘Many daughters have done well, but you excel them all’*” (**Proverbs 31:28-29**).
- Likewise, the mere possession of *physical strength and skill* does not guarantee that they will be used for long-term worthwhile goals, and thus the ability to use strength in the best possible way was considered in the Bible of greater value than physical ability itself.

4. CONSEQUENCES OF GROWING

- There are two identical sentences in Proverbs emphasizing its importance: “*There is a way that seems right to a man, but its end is the way of death*” (**16:25** and **14:12**).
- “A way” represents the choice someone makes, the direction they take in life, and the word “right” in original language implies that it corresponds to a certain standard of correctness and can be used in moral sense too.
- The fact that a certain path appears to be “right,” i.e. conforming to the standard of rightness, even though it, in fact, leads to death, also shows that it is not necessary for someone to consciously violate the standards in order to experience evil consequences.
- On the contrary, *it is possible to do what seems absolutely right according to one’s current best understanding — and still make a mistake leading to bad consequences*. This is connected to the fact that we are constantly growing in understanding and are slowly maturing.
- Moreover, “*it is an abomination to fools to depart from evil*” (**13:19**), since “*the way of a fool is right in his own eyes*” (**12:15**), and therefore, relying on one’s own understanding and sense of right and wrong is not enough to lead good life.

4. CONSEQUENCES OF GROWING

- **Proverbs 14:13** reveals that something seems right to a young person because it is connected to a momentary feeling of comfort, enjoyment or brings excitement and thus seems valuable. However, *momentary pleasure and elation* do not guarantee permanent, and especially not eternal *satisfaction*, because “*even in laughter the heart may sorrow, and the end of mirth may be grief*” (**14:13**).
- In other words, the young person is invited to investigate what are the long-term consequences of a certain action, rather than relying on the intensity of the fleeting feeling of pleasure as a criterion in making a choice. One needs help of his teachers in order to explore these consequences.
- **Proverbs 15:16-17:** „*Better is a little with the fear of the LORD, than great treasure with trouble. Better is a dinner of herbs where love is, than a fatted calf with hatred.*“

4. CONSEQUENCES OF GROWING

- It is often heard that **the prayer** is an answer, as it asks God to guide the person.
- God respects process of human growth and development and does not use force to make us do what is best for us based on His inerrant knowledge.
- Sometimes *the guidance of the Holy Spirit* is presented as a magical act that overrides one's personality, temperament, age, upbringing, and all their current limitations in understanding. But this is not biblical perspective.
- *God does not break one's will or make them into puppets*, even if they ask for it. It is, rather, Satan who manipulates and breaks. In accordance with God's character of love, He gives humans something much better — He gives time and opportunities, as well as the help of one's mentors, to continue to develop and mature in order to become better prepared for the future challenges and decisions, and to be trained for the next world.

4. CONSEQUENCES OF GROWING

- When we add to this the active role of Satan in trying to make attractive what would ruin humans in the long run (**7:6-27; 9:13-18**), it becomes clearer why it is so important to *deliberately* invest in deepening true knowledge, as opposed to following one's own impulses (**7:1-5**).
- **Proverbs 7:1-5**: “My son, *keep* my words, and *treasure* my commands within you. *Keep* my commands and live, and my law as the apple of your eye. *Bind* them on your fingers; *write* them on the tablet of your heart. *Say* to wisdom, “You are my sister,” and *call* understanding your nearest kin, that they may keep you from the immoral woman, from the seductress who flatters with her words.” This woman is also called „Foolishness” in **Proverbs 9:13-18**.
- This points to the need of *intentionality* in searching as well as in imparting true knowledge.

4. CONSEQUENCES OF GROWING

- *"The LORD gives wisdom"* in **Proverbs 2:6** is sometimes quoted to justify one's own laziness and expectation of "magical" action by God upon his mind — but we forget that **verses 1-5**, which precede it, explain the need of intentionality, i.e. one's active approach in the process of acquiring true knowledge.
- **Proverbs 2:1-5**: *"My son, if you **receive** my words, and **treasure** my commands within you, so that you **incline** your ear to wisdom, and **apply** your heart to understanding; yes, if you **cry out** for discernment, and **lift up your voice** for understanding, if you **seek** her as silver, and **search** for her as for hidden treasures; **then you will understand** the fear of the LORD, and **find** the knowledge of God"* — and this is not knowledge that is unrelated to one's everyday life, but the best possible foundation for such life.

4. CONSEQUENCES OF GROWING

- **Proverbs** do not picture life or "the way" as a line made of points, i.e. people who are growing, where those at the beginning of their life and those closer to the end, are equally able to satisfy all the demands of life, thus being capable of making their choices unguided and independently at all times.

young age

old age

4. CONSEQUENCES OF GROWING

- Rather life in **Proverbs** can be represented with an image of a plane, where everyone is born as a point on that plane. The more one grows and matures, gaining adequate knowledge and experience, the more their perspective increases. This process may be represented with the point becoming growing circle, indicating an increase in their ability to respond well to the challenge of life.
- Growth implies that at every moment of life one's perspective on life is limited. There is always something beyond the reach of one's previous experience, knowledge and understanding about God, themselves, other people and life in general. This is why even with good intentions, we still make mistakes.
- However, the smaller the circle that represents all of our knowledge, experience, and skills, the lesser the possibility of making long-term good decisions.

**DIFFERENT
REPRESENTATIONS
OF LIFE**

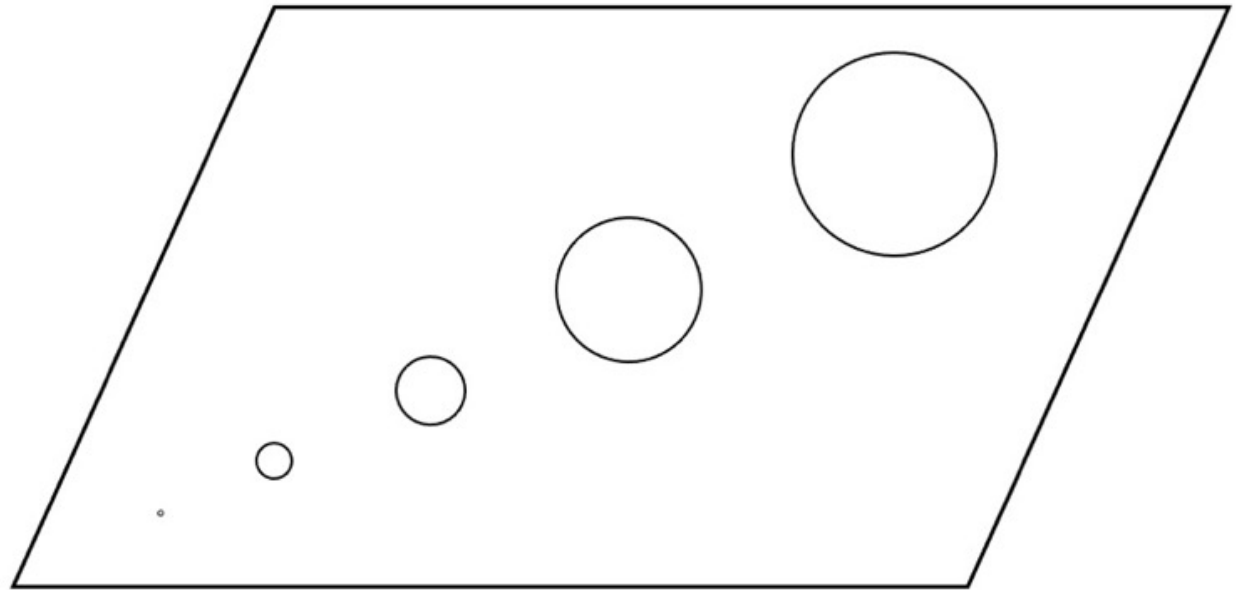
1. A point on a line:

Young age

Old age



2. A point on a plane, developing into an ever-growing circle:



4. CONSEQUENCES OF GROWING

- This is one of the reasons why those who are young have more unrealistically positive opinion of themselves and life, as well as higher expectations of other people. They still have not had enough time to get to know the complexity of life in the conditions of sin, so it seems to them that it is very simple to solve the complex longstanding problems.
- Also, they have not yet had a chance to repeatedly face bad consequences of following their own reason and experience, so it seems to them that they can rely on these when guiding their own life. They need to be assisted in the process of growth of their trust in God.
- **Proverbs** warns: “He who trusts in his own heart is a fool” (**28:26**); “Do not be wise in your own eyes” (**3:7**). “Do not boast about tomorrow (that is, your own wisdom in making choices), for you do not know what a day may bring forth” (**27:1**).

5. HUMILITY AND TEACHABILITY

- This is why **Proverbs** calls for **humility and teachability**, as opposed to absolute certainty that one is capable of seeing the whole picture and that they can, therefore, meet well the challenge of life.
 - **Proverbs 11:2**: “When pride comes, then comes shame; but with the humble is wisdom.”
 - **Proverbs 26:12**: „Do you see a man wise in his own eyes? There is more hope for a fool than for him.”
 - **Proverbs 3:5–8**: “Trust in the LORD with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and **He shall direct your paths**. Do not be wise in your own eyes; fear the LORD and depart from evil. It will be health to your flesh, and strength to your bones.”
- Hebrew word translated „to direct” means „to straighten,” and also „to make **right**,” which we saw in **14:12** is difficult for a person to achieve all by themselves, and which, also, does not happen by a magical act of God on their mind. One needs God in order to truly live out Christian values.
- As God is the only one who sees the entire plane of life, only He can respond in the best way to all challenges that life presents. In fact, His circle, to use the same image, far exceeds the plane in which our life experience take place.

5. HUMILITY AND TEACHABILITY

- *This is one of the reasons why God gave humans **the Bible**. It is a guide how to face life's challenges, and thus its corrective value is priceless. This is why mastering the art and craft of living cannot be done without being introduced to the biblical principles.*
 - **Proverbs 9:10**: *“The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding.”*
- However, the very fact that there are ways that **seem right**, but in the end lead to death, speaks of the problem one faces when reading God's word.
- The limitation of one's knowledge and experience often manifests itself in one's inability to even notice, let alone apply, biblical principles applicable to their particular situation.

6. THE SYSTEM OF TRANSMITTING THE ART AND CRAFT OF LIVING

- **Proverbs**, along with the rest of the Bible, reveal a wonderful system that God designed to make growth and maturation as efficient as possible and with as few as possible of regrettable, and often tragic, consequences of making wrong choices.
- It is God's plan that the art and craft of abundant living should be learned and then passed on to each succeeding generation, just like all other arts and crafts have to be transmitted.
- True knowledge and experience of those who had the opportunity to apply God's word for a longer period of time, that is, who are “**old**,” should have, using the same image, increased their circle and therefore their ability to respond correctly to the challenge of life accordingly.
- This was one of the main reasons why **young** people were expected to respect their **elders**, especially their parents and teachers. Because **the old** were expected to have the wisdom of abundant living that the young could not as yet possess, and which they desperately needed in order to face the challenge of life adequately and be satisfied and fulfilled.

6. THE SYSTEM OF TRANSMITTING THE ART AND CRAFT OF LIVING

- The fact that **the young** are still a small circle that cannot adequately respond to the great challenge of life and therefore need the help of someone whose circle has grown bigger, did not make them feel humiliated, but gave them a sense of importance, because they saw that everything was directed towards them and their development. They were in the very centre of the system. So instead of undermining the value of youth, the Bible rather affirms it.
- The very fact that they were taught was proof that they were worth the investment, and they were not offended by it. Being corrected **the youth** knew that their **elders** saw a potential in them.
 - **Prov 9:7–9:** “He who corrects a scoffer gets shame for himself, and he who rebukes a wicked man only harms himself. Do not correct a scoffer, lest he hate you; *rebuke a wise man*, and he will love you. *Give instruction to a wise man*, and he will be still wiser; *teach a just man*, and he will increase in learning.”
- Thus, the youth felt honoured to be taught the art and craft of living.
 - **Proverbs 14:16:** “A wise man fears and departs from evil, but a fool rages and is self-confident.”
 - **Proverbs 1:32:** “For the turning away of the *inexperienced* will kill them, and the *complacency* of fools will destroy them.” (HCSB)

6. THE SYSTEM OF TRANSMITTING THE ART AND CRAFT OF LIVING

- But not everyone, just because they were old and part of God's people, was suitable for imparting knowledge about the art and craft of living.
 - **Proverbs 16:31**: *“The silver-haired head is a crown of glory, if it is found in the way of righteousness.”*
- In addition to the gift of teaching, the necessary recommendation for such a vocation was the acquisition of *„real experience”* (**E.G.W., 3T p. 69**) by implementing divine principles, even when these principles seemed illogical, unprofitable or simply incorrect due to the limitation of one’s vision in the plane of life. *„Real experience”* is based on the understanding that *„the fear of the LORD is the beginning of knowledge”* (**1:7**) and it *“is a fountain of life, to turn one away from the snares of death”* (**14:27**).
- This kind of experience, which results in a life filled with true, deep and lasting satisfaction, was a source of training for teaching the inexperienced later on.

6. THE SYSTEM OF TRANSMITTING THE ART AND CRAFT OF LIVING

- There was another category of **the old** who could also give a certain kind of instruction, but not because they had experienced the depth and beauty of following God's principles throughout their lives, but because, like Solomon himself, they faced tragedy and suffering because of following their own reason, and so they realized that they were wrong while God was right.
- They acted according to their limited perspective of a small circle that they thought was big and wide enough to meet the challenge of life on its own, until life disproved them often decades later, when they had to face the bad consequences of their previous choices.
- Judging by the lives of biblical figures, the largest number of **the old** then, as well as today, had a mixture of real experiences and learning from their own mistakes.
 - **Proverbs 1:29-31**: *“Because they hated knowledge and did not choose the fear of the LORD, they would have none of my counsel and despised my every rebuke. Therefore they shall eat the fruit of their own way, and be filled to the full with their own fancies (i.e. plans)”*

6. THE SYSTEM OF TRANSMITTING THE ART AND CRAFT OF LIVING

- Unfortunately, not everyone learns from their mistakes, because “*the foolishness of a man twists his way, and his heart frets against the LORD*” (**19:2-3**), instead of learning not to rely on one’s reason and, therefore, *they are not qualified* to take part in teaching the art of living. But those who learned had crucial role to play in transferring true knowledge.
- Let us compare **Proverbs 14:27** and **13:14**:
 - “*The fear of the LORD is a fountain of life, to turn one away from the snares of death.*” (**14:27**)
 - “*The [instruction] of the wise is a fountain of life, to turn one away from the snares of death.*” (**13:14**)
- **Teaching the art and craft of life** meant demonstrating to **youth** how to apply the great and broad principles of God's word in the best way (**15:33**), *taking into account the peculiarities of each youth*. It never meant taking the helm of their life from their hands, or breaking their will, erasing their personality and transforming them into a replica of their teacher. Rather it meant mentoring them while getting hold of God, because both teacher and student were aware that only God can fully answer the challenge of life.

6. THE SYSTEM OF TRANSMITTING THE ART AND CRAFT OF LIVING

- **Proverbs 22:19** speaks of the goal of teaching: “So that *your* trust may be in the LORD; I have instructed *you* today, *even you*.” (emphatic in original text)
- The greatest value of teaching the craft of living was that it helped the young person to gain trust in God and His Word, which they acquired by developing trust in the teacher.
- The process always involved trust, because what the young person was being taught was always greater than what they could see on their own. But trust resulted in bettering the quality of a young person's life, so in time trust developed into true *brotherly love*.
 - “Rebuke a wise man, and *he will love you*” (**9:8**). “He who rebukes a man will find more *favor* afterward than he who flatters with the tongue” (**28:23**). “Like an earring of gold and an ornament of fine gold is a wise rebuker to an obedient ear” (**25:12**).
- The fear of the Lord is equated with “the instruction of wisdom” in **Proverbs 15:33**, and it is added that “before honour is humility” helping accepting that instruction, while “pride goes before destruction, and a haughty spirit before a fall” (**16:18**).

6. THE SYSTEM OF TRANSMITTING THE ART AND CRAFT OF LIVING

- **The young** knew the value of such spiritual mentorship.
 - **Proverbs 6:20–24:** “My son, keep your father’s command, and do not forsake the law of your mother. Bind them continually upon your heart; tie them around your neck. When you roam, *they will lead you*; when you sleep, *they will keep you*; and when you awake, *they will speak with you*. For the commandment is a lamp, and the law a light; reproofs of instruction are *the way of life*, to keep you from the evil woman, from the flattering tongue of a seductress.” (The seductress = Foolishness in Proverbs)
- At the same time it brought inexpressible joy and satisfaction **to their teachers**.
 - **Prov 23:15–16:** “My son, if your heart is wise, my heart will rejoice—indeed, I myself; yes, *my inmost being will rejoice* when your lips speak right things.”
- The triad — prayer, regular deep study of God's principles, and learning from the teacher how to apply them in their personal life — ensured success for the teachable.

6. THE SYSTEM OF TRANSMITTING THE ART AND CRAFT OF LIVING

- Because of the great danger hidden in leaving the young to themselves, Proverbs does not say that they should be supported in everything they may devise, however damaging it may be for them. Something better is suggested, which is encouragement in order to learn humility and reliance on God's word and His guidance in making personal choices. It is supposed to show them even more adequately how valuable they are to those who mentor them.
- They were not taught that they are enough just the way they were, and that they are always right, from which they would get the impression that they have nothing to learn anymore, that life is too simple and that if they needed a challenge, they should look for it on the paths of what is forbidden and unusual. Rather, they were taught that there was knowledge that those who have already walked the path of life, and who have chosen the fear of the Lord, have yet to impart to them so that they could master the challenge of life.
- This **taught** them about *the preciousness of life*, **aroused** their *curiosity* and **pushed** them to further *development*.
 - **Proverbs 4:11-13**: *“I have taught you in the way of wisdom; I have led you in right paths. When you walk, your steps will not be hindered, and when you run, you will not stumble. Take firm hold of instruction, do not let go; keep her, for she is your life.”*

7. THE CHALLENGE FROM PROVERBS

- The prevailing understanding **at present** seems to be that most of the worries that plague young people, as well as violent behavior among them, come from the fact that they are not sufficiently aware of their own worth.
- In order to right this wrong, children and young people are often and in various ways assured in their goodness and sufficiency. Thus, they are given freedoms that they never had before. Yet, this hinders their development, takes wonder from life, and pushes them to trust their own mind to guide them independently from any assistance. Avenues to influence and rights to mentor and lead are increasingly reduced for parents, teachers and other guardians.
- **Proverbs** warns that such approach does not lead the young to greater happiness, but opens broad way to dissatisfaction and making mistakes, some of which would not be possible to correct later.
- It shows teachers and parents a better way of teaching youth their worth – by pointing them to God’s unfailing love experienced through an example of loving guardians, willing to help them escape manifold grave consequences of inevitable mistakes they would have made if left to their own devising.

7. THE CHALLENGE FROM PROVERBS

- **Proverbs** calls upon teachers to return to the task of giving (and receiving) lessons in the art and craft of living, showing interest in the wellbeing of their students. Teaching them more than academic knowledge and skills they are reducing the number of broken and disillusioned people because they were left to themselves in their youth or misdirected.
- The result is deep inner satisfaction in both **the young and the old** that cannot be taken away from them, not even by the difficult circumstances that may befall them.
- It requires the activation of all **young** person's strengths, which brings even greater satisfaction and joy, in contrast to the apathy in which today's society often finds itself. Claiming to value **young** people, it far too often fails to equip them for the challenge of life. Undervaluing the skill of self-control that can be acquired only by following true principles from the Word of God and with His help, it does not have much to offer.

7. THE CHALLENGE FROM PROVERBS

- **Proverbs** challenges **teachers** to love their students and act towards them seeing potential in them, thus opening an avenue for **the young** to develop personal relationship with loving God and to find their true self-worth. It teaches them how to love others. It calls upon teachers to find pleasure in following God's word and guidance in their everyday life, thus teaching their students where true satisfaction is to be found.
- This approach to life helps to understand why in the Bible life is always valuable as a gift from God, and not only when it is pleasant. It shows why **the old** had such a precious place in the society. They were indispensable not only to teaching **the youth** certain skills but to teaching them how to use these skills and knowledge to ensure true satisfaction. To prepare them for the challenge of life.
- **Proverbs** portrays is an image of the society that is not strong only in words, while in reality leaving **the young** to themselves and thus helping the enemy of humanity; but a society that does everything in its power so that **the young** become people "*of whom the world is not worthy*" (**Hebrews 11:38**).

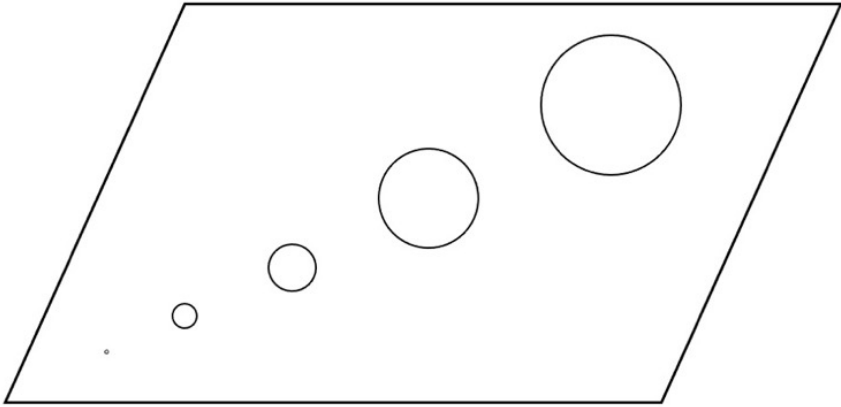
7. THE CHALLENGE FROM PROVERBS

- It is a society in which every point and circle finds itself in an embrace of a bigger circle, pointing to the fact that the teachers are themselves students as well. Everyone is looking both ways – to guide and to be guided, with God as the ultimate Master Teacher in whose embrace everyone finds their place, worth, wisdom and joy.
- As we have heard already at this convention, growing teachers grow growing students.

THE SYSTEM OF
TRANSMITTING
THE ART AND
CRAFT OF LIVING



(A)



(B)



CONCEPTS OF (A) PERSONAL GROWTH AND
(B) GROWTH IN LOVING COMMUNITY IN
PROVERBS (FAMILY, SCHOOL, CHURCH)