

Jesus and Bloom: How Effective Was Jesus in Requiring People to Think Critically?

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INTRODUCTION

MANY CHRISTIAN EDUCATORS ARE quick to say that Jesus Christ was not only a great teacher, but that Jesus was the master teacher. One reason why Jesus' teaching was so powerful and the crowds were so amazed (Matt 7:28) was because of his questioning skills. A simple review of the Gospel of Matthew shows that Jesus used questions during the majority of his teaching and conversations (75 percent of the time). As the master teacher, how would Jesus' questioning style perform when assessed according to critical thinking theories? This study analyzes Jesus' questions in the Gospel of Matthew according to the critical thinking skills addressed in Bloom's Taxonomy (1956) and effective questioning techniques (Christenbury & Kelly, 1983; Paul & Elder, 2008; Walsh & Sattes, 2005; Wilen, 1987).

STATEMENT OF THE PROBLEM

Up to 75 percent of classroom teaching is done via questions and answers (Doyle, 1986; Goodlad, 1984; Stevens, 1912)—this could mean three hundred to four hundred questions asked each day (Leven & Long, 1981). However, most questions asked by teachers in classrooms are convergent or knowledge-level ones.

In machine-gun fashion, [teachers] pose an average of 40–50 questions in a typical 50-minute class segment. However, most of these questions are not well-prepared and do not serve the purpose of prompting students to think. (Appalachia, 1994, p. 1)

With the majority of teacher-time spent on questioning, and with the on-going need for understanding effective questioning techniques, it is helpful for educators to analyze the style and effectiveness of Jesus' questioning techniques.

REVIEW OF THE LITERATURE

Because constructivism promotes the use of questions (Brooks & Brooks, 1993, 1999; Vygotsky, 1978), it is important for constructivist teachers to learn how to question effectively (McKeown & Beck, 1999; Richetti & Sheerin, 1999). For example, questions that focus on ideas rather than facts better enable students to move toward understanding. Developing open-ended questions to elicit student's insights and opinions are a strong method in constructivist teaching.

To question well is to teach well. In the skillful use of the question more than anything else lies the fine art of teaching; for in [the question] we have the guide to clear and vivid ideas, the quick spur to imagination, the stimulus to thought, the incentive to action. (Degarmo, as cited in Wilen, 1991, p. 5)

Critical thinking, through the use of questions, encourages students to consider not only their own experience(s) but also other resources and experiences beyond their own world (Christenbury & Kelly, 1983). Effective questioning involves several approaches that must be considered. One approach to consider is the *effective use of wait time* (Appalachia, 1994). Most teachers ask students to respond immediately to questions. However, research shows that when teachers wait three to five seconds, students give longer and more thorough answers (Appalachia, 1994).

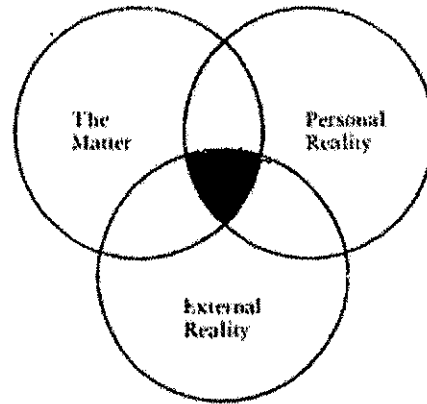
Another approach to effective questioning is asking questions at *multiple cognitive levels*. Ironically, nearly 80 percent of questions asked in K–12 classrooms are at the knowledge or recall level of learning (Dillon, as cited in Appalachia, 1994). Chuska (2003) suggests a checklist of characteristics that lead higher-order thinking questions. Such questions:

- Have no one “right” answer
- Are open-ended
- Call for reflection
- Can be answered based on students’ knowledge
- Are interesting to students
- Motivate or stimulate thinking
- Demonstrate a search for understanding
- Allow for individual input based on prior knowledge
- Provoke more questions
- Raise students’ curiosity
- Challenge preconceptions (Chuska, 2003, p. 101)
- *Redirecting questions* are also effective for teachers to use. Typically, when students do not answer questions, teachers answer the question themselves. However, redirecting questions to another student encourages more interaction between and among students (Ornstein, as cited in Appalachia, 1994).

Christenbury and Kelly (1983) suggest a *questioning circle* (see figure 7.1) to show how effective questioning is nonsequential and overlaps “the matter, personal reality, and external reality” (p. 13). *Matter* focuses on the lower level of factual information within a subject. *Personal reality* includes an individual’s “experiences, values and ideas.” *External reality* presents questions about universal experience, history, values, and concepts. They suggest that:

The area where all three circles intersect, the dense area, represents the most important questions, the questions that subsume all three areas and whose answers provide the deepest consideration of the issue. The order of questions depends upon the material under consideration, upon the teacher, and upon the students. (Christenbury & Kelly, 1983, p. 14)

Figure 7.1 The questioning circle (Christenbury & Kelly, 1983)



Discussion by Walsh and Sattes (2005) synthesizes research on questioning practices into a clear and concise list of what makes a quality question. Walsh and Sattes, developers of the Questioning and Understanding to Improve Learning and Thinking (QUILT) framework, have spent much time researching and applying how quality questions can impact student learning. They suggest that teachers who believe questioning is an effective instructional tool need to be willing to take extra time to develop quality questions. Their analysis suggests quality questions are purposeful, have a clear content focus, engage students at varied and appropriate cognitive levels, are clear and concise, and are seldom asked by chance. From this analysis, Walsh and Sattes (2005) have developed a Rubric for Formulating and Assessing Quality Questions. This rubric focuses on the areas of purpose, content focus, cognitive level, and wording and syntax while including an assessment scale for teachers.

METHODOLOGY

We analyzed the questions posed by Jesus in the Gospel of Matthew and categorized them according to their level of difficulty and effectiveness. Bloom's original taxonomy (1956) was chosen to assess the difficulty level of Jesus' questions asked in the Gospel of Matthew. Although a revision of Bloom's taxonomy does exist (Anderson & Krathwohl, 2001), the original version of Bloom (1956) was used for this study because a

majority of current research evaluating the practice of cognitive thinking skills continues to use Bloom's original version (Crowe, Dirks, & Wenderoth, 2008; Elser & Rule, 2008; Griffin, Mitchell, & Thompson, 2009; Halawi, McCarthy, & Pires, 2009; Manton, English, & Kernek, 2008; Oliver & Dobeles, 2007; Tomlinson & McTighe, 2006; Vosen, 2008). Because Bloom's taxonomy was originally intended for evaluating "degrees of cognitive complexity of assessment" (Tomlinson & McTighe, 2006), it works well as a tool for evaluating the level of critical thinking in discussion questions.

We began by listing verbatim every question Jesus asked that is included in the book of Matthew. These questions included questions to groups of people (e.g., disciples, the multitudes, Pharisees, etc.), questions asked to individuals (e.g., Peter, the rich young ruler), and questions that were rhetorical in nature. After listing the questions, each question (with consideration of its context) was read and analyzed to see which categories of difficulty and effectiveness were used. Because questions can include several parts, each question was often included in more than one category in Bloom's taxonomy. Questions and their corresponding categories were listed in a table of difficulty and a table of effectiveness to observe possible patterns or themes.

The following is a brief explanation of each level of Bloom's taxonomy.

1. Knowledge questions prompt factual recall of information. Question stem examples include *who*, *what*, *when*, *why*, *where*, *name*, *list*, *define*, and *identify*.
2. Comprehension questions help determine whether or not students understand the meaning of the content presented.
3. Application questions prompt students to solve problems or situations stated in the question by using the information they have learned.
4. Analysis questions ask students to look carefully at the organizational structure of the information presented to formulate ideas.
5. Synthesis questions give students an opportunity to come up with something new with the information they have learned.
6. Evaluation questions ask students to make a judgment about two ideas or concepts using a predetermined set of criteria.

In addition to evaluating Jesus' questions according to Bloom (1956), a modified Rubric for Formulating and Assessing Quality Questions (Walsh & Sattes, 2005, p. 24), was also used for question evaluation. We chose the Walsh and Sattes rubric because the developers are highly respected in the area of discussion question assessment due to their development of and participation with the QUILT research. The rubric was slightly modified, taking into consideration that Jesus' audience were "listeners," and not the traditional classroom students. This modification is valid when one notes the following statement in the Walsh and Sattes text: "This scoring rubric . . . is generic and may be adapted by individual teachers to specific content areas and/or grade levels" (2005, p. 24). Each of the forty-five questions in the Gospel of Matthew (see appendix 1) was analyzed according to the Walsh and Sattes rubric, and questions were scored in each category: purpose, focus, cognitive level, and communication. After analyzing the questions using the Walsh and Sattes rubric, we compared and contrasted the findings from both evaluation tools.

ASSESSING JESUS' QUESTIONS USING BLOOM'S TAXONOMY

The research shows that Jesus' questioning in the Gospel of Matthew is consistently filled with higher-order thinking questions that are relevant and engaging. The questions consistently ranked high on both Bloom's taxonomy (1956) and the Rubric for Formulating and Assessing Quality Questions (Walsh & Sattes, 2005). In addition to asking questions at multiple cognitive levels, Jesus' questions met other approaches recommended by researchers (Appalachia, 1994), including the effective use of wait time and redirecting questions.

Jesus Used All Levels of Questions

Jesus was the master teacher, using all levels of penetrating questions to cause his audiences to think deeply and creatively. With a possible 100 percent in each category, Jesus' questions were distributed as follows: knowledge questions (16 percent), comprehension (73 percent), application (33 percent), analysis (76 percent), synthesis (38 percent), and evaluation (47 percent) respectively. Below are the examples of his questions based on Bloom's taxonomy.

1. Knowledge

- Haven't you read that at the beginning the Creator made them male and female? (Matt 19:4)
- Whose portrait is this? And whose inscription? (Matt 22:20)

2. Comprehension

- Are not two sparrows sold for a penny? (Matt 10:29)
- How can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? (Matt 12:29)

3. Application

- Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? (Matt 7:3)
- Who is my mother and who are my brothers? (Matt 12:48)

4. Analysis

- What good will it be for a man if he gains the whole world, yet forfeit his soul? Or what can a man give in exchange for his soul? (Matt 17:26)
- John's baptism, where did it come from? Was it from heaven or from men? (Matt 21:24)

5. Synthesis

- Why do you ask me about what is good? (Matt 19:17)
- Which is greater: the gold or the temple that makes the gold sacred? . . . Which is greater: the gift or the altar that makes the gift sacred? (Matt 23:17-19)

6. Evaluation

- If you love those who love you, what reward will you get? (Matt 5:46)
- Do you believe that I am able to do this? (Matt 9:28)

Jesus Used Comprehension and Analysis Questions Frequently

Nearly 87 percent of Jesus' questions were constructed to require thinking that moved across multiple levels of Bloom's taxonomy (1956). In the forty-five questions that Jesus asked in the book of Matthew, the great majority of these questions focused on higher-level thinking skills as identified in Bloom's taxonomy. Seventy-three percent of the questions can be categorized in Bloom's second level—comprehension, with all but five (Matt 17:25, 19:4, 21:42, 22:20, 22:32) of these thirty-three questions also requiring higher-level thinking skills. Interestingly, the five questions that focused only on Bloom's two lowest level skills were either directly or indirectly aimed at the Pharisees and lawyers. Perhaps Jesus knew that those who were accusing him were often unable to think at higher levels?

Why did he use questions at the comprehension level frequently? He pictured that education is a level beyond recalling or reciting facts. Jesus knew that knowledge or information is not very useful unless it is understood, and the most useful way that a teacher checks whether students comprehend the information they possess is to have them state that information in their own words rather than recall what they have read or heard (Hunter, 2004). That's why Jesus used to ask his disciples, "Have you understood?" after he taught something.

Jesus also loved to ask analysis questions (76 percent) to his audiences. In the analysis category, listeners are asked to "identify the parts or concepts and describe the relationships between the parts." Jesus' analysis questions required people to distinguish, inspect, appraise, question, examine, differentiate, categorize, solve, analyze, debate, calculate, and compare. Analysis was an important stage in which his audiences recognized the interrelationships between facts and knowledge so that they could reorganize information into a new pattern and apply creative interpretations to that information (Hunter, 2004). The purpose of Jesus' questioning was not to teach something in order to remember the laws or Jewish customs that usually became the primary educational purpose of Jewish leaders. Jesus believed that learning is gained through deep insights and reflections in which learners review underlying principles and assumptions by focusing on the internal side of human beings rather than the outward observation of the law. Analysis questions call for students to identify causes and motives, as well as the internal structure of a subject (Yount, 1996).

The next highest number of questions asked was in the category of evaluation (Bloom's highest level) where 46 percent of Jesus' questions were asked. These questions asked people to judge, measure, estimate, evaluate, choose, select, estimate, value, and appraise. Thirty-seven percent of Jesus' questions could be categorized in Bloom's second-highest level, synthesis. Thirty-three percent of the questions fell in the application category (the third highest level). These questions asked people to distinguish, examine, solve, analyze, employ, dramatize, practice, interpret, illustrate, apply, use, or translate.

ASSESSING JESUS' QUESTIONS USING WALSH AND SATTE'S QUALITY QUESTIONING RUBRIC

All of Jesus' questions also ranked high in the Walsh and Sattes quality questioning rubric (2005), specifically in the areas of purpose, content focus, and cognitive level. All but three questions (6 percent) ranked high in the wording and syntax category. Each of these questions earned two out of three points (medium rank) in wording and syntax because some words were perceived as potentially misleading and/or ambiguous. These questions were: But if the salt loses its saltiness, how can it be made salty again? (Matt 5:13), Who is my mother, and who are my brothers? (Matt 12:48), and How many loaves do you have? (Matt 15:34). In analyzing these questions, however, we believe the ambiguity of the wording is not a weakness because it actually causes the listener to apply even higher thinking skills. For example, How can [salt] be made salty again? requires the listener to deduce that salt cannot be made salty again and, therefore, believers must not lose their distinct "flavor" if they wish to remain effective. Likewise, How many loaves do you have? does not refer to literal loaves of bread, but requires the listener to think more abstractly than it might initially appear.

CONCLUSION

Jesus knew the power of a question. One right question asked at the right situation could change the whole direction of his audience's thinking. His questions transformed his followers' lives by challenging their image of God, by reconciling them in true relationship with the God Father. Jesus showed the power of questions. Just by being asked the question, "Who do you say that I am?" (Matt 16:13), Peter recognized the true

being of Jesus. When confronted by a question from an opponent, Jesus responded skillfully with a question for the opponent that required him to move to another plateau in his thinking. He proved that the effective use of questions is the key to good teaching.

By studying the teaching style of Jesus, we see that his effective use of questions correlates with what current research recommends and, therefore, offers an excellent model for teachers to emulate. After analyzing Jesus' questioning style, we found that Jesus' questions offer several recommendations for classroom teachers:

- Increase the frequency of questioning
- Focus on higher-level thinking skills
- Focus on practical knowledge
- Focus on application to real-life situations
- Ask questions at multiple levels of thinking
- Ask questions that are aligned to the purpose and content of the lesson
- Ask questions that are clearly stated

While Jesus asked good questions, his questions were not easy to answer. His questions neither tended to be strongly leading nor answerable with simple ideas (Lee, 2006). Jesus asked questions to review general principles and to inspire deep thinking. That's a big difference between Jesus' teaching and other Jewish religious leaders. Jewish religious leaders' teaching primarily focused on repetition so their learners would remember their teachings verbatim. Jesus' questions are mainly focused on learners to help them uncover principles or relationships that were hidden under the surface level of the question. Jesus certainly believed that some audiences were not open to his teaching, and he did not spend much time with them, especially Pharisees and the teachers of the Law.

In analyzing Jesus' questioning techniques, 46 percent of his questions were asked at the highest level of Bloom's taxonomy (1956), and nearly 87 percent of Jesus' questions were constructed to require thinking that moved across multiple levels of Bloom's taxonomy—this is in contrast to studies that show 80 percent of K–12 questioning is at the two

lowest levels of Bloom's taxonomy (Dillon, as cited in Appalachia, 2004). Similar trends were found when forty-five questions asked by Jesus in the Gospel of Matthew were analyzed using the Rubric for Formulating and Assessing Quality Questions (Walsh & Sattes, 2005). For example, 46 percent of Jesus' questions are purpose oriented, and 70 percent are at a high cognitive level according to Bloom. All of Jesus' questions (100 percent) ranked in the high cognitive level according to Walsh and Sattes. Because both evaluative methods showed that Jesus' questioning techniques were highly challenging, therefore, Jesus' questions could be used as models for training current educators in improving their own questioning techniques.

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Appendix 1

Jesus' Questions in the Gospel of Matthew

1. But if the salt loses its saltiness, how can it be made salty again? (Matt 5:13)
2. If you love those who love you, what reward will you get? (Matt 5:46)
3. Is not life more important than food and the body more important than clothes? . . . Are you not much more valuable than they [the birds]? Who of you by worrying can add a single hour to his life? And why do you worry about clothes? (Matt 6:25–28)
4. Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? (Matt 7:3)
5. Which of you, if his son asks for bread, will give him a stone? . . . If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him? (Matt 7:9, 11)
6. Why do you entertain evil thoughts in your hearts? Which is easier to say, "Your sins are forgiven," or to say, "Get up and walk"? (Matt 8:4–5)
7. How can the guests of the bridegroom mourn while he is with them? (Matt 9:15)
8. Do you believe that I am able to do this? (Matt 9:28)
9. Are not two sparrows sold for a penny? (Matt 10:29)
10. What did you go out into the desert to see? A reed swayed by the wind? (Matt 11:7)
11. Haven't you read what David did when he and his companions were hungry? (Matt 12:3)

12. If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out? (Matt 12:11)
13. If Satan drives out Satan, he is divided against his kingdom. How then can his kingdom stand? (Matt 12:26)
14. How can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? (Matt 12:29)
15. You brood of vipers, how can you who are evil say anything good? (Matt 12:34)
16. Who is my mother, and who are my brothers? (Matt 12:48)
17. Have you understood all these things? (Matt 13:51)
18. You of little faith, why did you doubt? (Matt 14:31)
19. And why do you break the command of God for the sake of tradition? (Matt 15:3)
20. Are you still so dull? (Matt 15:16)
21. How many loaves do you have? (Matt 15:34)
22. You of little faith, why are you talking among yourselves about having no bread? Do you still not understand? Don't you remember . . . ? How is it that you don't understand that I was not talking to you about bread? (Matt 16:8–11)
23. Who do people say that the Son of Man is? . . . What about you? Who do you say I am? (Matt 16:13–15)
24. O unbelieving and perverse generation, how long shall I stay with you? How long shall I put up with you? (Matt 17:17)
25. From whom do the kings of the earth collect duty and taxes—from their own sons or from others? (Matt 17:25)
26. What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul? (Matt 17:26)
27. What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine . . . to look for the one that wandered off? (Matt 18:12)
28. Haven't you read that at the beginning the Creator made them male and female? (Matt 19:4)

29. Why do you ask me about what is good? (Matt 19:17)
30. What is it you want? (Matt 20:21)
31. John's baptism—where did it come from? Was it from heaven, or from men? (Matt 21:24)
32. What do you think? There was a man who had two sons. . . . Which of the two did what his father wanted? (Matt 21:31)
33. Therefore, when the owner of the vineyard comes, what will he do to those tenants? (Matt 21:40)
34. Have you never read in the Scriptures . . . ? (Matt 21:42)
35. Whose portrait is this? And whose inscription? (Matt 22:20)
36. Have you not read what God said to you, "I am the God of Abraham . . ." ? (Matt 22:32)
37. What do you think about the Christ? Whose son is he? (Matt 22:42)
38. How is it then that David, speaking by the Spirit, calls him "Lord"? If then David calls him "Lord," how can he be his son? (Matt 22:43–45)
39. Which is greater: the gold, or the temple that makes the gold sacred? Which is greater: the gift, or the altar that makes the gift sacred? (Matt 23:17–19)
40. Why are you bothering this woman? (Matt 26:10)
41. Could you men not keep watch with me for one hour? (Matt 26:40)
42. Are you still sleeping and resting? (Matt 26:45)
43. Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? But how then would the Scriptures be fulfilled that say it must happen in this way? (Matt 26:53–54)
44. Am I leading a rebellion that you have come out with swords and clubs to capture me? (Matt 26:55)
45. My God, my God, why have you forsaken me? (Matt 27:46)

Appendix 2

Bloom's Taxonomy Assessment of Jesus' Questions in the Gospel of Matthew

	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation
5:13		Interpret	Analyze Distinguish Examine Solve			Estimate Judge
5:46			Employ Dramatize Illustrate Practice	Analyze Distinguish Examine Experiment	Formulate Set up	Estimate Judge Measure
6:25–28		Recognize	Illustrate Interpret	Analyze Calculate Compare Distinguish Examine Inspect	Formulate Propose	Estimate Evaluate Choose Judge Measure Rate Select
7:3		Explain Express Identify	Demonstrate Illustrate	Analyze Appraise Calculate Examine Inspect Solve	Formulate Propose	Estimate Judge Measure
7:9, 11		Explain Express Identify	Dramatize Employ Illustrate Practice	Analyze Distinguish Examine Experiment	Construct Formulate Propose	Choose Estimate Evaluate Judge Measure Select
8:4–5		Identify Recognize		Analyze Appraise Examine Question Solve	Formulate	Assess Choose Compare Judge Select

9:15		Explain Express Identify	Dramatize Illustrate	Analyze Appraise Examine Question Solve	Formulate Propose	Assess Evaluate Judge
9:28						Appraise Assess Evaluate Judge Rate Score Value
10:29		Identify Report Review	Apply Dramatize Shop Use	Appraise Calculate Distinguish Inspect Inventory Solve	Formulate	Appraise Evaluate Measure Value
11:7						Appraise Assess Evaluate Judge Measure Value
12:3	Recall	Identify Locate	Interpret			
12:11		Explain Express Tell		Examine Relate		
12:26			Illustrate	Debate Diagram Distinguish Examine Solve	Formulate	
12:29		Explain Express Tell	Apply Illustrate	Debate Solve	Formulate	
12:34		Explain Express Tell	Apply Illustrate	Debate Solve		
12:48	List Name Recall	Identify Locate	Interpret	Distinguish Examine	Formulate Propose	Appraise Compare Select Value
13:51		Discuss	Apply Demonstrate Employ Illustrate Translate	Examine Relate		

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14:31		Discuss Identify Review		Analyze Appraise Examine		
15:3		Discuss Identify Review		Analyze Appraise Examine		
15:16		Discuss		Debate Distinguish		
15:34		Identify Report		Calculate		
16:8-11		Discuss Explain	Illustrate	Analyze Appraise Distinguish Examine		
16:13-15		Identify Recognize Report Restate	Interpret	Appraise		Assess Judge
17:17				Analyze Appraise	Formulate	
17:25		Identify Report				
17:26				Analyze Distinguish Examine	Formulate Propose	Assess Choose Compare Evaluate Measure Value
18:12				Analyze Distinguish Examine		
19:4	Recall	Discuss Tell				
19:17		Explain		Examine	Formulate Propose	Appraise Evaluate
20:21		Express Identify Report Tell		Distinguish Examine		
21:24				Analyze Appraise Differentiate Distinguish Debate		Assess Evaluate Judge Measure

21:31				Analyze Appraise Differentiate Distinguish Debate		Assess Evaluate Judge Measure
21:40				Analyze Appraise Differentiate Distinguish Debate		Assess Evaluate Judge Measure
21:42	Recall	Explain Identify Recognize				
22:20	Name Recall	Identify Recognize Report				
22:32	Recall	Report				
22:42	Recall	Identify Report		Distinguish		Appraise Choose Judge Value
22:43– 45				Analyze Debate Differentiate	Formulate Propose	Assess Compare
23:17– 19				Compare Examine Inspect	Propose	Assess Evaluate Judge Score
26:10		Report		Appraise Debate Examine		
26:40		Express Tell		Appraise Examine		
26:45		Express Tell				
26:53– 54		Express Tell		Appraise Examine	Propose	
26:55		Express Tell				
27:46		Express Tell		Distinguish Examine	Formulate Propose	Appraise Assess

Appendix 3

Walsh and Sattes's Quality Questioning Assessment of Jesus' Questions
in the Gospel of Matthew (3 = high, 2 = medium, 1 = low)

	Purpose	Content Focus	Cognitive Level	Communication
5:13	3	3	3	2*
5:46	3	3	3	3
6:25-28	3	3	3	3
7:3	3	3	3	3
7:9, 11	3	3	3	3
8:4-5	3	3	3	3
9:15	3	3	3	3
9:28	3	3	3	3
10:29	3	3	3	3
11:7	3	3	3	3
12:3	3	3	3	3
12:11	3	3	3	3
12:26	3	3	3	3
12:29	3	3	3	3
12:34	3	3	3	3
12:48	3	3	3	2*
13:51	3	3	3	3
14:31	3	3	3	3
15:3	3	3	3	3
15:16	3	3	3	3
15:34	3	3	3	2*
16:8-11	3	3	3	3
16:13-15	3	3	3	3

17:17	3	3	3	3
17:25	3	3	3	3
17:26	3	3	3	3
18:12	3	3	3	3
19:4	3	3	3	3
19:17	3	3	3	3
20:21	3	3	3	3
21:24	3	3	3	3
21:31	3	3	3	3
21:40	3	3	3	3
21:42	3	3	3	3
22:20	3	3	3	3
22:32	3	3	3	3
22:42	3	3	3	3
22:43–45	3	3	3	3
23:17–19	3	3	3	3
26:10	3	3	3	3
26:40	3	3	3	3
26:45	3	3	3	3
26:53–54	3	3	3	3
26:55	3	3	3	3
27:46	3	3	3	3

*These questions received 2s because some words might be perceived as ambiguous.