



# Magnify the Purpose

By Linda Poitras



## INTRODUCTION

### Magnify the Purpose

#### **DISCUSSION TOPICS:**

- Talk about the difference between scattering seeds at random and planting seeds with the desire to harvest a crop.
  - Talk about the difference between planting corn (maize) and planting tomatoes.
  - How does the "Law of the Harvest" affect the work of the church?
  - How does focusing on a particular crop make a difference in how you plant seeds?
  - How does focusing on a particular group/age/need of people make a difference in how you sow the seed of the gospel?
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#### **GROWTH EXERCISES:**

Bring different small articles which relate to daily life, such as:

A wooden spoon

Writing pen/pencil

Small baby/child's shoe

Plastic cup or bowl

Keys on a chain

Handkerchief

Discuss what each of these articles could represent (i.e. the spoon could represent cooking/food; the shoe could talk of the places you go).

- Have the students form a circle.
- Begin by throwing one article to a student.
- Have him throw it to another student (something like "Hot Potato").
- Add one article at the time, until all are being thrown.
- Stop the throwing and ask students how this made them feel. (Confused, frustrated, not sure where the next thing was coming from, etc.)
- Give directions as to where each article should be thrown (directly across, next person, etc.)
- Give a signal and begin throwing things again—all at once.
- Was this easier? Compare to your life.
- Discuss how knowing what to do and which direction something is coming from helps to control it.

/LESSON 1  
Magnify the Goal

**UNDERSTANDING EXERCISES:**

*What does the Bible say about the need for Christian education?*

- Have students bring their Bibles and make a stack on the table.
  - Tell them to: "Do something with these Bibles."
  - Stop the confusion of not knowing exactly what you want them to do.
  - Ask each student to collect his Bible.
  - Divide the class into groups (even numbers in each, if possible).
  - Give each group a scripture on a slip of paper.
  - Have groups brainstorm as to what Christian education is all about (according to their given scripture).
  - Give the groups a few minutes (3-5) and then call for their attention.
  - Have a spokesman from each group give their response.
  - Write responses on the board (if possible).
  - Class should discuss each scripture and make additional suggestions, if needed.
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**\*SUGGESTED SCRIPTURES:**

- Colossians 1:28—warning, wisdom, and every man perfect.
- Psalm 19:7—the law of the Lord; converting the soul; testimony of the Lord; making wise the simple.
- James 2:14-18—faith increased; work for God.
- II Timothy 3:15-17—know scriptures from a child; make one wise unto salvation; doctrine, reproof, correction, instruction in righteousness, become perfect; knowing all good works.
- I Peter 2:2—milk of the Word; to grow in God.
- James 1:22, 23—doers of the Word.

/LESSON 2  
Magnify the Future

## **UNDERSTANDING EXERCISE:**

Play a game of *GOSSIP*:

- Line up the students in a straight line.
  - Whisper life-saving instructions in the ears of the first student.
  - Have him pass it on to the next, and so on.
  - See what the last student says.
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- Show the importance of the written word by doing the same process, using a piece of paper with instructions written on it.
  - Ask the last person to tell you what it says.
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- Begin again with written instructions.
  - Stop the chain of written *GOSSIP* in the middle and begin whispering the instructions.
  - See how accurate they are in the end.
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## **DISCUSSION TOPICS:**

- Discuss each of the different ways/methods for passing the faith along to future generations.
- How do these examples apply to the church?

/LESSON 3  
Magnify the Needed Change

## **DISCUSSION TOPICS:**

1. Talk about the different dwelling places that *God* used:
    - Tabernacle
    - Temple
    - Synagogue
    - Our bodies
    - Churches
  2. Which ones were designed/planned/initiated by *God*?
  3. How did worship change with each of these different dwelling places?
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## **\*EMPHASIZING EXERCISE:**

- Divide the class into groups of two. (If the number of the class is uneven, have the remaining person become the official observer.)
- Have the two people stand up, back to back.
- Give the instructions that they should change five things about their appearance without looking at the other person.
- Then have them turn around and look at each other, trying to identify the changes that each has made.
- Repeat this process as many times as possible, until you are able to make several observations about the pattern used for changes.



## LESSON 4

### Magnify Their Understanding

#### DISCUSSION TOPICS:

1. Tell the story of a time when a child (your own or a Sunday school student you have taught) misunderstood a simple word, phrase, or story.
2. Discuss how this misunderstanding was harmful to the student's concept of God.
3. Have the class make a list of words that are not used outside the church and easily misunderstood by those unfamiliar with them. For example:

conversion  
salvation  
baptism

regeneration  
Calvary  
righteousness

redemption  
holiness  
ungodliness

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#### EMPHASIZING EXERCISE:

1. Begin by assuming that your class knows nothing about God.
2. Prepare a questionnaire. (The questions will vary according to the age level and experience, but should always cover the basic essential of our faith.) Pass it out in class, or send it home with the students. If your students are too young to read, then ask the questions in class, and see what response you receive. Below is an example/suggestion you can use entitled: "Understanding God and His Ways". (Refer to Lesson 4 handout.)

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#### Understanding God and His Ways

- When it comes to the Christian faith, I wish I knew more about . . .
- When it comes to our church's teachings, I wish I knew more about . . .
- When it comes to the Bible, I wish I knew more about . . .
- Why do we (do . . . ) at church?
- Why don't we (do . . . ) at church?
- I've always wondered why God . . .
- In my daily life, I don't understand how God fits into . . .
- A question I've always wanted to ask about Jesus is . . .
- Something I don't understand about receiving the Holy Ghost is . . .
- Learning in our church would be more relevant to me if it dealt with . . .

*\*The above survey taken from Why Nobody Learns Much of Anything at Church: And How to Fix It by Thom & Joani Schultz, pp. 71-72.*

/LESSON 5  
Magnify Their Different Needs

**DISCUSSION/EXERCISE:**

- Take the story of "The Birth of Jesus" from the Bible. (See different choices below.)
  - Determine what should be taught to each of the classes/divisions in a Sunday school, as given in Lesson Five.
  - Find a main idea (doctrine) that should be emphasized in each class/division.
  - Concentrate on this main idea with the goal that your students, whatever the age group, will use this lesson in their daily lives.
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The lesson about Jesus' birth may be taken from either of these scripture passages, depending on which one fits the needs of your age group/class/division:

- Matthew 1:18-25—speaks mainly of Joseph's decision to keep Mary and be a father to her promised Son.
- Luke 2:1-20—tells the story of the angel visiting Mary, the angel visiting shepherds, and where and how the baby came.
- John 1:1-18—speaks of the Word who became flesh by the birth of Jesus Christ.

(Use the lesson suggestions from the "Life of Joseph" - Lesson 5 handout - to assign individual work following the same pattern used in class.)

/LESSON 6  
Magnify Your Local Church

## THINK & PLAN:

- Think about the local church you attend or are in charge of.
  - Picture the number of children there on any given Sunday.
  - Divide them into two groups in your mind—those who are too young to read and write, and those who have begun their formal schooling.
  - Determine if you have any young people (ages 13-19) who are regular attendees, your children or children of other saints in your congregation.
  - Consider the adults in your care. Do you have any new converts—people who have not yet received the Holy Ghost, or who are asking questions about baptism?
  - Separate the new/untrained adults from the deacons, support people, and prayer warriors.
  - How are you going to meet the needs of each group in your local church?
  - Do you have anyone who can help you teach them, or must you somehow meet their needs on your own?
  - Are there any older young people, or perhaps your wife, who will be able to work with the small children?
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- Now that you have actually divided your congregation into smaller groups, develop a plan for their Christian education needs.
- Begin by writing goals for each group.
- If you do not have help, the place to start is by training someone to help with this great task of training/teaching others.
- Write your goals/needs on paper and begin praying over them on a regular basis.
- Do not allow the great need to hinder your determination to begin now!

/LESSON 7  
Magnify Their Learning  
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# Your Teaching

## **DISCUSSION TOPICS:**

Use the following questions to get your students to think about the importance of what is actually being *learned* in their local church.

- What do you remember from the last sermon you heard? The last Sunday school lesson?
- What was the main point?
- How did the lesson/sermon relate to you?
- Give an example of how you have lived your life differently because of what you learned from a sermon or lesson.
- Do you think about God on a daily basis?
- What is the most relevant teaching the church has given you? Why?
- What one thing would you change about learning in your church? Why?

After your students have taken time to answer these questions, pass out the questionnaire (Lesson 7 handout) for them to use in their local assembly.

*(Questions taken from Why Nobody Learns Much of Anything at Church: And How to Fix It by Thom & Joani Schultz, p. 47)*

## /LESSON 8 Magnify Their Memory

## **MEMORIZATION ACTIVITIES:**

*(Special THANKS to Sister Barbara Westberg for permission to take ideas from her seminar on "Hiding God's Word in Children's Hearts" used in Ghana, West Africa, August 2000.)*

1. Always begin by explaining what the Bible verse means.
2. Make sure you read it from the Bible so the students can see where it comes from.
3. Then make sure that the students understand what it means to them right now.
4. Never embarrass a student who is trying to quote a verse.
5. Praise him, and help him, as needed.
6. Let two or three students quote a verse together, so if one stumbles, the others can cover for him.
7. Encourage the students to work together as much as possible.

### 1. FIND the MISSING WORD

- Read the verse from the Bible, and then repeat it correctly several times.
- Tell the students to listen carefully as you repeat it, and see if they can notice which word you leave out.
- Repeat the verse correctly with all joining in.
- Tell the students to listen carefully one more time, trying to find a different missing word.
- Now repeat the verse with the class, making sure everyone knows it correctly.

### 2. FOLLOW the SCRIPTURE PATH

- Count the number of words in the verse.
- Make a path, with stones, on the cement with chalk, or in the dirt with a stick.
- Make sure you have the same amount of stones or drawn designs, as there are words.
- Read the Bible verse clearly, and repeat it several times.
- Then have the children repeat the verse after you.
- Let the children take turns walking down the path, saying a word of the verse with each step.

### 3. I AM the PERSON SAYING THIS VERSE

- Read the verse from the Bible several times.
- Talk about who is doing the speaking, and where the verse was spoken.
- Have the students repeat it with you until they are able to quote it.
- Encourage your students to imagine they are the person speaking the Bible verse.
- Give each student a turn to speak the verse as they imagine it sounded. (For example, when the angel in Matthew 28:6 said, "He is not here; for He is risen.")

### 4. BIBLE VERSE TENNIS

- Read the Bible verse several times, and make sure the class understands it well.
- Divide the class into teams. (You can use two teams, or if the class is larger, four or more. It depends on how long the Bible verse is, as to how many students should be on each team.)
- Line the teams up facing each other.
- The first player on team 1 says the first word of the verse.
- The first player on team 2 says the second word of the verse.

- Then the second player on team 1 says the third word.
- The players work back and forth like this until the verse is completed, word for word.
- If they cannot remember all the words, stop the game and go over the verse with the class again.
- Change the order of players on each team and begin again.

## 5. ARE YOU LISTENING?

- Read the verse from the Bible.
- Spend time at the beginning of class (before the lesson) making sure that the children are familiar with it.
- Instruct the students that when they hear a certain sound (whistle, clap, snap of fingers—any sound you choose), they are to jump up and quote the verse.
- This can happen any time during the lesson, so they should listen carefully.
- It is best if you do this at points when the verse needs to be emphasized.

## 6. PICTURE/ACTION WORDS

- As you read the Bible verse, listen/watch for a picture or action word.
- Use your creativity to build an activity around that word.  
For example: **“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).**
  - “Repent” means, “turn around, and move in the opposite direction.”
  - You can use this word and definition to get the students to act out what they need to do.
  - “Converted” means “to change shape and form” and can even be demonstrated with the change in an ice block to liquid water when it melts.
- Have the students turn away from you while you are helping them learn the verse.
- As they begin to know it, they turn around and face you to quote it for the class.
- This reinforces the meaning of the verse—turning from sin and walking with God.

## 7. BIBLE SEARCH

- Quote the verse from the Bible, and then divide the students into groups.
- Allow them a set amount of time to search for the verse, giving clues if you see they are struggling.
- The first group to find the verse calls out the reference (where it is found).
- Every group should find the verse in the Bible, and then spend time learning it together.

## 8. WHAT’S HAPPENING?

- Use events that are familiar to your students to apply the verse to their lives.
- Use II Timothy 1:7 as an example: **“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”**
- Another good verse about fear is found in Psalms 56:3. **“What time I am afraid, I will trust in thee.”** The age and understanding of your students will help you decide which verse to use.

- Tell a personal story about a time when you were afraid, or give the students opportunities to tell about times when they were afraid.
- Talk about how the Bible lets us know that fear does not come from God.
- Talk about what God does give us—power, love, and a sound mind.
- Talk about how you can use this verse (either one) to help you when fear comes. (We are all afraid at some time.)
- What are some things that you can do when you are afraid? Divide the class into small groups to discuss this, and have them bring a report back to share.
- Repeat the verses until everyone can say them with you.

## 9. AN ACTION VERSE

- Go over the memory verse with the class.
- Go over it again—this time adding motions. (This will resemble something like sign language, but can be made up by the teacher as you go along.)
- Go over the verse phrase by phrase, as the students do the motions with you.
- Another option is to divide the class into groups after sharing the verse.
- Give them a set amount of time to create motions.
- Allow each group to come to the front and quote the verse, sharing the motions they created.
- Finally, ask the class to say the verse once more, using the motions that you taught them.

## 10. SPECIAL GROUPS

- Spend time at the beginning of class studying the memory verse.
- Call for various groups of students to come forward and say the verse together. Use your imagination when forming the groups:
- You can be as creative or silly as you feel like, but be sure everyone has been included in at least one group. Some may fit several categories and come forward more than one time.
  - All who were in church last Sunday.
  - All married students.
  - All who write with their right hand.
  - All who are wearing blue.
  - All who are left-handed.

## 11. MOTIONS

- Ask the students to say the Bible verse while doing different motions.
- Use your creativity to come up with things the students can do while saying the verse.
- Here are some examples:
  - Hold your nose while saying the verse.
  - Hop on your right foot while saying the verse.
  - Flap your arms like a bird while saying the verse.
  - Pat yourself on the back while saying the verse

## 12. RANDOM PHRASES

- Assign each word or phrase of the verse to a student to remember.
- Select the students at random.
- Have the student stand when he is given a phrase to remember.

- As you quote the verse (or read it from the Bible) have the students quickly line up in the correct order of their given phrase.
- As they line up, they should put their hands on the shoulder of the person in front of them who has the word/phrase before theirs. This will form a train or chain of the memory verse.
- The students then march around the room quoting the verse, one word/phrase at a time, student by student.
- Each time they quote the verse, they should get faster and faster as a train does when gaining speed.
- If you were not able to use all the students, have these sit down, and select another random group.

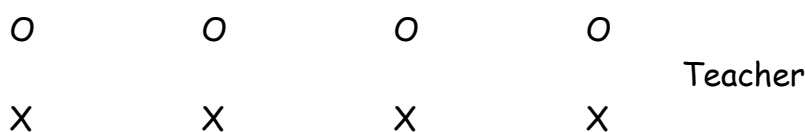
### **13. PUPPET/SLOW HELPER**

- The puppet is not too smart and has trouble learning the Bible verse.
- He misquotes it, leaves words out, and asks all sorts of silly questions about it.
- Ask the students to help the puppet say the verse correctly.
- Let them give directions, fill in missing words, and repeat the verse correctly for him every time he makes a mistake or cannot remember the next word.
- Puppets can be lots of fun, but if you do not have one, or do not know how to make one, ask someone from outside your class to come in for the Bible memory time, and follow the same procedure that you would with a puppet.

### **14. RELAY RACE**

*(This method is good to use outside, but can be modified for anywhere.)*

- The students memorize the Bible verse at the beginning of class.
- Divide the class into two teams. (If the class is large, divide into several teams to save time.)
- The teams line up facing each other, as far apart as the space allows.
- If possible, give the first runners on each team a Bible (or other small book).
- At the signal (whistle, clap, shout, etc.), the first runners on each team run to the second runners and quote the verse to them.
- The first runner then hands the Bible to the second runner who runs with it to the next player and quotes the verse.
- If a student has trouble quoting the verse, his teammates can help him.
- The last runner on each team runs to the teacher, quotes the verse, and returns the Bible.
- The team that returns their Bible/book to the teacher first is the winner.
- The game should continue until everyone has had a chance to run and quote the verse.



### **15. FOLLOW INSTRUCTIONS**

- Before class, on slips of paper, write several different instructions, using your imagination. (If there is no paper available, the teacher can whisper in the ear of each student.) Here are some suggestions:

Whisper	Shout	Touch your toes
Turn your back to the class	Jog in place	Do jumping

jacks

- Quote the Bible verse together several times, and then allow the students to draw a slip of paper.
- One by one, the students quote the verse doing what their paper says.
- When each one has done this, call for the class to quote the verse together, still following the instructions found on their slip of paper.

### **16. MUSICAL**

(Follow this procedure to set a Bible verse to music.)

- Ask different members of the class to name a favorite chorus/Sunday school song.
- Make sure you can quote the Bible verse.
- Sing the chorus that you have selected as a class.
- Take the words to the Bible verse, and fit them to the tune you just sang.
- A variation of this would be to:
  - Divide the class into two or three groups.
  - Ask each group to come up with music (a tune) for the Bible verse you are studying.
  - When they have practiced, have the groups share their songs, one at a time.

### **17. RESPONSIVE/CHORAL READING**

- Divide the Bible verse into simple phrases.
- Separate the class into as many groups as the verse has phrases.
- Assign a phrase to each group.
- The teacher points to the group that is to quote their phrase, as if he were leading a choir.
- Work with each group, using their phrase, to make it expressive and full of rhythm—like a choir song.

### **18. WINNER'S CIRCLE**

- Mark off two areas/circles on the floor or ground. The area must be large enough for the entire class.
- Ask everyone to stand in the first area.
- The second area should be empty, but well marked as the "Winner's Circle."
- When a student learns the verse, he moves to the "Winner's Circle."

- When a student in the first area has trouble quoting the verse, a student from the "Winner's Circle" gives him a "helping hand" by:
  - Saying the verse with him.
  - Helping him with forgotten/missed words.

*(Continue this process until all students are inside the "Winner's Circle".)*

### **19. HOT POTATO**

(Use any object, such as a ball, book, orange, or even a raw potato for the "hot potato.")

- Make sure the students are familiar with the Bible verse.
- Have them sit in a circle, facing each other.
- Give the "hot potato" to the first player.
- Tell the students to pretend that the object is very, very hot. They should pass the "hot potato" as quickly as possible to the next person, but if they throw it, they are out of the game.
- The teacher gives a signal, plays some music, or sings a song (whatever is easiest), and the students pass the "hot potato" as quickly as possible.
- When the signal is given again, or the music/song stops, the student holding the "hot potato" quotes the Bible verse.
- This continues until every student has had the opportunity to hold the "hot potato."

*(Set a time limit, so the students will not spend all of the class time working on the Bible memory.)*

### **20. PRAY IT**

(This works especially well with verses from Psalms.)

- Work with the students to be sure they know the Bible verse.
- Divide the class into groups.
- Have each group "pray" the verse, each in a different position. Discuss the fact that Bible verses are like prayer. They work anytime, anywhere, and in any position.
  - Kneeling.
  - Standing with hands folded in prayer.
  - Sitting with hands in lap and eyes closed.
  - Standing with arms raised.
  - Kneeling with head bowed.
  - Standing in a circle, holding hands with other group members.

### **21. ECHO VALLEY**

- Divide the class into three teams.
- Place each team in a different direction (north, south, east, or west).
- The leader/teacher stands in the remaining area. (The group will form a square/rectangle.)

- The teacher reads a phrase of the verse and points to the first group. They "echo" it.
- The teacher repeats this process with all the groups.
- Continue this process until all of the phrases of this verse have been "echoed."
- Choose volunteers to be the leader and repeat the process.

## **22. BIBLE MEMORY GAME**

- At the beginning of class, work with the students to memorize the verse, phrase by phrase.
- Choose a popular game (baseball, soccer, tic-tac-toe, etc.) that your students understand, and follow the game rules to play a Bible Memory game.
- Use the rules for the game you have chosen to help the students learn their memory verse.
- You can even use a simple children's game that has rhythm to help remember a Bible verse.

MEMORIZING IS **FUN** . . .  
NOT WORK!

/LESSON 9  
Magnify Their Minds

### **DISCUSSION POINTS:**



(If at all possible, bring a battery-operated cassette recorder to class and set it up so that the students are not aware that it is recording their discussion. Allow it to run while the following points are talked about.)

1. How do these scriptures make it clear that the Bible speaks of the mind and heart of man as being closely related?
    - Psalms 119:11
    - Deuteronomy 6:6
    - Deuteronomy 11:18
    - Matthew 12:35-37
    - Matthew 15:17-20
  2. Why is it important to use extreme caution about the things that are placed into our children's minds (physical and spiritual children)?
  3. How will scripture memorization help to insure that they know how to follow the ways of the Lord?
  4. Are there any other scriptures that support the importance of keeping our minds full of the things of God?
    - Divide the class into two or three groups (depending on the size).
    - Give them five minutes to search for scriptures.
    - Have each group appoint a spokesman to share their findings with the class.
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#### **UNDERSTANDING EXERCISES:**

- When the discussion has been concluded, bring out the cassette recorder.
- Play back the things that were said by the class.
- Talk about how a recorder will give you back exactly what you place inside of it, nothing more and nothing less.
- Discuss how students of all ages are similar to the recorder.

/LESSON 10  
Magnify the Lesson Aim

**AIM-BUILDING PROCESS:**

1. Refer to the list of topics from the project assigned in lesson 5.
2. Which age group are you planning to teach?
3. Which topic did you choose for them? (Scripture reference here, please.)
4. What are some of their basic needs?
5. What are some of their individual/specific needs?
6. What has the Lord through His Word and prayer led you to deal with in this lesson?
7. What is the goal of the church in general toward these students of God's Word?
8. Is your purpose to give knowledge, to encourage an attitude adjustment, or to see a change in behavior?
9. What specific thing do you desire to see in the students' lives?
10. In as few words as possible, what do you want your students to learn?

***In a very short sentence, using simple words,  
write the AIM for your lesson.***

/LESSON 11  
Magnify

# The Introduction and Conclusion

## **STARTING EXERCISES:**

- Bring a basket of fruit (oranges, mangoes, or whatever is in season) into the classroom.
  - Allow the students to inspect the fruit and see that it is good, clean, and ripe for eating.
  - Introduce a piece of "bad" fruit (rotten, too ripe, scarred and ugly).
  - Put the piece of "bad" fruit into the basket of good, clean, ripe fruit.
  - Have the students tell you what will happen to the fruit and why.
    - Will the ripe fruits change the bad one to good?
    - Will the one rotten fruit change the good fruit to bad?
  - What lesson could be taught using this as an introduction? What age group? (II Corinthians 6:17-18, "Come out from among them and be ye separate" is one good example.)
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## **FINISHING EXERCISES:**

- Bring out the basket of fruit that has been sitting during class, and have the students inspect the fruit.
  - How are the "good" fruits affecting the "bad" one? (Are they making the dark fruit lighter? Will their good smell overpower the bad one?)
  - How is the "bad" fruit affecting the "good" ones? (This process will take time, but may already be having an affect on the fruit basket.)
  - Which fruit will be most affected by the "bad" ones?
  - Is this always true with fruit/vegetables?
  - Are there any exceptions to this law of nature?
  - What other comparison does the Bible give illustrating this principle? (Leaven)
  - What is an Old Testament scripture that supports this principle? (Exodus 12:15-20)
  - What did it symbolize in the Old Testament?
  - What is a New Testament scripture that supports this principle? (Galatians 5:9)
  - What did it symbolize in the New Testament?
  - How can this principle of one rotten fruit making the others rotten, and a little leaven making the whole big lump leaven, be applied to our lives?
  - What does the leaven represent in scripture?
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## **PERSONAL APPLICATION:**

- Divide the class into six groups, as evenly as possible.
- Assign each group a different division of the Sunday school to think about and work with.
- Choose one of the scripture passages/topics from the Project Assignment in lesson 5.
- Allow each group time to come up with an exciting introduction and conclusion for that story.
- Allow each group to choose a spokesman to share their work.

/LESSON 12  
Magnify the Bible Lesson

## **DISCUSSION POINTS:**

1. Look at the scripture passage you have chosen for your Project Assignment, lesson 5.
2. Using the points given in this lesson for the Inductive Bible Study, carefully go over what the Bible has to say about what you plan to teach.
3. During this exercise, it does not matter what age group you are dealing with. You need to explore God's Word and discover its treasures so you will have a clear understanding to give your students.
4. Be careful not to be creative with this study. It is most important to stay in the Word and be sure you know what it is saying.
5. The next step is to know what your students need to hear from the scripture passage you have chosen to teach them.
6. Look for ways in the scripture text that can be used by your students to supply the need in their lives that you have been dealing with.
7. Take the time now to write a rough draft of the lesson you plan to teach.



## LESSON 13

### Magnify Their Thoughts

**THINKING METHOD EXAMPLES:** The teacher is the star of these lessons.

#### 1. STORYTELLING

If used properly, this teaching method is most interesting. Jesus was a master with this method. He was so good at catching and keeping the attention of His listeners that they lost track of time! This kind of storytelling requires a lot of practice.

1. Learn to look for meaning in every story you read or hear.
2. Check to see if the meaning is related to a biblical principle.
3. Practice talking clearly, while using every technique possible to make your voice interesting.
4. Be sure the story is easy to apply to lives.

Before long, you will find good stories everywhere, and if you are careful to keep them, you will have a nice collection to use in Bible lessons.

- The best stories in the world come from the Bible.
- Practice telling Bible stories to family and friends.
- Use sound effects. (The wind blowing, footsteps walking, or birds chirping make a story come to life.)
- Put some silence in your story. Children will listen when you are making no sounds whatsoever.

Jesus was the best storyteller of all times. His stories talked to the hearts of His students, and they always made a strong point that was remembered a long time. His story of "The Sower and the Seed" (Mark 4:3-20) still teaches us some wonderful lessons.

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## "The Town Crier and the Tailor"

(Maud Lindsay)

There was once a town crier who was very sure that no one worked as hard as he. Why, with all his running up and down the streets to ring his bell and tell what was lost and what was found, and other news besides, his feet were ready to drop off, he said. And that was not the worst of it.

"Soon I shall have no more voice than a mouse's squeak," he told his friend, the tailor.

"Or a bear's growl, you had better say," answered the tailor, who for his part was sure that he worked harder than the crier any day. "If you sat cross-legged to sew a seam day in and day out, you would soon learn what hard work is," said he.

"Hard work!" exclaimed the crier. "Why, I never go by your shop in the wind and weather that I do not think what a warm corner and easy earning a tailor has."

"And I never see you pass that I do not say to myself, 'There goes the crier with nothing to do but to make a noise,'" snapped the tailor.

The more they talked the crosser they grew, and they might be quarreling yet if they had not taken the matter to the pastor, who was said to be the wisest man in town.

"There is but one way to find out which has the harder task," he said when he had listened to both of them, "and that is to exchange work. Let the tailor cry the news for a day, and the crier sew the seams. Then we shall see what we shall see."

The two friends were well pleased with the pastor's plan, and the very next morning the crier took his place in the tailor's shop, while the tailor went out with the crier's bell to tell the news of a lost pig.

*Ding-a-dong-ding!* Rang the bell, and the tailor called as much like the crier as he could: "Pig lost! Pig lost! A white-and-black pig! A pig with a curly tail! A fat pig, a small pig, a pig with four legs!"

He called so loud and so long that when the pig was discovered at last in a garden not far away, the tailor was as hoarse as a frog. But this made no difference, before he had time to draw a long breath, he was sent to call the people to a town meeting. Then someone found a silk purse, and that must be told, though the purse was as empty as a last year's bird nest.

"A silk purse found! A silk purse found without a penny in it!" cried the poor tailor.

By and by he was forced to sit on a doorstep to rest, but he had not been there long enough to clear his throat when here came the mayor to ask why he was idling away his time.

"Do you not know that a ship has come in with tea and spice from over the sea? Be up and off to tell the good news," said the mayor.

There was nothing for the tailor to do but to start out again, though his thoughts were whirling so fast in his head that he did not know what he was telling: "A spice has come in! A spice has come in! With a ship and a sea from over the tea," he sang in a sad voice.

This was news to make people wonder, you may be sure, and by the time the poor tailor had told them better he was ready to agree to anything the crier might say; and if he had but known it, the crier was as ready as he to own himself wrong.

With prickles in his toes, cramps in his knees, and an ache in his back, the crier sat cross-legged in the tailor's warm corner wishing with all his heart that he were out in the wind and weather with his bell. The needle that he sewed with was bent, his thread was knotted, his fingers were all thumbs, and which was the front and which was the back of the coat he was to make for the mayor that day, he could not tell.

He turned the pieces this way and that, but when, at last, he sewed them together, he was as uncertain as he had been in the beginning. He was about to put everything down and go to find the tailor, when he saw him staring in at the shop window and whining sadly: "A ship has come in with spices and tea."

"That is no way to tell news!" shouted the crier, shaking the shears at the tailor in his excitement. "Open your mouth like this and cry: '*A ship has come in! A ship has come in!*'"

The tailor opened his mouth so wide that the crier himself was surprised, but instead of the news of a ship he roared: "*The mayor's coat is spoiled! The armholes are sewed up! The pockets are upside down! The buttons are on the coat tails! The mayor's coat is spoiled!*"

All the while he was calling he rang the bell as if the town were on fire, and if the pastor had not passed just then, there is no telling what might have happened next.

"There is but one thing to do," said the pastor when he had heard all that there was to hear. "Each must take his old task again," and he would have said that there must be no more quarreling, but he had no time for this. No sooner had he spoken the words that set them free from their bargain than the tailor was inside his shop, and the crier was hurrying down the street making as much noise as if it were Christmas.

All over the town he could be heard ringing his bell and shouting joyfully: "Good news! Good news! A ship has come home! With spices and tea from over the sea, a ship has come home!"

There was no happier man anywhere than the town crier that day, unless it were the tailor as he sat in his cozy corner taking out every stitch that the crier had put in the mayor's coat.

This is an excellent story that can be used to teach a Bible lesson. It was found in the third-grade reader *Worlds of Wonder* from the A Beka Book Reading Program. Can you think of a scripture that could be used as the support for this story? (I Corinthians 12:4-11; Philippians 4:11; I Timothy 6:6 and I Corinthians 12:12-27)

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## 2. **QUESTIONS that make you THINK**

- 1) Need to be specific.
- 2) Should bring the students to the place where they apply what the lesson means to their lives.
- 3) Seek for ways to involve the students.

Here are some examples of thought-provoking questions. Which one would actually get the students to DO something?

- How can we apply this to our lives?
- What is one thing you could do at your office, in your school, or at home with your family that would demonstrate a servant's heart?
- Who were some of the great people in the Bible who were servants?
- Who is the greatest example of a servant found in the Bible? This question could be used as the springboard for a lesson on Jesus' washing the disciples' feet (John 13:4-17).
- Would you like to be a servant?

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## 3. **LECTURES**

- 1) Should be exciting and interesting.
- 2) Should always require the students to relate the lesson to their lives.
- 3) Should use the techniques Jesus did.

Mark 11:23-26 is a good biblical example of a lecture. Jesus knew how to use lectures to draw a proper response from His listeners. We should work hard and pray to be able to do the same.

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## 4. **MONOLOGUES**

- 1) This method, probably more than any other, requires a vivid imagination.
- 2) Bible characters must become real.
- 3) The teacher should use vivid word pictures to make the characters come alive.

The story of Moses and the burning bush is a great story to use for a monologue. This passage is found in Exodus 3:1-22; 4:1-17.

- Moses is alone in the wilderness, taking care of sheep.
- He sees a bush burning, but it does not burn up.
- The bush talks to him!
- Moses talks back and several things happen:
  - His rod turns into a snake and then back into a rod.
  - His hand becomes leprous, but changes back to normal when he obeys the instructions of the voice coming from the bush.
  - Moses decides to leave his comfortable home in Midian and travel back to Egypt where he is a wanted man.
  - The bush stops burning and Moses goes home.

The speeches in this story lend themselves to pretending to be two different voices, but it only requires one person to make a great monologue.

- 1) The voice of God, coming from the bush, can be spoken as you hide behind something—a chair, a table, or even the pulpit.
- 2) You then move to a different location to speak for Moses.

This requires a bit more practice, but can be done effectively. The students will understand that you are portraying two different characters, and they will be able to tell which one is Moses because he will be afraid! While the teacher is active using this method, the students are listening and thinking. If the teacher is exciting enough, they will enjoy it and learn.





## LESSON 14

### Magnify Their Actions

**ACTION METHOD EXAMPLES:** The students are important participants in these methods. They join the teacher in actively telling the Bible story.

1. **ECHO PANTOMIME.** Whatever the teacher does and says, the students do too.

### JOSEPH DREAMS TWO DREAMS

#### Words

#### Actions

Jacob was living in a strange land - Canaan.

*Hold hands straight out in front of you and move in a circle.*

Joseph was 17 years old, and helping his brothers.

*Point to yourself, and then count others, as though they were with you.*

Jacob loved Joseph VERY MUCH!

*Wrap arms around yourself and hug.*

Jacob gave Joseph a beautiful new coat.

*Turn around in a circle and act like you are showing someone your clothes.*

His brothers were all jealous.

*Cross arms over chest and put a mean look on your face.*

Joseph dreamed a special dream.

*Put hands together and lay head on them as though sleeping.*

Joseph told his brothers about the dream.  
*talking.*

*Move hands as you would when*

All of Jacob's sons were gathering grain.

*something together.*

"My grain stood upright, and your grain all bowed

*Stand straight and tall.*

down to me."

*Bow from the waist.*

Joseph's brothers shouted at him when they heard his dream.

*Hold hands in front of your face like you are warding off a blow.*

Joseph dreamed another dream.  
*around.*

*Hold up two fingers and show all*

Joseph told his brothers this dream too.

*Move hands as you do when talking.*

The sun, moon, and eleven stars all bowed to Joseph.

*Make a large ball with hands for a smaller circle with hands for moon, and number to eleven with fingers for the eleven stars. Then, bow down to the floor.*

When Joseph told his father this dream, Jacob was angry.

*Move hands as though speaking, face look angry.*

Joseph's brothers envied him because of the dream, but his father thought about it all.

*Cross arms over chest and march the room acting upset. Then, stop, and put hand on chin, and elbow in the other hand as though thinking about something.*

Joseph didn't know what the dreams meant, But he continued to trust God.

*Hold hands out and shrug shoulders, then kneel down and pray.*

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**2. REGULAR PANTOMIME.** This is a little different from the Echo Pantomime. In this type of pantomime, the teacher tells the story, and students act out the different parts. If they need help, you can tell them what to do. Let's see how Sister Barbara Westberg uses this method.

### THE PARABLE OF THE SOWER

*Ask for one volunteer to be the sower.  
Divide the rest of the class into six groups.*

Listen closely while the story is being read, because you will need to do what I am talking about.

You can find this story in Matthew 13 in your Bible. I have reworded it to make it easier for you to understand what to do.

**A sower went out to plant some seeds.** (*Sower, pretend you have a sack of seeds on your shoulder, and it is heavy! As you walk through the field, you scatter seeds along the way.*)

**As he scattered it across his field, some seeds (group 1) fell on the hard path where many people had walked.** (*Everyone in the first group, please, move out, and pretend you are a small seed lying on the path where people pass.*)

**And the birds came and ate those seeds.** (*Birds, group 2, go to the seeds and pretend to devour them.*)

**Other seeds (group 3) fell on shallow, rocky soil.** (*Group 3, fall around the edge of the class area, like the outside edge of a garden.*)

**The plants sprang up quickly, but they soon wilted beneath the hot sun (that's me, the teacher) and died because the roots could not get any water or food in the shallow, rocky ground.** (*Group 3, act like you are growing up, and then die quickly under the hot sun.*)

**Other seed (group 4) fell among thorns (group 5).** (*Group 4 and the thorns, intermingle at the front right side of the class area.*)

**The seeds grew, but the thorns grew faster. They shot up and choked out the tender blades.** (*Groups 4 and 5 pantomime.*)

**But some seed (group 6) fell on good fertile soil (that is right where you are) and produced a crop that was thirty, sixty, and even a hundred times as much as had been planted.** (*Expand! Grow! Are you a thirty, sixty or hundred fold seed? Show us.*)

After you have completed the pantomime, apply it to the students' lives. This will vary according to the ages you are teaching. Younger children may not understand that the seed is compared to the Bible, and that the thorns, birds and rocks represent other things. However, they will understand about planting more than one seed, and that every seed you plant does not grow up to be good.

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**3. OBJECT LESSONS.** These are used most effectively with older students. Sometimes, small children cannot relate things to ideas. They need a more direct method. Jesus used this often, as He loved using the things around Him. Here are some ideas to work with:

- Suppose we use an umbrella for our object. How could you relate this to something from the Bible?

- What about a ball point pen? Is there anything to compare it with in God's Word?
- What about a loaf of bread? How can we apply this to the Bible?

There is no limit to the "objects" you can use to teach lessons about God and His ways if you will use God's Word and pray. Open your mind and heart, and ask for help from the Master Teacher.

**4. ROLE-PLAY.** This method gets everyone involved in the story. The students feel the pain, and rejoice when God works. Many times, younger students will not use dialogue with this method. They may make sounds (as with animals in Noah's ark) but probably will not have enough imagination to come up with speech. Older students, however, will enjoy making their own dialogue - especially with role-play that deals with life situations. For example:

- Two teenagers are doing a role-play about what happens when someone tries to get them to do wrong.
- One student would play the role of the person persuading, and would make up his dialogue according to life experiences, or what he has read and heard.
- The other student might simply refuse the offer, or could even try to persuade the tempter to turn and do right.
- This scene can be used very effectively, even with young adults.

There are many stories in the Bible that work well with this, and your imagination is the only limit. Sister Barbara Westberg shares this example with us.

### **THE WOMAN WITH THE INFIRMITY** (Luke 13:11-17)

One day when Jesus went into the temple He saw a woman who for eighteen years had been bowed over and could not stand up! Imagine walking stooped, looking at the ground for eighteen years! That is what we are going to do. We are going to imagine what it would be like to be bowed over for eighteen years.

Bend over and touch your toes—or try to! Do not straighten up until I tell you. 1-2-3, Imagine eighteen years, not seconds! 4-5-6-7. For eighteen years she could not lift herself up to look anyone in the eye. 8-9-10-11-12. She could not stand tall and look at the stars, the birds, and the blowing trees. 13-14-15-16-17-18 years!

- Then Jesus came and saw her. Aren't you glad for the day Jesus came and saw you?

- He called her to Him and said, "Woman, thou art loosed from thine infirmity."
- Then He touched her! Oh, what wonderful things happen when Jesus touches us.
- Immediately she stood up and glorified God. You can stand up.
- Crack! Pop! Snap! Hear the bones protesting. Remember you, as this woman, have just been healed after eighteen years, not seconds. What would you do? (Here's what I would do. Do what I do.)
- I would carefully hold up my shoulders as straight and high as I could. I would take a deep breath, and lift one shoulder, then the other. I would take another deep breath.
- I would carefully feel my spine. Is it straight?
- Then slowly, oh so slowly, I would bend over—just a little bit, in case something might lock up again.
- I would straighten up, twist my shoulders, feel my spine. Take another deep breath and smile!
- Then I would bend over—way over, touch my toes, and straighten up!
- I would raise my hands, jump for joy and shout, "Hallelujah! I've been healed! Oh, thank You, Jesus!"
- I would laugh, spin around, and clap my hands. Let's give the Lord a handclap of praise right now!

Were you bowed down by sin and unable to lift yourself up? Remember when Jesus came and touched you? Let's thank Him right now for lifting us up. (Praise break.) And that's how it feels to be healed after being bent double for eighteen years.

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5. **DRAMA.** When you involve your students in acting out the Bible story, they will remember it much better. However, this method requires advance preparation.
- The story should be told and understood in a previous lesson.
  - The things spoken by each character must be written.
  - Different students are chosen to act out each part.
  - Calling out the names of the different characters and asking for volunteers is one way to get things moving.
  - Having interested students remain after class and "audition" for a part is effective also.
  - Finally, the teacher might have to assign students to different characters.
  - This does not necessarily require rehearsals, but they are beneficial, especially if you plan to perform the drama for the congregation.
  - Each of the characters should have special scripture assignments to read for better understanding of how they should act/talk/move.
  - It may be necessary for you to gather simple costumes or props (shepherd's staff, slingshot, or water pot) to help make the drama come alive.

- The students may have ideas of how to make their character special and believable.

Below is an example of a simple drama used in a Sunday school class for teaching emphasis.

## JOSEPH'S DREAMS

(Genesis 37:1-11)

### MAIN CHARACTERS:

Narrator (to share the information given in italics)

Joseph (the youngest son)

Jacob (his father)

Joseph's ten brothers (all a good many years older than Joseph)

SETTING: Joseph and his brothers are tending the flocks (sheep) of their father, Jacob. Some of the girls in the class could be sheep.

JOSEPH: Good morning, my brothers!

BROTHER 1: What's so good about it? We are out here taking care of father's sheep, while he is at home enjoying good things to eat and relaxing.

JOSEPH: Why does a man have sons if he can't relax in his old age? Father has earned his rest!

BROTHER 2: You are just saying that because he gives you special favors!

JOSEPH: I am honored to be able to serve our father in any way possible.

NARRATOR: *(When they return from the field, Joseph goes to see Jacob.)*

JOSEPH: Father, why do my brothers quarrel and fight so much? Why don't they enjoy taking care of the sheep, and thank God for the many blessings He has given us?

JACOB: My son, some people are never satisfied. If they are in the field, they want to be at home. If they are made to stay at home, they want to be in the field. They are never content with what God has given, and so find an excuse to complain always.

JOSEPH: I pray that God will help me to always be thankful for what we have. I am especially thankful for YOU, father!

JACOB: And I am thankful for YOU, Joseph. You are a joy to me and a delight to my old age. God knew what He was doing when He waited to allow your mother to have you—my special gift!

NARRATOR: *(Jacob embraces Joseph, and then sends him off to sleep with his brothers. That night, Joseph has a troubled sleep. He dreams but doesn't know the meaning of it.)*

The next morning . . .

JOSEPH: Good morning, brothers!

BROTHER 3: There he is again—that smiling, tattling baby. Why don't you grow up, Joseph, and leave us alone!

JOSEPH: I had a strange dream last night.

BROTHER 4: Now you have started having special visitations from God, have you? What makes you so special, Joseph?

JOSEPH: I don't know that I am special, only that I am confused by what I dreamed.

BROTHER 5: Well, what was it? Maybe one of us can help you understand the meaning.

JOSEPH: I dreamed we were together in the field, binding our sheaves from the harvest. My sheaf stood straight and tall, and yours did too. Suddenly, all of your sheaves bowed down on the ground to mine. What can this mean?

BROTHER 1: Are you actually "dreaming" that all of us will bow down to you? Will you become our ruler and lord? Who do you think you are? You are just a weak nothing, and the youngest of us, except for baby Benjamin! If anyone is ever "worshipped," it will be me. I am the oldest and the heir! Go away and leave us alone!

NARRATOR: *(All the brothers join in the general outcry against the idea that they would show respect and actually bow down to Joseph, and they drive him away.*

*That night, Joseph has another dream, and again, does not understand it.)*

JOSEPH: Good morning, brothers.

BROTHER 6: There comes the dreamer. Ha!

JOSEPH: I wish I didn't keep having these strange dreams. They really do trouble me. I have had another one last night.

BROTHER 7: Another one? Well, aren't you going to tell us about this one too?

JOSEPH: I will tell you, but it isn't easy. This time the sun and moon and eleven stars bowed down to me. What can this be?

BROTHER 8: This has gone far enough! I am going to get father and see what he thinks about all these "bowing" dreams!

NARRATOR: *(The brothers go and call Jacob, and he comes to listen to what Joseph has to say and to try to calm his other sons down a bit.)*

JACOB: What is troubling you, my son?

JOSEPH: Father, I have had another dream, and this time the sun and moon and eleven stars bowed down and paid me homage. What could this possibly mean?

JACOB: Am I the sun, and your mother the moon? Are your brothers the eleven stars? Will we become your servants and bow to your every wish? Joseph, I am surprised at you! Are you getting ambitious?

JOSEPH: No, Father. I am only repeating what I have seen in my dreams, and I don't know what they are all about.

BROTHER 9: Well, if we have anything to do with it, this will NEVER happen!

BROTHER 10: I wouldn't bow down to you if I had to! You can forget about that, LITTLE brother!

BROTHER 2: Don't tell us about any more dreams, Joseph. We are sick of your fancies.

NARRATOR: *(The brothers walk away angrily.)*

JACOB: I don't know why you have dreamed this, Joseph, but I pray the Lord will help you with whatever is troubling you. I will help you pray about it.

JOSEPH: I love you, Father!

JACOB: And I love you too, Son!

### The End

This drama follows the scripture passage closely. Yet it gives the students a chance to use expression and feel the emotions of the story. It makes Joseph's experiences come alive in their minds and helps them understand the other events in his life.

- How do Joseph's dreams relate to the rest of his story?
- This is a good opportunity to get your students to search in the Bible for answers to this question.
- Let them come back with their findings and give a report.
  - Did Joseph's dreams ever become a reality?
  - When?
  - How?





## LESSON 15

### Magnify Their Discipline

#### **DISCIPLINE EXERCISES:**

##### **I. Class FOCUS Exercises**

- At the beginning of the lesson, divide the class into two or three groups (depending on the class size).
- Assign each group a special KEY WORD for this particular lesson. (This should be changed with every new/different lesson.)
- Assign some type of movement/gesture/action for the group to do every time their KEY WORD is spoken in the lesson.
- Pause after each KEY WORD to allow the students the opportunity to do their action.

For Example:

A lesson on the birth of Jesus could have these clue words and actions:

- Baby (Cross arms in front of chest and rock like a baby.)
- Star (Touch fingers of both hands together in a spread out position and hold over your head.)
- Angel (Have the students place both hands under their arms, and flap them like wings as they turn around in a circle.)

*Use your imagination and make up actions, according to the KEY WORDS chosen.*

##### **II. Class CONTROL Exercises**

Spend time at the beginning of class teaching everyone a special signal for certain actions desired. (Gestures should be big and exaggerated so the students will notice that you are doing something out of the ordinary and pay attention.)

- 1) To stop excessive talking:
  - Hold both arms extended out from your body.
  - Bring both hands in to cover your mouth in a wide, sweeping gesture.
- 2) To stop the students from touching/playing with each other (hands to yourself):
  - Hold both arms extended out from your body.
  - Bring both hands in a wide sweep and cross your arms tightly across your chest with hands hidden.
- 3) To help the students remember they should return to their seat/place of attention:
  - Stomp one foot loudly on the floor (if outside, stomp both feet).
  - Bring hands smartly to your sides, making a slapping noise.
  - Then, perform a very stiff military type salute and say "ATTENTION" in a loud voice, as you would if a military general (commander) had entered the room.

##### **III. Take time to discuss how each of these exercises would help you maintain control of the class.**

## /LESSON 16 Magnify Getting Control

### **DISCUSSION:**

- What is the main tool given by God for getting "control" of our lives?
- How can we use the five senses to assist this tool in getting control of "headquarters"?
- How can we use each one to the best advantage for different ages of people?
- Give one example/suggestion for each, using the story of Joseph as assigned in lesson 5.

### The EAR-GATE

**Preschool Division**—What did Joseph sound like when he was dancing around with his new "coat of many colors" on?

**Primary Division**—How did Joseph sound when his brothers threw him into the pit and sold him into slavery?

**Junior Division**—How did Joseph speak to his brothers when they entered his presence and bowed before him the first time?

**Youth Division**—What did Joseph sound like when he was telling Potiphar's wife that he would not stay with her?

**Young Married/Career Division**—How would you sound telling the story of Joseph's birth? What did Rachel sound like when she told Jacob that she was expecting a baby the first time?

**Adult (New Converts/Mature Saints)**—What did Joseph sound like when he was revealing himself to his brothers?

### The EYE-GATE

**Preschool Division**—Choose a child to act like he is showing his new coat to his mother for the first time. Let him show it to his brothers too. (Choose more children to play these parts.)

**Primary Division**—Choose a child to be Joseph, and one to be his father, Jacob. Then, choose ten other boys (or girls, if you do not have enough boys) to be the brothers. Show the facial expressions of these characters when Jacob gave Joseph his new coat.

*Junior Division*—Choose a child to be Joseph. Let him pantomime (act without words) how Joseph would have looked when he was given his new coat. Let the child pantomime the different expressions on Joseph's face when he showed his new coat to his family.

**Youth Division**—Discuss what Joseph saw and felt when his brothers threw him in the pit. What kinds of things did he see while on his journey to Egypt? What was he thinking and feeling during that trip?

**Young Married/Career**—What were some of the things that Joseph's brothers saw when they looked at Joseph? What did they see in him that made them hate him enough to sell him into slavery?

**Adult (New Converts/Mature Saints)**—What did Jacob see when his sons brought home Joseph's coat? What did he see in their faces? What did he see in his heart?

### The TOUCH-GATE

**Preschool Division**—Bring scraps of cloth (could be borrowed from a tailor) to class and have the children help "construct" a coat of many colors for Joseph.

**Primary Division**—Choose children to play the parts of Joseph and his brothers. How did the brothers use touch to let Joseph know that they did not love him? What was Joseph feeling in the pit?

**Junior Division**—Choose one child to be Joseph and another to be Jacob. Show by the way that they touch each other how Joseph felt about his father. How did Jacob treat Joseph?

**Youth Division**—Choose a child to act like Joseph on the journey to Egypt. How did the Ishmaelites treat Joseph on that journey? How did Potiphar treat him?

**Young Married/Career**—Choose a student to portray Joseph. Choose another to portray Potiphar's wife. How did she treat Joseph? How did Joseph react?

**Adult (New Converts/Mature Saints)**—How did Jacob's family treat him as they tried to console him over the loss of Joseph? How did Leah act towards her husband? How did the sons act?

## **The SMELL-GATE**

**Preschool Division**—What did Joseph smell when he reached Egypt? Were the things there familiar to him? Did the food smell the same?

**Primary Division**—What did Joseph smell while in the pit? What did he smell in Egypt? What did he smell in the dungeon?

**Junior Division**—What did Jacob smell when he held Joseph's bloody coat? What did Joseph's brothers smell when they thought about Joseph?

**Youth Division**—Is there a special smell that you would associate with betrayal? How about slavery? What would be the smell of the dungeon?

**Young Married/Career**—What type of smell did Joseph associate with Potiphar's house? Potiphar's wife?

**Adult (New Converts/Mature Saints)**—What type of smell do you think would be associated with Joseph's promotion to the king's second in command? What smell did he think of when he saw his brothers again for the first time?

## **The TASTE-GATE**

**Preschool Division**—What kind of taste would Joseph have when his father gave him the beautiful coat?

**Primary Division**—What taste would Joseph experience when his brothers threw him in the pit?

**Junior Division**—Can you taste what Joseph's brothers did when they realized Joseph was alive? What taste would you associate with how his father felt when he heard the news?

**Youth Division**—What taste did Benjamin have when he was forced to travel to Egypt on the second journey?

**Young Married/Career**—How did Potiphar feel when his wife accused Joseph? What taste would you associate with this event?

**Adult (New Converts/Mature Saints)**—What taste would you associate with the interpretation Joseph gave to the dreams of the men in prison? With the dreams of Pharaoh?

**(Use the examples above to help you with the lesson you have chosen to teach that was assigned in Lesson 5. Be sure to notice the division/class you have chosen to work with.)**



## LESSON 17

### Magnify Your Creativity

#### FOCUS EXERCISE:

- Where did all creativity (anointing, inspiration) come from? (God "breathed" on them.)
  - How is it possible to feel the "breath" of God?
    - Call two students to the front of the class.
    - Have them stand on opposite sides of the room.
    - Assign one to breathe as hard as possible to reach the other student.
    - Can he feel it?
    - What must he do to be able to feel the breath from his fellow student?
    - How does this relate to our ability to feel the "breath" (anointing, inspiration) of God?
    - What scripture(s) will support this idea?
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#### DISCUSSION EXERCISE:

- Read Psalm 104 as a class—in responsive reading style. (*This means that the teacher reads one verse, and then the class reads the next verse in unison. The teacher reads again, and so on until the passage is finished.*)
- Talk about each verse and what God created in it. How did he use His "creativity" to make the world such a wonderful place?
- Spend time in the classes developing a list. Discuss such topics as:
  - Sun—what good things do we get from the sun?
  - Moon—what effect does the moon have on the earth?
  - Stars - how many are there, and where are they?
  - Where does the air we breathe come from?
  - Which came first—the chicken or the egg?
  - Where did the seeds come from for trees and plants?
  - What determines the changes in the weather?
  - Where does the wind come from?
  - How did we get electricity?
  - Which animal is the greatest and most unique?
- Now read Psalm 8:3-8. Go over your list from Psalm 104. What does it mean for humans to be made "ruler over the works of God's hands"? What does this "rule" have to do with "creativity"?
- What makes MAN more special than any other living creature?
  - He was made in the image and likeness of God.
  - He has an eternal, living soul.

## /LESSON 18 Magnify Your Writing Skills

**CREATIVE THOUGHT PROCESS EXERCISE:** (Use the following example to help you get started.)

Begin with the basic lesson assignment: (We are writing for the Preschool age group.)

- Lesson Title: Ezra Reads the Law
- Key Scripture: Nehemiah 8:1-3
- Memory Verse: Nehemiah 8:3
- Lesson Aim: To teach our students the importance of listening to/hearing God's Word
- Introduction
- Bible Story
- Conclusion
- Reinforce the Lesson (Activity/Review Questions)
- Extended Session - Getting Acquainted with the Bible

### THE MEMORY VERSE

#### STEP 1:

- Take time to read the Scripture Text carefully.
- Consider the age group you are working with for this lesson.
- Read the verses before and after the text to find a memory verse that will help your students to catch the purpose of the lesson.
- If there is no verse before and after the text (or inside the text) that fits your age group, or that will make the lesson aim clear, then look for a verse in another place in the Bible.
- Nehemiah 8:3 is a good memory verse for preschoolers. They would not be able to learn the whole verse. The last portion (the verse is divided into three parts) fits the lesson aim and can be easily understood by young students.

"And the ears of all the people were attentive unto the book of the law" (Nehemiah 8:3).

Psalms 119:11 is also a fitting memory verse for this lesson. (*"Thy word have I hid in mine heart, that I might not sin against thee."*) However, young children might have a hard time understanding how they can hide God's word in their "heart."

#### STEP 2:

Since we are dealing with younger students, the method used to teach the memory verse should be as active as possible. (Lesson 16 gives many possibilities, but "Follow the Scripture Path" will be used here as an example.)

- Count the number of words in the verse.
- Make a path with stones, drawn with chalk on the cement, or written in the dirt with a stick, using each individual word as one step/stone.
- Make sure the number of steps/stones matches the number of words in the verse.
- Hold your Bible up high to be sure the students understand where you are reading.
- Read the verse clearly and slowly.
- Repeat the verse several times, asking students to repeat after you.
- Read the verse one word at a time, stepping on a different stone/step after each word.
- Call for as many students as you have steps/stones, and place a different student on each one.

- Repeat the Bible verse, touching each student (on each step/stone) as you go. Have them say the word of the step/stone on which they are standing.
- Call out another student to follow the "path" with you, as you read the verse from the Bible.

## BUILDING THE INTRODUCTION

### Step 1:

- Think about the students' age level.
- Read the verses of the Scripture Text, looking for something that catches your attention.
- Search for a picture/action word/phrase that means something to your students. This word might:
  - Paint a picture in your mind (a tree bearing fruit).
  - Think of an action that your students might do (run a race, climb a hill).
- Read the verses carefully.
- Discuss any word/phrase that caught your attention.

### Step 2:

- Place the word/phrase that you have chosen from the Scripture Text into your "memory bank" and think about it for awhile.
  - What does this word mean to the students (age group) I am writing for?
  - What activity could the students do that would express what this word says?
  - Below is an example of how the introduction could be taught:
- "Hear with understanding" was the phrase (in our text) that stood out.
  - If students do not hear with understanding, our efforts to teach the Word of God are in vain. As writers, our lessons must first be understood by the teachers/instructors.
  - Then they must be able to share the lesson in such a way that the students "hear with understanding" also. What type of activity could we use to make this idea clear?
  - Below is a suggestion of how this could be done:
    - 1) The teacher/instructor should draw an ear on the board/paper/ground. (Ask the students to tell you what you have drawn.)
    - 2) Now draw another ear, forgetting about the head that usually comes in between.
    - 3) Now what do your students see? (Your two ears drawn together form a heart.)
    - 4) When we hear with understanding, our heart is involved. This means that we not only hear the words, but we know what they mean to us.

## BUILDING THE LESSON BODY

### STEP 1:

- Read the Scripture Text again carefully.
- This time, think of ways that the Bible story can be told, using student participation. (This will depend on the age of the students involved.)

### STEP 2:

Nehemiah 8:1-3 is a dramatic story of how an entire nation repented and listened to the Word of God. Ezra, the scribe, read the book, and the people STOOD and listened to every word (Nehemiah 8:3, 18). This passage speaks of how important it was for the people to understand what was being read. The

Levites helped Ezra to be sure that they made sense of the reading (Nehemiah 8:8). The people had been living in Babylon for many years, and some did not know Hebrew. So the Levites (who understood both languages) were interpreting for them. When they understood, they wept in repentance (Nehemiah 8:9). This story shows us how important it is for us to know and obey God's law.

- Since we are dealing with the youngest age group, activity is important. Lesson 14 gives numerous examples of action methods. The role-play would be effective with this particular Bible story.
- Choose from the volunteers a student to be Ezra.
- Now choose several students to be the Levites (those who helped the people understand what Ezra was reading).
- The rest of the class would be the people. Choose students to act like they are old, others to act like young adults, and others to act like children.
- The teacher tells the Bible story, pausing to give instructions to the students to be sure they are acting out what is happening.
- Students may add dialogue to the story if they want (as long as it doesn't change the Bible story/doctrine in any way).

For example:

- Ezra might say, "Hear ye the Word of the Lord."
- The Levites might repeat what he says to be sure that everyone hears clearly.
- The congregation might shout, "Amen!"

## BUILDING THE CLOSING

### STEP 1:

- Never finish the Bible story, and just stop talking. There should ALWAYS be a definite closure to the lesson.
- Plan in advance what you would like for the students to do/know as a result of the lesson.
- Make sure that the closing also reinforces the Lesson Aim.
- If possible, bring the purpose of the lesson into the students' daily lives to help them better understand what you have taught.

### STEP 2:

There are many ways to close a Sunday school lesson (as given in Lesson 11). Below is an example you might use:

- Choose volunteers from the class to come forward to draw the road sign (on the board, in the dirt, or on a piece of paper).
- Explain every road sign/warning to the class, so they will know what they should do (or not do) when they see this sign.
- Place these signs in different locations in the class area.
- Have the students show what they would do if they came to these signs.
- Have the students act like they would if the road sign/warning was not there, or they did not know what it meant.
- Discuss how the placing of important road signs is similar to reading and understanding God's Word. How does it give direction to our lives?

- Allow time for an "echo" prayer.
- Give students the chance to pray, promising that they will pay attention to God's Word when it is read/preached/taught.

## **REINFORCING THE LESSON**

### Step 1:

This is an important part of the lesson, since it will help support the main idea or purpose you are trying to teach. If you leave it out, it is possible that the students will have a difficult time remembering the lesson.

- Lesson reinforcement can be done in several ways, depending on your student's ages and needs.
- Whatever way you choose, be careful not to use the same method for every lesson.
- Be sure to plan ahead so that you will not be hesitant in class.

### STEP 2:

Below are some suggestions to help reinforce what you have taught:

- Review questions are a good method of reinforcement.
- Having a different group of students act out the lesson is also a great way to drive home the point. It also lets you know what the students got from your teaching. This is a good "test" for the teacher.
- Play a game, using one that your students are familiar with as the basis for asking review questions.

## **GETTING ACQUAINTED WITH THE BIBLE**

### STEP 1:

Many times, the Sunday school lesson is completed before the pastor even begins preaching. It is important that your students are not left with the feeling that they are just being watched over like babies.

- As the leader, have a plan of action.
- Do not waste valuable time playing games either (unless they are reinforcing the lesson). Your students need to learn how to find the treasures in God's Word.
- This "extended session" is a good time to help them become more familiar with God's book, the Bible.

### STEP 2:

- Who wrote the Bible?
- How was it put together?
- How is this greatest of all books divided?



- What is the overall theme/purpose of the Bible?
- What are the books of the Old Testament?
- What are the books of the New Testament?
- These things can be discovered using songs, stories, games, and other activities that will encourage repetition and learning.
- This learning experience will take many weeks and should be reinforced with activities and games throughout the lifetime of every student, no matter how old or young.

### STEP 3:

There are many ways to get acquainted with the Bible. Below are some suggestions that might help:

- Make up songs to use with every major division of the Bible. Learning the books of the Bible a small portion at a time will make this task much easier.
- Sword drills are exciting and interesting ways to get acquainted with one division of the Bible at a time. (A sword drill is a game where students begin at the same time and see who can be first to locate a verse called out by the teacher.)
- Have the students look up information about the Bible in the library (encyclopedias, reference books, commentaries, etc.).
- For younger students, take each book of the Bible, and make up one word that relates to it for easy identification:
  - Genesis—the place to start
  - Exodus—to go out
- The divisions of the Bible can be treated this same way with younger students: Make the divisions relative to things they understand.
  - Old shoes—Old Testament is about old things.
  - New shoes—New Testament is about things that are important to us NOW.
  - Law—even small children know that there are rules they have to obey.

*As with every other style of writing, these Sunday school lessons will require your best creativity. With the help of the Lord and a determination to do a work for Him, YOU can write.*

# CHRISTIAN EDUCATION

## SAMPLE LESSON

### (Beginner Level)

**TITLE** - "GOD is my Father . . . and He is ONE!"

**KEY SCRIPTURES:** Matthew 6:28-30; Ephesians 4:6; Malachi 2:10

**MEMORY VERSE:** *"Have we not all one father? hath not one God created us?" (Mal. 2:10 a-b)*

**LESSON AIM:** Make the students aware that God, our Father, and the creator of all things, loves us, and will take care of us.

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**INTRODUCTION:** (If possible, have a loaf of bread at the front of the class. If you know how many students will be in the class, try to have enough so that each student can have one piece of bread at the end of the lesson.)

Take a census of your students as they arrive in class:

- ❖ How many of you had bread and tea for breakfast this morning?
- ❖ How many had an orange or mango or pineapple?
- ❖ How many had porridge?
- ❖ How many had nothing yet?

Who gave you the breakfast that you had? Was it your mother, father, grandmother, sister, or auntie? Are you sure?

God's book (the Bible) tells us that we all have the same father. What does this mean? Does your papa look like mine? Is your papa still living? Some of you no longer have a father that is alive, or maybe you have never even seen your father. What does the Bible mean?

Those who had bread and tea for breakfast, please stand up. Who made the bread for you? Did mother buy it in the market or on the side of the street? Your bread was probably made in a bakery, somewhere in the city, right? What ingredients did they use to make that bread? Flour? Salt? Bread fat (shortening or butter)? Water or milk? Where did these things come from? (Encourage students to give answers to all questions.)

Flour, salt, bread fat, water, and milk are all things made by God:

- ❖ Flour comes from wheat (a plant that grows out of the ground).
- ❖ Salt is found in the ocean and in the ground.
- ❖ Bread fat comes from animals or plants.
- ❖ All water comes from God.
- ❖ Milk comes from a cow, goat, or sheep.

Every ingredient in the foods we mentioned had to come from something that only God can make! This is what the Bible was talking about when it said that we all have one father!

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**BIBLE LESSON:** The teacher should have a flower (or if possible, a bunch of flowers) picked this morning on the way to church, or yesterday, in preparation for class. If flowers are available in the place

where you are having Sunday School, a better plan would be to have the students go around and find a flower, and bring it back to the class area. Call one student to the front of the class, and have him/her hold the flower in a cup/glass of water so that all the students can see. Act like you are talking to the flower directly, and say something like this:

"Good morning Little Flower. You sure are dressed up in a beautiful cloth this morning!" (Teacher should very gently touch the petals and leaves of the flower.)

"Did your mother make that dress for you?" (Turn to the class and ask, "Do flowers have a mother?")

"Where did she find such a beautiful color?" (Ask the class how a flower gets its pretty color.) "How long did it take her to make your dress?" (Did the flower grow overnight, or did it take some years/months/weeks/days for it to become so pretty?)

"Did you design your dress, or did your mother choose the style?" (Is it possible for a flower to think, plan, and make something for itself?)

By now, the students should be giggling at such a funny notion that a flower has on a dress, or that a flower has a mother who makes its clothes. But who DOES make the flower so very beautiful? Who decides what it will look like every day when it is so beautiful and smells so sweet? Does anyone in the class know who made this flower's colorful design?

That's right. . . God did it! The Bible (God's book) tells us the story of how God made everything. He is the Father of everything that we see and know. He made each one of us, and He told us not to worry about things, because He loves us so much that He will take care of us.

If God loves this little flower so much that He makes it beautiful every day, do you think He loves you? The flower cannot talk. It doesn't think or plan. It doesn't even know why or how it grows. But God takes care of everything for His special creation.

Look at yourself. Did you make the clothes you are wearing this morning? Did your mother make them? Where did she get the cloth? Did she weave the cloth? Did she grow the material that was used to make the cloth (cotton from a plant, silk from a worm, wool from a sheep)?

- ❖ Choose one student and bring him/her to the front of the class.
- ❖ Let them show all the other students their shoes.
- ❖ Try to decide what materials were used in making the shoes.
- ❖ List them for the students.

What about your shoes? Where did they come from? Did your Papa buy your shoes? Did he make them himself? What material was used to make these shoes (leather, plastic, or cloth)? Where did the material come from? Did your Papa make this material? Where did he find it? (They will probably answer, "in the market".)

You see, God has been taking care of you in many ways that you did not even think about.

- ❖ Plastic is made from a substance that God designed.
- ❖ Rubber grows on a tree.
- ❖ Leather comes from the skin of animals like cows, goats, and camels (sometimes even snakes and lizards).

- ❖ Who made these animals? Can you make one?

Even the shoes you are wearing show that God is taking care of you. He loves you very much.

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**CONCLUSION:** Isn't it time that we understand who our Father really is? Don't you want to thank Him for all the ways He is taking care of you every day? Let's close our eyes, and bow our heads, and pray this prayer together. You should repeat the words after I say them:

**Dear God, we are thankful that YOU are our Father.  
Help us to know that you are taking care of us - ALL THE TIME!  
Help us to remember that you love us,  
    . . .provide for us,  
    . . .and watch over us every day,  
    In every way.  
In JESUS' NAME,  
Amen.**

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**REINFORCE THE LESSON:** When you go home today, look around the place you live and see how many things you can find that had to come from God. You should look for things like:

- ❖ The place you sleep
- ❖ What is your house made of?
- ❖ How many family members do you have? Brothers? Sisters? Aunties? Uncles? Grandparents?
- ❖ Do you use coal or wood for the fire in your kitchen?

Ask your mother/father where these things came from. If they tell you the market, ask them where the market sellers got them.

Remind your family that God is our Father, and He is the one who provides even the things we buy in the market.

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**MEMORY VERSE REVIEW:** A good way to do this is with a "Memory Verse Choir".

- ❖ Our Memory Verse has two parts and a Scripture reference.
  - 1) Malachi 2:10 a-b
  - 2) Have we not all one father?
  - 3) Hath not one God created us?
- ❑ Divide the class into three groups. (Younger students are probably too shy to speak out individually, so working with groups gives them courage.)
- ❑ Name each section a different voice part (such as soprano for girls, tenor for boys, and bass for the Scripture Reference group).
- ❑ Repeat their portion of the verse with each group, several times.
- ❑ Give each group a chance to say their portion of the verse separately, while directing them as though you were their Choirmaster. The choirmaster should direct the verse, sometimes holding a word out a long time, and sometimes cutting the "choir" short.

- ❑ After following this procedure for two or three times, allow the groups to say their portion of the verse together, in proper order.
- ❑ Have each group say the entire verse (with Scripture reference).
- ❑ Choose one student (who is very good at saying the verse) as the choir master for the entire class.
- ❑ Finally, the entire class should say the verse together, in unison, as a choir would sing all voice parts in harmony.

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**GETTING ACQUAINTED WITH THE BIBLE:** Discuss the location of the memory verse. Be sure that you have your Bible in your hand as you talk about it.

- ❖ Turn to the different sections, and allow students to come to the front and hold the Bible for you as you move from place to place in its pages.
- ❖ This will help the students learn that the Bible is something they can touch and know how to use.
- ❖ Just like we divided our verse into sections/parts, the Bible is divided into two big parts. Can anyone tell me what those two parts are called? (Old Testament & New Testament)
- ❖ What does the first section talk about? (The beginning of everything, and the promise of a saviour)
- ❖ What does the second section talk about? (The promise is here, the church is born, and the promise is coming back one day)
- ❖ Where can you find the book of Malachi in the Bible? (Close to the middle of the book)
- ❖ Which section/division is it in? (At the end of the Old Testament - the first section)
- ❖ Who wrote the book of Malachi? (The prophet Malachi wrote down what God told him to.)
- ❖ Call for different volunteers to come to the front of the class and help them find the book of Malachi, using all the information that you have been discussing.
- ❖ Finally, let volunteers come to the front of the class and say the memory verse.

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NOTE TO THE TEACHER;

This sample lesson is given to help you with ideas for the methods you would use to teach a class of students in this age group. It is by no means the only way this lesson could be taught. Given the guidelines of the Christian Education text, you can choose any one of the styles suggested there to make this lesson one that your students will never forget. Pray about it, study God's Word, and let His creativity flow in your heart and life.

God Bless You!

Sis. Linda Poitras

# SUGGESTED READING



1. Why Nobody Learns Much of Anything at Church and How to Fix It, Thom & Joani Schultz (Group Publishing; Loveland, Colorado; 1996).
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3. Teach With Success, Guy P. Leavitt (Standard Publishing; Cincinnati, Ohio; 1987).
4. Teaching Techniques, Evangelical Teacher Training Association.
5. Teaching That Works, Cliff Schimmels (Standard Publishing; Cincinnati, Ohio; 1999).
6. Teaching for Spiritual Growth – An Introduction to Christian Education, Perry G. Downs (Zondervan Publishing House; Grand Rapids, MI; 1994).
7. The 7 Laws of the Learner, Dr. Bruce Wilkerson (Multnomah Press – Walk Thru the Bible Ministries; Sisters, Oregon; 1992).
8. Color Outside the Lines, Howard Hendricks (Word Publishing; Nashville, TN; 1998).
9. Transitioning, Dan Southerland (Zondervan Publishing House; Grand Rapids, MI; 2000).
10. The Creativity Toolkit, H. James Harrington, Glen D. Hoffner, and Robert P. Reid Jr. (McGraw-Hill; New York; 1998).
11. Creative Bible Teaching, Lawrence O. Richards and Gary J. Bredfeldt (Moody Press; Chicago, IL; 1998).
12. The Ultimate Bible Guide For Children's Ministry, Karl Bastian, K. Christie Bowler, La Dona Hein, Jerry Hull, Rick Osborne, and Janet Teitsort (Group Publishing; Loveland, Colorado; 1999).

# LESSON 4

## Teacher Key to Religious Terms

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Baptism - The word "baptism" in Jewish usage first appears in the Mosaic laws of purification (Exodus 30:17-21; Leviticus 11:25), where it means washing or cleansing. Jews baptized proselytes. John's baptism was connected with repentance so that Jews might be spiritually prepared to recognize and receive the Messiah, and it differed from the baptism of Jesus (Luke 3:16; John 1:26). Christian baptism symbolizes union with Christ (Galatians 3:26, 27) remission of sins (Acts 2:38), identification with Christ in His death to sin and resurrection to new life (Romans 6:3-5), and becoming a member of the body of Christ (I Corinthians 12:13). The blessings of baptism are received by faith (Romans 6:8-11).

Calvary - a place not far from the walls of Jerusalem where Christ was crucified and near which He was buried (Luke 23:33). The Latin **calvaria** is a rendering of the Greek **kranion** (skull) which renders the Hebrew **Gulgoleth** and the Aramaic **Gulgulta**. The common explanation is that the name was due to the cranial shape of the hill.

Christian - the biblical meaning is "adherent of Christ." The disciples were formally called Christians first in Antioch (Acts 11:26). Agrippa recognized that to believe what Paul preached would make him a Christian (Acts 26:28). Peter accepted the name as in itself basis for persecution (I Peter 4:16). The apostles wrote of themselves as servants (slaves) of Christ (Romans 1:1; James 1:1; II Peter 1:1; Jude 1:1; Revelation 1:1).

Conversion - a turning, which may be literal or figurative, ethical or religious, either from God, or, more often, to God. It implies a turning from something and a turning to something, and usually is associated with repentance (Acts 3:19; 26:20) and faith (Acts 11:21). On its negative side it is turning from sin, and on its positive side, it is faith in Christ (Acts 20:21). Although it is an act of man, it is done by the power of God (Acts 3:26). In the process of salvation, it is the first step in the transition from sin to God.

Holiness - is translated from a Hebrew root meaning **separateness** or **withdrawal**. It is first applied to God, and is early associated with ideas of purity and righteousness. The words "holiness, holy" do not occur in Genesis, though implied in the dread which the presence of God inspires (Genesis 28:16,17), but from Exodus 3:5 on, where God reveals His name and nature, holiness is constantly stressed. A few of the many Biblical references:

God is "glorious in holiness" (Exodus 15:11).

He acts with "His holy arm" (Isaiah 52:10).

His words and promises are holy (Jeremiah 23:9; Psalm 105:42).

His name is holy (Leviticus 20:3; I Chronicles 29:16).

His Spirit is holy (Isaiah 63:10-11; Psalm 51:10).

The holiness of Jesus Christ is specifically stressed. Evil spirits recognized Him as "the holy one of God" who had come to destroy them (Mark 1:24; Luke 4:34). Jesus is holy because of His wondrous birth (Luke 1:35). The Father "hath sanctified" Him, declared Him and made Him holy (John 10:36). He is "holy and true" (Revelation 3:7).

The idea of holiness originates in the revealed character of God and is communicated to things, places, times and persons engaged in His service. Its ethical nature grows clearer as revelation unfolds, until the holiness of God, the church as a body, and of individual members of that body, fills the New Testament horizon. Holiness is interwoven with righteousness and purity. To seek holiness apart from the other qualities of a Christ-like life, is to wander from the way of holiness itself.

Regeneration - "to be born again" or "to be restored." Though the word is only actually used twice in the New Testament (Matthew 19:28; Titus 3:5), many synonymous passages suggest its basic meaning.

Related terms are:

Born again—John 3:3, 5, 7.

Born of God—John 1:13; I John 3:9.

Quickened—Ephesians 2:1, 5.

Renewed—Titus 3:5; Romans 12:2.

Regeneration is, therefore, the spiritual change wrought in the heart of man by an act of God in which his sinful nature is changed and by which he is enabled to respond to God in faith. Regeneration involves an illumination of the mind, a change in the will, and a renewed nature. It extends to the total nature of man, irrevocably altering his governing disposition, and restoring him to a true experiential knowledge in Christ (II Corinthians 5:17; Romans 6:4). It is a partaking of the divine nature (II Peter 1:4), a principle of spiritual life implanted in the heart.

The efficient cause of regeneration is God (I John 3:9) acting in love through mercy (Ephesians 2:4, 5) to secure the new life in man through the instrument of His Word (I Peter 1:23).

Redemption - rooted in the secular usage of the word, the New Testament doctrine of redemption draws its meaning from a parallel with the market-place concept "to buy back," and thus describes the specific means by which the larger salvation concepts may be gathered.

Originally restricted to its commercial usage, the word is used in the New Testament to contain both the *idea* of deliverance and the *price* of that deliverance, or *ransom*. Both ideas are in Romans 3:24 where it is asserted that man is freely justified by grace "through redemption that is in Christ Jesus"; in I Corinthians 6:20 where redemption is viewed as being "bought with a price"; and in Galatians 3:13 where Christ is said to have redeemed us "from the curse of the law being made a curse for us" (Ephesians 1:7; I Peter 1:18, 19; Revelation 5:9).

Redemptiveness connotes deliverance from the enslavement of sin and release to a new freedom. This new freedom is presented in Scripture as always residing in Christ. Man is redeemed from sin to a new life in Christ (Romans 6:4). The fundamental idea of the word is a dual one: redemption **from** and redemption **to**. Redemption is from the law; from the penalty of the law; from sin; from Satan and from all evil. Redemption is to a new freedom from sin; a new relationship to God, and a new life in Christ.

Redemption rests in Christ's satisfaction of the requirements for ransom. He took our sinful nature upon Himself in order that He might satisfy the demands of the law by assuming our guilt. Voluntarily exercising His will so to do, He achieved the ransom within Himself in order that He might deliver us from the bondage of sin. ***"Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit"*** (I Peter 3:18).

Righteousness - the quality of rightness or justice. In the most frequent and most important biblical usage, righteousness is conceived as judged by the standard of God's holy law, which is derived from His holy character, and "summarily comprehended" in the Decalogue (Exodus 20:1-17).

Throughout the Bible, mankind is considered to be corrupt and lacking in righteousness (Romans 3:23) on account of the representative, self-corrupting act of our original progenitor (Romans 5:12-21). Man is held to be totally incapable of making himself righteous (Romans 3:19, 20).

Only through the atoning work of Christ can man be given righteousness. (Isaiah 54:17, "Their righteousness is of me, saith the LORD.")



This imparting of righteousness is in two distinguishable but inseparable phases. In justification by faith man is forensically made right with the demands of the law by the atonement of Christ (II Corinthians 5:21). In sanctification he is progressively made righteous in character and conduct (I John 1:7-9).

Salvation - not necessarily a technical theological term, but simply denotes "deliverance" from almost any kind of evil, whether material or spiritual. Theologically, however, it denotes:

1. The whole process by which man is delivered from all that interferes with the enjoyment of God's highest blessings.
2. The actual enjoyment of those blessings.

The root idea in salvation is **deliverance** from some danger or evil. This deliverance may be from:

Defeat in battle (Exodus 15:2).

Trouble (Psalm 34:6).

Any enemy (II Samuel 3:10).

Violence (II Samuel 22:3).

Reproach (Psalm 57:3).

Exile (Psalm 106:47).

Death (Psalm 6:4).

Sin (Ezekiel 36:29).

The outstanding instance of divine salvation in the early history of Israel was the deliverance from Egypt. Since it is God who provides the deliverance, He is often spoken of as Saviour (Isaiah 43:3,11; Jeremiah 14:5), a title which in the New Testament is usually applied to Jesus Christ. At first the conception of salvation is primarily national, but gradually the prophetic horizon broadens and salvation is seen to include Gentiles as well as Jews (Isaiah 49:5, 7; 55:1-5). There is also increasing stress upon the individual. Salvation is not necessarily for the nation as a whole, but for the righteous remnant. It includes, moreover, deliverance from sin itself as well as from the various evils which are the consequence of sin (Psalm 51; Jeremiah 31:31-35; Ezekiel 36:25-29). With the development of the Messianic idea the word *salvation* comes to be used in the technical theological sense of the deliverance, especially from sin, to be brought in with the Messianic age.

In the Old Testament, complete trust in God was the most important of the human conditions for salvation. Next in importance, and following naturally from the first, was obedience to God's moral law as expressed in the various codes of law. God, however, was not satisfied with a mere legalistic fulfillment of the letter of the law. Forgiveness of sins was conditioned upon repentance. Most sins also required a ritual sacrifice as part of the act of repentance.

The central theme of the entire Apostolic age is the salvation brought by Jesus. Salvation is represented primarily as deliverance from sin. The whole New Testament lays stress upon the sufferings and death of Christ as mediating salvation (Ephesians 2:13-18). As in the teaching of Jesus (Matthew 9:22) salvation throughout the New Testament is regarded as a present experience, but it is eschatological as well. Indeed, the blessings of salvation the believer has now are only a foretaste of what are to be his in the coming age, after Christ comes. The salvation Christ brings is not merely deliverance from future punishment, but also from sin as a present power (Romans 6). It includes all the redemptive blessings we have in Christ, chiefly conversion, regeneration, justification, adoption, sanctification, and glorification. It provides a solution for the whole problem of sin, in all its many aspects. In some sense, the doctrine of salvation extends beyond man so as to affect the universe. Eventually all things are to be subjected unto the Son (I Corinthians 15:28), and all things in heaven and on earth will be summed up in Christ (Ephesians 1:10).

*All definitions taken from the Zondervan Compact Bible Dictionary - Zondervan Reference Library, (Zondervan Publishing House, Grand Rapids, MI, 1994) pp. 69, 99, 108, 116, 230, 492, 493-93, 502, 516-17.*