

# Teaching Strategies 2

By  
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## Lesson 1

# Teachers and Their Calling

### Key Verse

“Now there were in the church that was at Antioch certain prophets and teachers. . . . As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me . . . for the work whereunto I have called them” (Acts 13:1-2).

### Objectives

At the conclusion of this lesson, students will be able to accomplish the following:

1. Define “calling” and distinguish between the primary calling, secondary calling, and vocational calling.
2. Identify three marks of a good teacher.
3. Describe the role of teaching in fulfillment of the Great Commission.
4. Explain the scriptural importance of teaching.
5. Establish the scriptural foundation of the ministry of the teacher as part of the fivefold ministry.
6. Determine how teaching and/or the teacher helps to fulfill Ephesians 4:12-15.
7. Identify the partnership between the human teacher and the Divine.
8. Explain how a teacher takes a student from a passage to practice.
9. Tell how teaching was important in the early church.
10. Prove the call to teach as being part of the life of the apostle Paul.

## Introduction

A search for resource material on “The Teachers and Their Calling” yielded scarce results on such a pivotal subject. Hopefully, this lesson will be a widespread blessing to anyone that feels the prompting of God to be a Christian teacher.

**The author’s personal testimony:** In my local church, any minister that preached that was boring was usually tagged with the title “teacher.” Right before the listener would drift off to sleep, he would say, “Oh! He is a teacher.” I learned early in my Christian life to equate *teacher* with dull and boring. It troubled me when I began to realize that God had called me into the teaching ministry. Was I commissioned to a lifetime of putting people to sleep? I think not! Thank God, I was quickly rescued through association with teachers that were exceptional, energetic, encouraging, exciting—yet educational. They became my role models. To this day, I detest students sleeping in my classes. I will do just about anything to keep them awake.

God calls both men and women. All Christians are called. We were created by God. He has a purpose and there is something He wants us to do. The question is not “Am I called?” but rather, “What is my calling?”

## Teachers and Their Call

Dr. Thomas Addington and Dr. Stephen Graves wrote an excellent little book titled *A Case for Calling*. In it they define *calling* as “God’s personal invitation for me to work on his agenda, using the talents I’ve been given in ways that are eternally significant.” Calling is what I do to fit into God’s purpose.

We are “called according to his purpose” (Romans 8:28). God “hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose” (II Timothy 1:9). “I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called” (Ephesians 4:1).

## Teachers and Their Purpose

Your life matters in God’s plan (Jeremiah 29:11). My calling is my way of contributing to God’s purpose in my life. In the Bible, “purpose” and “calling” are closely linked. When I walk worthy of my calling, I am doing what God



intends for me to do with my life. We are called according to His purpose. The calling is inseparably connected with His purpose.

“In the beginning God created . . .” (Genesis 1:1, NIV). The opening words in the Bible are significant. Among other things, they tell us much about ourselves. We are created. This means we also have a purpose and a future. Something that is created succeeds best when it is doing what it was purposed to do. Our calling is to become what we were created to be. Addington and Graves said, “Without purpose for existence, existence becomes the sole purpose of life.”

“Who has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time” (II Timothy 1:9, NIV).

A study conducted for *USA Today* found that if people could ask God just one question, most would want to know, “What is my purpose in life?”

## Teachers and Their Primary and Secondary Call

Our primary call is to know the One that called us: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light” (I Peter 2:9).

The primary call is universal—for everyone, everywhere, throughout all of time. It is the call to be in a correct and personal relationship with Jesus Christ. This requires us responding to God’s call

- to salvation (Luke 19:10; Matthew 11:28).
- to the kingdom (Matthew 6:33; 11:12; Esther 4:14).
- to a personal relationship with the Lord Jesus Christ (John 15:3–7).
- To be a disciple (Matthew 10:24–25; 28:19–20).

It entails:

- Obedience to the salvation plan (Acts 2:38).
- A growing, maturing, relationship with God (Ephesians 4:15; I Peter 2:2; II Peter 3:18).
- Living a brand new, abundant life (John 10:10).

- Becoming a student of His Word (II Timothy 2:15).
- Obeying (not just hearing) His Word (James 1:22).

In order to show others the way, one must know the way and go the way first. The prerequisite to an effective teaching ministry and a call to teach is we must first be submitted, committed, and transformed. “Calling them to himself” (Mark 10:42). Jesus first calls us to Himself, and then He calls us to be a blessing and minister to others.

Every Christian receives at least two types of calls:

The Call	Dimension	Purpose			Kingdom Math
General/ Universal Call	Salvation	To save	Called to Him (Mark 10:42)	Called to the Kingdom	Adding to the Kingdom (Acts 2:47)
Secondary	Service	To serve	Called to do a work for Him	Called to the work of the Kingdom	Advancing the Kingdom (Acts 1:8)

## Teachers and Their Specific, Vocational Call

Additionally, there are those that are called into the fivefold ministry (Ephesians 4:11-12). Of course, in this lesson we are mostly concerned with the calling to be a teacher.

The calling, at this level, encapsulates our work or vocation. The English word *vocation* comes from the Latin *vocare* and means “to call.” Your calling is a summons from God to use your life and gifts for the advancement of His kingdom.

## Teachers and the Timing of Receiving Their Call

When did you receive the call?

“In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will” (Ephesians 1:11, NIV).

“Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations” (Jeremiah 1:5, NIV).

“For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do” (Ephesians 2:10, NIV).

God had a purpose in mind for us from the beginning. His call, however, takes a lifetime to develop and perfect. We strive for continuous improvement, mastery of teaching skills and techniques, and are on a perpetual pursuit of excellence.

## Teachers and Their Mission

Teachers are called with a threefold purpose:

Teach them to win them.	“Go ye therefore, and teach all nations.”
Teach them to keep them.	“Teaching them to observe all things whatsoever I have commanded you” (Matthew 28:19–20).
Teach them to send them.	“Go ye therefore, and teach all nations.”

Notice how the fulfillment of the Great Commission never stops until the coming of the Lord. It is a continuous loop. You go, teach, and convert others to Christ, and then teach them to be disciples, and to observe all that Christ commanded. One of those commands is to reach the world. So you teach them to send them. The cycle happens all over again. Each one that you reach has a role to play in the Great Commission: going, reaching, teaching, and sending. We produce Christians that are Bible-believing, Bible-living, and Bible-witnessing.

The Great Commission is to teach and win the lost and to train the saved. There should be a balance between bringing people in (evangelism) and building people up (edification). We should not emphasize one to the exclusion of the other.

The same cycle or continuous loop can also be seen in II Timothy 2:2: “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”

## Teachers and Their Motivation

In “Called to Teach: Interpreting the Phenomenon of Calling as a Motivating Factor,” Jared T. Bigham and Samuel J. Smith realize those that experience a spiritual calling in the areas of service recognize a pull from an external source. This ignites inner motivation and passion that give better meaning to their careers.

Teachers, with their low pay (if any pay at all), rely on such motivating factors that are beyond routine criteria for selecting a career. If a teacher is getting involved in the teaching ministry for extrinsic rewards like money and prestige, they will likely be poor, unsatisfied teachers. Thank God for the hundreds of Bible school teachers and hundreds of thousands of Christian education teachers that sacrifice to equip workers in the Kingdom. They do it because they are summoned to the Kingdom for such a time as this. The extrinsic rewards rarely balance with the intrinsic call and the amount of self that is given to the job.

In their research, Bigham and Smith found that those who experienced a calling in relation to their teaching understood that identifying the call was more of a process over a period of months or years, rather than a onetime event. Sensing a call from God deeply added a spiritual sense of commitment to their teaching.

In *The Courage to Teach*, Parker J. Palmer said that “any authentic call ultimately comes from the voice of the *teacher within*, the voice that invites me to honor the nature of my true self.” He further stated, “In a culture that somehow equates work with suffering, it is revolutionary to suggest that the best inward sign of vocation is deep gladness—revolutionary but true. If a work is mine to do, it will make me glad over the long haul, despite the difficult days.”

Teaching is a calling from God. Devoting one’s soul—submitting to the call of God—is more important than a job, money, and public identification.

## Teachers and the Scriptural Importance of Teaching

Following are a few verses of Scripture that establish the importance of teaching:

- “My people are destroyed for lack of knowledge” (Hosea 4:6).
- “My people are ruined because they don’t know what’s right or true” (Hosea 4:6, MSG).

- “Point your kids in the right direction—when they’re old they won’t be lost” (Proverbs 22:6, MSG).
- “Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6).
- “Hear, O Israel: The LORD our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children. . . .” (Deuteronomy 6:4–9). Teaching is not merely an exercise conducted with children. It is a holy task impacting children and God’s people; both in the present generation and those that are to come.
- “And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean” (Ezekiel 44:23).
- “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth . . .” (II Timothy 4:3–4).

## Teachers and the Scriptural Foundation of Their Call

The teaching ministry is on the list of God’s selected workers in His kingdom. Check out the scriptural backing:

- “A bishop then must be blameless . . . apt to teach” (I Timothy 3:2).
- “And the servant of the Lord must . . . be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (II Timothy 2:24–25). (A teacher, of necessity, must be gentle, patient, and meek in order to instruct effectively.)

Many Bible translations state those in spiritual leadership must be “able to teach” rather than “apt to teach.” They must possess the general ability to instruct and explain the doctrine.

“For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. But solid food is for the

mature, who because of practice have their senses trained to discern good and evil” (Hebrews 5:12–14, NASB). Mature saints should be able to teach others.

Every pastor teaches, but not every teacher is a pastor; likewise, not every pastor is called to be a teacher. However, select men and women do have a function or specialty as a teacher:

- “Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching” (Romans 12:6–7, NKJV).
- “And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues” (I Corinthians 12:28, NKJV).
- “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers” (Ephesians 4:11, NKJV).
- “My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment” (James 3:1, NKJV).
- “You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other trustworthy people who will be able to pass them on to others” (II Timothy 2:2, NLT).

## Teachers and Their Position in the Fivefold Ministry

All five ministries mentioned in Ephesians 4:11 can—and should—be active in the twenty-first century Apostolic church. They minister together—cooperatively and not in competition with each other—to bring about spiritual maturity in the lives of every believer. Each of these specialized ministries is an extension of the ministry of Christ Himself. Jesus embodied and exemplified the fivefold ministry.

Ministry	Kingdom Function	Ministry Explained in Brief	How Jesus Fulfilled It
Apostles	Govern	Are sent out.	Sent by God (John 3:16).

Prophets	Guide	Listen to God and speak for Him.	Foretold events, were a fulfillment of Old Testament prophecy, and words spoken were a revelation from God.
Evangelists	Gather	Bring good news and eagerly share the message of salvation.	He embodies the Good News. See Him at work with the Samaritan woman in John 4.
Pastors	Guard	Shepherd God's people.	Referred to as the Good Shepherd who came to lead people. (See John 10:11.)
Teachers	Ground	Teach and enlighten God's people in doctrine and lifestyle.	Often referred to as Teacher. He taught with authority. (See John 13:13.)

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ” (Ephesians 4:12-15, emphasis added).

At least three goals of the fivefold ministry are revealed in Ephesians 4:12:

1. Perfect the saints: To perfect means to equip, complete, and prepare.
2. Equip God's people for works of service: “To train Christians in skilled servant work, working within Christ's body, the church” (MSG).
3. Edify or build up of the body of Christ: To edify insinuates that the minister is promoting the growth of another.

The fivefold ministry works together to achieve the following goals in God's people:

1. Reach the unity of the faith and knowledge of Jesus Christ. In order to have unity or knowledge one must first understand truth.
2. Mature or become perfect: “Fully developed within and without” (MSG).

3. Attain the whole measure of the fullness of Christ, fully developed, and brought to completion, ready for use in the kingdom.
4. Reject false teachers and preachers. We can best reject the counterfeit when we have a full understanding of the genuine.
5. Know the whole truth and speak it wisely and in love.
6. Grow in every way to be fully like Christ.

Go back through the two lists. Notice how many of the points are directly related to teachers and their teaching ministry. The purpose of teaching is to prepare the saints for the ministry and to assist in their maturing. Teachers build a strong foundation and provide spiritual stability.

## Teachers and Their Divine Partnership

In *Basics of Teaching for Christians*, Robert W. Pazmino tells us that teaching is a gift of love we wholeheartedly offer to God and to His people. He believes—and this author concurs—that we are in a partnership between human teachers and the divine Teacher. We rapidly recognize our utter dependence on God from the beginning stages of responding to His call to teach. It is a joint venture. His anointing, call, illumination, and inspiration is funneled through human lips.

“For we are labourers together with God” (I Corinthians 3:9). We are teachers together with God. He is at work, teaching through us. Nicodemus said, “Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” (John 3:2). He was almost correct. Jesus was not only a teacher sent from God. He was God that came to teach. When He returned to Heaven, His teaching ministry continued through those He called—and calls—and through the Holy Spirit.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things” (John 14:26).

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will shew you things to come” (John 16:13). I like how *The Message* paraphrases this verse: “The Spirit of the Truth . . . will take you by the hand and guide you into all the truth.” It is easy to picture our calling as a teacher, taking students by the hands and hearts and guiding them in truth.

## Teachers and Their Qualifications for the Call



In *The 7 Laws of the Teachers*, Dr. Howard G. Hendricks cites three marks of a good teacher. These are qualities that we look for in teachers because they are the same ones that God looks for. Good teachers will be

- faithful
- available
- teachable

## Teachers and Their Authority and Anointing

Within we have the

- Spirit
- call
- gifting
- authority
- anointing

God empowers—through His Spirit—those whom He calls with His anointing and authority. Notice the little word at the core of the bigger one. It is *author*. We are teaching at the bidding of the Author. He is at the center of not only our authority but hopefully everything we teach as well.

“And Jesus came up and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth’” (Matthew 28:18, NASB).

“When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes” (Matthew 7:28-29, NASB).

Authority comes from different sources:

- Tradition—the responsibility in the past had authority, so it is passed on.
- Knowledge—we’ve learned, therefore we teach.
- Position of responsibility—the position in society brings authority.
- Anointing and calling—these come from God. The three categories above never measure up to the authority that comes from the One who possesses all authority and power.

“These things speak and exhort and reprove with all authority. Let no one disregard you” (Titus 2:15, NASB).

## **Teachers and Their Role — Call**

In *Rock Solid Teachers*, Gregory C. Carlson spoke of the role of the teacher. On one hand we have the students. On the other we have the Word of God. Bringing those two things together involves the spiritual dynamic of life change. He went on to say that we take students “From the passage; To the principle; Toward the practice.”

We open God’s Word, praying that the Lord will open our students’ hearts, explaining biblical principles, and trusting the students will put them into practice.

We teach from the heart of God with the heart of a teacher, while aiming at the heart of our classroom audience. All these hearts need to be connected for teaching and preaching to be effective.

## **Teachers and Their Call to Transform Lives**

Spiritual, God-called teachers understand they are involved in transforming lives. It is our unique calling. We are people builders. Christian education is more than passing on information. It is about transformation—about shaping lives. It is only the submitted, committed, called teacher that will effectively transform others.

“Nature FORMS us,  
Sin DEFORMS us,  
School INFORMS us  
But only Christ TRANSFORMS us.”  
(Benjamin R. DeJong)

## **The Teachers and the Early Church Model**

Teaching, grounding believers in the apostolic doctrine was paramount in the early church, beginning at the first verse of Acts and extending all the way to the last verse of the book. It should continue in the twenty-first century and until Jesus comes.

“The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up” (Acts 1:1–2). (Did you notice that? Jesus taught until the day He left the earth. After that He continues teaching through us.)

“Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him” (Acts 28:31). It is not coincidental that the Acts of Apostles begins with the word *teach* in the opening verse, and the closing verse contains *teaching*. Acts closes with Paul preaching and teaching from morning to night. That is a church in action. How can we have any less today, when false teachings abound and false teachers have gained popularity?

“And they continued stedfastly in the apostles’ doctrine” (Acts 2:42). Other words for *steadfastly* help strengthen our role in teaching apostolic truth.

We should teach:

- Persistently
- Consistently
- Unwaveringly
- Faithfully
- Solidly
- Unshakably
- Firmly
- Reliably

All believers “committed themselves” (MSG), “devoted themselves” (NLT), and “spent their time learning the apostles’ teaching” (NCV).

“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:42).

“And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch” (Acts 11:26). It is noteworthy that the community identified believers as Christ-like in direct connection with their being taught.

Apostle Paul must have felt teaching to be an important role. He spent eighteen months in one place teaching the Word (Acts 18:11). In the next chapter he spent two years teaching the Word in a daily Bible school (Acts 19:9-10).

Paul identified the call to teach as part of his divine appointment and ordination: "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (II Timothy 1:11). "Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity" (I Timothy 2:7). What a privilege to stretch our hands across multiplied centuries and join it with our teaching colleagues in the early church. Teaching truth is still urgent, vital, and presses us forward.

## Conclusion

As Bible school teachers, we are touching people, transmitting truth, and transforming nations. We have been ordained as teachers to the nations! W. C. Pearce (in his last message to teachers and workers at his church) said with prophetic clarity and emphasis, "If this were my last message to this great congregation of Christians, and I had only three words to say, those words would be: 'Teach, teach, teach.'"

## Lesson in Review

1. Define *calling*. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. Distinguish between primary, secondary, and vocational calling.  
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\_\_\_\_\_  
\_\_\_\_\_

3. According to a *USA Today* survey, if people could ask God one question what would it be? \_\_\_\_\_

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4. What does the primary call entail? \_\_\_\_\_

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5. What should be the motivating factor(s) in becoming a teacher?

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6. What is the best inward sign of a God-called vocation?

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7. What type of teacher is effectively involved in transforming lives?

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8. According to Dr. Howard G. Hendricks, what are three marks or qualifications of a good teacher?

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_

9. According to this lesson, what is the threefold purpose of a teacher's call?

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_

10. What type of Christian(s) are we trying to produce in our teaching?

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11. What balance should be achieved in the fulfillment of the Great Commission? \_\_\_\_\_

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12. Provide three scriptural references that speak of the importance of teaching.

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_

13. Provide three scriptural references that prove the teacher is on the list of God's selected workers.

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_

14. What does it mean to take students from the passage of God's Word toward practice? \_\_\_\_\_

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15. What three hearts are connected to effective preaching and teaching?

- A. \_\_\_\_\_

- B. \_\_\_\_\_  
C. \_\_\_\_\_

16. Prove, using Scripture, that all church leaders should possess the general ability to teach. \_\_\_\_\_

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17. What are the three goals of the fivefold ministry?

- A. \_\_\_\_\_  
B. \_\_\_\_\_  
C. \_\_\_\_\_

18. What likely resulted in the Antioch believers becoming identified as Christians? \_\_\_\_\_

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19. Show that Paul thought that the teaching ministry was important.

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20. What three words did W. C. Pearce say would be his last message to his congregation? \_\_\_\_\_

## Lesson 2

# Teachers and a Fresh Look at the Great Commission

### Key Verse

“Go ye therefore, and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen” (Matthew 28:19–20).

### Objectives

At the conclusion of this lesson, students will be able to accomplish the following:

1. Identify the big idea (main verb) of the Great Commission.
2. Explain the value of teaching in the local church and the church at large.
3. Express how we expand and deepen the kingdom of God.
4. Reveal the disciple-making formula of the Great Commission.
5. Explain the continuous cycle of teaching contained in this lesson.
6. Articulate an understanding of the meaning of a disciple.
7. Understand the ministerial responsibility connected with teaching found in I Timothy 3:2.

### Introduction



In *A Life of Integrity*, Ravi Zachariah tells a simple parable that makes an excellent point.

A prosperous man was making a long journey. In his bag he packed all his valuable jewels and money. A thief started to follow him, pretending to be a friend, and waiting for the opportunity to steal the wealthy man's riches. The rich man was aware of the man's motives and thought of a plan. Each night as he would stop at a local hotel, he would invite the thief to share the room.

Once inside the rich man would say, "Here is a towel. You go and wash up for the night." While the thief took his shower the rich man hid his treasures. When the thief returned to the room, the rich man would go and bathe. While away, the thief searched frantically for the riches. He looked in the rich man's luggage, searched the closet, drawers, under the bed, between the mattresses, and under the rich man's pillow. The treasure could not be found.

At the end of the journey, the rich man boarded a train to go home. He called out to the thief, "I know why you have been following me. You've been trying to steal my treasures. Each night you have looked in my bags, searched the closet, rummaged through the drawers. You've looked under my bed, between the mattress, and even under my pillow. The one place you never looked was under your own pillow. The treasure was closer than you thought!"

We too have treasure:

1. Church growth
2. Revival
3. Prosperity
4. Spiritual maturity

Those treasures are closer than you think. They are at your immediate disposal for your instantaneous use. Ron Libby said in a sermon:

- We expand the Kingdom through evangelism.
- We deepen the Kingdom through discipleship.

## **The Big Idea**

Jesus, in His earthly ministry, was frequently addressed as “Teacher.” Teaching was one of His priorities. Nicodemus said, “We know that thou art a teacher come from God” (John 3:2). Jesus possessed a determination to transform hungry hearts and could make a classroom out of any setting.

Sometimes it seems the teaching ministry is becoming lost or minimized in the church locally, not to mention the church at large as well. Teaching is being neglected, ignored, and many times abandoned in the midst of fewer weekly services, shorter services, and high-powered services.

As I stated earlier, one of the first things I learned when becoming a Christian was this: Teaching had a reputation of being boring. If a visiting preacher came to our church and he was boring, people would say, “Oh, he’s a teacher.” Good preachers are called preaching machines, fireballs, and so forth. I wonder what good teachers are called. Some teachers forget that God’s Word is good news. They teach in such a way that it is neither good, nor news.

Teaching is the revival ministry of the apostolic church. The pastor guards the flock from false doctrine. Teaching grounds (deepens) them in truth and promotes spiritual growth and maturity. A sampling of a few verses of Scriptures solidifies this:

“Then we will no longer be immature like children. We won’t be tossed and blown about by every wind of new teaching. We will not be influenced when people try to trick us with lies so clever they sound like the truth. Instead, we will speak the truth in love, growing in every way more and more like Christ, who is the head of his body, the church” (Ephesians 4:14–15, NLT).

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away” (Psalm 1:1–4).

“Study this Book of Instruction continually. Meditate on it day and night so you will be sure to obey everything written in it. Only then will you prosper and succeed in all you do” (Joshua 1:8, NLT).

Therefore, teaching and spiritual maturity are part of the spiritual growth core values of theological education and should be fundamental in our local churches as well.

Face it:

- Nations don't start Bible schools because they don't see the value of teaching and making disciples.
- Churches don't have new converts courses because they don't see the value of teaching and making disciples.
- Churches don't have Sunday schools because they don't see the value of teaching and making disciples, from birth to the grave.
- Members don't come to Bible school because they don't see the value of learning.
- Pastors don't send God-called students to Bible schools because they don't see the value of teaching and making disciples.

Someone has forgotten, neglected, abandoned, or ignored: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jeremiah 3:15).

## **The Great Commission**

The Great Commission is one of the most significant passages of Scripture for two reasons:

- It is considered to be the last personal instruction given by Jesus to His disciples. It is the marching orders for all followers.
- It is a special calling from Jesus Christ to followers to take specific, deliberate action while on earth.

Part of our vision, within the Global Missions efforts of the United Pentecostal Church International, is to send the message and to train the messenger. Both of these aspects are firmly implanted in the Great Commission and fulfill our desire to train people in effectively handling the Word of God.

In Matthew 28:19, known as the Great Commission, has four verbs:

- Go
- Make disciples (teach)
- Baptize

- Teach

Ever notice the main verb (some say it is the only verb) of the Great Commission? It is imperative, crucial, urgent, and very important. Due to our familiarity with the English translation, we commonly suppose that the main verb is *go*. Greek, the language in which the New Testament was written, has different types of verbs. This helps distinguish between the main verb and auxiliary verbs. In the Greek the main verb here is the word *disciple*. In the KJV it says, “teach.” The main action verb in the Great Commission is “teach.” It is a command. Many English translations say “make disciples.” That is our task: to make disciples. That is the core of the Great Commission.

Therefore, the Great Commission is: DISCIPLE by going, by baptizing, by teaching.

Or the Great Commission sounds like this: DISCIPLES, DISCIPLE as you are going, as you are baptizing, as you are teaching.

Based on Matthew 28:18–20, we can derive the following disciple-making formula: Go + Baptize (Evangelize) + Teach (Educate) = Make Disciples (mature followers of Jesus Christ).

Most sermons put the emphasis of the Great Commission on the word *go* rather than *teach* or *make disciples*. It seems that what we value is *going*. *Going* is certainly important, but it is not the main point of the Great Commission. It must be included if all nations are to be reached. This lesson is not an effort to downplay going into the entire world. It merely is designed to highlight the neglected component of the Great Commission. It is not an either/or scenario. Both should be done.

Jesus tells us what to do (disciple) and how to do it:

- Go
- Baptize
- Teach

That doesn’t mean the other components are unimportant. It only means that each component is necessary to fulfill the command of making disciples. *Go* is the driving force of the imperative. It is impossible to fulfill the command to “make disciples” without going. But it is possible to go without making disciples. Some speak of a “great crusade.” A crusade cannot be considered to be great unless disciples were made.

“Jesus came and told his disciples, I have been given all authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age” (Matthew 28:18–20, NLT).

In Greek society, a disciple was a person who submitted himself to a gifted teacher. A disciple is someone that believes and practices the teachings of another and is involved in the process of life transformation.

A disciple is a student, a learner. However, he is more than just a learner. He is a disciplined follower. He is one who has dedicated his life to follow the teachings of his master. Jesus said we are to teach His disciples to “observe” (or obey) everything He has commanded us. Discipleship begins with obedience (Luke 6:46; John 14:15, 23–24). George Barna explains the Great Commission is not primarily about evangelism; it is about discipleship. I think it contains both. You cannot have one without the other. However, the emphasis is on making disciples. This is best accomplished through teaching.

Notice that disciples reproduce themselves by training other disciples. Second Timothy 2:2 is very close to this understanding as well. That commission represents a continuous cycle.

Teach them to win them.	<p>“I will teach transgressors your ways” (Psalms 51:13).</p> <p>“So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately” (Acts 18:26, NKJV).</p>
Teach them to keep them.	<p>“Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6).</p> <p>“But you must remain faithful to the things you have been taught. You know they are true, for you know you can trust those who taught you. You have been taught the holy Scriptures from childhood. . . . All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right. God uses it to prepare and equip his people to do every good work” (II Timothy 3:14–17, NLT).</p>
Teach them to build them.	<p>“As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (I Peter 2:2).</p> <p>“If ye continue in the faith grounded and settled, and be not moved</p>

	<p>away from the hope of the gospel, which ye have heard" (Colossians 1:23).</p> <p>"I am now entrusting you to God and to his message that tells how kind he is. That message can help you grow and can give you the inheritance that is shared by all of God's holy people" (Acts 20:32, GW).</p> <p>"You have been believers so long now that you ought to be teaching others. Instead, you need someone to teach you again the basic things about God's word. You are like babies who need milk and cannot eat solid food . . . Solid food is for those who are mature, who through training have the skill to recognize the difference between right and wrong" (Hebrews 5:12, 14, NLT).</p> <p>"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord" (Ephesians 2:19–21, NKJV).</p> <p>A church built only on evangelism is very long but is short and not elevated. A church built on evangelism and training is both long and high. It becomes a giant that the world cannot conquer. (Illustrate this on white board or in a graphic.)</p>
Teach them to send them.	<p>"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Timothy 2:2).</p>

## Conclusion

The Great Commission called for the discipleship of the nations. It was not merely about making converts but disciples. We not only evangelize, we educate.

On pages 48–49 of *Evangelism and the Sovereignty of God*, J. I. Packer asserts that it is through teaching that a preacher is best able to fulfill his or her ministry. He claims that teaching the gospel, to condense it to its simplest essentials, and to consider it point by point, is the preacher's first responsibility.

When Paul preached the gospel, formally or informally, in the synagogue or in the streets, to Jews or to Gentiles, to a crowd or to one man, what he did was teach—engaging attention, capturing interest, setting out the facts, explaining their significance, solving difficulties, answering objections, and showing how the message bears on life.

Clearly, in Paul's view, his first and fundamental job as a preacher of the gospel was to communicate knowledge—to get gospel fixed in men's minds. To him, teaching the truth was the basic evangelistic activity; to him, therefore, the only right method of evangelism was the teaching method.

What is it that every minister of the gospel should have in common? That is the ability to teach God's Word. I look specifically at I Timothy 3:2 here. Most translations say either "apt to teach" or "able to teach." A few others say that the minister should have "the gift for teaching" (Weymouth); be "good at teaching" (World English Bible); be "a teacher" (Douay-Rheims Bible); "must know what he is talking about" (MSG); and be "a ready teacher" (BBE). No matter which way you look at it, God is calling you to be a teacher. What are you waiting for? Go and teach!

## Lesson in Review

1. How do we expand the kingdom of God? \_\_\_\_\_  
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\_\_\_\_\_
2. How do we deepen the kingdom of God? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. What did Nicodemus call Jesus in John 3:2? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. According to this lesson, what is the revival ministry of the apostolic church? \_\_\_\_\_  
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\_\_\_\_\_

5. In what way was the statement made by Nicodemus almost correct?

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6. What did God promise in Jeremiah 3:15? \_\_\_\_\_

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7. Why is the Great Commission one of the most significant passages in Scripture? \_\_\_\_\_

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8. In the Greek, what is the main verb of the Great Commission?

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9. What would be considered to be the core of the Great Commission?

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10. What would be considered the major task of the Great Commission?

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11. What is the disciple-making formula found in this lesson?

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12. What is a disciple? \_\_\_\_\_

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13. Where does discipleship begin? \_\_\_\_\_

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14. A disciple is involved in what process? \_\_\_\_\_

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15. How do disciples spiritually reproduce themselves? \_\_\_\_\_

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16. What is the continuous cycle of teaching mentioned in this lesson?  
Provide a scriptural reference for each. \_\_\_\_\_

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17. What does J. Packer say is the best way for a preacher to fulfill his/her ministry? \_\_\_\_\_

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18. What is it that every minister of the gospel has in common?

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19. What is a qualification of the minister (I Timothy 3:2) related to teaching?

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20. What does J. Packer say is the preacher's first responsibility?

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**Personal Study Notes**

## Lesson 3

# Teachers and the Bible School Going Local

### Key Verse

“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:42).

### Objectives

At the conclusion of this lesson, students will be able to accomplish the following:

1. Express the role of both the central Bible college and the local training centers.
2. Identify the significance of local training centers using the Old Testament as your point of reference.
3. Explain the cycle of continuous teaching highlighted in the Great Commission.
4. Propose, using Scripture, the importance of teaching and/or training in the New Testament church.
5. Tell where theological education should begin and end in a Christian's life.
6. Describe the curriculum that should be involved in systematic training at the local level.
7. Recall the basic components of a good adult education program.
8. List factors that make a local training program workable.

9. Relate five locations or scenarios where local training programs can be conducted or incorporated.
10. Name five benefits of a local training program.
11. Name five pitfalls or potential problems that may be encountered in a local training program.
12. State the principles one can learn from II Timothy 2:2.

## Introduction

Over three hundred fifty years ago, a boatload of travelers left Europe and crossed the treacherous Atlantic Ocean. They landed on the northeast coast of America, the New World. They were great visionaries and very courageous people. In the first year that they were there, they established a place for a town. The next year they elected a town government. In the third year the town government planned to build a road five miles westward, into the wilderness. It was exciting. It was visionary. However, in the fourth year, the people from the town took their town government to court because they said it was a waste of money to build a road five miles westward into the wilderness.

How sad that people who had the vision to go three thousand miles across the Atlantic Ocean and endure great hardships to establish a settlement, just a few years later, did not have the vision to go five miles westward out of town.

So many people have sacrificed for the kingdom of God. We have made great strides and advancements in Bible school education worldwide through the Global Association of Theological Studies and other training efforts. Nevertheless, there is a danger. The danger is for us to have enough vision to come this far, but not enough vision to continue the journey forward. We cannot allow the pioneer spirit in us to say, "We have done enough, we have gone far enough, we have carried our burden in the heat of the day, and this is as far as we go." We cannot stop now! We are on a journey of taking the Word to the world and pursuing ministerial excellence along the way.

C. Peter Wagner summarizes a crucial trend in training in his book *Church Quake* (pages 234–239). There is a shift that has taken place, moving theological education from the central location to the local setting. Any local church could potentially have a Bible training center. However, we have often disconnected training from the local church and delegated the task to colleges. We need adult level, systematic training programs operating locally in addition to any central Bible school efforts. It is not an either/or scenario, but both.

The central college trains men and women for full-time ministry. The local training center trains men and women for ministry within the local church—and beyond. I stress, once again, that both are essential and welcomed. The good news is that both are provided for with the Global Association of Theological Studies (GATS) curriculum concepts and delivery systems. Local training centers work well when they are an extension or satellite of the central college. They are supervised by the oversight school, teachers are qualified from there, and the central school serves as a resource center.

Note: Referencing local training programs in this lesson implies taking the school to the students and includes—but is not limited to—the local church, a group of churches in close proximity, a decentralized or extension Bible school in a region, province, or state within a country. The goal is for training and mobilizing membership. A central Bible college, as used in this lesson, refers to the centralized or national training program. Some refer to this as the resident school or formal theological education with many such programs being full time in nature.

If educational programs were likened to medical treatment facilities, major hospitals would be the central Bible college and the clinics would be the extension programs or local training centers. First aid kits would be short courses targeted to a specific audience. All are needed for proper treatment dependent on the size and scope of the need.

With the world population exploding and an inadequate the number of trained pastors for the unmet demand, something must be done to train more disciples in a shorter time period. In congregations around the world, we have an abundant labor force that can be mobilized to meet the discipling needs of a ripened harvest. I still maintain that full-time training for pastors, workers, and national church leadership is necessary for a solid church in any country, but I also know that the body of Christ has the potential of “turning the world upside down” (Acts 17:6).

From the perspective of those involved in formal education in a central setting, we need to guard against being nearsighted—having only a vision for what is right before us. There is also a need to be farsighted, always expanding our horizons and willing to multiply our expertise through extending our teaching and talents. To extend effectively, we make something available that is not normally within reach of another.

Extension schools place theological education within easier grasp of students locally. It extends the arm of training without extracting people from their normal, productive lives. It takes training to the whole body.

## The Old Testament: Going Local

In the Old Testament, God's Word and commandments were to be taught within the home. The parents were the teachers and also served as role models (Deuteronomy 6:1, 4-9). A brisk read through the beginning verses of Deuteronomy 6 shows that theological education permeated a multifaceted and timely approach throughout a child's life. This does not imply that there were no specialized schools of theological learning in the Old Testament, but our emphasis in this lesson is on local training.

"And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah. Also in the third year of his reign he sent to his princes . . . to teach in the cities of Judah. And with them he sent Levites . . . and . . . priests. And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people" (II Chronicles 17:6-9).

"They took copies of the Book of the Law of the Lord and traveled around through all the towns of Judah, teaching the people. Then the fear of the LORD fell over all the surrounding kingdoms so that none of them wanted to declare war on Jehoshaphat" (II Chronicles 17:9-10, NLT).

Jehoshaphat represented a paradigm shift in the way theological education was done in the kingdom of Judah. He was a good king. He refused idol worship and was bent on destroying it. He sought God and walked in His ways and commandments. It was not enough for him to follow God by himself. He looked around and found that his people were ignorant of God's Word. They did not even realize they were doing evil.

Jehoshaphat devised an excellent plan of localized education. He destroyed lies and set his heart at spreading truth. He sent princes, priests, and Levites to make circuit visits of towns with their itinerant ministry. The Book of Law was their textbook. They provided religious instruction to the people. They explained how they could do better, gave them reasons for the religious activities and festivals they practiced, and taught them the difference between good and evil, right and wrong. Everyone in the nation became thoroughly versed and instructed in the ways of God and their duties as followers. They were obedient.

As a result, the kingdom had peace and prosperity. They were so united, and followed such well-founded principles that no enemy dared to fight against them. The nations around them realized they had no hope in defeating such people. The fear of God fell on everyone. That happened in the Old Testament. It can happen again.

God's desire has always been that "the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Habakkuk 2:14, NKJV).

According to Hosea 4:6, God's people were destroyed or ruined because of their lack of knowledge. They didn't know what was right or true. How sad, dangerous, and eternally detrimental.

## **The Book of Acts: Going Local**

A brief browse through Acts will easily establish that teaching and training were happening in the New Testament churches. It was understood to be a vital part of the mission. It was not enough to grow in numbers, but growth had to be in depth.

The early church model of education placed great emphasis on teaching throughout the church. In Acts 2:42–47, Luke laid out the apostolic pattern for local church life. Notice what tops the list. Early believers were devoted, committed, and focused on learning the apostles' doctrine. Learning was not relegated to a select few undergoing extensive training in a central location. It was the privilege and responsibility of every member in the body of Christ. "And they kept their attention fixed on the Apostles' teaching" (Acts 2:42, BBE). They were to understand it and remain faithful to it without wavering. It was a deposit entrusted to them (II Timothy 2:2). Teaching multiplied and perpetuated church growth. They steadfastly received the apostles' teachings and actively spread it like wildfire to others.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus" (Acts 4:18).



“Saying, Did not we straitly command you that **ye** should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men” (Acts 5:28–29). Obviously, they viewed teaching as a divine imperative.

When Paul ministered in a new city, his goal was to establish a training center and a church (Acts 11, 13, 19). God has given a mandate to leaders to train and educate God’s people from birth to death (Ephesians 4:11–15). That learning process is systematic and ongoing. When the requirements of the Great Commission were implemented the church grew. “The Word of God prospered. The number of disciples in Jerusalem increased dramatically. Not least, a great many priests submitted themselves to the faith” (Acts 6:7, MSG). The early apostles kept their priorities in view. “Then we apostles can spend our time in prayer and teaching the word” (Acts 6:4, NLT).

Let us skip to the last verse of the Book of Acts: “Preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered” (Acts 28:31, NASB).

“He spread the message about God’s kingdom and taught very boldly about the Lord Jesus Christ. No one stopped him” (Acts 28:31, GW).

One is awestruck to note that the Book of Acts closes in much the same way it opens (Acts 1:1; Acts 2:42), with proclaiming or advancing the Kingdom, and teaching concerning the Lord Jesus Christ. The final word or phrase in Acts means *unhindered* or *unstoppable*. We preach an unhindered, unstoppable gospel and teach the unchanging principles and doctrines of the Word of God. When the Word is applied through preaching, teaching, observing, and obeying, genuine church growth is the expected, supernatural result. It literally forces open doors to nations, cities, and hearts. Charles McCartney once said, “A deleted Bible results in a diluted Gospel.” The church marches forward and upward—as long as it marches to the clear, certain sound of unhindered, unpolluted, undiluted truths taught in God’s Word.

It is noteworthy that—in a way—the Book of Acts continues to be written today. New Testament teaching will produce New Testament results. Church growth will happen. But, according to David Sills in *Reaching and Teaching*,

“When your church growth outstrips your trained leadership, you are in trouble; weak and dysfunctional churches abound” (page 24).

## **The Ministry: Going Local**

The ministry works together to perfect the saints and bring them into Christian maturity. This is done “for the training of the saints as servants in the church, for the building up of the body of Christ” (Ephesians 4:12, BBE); “to equip the saints for the work of ministry” (Ephesians 4:12, ESV); and “to train Christians in skilled servant work, working within Christ’s body, the church, until we’re all moving rhythmically and easily with each other, efficient and graceful . . . fully mature adults, fully developed within and without, fully alive like Christ” (Ephesians 4:12-13, MSG).

The Vision International Education Network in *Seven Reasons Why Every Local Church Should Have a Ministry Training Center* states, “The lack of leaders within the local church can be traced to the lack of a strategic plan to train leaders, due to faulty models, lack of resources or a wrong paradigm of ministry” (page 13).

Missionary Nick Sisco puts it a different way: “A lack of training will produce a lack of leaders that will result in a church that is misguided.” As a result, the church will be crippled, sickly, and will fall short of all God planned and expected it to be.

## **Systematic Teaching: Going Local**

Where should theological education begin? Where does it end? As mentioned already, theological education should be designed systematically. It is line upon line, precept upon precept (Isaiah 28:13), from the cradle to the grave. It is lifelong learning. Systematic programs follow a predetermined method or plan and are arranged in an orderly way.

In Acts 11 and 19, leaders taught followers in a methodical manner. It was neither random nor careless. It was thorough. Their approach was planned, on purpose, and with an objective. When Paul taught in a teaching center for two years (Acts 19:9-10), his aim was to establish believers throughout Asia via the local church (Acts 20:17-38).

A locally based, systematic theological education begins with foundational teachings and biblical principles. It builds from there in a logical manner. Vision International Education Network, in the book cited above, wrote, “What should the components of a good adult education program include? Well, there must be a *Place*, where *People* can be effectively and systematically taught, from a *Systematic Curriculum*, with a focus on change of character. . . . requiring a *Delivery System* of course materials that are cost effective, practical and strong, with *Teachers* who are qualified by experience and education to teach men and women hungry to grow in God” (page 34).

Systematic teaching trains members in understanding the apostles’ doctrine (I Timothy 4:6); basic skills in interpreting God’s Word (II Timothy 2:15); mobilizing them for evangelism; and training them how to teach others (II Timothy 2:2; I Timothy 3:2). Systematic programs also target character development (Titus 2:1–10), spiritual maturity (Hebrews 5:12–14), leadership development, teaching how to live a godly lifestyle (Titus 2:11–12), and utilize their talents for advancing the Kingdom. It is our duty to equip others for the work of the ministry (Ephesians 4:12) so they will be “competent, equipped for every good work” (II Timothy 3:17, NIV).

At least five factors need to be in place to make a local training program workable:

Sponsors	Who will support it?
Mission	What is the vision or goals?
Content	What are the subjects, objectives, and curriculum?
People	Who are the students?
Delivery System	How will the instruction be delivered?

Adapted from Russell Kleis in “Case Studies in Non-Formal Education. Program of Studies in Non-Formal Education (Team Reports)” (pages 7–8, 31).

## Delivery Systems: Going Local

Matthew 28:19–20 and II Timothy 2:2 unquestionably supply the mandate for training. One could speculate where such teaching should be done. Teaching should be done anywhere possible, to anyone possible, and in any way possible. It is for everyone, everywhere, and in every way available. Training, in order to secure the future, should focus on—and encapsulate—teaching the whole church.

Here are some examples of places and times when training can be delivered locally. Keep in mind that cultures vary and what works in one place may not work in another. Additionally, delivery systems are not limited to this relatively short list of options.

1. Adult Sunday school class
2. Meeting Sunday morning before service
3. Meeting Sunday after service
4. Sunday evening lessons
5. Midweek Bible study
6. A Bible school night
7. A Bible school weekend
8. Small groups
9. Different types of leadership groups: Men, Ladies, Local Leaders, Youth, and Children
10. Short, intensified courses
11. Teaching Revival Week
12. Morning studies
13. Topical seminars
14. Distance education
15. New converts' classes
16. Video (DVD) instruction
17. Podcasts

If the training program is being designed for a provincial, regional, state, or cluster school, the delivery system changes somewhat:

1. Seminars
2. Weekend teaching
3. Periodic week-long or intensified programs
4. Distance education: correspondence study, reading assignments done in the local church and then occasionally meeting together at the larger school for overview teaching, checkup on assignments, and group discussions.
5. Video (DVD) Instruction.
6. Instructor from the central college visiting the location providing periodic supervision and instruction.

## **Benefits of Going Local**

What are some of the benefits of a training center in the local church?

1. People can be effectively trained that would not be able to attend college in a central location. If they cannot go to Bible college, bring the Bible college to them, in their environment.
2. Trains local leaders that are already married, settled with a family, and have a job to support themselves and their ministry. Many cultures tend to respect older, proven people rather than young people that have not been proven in the ministry.
3. Lifelong learning is promoted and becomes a lifestyle as members endeavor to fulfill II Timothy 2:15.
4. Relationships are built between the local church ministry and the saints of God.
5. Members are equipped for active, immediate service in God's kingdom.
6. Training is field based. Students can immediately put into practice things they have learned. They are serving in real life situations.
7. Systematic training is emphasized and the Word of God is regularly being taught.
8. Most local adult training activities can be streamlined through the training center.
9. Completion of a training program can be required for those being placed in areas of responsibility. This promotes higher quality and a standard of excellence.
10. It provides training for every level of the local church.
11. It is a flexible approach to training that is integrally linked to the local church.
12. It allows for people to be trained without uprooting them to a central location.
13. Training is not only taught by outsiders, but local leaders are used as teachers. Vision is cast and strengthened.
14. Meets the felt need—and real need—for Bible instruction and leadership development.
15. The teaching is directed to the local setting, fulfills the II Timothy 2:2 mandate, and promotes spontaneous expansion of the church.

## **Entrusting Truth: Going Local**

Paul spoke of the teacher that passes on or entrusts truth to the next generation. Every Christian is a potential link between two or more generations.

We not only receive truth from others, we also pass it on to others. In II Timothy 2:2 truth is entrusted to (a) Paul, (b) from Paul to Timothy, (c) from Timothy to faithful men, and (d) from faithful men and women to others. The responsibility to train those who come behind us is inescapable. The question is: are we living up to our responsibility? The principle is clear here: those who have the truth must faithfully entrust or pass it on to others. For truth to be extended into every location there is an unceasing demand and need for trained workers.

If our emphasis is only on training the chosen few in central Bible schools, we stand in danger of developing an educated elite and ignoring the ordinary people that sit on the seats in our churches. Theological education that also goes to the local church allows for us to teach more people. Allan Anderson in “The Forgotten Dimension: Education for Pentecostal-Charismatic Spirituality in Global Perspective” states, “It is a matter of access—so that everyone, irrespective of physical or social location or other forms of marginalization will have full access to theological education” (page 158).

A committee studying theological education at Edinburgh 2010, in their paper entitled “Theological Education and Formation, Witnessing to Christ Today” revealed that “there is widespread consensus that every member of the people of God has the right to understand Christian faith and tradition in their fullness and should have access to basic education, faith nurture, and empowerment for mission.” They went on to say in their report, “In some contexts . . . the term ‘theological education’ is used exclusively for ministry formation. . . . Theological education in a broader understanding . . . is not the prerogative only of those becoming ordained ministers, but a fundamental right of every Christian adult” ([http://www.edinburgh2010.org/en/study-themes/main-study-themes/theological-education-and-formation0f67.pdf?no\\_cache=1&cid=32215&did=21221&sechash=266baabd](http://www.edinburgh2010.org/en/study-themes/main-study-themes/theological-education-and-formation0f67.pdf?no_cache=1&cid=32215&did=21221&sechash=266baabd), accessed February 16, 2015).

## **Educational Models: Going Local**

What programs are available for adult education in the local church? The list that follows is in no way exhaustive. These are programs designed by the author, or resources that are part of Global Missions, UPCI, or those approved or endorsed by the Global Education Committee.

1. The certificate program of the Global Association of Theological Studies easily lends itself for use locally as well as our central Bible colleges within a nation.

2. Portable Bible Schools International utilizes a curriculum in four levels, covering two hundred lessons, entitled *Acts: God's Training Manual for Today's Church* (<http://reachingthroughteaching.com>). Each lesson takes approximately one hour to teach. Certificates can be awarded. Literally thousands of people around the world have studied this course. They are truly taking the Word to the world.
3. The Global Education Committee has endorsed the training program of the Global College of Ministry (<http://globalcollegeof-ministry.com>). This entails dozens of miniature courses that can be taught in five to ten hours per subject. Certificates are issued by them and not the Global University of Theological Studies. They are educating, enlightening, and equipping people everywhere.
4. GATS plans to have an online and print-based distance education program in the future. There is also a plan for DVD instruction with their GATS Legacy Series.
5. For new converts' courses, a variety of options are available. For more information contact us at [GATS@upci.org](mailto:GATS@upci.org). One possibility would be *Path to Righteousness*. We also have others that can easily be sent to you.
6. For evangelism type courses, options abound, but two are available from us: *Discover Wonderful Truths*, a Bible course involving seven lessons. *How Do You Measure Up to the Word of God?* Is available in several languages and also can be broken down to lessons and comes with Power Point presentations.
7. Of course, GATS is always willing to provide recommendations based on specific needs. You provide the need, and we will hopefully provide the teaching resource that will meet that need.

## Problems and Pitfalls: Going Local

It would not be fair to address a lesson on local training centers without assessing some of the problem areas that may arise in the implementation of a local church training program. These include, but are not limited to, the following:

1. Finances may be limited in the purchase of books and needed materials.
2. Transportation could be costly or problematic.
3. Motivation and self-discipline are required. Students may begin the education race but quickly fall by the wayside.
4. Shortage of qualified Bible teachers at the local level.

5. Time restraints. The only way to have the time for theological education is to prioritize and make the time.
6. Difficulty in finding class times that would be favorable to everyone.
7. The training materials used are not normally easy for those that are illiterate or who are oral learners.
8. Translation of material into local languages takes time and is a slow process.
9. Lack of availability of incentives for instructional leaders. Teaching is a sacrifice; a sacrifice that not many are willing to make.
10. Non-formal education is not as accepted as formal education.
11. Questions arise and need to be dealt with concerning whether someone completing a local training program is qualified to hold license or become actively involved in pastoring or preaching within the national organization.
12. Difficulty in getting exams to the local setting and returning them (and course grades, records, and student files) to the central location.

Each of these obstacles and hindrances can be overcome with effort, innovation, and hard work.

## Conclusion

The Zambesi River, and a host of other rivers around the world, is made up of many streams and tributaries. Most training programs in our nations should operate in much the same way. Various training streams and tributaries within a nation can come together to form a potent, unobstructed force that makes a powerful impact on the world and is an unstoppable force in advancing the kingdom of God.

## Lesson in Review

1. According to C. Peter Wagner, what is the crucial trend in training men and women for ministry? \_\_\_\_\_

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2. What is the difference between the curriculum emphasis or purpose in a central Bible college and that of a local training center? \_\_\_\_\_

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3. What did Jehoshaphat do to train people effectively on a local basis?

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4. What impact did training have on the people in Judah? \_\_\_\_\_

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5. Provide scriptural proof that teaching was important in the New Testament church. \_\_\_\_\_

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6. What is the purpose of the ministry when it comes to training members?

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7. According to Vision International Education Network, what are the components of a good adult education program? \_\_\_\_\_

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8. According to Russell Kleis, what are five factors that need to be in place with a local training program?

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_

- E. \_\_\_\_\_
9. List five places where training can be delivered locally.
- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_
- E. \_\_\_\_\_
10. What are five benefits of implementing a local training program?
- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_
- E. \_\_\_\_\_
11. What are five problem areas or pitfalls when it comes to implementing a local training program?
- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_
- E. \_\_\_\_\_
12. List five things a systematic local training program should include.
- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_
- E. \_\_\_\_\_

## Lesson 4

# Teachers and Helping Students Discover the Will of God

### Key Verse

“And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them” (Acts 16:9–10).

### Objectives

At the conclusion of this lesson, students will be able to accomplish the following:

1. Assist students in discovering God’s will for their lives and discover the will of God, on a regular basis, in one’s own life.
2. Identify God’s Word, will, and way in life’s decisions and journey.
3. Define and explain the importance of submission.
4. Explain the importance of studying God’s Word as it relates to understanding God’s will.
5. Express the benefits of receiving counsel from godly men and women.
6. State from whom we should receive counsel when discovering God’s will.
7. State from whom we should be careful not to receive counsel when striving to discover God’s will.

8. Recall the five reflective questions proposed by Robert K. Rodenbush when it comes to sensing God's will.
9. Outline the downward spiral experienced by Jonah when he was running from God's will.
10. Provide Dan Southerland's definition of God's will.

## Introduction

The first thing I have learned about discovering the will of God is that it is a continuous journey. It is not something that happens one time and everything remains the same for the rest of one's life. What does this tell us, teacher? That is right. All of us are on the never-ending journey of walking in the will of God. So, how do you best teach this lesson to your students? Set the example. Lead the way. Show that you have traveled—and continue to travel—on the winding, endless highway of following the will of God. We will take the personal approach. How do you discover God's will for yourself? Answer that and you are well on the way to helping others travel along the road.

Perhaps you will remember a story (by Randy Adams) used in another lesson in the *Advance Educators Series*. Forgive me for using an adapted version here. But, it does demonstrate the point needed.

His name may be David, Juan, Kofi, Wilhelm, or one from a host of names from anywhere around the globe. He has come to the Bible school looking for help. He steps into the classroom representing great potential. He comes, hopefully, having already experienced the full new birth and likely feeling that God has called him to some area of ministry. No doubt, he has aspirations of doing a work for the Lord. He may not know when, where, how, or even why, but hopes to find answers to all these questions in Bible school. Can you, Bible school teacher, help him? He is like a seed—complete yet undeveloped, full of untapped and possibly unknown potential.

His dormant and undiscovered talent may be that of a dynamic and effective evangelist or that of a wise and compassionate pastor. He may become a Sunday school teacher or the dean of the Bible school. He could have the potential of being the future national leader of the church or become a missionary to some faraway land. One thing is certain: he represents the potential of reaching untold multitudes of lost souls.

He has come to Bible school because he needs help—help that only God-called, Spirit-filled, Holy Ghost anointed teachers can give. He needs men and women to come into his life that have given themselves to the purpose of God and prepared themselves for such a challenge.

In many ways he is like wet cement, waiting for someone to shape his life. He wants to be, first of all, like Christ, but also wants to preach like Peter, pray like Daniel, prophesy like Isaiah, and win souls like Paul. He needs a teacher to identify his strengths and understand his weaknesses. He needs compassionate counsel. He yearns for a friend. He seeks answers but also wants to express his own ideas.

He is a Bible school student, and he is yours for a short time. What will you do with him? What changes will you help bring about in his life? Will you make a difference? Or will you leave him as he is? What will he learn from you? Will the time and money spent for his Bible school education be a waste or a good investment?

He is a seed, and seeds are destined for the field and not to be kept in the barn. He desperately needs to fall in good ground, take root, grow and develop, and bring forth much fruit. His family needs this to happen. There is a town somewhere that needs this to happen. An un-evangelized region is waiting for his ministry. Perhaps an entire nation waits in darkness for him to come with the light of truth. Teachers, can you help him?

He has been brought into your classroom and the kingdom for such a time as this. He is anxious to do the will of God (if he understands it). Time spent in your classroom should never be a waste. It is time spent sharpening sickles to harvest the souls God has in store. What a fabulous opportunity—you and your student—embarking on discovering God's will and plan.

Discovering God's direction. Why does it cause such a brain pain and so much worthless worry? Too often we see it as an ultimate destination, not realizing it is a continuous journey. We erroneously envision ourselves being led through a huge maze and then being told, "The puzzle of your life is in a thousand pieces. Put it together!"

God is not messing with our minds. He longs to provide the direction we need. He orders our footsteps. And He reveals His will in the increments that would be best suited for us. The process unfolds according to the Master's master plan. The will of God does not have to be a mystery. It reminds me of the winding road. As you start out on the trip, you can only see as far as the headlights shine or until you reach the bend in the road. Once you travel faithfully through the twist, and around it, you can see further.

"God has made everything beautiful for its own time. He has planted eternity in the human heart, but even so, people cannot see the whole scope of God's work from beginning to end" (Ecclesiastes 3:11, NLT).

God says, "I have a plan for your life" (Jeremiah 29:11). You respond, "Great, Lord. What is it?" The race is "set before us." It has already been decided. The path, the race, that God has set, has been selected.

Paul, in obedience to his missionary call in Acts 13, established a number of churches in the faith and was seeking the will of God for his life. Finding the will of God seems to be one of the major areas where people struggle. Paul thought he would go to Asia, but he was "forbidden of the Holy Ghost" (Acts 16:6). Then his team considered going to another place, "but the Spirit suffered them not" (Acts 16:7). Finally, Paul had a vision of a man who stood on a distant shore and called across the sea, "Come over into Macedonia, and help us!" (Acts 16:9).

Daniel Scott points out in his lessons on "The Body Ministry: Striving for Excellence,"

"The first church had learned by experience that the will of God was the shortest route to the greater results. The obedience to His will produces success. . . . At times the Spirit forbids an action a person thinks is right . . . the army of the called march in formation. Each step is ordered as though by prearranged training and practice; the will of God being the drummer calling the steps, the resolute faces of those in the columns indicating the willingness to move with submission."

"The dream gave Paul his map. We went to work at once getting things ready to cross over to Macedonia. All the pieces had come together. We knew now for sure that God had called us to preach the good news to the Europeans" (Acts 16:10, MSG).

Eugene Peterson suggests that Paul and his team felt that all of the pieces had come together to the will of God. It seems to be a process that they went through a process to determine this since they knew for sure that it was God's will. Their assurance was not based on the vision alone. Christians often ask, "How can I be sure of God's will for my life?" To many, this is a difficult question and one that most Christians struggle with.

In his book *Prophets and Personal Prophecy*, Dr. Bill Hamon suggests there are three "Ws" in decision-making when it comes to the will of God.

God's <u>W</u> ord	. . . on the matter.
God's <u>W</u> ill	. . . about it.
God's <u>W</u> ay	. . . to fulfill it.

## Traveling the Road of the Will of God

Dr. Hamon (whose book was helpful in the preparation of this portion of this lesson) compares the three "Ws" to three sets of traffic lights. You must make sure that you have a green light on all three before proceeding. Three colors are normally used on traffic lights. They are red, which means "stop"; yellow, which means "yield, get ready to stop, or caution"; and green, which means "go."

### God's Word

The Bible is the revelation of God in written form. The Greek word is *Logos*, which refers to the Word of God in general. Another Greek word is *rhema*, which is a specific "word from the Word." It is a personal word from the Lord giving us direction and a command.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). Andy Stanley explains in his DVD series "Discovering God's Will" why it is so pivotal to study God's Word when seeking His will:

- We study His Word to find the big picture: God's plan for everything that happens.

- We study His Word to find the commands and law He gives for all to obey.
- The more we study and learn about God, the closer we get to Him. The closer we get to the understanding of who He is, the easier it is to make a decision about God's plan for our lives.

Howard Hendricks said, "The will of God is found in the Word of God. The more a person grows, the more he begins to think instructively and habitually from a divine perspective."

God will never provide guidance or ask you to do anything that is contrary to His Word: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 32:8).

Stay in the Word! Saturate yourself in the Word! As the hub keeps the wheel centered on the axle, so the Word of God keeps us centered on truth. The Bible is primarily and essentially the written will of God for our lives. Examine the Scriptures. The Bible is our guidebook in all things. He also provides certain unwritten directives. Obey God's written Word first (Psalms 1:2-3). Know God. Love God.

God guides us as we search the Scriptures: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16-17).

Rick Warren said, "Teaching shows us the path on which we are to walk; rebuking shows us where we got off the path; correcting tells us how to get back on the path; and training in righteousness teaches us how to stay on the path. This means that the Bible is the comprehensive guidebook for living the Christian life." Teachers, did you notice how teaching is enabling your students in seeing the path, getting on the path, and staying on the path of fulfilling God's will and leading them heavenward?

John Wesley said, "It's how God teaches, rebukes, corrects, and trains us for the journey so we may be thoroughly equipped for every good work."

One of the principal ideas in the Bible is submission. We need to submit to the will of God as revealed through His Word. Submission is willingly giving up your own desires in favor of God's desires. *Submit* comes from the Greek word *hupeiko*, which means "to yield or retire." Each time one submits, he or she is



yielding to the authority and influence of another. A prerequisite to knowing the will of God is the willingness to submit and obey. Jesus asked, "Why do you call me, 'Lord, Lord,' and do not what I say?" (Luke 6:46, NIV).

"His mother saith unto the servants, Whatsoever he saith unto you, do it" (John 2:5).

It's one thing to know. It's quite another to do. Are you teachable? Will you follow God's will once you know it?

Students without a teachable attitude will stray endlessly in the journey. The Bible school environment is an excellent environment to teaching submission. Rules. Rules. Rules. Students learn to submit to parents, pastors, professors, and even peers.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" (Psalm 23:1-3). An old song by E. W. Brandy says, "Where He leads me, I will follow. I'll go with Him, with Him all the way."

"Show me the way I should go, for to you I lift up my soul. . . .  
Teach me to do your will, for you are my God; may your good  
Spirit lead me on level ground" (Psalm 143:8-10, NIV).

Submission is the willingness to do things God's way: "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh unto God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded" (James 4:7-8).

It is wrong to decide what you want to do and then make the Bible conform to it. People have a habit of doing this. They make their plans and then expect God to go along with them. Doctrines have even been formed using and/or abusing one isolated Scripture. When determining the will of God, the first traffic light that you drive up to is called "God's Word." What you feel is the will of God for your life must be measured up against the Word of God. The Word of God has been provided as a "lamp unto my feet and a light unto my path" (Psalm 119: 105). Most of God's will is revealed through His Word.

We cannot base our decision on one Scripture alone. Paul said, “This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established” (II Corinthians 13:1).

The Spirit will never speak to us—even through spiritual gifts—and tell us to do anything that would be contrary to the Word of God. God’s will for us is to conform to the principles of His Word. The Spirit guides us in agreement with the Bible.

### **God’s Will**

People today feel they are able to find the will of God on their own and do not need the help of men. They say, “I’m not going to listen to men but only to the voice of God.” First, it will be a very lonely life if you determine not to listen to men. Second, this attitude is very dangerous.

### **Road Signs on the Road to Discovering the Will of God**

God has provided the fivefold leadership (Ephesians 4:11-12) in the church to assist us. These men and women of God are capable of confirming and providing counsel in the area that you feel is God’s will for your life. Do not feel they are enemies and will destroy God’s plan if it is exposed to them. Others feel if the will of God is voiced, then the devil will send his demons to destroy the plan of God. Jesus came to destroy the work of Satan. Satan cannot destroy the plan of God. Neither can man.

Gamaliel was a man that was honored by many. In Acts 5 he advised, “Keep your hands off these men. If what they are doing is their own idea, it will fall apart. But if it is of God, you can’t stop it, and you don’t want to be fighting against God.”

### **Wise and Godly Counsel Provides Safety on the Road**

The will of God will stand up to the examination of spiritual men of God. They will be able to give wise and godly counsel. We can go to men of God that have been seasoned in the ministry and are mature.

The wise man said:

“Where no counsel is, the people fall: but in the multitude of counsellors there is safety” (Proverbs 11:14).

“Without counsel purposes are disappointed: but in the multitude of counsellors they are established” (Proverbs 15:22).

“For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety” (Proverbs 24:6).

From whom should you receive counsel?

- Those who have made the journey before.
- Those who have our best interest at heart.
- Those who are spiritually minded and can give good advice (Psalm 1:1-2).
- Those who are in spiritual leadership or authority over us.
- Those whom we trust and have confidence in.

What are the benefits of receiving counsel?

- Wise advice
- Confirmation
- Affirmation
- Mentorship
- Discerning questions
- Clarity
- Focus on the right path

When Samuel heard God’s voice, he also heard it in the voice of his pastor, Eli. He went to his pastor for confirmation. His pastor gave him the right counsel.

Avoid people who

- tell you exactly what you want to hear.
- always see it your way.
- have something to gain or lose through the counsel they provide.

Watch out for ear-ticklers: “Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth” (II Timothy 4:3-4, NIV).

A great friend and mentor, Robert K. Rodenbush, expresses his concept of God's will through asking five reflective questions:

1. Is there a need greater than where I am?
2. Are my ministry skills suitable to be used to meet that need?
3. Is my family able and willing?
4. Do my elders agree and will they give their blessing?
5. Is the door open to me?

### **Hearing the Voice of God**

Another way we can hear the voice of God concerning His Will is through the "still small voice." Elijah stood upon the mountain and waited for the Lord to pass by. The wind came and broke the rocks, but God was not in the wind. After the wind, the earth quaked, but God wasn't in the earthquake. After the earthquake a fire blazed, but God was not in the fire. Finally, after the fire, came the "still small voice" (I Kings 19:11-12).

We need a close relationship with the Lord that will allow us to hear and know His voice. Paul came "declaring the testimony of God" (I Corinthians 2:1). Paul knew this because he determined "not to know anything . . . save Jesus Christ, and him crucified" (I Corinthians 2:2). He later mentioned that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I Corinthians 2:9-10).

The Holy Spirit will "guide us" (John 16:13). The Lord is compared to a shepherd in John 10 and we are His sheep.

When God speaks to us with a still small voice, we can hear it, and we will have a deep assurance in our heart that God has spoken.

### **Gifts of the Spirit**

The will of God can be confirmed to us through the gifts of the Spirit. The revelatory gifts that reveal something are especially helpful.

### **Desire**

Another way to confirm the will of God is whether or not we have a desire in our heart to do what we feel God is telling us. "Delight thyself also in the

LORD; and he shall give thee the desires of thine heart" (Psalm 37:4). God gives us the desires of our heart, because He puts the desire there in the first place. However, desire alone is not a safe way to determine the will of God.

### **Clearance from Road Control**

Dr. Hamon mentions "the witness, clearance, or restraint of the Holy Spirit." In Acts 16:6 Paul was "forbidden of the Holy Ghost to preach the word in Asia." In Acts 16:7, "the Spirit suffered them not." Paul also testified, "The Holy Ghost witnesseth in every city" (Acts 20:23). We should never ignore the prompting of the Holy Ghost, because doing so will dull our spiritual senses. It can also change the green light into a red light.

A missionary traveling back to his home in the night passed through a city. He was traveling with two nationals. Anxious to see their families, they continued on toward their home. Soon armed robbers ambushed them. The vehicle was shot many times with a gun and the missionary and national preachers barely escaped with their lives. Later each one testified that they had thought that they should not go on, but did not tell each other. It is better to listen than to regret it later.

### **Did You Pass the Test?**

When you pass the majority of these tests, you have a green light and can proceed to the next light.

### **God's Way**

You have passed through the first two traffic lights and have now come to the third light. You may have the mind of God but will need to wait on the correct timing. Confusion usually indicates that the timing is not correct. The will of God normally falls into place at the appropriate time. "For God is not the author of confusion, but of peace" (I Corinthians 14:33).

### **Walking and Driving in the Will of God**

God has a way that He wants us to walk in order to fulfill His will. "This is the way, walk ye in it" (Isaiah 30:21). The psalmist said, "The steps of a good man are ordered by the Lord: and he delighteth in his way" (Psalm 37:23). God's ways are not our ways. Therefore, we must wait on Him to reveal the correct timing, direction, and the manner in which we will accomplish the will of God.

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord” (Isaiah 55:8).

“For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end” (Jeremiah 29:11).

### **The Light Is Getting Ready to Change**

Once you have a green light at each of the three traffic lights, you should move quickly. You must obey the light when it is green, knowing that it can change colors at any moment. You need to act when God wants you to act.

“Walk while ye have the light, lest darkness come upon you” (John 12:35).

“To know the will of God is the greatest knowledge;  
To find the will of God is the greatest discovery;  
To do the will of God is the greatest achievement.”  
Anonymous

### **Jonah’s Testimony: “Being Out of the Will of God Stinks”**

Being in the perfect will of God brings such peace. However, when we run from the call and will of God, it is a different story. God sent Jonah to preach to the city of Nineveh. Instead of passing through the traffic lights on the road to the will of God, Jonah an alternative road and started running from the will of God. Jonah’s failure was not delighting himself in the Lord. Instead of running to God, he was running away from God. This took Jonah down:

- Down to Joppa (Jonah 1:3),
- Down into the ship (Jonah 1:5),
- Down into the sea (Jonah 1:15),
- Down into the belly of the big fish (Jonah 1:17).

It was in the belly of the big fish that Jonah started praying for the will of God to be done. God can put us into situations where we will become delighted to do His will. We need to make sure that our heart is right with God and that it is ready to do the Lord’s will. This means that we must first surrender our own will and bring it under subjection to His will.

### Lord, What Do You Want Me to Do?

“And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do” (Acts 9:6).

Knocked down on the road, Paul asked, “Lord, what do you want me to do?” He never stopped asking this question throughout his life and ministry. It is the same question we should ask. The will of God is not a destination or an end in itself. It is a progressive journey experienced daily throughout a lifetime. Daily we should ask, “Lord, what is your agenda for today? What is Your plan?”

Paul told his friends and followers, “I will return again unto you, if God will” (Acts 18:21). James advised, “Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that” (James 4:14–15).

Dan Southerland gives a working definition of God’s will in *Transitioning: Leading Your Church through Change*:

- Doing the right *thing*
- In the right *way*
- For the right *motive*
- At the right *time*

Warren Wiersbe said, “Obeying the will of God involves not only doing the right thing in the right way for the right motive, but it also means doing it at the right time.”

The writer of Hebrews calls us “pilgrims” on this road called “life.” The Christian life is often referred to as the Christian walk, a journey. As we journey, many times we see only as far ahead as the road will allow. We do not see what is around the next bend or what is beyond the roadblock. However, we know a God is leading us who does see. He knows the way because He is “the way” (John 14:6). We must stay on His road and keep going, even when we cannot see far ahead. We must continue walking in the will of God though the view may be short. We persist to “walk by faith, not by sight” (II Corinthians 5:7).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Romans 12:1-2).

## Preparing to Take a Trip

Preparing for any journey requires groundwork. This includes the daily journey in discovering and obeying the will of God.

- Daily present your body a living sacrifice. Visualize placing yourself on the altar of sacrifice, surrendering yourself and your will to God (I Corinthians 15:31; Matthew 10:38-39). Someone said, “In God’s service, our greatest ability is our availability.”
- Don’t be conformed to this world. The world’s thinking and solution may not apply in spiritual situations. Let your heart be fixed on the Lord (Psalm 57:7). Focus your attention on Him. Get the Lord’s thoughts (Isaiah 55:8).
- Trust the Lord for direction. “Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths” (Proverbs 3:5-6).
- Do not try to work out His will with your limited understanding. Ask for the mind of Christ (I Corinthians 2:16-3:1).
- Acknowledge Him through prayer, fasting, and reading His Word (Jeremiah 33:3).
- Develop a listening (spiritual) ear to hear the Lord’s voice (I Kings 19:12; Mark 8:18; John 10:3-8).
- Wait until the answer comes (Lamentations 3:25-26; Psalm 130:5; Isaiah 40:31).
- God will order and direct your footsteps. “The steps of a good man are ordered by the LORD: and he delighteth in his way” (Psalm 37:23).
- Finally, “Whatsoever he saith unto you, do it” (John 2:5).

You may be thinking, “That all sounds so simple, yet finding the will of God has been difficult for me.” The longest journey begins with a single step. God reveals His will as we walk with Him from day to day. We place a lot of emphasis on the journey ahead. This results in needless worry. Concentrate on doing what God has revealed to you. Proceed as far as you can see. When you



get to the bend in the road, God will be there. He will let you know all you need to know about the next phase of the journey. Happy traveling!

Please Note: This material was taken from *Acts: God's Training Manual for Today's Church*, *Sensing God's Direction*, and *Ministerial Development*, written by James Poitras

## Lesson in Review

1. What are the three (3) "Ws" to be used in decision-making concerning the will of God?

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_

2. What are the three (3) colors of traffic lights and what does each mean?

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_

3. What is one of the principal ideas in the Bible? Explain what this word means. \_\_\_\_\_

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4. According to Psalm 119:105, what is the Word of God to us?

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5. According to II Corinthians 13:1, what principle should be followed in establishing doctrines and the will of God for our lives?

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6. According to Rick Warren how does II Timothy 3:16-17 assist us in following the path of God's will? \_\_\_\_\_

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7. Provide verses of Scripture that prove that we need to receive wise and godly counsel. \_\_\_\_\_

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8. Private revelation must stand which test? \_\_\_\_\_

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9. List ways that we can determine and confirm God's will for our lives.

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10. What is the greatest knowledge, discovery, and achievement?

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11. Jonah's refusal to do the will of God brought him down to four places. What are they?

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_

D. \_\_\_\_\_

12. What question(s) did Saul (Paul) ask on the Damascus Road?

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13. Explain the will of God by relating it to a journey.

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14. What should we ask on a daily basis? \_\_\_\_\_

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15. What is the working definition of God's will? \_\_\_\_\_

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16. What does the writer of Hebrews call us? \_\_\_\_\_

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17. How can we present our bodies as a living sacrifice? \_\_\_\_\_

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18. Why should we not be conformed to this world? \_\_\_\_\_

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19. Quote Proverbs 3:5-6. \_\_\_\_\_

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20. What kind of mind should we ask the Lord for? \_\_\_\_\_

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21. What should we do until the answer comes? \_\_\_\_\_

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22. Who will order our footsteps? \_\_\_\_\_

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23. What is the result of putting emphasis on the spiritual journey ahead (that we cannot see)? \_\_\_\_\_

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24. Instead of placing emphasis on the journey ahead that we cannot see, what should we do? \_\_\_\_\_

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\_\_\_\_\_

25. List three characteristics of those from whom one should receive counsel.
- A. \_\_\_\_\_
  - B. \_\_\_\_\_
  - C. \_\_\_\_\_
26. List five benefits of seeking and receiving counsel.
- A. \_\_\_\_\_
  - B. \_\_\_\_\_
  - C. \_\_\_\_\_
  - D. \_\_\_\_\_
  - E. \_\_\_\_\_

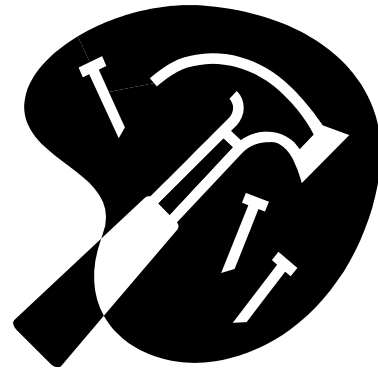
**Personal Study Notes**

## Lesson 5

# Teachers and the Well–Driven Nail

### Key Verses

“Not only was the Teacher wise, but also he imparted knowledge to the people. He pondered and searched out and set in order many proverbs. The Teacher searched to find just the right words, and what he wrote was upright and true. The words of the wise are like goads, their collected sayings like firmly embedded nails—given by one Shepherd” (Ecclesiastes 12:9–11, NIV).



### Objectives

At the conclusion of this lesson, students will be able to accomplish the following:

1. Explain Ecclesiastes 12:9–11 in light of teaching.
2. Identify the five learning outcomes we aim for in instruction that takes a student from “I remember” to “I adopt.”
3. Reveal teaching strategies or approaches that can be utilized to deepen the likelihood of a student adopting instruction into their lives.
4. Identify the three stages that take a student from “I do not get it!” to “I get it!”
5. List the four levels of culture.
6. Determine ways to affect worldview, the deepest level of culture.

7. Explain four areas highlighted in I Timothy 3:16 and how teachers endeavor to impact a minimum of one of these areas while teaching.

## Introduction

What would you teach if you knew it were your last lesson? In this session we look at the teacher's last words. The writer of Ecclesiastes looked back on his life, searching for true meaning, and desperately seeking for a way to spare future generations by accenting his own experiences. He looked back in order to look forward. He then brought his reflective journey to a close in Ecclesiastes 12. He completed his appraisal of life from birth to death or from the cradle to the grave with the triumphant conclusion: "Fear God, and keep his commandments; for this is the whole duty of man" (Ecclesiastes 12:13). It is the teacher's last words and the conclusion of the whole matter.

How is this fear of God and knowledge of His commandments cultivated? It is through the work of extraordinary teachers and preachers. An assortment of translations of Ecclesiastes 12:9–11 brings amazing clarity to educational principles. The wise teacher's words and teaching strategies should be like the following translations (emphasis added):

- "Prodding goads, and *firmly fixed [in the mind] like nails*" (AMP).
- This is rendered "as wise men are like goads . . . *well-driven nails*" (NASB).
- They "prod us to live well."
- They are like "nails hammered home, *holding life together*" (MSG).
- They were able to unveil "*the plain truth.*"
- The prodding teacher is "*painful and helpful*" (NLT).
- He teaches "*the people knowledge, weighing, studying, and arranging . . . with great care*" (ESV).
- His words "are like the stick a farmer uses to make animals move. . . . and they are like nails that fasten things together" (CEV).
- "They have been driven in firmly" (NCV).
- They "*move people to take action.* His collected sayings really nail things down" (NIRV).

A wise teacher gets two results:

1. He serves as a "goad" spurring people into action, motivating them to do something. Teaching is change.



2. He also utilizes strategies that provide a “well-driven nail” so that students will remember. It is firmly embedded and driven deep into their hearts, minds, and spirits. The wise teacher shouts, “Remember your Creator now” (Ecclesiastes 12:1). Teachers help us progress, not just remember. They move their students from recall to adoption.

Learning Outcome	Student's Testimony	Teaching Strategies
Recall	I remember	Identify major points, principles, or precepts of the subject matter. Aim at life change. Teach clearly.
Approval	I like	Teach in an interesting, passionate, motivating manner. Utilize different teaching styles and strategies. Not all students learn in the same way.
Speculation	I think	Incorporate critical thinking to cause students to analyze and evaluate teaching with the Word of God. Cause students to think beyond standard responses. Investigate and discover for themselves.
Application	I try	Make it clear what is expected from God's Word. Provide various activities to capitalize on personal discovery and application. Give students the opportunity to gradually grow. Not all students grow at the same rate.
Adoption	I adopt	Reinforce teaching and build upon it to deepen understanding and adoption. Notice, reaffirm, and applaud life change.

This progression, from recall to adoption or life transformation, is adapted from the taxonomy of learning outcomes, from the author's personal notes, and originally credited to Norman Steineker and M. Robert Bell.

Why is there such a difference between what people proclaim and what they practice? It is likely because people are able to speak with their mouths things they do not practice with their hearts. Additionally, it could be that we do not consciously assess and review the connection or correlation between what is proclaimed and what is practiced.

There is undoubtedly power in repetition. “Finally, my brethren, rejoice in the Lord. For me to write the same things to you is not tedious, but for you it is safe” (Philippians 3:1, NKJV). What I communicate effectively and do not communicate effectively is a matter of life or death, Heaven or Hell. However, the power in repetition is limited and handicapped.

Teaching cuts like a knife: “God means what he says. What he says goes. His powerful Word is sharp as a surgeon’s scalpel, cutting through everything, whether doubt or defense, laying us open to listen and obey” (Hebrews 4:12, MSG).

As JJS once said, “Truth that is not taught is lost!” Someone has said, “What ceases to be preached, ceases to be practiced.” Both reaching and teaching are crucial elements of our work. However, the ability to repeat or regurgitate, in itself, seldom signifies life transformation. Teaching must go deeper in order to achieve and sustain maximum impact. Students put teaching into practice: “My people come to you, as they usually do, and sit before you to listen to your words, but they do not put them into practice” (Ezekiel 33:31, NIV).

Teaching like a well-driven nail ensures that Isaiah’s prophecy comes to pass: “So shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it” (Isaiah 55:11, ESV).

Teaching God’s Word:

- Convicts (Acts 2:37)
- Challenges (Romans 11:13–14; I Timothy 4:16)
- Converts (Psalm 19:7)
- Changes (Romans 12:1–2; II Corinthians 5:17)

Teaching should be designed to never leave the hearers the same. “The teaching of your word gives light, so even the simple can understand. I pant with expectation, longing for your commands” (Psalm 119:130–131, NLT).

Raymond Woodward aptly said that teaching should be presented in such a way that listeners will:

1. look at it,
2. not forget it, and
3. do the Word of God.

He feels that teaching needs a sense of revelation with the Spirit at work. First Timothy 3:16 shows us that teaching and preaching are profitable in four areas:

Doctrine	What to believe
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Reproof	What not to believe
Correction	How not to behave
Instruction	How to behave

Anytime one teaches or preaches, he/she should be trying to impact at least one of those areas. Many times Paul talked about what to believe (doctrine) or what not to believe (reproof) and then transitioned into how to behave (instruction). Many times throughout his writings, he made the switch between the two by simply using the word *therefore*.

Memory is impacted by how deeply one processes information or teaching. In order to bring about life change and transformation, teaching must be like a well-driven nail. We move our students from complaining, "I do not get it!" to proclaiming, "I get it!" This requires passing through three stages and is another way of expressing the five components of life change just covered.

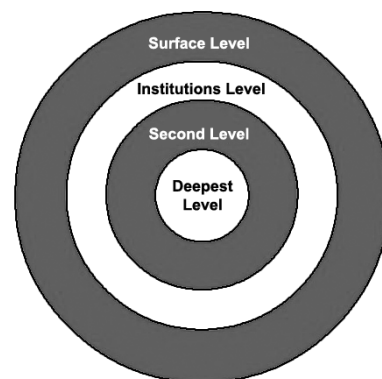
<b>Attention</b>	Get it!	Here we capture attention. The chief enemy of the communicator is boredom. Be unpredictable in your teaching approach and methods. Variety still is the spice of life.
<b>Comprehension</b>	Understand it!	Aim for understanding in students. This demands clarity in teaching. Teaching needs to be clear, concise, and correct in order to capitalize comprehension.
<b>Retention</b>	Keep it!	Here is where the student decides to keep it and to apply it. In order for this to happen the teaching must be memorable and multi-sensory. Engage ears, eyes, hands, and not merely the brain. Aim for teaching at as many receptors or receivers as possible. The more senses that are stimulated the deeper the level of learning. Set a goal to have an unforgettable effect on your students.

"Apply your heart to what I teach, for it is pleasing when you keep them in your heart and have all of them ready on your lips"  
(Proverbs 22:17-18, NIV).

Researchers have identified that there are various layers of culture with over 3,500 ethnic groups worldwide. No two of them are identical. However, they do share some common elements. G. Linwood Barney in *The Gospel and*

*Frontier Peoples* (ed. R. Pierce Beaver, Pasadena: William Carry, 1973, pages 48–55) identifies layers of culture.

Level		Comments
Surface Level	External	Observable behavior.
Practices Layer	Just below the surface	Marriage, education, and so forth. These are practices.
Values (Second) Layer	Internal	Derived from the first or deepest level; values.
Deepest Layer	Internal/Heart	Ideology, worldviews, and beliefs.



You may ask, “What does this have to do with the well-driven nail or education?” The answer is quite simple. Most of our teachings do not drive the nail in well enough to impact the deepest layer of our students’ culture. The core of a person’s culture is where change needs to be made to truly transform lives. It is also at this level that it is most difficult for us, as educators, to identify and modify genuine thoughts or worldviews.

It is much easier to concentrate on surface-level change and to leave things at that. In *Communicating Christ Cross-Culturally*, David Hesselgrave states, “Biblical Christianity, however, requires change at the deeper levels of values, beliefs, and worldview.” It is not enough to simply recall teachings or temporarily make external, surface changes. Our teaching must transform hearts and change thinking patterns for eternity.

We target the heart, for from it comes all the issues of life (Proverbs 4:23). God’s Word has the capacity to deeply change the unbiblical aspects of culture, worldview, and behavior. On the surface level (actions), behavior is observable. But it is at the deep level, worldview, where values, assumptions, and allegiances are challenged and changed.

In *God’s Call to Mission*, David W. Shenk talks about the “culture onion” and confirms, “Although the worldview culture core is most resistant to change, it is within that core that Jesus Christ seeks to make His home. Authentic change

in a culture must happen at the worldview center. Change at any other layer of the culture is less significant.”

You may recall the following variation of Bloom’s Taxonomy of Learning used in one of our other *Advance Educators Series* lessons. It bears repeating here.

<b>KNOW (HEAD)</b>	What do you want students to understand?	Something I know or think.	Changed Mind	When the people heard this,
<b>BE (HEART)</b>	What do we want students to feel?	Something I feel, (experience or value).	Changed Heart	They were cut to the heart
<b>DO (HANDS)</b>	What do we want students to do?	Something I do (action, skills).	Changed Behavior	And said to Peter and the other apostles, “Brothers, what shall we do?” (Acts 2:37).

It isn’t enough to teach for understanding, impacting minds, and increasing head knowledge. That leads to recalling and repeating facts and figures. Theological teaching is for life change and also affects the heart. It is for life transformation. We aim to change the mind, heart, and behavior of each of our students.

## Conclusion

Training students and equipping them for ministry is a huge investment of time and, in many cases, of finance. For a course, a semester, or several years, a handful of godly instructors endeavor to pour truth and biblical principles from God’s Word into the minds and hearts of capable learners. Students represent our hope for the future. They carry truth to their generation and those to come. How disheartening when hope crashes and the stability of our work diminishes because a student we trained, graduated, and dispatched to the ripened harvest turns his back and heart from the truth he was taught. What happened? Any number of things; many of which cannot be traced back to the Bible school or the instructional staff. Occasionally, the scenario can be avoided through deep instruction as a well-driven nail. This can be done through awareness that change must take place in the heart in order to sustain and maintain life transformation. Teaching must go beyond simple recall and surface conformity for the moment but affect the heart for a lifetime.

The decision to continue to walk in truth and obedience to God's Word is in the hands and hearts of our students. Teaching like a well-driven nail is a decision we make. So go to your instructional toolbox, grab a spiritual hammer and your best nails, and keep pounding away. Hardened hearts will fall away and be replaced with a heart for God and His kingdom.

Following the various approaches and strategies provided in the Advance Educators faculty development program will assist in motivating students and embedding God's Word into the lives of students, like a well-driven nail.

## Lesson in Review

1. How is the fear of God and knowledge of His commandments cultivated?

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2. From the various translations of Ecclesiastes 12:9-11, what can we learn about education or good teaching? \_\_\_\_\_

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3. According to this lesson, a wise teacher gets what two results?

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4. What are the five components that move students to life change?

A. \_\_\_\_\_

B. \_\_\_\_\_

C. \_\_\_\_\_

D. \_\_\_\_\_

E. \_\_\_\_\_

5. Why is there such a difference between what people proclaim and what they practice? \_\_\_\_\_

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6. What happens when the Word ceases to be preached in a local church?

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7. How is memory impacted? \_\_\_\_\_

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8. What is the difference between the surface level and the deepest level of culture? \_\_\_\_\_

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9. Why is it important to teach in such a way that affects the deepest level of culture? \_\_\_\_\_

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10. What layer of the culture onion or culture target is most resistant to change? \_\_\_\_\_

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11. How do we maximize retention in the classroom through our teaching?

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12. According to Raymond Woodward, in accordance with I Timothy 3:16, teaching should impact at least one of four areas. What are these four areas? Provide a brief synopsis of each.

A. \_\_\_\_\_

B. \_\_\_\_\_

C. \_\_\_\_\_

D. \_\_\_\_\_

\_\_\_\_\_

13. According to Raymond Woodward, teaching should be presented in such a way that listeners will do what three things?

A. \_\_\_\_\_

B. \_\_\_\_\_

C. \_\_\_\_\_



## Lesson 6

# Teachers and Course Planning

### Key Verses

“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish” (Luke 14:28–30).

### Objectives

At the conclusion of this lesson, students will be able to accomplish the following:

1. Design a syllabus for any course or training program one is teaching.
2. Differentiate between a syllabus and a course report.
3. Develop learning objectives for any unit of study to be taught.
4. Identify and implement the four basic areas of instructional design.
5. Outline what should be included in a syllabus and a course report.
6. List and explain the categories of the simplified and revised Bloom’s Taxonomy of Learning contained in this lesson.
7. Justify the need of a syllabus and course report within an instructor’s context or educational setting.
8. Distinguish between the three categories of objectives.
9. Identify or state the three functions of objectives.
10. Recall the three areas teachers or teaching brings about change.

11. Utilize Bloom's Taxonomy of Learning in assisting students in reaching higher levels of thinking skills and in the preparation of educational objectives.

## Introduction

You can help your students grow by carefully planning and preparing for each course you teach. A famous discussion in the story of Alice in Wonderland asked, "Would you tell me, which way I ought to go from here?" The response, "That depends a good deal on where you want to get to."

In planning for your course, a syllabus is recommended and beneficial (for both the students and the instructor). It is one way of telling students which way they ought to go to reach the destination (end of your course). The word *syllabus* means "label" or "table of contents." It communicates what the course is about, why the course is part of the big picture of the overall curriculum, the educational journey planned by the instructor for her students, and what the expectation from the students are in order to receive a good grade. The syllabus is a road map to guide the teaching and learning process. It tells the students upfront, on the first day of classes, the importance the instructor places on instructing and helping students, that she is well prepared and enthusiastic about her subject.

Going over a syllabus is an excellent thing to do on the first day of your course. It sets the tone for the class. It is an effective communication and organization tool. Whatever the instructor feels students need to know at the beginning of a course could be included. The syllabus should also give a glimpse of the relationship of the course to the school's overall program of study.

## Designing a Syllabus

A good syllabus includes the following:

<b>Course Information</b>	This includes the course title, level, course number, number of classroom or credit hours, and any prerequisites required. Make sure the semester number and year are written on the syllabus.
<b>Textbooks</b>	A listing of textbooks to be used in the course, along with the names of the authors. Also include a list of any handouts, articles, or

	supplementary materials being used. Some instructors, not using a particular textbook, put together a packet of materials to be used. We call this a "Course-pack."
<b>Faculty Information</b>	Name of instructor, cell number, email address, and office hours (if appropriate). If you provide any of these, let your students know the boundaries and any restrictions. Indicate if you have a teaching assistant working with you and his pertinent contact information.
<b>Grading Scheme</b>	A breakdown of the various types of evaluations and the grade subscribed to each. Any factor that has a bearing on the final grade should be communicated and documented in the syllabus.
<b>Objectives</b>	Six to ten clearly stated, reasonable, measurable, attainable course objectives give a clear indication of expected learning outcomes. The question is asked, "What will students be able to know, be, and do as a result of taking this course?" Each lesson or unit could have specific goals but this would likely be part of textbook design or lesson planning. The objectives should enable the student to study for tests. More information on objectives is provided in this lesson.
<b>Lessons</b>	A day-by-day or week-by-week breakdown of the general lessons to be covered.
<b>Assignments</b>	The breakdown should include a calendar or indication of all required readings, assignments, quizzes, tests, exams, essays, etc. Ensure that all assignments relate to the course purpose and objectives. No one enjoys "busy work" that merely takes up time but has no relevance to the course. Integrate the assignments with the objectives and lesson plans.
<b>Teaching Methods or Styles</b>	Indicate the various teaching methods to be used that minister to the different learning styles represented by students.
<b>Course Policies</b>	A listing of any policies specific to the instructor, that students should be aware of.
<b>Bibliography</b>	A listing of books or articles that would encourage the student toward further or more developed study of the course content. This is important since one of our goals is to equip students for lifelong learning.
<b>Disclaimer</b>	Include a statement that the schedule is tentative, subject to change, depending on the progress of the class, or the needs of the students. Assuming it is permissible by school administration, adjust the course to meet realities you find. The syllabus is meant as a guide, not a taskmaster.

It is easy to dream that your course is the only course your students are taking, or that yours is more important than that of anyone else. However, students

may be taking several other courses in the same semester. Full-time schools may be offering ten or more other courses to the student in a given time period.

W. J. McKeachie advises in *Teaching Tips* that a realistic amount of study in one week is about forty hours. Divide this by the total number of courses being taken and you should come up with the allocated time for your course. A fair assessment would be for every hour spent in your class, it is likely that there is equal time or double time spent in out-of-class learning. Two extremes should be avoided. One is to provide the students with no out-of-class learning. The other is to overload the student with useless and fruitless activities that limit learning. Avoid busy work. Avoid no work. The point is that when planning out-of-class activities, keep the big picture in mind.

The basic structure of the course calendar could be set up as follows:

Week Number or Date	Lesson Topic	Lesson Objectives	Teaching Methods	Readings, Assignments, Tests, Evaluations (including due dates)
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Typically, the basics of instructional design for one's course covers four major areas:

<b>Objectives</b>	Where are we going? Why am I going to teach this? (Why we teach). Whom will I teach?
<b>Content</b>	What am I going to teach? (What we teach)
<b>Methods</b>	How am I going to teach? (How we teach) What instructional strategies will I use?
<b>Evaluation</b>	How will I know I succeeded at teaching this?

At the end of the course, a course report is recommended. A standard form or format can be established by each school. Attached to this form, the instructor adds the syllabus, attendance sheet, grading sheets, copies of all handouts, assignments, quizzes, tests, and exams, along with answer keys for all. This provides a record of what has been covered or utilized in the course. This assists future instructors of the course with useful material to assist in planning their teaching.

## Curriculum by Objectives

Remember the curriculum for the Global Association of Theological Studies will be biblically rooted, cross-cultural, values-driven, **objectives-based**, criterion-referenced, and transformation-oriented. This section deals specifically with one aspect of our curriculum: objectives-based.

Each course for GATS will contain a minimum of ten objectives covering the course. Any textbook developed for GATS should contain course objectives covering the course, and then lesson objectives at the beginning of each unit of study.

As we design each course, we realize we are about to take a trip. Our instructors and students need to realize where they are going. Then they will have a better chance of getting there, and know when they have arrived. Having such a plan is what we call “objectives” or expected outcomes. Objectives serve the same purpose as the following:

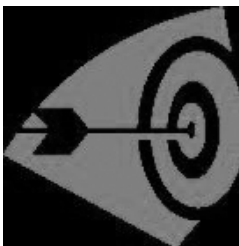
PICTURES: Allow a learner to see what he will be able to know, do, or be after the learning experience.



MAPS: Answer, “Where are we going? What route will we take?”



TARGETS: Focus learner toward what he should hit.



BLUEPRINTS: Guide the learner and instructor in teaching and learning what is necessary (Mager 1997, 73).



ROAD SIGNS: Direct the learner as he travels the road to effective learning.



Students expect us “to lead them somewhere—to new discoveries, new skills, new attitudes, and values. We give them a better impression of the journey if we know where we’re going and what we expect on the way” (Yount, 1996, 131).

Objectives are the intended results of the learning trip. They reveal what learners should know, do, or be once they

reach their destination. Without them, “instructors simply function in a fog of their own making” (Mager, 1984, 5).

Kemp, Morrison, and Ross identify three functions of objectives. They are as follows:

1. *Focus*: Objectives help instructors choose teaching methods, activities, and content that simplify the learning process. They give a sense of direction and purpose. A learner learns best when he understands what he is learning is useful.
2. *Framework*: Objectives provide the skeleton for evaluating students and the effectiveness of instruction. This permits a learner to know the behavioral change he should demonstrate after the learning experience. It also allows instructors to test student performance according to intentions. Students usually perform poorly on tests when they don't know what to expect. They do better once they know what the objectives are.
3. *Funnel*: Objectives guide the learner in what he should master. (Kemp et al. 1996, 69–70) Funnel all instructional activities and content through the learning objectives.

There are three types of educational objectives:

- Cognitive
- Affective
- Psychomotor

Did those three terms leave you in confusion? Let me simplify. At the end of the learning journey, a learner should have encountered three things:

- Know
- Be
- Do

1. *Cognitive (know)*—deals with recall and recognition of knowledge.
2. *Affective (be)*—deals with a change in interests, behavior, attitudes, or values. This is very important in theological education. However, it is difficult to write objectives that define behaviors that show attitudes.

Jesus had this in mind when He said, “Thus, by their fruit you will recognize them” (Matthew 7:20, NIV). Most of the New Testament qualifications for ministry fall in this domain (I Timothy 3:1-7; II Timothy 2:24-25; Titus 1:6-9). Knowledge is seldom mentioned. This is disturbing since most evaluation in theological education focuses on knowledge rather than character formation.

3. *Psychomotor (do)*—deals with skills.

Teaching brings about life transformation. We teach for change.

- Changed learner’s mind
- Changed learner’s heart
- Changed learner’s behaviors

See the document titled “Three Categories for Learning” for further information on the domains of learning within the theological educational setting. This should be provided with this lesson.

Objectives require action to achieve. Therefore, we need clear action verbs. Objectives are written from the learner’s point of view. They cause us to focus on the student rather than the content. They help us answer the question, “What will the learner specifically be able to do?”

### **Bloom’s Taxonomy Verbs**

**Exercise 1.** Ask three or four volunteers who consider themselves good marksmen to come to the front for a contest. Give each volunteer a sheet of paper. Instruct the marksmen to crumple their papers into balls. At the signal, they are to throw their balls to determine who the best marksman is. Give the signal.

**Talk about it.** Did the marksmen throw their balls? Where or why not? What was missing? Why did they need a target? How does this relate to teaching?

When developing objectives, here is a handy shopping list of action verbs. They are arranged according to levels of anticipated learning. Objectives often start with the phrases “At the conclusion of this course the student will be able to . . .” or “At the end of this unit the student will be able to . . .” or “At the end of this lesson the learner will be able to . . .”

<b>Knowledge</b>	Arrange, choose, count, define, describe, draw, find, group, identify, label, list, match, name, quote, recall, recite, sequence, tell, write
<b>Comprehension</b>	Conclude, define, demonstrate, discuss, explain, generalize, identify, illustrate, interpret, paraphrase, predict, propose, report, restate, reword, review, summarize, tell, translate
<b>Application</b>	Apply, change, choose, compute, dramatize, interview, prepare, produce, role-play, select, show, transfer, use
<b>Analysis</b>	Analyze, characterize, classify, compare, contrast, debate, deduce, diagram, differentiate, discriminate, distinguish, divide, examine, include, inspect, outline, relate, research, separate, uncover
<b>Synthesis</b>	Combine, compose, construct, create, design, develop, form, integrate, invent, make, organize, perform, plan, produce, propose, rewrite, structure
<b>Evaluation</b>	Appraise, argue, assess, choose, classify, conclude, critique, decide, determine, evaluate, judge, justify, predict, prioritize, prove, rank, rate, reject, select

From: [http://www.teach-nology.com/worksheets/time\\_savers/bloom/](http://www.teach-nology.com/worksheets/time_savers/bloom/) Expanded by James Poitras

Bloom’s Taxonomy of Learning has been widely used by teachers designing objectives, test questions, and in promoting higher level thinking skills. Notice the second column uses action verbs rather than nouns. This slight change and a couple others were made by L. W. Anderson and his team when they proposed the revision of educational objectives below. Each skill level builds on the previous level.

<b>Thinking Skills</b>	
<b>Remember</b>	Retrieve important facts from long-term memory.
<b>Understand</b>	Build new material by mixing it with existing ideas or things one has learned.
<b>Apply</b>	Use procedures to solve problems and/or complete tasks.
<b>Analyze</b>	Subdivide content into meaningful parts and relate the parts.
<b>Evaluate</b>	Come to a conclusion about something based on criteria.



<b>Create</b>	Rearrange elements into a fresh pattern, structure, or purpose.
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Adapted from *McKeachie's Teaching Tips* (Twelfth Edition), pages 320–322.

## Conclusion

Sitting down and planning a course or semester “saves.” The instructor is saved from aimlessly advancing through the course clueless of what turns and bumps exist on the road ahead. Students are saved from the guessing game of what will happen next and are better prepared for the journey. At the end of the trip, through the preparation of a course report, the teacher looks back on the road traveled and can sigh with relief, “I succeeded. My students succeeded. The preparation of this course report will be helpful in preparing this educational journey the next time this subject is offered; whether taught by me or someone else.” All educational pilgrims are helped on their way to lifelong learning.

## Lesson in Review

1. What is a syllabus? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. Why is a syllabus important to students? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. What does a syllabus communicate? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Why do students not enjoy “busy work” type of assignments?

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5. What should a syllabus contain? \_\_\_\_\_

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6. Why is it important to provide a bibliography within a syllabus?

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7. What is a course pack? \_\_\_\_\_

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8. How many course educational objectives should be included for each course? \_\_\_\_\_

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9. What two extremes should be avoided in planning assignments for a course? \_\_\_\_\_

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10. List and explain the four basics of instructional design.

A. \_\_\_\_\_

B. \_\_\_\_\_

C. \_\_\_\_\_

D. \_\_\_\_\_

11. What is a course report? \_\_\_\_\_

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12. What should be included in a course report? \_\_\_\_\_

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13. What are objectives? \_\_\_\_\_

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14. What are the three functions of objectives? \_\_\_\_\_

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15. What are three types of objectives? Offer a brief explanation for each.

A. \_\_\_\_\_

B. \_\_\_\_\_

C. \_\_\_\_\_

16. Teaching is designed to change what three things about a learner?

- A. \_\_\_\_\_  
B. \_\_\_\_\_  
C. \_\_\_\_\_

## Assignment

You have been asked to teach a course on the Book of Acts for a leadership group in a local church. The group will meet two hours per week for twelve weeks. The pastor wants to give a certificate to participants but requests there to be some form of evaluation. Design a syllabus for the course. Outline ten objectives for the course, around which you are designing the syllabus.

## Bibliography

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- Mager, Robert F. 1984 Second Edition. *Preparing Instructional Objectives*. Belmont, California: Lake Publishing Company.
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- Yount, William R. 1996. *Created to Learn*. Nashville, Tennessee: Broadman & Holman.

## Lesson 7

# Teachers and Their Lectures

### Key Verses

“These are the words of the Teacher...” (Ecclesiastes 1:1, NLT).

“The Teacher sought to find just the right words to express truths clearly” (Ecclesiastes 12:10, NLT).

“If you are a teacher, teach well” (Romans 12:7, NLT).

### Objectives

At the conclusion of this lesson, students will be able to accomplish the following:

1. Arrange an effective lecture with a high standard of excellence.
2. State five advantages of the lecture.
3. Identify three disadvantages of the lecture teaching method.
4. Demonstrate ability to complement the lecture with other teaching methods.
5. Submit four components that go into the lecture as identified by Diane Birnbaumer.
6. State the four points involved in the anatomy of a lecture as provided by Shirley Farrar.

### Introduction

The lecture is only one of the many tools available in a teacher's trusty toolbox. It is amazing that many teachers treat it like it is the only tool available. Not only is the lecture the oldest teaching method, it is still the one that is most widely and often used. The lecture is here to stay. Every effort should be made to make it the best possible.

Leroy Ford states in *A Curriculum Design Manual for Theological Education*, "In seminaries . . . professors usually assume that all students learn in the same way and at the same rate—by listening to a lecture once! One learner in seven has some sort of learning disability." We should be able to recognize this, understand the differences, and react accordingly.

Ford also advises, "The teaching lecture tolerates, even encourages student interaction. . . . Teachers can improve the lecture by combining it with other simple methods."

Klaus Issler and Ronald Habermas explain in *How We Learn: A Christian Teacher's Guide to Educational Psychology* that several erroneous beliefs exist when it comes to teaching.

One such mistake is to believe that "to teach is to tell." This wrong thinking provides for "the dependence on the lecture method for information distribution." Historically, the lecture method was one of the best ways to provide the transfer of knowledge. That was before the printing press, photocopiers, visual media, and computer technology. Now, "we can communicate information in a more efficient and permanent manner than we could using the lecture method."

Another misconception is "to tell is to know." This is assuming that just because students are taught or have heard a lecture they will fully understand it. This also leads to the third misconception, "to know is to do." This assumes that students will automatically adjust behavior once they acquire new information. That is every teacher's dream of what will happen.

Advantages of the lecture:

1. Material can easily be presented in a clear, concise, consistent, straightforward, systematic manner.
2. Instructors can control the content and the classroom because they are the sole source of information.

3. Students that are auditory learners find that lectures appeal to their particular learning style.
4. It is easier to create than other teaching methods.
5. It is familiar to most teachers because it was traditionally the way they were taught. (Points two to five are adapted or taken from "Lecture Pros and Cons" by Melissa Kelly in her About.com guide.)
6. It is useful in big classes or in areas where printed material is not readily available.
7. It works well if the presenter is a good public speaker and has expertise in the subject area.
8. It transmits large amounts of knowledge in short periods of time. Transmitting knowledge, receiving knowledge, and retaining knowledge may not all be the same.
9. It allows for material that has never been published or is difficult for the students to get their hands on, to be passed on to students orally.
10. It is a great foundational method, and can be very good if complemented with other teaching methods.

Disadvantages of the lecture:

1. Students who have primarily other learning styles beyond auditory learning have a more difficult time being engaged by the lectures.
2. Students find lectures boring and lose interest.
3. Teachers may not get a real understanding of how much students understand because there is minimal time allocated to teacher/student exchanges during a lecture. (Points one to three adapted or taken from Melissa Kelley and "Lecture Pros and Cons.")
4. Students become passive learners and listeners.
5. It doesn't work well with the goals of adult education, which is learner-centered rather than teacher-centered. Adults want to be actively involved in learning.

Keep in mind the following points derived from the chapter titled "Lecture" by Shirley J. Farrah found in *Adult Learning Methods: A Guide for Effective Instruction*:

1. Focus on the needs of the learners.
2. Know essential points to be covered. Develop an outline.
3. Make sure core content is covered.
4. Keep within the time frame allotted.
5. Prepare sufficiently.

6. Be self-confident.
7. Provide an outline or place it on the board for students to copy. Memorable lectures are “seen” and “heard.”
8. Limit the amount of information to be covered to six or seven major points.
9. Don’t try to teach everything you know on the subject.
10. Use a conversational tone.
11. Look at your audience.
12. Keep moving, but don’t overdo it.
13. Complement the lecture with other teaching methods. Lecture for fifteen minutes and then switch to discussion or some other technique.
14. Summarize and highlight the important points.

Some other points:

15. Put something into each lecture that you are excited about. This increases enthusiasm.
16. Motivate your learners by explaining why the lecture is important to them.
17. Use a sense of humor.
18. Be yourself.
19. Articulate well. Speak to be understood.
20. Vary your style and delivery.
21. Be interactive.
22. Be enthusiastic.
23. Leave time for questions. (Points sixteen to twenty-three from Diane Birnbaumer.)

Jesus used the lecture plus method. Many limitations of the lecture can be overcome by supplementing other teaching methods.

Diane M. Birnbaumer, in her online article/outline titled “Lecture Skills,” provides four logistics or major components that go into the lecture (expanded here).

1. **Planning:** Who are your learners? How many? What are your goals and objectives? What background work and research needs to be done?
2. **Preparation:** What are the three to five major points to be covered in the lecture? What is the logical sequence? What are the examples?



What other teaching methods can be used to assist in accomplishing the goals and objectives? How should the content be organized?

3. **Presentation:** How will you go about the lecture? Will you stand behind the podium or move around the room? How will you get their attention?
4. **Postmortem:** Immediately after the lecture, ask yourself what worked and what did not work. Where did you lose the audience? What changes need to be made for when this lecture is presented again?

I love the four major points emphasized in a lecture as proposed by Shirley Farrar. She calls this the “anatomy of a lecture.”

1. Say a lot about a little: Narrow the topic to three or four essential concepts. “Covering class material is not the same as learning class material.” Focus on what is of major concern to the learner, or what the learner needs to know. Repeat the critical points up to five times since “repetition increases retention.” Someone has said, “Tell them what you want them to know; tell them again; and then tell them what you told them.”
2. Use a lot of examples: Bring in your real-life experiences. Illustrate. Demonstrate.
3. Keep moving; it enhances communication. Eye contact and conversational tone enhance “a sense of connectedness” with students.
4. Capitalize on variety. This helps to hold the students’ attention.

## Lesson in Review

1. State and explain five advantages of a lecture.
  - A. \_\_\_\_\_
  - B. \_\_\_\_\_
  - C. \_\_\_\_\_
  - D. \_\_\_\_\_
  - E. \_\_\_\_\_
2. Identify three disadvantages of a lecture.
  - A. \_\_\_\_\_
  - B. \_\_\_\_\_
  - C. \_\_\_\_\_

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_

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- This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

## Lesson 8

# Teachers and Building a Positive Learning Culture

### Objectives

At the conclusion of this lesson, students will be able to accomplish the following:

1. Design and implement cooperative, collaborative, and peer learning strategies.
2. Define and describe a positive learning culture.
3. Identify the aspects of a positive learning culture.
4. List ten results or benefits of peer learning.
5. Outline the four elements of the basics of instructional design.
6. Recognize the various roles of instructors in a positive learning environment.
7. Differentiate between field-dependent and field-independent learning styles.

### Introduction

Adult learners and effective, efficient instructors working together in every cultural setting desire a positive, progressive, practical, prized-learning culture or community and comparable, compatible, competent, capable instructional delivery approaches. Both are inseparable. This lesson aims at discerning, discovering, presenting, and practicing such a plan.

### Creating a Constructive Learning Culture and Community

Jane S. Halonen credits Plutarch with saying, “The mind is not a vessel to be filled but a fire to be kindled.” She asserts that “filling vessels” has “been the dominant strategy that most college students experience” (McKeachie and Svinicki, 2006, 318). Many times “information passes from the notes of the

professor to the notes of the student without passing through the mind of either” (Johnson, 4). A positive learning environment in a Bible school setting, in any course, moves from being an instructor-centered approach to one that is student-centered. It is made up of a “community in which people are joined together by mutual interest to intensively examine a particular theme, are able to learn together and exchange existing knowledge and work on aspects of problem solving together” (Paloff and Pratt, 1999).

Beyond caring for proper lighting and appropriate seating, a positive learning environment is (a) interactive, (b) dynamic (engaging), (c) objective-based, (d) value-centered, (e) proactive learning, (f) creative, (g) respectful, (h) active instead of passive, (i) values diversity of cultures and learning styles, and (j) promotes respect for all cultures and models such behavior.

Such environments are sensitive and respectful of their cultural surroundings, beliefs, and values, but also create a culture of their own. It is their way of saying, “This is our way of doing things around here. It is intentional. It is planned. It is deliberate!” They search for a “culture of learning” in which people are constantly encircled by, engrossed with, and engaged in learning experiences (Palloff and Pratt, 2001, 5).

Many cultures in the developing world promote such community. They place great emphasis on face-to-face interaction. Great respect is shown to the elders, since they have gained wisdom through their years. They see the community as an educator. Older men or women are frequently compared to a library full of knowledge, waiting to be shared. Questioning the teacher in such a context could imply that one is challenging him and his expertise. This is one of the reasons peer learning is so effective. Peers have little problem effectively and respectfully challenging one another to promote mutual understanding and to discover learning. Questions are directed primarily from student to student, rather than from student to instructor, or vice versa.

## Creating a Constructive Delivery Strategy

An instructional delivery strategy refers to how an instructor delivers the message to learners. The basics of instructional design are included in the following chart.

<b>Objectives</b>	Where are we going? Why am I going to teach this? Who will be
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	coming on the trip?
<b>Content</b>	What am I going to teach?
<b>Methods</b>	How am I going to teach? What instructional strategies will be used?
<b>Evaluation</b>	How will I know I succeeded at teaching this?

After understanding what is to be taught and why it is taught, special care must be given to instructional strategies. Cooperative and collaborative learning are two of the varieties of active learning or peer learning available. Both are used in creating a positive learning environment and in designing an effective instructional delivery strategy.

Peer learning (a) encourages a sense of community; (b) goes beyond merely transferring knowledge to allowing students to discover it; (c) actively involves or engages students in the learning process; (d) creates a group culture, (e) fosters positive relationships; (f) elevates student achievement; (g) deeply processes knowledge increasing the chances of recall; (h) simulates real-life experiences where people work together for survival and success; (i) creates an environment where encouragement comes from peers rather than just the instructor; (j) enhances cross-cultural, inter-ethnic relationships where students appreciate diversity and differences; (k) makes it easier to change a person's action, behavior, and attitudinal pattern; (l) sharpens a student's cognitive structure, faculties, and constructive development; (m) builds teamwork, (n) increases student's ability to solve problems; (o) provides greater evidence and likelihood that students will gain a greater understanding of the material covered; (p) develops sensitive ears in hearing and understanding others; (q) leads to better understanding; (r) produces intellectual synergy; (s) promotes mutual exploration and discovery of a topic; (t) develops interpersonal skills; (u) causes students to invest in their own learning; (v) forms partnerships in achieving learning objectives; (w) reduces dependence on instructor so that students become empowered; (x) forces students to think about the subject matter; (y) allows students to promote each other's learning; and (z) assists students in developing skills in oral and written communications.

Instructors in a positive learning environment that utilizes peer teaching and learning become (a) facilitators, (b) coaches, (c) midwives, (d) co-learners, and (e) guides. Teachers are no longer solo-directors or the only dispensers of knowledge or expertise.

John Dewey once said, "There is an intimate and necessary relation between the process of actual experience and education." Memory is impacted by how deeply one processes the information. The adult attention span is between twelve and fifteen minutes. Thus, it is important to have an instructional

delivery strategy that reflects this. Learners need time to process what they are being taught. Breaking up instructional time into cooperative learning exercises interspersed between lecture segments enhances education.

Active, discovery, cooperative, collaborative, and peer learning strategies are used to supplement rather than replace lectures. People believe more in knowledge discovered themselves than in knowledge presented by others. Learning becomes more effective when it is active rather than a passive process (Sherman Revised, 1996, 3). Students learn more effectively by doing. Wilbert J. McKeachie (2006) advocates that “students teaching other students” may very well be one of the most effective methods of teaching (214). In small group settings, students learn more of what is taught and retain it longer. In general, active learning is anything students do in the classroom beyond inactively listening (hopefully) to an instructor’s lecture. It is important to combine experience and theory.

As we determine objectives, design the text, develop the message, find the best instructional methods, and know how, what, and when to evaluate, we will secure our success as an instructor and our students’ success as learners.

## **Characterizing the Prevailing Learning Context and Culture**

Dorothy and Earle Bowen (1988) found that many African students, as well as others in relationship-oriented societies, have field-dependent learning styles. They prefer strategies that have social orientation and look at things in a global way – at the whole and not merely the part.

The opposite, field-independent approach looks at tasks analytically and has a non-social orientation. The Bowens’ study showed that 91 percent of Africans are field-dependent (100 percent of West Africans, and 84 percent of East Africans). African students do their best work in a group context rather than on an individual basis. They prefer guidance and structure from the teacher.

At the same time, they learn best from group discussion and small group interaction. They dislike a lecture-only approach (although this is the technique predominantly found in their classrooms). They learn well through hands-on experiences. An effective instructional strategy is to provide a course outline so students can see the planning of the entire course. Clearly stated educational objectives are encouraged so students will know what they are expected to learn and why.

Despite being considered part of an oral culture, the African student is more a visual, read/write type of learner. The instructor needs to identify the key points in the classroom session, since students are not typically analytical. Cooperative and collaborative learning strategies should be employed providing a break or variety interspersed with the lecture material or course content. This helps since students need things broken down into smaller chunks of work.

Along with the peer learning strategies, students need feedback, reinforcement, and praise. Criticism needs to be constructive and creative. African students work well in groups: group projects, group study, and group discussions. Working in pairs should be encouraged. Student learning can be strengthened through studying together. A basic text and visual aids are helpful, as students have a difficult time analyzing what should be written down and remembered from a speech. The total lecture method is the weakest instructional strategy employed in the African context. Students will learn best, material that is socially-oriented, or people or event centered, rather than time or task oriented (1-13).

## **Considering a Constructive Learning Culture and Community**

“Think, Pair, Share” serves as a powerful instructional strategy. In this cooperative learning exercise, a problem or question is posed. Students think alone about the question for a period of time, and then work in pairs to discuss the question and their findings.

During the “share” time, students are asked to share their answers with the rest of the class. Sometimes they are asked to share the answer they heard from their partner. This increases sensitivity to listening, deepens understanding, and accountability (Lie, 6-7). One interesting addition to such a strategy is the “Paraphrase Passport.” Before the speaker can give his own ideas, he must summarize the views of the previous speaker (Bell, 1998, 4).

In an introductory Acts of the Apostles course the following “Think, Pair, Share” assignment could be given: Show, explain, or defend that Acts has a didactic (instructional, teaching) purpose rather than being merely a historical record of the early church. Allow fifteen minutes for the students to think individually and then fifteen minutes for them to work in pairs. Ask each partnership group to give a report to the class. Make it interesting by requiring “Paraphrase Passport” to be implemented. An easier assignment could be to ask the pairs to verify or explain Luke’s intent in writing Luke-Acts.

A variation of “Think, Pair, Share” is called “Cooperative Learning Pairs.” Here, students work in pairs with the specified material, both reading and studying it. One partner verbally summarizes what was studied while the other partner checks the material to make sure there are no errors. “Cooperative Teaching” also works well. Students work in pairs going over the specified material. One reads one-half of the material, the other the remaining portion. Each partner then teaches the material he read to the other (Bell, 1998, 2-4).

Buzz groups provide small group interaction of four to eight students. Each group is given a designated period of time to discuss a problem and come up with one or two ideas to bring back to the rest of the class (Bell, 1998, 2).

One variation is called “Roving Reporter.” Here one student from each team may, for a certain amount of time, wander around the room gathering useful information and discoveries from other teams. He returns to his original group and shares the information (Lie, 6).

Either of these variations could easily be done with the “Think, Pair, Share” assignment above. Another cooperative learning assignment is: Prove, using passages from Acts, that speaking in other tongues as the Spirit gives the utterance is the initial, physical evidence of receiving the baptism of the Holy Spirit. Verify this is normative (expected, will happen) in every instance of someone being baptized in the Spirit. Here, incorporate the buzz groups and the “Roving Reporter.”

## Conclusion

David Thornberg claims learning communities have existed for thousands of years and presents ancient, essential metaphors for learning in the twenty-first century. In early times, people would gather nightly around the campfire and hear wisdom and culture being passed down through storytellers. Such people were considered experts in society, the wisest of the wisest. In many cultures storytelling was the traditional medium of education. Proverbs were shared to the budding generation.

Later, people often met around the watering hole to informally share information with those from within the village and beyond. They learned from



their peers and the news of the day was circulated. Just as water is necessary for survival, the information aspect of peer teaching and learning is also essential for cultural endurance.

It is still alive today as people are brought into contact with each other. Taking refuge in a cave, climbing a mountain, sitting on the waterside, or today, going to a library, brought people in contact with themselves. They had time to reflect and gain insight. This is another important element of a positive learning culture and instructional design strategy. In order for both to be balanced, instruction from an expert, interaction with other learners, and a time to reflect and deeply process what is being learned are needed (2007, 1-12).

## Discussion Topics

1. This lesson provides substantial information on research gained in a study of African students. Go through this material and ascertain which of the same findings would be indicative of students in your cultural setting.
2. Profile and determine the best instructional design strategies for students in your cultural setting.
3. There are many cooperative, collaborative, and active learning strategies that can be employed in your classroom. Only a few are mentioned in this lesson. Break the class into small buzz groups and brainstorm on other learning strategy possibilities that can be used. If necessary, consult the library or the Internet. Allow for a roving reporter from each group to move to other groups, collecting valuable information to bring back to his home group.
4. Using the “Think, Pair, Share” approach provided in this lesson, take the ancient metaphors of campfire, watering hole, and cave and relate them to the twenty-first century. What would be typical of the campfire today? Where would you find the watering hole atmosphere today? Where can one go to reflect in the theological educational setting today?
5. Jane S. Halonen credits Plutarch with saying, “the mind is not a vessel to be filled but a fire to be kindled.” Discuss how it is possible, or in which ways it is possible, to kindle a fire in a student’s mind rather than merely treating it like a vessel to be filled.

## Other Easily Accessible, Free Resources

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## Lesson in Review

1. What is a positive learning environment?

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2. What are three aspects that comprise a positive learning environment?

A. 

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B. 

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C. 

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3. What is meant by a culture of learning in connection with a peer learning environment? \_\_\_\_\_

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4. Why is peer learning so effective? \_\_\_\_\_

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5. What is the role of the instructor in an environment that utilizes peer teaching and learning? \_\_\_\_\_

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6. What are the four components of an instructional design strategy?

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_

7. List ten results or benefits of peer learning.

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_
- E. \_\_\_\_\_
- F. \_\_\_\_\_
- G. \_\_\_\_\_
- H. \_\_\_\_\_
- I. \_\_\_\_\_
- J. \_\_\_\_\_

8. Why is it good to break up instructional time to include cooperative learning exercises? \_\_\_\_\_

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9. Why is students teaching other students considered to be one of the most effective teaching methods? \_\_\_\_\_

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10. What are some of the indicators or characteristics of a field-dependent learner? \_\_\_\_\_

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11. What is the "Paraphrase Passport" learning exercise? \_\_\_\_\_

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12. What is the difference between field-dependent and field-independent learning styles? \_\_\_\_\_

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13. What are buzz groups? \_\_\_\_\_

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14. Explain how the campfire, watering hole, and cave metaphors can be interpreted today. \_\_\_\_\_

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15. What cooperative learning exercises did the instructor use in teaching this lesson? \_\_\_\_\_

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## Lesson 9

# Teachers and Motivation

### Key Verses

*"I'm not saying that I have this all together, that I have it made. But I am well on my way, reaching out for Christ, who has so wondrously reached out for me. Friends, don't get me wrong: By no means do I count myself an expert in all of this, but I've got my eye on the goal, where God is beckoning us onward – to Jesus. I'm off and running, and I'm not turning back"*(Philippians 3:12-14, MSG) (emphasis added).

### Objectives

At the conclusion of this lesson, students will be able to accomplish the following:

1. Develop and utilize motivational strategies in the learning environment that are suitable for one's cultural context.
2. Identify and contrast the differences in various types of motivation (intrinsic, extrinsic, and transcendent).
3. Explain what is meant by motivation within the learning environment.
4. Incorporate enthusiasm, encouragement, and empathy within one's teaching practice.
5. Determine and explain seven components in instructor-induced motivation.
6. Analyze how one can develop expertise in a subject area.

7. Integrate real world learning and relevant assignments into lesson planning.
8. List and explain five components of learner-induced motivation.
9. Assess four components of God-induced motivation.
10. Determine four areas where a student needs to have a positive attitude in order to maximize motivation.

## Introduction



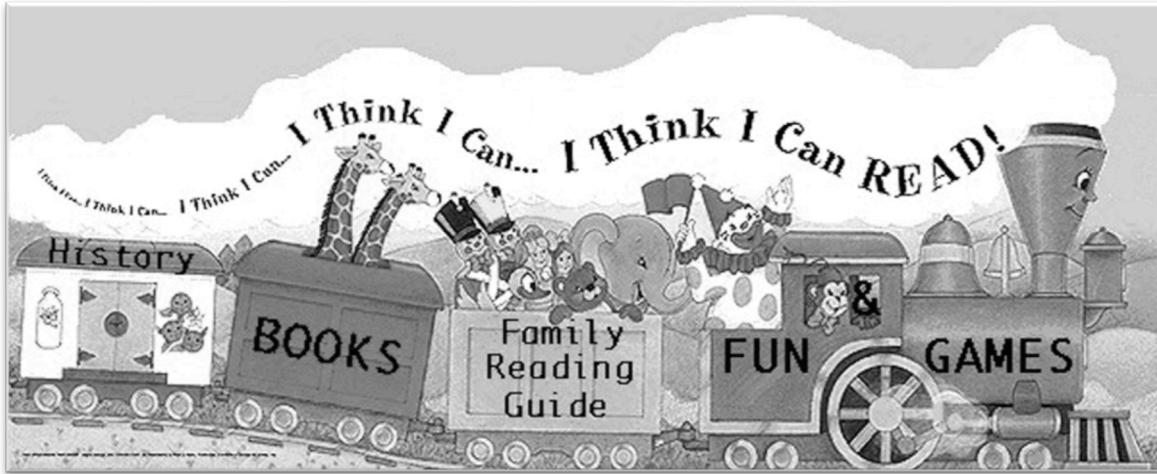
The story of the “little engine that could” has been told numerous times for more than a century. It dates back to a Sunday school publication in 1906 and was titled, “Thinking One Can.” A stranded train is unable to locate an engine that is willing to take it over tricky terrain to its destination. The little blue engine is willing to try. In the face of a seemingly impossible task he constantly repeats, “I think I can. I think I can.”

An early version of the story goes as follows:

A little railroad engine . . . was employed about a station yard for such work as it was built for, pulling a few cars on and off the switches. One morning it was waiting for the next call when a long train of freight cars asked a large engine in the roundhouse to take it over the hill. “I can’t; that is too much a pull for me,” said the great engine built for hard work. Then the train asked another engine, and another, only to hear excuses and be refused. In desperation, the train asked the little switch engine to draw it up the grade and down on the other side. “I think I can,” puffed the little locomotive, and put itself in front of the great heavy train. As it went on, the little engine kept bravely puffing faster and faster, “I think I can, I think I can, I think I can.”

As it neared the top of the grade, which had so discouraged the larger engines, it went more slowly. However, it still kept saying, “I--think--I--can, I--think--I--can.” It reached the top by drawing out bravery and then went on down the grade, congratulating itself by saying, “I thought I could, I thought I could.” (Wikipedia)





Equally tricky is the terrain of taking a student from “I think I can” to “I knew I could!”

## Motivation in and out of the Classroom

Motivation thrives on the desire or ambition to achieve a goal, combined with the energy and enthusiasm to work toward it. It is needed to accomplish anything in life. Without it, one droops and drops out at the first hint of difficulty. Occasionally you hear someone complain, “I lost my motivation.”

Good news! If motivation can be lost, it can also be found. In the educational environment, motivation can be stimulated, positively or negatively, by the instructor and/or the learner(s). In theological education we also identify transcendent motivation. God has a purpose and plan for His people to reach their potential. Motivation can be induced or inspired from within, without, and/or above.

*Instructor-induced Motivation:* Brought forth from without. “It is difficult for adults to dislike a subject in which they are successful. Conversely, it is rare to find adults who really like a subject in which they are unsuccessful” (Galbraith 2004, 157). The key is to find tangible ways that assist learners in achieving success. Collaboration of the minds is crucial. This is usually achieved through teacher-student discourse, discussion, or dialogue. The instructor can’t control a student’s motivation but can certainly help, hinder, or hijack it.

“The teacher is primarily a stimulator and motivator . . . not the player, but the coach who excites and directs the players. The learner is primarily an

investigator, discoverer, and a doer” (Hendricks, 1987, 37). Some of the components that assist an instructor in becoming a better motivator follow:

<b>Expertise</b>	Develop excellence in subject material. Students are motivated to learning from someone who actually knows what he is talking about. Read. Study. Attend a seminar. Take a distance education course. Specialize. One option is to teach according to blocks. For example, in the theological education setting, the same instructor could be responsible for courses in evangelism, missions, and church planting. They are all similar and would allow the instructor to master the general content, in line with his own ministerial gifting.
<b>Enthusiasm</b>	Make the course come alive. Bring energy into the classroom. It is contagious or infectious. Pass it on. It causes a ripple effect. If the subject is boring to the teacher, it will be boring to the student. Send a message that the curriculum is great. Be excited. Place something in each lecture one is personally excited about. Employ intonation, eye contact, or simply move around the classroom. Incorporate humor, surprise, challenge, and suspense. Generate the atmosphere for learning. Avoid teaching subjects outside the sphere of one’s interests. One possibility is to provide teaching staff with a list of available subjects and have them assess them on a scale of one to five, of how they like the course. <p>“Some of the most memorable learning experiences the writer has had involved outstanding lecturers who generated a passion and contagious enthusiasm for the subject matter. These lectures had the personality, heart and soul of the lecturers, themselves” (Galbraith, 2004, 233).</p>
<b>Encourage</b>	Praise provides effective reinforcement. Should be perceived as credible, believable and sincere (Yount, 1996, 281–283). Stimulate interest. Capitalize on students’ innate inclination to learn. Students want to grow. Approval is a strong motivator.
<b>Engage</b>	Draw the student into the learning environment. Provide choices and reasons for engaging in activities. Use discussion, debate, questions—whatever will hook the student into course content. Use learner concerns to develop teaching.
<b>Empathy</b>	Students are attracted to instructors and learning environments where they feel cared for. The old saying goes, “People don’t care how much you know, until they know how much you care.” The Hawthorne Effect concerned a study where management made improvements to the work environment. Workers felt they were receiving special attention and were valued. This boosted their output (Marshall).
<b>Evaluate</b>	Learners must feel they are making progress. Few things are more quickly motivating than, “This is going to be on the test.” Mention that

	and notebooks fly open and pens spring into action. When testing, give feedback as quickly as possible.
<b>Effort</b>	Prepare. Be relevant. Plan in advance. Organize; motivation will be enhanced. Incorporate motivation planning into course development. If the course means something to the instructor, it will mean something to the student. Project what motivates the instructor to study the course. Some things are caught more than taught.
<b>Experience</b>	Taking courses from someone with noteworthy experience in the subject matter could be motivational. Beyond that, bring the life experiences of students into the classroom environment. Make sure teaching involves “real-world learning” that is relevant, enabling students to make the connection to the real world, knowing that students typically only learn what they can use (Cromley, 2000, 172–178). Endeavor to select topics students are interested in. Teaching should be valid, valuable, and value added. Integrate activities that coincide with student and school values.
<b>Express/ Explain</b>	Give the rationale for assignments. Provide understanding that the learning activity is something that is meaningful rather than merely busy work. Express the value of the course. Keep teaching simple and clear. Avoid information overload since it hinders motivation. Interaction is pivotal to motivating learning. Working with other students not only is collaborative or cooperative in nature, but also increases learning.
<b>Enhance</b>	Use learners’ preferred learning style to increase learning. This is not to the detriment or omission of the best teaching styles for the subject matter.

John Blaydes once said, “The rewards of teaching come from the teachers’ innate belief that every day they have the opportunity to enrich the lives of their students by igniting the human spirit, dignifying the human experience, and inspiring human excellence” (Cardelle-Elawar, 2007). This, coupled with the Holy Spirit’s empowerment produces a dynamic force in the classroom.

***Learner-induced Motivation:*** Called forth from within. It is the first day of class. Students file into the classroom. They toss their books on well-worn tables. The teacher clears his throat while distributing his three-page syllabus, and announces, “Welcome, to Hermeneutics 101.” Eyes turn and minds wonder, “Herman who?” Will the desk-occupants be eager learners? Will they succeed? The teacher may have prepared his finest. However, success or failure is largely up to the student. This depends on:

<b>Diagnosis</b>	Has the student determined a need for learning the subject?
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<b>Energy</b>	Does the student possess energy, intensity, and vitality to learn?
<b>Desire</b>	Does the student have a desire to learn in this particular field? Without it, all other motivational strategies will be futile and fruitless. The aspiration to grow, learn, and master the subject is pivotal.
<b>Course significance</b>	Is this subject relevant? Continued motivation throughout the course is in direct correlation to the response.
<b>Goal-setting</b>	Does this course assist in achieving one's personal goals? Such goals provide direction and are indicators of attention.
<b>Values</b>	Is the subject aligned with the student's values? According to the Expectancy-Value Theory, a student will direct attention toward activities he values.
<b>Course worth</b>	Is the content worth the investment of time and energy? Is it usable in one's future?
<b>Potential success or failure</b>	According to the Attribution Theory, a student will affix an explanation for unexpected outcomes, probable causes, and how it affects one's success or failure. This is not necessarily an indicator of reality, but perception. Regardless, a student that says, "I will never understand this!" will be difficult to encourage.
<b>Willingness and readiness</b>	Is the student willing to learn? Is he ready to learn? Is he able to learn? Motivation is about effort and willingness. Learning is most effective when the student is ready to learn; when he wants to know something (Weller, 2005).
<b>Positive attitude</b>	Does the learner have a positive attitude toward the subject matter, the instructor, themselves, and the learning environment? A negative feeling toward any of these could deter motivation and hinder learning (Issler and Habermas, 1994, 105).
<b>Culture</b>	Individual motivation is inseparable from culture (Galbraith, 142). In order to motivate students within a given culture, one must first understand the cultural influences on behavior. This requires "cultural sensitivity" (Harris and Moran, 1996, 9). Motivational strategies effective in one culture are not necessarily equally applicable to another. An instructor must quickly determine if the culture is self-focused or group-focused (Earley and Erez, 1997, 68). Everyone is motivated by a sense of self-worth. Identify cultural motives and values that shape self-worth and well-being.

Generally speaking, motivation from within is longer lasting than external motivation.

*God-induced Motivation:* Sent forth from above. This author's missionary-kid-daughter was raised in West Africa from the time she was seven-weeks-old until she was nineteen. Leaving the memorable shelter and support

system of a loving family and field, to step into the unfamiliarity of North American life and schooling, she reflected:

I arrived at Indiana Bible College today. . . . I don't like it all that much, but I don't hate it either, I'm doing what I'm supposed to be doing. And I'm doing it by choice. (This, by the way, is a good feeling.) God has so completely constructed my way to this school, the road signs are unmistakable, and the effects of His hand are visible in my life. . . . I am absolutely, positively where I'm supposed to be. I'm in a campus full of teachers dedicated to helping students do nothing more than know and understand God better and students who are dedicated to doing just that (Poitras, 2008).

Eric Lidell, gold medal sprinter in the 1924 Olympics, once said, "I believe God made me for a purpose, but He also made me fast. And when I run I feel His pleasure." He was speaking out of a clear direction of God's purpose in his life. The table that follows highlights six components of God-induced motivation:

<b>Pleasing God</b>	Ecclesiastes 12:13; Galatians 1:10; I Thessalonians 2:4.
<b>Hearing His Voice</b>	John 10:3–5.
<b>Obedying His Word</b>	Psalms 119:99; II Timothy 2:15.
<b>Doing His Will</b>	Romans 12:1–2; Ephesians 5:17; Colossians 1:9–10; John 4:34–35; 9:4.
<b>Pursuing His Commission</b>	Matthew 28:19–20; Mark 16:15, 20; Luke 24:47–49; II Timothy 2:2.
<b>Following His Plan</b>	Proverbs 3:5–6; Psalm 37:23; 119:105; Jeremiah 29:11.

## Conclusion

Stepping into a class on the first day, we want our students to look over the syllabus or listen to the introductory lecture and say, "I think I can. I know I can!" That innate inclination coupled with the instructor's motivational skills and God's direction will result in the student finally and triumphantly reporting, "I thought I could. I knew I could!"

## Lesson in Review

1. What is motivation? \_\_\_\_\_

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2. Within the theological school, how can motivation best be stimulated?

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3. Explain the difference between the three types of motivation mentioned in this lesson. \_\_\_\_\_

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4. According to Howard Hendricks, what is the role of the teacher?

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5. List two ways an instructor can develop expertise in his subject matter.

- A. \_\_\_\_\_
- B. \_\_\_\_\_

6. How can a teacher project enthusiasm in the classroom?

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7. According to Galbraith, what are some of the most memorable learning experiences? \_\_\_\_\_

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8. How should praise be perceived by the learner? \_\_\_\_\_

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9. Why is it important for the instructor to be enthusiastic? \_\_\_\_\_

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10. Why is caring or showing empathy important in the learning environment?

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11. Explain briefly what is meant by the Hawthorne Effect. \_\_\_\_\_

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12. What is the ripple effect as it applies to this lesson? \_\_\_\_\_

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13. What is “real-world” learning? \_\_\_\_\_

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14. What are three ways teachers enrich the lives of their students (according to John Blaydes)?

A. \_\_\_\_\_

B. \_\_\_\_\_

C. \_\_\_\_\_

15. Why is the learner's desire so important in motivation? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

16. Why are goals so important in motivation? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

17. List and briefly explain five components of learner-induced motivation.  
A. \_\_\_\_\_  
B. \_\_\_\_\_  
C. \_\_\_\_\_  
D. \_\_\_\_\_  
E. \_\_\_\_\_

18. Briefly comment on the Attribution Theory. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

19. What is the Expectancy-Value Theory? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

20. Express one way we can tell that a student is ready to learn. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



21. A student should have a positive attitude in what four areas (when it comes to motivation)?

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_

22. What is needed in order for an instructor to motivate students in a cultural sense? \_\_\_\_\_

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23. List four components of God-induced motivation.

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_

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#### GRAPHICS

The first picture is from Amazon.com. The second engine design is from Platt & Munk Publishers, a member of Penguin Books for Young Readers.

## Lesson 10

# Teachers and Thinking, Learning, and Teaching Styles

### Objectives

At the conclusion of this lesson, students will be able to accomplish the following:

1. Identify and briefly explain the seven multiple intelligences based on Gardner's learning theory.
2. Identify and briefly explain the VARK learning styles.
3. Outline the connection between thinking, learning, and teaching styles.
4. Facilitate a variety of learning styles in the classroom.
5. Compare and contrast pedagogy, synergogy, andragogy, and enthopedagogy.
6. Demonstrate a balance in teaching strategies that provide mastery of content and integration of knowledge.
7. Characterize adult learners.
8. Identify and state the purpose of Christian education.
9. Differentiate between high-context and low-context learners.
10. Uncover and examine how a teacher should be organized, caring, practical, and creative.

### Introduction

Finding a friend reflective, one often asks, "What are you thinking?" When it comes to learning, the question is rather, "How are you thinking?" Everybody thinks. Not all think in the same way.

### Learning Styles

Howard Gardner's learning theory of multiple intelligences assists Christian educators like Barbara Bruce (author of *Start Here: Teaching & Learning with Adults*) in developing teaching and learning strategies that minister accordingly.

<b>Verbal/ Linguistic</b>	Word Smart	Learning through the written or spoken word. Like reading and writing.
<b>Logical/ Mathematical</b>	Number Smart	Appreciate lessons with orderly, logical, and practical facts and information.
<b>Visual/ Spatial</b>	Picture Smart	Can learn best what he can see.
<b>Musical</b>	Music Smart	Appreciate background music and using music to explain teaching.
<b>Body/ Kinesthetic</b>	Body Smart	Like to manipulate and move objects around.
<b>Interpersonal</b>	People Smart	Appreciate the social aspects of learning. Like to learn with someone else.
<b>Intrapersonal</b>	Self Smart	Appreciate having solitary time to process (Bruce 2000, 19–55).

VARK learning styles are divided as follows:

<b>Visual</b>	Learner interested in what he sees, swayed by how something looks, color and design. Likes instructors that use the blackboard and power point projectors. Such learners frequently say, "I see what you are saying."
<b>Aural (Oral)</b>	"Hear" an understanding of the subject. Prefers to have things explained to him. The written word is not as valuable as what he hears. Oral learners often say, "I hear what you are saying."
<b>Read/Write</b>	Learner likes to read words and lists. Talk is okay. A handout is considered better.
<b>Kinesthetic</b>	Learner prefers hands-on approach, the opportunity for trial and error.
<b>Multimodal</b>	Combination of any of the above; multiple preferences (Vark: A Guide to Learning Styles 2001–2007).

Thus to describe a culturally preferred learning style is not to prescribe a good teaching style. How culture affects thinking is crucial, but does not determine how one ought to teach. Good

teaching methods will tie together the strengths of each thinking style (Plueddemann, 1991, 7).

Teaching strategies should take into account the preferred thinking style of the students. Learning styles can be both accommodated and developed. A thinking style preference leads to a learning style preference. Learning is enhanced when the whole brain is engaged in the process. In every classroom one finds a full spectrum of learning styles (De Boer, 2003, 1-5).

It is not enough to know what to teach (one's subject matter). A teacher must also know those whom he teaches. Howard Hendricks offers perceptive advice in a chapter titled "The Law of Education":

The way people learn determines how you teach. . . . it involves stimulating and directing the learner's self-activities . . . and tell[ing] the learner nothing—and do[ing] nothing for him—that he can learn or do for himself. . . . Goal number one: Teach people how to think. . . . A second goal: teach people how to learn (Hendricks, 1987, 37, 41, 43).

Learning styles denote preferred ways of learning. Overall, learners do not learn in the same manner as their teachers. It is best to design instruction to accommodate a variety of learning styles. Instructors tend to teach according to their learning style or how they were taught. Teaching styles are usually the outcome of a person's learning style. Teaching styles can be learned. Someone has said, "We teach what we know. We reproduce what we are." Similarly, one is inclined to teach using strategies he prefers in his own learning and thinking. Teachers in adult education should endeavor to be learner-centered rather than teacher-centered.

## Teaching Styles

The following table highlights different avenues of teaching. Each has the same goal in mind—developing the student's maximum potential—and selects a different path to achieving this, that is best suited for a particular audience.

<b>Pedagogy</b>	Standard classroom	Teachers are experts	Student opens head.
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	model that presents knowledge in an orderly manner. Pedagogy is subject-centered and content-driven. It comes from the Greek word <i>paid</i> where we get “pediatrics.” <i>Agogus</i> refers to “leader of.” So, pedagogy is the art of teaching children (Knowles, et al. 2005, 36, 61).	and are teacher-oriented.	Teachers drop in teaching.
<b>Andragogy</b>	Adults teaching other adults. Andragogy is life-centered. Andragogy and synergogy are needs-driven curriculum. Andragogy aims at change in adults. It is the art of helping adults learn.	Teachers are facilitators	Is student participation oriented. The learner has greater involvement in directing learning.
<b>Synergogy</b>	From two Greek words which imply working together. It derives the best from both worlds above.	Teachers are integrators and interact.	Student works together with teacher for maximum results (Hill 1997, 1–2).
<b>Ethnopedagogy</b>	Cross-cultural teaching model.	Teachers are able to teach in different cultural settings.	Student is a cross-cultural learner. Students anywhere in the world usually exhibit similar thought patterns (Plueddemann 1997, 1).

Which one is correct? Which makes the best teacher? Bible colleges usually employ pedagogical principles as reflected in typical curriculum development design and instructional delivery. According to David Martz, this helps adult learners gain new content and competencies and serves well at the introductory level when and where they lack experience. It provides the foundation for critical thinking and self-directed learning. The next logical step is andragogical (adult teaching) techniques where focus moves from indoctrination (mastery of content) to integration of knowledge. This is where critical thinking

emerges center stage. We move beyond indoctrination or “what to believe” to critical thinking “why we believe.” A combination of pedagogical and andragogical principles works well at the Bible college level, and is greatly enhanced by instructors sensitive to the cross-cultural environment.

## Andragogy

Christian education for adults is best designed to assist learners to grow and mature, and excels best in a community. “Community shapes the values, attitudes, beliefs, and behaviors of individuals.” It promotes a Christian worldview. This does not mean that everyone has to “think alike, look alike, or agree on all issues . . . diversity and even disagreement can enrich and strengthen learning as we search together to follow Jesus Christ” (Blair, 1997, 13).

Adults possess untapped resources of human potential. They have a wealth of knowledge and experience that, when shared, strengthens education development. Knowles indicated that life is also an education. Experience is important. We learn what we do and when we keep doing and thinking together. Adults learn well from each other. Experience is the adult learner’s living textbook. Adult learning places much emphasis on tapping into experience of learners, using experiential techniques (Adult Learner, 37). Teaching should be proactive, influencing students toward discovery learning. People learn best when they perceive they can use content in real life, and adults prefer to be able to apply learning to life situations in the here and now. They need tools. Adults tend to be self-directed and respond best to needs-based learning

One can quickly tell the philosophy of the Bible school or instructor by a quick look at the classrooms. A desk or podium at the front, with desks neatly aligned in rows and columns presume the teacher is the instructor, director, “fish-feeder,” and expert. This may create emotional distance and suggest knowledge as

an eternal commodity to be digested like lunch. And “learning” is little more than conforming to teacher’s expectations. It is the instructor . . . who is the center of attention. The unspoken assumption in formal classroom settings . . . is that the students are ignorant “open receptacles” eagerly waiting . . . for the daily feeding (Shaw, 2006, 3–4).

Bible school education is much more than the transmission of content. It is for the transformation of lives. In theological education in much of the developing world, many are inclined to be people or relationship, global, high-context learners (pay close attention to the concrete world) rather than being task or low context-oriented (pay more attention to words, abstract concepts, analyzing, and integrating ideas). However, both types of learners are found anywhere, so a culture cannot be stereotyped one way or the other, but in every culture people tend toward one or the other. "Some mistakenly assume that all non-western people are global learners and all westerners are analytical. That is not the case because a learning style is an individual circumstance not a cultural one" (Lingenfelter and Lingenfelter, 2003, 61).

A close analysis of the teaching style of the Master Teacher, Jesus Christ, shows He had the perfect blend. He motivated students to be both relational and analytical. Our Bible schools are generally geared for the low-context learner. They emphasize course schedules, content, and sticking close to the syllabus. Incorporating a teaching model that integrates the strengths of both types of learners is preferred and provides balance (Plueddemann, 1991, 1-8).

Please note: For a more detailed and excellent discussion on cross-cultural teaching/learning styles: [http://www.abwe.org/pdf/culture\\_teaching\\_and\\_learning.pdf](http://www.abwe.org/pdf/culture_teaching_and_learning.pdf).

Seventy percent of the world's population—totaling in excess of four billion—are oral communicators. An interesting article in *Mission Frontier* titled "Learning: God Reveals Himself through the Way People Learn" illustrates this idea. How true! "They generally conclude that the written Scriptures are best for peoples who are used to reading and writing; and the word in story form is best for oral cultures." This does not imply or suggest that Bible school instructors should toss aside giving reading or writing assignments. However, alternative methods of teaching oral learners should also be implemented (2008, 9).

Making disciples of oral learners means using communication forms that are familiar within the culture: stories, proverbs, drama, songs, chants and poetry. Literate approaches rely on lists, outlines, word studies, apologetics and theological jargon. These literate methods are largely ineffective among two-thirds of the world's peoples. Of necessity, making disciples of oral learners depends on communicating God's Word with varied cultures in relevant ways. Only then will the gospel be able to reach to "the uttermost parts of the earth" (Executive Summary, 2006).



The three major approaches to teaching strategies are teacher-oriented, student-participation oriented, and material-oriented (Lackey 1996, 6). Merging these three approaches is desirable. As students advance from the introductory or first year of Bible school, the approach should move from teacher-oriented to more student participation. Student abilities affect the selection of the teaching style utilized.

A teacher should be:

<b>Organized</b>	Organizes content and delivery.
<b>Caring</b>	Is concerned for students. It has often been said, "People don't care how much you know until they know how much you care."
<b>Practical</b>	Practical in solving real-life problems. Brings genuine experience into the classroom. A Bible school teacher with knowledge and field experience is preferable.
<b>Creative</b>	Excites and encourages learners (Cranton, 2001).

Our desire is to pass the truth to the next generation, developing others for effective apostolic ministry, equipping them for lifelong learning, to reach their maximum potential, and helping them fulfill God's call, will, and vision for their lives.

To educate the whole person, to encourage disciplined learning, and the quest for excellence is a sacred trust. . . . The educator's task is to inspire and equip individuals to think and act for themselves in the dignity of persons created in God's image (Holmes, 1979/1999, 16).

## Lesson in Review

1. How does an oral learner best learn?

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2. It is best that teaching be directed at a culturally preferred learning style. Do you agree with this statement? Explain.

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3. How many learning styles are usually found in every classroom?

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4. "Teachers teach the way they learned." Explain.

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5. What is pedagogy?

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6. What is andragogy?

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7. Why is synergogy a good avenue or style/way of learning and teaching?

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8. "Students anywhere in the world exhibit similar thought patterns." Explain. \_\_\_\_\_

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9. What is the difference between indoctrination and critical thinking?

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10. Comment on the benefits of community, experience, and needs-based learning to the adult learner.

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11. The classroom is set up with desks and chairs arranged in a “U” shape. What does this tell you about the manner of teaching?

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12. The classroom has a podium or a larger desk at the front, with desks neatly aligned in rows. What way of teaching does this denote?

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13. The classroom is set up with one large table with chairs distributed around it. What way of teaching does this denote?

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14. What is the difference between low-context and high-context learners?

15. What teaching style did Jesus use?

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16. Which style or way of teaching is best for introductory level Bible school classes? \_\_\_\_\_

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17. Which style or way of teaching is best for more advanced Bible school classes? \_\_\_\_\_

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18. Name or list four characteristics of teachers contained in this lesson.

- A. \_\_\_\_\_
- B. \_\_\_\_\_
- C. \_\_\_\_\_
- D. \_\_\_\_\_

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## Missionary Spotlight: **Frank and Irene Wheeler**

By Debra Wheeler Celovsky

### **Called on the Range**

In the summer of 1924, just north of Gunnison, Colorado, high in the Rocky Mountains, a young rancher stood in a service being held in a local schoolhouse. He was deeply moved by the visiting minister's message. Like Saul, the young man prayed, "Lord, what would You have me to do?" A few months later, he sold his ranch stock, paid his debts, and moved to Washington State to work and have the opportunity to attend church regularly.

That evening was the genesis of a lifetime of absolute dedication to the call of God. And that call would lead Frank Reid Wheeler to preach and pastor throughout the United States. With his equally devoted wife, Irene, by his side, he would also establish a remarkable mission in south China, even as Japan and China were at war.

Frank was born in 1900 near Chicago, Illinois. When he was quite young, his father abandoned his wife and six children. Frank's mother relocated the family to Colorado. There in the high country he grew up ranching, running cattle and horses, and growing wheat. Although he was seldom in church, his mother prayed faithfully for him. Shortly after that evening in the schoolhouse, he came in one day and found his mother rising from prayer, her face alight. "God had given her the assurance that I would preach the gospel one day," Frank wrote in a brief autobiography in 1945.

### **Kingdom Work Begins**

In Washington, he was baptized in Jesus' name and received the baptism of the Holy Spirit. During this time, he felt a clear call to China. In February 1929, Frank married Irene Lakey, a schoolteacher from Idaho who also felt called to China. Irene had left teaching and was preaching in street meetings with two other women evangelists.

Over the next few years, Frank and Irene traveled and preached, holding services, pastoring small churches in the Midwest, and baptizing several hundred. In January 1930, their son, David James, was born in Wichita, Kansas.

They relocated to San Mateo, California, and heard a distinct call to begin making plans to go to China. They traveled in the east and south, raising funds. Irene wrote, "Everywhere we preached someone would say, 'You can't go to China because China and Japan are at war!'"

Nevertheless, they raised their fare in eight months. Their passports also received a special stamp necessary for travel in mainland China.

### **Journey to the Land of Their Calling**

On February 18, 1939, in Victoria, British Columbia, along with several other missionaries, Frank, Irene, and nine-year-old David boarded the Canadian Pacific steamship, *Empress of Japan*. A large crowd of believers had come to see them off.

Three weeks later the ship pulled into Shanghai where Frank and Irene caught their first glimpse of China. Their joy at seeing the land of their calling was, Irene wrote, "too great to explain." They passed a large hospital ship filled with Japanese wounded. Then they caught their first sight of armed Japanese soldiers.

The ship finally docked in Hong Kong where they were met by the Bullocks, a missionary family who had been in Hong Kong since 1932. They took the Wheelers to their mission where they received a hearty welcome. Several weeks later, Daniel and Alice Sheets arrived from their mission ninety miles north of Hong Kong and took Frank and Irene back with them.

A fine young Christian couple was found to help with their language study. During this time they also petitioned the Japanese authorities for permission to live in Canton. It was, astonishingly, granted.

### **The Mission in Canton**

Canton, now called Guangzhou, is an ancient city whose history dates back 1300 years before Christ. It had been bombed by the Japanese in 1938 and set on fire by the fleeing Chinese forces. The Wheelers entered a city in ruins, with Japanese labor squads digging in the rubble for metal to ship back to Japan for their war efforts against China.

They found a two-story house to rent with a schoolhouse attached, an ideal setting for their plans. Irene wrote: "We advertised that we were starting a



school and the children began to come. It wasn't long until we had a full school of 135 children and eight dedicated Chinese teachers—all baptized in Jesus' name by my husband." Classes were held seven days a week and services were also held for the children each morning before school. "It was amazing," Irene wrote, "the way they took to the teaching of Jesus and the Bible."

A nearby hall was rented for Sunday afternoon services, which were often packed.

Hundreds of orphans roamed the streets, begging for food. Frank and Irene soon made plans to open an orphanage in their compound. Two little brothers arrived first, nearly starved. A group of twenty-five was sent from another orphanage that was forced to close.

### **Daniel**

One morning, Frank received a note from a missionary pastor saying, "Another orphan calling." He was a boy of about twelve. His father had been a teacher and his mother was killed in the bombing. They had some contact with a local missionary, but there were no other relatives. He and his father were forced to leave their home, finding refuge in the attic of an old house. The father was sick, so the boy went out begging. One morning when he returned, he found his father dead. He took his sole possession, a towel, found the missionary, and said simply, "Here I am."

Frank's response to the note was, "We will take him."

The boy arrived at the door of the orphanage, starving, and louse-ridden. Irene put her arms around him and brought him inside where he was bathed and fed. His surname was Cheung and they called him Daniel. He was a studious child and his life would prove enormously productive in coming years.

### **Evangelism**

The work prospered. Frank and Irene would take the orphans and one or two workers out to villages to hold services. Irene wrote: "Carrying my guitar, David's mandolin, and the flannelgraph material, we would move single file through the rice paddies. At the village, we would start through the narrow streets singing 'Jesus Loves Me,' dodging pigs and chickens." When they stopped, a crowd would gather and they would tell the story of Jesus on the

flannelgraph. The children loved the stories and the Bible picture cards they received.

### **Tensions Rise**

Their young son, David, attended a British school across the city in the “foreign settlement.” Sometimes, if martial law had been declared, he wouldn’t be able to get home. Chinese guerrillas slipped into the city at night and lobbed hand grenades at Japanese positions. The Japanese were moving in war equipment on hundreds of horses and water buffalo along the main street just a short distance from the mission. Trucks drove past with the guns, clothing, and personal effects of the slain. Battle weary soldiers were seen returning from the front lines. Frank wrote: “Day and night for months at a time, we could hear heavy fighting just over the hill from Canton.” A large open space near the mission yard was used as an encampment by a platoon of Japanese soldiers and they occupied a vacant building next to the mission.

Starvation was rampant. A cart would move through the streets each morning picking up the bodies of those who had died in the night.

Throughout 1941, they continued their school and orphanage and baptized dozens of Chinese believers. From radio reports and the increasing hostility of the Japanese soldiers outside the mission, Frank and Irene knew international tensions were escalating. They were urged by friends and through letters from the American Consulate to leave the country. “We knew if we moved from there,” Frank wrote, “we would not be able to hold the work together. We felt the Lord would have us stay and trust Him.”

On December 8, 1941, six soldiers and an officer arrived at the door of the mission announcing that Japan and the US were at war. If those in the mission obeyed, they would not be hurt. A Japanese flag was raised over the mission house. The Wheelers were placed under house arrest for the next five months. They found themselves cut off from all outside news, with prices rising and money steadily devaluing. Food became scarce.

Initially, the orphans survived on large sacks of rice meal and farina supplied by the Red Cross. Then the authorities cut off Frank and Irene’s contact with the school and it closed. The orphans were dispersed by the school staff.

Cholera broke out among Chinese refugees housed nearby, then among the Japanese soldiers. Conditions steadily worsened. Frank, Irene, and David were down to two meals a day. Milk, bread, margarine, and sugar were scarce.

As 1942 arrived, so did the coldest winter in sixty years. Their funds were now gone. “Finally,” wrote Frank, “the first part of February, the Swiss Consul General was instructed from Washington and London to give out funds to the Americans and British who were destitute.” They were able to draw a small amount each week.

David had grown thin and pale from the lack of food and bitter conditions. Their fellow missionaries, the Sheets and Bullocks, were sent temporarily to internment camps.

Irene’s health had been steadily deteriorating due to the terrible conditions. In April 1942, while she was in a Presbyterian hospital in another part of the city, a windstorm blew down the flag that had been raised over their house. It landed in the yard. Several soldiers accused Frank of throwing it down. He and David took them to the roof and explained what happened. One soldier suddenly struck Frank a vicious blow across the front of his head with a bamboo stick, cutting him severely. This scene was burned in David’s memory, and he spoke of it a number of times over the years.

## Departure

Finally, they were notified that they were on a prisoner exchange list and, on May 9, 1942, they boarded an old ship that had been raised from the bottom of the Pearl River and started for Shanghai. The trip took twelve days. The cabins were filthy and those on board nearly starved. They spent five weeks in Shanghai in what had been an American school. Food was finally plentiful and they were able to rest.

On June 29, they boarded the Italian liner, *Conte Verde*, one of three vessels commissioned by the US and Japan as part of a prisoner exchange for diplomats and citizens. In the port city of Lourenco Marques in Mozambique, East Africa, they spotted the stars and stripes flying from the Swedish American liner, *Gripsholm*. Frank wrote: “The ship’s crew began to cheer us and the their ship’s whistle sounded the victory signal. We also shouted with all our strength as tears flowed down our faces.”

The *Gripsholm* carried them around the horn of Africa and across the Atlantic, stopping in Rio de Janeiro. On August 25, 1942, they sailed into New York harbor. “Surely our hearts were filled with praise and thanks to God,” Frank wrote. They were taken to Brother Andrew Urshan’s church for evening service and spent the night in his home.

Frank and Irene sailed for China again in 1946. They established two good works in Canton. However, they returned to the United States in 1947 due to Irene's poor health and the growing threat of communists moving down from the north.

They continued tirelessly in ministry in the following decades. Irene passed away May 10, 1991, at the age of ninety-four in Santa Rosa, California. Frank followed on January 11, 1997, at ninety-six years of age. David passed on June 25, 2008, at the age of seventy-eight.

Their legacy thrives. The church David pastored for twelve years in Santa Rosa, California, was then pastored by his son-in-law, Samuel Celovsky, for twenty-two years. Frank and Irene's great-grandson, Nicolas Celovsky, is now lead pastor.

And the orphan, Daniel Cheung? He and a number of other orphans miraculously escaped from Canton. He eventually went to Bible college in Hong Kong, married, and had three children. He also pioneered a large church. In the 1960s, he immigrated with his family to Canada and established a strong Chinese work in Toronto. His three children are doctors. Daniel is, at the time of this writing, eighty-five years old, healthy and active in ministry.

Frank and Irene lived out a single-minded devotion to their calling. Their lives testify to the faithfulness of the God they served. And so: "This will be written for the generation to come, That a people yet to be created may praise the LORD" (Psalm 102:18, NASB).

Debra Celovsky (Granddaughter) November 2013