



Discover God's Unique Design for Your
SPIRITUAL GIFT OF TEACHING

YOURGIFT:

TEACHING



Discover God's Unique Design for

YOUR GIFT: TEACHING

by Dr. Douglas Porter



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Timeless Tools for Christian Growth

HOW TO DEVELOP AND USE THE GIFT OF TEACHING

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INTRODUCTION

Every time the apostle Paul listed spiritual gifts, he included a specific reference to the gift of teaching (Rom. 12:7; 1 Cor. 12:28; Eph. 4:11). This is not surprising in light of the significant role of teachers in the early church.

The New Testament emphasis on teaching and teachers begins with Jesus Himself. His ministry was primarily a teaching ministry (John 18:20). The gospels contain extended accounts of specific lessons taught by Jesus to His disciples (Matt. 5-7; 13; 24, 25; John 13-16). Even His enemies addressed Him by titles normally reserved for teachers (Matt. 12:38; John 8:4). Christian educators have written numerous books and scholarly papers describing Jesus as "the Master Teacher."

That emphasis on teaching continued in the early church. The apostles instructed new converts in doctrine (Acts 2:42) and strengthened the churches through an ongoing teaching ministry (Acts 11:26). Teaching was important in starting new churches (Acts 17:2-4) and extending the ministry of existing churches into new communities (Acts 19:9, 10). Each of the books of the New Testament was written to communicate truth to others. The official history of the early church concludes with a reference to Paul "teaching the things which concern the Lord Jesus Christ with all confidence" (Acts 28:31).

The need for teachers has not diminished in the years since. As people are converted to Christ and become a part of growing churches, teachers are needed to disciple these new believers in the essential disciplines of the Christian life and foundational doctrines of the faith. The constant need for trained workers means teachers are again in demand to equip others for ministry. As new challenges face the growing church, teachers are often called upon to gather data and share insights with others on the leadership team. Just as apostolic teaching built stability into the early church, so teachers can have a similar ministry today. Churches today urgently need gifted teachers to help them fulfill their ministry objectives.

This book is written for laypeople to help meet this urgent need in the church of our day. It was planned with the gifted yet inexperienced lay teacher in mind. Therefore, chapter one discusses aspects of the ministry of teaching so the gifted lay teacher can find a role in this vital ministry. The rest of the book addresses issues of primary importance to the lay teacher committed to developing his or her God-given gift.

One cannot teach what he or she has not first learned. Jesus used the term "blind guides" to describe teachers who taught others without first learning the truth themselves (Matt. 23:16, 24). Therefore, chapter two describes various approaches to personal Bible study so the teacher can gain insight directly from

the Scriptures. Also, part of the chapter is written to help the teacher understand those he or she would teach.

Chapter three is designed to help teachers prepare good aims to guide them in their teaching. It is followed by a chapter designed to guide the teacher through the process of preparing a teaching plan for a Sunday school class, Bible study group session, workshop, seminar, or other teaching ministry opportunity.

With so many different ways to teach, some teachers find it hard to choose an appropriate variety of teaching methods. Chapter five examines a few widely used methods and suggests guidelines to help the teacher choose teaching methods appropriate to the students and lesson content. Chapter six examines the importance of testing your teaching and suggests ways to measure the effectiveness of your teaching.

Although God gave gifts to His church to enhance its ministry effectiveness, various gift abuses abound in many evangelical churches. Chapter seven addresses this issue by helping you recognize how other gifted individuals can also be involved in the ministry of teaching and how you can contribute to other aspects of your church's ministry as part of the ministry team.

This book was written to help you develop your gift of teaching. Obviously, there is much more you can learn about teaching and your ministry than could be contained in a book of this size. Therefore, the book concludes with guidelines to assist you as you begin a lifelong continuing education program designed to help you become the most effective, gifted lay teacher you can be.

The Lord bless you as you use your gift in ministry to His glory.

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CHAPTER ONE

What Is Teaching?

Although no single New Testament list of gifts is complete, teaching is included on each of Paul's three gift lists (Rom. 12:7; 1 Cor. 12:28; Eph. 4:11). It is the only gift identified as a qualification for Christian leaders (1 Tim. 3:2). Furthermore, teaching is one ability required of every "servant of the Lord" (2 Tim. 2:24). In the early church, teachers were held in high regard. And why not? Jesus Himself was widely recognized as a teacher throughout His public ministry.

Indeed, from the Day of Pentecost, teaching has always been a vital church ministry. The apostles built stability into the converts of that day through their teaching ministry (Acts 2:42). Their teaching ministry was so effective that the enemies of the church tried to stop the progress of the gospel by banning Christian teaching (Acts 4:18). Fortunately, the apostles did not cave in to the opposition but continued teaching in both public gatherings and smaller home meetings (Acts 5:42).

Teaching was also an important ministry in churches other than Jerusalem. The Apostle Paul had significant teaching ministries in Antioch (Acts 11:26), Corinth (Acts 18:11) and Ephesus (Acts 19:9). His teaching ministry in Ephesus resulted in a significant outreach to the entire region of Asia (Acts 19:10). Also, his printed teachings (the epistles) have become the basis of evangelical doctrine to this very day.

In the years since Paul, teachers have continued to be a positive influence in the church. When a single young lady named Henrietta became the Director of Christian Education at Hollywood Presbyterian Church in 1928, few people realized how significant her ministry would become. In addition to managing a growing Sunday school (from four hundred to four thousand under her ministry), Miss Mears herself taught a class of some 600 college students which included some of today's most influential evangelical leaders. Dissatisfied with the quality of available Sunday school curriculum, Mears wrote her own. Eventually, her lesson materials gave birth to Gospel Light, one of the world's leading publishers of Sunday school curriculum. Her book, *What the Bible Is All About* is still used as a textbook in Bible institutes and colleges around the world.

But not every gifted teacher builds such a large ministry. For several months, I had the opportunity to be part of a Bible study group led by Neil. Together we studied the early chapters of Genesis, rarely covering more than a verse or two each week. Despite his family, career, and church responsibilities, Neil found at least an hour for personal Bible study as he prepared to lead our study group. At

the appointed time, he arrived with a binder full of notes to discuss the finer details implied in the verse under consideration. After reading a verse, he would begin asking questions about issues most of us in the group had never considered in light of the biblical principle under consideration. I have met few people in my life as thorough in their Bible study as he was.

Irene was another gifted teacher who made a personal impact on my life. No one who knew her questioned her commitment to Christian education. She used her teaching gift to train others, equipping them for ministry as teachers. Her lessons were planned learning experiences. She devoted her life to helping others become better teachers. Twice she took time to return to school herself for further training in Christian education, eventually earning two doctorates. It was not surprising that those who studied under her recalled the principles she taught years later. I was one of her students. She taught me many of the principles I will be sharing with you in the following pages.

The Nature of Teaching

When Paul described this gift in the New Testament, he used the Greek word *didaskalos*. This term was used to broadly describe the teaching process. Four other Greek words are also used in the New Testament to describe aspects of this process. The verb *ektithemi* may be translated "explain" and describes bringing out some new insight (Acts 11:4; 18:26; 28:23). A similar verb, *paratithemi* describes putting that insight before others as Jesus did in the parables (Matt. 13:24, 31) and Paul did in his teaching ministry (Acts 17:3). The verb *diermeneuo* translated "interpret" describes making truth clear to the hearer (Luke 24:27). The verb *manthano*, translated "learn," describes the end of the teaching process which is understanding by the one being taught (Phil 4:11; Tit. 3:14). In the New Testament, those gifted in teaching (1) gathered insights, (2) placed them before their hearers, (3) clarified them in a way their hearers understood so as to (4) effect learning on the part of the hearers.

Teaching is the process of guiding learning activities so as to communicate truth through personality to others at their point of need. This definition implies several things for the teacher. First, if teaching is the process of guiding others in learning, gifted teachers should understand the laws governing the learning process. Second, because the end of teaching is learning, it is also important that they understand the various levels at which people learn.

Third, because teaching is content oriented concerned with the communication of truth, the effective teacher will learn how to gather data to gain insight into both those being taught and the matter to be taught (see chapter two). Commenting on this gift, Charles Swindoll suggests those gifted in teaching are characterized by four loves: (1) they love the body, (2) they love studying the Scriptures, (3) they love delivering the truth, and (4) they love simplicity.¹

Finally, because the content taught is filtered through the personality of the teacher, real teaching begins with the teacher himself or herself. Technically, the Bible never speaks of the gift of "teaching." Rather, each time it describes this gift with reference to the "teacher." There can be no teaching without a teacher. Also, no one is a teacher who does not teach.

The Seven Laws of Teaching

Teachers have a great desire to communicate truth in a manner that causes people to learn. Over the years, many have written books proposing theories of teaching and learning designed to enhance the process. In what has come to be viewed a classic in this field, John Milton Gregory summarized his approach to education proposing "the seven laws of teaching."² These seven laws summarize the significant factors at work and their influence in the teaching process.

The Law of the Teacher. The first law states that a teacher must first know the lesson, truth or art to be taught. This law recognizes it is impossible for a teacher to teach others something he or she has not first learned. This is why those gifted in teaching often have a love for studying and acquiring new insights. They read books, attend seminars and take courses to learn new things and become more effective teachers.

The Law of the Pupil. The second law states that a learner is one who takes interest in the lesson. One frustration experienced by those in teaching ministry is the unmotivated learner. The student who will not learn presents a challenge to every teacher. He or she is only effective when those being taught learn. Therefore, gifted lay teachers will want to understand their students and teaching methods to determine the best way to turn their students on to learning.

The Law of Language. The third law states that the language used as a medium of communication between the teacher and learner must be common to both. This law is applied by missionaries who spend much of their first term on the field studying the language and culture of those they want to reach. Outside of an obvious cross-cultural context, would-be teachers often overlook this law. The well-educated college professor who teaches a technical subject to students who cannot understand many of the terms he or she uses is a prime example of a teacher who has forgotten the law of language. So also is the youth Bible study group leader whose expressions sound archaic to the youth he or she is attempting to teach.

The Law of the Lesson. The fourth law states that the unknown truth to be mastered by the learner must be explained by means of truth already known by the learner. An effective teacher is one who relates new truth the learner. Also, he or she is able to break down larger lessons into smaller parts that build upon each other. This encourages learners as they learn the parts rather than

discourages them as they struggle with the larger lesson. When curriculum writers include several lessons in one teaching unit, they are applying the law of the lesson.

The Law of the Teaching Process. The fifth law states that teaching involves motivating the learner to mentally grasp the desired thought or practically master the desired art. This process is enhanced by four factors. First, learners learn best in a positive learning environment, when they find learning enjoyable. Second, first impressions, i.e. the learner's first exposure to truth, make the strongest impressions. Third, repetition and review are keys to helping the learner remember the lesson taught. One biblical model of teaching calls for teaching precept upon precept and line upon line (Isa. 28:10, 13). Fourth, teaching is most effective when done through a significant experience. This is why many effective teachers seek to involve learners in significant learning activities.

The Law of the Learning Process. The sixth law states that learning involves integrating new ideas into one's worldview or new skills into one's habit. When confronted with a new truth, learners respond to it in four stages. First, their curiosity is aroused causing them to approach the truth with some degree of interest. Second, they begin exploring the truth to learn more. In the process of their exploration, they make discoveries. Finally, they make these discoveries their own as they appropriate the truth into their own worldview and lifestyle.

The Law of Review and Application. The seventh law states that teaching may be tested through evaluating the learner's ability to express and apply lessons learned. A teacher never really knows how effective he or she is until he or she evaluates his or her teaching. Sometimes that evaluation may be as simple as encouraging feedback from the learner in the process of discussing some truth. At other times, evaluation may involve the use of a testing instrument to measure the learner's knowledge or understanding. Ultimately, when teaching the Bible, the real test of teaching is changed lives as learners apply truth to life.

The Six Levels of Learning

Every experienced teacher knows learners learn at different rates. They also learn at different levels. The effective teacher recognizes his or her learners' learning levels and teaches at that level progressing to higher levels at the learners' rate of learning. Research into learning suggests there are six levels of learning: (1) knowledge, (2) comprehension, (3) application, (4) analysis, (5) synthesis and (6) evaluation.³

Knowledge is the ability to recall learned material. At this level, learners recall or recognize information, ideas, and principles in a form very similar to what was taught. They can answer questions such as "Define the term..." or "List three

characteristics of..."

Comprehension is the ability to grasp the meaning of that material. At this level, learners begin understanding information to the degree they can restate it in their own words. They can answer questions such as "State in your own words..." or "Explain the reason..."

Application is the ability to use learning in a new situation. At this level, learners can take data and principles learned and resolve problems with minimal guidance. They can answer questions such as "What might happen if..." or "What would they do if..."

Analysis is the ability to break down a larger problem or idea into parts. At this level, learners are thinking logically and able to reason both inductively and deductively. They can answer questions such as "What purpose caused him to take that action?" or "Distinguish between the facts and opinions in her presentation."

Synthesis is the ability to put parts together to create something new with a different form and function. At this level, learners can translate ideas into novel applications much as an inventor applies scientific principles to develop a new product. They can answer questions such as "How could you determine..." or "What would you do if..."

Evaluation is the ability to assess or appraise value in light of a standard of measurement. At this level, learners begin to distinguish between good, better, and best. They can answer questions such as "Which option will prove most productive in this situation?" or "Why would you choose...over other options?"

The Ministry of Teaching

With so many factors at work in the teaching-learning process, it is not surprising that there are many effective teaching methodologies. From "A" to "Z", they include acrostics, buzz groups, case studies, drama, exhibits, flash cards, graphs, handcrafts, interviews, journaling, key idea, listing, models, news writing, oral reports, pictures, quoting, research, skits, testing, utterance, video, word association, Xeroxing, youth Bible study, zaniness. This list is only the beginning. There are literally hundreds of teaching methods used by effective teachers around the world.

As you look over the list in the previous paragraph, you may find some teaching methods that excite you. You may also find some methodologies that leave you feeling a little uncomfortable. If you are serious about developing your gift in teaching, don't focus on teaching methods that make you feel uncomfortable. Leave those for others to utilize. Instead, find a way you can teach and do it!

While the above-noted teaching methods have been used effectively by gifted teachers, the method which works best for you may not be on the list. It may not even be developed yet. God may be waiting for you to develop a creative new way to communicate His truth to others. As you become involved in the ministry of teaching, stay open to new ways to effectively teach others using your unique God-given giftedness.

¹Charles R. Swindoll, *He Gave Gifts* (Anaheim, California: Insight for Living, 1992), p. 22.

²This section is based on the insights of John Milton Gregory, *The Seven Laws of Teaching* (Grand Rapids, Michigan: Baker Book House, 1954).

³This section is based on *Bloom's Taxonomy* (1956), a widely recognized taxonomy among educators.

CHAPTER TWO

Gathering Data for Effective Teaching

Regardless of the specific sphere of ministry, the first step for every gifted lay teacher involves gathering data. One of the characteristics of those gifted in teaching is an appetite for information. Indeed, gifted teachers are sometimes criticized for spending too much time studying, delving into irrelevant details.

When engaged in a teaching ministry, there are two areas of study for those who would be effective. First, the teacher must master the material being taught. A teacher working in his or her church's English as a Second Language ministry needs a basic understanding of phonics and English grammar. One who tutors high school students who are struggling with algebra must understand the subject. The teacher charged with training teachers for ministry as Bible study group leaders must have a basic understanding of the relevant ministry skills to be taught. Paul reminded the Hebrews they needed to know the faith before they could be teachers of the faith (Heb. 5:12).

The second thing the teacher must master is his or her learner(s). The better the teacher understands those being taught, the more effective that teacher becomes. Each learner who comes to study a subject is already influenced by culture, previous experiences, family background and presuppositions as well as other factors common to any person at his or her particular stage in life. One of the reasons Jesus was so effective as a teacher was His insight into human nature (John 2:24). Likewise, when Paul charged Titus with a teaching ministry, he took time to remind Titus about the natural tendencies of those being taught (Tit. 1:10-16).

This chapter is designed to help the gifted lay teacher gather the data he or she needs to be effective. Because most teachers in church ministry are involved Bible teaching ministries, it is assumed the content to be mastered is the Bible. If your particular teaching ministry involves another content, the principles suggested for personal Bible study are applicable to your field. The Bible describes itself as both God's revelation of Himself to us (Deut. 29:29) and the inspired manual for how we ought to live our life (2 Tim. 3:16). These are both good reasons for wanting to get a better grasp of the Scriptures.

Getting a Firm Grasp of Scripture

There are several things we can do to gain a better understanding of the Bible. First, we can listen to it as it is taught or preached (Rom. 10:17). Second, we can read it for ourselves (1 Tim. 4:13). Third, we can diligently study the Bible

for ourselves (2 Tim. 2:15). Also, we can commit portions of the Bible to memory (Ps. 119:11). Finally, we can spend time meditating on the Scripture (Josh. 1:8). While each of these things are important, it is especially important that gifted lay teachers know how to study the Bible for themselves.

The Bible is a big book. Actually, it is a collection of sixty-six books containing 1189 chapters, 31,175 verses. When studying a book like the Bible, it is best to begin with a plan. The Bible was originally written as individual books and letters. Many people find studying the Bible book by book the best way to gain a better understanding of Scripture. There are other plans or approaches to Bible study, but studying a book of the Bible helps us understand the original message of Scripture much better. Most other methods of Bible study produce better results after a more basic understanding of each book has been established.

Even studying one of the sixty-six books of the Bible can be a challenging task. Several books contain more than thirty chapters. If we read a chapter a day, it would take more than a month to read these books. But there are others containing only a few chapters. As you begin studying the Bible for yourself, it is best to take one of these smaller books. The following chart lists all the books containing four or fewer chapters.

| | | | | |
|-----------------|--------|-----------|-------------|------------|
| Ruth | Joel | Obadiah | Jonah | Habakkuk |
| Zephaniah | Haggai | Malachi | Philippians | Colossians |
| 2 Thessalonians | | 2 Timothy | Titus | Philemon |
| 2 Peter | | 2 John | 3 John | Jude |

Surveying a Book of the Bible

The first step in studying a book of the Bible is to gain a broad understanding of the book as a whole. Later, we will examine the parts of the book in greater detail. It is helpful to set aside time to read through the entire book without interruption. After completing this reading, jot down any immediate impressions this book has made on you. What is the author saying? How does he develop his theme? What is unique about the way he says things? What kind of feel did you get from the book?

Once you have recorded your first impressions, take time to read the book again. This time, look for a sense of order in the book. Most authors develop a theme in different parts. What are the parts in the book you are reading? How do they fit into the overall theme of the book? Is there a particular verse or passage that might be viewed as key to the book or pivotal in the plot? These questions will help you grasp a better understanding of what you are reading.

Each time you read the book, you are beginning to understand it better. As you read the book again, take time to write a brief title for each chapter. You will find this also helps you pick up additional details in the book. You may wish to read through the book again, looking at the book from a different perspective on each occasion. You might consider key people named, principles emphasized, ideas proposed or unique expressions repeated throughout the book.

After reading through the book several times, try summarizing your observations in a one-page outline. You will probably have to be selective in what you choose to include and leave out. Try to identify each main division and subdivision in the book. This outline is the skeleton upon which you will build the rest of your study.

Five Steps in Personal Bible Study

Now that you have an understanding of the book as a whole, begin looking at each paragraph in greater detail. The paragraph is the basic unit of thought in writing. As you examine each paragraph, ask five kinds of questions about what you are reading.

The first questions relate to observation. Read the text carefully to determine what the passage is saying. Use the questions news reporters use to learn details about a news story. Who? What? When? Where? How? Why? As you make observations, write them down on paper. It has been well said, the shortest pencil is better than the longest memory.

Your next set of questions relate to interpretation. What does this passage mean? At this point, you may want to consult a Bible dictionary or other resource to look up the meaning of certain words or expressions.

The word "correlation" may best describe the third set of questions you ask. How does what you are reading fit in with what the Bible says in other places? Truth always exists in balance. Sometimes a statement in one verse is better understood when balanced by a statement in some other verse.

The next questions relate to the application of what you are learning to your lifestyle. What difference is this going to make in your life? God wants us to be doers as well as hearers or students of Scripture (James 1:22). What steps are involved in assimilating this principle in your life?

The final set of questions relate to communication. How can you best share these principles with others? The Bible links personal Bible study with Christians teaching one another (Col. 3:16). Just as the principles you learn in your Bible study help you grow, so you can help others experience growth by sharing what you learn with them.

Getting Started in Bible Study

Simply knowing how to study the Bible is not enough. The real benefits of personal Bible study are not yours until you begin. If you are not already engaged in the systematic study of the Bible, choose one of the books listed earlier in this chapter and begin today. The average reader could read through any one of these books in less than half an hour. When you come to things you don't understand, don't get discouraged. Concentrate on what you do understand and learn from that.

When we approach Bible study, we are considering a message from God. Therefore, as you begin your Bible study, be sure you are prepared to hear from God. Ask God to open your eyes and give you insight into what you read (Ps. 119:18). If sin is hindering your relationship with God, confess it to Him and seek cleansing (1 John 1:9). As you read, listen to what God is saying to you (1 Sam. 3:10). Be prepared to do what God tells you through your personal Bible study (Acts 9:6).

Does it seem like a lot involved in studying the Bible? Perhaps so, but the more you invest in personal Bible study, the greater the return. Be careful not to short-change yourself by approaching Bible study with the wrong attitude. As you grow in your understanding of the Scriptures, you may want to try other approaches to Bible study (i.e., topical studies, biographical studies, etc.). There are many books available to guide you in various approaches to personal Bible study.

Understanding the Learner

Many gifted teachers limit their effectiveness by becoming so content oriented that they neglect understanding those they are attempting to teach. The story has been told of a boy who returned from his first day at Sunday school to inform his parents he did not want to return. When asked why, he explained, "That lady throws kids in the furnace at that church."

Naturally concerned, the parents contacted the pastor of the church who agreed to investigate the situation. After consulting with the boy's Sunday school teacher, the pastor realized what had happened. The teacher had put the boy on the class roll noting if he missed three weeks in a row, he would be dropped from the register. She used the term "register" to describe the class list, but the only "register" the boy knew was the hole in the floor of his older home that brought heat up from the furnace.

We might laugh at a simple misunderstanding, but the boy returning from his first day at Sunday school was not laughing. Perhaps if that teacher had a better understanding of boys that age, the confusion could have been avoided.

In gathering data about those you are teaching, you want to consider several factors, the factors that mold and shape our personality. These factors include character traits common to people at various stages of life, values adopted from our family and significant other influences in our life such as our music, the television programs we enjoy and the social group with which we identify. Essentially, there are three ways the gifted lay teacher can gather this data.

Much of this information can be gleaned through reading books, attending seminars and taking courses dealing with the broader issues. Many Christian education agencies publish books discussing age group characteristics as they impact those involved in a teaching ministry. Some conduct various seminars and workshops helping church workers understand significant demographic groups (i.e., Baby Boomers, Chinese immigrants, followers of Islam, etc.). If you live near a college or university, you may find relevant courses listed in their course offerings.

The second source of data is observation by the teacher. It is amazing what you can see when you are looking. An observant teacher will soon recognize definite behavioral patterns in his or her learners. As he or she gets to know the learners better, significant behavioral changes will alert the teacher to other things happening in the life of the learner. Teaching is more than simply communicating content. Christian teaching takes place in relationships (Matt. 11:29). As your relationship with your learners develops, you will assimilate data from that experience into your understanding of those you teach.

The third source of data regarding your learners involves more formal research. Many teachers take time to interview each member of their study group or have group members complete a survey. The data gathered from that survey gives the teacher insight into the learner that might not have been known otherwise. A sample copy of this kind of survey is included in the back of this book. Perhaps a word of caution is in order. If you plan to use this or any other survey, adapt it to gather the specific data you are looking for. Also, many people value their privacy and become resistant to one asking too many questions. Asking a few very significant questions generally produces much better results than a longer less specific survey.

As you prepare to use your gift in teaching, take time to gather all the data you need. This is foundational to your entire teaching ministry.

CHAPTER THREE

Taking Aim to Focus Your Teaching

If you don't know where you're going, how will you know when you get there? While this question may be asked of anyone involved in ministry, it is especially relevant to gifted teachers engaged in a teaching ministry. Learning how to use teaching aims to focus their teaching may be the single most effective skill gifted teachers can learn.

One of the characteristics of people with the gift of teaching is their intense love of knowledge. Teachers are strongly motivated by this inner desire to discover new truth. When they teach, they are naturally inclined to be very content oriented. Unfortunately, many learners are not as motivated to learn as teachers are to teach. When the enthusiastic teacher begins to unload his or her newfound knowledge, the vast content of their teaching tends to de-motivate these learners. Although the teacher thinks he or she is teaching, the students are not learning. Despite the teacher's good intentions, there really is no teaching going on.

The effective teacher is one who has learned to limit his or her exposition to include only that which deals with the main thought of the lesson. This is where a good teaching aim is indispensable. The aim gives the teacher a standard by which the entire lesson can be planned. When the teacher begins with a good aim, the lesson can be planned as a motivating learning experience for the learners.

A teaching aim is a clear and concise statement of the teacher's chief purpose in a specific teaching session. The teacher who uses aims to guide his or her lessons has matured to the point of being able to say "one thing I do" (Phil. 3:13). Often, a less experienced teacher attempts to communicate too much or accomplish too many things in a single teaching session.

Some teachers object to using teaching aims, piously claiming God has called them to "teach the Bible as it is" and let the Holy Spirit apply it as He would. On the surface, that sounds like good theology. The problem is that it is completely inconsistent with the apostolic example recorded in Scripture. The apostles had both an ultimate teaching aim governing the emphasis of their ministry and more specific aims relating to specific lessons taught.

Paul explained his ultimate teaching aim when he told the Colossians, "Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Col. 1:28). Later, he expanded

this thought, reminding his young protégé Timothy, "The ultimate aim of the Christian ministry, after all, is to produce the love which springs from a pure heart, a good conscience and a genuine faith" (1 Tim. 1:5, Phillips). His entire ministry was built around that goal.

The apostles also used smaller more immediate aims to govern the content of specific lessons. When Paul addressed the philosophers of the Areopagus, he stated his aim in terms of proclaiming "the Unknown God" (Acts 17:23). Later, when he appeared before King Agrippa, his aim at that time was also evangelistic (Acts 26:29). This practice was also followed when the apostles wrote their lessons. The gospels of Luke (Luke 1:3, 4) and John (John 20:31) both include stated aims, as do a number of epistles (Phile. 10; 2 Pet. 3:1, 2; 1 John 1:4; Jude 3). In other epistles where the aim is not stated, it is not difficult to determine the writer's aim.

How Aims Assist Teaching and Learning

When correctly understood, a good teaching aim helps the teacher prepare his or her teaching plan and tends to result in better learning in each teaching session. A good aim will help the teaching-learning process many ways.

Just as the apostles had both ultimate and immediate teaching aims, so the gifted lay teacher today needs to think of both long-term and short-term aims. An ultimate aim helps the teacher develop a learning focus for many sessions over several weeks or months. If a teacher were using this book to train people for teaching ministry, the ultimate objective would help the teacher focus on learning as various topics are addressed. In the session in which this chapter is taught the teacher is not simply teaching aims. Rather, this lesson would be a step toward achieving the larger aim of training teachers.

Of course, the trainer of teachers would also have a more immediate teaching aim to give direction to each session. This provides an achievable goal to strive for in each teaching session and provides guidance for the teacher as he or she prepares and for the learners as they study.

A third benefit of a good teaching aim results in better time management within each session. Knowing exactly what you want to accomplish will help you plan your schedule to include those activities most likely to help you achieve that goal. Teachers who teach without an aim are often frustrated when they run out of time and are unable to communicate something they wanted to teach.

Your teaching aim becomes the basis for choosing lesson content. Over the years I have heard many teachers complain their lesson manual contains far more content than can be communicated in the time they have to teach. Often that is by design. Curriculum writers know not all of their lesson content will be relevant to every study group. They provide more material than the average

teacher can use so teachers can use that which is most useful. Your teaching aim is the standard by which you determine the most useful content.

That same aim is often also the basis for choosing teaching methods. Certain teaching methods tend to be more effective in communicating content than others (i.e., lecture, charts, overhead, etc.). Other methods may be more useful if the teaching aim has a different focus. Many youth leaders have coordinated a fast or bean and rice dinner with a lesson on world hunger to help youth get a better appreciation of the problem of hunger. A preschool teacher once had her children pick up popcorn off the clean floor to help them understand what it was like for the Israelites who gathered manna in the wilderness.

Your teaching aim provides you with guidance in every step as you prepare your teaching plan. It gives unity to the various parts of your lesson and often implies the best order in which the lesson should be presented. Although many Bible study groups begin with prayer, a teacher might choose to conclude with a prayer time if his or her aim was to lead learners to apply some specific principle of prayer. Many churches have an annual stewardship campaign in which people are encouraged to make a personal financial commitment to the ministry after a series of stewardship lessons.

Many of the benefits associated with a good teaching aim already mentioned results in increased teacher confidence. When the teacher knows where he or she is going, he or she can proceed along that path knowing what lies ahead. This means the teacher can also be flexible in a learning situation if necessary and still move the group toward the desired end. A more confident and flexible teacher often translates into better learning.

Your teaching aim is also the basis for evaluating your teaching success. How do you know if you are successful if you do not know what you are trying to do? Is your teaching successful if learners are increasing their Bible knowledge? If so, a test of their Bible knowledge reveals the effectiveness of your teaching. But if you are trying to change attitudes or behavior, a test of Bible knowledge may be irrelevant. Good teaching aims make it possible for the teacher to measure real progress over a number of weeks and months.

Three Kinds of Aims for Three Kinds of Teaching

As you might imagine, there are different kinds of aims that have value in different kinds of teaching sessions. A good teacher understands there are times and seasons in learning as in all of life. This means he or she will teach with a different purpose from time to time depending upon the unique needs of the learners at that time. One of the key factors in choosing a teaching aim is the needs of the learner.

When God made people, He made them in His image, meaning they possess

the basic attributes of personality. Human personality is reflected in the ability to think, feel, and act. A teacher will appeal to one of these three aspects of human personality in teaching others. The specific part of the person being appealed to reveals which of the three kinds of aims is being used.

The first and perhaps easiest aim to accomplish is the **educational aim**. This aim appeals primarily to human intellect. An educational aim is primarily concerned with increasing one's knowledge or understanding of the material being taught. This kind of aim characterized Ezra's teaching ministry following the rebuilding of the walls of Jerusalem. He and other teaching priests "read distinctly from the book in the Law of God; and they gave the sense, and helped them to understand the reading" (Neh. 8:8).

A second kind of aim is the **inspirational aim**. This aim appeals primarily to human emotion. An inspirational aim is primarily concerned with changing attitudes or helping learners gain a deeper appreciation of a specific truth. Jesus often taught with an inspiration aim as when He told the story of the good Samaritan to change racial attitudes or when He told the stories of the lost sheep, lost coin, and prodigal son to help people appreciate the repentance of sinners and rejoice.

The third kind of aim is the **motivational aim**. This aim appeals primarily to human volition. A motivational aim is primarily concerned with changing behavior or encouraging new behavior. This too was an aim Jesus apparently had in His teaching ministry. He told parables to encourage people to pray (Luke 18:1) and proclaimed, "Blessed are those who hear the word of God and keep it!" (Luke 11:28).

How to Choose a Teaching Aim

Three factors will influence your choice in a teaching aim. First, your aim will be influenced by the content you plan to teach. Second, your aim will be influenced by the unique needs of the learners. Third, your aim will be influenced by the longer-term aims you are attempting to accomplish in a particular teaching series.

In preparing to choose an aim, many teachers find it helpful to ask the following basic questions: (1) Who am I teaching? (2) What am I teaching? (3) What am I trying to achieve? (4) What do I want to achieve in this session? As you answer these questions, you should have a better idea of the kind of aim you want. The next step involves writing it out.

How to Write a Good Teaching Aim

It is a good practice for every teacher to write an aim for every teaching session. Unfortunately that is not always done. Even when it is done, it is not

always helpful. Several guidelines should be followed in writing a teaching aim that will be helpful in improving the effectiveness of your teaching ministry.

First, when writing your aim, state your objective from your perspective as a teacher. This usually involves the use of the infinitive form of a verb. The teacher plans to instruct or communicate (educational aims), to encourage or comfort (inspirational aims) or to enlist or involve (motivational aims). The verb describing the teacher's actions reveals the kind of aim you are using.

Second, your aim should include a statement revealing the specific learning activity to take place. While the aim is teacher centered, it must not neglect the learner. Once again, use a verb to identify the specific learning objective. The teacher may plan to lead learners to know or understand (educational aims), to feel or appreciate (inspirational aims) or to apply or commit (motivational aims).

Third, a good aim will identify the specific change the teacher desires to achieve. In an educational aim, this change would be to acquire new knowledge. An inspirational aim might refer to a specific attitude to change or develop. A motivational aim would refer to the specific action to take.

Fourth, the best aims are stated briefly, in a concise form. The longer the written aim, the less likely you will be able to accomplish it in your teaching session. A long aim is often the result of not taking time to think through exactly what you want to accomplish.

Remember that teacher who is using this book to train teachers. As he or she teaches this chapter, the session aim might be "to guide teaching candidates to discover how to prepare a good teaching aim" (knowledge aim), or "to encourage teachers to recognize the value of a good teaching aim" (inspirational aim) or "to lead teachers to begin writing a good teaching aim for each teaching session" (motivational aim).

How to Evaluate Your Teaching Aim

As you begin writing a teaching aim for each teaching session, you may find it challenging. To some extent, the best way to learn how to write an aim is to write it. But using that strategy, you could also end up writing bad aims. When you write your aim, read it to determine if that is really what you are attempting to accomplish in that teaching session. Use the following list of questions to evaluate the quality of your teaching aim.¹

- (1) Is it brief enough to remember?
- (2) Is it specific enough to meet needs?
- (3) Is it clear enough to be obvious?

- (4) Is it practical enough to attain?
- (5) Is it interesting enough to provoke participation?
- (6) Is it relevant enough to support the ultimate aim?

¹These questions are based on the characteristics of a good aim statement listed by John T. Sisemore, *Blueprint for Teaching* (Nashville, Tennessee: Broadman Press, 1964), p. 56.

CHAPTER FOUR

Preparing Your Teaching Plan

Too many people involved in teaching ministries hurriedly read over their lesson book only a few hours before attempting to communicate it to others. Others fail to prepare at all, relying on their memory of lessons learned years before. In contrast, the effective teacher is a growing teacher who invests time to learn new truth and prepare an orderly teaching plan to be used in each teaching/learning session.

Those who fail to plan their teaching are often ignorant of the benefits that can be obtained through lesson preparation. A good teaching plan enables the teacher to develop a healthy learning environment and positive attitude in the learning group. It helps the teacher stimulate learners to learn and provides guidance to channel that zeal for knowledge. The teacher is more likely to keep the attention and interests of learners if he or she has a plan as the learning session begins. Also, a teaching plan directs both teacher and learners on a steady course toward a logical conclusion.

Despite the obvious benefits associated with preparing to teach, some evangelical Christians have a serious ethical problem with the whole concept of lesson preparation. To them, preparing a teaching plan is viewed as a challenge to, and perhaps hindrance of, the Holy Spirit's teaching ministry. After all, did not Jesus say, "Do not worry about how or what you should speak. For it will be given to you in that hour what you should speak" (Matt. 10:19).

The statement quoted is accurate but misapplied in this context. Jesus did not make the statement at a Sunday School Convention or regional meeting of schoolteachers. Rather, He was preparing His disciples for the possibility of persecution and situations where they may be called upon to make statements unexpectedly, leaving no time to prepare. That does not describe the context in which most of us are teaching. The Holy Spirit is not limited to guiding the teacher only in the teaching/learning session. He is also able to guide the committed teacher in his or her preparation.

The Apostle Paul encouraged Timothy in this area of teaching preparation with the challenge, "Take heed to yourself and to the doctrine" (1 Tim. 5:16). This statement identifies the two things that need to be prepared for effective teaching. First, the teacher must prepare himself or herself. The effective teacher learns and applies the lesson in his or her own life before attempting to teach it to others. Second, the teacher must prepare a plan for communicating the principle truth of that session. This chapter outlines six steps that you normally will follow as you prepare your teaching plan.

Identifying the Central Theme

Many teachers struggle with the vast amount of data they wish to communicate in what appears to be a very limited time available to them. This is true of both Sunday school teachers trying to cover everything in the quarterly and high school teachers trying to cover everything in the algebra or biology textbook. The effective teachers in both situations are the ones who have learned to limit each lesson to one central truth. In teaching a single principle to their learners, better teaching and learning occurs in the session. Further, when learners comprehend the basic principles, they can often figure out the rest on their own.

The first step in preparing your lesson plan involves identifying the central truth or theme of the lesson itself. Normally, a teacher will choose only one central truth to communicate in each lesson. If a lesson is not built around this central truth, the learners will not be challenged to learn. If a teacher attempts to communicate too much in one learning session, learners will be swamped and become discouraged.

Discovering that central truth in a lesson can only be accomplished as you invest time and energy in studying the lesson. This involves more than simply reading a passage of Scripture or chapter in a book. Effective teachers have a definite time and place devoted to lesson study and preparation. When possible, they spread their study time over several days rather than attempt to cram it all together. This gives time to reflect on the content and identify a central truth or theme.

Teachers who regularly use a prepared curriculum have other resources available to them as they search for the central truth of a lesson. Such things as the lesson title, reading assignments, and memory assignments are often related to this central theme. Many curriculum writers go so far as to state the primary emphasis of the lesson in a statement preceding the lesson materials. Those who write curriculum spend time studying the lesson materials before preparing lesson outlines. If you are using materials that identify a central theme, your emphasis should normally be similar.

As you identify your central theme, consider the unique needs of the learners you teach. As helpful as curriculum materials are, no writer in another city can prepare materials tailor made to the needs of your learners at the time when you choose to teach their material. Use your insights into the unique character and needs of your learners to adapt the central theme of your lesson accordingly.

Once you have identified your central theme, commit it to writing. This statement should be a single sentence that concisely states the truth as a general principle. Phrase the statement in terms which allow for specific

applications and be consistent with the source materials of the lesson (i.e., the Bible in Bible teaching, the prescribed textbook in other settings). To assist Bible teachers evaluate their statement of the central truth of a lesson, John T. Sisemore proposes asking the following questions.

1. Does the statement reflect the heart of the lesson passage?
2. Does the statement pinpoint the idea suggested by the lesson title?
3. Does the statement set forth a basic principle of Bible truth?
4. Does the statement contain the gist of the memory selection?
5. Does the statement coincide with the unit of study?
6. Does the statement present an interest, problem, or need in present life?
7. Does the statement seem appropriate to your class?
8. Does the statement square with all of the teachings of the Bible on the subject?¹

Writing Your Teaching Aim

After you have identified the central truth of the lesson, determine the best application of that truth in the lives of your learners. Is this truth something your learners need to (1) learn, (2) feel or (3) practice? As you develop the discipline of writing your teaching aim, the rest of your lesson preparation will proceed more smoothly and your teaching sessions will become more effective.

As you write your aim, be certain it reveals (1) your activity, (2) the primary learning activity of that session and (3) the desired change you are trying to effect. When the aim is written, determine if it is an (1) educational, (2) inspirational or (3) motivational aim. Use the six questions at the conclusion of chapter three to evaluate each aim you write. While this may feel awkward at first, forcing yourself to evaluate each aim as it is written will help you write better aims.

Chapter three describes this aspect of preparing your lesson plan more fully. Writing a good teaching aim involves the consistent application of the principles outlined in that chapter. But writing a good teaching aim is a skill that you must also practice to perfect. If you find yourself struggling as you begin this discipline, don't become overly concerned. As you continue writing your teaching aim, you will find the process less cumbersome and the results more significant.

Outlining the Lesson

The next step in lesson preparation involves outlining the lesson itself. This involves listing the main points and their related sub-points in a logical sequence. When the lesson outline is complete, it will provide you with a road map to guide both you and your learners on their journey through the teaching/learning session together.

In preparing a lesson outline, arrange the various concepts according to their relative worth. There are several approaches you may utilize in your lesson outline. Some teachers build a lesson outline around a series of questions and answers. Others choose to build their lesson around a series of propositional statements. A third approach is to follow the logic of an argument developed to prove a hypothesis. Still others build their lesson outline around a series of key words which, when understood, emphasize the concept being taught. Many Bible teachers prefer to follow a verse-by-verse exposition of the passage under consideration.

Regardless of the specific form your lesson outline takes, it should broadly cover everything you wish to discuss and be written in a form you can easily remember. If you have difficulty remembering the next point in your lesson outline, it is unlikely your learners will do any better. Some teachers use an acrostic or alliteration to make their outline easier to remember. When your outline yields itself to one of these memory aids, it may be best to use them. But be careful about using archaic terms or "coining new expressions" to fit such an outline. The purpose of a memory aid is to help you remember, not to test your creativity.

When you have written your lesson outline, begin to master its contents. Develop a working mastery of the principle details of your lesson before you begin teaching it. Most teachers will want to carry their lesson plan into the teaching/learning session, but it is best if they know it well enough that it is rarely consulted during the session itself.

Applying the Lesson to Life

After you outline the content of your lesson, work on developing specific applications to life. Many gifted teachers are so committed to teaching content they forget about applying truth to life. Their lesson plans often resemble an extended freight train. They get started (the engine) and then come boxcar after boxcar of data. The length of the train is governed only by the time allotted to the teaching learning session. As learners leave the session, they know the next lesson will begin with the next boxcar of data. The teacher teaches, but the learners make little personal application.

That approach may work well for a tutor helping a learner study for an exam

but it does not reflect the ministry of teaching. When teaching is viewed as a ministry the goal is changed lives. This demands a practical application of the data taught in each session. Therefore, you should plan parts of your lesson to encourage the practical application of the data taught. The specific nature of that application is directly related to the teaching aim for that session.

Often, the bulk of lesson application takes place in the conclusion of the lesson. When writing the conclusion, include (1) a brief lesson summary, (2) a specific application, and (3) an achievable response for the learner. When learners begin to comprehend a new truth, they are more likely to apply that truth when they know how that truth applies to their life.

When asking for a response, be specific in what you want the learner to do. Also, ask them to respond to what has been taught. Many evangelical Bible teachers conclude their lessons with a vague appeal for salvation regardless of the lesson content. In contrast, a teacher might ask learners to commit to a two- or three-week Bible reading program after a lesson on the Bible or praying ten minutes daily for a week in response to a lesson on prayer.

Perhaps a word of warning is in order. Many otherwise effective teachers hinder the application of the lessons they teach through the use of signal words and body language. This is most obvious in church Sunday morning when the pastor says, "In conclusion..." and closes his Bible. Instinctively, people across the congregation close their Bibles and begin reaching for the hymnbook or thinking about where they are going to eat lunch. The congregation misses most of what the pastor says in the final minutes of the message.

As you move toward the conclusion of your lesson, work on doing so in a way that no one else knows the lesson is almost over. If you are engaged in an ongoing ministry of teaching among a specific group, vary your conclusion from time to time to avoid tuning out your learners as you move toward the end of your teaching session.

Stimulating Learners to Learn

One of the last things you will do in preparing your lesson plan involves writing the introduction. The purpose of the introduction is to stimulate learners to study what is about to be taught. As you review your lesson plan, take time to plan how you will introduce the lesson. Findley B. Edge suggests five questions a teacher should ask as they prepare the introduction. Although the questions are written in the context of a Sunday school teacher, they are applicable to those engaged in teaching in a different context.

- (1) How shall I capture the interest of the group at the beginning of the lesson?

- (2) How shall I direct this interest toward a desire to read or study the Bible?
- (3) How shall I seek to insure that the reading of the Bible will be purposeful and meaningful?
- (4) What questions shall I ask the class in order to direct their study as they read the Scriptures?
- (5) How shall I lead in the discussion of the questions after the Scripture has been read?²

As one examines the teaching ministry of Jesus, it quickly becomes apparent that there are many ways to introduce a lesson. On different occasions, He used (1) a story from life, (2) a case study, (3) a question, (4) a reference to a current event, (5) an object lesson, (6) drama, and (7) a widely known statement to introduce a lesson He was about to teach. Today teachers can use each of these methods effectively as they attempt to stimulate students to learn.

Choosing Effective Learning Activities

The last step in preparing your lesson plan involves choosing your teaching methods. Although there is an almost endless variety of teaching methods available to the teacher, many hinder their teaching by limiting themselves to only a few methods throughout their teaching ministry. By using two or three different teaching methods in each session, the teacher will earn a reputation for creativity. Also, those who learn under his or her ministry will find their teaching sessions more interesting. This results in greater learning, which is every teacher's goal.

The next chapter suggests specific guidelines you will find helpful in choosing appropriate teaching methods. As you grow your gift of teaching, you will also want to develop expertise in a wide variety of teaching methods. Just as a mechanic uses many different tools to make a variety of automotive repairs, so the teacher will use different methods to teach a variety of truths.

¹John T. Sisemore, *Blueprint for Teaching* (Nashville, Tennessee: Broadman Press, 1964), p. 45.

²Findley B. Edge, *Teaching for Results* (Nashville, Tennessee: Broadman Press, 1956), p. 161.

CHAPTER FIVE

Choosing Your Unique Teaching Style

People who are gifted in teaching are often highly motivated to learn new truth. Unfortunately, those they teach are not always stimulated to learn by the data itself. Herein lies one of the major frustrations of the gifted lay teacher. How can he or she maintain interest during a teaching/learning session? Although the settings may differ, the frustration is the same for the English teacher high school and the discipleship training group leader in the church. The answer to this common problem lies not in the subject taught but the manner in which it is taught.

Many teachers have mastered their field of study but are hindered in communicating it to others when they fail to incorporate a variety of teaching methods and audiovisual aids into their personal teaching style. College graduates who have had to endure the dry lectures of learned Ph.D.s and widely written authorities in their field would agree the best educated are not always the best educators. A teacher who does not incorporate variety into his or her teaching style may hinder learning.

Perhaps the most significant influence in many lives today is the television. Successful television producers understand the need for variety. Normally, a television producer will change the camera shot at least once every twenty seconds. Many commercials have several different shots within a fifteen- or thirty-second period. Typically, most of us experience more variety in a two-minute commercial segment than in a two-hour study session. A little more variety in our teaching is likely to create interest and stimulate learning.

In developing your teaching style, learn how to incorporate many different teaching methods and learning aids. A method is a tool or strategy used to stimulate and involve group members in the learning process. Because research indicates people learn best when they are involved in the process, some writers prefer to call teaching methods learning activities. Regardless of the term used, the objective remains the same. The goal of the teacher is to motivate and involve his or her learners in the learning process. Effective teachers find the best way to accomplish this long term is through variety.

Choosing Appropriate Methods

The task of choosing appropriate teaching methods to use at various points during the teaching/learning session becomes increasingly more challenging as the gifted teacher begins developing his or her skills in this area. Well over a

hundred different teaching methods are available. The process of choosing the appropriate teaching methods to use in your next teaching session can be simplified by following the following guidelines for method selection.

First, select a method that will best help you accomplish your teaching aim or goal for that part of the lesson. If you want to encourage fellowship, your teaching method should encourage healthy interaction within the learning group. If you are attempting to communicate new content, your best teaching methods in that situation will be more teacher centered.

Second, consider the content or substance of your lesson. Communications research has demonstrated that the medium used to communicate can have a positive or negative impact on the perception of the message in the mind of the ones receiving it. Therefore, the content being taught should be consistent with the methods used to teach it.

A third factor in choosing the best method relates to the age/maturity of those being taught. A teacher of college freshmen can use various teaching methods that would be unsuitable for use by a daycare worker teaching preschoolers. Likewise, college freshmen are unlikely to be stimulated to learn by being called to the story rug or playing at a sand table. Different teaching methods are more suitable for different age learners.

Fourth, consider the size of your learning group. Some teaching methods are best suited to a smaller group whereas others are more effective in a larger group. Of the two methods discussed at length later in this chapter, discussion tends to be most effective in a group of six to twelve where group members are comfortable with each other. In contrast, most effective lecturers find it easier to address a larger crowd than a smaller group.

For many of us, available budget funds are an important factor in choosing a teaching method. As the principle of a Christian school, I encouraged my teachers to plan class field trips to enhance the quality of education taking place in our school, but each field trip had to be evaluated in terms of the budget restrictions in our situation. Often, the cost of group admission was the deciding factor when choosing between two or three field trip options.

The availability of equipment is another factor in choosing some teaching methods. The audiovisual equipment owned by your church or otherwise available to you as a teacher will be a factor in your decision to use overheads, films, filmstrips, slides, videos, etc. The lack of funds or equipment resources can become a source of irritation with some teachers. Rather than focusing on what you cannot do because of these restrictions, let them challenge you to think of other creative ways to communicate your lesson and become a better teacher.

Another factor sometimes overlooked by teachers in choosing their teaching

method is the sex of the learners. Every parent knows the differences between sons and daughters are more than biological. While they have much in common, there are times when the difference between my daughter's interests and those of her two brothers becomes very obvious. That different way of thinking continues throughout life. The methods used by my wife in leading a ladies' Bible study differ significantly from those I use working with a group of men.

An eighth consideration in selecting a teaching method is the principle of variety. No matter how appropriate a teaching method may be, overuse results in devaluation. Teaching seminar leaders criticize the lecture as ineffective and encourage teachers to use more group discussion. Unfortunately, some teachers depend so heavily on group discussion that this method has become ineffective in their group sessions. Don't kill your best teaching methods by using them every time you teach. Rather, stimulate learning in your teaching ministry through a wide variety of teaching methods.

And as you choose your teaching methods, don't forget the people you are teaching. Different people learn different ways. An effective music teacher took time to study each of his students to find the one thing that made them click. Then he planned his teaching according to the way students learned in his class. Not only did the students have greater success in learning how to play a musical instrument, they formed a unique bond with that teacher that continued long after the music lessons ended.

Your concept of teaching will also color your selection of a teaching aim. A teacher who places high value on communicating content will naturally tend to use methods that help him or her communicate content (i.e., lecture, overheads, charts, outlines, graphs, etc.). In contrast, the teacher who places a high value on learning experiences will naturally tend to use methods that involve learners in the process (i.e., discussion, drama, murals, journaling, room decoration, etc.). As you grow and develop as a teacher, you will achieve more of a balance in your philosophy of teaching. At that point, this will be less of a factor in choosing your teaching methods.

As you develop your teaching ministry, you will find one other factor has a significant influence on your choice of teaching methods, time. In many societies, teaching sessions are governed to a greater or lesser extent by the restraints of time. Some effective methods sometimes have to be set aside simply because they take too long.

Evaluating Your Teaching Methods

The above guidelines for choosing teaching methods will help you select methods that will fit your specific teaching situation best. As you work through this process, you will sometimes find two or three different methods that may be appropriate. In the pursuit of excellence in your teaching ministry, you will want to

choose the best over the better. You can ask several questions to help you make such a selection.

Will this method help or hinder learning during the session? Sometimes, a good teaching method can become so involved as to focus attention on the method rather than the lesson being taught. This is especially true with a novel approach that your group has difficulty adapting to. A teacher teaching principles of prayer might involve group members in creative expressions of prayer, but if the group is struggling with applying the basics, the otherwise effective teaching method may hinder the teacher in accomplishing the teaching aim.

Is this method interesting enough to arouse and maintain interest in learning the material being considered? This is normally accomplished through creativity and variety. Sometimes a method commonly used by another teacher with limited success is more effective in creating interest when used by another teacher. Also, a specific teaching method might appeal to one learning group but not other learning groups.

Is this method clear enough learners know what is expected as they engage in it? When teaching methods that involve the learner in the process, it is imperative that they know and understand what is expected of them. This is especially important when using a method for the first time or if the character of your group has changed significantly since you used a method last. Few things are as frustrating for learners as to be engaged in a learning task with uncertainty as to what they are doing.

Is this method challenging to your learners without overwhelming them? One of your goals as a teacher is to stretch your learners out of their comfort zone into new areas of learning. This can be done effectively if care is taken in challenging your learners without overwhelming them. Just as stretching a rubber band too far too fast results in snapping, so learners who are challenged too far too fast become overwhelmed and often snap back into the comfort zone of what they already know.

Does this method encourage or discourage continued learning? In high school, I had a Latin teacher who used a variety of teaching methods that encouraged learning. As a result, many of us earned an A in Latin. In contrast, some of the methods used by my French teachers could best be described as "BORING!" As you might imagine, my French grades were not as high. Unfortunately, in the years since then, I have met more people fluent in French than fluent in Latin. Good teaching methods helped me learn a language I cannot use whereas poor teaching methods discouraged me from learning a language I may have found more useful.

Will this method help learners apply this lesson in their life? If the goal of the teaching ministry involves effecting change in people's life, then teaching

methods should be evaluated as to how well they help us accomplish that goal. Some methods are more effective than others in helping learners apply principles to their life.

Can this method be adapted to better accomplish the teaching aim? Sometimes, a method can be adapted slightly and made more effective by a creative teacher. A children's worker was unsure her continued use of the flannelgraph each week was continuing to be effective. One week, she asked various class members to use the flannelgraph to review what had been covered in previous lessons. Her adaptation (having children put up characters and tell the story) gave new life to a dying method.

Two teaching methods (lecture and discussion) represent two approaches to teaching methods. Lecture is perhaps the most common teacher-centered method used by educators today. In contrast, discussion may be the most common learner-centered method used. This makes these two teaching methods a good place to start as you begin developing your teaching skills.

Preparing an Effective Lecture

Although it is popular in some circles to discourage teachers from using the lecture, this method can be used effectively especially when used in balance with other methods. Jesus used this teaching method in four specific settings: (1) to answer questions (Matt. 18:1-20, 21-35); (2) to direct a new activity (Matt. 10:5-42); (3) to summarize a lesson recently learned (Luke 16:1-11); and (4) to speak on a matter with authority (Matt. 5-7).

The lecture has been called an organized conversation, involving three parts: (1) an introduction, (2) a discussion of the theme of the lecture and (3) a conclusion. The discussion of the lecture theme is usually built around an outline. Just as various approaches are taken in outlining a lesson, so there are many ways one can outline the body of his or her lecture. Review the suggestions for outlining a lesson in chapter four and consider these options as you outline your lecture.

A lecture is most effective when the teacher uses it to guide learners through a specific learning process. This means the lecturer should be careful to maintain interest throughout the lecture. Two common ways to do this involve the use of illustration and feedback. When Jesus taught, He used parables to help people better understand the principle He was teaching. These illustrations were like windows through which the light shone exposing the central truth of the lesson. On other occasions, Jesus asked a question or took some other action to encourage a response from His listeners. Feedback enables the lecturer to evaluate how well he or she is maintaining the interest of the listeners.

Leading a Discussion Group

The discussion method is more learner-centered in its basic teaching approach. Typically, the teacher is the facilitator in a discussion group charged with leading group members to become more involved. The keys to conducting an effective discussion involve creating an accepting environment for discussion and asking good questions.

The quality of your group's discussion is directly related to character and quality of your group's fellowship. As effective as discussion may be as a method, it is rarely effective in a group marked by division or a group in which group members tend to be withdrawn rather than expressive. To improve the quality of discussion in your discussion group, work at improving the quality of fellowship between group members.

If you plan to use discussion in your teaching style, it is important to learn how to develop good questions. A good discussion question is one that causes people to think through a subject and express a considered response. Such a question will (1) keep the attention of group members, (2) lead them into the discover of new truth, (3) keep the discussion focused on the main theme, (4) help group members express lesson truths in their own words, (5) provide feedback to the discussion leader and (6) help group members discover practical applications of the truth they are learning.

When asking questions in a discussion group, avoid questions which can be answered with a simple yes or no response unless they are being used to set up another question. Also, be careful to keep your questions short and simple. Sometimes, a discussion can lose its momentum when the group leader introduces a confusing and elaborate question into the process.

Other Teaching Methods

This chapter is intended to introduce you to using a variety of teaching methods. As you continue to grow as a teacher, you will want to learn how to use many teaching methods in your teaching ministry. To get you started, I have listed some of the methods discussed in various books I have read and seminars I have attended over the years. These include acrostics, assignments, banners, book review, brainstorming, bulletin boards, buzz groups, case study, cassette tapes, chalkboard, charts, choral reading, circular response, colloquy, contests, debate, dioramas, discussion, drama, dramatic reading, dyads, exhibits, field trips, films, filmstrips, flannelgraph, flash cards, flipchart, forum, games, graphs, handcrafts, hymns, illustration, inductive Bible study, interest centers, interview, journaling, lecture, letter writing, listening teams, maps, memory work, mobiles, models, monologue, montage, multimedia, murals, music, neighbor-nudge, object lessons, opaque projection, oral reports, overhead projector, painting, panel discussion, pantomime, paper-mache, paraphrasing, photographs,

pictures, posters, prayer, precession activities, programmed learning, projects, puppets, puzzles, question and answer, rebus, recitation, research, review games, role play, room decoration, sand table, Scripture search, seminar, service projects, skits, slides, songs, stained glass windows, storytelling, surveys, symposium, testimony, word association, workshop, video and visual aids.

CHAPTER SIX

Measuring Your Effectiveness in Teaching

Some gifted teachers make the mistake of viewing teaching as an end in itself. It is not. Rather, teaching is the means to an end, and that end is changed lives. As teachers, we are workers together with the Holy Spirit in leading others to become conformed to the image of Christ. Although that is something only God can accomplish, He has chosen to use gifted teachers and others in that maturing process (Eph. 4:11).

The fact God has gifted you in teaching is an indicator of the ministry to which He is calling you. The call of God to a specific area of ministry is His guarantee of success. Jesus said, "You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain" (John 15:16). As the teacher considers the task before him or her, he or she can take comfort that even the impossible becomes possible with God (Luke 1:37).

If our task as teachers is changed lives, it would seem reasonable that such changes could be discerned and measured throughout the process. Periodically, the effective teacher takes inventory and evaluates his or her teaching ministry. In doing so, there are two ways changes are evaluated. Some changes are discernable in that a change in attitude or behavior is obvious. Other changes are measurable in that comparative progress can be noted from one test to another. The test of your teaching ministry is apparent when both discernable and measurable changes take place in the life of learners.

Why Test Your Teaching Ministry?

Some teachers object to the idea of testing their teaching. Often this is because they misunderstand their ministry as teachers or the purpose of the test. The teacher who does not accept responsibility for results will see no value in testing his or her teaching just as he or she will see little value in teaching aims or lesson preparation. Any ministry success that comes to that kind of teacher comes by accident rather than design. In contrast, a teacher who prepares well with specific teaching aims will invite every opportunity to evaluate his or her progress.

Measuring progress is one benefit associated with testing one's teaching. Many dreams a teacher has for his/her learners involve more than one teaching session. By periodically evaluating what is taking place in the group, you can measure progress toward a larger goal. The student studying high school physics needs periodic testing to demonstrate something really is being learned.

Testing can also be used to motivate learning. A camp worker responsible for teaching children the Bible at a Christian camp began his teaching session by chewing on a long piece of red licorice. He explained he would be giving two pieces of licorice to every child could answer the questions at the end of the story. Not only were the children motivated to learn, when one child became disruptive, others around him forced him to stop so they could hear the story. Other teachers have given a Bible knowledge test prior to studying a book of the Bible to motivate learners to study the book. The process of testing teaching makes learners better learners.

A third benefit of testing is that it helps the teacher evaluate his or her teaching ministry. All of us need periodic evaluation. Ultimately, God will evaluate people who teach (James 3:1). The purpose of teacher testing is two fold. First, the evaluation should identify the teacher's strengths upon which he or she can build (1 Thess. 5:21). Second, problem areas are also identified to show teachers areas that need to be addressed in the ongoing development of their ministry. The process of testing teaching makes teachers better teachers.

What Should Be Tested in Your Teaching?

Once agreement exists that testing has value, the next question that arises is, "What should be tested?" The answer to that question is directly related to your teaching aims and ultimate goals for those you teach. Since one of the purposes of testing is to measure progress, the test should be designed to evaluate progress toward achieving the your goals for your learners. In general, Christian teachers test in three broad areas.

The first thing most often tested by teachers is basic knowledge and comprehension. Most gifted teachers are so committed to the communication of data that they readily recognize the need to test progress in this area. If the teacher is ministering in an academic setting, increased knowledge and comprehension must be tested in each subject area taught. A teacher ministering in a non-academic setting will also find value in evaluating learners as to their increased knowledge and understanding of the data taught.

A second area evaluated in testing is attitudes, values and character. The accumulation of knowledge is not enough (1 Cor. 13:2). Public school teachers have long recognized their role as "social engineers" and worked to shape the attitudes, values and character of their students. Indeed, many committed Christians are upset with how well they accomplished this goal and the non-Christian values that are now being taught in public institutions. Certainly Christian teachers have better attitudes, values and character to communicate to those they are teaching. By testing in these areas, the gifted teacher has a better idea of what is and is not being communicated in these areas.

The third broad area to be tested in our teaching is that of choices, conduct and habits. The result of Christian teaching is behavioral change, regardless of the specific data being taught. One's study at a local aviation school may increase his or her knowledge of aerodynamics or attitude toward stressed out traffic controllers, but the ultimate test of the teaching is the ability to pilot the aircraft.

How Can Your Teaching Be Tested?

When testing your teaching, be careful to choose the best testing instrument. Your choice of an instrument should be based on (1) what you are evaluating, (2) the characteristic of your learners and (3) what you are attempting to learn. As these three factors are carefully balanced in the mind of the teacher, the most appropriate testing instrument will become apparent. There are at least seven ways to test your teaching.

Many teachers begin testing their teaching through a statistical review. Many teaching ministries in the church involve record keeping as a responsibility of the teacher. Unfortunately, these records are often ignored after the data has been collected. A review of the statistics you have already collected may reveal such things as attendance and giving patterns, punctuality, lesson preparation and outreach. Other teachers conduct periodic campaigns to encourage outreach, faithfulness or memory work. The campaign records could be examined to evaluate the teacher's effectiveness.

Informal feedback is a second source of teacher evaluation. Often, others will notice behavioral changes and share their observations with the teacher. This provides the teacher with an indication of discernable change taking place in that learner's life. Sometimes this feedback will come from the learner as he or she thanks the teachers for helping them through a specific lesson.

Oral testing is perhaps the most common form of testing done by many Christian teachers in non-academic settings. These tests are often done without realizing that an evaluation is taking place. The teacher who begins a session with the statement "Let's review" followed by several questions is conducting an oral test. Other examples of oral testing include (1) a monitor in a Christian school listening to a young child read, (2) a children's worker checking a child's memory work, (3) a youth worker interviewing a student in a counseling session and (4) a more formal quizzing competition in a youth group or high school.

Some people do not test well, i.e. the prospect of being evaluated causes them to "blank out." To avoid this problem, some teachers use games for testing. Many educational computer programs use games to test typing speed, math skills, spelling, etc. Other teachers use Trivial Pursuit-type board games to test learners' ability to recall data taught. Church children's workers may play games such as "Bible baseball" to test children's ability to recall basic Bible facts.

A more formal method of testing includes written tests designed to objectively measure the learner's understanding of basic facts. When preparing an objective written test, there are four kinds of questions you may use. First, you can write a statement and ask learners to indicate if that statement is true or false. Second, you may elect to write a statement leaving a blank for the learner to fill in with a key word. A third kind of question involves having learners match a series of questions with a series of answers. The final kind of question calls on the learner to choose from one of several possible answers (multiple choice).

In addition to objective testing, written tests can also be utilized to test more subjective matters. A student might be asked to choose which of several statements best represents his or her opinions. Also, a student might be asked to evaluate himself or herself on a sliding scale based on a series of statements. This kind of subjective testing is widely used in counseling and helping people identify their spiritual gifts (i.e., a spiritual gift inventory).

Finally, a teacher may choose to test through assigned projects. In a lesson on the fruit of the Holy Spirit, one teacher used a "crop report" form in which learners were asked to evaluate the growth of spiritual fruit in their life. During a stewardship month emphasis, some churches conduct a personal finance or time management seminar that includes projects such as preparing a personal budget or conducting a time study. These projects demonstrate how well the material taught has been learned by seminar participants.

Perhaps a word of caution is in order before leaving this aspect of teaching. Be careful about coming to conclusions to quickly on the basis of a single test. In the Old Testament, a legal matter could not be confirmed except in the presence of two or three witnesses. Therefore, look for patterns in a series of tests when looking for significant changes in the life of a learner.

When Do You Test Your Teaching?

The last question to answer in our examination of evaluating your teaching ministry is, "When do I test my teaching?" As seminary student, I quickly came to realize different teachers had different testing patterns. One teacher began each class session with the statement, "Close your books and write the following." That statement was followed by ten objective questions based on the reading assignment for that day. Other teachers based their evaluation on term papers, a mid-term exam and a final examination. However, there was one teacher who used the final exam alone to evaluate an entire term's work. He used the expression "Terminal Exam" to describe this test which was also reflective of how many of us felt that day.

Generally speaking, the more often a teacher tests, the less stressful a test becomes. In the class which began with a daily quiz, students quickly adjusted to

the routine and completed reading assignments on time. But on the day of the "Terminal Exam" in the other class, you could feel the tension in the air as we made our way to the exam room.

How often you test your teaching may be best determined by asking, "How often do I need to test my teaching?" Evaluating your teaching ministry is a lot like maintaining a lawn. You cut the grass as often as it needs cutting. Periodic testing of your teaching ministry should be an important part of personal growth plan as a teacher.

CHAPTER SEVEN

Finding Your Place on the Ministry Team

Churches in North America are returning to the biblical practice of team ministry. There is a valid biblical precedent for a team approach to ministry.

Team ministry was practiced throughout the New Testament beginning with Jesus. While no one would dispute the ability of our Lord to meet needs in the lives of others without the assistance of others, He chose to gather disciples (first the twelve, later seventy others) to assist Him in His ministry objectives. The fact that these others were so unqualified for ministry only serves to emphasize the importance Jesus must have placed on the ministry team concept.

In light of Jesus' use of the ministry team, it is not surprising the apostles continued ministering as a team in the early days of the church. They were recognized as a distinct group within the church and were together involved in the ministries of evangelism (Acts 2:14; 5:42), teaching (Acts 2:42; 5:25), miracles (Acts 2:43; 5:12), prayer (Acts 3:1; 4:24) and administration (Acts 4:37; 6:2). They chose to appoint ministry teams to solve problems whether those problems were as mundane as feeding widows (Acts 6:3) or as major as confirming the authenticity of a reported new ministry (Acts 8:14).

The Apostle Paul also used team ministry effectively throughout his ministry, particularly on his second missionary journey. Before engaging on this mission that brought the gospel to Europe, he gathered a team that included Silas, Timothy and Luke. At times, various members or groups within his ministry team were sent off on special assignments. On at least one occasion Paul found himself involved in ministry alone (cf. Acts 17:16-18:4). But his preference was apparently ministry as a team. Twelve of the thirteen New Testament epistles which bear his name in the introduction also include a reference to others with him at the time he wrote that epistle. The only exception is his first epistle to Timothy, a long-standing member of his ministry team.

There are two approaches to forming a ministry team depending upon what that ministry team is trying to accomplish. Some establish highly specialized teams which tend to resemble a colony of similarly gifted individuals. This may be planned or result as gifted individuals naturally gravitate toward each other. The resulting team tends to prove extremely effective in a particular area of ministry and less effective in other areas. While this plan has inherent long-term problems, churches may elect to take this approach in forming a team to initiate a new ministry and get it established.

A second approach to team ministry recognizes the strength of pluralism and blends various individuals with differing gifts into a ministry team. Just as the more highly specialized team may be established to initiate a new ministry, this alternative approach may be better utilized to build greater stability in existing ministries. Having different spiritual gifts represented on the team means various perspectives are applied to the ministry and this helps insure a more balanced approach to ministry.

The key to finding our place on the ministry team is knowing our spiritual gift and how it can be used in various aspects of ministry. As we come to understand how God can uniquely use us in ministry, our desires for someone else's gift(s) are removed. We recognize how others gifted differently can also be involved in ministry and we lose the tendency we may have to impose our gift(s) on them.

Spiritual Gifts and Ministry Potential

Some people confuse the gifts only certain people have with the ministry in which every Christian should be involved. Each of the nine task-oriented spiritual gifts is apparently related to a particular ministry in which all Christians should be involved. Christians who are gifted in a certain area have a natural tendency to also be deeply committed to a particular ministry pattern because of their effectiveness in exercising their gift in that area. It is important to understand where the ministry bias of each member of the ministry team lies as we work with those gifted in different areas.

If you could gather nine people, each gifted in one of the nine task-oriented gifts, and ask them the question, "What is the most important ministry in our church?" you are likely to get nine completely different responses.

The person gifted in evangelism may claim that the most important ministries are those that result in people coming to Christ as Savior.

The person gifted in prophecy with a strong desire to make a statement for righteousness would probably identify the church's involvement in political and social action as the most important ministry.

The person gifted in teaching would tend to identify the most important ministries as those that effectively communicate biblical truth to people.

The person gifted in exhortation would tend to identify people-helping ministries that effectively motivate others in their Christian life as the most important ministries in the church.

The person gifted in pastoring-shepherding would tend to identify ministries that effectively assimilate others into the church family as the most important ministries.

The person gifted in showing mercy would likely identify ministries which best express the church's concern for hurting people as the most important ministries.

The person gifted in serving would tend to point to ministries that most effectively meet the practical needs of others as the most important ministries in the church.

The person gifted in giving might identify the most cost-effective ministries that release funds for other aspects of the church's ministry as the most important ministries in the church.

The person gifted in administration would tend to look at those areas of the church's total ministry that help insure the efficient management of church affairs as the most important aspect of the church's total ministry.

So who answered the question correctly? The answer is, "All of the above!" Each person identified an aspect of the church's ministry in which he or she is likely to be most effective. Of course, they can also use their gifts effectively as part of a ministry team in any of the other eight ministry areas, but like us, they prefer to use their gift in the ministry that suggests their greatest potential for growth and effectiveness. In light of our team approach to ministry, it is important to understand both (1) how other gifts can be used effectively in team teaching and (2) how you can use your gift of teaching in other ministry areas.

Spiritual Gifts and Team Teaching

While each person is uniquely gifted in such a way as to make him or her most effective in a particular ministry area, every Christian can use their gift(s) in a teaching role. In light of the above discussion, few would dispute a teaching role for those gifted in teaching, but as one understands the teaching ministry more fully, it becomes clear that certain other gifts suggest a vital role if Team Teaching is going to be most effective.

Teaching is the process of guiding learning activities so as to communicate truth through personality to others at their point of need. One's spiritual gift impacts his or her approach to teaching as it becomes a dominant part of his or her personality and colors his or her perception of the significant needs of others. When we recognize this principle, we also recognize the need to have people gifted in various areas involved in the teaching ministry to bring balance to the church.

People who are gifted in evangelism tend to have a strong outreach orientation to their teaching and could be effective leading an evangelistic home Bible study group. Those gifted in prophecy tend to have a strong commitment to applying the truth and are often effective teaching youth. Those gifted in teaching

tend to have a strong commitment to collecting and communicating data and tend to be very content oriented in their teaching. Those gifted in exhortation tend to have a strong commitment to being practical and could be effective training others in ministry skills. Those gifted in pastoring-shepherding tend to have a strong commitment to people and often engage in a teaching ministry as Sunday school teachers or Bible study group leaders. Those gifted in showing mercy tend to have a strong commitment to need that would be reflected in a need-centered approach to teaching. Those gifted in serving tend to have a strong commitment to helping out and tend to focus on applying lessons through practical projects. Those gifted in giving tend to have a strong commitment to finances and feel most comfortable teaching with a stewardship emphasis. Those gifted in administration tend to have a strong commitment to organization and use well planned lessons, charts and graphs when they teach.

The Gift of Teaching and Team Ministries

Your gift of teaching colors the way you look at other ministries. If you understand that principle, you can be utilize it to your advantage and become an effective member of the ministry team serving outside your preferred ministry area. If you realize your different perspective on the ministry is the result of a God-given gift, you do not need to be intimidated by others who appear more effective in that ministry area because of their unique gift(s). God will use someone gifted in an area that best complements a particular ministry emphasis to make a good ministry better. But He will also use the rest of us to make that better ministry best.

When an evangelist involves you in Team Evangelism, you can be most effective in discipling new converts in the Christian faith and training them in the disciplines of the Christian life.

When a prophet involves you in social action, you can develop the biblical and philosophical foundation justifying the specific actions taken by the group.

When the exhorter involves you in team building, you can have an important role in the process through training other team members in team building skills.

When the pastor-shepherd involves you in team nurturing, you can nurture others through the systematic teaching of the Scriptures.

When the empathic mercy shower involves you in compassion ministries, you can assist by educating people to deal with their problems more effectively.

When the server involves you in team ministry, you can teach others through your example just as Jesus, the Master Teacher, taught His disciples through ministry.

When the giver involves you in financial aspects of the ministry, you may be able to help others understand basic stewardship principles.

When an administrator asks you to become involved on a leadership team, you may be able to help others by collecting the data needed to make the best decisions.

As a teacher, you can be a key player in making a teaching team work through guiding the process, utilizing people where they are strongest, and helping insure the team achieves balance in its teaching.

Part of what God expects of us as stewards of the resources He has entrusted to us involves knowing how to use our spiritual(s) as part of a ministry team. At times, you may be part of a highly specialized team managing a ministry in crisis. At other times, your perspective as a teacher may be needed on a more balanced ministry team. Regardless of the situation we find ourselves in, it is important that we continue developing and using our giftedness in ministry to the glory of God.

Where Do I Go From Here?

This book has addressed several issues which are important to people gifted in teaching who want to be good stewards of the spiritual gift God has entrusted to them. While I hope you have learned something that has enhanced your understanding of the gift of teaching, it was never my intent nor that of the publisher simply to produce a book to add to the sum total of knowledge on this subject. Rather, this book was produced as a tool to help you develop your gift of teaching. Before you put this book on the shelf along side of others you may own, let's talk about making this book work for you!

Teaching Is a Team Ministry

Too often, teaching has been viewed as an isolated ministry of some apart from what happens in the rest of the body. Teachers have been entrusted with their important ministry with little input from or involvement with others involved other aspects of the church's ministry. While teaching has been recognized as an important ministry and valid expression of the working of the Holy Spirit in and through people, the time has come to recognize the impact of teaching on the corporate whole.

Much of the church's ministry is the result of the effective ministry of teachers. There were teachers in the church at Antioch before there were missionaries, and the first missionaries were drawn from the ranks of the teachers (Acts 13:1-3). This example illustrates a common pattern by which God uses teachers to shape the ministry of the church. As teachers taught biblical principles to people, the Holy Spirit was able to apply these principles in specific ministry applications

in the church. To some degree, the ministry potential of your church is dependent upon the effective ministry of those gifted in teaching.

What does God want to accomplish through your church? How could He use you most effectively in a teaching ministry in your church?

As you think of the opportunities available to those gifted in teaching, you may be overwhelmed and find yourself saying, "But I can't do that!" You may be right. There are some things all of us find difficult. But rather than focusing on what you can't do and becoming discouraged, consider what you can do. Remember, the key to effective ministry is to let Christ work in and through us to accomplish His purpose in the lives of others around us.

You Can Become a Better Teacher

One of the objectives of this book was to describe ways you can become more effective in exercising your spiritual gift. Using chapter two as your guide, begin studying the Bible for yourself. As you improve your understanding of the Scriptures, you will become a better Bible teacher. If you are currently involved in a teaching ministry, take time to study your learners so you can become more effective relating to them throughout the teaching process.

What were you trying to accomplish the last time you taught? If you have trouble answering that question, take time to review the principles outlined in chapter three and begin writing a teaching aim for each session you teach. Also, if you do not already have a teaching plan with which you are comfortable, follow the strategy proposed in chapter four to prepare your teaching sessions.

Even the best teachers tend to fall into rut of always doing the same things. If you find yourself struggling with introducing a variety of teaching methods in your ministry, review chapter five and make your own list of teaching methods. Choose ten teaching methods you do not usually use and plan to incorporate one during each of your next ten teaching sessions. Remember, some will prove more effective than others so don't let one frustrating experience discourage you from being creative and adding variety to your teaching style.

Perhaps the most difficult chapter to apply in this book is chapter six. This is not because it is difficult to measure your effectiveness in teaching. Rather, it is difficult for many teachers to risk facing failure. Remember, your teaching ministry will be tested ultimately in the lives of your learners. How much better is it to periodically test your teaching so you can become a more effective teacher? Also, testing your teaching will also help you identify your strengths and your successes.

While the study of your gift is important, ultimately your effectiveness in ministry will only be realized as you begin to use your gift in ministry. If you are

not currently involved in a ministry where you can effectively use your giftedness in teaching, take steps this week to find such a ministry opportunity. It may be that God could use you as part of a new ministry team in your church.

Additional Teaching Resources Available

Part of this book has described specific teaching methods. No attempt has been made to exhaust the subject here. Many aspects of teaching have only been alluded to in these pages, others which have been overlooked completely. I do not suggest that teaching methods not specifically mentioned are in any way inferior to those discussed. The book is intended to serve as an introduction to a vast field, a guide to get you started in your teaching work.

Because there are so many effective ways of teaching, you will want to become better acquainted with different teaching tools. Most denominations and many Sunday school and other Christian educational ministries have published volumes of literature to help you become a better teacher. As you prepare your personal continuing education plan, consult your church library and local Christian bookstore for books on teaching and teaching methods. Also, talk to those leading the various educational ministries in your church about upcoming conferences and workshops that may be helpful. You may also want to look at course offerings through schools located in your area.

ChurchGrowth.org is committed to helping people develop their spiritual gifts and build growing churches. The organization has already published and distributes several books dealing with teaching as a part of this commitment. As you prepare a personal growth plan by which you can further develop your giftedness in teaching, you will want to check a current catalog or visit www.ChurchGrowth.org to learn what specific teaching resources are available.

APPENDIX ONE

Student Survey Form

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____ Sex: M/F: _____

Age: _____ Birth date: _____

Family Background: (marital status/close relatives, etc.) _____

Educational Background: (last grade completed) _____

Career/Job: _____

Relationships: (close friends, leader or follower, etc.) _____

Personal Disposition: (sensitive, positive, angry, etc.) _____

Christian: Y/N Date: _____

Baptized: Y/N Date: _____

Church Member: Y/N Date: _____

Church Ministry Involvement: (specify) _____

Special Abilities: (i.e., music, art, etc.) _____

Recreational Interests: _____

Other Hobbies: _____

APPENDIX TWO

Teaching Plan

Date: _____

Series Theme: _____

Lesson Topic: _____

Source Material: _____

Central Theme: _____

Teaching Aim: _____

Introduction: _____

Activity: _____

Outline: _____

Teaching Method: _____

Application: _____

APPENDIX THREE

Identifying Your Giftedness in Teaching

How can I know if I am gifted in teaching? As noted in the previous chapter, there are many ways to teach and, to some extent, every Christian is a teacher. But there are some whom God has uniquely gifted as teachers. Christian educators suggest the ideal Bible study group should include six to twelve people. If God has gifted the church with teachers at the same rate, about eight to fifteen percent of us are gifted in this area. How can I determine if I belong to this unique group?

There are at least three ways to evaluate your giftedness to determine if you have the spiritual gift of teaching. First, you can complete a Spiritual Gifts Inventory to help you determine probable areas of giftedness. Second, you can look at your own ministry passion (what you would prefer doing) as an indicator of probably giftedness in that area. Third, you can compare yourself with a standard profile of a gifted teacher to note important areas of similarity or difference.

Using the Spiritual Gifts Survey

Your dominant area of giftedness will tend to impact the way you think and feel about things much as other influences such as family or educational background also contribute to the person you are. The *Team Ministry Spiritual Gifts Inventory (Your Gifts Spiritual Gifts Survey)* has helped many people discover their spiritual gift(s) by matching certain attitudinal statements to probable areas of giftedness. Those gifted in teaching tend to identify closely with the following statements.¹

1. I have an unusually strong desire to study God's Word.
2. I put great importance on education.
3. I like to use visuals and books to support me when I am speaking.
4. I constantly analyze for better ways to do and say things.

¹ Attitudinal statements taken from the Classic *Spiritual Gifts* Inventory, now available in a new, revised edition: *YOUR GIFTS Spiritual Gifts Survey* published by ChurchGrowth.org. This diagnostic tool is available through <http://www.ChurchGrowth.org> and wherever Christian books are sold.

5. I have an organized system to store facts and figures.
6. I am more concerned with the content of material rather than with people or the task.
7. Sometimes I would rather just write, but "must teach" because others would not present my material correctly.
8. The use of a verse out of context upsets me.
9. I have a tendency to question the knowledge of those who teach me.
10. Others accuse me of giving too many details.
11. I find other teachers' material hard to present, and prefer to develop my own.
12. I put great emphasis on word pronunciation.

Confirming Your Survey Results

While the *Team Ministry Spiritual Gifts Inventory (Your Gifts Spiritual Gifts Survey)* has proven an effective tool in helping people identify their dominant area of giftedness, be careful about coming to conclusions too quickly on the basis of a single test. In the Old Testament, a matter could not be legally confirmed without two or three witnesses who agreed. When you evaluate your response to any spiritual gifts survey, apply this Law of Two or Three Witnesses to your test results by asking the following questions:

1. Is this conclusion consistent with what I know about this gift? Something in your background or even the way you felt as you completed the inventory may have colored your answers slightly, resulting in a false conclusion.
2. Do other Christians who know me see evidence of this gift in me? If you possess this gift, it should be apparent at least in embryonic form to more mature and spiritual Christians who know you.
3. Is the exercise of this gift effective in ministry? When you use your spiritual gift, you will tend to experience maximum effectiveness with minimum effort.

Gifts, Passions, and Learned Abilities

Some Christians confuse spiritual giftedness with a passion for ministry or learned abilities they have acquired. Normally, God also gives His people a passion to serve Him in an area in which they are uniquely gifted. As Christians begin using their gifts in ministry, they tend to find other learned abilities they have acquired over the years can be used to open ministry doors or enhance the effectiveness of their gift. Therefore, the challenge of gift stewardship involves

determining how to use your gifts for maximum effectiveness in ministry and greatest sense of personal fulfillment.

As you look for an opportunity to use your giftedness in ministry, ask yourself, "If I could serve in any ministry in my church, which would I choose?" This will help you identify your passion for ministry. If you have difficulty deciding between several options, determine what these ministries have in common that make them attractive to you. For example, the Christian that has difficulty choosing between a summer day camp ministry to children or accompanying the youth group on their winter retreat may have a passion for a camping ministry rather than children's or youth ministry.

Once you have identified your ministry passion, begin investigating opportunities within that ministry area that would enable you to use your gift(s). This will probably involve talking with others currently involved in that ministry. In some cases, you may need to do some creative thinking to help others see how your unique giftedness could contribute to the effectiveness of the ministry team. In other situations, God may give you a passion to use your giftedness in a ministry that is not yet established in your church. Many pastors and church leaders are waiting for people like you to begin much needed new ministries in the church.

Having determined a role for your gift(s) in the area of your passion, the third step in gift stewardship involves using your learned abilities to enhance your ministry effectiveness. Some of our learned abilities (perhaps most of them) may not readily lend themselves to the ministry we have chosen. Others may only contribute slightly to enhancing your effectiveness. Still others may open significant doors of ministry that might have otherwise remained closed.

Practicing Gift Stewardship

God has uniquely gifted each of us for effective ministry in our church. He is the giver of the gifts, but as the recipients of His gifts we have a stewardship responsibility (1) to discover our unique gift(s), then (2) to demonstrate our gift(s) in ministry, and finally (3) to develop the potential of our spiritual gift(s). The Lord bless you as you are found faithful as a steward of the gift(s) He has entrusted to your keeping.

A Profile of the Teacher

Teachers have the Spirit-given capacity and desire to serve God by making clear the truth of God's Word with accuracy and simplicity. They are scholars, clarifying the doctrines and teachings of the Bible.²

² Gift profile based on *How to Find Meaning and Fulfillment through Understanding the Spiritual Gifts within You*, which was revised and updated to *YOUR GIFTS: Discover God's Unique*

I CHARACTERISTICS

- A. They have a love for the Word.
- B. They usually enjoy reading.
- C. They are not usually an extrovert and may be a little shy of strangers.
- D. They prefer groups over individuals when teaching.
- E. They are creative and imaginative.
- F. They are usually confident in their drive to accomplish; accurate self-image.
- G. They are generally self-disciplined.
- H. They are sometimes technical; usually very methodical.
- I. They are genius-prone.
- J. They love charts, graphs and lists.

II BURDENS, DESIRES AND STRENGTHS

- A. They have a great burden to know and teach the whole Bible.
- B. They rely highly upon the authority of the Scriptures.
- C. They have an organized system to store facts.
- D. They would sometimes rather just do research, but "must teach" because others would not teach it the way they would.
- E. The use of a verse out of context upsets them.
- F. They will question the knowledge of those who teach him.
- G. They put a great importance on education.
- H. They are accumulators of knowledge and analytical.
- I. They are usually objective in making decisions, based on facts not feelings.
- J. They enjoy studying for long periods of time. They like it quiet and need time to think.
- K. They like to see things clearly and always look for better ways to

- communicate truth.
- L. They are enthusiastic when explaining; stimulate others to learn; are easily understood when teaching.
 - M. They are always concerned with accuracy, often dwelling on the trivial.

III SPECIAL NEEDS AND WEAKNESSES

- A. They tend to be critical of others with doctrinal differences.
- B. They put great emphasis on word usage and pronunciation.
- C. They tend to measure others' spirituality by the amount of their Bible knowledge.
- D. They find other people's material hard to present.
- E. They find practical application hard to present.
- F. They can have a small need for relationships with people. They sometimes need people only as an audience.
- G. They are more likely to talk than listen.
- H. They need to see a positive response from his students.
- I. They may have a narrow field of interest.
- J. They can easily spend more time studying than actually teaching.
- K. They usually make friends cautiously.
- L. They have little tolerance for mistakes.
- M. They read directions only when all else fails.

IV HOW THEY ARE MISUNDERSTOOD BY OTHERS

- A. Others think they are a poor counselor.
- B. Others think they give too many details.
- C. Others think they are more interested in presenting facts than they are in their students.
- D. Others think they don't have time for them.
- E. Others often think they are boring.

V HOW SATAN ATTACKS THIS GIFT

- A. Causes pride and a feeling of superiority because of their knowledge. This is reinforced when others consider them as a final authority.
- B. Causes them to lose sight of other people's needs.
- C. Causes discouragement and disenchantment because of others' lack of interest.
- D. Causes lack of zeal.

VI WHERE TO USE THIS GIFT

- A. As a teacher of teachers.
- B. As a writer and developer of curriculum.
- C. As a Bible college or seminary teacher.
- D. As a Bible institute teacher in a local church.
- E. As a missionary-teacher.
- F. As a correspondence course instructor.
- G. As a facilitator in a discipleship group.
- H. As a teacher in preschool, elementary, junior high or high school.
- I. As a seminar or workshop leader.
- J. As a tutor.

APPENDIX FOUR

A Two-Year Plan to Begin Thinking Like a Teacher

One of the things Jesus accomplished when He ascended into heaven was to grant spiritual gifts to all Christians to use in the ministry (Eph. 4:8). Specific spiritual gifts are identified by different names in Scripture. There appear to be three kinds of spiritual gifts. One group may be described as miraculous gifts or “signs and wonders.” This group includes gifts such as speaking in tongues and gifts of healing. Then there are four enabling gifts that each Christian appears to have to some degree. These include spiritual discernment, faith, knowledge and wisdom. These four gifts enhance a third group, the task-oriented spiritual gifts (TEAM Gifts). These task-oriented gifts are tools for effectiveness as part of the ministry team. Each of these nine tools for ministry is the subject of one of the books in this series on spiritual gifts.

Spiritual gifts are given to Christians for several reasons. They equip Christians with tools for effective outreach ministries (Eph. 4:12). These same tools equip Christians with the ability to edify, encourage, and care for fellow believers (Eph. 4:12). They also enable each Christian to contribute practically to the unity of the church (Eph. 4:13). Spiritual gifts provide the means by which Christians can experience their greatest personal fulfillment, that which comes from using their gifts in ministry to others (Rom. 12:4-8).

While the focus of this and other books in this series is spiritual gifts, it is important to remember that all gifts are given by the same Giver who distributes those gifts “to each one individually as He wills” (1 Cor. 12:11). When churches develop a gift-orientation to ministry, they recognize Christ’s authority as the head of their church to determine the nature of their ministry. Ultimately, the key to an effective gift-oriented ministry is not the gift, but the Giver. He determines who gets which gift and in doing so, He also designs the unique gift mix within each congregation to accomplish the specific ministry He intends for that church. That is why, despite the failings of the Corinthian church in many respects, Paul could affirm with confidence that they came “short in no gift” (1 Cor. 1:7). God gave them and us every gift we need to accomplish the ministry He wants us to accomplish.

Looking at Spiritual Gifts from the Perspective of the Giver

When Paul addressed the Corinthians on the subject of spiritual gifts, he used five different Greek words to describe the nature of these gifts (1 Cor. 12:1-7).

Each term tends to emphasize a different aspect of our spiritual giftedness. Paul used the word *pneumatikon* which is translated “spiritual” (1 Cor. 12:1). This adjective describes the character of these gifts as spiritual. The second Greek word used was *charismata* which is usually translated “gifts” (1 Cor. 12:4). This term emphasizes gifts as God’s free and gracious gifts. The word *diakonia* is the third term used to describe gifts. This word is translated “ministries” (1 Cor. 12:5) and reveals gifts as opportunities for ministry. Fourth, the word *energema*, translated “activities” (1 Cor. 12:6), suggests that gifts are an endowment of God’s power or energy. The fifth the word used by Paul, *phanerosis*, translated “manifestation” (1 Cor. 12:7), means that gifts are evidence of God working through us.

That last word creates a problem for many Christians. If my spiritual gift is a manifestation of God working through me, it will be frustrated unless I get out of the way. God and the people He made have two different ways of thinking. Speaking on behalf of God, the prophet Isaiah wrote, “ ‘For My thoughts are not your thoughts, nor are your ways My ways’ says the LORD. ‘For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts’ ” (Isa. 55:8-9). At some point in the development of your spiritual gifts, you need to begin thinking like the Giver of your gifts.

Paul understood this principle. Just before discussing spiritual gifts in his epistle to the Romans, he wrote, “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” (Rom. 12:2). The key to that renewing of our mind is found in saturating your mind with God’s Word. Paul urged the Colossians, “Let the word of Christ dwell in you richly with all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16). The psalmist wrote, “How can a young man cleanse his way? By taking heed according to Your word. With my whole heart I have sought You; Oh, let me not wander from Your commandments! Your word I have hidden in my heart, that I might not sin against You” (Ps. 119:9-11).

A Two-Year Strategy to Begin Thinking Like God about Your Gift

In our hurry-up world many people look for quick solutions to fix problems, but learning to think like the Giver is a challenge bigger than can be accomplished in a weekend seminar or by reading a book or taking a course. The gap between our way of thinking and God’s way of thinking is so great it could take a lifetime to bridge. Even then we may discover we still have more to learn. But the more we allow God’s Word to saturate our thinking process, the more inclined we will be to begin thinking like Him.

As you strive to begin thinking like God about your spiritual gift, two spiritual disciplines will help you accomplish that goal. The first is the discipline of reading through the Bible. Christians who depend exclusively on the ministry of their

pastor to teach them the Scriptures often end up with a piece-meal understanding of the Scriptures. If a pastor preached on a different chapter each week, it would take him 1189 weeks to preach through the Bible (about twenty-three years and five months). Of course some chapters might take several weeks to preach through and other times the pastor may choose to preach on a doctrine, problem, social issue or other topic. Most people don't stay in the same church long enough to understand their Bible using this approach exclusively. But despite the size and scope of the Bible, you can read it through yourself in a year by devoting fifteen minutes daily to personal Bible reading. Many "through the Bible" reading guides are published as tracts or special edition Bibles to help you accomplish this goal.

The second spiritual discipline to help you begin thinking about your gift from God's perspective is Scripture memory. While most people believe they cannot memorize, throughout history, this has been the most often used means of teaching the Scriptures. Even those who cannot read can memorize the Scriptures because it involves only two steps, repetition and review. To learn a new verse or chapter, continually repeat the verse until you can say it without error. Then to remember the verse, review it often on a regular basis. In the Old Testament, parents were encouraged to review the principles of the law they memorized with their children four times each day, "when you sit in your house, when you walk by the way, when you lie down, and when you rise up" (Deut. 6:7). Regardless of our lifestyle we can still find time to repeat and review the Scriptures during our wait time and commute time and when we go to sleep and wake up each day.

One Hundred and Four Key Verses on Teaching

To help you start your own personal spiritual gift development plan, the following list identifies 104 key verses related to the teaching-learning process. Don't let the list overwhelm you and don't try to memorize them all one evening. Instead, take the first verse and read it over until it becomes familiar. Set a goal to memorize that verse this week and begin thinking about how that verse relates to your teaching ministry. Then review that verse daily for the next month, even as you begin learning the next verse on the list next week. At the end of the month, set the verse aside to be reviewed monthly so you don't forget it.

The following list does not include every verse related to your gift, but it will help you start and develop this discipline over the next two years. You may come across other verses to add to the list as you read your Bible daily. In addition to changing the way you think about your gift, this plan will also help you experience accelerated spiritual growth. Peter understood the link between the Scriptures and spiritual growth when he wrote, "as newborn babes, desire the pure milk of the word, that you may grow thereby" (1 Pet. 2:2). As you mature in Christ and begin to think like God about your spiritual gifts, you will find yourself using your gifts with greater effectiveness in ministry. In doing so you will also experience a

greater sense of personal fulfillment as you serve God the way He designed you to serve Him.

1. "Let my teaching drop as the rain, my speech distill as the dew, as raindrops on the tender herb, and as showers on the grass" (Deut. 32:2).
2. "Behold, God is exalted by His power; who teaches like Him?" (Job 36:22)
3. "And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes" (Matt. 7:28-29).
4. "You also gave Your good Spirit to instruct them, and did not withhold Your manna from their mouth, and gave them water for their thirst" (Neh. 9:20).
5. "Good and upright is the LORD; therefore He teaches sinners in the way. The humble He guides in justice, and the humble He teaches His way" (Ps. 25:9-10).
6. "I will instruct you and teach you in the way you should go; I will guide you with My eye" (Ps. 32:8).
7. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age" (Matt. 28:19-20).
8. "And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself" (Luke 24:27).
9. "Hear, my children, the instruction of a father, and give attention to know understanding; for I give you good doctrine: do not forsake my law" (Prov. 4:1-2).
10. "Accept, I pray, the freewill offerings of my mouth, O LORD, and teach me Your judgments" (Ps. 119:108).
11. "Teach me Your way, O LORD; I will walk in Your truth; unite my heart to fear Your name" (Ps. 86:11).
12. "My lips shall utter praise, for You teach me Your statutes. My tongue shall speak of Your word, for all Your commandments are righteousness" (Ps. 119:171-172).
13. "For Ezra had prepared his heart to seek the Law of the LORD, and to do it, and to teach statutes and ordinances in Israel" (Ezra 7:10).
14. "And He opened their understanding, that they might comprehend the Scriptures" (Luke 24:45).

15. “Teach me Your way, O LORD, and lead me in a smooth path, because of my enemies” (Ps. 27:11).
16. “Open my eyes, that I may see wondrous things from Your law” (Ps. 119:18).
17. “Now the LORD came and stood and called as at other times, ‘Samuel! Samuel!’ And Samuel answered, ‘Speak, for Your servant hears’ ” (1 Sam. 3:10).
18. “Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?” (1 Kings 3:9).
19. “My son, keep your father’s command, and do not forsake the law of your mother. Bind them continually upon your heart; tie them around your neck. When you roam, they will lead you; when you sleep, they will keep you; and when you awake, they will speak with you” (Prov. 6:20-22).
20. “Listen, for I will speak of excellent things, and from the opening of my lips will come right things; for my mouth will speak truth; wickedness is an abomination to my lips” (Prov. 6:6-7).
21. “Receive my instruction, and not silver, and knowledge rather than choice gold; for wisdom is better than rubies, and all the things one may desire cannot be compared with her” (Prov. 8:10-11).
22. “Whoever loves instruction loves knowledge, but he who hates correction is stupid” (Prov. 12:1).
23. “Poverty and shame will come to him who disdains correction, but he who regards a rebuke will be honored” (Prov. 13:18).
24. “He shall die for lack of instruction, and in the greatness of his folly he shall go astray” (Prov. 5:23).
25. “To you, O men, I call, and my voice is to the sons of men. O you simple ones, understand prudence, and you fools, be of an understanding heart” (Prov. 8:5).
26. “A wholesome tongue is a tree of life, but perverseness in it breaks the spirit” (Prov. 15:4).
27. “The ear that hears the rebukes of life will abide among the wise” (Prov. 15:31).
28. “The heart of the prudent acquires knowledge, and the ear of the wise seeks knowledge” (Prov. 18:15).

29. "Also it is not good for a soul to be without knowledge, and he sins who hastens with his feet" (Prov. 19:2).
30. "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6).
31. "Have I not written to you excellent things of counsels and knowledge, that I may make you know the certainty of the words of truth, that you may answer words of truth to those who send to you?" (Prov. 22:20-21)
32. "My son, if your heart is wise, my heart will rejoice – indeed, I myself; yes, my inmost being will rejoice when your lips speak right things" (Prov. 23:15-16).
33. "So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading" (Neh. 8:8).
34. "Whoever therefore breaks one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven" (Matt. 5:19).
35. "Who is the man that fears the LORD? Him shall He teach in the way He chooses" (Ps. 25:12).
36. "Come, you children, listen to me; I will teach you the fear of the LORD" (Ps. 34:11).
37. "Then I will teach transgressors Your ways, and sinners shall be converted to You" (Ps. 51:13).
38. "O God, You have taught me from my youth; and to this day I declare Your wondrous works" (Ps. 71:17).
39. "Whom will he teach knowledge? And whom will he make to understand the message? Those just weaned from milk? Those just drawn from the breast? For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, there a little" (Isa. 28:9-10).
40. "The living, the living man, he shall praise You, as I do this day; the father shall make known Your truth to the children" (Isa. 38:19).
41. "Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren" (Deut. 4:9).

42. “For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children, that the generation to come might know them, the children who would be born, that they may arise and declare them to their children, that they may set their hope in God, and not forget the works of God, but keep His commandments” (Ps. 78:5-7).
43. “And that you may tell in the hearing of your son and your son’s son the mighty things I have done in Egypt, and My signs which I have done among them, that you may know that I am the LORD” (Ex. 10:2).
44. “Gather the people together, men and women and little ones, and the stranger who is within your gates, that they may hear and that they may learn to fear the LORD your God and carefully observe all the words of this law, and that their children, who have not known it, may hear and learn to fear the LORD your God as long as you live in the land which you cross the Jordan to possess” (Deut. 31:12, 13).
45. “Now therefore, go, and I will be with your mouth and teach you what you shall say” (Ex. 4:12).
46. “Out of heaven He let you hear His voice, that He might instruct you; on earth He showed you His great fire, and you heard His words out of the midst of the fire” (Deut. 4:36).
47. “That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ” (1 John 1:3).
49. “Surely I have taught you statutes and judgments, just as the LORD my God commanded me, that you should act according to them in the land which you go to possess” (Deut. 4:5).
50. “So they taught in Judah, and had the Book of the Law of the LORD with them; they went throughout all the cities of Judah and taught the people” (2 Chron. 17:9).
51. “And the LORD commanded me at that time to teach you statutes and judgments, that you might observe them in the land which you cross over to possess” (Deut. 4:14).
52. “You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up” (Deut. 6:7).
53. “Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel” (Deut. 31:19).

54. "Blessed is the man whom You instruct, O LORD, and teach out of Your law" (Ps. 94:12).
55. "When wisdom enters your heart, and knowledge is pleasant to your soul, discretion will preserve you; understanding will keep you" (Prov. 2:10-11).
56. "The LORD by wisdom founded the earth; by understanding He established the heavens; by His knowledge the depths were broken up, and clouds drop down the dew" (Prov. 3:20).
57. "Wisdom is the principal thing; therefore get wisdom. And in all your getting, get understanding" (Prov. 4:7).
58. "I have taught you in the way of wisdom; I have led you in right paths. When you walk, your steps will not be hindered, and when you run, you will not stumble. Take firm hold of instruction, do not let go; keep her, for she is your life" (Prov. 4:11-13).
59. "Through wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches" (Prov. 24:5).
60. "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; because you have forgotten the law of your God, I also will forget your children" (Hos. 4:6).
61. "A disciple is not above his teacher, nor a servant above his master. It is enough for a disciple that he be like his teacher, and a servant like his master" (Matt. 10:24-25).
62. "Jesus answered and said to them, 'You are mistaken, not knowing the Scriptures nor the power of God' " (Matt. 22:29).
63. "If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority" (John 7:17).
64. "Then Jesus said to those Jews who believed Him, 'If you abide in My word, you are My disciples indeed' " (John 8:31).
65. "And you shall know the truth, and the truth shall make you free" (John 8:32).
66. "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring your remembrance all things that I said to you" (John 14:26).
67. "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you" (John 15:7).

68. "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come" (John 16:13).
69. "But these things are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31).
70. "And they were not able to resist the wisdom and the Spirit by which he spoke" (Acts 6:10).
71. "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent" (Acts 17:30).
72. "Therefore I testify to you this day that I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God" (Acts 20:26-27).
73. "Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature" (1 Cor. 14:20).
74. "And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12).
75. "And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord" (Eph. 6:4).
76. "The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you" (Phil. 4:9).
77. "Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Col. 1:28).
78. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).
79. "However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life" (1 Tim. 1:16).
80. "For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables" (2 Tim. 4:3-4).

81. “Holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict” (Tit. 1:9).
82. “But as for you, speak the things which are proper for sound doctrine” (Tit. 2:1).
83. “My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment” (James 3:1).
84. “But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction” (2 Pet. 2:1).
85. “If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds” (2 John 10-11).
86. “You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up” (Deut. 11:19).
87. “The tongue of the wise uses knowledge rightly, but the mouth of fools pours forth foolishness” (Prov. 15:3).
88. “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15).
89. “He who heeds the word wisely will find good, and whoever trusts in the LORD, happy is he” (Prov. 16:20).
90. “As I urged you when I went into Macedonia – remain in Ephesus that you may charge some that they teach no other doctrine” (1 Tim. 3:1)
91. “Holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict” (Titus 1:9).
92. “Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine” (1 Tim. 5:17).
93. “The words of a man’s mouth are deep waters; the wellspring of wisdom is a flowing brook” (Prov. 18:4).
94. “Your hands have made me and fashioned me; give me understanding, that I may learn Your commandments” (Ps.119:73).

95. “Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching” (2 Tim. 4:2).
96. “Holding the mystery of the faith with a pure conscience” (1 Tim. 3:10).
97. “But He answered and said to them, ‘My mother and My brothers are these who hear the word of God and do it’ ” (Luke 8:21).
98. “Saying, ‘Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man’s blood on us!’ ” (Acts 5:28).
99. “And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers” (Acts 2:42).
100. “The lips of the wise disperse knowledge, but the heart of the fool does not do so” (Prov. 15:7).
101. “She opens her mouth with wisdom, and on her tongue is the law of kindness” (Prov. 31:26).
102. “Listen to counsel and receive instruction, that you may be wise in your latter days” (Prov. 19:20).
103. “By long forbearance a ruler is persuaded, and a gentle tongue breaks a bone” (Prov. 25:15).
104. “The preparations of the heart belong to man, but the answer of the tongue is from the LORD” (Prov. 16:1).