

Institute for Christian Teaching  
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**BIBLE TEACHING FOR VALUES TRANSFORMATION**

by

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## INTRODUCTION

For nearly three decades concerned religious educators and Bible teachers have worried aloud about the present state of Bible teaching.

According to Frank E. Gaebel, something is wrong with Bible teaching.<sup>1</sup> Lawrence Richards thinks it may be the way in which Scripture is taught. Our teaching has often failed to transform the lives of our college students.<sup>2</sup> "There's been almost no instruction in the teaching of the Bible,"<sup>3</sup> Bruce Lockertie avers. Wayne Judd readily concurs. In most cases, he says, those recruited to teach Bible in Adventist schools lack instruction in both "learning theory and classroom methodology."<sup>4</sup> More recently, one Roman Catholic professor of Scripture aired his view that Bible teaching still remains a neglected field.<sup>5</sup>

What then is the solution to this problem? A knowledgeable and committed professor of Scripture believes the problem will be solved, by giving more attention to the communication process--"How to teach the Bible."<sup>6</sup>

In a somewhat similar vein, Gail Rice states that the Valuegenesis research data imply that attention should be given to the form and quality of religious teaching at the college level of Seventh-day Adventist schools.<sup>7</sup>

This essay, then, also may be deemed as additional attention to that very process of communication--How to teach the Word of God.

Through this paper, the writer attempts at the development of a conceptual paradigm or a theoretical model for the teaching of the Bible for values transformation. The paradigm consists of four key words which, I believe, are fundamental to an effective ministry of the Word: know, believe, live, and teach. These four verbs describe the basic tasks of a Christian teacher. The model reveals a logical and psychological continuum present in and necessary to the effective teaching of Holy Scriptures in the power of the Holy Spirit.

The paradigm shows that the integration of the teacher's personal knowledge of the Scriptures, his unshakable confidence in the Word of God, and his consistent Christian life are indispensable to dynamic Bible pedagogy. The model is based on Jesus' example as a teacher of values transformation par excellence.

The model also may be viewed as an integrated approach to Bible teaching. The integrated teacher teaching in an integrated way helps to bring about integrated lives.

Since I am primarily a college Bible teacher, I would like to share through this paper some of my ideas and convictions about Bible teaching with my professional colleagues.

It should be understood, however, that this essay is only an initial, tentative endeavor. Nevertheless, despite its limitations, if certain individuals find some things in this paper which may be useful to them as individuals or to their work as professionals, the effort will have been most worthwhile.

## THE BIBLE IN CHRISTIAN EDUCATION

Lodged at the heart of Christian education is one vital book--the Bible. It is not only central to Christian education, but is inseparable from it. We may understand this better as we reflect on the meaning of Christian education.

Consider the term education. The English word is from the Latin *ducere* and its cognate *educere*, meaning "to lead", and the prefix *e*, meaning "out". At its root meaning, then, education is an activity of "leading out".

Three dimensions or points of emphasis can be discerned in "leading out": (1) a point from which to start, (2) a present process, and (3) a future to which the leading out is directed. The picture of a sculptor who "educes" a statue from a piece of marble may serve as an apt illustration. The image potentially was already in the rock. The artist knows the form as it ought to be and educes from the stone the possibility already possessed within itself.<sup>8</sup>

Education, accordingly, is construed to be a process of leading students out from where they are to a position where they view the world--including its spiritual dimensions--in a more accurate way. To lead students to a more Christian way of seeing life and the world, the Christian educator needs to understand the learners as they are, the goals toward which they have to be guided, and the most effective means to achieve these objectives. Above all, the teacher should guide them in an earnest search for meaning.<sup>9</sup>

The search for meaning is what education is all about, for it is meaning of life that makes it truly worth living. Viktor Frankl says, "This striving to find a meaning in one's life is the primary motivational force in man."<sup>10</sup> I agree with Frankl in this regard. Man lives, he maintains, and even dares to die for the sake of ideals and values.<sup>11</sup>

This is one reason why the Bible is set at the very center of Christian education. It is "the 'given' content, the authoritative norm for Christian education."<sup>12</sup>

As Brian Walsh sees it, the ultimate criterion by which Christians judge the world view is the Scriptures. It is God's disclosure of reality. The Word of God informs, corrects and shapes our world view, and through the guidance of God's Holy Spirit, we receive direction for a Christian way of living.<sup>13</sup>

The word "Christian" is derived from the name of Christ. It denotes a connection to Christ. Education, therefore, is Christian when it is related to Christ. Without this link, education is not Christian.

Take away the Scripture, says Sproul, and you take away Christ.<sup>14</sup> Take Christ away from education and it ceases to be Christian. When education sees all reality from the perspective of the Christian book, then it becomes truly Christian education.

This was what Ellen G. White meant when she said that the Bible should be the "basis of all education,"<sup>15</sup> to be esteemed and used "first, and last, and best in everything."<sup>16</sup> In speaking thus, she never meant that the Bible should be the only textbook in our schools. Nor did she intend it to be understood that Scriptures contain all knowledge. What she really wanted us to understand was that God's Word should be at the center of the school curriculum, not the Greek and Roman classics which had held sway in education during her time.<sup>17</sup>

Gaebelein notes that the Bible should serve as the integrating factor in education.<sup>18</sup> Arthur Holmes agrees. "Scripture," he says, should provide "an interpretive framework, an overall glimpse of how everything relates to God."<sup>19</sup>

George Knight does an excellent job in making clear the role of the Bible in the school curriculum by using models. He speaks of the Bible as viewed and treated equally the same as other subjects in the curriculum, but held as "first among equals." This model is not acceptable, for the Bible, Knight says, is the book, not just a book in Christian education. He also rejects the idea that the Bible is the whole of the curriculum. Certainly, it does not contain all knowledge. There are other sources of knowledge. Knight, instead, proposes that the Scripture serves as the foundation and context for every type of knowledge involved in the work of education. Its overall meaning should permeate every area of the curricular program and give added significance to each subject. As an integration model, it shows how to approach every academic subject from the Biblical perspective if we are to grasp its full import.<sup>20</sup>

Just as the heart of schooling is the curriculum, the indispensable element of the curriculum is knowledge. The academic subjects which are basically intellectual, such as science, literature, history, mathematics, language, and the fine arts, constitute the core of knowledge and are the chief contents of instruction. These disciplines represent a range of approaches for the acquisition of truth and knowledge--knowledge being defined as "justified belief"<sup>21</sup> as opposed to mere opinions, ignorance, or educated guesses.<sup>22</sup>

In the late nineteenth century, Herbert Spencer's searching question, "What knowledge is most worth?" drew considerable attention. The consistent answer was "science" in its various areas of human undertaking. From the educators came the reply that such knowledge is found in the needs of society or careerism. Ellen G. White's repeated answer to Spencer's question is "A knowledge of 'What saith the Scriptures'."<sup>23</sup>

Spencer's question regarding knowledge of most worth is really a question of value. To him, the criterion of value is science. For Christian educators, the norm is the Bible.<sup>24</sup>

## THE BIBLE AND VALUES

Values comprise much of the most important teaching in schools. Students are taught and learn systems of value both intentionally and unintentionally.<sup>25</sup> Adventists want Biblical values to permeate their schools.<sup>26</sup> This conviction agrees with the view that some things matter more than others pervades the Holy Scriptures.<sup>27</sup>

The definitions of value are as varied as they are many. Roger Dudley's definition is easier to understand: "Value" means "something of worth." It refers to the beliefs, attitudes, behaviors, objects, et cetera, that we believe to be worthwhile or that we recognize to be important, especially when we have to choose them from among several alternatives.<sup>28</sup>

Values are important because they propel men to action, toward a particular type of behavior and lifestyle.<sup>29</sup> Devoid of values, human behavior becomes aimless, chaotic, erratic, and ultimately self-destructive.<sup>30</sup> Consideration of values, therefore, is not only essential, it is imperative.

Perhaps even more important than knowing what values are is how one acquires them. A number of theories exists which purports to explain the learning, transmission, modification, or transformation of values. The most frequently mentioned theory of how people learn values is modeling.<sup>31</sup> It is "a very potent, if not the most potent learning process."<sup>32</sup>

Much of human behavior, Bandura believes, is learned by observing the examples set by other people.<sup>33</sup> The key to Bandura's valuing theory is that values are transmitted not so much by precept as by example.<sup>34</sup>

Training or persuasion is another theory of valuing. Lawrence Kohlberg is recognized as a leading proponent of this second approach. On the basis of man's stages of moral development, he claims that a person can improve moral decision power if he is given adequate training. "Consciousness-raising" or "making people aware" are synonymous terms with the training or persuasion approach.<sup>35</sup>

Behavior modification is a third major approach. The technique uses reinforcement or reward whenever the subject performs a desirable act. A parent may give money or something else to a child after music practice. Or, a teacher commends the effort of a student who fulfills all homework assignments even though they are not wholly satisfactory.<sup>36</sup>

Then there is the cognitive dissonance theory. Dramatic changes in values and attitudes occur, according to Milton Rokeach, when persons are confronted by the inconsistencies between their claim of what they value and what they value in fact.<sup>37</sup>

Goal-Setting and Behavior Patterns are two other known theories of learning values. The former approach is espoused by William Glasser, who like Maslow, believes that most people are eager to lead productive lives. They only need to be guided to "self-actualized" living. The latter theory asserts that changes in the attitudes of individuals are effected by directing them to their patterns of behavior.<sup>38</sup>

Roger Dudley suggests five major approaches to the teaching of values: moral dilemma, values clarification, the value sheet, value reasoning, and modeling.<sup>39</sup> Moral dilemma is a situation where the issue of right and wrong is not so clear or obvious.<sup>40</sup> It is a classroom technique used for determining reasoning levels at which learners operate and for stimulating thinking at a higher degree. Its purpose is to help students see the inadequacies in their particular stages of reasoning or system of thought. The dissatisfaction which arises is assumed to foster thinking to the next higher level.<sup>41</sup>

Rahab's experience, for instance, may serve as a case study for moral dilemma regarding her act of lying in order to save the lives of the Israelite spies. Students can certainly be led to grapple with the problem. As a result, they should be greatly stimulated to think for themselves. At the same time, they will learn from one another by comparing their own positions with one another.

Values clarification ascribes its origin to Louis Rath. It is one of the most widely used approaches to values education in educational institutions today.<sup>42</sup> As a process of valuing it is comprised of seven criteria:

- |           |    |   |
|-----------|----|---|
| CHOOSING: | 1. | Freely  |
|           | 2. | From alternatives                                 |
|           | 3. | After thoughtful consideration                    |
| PRIZING:  | 4. | Cherishing, being happy with choice               |
|           | 5. | Willing to affirm choice publicly                 |
| DOING:    | 6. | Something with the choice                         |
|           | 7. | Repeatedly, in some pattern of life <sup>43</sup> |

Valuing is going through the whole process of choosing, prizing, and acting, thus meeting the seven criteria.

To enable student to look more seriously at their own ideas and behavior, a clarifying response is required of them. This technique is basic to value clarification. Students are driven to reflect on what choice they have made, on what they prize most, and on the type of things they do in life. Moralizing has no place in this clarification process.<sup>44</sup>

Value reasoning is another way of teaching values. It aims to help humans how to reason about values. This method seeks the use of the principles of logic to reasoning about values. It may be properly called logical value reasoning.

Dudley illustrates the application of the syllogism to value reasoning in his book Passing on the Torch. His

example: "All human beings deserve to be treated with respect. Juvenile delinquents are human beings. Therefore, juvenile delinquents deserve to be treated with respect"<sup>45</sup> He proceeds to explain this type of syllogistic reasoning.

Major premise (a value principle): All human beings deserve to be treated with respect.

Minor premise (factual claim): Juvenile delinquents are human beings.

Conclusion (value judgment): Therefore, juvenile delinquents deserve to be treated with respect.<sup>46</sup>

The principle upon which value reasoning rests is logical validity and soundness. Values, therefore, should be examined closely and see whether they are clear, sound, and correct according to the principles of logical thinking.

A value sheet consists of a thought-provoking statement and a series of questions concerning it. The statement aims to raise an issue which, for Adventist educators has religious implications. The questions are to be answered first in writing and then used as material for group discussion. These questions require that students do independent and thorough reflection on them before the discussion takes place.

The value sheet could be made available to students in print. Or, it simply could be read orally or be written on the chalkboard. Dudley lists some characteristics of a value sheet as follows:

1. Examples should be of a controversial nature.
2. The questions make much use of pronouns "you" and "your."
3. The questions permit free-wheeling discussions.
4. The questions probe what the youth really care for most.
5. The questions endeavor to prompt young people to do something about their choices.<sup>47</sup>

The purpose of values transformation is to replace the less desirable or the undesirable values with desirable ones. This may be done in several ways. We consider only two of these here. One is the replacement of one value with another; for example, replacing the bad with the good, or vice versa. The other is by raising or lowering of the significance of a value in relation to other values.<sup>48</sup>

Rescher mentions two "most radical sorts of value 'change'"<sup>49</sup> on the part of a person or persons in relation to a known value. These are value acquisition and abandonment. An individual is said to have acquired a value when he subscribes to a value to which he did not previously adhere. Or conversely, he gives up a value which was formerly held but has now been abandoned. It is this sort of thing that happens in a case of an ideological or religious conversion.<sup>50</sup>

A change in value may be brought about by a change of information. Here the root cause is cognitive in character and is typified by such changes in value as a result from scientific discoveries. The use of eggs may be taken as an example. Many people, including myself, used to eat eggs almost every day because of their high protein value and vitamin A content. These values hold true today. However, research has pointed out the high cholesterol content of eggs. This new information has resulted in a drastic change in the value system of people who ate eggs. The value of eggs as nutritional food has exited from their set of values.

Value change may be induced by ideological change. The underlying cause is believed to be due to value indoctrination, i.e. conditioning.

A few implications may be derived from this section on values for teaching the Bible.

1. Students should be helped to acquire Biblical values.
2. Biblical values are needed to replace less desirable non-Biblical values.
3. An emphasis on Biblical information regarding values is useful.
4. There is still a place in education for value indoctrination.

## THE BIBLE AND THE EDUCATIONAL PROCESS

Education consists of two processes: the teaching process and the learning process. While these two are not the same, they are viewed by educators as inseparable. In fact, both are seen as two "aspects of the same process."<sup>51</sup> Hence, it is not uncommon to hear educators talk of the teaching-learning process as a whole.

The word "learn" originally had a dual sense of teaching and learning. A man could learn by himself or he could learn another, i.e. cause another person to learn.

In the natural progress of language, there came to be a subdivision of the twofold idea of the word "learn"; and the distinction between the objective and subjective phases of the learning process was indicated by the use of the term "teaching" for the one, and "learning" for the other. Now, therefore, "teaching" is that part of the twofold learning process by which knowledge which is yet outside of the learner's mind is directed toward that mind; and "learning" is that part of the same twofold process by which the knowledge taught is made the learner's own.<sup>52</sup>

To Jacotot, "to teach is to cause to learn." Professor Hart improved this definition saying that "teaching is causing another to know."<sup>53</sup> Coleman gives us a better definition: "Teaching is helping others to learn." This "is quite different from "imparting information" or "presenting the lesson" or "transmitting knowledge."<sup>54</sup>

Moran adds another dimension in our understanding of teaching. "To teach is to show...to show people how to do something."<sup>55</sup>

To illustrate this point, imagine yourself as teaching a little child how to tie shoestrings. You certainly can't think of yourself standing over the small one "presenting a lesson" or "imparting knowledge" on tying a shoelace. Besides looking funny doing it, it is doubtful that you would succeed. Instead, you've got to show him how to do it. Patient, simple, clear explanations combined with repeated step-by-step demonstrations will prove more effective. Then you tell the child, "Now let's see you do it." As he makes the attempt, you give encouragement and guidance. That, to me, is a real picture of helping someone to learn.

Note that this definition of teaching puts emphasis on what the learner does. Teaching is what the teacher does, and learning is the part of the learner in the teaching-learning process.<sup>56</sup>

A more profound analogy is found in Socrates' maieutic method of teaching. The term "maieutic" is from the Greek, meaning "to serve as a midwife."<sup>57</sup> Teaching, then, is like midwifery.

The midwife does not conceive, labor, or give birth to the baby. Her task is only to help by giving support to the mother through the slow and painful process of labor and to facilitate the safe and successful delivery of the child. In like manner, the act of learning rightly belongs to the learner. As there is no birth without some birth throes, neither is there learning without some earnest effort.

Learning is that dynamic process "through which an individual is changed in relationship to a perceived situation...relationship to persons, events, situations, the world, and God."<sup>58</sup> Hilgard's classic definition construes learning to be a "change in a subject's behavior potential to a given strategy brought about by the subject's repeated experiences in that selection...which cannot be explained on the basis of...native response tendencies, maturation or temporary states."<sup>59</sup>

From these definitions, we note their common and basic emphasis is on the idea of change as essentially characteristic of learning. "To learn is to change" or "Learning is changing" thus becomes an acceptable definition.<sup>60</sup>

Several theories of learning have been developed as answers to the question of how the mind acquires and retains knowledge. Operant conditioning is possibly the most prominent learning theory. B. F. Skinner first applied the principles of behaviorism to classroom practice. It was his intention to transfer the application of the principles of classical conditioning to human learning.<sup>61</sup> Whenever an animal or a human being is "given the stimulus, the desired response follows. This is learning by conditioning or training."<sup>62</sup> Most of our basic habits, our routine activities, and our skills are the result of learning by conditioning or training. To be specific, such things as simple religious habits, church attendance, prayer, reverence, daily study of the Bible, are learned by the process of conditioning.

The most influential type of stimulus-response theory, however, is "reinforcement," not conditioning. In this case response is predicated on the reward received.

Albert Bandura's Social Learning theory is also a form of a stimulus-response theory, but the stimulus is provided by a model. Modeling is recognized as one of the most effective ways learning.<sup>63</sup>

Information Processing theory is of the cognitive kind of learning theory. The mind is held to directly and actively participate in the process of learning. The organism processes the stimuli as they are perceived by the mind and integrated into a coherent whole, thus arriving at a clearer conception of reality.

Learning Styles theory asserts that learning is a highly individualized form of activity. While the passage of information goes through the senses from the outside world, people differ markedly in their ability of sense perception. So teachers match learning problems with the learning abilities of the students. Individual differences are seriously taken into account.<sup>64</sup>

In the face of the diverse nature of these teaching concepts and learning theories, the teacher has to be discerning

and discriminating as he relates to these ideas and principles. The implication is clear for those involved in the educational enterprise of the church. One who teaches must have the necessary background, the required training, and the essential qualifications to equip him for his sacred, most difficult, yet most rewarding profession.

The various concepts and roles of a teacher as a guide, a gardener, a Bible interpreter, priest, prophet, parent, and professional, impose such awesome challenges to make himself a "workman that needeth not to be ashamed," (1 Tim. 2:15). Physicians, lawyers, and other professionals spend time, money, and effort to best qualify themselves for their respective professions. Should the Bible teacher do less?

The complex nature of his work demands that the Bible teacher's education be broad and his training be specialized. In this case, there is no substitute for a liberal arts foundation. Liberal arts helps the teacher to develop into a fully integrated individual. The interdisciplinary nature of the liberal arts emphasis acquaints the teacher with knowledge from various sources and the different methods by which it is acquired according to the different disciplines or areas of academic endeavor.

For a more specialized education or training, the Bible teacher needs to be exposed to educational process and methodology, philosophy of education, and psychology. This will enable him to do the work as an educator intelligently.

A Bible teacher must be thoroughly acquainted with such matters as theology, hermeneutics, history, languages, and other studies as they pertain to the task of communicating the Word of God. In short, he needs a reasonable degree of Biblical expertise to do justice to the teaching of the sacred Scriptures.

To summarize, it is not amiss to say that liberal arts orientation helps the teacher become more fully human. Education will develop him into a professional educator. His theological preparation will make him a Bible expert.

In view of these exacting demands one may be tempted to cry out, "Who is sufficient for these things?" However, he can always find assurance in God's own Word: "My grace is sufficient for thee" (2 Cor. 12:9).

Regarding the choice of Bible teachers for our schools, Mrs. White gives this counsel: "The best ministerial talent should be employed to lead and direct the teaching of Bible in our schools. Those chosen for this work need to be thorough Bible students; they should be men who have deep Christian experience."<sup>65</sup>

#### THE TETRALOGY OF BIBLE TEACHING

The Tetralogy of Bible Teaching is a teaching paradigm. Science, philosophy, language, theology, and other disciplines use paradigms, too.

Originally, the word was used as a scientific term. Today it is commonly used to mean a theory or model. A simple way to understand paradigm is to see it as a map. As such, it is merely an explanation of certain features of the territory, it is not the territory itself.<sup>66</sup>

Suppose you want to go to a certain address in Metro Manila. A good street map of the city would be a surest, simplest, and probably the fastest way to reach your destination. Without a map, you would probably be lost several times before reaching your desired goal. And in fact, a poor map, one that is old or contains errors, would still be unreliable as a guide.

Teaching uses somewhat the same idea. A teacher may try harder, be more diligent, and even be more creative to provide a better learning environment, but if the teacher has no idea (no map) as to where he is going, no effort of his is going to get that teacher to the right place.

Maps are of two kinds. There are those which indicate the way things are, and those which show the way things should be. This paradigm belongs to the latter category.

Tetralogy comes from two Greek words: "tetras," which means four and "logos," which is interpreted "word". Literally, tetralogy means four words.

The words are know, believe, live, and teach. These active verbs stand for four principles which here are deemed to be indispensable keys to effective teaching. The four comprise the tetralogy for Bible teaching.

This tetralogy, as a paradigm, may be viewed as a map which serves as a travel guide for those taking the trip. A map provides helpful information concerning travel through a certain territory. It points out important details and gives direction to the easiest and surest way to reach one's destination. As someone has said, "Bible teaching is a journey."<sup>67</sup>

The virtue of this teaching paradigm is its simplicity. It is easily understood because only four words are involved.

This teaching model rests on the presupposition that effective formation as well as transformation of life and its values begins with proper knowing. The learning process moves in an ordered sequence according to the psychological laws and principles of logic, i.e. cognitive, affective, and conative (psychomotor). For the Bible teacher, the effective performance of his tasks follows the same order, i.e., know, believe, live, and teach. Cognitive theorists corroborate this view as they emphasize "knowing" as a necessary prelude to "doing."<sup>68</sup>

### KNOWING

The history of Seventh-day Adventism is filled with the ultimacy of knowing. The problem, in Wayne Judd's words, is that our youth do not know, and they are not sure we teachers do either.<sup>69</sup> Gregory's law of the teacher, the first of the seven laws of teaching, states that "The teacher must know."<sup>70</sup>

What does a teacher of God's Word need to know? Many answers can be given to this question. But, in the context of the tetralogy, we focus on three areas of knowledge, namely: (1) knowledge of the Holy Scriptures, (2) knowledge of the students, and (3) knowledge of the teaching process. To help fix these three areas of knowledge in mind, a simple formula has been devised: "WHAT is taught to WHOM, HOW?"<sup>71</sup>

The Bible. A teacher of scripture must by all means know the Bible. How can he teach it if he does not know it? It is that simple.

It may be helpful to clarify here what is meant by knowing at this stage. Rood speaks of "knowledge of" and "knowledge about." The former denotes immediate experience with its content. It is knowing that deeply involves the emotions. In other words, it is existential knowing. That is, knowing by one's own personal and actual involvement. It is subjective knowing, i.e. knowing how things feel on the inside instead of how things appear on the outside. The attitudes, the emotions, and the convictions come into play and lead to decision and action.

"Knowledge about" refers to knowing by observation and reflection. It is knowledge of things from the outside and never knows the actual nature of things. It is knowing in which science is frequently involved. It is objective knowing, i.e., theoretical knowing rather than experiential knowing.<sup>72</sup>

While the two forms of knowing are not mutually exclusive, the Bible teacher needs to focus more on "knowledge of" the Bible rather than "knowledge about" the Bible, but without excluding entirely the latter. In fact, the latter kind of knowledge is useful in achieving the former.

The teacher of Holy Scriptures should know that the Bible is the inspired Word of God. Ellen G. White explains this clearly.

The writers of the Bible were God's penmen, not his pen... It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the Word of God.<sup>73</sup>

Scripture as God's Word means that it is God's revelation. In it, and through it, God communicates truths, knowledge, in propositional forms. Truths and knowledge communicated therein are of divine origin--their source being God Himself. Thus, knowledge and truths contained in the Bible are of transcendent value. The Bible is even more. Because it is God's Word, it then becomes the final authority and the unerring guide for faith and practice.

One who teaches the Bible needs to know that Scripture is a life-changing book. It is a powerful instrument in the transformation of human lives. "For the word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and the intents of the heart" (Heb. 4:12).

The Student. Teaching and learning are likened to buying and selling. The teacher needs to understand the nature of the students just as a salesperson seeks to know the needs and interest of his customer.

As Ellen G. White has expressed it, in order for the Bible teacher to understand what is involved in the work of education, he needs to understand the nature of the students and the purpose of God in creating them. Teachers need to consider also the change in the students' condition through the coming of the knowledge of evil and the divine plan for still fulfilling God's glorious purpose in the education of the youth under his tutelage.<sup>74</sup>

Its Teaching Process. Although this subject has already been dealt with at some length in the previous section, it might be worth adding a few more things. The teacher needs to understand that just as every cook has a style of his own, so does every teacher. This is individuality. God expects us to maintain our own distinctness as individuals. A teacher can learn, adopt, and borrow from other successful teachers, yet he has to be himself, teaching in his own personal style. One can never be like another. God does not expect us to be copycats.

Teaching involves knowledge. There can be no teaching without knowledge. But what one teaches usually depends on what one believes.<sup>75</sup>

### BELIEVING

The Seventh-day Adventist Church clearly understands the serious implication of believing, especially for the oncoming generation of Adventists. If the church of tomorrow does not "buy into" this message, Adventism teeters on the brink of extinction, for if we cease to believe, we will soon cease to behave.<sup>76</sup> Our beliefs have made us what we are as Seventh-day Adventist Christians, known by a distinctive way of behaving or lifestyle. In a real sense, we are what we believe.

It is my conviction that "Bible teaching must be done by those who know the Bible and believe it."<sup>77</sup> One who does not know and does not believe the Bible has no business teaching it.

What it means to "believe" is not understood clearly by some people. The verb in the Old Testament means "to be firm," "to be faithful," "to stand fast," "to trust."<sup>78</sup> It is not mere assent to a proposition or a body of doctrines. Abraham's case as recorded in Gen. 15:6 is cited to impress this point, "And Abraham believed...." As one Bible expositor explains this passage: "It was not primarily in God's words that he believed, but in God Himself."<sup>79</sup> Abraham trusted God--so naturally he exercised unwavering confidence in His word.

To believe the Bible is to believe it as God's Word--to trust it, to totally submit to its authority and power. A striking example on what it means to believe the word is found in John 5:2-9. Jesus did not ask the impotent man to exercise faith in Him. He merely told the man to "Rise, take up thy bed, and walk." Jesus had given him no assurance of divine aid. The man could have stopped to doubt. But he chose to believe the word of Christ, and in acting upon it he received power. And he walked!

This incident reminds me of Heb. 4:12 where Paul speaks of the Word of God as "full of power [making it active, operative, energizing, and effective]."<sup>80</sup> This means that as Scripture conveys to me the Word of God it becomes alive and it affects me. It is much more than information, or advice or...even inspired information...It is 'alive and active'--but only as I read it in faith. The book, the paper, the ink and its very words are simply the means to make possible for the living Word of God to enter my mind and there achieve its intended effect.<sup>81</sup>

Jesus, as He taught among men, stressed that the Scriptures ought to be believed. When brought before the Sanhedrin to answer the Sabbath-breaking charge, He told them directly what was wrong with them in relation to the Word of God. "Had ye believed Moses, " said Jesus, "ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:46,47. Those Jews had the Scriptures in their possession, and they thought that in their mere formal knowledge of the Word they had eternal life. But by refusing to believe the Scriptures concerning Christ, they consequently rejected Him in person. So He urged them to "search the Scriptures, for ye believe they give you eternal life. And the Scriptures point to me!"<sup>82</sup>

So highly did Jesus value belief in the Scriptures that at one time he spoke quite strongly to His own disciples. To Cleopas and his companion on that eventful walk to Emmaus, Jesus said: "you are such foolish, foolish people! You find it so hard to believe all...the Scriptures!"<sup>83</sup> The good news, however, is that at some later time, they and the rest of the disciples "believed the scripture and the word which Jesus had said" (John 2:22).

Beliefs shape the attitude, govern the behavior, and determine the life. It matters then what, why, how, and when a teacher believes. That he should believe the Bible is expected. But how he believes the Scriptures may be another thing. How should he believe the Word? He should believe it fully--entirely!. Why? Because it is the Word of God. When? All the time.

Besides believing the Bible which he teaches, the teacher also should believe in his calling as a minister of the Holy Scripture. The teacher should realize the divine mandate to teach God's Word. When he does all of these, his beliefs will inevitably issue in a living and vibrant faith--a faith that wins! Winning students to the written Word and ultimately, to the living Word!

#### LIVING

To know the Bible is important. To believe the Bible is more important. To live the Bible is most important. This means that the teacher "should understand the spirit of the Bible, know what it says, and make its words and its vocabulary part of" his life. "Living with the Bible, he begins in time to embody its spirit in his life."<sup>84</sup> As a result he becomes a living epistle, testifying to its truth.

As teachers, who and what we are influence the learners as much as what we teach them. We are to guide our students into the discovery of truth. But even more than that, we are to reveal God's truth to them through our lives.<sup>85</sup>

A teacher is an example. Technically, this is known as modeling--a very potent learning process. "One example is worth more than many precepts."<sup>86</sup>

It is a truism that what a person is tells more than what he says. This is likely to be truer in teaching than in any other profession. This was exemplified by Jesus, the greatest teacher.

"What he taught, he was. His words were the expression not only of his own life experience, but of his own character. Not only did he teach the truth, but he was the truth. It was this that gave his teaching power."<sup>87</sup>

Bible teachers, this is the secret of your power over your students. "Reflect Him."<sup>88</sup>

#### TEACHING

Integration has occurred in the teacher when his learning, faith, and life blend into a harmonious whole. This concept has for its Scriptural underpinning Romans 10:17 and James 2:26. The visual summary made by Akers and Moon is modified and expanded for purposes of this paper and is presented as follows:

MESSAGE----->FAITH----->WORKS  
 or  
 LEARNING----->FAITH----->PRACTICE<sup>89</sup>  
 (Cognitive) (Affective) (Psychomotor) or (Conative)  
 or  
 KNOWLEDGE----->BELIEF----->ACTION  
 (Knowing) (Believing) (Doing)  
 or  
 KNOWLEDGE----->BELIEF----->LIFE

This relationship between learning (or knowledge), faith (or belief), and practice (or life) is consistent with the taxonomy of the affective domain of humankind.<sup>90</sup>

Teaching must reckon with these three types of learning: cognitive, affective, and conative. Inasmuch as knowing is held to be a natural and logical antecedent of doing, it appears justifiable to say that the integrated way of teaching follows this logical sequence. Driving a car, for instance, illustrates this kind of natural relationship. A driver knows the meaning of a stop sign as an order to stop the car. He believes it is good to obey traffic laws as a good citizen, besides it being safe for him and others to do so. He develops the habit of stepping on the brakes when he wants to stop. Result? The driver stops the car when he sees the stop sign even if no other vehicles or traffic cops are around.<sup>91</sup>

The kind of relationship is also seen to operate in a religious situation. For example, a Christian knows the meaning of the Sabbath sign. He believes it is for his physical and spiritual good to obey God's Sabbath law. Consequently, he ceases from all secular labors on the Seventh-day Sabbath. He does this on his own accord.

Teaching is a pilgrimage into learning. The teacher who directs the route of the journey, also travels with the learners. He shares with them the fun, the excitement, the comforts or discomforts of the trip as he becomes a fellow traveler with the students.

As the teacher points out things of interest to the sojourners, he views with them those same things as he tries to explain what those things are. And while he does this, the students make their own interpretation which may or may not be exactly the same as that of the teacher guide.

The best qualification of a guide is the fact that he knows the way, the places they go through, and the destination. The guide knows having been there. That is why he can act as a travel guide. Such is the Bible teacher.

Teach the Bible, not about the Bible. Lockertie pointed out that the problem is teachers teaching about the Bible. The best teachers, according to him, are those who let Scripture speak for itself. The emphasis is upon the reading of the text, knowing what it says, and seeking to understand its meaning or meanings, and making the application, whatever it is. But the focus is on what the passage actually says.<sup>92</sup> "Focusing on the Bible itself" is a key to effective teaching.<sup>93</sup>

Teach the Bible as the Word of God. Scripture as the "Word of God" means that the Bible is an expression of God's thought, a revelation of His will. It serves as a vehicle of God's communication to humans. "The Bible is God's voice speaking to us just as surely as though we could hear it with our ears."<sup>94</sup>

Positive and unequivocal emphasis of the teacher on the reality of Scripture as God's Word by precept and example will surely help students know and believe the Bible as truly the Word of the living God. Maybe they will be persuaded that it does not suffice to take the Word as God's; we must also take God at His Word.<sup>95</sup>

Teach the God of the Bible. Teaching the Bible is not an end in itself. Its purpose is to reveal the God of the Bible. It aims to direct attention to the God who spoke, whose words were written down and became the Holy Scriptures. In short, the sacred book points us to its divine author. The jewel, not the casket that contains the jewel, is the thing that is of real worth.

Jesus' prayer underscores the importance of knowing God. "And this is life eternal, that they might know thee, the only true God..." (John 17:3). We know Him best as He is revealed in the Bible. "Only by searching the Scriptures can this knowledge be attained."<sup>96</sup> As one searches the Scriptures, he must believe that God is, "And that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

A clear distinction should be made between theoretical knowing and knowing by experience. Just suppose you have never tasted mango all your life. You have seen it in pictures. You may even have been told about how delicious it is. But unless you have actually tasted it, you really do not know what it is. This is experiential knowing.

And so it is with knowledge of God. It is only as we experience Him in prayer, in Bible study, in worship, in our daily living, that we can truly say we know Him. And when we do, we can exclaim with the Psalmist, "O taste and see that the Lord is good" (Ps 34:8).

So, Bible teachers, teach in a way that your students may learn to know God. And knowing Him they may learn to love Him. And when they love Him they will find it a joy to obey Him.

Teach the Christ of the Bible. It is not only God whom the Bible reveals. Scriptures also reveal Christ. He Himself made this clear when He urged the people in His time to "Search the Scriptures; for...they are they which testify of me" (John 5:39). On another occasion, He reminded the two disciples while He walked with them to Emmaus about the things "written in the law of Moses, and in the prophets, and in the psalms," concerning Himself (Luke 24:44).

These passages give us a deeper insight into the higher aim of the Bible. The written Word of God lifts men's view beyond its pages and points their eyes to the Living Word of God. It is a revelation designed to give rise to faith in the Christ of the Bible.

Teach Values. Scripture abounds with examples of valuing. A select few are considered for our purposes.

Abraham deemed it worthwhile to forsake the comforts of home, happy relationship with relatives and friends, and vast property holdings in obedience to God's command to seek "a better country, that is an heavenly, " and "a city whose builder and maker is God" (Heb. 11:16,10).

Moses, too, esteemed "the reproach of Christ greater riches than the treasures of Egypt." He preferred to "suffer affliction with the people of God," than to remain in the corridors of power in Egypt and bask in the sunshine of its glory and splendor. "For he had respect unto the recompense of the reward" (Heb. 11:25,26).

These two stalwarts of faith gave up much of what God had blessed them with. But they did not hesitate to forsake all of these when God asked them to do something else. Certainly, their shining examples have encouraged many to hold dear the same values they cherished.

Another valuing exemplar is Mary of Bethany. Her case is neither dramatic nor spectacular, and therefore is more relevant to many of our own everyday situations. Jesus' commendation was brief and to the point. "Mary has chosen that good part, which shall not be taken away from her" (Luke 10:42). Ellen G. White gives us more insight into the incident. "Mary was storing her mind with the precious words falling from the Saviour's lips, words that were more precious to her than earth's most costly jewels."<sup>97</sup> What Martha needed most was less preoccupation with the things that would soon pass away and more for those things which would last forever.

Scripture offers many guidelines in the valuing process. Here are some of them:

1. "Life is more than food, and the body is more than raiment" (Luke 12:23).
2. "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).
3. "Better is it to get wisdom than gold!... understanding...rather...than silver" (Prov. 16:16).
4. "Let not man glory in his wisdom, neither...in his might...not...in his riches, but let him...glory in this, that he knoweth me, that I am the Lord" (Jer. 9:23,24).
5. "Count all things but loss for the excellency of the knowledge of Christ Jesus" (Phil. 3:8).
6. "No man can serve two master...Ye cannot serve God and mammon" (Matt. 6:24).

It is imperative that these values and many more that are in the Scripture be considered and taught by the teacher of the Word. Why? Rokeach answers: They guide actions and judgment.

A value...is an imperative to action, not only a belief about the preferable, but also a preference for the preferable.<sup>98</sup>

Joseph, Daniel, and his companions "could not be tempted to turn aside from their course of integrity. They valued the favor of God above the favor and praise of the princes."<sup>99</sup>

Teach to Transform. God's call to be a Bible teacher "is a call to teach for transformation."<sup>100</sup> This means that the "life-changing Book" will have to be taught in a "life-changing way."

Paul, a great and successful teacher, offers a possible approach to this instructional goal. He makes it clear that this transformation is achieved "by the renewing of" the "mind." (Rom. 12:2).

The mind, the "capital of the body,"<sup>101</sup> controls the whole being of humankind. All actions, good or bad, have their source in the mind.<sup>102</sup> When the thoughts are wrong, the feelings will surely be wrong, and these thoughts and feelings combine to make up the character of the human.<sup>103</sup>

The term mind in Rom. 12:2, Bowman says, "has to do with the thoughts that rule and direct a person's commitments and conduct."<sup>104</sup> So Martha Leypoldt points out that in this process of transformation, three changes occur in humans change in knowing, change in feeling, and change in doing--in that order.<sup>105</sup>

The first step in the transformation of human is transforming the mind. How is this done? "By adding new information,"<sup>106</sup> says Leypoldt. Abimelech's experience illustrates this point. In the course of Abraham's sojourn in Gerar, Abimelech, king of Gerar, sent for and took Sarah to be his wife. He did this on the basis of false information Abraham and Sarah gave him. Since she was a sister of Abraham, Abimelech must have assumed that she was unmarried. Thus, he acted on the basis of this wrong assumption. But when God told him that Sarah was "a man's wife," he protested God's judgment on him as he invoked his innocence about the matter. "In the integrity of my heart and innocency of my hands have I done this." God, of course, knew that. So He withheld him from sinning and He did not allow Abimelech to touch Sarah (Gen. 20:2-6).

The point is that, by inference, Abimelech had a change of mind. Not only because God threatened judgment on him, but because his actions were made on the basis of incorrect information. With new information, his mind changed, and consequently, his behavior changed correspondingly.

The second step in the transformation process is to effect a change in the feelings. This is an important point to remember. It is a fact that a person may know what to do but will not do it because he does not feel disposed to do it. Learning occurs best when people feel good. That is why Hendricks says, "All learning begins at the feeling level."<sup>107</sup>

Socrates, a master teacher himself, taught this. He emphasized the vital role of emotions in influencing man's actions. He urged the rousing of passions, the massaging of emotions to parallel the direction of man's actions. This is the secret of motivation according to him.

Socrates speaks of pathos, or compassion, in particular. It is this that produces motivation in the learner. The greatest teachers, we are told, are those with big hearts. Their hearts overflow with love and concern for the welfare of their students. They communicate as a total [integrated] person to the total [cognitive, affective, conative] person among their listeners.<sup>108</sup> This is integrated teaching.

Christ demonstrated this approach in His teaching. The incident is found in John's Gospel. As the story begins, we find Jesus, as a weary-worn and thirsty traveler sitting by Jacob's well at Sychar in Samaria. A woman came by to draw water from the well. Although she was aware of the presence of a Jewish stranger sitting by the well, and she knew that her culture expected her to offer this thirsty sojourner a drink, prejudice prevented her from performing this sacred Oriental duty to this wayfarer.

Seeking to find a key to her locked heart, Jesus used a tactful psychological stratagem. "Give me to drink" (John 4:7). Jesus asked of her, as a favor. An offer of kindness may be rejected; but trust begets trust. Having gained her attention, the Master engaged her in an earnest conversation.

As Jesus spoke to her of the living water, the woman listened with rapt attention. He had kindled her interest and aroused a desire in her for that gift that could quench the thirsting of her soul. Sensing her desperate need, she begged of him, "Sir," she said, "give me this water, that I thirst not" (John 4:15). She realized that the water from the well of Sychar could never satisfy her soul thirst. Nothing before had so roused her to a higher need.

She knew Jesus had read, as an open book, her life secrets; yet she felt that this alien was her friend, loving and pitying her--having compassion for her. Whereas the sheer holiness of His presence condemned her sin, He had uttered no word of condemnation, but had assured her of the grace that could transform the soul. Through this compassionate dealing, she began to have an inkling about His true identity.

Finally, Jesus revealed to her that He was, indeed, the Messiah. "I that speak unto thee am He" (John 4:26). When she heard these words, faith sprang up in her heart.<sup>109</sup> Conviction gripped her soul. "The woman then left her waterpot, and went...into the city, and saith to the men, 'Come, see a man...Is not this the Christ?' (John 4:28,29). "Her words touched their hearts. There was a new expression on her face, a change in her whole appearance."<sup>110</sup> Transformation surely had occurred!

A careful study of this narrative reveals that it was Christ's impelling motivation that triggered the change in this woman's life. It was her irrepressible desire for that which would slake her thirst which led her to Christ, the Living Water, and to drink of Him and thirst no more.

In like manner, true motivation must come from within a student; it represents his...internal drive or desire to accomplish something. Therefore, a wise teacher will look for ways to stimulate that internal motivation. This desire to ignite inner motivation characterizes effective, life-changing teaching.<sup>111</sup>

Howard Hendricks relates an incident which took place many years ago in Texas. He once quoted a well-known saying, "You can lead a horse to water, but you can't make him drink." A big, tall West Texan quickly answered, "Son, you're wrong. You can feed him salt."<sup>112</sup> That is precisely what motivation can do for the learner.

The third and final step in transformational teaching is to focus on the psychomotor or conative faculty of man, i.e. the will. This is the governing power in man, the power of decision or of choice. It is believed that everything that man does depends on the right action of the will. Through the right exercise of this power of choice, or of the will, an entire change may be made in a person's life.<sup>113</sup>

So Jesus, the greatest of the master teachers, directed His pedagogical thrust in moving the will to action. He was too wise to focus mainly on the intellect as the Greek tutors did, nor did He concentrate primarily on the emotions as did the Roman orators. He knew that teaching is effective only as the will of individual acts on what is taught.

Note how Jesus ended His famous teaching discourse on the Mount. He concluded with a direct challenge to His listeners to act one way or another. "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man"; and, again He said: "Everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man" (Matt. 7:24,26). The difference between the two men was in the way they responded to Jesus' challenge.

Bible teaching should be like that. It is teaching that appeals to the will. To teach the Bible for transformational end is to focus on a specific response.

In Scripture is an experience which, I think, can serve as an example for teaching that transforms. The basic elements in the teaching-learning process are present in the incident found in Acts 8:29-39.

As the story goes, Philip was guided by an angel and directed by the Holy Spirit where to go and what to do. Philip joined the Ethiopian eunuch in the chariot. As the eunuch read the Scriptures, Philip asked him whether he understood what he was reading. "How can I except some man should guide me?" And Philip sat with the Ethiopian as the man continued his reading. This time Philip was beside him as he was going over the passage in Isaiah. The eunuch asked Philip what the passage meant.

Then Philip began teaching him from the same Scripture the things pertaining to Christ. Obviously, Philip's teaching through the power of the Spirit kindled a desire in the Ethiopian to be baptized, which means that the eunuch understood the implications of the lesson he had just learned from the man of God. "See," the Ethiopian told Philip, "here is water. What doth hinder me to be baptized?" The disciple made it clear to the eunuch that he needed to believe in Jesus Christ before he could be baptized. "And he answered and said, I believe that Jesus Christ is the Son of God." The eunuch was baptized, and after that he went away rejoicing.

What a way to teach the Scriptures! And how satisfying the result was to Philip.

The elements of the teaching-learning activity contained in the story are the following: The Holy Spirit; Philip--the teacher; the eunuch--the student; the Holy Scriptures; the chariot--the classroom. The principles which we may derive from this story are as follows:

1. The Holy Spirit is an indispensable factor in teaching the Word of God.
2. As Philip joined and sat with the eunuch in the chariot, so the teacher should join students in the journey into learning. The teacher needs to place himself in the situation where the students are, and together they should explore the Word in the search for its meaning.
3. The learners should actually read the very passages of the Bible and grapple with their significance.
4. The teacher serves as a guide to stimulate the students by artful questionings to direct their minds to the truths that really matter.
5. The teacher should be a ready resource person to help students find answers to their problems connected with their study.
6. Bible teaching should be Christ-centered.
7. Teachers must focus on specific responses after the lesson and appeal to the will for action.
8. The eunuch was transformed into a Christian believer and presumably, a practitioner--a happy one. As Scripture ends this story, the new believer "went on is way rejoicing."
9. Students should leave their Bible classes at every study session rejoicing.

An easy task? Certainly not Bible teaching to transform. But it surely is most rewarding! "Those who are teachers shall then shine as the brightness of the firmament and those who turned many to righteousness as the stars for ever and ever" (Dan. 12:3).<sup>14</sup>

Recapitulating, we have learned that teaching to transform goes by certain logical, psychological, and educational principles which are necessary to bring about the desired changes in the learners. These are the principles of cognition, motivation, and volition which govern people's behavior.

Bible teaching that transforms is teaching to know, to believe, and live:

- The Bible
- The God of the Bible
- The Christ of the Bible
- The values of the Bible

All of these, in fact, are values in themselves and in their own right. Clearly, these are ideas, concepts, objectives, things which we think are important in life. We deem these worthwhile, i.e. they are worth doing or worth trying to obtain. We have deep emotional commitment, a strong liking for them. We have chosen them, prized them, and by God's grace, endeavor to act on them.

What we have been trying to say here is that Bible teaching for transformational ends is really teaching for values transformation. There is no such thing as a truly transformed person unless his values have been changed. As Rokeach says, behavioral change is the result of value change.<sup>115</sup> Morrill agrees as he asserts that changes in value cause change in behavior.<sup>116</sup>

Before a man becomes a Christian, he has values, whatever they are. On accepting Christ, he has to abandon former values, and new values replace the old ones. This is one form of value transformation, "value abandonment." Acquiring new values, upon knowing Christ as a person and His demands required of those who would like to follow Him, is called "value acquisition." These two, "value acquisition" and "value abandonment," are radical forms of value changes that occur in humans with respect to a given value. Rescher points out, this is what happens in cases of "religious conversion."<sup>117</sup>

As the apostle Paul declares: A "man in Christ...is a new creature; old things are passed away; behold, all things become new" (2 Cor. 5:17). What actually happens is that "the things we once value lose their appeal. Money, pleasure, position cease to have the old attraction for us. On the other hand, love, duty, brotherhood, service...become more important and attractive. There is transformation of values."<sup>118</sup> Consequently, transformation in the life ensues.

## CONCLUSION

Bible teaching that transforms comes only from one who has been transformed by the Word of God. The teacher who knows the Bible, believes the Bible, and lives the Bible is the one best qualified to help students to know, believe, and live the Bible.

Teaching that impacts is not only head to head, or heart to heart; it is life to life. The teacher can only share that which he has. Besides, modeling is deemed a very potent if not the most potent way of effecting behavioral change.

Bible teaching is not an end in itself. The written Word serves only as a means to know God through Jesus Christ, the living Word, who has revealed Him (John 1:18;14:9).

In the final analysis, Scripture should be regarded not so much as a book, nor a tool, but as a place, "the place where the human soul has its rendezvous with God."<sup>119</sup> As the soul turns its gaze upon Him, to look full into the radiance of His countenance, the things--yea, the values of this world, "will grow strangely dim, in the light of His glory and grace."

No one who often repairs to that hallowed trysting place ever remains the same.

And so the wise and faithful Bible teacher earnestly seeks to lead his students to that sacred spot. He knows. He's been there!

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