

Andrews University

Digital Commons @ Andrews University

Professional Dissertations DMin

Graduate Research

1999

Creative Bible Teaching for Seventh-day Adventist Youth Ages 13-18

Michael Kwaku Owusu
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>



Part of the [Practical Theology Commons](#)

Recommended Citation

Owusu, Michael Kwaku, "Creative Bible Teaching for Seventh-day Adventist Youth Ages 13-18" (1999).
Professional Dissertations DMin. 709.
<https://digitalcommons.andrews.edu/dmin/709>

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Professional Dissertations DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

ABSTRACT

CREATIVE BIBLE TEACHING FOR SEVENTH-DAY
ADVENTIST YOUTH AGES 13-18

by

Michael Kwaku Agyei Owusu

Adviser: R. Clifford Jones

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: CREATIVE BIBLE TEACHING FOR SEVENTH-DAY ADVENTIST
YOUTH AGES 13-18

Name of researcher: Michael Kwaku Agyei Owusu

Name and degree of faculty chair: R. Clifford Jones, D.Min.

Date completed: August 1999

Problem

Studies regarding how adolescents learn have found that the traditional approach of teaching as information or knowledge to be passed on with an emphasis on the mastery of content is not very effective. In view of this, many Christian educators and youth ministry specialists recommend a shift from the traditional methods of teaching the Bible to creative ways of teaching with a focus on active student participation in the teaching-learning process, and on meaning of Bible truths.

Method

The method used to complete this project was a

review of representative literature dealing with theories and concepts of teaching and learning, adolescent development, and creative approaches to Bible teaching. A basic framework of creative Bible teaching for Seventh-day Adventist youth ages 13-18 and a seminar to be used in training lay youth leaders and teachers were developed.

Conclusions

This project is expected to provide and equip Seventh-day Adventist lay youth leaders and teachers with a knowledge and understanding of creative Bible teaching principles and concepts which they can use to develop their own creative approaches to Bible teaching.

Andrews University
Seventh-day Adventist Theological Seminary

CREATIVE BIBLE TEACHING FOR SEVENTH-DAY
ADVENTIST YOUTH AGES 13-18

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Michael Kwaku Agyei Owusu
August 1999

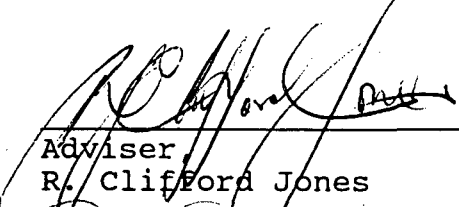
CREATIVE BIBLE TEACHING FOR SEVENTH-DAY
ADVENTIST YOUTH AGES 13-18

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry


by

Michael Kwaku Agyei Owusu

APPROVAL BY THE COMMITTEE:



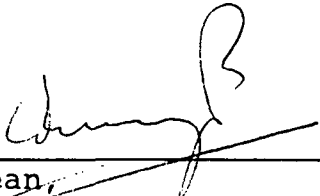
Adviser
R. Clifford Jones



James J. North



Barry Gane



Dean
SDA Theological Seminary



Date approved

To my parents, Matthew and Comfort Owusu; for your love,
prayers, encouragement, and support throughout the
years; And for the many sacrifices you have made
to provide the very best for your children,
and to ensure that each one of us
receive quality education

TABLE OF CONTENTS

ACKNOWLEDGMENTS	viii
INTRODUCTION	1
Purpose of the Project	1
Justification for the Project	1
Description of the Project	4
Limitations of the Project	5
PART ONE: A BIBLICAL BASIS OF CREATIVE BIBLE TEACHING AND A PSYCHOSOCIOLOGICAL STUDY OF ADOLESCENCE	
Chapter	
I. A BIBLICAL BASIS FOR CREATIVE BIBLE TEACHING	7
The Bible: A Seventh-day Adventist Perspective	8
The Bible: Revelation of God's Will	9
General Revelation	10
Special Revelation	12
The Bible: Inspired Word of God	13
2 Tim 3:16	14
2 Pet 1:21	14
The Role of the Bible in Teaching	16
Pss 19:7-11; 119:105	17
Heb 4:12-13	17
2 Tim 3:15-17	17
John 5:39-40	18
Jesus Christ's Approach to Teaching: A Biblical Model for Creative Bible Teaching	19
Sermon or Lecture	20
Dialogue or Discussion	21
Experiential Learning or Practical Training	21
Practical Demonstration or Dramatization	22
Parables	22
Debate	23

II. A PSYCHOSOCIOLOGICAL UNDERSTANDING OF ADOLESCENCE	25
Toward a Definition of Adolescence	26
Characteristics of Adolescence: A	
Psychological Perspective	27
Physiological Development	27
Cognitive Development	29
Emotional Development	30
Religious/Spiritual Development	32
Characteristics of Adolescence: A	
Sociological Perspective	33
Role of the Family	34
Role of Peers	36
Stages of Adolescent Development	39
Implications of the Psychosociological	
Developmental Characteristics of	
Adolescence for the Teaching of	
the Bible to Youth	41
Physical Characteristics	41
Implications for Teaching	42
Cognitive Characteristics	42
Implications for Teaching	43
Emotional Characteristics	44
Implications for Teaching	44
Spiritual Characteristics	45
Implications for Teaching	45
Social Characteristics	46
Implications for Teaching	47

PART TWO: DEVELOPING A FRAMEWORK OF CREATIVE
BIBLE TEACHING FOR ADVENTIST YOUTH
AGES 13-18

III. TOWARD A DEFINITION OF CREATIVE BIBLE TEACHING	50
Initial Definition	50
Levels of Learning	51
Rote Learning	51
Recognition Level	51
Restatement Level	52
Relational Level	52
Realization Level	53
Elements of a Creative Approach	
to Bible Teaching	54
Focus of the Teaching-Learning	
Process	54
The Role of the Teacher	55
The Teacher as a Guide and	
Facilitator	56
The Teacher as a Motivator	57

The Teacher as a Model	57
The Teacher as a Friend	60
The Role of the Students	61
Information	61
Investigation	61
Application	62
Practice	62
The Role of the Holy Spirit	63
IV. CHOOSING CREATIVE BIBLE TEACHING CURRICULUM AND MATERIALS FOR ADVENTIST YOUTH	65
Definition and Function of a Curriculum	65
Criteria for Choosing Creative Bible Teaching Curriculum for Adventist Youth	67
Christ-Centered	67
Bible-Based	68
Student-Related	68
Creative Philosophy of Bible Teaching	68
Goals	69
Theological Content	71
Lesson Content	72
Appearance and Quality of Materials	75
Teaching Aids	76
Learning Aids	78
V. CHOOSING A CREATIVE BIBLE METHOD FOR YOUTH	81
Definition and Purpose of Creative Bible Teaching Methods	81
Factors to Consider When Choosing Creative Bible Teaching Methods for Youth	83
Age Group of the Class	83
General Needs of the Class	83
Needs of Individual Members of the Class	84
Available Facilities and Equipment	85
The Time Available for the Class Session	86
Learning Goal of Each Class Session	87
Examples of Creative Bible Teaching Methods to Use with Youth	87
Lecture	88
When to Use Lecture with Youth	89
Effective Use of Lecture with Youth	90

Discussion	92
When to Use Discussion with Youth	93
Effective Use of Discussion with Youth	94
Drama	96
When to Use Drama with Youth	97
Effective Use of Drama with Youth	98
Writing Project	100
When to Use Writing Projects with Youth	100
Effective Use of Writing Projects with Youth	101
Creative Testing and Evaluation	103
When to Use Creative Testing and Evaluation with Youth	103
Effective Use of Creative Testing and Evaluation with Youth	105
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	108
Recommendations	111
Appendix	113
A. A CREATIVE BIBLE TEACHING TRAINING SEMINAR FOR SEVENTH-DAY ADVENTIST LAY YOUTH LEADERS AND TEACHERS	114
B. TRANSPARENCIES AND/OR VISUAL AIDS	174
C. HANDOUTS	182
D. SAMPLE BIBLE LESSONS	195
E. EVALUATION FORMS	206
BIBLIOGRAPHY	210
VITA	219

ACKNOWLEDGMENTS

This project could not have been completed without the help and contribution of so many people.

First and foremost, I thank my loving wife, Brenda, for her constant encouragement, assistance, support, and prayers throughout the preparation and completion of this dissertation. My dear son, Michael Kwaku Adom, deserves special recognition for his childlike patience especially when I spent much more time at the computer and away from home working on this project than with him.

Heartfelt gratitude is due my good friends, Timothy and Sabine Matthew, for their help and support.

I would like to express my gratitude to the members of my dissertation committee: Dr. R. Clifford Jones, for his insights and guidance; Dr. James J. North, for his helpful suggestions; and Dr. Barry Gane, for his reading of the project and participation in the oral defense. Appreciation is also due Dr. Randall Wisbey who guided me at the initial stages of this project, but had to leave Andrews University before its completion.

I am grateful to Mrs. Joyce Campbell, my typist, for the valuable time spent in typing and retyping this dissertation; Mrs. Jacqueline (Minnis) Hart, for typing

portions of the project; and Mrs. Bonnie Proctor, the dissertation secretary, for her technical input.

Finally, and most important of all, glory, honor, and praise are due my Heavenly Father, for His unconditional love and providential leading throughout all of my life, and for granting me the wonderful privilege of pursuing this doctoral degree.

INTRODUCTION

Purpose of the Project

The purpose of this project is to develop a basic framework of creative Bible teaching for Seventh-day Adventist¹ youth² ages 13-18, and to propose a Bible teaching training seminar to be used in training lay youth leaders and Bible teachers.

Justification for the Project

The ultimate goal of youth ministry is to lead young people to a saving and maturing relationship with God. According to studies done by George Gallup, Jr., one of the most effective and essential ways to lead youth to such a relationship with God is through group Bible study or classes.³

The Valuegenesis study, a survey of North American Division Adventist youth, grades 7-12, showed that 77 percent of the youth want to gain a deeper relationship with God, and 66 percent are interested in learning more about

¹Hereafter Seventh-day Adventist is used interchangeably with Adventist.

²Hereafter youth is used interchangeably with adolescent, adolescence, teenage.

³George Gallup, Jr., "The Family and Evangelization," Catholic Mind 72 (October 1979): 33.

the Bible.¹ While the results of this survey are encouraging, the study also show, as indicated in other surveys listed below, that for most Adventist youth the programs of the church are boring, predictable, and not challenging. When asked about the effectiveness of their local church's religious education program, which includes Bible studies and Sabbath School, only 31 percent indicated programs at their churches were interesting, and only 27 percent said the programs make them think.² When asked to rate the congregational climate of their churches as it relates to thinking, the results were as follows: only 34 percent said they learned a lot, only 31 percent said it challenged their thinking, only 28 percent indicated it encouraged them to ask questions.³

In response to the above survey results and other issues arising out of the study, the authors of the Valuegenesis study recommended that

the church needs to give its attention to creative new ways to package and deliver the timeless principles embodied in its message. . . . The teachings must address the needs and problems of youth today in ways

¹Roger L. Dudley and V. Bailey Gillespie, Valuegenesis: Faith in the Balance (La Sierra, CA: La Sierra University Press, 1992), 124, 180.

²Ibid., 176.

³Ibid., 169; see also Peter L. Benson and Michael J. Donahue, Valuegenesis: Report 1. A Study of the Influence of Family, Church and School on the Faith, Values, and Commitment of Adventist Youth (Minneapolis, MN: Search Institute, 1990).

that respond to the contemporary situation.¹

Historically, Seventh-day Adventists have approached the teaching of the Bible from the traditional method of the passing on of information, with an emphasis on the mastery of content and facts. However, the Valuegenesis study, as well as other studies in the field of education, has shown that this approach to teaching is not very effective, especially when it comes to teaching children and teenagers. For example, one study found that only 20-25 percent of adolescents learn effectively from traditional methods of teaching.²

In view of this and other studies with similar results, a growing number of educators are calling for "a shift from the traditional role of 'knowledge dispenser' to that of model, mentor, and organizer of experiences that can help students grow."³

Unfortunately, most Adventist lay youth leaders and teachers, while committed and dedicated, lack the knowledge and understanding to teach the Bible creatively as recommended by the above studies.⁴ What they need as indicated

¹Dudley and Gillespie, 94.

²J. Healy, Endangered Minds (New York: Simon and Schuster, 1990), 61.

³Lynn Stoddard, Redesigning Education (Tucson, AZ: Zephyr Press, 1992), 61.

⁴This assessment is based on over twenty-two years of personal experience as an Adventist youth, and in youth ministry in five countries--Ghana, Liberia, Jamaica, Bahamas, and the United States of America.

by the following assessment of the Valuegenesis study is "training as to state-of-the-art congregational religious education programs, including the preparation of fresh and relevant materials and equipping of the congregational teachers with dialectic skills."¹ It is hoped that this project will somehow contribute to this task--developing creative approaches to the teaching of the Bible to Adventist youth.

Description of the Project

The research method used to complete this project was a review of representative literature dealing with the principles and concepts of adolescent development, teaching and learning, and creative approaches to Bible teaching. These principles and concepts were then applied to the development of a basic framework of creative Bible teaching for Adventist youth ages 13-18, and a proposed creative Bible teaching seminar to be used in training lay youth leaders and teachers was developed.

This project is organized in two parts. Part One consists of a biblical basis for creative Bible teaching and a psychosociological study of adolescence and its implications for Bible teaching. Chapter 1 presents a biblical basis for creative Bible teaching. Chapter 2 examines adolescent development from a psychosociological perspective. Part Two of this project describes the actual concept

¹Dudley and Gillespie, 284.

of creative Bible teaching in the light of the implications of Part One. Chapter 3 defines creative Bible teaching and discusses the characteristics of a creative approach to Bible teaching. Chapter 4 offers a criteria for choosing creative Bible teaching curriculum and materials. Chapter 5 discusses how to choose creative Bible teaching methods and describes examples of creative methods that may be used in teaching the Bible to youth. An appendix comprised of a training seminar for lay youth leaders and teachers, materials for transparencies and/or other visual aids, handouts, sample Bible lessons, and evaluation forms is also included.

Limitations of the Project

Dealing with all the many varied facets of creative Bible teaching, including a wide range of educational concepts and principles, theories of teaching and learning, and issues relating to methodology, can fill many volumes. Consequently, this project is limited to a discussion of the essential foundational concepts needed to gain an understanding of, and to develop a creative approach to, Bible teaching for Adventist youth.

This project is also limited to a theoretical development of a five-part training seminar. As an instructional experiment, it should be evaluated and may be corrected and/or modified as needed so as to enhance its effectiveness.

PART ONE

A BIBLICAL BASIS FOR CREATIVE BIBLE TEACHING AND
A PSYCHOSOCIOLOGICAL STUDY OF ADOLESCENCE

CHAPTER I

A BIBLICAL BASIS FOR CREATIVE BIBLE TEACHING

The effectiveness and success of every teacher depend upon the combination of a number of factors. One key or essential contributing factor is that, to be effective and successful, teachers must have a good knowledge and understanding of the nature of what they teach or their subject matter. The implication of this for Bible teaching is that, to teach the Bible effectively and successfully, the Bible teacher must be knowledgeable about and possess a good understanding of the nature of the Bible--what the Bible is, and its role or function. Therefore, a Bible teacher's understanding of the nature of the Bible or what the Bible is inevitably impacts how he or she teaches the Bible or approaches the teaching of the Bible.

For Seventh-day Adventist Bible teachers, the above implies having a good knowledge and understanding of what the Bible is from a Seventh-day Adventist perspective. In view of this, the task of establishing a biblical basis for creative Bible teaching will begin at this point--a Seventh-day Adventist perspective of the Bible.

The Bible: A Seventh-day
Adventist Perspective¹

In their statement of beliefs, Seventh-day Adventists assert that the Bible, comprising both Old and New Testaments, is

the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history.²

The above position hinges on two key concepts: revelation and inspiration.³

¹It is beyond the scope of this study to deal with all the various aspects of the Seventh-day Adventist perspective of the Bible. The discussion in this study on the above subject is limited to the Seventh-day Adventist understanding of revelation and inspiration. For a detailed study of the general Seventh-day Adventist understanding of the Bible, especially on the subjects of illumination and biblical interpretation, see Gerhard F. Hasel, Understanding the Living Word of God (Mountain View, CA: Pacific Press Pub. Assn., 1980); G. M. Hyde, ed., A Symposium on Biblical Hermeneutics (Washington, DC: Review and Herald Pub. Assn., 1974); Frank Holbrook and Leo Van Dolson, eds., Issues in Revelation and Inspiration (Berrien Springs, MI: Adventist Theological Society Publications, 1992).

²Gerard Damsteegt, ed., Seventh-day Adventists Believe: A Biblical Exposition of 27 Fundamental Doctrines (Hagerstown, MD: Review and Herald Pub. Assn., 1988), 4.

³For a more detailed study of the Seventh-day Adventist perspective on revelation and inspiration, see Ellen G. White, Selected Messages (Washington, DC: Review and Herald Pub. Assn., 1958), 1:15-26; idem, Great Controversy (Boise, ID: Pacific Press Pub. Assn., 1950), v-vii; Raoul Dederen, Revelation Inspiration: A Seventh-day Adventist Perspective (Washington, DC: General Conference of Seventh-day Adventists, 1977, photocopied).

The Bible: Revelation
of God's Will

The word "Revelation" and its root word "reveal" by definition mean to disclose, unveil, or make known. Both words imply the making known of that which was formerly unknown and which can be known only by a disclosure. With regard to epistemology as it relates to God, Seventh-day Adventists hold a position derived from their Judeo-Christian heritage, which is expressed in seemingly contradicting statements.

On one hand, they maintain that God is transcendent--higher, beyond, distinct, and different from all his creation, including human beings. Being transcendent makes God incomprehensible, unknown, or beyond human understanding and knowledge. Therefore, any human effort to know God or fully understand and contain God will be at best futile. Scripture passages such as the following are offered in support of the above position.

Job 11:7: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"

Isa 55:8, 9: "For my thoughts are not your thoughts neither are your ways my ways saith 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."

Rom 11:33: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

On the other hand, Adventists assert that although God is transcendent and incomprehensible, God can be known and that knowledge of God is an absolute requisite for salvation.¹ However, this knowledge does not come through human initiative or research, but God, the Incomprehensible One, of His own initiative makes Himself known. Scripture passages used in support of the above assertion include John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." And 1 John 5:20, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true."

From the foregoing, it may be concluded that for Seventh-day Adventists, divine revelation means that God, Who is transcendent and incomprehensible, can be known, "yet only inasmuch as he has chosen to reveal or to disclose himself."²

In addition to the above, Seventh-day Adventists further assert that there are two types of divine revelation: general and special revelation.

General Revelation

This type of revelation, which is also referred to as natural revelation, has to do with God revealing Himself

¹Dederen, Revelation-Inspiration: A Seventh-day Adventist Perspective, 3.

²Ibid., 1.

or making Himself known through nature. In general revelation, which is available to all people and appeals to reason, God's divine attributes, especially His might and glory, are made manifest through his created works. This fact is attested to by Scripture passages such as Ps 19:1: "The heavens declare the glory of God, and the firmament sheweth his handiwork," and Rom 1:20: "For since the creation of the world God's invisible qualities--his eternal power and divine nature have been clearly seen, being understood from what has been made, so that men are without excuse."

Seventh-day Adventists maintain that general revelation only addresses people in general as creatures and offers only a glimpse of God's deity, wisdom, power, and might. It provides knowledge about God. However, nature in and of itself, even before the Fall, but especially after having been tainted by sin, offers an inadequate or insufficient revelation of God. Its inadequacy is due to the fact that nature does not address the problem of sin and also fails to "present clearly God's person, holiness, and above all his redeeming love and purpose for humanity."¹ Therefore, there is the need for a more fuller and complete revelation of God.

¹Ibid.

Special Revelation

Because of the inadequacy of nature to reveal God fully, God gave a special revelation of Himself to the prophets and ultimately through Jesus Christ.

Unlike general revelation, special revelation is "that form of divine unveiling which cannot be acquired by the unaided understanding of the human mind."¹ It consists of God manifesting Himself and His will to save through direct intercourse with humanity.² This, as the internal evidence of the Bible shows, consists of propositions or specific statements that declare the truth about God, and God revealing himself as a person.³ Therefore, through special revelation God can be known in a personal and intimate way, as well as by what he communicates about Himself.

The following Bible passages throw further light on the above.⁴

Dan 2:20-22, 47 points out that *God reveals hidden or secret things*. Deut 29:29 asserts "the secret things belong unto the Lord our God: but those *things which are revealed* belongs unto us and our children." In Matt 11:25-27 Jesus declares that he reveals the Father (God) to us.

¹Ibid., 5.

²Ibid.

³Damsteegt, 6.

⁴All italics are mine as well as in the immediately following passages.

1 Sam 3:21 reads as follows, "And the Lord appeared again in Shiloh: for *the Lord revealed* himself to Samuel in Shiloh *by the word of the Lord.*"

Isaiah states in Isa 22:14, "*And it was revealed in mine ears by the Lord of hosts.*" Num 12:6 declares that God speaks to his prophets in dreams. And Heb 1:1-2 confirms that God spoke "by" or through the prophets and ultimately through Jesus Christ.

It is clear from the above Scripture passages that, revelation, "is both encounter and propositional, a meeting and a knowing. It is a disclosure of a Person, as well as of a truth."¹

Furthermore, Seventh-day Adventists maintain that "in revelation we are also given a true Word of God, a word which can be conveyed and reproduced, as it has been, for instance, as Scripture"² which is "the primary document of revelation."³

The Bible: Inspired Word of God

The divine act by which God enables the prophet to grasp and to communicate in a trustworthy manner that which

¹Raoul Dederen, "The Revelation-Inspiration Phenomenon According to the Bible Writers," in Issues in Revelation and Inspiration, ed. Frank Holbrook and Leo Van Dolson (Berrien Springs, MI: Adventist Theological Society Publications, 1992), 15.

²Dederen, Revelation-Inspiration: A Seventh-day Adventist Perspective, 19.

³Ibid., 2.

has been revealed¹ is referred to as the phenomenon of inspiration.

Although the term inspiration is seldom used in the Bible, the Bible provides ample evidence in support of its inspiration. For the purposes of this study two passages will be drawn from the Bible to explain the phenomenon of inspiration.

2 Tim 3:16

"All scripture is given by inspiration of God."

The word translated "inspiration" comes from the Greek compound word "theo-pneustos," which literally means "God-breathed." The implication of this is that God is the originator and the real author of the Scriptures. Although people did the actual writing, it is God who brought it into being. In other words, "God 'breathed' truth into people's minds [and] they in turn, expressed it in the words found in the Scriptures."² Thus the Bible, in a real sense, is God's word.

2 Pet 1:21

"Prophecy came not by the will of man: but holy men of God spoke as they were moved by the Holy Ghost."

In the preceding verse, vs. 20, Peter clearly points out "prophecy" or statements of Scripture are not to

¹Ibid., 22.

²Damsteegt, 27.

be attributed to people's "private" or "personal interpretation" or thoughts, feelings, and impulses. Instead, the Scriptures, he states, were the by-product of "holy men" who were "moved" or "carried along" by the Holy Spirit. The thought here is that "men acting independently and solely on their own cannot produce the Scriptures."¹

However, through the phenomenon of inspiration people are

taken up into a divine activity . . . borne along by the Spirit of God into the circumstances and conditions where they give utterance to concepts and truths of which God is the originating cause.²

These men, therefore, became as it were "God's penmen, not his pen."³

Furthermore, Seventh-day Adventists maintain that both Bible passages, 2 Pet 1:20-21 and 2 Tim 3:15-16, imply that

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 men are the word of God.⁴

Therefore, to put it simply, the Bible as the

¹Dederen, Revelation-Inspiration: A Seventh-day Adventist Perspective, 24.

²Ibid.

³White, Selected Messages, 1:21.

⁴Ibid.

inspired word of God is "divine truth expressed in human language."¹

Based on the above perspective of the Bible as the revealed will and inspired word of God, Seventh-day Adventists maintain that the Bible is the infallible, trustworthy, and authoritative word of God. The divine origin of the Bible--truth specifically revealed and spoken by God, and the Holy Spirit's role in superintending its preparation and writing--invests the Bible with these attributes. In other words, divine activity and involvement in bringing the Bible into being makes it infallible, trustworthy, and authoritative. The implication of this for Christians is that the Bible, as the primary record of divine revelation, is the only standard and rule of faith and practice, and the basis for all doctrinal formulations and instruction.

The Role of the Bible in Teaching

Since the focus of this project is on Bible teaching, an important question to answer at this point is, What do the implications of an understanding of what the Bible is have on the way it is taught? The answer to this question lies in identifying the purpose and function of the Bible. Five Bible passages are used below to illustrate the purpose for which the Bible was given.

¹Damsteegt, 8.

Pss 19:7-11; 119:105

In these passages the Psalmist declares that the "law," "statutes," "precepts," "commands," and "ordinances" of the Lord--the Word of God--were given to guide and enlighten or make truth known to human beings so that they may order their lives in a meaningful way, and in accordance with the Word of God.

Heb 4:12-13

Here, the Word of God is depicted as functioning like a two-edged sword, active and alive, which powerfully probes lives to reveal and expose every inner thought or motive and attitude.

2 Tim 3:15-17

According to this passage, the Scriptures not only reveal and expose every inner thought and attitude, they were also given to "make human beings wise unto salvation" or show them how to be saved (vs. 15),¹ and that through them, people may be "thoroughly equipped for every good work" or provided with all that is necessary to remain or stay saved. The Scriptures are able to do this, Paul insists, through the process of teaching (guidance or nurture), rebuking (pointing out error), correcting (setting straight or getting back on track), and training

¹"2 Timothy," SDA Bible Commentary, ed. F. D. Nichol (Washington, DC: Review and Herald Pub. Assn., 1953-1957), 7:344.

(nurturing or helping to stay on track; vs. 16).

John 5:39-40

In one of the most compelling encounters with the religious leaders of his day, when his claim of equality to God was challenged, Jesus responded with the following statement, "You search the scriptures, because you think that in them you have eternal life, and it is they that bear witness to me, yet you will not come to me that you may have life," John 5:39-40 RSV). By this statement Jesus points out that the primary purpose of the Scriptures is to bear witness to or testify that Jesus Christ is the real and only source of eternal life.

It is clear from the above Scripture passages that the purpose for which the Bible was given is to: (1) enlighten or make truth (God's Word) known to human beings, (2) reveal and expose sinful human nature and humanity's great need (the need for salvation), (3) point to Jesus Christ, the source of salvation and eternal life (the solution to humanity's great need), and (4) show human beings how to be saved and provide them with all that is necessary to remain or stay saved. Or as Charles Bradford put it, the Bible "brings about the new birth, furnishes man with instructions for right living and equips the believer in Christ to be a useful and effective servant."¹

¹Charles E. Bradford, Timothy and Titus: Counsels to Young Pastors for Struggling Churches, The Abundant

The above stated purpose for which the Bible was given makes the teaching of the Bible a matter of great importance. To teach the Bible merely as information to be memorized or doctrines to be mastered will be to fall short of the ultimate reason for which the Bible was given, which is to lead people to a saving knowledge of Jesus Christ and newness of life in Him.

Therefore, those who bear the responsibility of teaching the Bible to others must under the direction of the Holy Spirit seek to develop and use creative¹ methods of teaching that will lead these students to a saving knowledge of Jesus, and challenge them (the students) to respond appropriately to that which they have been taught.

Jesus Christ's Approach to Teaching: A
Biblical Model for Creative
Bible Teaching

The teaching ministry of Jesus is a classic example of how to teach the Bible in light of its purpose and function. A careful study of Jesus' teaching ministry will show that He used a variety of creative teaching methods to get the truths of Scripture across to his hearers.

These methods may be grouped into six major categories as outlined below.

Life Bible Amplifier (Boise, ID: Pacific Press Pub. Assn., 1994), 143.

¹The word "creative" as used in this study is defined in Part Two of the study.

Sermon or Lecture

Jesus used this method of teaching as a means of providing instructions and guidelines for his disciples, and also to explain various biblical truths and principles. Although this method centered on Jesus as the teacher, with little or no participation from his audience, it was not a dry, boring, formal, intellectual lecture. But in very practical ways he engaged the attention of his audience as he addressed their spiritual needs as evidenced in the Sermon on the Mount.¹ For example, in the Beatitudes, Jesus used terms and phrases that described the socioeconomic and political conditions of his audience. Phrases such as "the poor," "they that mourn," "they which hunger and thirst," "they which are persecuted" were all terms that an oppressed and subjugated people could easily identify with. Jesus, being aware of this, draws upon these terms to impress upon their minds the deeper spiritual truth of how to attain true freedom, peace, and joy in God's eternal kingdom.

Jesus also used this method as a means of expounding or explaining the Scriptures to His hearers so as to increase their understanding of the Scriptures.²

¹Matt 5-7; Luke 6:20-49. For another example of the Sermon or Lecture method see Matt chap. 23.

²A good example of this is Jesus' talk with the two disciples on the way to Emmaus after his resurrection, Luke 24:13-32. Sensing their lack of understanding of events that had transpired that weekend (namely his death and resurrection), vs. 27 states, "And

Dialogue or Discussion

The dialogue or the question-and-answer approach was one of the most widely used teaching methods of Jesus. In an effort to help his hearers learn a particular truth or principle, Jesus would engaged them in a dialogue using open-ended and thought-provoking questions to lead them gradually and systematically to that truth or principle.¹

Experiential Learning or Practical Training

Jesus used this method specifically with his disciples. For example, after His disciples had been with Him for some time, Jesus sent them out in pairs. First, He sent the twelve (Mark 6:7-13),² and at a later time, the seventy (Luke 10:1-17), to put into practice what He had taught them and what they had seen Him do.³ His objective in this instance was to let experience be their teacher. They were to learn not only by being lectured to (hearing), or by observation (seeing), but also through

beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

¹An example of this method is found in Matt 16:13-17 where Jesus' initial question to his disciples "Whom do men say that I the Son of man am? leads gradually to Peter's confessing the truth he sought to teach them): "Thou art the Christ, the Son of the living God" (vs. 16).

²See also Matt chap. 10; Luke 6:20-49.

³Just as Jesus did, they preached repentance, cast out devils, and healed the sick (Mark 6:12-13; Luke 10:9).

experimentation (doing). They were to learn both by theory and practice.

Practical Demonstration or Dramatization

Jesus used this method at least on one occasion as a vehicle of teaching to bring a point home to his disciples. While celebrating what would be His last Passover with his disciples, Jesus took the opportunity to demonstrate or act out for them a lesson in humility by washing their feet when none of them was willing to do so. Having done this, Jesus then proceeded to challenge them to follow his example by serving each other in humility.¹

Parables

Parables were one of the most frequently used teaching methods of Jesus. This method involved the use of what was most familiar to his audience as an object lesson to illustrate divine truths.

By connecting the things of nature and the life-experience of His hearers with the truths of the written word, Jesus linked divine truth with common things and incidents to forcibly impress on their minds that which He sought to teach them.² The object here was to lead them

¹John 13:1-17.

²Ellen G. White, Christ's Object Lessons (Washington, DC: Review and Herald Pub., Assn., 1941), 7.

from the known to the unknown.¹

Debate

The use of the debate method of teaching was often used by Jesus in cases where His teaching was challenged or when people sought to trap Him, as was the case in many encounters and confrontations he had with the religious leaders of his day.²

To end this review of Jesus' approach to teaching without giving any proof of the effectiveness of the methods He used would be inconclusive. The fact that Jesus' creative methods of teaching were effective is attested to by the following comments and statements, some of which were made by His hearers in response to his teaching.

Matt 7:28-29: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes.

John 7:46: "The officers answered, never man spake like this man."

Luke 24:32: "And they said one to another, Did not

¹For examples of Jesus' use of parables as a teaching method, see Luke 15:1-32; and John 10:1-21.

²For some examples see the following encounters with: (1) The Pharisees concerning the paying of taxes--Matt 22:15-17; (2) The Sadducees concerning the resurrection--Matt 22:23-32; (3) The Pharisees pertaining to the question of the greatest commandment and viewpoints of the Messiah--Matt 22:34-46.

our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

Matt 22:33: "When the multitude heard this, they were astonished at his doctrine."

In concluding this chapter, two important points must be reiterated. First, the divine origin and involvement in the transmission and preparation of the Bible, and its role and function, make the teaching of the Bible a matter of great importance. Because of this, the Bible cannot and should not be taught merely as information to be memorized, knowledge to be acquired, or doctrines to be mastered. On the contrary, it must be taught in such a way that it will lead to a knowledge of God and an understanding of His will for the human race, and address the problem of sin and the human need for salvation. Second, Jesus' approach to teaching the word of God, as cited above should serve as a challenge and an example to those who teach the Bible to identify various ways and methods to effectively deliver the timeless truths of the Bible to their students.

CHAPTER II

A PSYCHOSOCIOLOGICAL UNDERSTANDING OF ADOLESCENCE

Another key contributing factor to the success and effectiveness of a teacher is to have an understanding of the various factors that impact and ultimately influence the behavior of his or her students.¹ This is essential in that by understanding what impacts and influences the lives of students, teachers will be enabled to teach in ways that will be meaningful and beneficial to the students. One way of gaining such insight into the lives of students is to be knowledgeable of both the psychological and sociological factors that impact lives and influence the behavior of students.

In view of this, and in keeping with the title of this study, the purpose of this chapter is to examine the various psychological and sociological characteristics of adolescence, their influence on adolescent behavior, and implications for the teaching of the Bible to adolescents.

¹The other key contributing factor as pointed out in the previous chapter is to have a good knowledge and understanding of what is to be taught--the subject matter.

Toward a Definition of Adolescence

The word adolescence is derived from the Latin "adolescere" which means "to grow up" or "to grow into maturity." To define adolescence adequately the chronological, physiological, psychological, and sociological development of the adolescent must be taken into consideration.¹ In view of this the American Psychiatric Association suggests the following definition of adolescence:

A chronological period beginning with the physical and emotional process leading to sexual and psychosocial maturity and ending at a loosely defined time when the individual achieves independence and social productivity. This period is associated with rapid physical, psychologic, and social changes.²

From a psychosociological perspective, adolescence may be defined as "a traditional stage between childhood and adulthood . . . a period of biological, social and cognitive development . . . customarily defined as beginning at approximately 10-13 years of age and

¹There is some disagreement among scholars about the definition of adolescence. The main point of disagreement centers around the onset and termination of adolescence. Is it connected to chronological age, or to physiological development, or is it a psychological and sociological phenomenon? There is agreement, however, that adolescence is a transitional period between childhood and adulthood. The definitions suggested in this study are intended to be broad and flexible enough to incorporate as many of the various aspects of the divergent views as is possible.

²American Psychiatric Association, Joint Commission on Public Affairs, A Psychiatric Glossary (Washington, DC: American Psychiatric Association, 1980), 3.

ending between 18 and 22 years of age."¹

While the above definitions give some insight into adolescence, to better understand this developmental stage, it is essential to take into consideration the psychosociological traits or characteristics of the adolescent years.

Characteristics of Adolescence: A Psychological Perspective

From a developmental psychology point of view, four major areas of adolescent development have some bearing on this study. These four areas as discussed below are the physiological, cognitive, emotional, and religious development of the adolescent.

Physiological Development

Physiological development in adolescence is characterized by a number of factors. First, there are the sudden body and hormonal changes which occur during the pubescent years. These years are characterized by what is termed a growth spurt, which is a rather dramatic increase and acceleration in height and weight.² Generally, at the early stages girls tend to grow and mature more rapidly than boys. The effects of this growth spurt on the adolescent

¹Doula Nicolson and Henry Ayers, Adolescent Problems: A Practical Guide for Parents and Teachers (London: David Fulton Publishers, 1997), 2.

²John Paul McKinney, Hiram E. Fitzgerald, and Ellen A. Strommen, Developmental Psychology: The Adolescent and Young Adult (Homewood, IL: Dorsey Press, 1982), 41.

may include awkwardness, clumsiness, low attention span, and periods of fatigue.

Another important physiological change that takes place during adolescence is the development of sexual characteristics and drives marked by the "onset of menstruation in girls and the production of semen in boys."¹ Other characteristics associated with sexual development include, in girls, the growth of pubic and axillary hair and development of the more feminine body shape such as the development of breasts and the unique bone structure of the hips. In boys, there is the growth of pubic, axillary, and facial hair, the broadening of the shoulders, and the deepening of the voice.²

These physiological changes and the rate of maturation have very important psychological correlates. For example, during this period of bodily changes and sexual development adolescents tend to be preoccupied with and focused on their body image, physical characteristics, and attractiveness especially in relation to their peers or in relation to media models and ideals.³ It is very common, therefore, for adolescents to develop their self-image based

¹Ibid.

²Ibid., 37.

³Nicolson and Ayers, 2.

on real or perceived physical blemishes.¹ These dramatic bodily changes may affect some aspects of the adolescent's identity, be a source of anxiety and fear, and give rise to questions about their normalness.

Cognitive Development

The term cognitive refers to mental or intellectual development. It has to do with the psychology of thinking and reasoning. Cognitive development in adolescence, then, deals with adolescent thinking and reasoning capabilities.

Adolescence, Piaget argues, is a time when cognitively a young person should reach the stage of formal operations.² This means that at this stage a number of mental and intellectual capabilities become available to the young person³ making it possible for the adolescent to "reason logically and abstractly, consider hypothetical possibilities, and engage in problem-solving activities."⁴ Awareness of these new mental abilities causes adolescents to think for themselves and seek to make their own

¹Lawrence Richards, Teaching Youth: A Sunday School Teacher's Guide to Discover Learning (Kansas City: Beacon Hill Press, 1982), 46.

²For an in-depth study of Piaget's theory of formal operations and other related stages of cognitive development, see B. Inhelder and Jean Piaget, The Growth of Logical Thinking from Childhood to Adolescence (New York: Basic Books, 1958).

³John C. Coleman and Leo Hendry, The Nature of Adolescence (London: Routledge, 1990), 29.

⁴Nicolson and Ayers, 2.

decisions. It also causes adolescents to be critical of the adult world and society as a whole.

In addition to the above, Elkind, a social cognition theorist, points out that as adolescents achieve formal operational thought they become egocentric¹ as they begin to think about themselves and their own thoughts. But not only do they think about their thoughts, they become very self-conscious, and tend to think about and be concerned about what others think about them. They develop the feeling that everything they do and say is under constant scrutiny by others.

Another aspect of adolescent egocentrism, Elkind argues, has to do with adolescent fantasies of omnipotence and immortality which stem from the belief by adolescents that they are important to many people and that their feelings are special and unique.²

Emotional Development

The transitional nature of the adolescent period with the many rapid changes associated with it combine to make this period one of intense emotional stress, marked by downward and upward surges in emotions³ as adolescents

¹David Elkind, "Egocentrism in Adolescence," Child Development 38 (1967): 1025-1034, quoted in Philip Rice, The Adolescent: Development, Relationship, and Culture (Boston: Allyn and Bacon, 1978), 563.

²Coleman and Hendry, 34.

³Richards, Teaching Youth, 47.

struggle to cope with and understand the changes they are going through.

In addition to the above, Peter Blos argues that the stress associated with the need for security of dependence and the desire for independence can affect the emotions of the adolescent.¹ The tendency of adolescents to be extremely self-conscious of both their bodies and thoughts may also cause strong emotional reactions.

In an effort to create and establish their own personal identity, adolescents tend to think about the nature of their long-range values, aspirations, and commitments. However, indecision about their personal identity and uncertainty about their future can be anxiety-provoking and lead to considerable emotional stress.² Also the inability of some adolescents, especially in late adolescence, to deal with the challenges of identity formation may result in what is termed identity crisis--"an abnormal overreaction to the stress of seeking an identity."³

The negative effects of adolescent emotions may

¹Peter Blos, "The Second Individuating Process of Adolescence," The Psychoanalytic Study of the Child 22 (1967): 167-86, quoted in Daniel Aleshire, Understanding Today's Youth (Nashville, TN: Convention Press, 1982), 48.

²Irving B. Weiner, "Adjustment to Adolescence," International Encyclopedia of Psychiatry, Psychology, Psychoanalysis and Neurology (1977), 1:234.

³Ibid; see also Erik Erikson, Identity: Youth and Crisis (New York: W. W. Norton and Company, 1968).

include fear, anxiety, embarrassment, guilt, disgust, sorrow, as well as anger, hatred, and jealousy.

Not only do adolescents experience negative emotions, they also experience positive emotions. Positive emotions experienced by adolescents include love, affection, happiness, and pleasure.¹

The ability of adolescents to learn to cope with, properly express, and control their feelings and emotions is indicative of satisfactory progress toward emotional maturity.

Religious/Spiritual Development

During the adolescent years, along with the other changes taking place in the life of a young person, come some changes in the adolescent's religious experience. With the onset of adolescence, adolescents begin to examine for the first time the faith in which they have been raised.² According to James Fowler, a specialist in faith development,³ in early to mid-adolescence, adolescents begin to question as well as rely on the views of those closest to

¹Philip Rice, The Adolescent: Development, Relationship, and Culture (Boston: Allyn and Bacon, 1978), 194.

²Ibid., 491.

³James Fowler has made significant contributions to the discussion on faith development with his study on the stages of faith development which is influenced by the developmental perspectives of Jean Piaget and Lawrence Kohlberg.

them to help them formulate their own value systems.¹ Also, during this period (early to mid-adolescence), adolescents are more interested in practical and personal faith. They tend to relate better to ideas and concepts with life applications. However, as they progress through Piaget's formal operations stage of cognitive development, when they are able to engage in abstraction, hypothetical thinking, and deep reflection, there is the growing tendency for them to more critically question, doubt, and challenge some of the moral values and religious beliefs in which they were reared. Some may even want to, and sometimes do, repudiate the concepts of faith they learned as a child. According to Shelton, in the late adolescent years, adolescents enter Fowler's individuative-reflective stage of faith development and at this stage begin "viewing a faith that is more and more their own."² This period, also "ushers in the need for a faith expression that is both consistent and coherent."³

Characteristics of Adolescence: A
Sociological Perspective

To study adolescence from a sociological standpoint

¹James W. Fowler, Stages of Faith: The Psychology of Human Development and the Quest for Meaning (San Francisco: Harper and Row, 1981). See also James Fowler, Karl Ernst Nipkow, and Friedrich Schweitzer, eds., Stages of Faith and Religion Development: Implications for Church, Education, and Society (New York: Crossroad, 1991).

²Charles M. Shelton, Adolescent Spirituality: Pastoral Ministry for High School and College Youth (Chicago: Loyola University Press, 1983), 72.

³Ibid., 72-73.

involves the analysis or exposition of significant social traits or factors that may impact and influence the life and behavior of the adolescent. Two factors that most significantly impact and influence the life and behavior of adolescents are the role of the family and the role of peers.¹

Role of the Family

The role of the family and the influence it exerts on a child begin to change as the child enters the adolescent years. Before the onset of adolescence one of the essential roles of the family is to provide a safe and secure environment in which a child can be dependent. This role begins to change as the child reaches adolescence, and begins to move toward the attainment of independence. Because of the adolescent's need for the security of dependence and the growing desire for independence, the family assumes a dual and complex role of catering to the adolescent's dependency as well as encouraging and promoting the adolescent's desire for independence. In other words, the "family's role changes from that of a single emphasis--providing a secure environment for the dependent child, to a conflict double emphasis--accommodating dependency while pushing independence."² The inability of the family to

¹The scope and limitations of this study do not make it possible to discuss the many sociological factors that may affect adolescents. The study is therefore limited to the two most significant factors.

²Daniel Aleshire, Understanding Today's Youth (Nashville, TN: Convention Press, 1982), 58.

recognize this change and fulfill its new role can result in conflict, especially between the parents and the adolescent and, in some cases, between the adolescent and other siblings.

Another major change that occurs in the family during the adolescent years is that the onset of adolescence often coincides with the onset of parental middle-age. This combination can make the adolescent years very difficult for both parents and adolescents, as both struggle to adjust to major changes in their lives. Both parents and adolescents are confronted with, in their own unique way, some form of "identity crisis relating to their sexual life, roles, authority, emotional adjustment, and values."¹ This may lead to parent-adolescent conflict, for example, the adolescent tendency to challenge parental authority and the tendency of parents to hate to let go.²

Other factors that may affect parent-adolescent relationship are, on one hand, parental concerns pertaining to matters such as "social life, responsibility, school, attitudes and relationships in the family, or values and moral behavior."³ On the other hand, adolescents have high expectations of parents. They want, among other things,

¹Rice, 399.

²For an excellent analysis of the parallels between adolescent and parent middle-age identity crises, and the associated parent-adolescent conflict, see *ibid.*, 399-422.

³*Ibid.*, 422.

parents who show interest and concern, who will listen and talk with them, who show they trust them, who are willing to grant autonomy and emotional independence, who discipline democratically and consistently, who strive to maintain a happy climate within the home, and who set a good example for them to follow.¹

These concerns on the part of parents and expectations on the part of adolescents can create additional tensions when neither parents nor adolescents are able to live up to the other's expectations or concerns.

Another major change in the role of the family has to do with the shift of authority from parents to peers as adolescents begin to view their peers as authority figures instead of their parents. This may cause some anxiety and bewilderment for parents who have been accustomed to being the authority figures in their child's life, and may give rise to parent-peer competition for the adolescent's allegiance.

The conflicts and tensions families experience can be lessened and gradually subside if parents are able to recognize and accept that the changes their adolescents are going through are normal, and if they can make the adjustment from treating their adolescents as little children to treating them as young people growing toward adulthood.

Role of Peers

One of the major characteristics of the adolescent years is the need for belonging and acceptance among the

¹Ibid., 422.

adolescent's peers. This need causes the adolescent to form close friendships with other adolescents. As these acquaintances with other peers broaden, they give rise to peer groups which provide several important functions for the adolescent.

First of all, the peer group replaces parents as the authority figure in the adolescent's life thus giving the peer group a lot of influence on the adolescent. The authority the adolescent ascribes to the peer group combined with the longing to be accepted by others leads to peer pressure. Because of the need to belong and be accepted, and the fear of rejection, adolescents tend to conform to the standards, values, and ideals of the peer group. They are willing to do anything, even if it is sometimes harmful or detrimental, so as to be accepted. Peer pressure, then, becomes the price of group membership.¹

Belonging to a peer group also provides the adolescent with a sense of status. Because of their longing for acceptance and their concern about how others may see them or what others may think about them, adolescents tend to join groups that have some attachment of status and prestige. For example, an adolescent may join a sports team or cheerleading group simply because it is the popular thing to do, and because of the attention given to those who are members of such groups.

¹Coleman and Hendry, 120.

The peer group also serves to provide entertainment or recreational activities for the group members.¹ These activities which are often unstructured and unorganized may take the form of "hanging out" at malls, going to a park, or going to the house of one of the group members to play games or watch videos, or just getting together to talk about common interests, or "fool around." Because of the unstructured and unorganized nature of these activities, they may sometimes get out of hand and even become dangerous.

Another important function the peer group serves is to provide information for the adolescent. Group members learn from each other. Sometimes the information they share can be educational and beneficial, frivolous, or harmful. The peer group is often the primary source of information and education concerning the latest dress styles and what kind of clothes to wear, the most recent popular music and what kind of music to listen to, the latest videos or computer games, dating behavior, and sexual expressions and attitudes.

Peers and peer groups play a significant role in the personality development of the adolescent.² Depending on the type of friends or peer group, peers and peer groups may exert either a positive or negative influence on the

¹Aleshire, 97.

²Louise Guerney and Joyce Arthur, "Adolescent Social Relationships" in Experiencing Adolescents: A Source Book for Parents, Teachers, and Teens, ed. Richard M. Lerner and Nancy L. Galambos (New York: Garland Publishing, 1984), 93.

adolescent. The positive influence of peers can play a role in helping adolescents adjust properly to adulthood. On the other hand, the negative influence of peers may result in poor adjustment to adulthood. Also, a lack of significant peer attachment may lead to psychological maladjustment in adolescents as documented in a study by Janes and Hesselbrock.¹

Stages of Adolescent Development

Because adolescence covers such a long span of development, it is helpful to better understand this developmental period by dividing the adolescent years into stages. The consensus among most experts and scholars in the area of adolescent studies is that the adolescent years may be divided into three major stages--early, mid, and late adolescence.² During each of these three stages the adolescent is confronted with certain dominant developmental tasks to deal with and adjust to.

During early adolescence (approximately ages 10-15), which is characterized by the onset of puberty, adolescents tend to be preoccupied with their bodies as they undergo

¹C. Janes and V. Hesselbrock, "Problem Children's Adult Adjustment Predicated from Teacher's Ratings," American Journal of Orthopsychiatry 48 (1978): 300-309.

²For the purposes of this study, a summary of the major adolescent concerns during each of these stages is included below. For a more detailed study on this subject see Armand Nicholi, Jr., "The Adolescent," in The Harvard Guide to Modern Psychiatry, ed. Armand Nicholi, Jr. (Cambridge, MA: Belknap Press, 1978), 520.

sudden and rapid physical growth as well as dramatic hormonal changes. It is at this stage that adolescents begin to develop the cognitive capabilities of thinking more abstractly, critically, and creatively. This may lead them to begin to think seriously about philosophical and religious issues.¹ Developing friendships with their peers is another major concern of adolescents during this first stage.

The major concerns of mid-adolescence, generally viewed as ages 15 to 18, are the need for independence from parental authority and learning to cope with dating and heterosexual relationships. Adolescents also tend to develop deeper and more involved relationships with peers, and identify with various causes as a means of meeting their social and emotional needs.

In late adolescence, approximately ages 18-22, the major concerns of adolescents is with the future. They begin to think about long-range plans such as educational choices, career decisions, roles, duties, values, aspirations, and marital commitments--things that will prepare them for entrance into the adult world.² The main developmental task of late adolescence, therefore, is the

¹Dean R. Hoge, "Social Factors Influencing Youth Ministry in the 1980s," in Hope for the Decade: A Look at the Issues Facing Catholic Youth Ministry (Washington, DC: National Catholic Youth Organization Federation, U.S. Catholic Conference, 1980), 12.

²Shelton, 3.

consolidation of a sense of personal identity or having "a reasonably consistent and gratifying sense of who one is, and what one believes, and where one is going."¹

Implications of the Psychosociological
Developmental Characteristics of
Adolescence for the Teaching
of the Bible to Youth

The psychosociological characteristics of adolescent development as discussed above have several implications for the teaching of the Bible to youth. In view of this, included below is a summary of the major characteristics of adolescent development and some suggested implications for teaching the Bible to youth.²

Physical Characteristics

1. The sudden hormonal and body changes which begin to take place with the onset of puberty tend to cause teenagers to focus on their physical characteristics and develop self-image based on real or supposed blemishes.
2. The growth spurt may result in low attention span, periods of fatigue, weight problems, and feelings of awkwardness.
3. Puberty brings sexual awakening and interest.

¹Weiner, 234.

²Adapted from Richards, Teaching Youth, 46-56; Lawrence O. Richards and Gary J. Bredfeldt, Creative Bible Teaching (Chicago: Moody Press, 1998), 102.

Implications for Teaching

1. Relate worth and value to God's love rather than comparison with others.
2. Use a variety of learning activities so as to sustain interest. Reinforce positive self-image and disciplined eating habits while being aware that many weight problems are caused by genetic factors and childhood production of fat cells. God's help and acceptance need to be stressed.
3. Teach them about dating and sex from a biblical perspective.

Cognitive Characteristics

1. Ability to think seriously and abstractly begin developing in early adolescence and peak in or just beyond late adolescence. Authority may be questioned; and there is the tendency to ask "why" instead of "what."
2. Desire to learn through self-discovery.
3. Mental style of problem solving differs between individual teens.
4. In early to mid-adolescence, imagination is easily stimulated and tends to be very active. By late adolescence, interests and concerns become more focused and serious.
5. Awareness of mental powers or intellectual capabilities causes teens to want to think for themselves and make their own decisions.

Implications for Teaching

1. Do not dismiss their questioning, but be ready to give reasons for what you say.

Do not mistake tendency to ask "why" or to question authority as rejection of Scriptures or doctrines. Be patient with young teens' need to know and their challenging of adult statements. Challenge them through different methods to think through biblical truths and their application.

2. Help them learn how to study the Bible for themselves. Use discovery methods in class and affirm them for significant insights.

3. Remember that each teen has something to contribute to the class regardless of his or her cognitive style.

Use a variety of methods calling for different mental skills, and show appreciation for the contribution of each individual.

4. Use teaching methods that permit the use of the imagination and promote creativity. Keep variety high, and resist using the same methods over and over again.

Learn what is important to your teens and link your teaching to their concerns, and motivate them for greater commitment in Bible study.

5. The teacher should guide the learning process and help teens to think through how to apply Bible truth

rather than just being a teller of truths or giver of information.

Emotional Characteristics

1. In the early stages of adolescence emotions tend to be very intense and are marked by upward and downward swings. Progress toward emotional maturity as the adolescent develops through the later stages of adolescence is characterized by the ability to face reality, respond sensitively to others, give and receive emotionally, and empathize with others.

2. Emotional concerns and stresses may lead to insecurity, hostility, inferiority, guilt, loneliness, and depression.

3. The deep need for peer approval and the desire to talk through emotions with the peer group and, in some cases, trusted adults are significant aids to teenagers.

Implications for Teaching

1. Do not avoid discussion on emotions. Explore the role of emotions in Christian life by using passages such as the Psalms in which emotions are expressed.

Anchor their faith in truth, not on feelings, by teaching living by faith as basic to the Christian lifestyle.

Help them mature emotionally by encouraging them to express their personal feelings and to listen to others. Talking about feelings and experiences, and relating them to

biblical truths, is a very positive aid to growth toward emotional maturity.

2. Present Christ as one who understands and accepts them and be willing to show consistent love and supportiveness in your own relationship with them.

3. Help them relate desire for peer approval to God's approval and involvement in their lives.

4. Encourage sharing in the classroom as emotions are dealt with in a Christian and biblical context.

Spiritual Characteristics

1. Youth have great interest in practical faith.

2. Moral questions become more and more significant, and there is a tendency to question a "rules" approach to right and wrong.

3. Youth tend to be very idealistic and may be critical when their own or adult behavior falls short of the ideal.

4. Youth sense necessity of personal commitment in order to live meaningfully.

5. Times of doubt and questioning stimulate examination of their own and others' religion.

Implications for Teaching

1. Stress life application, and share your own experience in living Bible truths.

2. Help them discover biblical principles that guide moral choices, and emphasize personal relationship

with God and his Spirit as necessary for moral decision making.

3. Provide critical time to help youth explore the meaning of discipleship and engage them in joint projects such as service projects and mission trips as a means of communicating the gospel to friends and others. Present forgiveness as God's way to deal with failure in ourselves and others. Stress that ideals can only be realized with Jesus' supernatural help.

4. Present claims of Christ on us as disciples as well as believers. Acquaint them with Christians in history and contemporaries who live out commitment to Christ.

5. Create a climate where they can honestly express their doubts. Provide information without "preaching" or insisting on simplified answers. Realize that youth want to believe and are eager to have reasons to support their faith.

Social Characteristics

1. Stirrings begin for greater independence from parental authority, and teen attitudes are often marked by resentment when parents still treat them as children.

2. The importance of social relationships to adolescents is evidenced by the deep desire for peer acceptance and the need to belong.

3. Because most of life is focused in situations where primary relationships are with other teens, peers tend

to strongly influence teen choices and behavior. Often values of the peer group are accepted uncritically.

4. Teens look to heroes as role models.

Implications for Teaching

1. Help teens discover the nature of Christian freedom and how to relate to parents. Help provide opportunities to take responsibility. Avoid treating them as children even when their behavior seems to merit it.

2. Build sense of unity in your class by helping them understand and apply the biblical concepts of the body of Christ and personal relationship. Stress God's acceptance of us.

3. The focus of the application of Bible truths studied needs to be the real world in which teens currently live. Encourage them to help each other think through the meaning of Bible truths for their daily experience in the youth world. Encourage development of in-class personal relationships among teens as well as between teens and teachers. Help teens evaluate the impact of others on their values, and to take a personal stand when necessary.

4. Use biographical studies of biblical characters as the basis of teaching them about choosing positive role models. Developing a close relationship and letting teens observe you (the teacher) in daily life situations are powerful ways to influence teens and their faith.

In conclusion, because of the transitory nature of

the adolescent years and the many developmental changes associated with this period, it is essential that teachers possess a good knowledge and understanding of adolescent developmental characteristics. This can enhance teaching effectiveness by providing teachers with (1) helpful insights into the varied and unique needs of teenagers, and how to met those needs, (2) important clues concerning what to aim for in their teaching, and (3) ideas of how to teach in ways that will be meaningful and beneficial to teenagers.

PART TWO

DEVELOPING A FRAMEWORK OF CREATIVE BIBLE
TEACHING FOR ADVENTIST YOUTH,
AGES 13-18

CHAPTER III

TOWARDS A DEFINITION OF CREATIVE BIBLE TEACHING

Initial Definition

The word creative and its associated words create and creativity may be defined as originative or productive; to cause to happen, bring about, arrange as by intention or design; and the ability to transcend traditional ideas, rules, patterns, relationships or the like and to create meaningful new ideas, forms, methods, and interpretations.¹

Applying the above definition to the teaching of the Bible, creative Bible teaching may be defined as intentionally creating or developing an approach to teaching which is fresh and vibrant, and utilizes a variety of methods to meaningfully convey the truths of the Bible so as to produce results--a saving knowledge of and personal relationship with Jesus Christ, and transformation of lives.

In order for this to happen, two essential factors must be taken into consideration: (1) an understanding of how teenagers learn, and (2) a knowledge of the distinguishing characteristics of creative Bible teaching.

¹Random House Webster's Unabridged Dictionary (1997), s.v., "Creative," "Create," "Creativity."

Levels of Learning

Lawrence O. Richards, who has written extensively on creative Bible studies and teaching, suggests the following levels of learning as being essential for Bible teaching.¹

Rote Learning

Rote learning means repeating something from memory, without thought of meaning. This kind of learning is largely meaningless, hence when the Bible is taught and learned this way, it is most unlikely to produce the result of changing lives (e.g., memorizing Bible texts simply to be able to repeat them).

Recognition Level

At this level students are able to recognize something that has been said or read. The emphasis is on the students' ability to recognize the right answer as opposed to the ability to comprehend that answer. Unfortunately the ability to recognize a truth from the Bible as something a Sabbath School teacher or Bible study

¹Lawrence O. Richards, Creative Bible Teaching (Chicago: Moody Press, 1970), 69-72. Richards' "Levels of Learning Transfer" is one of several theories of learning. For a good discussion on other theories and styles of learning see Benjamin S. Bloom and others, eds., Taxonomy of Educational Objectives: The Classification of Educational Goals (New York: Longmans, Green and Co., 1956); Jim Burns, Today's Resource for Relational Youth Ministry: The Youth Builder (Eugene, OR: Harvest, 1988); Marlene D. LeFever, Creative Teaching Methods (Elgin, IL: David C. Cook, 1985); idem, Learning Styles: Reaching Everyone God Gave You to Teach (Colorado Springs, CO: David C. Cook, 1995); Bernice McCathy, "Using the 4MAT System to Bring Learning Styles to Schools," Educational Leadership, October 1990, 31-37.

teacher said does not imply either a personal response or integration of the truth recognized with the learner's total understanding of the Bible and life. While it is important to recognize biblical concepts and their meaning as they have been taught, this is never sufficient, neither does it lead to transformation (e.g., a multiple choice question or a true or false test).

Restatement Level

This level of learning demands a grasp of content in terms of relationship to other ideas, and an ability to express the whole without clues, because the ideas have been mastered and personalized. Because of the importance of the Bible as the inspired word of God and His revealed will, which leads to a saving knowledge of Jesus Christ and new life in Him, its teachings must be understood. Therefore, Bible teachers must help their students to know what the Bible teaches, not merely as something to remember or to be recognized, but as a personalized mastered system that controls a student's patterns of thought and philosophy of life. It is only when students are able to take a Bible truth, relate it to other ideas and values, and express that truth in their own words or make it their own that they have begun to learn meaningfully. However, while this level of Bible learning is necessary, it is not sufficient.

Relational Level

This level of learning presupposes the restatement

process but goes beyond that process. The emphasis of this level of learning is to bring students beyond information about God by helping them to discern or identify the appropriate response to make to Bible truths by relating those truths to their own lives. It is only when teachers consciously teach for learning in terms of identifying the appropriate response that their teaching is in harmony with the nature of God's Word which brings about transformation. Yet, stopping here will be to fall short of the ultimate goal of the teaching-learning process.

Realization Level

This is the ultimate goal of all Bible teaching. The emphasis is on realizing, in the sense of making real in experience, and in the sense of applying truth to life. This level of learning goes beyond the restatement level where the emphasis is on understanding what response to God's Word is appropriate; it is bringing students to the place where they can actually make that response or act upon God's Word--living in harmony with the Bible truths learned. Therefore, the primary goal of teaching at this level, as Jon Byron points out, "is not restricted to gaining information but rather to bring life change for the glory of God."¹

From the foregoing, it may be concluded that the kind of Bible teaching that produces results is that which

¹Jon Byron, "Youth in Personal Bible Study," in The Complete Book of Youth Ministry, ed. Warren S. Benson and Mack Senter III (Chicago: Moody Press, 1987), 425.

leads students or participants not only to remember and recognize Bible truths of facts, but leads them to understand the truth of God, and to discover and make an appropriate life-response to the God who speaks to them through this Word.¹ Thus creative Bible teaching can further be defined as "consciously and effectively focusing on activities that raise the student learning level"² so that they can experience the transforming power of the truth as revealed in the Bible.

Elements of a Creative Approach to Bible Teaching

Based on the above discussion of the levels of learning, four foundational characteristics of creative Bible teaching may be derived. These are as follows: (1) the focus of the teaching-learning process, (2) the role of the teacher, (3) the role of the students, and (4) the role of the Holy Spirit in the teaching-learning process.

Focus of the Teaching-Learning Process

The first distinguishing characteristic of creative Bible teaching has to do with focus. The "traditional" or non-creative approach to Bible teaching tends to focus on biblical facts. The main emphasis of this approach (traditional or non-creative) is to teach students how to master biblical facts so as to be able to recognize and

¹Richards, Creative Bible Teaching, 73.

²Ibid.

repeat Bible truths that they have been taught. The student learns at and fails to advance beyond the lower levels of learning as outlined above.

On the other hand, a creative approach to teaching has as its focus, meaning. Not only are students taught biblical facts, they are also taught how to test, relate, explore, and discover the meaning of the truths they are being taught and to responsibly appropriate these truths to their own personal lives so as to experience the transforming power of God's Word. Therefore, creative Bible teaching helps students to move up to "the higher levels of learning, where appropriate response to God's Word can be seen and made."¹ For this to happen there is the need for active participation on the part of both teachers and students in the teaching-learning process.

The Role of the Teacher

When the focus of Bible teaching is on the mastery of facts as with the "traditional" or "non-creative" approach to teaching, there is very little or no participation from students. The teacher becomes an active "dispenser" of knowledge and information, while the students become passive receptors of the knowledge and information being transmitted by the teacher. The methods used by the teacher are usually designed to communicate content and tend to be primarily teacher activities. The whole teaching-

¹Ibid., 74.

learning experience centers mainly on the teacher.

However, with the creative Bible teaching approach, the teacher is not the central figure of the teaching-learning process. The activities are centered on the whole group--teacher and students, but especially students. The teacher uses methods that focus attention on meaning and creates an atmosphere where all students are actively involved in the learning process. For this to happen the teacher must fill a fourfold role of guide and facilitator, motivator, model, and friend.

The Teacher as a Guide and Facilitator

As guide and facilitator, the teacher's responsibility is to guide or direct the students into stimulating learning experiences¹ that will enable students to "discover meaning and see the response God requires of them personally to His voice."² Therefore, the role of the teacher as a guide and facilitator is not to tell the students everything they need to know, but is to strive to structure situations that will help them to discover for themselves in a meaningful way the truths and claims of the Bible on their lives and how to respond to those claims so that change may be wrought in their lives.

¹Ed Reed and Bobbie Reed, Creative Bible Learning for Youth Grades 7-12 (Glendale, CA: G/L Publications, 1978), 56.

²Richards, Creative Bible Teaching, 76.

The Teacher as a Motivator

The role of the teacher as a motivator has to do with the teacher's ability to get students excited about the Bible and interested in learning and studying the Bible. To do this will involve, among other things, the use of a variety of creative methods, styles, and activities geared towards the needs of the students. It has been found that students will want to study the Bible if they have the "awareness that what they are studying is relevant to them, and that God shows them a better way to love their lives."¹ But most important of all, teachers must recognize that an essential key to motivating their students lies in "their own enthusiasm about the meaningfulness of God's Word, and their own excitement for the students to learn for themselves."² In other words, teachers can do more to motivate their students to study and learn the Bible by the enthusiasm and excitement which exudes from the teachers themselves--an enthusiasm and excitement rooted in a deep conviction and belief in the life-changing power of the Word of God. Teachers must remember, as the saying goes, "enthusiasm is not taught, it is caught."

The Teacher as a Model

Much of what students learn is dependent not so much

¹Lawrence O. Richards, You and Youth (Chicago: Moody Press, 1973), 125.

²Reed and Reed, 58.

on what the teacher says or teaches, but on who or what kind of person the teacher is. Most educators and behavioral scientists agree that modeling has a lot to do with the teaching-learning process. According to Robert F. Mager, who has written extensively in the area of education, "research has confirmed the fact that when you teach one thing and model something else, the teaching is less effective, than if you practice what you teach."¹ Adding to this, Lawrence Richards, an authority on creative Bible teaching and youth ministry, points out that studies in the field of behavioral sciences have "found that to influence inner growth and development of a young person, there needs to be a relationship developed in which the adult can be a model for the younger person."² The importance of the teacher's role as a model is also emphasized clearly in the teachings of Jesus and Paul as brought out in the following New Testament passages:

"A student is not above his teacher, but *everyone who is fully trained will be like his teacher*," Luke 6:40 NIV.³

"You know we never used flattery, nor did we put on a mask to cover greed. . . . We loved you so much that we

¹Robert F. Mager, Developing Attitude Toward Learning (Palo Alto, CA: Fearon Press, 1968), 63.

²Richards, Teaching Youth, 21.

³Italics mine, as well as in the immediately following passages.

delighted to share with you not only the gospel of God but our lives as well, . . . You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed," 1 Thess 2:5-10 NIV.

"Follow my example, as I follow the example of Christ," 1 Cor 11:1 NIV.

"We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow," 2 Thess 3:9 NIV.

"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity." 1 Tim 4:12 NIV.

"Whatever you have learned or received or heard from me, or seen in me--put it into practice," Phil 4:9 NIV.

It is quite clear from the above passages, as Lawrence Richards points out, that "God does work through the person of the teacher as well as through the content of the Word to transform us into Jesus' likeness."¹ Therefore, he continues, "We cannot ignore either the Word or the example if we are to minister effectively to youth."²

In view of the above, it is clear that the role of the teacher as a model implies "commitment to be an example as well as a communicator of God's truth."³ It is impor-

¹Richards, Teaching Youth, 20.

²Ibid.

³Reed and Reed, 59.

tant, then, for teachers to teach the Word of God from the Book they hold, and from the life they live, because God can use their lives as well as what they teach to bring their students to a vital, fresh relationship with the Lord.¹

The Teacher as a Friend

The teacher's roles as model and friend are closely connected. To be an effective model requires that the model spend time with the students so as to enable them to observe the model in a variety of life settings and situations. For this to happen, teachers, as models, must spend time with their students beyond the regular Bible class or study time. To be effective models teachers must become friends, not as part of "the gang," but as adult friends of their young students. Becoming friends with young people involves teachers spending time with them and becoming vulnerable enough to share their (teachers') lives with them (the students), including their victories, struggles, and failures.

Teachers, as friends, must also show their students that they truly care about them, not only spiritually, but in every aspect of their lives. The teacher's role as a friend also involves the building of a relationship of trust between students and teachers. Students must know that in times of difficulty or perplexity, or whatever the situation may be, they have a real friend in their teacher. A friend

¹Richards, Teaching Youth, 21-22.

whom they can turn to and know will listen to them without putting them down.

The Role of the Students

The role of students in the teaching-learning process is that of being active learners. This role of active learners may be accomplished through a fourfold process of information, investigation, application, and practice.

Information¹

The first step in the teaching-learning process where students are active learners involves the receiving of information by the students.

There are two major ways by which students receive information. One way is through the instructions given them concerning what they are to do in the learning process. Some of the key words usually used in such instructions include read, list, describe, discuss, and illustrate. Students may also receive information in the form of lesson content. This involves information received through teacher explanation or lecture, reading the Bible, discussions with other students and the teacher.

Investigation

After students have received information, they then proceed to investigate the information or subject being

¹Reed and Reed, 60.

studied. This may be done through in-depth study of a Bible passage, using research materials to study the meaning of words, and cultural background of passages, and answering questions related to the passage.¹ The goal of the investigation process is to investigate so as to discover the meaning of Bible truth. A very important part of this process is allowing students to investigate for themselves with guidance provided by the teacher. This is very important to the effectiveness of the teaching-learning process because "truth becomes truly personal when the learner has discovered it by exploring [or investigating] on his own."²

Application

After students have investigated and discovered the meaning of Bible truth--the original meaning and possible applications for the present, with the guidance of the teacher--they must now find specific ways of applying these truths to their own personal lives.

Practice

To practice is to go a step beyond the application stage of the learning process by actually doing or acting on what has been discovered and making specific changes in life to conform to the Bible truths discovered. In view of this, it is accurate to say that "complete learning has not really

¹Ibid., 62.

²Ibid., 61.

occurred until the learner demonstrates he has changed his thinking, attitude or actions to conform to the Bible truths discovered."¹

The Role of the Holy Spirit

In order for the teaching-learning process to result in the kind of change mentioned above--genuine life change--both teachers and learners must give the Holy Spirit His rightful place in the teaching-learning process. The Holy Spirit's role is to be the driving force behind the entire teaching-learning process and the effector of change in the lives of the students. The ultimate goal of creative Bible teaching is not to teach the Bible as intellectual facts to know or to be recognized, but as spiritual truths capable of bringing about transformation or change. Transformation or change in life comes only from strong inner conviction which, according to the Bible, only the Holy Spirit is capable of doing--bringing about conviction that leads to genuine and permanent life change. So, although the teacher as a guide and facilitator, motivator, model, and friend may help students discover what steps to take to initiate and implement needed change and may provide the opportunity for students to take these steps (and the students themselves take action by applying and putting into practice what they have discovered in the learning process), it is the Holy Spirit who uses God's Word in a powerful way to change the

¹Ibid., 62.

lives of the students as they respond to His promptings.

In view of the foregoing and in concluding this chapter, creative Bible teaching may be finally defined as (1) the kind of Bible teaching that focuses on the meaning of Bible truth in an atmosphere where students are able to learn at the significant levels of learning (restatement, relation, realization); and (2) an approach to teaching where under the guidance of the teacher, and the promptings and conviction of the Holy Spirit, students can actively participate in the teaching-learning process through the avenues of receiving information, investigating, applying, and putting into practice Bible truths they have discovered so as to effect change in their lives.

CHAPTER IV

CHOOSING CREATIVE BIBLE TEACHING CURRICULUM AND MATERIALS FOR ADVENTIST YOUTH

There are probably more Bible teaching curricula or Bible study guides and materials for youth than any other age group. These curricula and materials are designed and written from many different theological perspectives, and represent a variety of teaching and learning philosophies or concepts. One major implication of this is that the success and effectiveness of a teaching ministry to youth depends to a great extent on the kind of curriculum and/or materials used.

In view of this, it is essential for Seventh-day Adventist lay youth leaders and Bible teachers to have an understanding of what a curriculum is and its purpose or function, and to have a set of guidelines or criteria for evaluating and choosing the best and most appropriate curriculum for their youth groups.

Definition and Function of a Curriculum

The word curriculum comes from the Latin word,

"currere," meaning racecourse.¹ The English word "current," the flow of water in a stream or river, is also derived from this Latin word. The idea behind this word is that of a racecourse serving as a guide to runners or race chariots in their effort to reach the finish line, or the flow of water in a stream or river in a particular direction. In this sense, a curriculum may be defined as "a course of study that is organized to guide the pupil to specific objectives by the proper use of content, experience, teaching aids, teacher influence, application, and motivation,"² or the course or direction set by a teacher comprising the sum of all of the experiences of the teaching-learning process through which the student is to progress educationally.³ Therefore, a creative Bible teaching curriculum may be defined as a course of study on the Bible and related subjects which: (1) accurately guides teachers and students in the teaching-learning process, (2) provides the means by which students are led to the final goal of a saving knowledge of Jesus Christ and new life in Him, and (3) reflects the characteristics of a creative approach to Bible teaching as discussed in the previous chapter, including a focus on meaning, the role of the teacher, the role of the

¹Random House Webster's Unabridged Dictionary (1997), s.v., "Curriculum."

²Elmer L. Towns, How to Grow an Effective Sunday School (Denver: Accent Books, 1979), 98.

³Richards and Bredfeldt, 108.

student, and the role of the Holy Spirit.

Criteria for Choosing Creative Bible Teaching
Curriculum for Adventist Youth

Because of the importance of a curriculum to the success and effectiveness of teaching the Bible to youth, thoughtful and prayerful consideration should be given to the process of choosing the curriculum. First of all, a carefully structured criteria should be established as the basis for evaluating all curriculum and associated materials. To develop a good criteria, the following fourfold foundational emphasis should be taken into consideration.¹

Christ-Centered

First of all, the curriculum must be Christ-centered. Jesus Christ is the core of Christianity and His work on behalf of humanity is the central theme of the Bible. Therefore, this central theme of Christ--His life, ministry, death, resurrection, ascension to heaven, mediatorial role, and second advent must run through the entire curriculum and associated materials. Also, the curriculum should aim at leading students to a saving knowledge of, and personal relationship with, Jesus Christ.

¹Ideas for the above foundational emphasis and the subsequent suggested criteria are adopted from Richards, Teaching Youth, 91, 121; idem, Creative Bible Teaching, 142; Towns, How to Grow an Effective Sunday School, 106-108; and The Keys to Sunday School Achievement (Chicago: Moody Press, 1980), 31-38.

Bible-Based

The curriculum and all associated materials must be Bible-based. The basis of the Christian faith and the Seventh-day Adventist faith, in particular, is rooted in the Bible--the inspired Word and divine revelation of God's will. A Christian cannot know God and grow in Christ without knowing and understanding the Bible and what it teaches about God. Therefore, a good Bible teaching curriculum must be built on accurate and correct interpretation of the Bible, and application of biblical truths.

Student-Related

The curriculum must be student-related. The Bible cannot be taught in a vacuum, it must be related to the needs of people. Therefore, the lessons in a good Bible teaching curriculum will begin with the needs of the students and end at meeting those needs.

Creative Philosophy of Bible Teaching

The curriculum must have a creative philosophy or concept of Bible teaching. A creative philosophy of Bible teaching aims at increasing or raising the level of students' knowledge and understanding of the Bible; involving students actively in the exploration and discovery of the meaning of Bible truths; providing practical applications of these truths to the lives of students; and helping students to make the needed life changing response to the truths learned.

As an aid to lay youth leaders and teachers, this fourfold foundational emphasis may be further enlarged to form an evaluating criteria comprised of certain key questions, grouped into categories as outlined below.

Goals

Every good curriculum must have clearly defined and identifiable goals. The purpose of such goals is to integrate basic theology with a deep understanding of the characteristics and needs of a particular age group so as to clearly identify and establish Bible truths and spiritual responses which will meet those needs. The adolescent years, as established in the first part of this study, are very critical for healthy personal and spiritual development. Therefore, "it is extremely important that in these formative years, the truths required to meet real needs be identified, and desired responses be defined."¹

To ensure that this has been done when evaluating a curriculum or materials, the following key questions must be taken into consideration.

1. Are the goals the curriculum is designed to reach thoroughly and clearly identified and defined? When goals are identified and defined it helps give a sense of purpose and direction to the teaching-learning process. It also helps teachers to know, right from the beginning, what

¹Richards, Teaching Youth, 117.

to aim for in their teaching and how to reach the desired goal or goals.

2. Do the goals reflect a deep knowledge of adolescent characteristics and needs? Teaching materials for youth that do not reflect a good understanding of the characteristics and needs of adolescents will make the teaching process very difficult for teachers, and boring and irrelevant to teenagers.

3. Do the goals show a mastery of relevant theology that fits the characteristics of adolescents and meets their needs? Evidence of an understanding of the characteristics and needs of adolescents is important, yet, without providing relevant Bible-based solutions to teen problems and needs, it is at best useless and counterproductive. Each Bible class should begin with a clear understanding of the needs and problems of adolescence and end with those needs and problems being met with relevant Bible truths.

4. Do the goals identify knowledge, attitude and feeling, and life-response goals? In other words, what are youth supposed to know by the end of each class or study session? What kind of attitudes and feelings do the lessons aim to engender in the youth? What life-change response to the claims of the Word of God should be expected? And how are these to be accomplished in the teaching-learning process?

Theological Content

Every Bible-based curriculum has an underlying theological perspective which inevitably affects the content of the lessons and the teaching-learning process.

Therefore, theological perspective is very important in evaluating and choosing curriculum. Key questions to ask in determining the theological content of a curriculum include the following:

1. Are lessons Bible-based? The objective of the lessons should be to teach and help students better understand the Bible. The lessons, therefore, must accurately reflect what is in the Bible, not someone's personal views or opinions.

2. Is the view of the Bible presented in lessons and materials consistent with the Seventh-day Adventist understanding of revelation and inspiration? A correct understanding of revelation and inspiration will lead to a correct interpretation, understanding, and application of Bible truths.

3. Are the lessons Christ-centered? Not only should the lesson materials teach about Christ, they must lead students into an ever-deepening knowledge of Christ and bring them into a personal experience with him. Jesus Christ must be the central focus of all the lessons.

4. Are extrabiblical materials used correctly? Extrabiblical materials such as illustrative materials and teaching aids should always be used to throw light on the

Bible, never to take the place of the Bible.

5. Are essential doctrines of the Seventh-day Adventist Church accurately presented and emphasized? While this question must be applied to all curriculum and materials used, it is extremely important that it be applied unequivocally to curriculum and materials produced and written by non-Adventist publishers and writers. The safeguard here is, if non-Adventist materials or curricula are to be used, their theological content must be consistent with Seventh-day Adventist beliefs, or should, with great care, be modified so as to be in agreement with Seventh-day Adventist doctrines.

Lesson Content

The purpose of evaluating the lesson content of a curriculum is to determine its educational strengths and weaknesses. Emphasis is placed on factors such as the way students are to be taught and the relevance of activities to be used in the teaching-learning process. Questions to ask in evaluating the lesson content of curriculum should include the following:

1. Do the lessons seek to raise students' level of Bible learning? The contents of the lesson must be structured in such a way as to increase students' knowledge and understanding of Bible truths.

2. Do lessons aim at response, and are they structured to lead into the Word, the exploration of the

Word, and guide students to discover meaning and plan response? In other words, the lesson content must move students up to the higher levels of learning as outlined in chapter 3.

3. Are lesson contents systematically organized? Each lesson must be organized in such a way that each section or segment builds upon the previous section or segment and leads into the next. In the same way, if a series of lessons is being used over a period of time, each series must build upon the previous series and lead into the next. The point here is that the content of the lesson is important and so is the sequence of the content. Therefore, there must be a clear progression of thought throughout the lesson or series towards the final goal of the lesson or series.

4. Are applications planned for flexibility? Although lessons are to be systematically organized, room must be given for flexibility. Teachers must be able to adapt and modify lessons to suit their particular circumstances and the particular needs of their students. To insist on slavishly following the organized structure of lesson plans, without any room for flexibility can, stifle creativity and may lead to predictable and boring classes.

5. Are lesson plans designed to fit the age level of students, and to be relevant to their needs? Lesson content must be designed in such a way that adolescents can easily understand it, as well as feel that "what the Bible

communicates is important to youth, and that the Bible speaks to their problems and needs."¹

6. Are suggested teaching methods used purposely? The primary purpose for using teaching methods should be to involve students in the teaching-learning process. Therefore, it is important, when evaluating the content of a lesson, to determine whether suggested teaching methods are teacher-centered or student-centered. Because adolescents, as brought out earlier, tend to learn better when they are actively involved in the search and discovery of meaning, the effective use of teaching methods should aim at leading a class of adolescents to participate as a group. This can be accomplished if suggested teaching methods are student-centered instead of teacher-centered.

7. Will the planned lesson(s) lead to decisions to accept Jesus Christ as Lord and personal Savior, personal Bible study, spiritual growth, and Christian service? This should be the ultimate goal that every lesson must aim to accomplish. Therefore, lesson plans must be set up in such a way as to help teachers guide their students to this goal. To teach the Bible simply as knowledge to be acquired, and even as a solution to the needs and problems of youth, without addressing their spiritual needs would be an exercise in futility. In view of this, any Bible curriculum or material that does not meet these standards should not be

¹Richards, You and Youth, 91.

used even if it meets all the other criteria.

Appearance and Quality of Materials

The way lessons and lesson materials are designed, and how they look, can be an aid or deterrent to learning. The illustrations, art work, and general format should be of good quality, fresh, vibrant, colorful, and suited to the age span of the youth. Questions to be asked when evaluating the appearance of curriculum and other materials include the following:

1. Are the materials attractive?
2. Does the format of the lessons and materials appeal to both teachers and students?
3. Are the art work, illustrations, and other teaching and learning aids contemporary and colorful?
4. Are the materials of good quality and durable?

Materials that are attractive, lesson formats which are appealing to teachers and students alike, and relevant illustrations and quality art work can combine to make the teaching-learning process interesting, fun, and meaningful; and thus be an aid to learning. Generally, teenagers tend to respond positively and enthusiastically to that which they think and feel is interesting, fun, relevant, and meaningful. The appearance of a Bible teaching curriculum and study materials can contribute to creating such a feeling among teenagers towards the study of the Bible.

Teaching Aids

Every good Bible teaching curriculum must include carefully prepared teaching guides and materials to aid the teacher in the teaching process. The purpose of these guides and materials is to provide step-by-step direction or instructions to teachers for conducting their Bible study or class. For example, the guides and materials must provide guidance in the choice of truths relevant to the age group to be taught; give ideas on the meaning of Bible passages to be taught; and suggestions on how to lead to and achieve response. In addition to the above, other questions to ask in evaluating Bible teaching materials and guides should include the following:

1. Is there a clear-cut learning process that gives structure to lesson plans? The basic philosophy of teaching and learning, in this case, a creative Bible teaching philosophy, must be clear, easy to follow, and to implement.

2. Is there a clear statement of the focus and goals of each lesson? Such a statement will help teachers to know what to teach in each lesson and how to teach each lesson so as to reach the desired goal or goals.

3. Are suggested methods and learning activities easy to use, and are directions given for unusual methods and activities? If methods and learning activities are suggested that may be complex or unusual, it will be helpful to teachers if step-by-step directions are included showing

how these methods and activities are to be used to achieve the maximum effect.

4. Is the time factor dealt with realistically in the teacher's lesson plan? For example, teaching methods and learning activities must be designed or be flexible enough to be adjusted to fit the time available. Also, it is helpful if the teaching materials not only plan activities that are realistic but, in addition to that, give specific time suggestions for each activity as well as the total time needed for the entire lessons.

5. Are options provided for most, if not all, of the class segments? Optional learning activity ideas help to make teachers in each local situation more personally involved and responsible for what happens in their classrooms. This in-built flexibility is very important in that, for example, if one activity might not fit or work well in a particular church or classroom, the option permits the teacher to choose another.

6. Are suggested lesson activities for each of the sections of the lesson accomplishing the goals of the lesson? Suggested activities should not be used only to generate interest or enhance student participation, they should also be used as a means of helping the teacher reach the stated goal of each lesson.

7. Are transitions clear and effective? Transitions are vital in moving smoothly through the teaching process. Because of the many developmental changes

associated with adolescence, especially in the cognitive domain, which may impact the attention span of adolescents, clearly identified transitions, properly utilized by teachers, can be an effective means of raising and maintaining the students' interest level in a lesson or class.

8. Is there variety in the learning activities used? There are many different kinds of learning activities that can be used with adolescents, therefore, it is not necessary to use the same learning activities during every class session. Variety is important to maintain interest and can help to stimulate thinking and interaction.

Learning Aids

Just as teachers need carefully prepared teaching guides and materials to help them in the teaching process, so do students need study guides and materials to aid them in the learning process. Bible study guides and materials for youth come in many different forms or styles. Some guides and materials are in the form of study books for students to take home, study, and bring to each class session for in-class discussion. Others comprise a combination of in-class materials and take-home papers, or personal Bible study guides for use at home; and others may be simply take-home materials given to students after each class.

While there is no particular reason why one style or format may be better than the other, whichever style or

format is chosen must be evaluated for the suitability and effectiveness in the light of the goals being aimed for and how they are to be achieved. Some questions to ask in the evaluation process include the following:

1. Do study guides and materials aim for the higher levels of learning? Study guides and materials should not only focus on biblical facts, but must include activities that will help students learn at the significant levels where they can meaningfully explore, discover, and apply Bible truths to their lives.

2. Do they provide a sense of progress and process? Just as the teacher's guide provides a sense of progress and movement toward a goal, so must the student's study guide and materials. Students must be able in some way to track their progress, and know that the class activities move toward a planned goal.

3. Do they include alternative learning activities? Learning may be enhanced through the use of a variety of learning activities such as discussion questions, quizzes, and direct Bible study formats with spaces provided where students can write in their findings from the Bible. These learning activities may also be helpful in encouraging and stimulating participation.

4. Are applications and illustrations authentic and relevant? It is important for lessons to help teenagers face real problems. Therefore, applications and illustrations should be true to life, and reflect an awareness of

the range of problems teenagers face in today's world.

5. Are take-home assignments included in or with study guides and materials? Take-home assignments comprised of, for example, simple printed materials with space for personal notes and discoveries, can be a good way to reinforce biblical truths learned in class. The assignments can also be a way of encouraging personal Bible study.

In view of the foregoing and in conclusion, it must be noted that the choosing of a creative Bible teaching curriculum is an important task which cannot be taken lightly by those who teach the Bible to youth. It is the responsibility of Bible teachers, before using any curriculum or material, to carefully evaluate it in the light of a criteria that aims for: (1) the best balance of a complete, accurate, systematic, and comprehensive coverage of Bible content, (2) learning activities that encourage maximum student participation, and (3) practical life application of Bible truths that will result in changed lives.

CHAPTER V

CHOOSING A CREATIVE BIBLE METHOD FOR YOUTH

There is almost an innumerable variety of creative Bible teaching methods that may be used in teaching youth. The task of determining and choosing which method or methods to use in each class session falls on the teacher. In order to choose appropriate methods, teachers must be knowledgeable of the purpose of a teaching method, the factors to be taken into consideration when choosing a creative method, and be familiar with as many different creative teaching methods as possible.

In view of this, the focus of this chapter is to discuss the purpose of teaching methods, factors to consider when choosing creative teaching methods, and to give some examples of creative Bible teaching methods that may be used in teaching youth.

Definition and Purpose of Creative Bible Teaching Methods

A creative Bible teaching method may be defined as "any assignment which prepares the learner or leads the learner to examine God's Word and better understand His

point of view or how He would have His people live."¹ This makes Bible teaching methods important teaching-learning tools that must be chosen with great care and thoughtfulness.

In teaching teenagers, when properly chosen and used, creative Bible teaching methods can be a boost to the teaching-learning process by providing teachers with effective vehicles for delivering the timeless truths of the Bible, and by aiding students to better understand and learn these truths. Teachers can use these creative methods to motivate teenagers and generate interest in Bible lessons. Creative teaching can also be used to move teenagers from being passive spectators in the teaching-learning process to becoming active participants in the exploration and discovery of the meaning of Bible truths.

Creative Bible teaching methods can also be used as a means of bringing the Bible to life or making it real so that teenagers can actually see and make practical life applications of Bible truths being learned to their own day-to-day experiences.

While creative Bible teaching methods are not an end in themselves, they are important means to an end--bringing students to a saving knowledge of Jesus Christ.

¹Reed and Reed, 147.

Factors to Consider When Choosing Creative
Bible Teaching Methods for Youth

Age Group of the Class

Adolescence, as brought out in chapter 2 of this research project, covers a very long age span, marked by a variety of developmental changes which take place at the three developmental stages of adolescence.¹ It is therefore important that in choosing creative teaching methods, one of the first things to do is to consider the age group of the class. Teachers should determine the stage of adolescent development of their class. Are the students in the early, mid, or late adolescent years? This is important because the needs and abilities of teenagers, especially cognitively, vary from stage to stage. So, for example, a method which may work well with late adolescents may not be well suited intellectually for early or mid adolescents to learn effectively. The ideal, then, is to choose methods that are well suited to the characteristics and needs of the age group of the class.

General Needs of the Class

Two key questions to ask here are, What are the general needs of the group or class? and Which method or methods will best meet those needs? It is extremely important that before choosing a teaching method or even teaching a class, that a teacher take some time to assess

¹For a description of adolescent characteristics and developmental changes see chapter 2 of this project.

and determine the general or common needs of the class or group. One way of doing this is by making a mental or written list of what the teacher by observation perceives to be the common needs of the class. To arrive at a more accurate assessment it may be necessary to use some kind of a needs assessment instrument which students will fill out, thereby giving the teacher some idea as to what the collective needs of the class may be. Some common needs which may be easily noticed by the teacher will include economic, social, educational or intellectual, and spiritual needs. A knowledge of the general needs of the class will greatly impact the methods of presentation. In other words, "needs determine the methods of approach."¹

Needs of Individual Members of the Class

It is not enough to be aware of the general needs of the group; teachers must also be aware of the individual needs of the teenagers in their class. Teachers must bear in mind that, although teenagers share certain characteristics and needs in common, each teenager is unique and has peculiar needs. It is the responsibility of teachers to find out about the peculiar characteristics and needs of each teenager in their class or group. A very good way of ascertaining the individual needs of class or group members is by teachers taking time to talk with each

¹Elmer L. Towns, Successful Biblical Youth Work (Nashville, TN: Impact Books, 1973), 229.

teenager individually, visiting teenagers at their homes, talking with their parents, and in some cases, with the siblings. The point here is, individual teenagers with peculiar needs make up a class or a group, therefore, teachers must aim in each class session to meet some need of each teenager.

Available Facilities and Equipment

The kind of facilities available can play a major role in determining what kind of methods to use and the effectiveness of the teaching-learning process as a whole. Some key questions to ask relating to facilities include the following:

What facilities are available and will a particular method be effective in these facilities? For example, if a teaching method involves learning activities requiring students to move around or to break up into small groups, will there be enough space to accommodate such an activity?

What is the seating capacity? Is there enough room for all students or do they have to be crowded into a small room?

Are the facilities well lighted, ventilated, and/or heated?

These questions are very crucial because a spacious room which is well lighted, ventilated, and heated can make a big difference as to the variety of methods that can be used, as well as the effectiveness of the methods. On the

other hand, a poorly lighted or ventilated or heated or crowded classroom can stifle creativity, limit the variety of methods that can be used, affect the attention span and interest level of students, and thereby be a major obstacle to the effectiveness of the entire teaching-learning experience.

The kind of equipment available or lack of it can also be a determining factor as to what kinds or variety of methods can be used. With the growing advancement in technology, teaching, and education on the whole, is in fact becoming very "high tech." It is now common to find a lot of teaching methods which involve the use of audiovisual materials which require the use of equipment such as VCRs and television sets, computers and multimedia projection systems, slide projectors, screens, and overhead projectors. Having the necessary equipment not only affords teachers the use of a wide variety of teaching methods, it can also enhance the effectiveness of their presentations.

The Time Available for the Class Session

How much time is available? and How much time is needed for a particular teaching method? are two important questions to be taken into consideration when choosing a teaching method. Teachers must make sure that the method chosen and the time available for the class session will afford adequate time to cover lesson materials. Certain methods require more time than others, therefore, it is

important that teachers measure the time required for a particular method against the time available for the class. For example, if the time required for the use of a particular method is longer than the allotted time for the class, it will be wise to modify the method to fit the time allotted for the class or to choose another one that will fit the allotted time. Because of the developmental changes adolescents are going through, which may impact their attention span and level of concentration, methods that are too long or require more time than the allotted time can result in teenagers losing interest in the lesson.

Learning Goal of Each Class Session

Every class session must have a goal. The main goal, of course, is to meet the needs of the students. Teachers must ask themselves when choosing a method for each session, "What am I trying to teach in this session? What need or needs of teenagers am I trying to meet in this session? What method will work best with the goal of the lesson? If a method is to be the vehicle by which the goal of the session is to be reached, then the method and the goal must fit together perfectly.

Examples of Creative Bible Teaching Methods to Use With Youth

As mentioned earlier, the variety of creative Bible teaching methods to use in teaching youth is almost without number. In view of this, five of

these methods have been selected and briefly described below.¹

Lecture

A lecture may be defined as "the procedure that includes all oral presentations by the teacher [or other speaker], whether it be by way of remarks made to clarify issues, to elaborate upon pupils' answers to questions, to supplement exposition, or to indicate how something is to be done."² According to Reed and Johnson, lecture techniques include all oral presentations "in which the communication is essentially one way, i.e., from speaker to learners."³ Based on the above, it may be concluded that the lecture is probably the most predominately used method in teaching.

Although educators often point to the limitations of lecture as a teaching method, especially as it relates to the cognitive development of students,⁴ correctly used, it can still be an effective method of teaching. As Lawrence

¹These methods have been compiled with some modification from the following sources: Eleanor Shelton Morrison and Virgil E. Foster, Creative Teaching in the Church (Englewood Cliffs, NJ: Prentice Hall, 1963), 152-241; Bobbie Reed and Rex T. Johnson, Bible Learning Activities: Youth--Grades 7-12 (Glendale, CA: G/L Publications, 1974), 35-143; Reed and Reed, 155-188; Towns, Successful Biblical Youth Work, 228-246; Richards, Teaching Youth, 137-155.

²Towns, Successful Biblical Youth Work, 233.

³Reed and Johnson, 35.

⁴Some educators assert that the lecture method of teaching can hinder the cognitive development of students. For further information on this see Richards and Bredfeldt, 193, 194.

Richards and Gary Bredfeldt point out, "lecture, when done well, with adequate illustrations, examples, visuals, stories, and structure is still a good method for creative Bible teaching."¹ Some variations of the lecture method include monologues, symposiums, interviews, choral readings, and demonstrations.²

When to Use Lecture with Youth

Lecture, as a teaching method may best be used in teaching teenagers under the following circumstances or in the following situations.

1. To motivate, provoke, and stimulate thinking.

Lecture can be an effective teaching tool if the goal of the teacher is to provoke and stimulate thinking. According to Elmer Towns, the use of inflection, emphasis, and explanation make oral presentations (lectures) energetic and dynamic mediums of transferring knowledge.³ Because teenagers are at the stage of development when their mental abilities are growing rapidly, and they begin to think in concepts, the lecture approach to teaching may be effectively used to challenge, motivate, and help teenagers grasp complex or technical concepts and to discriminate between what is important and what is not.

¹Ibid., 193.

²For a detailed description of these variations see Reed and Johnson, 35-42.

³Towns, Successful Bible Youth Work, 233.

2. To teach large classes. When a class is so large that active student participation such as informal discussions may be very limited and/or not conducive because of seating arrangements, the lecture approach to teaching may be the best method to use. In a situation like this, it may be easier to prepare and present a lecture than to use methods that require active student participation.

3. To introduce new materials and ideas. When introducing new or unfamiliar subjects a simple, straightforward, well-prepared, and interesting lecture may be the most effective way to communicate the needed information to move teenagers through the class process.¹

4. To present a lot of material or information in a relatively short time. It is easier to modify or alter a lecture when time constraints are an issue than to do so with other methods. For example, a teacher, in the interest of time, can easily skip over some material and highlight the most important points. However, this may not be very easy to do when it comes to methods that require high levels of student participation, especially when it involve restricting students' contributions or comments.

Effective Use of Lecture with Youth

To use the lecture method effectively in teaching youth, and teenagers in particular, the following factors

¹Reed and Johnson, 35.

should be taken into consideration.

1. Use contemporary and relevant illustrations. Illustrations, including personal illustrations and illustrative audio-visuals, which teenagers can easily relate to should be used to make a lecture interesting, and to create a lasting impression. Because in the adolescent years teenagers tend to be restless and awkward, teachers should not expect them to sit still and listen to a boring lecture. Therefore, ways must be found to make lectures interesting. A very effective way to do this is by using good up-to-date and meaningful illustrations.

2. Lectures must be logically organized and well supported with good authority. The adolescent years are a time when teenagers tend to question authority and validity of adult ideas.¹ They do this in an effort to find answers to and reasons for issues with which they are confronted and do not fully understand. A good lecture, then, will aim at providing good and reasonable answers to teenagers' questions.

3. Lectures must challenge teenagers to think. Another important characteristic of the adolescent years is that teenagers tend to want to think and reason out issues for themselves. So while a good lecture should aim at providing good and meaningful answers to their questions, teenagers should be allowed to think for themselves.

¹Towns, Successful Biblical Youth Work, 234.

Teachers as lecturers must therefore avoid being too dogmatic. In other words, teachers should not appear to be pushing their ideas upon teenagers.

4. Make lectures practical and pragmatic. Teenagers will relate better to, learn from, and enjoy a presentation that deals with the real life issues that they face.

Other things a teacher can do to make a lecture effective with youth include the following:¹

1. Know lecture material very well. Practice lecture at home before presenting it in class.

2. Keep the lecture simple, short, and interesting.

3. Have students take notes and list questions they may have.

4. Be enthusiastic about and during the presentation.

5. Speak slowly, clearly, and loud enough so everyone can hear.

6. Combine lecture techniques with audio-visuals, discussion, and/or other participatory activities wherever possible.

Discussion

Discussion may be defined as a deliberate conversation between two or more people for the sake of arriving at truth, clearing up difficulty, or providing solutions to a problem or question. The main objective of a discussion,

¹Reed and Johnson, 43.

as a teaching method, then, is to encourage students to openly express their opinions as the class searches for truth or solutions to a question, problem, or issue.

Carefully planned and skillfully directed, a discussion can be used to get students actively involved in a lesson by focusing their interest and attention on one topic or question.¹ This can greatly enhance the teaching-learning process by changing an ordinary class session into an exciting and lively learning experience. There are several variations to the discussion method including panel discussions, brainstorming, debate, problem-solving, and neighbor-nudge.²

When to Use Discussion with Youth

Discussion may be used with youth under the following circumstances and in the following situations.

1. To encourage group participation and expression of opinions. Teenagers will participate in class if they know they have the opportunity to express their opinions and listen to other teenagers give their opinions
2. To stimulate thinking. A discussion can be a very good medium to get teenagers to think seriously and

¹Ibid., 45; Reed and Reed, 155.

²For a detailed description of these and other variations, see Reed and Johnson, 45-57; Reed and Reed, 155-162.

deeply about truths, issues, or situations which are real and significant to them.

3. To help students understand introduced concepts.

Discussion is especially effective as a teaching method when there is a need to go beyond the mastery of information to explore significance and use of information and concepts.

4. To engage students in the exploration of issues from several different viewpoints. A discussion exposes teenagers to views and opinions other than their own, and makes it possible for them to learn from others. Discussions can also expose teenagers to various resources and information which may help them solve their personal problems.¹

5. To give the teacher an indication of where the students are in the learning process. Discussions are good ways for teachers to gauge the level of their students' understanding of the lesson content. As students freely express themselves, teachers can see how well the students are moving along in the learning process.

Effective Use of Discussion
with Youth

The following are some ways discussion can be made very effective with youth.

1. The topic or issue to be discussed must be clearly defined so that both the importance and nature of

¹Reed and Johnson, 45.

the problem or topic are clearly understood by all participants.¹

2. Ensure that students have adequate time to prepare for and have needed resources to conduct a meaningful discussion. In some instances, such as a panel discussion, discussions can be made more effective and meaningful if students know ahead of time what is to be discussed, and have available to them resources that they can rely on in preparing for the discussion.

3. The teacher or discussion leader should function as a facilitator. As a facilitator, it is the responsibility of the teacher or discussion leaders to ensure that the discussion stays on track and runs smoothly, and to set ground rules for expressing negative opinions about others. However, teachers and discussion leaders must be careful not to dominate the discussion or answer all the questions that may arise.

4. Encourage every student to participate. A discussion, as noted earlier, is a cooperative learning activity that requires the participation of every class or group member. Participation of all students can be enhanced by the teacher affirming and acknowledging students' contributions to the discussion, and by maintaining an atmosphere of openness and acceptance where students can honestly express their feelings or opinions without being put down.

¹Richards, Teaching Youth, 143.

5. Teachers must be sensitive to those not participating. Teachers should strive for balanced involvement by trying to draw quiet students into discussion without embarrassing them.

6. Use carefully planned and worded questions. Teachers or discussion leaders should ask questions that cannot be answered with "yes" or "no." Discussion questions must make students think. It may be helpful, to keep the discussion moving smoothly, that teachers write down ahead of time a series of thought-provoking questions which they believe will shed light on the topic and help students to think deeply about the topic being discussed.

7. Close discussion with a summary statement. It is essential that at the end of the discussion, the teacher or discussion leader review in a summary statement the major points and conclusions reached in the light of the Word of God.

Drama

Drama may be defined as "a composition in verse or prose for enactment and intended to portray life or a character, or tell a story through actions and usually dialogue of the enactors."¹ Drama as a teaching method is a student-centered activity involving students acting out

¹Random House Webster's Unabridged Dictionary (1997), s.v. "Drama."

assigned or chosen roles as a learning experience.¹

The main objective of using drama as a teaching method is not acting excellence but to get students involved in the teaching-learning process. Through the use of drama students are able to learn by example and experience. Drama also affords students an avenue to safely express their own ideas and feelings by projecting them into make-believe characters.²

There are several variations of drama as a teaching method which include plays, skits, role play, conflict role, pantomime, and sociodrama.³

When to Use Drama with Youth

Drama is best used in teaching teenagers under the following circumstances.

1. To help students empathize with and learn from the experiences of Bible characters. Drama is an effective medium for making Bible characters come alive and become real human beings to learn from instead of just being paper examples of good and bad behavior.⁴ It allows students to enter into the world of Bible characters, identify with them, and learn from their example and experiences.

¹Reed and Johnson, 79.

²Ibid., 70.

³For a detailed description of these and other variations see Reed and Johnson, 80-92; Reed and Reed, 169-174.

⁴Reed and Johnson, 79.

2. To create and sustain interest in a lesson.

Drama is very popular with young people, and as a student-centered activity, can be a very good way to build interest in a lesson and get students actively involved in the teaching-learning process.

3. To introduce a lesson and/or to reinforce truths learned.

Drama can be used to explore, illustrate, summarize, or familiarize students with Bible truths. According to Towns, when teenagers see truth demonstrated, they remember much more than if they are told.¹

4. To build team spirit and fellowship. Because dramatic presentations involve rehearsals or some kind of preparation it can be an effective medium for building strong team or group spirit. The rehearsal or preparation for a presentation affords teenagers the opportunity to work together as a team, to learn to appreciate and respect each other, and to learn from each other.

Effective Use of Drama with Youth

Teachers can make dramatic presentations most effective with teenagers by following the suggestions below.

1. Remind participants that perfection is not the object of presentations. Students should be made to understand that they are not expected to put on excellent or perfect theatrical shows; instead, what is important is the

¹Towns, Successful Biblical Work with Youth, 245.

content and the learning experience the presentation affords.

2. Follow dramatic presentation with discussion. The teacher should lead the class in discussing what has been acted out, lessons that may be learned from the presentation, and the implications to be drawn from the lessons.

3. Allow sufficient time for presentations. Most dramatic presentations require more time than other teaching methods. It is therefore essential that enough time be given for both the planning and presentation itself. The nature of some presentations such as a formal play will require that participants be given sufficient time beforehand, sometimes a week or two or more prior to the presentation, to prepare sufficiently so that the play will be effective.

4. Teachers should always compliment students on their participation. Whether the presentations go well or not, participants should be always commended for their willingness to participate. It is also important that teachers not allow students to make fun of each other's acting.

5. Encourage the rest of the students to watch and listen carefully while the drama is going on. To ensure that this happens, the teacher can give students listening assignments before the presentation. For example, students may be asked to observe and make a mental note of

1. To clarify feelings, thoughts, and ideas.

Illusive half-thoughts are often clarified and developed into full-fledged ideas when expressed on paper.¹

2. To stimulate thinking. Writing projects such as research and report are good mediums to use to get students to think seriously about their ideas, thoughts, and beliefs.

3. To encourage individual expression and imagination. Most writing projects involve some amount of creativity and may therefore provide students outlets for the expression of their ideas and imaginations.

4. To study a topic in depth. In researching a topic, students have to examine various viewpoints in order to form their own opinions.

5. To provide students the opportunity to learn for themselves. Writing projects can be excellent ways to involve students in a personal search, discovery, and application of Bible truths.

6. To assess students' progress. Writing projects provide teachers with a means of determining students' knowledge and understanding of lessons or truths being taught.

Effective Use of Writing Projects with Youth

To use writing projects effectively with youth, the following factors should be taken into consideration.

¹Reed and Johnson, 59.

1. Give clear and easy-to-follow instructions.

This may be done by writing the instructions on a chalkboard, flipchart, or distributing duplicated copies to each student. Understanding what an assignment or project is all about is key to the success of any writing project.

2. Give students enough time to complete projects.

Because most writing projects require a lot of thinking and creativity, students should be given ample time to work on their projects. This is crucial when it comes to projects requiring research. In such a case students may have to be given a number of days to complete their research.

3. Encourage students to use imagination. This is

especially necessary when students are assigned creative writing projects such as writing a poem or a story.

4. Compliment the work of students. Teachers

should make it a point to compliment students for good ideas, thoughts, and completed assignments.

5. Be careful not to embarrass students. Though

good grammar, punctuation, and spelling are desirable, these are not the objective for using writing projects as a teaching method. Therefore, too much emphasis should not be placed on them, neither should students whose writing abilities are sub-standard be put down or criticized. Also, teachers must not belittle students' ideas, and must ensure that students do not belittle each other's ideas.

6. Set aside time to discuss finished projects or

assignments. A group discussion should always follow any

writing project or assignment. Students will learn better if they are given ample time to share and discuss their projects or assignments with other members of the class. The discussion will also make it possible for teachers to help students answer or find solutions to questions that may arise out of the assignment.

Creative Testing and Evaluation¹

Creative testing and evaluation methods are mainly designed to measure the progress of students and the effectiveness of the teacher. They allow both students and the teacher to see how much progress students have made in each class session or over a period of class sessions. If planned appropriately, creative testing and evaluation methods can also be fun, interesting, challenging, and rewarding ways for students to learn.

Some of the variations of this method include Bible games, class evaluation questionnaires, progressive quizzes, and scrambled verses.²

When to Use Creative Testing and Evaluation with Youth

Creative testing and evaluation can be used in many different ways when teaching youth, including the following.

1. To introduce, explore, illustrate, and summarize

¹Adapted from Reed and Johnson, 143-152.

²For in-depth description of these variations of creative testing and evaluation see, Ibid., 143-152.

a lesson. Creative testing and evaluation may be used at different stages of a class session. They may be used at the beginning of the class to test the knowledge of students on a particular topic, during the class session to see how well students are grasping concepts, and at the end, to review the main points or Scriptures of the lesson.

2. To measure the knowledge level of the students.

While teachers can measure the knowledge level of their students by being very observant and listening carefully to what students are saying during class sessions, a more accurate way to do this is through the use of creative testing and evaluation methods. For example, through these methods teachers are able to check the amount of knowledge a student has acquired as a result of a class session.

3. To detect attitudinal changes. Teachers can use creative tests and evaluations as a means of detecting changes students may have made in attitude or in life in response to Bible truths they have learned in class.

4. To determine a teacher's effectiveness.

Creative testing and evaluations afford students the opportunity to provide feedback to teachers which may be used to assess teacher and teaching method effectiveness, and thereby help teachers improve their teaching.

5. To provide feedback to students about their learning. Creative testing and evaluation methods can be used to help students see how much progress they have made in understanding lessons, acquiring knowledge, and skills.

They may also be a means of challenging students to learn more or do better.

Effective Use of Creative Testing
and Evaluation with Youth

Creative testing and evaluation can be very effective in teaching youth if teachers do the following:

1. Prepare carefully. A teacher should always prepare carefully for any Bible learning activity used during a class session, but extra care should be taken when planning a testing activity. The effectiveness of a test or evaluation depends to a great extent on how well they are designed and used.

2. Allow testing and evaluation activities to be as informal as possible. Teachers should endeavor to create a relaxed, "tension-free" atmosphere when using testing or evaluation activities. Students must be assured that tests or evaluations are not designed to see how smart they are, but are intended to help the students themselves and the teacher see how well they have learned, and how well the teacher has taught them. Therefore, tests or evaluations should not be made too difficult and unpleasant for students. They should be challenging, yet fun and enjoyable.

3. Teachers should use test and evaluation results to evaluate their own teaching as well as students' growth. The feedback provided teachers through testing and evaluation can give teachers valuable insights on how to

make their teaching more effective and help them plan future lessons and Bible activities better so that students' needs will be met, and they can grow spiritually.

4. Combine testing and evaluation activities with other creative teaching methods. Teachers can add variety to a class session by using testing and evaluation activities with other teaching methods. For example, when using the lecture method, teachers can occasionally ask students questions, which they may answer verbally or write down, as a means of checking to see if students are following and understanding the lecture.

5. Follow each testing or evaluation activity with a discussion. Teachers should always discuss answers to test questions and results of evaluations with students. When doing this, teachers should take the time to go over answers with students, and provide reasons for why answers may be right or wrong. Also, the discussion period can be used to clarify misunderstandings and reinforce truths learned in a class session.

In concluding this chapter, it must be emphasized that "selecting methods that encourage student involvement and response is a crucial aspect of creative Bible teaching,"¹ and therefore should be done with great care and thoughtfulness.

Furthermore, the importance of creative Bible

¹Richards and Bredfeldt, 195.

teaching methods as a means of bringing students to a saving knowledge mandates that Jesus Christ must also be emphasized. As Richards and Bredfeldt aptly put it,

Once learners have become engaged in the learning process through the use of creative methods they will be more likely to be open to applying the Word of God outside the classroom. . . . The appropriate methodology can open students to deeper insights and applications of God's Word. Methods are more than time fillers and gimmicks. They are tools for those who would seek to build God's Word into the hearts of God's people.¹

¹Ibid., 195.

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This project research aims to establish a framework of creative Bible teaching for Adventist youth, ages 13-18, and to propose a training seminar to be used in training lay youth leaders and teachers.

The project begins with the premise that effectiveness and success of every youth Bible teacher is dependent on two foundational factors:

1. An understanding of the nature of the Bible and its function
2. An understanding of adolescent developmental characteristics and needs.

The teacher's understanding of what the Bible is and its purpose inevitably affects how the Bible is taught. An understanding of adolescent development and the unique needs of teenagers can contribute to teaching effectiveness by providing the teacher with important clues pertaining to what to aim for in teaching youth, and how to teach in ways that will be meaningful and beneficial to teenagers.

Because the Bible was given to lead humankind to a saving knowledge of Jesus Christ, to teach it merely as facts or a set of doctrines to know without addressing the human need for salvation and transformation, will be falling

short of the purpose for which it was given--to show humanity how to be saved. Jesus Christ, in His teaching ministry, demonstrated how to teach the Word of God in the light of its purpose. A survey of His teaching ministry reveals that Jesus used a variety of creative teaching methods to convey His message and the Scriptures to His hearers. Jesus' example serves as an encouragement and a challenge to those who teach the Bible to find various ways of creatively delivering the timeless truths of the Bible to their students.

To teach the Bible in ways that will be meaningful, as well as lead to a saving knowledge of Jesus Christ and changed lives is the focus of creative Bible teaching. Creative Bible teaching may be defined as intentionally creating or developing an approach to teaching which is fresh, vibrant, and utilizes a variety of methods to meaningfully convey the truths of the Bible so as to produce results--a saving knowledge of Jesus Christ and transformation of life. In order for this to happen, two essential factors should be taken into consideration:

1. An understanding of the levels at which learning takes place
2. A knowledge of the distinguishing characteristics of a creative approach to Bible teaching.

From the literature reviewed for this project, it was determined that a creative approach to Bible teaching is (1) the kind of Bible teaching that focuses on meaning of

Bible truth in an atmosphere where students are able to learn at the most significant levels of learning, and (2) an approach to teaching where under the guidance of the teacher (who functions as a facilitator, model, motivator, and friend), and the promptings and conviction of the Holy Spirit (the driving force behind the entire teaching-learning process and the effector of change), students can actively participate in the teaching-learning process through the process of receiving information, investigating, applying, and putting into practice Bible truths discovered, so as to bring about change in their lives.

The project also determined that the choice of curriculum and materials used in teaching youth has a great impact in how effective the teaching-learning process may be. In view of this, the following fourfold foundational emphasis for choosing Bible teaching curricula and materials was suggested: (1) Christ-centered, (2) Bible-based, (3) Student-related, and (4) A creative philosophy of Bible teaching. In addition to this, as an aid to teachers, a six-item curriculum evaluation criteria was also suggested as follows: (1) Goal, (2) Theological content, (3) Lesson content, (4) Appearance of materials, (5) Teaching aids, and (6) Learning aids.

A crucial aspect of creative Bible teaching is the kind of methods to use in teaching youth. With regard to this, the project provides guidelines for choosing creative teaching methods and suggests some methods that may be used

with youth, when or in what situations to use each method, and how to use each method most effectively. The methods discussed in the project include lecture, discussion, drama, writing projects, and creative testing and evaluation.

A seminar intended to be used in training Adventist lay youth leaders and teachers is also included in the appendix.

On a personal note, working on this project has contributed immensely to my understanding of adolescents, and the various concepts and aspects of creative Bible teaching. The proposed seminar is a program that I intend to use myself. I also plan to modify and, if necessary, expand it, and develop a handbook of creative Bible teaching as a resource for Seventh-day Adventist lay youth leaders and teachers.

Recommendations

Two recommendations for further study deserve special mention.

1. Adventist youth ministry professionals and specialists should give thought to developing and publishing how-to manuals, books, articles, and resource materials dealing with creative Bible teaching principles that are geared toward lay youth leaders and teachers.

2. The church at various levels, for example, the Conference, Division, and General Conference, should develop training programs such as what is proposed in this project,

to be used in workshops and seminars to train lay youth leaders and teachers.

APPENDIX

APPENDIX A

A CREATIVE BIBLE TEACHING TRAINING SEMINAR
FOR SEVENTH-DAY ADVENTIST LAY YOUTH
LEADERS AND TEACHERS

INSTRUCTIONS FOR CONDUCTING THE SEMINAR

The following are guidelines and suggestions on how to conduct the creative Bible teaching training seminar. The seminar consists of five sessions and is intended to be used in training Adventist lay youth leaders and teachers. It is expected that this seminar will provide youth leaders and teachers with an understanding of the essential concepts of creative Bible teaching and basic guidelines that they may use in developing their own creative approaches of teaching the Bible to their youth. These sessions are intended only as suggestions. Ultimately, the user of this seminar must adapt and/or modify either the content or the format to suit the needs of a particular situation. The previous chapters of this project and materials in the appendix are intended to be used as supplementary resources.

The materials in the appendix are to be used as follows:

1. Appendix A: The training seminar or workshop.
2. Appendix B: Visual aids to illustrate the various concepts and principles of creative Bible teaching and to add variety to the presentations.
3. Appendix C: Handouts to be given to participants

as a means of reinforcing concepts and principles presented during the various sessions of the seminar.

4. Appendix D: Sample Bible lessons for identifying, illustrating, explaining, and reinforcing various aspects and elements of a creative approach to Bible teaching.

5. Appendix E: Evaluation forms to be used at the end of the seminar to provide feedback to the presenter regarding the effectiveness of the seminar.

In addition to the above, the following outline is suggested as an example of how to use the aforementioned sample Bible lessons in conjunction with the seminar. As a means of encouraging participant involvement and gaining feedback, the seminar presenter should ask participants to assist him or her in answering the questions or identifying the aspects of creative Bible teaching listed below.

1. Session One:

A. Do the lessons reflect the Adventist perspective or understanding of the Bible?

B. Do the lessons call for life-changing response to Bible truths learned?

C. Are the lessons consistent with Adventist doctrines?

2. Session Two:

A. Do the lessons afford students the opportunity to think for themselves?

B. Are students encouraged to ask questions and express their opinions?

C. Do the lessons stress life application of Bible truths?

3. Session Three:

A. Identify the following levels of learning: restatement, relational, and realization.

B. What is the role of the teacher? "Facilitator and guide" or "knowledge dispenser"?

C. What is the role of the students? "Active participants" or "passive spectators"?

4. Session Four:

A. Do the lessons reflect the fourfold foundational basis of a creative Bible teaching curriculum? (Christ-Centered, Bible-Based, Student-Related, Creative Philosophy of Bible Teaching).

B. Are the goals of the lessons clearly identified?

C. Are the lessons structured to lead into the exploration or investigation of biblical concepts and the discovery of the meaning of Bible truths?

5. Session Five:

A. Are the methods used compatible with the age group of the class?

B. What kind of creative teaching methods are used in the lessons?

C. Are the methods used purposely to encourage

active student participation?

The five sessions are designed in a way that they could be conducted during a weekend or over a five-day period. The following is a suggested schedule:

1. Weekend Seminar
 - A. 1 session on Friday
 - B. 2 or 3 sessions on Saturday
 - C. 1 or 2 sessions on Sunday
2. Five-day Seminar
 - A. 1 session each day (consecutively)
 - B. 1 session every other day

It is advisable to have a pastor or a person with good experience in youth ministry and/or well versed in teaching youth to function as the presenter.

Each session should be approximately 60 minutes in length. The 60 minutes are to be divided into three parts, a lecture lasting about 25 to 30 minutes, a 20-minute period for small group discussion, and a 10- to 15-minute session for group reports and wrap up. Additional time could be taken depending on the circumstances and amount of time available for the seminar.

With regard to the small-group discussion, it is intended that after each lecture, participants will be asked to break up into groups of about 5 to 7 members to discuss selected questions. After discussing these questions, all participants will reassemble for the wrap-up session, in which each group leader or designee will share a brief

report of the group's discussion. After all reports have been presented, the seminar presenter will then wrap up the session with closing comments and any necessary instructions for the participants. It is recommended that the ideas derived from the small-group reports be compiled to be used in the future, as may be needed, to enhance the seminar.

Welcome

Welcome to all of you who have enrolled for this special seminar. Teaching the Word of God to young people has always been and will continue to be an exciting and challenging endeavor for those, who, loving the Lord Jesus Christ and young people, take up this awesome responsibility--to teach the Word of God to youth. Nothing can be more thrilling and encouraging than to see our young people come to a personal and genuine saving relationship with Jesus Christ as a result of our teaching. This vision should propel us to do everything that we can to learn how to better share the timeless truths of God's Word with our youth. Your presence here this weekend is indicative of your commitment to do just that, and so it is hoped that the time that you spend here will be a rewarding and beneficial experience for you. May the words of the wise man in Prov 22:6, "Train a child in the right way, and when he is old it will stay with him," be a source of inspiration to all of us as we share with, and learn from each other during this seminar.

SESSION ONE

A BIBLICAL BASIS FOR CREATIVE BIBLE TEACHING

Introduction

The effectiveness and success of every teacher depends upon a combination of a number of factors. One key contributing factor is that, to be effective and successful, teachers must have a good knowledge and understanding of the nature of what is to be taught or the subject matter. The implication of this for Bible teaching, is that, to teach the Bible effectively, the teacher must be quite knowledgeable and possess a good understanding of what the Bible is. The point here is a teacher's perspective of what the Bible is will impact how the Bible is taught.

In view of this, the purpose of this session is to outline a Biblical basis for creative Bible teaching based on an Adventist perspective or understanding of what the Bible is.

The Bible: An Adventist Perspective

The Adventist perspective of the Bible may be summed up in the following statement from the book, Seventh-day Adventists Believe . . . A Biblical Exposition of 27 Fundamental Doctrines. The Bible, comprising of both Old and New Testaments, is stated to be

the written word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for

salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrine, and the trustworthy record of God's acts in history.¹

The above position hinges on two key concepts: revelation and inspiration.

The Bible: Revealed Will of God

The word "reveal," the root for the word revelation, implies an unveiling or disclosure. The idea here is, the making known of that which was not known before. The Adventist position is that there are two types of this unveiling or disclosure or revelation--general and special.

General Revelation

This form of revelation has to do with God revealing Himself or making Himself known to mankind through nature. Supporting texts for this include Ps 19:1 and Rom 1:20.

However, nature provides an inadequate or insufficient revelation of God because while to some extent it reveals God's glory, it does not address the problem of and the solution to sin, neither does it reveal God fully--His person, His holiness, and His redeeming love and purpose for the human race. Hence there is the need for a more fuller revelation of God and His will concerning the human race--a special revelation.

¹Damsteegt, Seventh-day Adventists Believe . . ., 4.

Special Revelation

Because of the inadequacy of nature to reveal God fully to humans, God gave a special revelation of Himself to the prophets and in the person of His Son, Jesus Christ (Heb 1:1-3). Based upon a number of Bible passages, including Dan 2:20-22, 47, Deut 29:24, 1 Sam 3:21, Is 22:14, and Matt 1:25-27, Adventists have concluded that the process of special revelation consists of both "propositions that declare the truth about God, and God revealing Himself as a person,"¹ and that in special revelation "we are also given a true word of God, a word which can be conveyed and reproduced, as it has been, for instance, as Scripture."²

The Bible: Word of God, Given
by Inspiration

To better understand the phenomenon of inspiration two key Bible passages must be examined--2 Tim 3:16 and 2 Pt 1:21.

2 Tim 3:16

"All Scripture is Given by Inspiration of God." The Greek word translated as inspiration, "theopneustos," means "God-breathed." The implication of this text is that God "breathed" truth into people's mind (and) they, in turn, expressed it in the words found in the Scripture.³

¹Damsteegt, 6.

²Dederen, Revelation-Inspiration, 19.

³Damsteegt, 77.

2 Pet 1:21

"Prophecy came not by the will of man; but holy men of God spoke as they were moved by the Holy Ghost." The thought here is that people acting independently and solely on their own did not produce the Scriptures.¹ Instead the Scriptures were the by-product of "holy men" who were "moved" or "carried along" or guided by the Holy Spirit-- "into the circumstances and conditions where they give utterance to concepts and truths of which God is the originating cause."²

Based on the above passages of Scripture, Adventists maintain, as expressed in the words of Ellen White, that

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 is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the men are the word of God.³

Purpose and Function of the Bible

The next step in establishing a biblical basis for creative Bible teaching, after identifying what the Bible is, is to answer the question, why was the Bible given? or what is its purpose?

For the purpose of this seminar five Scripture

¹Bradford, Timothy and Titus, 142.

²White, Selected Messages, 1:21.

³Ibid.

passages have been selected to answer this question.

Ps 19:7-11; 119:105

In these two passages the Psalmist points out that the law, statutes, precepts, commands, ordinances of the Lord--the Word of God, the Bible, was given to enlighten or make truth known to people and thereby allow them to order their lives in accordance with the Word of God.¹

John 5:39-40

Jesus declares in this passage that the primary purpose for which the Scriptures were given is to bear witness or testify that Jesus Christ is the real and only source of salvation and eternal life.

Heb 4:12-13

In this passage, using the metaphor of a two-edged sword, Paul describes the penetrating and exposing nature of the Word of God from which no one can hide. Paul, portrays the word of God as a living active tool which powerfully probes lives to reveal and expose every inner motive and attitude.²

2 Tim 3:15-17

According to this passage the Scriptures were given for the following reasons: "teaching" (guidance or

¹Richards and Bredfeldt, Creative Bible Teaching, 56.

²Ibid., 57.

instruction), "rebuking" (pointing out error), "correcting" (setting straight), and "training" (nurturing). In addition to the above the Scriptures were also given to make people "wise unto salvation" and "thoroughly equipped for every good work" or to show people how to be saved and provide them with all they need to remain saved.

It is clear from the above Scripture passages that the purpose for which the Bible was given is: (1) to enlighten or make the truth known to people, (2) reveal and expose human nature and need--the need for salvation, (3) To point to Jesus Christ--the solution to the human need (salvation and eternal life), and (4) to show people how to be saved and provide them with what is necessary to remain or stay saved.

Jesus, the Master Teacher: A Model
for Creative Bible Teaching¹

The teaching ministry of Jesus is a classic example of how to teach the Bible in light of its purpose and function as outlined above. A careful study of His teaching ministry will show that in an effort to get the timeless truths of the Word of God across to His hearers, He carefully used a variety of creative teaching methods. These methods may be grouped into six major categories as outlined below.

¹See Appendix B for visual aids and Appendix C for handouts (The Master Teacher's Methods).

Lecture (Sermon or Discourse)

Purpose: To provide instructions and guidelines, and to "expound" or explain the scriptures.

Approach: He did all or most of the talking.

Examples: Sermon on the Mount - Matt 5-7; On the road to Emmaus - Luke 24:13-32.

Dialogue (Discussion)

Purpose: To teach a particular truth or principle and/or to help His hearers gain a deeper understanding.

Approach: Engaged His hearers in a dialogue or discussion using a combination of open-ended questions and thought-provoking questions to lead them systematically to a particular truth or principle.

Example: Discussion leading to Peter's confession of Jesus' Messiahship - Matt 16:13-17; Jesus' discussion with the woman at the well - John 4:1-25.

Practical Training (Experiential Learning)

Purpose: To help His disciples learn through experience.

Approach: Have His disciples put into practice what they had learned through lectures and discussions, and observation. They learned not only by hearing, seeing, but also by doing.

Example: Sending out the 12 and the 70 in pairs - Mark 6:7-13; Luke 10:1-17.

Drama (Practical Demonstration)

Purpose: To demonstrate or act out a principle.

Approach: Acting or demonstrating a principle and then pointing out the lesson to be derived from the demonstration.

Example: Washing the feet of His disciples to teach them a lesson about humility - John 13:1-17.

Parables

Purpose: To indelibly impress divine truths on the minds of His audience.

Approach: Used what was most familiar to His audience as an object lesson to illustrate divine truth.

Example: The lost sheep; the lost coin; the prodigal son - Luke 15:1-21.

Debate

Purpose: To meet the opposition or challenge of His enemies, by exposing their misconception and misapplication of the Scriptures.

Approach: Exchange of views. His opponents would usually state their position and Jesus would respond with His view or position rooted in the Scriptures.

Example: With the Pharisees concerning the paying of taxes - Matt 22:15-17; with Sadducees concerning the resurrection - Matt 22:23-32.

Conclusion

The purpose for which the Bible was given and the way Jesus approached its teaching makes the teaching of the Bible a matter of great importance. Two points stand out as being very crucial.

1. To teach the Bible merely as information to be memorized or doctrines to be mastered, without addressing the human need for salvation and transformation, will be to fall short of the ultimate purpose for which the Bible was given, which is to lead people to a saving knowledge of and relationship with Jesus Christ and the experience of new life in Him.

2. The example of Jesus and His success in using a variety of methods of teaching to get the truths and principles of the Bible across to His hearers serves as a challenge to those who teach the Bible to find various ways of creatively delivering the timeless truths of the Bible to their students.

Questions for Group Discussion

1. Review the Seventh-day Adventist view of the nature of the Bible as summarized in the statement of beliefs and explain the implication of this for you, as a Bible teacher.¹

2. Why is it important that the Bible teacher

¹Copies of the summarized statement of beliefs should be provided for all participants. See Appendix C for handouts (Summary Statement on the Bible).

understand the role or function of the Bible?

3. How will an understanding of the nature of the Bible help the Bible teacher to teach effectively?

SESSION TWO

UNDERSTANDING TEENAGERS

Introduction

The purpose of this section is to gain an understanding of teenagers (adolescents)--what makes them who they are, and why they behave the way they do. This session is built on the premise that to understand teenagers, what impacts and influences their lives and behavior can help teachers to teach in ways that will be meaningful and beneficial to teenagers.

In view of this, the main focus of this session is to examine the psychosociological factors that influence adolescent behavior and their implications for Bible teaching.

Adolescence: A Definition

First of all, a definition of adolescence will be very helpful to this study. The word adolescent is derived from the Latin word "adolescere," meaning "to grow up" or "to grow into maturity." From a psychological perspective adolescence may be defined as "a transitional stage between childhood and adulthood . . . a period of biological, social and cognitive development customarily defined as beginning at approximately 10-13 years of age and ending between 18 and 22 years of age."¹

¹Nicolson and Ayers, Adolescent Problems, 2.

The American Psychiatric Association offers this definition of adolescence:

A chronological period beginning with the physical and emotional process leading to sexual and psychological maturity and ending at a loosely defined time when the individual achieves independence and social productivity. This period is associated with rapid physical, psychologic, and social changes.

Because adolescence covers such a long age span it is usually broken up into three stages, with each being distinguished by certain significant traits or characteristics. The three stages are as follows:

1. Early Adolescence: Approximately 13-15 years
2. Mid or Middle Adolescence: Approximately 15-18 years
3. Late Adolescence: Approximately 18-22 years

To gain a better understanding of adolescence the adolescent years are analyzed below from a psychological and sociological perspectives, with special emphasis on the early to the mid adolescent years, the age group this seminar is concerned with.

Adolescence: A Psychological Perspective

From a psychological perspective four major areas of adolescent development may be identified, namely physiological, cognitive, emotional, and spiritual. Each of these four areas are described briefly below.

Physiological Development

Physiological development has to do with the

physical changes adolescents go through. The major adolescent characteristics associated with physiological development may be outlined as follows:

1. Sudden bodily and hormonal changes occurring at the onset of puberty.
 - a. Growth spurt--acceleration in height and increase in weight.
 - b. Generally, at the early stages girls tend to grow and mature more rapidly than boys.
2. Development of sexual characteristics and drives.
 - a. Girls: Onset of menstruation, development of more feminine body shape, growth of pubic and axillary hair.
 - b. Boys: Production of semen, broadening of shoulders, deepening of voice, growth of pubic and axillary hair.
3. Preoccupation with body image.
 - a. Physical characteristics
 - b. Attractiveness

Cognitive Development

The term cognitive has to do with the psychology of thinking and reasoning.

Major characteristics associated with cognitive development include:

1. Mental and intellectual capacities increase.

- a. Able to think in concepts, abstractions, and hypothetically.
 - b. Tend to think for themselves.
 - c. Seek to make their own decisions.
2. Develop better argumentation and critical thinking skills.
 - a. Tendency to question authority.
 - b. Tend to ask "why" instead of "what."

Emotional Development

The transitional nature of adolescence and the many rapid changes associated with it impacts adolescents emotionally in a number of ways. The major characteristics associated emotional development include:

1. Intense emotional stress brought about by:
 - a. Need for security of dependence and desire for independence.
 - b. Self-consciousness and anxiety about bodily and hormonal changes.
 - c. Challenges of identity formation (identity crisis).
2. Fluctuation in emotions.

Spiritual Development

Adolescents experience changes in the religious and moral experiences as they begin to examine their religious upbringing more closely. Major characteristics associated with spiritual development include:

1. In early to mid-adolescence they begin to question and rely, to some extent, on views of those closest to them as they begin to formulate their own value system.

2. They tend to be more interested in practical and personal faith or religion. Relate better to ideas and concepts with life applications.

3. Tendency to more critically question, challenge, and doubt values and religious beliefs in which they have been raised.¹

4. Around mid adolescence they begin to view and develop a faith of their own which is more consistent and coherent.²

Adolescence: A Sociological Perspective

There are several sociological factors that may impact adolescent behavior. Two of the most significant factors--the role of the family and peers are outlined below.

Role of the Family

The role of the family and the influence it exerts on a child begins to change as that child makes the transition into adolescence. Some of the changes that take place pertaining to the role of the family include the following:

1. The adolescent begins to shift gradually from

¹Rice, The Adolescent, 194.

²Shelton, Adolescent Spirituality, 72.

dependence on the family toward independence.

2. Parent-adolescent conflicts may occur due to:

a. Adolescent longing for independence and tendency to question parental authority, and tendency of parents to hate to let go.

b. Parental concerns about adolescent's social life, responsibility issues, school, attitude, and values and moral behavior.¹

c. Adolescent high expectations of parents-- parents who will listen, talk with them, willing to grant autonomy and independence, who will discipline democratically and consistently, who set examples for them.²

3. Shift of authority from parents to peers.

Role of Peers

The adolescent need for acceptance and belonging often leads teenagers to develop close friendships with their peers. These friendships are usually formed between a few teenagers but may gradually broaden to include more friends resulting in what sociologists refer to as a peer group. Peer groups play a number of roles in the life of teenagers, including the following:

1. Peers and peer groups replace parents as authority figures and major influence in the adolescent's

¹Rice, Adolescence, 422.

²Ibid.

life. The pressures associated with this may lead to peer pressure.

2. Peer groups provide a sense of status.
3. Peer groups provide recreational activities.
4. Peer groups provide information and education.
 - a. Teenagers learn from each other.
 - b. Peer groups are the teenagers' main source of information and education concerning the latest fashion trends, music, and other forms of entertainment, dating, and sexual expression and attitudes.
5. Peer groups play a significant role in adolescent personality development.¹ To adolescents, peers provide understanding, affirmation, care, security, and sense of identity.²

Conclusion

The psychosociological characteristics of adolescent development as discussed above have several implications for the teaching of the Bible to youth. In view of this, the session will conclude with a summary of the major characteristics of adolescent development with some suggested impli-

¹Aleshire, Understanding Today's Youth, 95.

²Guerney and Arthur, "Adolescent Social Relationships" in Experiencing Adolescence, 95.

cations for teachers as outlined in the following chart.¹

Summary of the Developmental
Characteristics of Youth²

Characteristic	Implication for Teachers
Physiological	
<ul style="list-style-type: none"> ● Grow and change rapidly during adolescence (puberty). ● Have high energy, especially in early to mid adolescence. ● Develop adult bodies and reproductive capabilities. 	<ul style="list-style-type: none"> ● Prepare them for early adolescent changes and deal with sexuality issues. ● Provide ample outlets for energy through high activity programming. ● Teach students a holistic view of human nature and a Christian perspective on physical aspects of personhood
Cognitive	
<ul style="list-style-type: none"> ● Have increased reasoning abilities, abstract thinking skills. ● Have better argumentation and critical thinking skills. 	<ul style="list-style-type: none"> ● Help them address significant questions and doubts. ● Use instructional methods that allow students to vocalize their opinions and beliefs.
Emotional	
<ul style="list-style-type: none"> ● Have concern about outward appearance and physical traits. ● Fluctuate emotionally. 	<ul style="list-style-type: none"> ● Encourage balanced perspective on the inner qualities of godliness. ● Exercise patience and tolerance.

¹Richards and Bredfeldt, 102; copies of this chart should be provided for participants. See Appendix B for visual aids and Appendix C for handouts (Summary of the Developmental Characteristics of Youth).

²Adopted from Richards and Bredfeldt, Creative Bible Teaching, 102

Spiritual

- Re-evaluate and personalize faith.
- Let them explore their faith openly.
- Have great interest in practical faith.
- Stress life application of Bible truths.

Social

- Have an interest in and attraction to opposite sex.
 - Provide a biblical perspective on human relationships.
 - Seek sense of personal identity.
 - Focus on their identity in Christ.
 - Seek greater autonomy.
 - Increase freedom and responsibility.
 - Have adulterous risk-taking spirits.
 - Program some events that allow students to take measured risks.
-

Questions for Group Discussion

1. Why is it important that, in addition to having a good understanding of the nature of the Bible, for teachers to understand the youth they teach?
2. Why is it important to understand human needs? Should teachers seek to meet all categories of needs or those deemed to be spiritual in nature? Can you support your answer with some Bible passages?
3. A characteristic of adolescent spiritual or faith development is the tendency to question and doubt religious values and beliefs in which they were raised. What can you do as a teacher to help your teenagers deal with their questions and doubts?

SESSION THREE

WHAT IS CREATIVE BIBLE TEACHING

Introduction

The focus of the last two sessions was to outline the foundational principles that impact how the Bible should be taught. This session and the next two will build on these foundational principles to develop a framework for creative Bible teaching for Adventist youth.

The objective of this session is to outline what creative Bible teaching is.

Initial Definition

The word creative and its associated words "create" and "creativity" may be defined as originative or productive, to cause to happen, bring about, arrange as by intention or design, the ability to transcend ideas, rules, patterns, relationships or the like and to create meaningful new ideas, forms, methods, and interpretations.¹

Applying this definition to the teaching of the Bible, creative Bible teaching may be defined as intentionally creating or developing an approach to teaching which is fresh and vibrant, and utilizes a variety of methods to meaningfully convey the truths of the Bible so as to produce results--a saving knowledge of and personal

¹Random House Webster's Unabridged Dictionary (1997), s.v. "create," "creativity."

relationship with Christ, and transformation of lives.

For this to happen two essential factors must be taken into consideration.

1. An understanding of how teenagers learn
2. A knowledge of the distinguishing characteristics of a creative approach to Bible teaching.

Levels at Which Learning Takes Place¹

Lawrence Richards, an expert in the field of creative Bible teaching and youth ministry, suggests five levels of learning--rote, recognition, restatement, relational, and realization, as being essential for the teaching-learning process.

Rote Level

The focus of learning at this level is to repeat something from memory without thought of meaning. Because of the lack of focus on meaning when the Bible is taught this way, it is most unlikely to result in transformation. A good example of this kind of learning is memorizing a text as to be able to report it from memory at a later time.

Recognition Level

At this level the emphasis is on being able to recognize something that has been said or read. Unfortunately the ability to recognize a truth from the

¹See Appendix B for visual aids (Levels of Learning Transfer).

relationship with Christ, and transformation of lives.

For this to happen two essential factors must be taken into consideration.

1. An understanding of how teenagers learn
2. A knowledge of the distinguishing characteristics of a creative approach to Bible teaching.

Levels at Which Learning Takes Place¹

Lawrence Richards, an expert in the field of creative Bible teaching and youth ministry, suggests five levels of learning--rote, recognition, restatement, relational, and realization, as being essential for the teaching ^{-learning} process.

Rote Level

The focus of learning at this level is to repeat something from memory without thought of meaning. Because of the lack of focus on meaning when the Bible is taught this way, it is most unlikely to result in transformation. A good example of this kind of learning is memorizing a text as to be able to report it from memory at a later time.

Recognition Level

At this level the emphasis is on being able to recognize something that has been said or read. Unfortunately the ability to recognize a truth from the

¹See Appendix B for visual aids (Levels of Learning Transfer).

Bible as something a teacher said does not imply either a personal response or integration of the truth recognized with the student's total understanding of the Bible and life. While it is important to be able to recognize Biblical concepts as they have been taught, this by itself is not sufficient, neither does it lead to transformation. An example of this is multiple choice questions or a "true" or "false" test.

Restatement Level

This level of learning focuses on a grasp of content in terms of relationship to other ideas and an ability to express ideas or concepts because the ideas have been mastered and become the student's own. It is only when students are able to take a Bible truth, relate it to other ideas and values, and express that truth in their own words that they have begun to learn meaningfully.

Relational Level

This level of learning presupposes the restatement process but goes beyond it. The focus here is to bring students beyond information about God and help them discern and identify the appropriate response to make to Bible truths by relating those truths to their lives. However, to stop at this point falls short of the ultimate goal of the teaching-learning process.

Realization Level

This is where the ultimate goal of Bible teaching is reached. The emphasis here, is on realizing in the sense of making real in experience, and in the sense of applying truth to life. This level goes beyond the focus of the first four levels. Actually responding to or acting on the Bible truths learned or living in harmony with those truths is the main focus here.

From the above creative Bible teaching--teaching that produces results, may further be defined as the kind of teaching which lead students not only to remember and recognize Bible truths, but lead them to discover and understand the truth of God, and make appropriate life-response (life change) to the God who speaks to them through His word.¹

Elements of a Creative Approach to Bible Teaching²

Based on the above discussion of the levels at which learning takes place four basic characteristics of a creative approach to Bible teaching are suggested and discussed below under the following sub-headings: (1) the focus of the teaching-learning process, (2) the role of the teacher, (3) the role of the students, and (4) the role of the Holy Spirit in the teaching-learning process.

¹Richards, Creative Bible Teaching, 73.

²See Appendix B for Visual aids and Appendix C for handouts (Features of an Interesting Class For Youth).

Focus of the Teaching-Learning Process

Unlike the "traditional" or non-creative approach to Bible teaching, where the focus is on a student's ability to recognize and remember Biblical facts or information, the focus of a creative approach to Bible teaching is on meaning. Not only are students taught so as to be able to remember and recognize Biblical facts, they are guided to discover through exploration the meaning of the facts they have been taught or learned, and find ways to apply the truths derived from these facts to their personal lives so as to experience the transforming power of God's word.

Role of the Teacher

In creative Bible teaching, the teacher fills a fourfold role of guide and facilitator, motivator, model, and friend. The primary objective of the teacher is to use methods that focuses attention on meaning and creates an atmosphere where all students are actively involved in the teaching-learning process.

1. Guide and Facilitator. The teacher's role as guide and facilitator is to structure situations that will help students to discover for themselves in a meaningful way the truths and claims of the Bible on their lives, and how to respond to those claims so that change may be brought about in their lives.

2. Motivator. The role of the teacher as a motivator has to do with the teacher's ability to get

students excited about the Bible and interested in learning and studying the Bible. The most effective way to make this happen is through the teacher's own enthusiasm and excitement about the meaningfulness and power of God's word.

3. Model. The teacher's role as a model is built on the premise that much of what students learn is dependent not so much on what a teacher says or teaches, but, on who or what kind of person the teacher is. In other words, the example teachers set for their students is as, or more, powerful than what they teach, therefore teachers must back up what they teach by living it.

4. Friend. To be effective models or examples to their students, teachers must also become friends with their students not as part of the "gang," but as adult friends of their young students. This will involve among other things, teachers, spending time with their students outside of the regular classroom environment, becoming vulnerable enough to share their lives with their students, and showing the students that they (teachers) really care about them--every aspect of their lives not only spiritually.

Role of the Students

The role of students in the teaching-learning process is to be active learners. This role of active learner may be accomplished through a fourfold process of information, investigation, application, and practice.

1. Information.¹ The first step in the teaching-learning process when students are active learners involves the receiving of information by students. One way this takes place is through instructions a teacher gives to students concerning what they are to do in the learning process. Some key words often used in such instructions include read, list, describe, discuss, and illustrate. Another way students receive information is through the lesson content. Information may be received this way through teacher explanation or lecture, reading the Bible, and discussions with other students and the teacher.

2. Investigation. After students have received information they then proceed to investigate the information. This may be done through indepth study of a Bible passage, using research materials to study the meaning of words and cultural background of a passage, and answering questions related to the passage.² The goal of the investigation process is to investigate so as to discover meaning of Bible truth. What is important here, is that to be active learners, students must think and investigate for themselves under the guidance of the teacher.

3. Application. After students have investigated and discovered the meaning of a Bible truth with the guidance of the teacher, they must now find specific ways of

¹Adapted from Reed and Reed, Creative Bible Learning, 60.

²Reed and Reed, Creative Bible Learning, 62.

applying these truths to their own personal lives.

4. Practice. To practice is to go a step beyond the application of Bible truth by actually doing or acting on what has been discovered and making specific changes in life to conform to the Bible truths discovered. It is only when this happens, that learning may be said to be complete.

Role of the Holy Spirit

In order for the teaching-learning process to result in the transformation of lives, the Holy Spirit must be given His rightful place in the teaching-learning process. The Holy Spirit must be the driving force behind the entire teaching-learning process and the effector of change in the lives of students--a job which only the Holy Spirit can do.

Conclusion

Based on the preceding discussion creative Bible teaching may further be defined as:

1. The kind of teaching that focuses on the meaning of Bible truth in an atmosphere where students are able to learn at the significant levels of learning (restatement, relation, and realization).

2. An approach to teaching where under the guidance of the teacher, and the prompting and conviction of the Holy Spirit, students can actively participate in the teaching-learning process and make the appropriate life changing response to Bible truths learned.

Questions for Group Discussion

1. In what ways does an understanding of the levels at which learning takes place contribute to the teaching-learning process?
2. Why is a focus on meaning an important foundational element of creative Bible teaching?
3. How important is the role of the teacher as a model to the teaching-learning process?

SESSION FOUR

CHOOSING CREATIVE BIBLE TEACHING CURRICULUM
AND MATERIALS FOR ADVENTIST YOUTHIntroduction

There are many different kinds of curriculum and materials that may be used in teaching youth. Because these are written from different theological perspectives, and a variety of teaching and learning philosophies, it is essential to have some kind of criteria to use in evaluating and choosing the best and most appropriate materials and/or curriculum.

Having an understanding of the purpose or role of a curriculum, and a set of guidelines or criteria for evaluating curriculum and materials can be of great help to teachers and youth leaders in choosing the best curriculum and materials for their youth groups. This is exactly what this session attempts to do.

Definition and Function of A Curriculum

The word curriculum comes from the Latin word "currere," meaning racecourse.¹ The English word "current," the flow of water in a stream or river, is also derived from this Latin word. The idea here is that of a racecourse serving as a guide to runners or race chariots in their

¹Random House Webster's Unabridged Dictionary (1997), s.v. "curriculum."

effort to reach the finish line, or the flow of water in a stream or river in a particular direction. In this sense, a curriculum may be said to be "a course of study that is organized to guide [students] to specific objectives by the proper use of content, experience, teaching aids, teacher influences, application, and motivation."¹ Or the course or direction set by a teacher comprising the sum of all of the experiences of the teaching-learning process through which the student is to progress educationally.²

In view of the above, a creative Bible teaching curriculum may be defined as a course of study in the Bible and related subjects which accurately guide teachers and students in the teaching-learning process and provides the means by which students are led to a saving knowledge of Jesus Christ.

Criteria for Evaluating Creative
Bible Teaching Curriculum for
Adventist Youth³

A good criteria for evaluating and choosing a creative Bible teaching curriculum for Adventist youth should have the following fourfold foundational emphasis--

¹Towns, How to Grow An Effective Sunday School, 98.

²Richards and Bredfeldt, 108.

³See Appendix B for visual aids and Appendix C for handouts (Curriculum Evaluation Guide).

Christ-centered, Bible-based, student-related, creative philosophy of teaching.¹

Christ-Centered

Every good creative Bible teaching curriculum must be Christ-centered. Jesus Christ is the core of Christianity and His work on behalf of human beings is the central theme of the Bible. Therefore, Christ, the essence of Christianity and the central theme of the Bible, must also be the central theme of the curriculum and all related materials. In addition to this, the curriculum must have as its goal leading students to a saving knowledge of, and personal relationship with Jesus Christ.

Bible-Based

The curriculum must also be Bible-based. The basis of the Christian's faith and of the Seventh-day Adventist, faith in particular, is rooted in the Bible--the divine revelation of God's will and the inspired Word of God. A Christian cannot know God and grow in Christ without knowing and understanding the Bible, and what it says about God and Jesus Christ. Therefore, a good Bible-teaching curriculum must be built on an accurate and correct interpretation of the Bible and application of Biblical truths.

¹These foundational emphases and subsequent suggested criteria have been adapted with modification from Richards, Teaching Youth, 91, 121; Creative Bible Teaching, 142; Towns, How to Grow An Effective Sunday School, 106-108; and Keys to Sunday to Sunday School Achievement, 31-38.

Student-Related

The Bible cannot be taught in a vacuum, hence it must be related to the needs of people. The lessons in a good creative Bible teaching curriculum, then, will begin with the needs of the students and end at meeting those needs.

Creative Philosophy of Bible Teaching

A creative philosophy or concept of Bible teaching aims at (1) increasing or raising the level of students' knowledge and understanding of the Bible, (2) involving students actively in the exploration and discovery of the meaning of Bible truths, (3) providing practical life applications of these truths, and (4) helping students to make the needed life-changing response to the truths learned.

This fourfold foundational emphasis may be further expanded to form an evaluating criteria comprising of certain key questions grouped into categories as outlined below.

Goals

Every good creative Bible teaching curriculum must have clearly defined and identifiable goals. Some key questions to ask in evaluating the goal of a curriculum includes the following:

1. Are the goals the curriculum is designed to reach thoroughly and clearly identified and defined?

2. Do goals reflect a deep knowledge and understanding of adolescent characteristics and needs?

3. Do the goals show a mastery of relevant theology that fit the characteristics of adolescents and meet their needs?

4. Do the goals identify knowledge, attitude and feeling, and life response goals?

Theological Content

Every Bible-based curriculum has an underlying theological perspective which inevitably affects the lesson content and teaching-learning process. Questions to ask in evaluating theological content should include the following:

1. Are lessons Christ-centered?

2. Are lessons Bible-based?

3. Is the view of the Bible presented in lessons and materials consistent with the Seventh-day Adventist understanding of revelation and inspiration?

4. Are extrabiblical materials used correctly to shed light on the Bible truths and not to supersede the Bible?¹

5. Are essential doctrines of the Seventh-day Adventist Church accurately presented and emphasized?

Lesson Content

The purpose of evaluating lesson content is to

¹See Appendix C for handouts (Tools of Bible Study).

determine its educational strengths or weaknesses by examining factors such as how students are to be taught and the relevance of methods and learning activities. Questions to ask in evaluating lesson content include:

1. Do lessons seek to raise students' level of Bible learning?
2. Do lessons aim at response, and are they structured to lead into the word, the exploration of the Word, and guide students to discover meaning and plan response?
3. Are contents of each lesson systematically organized?
4. Are applications planned for flexibility?
5. Are lesson plans designed to fit the age level of students, and to be relevant to their needs?
6. Are suggested methods used purposely so as to encourage active student participation?
7. Will the planned lesson or lessons lead to decisions to accept Jesus Christ as Lord and personal Savior, personal Bible study, spiritual growth, and Christian service?

Appearance of Materials

The way lessons and lesson materials are designed and how they look can be an aid or deterrent to learning. Key questions to ask when evaluating the appearance of lesson materials should include the following:

1. Are materials attractive?
2. Does the format of the lesson and materials appeal to both teachers and students?
3. Are the art work, illustrations, and other teaching and learning aids contemporary and colorful?
4. Are materials on the whole of good quality and durable?
5. If students have to purchase their own study guides and materials, how affordable are these guides and materials?

Teaching Aids

Every good Bible teaching curriculum must include carefully prepared teaching guides and materials to aid teachers in the teaching process by providing them step-by-step directions or instructions for conducting their Bible class or study. Some important questions to take into consideration when evaluating teaching aids should include the following:

1. Do the teaching guides provide guidelines pertaining to the choice of truths relevant to the age group to be taught?
2. Are ideas given on the meaning of Bible passages to be taught?
3. Are suggestions given on how to lead to and achieve response?

4. Is there a clear-cut learning process that gives structure to lesson plans?

5. Is there a clear statement of the focus and goals of each lesson?

6. Are suggested methods and learning activities easy to use, and directions given for unusual methods and activities?

7. Is the time factor dealt with realistically in the teacher's lesson plan?

8. Are options provided for most, if not all, of the class segments?

9. Are suggested lesson activities of each of the sections of the lesson accomplishing the goals of the lesson?

10. Are transitions clearly identified and effective?

11. Is there variety in the learning activities used?

Learning Aids

Just as teachers need carefully prepared teaching guides and materials to help them in the teaching process, so students need study guides and materials to aid them in the learning process. Questions to take into consideration when evaluating student learning aids or study guides should include the following:

1. Do study guides and materials aim for the higher levels of learning?
2. Do they provide a sense of progress and process?
3. Do study guides and materials include alternative activities?
4. Are applications and illustrations authentic and relevant?
5. Are take-home assignments included in or with study guides and materials?

Conclusion

Choosing a creative Bible teaching curriculum or materials is an important task which cannot be taken lightly by those who teach the Bible to youth. Curriculum and teaching materials must be chosen and used only after careful evaluation. The evaluation must be done in the light of a criteria that aims for: (1) the best balance of a complete, accurate, systematic and comprehensive coverage of Bible content, (2) learning activities that encourage maximum student participation, and (3) practical life application of Bible truths that will result in changed lives.

Questions for Group Discussion

1. As you understand it, what is the purpose or function of a Bible-teaching curriculum or teaching materials?
2. Why is there a need to develop a carefully

structured criteria as the basis for choosing creative Bible teaching curriculum and/or materials.

3. A fourfold foundational emphasis--Christ-centered, Bible-based, student-related, and creative philosophy of Bible teaching, is suggested as the basis upon which any criteria for evaluating a curriculum should be established. In your opinion, what is the importance of each of these four foundations?

SESSION FIVE

HOW TO CHOOSE CREATIVE BIBLE TEACHING

METHODS FOR YOUTH

Introduction

There are many different methods that may be used in teaching the Bible. However, some methods are more effective with youth than others. In order to choose good and appropriate methods for youth three important points must be taken into consideration.

1. Teachers must understand the purpose or function of a teaching method.

2. Teachers must be knowledgeable of the major factors to consider when choosing a creative teaching method.

3. Teachers must be familiar with as many different creative teaching methods as possible.

The purpose of this session is to discuss how to choose creative Bible teaching methods in the light of the three points mentioned above.

Definition and Purpose Creative Bible
Teaching Methods

A creative Bible teaching method may be defined as "any assignment which prepares the learner or leads the learner to examine God's Word and better understand His

point of view or how He would have His people live."¹

When properly chosen and used, creative Bible teaching methods can contribute to the effectiveness of the teaching-learning process in the following ways:

1. As a boost to the teaching-learning process by providing teachers with effective vehicles for delivering the timeless truths of the Bible.
2. To motivate and generate interest in Bible studies and lessons.
3. To move students from being passive spectators in the teaching-learning process to becoming active participants in the exploration and discovery of the meaning of Bible truths.
4. As means of bringing the Bible to life or making it real so that students can actually see and make practical life applications of Bible truths being learned to their own day-to-day experiences.

Creative teaching methods, then, are not intended to be an end in themselves, but important means to an end-- bringing students to a saving knowledge of Jesus Christ.

Factors to Consider when Choosing Creative Bible Teaching Methods for Youth

Age Group

The first thing to do in choosing a creative Bible teaching method is to consider the age group of the class.

¹Reed and Reed, Creative Bible Learning, 147.

Teachers should determine what stage of adolescent development of their class. This is important because the needs and abilities of adolescents vary from one stage to another. Therefore, it is important that methods must be chosen that are well suited to the characteristics and needs of the age group of the class.

General Needs of the Class

Next, teachers must determine the general needs of the class and based upon that identify methods that will best meet those needs. The general needs of students may be determined by teachers making a mental or written list of what they, by observation, perceive to be the common or general needs of the class, or by using a needs assessment instrument.¹ A knowledge of the general or common needs of the class is important because the needs of the class impact the method of presentation. To put it another way, "needs determine the methods of approach."²

Needs of Individual Students

It is not enough to be aware of the common needs of the class or group, teachers must also be aware of the individual needs of the students in their class or group. Teachers must bear in mind that although teenagers share certain common characteristics and needs, each teenager is

¹See Appendix C for handouts (The Creative Bible Teacher's Student Needs Assessment Instrument).

²Towns, Success Biblical Youth Work, 227.

unique and have peculiar needs. A good way to ascertain individual needs of class or group members is by the teacher taking time to talk with each teenager on an individual basis and through home visitations.

The point here is that individual teenagers with peculiar needs make up a class or group, therefore, teachers must aim in each class session to meet some need of each teenager.

Available Facilities and Equipment

The kind of facilities being used can play a major role in determining what kinds of methods to use, as well as the effectiveness of the whole teaching-learning process. In view of this a number of questions should be asked regarding the available facilities. The questions should include the following:

1. What facilities are available and will a particular method be effective in these facilities?
2. What is the seating capacity? Is there enough room for all students?
3. Are the facilities well lighted, ventilated, and heated?

These questions are important because the lack of one or more of these three factors can stifle creativity, limit variety of methods that can be used, affect the attention span and interest level of students, and thereby be a major obstacle to the teaching-learning experience itself.

Also because an increasing number of methods may require or may be enhanced by the use of materials which require the use of special equipment, such as slide projectors, overhead transparencies, computers, and multimedia projection systems, having the necessary equipment can increase the variety of methods that may be used.

The Time Available for Each Class Session

How much time is available? and How much time is needed for particular methods? are two important questions to be taken into consideration when choosing a teaching method. Certain methods require more time than others, therefore, it is important that the time required for a particular method be measured against the time available or allotted for the class session.

Learning Goals of Each Class Session

Every class session must have a goal. The goal of the session will determine which method may work best so that the goal is reached. Because the method is the vehicle by which the goal of the session is to be reached, the method and the goal must fit together perfectly.

Creative Bible Teaching Methods that May be
Used With Youth¹

The variety of creative Bible teaching methods that may be used with youth are almost without number. In view of this, five methods are selected and described briefly below.²

Lecture

A lecture may be defined as the procedure that includes all oral presentations by the teacher [or other speakers], whether it be by way of remarks made to clarify issues, to elaborate upon pupils' answers to questions, to supplement exposition, or to indicate how something is to be done."³ This includes all oral presentations in which communication is essentially one way--from speaker to learners.⁴

Variations of the lecture method include monologues, symposiums, interviews, choral readings, and demonstrations.

When to Use Lecture With Youth

The lecture method may be used with youth to:

¹See Appendix B for visual aids and Appendix C for handouts (Creative Bible Teaching Methods and The Master Teacher's Methods).

²Adapted with modification from Morrison and Foster, Creative Teaching the Church, 152-241; Reed and Johnson, Bible Learning Activities, 35-142; Reed and Reed, Creative Bible Learning, 155-188; Towns, Successful Biblical Youth Work, 228-246; Richards, Teaching Youth, 137-155.

³Towns, Successful Biblical Youth Work, 233.

⁴Reed and Johnson, Bible Learning Activities, 35.

1. Motivate, provoke, and stimulate thinking.
2. Teach large classes in situations where student participation may be very limited.
3. Introduce new materials and ideas.
4. Present a lot of information in a short time.

Effective Use of Lecture With Youth

The lecture method of teaching may be used effectively with youth if the following factors are taken into consideration.

1. Use contemporary and relevant illustrations.
2. Lectures must be logically organized and well supported with good authority.
3. Lecture must challenge youth to think.
4. Make lectures practical and pragmatic.
5. Know lecture well. Practice before presenting in class.
6. Keep the lecture simple, short, and interesting.
7. Have students take notes and list questions they may have.
8. Be enthusiastic about and during the presentation.
9. Speak slowly, clearly, and loud enough so that everyone can hear.
10. Combine lecture techniques with audiovisuals, discussion, and/or other participatory activities whenever possible.

Discussion

Discussion may be defined as a deliberate conversation between two or more people for the sake of arriving at truth or clearing up difficulty, or providing solutions to a problem or question.¹ The main objective of discussion, as a teaching method, is to encourage students to openly express their opinions as the class searches for truth or solutions to a question, problem, or issue.

Variations of the discussion method include panel discussions, brainstorming, debates, problem-solving, and neighbor-nudge.

When to Use Discussion With Youth

The discussion method of teaching may be used with youth to:

1. Encourage group participation and expression of opinions.
2. Stimulate thinking.
3. Help students understand new concepts.
4. Engage students in the exploration of issues from several different viewpoints.
5. Give the teacher an indication of where students are in the learning process.

¹Reed and Johnson, Bible Learning Activities, 45; Random House Webster's Unabridged Dictionary (1997), s.v. "Discussion."

Effective Use of Discussion With Youth

The following are some ways discussions can be made very effective with youth.

1. The topic or issue to be discussed must be clearly defined.
2. Ensure that students have adequate time to prepare for, and have needed resources to conduct a meaningful discussion.
3. Teacher or discussion leader must function as facilitator.
4. Encourage every student to participate.
5. Teachers must be sensitive to those not participating.
6. Use carefully planned and worded questions that cannot be answered with a "yes" or "no."
7. Always close discussion with a summary statement to bring together major points and conclusions in the light of the Word of God.

Drama

Drama may be defined as a composition in verse or prose for enactment and intended to portray life or a character, or tell a story through actions and usually dialogue of the enactors.¹ The main objective of using drama as a teaching method is not excellence in acting, but

¹Random House Webster's Unabridged Dictionary (1997), s.v. "Drama."

to get students actively involved in the teaching-learning process.

Variations of drama as a teaching method include plays, skits, role plays, conflict roles, pantomime, and sociodrama.

When to Use Drama With Youth

Drama may be used with youth to:

1. Help students empathize with and learn from the experiences of Bible characters.
2. Create and sustain interest.
3. Introduce a lesson and/or to reinforce truths learned.
4. Build team spirit and fellowship.

Effective Use of Drama With Youth

Teachers can make dramatic presentations effective mediums of teaching youth by following the suggestions below.

1. Remind participants that perfection in acting is not the objective of presentations.
2. Follow dramatic presentations with discussion.
3. Allow sufficient time for presentations.
4. Teachers should always compliment students for their willingness to participate.
5. Encourage the rest of the students to watch and listen carefully while the presentation is going on.

Writing Projects

Writing projects as a teaching method involve primarily pencil and paper activities where students rely on their creativity and sometimes on research to express their ideas and findings in writing. The emphasis of writing projects is not so much on perfectly written works or reports, but on active participation of students in the teaching-learning process. Students may work individually or in groups to complete writing assignments and then report their findings to or share their work with the rest of the class in discussion format.

Variations of the writing projects method include diary, log, or journal writing, contemporary parallel story writing, letter writing, paraphrasing Bible passages, poetry, research and report, newspaper article writing, crossword puzzles, television and radio scripts, and case studies.

When to Use Writing Projects With Youth

Writing projects may be used as a teaching method with youth to:

1. Clarify feelings, thoughts, and ideas.
2. Stimulate thinking.
3. Encourage individual expression and imagination.
4. Study a topic in depth.
5. Provide students the opportunity to learn for themselves.

6. To assess student progress in understanding what is being taught.

Effective Use of Writing
Projects With Youth

To use writing projects effectively with youth the following points should be taken into consideration.

Teachers must:

1. Give clear and easy to follow instructions.
2. Give students enough time to work on and complete projects.
3. Encourage students to use imagination and creativity.
4. Compliment the work and ideas of students.
5. Be careful not embarrass students with sub-standard writing skills.
6. Set aside enough time to discuss completed projects or assignments.

Creative Testing and Evaluation¹

Creative testing and evaluation methods are mainly designed to measure the progress of students and the effectiveness of the teacher. If planned appropriately creative testing and evaluation methods can be fun, interesting, challenging, and rewarding ways for students to learn.

Variations of the creative testing and evaluation

¹Adapted from Reed and Johnson, Bible Learning Activities, 143-152.

teaching method include Bible games, class evaluation questionnaires, progressive quizzes, and scramble verses.

When to Use Creative Testing and Evaluation With Youth

Creative testing and evaluation may be used in teaching youth to:

1. Introduce, explore, illustrate, and summarize a lesson.
2. Measure knowledge students have acquired as a result of a class session.
3. Detect attitudinal changes resulting from the teaching-learning process.
4. Determine effectiveness of the teacher and teaching methods.
5. Provide feedback to students about how well they are learning.
6. Provide both teachers and students with an enjoyable way to accomplish lesson goals.

Effective Use of Creative Testing and Evaluation With Youth

Creative testing and evaluation can be very effective in teaching youth if teachers do the following:

1. Prepare testing, and evaluation materials carefully or use well designed ones.
2. Allow testing and activities to be as informal as possible so as to create a "tension-free" atmosphere for taking tests and completing evaluations.

3. Use rest and evaluation results to evaluate their own teaching as well as students' growth.
4. Combine testing and evaluation activities with other creative teaching methods so as to add variety.
5. Follow each testing or evaluation activity with a discussion.

Conclusion

Selecting methods that encourage student involvement and response is a crucial aspect of creative Bible teaching¹ and therefore, should be done with great care and thoughtfulness. Also the importance of creative Bible teaching methods as a means of bringing students to a saving knowledge of Jesus Christ cannot be overlooked. As Richards and Bredfeldt aptly put it:

Once learners have become engaged in the learning process through the use of creative methods, they will be more likely to be open to applying the Word of God outside the classroom. The appropriate methodology can open students to deeper insights and applications of God's Word. Methods are more than time fillers and gimmicks. They are tools for those who would seek to build God's Word into the hearts of God's people.²

Questions for Group Discussion

1. What is your understanding of the following statement, "Creative teaching methods are not intended to be an end in themselves, but important means to an end"?

¹Richards and Bredfeldt, Creative Bible Teaching, 195.

²Ibid.

2. One of the examples of creative Bible teaching methods identified in this session is the lecture method. In view of the definition of creative teaching methods as "any assignment which prepares the learner or leads the learner to examine God's Word, and better understand His point of view or how He would have His people live," would you agree that the lecture method can be designated as a creative teaching method? Why or Why not?

3. What method or methods of teaching would you use to teach the following? And why?

- a. Helping teenagers identify their spiritual gifts.
- b. Why we believe the Bible is the Word of God.
- c. Helping teenagers examine and understand relationships with the opposite sex (girlfriend/boyfriend) in the light of the teachings of the Bible.

APPENDIX B

TRANSPARENCIES AND/OR VISUAL AIDS

THE MASTER TEACHER'S METHODS¹

Method	Example(s)
Object lesson	John 4:1-42
Points of Contact	John 1:35-51
Aims	John 4:34
Problem-solving	Mark 10:17-22
Conversation	Mark 10:27
Questions	As recorded in the Gospels, Jesus asked more than 100 questions for the purpose of provoking people to think and seek truth.
Answers	Jesus used His answers to move people from where they were to where they needed to be in order to grow spiritually.
Lecture	Matthew 5-7; John 14-17
Parables	John 10:1-21; Luke 15
Scripture	Jesus quoted extensively from the Old Testament to teach people God's truth
The teachable moment	John 4:5-26
Contrast	Matthew 5:21-22, 33-34, 38-39, 43-44
Concrete and literal examples	Matthew 6:26-34
Symbol	Matthew 26:17-30; John 13:1-20
Large and small groups	Matthew 5-7; John 14-17
Individual teaching opportunities	John 3:1-21; 4:5-26
Modeling	Matthew 15:32; Luke 18:15-17
Impression and expression	Matthew 4:19-20; 7:20
Practical Training/Experiential Learning	Mark 6:7-13; Luke 10:1-17
Demonstration/Dramatization	John 13:1-17
Debate	Matthew 22:15-17; 23-32
Himself	Matthew 28:19-20

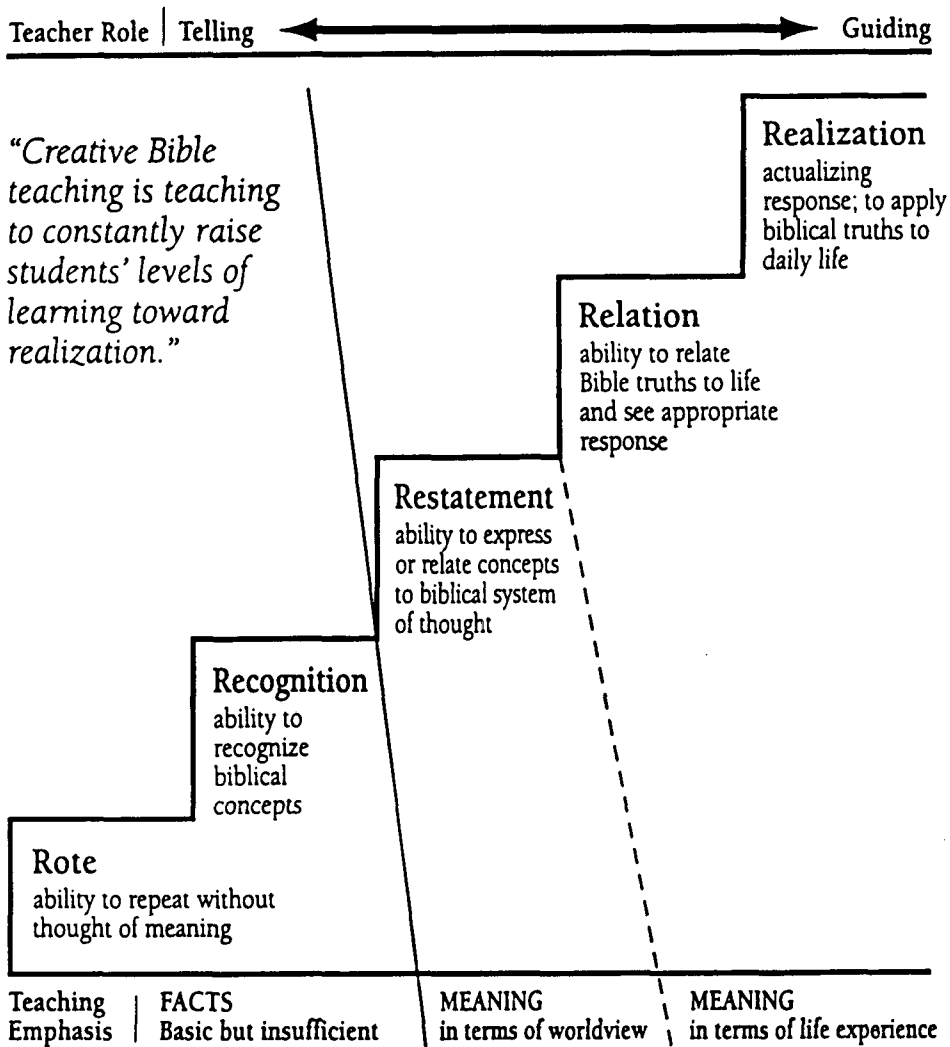
¹Adapted from Robert Joseph Choun, Jr., "Choosing and Using Creative Methods" in *The Christian Educator's Handbook on Teaching*, ed. Kenneth Gangel and Howard Hendricks (Wheaton, IL: Victor Books, 1988), 166-68. Use with Sessions I and V.

**SUMMARY OF THE DEVELOPMENTAL
CHARACTERISRICS OF YOUTH ¹**

Characteristics	Implications for Teaching
<i>Physiological:</i>	
<ul style="list-style-type: none"> • Grow and change rapidly during early adolescence (puberty). • Have high energy, especially in early to mid adolescence. • Develop adult bodies and reproductive capabilities. 	<ul style="list-style-type: none"> • Prepare them for adolescent changes and deal with sexuality issues. • Provide ample outlets for energy through high activity programming. • Teach students a holistic view of human nature and a Christian perspective on the physical aspects of personhood.
<i>Cognitive:</i>	
<ul style="list-style-type: none"> • Have increased reasoning abilities, abstract thinking skills. • Have better argumentation and critical thinking skills. 	<ul style="list-style-type: none"> • Help them address significant questions and doubts. • Use instructional methods that allow students to vocalize their opinions and beliefs.
<i>Emotional:</i>	
<ul style="list-style-type: none"> • Have concern about outward appearance and physical traits • Fluctuate emotionally. 	<ul style="list-style-type: none"> • Encourage balanced perspective on the inner qualities of godliness. • Exercise patience and tolerance.
<i>Spiritual</i>	
<ul style="list-style-type: none"> • Re-evaluate and personalize faith. • Have great interest in practical faith 	<ul style="list-style-type: none"> • Let them explore their faith openly. • Stress life application of Bible truths.
<i>Social:</i>	
<ul style="list-style-type: none"> • Have an interest in and attraction to the opposite sex. • Seek a sense of personal identity • Seek greater autonomy • Have adventuresome, risk-taking spirits 	<ul style="list-style-type: none"> • Provide a biblical perspective on human relationships. • Focus on their identity in Christ. • Increase freedom and responsibility. • Program some events that allow students to take measured risk.

¹Adapted from Lawrence O. Richards and Gary J. Bredfeldt, *Creative Bible Teaching* (Chicago: Moody Press, 1998), 102; Lawrence O. Richards, *Teaching Youth: A Sunday School Teacher's Guide to Discovery Learning* (Kansas City, MS: Beacon Hill Press, 1982), 45-56. Use with Session II.

LEVELS OF LEARNING TRANSFER¹



¹Lawrence O. Richards and Gary J. Bredfeldt, Creative Bible Teaching (Chicago: Moody Press, 1998), 121. Use with Session III.

FEATURES OF AN INTERESTING CLASS FOR YOUTH¹

Honesty: Freedom to say what youth really think and to ask what they really want to know.

Permissiveness: The right to disagree without being "put down", acceptance as individuals regardless of what they believe or think.

Intellectual Integrity: Help to come to right conclusions, but freedom to make up own minds after evidence is thought through.

Participation: Youth are subjected to lecturing in weekly school and during the sermon; provide opportunity to ask, comment, discuss.

Sharing: When youth have an experience with God and it is relevant to topic at hand, provide sharing opportunity as means of mutual encouragement.

Problem-solving: Class discussions to relate to everyday life situations.

Understandability: Truth expressed so that it is readily understandable -- not confused by metaphysical, philosophical or theological terms.

Originality: Although truth does not change, it needs to be expressed in meaningful terms and symbols rather than time-worn stereotypes.

Validation: The right and freedom to examine whatever is asked to be believed so youth can know why they believe.

Depth Study: Freedom to "side-track" when challenged by some truth in the lesson in order to explore in depth (providing group interests indicate this!)

Preparation for Witnessing: As a result of being in the class, youth are better prepared to deal with the unsaved, skeptics and other spiritually needy Christians.

Fellowship and Friendship: Feeling that one is part of a group linked together by strong ties of genuine Christian love.

¹Adapted from class notes, "Current Issues in Youth Ministry," Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan, Spring 1993. Use with Session III.

CURRICULUM EVALUATION GUIDE¹

Publisher of Curriculum: _____		
Theological Content		
Lessons are Bible-based.	Yes	No
Views presented in lessons and materials are consistent with Seventh-day Adventist perspective of revelation and inspiration.	Yes	No
Lessons are Christ-centered.	Yes	No
Extra-biblical materials are used properly to throw light on the Bible, not to take its place.	Yes	No
Essential doctrines of the Seventh-day Adventist Church are accurately presented and emphasized.	Yes	No
Lesson Content		
Lessons seek to raise student's level of Bible learning.	Yes	No
Lessons lead students into the exploration of the Word, and guide them to discover meaning, and make the appropriate response to Bible truths.	Yes	No
Contents of each lesson are systematically organized.	Yes	No
Applications are planned for flexibility and are easy to modify and adapt to particular circumstances or needs.	Yes	No
Lesson plans are designed to fit the age level of students, and to be relevant to their needs.	Yes	No
Suggested teaching methods are student-centered and geared toward active student participation.	Yes	No
Lessons aim to lead students to decisions to accept Christ as Lord and personal Savior, personal Bible study, spiritual growth, and Christian service.	Yes	No
Appearance of Materials		
Are materials attractive?	Yes	No
Does the format of the lessons and materials appeal to both teachers and students?	Yes	No
Are the artwork, illustrations, and other teaching and learning aids contemporary and colorful?	Yes	No
Are the materials of good quality, affordable, and durable?	Yes	No

¹Adapted from Lawrence O. Richards, Teaching Youth: A Sunday School Teacher's Guide to Discovery Learning (Kansas City, MS: Beacon Hill Press, 1982), 91, 121; Creative Bible Teaching (Chicago: Moody Press, 1970), 142; Elmer Town, How to Grow an Effective Sunday School (Denver: Accent Books, 1979), 106-108; The Keys to Sunday School Achievement (Chicago: Moody Press, 1980), 31-38. Use with Session IV.

CURRICULUM EVALUATION GUIDE (Continued)

Teaching Aids		
Is there a clear-cut learning process that gives structure to lesson plans?	Yes	No
Is there a clear statement of the focus and goals of each lesson?	Yes	No
Are suggested methods and learning activities easy to use, and are directions given for unusual methods and activities?	Yes	No
Is the time factor dealt with realistically in the teacher's lesson plan	Yes	No
Are options provided for most if not all of the class segments?	Yes	No
Are suggested lesson activities of each section accomplishing the goals of the lesson(s)?	Yes	No
Are transitions clear and effective?	Yes	No
Is there variety in the learning activities?	Yes	No
Learning Aids		
Do study guides and materials aim for higher levels of learning?	Yes	No
Do study guides and materials provide a sense of progress and process?	Yes	No
Do study guides and materials include alternative learning activities?	Yes	No
Are applications and illustrations authentic and relevant?	Yes	No
Are take home assignments included in or with study guides and materials?	Yes	No

CREATIVE BIBLE TEACHING METHODS¹

Methods	Description	Values	Limitations	When to Use
Audio-Visuals	A method, which uses eye and ear gates for communicating ideas. It includes sound films, CD-ROM, sound filmstrips, videos, and recordings used with pictures.	Presents facts in a memorable way; make the inaccessible assessable.	Easily construed as entertainment; must be expertly done or it loses its value; equipment failure is a hazard.	Use with other methods to enhance their effectiveness; and to add variety to presentations
Brainstorming (Variation of the discussion method)	Ideas are expressed in a climate of complete freedom. ANY idea is accepted; NO judgments are expressed about an idea. The subject matter is described, and everyone expresses any and all ideas that come to mind. A time limit is prescribed at the beginning. A scribe records ALL ideas.	Creates a climate of free expression by removing the threat of judgment; specializes on ideas only, so everyone can "think up a storm."	Produces a lot of apparently unusable material, thus making some people feel it has been a waste of time.	To introduce a session topic; draw out many opinions or ideas quickly; discover several answers to a question.
Buzz Groups (Variation of the discussion method)	The total group is divided into smaller groups (3 to 6 in each) to provide an opportunity for reaction to a problem, lecture, audiovisual, or other presentation. Buzz groups can be formed by clustering or by counting off. Discussion should be limited to not more than five to six minutes. Reports should be made to total group reassembled.	Provides time and climate for every person to state ideas, ask questions, and think through the question; gets 100% participation.	Ideas are likely to be shallow and disorganized, due to the shortness of the time.	When group members seem to be stymied or reluctant to express their ideas; when learners reach a point in the lesson development that they need to come to a conclusion or decision before proceeding with the rest of the lesson.
Creative Expression	The group expresses feelings and ideas through original art, Sculpture, painting, writing, computers, etc.	Feelings are expressed openly; ideas are more clearly understood as they are expressed in nonverbal forms.	Requires art materials and sufficient time, as well as an open, accepting learning environment.	When group members need to release feelings; when personal opinions about ideas need to be shared in a non-threatening way.
Creative Testing and Evaluation	A method using Bible games, surveys and evaluations, etc to measure the progress and effectiveness of the teacher.	Provides a means of measuring knowledge students have acquired, and attitudinal changes resulting from the teaching-learning process.	Easily construed as merely a game or entertainment; must be well planned and carefully prepared or it will lose its value	When there is a need to assess the progress of students, effectiveness of the teacher, and/or teaching methods; to add variety to other methods.
Directed Reading (Variation of the discussion method)	Assignments for simultaneous reading are written on a flip chart or chalkboard. Participants pair off to read together silently or aloud and to discuss the reading in relation to the subject.	Assures that every participant read the resource material essential to group discussion.	Difficult to time because some readers are slow readers, others very fast; difficult for some pairs to stick to subject being covered.	When students have not had a chance to read resource material for discussion ahead of time.
Discussion	Ideas are shared orally in a group. The group should be small (15 maximum, if possible). All participants should be able to make eye contact with each other. Each participant's accepting responsibility for everyone to express himself or herself is important.	Draws ideas from the experiences of all participants and helps develop areas of agreement.	Limited to small groups (15); more aggressive persons can dominate; discussion cannot be hurried if it is to be fruitful.	To engage students in the exploration of issues from several different viewpoints
Field Trip	A group visits a setting(s) other than its normal meeting place, usually to investigate a problem or to confront group with a real situation.	Provides opportunity for a group to secure firsthand knowledge or confront a real situation related to or stimulating a subject or group study or action.	Requires extra time and energy for planning; may have to be scheduled at a time inconvenient to some group members.	When it provides the group the best means of obtaining accurate information, insights, or feelings about a subject that will help achieve the group goal.
Lecture	A qualified person makes a carefully prepared oral presentation of a subject. This is one person presenting a set of ideas, either memorized or read, to a group of listeners.	Communicates a body of material in an orderly, logical, and factual fashion: makes listening an art.	Audience cannot easily participate, only listen; easy for persons to get lost in their own thoughts.	When a unified message is needed; when one person is an authority on a subject and can be stimulating.
Panel/Panel Forum (Variation of the Discussion method)	A group of four to eight persons who have special knowledge of the topic sit in front of the audience and hold an orderly and logical conversation on the assigned subject, guided by a moderator. (It becomes a panel-forum if the audience directs questions to the panel). The moderator closes with a summary.	Brings variety of knowledge-agreements and disagreements to the group; audience can identify with various panel members.	Easy for panel members to ramble if they are not thoroughly oriented to the subject.	To introduce a new topic; to help a stymied group regain its perspective by considering different views of a subject in an orderly and logical conversation.
Role Play (Variation of the Drama method)	Selected students act out a given situation dealing with a specific problem confronting the group. Follow the enactment with a group discussion.	A non-threatening way of dealing with emotional situations; authentic because it is spontaneous.	Tendency to let the role play become entertainment or to feel it is fictitious and so not of value.	When a group needs to have some real data about its own life. To integrate lesson truths into lives of students.
Writing Projects (Variation of the Creative Expression Method)	A method involving activities where students rely on their creativity and sometimes research to express their ideas and findings in writing.	Provides opportunity for students to learn for themselves; Encourages individual expression and imagination.	Requires extra time for students to complete work; Students with sub-standard writing skills may feel embarrassed.	To stimulate thinking, help students clarify feelings, thoughts, and ideas.

¹ Adapted from Barry Gane, Building Youth Ministry: A Foundational Guide (La Sierra, CA: Hancock Center Publications, 1997), 35-36; Bobbie Reed and Rex E. Johnson, Bible Learning Activities: Youth, Grades 7-12, (Glendale, CA: G/L Publications, 1974), 35-143 Use with Session V.

APPENDIX C

HANDOUTS

THE MASTER TEACHER'S METHODS¹

Method	Example(s)
Object lesson	John 4:1-42
Points of Contact	John 1:35-51
Aims	John 4:34
Problem-solving	Mark 10:17-22
Conversation	Mark 10:27
Questions	As recorded in the Gospels, Jesus asked more than 100 questions for the purpose of provoking people to think and seek truth.
Answers	Jesus used His answers to move people from where they were to where they needed to be in order to grow spiritually.
Lecture	Matthew 5-7; John 14-17
Parables	John 10:1-21; Luke 15
Scripture	Jesus quoted extensively from the Old Testament to teach people God's truth
The teachable moment	John 4:5-26
Contrast	Matthew 5:21-22, 33-34, 38-39, 43-44
Concrete and literal examples	Matthew 6:26-34
Symbol	Matthew 26:17-30; John 13:1-20
Large and small groups	Matthew 5-7; John 14-17
Individual teaching opportunities	John 3:1-21; 4:5-26
Modeling	Matthew 15:32; Luke 18:15-17
Impression and expression	Matthew 4:19-20; 7:20
Practical Training/Experiential Learning	Mark 6:7-13; Luke 10:1-17
Demonstration/Dramatization	John 13:1-17
Debate	Matthew 22:15-17; 23-32
Himself	Matthew 28:19-20

¹Adapted from Robert Joseph Choun, Jr., "Choosing and Using Creative Methods" in *The Christian Educator's Handbook on Teaching*, ed. Kenneth Gangel and Howard Hendricks (Wheaton, IL: Victor Books, 1988), 166-68. Give out during Sessions I and V.

Seventh-day Adventists Believe . . .¹

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. — Fundamental Beliefs, 1

¹Give out during Session I.

**SUMMARY OF THE DEVELOPMENTAL
CHARACTERISRICS OF YOUTH ¹**

Characteristics	Implications for Teaching
<i>Physiological:</i>	
<ul style="list-style-type: none"> • Grow and change rapidly during early adolescence (puberty). • Have high energy, especially in early to mid adolescence. • Develop adult bodies and reproductive capabilities. 	<ul style="list-style-type: none"> • Prepare them for adolescent changes and deal with sexuality issues. • Provide ample outlets for energy through high activity programming. • Teach students a holistic view of human nature and a Christian perspective on the physical aspects of personhood.
<i>Cognitive:</i>	
<ul style="list-style-type: none"> • Have increased reasoning abilities, abstract thinking skills. • Have better argumentation and critical thinking skills. 	<ul style="list-style-type: none"> • Help them address significant questions and doubts. • Use instructional methods that allow students to vocalize their opinions and beliefs.
<i>Emotional:</i>	
<ul style="list-style-type: none"> • Have concern about outward appearance and physical traits • Fluctuate emotionally. 	<ul style="list-style-type: none"> • Encourage balanced perspective on the inner qualities of godliness. • Exercise patience and tolerance.
<i>Spiritual</i>	
<ul style="list-style-type: none"> • Re-evaluate and personalize faith. • Have great interest in practical faith 	<ul style="list-style-type: none"> • Let them explore their faith openly. • Stress life application of Bible truths.
<i>Social:</i>	
<ul style="list-style-type: none"> • Have an interest in and attraction to the opposite sex. • Seek a sense of personal identity • Seek greater autonomy • Have adventuresome, risk-taking spirits 	<ul style="list-style-type: none"> • Provide a biblical perspective on human relationships. • Focus on their identity in Christ. • Increase freedom and responsibility. • Program some events that allow students to take measured risk.

¹Adapted from Lawrence O. Richards and Gary J. Bredfeldt, Creative Bible Teaching (Chicago: Moody Press, 1998), 102; Lawrence O. Richards, Teaching Youth: A Sunday School Teacher's Guide to Discovery Learning (Kansas City, MS: Beacon Hill Press, 1982), 45-56. Give out during Session II.

FEATURES OF AN INTERESTING CLASS FOR YOUTH¹

Honesty: Freedom to say what youth really think and to ask what they really want to know.

Permissiveness: The right to disagree without being "put down", acceptance as individuals regardless of what they believe or think.

Intellectual Integrity: Help to come to right conclusions, but freedom to make up own minds after evidence is thought through.

Participation: Youth are subjected to lecturing in weekly school and during the sermon; provide opportunity to ask, comment, discuss.

Sharing: When youth have an experience with God and it is relevant to topic at hand, provide sharing opportunity as means of mutual encouragement.

Problem-solving: Class discussions to relate to everyday life situations.

Understandability: Truth expressed so that it is readily understandable -- not confused by metaphysical, philosophical or theological terms.

Originality: Although truth does not change, it needs to be expressed in meaningful terms and symbols rather than time-worn stereotypes.

Validation: The right and freedom to examine whatever is asked to be believed so youth can know why they believe.

Depth Study: Freedom to "side-track" when challenged by some truth in the lesson in order to explore in depth (providing group interests indicate this!)

Preparation for Witnessing: As a result of being in the class, youth are better prepared to deal with the unsaved, skeptics and other spiritually needy Christians.

Fellowship and Friendship: Feeling that one is part of a group linked together by strong ties of genuine Christian love.

¹Adapted from class notes, "Current Issues in Youth Ministry," Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan, Spring 1993. Give out during Session III.

CURRICULUM EVALUATION GUIDE¹

Publisher of Curriculum: _____		
Theological Content		
Lessons are Bible-based.	Yes	No
Views presented in lessons and materials are consistent with Seventh-day Adventist perspective of revelation and inspiration.	Yes	No
Lessons are Christ-centered.	Yes	No
Extra-biblical materials are used properly to throw light on the Bible, not to take its place.	Yes	No
Essential doctrines of the Seventh-day Adventist Church are accurately presented and emphasized.	Yes	No
Lesson Content		
Lessons seek to raise student's level of Bible learning.	Yes	No
Lessons lead students into the exploration of the Word, and guide them to discover meaning, and make the appropriate response to Bible truths.	Yes	No
Contents of each lesson are systematically organized.	Yes	No
Applications are planned for flexibility and are easy to modify and adapt to particular circumstances or needs.	Yes	No
Lesson plans are designed to fit the age level of students, and to be relevant to their needs.	Yes	No
Suggested teaching methods are student-centered and geared toward active student participation.	Yes	No
Lessons aim to lead students to decisions to accept Christ as Lord and personal Savior, personal Bible study, spiritual growth, and Christian service.	Yes	No
Appearance of Materials		
Are materials attractive?	Yes	No
Does the format of the lessons and materials appeal to both teachers and students?	Yes	No
Are the artwork, illustrations, and other teaching and learning aids contemporary and colorful?	Yes	No
Are the materials of good quality, affordable, and durable?	Yes	No

¹Adapted from Lawrence O. Richards, Teaching Youth: A Sunday School Teacher's Guide to Discovery Learning (Kansas City, MS: Beacon Hill Press, 1982), 91, 121; Creative Bible Teaching (Chicago: Moody Press, 1970), 142; Elmer Town, How to Grow an Effective Sunday School (Denver: Accent Books, 1979), 106-108; The Keys to Sunday School Achievement (Chicago: Moody Press, 1980), 31-38. Give out during Session IV.

CURRICULUM EVALUATION GUIDE (Continued)

Teaching Aids		
Is there a clear-cut learning process that gives structure to lesson plans?	Yes	No
Is there a clear statement of the focus and goals of each lesson?	Yes	No
Are suggested methods and learning activities easy to use, and are directions given for unusual methods and activities?	Yes	No
Is the time factor dealt with realistically in the teacher's lesson plan	Yes	No
Are options provided for most if not all of the class segments?	Yes	No
Are suggested lesson activities of each section accomplishing the goals of the lesson(s)?	Yes	No
Are transitions clear and effective?	Yes	No
Is there variety in the learning activities?	Yes	No
Learning Aids		
Do study guides and materials aim for higher levels of learning?	Yes	No
Do study guides and materials provide a sense of progress and process?	Yes	No
Do study guides and materials include alternative learning activities?	Yes	No
Are applications and illustrations authentic and relevant?	Yes	No
Are take home assignments included in or with study guides and materials?	Yes	No

TOOLS OF BIBLE STUDY¹

Bible

Several different versions of the Bible are available for use in study. Three basic types of translation methods are used in producing the various versions that are in print. Literal translations attempt to translate as close to the original words and phrasing as possible (e.g., KJV, NASB). Free translations seek to translate ideas from the original and are less concerned about exact words (Living Bible, The Message, Clear Word). Free translations are also known as paraphrases. Dynamic translations attempt to translate words, phrases, and figures of speech in ways that are equivalent to the original language, updating style, grammar, and phraseology (NIV). You might want to read your passage in each type of version, but use a literal or dynamic translation for your actual study.

Bible Dictionary

Bible dictionaries are helpful in providing information about the book you are studying, the culture, the customs, and the geography.

Bible Atlas

A Bible atlas helps to put Bible events into a geographical and historical context. You can find the cities, mountains, rivers, and regions mentioned in the text. Additionally, you can trace Paul's missionary journeys or see changes in the borders of countries in different epochs.

Commentaries/Spirit of Prophecy Writings

Commentaries and The Spirit of Prophecy writings provide helpful information on difficult passages. They can also provide insight into the broader message of a book. Use them to enrich your own study rather than replace it.

Concordance

A concordance is an index to Bible passages. By looking up a particular word or phrase, you can find the references where the phrase occurs in the Bible. This is helpful in finding a reference that you may have forgotten or in studying a specific topic.

Software

Several excellent computer programs exist to make your study of the Bible more complete and rapid. Computer software can provide a very fast and more complete means of searching the text in several translations at the same time. Additionally, complete study helps like Bible dictionaries, atlases, and commentaries are available. Another excellent help in Bible study is the Internet. Literally thousands of resources are on "the net" available free or at a small fee for your use. But be careful here, just because information is on the Internet does not guarantee its truthfulness. You will probably want to stay with Christian publishers, churches, and organizations you know and trust. Like all sources of information, you must know the source's credibility on the subject.

¹Adapted from Lawrence O. Richards and Gary J. Bredfeldt, Creative Bible Teaching (Chicago: Moody Press, 1998), 74. Give out during Session IV.

**THE CREATIVE BIBLE TEACHER'S
STUDENT NEEDS ASSESSMENT INSTRUMENT¹**

Target Group: _____

Assessment Date: _____ Assessed By: _____

1. **General Age Group Characteristics** Age Level: _____

Gender: Males Only Females Only Mixed Group

Physical:	Cognitive:	Psychosocial:	Spiritual:

2. **Characteristics of the Ministry Setting**

- ✓ Kind of Group (Indicate the agency and type of ministry in which the teaching is to take place):

- ✓ Size of Group (Indicate the number of students who are anticipated or attend regularly):

Creative Bible Teaching © 1998, Moody Press.

Permission is granted to reproduce pages 1 10-1 1 for use in your class. This credit line must be included

¹Adapted from Lawrence O. Richards and Gary J. Bredfeldt, *Creative Bible Teaching* Chicago: Moody Press, 1998), 110-111. Give out during Session V.

**THE CREATIVE BIBLE TEACHER'S
STUDENT NEEDS ASSESSMENT INSTRUMENT**

2. **Characteristics of the Ministry Setting (Continued)**
- ✓ Social-cultural Characteristics of Group (type of community, ethnicity, types of employment, economic level, community size, etc.):

 - ✓ Spiritual Maturity Level of Students:
3. **Specific Group Characteristics**
- ✓ Interests:

 - ✓ Abilities:

 - ✓ Limitations:

 - ✓ Observed Needs:
4. **Points of Ministry Contact**

Creative Bible Teaching © 1998, Moody Press.

Permission is granted to reproduce pages 1 10-1 1 for use in your class. This credit line must be included.

CREATIVE BIBLE TEACHING METHODS¹

Methods	Description	Values	Limitations	When to Use
Audio-Visuals	A method, which uses eye and ear gates for communicating ideas. It includes sound films, CD-ROM, sound filmstrips, videos, and recordings used with pictures.	Presents facts in a memorable way; make the inaccessible assessable.	Easily construed as entertainment; must be expertly done or it loses its value: equipment failure is a hazard.	Use with other methods to enhance their effectiveness; and to add variety to presentations
Brainstorming (Variation of the discussion method)	Ideas are expressed in a climate of complete freedom. ANY idea is accepted; NO judgments are expressed about an idea. The subject matter is described, and everyone expresses any and all ideas that come to mind. A time limit is prescribed at the beginning. A scribe records ALL ideas.	Creates a climate of free expression by removing the threat of judgment; specializes on ideas only, so everyone can "think up a storm."	Produces a lot of apparently unusable material, thus making some people feel it has been a waste of time.	To introduce a session topic; draw out many opinions or ideas quickly; discover several answers to a question.
Buzz Groups (Variation of the discussion method)	The total group is divided into smaller groups (3 to 6 in each) to provide an opportunity for reaction to a problem, lecture, audiovisual, or other presentation. Buzz groups can be formed by clustering or by counting off. Discussion should be limited to not more than five to six minutes. Reports should be made to total group reassembled.	Provides time and climate for every person to state ideas, ask questions, and think through the question; gets 100% participation.	Ideas are likely to be shallow and disorganized, due to the shortness of the time.	When group members seem to be stymied or reluctant to express their ideas; when learners reach a point in the lesson development that they need to come to a conclusion or decision before proceeding with the rest of the lesson.
Creative Expression	The group expresses feelings and ideas through original art. Sculpture, painting, writing, computers, etc.	Feelings are expressed openly; ideas are more clearly understood as they are expressed in nonverbal forms.	Requires art materials and sufficient time, as well as an open, accepting learning environment.	When group members need to release feelings; when personal opinions about ideas need to be shared in a non-threatening way.
Creative Testing and Evaluation	A method using Bible games, surveys and evaluations, etc to measure the progress and effectiveness of the teacher.	Provides a means of measuring knowledge students have acquired, and attitudinal changes resulting from the teaching-learning process.	Easily construed as merely a game or entertainment; must be well planned and carefully prepared or it will lose its value	When there is a need to assess the progress of students, effectiveness of the teacher, and/or teaching methods; to add variety to other methods.
Directed Reading (Variation of the discussion method)	Assignments for simultaneous reading are written on a flip chart or chalkboard. Participants pair off to read together silently or aloud and to discuss the reading in relation to the subject.	Assures that every participant read the resource material essential to group discussion.	Difficult to time because some readers are slow readers, others very fast; difficult for some pairs to stick to subject being covered.	When students have not had a chance to read resource material for discussion ahead of time.
Discussion	Ideas are shared orally in a group. The group should be small (15 maximum, if possible). All participants should be able to make eye contact with each other. Each participant's accepting responsibility for everyone to express himself or herself is important.	Draws ideas from the experiences of all participants and helps develop areas of agreement.	Limited to small groups (15); more aggressive persons can dominate; discussion cannot be hurried if it is to be fruitful.	To engage students in the exploration of issues from several different viewpoints
Field Trip	A group visits a setting(s) other than its normal meeting place, usually to investigate a problem or to confront group with a real situation.	Provides opportunity for a group to secure firsthand knowledge or confront a real situation related to or stimulating a subject or group study or action.	Requires extra time and energy for planning; may have to be scheduled at a time inconvenient to some group members.	When it provides the group the best means of obtaining accurate information, insights, or feelings about a subject that will help achieve the group goal.
Lecture	A qualified person makes a carefully prepared oral presentation of a subject. This is one person presenting a set of ideas, either memorized or read, to a group of listeners.	Communicates a body of material in an orderly, logical, and factual fashion: makes listening an art.	Audience cannot easily participate, only listen; easy for persons to get lost in their own thoughts.	When a unified message is needed; when one person is an authority on a subject and can be stimulating.
Panel/Panel Forum (Variation of the Discussion method)	A group of four to eight persons who have special knowledge of the topic sit in front of the audience and hold an orderly and logical conversation on the assigned subject, guided by a moderator. (It becomes a panel-forum if the audience directs questions to the panel). The moderator closes with a summary.	Brings variety of knowledge-agreements and disagreements to the group; audience can identify with various panel members.	Easy for panel members to ramble if they are not thoroughly oriented to the subject.	To introduce a new topic; to help a stymied group regain its perspective by considering different views of a subject in an orderly and logical conversation.
Role Play (Variation of the Drama method)	Selected students act out a given situation dealing with a specific problem confronting the group. Follow the enactment with a group discussion.	A non-threatening way of dealing with emotional situations; authentic because it is spontaneous.	Tendency to let the role play become entertainment or to feel it is fictitious and so not of value.	When a group needs to have some real data about its own life. To integrate lesson truths into lives of students.
Writing Projects (Variation of the Creative Expression Method)	A method involving activities where students rely on their creativity and sometimes research to express their ideas and findings in writing.	Provides opportunity for students to learn for themselves; Encourages individual expression and imagination.	Requires extra time for students to complete work; Students with sub-standard writing skills may feel embarrassed.	To stimulate thinking, help students clarify feelings, thoughts, and ideas.

¹ Adapted from Barry Gane, *Building Youth Ministry: A Foundational Guide* (La Sierra, CA: Hancock Center Publications, 1997), 35-36; Bobbie Reed and Rex E. Johnson, *Bible Learning Activities: Youth, Grades 7-12*, (Glendale, CA: G/L Publications, 1974), 35-143. Give out during Session V.

TEACHING OUTCOMES EVALUATION GUIDE¹

The Learner
What were the age, developmental level, and spiritual maturity level of the students?
What needs did students bring to the learning exchange? Were those needs met?
Were students prepared to learn? Did they bring their Bibles and other needed materials?
Were students motivated? Did they participate? How extensively?
What knowledge, attitudes, and skills did the students bring to the learning exchange?
What knowledge, attitudes, and skills were developed or enriched through the learning exchange?
What level of understanding did the majority of the students achieve?
How did students change as a result of participating in this class?
The Teacher
Was the teacher clearly heard?
Was the teacher able to clearly articulate the concept under consideration?
Did the teacher provide needed structure to the material?
Did the teacher provide adequate illustrative material?
Did the teacher have credibility as a communicator of God's Word?
Was the teacher enthusiastic? Did the teacher teach heart-to-heart?
Did the teacher pace the lesson well? Did the teacher allow time to drag? Was the teacher rushed?
Did the teacher seek to engage the learners?
Was the teacher sensitive to the individual needs of students where appropriate?
Was the teacher adequately prepared?
Did the teacher have a firm grasp of the material being taught?
Did the teacher manage the classroom and student behavior effectively?

¹Adapted from Lawrence O. Richards and Gary J. Bredfeldt, Creative Bible Teaching (Chicago: Moody Press, 1998), 312-313. Give out during Session V.

TEACHING OUTCOMES EVALUATION GUIDE (Continued)

The Curriculum
What was the aim(s) of the lesson? Was it clear? Was it learner-centered?
Was the aim(s) achieved? To what degree?
Was one central concept or pedagogical idea presented?
Was it consistent with the passage(s) studied?
Was the lesson designed to gain student attention? Did it lead into the study of the Bible?
Were the methods appropriate for the age group? Were they effective?
What worked well? What failed?
Would a different method work better next time this is taught?
Was the passage adequately addressed? Was it understood? Was it taught accurately?
Was application relevant?
Did students enter the process of determining appropriate application points?
Did students commit to a response?
The Environment
Was the environment developmentally appropriate for the group? Were chairs the right size? Blackboards and posters the right height? The room contents age appropriate?
Was the environment conducive to learning? Too warm? Too cool? Adequately lit? Limited intrusions and distractions from noise or activity in other classes?
Was the environment appropriately formal or informal for the type of class conducted?
Were chairs arranged for optimal learning?
Were materials available? Were they organized and ready to go?
Were visual aids ready to use? Videos, video cassette players, televisions, projectors, screens, etc available and ready to go?
Did all equipment work properly?
Was there a sense of community? Did people feel welcome? Were students comfortable together? Was there a sense of the body of Christ at work together?

APPENDIX D

SAMPLE BIBLE LESSONS

THE SABBATH¹

I. Objective

- A. To study relevant Scripture passages on the Sabbath.
- B. To discover what the Sabbath is.
- C. To discuss how to keep the Sabbath.

II. Preparation

- A. Have the following materials available: chalkboard or flip chart, erasable felt tip pens, pencils and paper for each student, and two 3 x 5 cards.
- B. Print the following Scripture passages on the 3 x 5 cards: (1) Ex 20:8-11; (2) Is 58:13-14.
- C. Duplicate copies of the Discussion Guide for the members of each group (see attached copies).
NOTE: Students in group 1: receive Discussion Guide 1; Students in group 2 get Discussion Guide 2

III. Time Needed

- A. Allow about 60-75 minutes for this lesson.
- B. Allot at least 5 min for opening exercises; 20-25 min for the lecture; 30 min for the discussions; and 10-15 min for the Wrap Session.

IV. Age Appropriateness

- A. Ages 13-18.
- B. Depending on the students' level of maturity younger teens may need more help with discussion questions.

V. Procedure

- A. Open with prayer
- B. Announce the topic, and explain lesson format (lecture/discussion) and objectives.
- C. Begin the lecture.

VI. The Lesson

- A. God created everything
 1. I know everyone can find our first text for today. It's the very first verse in the whole Bible – Gen 1:1. *(Have students read or recite it together as a group).*
 2. What does this mean? Using your own words, somebody tell me what this verse is telling you. *(Have one or two volunteers share their understanding. Acknowledge their answers and continue).*
 3. According to the Bible God created everything. Now let us see if we can remember what God created on each of the seven days of creation. *(Have students identify what was created on each day without using their Bibles. To add variety have a "Battle of the Sexes" quiz – Boys Vs. Girls.)*
 4. So the Bible tells us God created everything including the Sabbath day.

¹Portions of this lesson were adapted from Steve Case, It's My Choice: Junior Baptismal Guide, Teacher's Manual (Hagerstown, MD: Review and Herald, 1996), 42-48.

B. What is the Sabbath?

1. Let's read about God's creation of the Sabbath. It comes at the end of the Creation story, in Gen 2:1-3. *(Have a student read the passage aloud).*
 - a) The Sabbath is the birthday for the Creation of our world.
 - b) God set it up as a "day of rest" so He could celebrate His Creation.
 - c) When we celebrate the Sabbath we demonstrate our belief that God created our world in seven literal days, and are reminded that we are His children created by Him.

C. The Sabbath day is different from the other days of the week.

1. Besides the fact that God created the Sabbath, Gen 2:1-3 gives us some clues about the Sabbath. *(Have the students read Gen 2:1-3 together as a group).* Let's consider the following clues and see what else we can find out about the Sabbath.
 - a) "Rest": We sometimes think of the word "rest" as only meaning sleep. Actually, the word means *stop!*
 - i. It is what God did on the Sabbath. He wasn't taking a snooze because He was tired from working. He stopped because He had finished creating the entire world.
 - ii. In the same way the Sabbath is a day for us to stop what we have been doing all week.
 - iii. What are some things you do during the week that would be worth stopping on the Sabbath? *(Field responses from students and feel free to comment).*
 - b) "Blessed": We don't use that word very often, but basically it means to be happy. In other words, the Sabbath is a day for happiness and joy. It is especially a day for participation in joyous activities.
 - i. This doesn't automatically happen; it comes as a result of doing certain things and not doing certain other things.
 - ii. What are some things you have done in the past or could do to make the Sabbath "blessed"? *(Field responses from students and be prepared to share some of your own).*
 - c) "Sanctified": This word means "made holy" or "set aside". Perhaps we can better understand this word if we think of setting aside or saving something as being special. Like a new outfit for a special occasion or saving a good photograph of ourselves to give to somebody special. When it comes to the Sabbath being sanctified we mean the Sabbath is set aside (saved)
 - i. As a special time.
 - ii. For a special purpose.
 - iii. To engage in special activities.
2. While God is available to us everyday, we don't always make time solely for God on a daily basis. The Sabbath is an ideal time saved for focused time with God because on the Sabbath we stop what we usually do during the week.

D. Jesus is our example in Sabbathkeeping.

1. When Jesus became a human being 2000 years ago, He kept the Sabbath too. Let us find out about the special things He did on the Sabbath by reading Lk 4:16 and Mk 3:1-5. *(Have two volunteers read the passages).*

- a) Lk 4:16: Jesus kept the Sabbath by going to church (synagogue) and participating in the service.
- b) Mk 3:1-5: Jesus kept the Sabbath by doing good and helping those who needed help (healed the sick).
- c) What are some special things we can do on the Sabbath? (*Field responses from the students and feel free to comment and share your ideas*).

E. Things we cannot do on the Sabbath

- 1. If we can do only certain special things on the Sabbath, are there some things we cannot do on the Sabbath? To find out we are going break up into two groups to discuss the question.
 - a) Divide the class into groups.
 - b) Appoint a leader for each group and give one leader the Ex 20:8-11 card and the other the Is 58:13-14 card.
 - c) Distribute corresponding Discussion Guide, paper, and pencils to each group member.
 - d) Instruct students to read assigned Scripture passage, discuss it, and answer the questions on their Discussion Guides.
 - e) When the allotted time for the discussion is up have students reassemble to share their findings.
 - f) As each group reports write down their points on a chalkboard or flip chart. (*Be ready to comment, answer students' questions, and offer further explanation on the assigned texts*).

VII. Wrap Up

- A. Have the whole group read Mk 2:27-28 together. Comment on the text as follows;
 - 1. God didn't create us to keep the Sabbath.
 - 2. God created the Sabbath for our benefit to
 - a) Celebrate the creation of our world
 - b) Remind us we are his children
 - c) Give us time to get reoriented every week to his perspective.
 - 3. God gave us the Sabbath as something special and when we keep it holy, we make it special just as God intended.
- B. Close with prayer.

DISCUSSION GUIDE**Group 1: Ex 20:8-11**

- A. Read the above text and answer the following questions:
1. Write this text in your own words, as you understand it.
 2. What do you think is the equivalent of these word(s) and phrase(s) in today's language?
 - a) "Manservant and "Maidservant"
 - b) "Cattle"
 - c) "Stranger within thy gates"
- B. Work together as a group.
-

DISCUSSION GUIDE**Group 2: Is 58:13-14**

- A. Read the above text and answer the following questions:
1. Write this text in your own words, as you understand it.
 2. What do you think is the equivalent of these word(s) and phrase(s) in today's language?
 - a) "Thy (your) Pleasure" or "Thy own pleasure"
 - b) "Speak thy own words"
 - c) "Call the Sabbath a delight"
- B. Work together as a group.

STEWARDSHIP¹**I. Objective**

- A. To help the youth learn about Christian stewardship by working on time and talent pledges, and financial commitments.
- B. To study relevant Scripture passages on stewardship.

II. Preparation

- A. Have the following materials available: pencils and envelopes for each students, and seven 3 x 5 cards.
- B. Print the following Scripture promises on the 3 x 5 cards: (1) Prov 19:17; (2) Mal 3:10; (3) Luke 6:38; (4) Luke 12:24; (5) Luke 12:29-31; (6) 2 Cor 9:7-8; (7) Phil 4:19.
- C. Duplicate copies of the following for each student (see attached copies):
 - 1. Discussion Guide
 - 2. Monthly Budget Guide
 - 3. Youth Financial Goal Planner
 - 4. Time and Talent Pledge
 - 5. Financial Commitment Form

III. Time Needed

- A. Allow about 60-90 minutes for this lesson.
- B. Allot more time for the discussions and wrap up session (at least 20-30 min. each).
- C. It may be necessary to take short break at some point during the lesson.

IV. Age Appropriateness

- A. Best suited for ages 15-18
- B. May be used with ages 13-15 depending on maturity of students (may be necessary to modify).

V. Procedure

- A. Open with a song (optional) and prayer
- B. Announce the topic, and explain the format (discussion/creative testing & evaluation) and objectives.
- C. Divide the class into 4 - 8 groups of 5 - 7 members or any suitable division.
- D. Have the oldest person in each group serve as its leader or let the group members chose their own leader.
- E. Give each group a different Scripture promise card.

VI. The Lesson

- A. Distribute the Discussion Guide.
- B. Instruct students to complete all assignments on the Discussion Guide.
- C. Inform them of the time allotted for completing their assignments.

VII. Wrap Up

- A. Option 1:
 - 1. At close of discussion gather into one large group.

¹Portions of this lesson were adapted from Richard W. Bimler, The Youth Group Meeting Guide (Thom Schultz Publications, Inc., 1984), 238-240.

2. Distribute the Time and Talent Pledge and the Financial Commitment Form.
3. Ask youth to read these statements and allow a moment of silent prayer as each youth decides what his or her commitment will be.

NOTE:

- a) Promise the young people that their financial commitment will be kept between themselves and God and not even you will know what they have written.
 - b) Some young people do not have jobs or allowances. Assure them that time and talent commitment is as important as tithing money.
 - c) Do not make youth feel guilty if they are not ready to pledge at this time.
4. When everyone has finished, have the participants seal their financial commitment in the envelopes and self-address it. Ask those who are not ready to pledge to write a prayer concerning their thoughts about the lesson.

NOTE:

- a) Three to six months later, return their pledges to them as a reminder of their commitment or thoughts.
 - b) Use the Time and Talent Pledge as a resource list and involve the group members in the ministries.
5. Ask the group to form a large circle.
 6. Ask a volunteer from each group to read one of the seven Scripture promises.
 7. Go around the circle and ask each youth to share one discovery or decision he or she has made as a result of this study.
 8. When finished, have each young person, one after the other, place his or her envelope and pledge sheet in the box at the center of the circle.
 9. Give a brief testimony of your own stewardship experience and what you have learned from this study.
 10. Link arms and close with a prayer.

B. Option 2 (Requires additional time):

1. Distribute Budget Guide and Youth Financial Goal Planner and pencils to the group as they finish their discussions.

NOTE:

- a) Be available for questions.
 - b) If a banker, investment or finance consultant is a member of the congregation, ask him or her to assist the youth with their Monthly Budget Guide and Youth Financial Goal Planner during the class session and a later time. The church treasurer and/or stewardship leader may also be of some help.
2. Continue with numbers 1-10 of Option 1 when the young people finish filling out their budget guides and financial goal planners.

Discussion Guide

1. Read your Scripture promise card and discuss its meaning with your group.
2. Which promise brings you greatest comfort and assurance?
3. Which promise most challenges you to return to the lord a portion of what he has first given?
4. What makes it so difficult to commit to giving God a specific portion of our time, talents, and money?
5. Does “If you give, you will get,” mean the same as “You will get only if you give”? Why doesn’t God’s giving depend solely upon if or how much we give?
6. How has God blessed you beyond your basic needs of survival? How will you respond to his goodness?

Monthly Budget Guide

1. What do you receive monthly for income and/or allowance? \$ _____

2. What percentage have you promised to return to the Lord?

Tithe _____ % = \$ _____	
Offering _____ % = \$ _____	
(E.g.: Church Budget, Sabbath School Expense, Mission Offering)	
Total _____ % = \$ _____	

3. Subtract the amount of your tithe and offering from your monthly income for a subtotal. \$ _____

4. List your monthly expenses and their approximate amount.
(Note if your parents help).

School lunches	\$ _____
Clothes	\$ _____
Car expenses	\$ _____
Social events & recreation	\$ _____
Miscellaneous	\$ _____
Total	\$ _____

5. Subtract your monthly expense from the subtotal in question 3 for a monthly savings goal. \$ _____

Youth Financial Goal Planner

1. My long-range financial goal is (college, car, etc.): _____
2. Amount needed: \$ _____
3. Needed by (date): \$ _____
4. Length of investment period:
(Number of months from present until money is needed) \$ _____
5. Monthly savings (estimate goal): \$ _____

Financial Commitment

Lord,

In response to the material blessings you have given me, I
 Promise to return to you _____ % of my
 income/allowance.

A. My tithe will be \$ _____

B. My offering will be \$ _____

Time and Talent Pledge

“All that I am and have is a gift from God. What I do with it is my gift to Him.”

In joyous response to God’s many gifts to me, I will pledge myself to serve Him in this manner:

- Usher
- Help type bulletins
- Landscaping
- Prayer Group
- Greeter
- Baby sit for women’s Bible class
- Elderly and shut-in visitation
- Peer counselor
- Assist in Vacation Bible School
- Youth-to-Youth outreach
- Literature distribution
- Help enroll people for Bible correspondence course
- Participate in the worship service
- Help plan social activities for the youth
- Learn how to give Bible studies and put it into practice

Name _____

Phone _____

The Time and Talent Pledge lists opportunities for youth to be involved in various ministries in the congregation. Add to or delete from the list.

APPENDIX E
EVALUATION FORMS

**EVALUATION OF THE SEMINAR AS
A WHOLE BY THE PARTICIPANTS**

Circle the number that best describes how you would rate the effectiveness of the seminar.

Key: 1=strongly disagree; 2=disagree; 3=neutral; 4=agree; 5= strongly agree

1. Was the purpose of the seminar clear to you?
scale 1 2 3 4 5
2. Were the objectives accomplished?
scale 1 2 3 4 5
3. Was enough time allocated for the seminar?
scale 1 2 3 4 5
4. Was the presenter well prepared?
scale 1 2 3 4 5
5. Did the presenter maintain the focus on the purpose?
scale 1 2 3 4 5
6. Did you understand the ideas presented during the seminar?
scale 1 2 3 4 5
7. Did all persons present have the opportunity to participate by expressing their opinions?
scale 1 2 3 4 5
8. Were the ideas presented clarified and readily understood?
scale 1 2 3 4 5
9. Were the handouts helpful?
scale 1 2 3 4 5
10. Were the visual aids helpful?
scale 1 2 3 4 5
11. Do you feel there is a need for more seminars of this nature?
scale 1 2 3 4 5

Comments:

EVALUATION OF THE SEMINAR'S EFFECTIVENESS

For the appropriate items listed below, circle one that best evaluates its function in the seminar.

- | | | | | |
|-----|--------------------------------------------------------------------------------------------------------------------|-----------|------|------|
| 1. | Format | very good | good | poor |
| 2. | Classroom arrangement | very good | good | poor |
| 3. | Handouts | very good | good | poor |
| 4. | Presentation | very good | good | poor |
| 5. | Presenter | very good | good | poor |
| 6. | Visual aids and/or
Illustrative materials | very good | good | poor |
| 7. | Do you feel the seminar has deepened your understanding of the principles and concepts of creative Bible teaching? | | | |
| | | yes | no | |
| 8. | Do you feel the seminar has equipped you in becoming an effective youth Bible teacher? | | | |
| | | yes | no | |
| 9. | Do you feel a deeper sense of commitment to teach the Bible to youth as a result of this seminar? | | | |
| | | yes | no | |
| 10. | In your opinion, what is the strongest point of the seminar? | | | |
| 12. | What was its weakest point? | | | |
| 13. | Additional comments: | | | |

BIBLIOGRAPHY

BIBLIOGRAPHY

- Aleshire, Daniel. Understanding Today's Youth. Nashville, TN: Convention Press, 1982.
- American Psychiatric Association, Joint Commission on Public Affairs. A Psychiatric Glossary. Washington, DC: American Psychiatric Association, 1980.
- Benson, Dennis. Dennis Benson's Creative Bible Studies. Loveland, CO: Group Books, 1986.
- Benson, Peter L., and Michael J. Donahue. Valuegenesis Report: A Study of the Influence of Family, Church, and School on the Faith, Values, and Commitment of Adventist Youth. 3 vols. Minneapolis, MN: Search Institute, 1990.
- Benson, Peter L., and Dorothy L. Williams. Determining Needs in Youth Ministry. Loveland, CO: Group Books, 1987.
- Benson, Warren S., and Mark Senter III, eds. The Complete Book of Youth Ministry. Chicago: Moody Press, 1987.
- Bimler, Richard W., ed. Youth Group Meeting Guide. Loveland, CO: Group Books, 1984.
- Birnbaum, Steinley. The Bible Alive: Creative Approaches to Teaching Scripture. Minneapolis: Winston Press, 1983.
- Blake, Chris, ed. A Reason to Believe: What Being an Adventist is All About. Hagerstown, MD: Review and Herald Publishing Association, 1993.
- Bloom, Benjamin S., Max D. Engelhart, Edward J. Furst, Walker H. Hill, and David R. Krathwohl. Taxonomy of Education Objectives: The Classification of Educational Goals. New York: Longmans, Green and Co., 1956.

- Blos, Peter. "The Second Individuating Process of Adolescence." The Psychoanalytic Study of the Child 22 (1967): 167-186. Quoted in Daniel Aleshire. Understanding Today's Youth. Nashville, TN: Convention Press, 1982.
- Boshers, Bo, Tricia Murphy, Troy Murphy, and Kristin Smith. Small Group Resources: Walking With Christ: Twelve Lessons that Will Change Your Life. Grand Rapids, MI: Zondervan Publishing House, 1997.
- Bradford, Charles E. Timothy and Titus: Counsels to Young Pastors for Struggling Churches. The Abundant Life Bible Amplifier. Boise, ID: Pacific Press Publishing Association, 1994.
- Bundschuh, Rick, and Tom Finley. Kick Starters: 100 Ingenious Introductions to Just Any Bible Lesson. Grand Rapids, MI: Zondervan Publishing House, 1996.
- Bundschuh, Rick, and E. G. Trutzschler. A Youth Ministry Crash Course: Everything You Need to Know from Adolescence to Zits. El Cajon, CA: Youth Specialists, 1996.
- Burns, Jim. Today's Resource for Relational Youth Ministry: The Youth Builder. Eugene, OR: Harvest, 1988.
- Byron, Jon. "Youth in Personal Bible Study." In The Complete Book of Youth Ministry, ed. Warren S. Benson and Mark Sentry III, 423-34. Chicago: Moody Press, 1987.
- Campolo, Anthony. Growing Up in America: A Sociology of Youth Ministry. Grand Rapids, MI: Zondervan Publishing House, 1989.
- Case, Steve. It's My Choice: Junior Baptismal Guide. Hagerstown, MD: Review and Herald Publishing Association, 1996.
- Choun, Robert Joseph, Jr. "Choosing and Using Methods." In The Christian Educators' Handbook on Teaching, ed. Kenneth Gangel and Howard Hendricks, 166-68. Wheaton, IL: Victor Books, 1988.
- Clausen, J. A. "The Social Meaning of Differential Physical and Sexual Maturation." In Adolescence in the Life Cycle: A Psychological Change and Social Context, ed. Sigmund Dragastan and Glen Elders, Jr. Washington, DC: Hemisphere Publishing Corporation, 1975.

- Coleman, John, and Leo Hendry. The Nature of Adolescence. London: Routledge, 1990.
- Coleman, Lyman. Youth Ministry Encyclopedia. Littleton, CO: Serendipity House, 1985.
- Damsteegt, Gerard, ed. Seventh-day Adventist Believe . . . : A Biblical Exposition of 27 Fundamental Doctrines. Hagerstown, MD: Review and Herald Publishing Association, 1988.
- Davis, E., and A. Furnham. "Body Satisfaction in Adolescent Girls." British Journal of Medical Psychology 59 (1986): 279-287.
- Dederen, Raoul. Revelation Inspiration: A Seventh-day Adventist Perspective. Washington, DC: General Conference of Seventh-day Adventists, 1977.
- _____. "The Revelation-Inspiration Phenomenon According to the Bible Writers." In Issues in Revelation and Inspiration, ed. Frank Holbrook and Leo Van Dolson, 9-19. Berrien Springs, MI: Adventist Theological Society Publications, 1992.
- DiGiacomo, James J., and Edward Watkin. Understanding Teenagers: A Teacher's Guide. Allen, TX: Argus Communications, 1983.
- Dragastin, Sigmund, and Glen H. Elder, Jr., eds. Adolescence in the Life Cycle: A Psychological Change and Social Context. New York: John Wiley and Sons, 1975.
- Dudley, Roger, and V. Bailey Gillespie. Valuegenesis: Faith in the Balance. La Sierra, CA: La Sierra University Press, 1992.
- Dykstra, Graig, and Sharon Parks, eds. Faith Development and Fowler. Birmingham: Religious Education Press, 1986.
- Elkind, David. "Egocentrism in Adolescence." Child Development 38 (1967): 1025-1034. Quoted in Philip Rice, The Adolescent: Development, Relationship, and Culture. Boston: Allyn and Bacon, 1978.
- Erikson, Erik. Identity: Youth and Crisis. New York: W. W. Norton and Company, 1968.
- Fields, Doug. Would You Rather . . . ? 465 Provocative Questions to Get Teenagers Talking. El Cajon, CA: Youth Specialists, 1995.

- Fishell, Randy, and D. Gregory Dunn. The Best of Creative Skits for Youth Groups. Hagerstown, MD: Review and Herald Publishing Association, 1997.
- Fowler, James W. The States of Faith: The Psychology of Human Development and the Quest for Meaning. San Francisco: Harper and Row, 1981.
- Fowler, James, Karl Ernst Nipkow, and Friedrich Schweitzer, eds. Stages of Faith and Religious Development: Implications for Church, Education, and Society. New York: Crossroad, 1991.
- Gallup, George, Jr. "The Family and Evangelization." Catholic Mind 77 (October 1979), 29-33.
- Gane, Barry. Building Youth Ministry: A Foundational Guide. La Sierra, CA: Hancock Center Publications, 1997.
- General Conference of Seventh-day Adventists, Sabbath School Department. Teaching Teachers to Teach: Especially Prepared for Teachers of the Primary, Junior, Earliteen, and Youth Divisions of Our Sabbath Schools. Nashville, TN: Southern Publishing Association, 1964.
- Gillespie, Mike. Fun Old Testament Bible Studies. Loveland, CO: Group Books, 1989.
- Gillespie, V. Bailey. The Experience of Faith. Birmingham: Religious Education Press, 1988.
- Gobbel, Roger, Gertrude G. Gobbel, and Thomas Ridenhauer, Sr. Helping Youth Interpret the Bible: A Teaching Resource. Atlanta: John Knox Press, 1984.
- Guerney, Louise, and Joyce Arthur. "Adolescent Social Relationships." In Experiencing Adolescence: A Source Book for Parents, Teachers, and Teens, ed. Richard M. Lerner and Nancy L. Galombas, 93. New York: Garland Publishing, 1984.
- Halverson, Delia. New Ways to Tell the Old, Old Story: Choosing and Using Stories With Children and Youth. Nashville: Abingdon Press, 1992.
- Hansen, Cindy S., ed. Group Magazine's Best Youth Programs, Vols. 1 and 2. Loveland, CO: Group Books, 1986.
- Hasel, Gerhard F. Understanding the Living Word of God. Mountain View, CA: Pacific Press Publishing Association, 1980.

- Healy, J. Endangered Minds. New York: Simon and Schuster, 1990.
- Hoge, Dean K. "Social Factors Influencing Youth Ministry in the 1980s." In Hope for the Decade: A Look at the Issues Facing Catholic Youth Ministry, 12. Washington, DC: National Catholic Youth Organization Federation, U.S. Catholic Conference, 1980.
- Holbrook, Frank, and Leo Van Dolson, eds. Issues in Revelation and Inspiration. Berrien Springs, MI: Adventist Theological Society Publications, 1992.
- Hyde, G. M., ed. A Symposium on Biblical Hermeneutics. Washington, DC: Review and Herald Publishing Association, 1974.
- Hyde, Kenneth E. Religion in Childhood and Adolescence. Birmingham: Religious Education Press, 1990.
- Inhelder, Barbel, and Jean Piaget. The Growth of Logical Thinking from Childhood to Adolescence: An Essay on the Construction of Formal Operational Structures. New York: Basic Books, 1958.
- Janes, C., and V. Hesselbrock. "Problem Children's Adult Adjustment Predicated from Teacher's Ratings." American Journal of Orthopsychiatry 48 (1978): 300-309.
- Jones, Alan Keith. "A Study of Baptismal Preparation of Junior-Youth in the Seventh-day Adventist Church." D.Min. dissertation, Lancaster Theological Seminary, 1990.
- The Keys to Sunday School Achievement. Chicago: Moody Press, 1980.
- Larson, Roland S., and Doris E. Larson. Teaching Values. Riverside, CA: La Sierra University Press, 1992.
- _____. Value Clarification Exercises for Family and Church Groups. Minneapolis, MN: Winston Press, 1976.
- Lefever, Marlene D. Creative Teaching Methods. Elgin, IL: David C. Cook, 1985.
- _____. Learning Styles: Reaching Everyone God Gave You to Teach. Colorado Springs, Co: David C. Cook, 1995.

- Lerner, Richard M. America's Youth in Crisis: Challenges and Options for Programs and Policies. Thousand Oaks, CA: Sage Publications, 1995.
- Lerner, Richard M., and Nancy L. Galambas, eds. Experiencing Adolescence: A Source Book for Parents, Teachers, and Teens. New York: Garland Publishing, 1984.
- Lerner, Richard, Anne C. Petersen, and Jeanne Brooks-Gun. Encyclopedia of Adolescence, 1991. New York: Garland Books.
- Mager, Robert. Developing Attitude Toward Learning. Palo Alto, CA: Fearon Publishers, 1968.
- McCathy, Bernice. "Using the 4MAT System to Bring Learning Styles to Schools." Educational Leadership, October 1990, 31-37.
- McKinney, John Paul, Hiram E. Fitzgerald, and Ellen A. Strommen. Developmental Psychology: The Adolescent and Young Adult. Homewood, IL: Dorsey Press, 1982.
- McMahan, Candace. Easy-to-Use, Fun-to-Do Junior High Meetings. Loveland, CO: Group Books, 1994.
- McNabb, Bill, and Steven Mabry. Teaching the Bible Creatively: How to Awaken Your Kids to Scripture. Grand Rapids: Zondervan Publishing House, 1990.
- Morrison, Eleanor Shelton, and Virgil E. Foster. Creative Teaching in the Church. Englewood Cliffs, NJ: Prentice Hall, 1963.
- Murray, Dick. Teaching the Bible to Adults and Youth. Nashville: Abingdon Press, 1987.
- Nicholi, Jr., Armand M. "The Adolescent." In The Harvard Guide to Modern Psychiatry, 520. Cambridge, MA: Belknap Press, 1978.
- _____. The New Harvard Guide to Modern Psychiatry. Cambridge, MA: Belknap Press of Harvard University Press, 1988.
- Nicolson, Doula, and Henry Ayers. Adolescent Problems: A Practical Guide for Parents and Teachers. London: David Fulton Publishers, 1997.
- Offer, Daniel, Eric Ostrov, and Kenneth I. Howard. The Adolescent: A Psychological Self-Portrait. New York: Basic Books, 1981.

- Olson, G. Keith. Why Teenagers Act the Way They Do. Loveland, CO: Group Books, 1987.
- Pate, Don. 52 Sabbath Activities for Teen Groups: A Resource of Proven, Surefire, Guaranteed-Fun Activities that Make Sabbaths Unforgettable for Youth. Hagerstown, MD: Review and Herald Publishing Association, 1995.
- Random House Webster's Unabridged Dictionary. Edited by Sol Steinmetz. New York: Random House, 1997. S.v. "Create," "Creative," "Creativity," "Curriculum," and "Drama."
- Reed, Bobbie, and Rex E. Johnson. Bible Learning Activities: Youth Grades 7-12. Glendale, CA: G/L Publications, 1974.
- Reed, Ed, and Bobbie Reed. Creative Bible Learning for Youth Grades 7-12. Glendale, CA: G/L Publications, 1978.
- Rice, Philip. The Adolescent: Development, Relationship, and Culture. Boston: Allyn and Bacon, 1978.
- Richards, Lawrence O. Creative Bible Study. Grand Rapids, MI: Zondervan Publishing House, 1971.
- _____. Creative Bible Teaching. Chicago: Moody Press, 1970.
- _____. Teaching Youth: A Sunday School Teacher's Guide to Discover Learning. Kansas City: Beacon Hill Press, 1982.
- _____. You and Teaching: A Leader's Guide. Chicago: Moody Press, 1975.
- _____. You and Youth. Chicago: Moody Press, 1973.
- _____. You, the Teacher. Chicago: Moody Press, 1975.
- _____. Youth Ministry. Grand Rapids, MI: Zondervan, 1985.
- Richards, Lawrence O., and Gary J. Bredfeldt. Creative Bible Teaching. Chicago: Moody Press, 1998.
- Schultz, Tom, and Joani Schultz. Do It: Active Learning in Youth Ministry. Loveland, CO: Group Books, 1989.
- _____. Why Nobody Learns Much of Anything at Church: And How to Fix It. Loveland, CO: Group Books, 1993.

- Sebold, Hans. Adolescence: A Sociological Analysis. New York: Appleton Century-Crofts, A Division of Meredith Corporation, 1968.
- Shelton, Charles M. Adolescent Spirituality: Pastoral Ministry for High School and College Youth. Chicago: Loyola University Press, 1983.
- Stoddard, Lynn. Redesigning Education. Tucson, AZ: Zephyr Press, 1992.
- Stone, J. David. Spiritual Growth in Youth Ministry. Loveland, CO: Group Books, 1985.
- Thompson, David L. Bible Study That Works. Grand Rapids, MI: Zondervan Publishing House, 1982.
- "2 Timothy." Seventh-day Adventist Bible Commentary. Edited by F. D. Nichol. Washington, DC: Review and Herald Pub. Assn., 1953-1957. 7:344.
- Towns, Elmer. How to Grow an Effective Sunday School. Denver: Accent Books, 1979.
- _____. Successful Biblical Youth Work. Nashville, TN: Impact Books, 1973.
- Tyner, Stuart, and V. Bailey Gillespie. Walking on Edge: Thirteen Interactive Bible Studies for Adventist Students in Public High School. Riverside, CA: Hancock Center Publications, 1996.
- Walton, Robert C. A Source Book of the Bible for Teachers. Camden, NJ: Thomas Nelson, 1970.
- Weiner, Irving B. "Adjustment to Adolescence." International Encyclopedia of Psychiatry, Psychology, Psychoanalysis, and Neurology. 1977. 1:234.
- White, Ellen G. Christ's Object Lessons. Washington, DC: Review and Herald Publishing Association, 1941.
- _____. Great Controversy. Boise, ID: Pacific Press Publishing Association, 1950.
- _____. Selected Messages. Vol. 1. Washington, DC: Review and Herald Publishing Association, 1958.
- Wihoit, Jim, and Leland Ryken. Effective Bible Teaching. Grand Rapids, MI: Baker Book House, 1988.
- Yoconeli, Mike, and Jim Burns. High School Ministry. Grand Rapids, MI: Zondervan Publishing House, 1986.

VITA

Personal

NAME: Michael Kwaku Agyei Owusu
DATE OF BIRTH: October 14, 1964
PLACE OF BIRTH: Kumasi, Ghana
SPOUSE: Brenda (Minnis) Owusu
CHILDREN: Michael Kwaku Adom Owusu

Education

1985 Associate of Arts (Equivalency) in Theology
Adventist Missionary College (now Valley View
University), Accra, Ghana
1988 Bachelor of Arts in Theology (Honors, Cum Laude)
West Indies College, Mandeville, Jamaica
1992 Master of Divinity
Seventh-day Adventist Theological Seminary
Andrews University, Berrien Springs, Michigan
1999 Doctor of Divinity
Seventh-day Adventist Theological Seminary
Andrews University, Berrien Springs, Michigan

Work Experience

1984 Literature Evangelist
Central Ghana Conference of SDA
1985 Literature Evangelist, Assistant Pastor (Youth)
Better Living SDA Church
Liberia Mission of SDA
1988 Assistant Physical Education Instructor
West Indies College, Mandeville, Jamaica