GOWIN'S KNOWLEDGE VEE: A
HEURISTIC FOR ADULT
RELIGIOUS EDUCATION

DISSERTATION

Presented to the Graduate Council of the
University of North Texas in Partial
Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

by

James H. Funck, B.S., M.R.E.
Denton, Texas
August, 1993
GOWIN'S KNOWLEDGE VEE: A
HEURISTIC FOR ADULT
RELIGIOUS EDUCATION

DISSERTATION

Presented to the Graduate Council of the
University of North Texas in Partial
Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

by

James H. Funck, B.S., M.R.E.
Denton, Texas
August, 1993

The application of Gowin’s knowledge vee as a means to design instruction for adult Bible study was investigated in this study. The study was designed to determine whether subjects using this instructional approach differed from subjects using traditional instructional materials regarding their attitudes toward Bible study, attendance, knowledge retention, application of study materials to life, and recruitment of new class members.

This study was conducted in a Southern Baptist church in Texas. One hundred and twenty-three adults ranging from 21 to 82 years of age made up the sample. Forty percent of the subjects were men and 60% were women.

Gowin’s vee heuristic, as modified to the Bible study writers’ vee, is a curriculum writing model and is based on specific educational goals and procedures to develop instruction. It incorporates many positive benefits by merging both theory and practical application.

Due to the proportionately large number of experimental group teachers who limited their involvement with this model and found the model difficult to understand, complex, and information laden, it is recommended that the model be used by religious education students in seminaries, curricula editors, and writers of religious curricula. The model was found to capture the interest of only the most inquisitive and highly motivated of lay Sunday school teachers.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>LIST OF TABLES</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>List of Tables</td>
<td>vi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LIST OF ILLUSTRATIONS</th>
<th>vii</th>
</tr>
</thead>
<tbody>
<tr>
<td>List of Illustrations</td>
<td>viii</td>
</tr>
</tbody>
</table>

**Chapter**

1. **INTRODUCTION TO THE STUDY** .......................... 1
   - The Problem
   - Purpose of The Study
   - Hypotheses
   - Significance of The Study
   - Limitations and Delimitations
   - Basic Assumptions

2. **SYNTHESIS OF RELATED LITERATURE** .................... 14
   - Introduction
   - Religious Education of Adults
   - Baptist Sunday School Board Model
   - Theory Summary
   - Gowin's Knowledge Vee Development and Explanation
   - Bible Study Writers' Vee
   - The Knowledge Vee and This Study

3. **DESIGN OF THE STUDY** ................................ 40
   - Scope Of The Study
   - The Population
   - Research Design
   - Data Collection
   - Instruments
   - Analysis and Reporting of Data
   - Drawing Conclusions and Determining Implications
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. PRESENTATION AND ANALYSIS OF DATA</td>
<td>66</td>
</tr>
<tr>
<td>Introduction</td>
<td></td>
</tr>
<tr>
<td>The Sample</td>
<td></td>
</tr>
<tr>
<td>Test Instruments</td>
<td></td>
</tr>
<tr>
<td>Sample Subdivisions</td>
<td></td>
</tr>
<tr>
<td>Attitudes and Behaviors of Teachers</td>
<td></td>
</tr>
<tr>
<td>Attendance</td>
<td></td>
</tr>
<tr>
<td>Attitude Measures</td>
<td></td>
</tr>
<tr>
<td>Faith Integration</td>
<td></td>
</tr>
<tr>
<td>Knowledge Retention</td>
<td></td>
</tr>
<tr>
<td>5. SUMMARY, RECOMMENDATIONS, AND CONCLUSIONS</td>
<td>112</td>
</tr>
<tr>
<td>Summary</td>
<td></td>
</tr>
<tr>
<td>Recommendations</td>
<td></td>
</tr>
<tr>
<td>Conclusions</td>
<td></td>
</tr>
<tr>
<td>APPENDIX</td>
<td></td>
</tr>
<tr>
<td>A  Sample Teacher Materials</td>
<td>127</td>
</tr>
<tr>
<td>B  Pretests</td>
<td>187</td>
</tr>
<tr>
<td>C  Posttests</td>
<td>201</td>
</tr>
<tr>
<td>D  Training Session Content</td>
<td>219</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>255</td>
</tr>
</tbody>
</table>
LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Group Involvement</td>
<td>68</td>
</tr>
<tr>
<td>2. Descriptive Data of Subdivisions</td>
<td>70</td>
</tr>
<tr>
<td>3. Group Subdivision Sample Size</td>
<td>71</td>
</tr>
<tr>
<td>4. Trickle-Down Effect of Attitude</td>
<td>72</td>
</tr>
<tr>
<td>5. Individual Attendance Rates by Phase of Study</td>
<td>81</td>
</tr>
<tr>
<td>6. MANOVA Attendance Results</td>
<td>82</td>
</tr>
<tr>
<td>7. ANOVA Attendance Rates Results</td>
<td>83</td>
</tr>
<tr>
<td>8. Intact Group Guest Attendance</td>
<td>85</td>
</tr>
<tr>
<td>9. Intact Group Average Attendance Change</td>
<td>87</td>
</tr>
<tr>
<td>10. Learners' Feelings About Fellowship</td>
<td>90</td>
</tr>
<tr>
<td>11. Learner Response to Fellowship</td>
<td>91</td>
</tr>
<tr>
<td>12. Attitude Factors Regarding Literature</td>
<td>93</td>
</tr>
<tr>
<td>13. Delta Faith Integration Scores</td>
<td>99</td>
</tr>
<tr>
<td>14. Pretest Mean Scores of Faith Integration</td>
<td>101</td>
</tr>
<tr>
<td>15. Correlation of Faith Integration with Attendance</td>
<td>102</td>
</tr>
<tr>
<td>16. Search Institute's Faith Integration Means</td>
<td>103</td>
</tr>
<tr>
<td>17. Knowledge Retention Test Scores</td>
<td>104</td>
</tr>
<tr>
<td>18. Knowledge Retention Significance Testing</td>
<td>106</td>
</tr>
</tbody>
</table>
# LIST OF ILLUSTRATIONS

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Meaningful and Effective Learning</td>
<td>5</td>
</tr>
<tr>
<td>2.</td>
<td>Using Gowin's Knowledge Vee to Summarize This Study</td>
<td>13</td>
</tr>
<tr>
<td>3.</td>
<td>A Concept Map of Meaningful Learning</td>
<td>26</td>
</tr>
<tr>
<td>4.</td>
<td>A Concept Map of Concept Mapping</td>
<td>28</td>
</tr>
<tr>
<td>5.</td>
<td>Curriculum Concept Map -- I Corinthians</td>
<td>30</td>
</tr>
<tr>
<td>6.</td>
<td>Evolution of Gowin's Knowledge Vee</td>
<td>32</td>
</tr>
<tr>
<td>7.</td>
<td>Ingredients of Gowin's Knowledge Vee</td>
<td>35</td>
</tr>
<tr>
<td>8.</td>
<td>A Concept Map of Gowin's Knowledge Vee</td>
<td>35</td>
</tr>
<tr>
<td>9.</td>
<td>Bible Study Writers' Vee</td>
<td>38</td>
</tr>
<tr>
<td>10.</td>
<td>Concept Map of Education</td>
<td>41</td>
</tr>
<tr>
<td>11.</td>
<td>Teacher Enlistment Response Card</td>
<td>48</td>
</tr>
<tr>
<td>12.</td>
<td>Semantic Differential Used in This Study</td>
<td>52</td>
</tr>
<tr>
<td>13.</td>
<td>Individual Attendance Rates</td>
<td>80</td>
</tr>
<tr>
<td>14.</td>
<td>Intact Group Attendance Averages</td>
<td>84</td>
</tr>
<tr>
<td>15.</td>
<td>Attitude Score Changes for Learners</td>
<td>89</td>
</tr>
<tr>
<td>16.</td>
<td>Change in Knowledge Scores Based on Age</td>
<td>109</td>
</tr>
<tr>
<td>17.</td>
<td>Posttest Knowledge Retention Scores Based on Age</td>
<td>109</td>
</tr>
<tr>
<td>18.</td>
<td>Change in Knowledge Scores Based on Years As A Christian</td>
<td>110</td>
</tr>
<tr>
<td>19.</td>
<td>Posttest Knowledge Scores vs Years As A Christian</td>
<td>111</td>
</tr>
</tbody>
</table>
"In all school work the pupil is the deciding factor. This holds in the Sunday School as well as in the secular school. While the Sunday School offers a place of unequalled opportunity for service where multitudes of church members may serve as officers and teachers, at the same time the Sunday School is organized and operated for the benefit of the pupils. The building in which the school meets should be erected and adjusted to meet the needs of the pupils. The lessons are made for them. The programs are arranged and given for their joy and edification. The Sunday School belongs to the pupils and not to the officers and teachers as some seem to think." (Flake, 1936, p. 28)

In many Sunday school classes the learners, who ought to be most important, have been relegated a back seat to the personal self-esteem needs of teachers or to the plans of the staff or institution. The approach in many Sunday school classes is to edify the teacher's knowledge or ability to hold pupils spellbound for an hour each week. Few, but a growing number of classes, edify learners by involving them, facilitating their own personal learning, and subtly guiding them to become self-learners. To be a class facilitator is not always the most rewarding position for a teacher over short periods of time. However, over longer periods of time it can lead to a great deal of satisfaction, as well as, accomplish the purpose of the Sunday school, which is to facilitate the spiritual maturity of Sunday school class members.

A self-learner develops independence from teachers and seeks answers to questions that are not normally addressed in a typical Sunday school class. This independence creates a threat or problem for some teachers because they do not have the self-confidence to handle questions in a public setting. These teachers may not know the answer to questions or may not have the ability to manage the give-and-take of
discussions that are not always on the issue of the lesson. Many Sunday school teachers prefer to be in control of the learning environment. The exercise of this control limits the involvement of the learner. This limitation may go so far as to restrict the asking of questions or restrict open discussion among the class members. By controlling the learning environment, a teacher essentially determines what the learners need (or want) to learn. Regardless of the method a teacher uses, given sufficient time, class members have the potential to learn the information. However, approaches that emphasize and involve the learners, generally produce learners with a better-integrated understanding of knowledge and life, and the ability to think across experiences to synthesize new understandings in a shorter period of time (Gurley, 1982, pp. 127-128). The development of learners of this nature has the potential to be very fulfilling to a teacher.

Many teachers base their teaching behaviors on the learning environments they have been exposed to and upon the confidence they have in themselves as teachers (Bundage & Mackeracher, 1980, p. 100). Traditional educational environments often project the model teacher as one who stands before the class, thoroughly prepared to lead an hour-long presentation of the material to be covered for that day. This type of presentation generally involves little if any discussion among class members and virtually no active involvement of the learners other than listening. This model, which has become popular in adult Sunday school classes has not proven effective in building class members' confidence or their ability to become teachers. An evaluation of this model was indirectly completed in the early 1960s by the Baptist Sunday School Board (BSSB) of the Southern Baptist Convention (SBC). The board conducted a study of the level of factual Bible knowledge of SBC Sunday school members by administering a basic Bible knowledge test. The test was made up of 34 short-answer questions and included 15 questions on the Old Testament and 19 questions on the New Testament. Five questions covered places or locations, 19 covered names of persons, 5 covered
books or passages of scripture, and 5 covered miscellaneous subjects ("A Study of the Level," 1963, Appendix A). The total sample for the board's analysis was 16,192. The results of this test as documented in a chart containing the number of years spent in Sunday school, indicated that class members required 35 or more years in Sunday school to score at least 63.5 percentage on the test ("A Study of the Level," 1963, p. II-3).

Generally, the findings of the board's study indicate that the teaching and curriculum were not as effective as religious educators had hoped. Since that time, the board has published a new curriculum series that concentrates on factual Bible knowledge.

Many new discoveries which have been identified in educational research concerning teaching methods have been incorporated into the teaching plans of the Sunday School board's curriculum. However the old ways of teaching continue in many Sunday school classrooms! Many Sunday school teachers have not been convinced of the benefits or advantages of these "new" ways of doing things, or incorporated them into their teaching style.

In this study, the methods used by teachers in Sunday school classrooms are examined. The starting point, however, is not with the teacher or the method, but with the lesson writer and the structure of the material the lesson writer receives. Emphasis within the BSSB lesson materials is not totally unified. As a result, the component parts of teacher resource materials, such as the aim, background materials, and lesson procedures, are not always unified to facilitate the accomplishment of a single learning result.

The Problem

Will learners taught with lessons written using Gowin's vee modified into the Bible study writers' vee show more improvement over those using the BSSB model by
having stronger positive attitudes about the Bible study such that they will attend with
greater regularity, bring friends with them, demonstrate greater knowledge retention,
corporately experience an increase in attendance in their Sunday school class, and make
life applications of what they learn?

Purpose Of The Study

It is important that religious educators be as effective as possible in teaching the
Bible and that they practice an attitude of unwillingness to accept status quo in the
existing teaching environment. Contentment to spend 35 or more years conveying a
message that is dependent upon one's acquisition of knowledge before the knowledge is
integrated into life is obviously unacceptable. In 35 years life will have passed the
teacher and learner by and many learners will have left the Bible study program of the
church because their learning needs have not been met. Therefore, based upon research
of existing educational findings, a lesson-writing heuristic was developed for this study
and was used in writing Sunday school lessons. The purpose of this study was to
determine whether lessons written from the developed heuristic lead to a more
meaningful and effective learning experience for adult learners than do lessons written
from the currently used BSSB model. A definition of more meaningful and effective
learning is provided in Figure 1.

Hypotheses

Based on the purpose of this study, the following hypotheses were tested:

1a. Individuals participating in the experimental group will have lower absentee
    rates than those in the control group.
Meaningful and effective learning leads to

More favorable teacher attitudes toward lesson helps

lower absentee rates and greater increase in attn.

greater integration of lesson into life

higher levels of positive attitude toward Sunday School and its related ingredients

greater knowledge retention

Figure 1. Meaningful and Effective Learning

1b. The intact groups that make up the experimental group will realize a greater increase in group attendance than will the intact groups that make up the control group.

2a. Class members of the experimental group will increase the average of their three attitude scores (life-relevance, literature, and relational) as opposed to no change in the attitude scores of the control group.

2b. The experimental group teachers attitude scores will increase toward the lesson materials and the control group teachers attitude scores will show no increase.

3a. The experimental group’s faith integration posttest scores will be higher than the control group’s posttest scores when controlled by the pretest scores.

3b. The experimental group will show a greater positive change in the growth in faith maturity measure than will the control group.

4. Those participating in the experimental group will realize a greater increase in knowledge retention than will those in the control group.
Significance of the Study

This study can make a significant contribution to the development of adult religious education curriculum materials. A foundational reason for this contribution centers around the initial product of this study—a lesson plan heuristic (Bible study writers' vee). With the development of this heuristic, a paradigm is available for others to use in the development of individual teaching procedures as well as an entire curriculum.

The Bible study writers' vee can provide writers all the necessary ingredients for writing educationally satisfying and life relevant lessons. The Bible study writers' vee can be useful in biblical curriculum development, in the development of Bible lesson teaching procedures for individual lessons as well as series of lessons, and in the development of topical studies of varying numbers of lessons. This study includes the investigation of (a) the Bible study writers' vee's usefulness to volunteer Sunday school class teachers for a series of Bible study lessons and (b) the learning experience resulting from Bible study lessons written from this vee.

The Bible study writers' vee provides additional information to the writer in a concise and organizationally flowing format. It also keeps all relevant information for a designated lesson closely integrated, thereby aiding in the location of specific information about the lesson. This specific information can be a doctrinal statement, a specific illustration, the purpose of a lesson, or lesson methods used to accomplish the desired outcome. Being able to look in one location and quickly review all related information helps to keep study focused on the lesson or to identify a tendency to stray from the lesson. This consolidation of information saves time and improves efficiency.

The BSSB adult curriculum is often developed by curriculum writers who do not have specialized training in adult education or related fields. The Bible study writers' vee, when used and periodically referred to in the development of lesson procedures,
guides the writer in developing lesson procedures that involve adults. It also helps the writer to develop ways to anchor new information with previously learned knowledge and contemporary life situations.

A major contribution of an effectively designed and utilized Bible study writers' vee is to guide the teaching procedure development toward more meaningful knowledge and life application for learners. This improved meaning and relevance results in a positive shift in adults' attitude toward Sunday school as a place where individuals learn how to live. This, in turn, should result in an increase in attendance because adults want to be a part of a learning environment that will help them with the problems encountered in life. Thus, time spent in Sunday school is perceived as more productive, and learners become excited about inviting their friends, co-workers, and relatives to Bible study.

Limitations and Delimitations

The limitations and delimitations are identified based upon the following understanding of the operational nature of a Southern Baptist Convention church. A Southern Baptist church is basically a congregationally ruled organization. A unique characteristic of the churches is that a freedom exists for individuals to interpret the Bible in light of their own beliefs. The church, as identified in the Southern Baptist Convention, is autonomous. This means that churches can govern themselves however they desire, as long as they stay within some extremely broad guidelines. This same idea of autonomy applies to individuals within each of the local congregations. Organization within the churches is based on a volunteer concept of cooperation. This concept has been appropriately pictured in the book entitled, Rope of Sand Strength of Steel (Sullivan, 1974).
Words such as control, authority, and demand are all used very restrictively in a Southern Baptist church. If requests, encouragement, and appeals to the cooperative nature of members are not successful, other methods must be found to obtain cooperation without force or coercion within the churches. The fact that a Southern Baptist church purchases and distributes board literature does not mean that all or any teachers in that church follow the suggested teaching procedures found in the literature. Teachers are strongly encouraged to teach from each Sunday's designated scripture, but the literature provided is considered resource information. Many teachers do use the suggested teaching plans, but many more modify them to their own tastes and needs and the perceived needs of their classes.

Based on this explanation of the environment of the target sample and the governance of that environment, the following limitations are identified.

1. The sample of this study was drawn from the adult Sunday school classes of a Southern Baptist church in Denison, Texas. The maximum sample size was limited to 260 learners.

2. Because the church had a graded Sunday school already in place, analysis of intact groups was used. The intact groups consisted of classes of men only, women only, and men and women.

3. Because the Sunday school classes already had teachers, it was not possible to select teachers to teach specific classes. In fact, the selection of teachers would have biased the study. (See delimitation 1 for additional information regarding class participation.)

4. The seasonal patterns of attendance during the year were controlled. Attendance is cyclical with slight lows, primarily during the summer months and winter holidays, and peaks, in the fall and spring. Analysis was conducted so that the results of one group were not skewed because of seasonal attendance patterns.
5. It was assumed that individuals who consistently involve themselves in meaningful Bible studies experience a maturing of their faith over a period of time. As a result, learners who had longevity and regularity in Bible study were expected to show lower levels of change in faith integration than were learners without regularity and long-term exposure to Bible study.

6. Because of the nature of the organization, teachers in Southern Baptist churches who want to share thoughts, ideas, and methods, do so. Therefore, the normal governance of teachers and learners, allowing for interaction, was maintained, but experimental teachers were encouraged not to discuss the special prepared lesson plans with the control group.

To keep the extent of this study within manageable limits, the following delimitations were established:

1. The Bible study writers’ vee was tested using existing intact groups as the experimental group. Enlistment of experimental group teachers was based on their willingness to use the lesson plans developed from the Bible study writers’ vee or to use them as their primary resource. Identification of the classes as experimental or control groups was left up to the teacher.

2. The Sunday School board produces three curriculum series from which churches can choose: Bible Book Series, Life and Work Series, and Convention Uniform Series. This study was limited to the Bible Book series during the quarters from October 1991 to March 1992. The Bible study writers’ vee was believed to have equal application in the design of the other series.

3. All adult Sunday school class attendees were asked to complete pretest and posttest instruments on designated days. Only learners present for both the pretest and posttest were included and analyzed for this study.
4. The Bible Book series curriculum is published in quarterly segments of 13 weeks each. This study was limited to two consecutive quarterly segments. It is recognized that the delimitation produced by the length of this study may cause the results to be limited and possibly inconclusive (Gurley, 1982, p. 126).

5. Adult teachers in Southern Baptist churches are encouraged to participate in a weekly workers' meetings for the purpose of corporate prayer, promotion of upcoming events, and study of the upcoming lesson. This procedure was continued during the testing period without changing the normal content of the meetings and without making any special reference to the Bible study writers' vee. The same emphasis and encouragement of teachers to attend were made. As a result, some experimental group teachers did not attend the meetings and some control group teachers did attend the meetings. Because of the special emphasis during this period, it was expected that additional teachers would participate. This approach was perpetuated throughout the test period in an attempt to keep things as "normal" as possible. In an attempt to control interaction, experimental group teachers were discouraged from sharing what they were learning and details about what they were doing that was different from teachers in the control group. In order to maintain some degree of isolation between the two groups, upcoming lesson reviews during the weekly workers' meetings were not based on the lesson procedures written from the Bible study writers' vee.

6. To help experimental group teachers understand the philosophy underlying the lesson plans, a special 6-week study was designed and conducted. (See Appendix D for an outline of the study.) The primary content of the study involved principles of adult education and their application in the classroom. Additional foundational subjects were also covered. This 6-week study was conducted prior to the test period and during the evening training time of the church on Sunday evenings (6:00p.m.).
7. It was anticipated that the particular scripture passages from which the teaching procedures were developed would affect the extent of the applicability that could be realized in the teaching procedure. As expected, some passages were more meaningfully applied by the learners, while others tested the teacher's ability to facilitate the learners' meaningful application of the truth of the passage to their lives. Some lessons had a stronger doctrinal or theological content, which resulted in a more concentrated knowledge outcome and others were more easily applied to life situations.

8. Because of the volunteer status of the teachers and learners and the difficulties encountered in obtaining an equal number of intact experimental and control groups and an equal number of persons within each group, the maintenance of equal sample sizes was difficult. However, every effort was made to maintain equality.

9. Because new learners joined the intact groups during the 26 week testing period, and in an effort to not make anyone feel more or less special than the next person, the posttest was administered to all learners regardless of whether or not they took the pretest. Only subjects who completed both tests were included in the study, however.

Basic Assumptions

Four basic assumptions were established. These assumptions relate to research theory, management of intact groups, results interpretation, and generalizability of the heuristic model.

1. Because all age-groups of adults were included in this study, it was essential that the expectation of near equal learning potential across age groups be assumed, as substantiated by Bundage and Mackeracher (1980, p. 110).

2. Because the study covered a 6-month period, some members of the intact groups dropped out and others were added. Some attrition due to members moving from
one church to another was also realized. It was assumed that no new members would be added to either of the experimental or control groups after the pretest was administered.

3. It was assumed that scores on the knowledge test would be higher as members increased in age and that females would score higher than males. This assumption was based on the results of the Bible knowledge test released in 1963 by the BSSB ("A study of the level," 1963) which revealed that knowledge of factual Bible content was related to (a) age, (b) number of years one has attended Sunday school, (c) regularity of attendance in Sunday school, and (d) amount of formal education. As indicated by results of the BSSB study, the number of years an individual has attended Sunday school and gender were most closely associated with greater factual Bible knowledge.

4. Even though this study was conducted in a Southern Baptist adult Sunday school, it is assumed that the heuristic has application in all religious contexts irrespective of denomination, doctrinal beliefs, or age-groups.

In Figure 2, Gowin's knowledge vee is used to summarize this study. The left side lists the supporting theoretical constructs that were used to give foundation to the activity described at the base of the vee. The right side lists the expected results and how these results were determined.
Can Gowin's Knowledge Vee be used to more effectively design Bible study lessons?

Theory:
* Motivation
* Affect of Self-Esteem
* Teaching & Learning
  Active vs Passive
* Ausubel's Assimilation Theory
* Novak's Theory of Conceptual Education
* Gowin's Theory of Educating

Principles:
* Respect of learners
* Problem centered lessons
* Prior learning of learners

Concepts:
* Meaningfulness of lesson
* Comfortableness of learners
* Conciseness of lesson writing information
* Life relevance

Value Claim:
* More enjoyable and meaningful learning experience.
* Increases interest and willingness to bring friends.
* Higher attendance rates
* Improves lesson writing efficiency
* Improves Meaningfulness of study

Knowledge Claim:
* Learned quicker
* Retain more
* Integrated in life more completely in shorter time span.

Records:
* Graphs * Charts * Tables
* Exploratory Data Analysis
* Variance and Time Series Analysis
* Teacher's opinion about Concept Mapping and Bible Study Writers' vee

Facts:
* Attendance records
* Attitude measures
* Knowledge retention measures
* Faith integration measure
* Growth in Mature Faith Measure
* Learner generated teacher baseline information

Modify Gowin's Knowledge Vee for the designing of Bible study lessons, teach the lessons, and then measure knowledge retention, faith integration, growth in faith integration, and attitude change of two groups - one using the BSSB model and one using the Bible study writers' vee model.

Figure 2. Gowin's Knowledge Vee Used to Summarize This Study
CHAPTER 2

SYNTHESIS OF RELATED LITERATURE

Introduction

This study was an investigation of a lesson writing heuristic which places strong emphasis on how learners learn and how to make learning more meaningful. The theory for the method investigated considers learning to be an ongoing process of reorganization in the meaning of an individual's experiences, or patterns of meaning, as opposed to a change in behavior (Gowin, 1981, p. 124; Novak & Gowin, 1984, p. xi).

Meaning verses behavior, as a characteristic of this theory, can be more clearly understood as it is applied in the religious setting from the following. Different age-groups in Southern Baptist Convention (SBC) churches that use Baptist Sunday School Board (BSSB) literature approach the same scripture lessons differently. Each group uses information from the previous age-group as a stepping stone to greater meaningfulness via lessons that incorporate relevancy to the needs of the current age-group. Preschoolers need security and trust development. Therefore, their lessons are developed from the taxonomy of the affective domain of learning. Elementary-aged children learn facts and content from lessons developed from the lowest level of the cognitive domain, the knowledge level, and from the skill domain as they learn how to use their Bible and other resources. Adolescents and adults build on the lessons of the past by expecting to have a positive experience in Bible study and to have some biblical knowledge from which to make application to their unique lives. Teachers of adults
and adolescents teach predominately from the higher levels of the cognitive domain and from the skill and affective domains.

A weakness in the training offered to lay teachers who utilize BSSB Sunday school literature is the lack of an understanding of how teachers contribute to the overall development of learners from bed babies to senior adults. Teachers who are unaware of this dependent, building relationship from one age-group to the next age-group may utilize insufficient methodologies for properly challenging their learners. This is especially true of adult teachers. Brookfield (1988, p. xi) argued that the ability to be critically reflective is a significant criterion for judging a person's level of maturity. If lay Sunday school teachers do not use methodologies that challenge adult learners to think critically, their spiritual development is often limited. Questions that require rote memory answers do not foster critical thinking and should be avoided by lay teachers of adults. Typically, adult situations require critical thinking in issues related to contemporary life. Bible studies that neglect a critical thinking approach frequently lose unique relevance and meaningfulness for learners.

Meaningfulness is foundational in this study, as it was in the work of Joseph Novak and D. Bob Gowin (1984). David Ausubel (1968, p. 24) established and defined the concept of meaningfulness and described its relationship with rote learning in his *Educational Psychology: A Cognitive View*. Knowledge or learning that is considered meaningful is that which can be linked or anchored in distinctive and unique ways to other knowledge resident with an individual. If new knowledge cannot be connected with previously comprehended concepts in a way that adds to one's comprehension, then this new knowledge is considered rote knowledge. The concept of individual meaningfulness is based on what a learner already knows and how the resident knowledge is interconnected with the new knowledge.
Rote memory responses require little thought and have little meaning in the life of adult respondents. It is a form of stimulus-response. Learners have learned that a given question has one and only one response, which requires little, if any, thought. Extraction of an answer is based upon stimulation by specific words or statements. Learners then respond with the information that is stored in the mind related to the stimulus. If teachers do not stimulate learners to respond beyond this rote response, that is learned as a child, Sunday school, for adults, never attains the level of meaningfulness it has the potential of reaching.

Meaningful and relevant learning comes about through a process of critical thinking and the synthesizing of received information. This type of learning has meaning because it can be connected with an experience of previous learning or a topic of special interest at the time. As a result, an individual’s thoughts on a topic are adjusted or readjusted in a way that fosters greater cognitive understanding because of new information received and processed. Thus, information is extracted through the relationships stored in the mind and the thoughts or concept maps established by these relationships.

It is the task of Southern Baptist Sunday School teachers of adults to add additional knowledge to this base of existing unrelated knowledge in order to facilitate the establishment of meaningful interrelationships with all resident knowledge through a process of critical thinking. This then brings new meaning to the individual’s present collection of knowledge. Relevant learning is an issue for modern adults. The Bible as a textbook of religious education depicts life 1900 to 4000 years ago. Thus, in teaching the Bible, relevancy to contemporary life is important. Teachers who understand the goal of Bible study as helping learners to see the relevancy of the Bible in contemporary life develop critical thinkers who become independent of the teacher and regularly make application of Bible content in meaningful ways to everyday life. Teachers who do not
grasp this as a goal of teaching, foster dependent learners whose meaningfulness is not fully realized because relevancy is not totally understood.

The teacher needs to teach the "back then" in such a manner that the material being taught is relevant to adults' needs today. Since class members are more concerned about their needs in the twentieth century A.D. than about someone else's needs in the sixth century B.C., the teacher needs to be concerned with today's needs too. Teachers and class members then will be united in a shared experienced of teaching and learning.

Should the teacher ignore the "back then"? Of course not. The "back then" is the beginning point for developing an understanding of Scripture and its application to life today. (Fink & West, 1991, p. 38)

The publisher of Sunday school literature for most Southern Baptist churches is the BSSB. The board has developed, over a period of time, the model currently being used for lesson writing. Another less obvious model that influences the final teaching procedures used in Sunday school classrooms is the model that is utilized by each individual lay teacher.

The theoretical model used in this study is an integration of David Ausubel's (1968) assimilation theory of meaningful learning, Joseph Novak's (Novak and Gowin, 1984) theory of conceptual education, and D. Bob Gowin's (1981) theory of educating. This integrated theory is abbreviated as ANG; Ausubel, Novak, Gowin. ANG theories teach individuals how to learn for themselves. Their integrated model helps students, teachers, and curriculum editors (a) to see the meanings of learning materials and (b) to penetrate the structure and meaning of the knowledge they seek to understand (Novak & Gowin, 1984, p. 1). When learners see meanings, penetrate structures, and relate these meanings and structures with their own resident knowledge, they experience meaningful and relevant learning.

Mezirow (cited in Brookfield, 1985) described a three phrased learning process that is a part of adult learning which further defines this concept of self learning. "The first process is learning within meaning schemes. . . . [-- that is] learning within the
structure of our acquired frames of reference." (Brookfield, 1985, pp. 22) "The second process is learning new meaning schemes -- arguing new meaning schemes that are sufficiently consistent and compatible with existing meaning schemes to complement them within a prevailing meaning perspective." (Brookfield, 1985, pp. 23) "The third process is learning through meaning transformation -- becoming aware of specific assumptions on which a distorted or incomplete meaning scheme is based and, through a reorganization of meaning transforming it." (Brookfield, 1985, pp. 23)

Religious Education of Adults

Religious education for adults is not new, in fact, "ever since God began to reveal Himself to men, there has been an unfolding educational movement directed toward adults" (Zuck & Getz, 1970, p. 9). Except for a few isolated incidents, such as Samuel as a young boy, the story of David and Goliath, and Jesus teaching the priests in the temple, the Bible describes adult interactions. Adults have tried to shift the emphasis to children, but the Bible is adult literature that addresses the issue of how to live contemporary life. As noted by R. Michael Harton (cited in Stubblefield, 1986),

adult Christian education does more than help persons cope with the world as they find it but helps them contribute toward creating a better world! Lindeman saw the purpose of adult education as putting meaning into the whole life. Indeed, this is the goal of adult Christian education as informed by the gospel of Jesus Christ. (Stubblefield, 1986, p. 25)

Heacock (1990) shared in a presentation, that John Milburn Price's position on religious education was that it "is education for citizenship into the Kingdom of God."
Baptist Sunday School Board Model

Curriculum Definition

The Sunday School board of the Southern Baptist Convention designs three different lines of curriculum for adult Sunday schools. A loosely organized model is currently used to give direction to lesson plan writers for the adult curriculum.

Each curriculum is described under the headings of Bible Study Approach, Selection of Content, Development of Content, Educational Approach, and Use of Scripture. The descriptions are given so that potential users can make an educated preliminary decision as to which series they prefer to use without having to order and study all three series. Because the Bible Book series was the series used by participants in this study, a relevant selected description is provided. The below description was released on August 19, 1988 and relates to the latest in curriculum definition by the Sunday School board for the Bible Book series.

<table>
<thead>
<tr>
<th>Bible Study Approach</th>
<th>This series enables persons to study the bible through a systematic approach to all the books of the Bible in ways appropriate to the needs of learners.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Selection of Content</td>
<td>This series provides studies of Bible books in a nine-year study plan designed to cover all sixty-six books in a way consistent with the nature of each book.</td>
</tr>
<tr>
<td>Development of Content</td>
<td>Studies are based on the nature and content of the Bible book in light of adult needs. Studies are written by Southern Baptists and are consistent with <em>The Baptist Faith and Message</em>.</td>
</tr>
<tr>
<td>Educational Approach</td>
<td>Focuses on exploring, discovering, assimilating, and applying the message of the Bible to all of life's relationships.</td>
</tr>
<tr>
<td>Use of scripture</td>
<td>Bible study materials are based on the King James Version. The Bible text is printed in each periodical. Some other translations are occasionally referenced in the study material. (&quot;Sunday School,&quot; 1988)</td>
</tr>
</tbody>
</table>
In order to optimally design lesson plans for a given subject area, the following three steps have been suggested.

1. The designer have a command of the subject area himself,
2. The conceptual understanding of this subject by the learners be determined ahead of time, and
3. A determination be made of how strongly these concepts are rooted into the mind of the learner (Watts, 1988, p. 75).

This information and an efficient model to work from make it possible to precisely design teaching procedures that confront learners from a meaningful perspective, where learning can be most effective.

Writers' Backgrounds

A significant characteristic of teaching procedure writers for the BSSB is that they are representative of lay teachers within the church. Many are lay workers with adults in various capacities in the church, some are church staff and denominational workers, and a few are professional educators. The following descriptive listing of the teaching procedure writers for the last 2 to 3 years is representative of teaching procedure writers. According to the information provided in teacher's quarterlies, writers during this period include: (a) a pastor of a church, who has written Sunday school lessons previously and has a doctorate; (b) a homemaker and teacher of a women's class who has a Bachelor of Science degree and has completed some work toward a master's degree; (c) a homemaker and pastor's wife who has written Sunday school lessons previously; (d) an Executive Vice-President of a bank and adult Sunday school teacher writing his first assignment; (e) a wife who has a bachelor's and a seminary degree and works with her husband in associational missions; (f) a homemaker and teacher of an adult Sunday
school class with a bachelor's degree; (g) a Minister of Music, Youth, and Education with a seminary education; (h) a homemaker and teacher of a ladies Sunday school class; and (i) a Minister of Education and experienced writer for the Southern Baptist Sunday School Board.

As teaching procedure writers receive training and guidance for writing teaching procedures, they are encouraged to make the teaching procedures relevant to life and to focus on where adults live ("How to write procedures," 1989, pp. 11-14). When considering methods, teaching procedure writers are referred to one of two books, *How To Guide Adults* (1982) and *Bible Teaching for Adults Through Sunday School* (1984). Both books approach learning from a behavioristic position. It appears that no emphasis is placed on overtly familiarizing the writers with principles of adult education or on laying a base of understanding that all writers have in common in regard to these principles. Writers are also encouraged to read *Basic Adult Sunday School Work* (1981) and *Understanding Today's Adults* (1982).

**Development of Teaching Materials**

In the information supplied to teaching procedure writers of the BSSB, the teaching aim is considered the goal or outcome of learning. The procedures and content are to be developed and engaged to achieve this goal. Lesson materials include background information, teaching procedures, a central truth or main idea of the biblical passage, and a teaching aim. Personal experience and discussions with experienced teachers, indicate that the background materials provided often do not support the teaching aim and that the teaching procedures do not guide learners to the accomplishment of the aim. As a result, teachers' materials do not always lead toward the accomplishment of the desired outcome.
The aim is generally not elevated to its level of significance by lay teachers because they do not have the educational background to understand its importance or the philosophical orientation to place it high on their list of information needed to develop a lesson plan. Philosophically, the aim is the most important information for directing lesson outcomes ("How to write procedures," 1989, p. 5), but practically in the Bible Book series curriculum, the main idea comes first in the teacher's quarterly, and subsequently receives a higher level of attention from lay teachers.

The teaching procedure writers who come from churches, convention organizations, and educational agencies, must integrate and synthesize principles of adult learning, teaching methodologies, and adult development from several books, which until recently did not contain principles of adult education as identified by adult education research. Writers are provided the following information from which to develop lesson plans: (a) a focal passage from the Bible, (b) a rough draft of biblical background material from the pupil book, (c) pupil study questions, (d) the lesson aim, (e) a three point outline (create interest, guide Bible study, and apply Bible truth), (f) the main idea for the lesson, (g) an unedited copy of the biblical background material for the teachers quarterly, (h) brief, general outlines of lesson themes for the quarter, and (i) a large quantity of printed notes in manuscript style. It is up to teaching procedure writers to integrate with balance and relevance all of these materials.

Sunday school study time is generally made up of two time periods that should relate to each other and to relevant life experiences. The first, and shorter of the two periods, is a large group time. This is when all the members of a given department, but different classes, meet together. Ideally, this first time period should introduce the lesson topic for the second period. The second period, which is three to four times the length of the first period, is the small group or class time where the material presented in the first period is expanded.
Theory Summary

Application

Recent research centered in concept mapping and the use of the heuristic knowledge vee has been in subject areas where the knowledge base is highly organized and relatively fixed (i.e.) geology and earth science (Ault, 1985), genetics (Bogden, 1977), biology (Stewart, Van Kirk & Rowell, 1979), mathematics (Malone & Dekkers, 1984), chemistry (Kovak, 1984), physics (Moreira, 1979), marine trades (Brody, 1985), and reading (Flood & Lapp, 1988).

The subject area of this study is the Bible. Although the Bible material may be seen by many as having a fixed concept base, it is not uniformly defined across the population from either a knowledge or a theological perspective. In addition, its application can be considered idiosyncratic. Expansion of the tested application of concept mapping and the heuristic knowledge vee into topics more open to subjective interpretations, such as the Bible, broadens the vee's overall application and tests its usefulness in a broader range of educational environments.

Meaningful Learning

Concept mapping and the heuristic knowledge vee are based on Ausubel's (1968, p. 37) assimilation theory of meaningful learning. Meaningful learning is the product of the acquisition of new meanings and their anchoring to previously learned meanings so that a bridge or connection from previously learned material is meaningfully made with the new material, giving greater meaning to the whole. "The most important single factor influencing learning is what the learner already knows" (Novak & Symington, 1982, p.
3). Because of this factor, learning is most effective when it builds on or is meaningfully related to previously learned meanings.

This type of learning is diametrically opposed to rote learning. Rote learning involves new material that has no connection or relationship with anything previously learned. New rote knowledge is learned and stored in the mind without fitting into a schemata in the mind. It is filed away for some later new knowledge to be meaningfully related to it. Until new knowledge is acquired and connected in a meaningful way, rote learning is considered to be without genuine understanding for the learner (Ausubel, 1968, p. 38).

Within meaningful learning, three general categories relating to objects, events, and concepts exist: representational, propositional, and conceptual learning. Representational learning consists of learning single symbols, such as words. It involves more than just learning to pronounce a word. In order to be meaningfully learned, the representation that the word symbolizes must be understood in a person's life setting. The more the nuances of the word are differentiated, the more potentially meaningful the word becomes and the greater the application. Subsequently the representation is understood meaningfully. Representational learning, like Ausubel's (1968, p. 42) second category, or propositional learning, is related exclusively to objects and events.

Propositional learning concerns the learning of ideas. Ideas are constructed by combining representational symbols into sentences or phrases. It is not the understanding of individual representational symbols but how the symbols combine themselves to give special unique meaning in the life of the learner (i.e., the whole is greater than the sum of its parts) (Ausubel, 1968, p. 43).

The third category of meaningful learning is conceptual learning. A concept is "an abstraction or a generic idea that does not actually exist" (Ausubel, 1968, p. 50). In one sense, conceptual learning is similar to representational and propositional learning,
but the distinction between them comes in their application: objects and events verses abstractions. A concept word is the symbol that represents a concept. In Figure 3 for example, the concept word is meaningful learning and the concept is the definition shown below the concept word.

Meaningfulness is not automatically inherent in representational, propositional, and conceptual learning. If the symbols and their subsequent definitions were memorized, the learning would be considered rote in nature. Meaningfulness is idiosyncratic and relative. In other words, the same symbol that may cognitively surface a multitude of thoughts and relationships in one person may surface few, if any, cognitive thoughts and relationships in another. Therefore, the meaningfulness of learning is dependent upon the thoughts and relationships associated with the symbol in the life of the learner (Ausubel, 1968, pp. 46-47).

Adults are predominantly problem- and interest-centered learners (Brookfield, 1986, pp. 26, 38). For a learning situation to be optimally meaningful it must address problems and issues that exist in the mind and life of the learner. The problems and issues are often developmentally initiated. When the content of the learning can be not only related to current problems and issues of life, but also to prior knowledge and experiences, the current learning experience is enhanced. With so many things impacting the life of adults, a Bible study must concentrate on areas that are important to adults in order to catch and hold their interest. Rote learning in Sunday school, even with the added dimension of fellowship, is of limited interest to adults.

The idiosyncratic nature of meaningful learning means that not everyone involved in the same learning experience organizes concepts in the same way. However, they may all be able to discuss the concept with the same adequacy. This characteristic of uniqueness is important because the application of Bible learning is usually idiosyncratic in nature also. The learning and understanding of biblical concepts is experience-
involves

integrates

leads to

direct application to contemporary life issues

Figure 3. A Concept Map of Meaningful Learning

dependent. Different experiences may produce the same understanding in different people. It is primarily for this reason that concept mapping and the knowledge we have significant potential for positively impacting the learning and application of Bible knowledge for adults.
Concept Mapping

Joseph Novak (1984) popularized concept mapping as a means for arranging knowledge in a uniquely organized and connected way. It is meaningful in its interrelationship between new knowledge and old knowledge. Mapping the structure of knowledge is primarily conceptual in nature, and is learned by integrating and differentiating concepts. (Gurley, 1982, p. 142)

Using concept maps can help learners and teachers to understand how various elements of a concept fit together. They act as an advanced organizer or as a summarizer. They can help an instructor to evaluate the knowledge and understanding that a learner has regarding a specific concept. The benefit to those developing lesson materials is that they see in advance how the material is organized. They also gain insight on how best to proceed in writing teaching procedures to help learners meaningfully grasp the concept. This definition of concept mapping is illustrated in Figure 4.

A concept map is a multilayered regularity of events, objects, and abstractions that use a representation or a concept word as a label. The layering is a hierarchically meaningful combination of representations and concepts that form propositions. At the top of the concept map is a term with a very broad and inclusive nature. As one moves down the hierarchy of the map, the terms used become narrower and more exclusive in nature (Ausubel, 1968, p. 15).

Concept maps at various levels of detail can be likened to road maps with different levels of detail. Whereas a road map on a national level includes only major highways, and a road map on a state level provides a clear depiction of state routes, it is only on a county map that country roads are clearly depicted. The highest level maps have the greatest inclusion, even though you cannot see it on the map, and the lowest
Figure 4. A Concept Map of Concept Mapping

level of maps have the greatest exclusion. The exclusion is that only those roads that run through the area represented on the county map are included, all others are excluded. This same relationship exists for the concept map and its various levels. The detail of a map identifies its inclusive or exclusive nature. The detail also determines the number of levels found on a concept map.

Many of the applications of the concept map and the heuristic knowledge vee have been used with younger learners. However by using the concept map and the knowledge vee conjunctively, several adult education principles are integrated into the process and theory. These integrated principles are addressed again later in this chapter.

Adult educators propose that an individual's experience is a rich resource and should be taken into consideration in the learning process. For learning to really be
meaningful, past experiences (learning) must be considered. Otherwise, learning is considered rote and does not readily relate to the life of the learner.

Adults need to be actively involved in a process of critical reflection. As adults reflect critically, they evaluate, summarize, and organize thoughts, or the elements of concepts. They may not, with pencil and paper, draw a concept map, but this is essentially what they are doing as they reflect. By helping learners to reflect critically on paper, teachers enhance the potential for meaningful learning, especially for those who are visually stimulated.

Concept Mapping and Curriculum Development

"To be useful for instruction, a curriculum must attempt to preserve the complexity of the discipline while revealing a concise picture of the relations among disciplinary concepts" (Cardamone, 1975, p. 64). A concept map has the characteristics of being concise and of visually depicting relationships.

To concisely and clearly picture the relations of a discipline, the key or superordinate concept and its related subordinate concepts must be identified. These concepts define the most important regularities of the discipline. Subordinate concepts are second and subsequent levels in the concept map and provide definition for key concepts or superordinates. Depending upon the concept in question, many levels of subordinate concepts may or may not be included for the sake of differentiation, exclusion, and definition. The final level is generally a level of examples to illustrate the subordinate level immediately above. In Figure 5, for example, one key concept or superordinate is identified as I Corinthians with subordinate and example levels.
Figure 5. Curriculum Concept Map – 1 Corinthians
Gowin's Knowledge Vee Development
and Explanation

D. Bob Gowin (cited in Novak & Gowin, 1984, p. 57) developed the knowledge vee as a heuristic to enhance understanding of how knowledge is constructed and used. When an instructor or curriculum writer uses concept mapping and the knowledge vee in conjunction with each other, the potential for improved learning and for meaningful learning is increased.

Gowin's knowledge vee evolved over 20 years through a series of steps. These steps are pictured in Figure 6. The knowledge vee is the organization of four major portions of information around a \( \mathbf{V} \) structure. Each of these portions of information interrelates with the others in a synerginistic manner. The four major portions of information include first, the focus or telling question. This is the issue being studied or the question for which an answer is being sought. As the telling question, it is a question that has an answer and may be focused on a small part of a larger whole. To refer to it as a telling question is to see the heuristic vee in total. That is, to tell what is known about the topic at hand and to question what is not known. A way is devised to discover something of what is not known, always interacting what is being learned with what is already known in order to develop an extended and extending understanding.

The focus question limits the extensiveness of the extended understanding to be sought. Generally this helps to narrow one's thoughts, focusing them on as limited an aspect of a topic as can be perceived at that time. It helps identify that which is known and relevant to the question. In identifying relevant known understanding, meaningful action becomes the next step to be devised to assist in the discovery of the extended understanding.
Identify the Structure of Knowledge

Ways Human's Produce Knowledge

Gowin's 5 Question Procedure

A scheme for unpacking knowledge in any given field.

(1) What is the telling question?
(2) What are the key concepts?
(3) What methods of inquiry are used?
(4) What are the major knowledge claims?
(5) What are the value claims?

Figure 6. Evolution of Gowin's Knowledge Vee (From Learning How To Learn (p.55) by Joseph D. Novak and D. Bob Gowin, 1984, New York: Cambridge University Press)

The second idea, which is located on the left of the vee, deals with the conceptual structure of the topic identified in the focus question. The conceptual structure is a cluster of concepts and how they relate to each other (Gowin, 1981, p. 92). This area of information is composed of concepts, principles, and theories that are considered public knowledge about the topic in question. Concepts are signs or symbols (representations) pointing toward regularities in events, or to records of events. Concepts are words (abstractions), or terms or notations. People think with concepts. Principles are statements which relate two or more key concepts. They are related to other principles in theories. Principles are related in theories which contain overall ideas based on key concepts. (Gurley, 1982, p. 239)
How concepts, principles, and theories relate is described in a concept map. The conceptual structure is the foundation or springboard from which searchers begin this quest for an extended understanding. The conceptual structure section can also be seen as the section of definition. All that is known about a topic is defined in terms of what it means in relation to unchanging rules that impact it, based upon previously identified and verified hypotheses and how each part is related to the others.

The next idea is located at the point of the vee. This is generally identified as a "doing" activity, also known as an event or object. This activity or object evolves from the focus question and is the means by which the focus question is answered. This activity is also the germinating origin from which the known concepts, or conceptual structure, are identified and the observed results to be recorded are determined. This event or object is chosen based upon its ability to lead to a resolution of the focus question. Relevant and known concepts and principles are noted that explain what is known about the event. Through intelligent questioning of the known, unknown and needed facts and records are identified to help learners formulate new knowledge and understanding and integrate it with that which is already known.

The right side of the vee contains the last major portion of information. This item is the observed and transformed results of the doing activity. These results are viewed in different ways to help formulate the new knowledge and potential values. The observed results, or records,

can be written observations, tape recordings, etc. Transformations incorporate the analysis of records into graphic or tabular form in order to convert the event to a representation which more easily allows us access to the answer to our focus question. In the knowledge claims the author makes statements concerning what s/he claims to know as a result of the inquiry. Value claims refer to the significance of the inquiry. It goes one step beyond knowledge claims in that it becomes not only what we know, but how we can use it. (Gurley, 1982, p. 239)

These relationships are depicted in Figures 7 and 8.
Thinking

Focus Question

Action

Principles, Theories, and mapped concepts already known

Principles & Concepts support the new claims

Observe, transformation, and formulation of new knowledge and values.

Doing Activity to answer Focus Question (Event/Object)

Figure 7. Ingredients of Gowin's Knowledge Vee (From Learning How To Learn (p.56) by Joseph D. Novak and D. Bob Gowin, 1984, New York: Cambridge University Press)

The concept map and knowledge vee method for designing teaching procedures have been used extensively for highly structured subject materials (i.e. sciences). This method has been used extensively with elementary and secondary level students, and some with college level students, but little study has been documented involving adults beyond the traditional college student level.

Bible Study Writers' Vee

Appropriateness of Gowin's Vee

It seems logical to ask, "Is Gowin's knowledge vee the most appropriate method to use in the development of lesson procedures?" Eggen, Kauchak, and Harder (1979,
Figure 8. A Concept Map of Gowin's Knowledge Vee. (From Use of Gowin's vee and concept mapping strategies to teach responsibility for learning in high school biological sciences (p. 75) by Laine I. Gurley, 1982, Ann Arbor: University Microfilms International)
p. 3), in Strategies For Teaching, propose that "no single approach to teaching is appropriate in all situations, and consequently, effective teaching requires alternate strategies to accomplish different goals. The best technique is the one which is most effective for reaching a particular goal in a given situation. "If this position can be accepted, as an appropriate generalization, then the significant thing about the knowledge vee is that it does not support any one particular strategy for teaching and should have application in most any teaching environment. It does support the idea that whatever strategy is used should be one that leads learners into an experience of thinking, feeling, and acting that will build on their previous knowledge and understanding (Gowin, 1981, p. 49). By doing this, learners anchor new knowledge with previous knowledge, as well as actively involving themselves in the learning situation leading to a broadening of their understanding of the topic area.

Adult Education Principles

The SBC teaching procedure writer's guidelines provide very limited reference to the principles of adult learning. The following selected list of adult education principles, are not clearly conveyed in the procedure writer's guidelines.

Adult behaviour is not fixed but changes in response to both internal and external pressures. Adults can and do learn throughout their entire lifetime.

Adults enter learning activities with an organized set of descriptions and feelings about themselves which influence their learning processes. The descriptions are the self-concept; the feelings are the self-esteem.

The past experience an adult learner brings to any learning activity is both a helpful resource for further learning and an unavoidable potential hindrance.

The adult learner needs to feel his past experience is respected and valued by others.

When past experience can be applied directly to current experience, learning is facilitated.

Past experience becomes increasingly important as an adult grows older.
Adults with a positive self-concept and high self-esteem are more responsive to learning. . . Adults with a negative self-concept and low self-esteem are less likely to enter learning activities willingly. . . . The teaching and learning activities need to include provision for testing new behaviours in relative safety.

An adult learns best when he values the role of learner for himself; when he experiences himself as a competent learner; . . . when he can utilize the resources provided by others for himself; and when he values himself as a resource for others.

Adult learners enter learning programs with immediate and personal needs, problems, feelings, hopes, and expectations. The feelings and needs are present-tense and are directly related to the learner's current life experience, tasks, relationships, and problems and indirectly related to his past experience.

Adults do not learn productively when under severe time constraints.

There is no one best way for adults to learn.

Adult learning is facilitated when no one cognitive or learning style is valued over any other. (Brundage and Mackeracher, 1980, pp. 97-112)

To use Gowin's knowledge vee in lesson procedure development incorporates, in an intrinsic way, many of these adult education principles. The education of adults is enhanced when adult education principles are built into the curriculum.

The Knowledge Vee and This Study

The development of knowledge and the acceptance of that knowledge as being valuable to the learner to the extent that he makes behavioral changes, is considered in this study. Some of the elements of the vee in the literature have little meaning to the developers of a Sunday school lesson. To make the appearance more meaningful and understandable to lesson writers, the following equivalences were established for this study and are depicted in Figure 9.

- **Focus or telling question** = Central truth or main idea of the scripture
- **Principles/concepts/theories** = Doctrines/life needs/concept map of primary theme of aim/adult education principles/focal passage
- **Event/object** = Aim of the lesson
Figure 9. Bible Study Writers’ Vee

Record/transformation = Contemporary paraphrase and interpretation
General approach to the lesson
Relationships between concepts that have become apparent on the concept map giving insight and understanding for knowledge and value claims

Knowledge claims = New understanding, insights and contemporary application of biblical truth

Value claims = Personally valued and integrated into one’s life resulting in behavioral change

Because the vee begins with what is known and ends in the development of knowledge and value claims, the problem-centered approach to adult learning is central in the learning environment. Relevant problems are more readily perceived, providing the motivation for the learner to actively involve himself in the learning environment.
The interaction between the two sides of the vee requires learners to use critical
thinking, to integrate previous knowledge with new knowledge, and to develop new
understanding. This integration of knowledge is individual rather than corporate. Each
learner is unique, and has had unique experiences. These experiences lead learners to
formulate their integrated knowledge in unique ways.

The knowledge vee and its use of concept mapping help learners to integrate new
learning and to identify incomplete areas or topics to be pursued in the future. This
enhances self-directed learning. It also provides a more adequate foundation for the
integration of more differentiated knowledge and identifies areas needing differentiation.
Learners see more easily the areas that lack definition and are more likely to be
motivated to seek definition.

The knowledge vee integrates a multitude of resources and requires learners to
utilize them as well as their own intellectual and experiential resources to formulate new
knowledge and values. This integration of past experience and knowledge with current
learning experiences and the resources of this experience facilitates learning by adults
(Bundage & Mackeracher, 1980, p. 99). The teacher guides a public sharing of the
learners' previously integrated knowledge, adding a mutual respect for their experiences
and knowledge, and facilitates the application of the new knowledge into the life of the
learner. The knowledge vee facilitates the creation of an environment of mutual respect
among learners and an interdependence upon learners' past experience. It is in this type
CHAPTER 3

DESIGN OF THE STUDY

Scope of the Study

This study includes three broad areas, as pictured in Figure 10, that encompass education: theory, curriculum, and results. The theory model of this study, which was discussed at length in Chapter 2, results from the integration of Ausubel's (1968) assimilation theory of meaningful learning, Novak's (1984) theory of conceptual education, and Gowin's (1981) theory of educating (ANG: Ausubel, Novak, Gowin).

The utilization of this model in the development of lesson material included adult learning principles, a teaching aim, a concept map of biblical materials, background information, and appropriate applications. The inclusion of the adult learning principles helped to keep the lessons properly focused and the environment inviting for adult learners. Education sometimes emphasizes behavioral change; however, ANG education, "seeks not only to ascertain change in acting (behavior) but also changes in the meanings of and feelings toward those actions" (Brody, 1985, p. 38).

The second area, curriculum, contained an important and mostly uncontrollable ingredient. This ingredient was designated as a nuisance variable for this study and was identified as the teachers. The teachers were volunteer lay persons. As volunteers, the teachers had significant freedom regarding the preparation and presentation of lessons. The teachers were provided with materials which included teaching procedures. The teacher could use the materials exclusively, in part, or elect to entirely ignore them, but were somewhat obligated to stay within the prescribed scripture passage. Teaching
methods were at the discretion of the teachers and according to what they were comfortable using.

The lay teachers presented a significant potential for hindrance in the experimental group and for aid in the control group. Because of the freedoms the teachers functioned under, a varied result was expected from one intact group to the other. The teachers had the potential for making an ineffective lesson procedure produce desired outcomes, negating an effective procedure and making outcomes undesirable, enhancing an effective procedure and making outcomes greater than anticipated, or some
combination of these conditions. As a result of the uncertainty of this area, a baseline for the teachers was established.

Ultimately, it was the third area of results that was investigated in this study. Taking the assumptions, limitations, and delimitations into consideration, inferences regarding the heuristic model used in the lesson development were made by comparing changes, over the period of the study, in both the teachers and the learners.

The Population

The population from which the sample was taken for the testing of the Bible study writers' vee included adults from several adult Sunday school classes at a Baptist church in Denison, Texas. The church had the following characteristics in 1986. The nationality of 96% of church members was Anglo and 4% were Black, Hispanic, or American Indian. Twenty-five percent were retired, 30% were professionals, 14% were sales or clerical, 7% worked in a craft, 18% were homemakers, and 6% had other occupations. The percentage of married church members was 82% and 18% were single, widowed, or divorced. Twelve percent had post-graduate education, 12% had bachelor's degrees, 35% had post high school education, 28% had a high school education, and 13% had only a grade school education. Sixty-nine percent of the members participated in Sunday School 4 times a month, 23% participated 3 times per month, 5% participated 2 times per month, and 2% participated once per month (Staff, 1986). Any changes in the characteristics of church members may have occurred in the last few years, would be expected to slightly increase the upper levels of each area described and slightly decrease the lower levels.
Research Design

This was an exploratory study of adult Sunday school Bible study and the application of a model based on specific educational goals and procedures for curriculum development. Because of the lack of randomization and multiple sites, data cannot be generalized to other churches. Gathered data were analyzed in relation to trends, changes and variances. Methods used in analyzing the data included multi-group time series analysis, analysis of variance and covariance, the Mann-Whitney U Test, and exploratory data analysis.

The quasi-experimental design used was an intact, self-selected, nonequivalent comparison group design utilizing a self-selected experimental group.

\[O \quad X \quad O\]
\[O \quad Y \quad O\]

This design compared the experimental treatment $X$ (Bible Study Writers' Vee Model) with control treatment $Y$ (Baptist Sunday School Board (BSSB) Model). Typically the participants in both groups had experienced the BSSB model, which might be represented as,

\[Y \quad O \quad X \quad O\]
\[Y \quad O \quad Y \quad O\]

Because of the group's history, pretest differences were taken to be a reflection of teacher differences, as opposed to treatment differences.

The two groups were considered unbalanced and nonequivalent because of their unequal sizes and their non-random makeup. Additionally, the number of intact groups nested within the two treatments were not equal.
A multi-group time series analysis was used to analyze the attendance rate and overall attendance data. This quasi-experimental method, which provided the most sensitive method for analyzing attendance data, was consistent with the non-equivalent comparison group design used in the analysis of the other variables of this study. The only difference was the multiple measurement of attendance data as opposed to the two measurements taken of the other data. A picture of this attendance configuration, considering history, treatment, and measurement, might be

\[
\begin{align*}
Y \overline{O_{7/91-9/91}} & \quad X \overline{O_{10/91-3/92}} & \quad Y \overline{O_{4/92-6/92}} \\
Y \overline{O_{7/91-9/91}} & \quad Y \overline{O_{10/91-3/92}} & \quad Y \overline{O_{4/92-6/92}}
\end{align*}
\]

An integrated moving average model was used to analyze the data. The average was calculated over 13-week periods. By using 13-week periods, the monthly ups and downs of holiday, seasonal, and vacation periods were smoothed. After the moving averages were identified, they were applied to regression analysis to identify attendance trends.

A fixed effects hierarchical nested design was used to analyze attitude, faith integration, and knowledge retention data. An analysis of covariance test was used to support or verify the results found by the MANOVA. Because any results identified by the analysis of covariance or the MANOVA were justifiably questionable, due to violation of assumptions, the results were cautiously considered and coupled with exploratory data analysis results and the Mann-Whitney U Test.

The Mann-Whitney U test was used to determine differences between the results of the experimental and control groups. This non-parametric test, designed for unequal numbers of groups and small membership groups, was suitable for this study. The total number of intact groups considered was 22, with 12 experimental and 10 control.
A fixed-effects design was designated because the class membership experienced the treatment selected by the teachers. The treatment was not randomly assigned to the classes, instead, teachers were allowed to choose the treatment they preferred to use.

The nested design was chosen because of its ability, when all conditions are met, to isolate and eliminate the effects of the nuisance variable, identified as the teachers in this study. Because each teacher had developed and utilized a uniquely personal teaching style and had the freedom to exercise this style with little intervention, control for uniformity due to experimentation was very difficult. Additionally, the self-selected nature of experimental group involvement was expected to draw a greater proportion of teachers who were philosophically agreeable with the method being tested by this group. Thus, statistically suppressing this influence and bias helps to reveal a more accurate picture of the results.

Data Collection

Data collected for this study included each participant's number of adult years spent in Sunday school, age, attendance record from April 1, 1991 through June 30, 1992, pretest and posttest attitude toward the relational and life-relevant aspects of Sunday school and the literature used in the Sunday school, pretest and posttest knowledge retention score, gender, measure of faith maturity and growth in faith maturity, and baseline evaluation of the teaching methods of each teacher. All of the data except the baseline evaluation were also collected from the teachers. Additional attitude measures collected from all the teachers included, the use of recommended teaching procedures. Additional attitude measures collected from the experimental group teachers included the use of concept mapping and the Bible study writers' vee.
The baseline set of information which was collected was used to generally identify the teachers' behavior while teaching. Posttest data were compared with pretest data to identify any changes that occurred and subsequently influenced learners' attitude changes. The positive changes detected were felt to represent the teacher's improved attempts to involve learners in the lesson experience. This information was correlated with learners' attitudes to determine whether a relationship existed between the teachers' teaching behavior and changes in the learners' attitudes toward the Sunday school environment. Information collected, but not needed, on both the pretest and the posttest (i.e., age, gender, and number of adult years in Sunday school) was requested on the pretest only.

Attendance data were obtained from the Sunday school records. To be sure that attendance data were properly recorded, two training sessions were conducted in March 1991 for all adult Sunday school secretaries. Uniformity in recording attendance data was stressed to the secretaries ("X", "✓", or "P" was used for members who were present and an "A" or "no mark" was used for members who were absence).

As individual's enthusiasm for and the relevance of Bible study increase, attendance in Sunday school is expected to improve. An attempt to detect increased enthusiasm was made by monitoring the attendance of the participants for at least 13 weeks prior to the test period, for 26 weeks of the test period, and for at least 13 weeks following the test period. An analysis of variance and time series analysis was performed to identify changes in attendance patterns. The 52-week attendance check was also used to identify the possibility of the Hawthorne Effect, John Henry Effect, the Pygmalion Effect, or Demand Characteristics.

The pretest was administered on the first and second Sundays of the test period (October 6 and 13, 1991). The test was taken during the large group department period to allow for as much uninterrupted Bible study time as possible. Both the pretest and
posttest had a place for participants to identify themselves by name. This helped with the identification of membership, or lack of it, without giving anyone any idea that their test results were more or less important than others'.

The posttest was administered on the last Sunday in March 1992, and the second Sunday in April 1992. To eliminate duplication, only subjects who were not present on the first day of the posttesting, took the posttest on the second Sunday. The tests of unofficial members of both the control and experimental groups were segregated from the rest.

**Group Formation**

The notification and enlistment process was initiated in June and July of 1991, 3 months in advance of the pretest administration. This was done by assembling the entire adult division of the Sunday school and appealing to them for their participation and support. During this time, all teachers were given a response card similar to the one in Figure 11. The cards were prelabeled with teachers' names to insure that all teachers were confronted with a control/experimental group decision.

A specific control test group and a specific experimental test group were assembled based upon teachers' responses on the cards. Each treatment group had as equal a number of intact groups as possible. The total sample size was expected to be 200 to 225. Each intact group represented an existing Sunday school class. No one Sunday school class contained both control group and experimental group members. The two treatment groups were made up of the adult members present for both the pretest and posttest. Members who were absent for either test and new members who joined subsequent to the taking of the pretest were not included as subjects for this study.
Teacher: __________________  Class: __________________

☐ I will participate in the group to use the lessons developed for this experiment.

☐ I will participate in the group to use the lessons developed by the Sunday School Board.

Figure 11. Teacher Enlistment Response Card

To maximize the number of subjects in each intact group, the pretest and posttest were given on two Sundays, at the beginning and ending of the test period.

**Distributing and Collecting Pretests and Posttests**

The following procedure was used in each intact group in the distribution and collection of the pretests and posttests.

1. The tests were distributed with the Sunday school records of the intact groups.

2. Each intact group teacher or secretary removed the test sheets from the envelope and distributed them to the learners as they arrived.

3. The teacher or secretary of each intact group instructed the learners to put their names on the test papers and, upon completion, to place their tests inside the envelope.

4. The last person to insert his or her test into the envelope sealed the envelope and gave it to the secretary.

5. The intact group secretary made sure that the envelope was sealed and properly labeled with the class and department designation, and turned it in with the intact group records to the Sunday school general secretary.
6. The general secretary separated all envelopes from the Sunday school records and placed the envelopes in the office of the Minister of Education.

**Attendance Records**

The attendance records analyzed were those that were normally kept by the Sunday school. These records, which were readily available for this study, indicated the presence or absence of each person enrolled in the Sunday school.

**Instruments**

**Attitude Instrument**

In trying to determine the participants attitudes toward Sunday school, both at the beginning of the test period and at the end of the test period, a semantic differential was used. The semantic differential has proven to be an effective means for measuring the perceptions of individuals or groups about or toward an object or subject. In 1953, Tannenbaum (cited in Osgood, 1957, p. 192) obtained test-retest reliability data on a semantic differential measure with test-retest coefficients that ranged from .87 to .93 with a means r (computed by z -- transformation) of .91. Additional studies have confirmed Tannenbaum’s results.

Validity of the semantic differential has been verified in connection with both the Thurston scales and the Guttman scale. In both cases the correlation of the semantic differential with these scales was both high and significant (Osgood, 1957, pp. 193-194).

The first step in the development of the semantic differential used in this study was to determine which concepts were to be rated. Three sets of concepts were chosen: one for learners, one for teachers of the experimental group, and one for all teachers. The
concepts chosen for learners included relational aspects of Sunday school (fellowship), life relevance of Sunday school (application to life), and learners' attitudes toward the Sunday school literature. Literature, relational, life relevance, and recommended teaching methods in the literature were the concepts measured by all teachers. The teachers of the experimental groups also considered the helps of concept mapping and the use of the Bible study writers' vee.

The semantic differential for this study was made up of 20 adjective pairs. Choices of the adjective pairs were based upon the writer's personal opinion of relevance to the concepts, and the response of the learners to a preliminary test. The adjective pairs were chosen from a list of tested and evaluated adjective pairs nested within the identified factors for this testing method (Osgood, 1957, pp. 53-61).

The semantic differential of this study was designed using the following factors: evaluation, potency, oriented activity, and receptivity. Evaluation, which makes up 50% of the scales of the measure, is a determination of goodness. Potency scales comprise 25% of the instrument and represent a determination of strength or power. Oriented activity scales comprise 15% of the instrument and measure perception of movement and action. The remaining factor, receptivity, which makes up 10% of the instrument is not defined as clearly by Osgood as the other three. Its reliability had not been checked as of the publication of Osgood's (1957) book, *The Measurement of Meaning*.

The four factors and adjective pairs were chosen because of their meaning and the expected information they would provide. Evaluation (goodness) was the primary factor utilized to determine the perceptions of the learners of just how good, healthy, sound, or worthy the Sunday school organization is. The potency factor was chosen to measure the effectiveness or degree to which it could convince the learners of the truths discussed in the Sunday school classes. Learning is facilitated when the learners are involved (Bundage & Mackeracher, 1980, p. 108). Oriented activity was used to measure the
learners perceptions of their involvement or activity in Sunday school. The last factor, receptivity, was chosen because many individuals are not receptive or willing to involve themselves in Sunday school. One of the issues of this study was the openness of individuals toward Sunday school and the use of learning strategies to improve this openness. This issue is addressed in the attitude measures. As individuals's attitudes toward Sunday school improve they have a greater tendency to participate and to find it meaningful.

After the adjective pairs were chosen, they were ordered alphabetically and numbered. A random number table was used to arrange the adjective pairs as they appear in the instrument. Eight of the adjective pairs were then reverse-ordered to counteract response bias tendencies (Kerlinger, 1973, p. 572). Eight was an arbitrarily chosen number. Reversal is indicated by an asterick on the semantic differential shown in Figure 12. The adjective pairs to be reversed were chosen using the random number table.

About 2 minutes are needed to complete an instrument with 20 adjective pairs (Osgood, 1957, p. 80). Therefore, the learners and teachers were expected to take 6 to 10 minutes to complete the three to five attitude concepts.

**Knowledge Measurement**

In order to measure the knowledge retention and knowledge gain of the participants, a 30 question instrument was used as both a pretest and posttest knowledge measure. The instrument was developed by selecting questions from several true and false and multiple choice tests that were developed in conjunction with the curriculum by the BSSB. Three of the tests were published in 1984 (Street, pp. 6-7, 38-39, 70-71), and other tests were published in 1991 (Lea, pp.8-9), and 1992 (Jeffress, pp. 8-9).
Concept title

The purpose of this survey is to measure your attitude toward (concept title). Complete the rating sincerely, fairly rapidly and spontaneously. If you feel that your attitude toward (concept title) is VERY CLOSELY related to either end of a particular scale, mark the appropriate end space. If you feel that your attitude toward (concept title) is NEUTRAL mark the middle space. The other spaces represent various degrees of feeling.

(E) Progressive ______ ______ ______ ______ ______ ______ ______ Regressive
(P) Deep ______ ______ ______ ______ ______ ______ ______ Shallow
(R) Colorful ______ ______ ______ ______ ______ ______ ______ Colorless
(P)* Soft ______ ______ ______ ______ ______ ______ ______ Hard
(E) High ______ ______ ______ ______ ______ ______ ______ Low
(E)* Dissonant ______ ______ ______ ______ ______ ______ ______ Harmonious
(E)* Negative ______ ______ ______ ______ ______ ______ ______ Positive
(E) Healthy ______ ______ ______ ______ ______ ______ ______ Sick
(A)* Passive ______ ______ ______ ______ ______ ______ ______ Active
(E) Meaningful ______ ______ ______ ______ ______ ______ ______ Meaningless
(A) Hot ______ ______ ______ ______ ______ ______ ______ Cold
(P) Serious ______ ______ ______ ______ ______ ______ ______ Humorous
(E) Beautiful ______ ______ ______ ______ ______ ______ ______ Ugly
(E) Good ______ ______ ______ ______ ______ ______ ______ Bad
(A)* Slow ______ ______ ______ ______ ______ ______ ______ Fast
(P)* Weak ______ ______ ______ ______ ______ ______ ______ Strong
(R)* Tasteless ______ ______ ______ ______ ______ ______ ______ Savory
(P)* Light ______ ______ ______ ______ ______ ______ ______ Heavy
(E) Timely ______ ______ ______ ______ ______ ______ ______ Untimely
(E) Important ______ ______ ______ ______ ______ ______ ______ Unimportant

Figure 12. Semantic Differential Used in This Study (E represents evaluative. P represents potency. A represents activity. R represents receptivity. * represents a reversed scale)

Reliability for the instrument was determined while analyzing the data of this study using the coefficient of internal consistency. The internal consistency was determined by using the split-half correlation and the Spearman-Brown prophecy formula. The split-half correlation was determined by placing the odd questions of the test in one group and the even questions in another group and then correlating the two groups.
Because reliability is related to the length of an instrument, and the reliability was determined for half of the instrument, the Spearman-Brown prophecy formula in Equation 1 was used to estimate the reliability for the entire knowledge instrument.

\[ r_{xx} = \frac{2r_{nn}}{1 + r_{nn}} \]  

(1)

where:

- \( r_{nn} \) = the correlation of the split-half scores
- \( r_{xx} \) = the estimated full test reliability (Ferguson. 1981, p. 438).

The following 30 questions were those used to make up the knowledge retention test. The questions were chosen giving as equal a distribution to the four books as possible. The correct answers for the questions are indicated in parentheses and briefly explained. These answers were not included on the pretest or the posttest.

T  F  1. Amos preached during the reigns of David and Solomon. (False - 763-760 BC Jeroboam II)
T  F  2. A major theme of Amos is God's mercy. (False - Amos 3:2 - The end of Israel)
T  F  3. Most of Amos' preaching was directed against the kingdom of Israel. (True - Amos 7:8 - Doom)
T  F  4. According to Amos, religious practices can be sinful. (True - Amos 5:21-24)
T  F  5. Amos was a prophet from the Northern kingdom. (False - Amos 1:1 - Judah)
T  F  6. While Amos prophesied to the Northern kingdom, Hosea prophesied to the Southern kingdom. (False - Amos:Northern, Hosea:Northern)
T  F  7. Gomer was Hosea's wife. (True - Hosea 1:3)
T  F  8. Israel practiced religious prostitution in Hosea's day. (True - Hosea 4:12-15)
T  F  9. Hosea led Israel to rely on God for their protection. (False - Hosea 7:11; 8:9 Brought a message of doom)
T  F  10. Bethel was known as a place of idolatry. (True - Hosea 10:15)
T  F  11. Israel's response to Hosea's message was repentance. (False - Hosea 7:16)
T  F  12. Nineveh was a city in Assyria. (True - the capitol)
T  F  13. Assyria was an ally of Israel when Jonah preached in Nineveh. (False - Israel was a subservient state)
T  F  14. The people of Nineveh held a feast when they heard Jonah's message. (False - Jonah 3:5 - Repented)
T  F  15. God used a plant to teach Jonah a great truth. (True - Jonah 4:6)
T  F  16. Paul rebuked the Corinthian Christians for using pagan law courts to settle their personal differences. (True - I Cor 6:1-8)
17. Paul urged Christians with strong convictions about eating meat to educate weaker Christians so that they could eat the meat. (False - I Cor 8:9)

18. One problem the Corinthian Christians faced in observing the Lord's Supper was the practice of gluttony at the sacred meal. (True - I Cor 11:21)

19. Paul urged the Corinthians to recognize the importance of having a variety of spiritual gifts in their congregation. (True - I Cor 12:4-11)

20. Paul used the illustration of the human body in discussing spiritual gifts to emphasize that body parts had differing degrees of importance. (False - I Cor 18:15-19)

21. Amos was from the city of
   a. Jerusalem
   b. Bethel
   c. Tekoa (Amos 1:1)

22. Worship in Amos' day was
   a. almost nonexistent
   b. frequent but hollow and empty (Amos 5:21-24)
   c. regular and consistent with God's instruction

23. The people of Amos' day neglected to
   a. worship at appointed times
   b. practice righteousness (Amos 6:12)
   c. contribute their tithe to the temple

24. Hosea saw the priests as
   a. God's chosen spokesmen
   b. no better than thieves (Hosea 4:4-10)
   c. the hope of Israel

25. The people of Israel thought Hosea
   a. a fool (Hosea 9:7)
   b. correct and right
   c. a person to be respected despite his religious position

26. When confronted with judgement in the preaching of Hosea, Israel
   a. turned willingly to God
   b. refused to hear God's calling (Hosea 11:1-7)
   c. sought a second opinion from the priest

27. Jonah's attempted flight was to
   a. Tarshish (Jonah 1:3)
   b. Joppa
   c. Salamis
   d. Rome

28. Paul urged the Corinthians to seek the spiritual gift of;
   a. speaking in tongues
   b. prophecy (I Cor 14:1)
   c. teaching.

29. What three elements did Paul present as a part of the Gospel?
   a. Christ's coming as a baby, His life, and resurrection
   b. Christ's death, burial, and resurrection (I Cor 15:3-4)
   c. Christ's life, death, and burial
   d. Christ's death, burial, and return.
30. Circle the statements which are taught in the book of Jonah
   a. The target of God's love is not limited. (Jonah 4:3, 10-11)
   b. God's messengers need to preach to all mankind. (Jonah 4:11)
   c. God places a protective shield around his prophets.
   d. God responds to sincere repentance. (Jonah 3:9, -10; 4:2)
   e. God never alters His plans.

Faith Integration

Changes in faith integration during the test period were determined by using 56 items from the Effective Christian Education: A National Study of Protestant Congregations (Survey For Adults) instrument (Benson & Eklin, 1990). The pretest score was then subtracted from the posttest score to identify and changes that may have occurred.

General Description

The study on Effective Christian Education: A National Study of Protestant Congregations (Benson & Elkin, 1990) was conducted as a research project of the Search Institute of Minneapolis. Six major Protestant denominations in conjunction with the Lily Foundation initiated the study in 1987. The study was focused on formal Christian education, which is taken to mean

- Sunday school, church school, Bible studies, confirmation, camping retreats, workshops, youth ministry and youth groups, children and adult choirs, auxiliaries for men and women, prayer groups, religious plays and dramas, Vacation Bible School, new member classes, and intergenerational or family events and programs (Benson & Elkins, 1990, pp. 2-3).

Maturity of Faith Description

Maturity of faith as defined for this study is, "the degree to which persons exhibit a vibrant, life-transforming faith marked by both a deep, personal relationship to a loving
God and a consistent devotion to serving others" (Benson & Eklin, 1990, p. 9). This faith is subdivided into a vertical faith, a relationship to a loving God, and a horizontal faith, a devotion to serving others. A person of mature faith is described as integrating the following eight core dimensions of faith:

1. Trusts in God's saving grace and believes firmly in the humanity and divinity of Jesus.
2. Experiences a sense of personal well-being, security, and peace.
3. Integrates faith and life, seeing work, family, social relationships, and political choices as part of one's religious life.
4. Seeks spiritual growth through study, reflection, prayer, and discussion with others.
5. Seeks to be part of a community of believers in which people give witness to their faith and support and nourish one another.
6. Holds life-affirming values, including commitment to racial and gender equality, affirmation of cultural and religious diversity, and a personal sense of responsibility for the welfare of others.
7. Advocates social and global change to bring about greater social justice.
8. Serves humanity, consistently and passionately, through acts of love and justice (Benson & Eklin, 1990, p. 10).

The maturity of faith measure contained 38 items, with one item representing each of the 38 indicators conceptualized by the developers to be an element of faith maturity. Each of the items was scored from one (never true) to seven (always true). The measure score was the mean of completed items. Hence, the score ranged from one (low) to seven (high) (Benson & Eklin, 1990, p. 71).

The vertical dimension contained 12 of the 38 items and the horizontal dimension contained another 12. Growth in faith maturity contained 18 items and covered the same dimensions as the faith maturity scale. The response options were rephrased to refer to the change in each faith element occurring "in the last 2 to 3 years." The measure score was the mean of completed items, and ranged from one (low) to five (high) (Benson & Eklin, 1990, p. 71).
Subjects

The instrument was based on a national study which included more than 11,000 individuals and 561 randomly chosen congregations (Benson & Eklin, p. 4). Primary targets of the study included youth, adults, teachers, pastors, and coordinators of Christian education.

Scale Reliability

Scale reliability was calculated for each of the primary target samples of the study. Of these 5 target samples the 2 of importance here are adults and teachers. The scale reliabilities for the faith maturity measure were broken into 3 categories: total faith maturity measure, the vertical portion, and the horizontal portion. The reliability for the total faith maturity for the adults and the teachers was .88. The reliability for the vertical portion of the faith maturity was .87 for both the adults and the teachers. The reliability for the horizontal portion was .83 for both the adults and the teachers. The growth in faith maturity reliability was .87 for the adults as well as the teachers. The reliability estimates were based on the Cronbach coefficient alpha (Benson & Eklin, p. 75).

Validity

Considerable evidence supports the validity of the faith maturity and growth in faith maturity measures. Predictions on the order of mean scores from high to low were confirmed for faith maturity and growth in faith maturity. "Ten mainline pastors and ten denominational executives rated a total of 123 persons on the . . . outcome variables" (Benson & Eklin, 1990, p. 78). These ratings were then correlated with the subjects'
scores on those outcome measures. The ratings-to-survey-score correlations were .61 for mature faith and .40 for growth in mature faith.

In May 1988, 48 adult couples also completed the survey instrument. Each spouse completed the survey a second time, according to "how you think your spouse will respond." The correlations of self-report with spouses' predicted responses were extremely higher, .50 or higher, on all scales. Predictions were also confirmed that mature faith would increase linearly with age. These predictions were made based upon developmental theories of Erickson, Selman, and Fowler (cited in Benson & Eklins, 1990, p. 79). The case for validity is strengthened by these relationships, along with congregational and denominational loyalty. All correlations are significant, \( p < .001 \).

**Mature Faith**

The correlation between mature faith and intrinsic religion was .58. Mature faith is unrelated to extrinsic religion, based on a field study of 102 adults in the fall 1987, using Feagin's 11-item index of intrinsic and extrinsic; .57 with self-reported importance of religion; .47 with frequency of prayer; .47 with frequency of reading religious literature other than the Bible; .65 with a four-item Good Samaritan index; .48 with a measure of support for racial equality; and .34 with frequency of social justice behaviors.

The faith integration index used in the Search Institute study (Benson & Eklin, 1990) was also used in this study. It consisted of the below 38 questions asking the individual to respond to each rating themself on a scale of 1 to 7 identifying how the question is represented in their life. Permission was received allowing this instrument to be utilized.

- R refers to reverse scoring
- V refers to the Vertical dimension of Faith Maturity
- H refers to the horizontal dimension of Faith Maturity
1. I am concerned that our country is not doing enough to help the poor
2. I know that Jesus Christ is the Son of God who died on a cross and rose again
3. My faith shapes how I think and act each and every day
4. I help others with their religious questions and struggles
5. I tend to be critical of other people
6. In my free time, I help people who have problems or needs
7. My faith helps me know right from wrong
8. I do things to help protect the environment
9. I devote time to reading and studying the Bible
10. I have a hard time accepting myself
11. Everyday I see evidence that God is active in the world
12. I take excellent care of my physical health
13. I am active in efforts to promote social justice
14. I seek out opportunities to help me grow spiritually
15. I take time for periods of prayer and meditation
16. I am active in efforts to promote world peace
17. I accept people whose religious beliefs are different from mine
18. I feel a deep sense of responsibility for reducing pain and suffering in the world
19. As I grow older, my understanding of God changes
20. I feel overwhelmed by all the responsibilities and obligations I have
21. I give significant portions of time and money to help other people
22. I speak out for equality for women and minorities
23. I feel God's presence in my relationships with other people
24. My life is filled with meaning and purpose
25. I do not understand how a loving God can allow so much pain and suffering in the world
26. I believe that I must obey God's rules and commandments in order to be saved
27. I am confident that I can overcome any problem or crisis no matter how serious
28. I care a great deal about reducing poverty in the United States and throughout the world
29. I try to apply my faith to political and social issues
30. My life is committed to Jesus Christ
31. I talk with other people about my faith
32. My life is filled with stress and anxiety
33. I go out of my way to show love to people I meet
34. I have a real sense that God is guiding me
35. I do not want the churches of this nation getting involved in political issues
36. I like to worship and pray with others
37. I think Christians must be about the business of creating international understanding and harmony
38. I am spiritually moved by the beauty of God's creation
Growth in Mature Faith

The correlation between growth in mature faith and the degree to which "I have let God into my life during the last 2 to 3 years", was .45. The correlation between growth in faith maturity and the degree to which "I have grown in the importance of my faith during the 2-3 years" was .44. The correlation between growth in faith maturity and the frequency of reading about and studying the Bible during the last 2-3 years was .40. And the correlation between growth in faith maturity and the frequency of "talking with my best friend about faith" during the last 2-3 years was .47. (Benson & Eklin, 1990, pp. 78-79)

The growth in faith maturity index used in the Search Institute study (Benson & Eklin, 1990) was also used in this study. The index consisted of 18 questions that the individual was to rate themself on a scale of 1 to 5. They were to compare their current application of each question to their life in relation to their application of this same question 2 to 3 years ago, determining if they applied it to a greater or lessor degree.

R refers to reverse scoring

1. The degree to which my faith shapes how I think and act
2. The effort I make to get involved in activities that help me grow spiritually
3. The time I spend talking to others about my faith
4. The amount of time I spend working for peace and social justice
5. The degree to which I accept people who believe differently than I do
6. The degree to which my life has meaning and purpose
7. The degree to which I apply my faith to political or social issues
8. The amount of time I spend reading and studying the Bible
9. The time I spend worshipping and praying with others
10. The degree to which I show love to people I meet
11. The sense of personal responsibility I feel for reducing pain and suffering in the world
12. The degree to which I feel that God is guiding me
13. The degree to which I care about hunger and poverty in the world
14. The amount of time and money I give to help other people
15. The degree to which I am convinced that God is active in the world
16. The degree to which I let God into my life
17. The importance of my spiritual life
R 18. The amount of stress and anxiety in my life
Base Line Measurement

This section of information was gathered to establish the baseline for each of the teachers and learners and to measure any changes that occurred in them during the testing period. This instrument was not intended to be used to establish statistical data, but instead, to receive descriptive information from the perspectives of the learners about the teachers. This information was expected to be helpful in answering questions generated by other pretest and posttest instruments. The below 6 questions were asked of the experimental teachers on the posttest.

1. To what degree did you use the suggested procedures?

- 100%
- 80%
- 60%
- 40%
- 20%
- 0%

Answers may be high because teachers will be asked to use the suggested procedures.

2. For those procedures you did not use, why did you not use them?

3. Check the below statements that best represents your opinion about concept mapping and the Bible Study Writers' Vee?

- I never have understood them,
- the Concept map is very good to help me see how things fit together,
- I did not find the Concept Map helpful in my understanding of how the concepts in the lesson fit together,
- the Bible Study Writers' Vee has been very helpful in my development of teaching procedures for each week,
- the Bible Study Writers' Vee was difficult to understand and use.
- other reason than above:

4. Did your feelings change toward the lesson plans at all over the period of the 26 weeks,

- Yes
- No

If you checked "yes", in what way would you say your feelings changed?
5. What percentage of the worker's meetings did you participate in during the twenty-six week test period?

   _____ 0% (0 Mtgs)       _____ 60% (12 Mtgs)
   _____ 20% (4 Mtgs)       _____ 80% (16 Mtgs)
   _____ 40% (8 Mtgs)       _____ 100% (20 Mtgs)

6) Did you attend the training that was offered at the beginning of the test period?

   _____ Yes     _____ No
   
   If you checked Yes, how many sessions did you attend?

   _____ 6  _____ 3
   _____ 5  _____ 2
   _____ 4  _____ 1

The below 11 questions were asked of the learners and used to identify the teacher baseline information. The information was about and from the learner and about his or her observations and opinions concerning the learning environment. This information was used in an attempt to answer questions generated by other instruments. This instrument was completed at the pretest time and another instrument that omits items questions 1, 2, and 3 was completed at the posttest time.

1. Circle the range of years that best describes the number of years you have attended Sunday school as an adult.

   a) 1 to 5  
   b) 6 to 10 
   c) 11 to 15 
   d) 16 to 20 
   e) 21 to 25 
   f) 26 to 30 
   g) 31 to 35 
   h) 36 to 40 
   i) 41 to 45 
   j) 46 to 50 
   k) 51 to 55 
   l) 56 to 60

2. Check the appropriate line:

   _____ Male  _____ Female

3. Your present age is ________________.

4. Of the total time alloted for Bible study on Sunday morning, what percentage of the time would you estimate your teacher talks?

   _____ 10% (4 min)       _____ 70% (28 min)
   _____ 30% (12 min)       _____ 90% (36 min)
   _____ 50% (20 min)       _____ 100% (40 min)
5. Of the total time alloted for Bible study on Sunday morning what percentage of the time would you estimate you are actively involved in the lesson?

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Time (min)</th>
</tr>
</thead>
<tbody>
<tr>
<td>0%</td>
<td>60% (24 min)</td>
</tr>
<tr>
<td>20%</td>
<td>80% (32 min)</td>
</tr>
<tr>
<td>40%</td>
<td>100% (40 min)</td>
</tr>
</tbody>
</table>

6. Of the below, rate your feelings from 1 to 7 where 7 indicates a positive regard and 1 represents a negative regard.

<table>
<thead>
<tr>
<th>Feeling</th>
<th>Negative</th>
<th>Positive</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Feelings for your teacher as a person</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>b. Feelings for the classroom</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>c. Feelings for the methods used in the Bible study time.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>d. Feelings for your teacher as a teacher</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>e. Feelings for the fellowship of your class</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
</tbody>
</table>

7. Does your teacher predominantly stand before the class or predominantly sit with the class?

<table>
<thead>
<tr>
<th></th>
<th>Stand</th>
<th>Sit</th>
</tr>
</thead>
</table>

8. Does your classroom contain a chalkboard?

<table>
<thead>
<tr>
<th></th>
<th>No</th>
<th>Yes</th>
</tr>
</thead>
</table>

If you checked "yes", what percentage would you say your teacher uses the chalkboard?

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Time (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>20%</td>
<td>80%</td>
</tr>
<tr>
<td>40%</td>
<td>100%</td>
</tr>
</tbody>
</table>

9. Does your teacher use visuals other than a chalkboard?

<table>
<thead>
<tr>
<th></th>
<th>No</th>
<th>Yes</th>
</tr>
</thead>
</table>

If you checked "yes," what percentage would you say your teacher uses visuals other than a chalkboard?

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Time (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>20%</td>
<td>80%</td>
</tr>
<tr>
<td>40%</td>
<td>100%</td>
</tr>
<tr>
<td>60%</td>
<td></td>
</tr>
</tbody>
</table>
10. Does your teacher use a podium?
   ____ Yes, stands behind during the teaching time,
   ____ Yes, located to the side for holding notes and Bible.
   ____ No, does not use one at all,

11) Does your teacher use small groups, pencil and paper, or research and report type activities to involve the class members?
   ____ No           ____ Yes

If you answered Yes, what percentage of the time would you say your teacher uses these types of activities?

   ____ 10%           ____ 60%
   ____ 20%           ____ 70%
   ____ 30%           ____ 80%
   ____ 40%           ____ 90%
   ____ 50%           ____ 100%

Analysis and Reporting of Data

Data in this section are represented visually (graphs) whenever possible in order to clarify the conclusions drawn. Because the total number of teachers in this study was 22, a Mann-Whitney U test was used to determine three relationships or lack of relationships. The first was a pretest baseline condition to determine the similarity of teaching styles between teachers of the control group and teachers of the experimental group. The second relationship was to determine if a significant change in teaching methods resulted over the period of the study in either or both of the teacher groups. A third measure was used to determine whether the teachers experienced significant attitude changes regarding the methods used during the study. Changes or lack of changes noted in the teachers' attitude were then compared with changes or lack of changes in the learners in an effort to add meaning to results related to the learners.
Drawing Conclusions and Determining Implications

No generalizations can be made from the results of this study due to the non-random fixed effects nature of this research. The trends, changes, and variances discovered are discussed.

Of the various data accumulated -- attitude, knowledge, attendance, and faith integration with life -- the attitude index is the most important. Next most important is faith integration, followed by attendance, and then knowledge. More emphasis is placed on the outcome of the attitude measure and the faith integration with life measure than the others. Knowledge retention is a supporting piece of information which shows increased attention to Bible content material. Attendance is supporting information for attitude, which indicates the usefulness found by learners in applying the knowledge gained to their life situations.
CHAPTER 4

PRESENTATION AND ANALYSIS OF DATA

Introduction

As previously noted, this exploratory study lacked randomization and was conducted with a population of volunteers. References to significant results should be viewed as adding strength to conclusions, but not as establishing generalizable results. The majority of the results are stated in terms of two-point trends and suppositions resulting from mean differentials. Often, differentials were small or the variance between the experimental and control groups was small. In some cases MANOVA, ANOVA, Mann-Whitney U, and correlation results reveal a significance. As stated earlier, these test results add to the trends established by the mean differentials and lead to the formulation of the conclusions found in Chapter 5.

The Sample

The subjects comprised two categories. The first were non-qualifiers who participated in the study and completed one of the tests. The second were qualifiers who participated in the study and completed both the pretest and the posttest. The qualifiers were included in the data analysis. The non-qualifying group included 160 subjects; 95 took the pretest but did not take the posttest, 49 took the posttest but did not take the pretest, and 16 completed one or both of the tests but did not identify themselves. The sample size of the intact experimental groups were slightly larger than the control groups:
6.08 per class verses 5.00 per class. The distribution of the 160 subjects not included in the analysis portion of this study is provided in Table 1. The following list of reasons are possible causes for this large number to not be included.

1. At least one teacher, of a class averaging about 20, told his class members to not take the pretest during the designated time but to take it home and bring it back later. Only two class members did so.

2. Some individuals' attendance patterns resulted in their being present at one testing period but not at the other.

3. A few members did not include their names because of their desire for anonymity.

4. Teachers expressed a low level of willingness to stress to those absent on the primary testing day but present on the secondary testing day that they should take time from the Bible study period to complete the test instrument.

5. Based on the volunteer nature of inclusion in the experimental group and the fact that the classes in the experimental group averaged 3.4 subjects who did not complete the test instrument as compared to 8.2 subjects in the control group who did not complete the test instrument, it is apparent that the teachers of the control group may not have displayed as much commitment toward or encouragement of the members of their classes to complete the test instrument as did the experimental group teachers. This observation is also supported by statements of encouragement and prompting by experimental group teachers.

The sample for this study consisted of 123 subjects spread across 22 classes and ranging from 21 to 82 years of age. These subjects were placed into either the control group or the experimental group based upon their class instructors' choice, as indicated in Figure 11. The experimental and control groups contained a cross section of ages, but
Table 1

**Group Involvement**

<table>
<thead>
<tr>
<th>Group*</th>
<th>Attn**</th>
<th>Non-Qualifers</th>
<th>Qualifers</th>
<th>Experimental</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td>AD01 CoEd A</td>
<td>10.8</td>
<td>5</td>
<td>10</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>AD01 CoEd B</td>
<td>14.9</td>
<td>15</td>
<td>-</td>
<td>8</td>
<td>-</td>
</tr>
<tr>
<td>AD02 CoEd A</td>
<td>18.8</td>
<td>12</td>
<td>13</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>AD02 CoEd B</td>
<td>8.2</td>
<td>3</td>
<td>3</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>AD02 Men</td>
<td>7.2</td>
<td>6</td>
<td>4</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>AD02 Women A</td>
<td>12.4</td>
<td>10</td>
<td>7</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>AD02 Women B</td>
<td>6.4</td>
<td>6</td>
<td>-</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>AD03 CoEd</td>
<td>7.5</td>
<td>10</td>
<td>3</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>AD03 Men</td>
<td>10.6</td>
<td>4</td>
<td>-</td>
<td>10</td>
<td>-</td>
</tr>
<tr>
<td>AD03 Women</td>
<td>9.9</td>
<td>6</td>
<td>7</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>AD04 CoEd</td>
<td>15.8</td>
<td>0</td>
<td>7</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>AD04 Men</td>
<td>9.5</td>
<td>9</td>
<td>-</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>AD04 Women</td>
<td>14.6</td>
<td>14</td>
<td>-</td>
<td>8</td>
<td>-</td>
</tr>
<tr>
<td>AD05 Men A</td>
<td>9.9</td>
<td>10</td>
<td>6</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>AD05 Men B</td>
<td>9.5</td>
<td>5</td>
<td>-</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>AD05 Women A</td>
<td>12.5</td>
<td>7</td>
<td>-</td>
<td>7</td>
<td>-</td>
</tr>
<tr>
<td>AD05 Women B</td>
<td>10.4</td>
<td>6</td>
<td>6</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>AD05 Women C</td>
<td>20.0</td>
<td>21</td>
<td>-</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>AD05 Women D</td>
<td>6.4</td>
<td>4</td>
<td>5</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Career Singles</td>
<td>3.6</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Single Again</td>
<td>2.8</td>
<td>3</td>
<td>2</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Pastor's</td>
<td>20.5</td>
<td>0</td>
<td>-</td>
<td>2</td>
<td>-</td>
</tr>
</tbody>
</table>

*Note. Dash represents a non-alignment with this grouping. *AD01 = Married, to 29 years of age; AD02 = 30 to 39 years of age; AD03 = 40 tp 49 years of age; AD04 = 50 to 59 years of age; AD05 = 60 years of age and older; Career Singles = coeducational singles aged 26 and older; Single Again = single ladies aged 25 and older; Pastor's = all aged coeducational class. **Average attendance during project phase.*
each group had a distinctive composition. As indicated in Table 2, members of the experimental group were younger in age and had a broader spread of age than did members of the control group. The number of years that group members had identified themselves as being Christian was also less for this group.

The control group was 44% men and 56% women and the experimental group was 37% men and 63% women. The women in the control group were a mean differential of 2.25 years older than the men, but in the experimental group the women were 2.62 years younger than the men.

Differences in age and years as a Christian were also evident between the teachers and the students in the two groups. This difference was attributable to the fact that a greater effort was made in the classes of 20 and 30 year olds to enlist teachers who were at least one age-group older than the class members. In the older age-groups, this one age-group older rule was relaxed and many learners were taught by their peers.

Test Instruments

The pretest instrument, which was photocopied on one side of canary-yellow paper, was 15 pages long. The posttest instrument was photocopied on tan paper and was 14 pages long. The length of time needed to complete the test instrument ranged from about 20 minutes to about 40 minutes, with most class members finishing in about 30 minutes. The amount of time needed to complete the instrument was determined by observation and by talking to various teachers the week following the primary testing day of each testing period.
Table 2

Descriptive Data of Subdivisions

<table>
<thead>
<tr>
<th></th>
<th>Control</th>
<th></th>
<th></th>
<th></th>
<th>Experimental</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Overall</td>
<td>Men</td>
<td>Women</td>
<td>Learners</td>
<td>Teachers</td>
<td>Overall</td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>AGE</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>51.7</td>
<td>50.5</td>
<td>52.7</td>
<td>51.4</td>
<td>53.6</td>
<td>48.1</td>
<td>49.8</td>
<td>47.2</td>
</tr>
<tr>
<td>Mode</td>
<td>64</td>
<td>47</td>
<td>64</td>
<td>64</td>
<td>38</td>
<td>35</td>
<td>26</td>
<td>35</td>
</tr>
<tr>
<td>Median</td>
<td>53</td>
<td>49</td>
<td>57.5</td>
<td>53</td>
<td>53</td>
<td>43</td>
<td>47</td>
<td>43</td>
</tr>
<tr>
<td>SD</td>
<td>13.4</td>
<td>13.7</td>
<td>13.4</td>
<td>13.9</td>
<td>11.1</td>
<td>16.6</td>
<td>16.2</td>
<td>16.9</td>
</tr>
<tr>
<td>YEARS AS CHRISTIAN</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>5.3</td>
<td>4.5</td>
<td>6.0</td>
<td>5.2</td>
<td>6.3</td>
<td>4.9</td>
<td>4.8</td>
<td>4.9</td>
</tr>
<tr>
<td>Mode</td>
<td>36-40</td>
<td>1-5</td>
<td>36-40</td>
<td>36-40</td>
<td>21-25</td>
<td>16-20</td>
<td>16-20</td>
<td>1-5</td>
</tr>
<tr>
<td>Median</td>
<td>21-25</td>
<td>4.5</td>
<td>26-30</td>
<td>21-25</td>
<td>26-30</td>
<td>16-20</td>
<td>16-20</td>
<td>16-20</td>
</tr>
<tr>
<td>SD</td>
<td>2.9</td>
<td>2.7</td>
<td>2.9</td>
<td>3.0</td>
<td>1.8</td>
<td>3.2</td>
<td>2.9</td>
<td>3.4</td>
</tr>
</tbody>
</table>

Note: Range code for YEARS AS CHRISTIAN; 1 = 1 to 5 years, 2 = 6 to 10 years, 3 = 11 to 15 years, 4 = 16 to 20 years, 5 = 21 to 25 years, 6 = 26 to 30 years, 7 = 31 to 35 years, 8 = 36 to 40 years, 9 = 41 to 45 years, 10 = 46 to 50 years, 11 = 51 to 55 years, and 12 = 56 to 60 years.
Sample Subdivision

Data for this study were broken into subdivision categories of everyone, men, women, learners, and teachers, within the major groupings of experimental and control. The size of these sample subdivisions, indicated in Table 3, were used to investigate how the results of the major groupings were supported by various subdivisions of the sample. Results of the study revealed significance for some subdivisions related to some of the hypotheses but a consistency of significance was not found. These subdivisions contribute to the understanding of the hypotheses and other results.

Table 3

<table>
<thead>
<tr>
<th>Group Subdivision</th>
<th>Sample Size</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Experimental</td>
</tr>
<tr>
<td>Everyone</td>
<td>73</td>
</tr>
<tr>
<td>Men</td>
<td>27</td>
</tr>
<tr>
<td>Women</td>
<td>46</td>
</tr>
<tr>
<td>Learners</td>
<td>61</td>
</tr>
<tr>
<td>Teachers</td>
<td>12</td>
</tr>
</tbody>
</table>

Attitudes and Behaviors of Teachers

It was assumed throughout this study that if the Bible study writers' vee was an effective tool for lesson writing, individuals' attitudes toward Sunday school would improve in respect to Bible study time that addressed meaningful issues and met contemporary needs. If this assumption was true, measureable indicators could be evaluated to support this assumption. The indicators identified for this study were
attitude, attendance, knowledge retention, faith maturity, and growth in faith maturity. These indicators were expected to relate to each other in the following manner: Improved attitude would result in increased attendance, and increased attendance would result in increased retention of knowledge and greater growth in spiritual maturity. Table 4 contains a summary of the changes in the subjects' mean scores from pretest to posttest for these indicators. The expected progression was supported by trends in the scores shown in Table 4 and indicates that an improved attitude would have a positive effect on other scores, and that a negative attitude score would have a negative effect, or, if not, would reduce the overall improvement of the group.

Table 4

<table>
<thead>
<tr>
<th></th>
<th>Attitude*</th>
<th>Group Attendance</th>
<th>Knowledge**</th>
<th>Faith Maturity</th>
<th>Growth in Faith Maturity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>+.062</td>
<td>+.340</td>
<td>+10.5</td>
<td>+.129</td>
<td>+.121</td>
</tr>
<tr>
<td>Control</td>
<td>-.004</td>
<td>-.800</td>
<td>+18.1</td>
<td>+.028</td>
<td>+.047</td>
</tr>
</tbody>
</table>

Note. * This attitude measure is the mean of the attitudes of literature, life relevancy and fellowship. ** The knowledge score is a percent correct differential score.

The only area in which this result was not substantiated was in knowledge retention. The control group outperformed the experimental group by an average of 7.6%. This unexpected finding may be attributed to the fact that all participants in the
study placed a great deal of emphasis on the knowledge retention test as opposed to other test measures. The subjects only asked about their results on this one test measure.

Bible Study Writers' Vee & Concept Map

Attitude Scores

The Bible study writers' vee and the Concept Map attitude measures were administered to the experimental group teachers. Their responses to these two measures were points in time and are not compatible to other scores.

The responses of the experimental teachers to the Bible study writers' vee attitude measure were varied. The teachers' responses were not clustered, but were scattered from a minimum score of 2.40 to a maximum score of 6.20. The mean was 4.87, with a standard deviation of 1.26. Of the 12 experimental group teachers, 3 did not respond to this attitude measure. Two-thirds of the 9 average scores were above the median Likert-type scale response of four. This indicates that a greater positive attitude was held toward the vee than negative.

The concept map attitude measure yielded a minimum score of 3.50 and a maximum score of 6.25, with a mean of 5.113 and a standard deviation of .90. The standard deviation indicates that the scores for this measure were closer together than were the scores for the vee. The skewness for the vee and concept map attitude scores were -.871 and -.405, respectively, reflecting a more normal distribution for the concept map attitude than the vee. Only two of the experimental teachers did not respond to the concept map attitude measure.

Reviewing the results of these two measures, the experimental teachers were more consistent in their understanding of the concept map than they were of the Bible study writers' vee. The scores were higher and closer together for the concept map.
to this study, a concept map was a regular part of handout lesson preparation materials prepared for all the teachers. This longer-term exposure and attention given to the concept map in weekly workers' meeting may have biased the results.

**Effect of Training on Experimental Group Teachers**

The experimental group teachers divided themselves into two groups. One group was made up of those who participated in the Bible study writers' vee and Concept Map training and the second group was made up of those who did not participate. The two groups were small in size; the participant group had four teachers and the non-participant group had eight teachers. Training was offered during the Sunday evening training program of the church. It was offered during a time when church members were expected to be present rather than at a special time when potential participants would have to adjust their personal schedules. The training covered a period of 6 weeks just prior to the project phase of the study. Training materials are included in Appendix D.

The training participant group of experimental teachers established themselves in a distinctive way from the non-training participant group of experimental teachers. In each case the non-participant group showed less positive results than did the participant group. Each experimental teacher received and was encouraged to use a copy of the special lesson preparation materials. Seventy-five percent of the teachers who attended one or more of the training sessions used 60% to 80% of the provided lesson preparation material procedures, whereas only 62.5% of the non-participants used 60% to 80% of the lesson preparation material procedures. Of the remaining 37.5% of the non-participants, 66.6% used only 20% of the lesson preparation material procedures, whereas the remaining 25% of the participant group used 40% of the lesson preparation material procedures.
All of the participating teachers considered the concept map to be helpful in grasping how the various aspects of the scripture passage fit together. Of the non-participants, only 50% felt that the concept map was helpful. The other 50% did not see it as being helpful, did not understand what the concept map represented, or did not understand how to read it.

The non-participating teachers showed less identification with the Bible study writers' vee than did the participating teachers. No opinion was expressed by 25% of the participant teachers and 50% of the non-participant teachers. The no opinion response by the teachers was interpreted to mean that they did not involve themselves with the vee. Fifty percent of the participant teachers saw the Bible study writers' vee as very helpful, whereas only 25% of the non-participant teachers considered it to be very helpful.

One aspect of this study was to try to effect change in attitudes of class members and teachers. Of the participating teachers, 75% changed their attitudes for the better regarding the special-prepared lesson materials, whereas only 25% of the non-participating teachers changed their attitudes for the better.

Another area of distinction of the participating teachers was their attendance at the weekly workers' meeting each Wednesday night. The general format of this meeting was to review general emphases of the Sunday school and church, have a time to identify ministry needs within the various intact groups and review the Bible passages to be studied on the upcoming Sunday morning. For those who participated in the training, 100% attended 80% to 100% of the weekly workers' meetings in the 6-month project period. Of those not participating, only 62.5% attended 80% of the weekly workers' meetings.
General Attitude of Experimental Group Teachers

Based on observations, conversations, and overheard conversations, it was apparent that some of the experimental teachers did not take the use of the lesson preparation materials seriously. By participating in the experimental group, teachers made a commitment to use the lesson preparation materials to prepare lesson plans from, but not to exclusively utilize, the teaching plans or methodology espoused in the lesson preparation materials. Subsequently, the results reflected by scores on the various measures may not be as accurate as would be expected had the lesson preparation materials been used to a greater extent by all the experimental group teachers.

Teaching Behaviors in the Classroom

Many researchers have tried to define teaching behaviors that are representative of good teaching. The characteristics of good teaching behaviors have not been easy to define, and are not widely agreed upon by all who try to identify characteristics of good teaching behavior. The teaching behaviors identified and investigated in this study are believed to be contributory to good teaching for religious Bible studies.

Because of the value of learners as a resource and the need for learners to participate in instruction, the proportion of time learners spend engaged in class discussion is important to the learning environment. The value of learners is emphasized by teachers who identify themselves as part of the class sitting with the group rather than standing behind a lecturn before the group.

When the experimental and control groups were compared concerning these two behaviors of good teaching, the experimental group was distinguished from the control group. At the beginning of the project period, 33.8% of the experimental group class members reported that their teachers talked 50% or less of the teaching time. By the end
of the project period, the percentage of class members in the experimental group who reported that their teacher talked 50% or less of the teaching time had risen to 44.3%. In contrast, the percentage of control group class members who reported that their teachers talked 50% or less of the teaching time rose from 16% to 20% during the same period.

The response level of class members toward the amount of time teachers spent talking also changed slightly. Initially, the experimental group class members indicated that their teachers talked 30% and 50% of the class time, but by the end of the project they reported percentages of 10%, 30% and 50%. On the other hand, the control group class members initially indicated that their teachers talked 30% and 50% of the class time, but by the end of the project they reported a percentage of 50%. The control group teachers appeared to be more lecture-oriented than did the experimental group teachers, they may even have become more so over the period of the study. The experimental group teachers, on the other hand, reduced the time they talked by 2 1/2 times more than did the control group teachers. This indicates that they were more discussion-oriented and that they increasingly involved learners in learning activities over the period of the study.

When asked if their teachers predominately stood or sat during the teaching time, about 46% of the experimental group learners indicated that their teachers sat, and about 34% of the control group learners indicated that their teachers sat as they taught. Little change was noted between pretesting and posttesting for either group.

The experimental class members indicated a marked difference from the control group in their teachers' use of a podium. The percentage of experimental group class members who reported that their teachers did not use a podium varied from 49.3% in the pretest to 53.4% in the posttest. The percentage in the control group varied from 34% in the pretest to 36% in the posttest. This shows little change in either group regarding the teachers' use of a podium. The experimental group did register a greater positive change,
however. This change indicates that the experimental group teachers assumed a more prominent role as facilitator of learning than did the control group teachers.

Another area of learning environment and teaching behavior investigated was the use of specific involvement activities by the teacher. A lack of these activities supports the idea that a teacher predominately used lecture as the teaching method. The inclusion of these activities supports the idea of greater learner involvement. It is assumed that greater involvement, if related to the life of the learners, will make the learning meaningful.

The responses of the learners made the results of analysis of this characteristic uncertain. Of the total sample, 96% to 98% responded regarding the use of specific activities in the learning environment. However, only 50% of the experimental group members and 84% of the control group members identified the use of specific activities in percentages. The activities identified in the pretest and posttest (small discussion groups, various pencil-and-paper activities, and research-and-report by the learners) were frequently used in the special lesson preparation materials provided to the experimental group teachers. The lack of responses indicating the use of these activities by the experimental group learners indicates that the teachers did not transfer the activities from the special lesson preparation materials into their individualized lesson plans. This may account for the 20% to 80% of the lesson preparation materials, as discussed earlier, that were not used by the experimental group teachers.

**Attendance**

Hypothesis #1a predicted that "individuals participating in the experimental group will have lower absentee rates (higher attendance rates) than those in the control group."
Phase Definition

Attendance data were collected in three phases for this study. The first phase extended for 26 weeks, from the first Sunday of April 1991, through the last Sunday of September 1991. The second phase extended for another 26 weeks, from the first Sunday in October 1991, through the last Sunday in March 1992. This phase was the project or experiment phase. It was in this second phase that the 26 special lesson preparation materials were provided to the teachers of the experimental intact groups for their use in lesson preparation. The third phase extended for 13 weeks, from the first Sunday in April 1992, through the last Sunday in June 1992.

Hypothesis #1a Results

Hypothesis 1a is rejected based upon the individual attendance and subsequent absentee rates of the group participants. The resultant attendance rates, as depicted in Figure 13, show a relative position opposite to the stated hypothesis. This positioning was established in the first phase and continued throughout the second and into the third phase.

Evaluation of Individual Attendance Rates

Although the hypothesis is rejected, the differential attendance rates, reflected in Figure 13, show a greater overall lost in attendance rate for the control group than for the experimental group (experimental = -.024, control = -.051).

Just as the "Everyone" subdivision category of individual attendance rates, shown in Figure 13, reflects an inverse of the hypothesis for all phases of the study, so also do the subdivisions of men and students, in Table 5. The other subdivisions of women and
teachers showed a two-out-of-three phase inversion. The change in attendance for the first to the third phase for learners in each group was equal. The change for the teachers was directionally different: improvement verses decline. Attendance rates for the women were directionally the same, but of a different degree. The experimental group had an improvement in attendance rates, whereas the control group had a decline in attendance rates. Based upon changes in attendance during the second, or project, phase of this study, it appears that the experimental group responded somewhat unnaturally, giving the appearance of a Hawthorne Effect.

A multivariate analysis of variance test was applied to the individual attendance data. This analysis identified a significant difference between the attendance of intact groups within the experimental and control groups and of individuals, but found no other significant differences. This result was also verified by an analysis of covariance. (See Table 6 for a summary of these results.) Using the same set of dependent and covariate attendance variables used in the multivariate analysis of variance, a significant difference
Table 5

**Individual Attendance Rates by Phase of Study**

<table>
<thead>
<tr>
<th></th>
<th>Experimental</th>
<th></th>
<th>Control</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>First</td>
<td>Second</td>
<td>Third</td>
<td>First</td>
<td>Second</td>
</tr>
<tr>
<td>Everyone</td>
<td>.70</td>
<td>.73</td>
<td>.68</td>
<td>.74</td>
<td>.74</td>
</tr>
<tr>
<td>Men</td>
<td>.74</td>
<td>.75</td>
<td>.70</td>
<td>.77</td>
<td>.80</td>
</tr>
<tr>
<td>Women</td>
<td>.68</td>
<td>.71</td>
<td>.66</td>
<td>.72</td>
<td>.70</td>
</tr>
<tr>
<td>Learners</td>
<td>.68</td>
<td>.70</td>
<td>.64</td>
<td>.72</td>
<td>.72</td>
</tr>
<tr>
<td>Teachers</td>
<td>.82</td>
<td>.84</td>
<td>.85</td>
<td>.92</td>
<td>.85</td>
</tr>
</tbody>
</table>

**Note.** Rates are calculated by taking the times present and dividing it by the total weeks in that attendance phase. *First Phase = April 1, 1991 to September 30, 1991: Second Phase = October 1, 1991 to March 31, 1992: Third Phase = April 1, 1992 to June 30, 1992.*

in attendance was found, but only the main effects "class" or intact groups were significant. (See Table 7 for a summary of these results.)

Hypothesis #1b predicted that "intact groups that make up the experimental group will have a greater increase in attendance than the intact groups that make up the control group."

**Hypothesis #1b Results**

This hypothesis is accepted and supported in two ways. As shown in Figure 14, the overall attendance of the control intact groups declined. This attendance curve
Table 6

MANOVA Attendance Results

<table>
<thead>
<tr>
<th>Attendance Phase*</th>
<th>Covariate</th>
<th>df</th>
<th>F</th>
<th>Sig of F</th>
<th>Univariate F Tests</th>
<th>Multivariate Wilks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>Second</td>
<td>20/77</td>
<td>2.30</td>
<td>.005</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Third</td>
<td>First</td>
<td>20/77</td>
<td>1.71</td>
<td>.049</td>
<td>.001</td>
<td></td>
</tr>
<tr>
<td>Second</td>
<td>First</td>
<td>20/77</td>
<td>2.07</td>
<td>.012</td>
<td>.001</td>
<td></td>
</tr>
</tbody>
</table>


decreased continuously from the first phase through the second and into the third phase and was very similar to the curve of the individual attendance rates, shown in Figure 13. The experimental group's curve for intact groups was different than the curve for their individual attendance rates and registered an overall increase. Where the individual rate in the second phase increased, the intact group average decreased, slightly. And, where the individual rate determined by including everyone decreased in the third phase, the intact group average increased.

The differences in the curves shown in Figures 13 and 14 could possibly be explained by learners who were not included in the study; whether their exclusion was due to incomplete tests, failure to complete tests, failure to identify themselves on the
Table 7

ANOVA Attendance Rates Results

<table>
<thead>
<tr>
<th>Attendance Phase*</th>
<th>Covariate Phase*</th>
<th>Main Effects**</th>
<th>df</th>
<th>F</th>
<th>Sig of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>Second</td>
<td>Group</td>
<td>1/118</td>
<td>.009</td>
<td>.923</td>
</tr>
<tr>
<td>Third</td>
<td>Second</td>
<td>Class</td>
<td>21/98</td>
<td>2.236</td>
<td>.004</td>
</tr>
<tr>
<td>Third</td>
<td>Second</td>
<td>Stud/Tea</td>
<td>1/118</td>
<td>1.442</td>
<td>.232</td>
</tr>
<tr>
<td>Third</td>
<td>First</td>
<td>Group</td>
<td>1/116</td>
<td>.433</td>
<td>.512</td>
</tr>
<tr>
<td>Third</td>
<td>First</td>
<td>Class</td>
<td>20/97</td>
<td>1.37</td>
<td>.157</td>
</tr>
<tr>
<td>Third</td>
<td>First</td>
<td>Stud/Tea</td>
<td>1/116</td>
<td>2.83</td>
<td>.095</td>
</tr>
<tr>
<td>Second</td>
<td>First</td>
<td>Group</td>
<td>1/118</td>
<td>.320</td>
<td>.573</td>
</tr>
<tr>
<td>Second</td>
<td>First</td>
<td>Class</td>
<td>20/99</td>
<td>1.16</td>
<td>.306</td>
</tr>
<tr>
<td>Second</td>
<td>First</td>
<td>Stud/Tea</td>
<td>1/118</td>
<td>2.86</td>
<td>.093</td>
</tr>
</tbody>
</table>


tests they completed, or being a guest in the intact group. Of the learners with incomplete tests, 85 were in the control group and 75 were in the experimental group. The participation rate was 61.1% within the intact groups of the experimental group and 44.7% within the intact groups of the control group. It is conceivable, based on data shown in Figure 14, that the 38.9% of the experimental intact groups who were non-participants could have the impact indicated here.
Figure 14. Intact Group Attendance Averages. (Note. ++ Experimental Group, *- - - - - - Control Group. *First Phase - April 1, 1991 to September 30, 1991: Second Phase - October 1, 1991 to March 31, 1992: Third Phase - April 1, 1992 to June 30, 1992)

**Guest Attendance**

The number of guests attending classes during the three attendance phases was higher in the experimental group than in the control group; however, both groups had increases. As indicated in Table 8, the guest attendance of the experimental group in the third phase may have contributed to the intact group attendance average increase, but the second phase of guest attendance did not contribute an explanation for the experimental intact group attendance decline. When guest attendance was factored out of the total average attendance, the same (Figure 14) curve configuration resulted, and the delta average attendance between the first and third phase was halved. The increase in guest attendance in the control intact groups further emphasized the magnitude or impact of the decrease in individual attendance rates within the control group.

Hypothesis 1b is also supported by correlation and regression analysis. Using the 13-week sliding average attendance figures, correlated with time, a positive correlation of
Table 8

Intact Group Guest Attendance

<table>
<thead>
<tr>
<th>Attendance Phases*</th>
<th>Experimental</th>
<th></th>
<th>Control</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Average/Week</td>
<td>Avg/Wk/Group</td>
<td>Average/Week</td>
<td>Avg/Wk/Group</td>
</tr>
<tr>
<td>First</td>
<td>4.77</td>
<td>.397</td>
<td>3.54</td>
<td>.354</td>
</tr>
<tr>
<td>Second</td>
<td>4.88</td>
<td>.407</td>
<td>3.81</td>
<td>.381</td>
</tr>
<tr>
<td>Third</td>
<td>6.85</td>
<td>.570</td>
<td>4.23</td>
<td>.423</td>
</tr>
</tbody>
</table>


.407 was obtained for the experimental group and a negative correlation of .243 was obtained for the control group. The regression slopes were extremely small for both groups at .006 and -.004, but the experimental group had a positive slope and the control group realized a negative slope.

One of the value claims of this study, indicated in Figure 2 was that lesson plans developed from the Bible study writers' vee and used in a Bible study setting would increase the interest level and the willingness of learners to bring their friends as guests to Bible study. Review of Table 8 in light of this expectation, reveals that the experimental intact groups consistently outpreformed the control intact groups in this area. In addition to bringing more guests, the experimental group members increased the differential numbers of guests brought per week by a factor of two from the first attendance phase to the third attendance phase.
An issue of age difference between the experimental and control intact groups could be considered a factor in the number of guests attending. It should be noted that the city in which this study was conducted is known for its unusually large number of retired residents. Therefore, the fact that members of control group were slightly older group was not a disadvantage regarding the availability of potential guests for their intact groups, but could actually have provided an advantage over the experimental group. It should also be noted that one of the control intact groups had previously been established for the express purpose of drawing friends as guests. Of the guests attending and included in the control group figures of Table 8, 28.5% of those credited to the control group were from this one intact group. If this group's guests were removed from the overall figures of the control group, the factor of differential increase of guests brought each week by the experimental group over the control group would be almost three.

When intact groups were viewed for a percentage of change in average attendance from the first to the third attendance phase, the same positive trend for the experimental group, and negative trend for the control group, was evident. The overall change was 3.38% for experimental intact groups and -6.49% for control intact groups. As shown in Table 9, neither group made all positive changes nor negative changes. Instead the experimental and control groups both had positive changes as well as negative changes in intact groups.

Effect of Non-Qualifiers

Specific identification of learners who were non-qualifiers was not completed. As a result, their effect on the overall performance of intact groups could not be separated out. Learners outside the study but within the intact experimental groups appear to have had a noticeable effect on the overall results of the intact groups' average attendance.
<table>
<thead>
<tr>
<th>Intact Group</th>
<th>Average Attendance*</th>
<th>% Chg**</th>
<th>Exp</th>
<th>Cntl</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>First</td>
<td>Second</td>
<td>Third</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>11.54</td>
<td>10.81</td>
<td>9.00</td>
<td>-22.00</td>
</tr>
<tr>
<td>2</td>
<td>18.38</td>
<td>15.27</td>
<td>12.69</td>
<td>-30.96</td>
</tr>
<tr>
<td>3</td>
<td>16.88</td>
<td>18.81</td>
<td>21.23</td>
<td>25.77</td>
</tr>
<tr>
<td>4</td>
<td>7.92</td>
<td>8.19</td>
<td>8.15</td>
<td>2.92</td>
</tr>
<tr>
<td>5</td>
<td>6.92</td>
<td>7.23</td>
<td>9.46</td>
<td>36.67</td>
</tr>
<tr>
<td>6</td>
<td>13.92</td>
<td>12.38</td>
<td>13.54</td>
<td>-2.73</td>
</tr>
<tr>
<td>7</td>
<td>5.77</td>
<td>6.38</td>
<td>6.38</td>
<td>10.68</td>
</tr>
<tr>
<td>8</td>
<td>6.77</td>
<td>7.50</td>
<td>9.77</td>
<td>44.32</td>
</tr>
<tr>
<td>9</td>
<td>11.23</td>
<td>10.65</td>
<td>9.38</td>
<td>-16.43</td>
</tr>
<tr>
<td>10</td>
<td>9.23</td>
<td>9.92</td>
<td>9.31</td>
<td>.83</td>
</tr>
<tr>
<td>11</td>
<td>15.19</td>
<td>15.81</td>
<td>17.15</td>
<td>12.90</td>
</tr>
<tr>
<td>12</td>
<td>8.96</td>
<td>9.54</td>
<td>10.00</td>
<td>11.58</td>
</tr>
<tr>
<td>13</td>
<td>14.77</td>
<td>14.58</td>
<td>15.31</td>
<td>3.66</td>
</tr>
<tr>
<td>14</td>
<td>10.35</td>
<td>9.50</td>
<td>8.62</td>
<td>-16.76</td>
</tr>
<tr>
<td>15</td>
<td>9.54</td>
<td>9.50</td>
<td>7.85</td>
<td>-17.74</td>
</tr>
<tr>
<td>16</td>
<td>13.65</td>
<td>12.50</td>
<td>12.31</td>
<td>-9.82</td>
</tr>
<tr>
<td>17</td>
<td>10.73</td>
<td>10.42</td>
<td>8.85</td>
<td>-17.56</td>
</tr>
<tr>
<td>18</td>
<td>21.31</td>
<td>19.96</td>
<td>22.15</td>
<td>3.94</td>
</tr>
<tr>
<td>19</td>
<td>7.27</td>
<td>6.42</td>
<td>5.85</td>
<td>-19.58</td>
</tr>
<tr>
<td>20</td>
<td>.96</td>
<td>3.58</td>
<td>3.62</td>
<td>275.98</td>
</tr>
<tr>
<td>21</td>
<td>2.88</td>
<td>2.77</td>
<td>3.77</td>
<td>30.64</td>
</tr>
<tr>
<td>22</td>
<td>18.31</td>
<td>20.46</td>
<td>15.54</td>
<td>-20.59</td>
</tr>
<tr>
<td>Overall</td>
<td>10.05</td>
<td>9.98</td>
<td>10.39</td>
<td>3.38</td>
</tr>
<tr>
<td></td>
<td>12.32</td>
<td>12.24</td>
<td>11.52</td>
<td>-6.49</td>
</tr>
</tbody>
</table>

**Note.** * First Phase - April 1, 1991 to September 30, 1991: Second Phase - October 1, 1991 to March 31, 1992: Third Phase - April 1, 1992 to June 30, 1992. ** Percent Change was determined as a differential between the first and third attendance phases.
In addition, their effect was inconsistent with the effect of those in the study, and appears to have had a controlling impact on the results.

**Attitude Measures**

Hypothesis 2a predicted that "class members of the experimental group will increase the average of their three attitude scores (Life-Relevance, Literature, and Fellowship) as opposed to no change in the control group."

**Hypothesis 2a Results**

The posttest minus pretest differential after the means of the three attitude scores are averaged together for the pretest scores and again for the posttest scores for both the control group and the experimental group, leads to the acceptance of Hypothesis 2a. One difference was that the control group averages tended to decrease rather than to remain the same. The mean attitude changes of the experimental and control group students were .034 and -.089, respectively.

**Analysis of Attitude Measures**

A MANOVA significant difference at the .05 level was found between the experimental and control groups for the differences in means between the pretests and posttests for each of the attitude measures. Results of the Mann-Whitney U test support the MANOVA results for the attitude measures of life relevancy (2-tailed significance \( p = .0303 \)) and fellowship (2-tailed significance \( p = .0056 \)). The literature attitude did not reflect a significant difference using the Mann-Whitney U test. A possible explanation is that the experimental and control group members all utilized the same instructional materials.
The differential of the means of the three attitude averages individually varied from the overall trend indicated. Changes between the experimental group members and the control group members for the three attitudes are shown in Figure 15.

![Graphs showing changes in attitudes](image)

**Figure 15.** Attitude Score Changes for Learners. (Note. +——+ Experimental, *——* Control)

**Attitudes Toward Fellowship**

A significant difference was found between the classes within the experimental and control groups (Significance of $F = .016$) regarding fellowship attitude. The teacher baseline Likert-type scale single question "Feelings toward the fellowship of the class" identified by each of the participants on the pretest and the posttest, produced conflicting results with those stated previously. This "feelings" measure, as shown in Table 10, supports the hypothesis that the control group will increase and the experimental group will remain the same. The results may be attributable to the error of leniency on the part of the experimental participants. Comparing the results shown in Table 10 with the Likert-type scale of one to seven, the experimental group's pretest score was near the
Table 10

Students' Feelings About Fellowship

<table>
<thead>
<tr>
<th></th>
<th>Pretest</th>
<th>Posttest</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>6.262</td>
<td>6.254</td>
</tr>
<tr>
<td>Control</td>
<td>5.953</td>
<td>6.209</td>
</tr>
</tbody>
</table>

Note. These data are based on the single teacher baseline question, "feelings toward the fellowship of the class."

The results for each individual attitude, except the fellowship attitude, support acceptance of the hypothesis. The results of learners' attitudes and their feeling of fellowship within their intact group are summarized in Table 11. The experimental group members showed a substantial decrease in their attitude toward fellowship (see Figure 15). Because fellowship is such an important factor in the drawing of new people into the Bible study environment and in retaining those who are already members, this is a noteworthy result. Similar results were obtained regarding the question concerning "feelings -- class fellowship," and give credibility to the attitude measure results. In studying the subdivisions of learners and teachers, it is evident that the learners had a mean differential of -.008 and the teachers had a mean differential of +.572. Considering only the subdivision of learners, class members report that the fellowship of the class declines under the experimental instructional materials.
Table 11

**Student Response to Fellowship**

<table>
<thead>
<tr>
<th></th>
<th>Attitude Measure</th>
<th>Feelings Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Experimental</td>
<td>Control</td>
</tr>
<tr>
<td>Pretest</td>
<td>5.563</td>
<td>5.247</td>
</tr>
<tr>
<td>Posttest</td>
<td>5.378</td>
<td>5.550</td>
</tr>
</tbody>
</table>

The Bible study writers' vee and the lessons written from this model tend to maximize the time spent in Bible study within the allotted time, resulting in a minimization of socializing of the class members during this time. This result may indicate that even though acceptance of the hypotheses is supported by other measures, this measure clearly supports a rejection of the hypothesis. This support for rejection emphasizes the need for a strong social atmosphere outside the designated Bible study time when a strong Bible study emphasis exists within the allotted time.

**Attitudes Toward Literature**

Hypothesis 2b predicted that "the experimental group teachers will increase their attitude scores toward the lesson materials and the control group teachers will show no increase."
Hypothesis 2b Results.

The mean differential attitude toward scores support acceptance of Hypothesis 2b with the exception that the control group teachers registered an improved attitude toward their lesson preparation materials. Experimental group teachers exhibited a mean differential attitude toward literature score improvement of .445, and control group teachers improved their mean differential score by .064.

These data indicate that the experimental group teachers preferred the special lesson preparation materials during the study to the materials used prior to the study. The improvement made by the control group teachers was slight, and of little or no consequential change. The attitudes of members of the control group toward the teacher lesson preparation materials did not change significantly. The Baptist Sunday School Board had implemented major changes in the control group teachers' lesson preparation materials at the beginning of the project phase of this study.

Attitude Toward Literature Analysis.

The semantic differential used to measure attitude was composed of four factors: evaluation, potency, activity and receptivity. In relation to the literature, these factors had the following meaning: Evaluation described how teachers or learners felt about the importance of measuring this aspect of the Sunday school. Potency described how convinced the teachers or learners were of the importance to measure this aspect of Sunday school. Activity described how much the teachers or learners allowed themselves to be drawn into the lesson materials and involve themselves with the materials. Receptivity described how open the teachers or learners were to involving themselves in the activities of the lesson.
As previously stated, the experimental group teachers' attitudes were more positive at the completion of the study than at the beginning and the control group teachers' attitudes were, at least, unchanged. The data in Table 12 identify how the teachers' attitudes were affected and formulated over the period of the study. The experimental group teachers may not have seen the overall importance of measuring this aspect of the Sunday school as vividly as did the control group teachers; however, they gained a greater appreciation for their lesson preparation materials than did the control group teachers.

Table 12

**Attitude Factors Regarding Literature**

<table>
<thead>
<tr>
<th>Factor</th>
<th>Test</th>
<th>Group</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Experimental</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Student</td>
<td>Teacher</td>
<td></td>
</tr>
<tr>
<td>Evaluation</td>
<td>Pretest</td>
<td>5.28</td>
<td>5.20</td>
<td>5.43</td>
</tr>
<tr>
<td></td>
<td>Posttest</td>
<td>5.56</td>
<td>5.77</td>
<td>5.28</td>
</tr>
<tr>
<td>Potency</td>
<td>Pretest</td>
<td>4.70</td>
<td>4.62</td>
<td>4.72</td>
</tr>
<tr>
<td></td>
<td>Posttest</td>
<td>4.95</td>
<td>4.84</td>
<td>4.65</td>
</tr>
<tr>
<td>Activity</td>
<td>Pretest</td>
<td>4.66</td>
<td>4.40</td>
<td>4.63</td>
</tr>
<tr>
<td></td>
<td>Posttest</td>
<td>4.96</td>
<td>5.07</td>
<td>4.44</td>
</tr>
<tr>
<td>Receptivity</td>
<td>Pretest</td>
<td>4.61</td>
<td>4.50</td>
<td>4.70</td>
</tr>
<tr>
<td></td>
<td>Posttest</td>
<td>5.01</td>
<td>5.15</td>
<td>4.66</td>
</tr>
<tr>
<td>Overall</td>
<td>Pretest</td>
<td>5.00</td>
<td>4.87</td>
<td>5.06</td>
</tr>
<tr>
<td></td>
<td>Posttest</td>
<td>5.26</td>
<td>5.31</td>
<td>4.97</td>
</tr>
</tbody>
</table>
The experimental group teachers began with a lower level of conviction (potency) regarding the importance of the lesson preparation materials than did the control group teachers, but ended the study with a slightly higher level of conviction toward its importance. In fact, the control group teachers finished the study period with a lower level of conviction about the importance of the lesson preparation materials.

The activity factor of the semantic differential indicates that the experimental group teachers were drawn in and involved more with the special prepared lesson materials than with the materials previously used. The scores on the receptivity factor indicate that they were very receptive to the activities outlined in the materials and willing to at least expose themselves to them.

When the mean scores shown in Table 12 for the experimental group learners in the activity and receptivity factor areas are compared to the scores of the teachers, the differential raises some questions. Did the teachers have some preconceived negative ideas about how learners would respond to the teaching methods used in the lesson preparation materials, and therefore not use them as they were designed to be used, thus resulting in lower differential scores for learners than for teachers? Did the learners just not feel that the activity level increased as much as the teachers felt that it had? Or, were the teachers generally more receptive to various teaching methods than were the learners in the class?

The control group teachers, even though an overall slight increase was realized, showed a mixed response in factor scores. They saw importance in evaluating the lesson preparation materials; however, over the period of the study, the importance of the evaluation decreased. The mean scores for the control group teachers did not change as strongly, positively or negatively, as did the scores of the experimental group teachers, but in most cases their overall scores reflected a stronger feeling or conviction than did the scores of the experimental group teachers. The experimental group teachers' activity
score indicates that their involvement in or use of the board lesson preparation materials decreased over the course of the study. Even though the groups' involvement scores went down over the project period, their receptivity scores showed greater openness to involvement or use of involving-type teaching methods.

This finding is indicative of a number of things, especially if consideration is given to the fact that the control group teachers were older than teachers in the experimental group. First, as teachers increase in age, they may settle in on a lesson resource that they prefer over other resources. Second, the stigma that with increasing age comes a narrowing of methods and willingness to try new things is not necessarily true. Third, as teachers increase in age they often limit the teaching methods used to those methods that seem most comfortable.

Some control group teachers, as indicated in Chapter 3 in the Research Design section, were exposed prior to this study to an undeveloped version of the lesson material preparation model used by the experimental group. As a result, some were using the board lesson preparation material both prior to and during the study. As previously stated, some major changes were implemented in the board lesson preparation materials at the same time that this study was initiated (October 1991). According to the results of this attitude measure, the control group teachers saw little improvement in their lesson preparation materials over what they were previously using.

Feelings Toward Teaching Methods vs Literature Attitude Factors

The teachers of the control group reported a .583 increase in their score to the statement "Feelings for the methods used in the Bible study time." The methods referred to here are the teaching methods suggested in the board lesson preparation materials. The experimental group teachers showed only a .047 score increase related to the special-
prepared lesson materials for this study. The teaching methods suggested in the board materials (control group) were lecture, case study, brainstorming, discussion, and question-and-answer. The teaching methods suggested for the experimental group were question-and-answer, paraphrasing, generalizing, assignment-and-report, evaluating, role playing, and group pencil-and-paper work. Generally the methods suggested for the experimental group called for alert involvement of learners, with strong emphasis on the teacher as a facilitator and learners making personal decisions in relation to the subject identified in the lesson aim.

The responses of the control group teachers to the statement "Feelings for the methods used in the Bible study time" indicated that they were comfortable with the suggested methods. Within this comfort, they probably utilized the methods with some measure of success. The experimental group teachers, on the other hand, may have been dealing with methods that were outside their comfort zone. As a result, their use of the methods and their success with the methods may have been limited.

From evaluation of the attitudes of the control group teachers toward the literature, it is apparent that the teachers involved themselves less in the teaching methods of the board materials, but, at the same time, displayed an openness to greater involvement in the teaching methods of the lesson preparation materials. In the area of feelings toward the teaching methods used in the lesson materials, the control group teachers indicated that they were very comfortable with the materials being used. This seeming conflict with their attitude toward the literature score may be the result of teachers reducing their use of the suggested lesson helps and falling back on personal preferences, or adjusting lesson plans to accommodate their preferences.

Correlations between changes in the attitude scores of all subjects in the experimental and control groups toward the instructional materials and the corresponding changes in the feeling scores of all subjects in the experimental and control groups
toward the teaching methods used seem to support this comfort reasoning. The experimental group had a correlation of .031 and the control group had a .370 correlation. The experimental group members may have provided a greater diversity of responses between the attitude and feeling scores than did members of the control group. This lack of correlation in the experimental group and in the control group indicates that the comfort explanation is supported by the groups as a whole (learners and teachers together).

**Life Relevancy**

The experimental group reported that the relevancy of the Bible study time to life was slightly greater, whereas the control group reported that their Bible study time was less relevant. The differential mean was .099 for the experimental group and -.256 for the control group. The control group's differential mean was statistically significant at the .05 level. An ANOVA revealed no significant difference between the pretest and posttest for either group.

Despite the lack of significance, the teachers in both the experimental and the control groups viewed the life relevancy in the instructional materials of the project phase differently than did their students. The control group teachers saw slightly more relevance (differential mean = .033) and their students saw notably less relevance (differential mean = -.305) in the 26 Bible studies. On the other hand, the experimental group teachers saw greater relevance in the 26 Bible studies (differential mean = .304) than did their students (differential mean = .069).
Faith Integration

Hypothesis 3a predicted that "the experimental group's faith integration posttest scores will be higher than the control group's posttest scores when controlled by the pretest scores."

Definition

Faith integration is the application of faith into a life situation. It is determined by two measures: faith maturity, and growth in faith maturity. Faith maturity measures individuals' personal opinion of how they see their faith lived out in 38 specific ways. Growth in faith maturity is a personal evaluation of how much the individuals feel they have grown in their faith application over the previous 2-to-3 year period. In each case, faith maturity is defined in practical experiences.

Hypothesis 3a Results

The delta scores obtained using mean scores and subtracting the pretest results from the posttest results, are shown in Table 13. Comparing the everyone subdivision, the improvements reflect an acceptance of Hypothesis 3a even though no significant difference was found. The mean results for different subdivisions of the sample are not consistent with those of everyone subdivision. The experimental group realized a greater improvement in the faith maturity measurement than did the control group. The teacher subdivision of the experimental group did not improve as much as did the teacher subdivision of the control group. All other segments of the experimental group showed improvement by as little as two times that of the control group.

Growth in faith maturity results did not exhibit the same consistency seen in the faith maturity measure. Experimental group women showed smaller gains in faith
Table 13

**Delta Faith Integration Scores**

<table>
<thead>
<tr>
<th></th>
<th>Faith Maturity</th>
<th></th>
<th>Growth in Faith Maturity</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Experimental</td>
<td>Control</td>
<td>Experimental</td>
</tr>
<tr>
<td>Everyone</td>
<td>.1289</td>
<td>.0284</td>
<td>.0687</td>
</tr>
<tr>
<td>Men</td>
<td>.0508</td>
<td>-.0618</td>
<td>.1049</td>
</tr>
<tr>
<td>Women</td>
<td>.1758</td>
<td>.0993</td>
<td>.0486</td>
</tr>
<tr>
<td>Students</td>
<td>.1429</td>
<td>.0121</td>
<td>.0000</td>
</tr>
<tr>
<td>Teachers</td>
<td>.0509</td>
<td>.1286</td>
<td>.0645</td>
</tr>
</tbody>
</table>

**Note.** Scores are the differential between the pretest and posttest scores.

maturity growth than did control group women, and the learners in both groups showed no improvements. Overall changes were typically smaller and more nearly similar between the experimental and control groups for this measure than for the faith maturity measure. It should be noted that this measure asked the learners to evaluate themselves over the last 2 to 3 years. There was only 6 months between the pretest and the posttest. This period may not be sufficiently long to realize notable or significant changes in this measure.

MANOVA and ANOVA tests on the faith maturity and growth in faith maturity measures revealed that even though the mean scores showed a tendency in the direction of the experimental group outperforming the control group, no significance was found between the two groups. The MANOVA segments the data slightly different than the mean results shown in Table 13 and indicates significance in the results between classes.
within the two groups. No significance was found between any of the segments identified in Table 13.

**Faith Integration vs Attendance**

The raw data pretest scores, recorded in Table 14, show that members of the control group registered greater initial levels of faith maturity and growth in faith maturity than did the Experimental Group. These initial levels were not considered inconsistent because members of the control group were slightly older and therefore were expected to have greater faith maturity. Greater growth in faith maturity was expected in the younger participants. As shown in Figure 13, control group members had a higher individual attendance rate than did members of the experimental group. This greater consistency in attendance of the control group supports the idea of greater faith maturity and growth in faith maturity. As discussed earlier, the experimental group members' attendance increased in the second phase and the control group members' attendance decreased. Based on this evaluation of data, a relationship of support is evident between attendance and faith integration.

If these results correctly reflect the effect of consistent exposure over long periods of time to relevant, meaningful Bible study, then it can be surmised that large steps of growth in faith maturity can be made throughout life. It can be further assumed that meaningful teaching of senior adults is just as important as meaningful teaching of young adults.

The data provided in Table 15 generally supports the assumption that as attendance increases, faith integration also increases. The weak correlations Table 15 show a predominately positive relationship between the faith integration factors and attendance for the experimental group and a predominately negative relationship for the
Table 14

Pretest Mean Scores of Faith Integration

<table>
<thead>
<tr>
<th></th>
<th>Faith Maturity</th>
<th></th>
<th>Growth in Faith Maturity</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Experimental</td>
<td>Control</td>
<td>Experimental</td>
</tr>
<tr>
<td>Everyone</td>
<td>4.959</td>
<td>5.165</td>
<td>3.659</td>
</tr>
<tr>
<td>Men</td>
<td>4.932</td>
<td>4.966</td>
<td>3.513</td>
</tr>
<tr>
<td>Women</td>
<td>4.976</td>
<td>5.322</td>
<td>3.747</td>
</tr>
<tr>
<td>Learners</td>
<td>4.901</td>
<td>5.141</td>
<td>3.638</td>
</tr>
<tr>
<td>Teachers</td>
<td>5.286</td>
<td>5.314</td>
<td>3.777</td>
</tr>
</tbody>
</table>

control group. Because the direction of these relationships is generally consistent with changes in their attendance between the first and second attendance phases of this study, and because the faith integration increased for both groups, the conclusion that attendance has a predictable positive influence on faith integration is supported.

Hypothesis 3b predicted that "the Growth in Faith Maturity measure of the experimental group will show a greater positive change than for the control group."

Hypothesis 3b Results

The change in means in growth in faith maturity are shown in Figure 13. These data reflect an acceptance of Hypothesis 3b if the overall group is considered. The learners, overall, in both the experimental and control groups showed no change in their
Table 15

**Correlation of Faith Integration With Attendance**

<table>
<thead>
<tr>
<th></th>
<th>Faith Maturity</th>
<th></th>
<th>Growth in Faith Maturity</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Experimental</td>
<td>Control</td>
<td>Experimental</td>
<td>Control</td>
</tr>
<tr>
<td>Everyone</td>
<td>.109</td>
<td>-.159</td>
<td>.064</td>
<td>-.045</td>
</tr>
<tr>
<td>Males</td>
<td>.071</td>
<td>-.208</td>
<td>.331</td>
<td>-.055</td>
</tr>
<tr>
<td>Females</td>
<td>.112</td>
<td>-.089</td>
<td>-.037</td>
<td>-.017</td>
</tr>
<tr>
<td>Learners</td>
<td>.112</td>
<td>-.207</td>
<td>.057</td>
<td>-.079</td>
</tr>
<tr>
<td>Teachers</td>
<td>.132</td>
<td>.558</td>
<td>.130</td>
<td>.053</td>
</tr>
</tbody>
</table>

*Note.* The correlations are between changes in faith integration and changes in attendance between the first and second phase of the study.

Growth in faith maturity from the pretest to the posttest. Considering the whole sample, but looking at the subdivisions of learners and teachers, the overall change appears to be as a result of the change recorded in the lives of the teachers. If only the growth in learners were considered, this hypothesis would be rejected.

**Consistency With Generalizable Study**

The nationally generalized results for research conducted in 1989 by the Search Institute of Minneapolis are presented in Table 16. Their research included a random sampling within five mainline protestant denominations in addition to the Southern
Table 16

Search Institute's Faith Integration Means

<table>
<thead>
<tr>
<th></th>
<th>Faith Maturity</th>
<th>Growth in Faith Maturity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adults</td>
<td>4.93</td>
<td>3.80</td>
</tr>
<tr>
<td>Teachers</td>
<td>5.06</td>
<td>3.61</td>
</tr>
</tbody>
</table>


Baptist denomination. The mean scores shown in Table 16 are for only persons who are members of Southern Baptist Convention churches.

Results from this study, presented in Table 14, show means similar to those presented by the Search Institute. Because other denominational means of the Search Institute study were significantly lower, statistically, than means for the Southern Baptist denomination (Benson & Elkins, 1990, p.20), and because the means of this study fell between the Southern Baptist means and the other denominational means, the results are considered consistent with those found in the Search Institute's study.

Knowledge Retention

Hypothesis 4 predicted that "those participating in the experimental group will realize a greater change in their knowledge retention scores than those in the control group."
Hypothesis 4 Results

Based on the results of the knowledge retention tests, as noted in Table 4 and Table 17, Hypothesis 4 is rejected. The experimental group generally scored higher on knowledge than did the control group; however the control group recorded larger gains from the pretest to the posttest. The experimental group registered a 10.55% increase in knowledge retention scores and the control group registered an 18.15% increase in knowledge retention scores. Despite the higher scores of the experimental group, the experimental and control groups were statistically from the same sample.

Table 17

Knowledge Retention Test Scores

<table>
<thead>
<tr>
<th></th>
<th>Experimental</th>
<th></th>
<th>Control</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pretest</td>
<td>Posttest</td>
<td>Pretest</td>
<td>Posttest</td>
</tr>
<tr>
<td>Everyone</td>
<td>55.4</td>
<td>65.9</td>
<td>46.6</td>
<td>64.7</td>
</tr>
<tr>
<td>Men</td>
<td>54.6</td>
<td>65.3</td>
<td>49.9</td>
<td>69.9</td>
</tr>
<tr>
<td>Women</td>
<td>55.9</td>
<td>66.3</td>
<td>43.8</td>
<td>60.5</td>
</tr>
<tr>
<td>Learners</td>
<td>51.3</td>
<td>61.6</td>
<td>44.1</td>
<td>62.1</td>
</tr>
<tr>
<td>Teachers</td>
<td>75.8</td>
<td>87.8</td>
<td>63.0</td>
<td>80.4</td>
</tr>
</tbody>
</table>

Note. Test scores are listed as percentage correct.
Teachers vs Learners

MANOVA and ANOVA tests support statistically different samples for the subdivisions of learners and teachers. Comparison of learners and teachers within the experimental groups, reveals that the teachers improved their scores more than the learners. This improvement is revealed by the increase in the computation of the $F$ statistic from the pretest ($F = 16.6345$, Sig of $F < .0001$) to the posttest ($F = 25.721$, Sig of $F < .0001$). The control group teachers, at the pretest time, were significantly different from their learners ($F = 5.7410$, Sig of $F = .021$) and the teachers improved their scores on the posttest such that the statistical difference became more significant ($F = 7.5607$, Sig of $F = .0084$).

As revealed in Table 18, three significant knowledge retention differences were found: (a) the experimental and control groups were significantly different at the .05 level in the pre-project phase, (b) a significant difference between learners and teachers existed in the pre-project phase and continued throughout the study, and (c), the change in knowledge retention scores between the experimental and control groups was significant. The significant difference in the change in knowledge retention scores was attributable to the fact that the experimental and control groups in the post-project phase were from the same sample.

Cause of Changes in the Knowledge Retention Score

As shown in Table 4 and Figure 13, attempts to explain the improvement in the knowledge retention scores were made to no avail. Participants’ feelings about their classroom, teacher as a teacher, and the teaching methods utilized by the teacher showed significant relationships with each other, but small and negative relationships with knowledge retention. Comparison of the correlations of the feelings of participants in the
Table 18

**Knowledge Retention Significance Testing**

<table>
<thead>
<tr>
<th>Test&lt;sup&gt;a&lt;/sup&gt;</th>
<th>Exp/Cntl Grouping</th>
<th>Class</th>
<th>Class Within Exp/Cntl&lt;sup&gt;b&lt;/sup&gt;</th>
<th>Student/Teacher&lt;sup&gt;b&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pretest Knowledge as Covariate with Posttest Knowledge</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MANOVA</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>3.810</td>
<td>--</td>
<td>1.840</td>
<td>9.010</td>
</tr>
<tr>
<td>Sig of F</td>
<td>.055</td>
<td>--</td>
<td>.031</td>
<td>.004</td>
</tr>
<tr>
<td>Pretest Knowledge</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ANOVA</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>5.286</td>
<td>1.457</td>
<td>1.348 E</td>
<td>22.357</td>
</tr>
<tr>
<td>Sig of F</td>
<td>.023</td>
<td>.117</td>
<td>.224 E</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>Posttest Knowledge</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ANOVA</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>.121</td>
<td>1.114</td>
<td>1.005 E</td>
<td>32.290</td>
</tr>
<tr>
<td>Sig of F</td>
<td>.728</td>
<td>.348</td>
<td>.454 E</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>Change in Knowledge</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ANOVA</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>12.14</td>
<td>1.523</td>
<td>.798 E</td>
<td>.324 E</td>
</tr>
<tr>
<td>Sig of F</td>
<td>.001</td>
<td>.093</td>
<td>.641 E</td>
<td>.571 E</td>
</tr>
<tr>
<td>Change in Knowledge Mann-Whitney U&lt;sup&gt;1&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>U</td>
<td>759.000</td>
<td>--</td>
<td>--</td>
<td>174.00 E</td>
</tr>
<tr>
<td>2-tailed P</td>
<td>.001</td>
<td>--</td>
<td>--</td>
<td>.46 E</td>
</tr>
</tbody>
</table>

**Note.** Dash (--) indicates a lack of testing results. <sup>a</sup>Two types of scores are tested: the knowledge means and the differential knowledge mean. <sup>b</sup>E = experimental group, C = control group.
experimental and control groups with the knowledge retention scores reveals no consistent reason for the improvement of the knowledge retention scores. The only significant correlation was the control group's attendance in the second attendance phase of the project with the posttest knowledge score (control group $r = .514$ with 2-tailed significance at .001, experimental group $r = .152$). Pretest knowledge scores correlated with the attendance in the first attendance phase of the project reveal the same trend but have no significance (control group $r = .225$ and experimental group $r = .184$).

Of all the test measures, this one received the greatest amount of attention from participants. It was important to them that they score well on knowledge retention. This attention and positive attitude may be the only real connection to the improvements registered.

Reliability of the Knowledge Test

The knowledge test was checked for reliability on both the pretest and the posttest. The Spearman-Brown split-half reliability was performed using an odd-even analysis. The analysis on the pretest resulted in a reliability coefficient of .756. The analysis on the posttest resulted in a reliability coefficient of .807. Hotelling's T-Squared showed a significant equality of means between the even and odd questions for both the pretest and the posttest.

Relationship Between Age and Years as a Christian

The assumptions regarding knowledge retention and changes in knowledge retention were that as individuals grow older their total cumulative knowledge increases and changes in the amount of knowledge accumulated decreases. These assumptions are addressed in Figure 16 through 19.
Knowledge scores are based on a percentage of correct answers. Knowledge gained as individuals grow older does decrease slightly as expected. Cumulative knowledge does not peak with age or years as a Christian as expected, however, peak knowledge retention was found in the mid years of life.

**Teachers' Influence on Learners' Knowledge**

The mean change in knowledge score was 13.75% for teachers and 13.69% for learners. These percentages are for the entire sample. Slightly more than 67% of the teachers had lower changes in knowledge retention scores than did the learners of their intact group. In the control group, 83% of the teachers had lower changes in scores of knowledge retention than did the learners of their intact group and, in the experimental group, 50% of the teachers had lower changes in scores than did the learners of their intact group. Therefore, learners' knowledge retention is not seen as a factor of teachers' knowledge.
<table>
<thead>
<tr>
<th>Age</th>
<th>Chg in Knowledge</th>
<th>Exp</th>
<th>Cntl</th>
</tr>
</thead>
<tbody>
<tr>
<td>20's</td>
<td>14.39</td>
<td>23.83</td>
<td></td>
</tr>
<tr>
<td>30's</td>
<td>7.99</td>
<td>15.62</td>
<td></td>
</tr>
<tr>
<td>40's</td>
<td>14.24</td>
<td>20.01</td>
<td></td>
</tr>
<tr>
<td>50's</td>
<td>7.30</td>
<td>9.74</td>
<td></td>
</tr>
<tr>
<td>60's</td>
<td>8.91</td>
<td>23.72</td>
<td></td>
</tr>
</tbody>
</table>

Figure 16. Change in Knowledge Scores Based on Age. (Note. --- Experimental Curve, *- - - * Control Curve)

<table>
<thead>
<tr>
<th>Age</th>
<th>Mean Knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>20's</td>
<td>63.54</td>
</tr>
<tr>
<td>30's</td>
<td>65.90</td>
</tr>
<tr>
<td>40's</td>
<td>72.51</td>
</tr>
<tr>
<td>50's</td>
<td>64.53</td>
</tr>
<tr>
<td>60's</td>
<td>61.19</td>
</tr>
</tbody>
</table>

Figure 17. Posttest Knowledge Retention Scores Based on Age. (Note. This curve is based on all participants within the indicated age-group disregarding experimental and control group classification)
Figure 18. Change in Knowledge Scores vs Years As A Christian. (Note. +— Experimental Group, *—* Control Group. Knowledge scores are based on a percentage of correct answers. *Years as a Christian is a range indication: 1 = 1 to 5 years, 2 = 6 to 10 years, 3 = 11 to 15 years, 4 = 16 to 20 years, 5 = 21 to 25 years, 6 = 26 to 30 years, 7 = 31 to 35 years, 8 = 36 to 40 years, 9 = 41 to 45 years, 10 = 46 to 50 years, 11 = 51 to 55 years, 12 = 56 to 60 years.)
Figure 19. Posttest Knowledge Scores vs Years As A Christian. (Note. This curve is based on all participants within the indicated years as a Christian category disregarding experimental or control group classification. *Years as a Christian is a range indication: 1 = 1 to 5 years, 2 = 6 to 10 years, 3 = 11 to 15 years, 4 = 16 to 20 years, 5 = 21 to 25 years, 6 = 26 to 30 years, 7 = 31 to 35 years, 8 = 36 to 40 years, 9 = 41 to 45 years, 10 = 46 to 50 years, 11 = 51 to 55 years, 12 = 56 to 60 years.)
CHAPTER 5

SUMMARY, RECOMMENDATIONS AND CONCLUSIONS

Summary

For the majority of the hypotheses the results of this study followed the expectations identified. Subsequently, the Bible study writer's vee model for writing adult religious education Bible study lesson plans is considered to be a model of merit. This determination is based on the use of a rank score approach to the evaluation of the hypotheses results.

Despite the fact that the Bible study writer's vee and concept map did not receive the desired degree of overall attention from the experimental group teachers, the results favor the lessons written from this model. The scores of learners where teachers used these resources and put into practice the teaching methods proposed were better than those of other experimental intact group learners and control intact group learners. As a whole, the experimental group members outperformed the members of control group. This improvement was not realized however, for knowledge retention scores or for individual attendance rates.

Bible Study Writers' Vee and Concept Map

The experimental group teachers who participated in the training that was offered and, at least, periodically, reviewed the Bible study writers' vee and concept map found them to be helpful in organizing the material. These resources were not easily nor
quickly understood, and needed frequent review. The trained teachers came to realize that the concept map provided was not necessarily the only appropriate concept map for the passage in question. They learned that they could develop their own maps that were equally appropriate for helping them to see how the material fit together.

Training in the use and benefits of these tools is very important to their acceptance, understanding, and usefulness. Teachers without training generally ignored the tools. One experimental group teacher responded to the use of the Bible study writers' vee in this way:

As a Sunday School teacher, I probably would not design my own vee in preparation for the lessons without more training. Using it without more training would be counterproductive in shortening my preparation time for each lesson. I did, however, find the vees of this study interesting and insightful.

Training should be both direct and subtle, so that the maximum number of teachers, or writers, become familiar and proficient in the use of the lesson writing tools.

Results

Noteworthy results were identified in three important areas related to the learners: the affective nature of the class setting, the methods used by teachers to involve learners, and how learners felt about the methods. The decline of the learners' attitude scores toward the fellowship within the intact groups was due to teachers' emphasis on the utilization of the Bible study time for Bible study. This emphasis often reduced or held the time spent for fellowship and other ministry related issues to a minimum. Because fellowship is considered an important ingredient in the reaching and holding of Bible study class members, an emphasis on this issue should be made at other times if Bible
study receives the attention given it in the experimental group of this study: this cannot be ignored if a Sunday school class is to accomplish its overall purpose.

Learners who are unique in their learning experiences, have what is called a learning style. A learning style is the way a learner "selects, organizes, and uses information. This term also is a way to describe adults in terms of those educational conditions under which they are most likely to learn" (Walter, 1989, p. 14). Teachers who are unfamiliar with the learning styles of their class members may find themselves experiencing limited results. The use of teaching methods that parallel the learning style of learners is necessary for effective learning.

Teachers teach in whatever way that is most comfortable and natural to them. A learning style is the way individuals learn most comfortably and naturally. If teachers translate their comfortable and natural learning styles into what they perceive to be a comfortable and natural teaching style, the learning results in others may be limited. What is natural and comfortable for one person may not be so for another. Subsequently, teachers who limit their teaching methods to what they feel most comfortable with may not meet the needs of all of the learners in their class.

The learners in this study displayed an openness to greater variety in the teaching methods used in the classroom. The teachers indicated a willingness to use other methods; however, their willingness and implementation of other methods were limited and seemed to leave their class members wanting more. Eileen Bennett (1992) found that a variety of already proven methods used with younger learners could also be used successfully with older learners. The specific methods she identified included mini-lectures, large and small group discussions, audio-visual materials, and question-and-answer sessions. She identified the importance of teachers' attitudes and approaches to teaching, and stated that, "for students of any age, being enthusiastic about my subject
matter generates enthusiasm, and respecting students and expecting to learn from them creates a dynamic educational environment" (p. 26).

The experimental group teachers in this study used a greater variety of methods and actively involved their learners more than did the control group teachers. The involvement of learners, which leads to greater learning and better attitudes toward the learning environment, is not a new discovery, but one that is, again, substantiated by this research. Involvement of learners across the age span continues to generate positive results.

**Guest Attendance**

Guest attendance figures show that experimental group members were more willing to bring their friends to Bible classes than were control group members. As stated earlier, a primary function of the intact group is to enlist new people into the group; subsequently, this result is important.

**Members’ Attitude Toward The Literature**

The literature to which the experimental group responded on the attitude measure was prepared especially for this study. The teacher helps provided can be divided into three main areas: department assembly, lesson plans, and background study. Based upon the responses of the teachers it was apparent that their responses were primarily to the background study information.

The background study information of the special prepared materials were divided by the verses of the passage under consideration, and information was provided in incomplete sentences. This approach was used to provide as much information in as few
words as possible. Information was eliminated that did not support the aim of the lessons. One teacher characterized it in the following way.

What I liked particularly about your Bible study presentation was the background materials that you always furnished with the lesson. I felt that this enabled us to set the scene for the situations that led up to the gist of the message that was to be presented. I liked your outline of the materials . . . The background history did have a good effect upon bringing things into focus and placing your learners into an interest mode to receive the main point of the lesson for the present day application.

When the responses of the experimental and control groups and the responses of this representative teacher are compared, it is apparent that the distinctiveness of this study was in the organization of the materials in the background information. All other ingredients of the special prepared materials contributed to the overall results, but the organization of the background materials appear to have had the greatest impact.

Recommendations

Bible Study Writers' Vee and Concept Map

The Bible study writers' vee was attached to the end of the lesson plan materials. (See Appendix A.) Little, if any, reference was made to this resource in the lesson plans. In order to heighten the awareness of the teacher to the importance and usefulness of the vee, references to the vee in the lesson plans should be made on a frequent basis. This would also serve as a means to reinforce the use of the vee by lay teachers.

Neither the vee nor the concept map were easily understood by the experimental group teachers as a whole. According to the teachers, they gave little attention to these
resources, and did not incorporate them into their study repertoires. Some written comments made by teachers were: "I liked the concept map but had some difficulty using it..." and "I can't honestly say that I found either the vee diagram or the concept map useful for me personally."

As indicated by the data in Chapter 4, teachers who participated in the training understood and used the resources more frequently than did the teachers who did not participate. One experimental group teacher's comments were particularly representative of this fact: "I did use your vee and other information to help me see how the lessons were more easily arranged and organized. The concept map and thought clusters were particularly helpful."

Because of the complex nature of the resources, a praxis approach to training should be beneficial to their understanding and application. To use this approach, training should be lengthened. By lengthening the training and adding weeks for practical application, teachers would have time to work out the implementations and seek appropriate feedback, thus perfecting their use of this lesson writing tool. Additionally, a means of brief programmed learning should be incorporated into the teacher materials by encouraging teachers to develop their own concept map before they begin their studies or by leading them through the development of the concept map included in the materials. This would help teachers to develop an understanding of the use of this resource. As other teacher training resources are developed and written, external to the lesson materials, a portion of the materials should be dedicated to helping teachers to understand this concept.

Gurley (1982, p. 126) found that high school students did not master the heuristic vee and concept map in a 9-month biology course, even though time was devoted to their study on a daily basis. Subsequently, it should not be expected that adults who give little attention to these concepts would master them in an equal or shorter period of time.
without specific training and encouragement. Because of this need, training was conducted prior to the project phase of this study, and experimental group teachers were encouraged to participate. Skill in reading, understanding, and developing a vee or concept map requires the attention and time of learners. When adequate attention and time are given, the concepts serve as helpful and informative resources. The teachers who did not participate in the training did not grasp the usefulness of the concepts and did not give them any attention.

Training in the use of the Bible study writers' vee and concept map is important and necessary for their effective utilization. The 6-week training period, provided in this study may have been too short. An additional 3 or 4 weeks of training with emphasis on the development and use of the vee and concept map, is recommended. Training for this study was voluntary. The involvement of teachers in this training should be required in future studies.

**Bible Study Writer's Vee**

In the preparation of the vee, two approaches were used. One approach was to outline an entire unit or group of lessons before writing lesson plans. The second approach was to outline one or two lessons and then complete the background study and write the teaching plans for those lessons, not outlining the entire unit before beginning background study and lesson plan writing.

In using the Bible study writers' vee, the first approach was found to give the best cohesion and smoothest flow to the unit of lessons. The study in I Corinthians was written using the first approach and the Amos and Hosea studies were written using the second approach. Each vee represented a skeletal outline for the lesson in question. To complete a vee for an individual lesson required approximately 1 1/2 to 2 hours. Because
most of the units were two to four lessons in length, 4 to 8 hours of concentrated time was required to complete the outline of a typical unit.

The general approach section (see Figure 9) of the vee diagram contained an outline sketch of the recommended lesson plan for teaching the designated Bible passage. Of the 26 lessons developed, major revisions were made at the time of lesson plan writing to the general approach section for one or two lessons. These revisions were implemented because a better lesson plan was identified when the scripture passage was thoroughly studied. Slight modifications were made more frequently, but the general approach outline was maintained. It is likely that these major adjustments were made because of unfamiliar scripture content or insufficient time being spent in preliminary study of the passage. In order to preclude this from happening in future studies, an appropriate concept map should be developed and sufficient facts and records should be researched prior to the completion of the general approach section of the vee.

The idiosyncratic nature of theological studies may result in changes to the general approach section because of new insights and understandings gained as a result of in-depth study. Developing a general approach in an initial setting and staying with this approach exclusively is unusual and unlikely. As insights and understandings are gained, the approach may undergo adjustments, even to the final product.

Another area of the vee that often was not sufficiently developed for a lesson outline was factual knowledge or facts. The facts that were essential or necessary for a proper understanding of the biblical passage were not often evident until an in-depth study of the passage had been completed. Facts that contributed to the overall understanding of a lesson include word definitions, cultural background, geography, historical background, spiritual symbols, and Hebraic or Greek phrases. Occasionally the facts, if not identified properly at the inception of the vee, necessitate an adjustment to the general approach.
These observations point out the interrelated building nature of the various aspects of the Bible study writers' vee. They also point out the importance of the vee being as accurate and complete as possible. If one of these areas is incomplete, it will affect the general approach that is ultimately developed.

The Bible study writers' vee was found to be a resource that concisely presented pertinent information regarding specific units of a lesson or individual lessons. If a lesson writer were interrupted while reviewing a given unit or lesson, a brief review of the vee would quickly bring the writer back to the point of cognitive understanding prior to the interruption. This characteristic of the vee should help writers conserve time and move into the in-depth study of the materials more quickly.

**Concept Map**

The concept map developed from the lesson aim laid the foundation for a meaningful lesson plan. In Figure 4, the strengths and benefits of the concept map for the lesson writer and teacher are succinctly summarized. It is from this theory that the general approach springs. A well-thought-out and organized concept map provides learners and teachers with the resource to better visualize, on paper and mentally, the information contained in the material being considered. It also serves as a concise outline of how the material fits together and provides direction in the development of a lesson plan.

As shown in Figure 5, the concept map reveals interconnections between lessons. Individual lessons generally do not stand alone; they relate material from one lesson with material from other lessons. A superordinate concept map helps teacher and learners to see these relationships and makes the material more meaningful. The interrelationships of lessons studied individually are often difficult to discern. The concept map provides
teachers and lesson writers a way to visualize these relationships and also helps them to provide a cohesiveness within a unit of lessons.

Experimental Group Teachers

As identified in the limitations, delimitations, and basic assumptions, this study was conducted in a typical Southern Baptist church setting. Teachers were encouraged rather than required to cooperate. It is evident that this relaxed atmosphere contributed to a reduction in the significance of the results within the experimental group. The classes of teachers who participated in training and the classes of teachers who accepted and presented the educational philosophy of the study generally outperformed the classes of teachers who did not make these commitments.

Subsequent studies should clearly identify a list of expectations for teachers. This list might include such items as (a) involvement in training activities, (b) use of the teacher lesson materials to at least an 80% level, and (c) attendance at a Sunday school workers' meeting exclusively designed for experimental group teachers to review lesson materials for the upcoming Sunday.

Learners Responses

An adult Bible study has three primary purposes in a Southern Baptist Sunday school: (a) to teach the truths of the Bible in such a way that participants want to change their behavior to be more consistent with biblical norms, (b) to enlist new individuals who are currently unchurched or outside an adult Bible study, and (c) to develop the leadership skills and abilities of participants. With these purposes and the methodologies proposed in the teacher lesson materials prepared for this study, behavior modification and leadership skills were emphasized. Despite this emphasis in the materials, little
attempt was made to solicit the impressions of participants regarding the effectiveness of the methodologies in effecting behavioral change or developing leadership skills. The faith integration measures and tracking of guest attendance gave some indication of the materials' effectiveness. The instruments used in future studies should include a specific question or two soliciting participants' impressions of teachers' attention to these issues. Future training of experimental group teachers should include a clarification and discussion of the purposes of the Sunday school.

Instrument Changes

Many respondents to the pretest and the posttest expressed confusion in interpreting specific questions and attitude measures. Specific areas included literature, fellowship, and application of words in the semantic differential measure related to these areas.

The participants questioned the application of the literature attitude measure. Was this measure to apply to the board literature or the specially-prepared teacher materials? This was not properly explained in the instructions. On the pretest, this measure should have applied to the board materials for everyone taking the test. In the posttest application, the control group should have made the same application as they did for the pretest. The application made by the experimental group should have been slightly different. The teachers of the experimental group should have applied this measure to the specially-prepared materials. The learners in the experimental group should have responded to the presentation of the materials in the Bible study time. However, because the source of materials provided to them was the same during all phases of the study, it was not surprising that their responses were to the board materials, possibly in combination with the materials presented in the class setting.
Questions were also raised regarding the fellowship attitude measure. Some individuals were unsure whether they were to rate the fellowship of their individual intact group, the fellowship of their department, or the Sunday school as a whole. The focus of this question was intended to be the individual Sunday school intact groups.

Of the sample population most subjects completed each of the measures on both the pretest and posttest. A few did not complete the entire test packet. The questions omitted were of a less factual nature and required additional thought and indentification with "who I am as a person." The older individuals were, along with their inclusion in the control group or non-participant group, the less likely they were to complete the entire test packet.

It was not an infrequent occurrence on the posttest attitude measures for individuals to check a choice for the first and last adjective pairs and connect the two with a line. Because of the reverse scoring of some adjective pairs and the manner in which the responses were registered, questions were raised as to how serious these responses were and to how much consideration was really given to them.

Many learners had difficulty applying adjective pairs such as soft/hard, hot/cold or high/low to the attitude measures of fellowship, literature and life relevancy. More pre-investigation and pretesting of adjective pairs should be done involving all age groups to be tested. This measure seems to have age and education limitations which necessitate the use of easily translatable words to different contexts.

In trying to establish a teacher behavior baseline and identify a measure of improvement, questions related to teacher classroom behavior were asked. In the question, "Of the total time alloted for Bible study on Sunday morning, what percentage of the time would you estimate you are actively involved in the lesson?" many of the respondents understood active involvement to mean listening and thinking as opposed to thinking and doing; therefore, the results are not as accurate in their portrayal of the
teachers' active involvement type classroom behavior. If a measurement of behavior baseline is desired in the future, words that call for behavior identification should be used.

As stated in Chapter 4, the time it took to complete the packet of measures ranged from 20 to 40 minutes. Typically, the older individuals were, the longer it took them, and the more help they needed, in completing the measures. As shown in Table 1, the older individuals were the fewer participants there were in these intact groups. This lower percentage of participants is attributed to the length of the overall measures and the fact that older persons often stopped before the measure was completed. Several participants completed the first page, which included objective questions relating to the individual, but as they progressed into the other pages, they left most, if not all of the questions blank.

The responses for two attitude measure were supported either directly or indirectly by teacher baseline questions. The teacher baseline questions did not contain a support question for the third attitude, of life relevancy. To add support and reliability to all the attitude measures, a single teacher baseline question should have been formulated for each of the attitude measures.

If the pretest and posttest instruments used in this study are used in subsequent studies, they should be reviewed for several characteristics and for how they relate to the group they are to be used with, including: (a) length of individual test measures and the overall cumulative length, (b) vocabulary level, (c) clarity and specificity of instructions, (d) clarity of individual questions, (e) specific application of individual questions, (f) ability of the participants to apply words to the subject in question, and (g) a system of questions providing a check-and-balance against major measures in the pretest or posttest.
Attendance

Attendance was tracked specifically for the participants in the experimental and control groups. The attendance of individuals in the non-participant group was not tracked. To provide for as complete a picture as possible, attendance should be tracked for all individuals, regardless of their status as participants.

Conclusions

The Bible study writers' vee heuristic is best suited for persons who edit and write lesson resource materials. The model has many positive benefits, but requires training and time-on-task to perfect its use. Because of the complex nature of this heuristic, the nature of lay teachers to seek simpler resources, and the tendency of teachers to infrequently refer to the vee, the Bible study writers' vee is probably best used by religious education students in seminaries, curricula editors, and writers of religious curricula. If subsequent studies in the religious education field are conducted using this heuristic, it is recommended that publishers be drawn into the study in order to establish an experimental group of editors and curricula writers to evaluate the effectiveness of the vee and concept map with those who originate curriculum materials.

This model merges both theory and practical application. Greater attention to practical application is necessary in the religious education arena, and this model helps curricula writers to do this. But, because of the idiosyncratic nature of this model, if given an incomplete Bible study writers' vee, a scripture passage, and an aim, would more than one editor/writer team generate similar materials? If not, would the materials be equally effective? And still further, Would these materials be more effective than those currently being used? The Bible study writers' vee is a unique tool that deserves further investigation.
The concept map is a significant contribution to the Bible study writer's vee. The concept map is located on the theory side of the vee, showing how the material fits together and provides insights into the development of lesson plans. Experimental group teachers in this study generally indicated a greater understanding and use of this resource than they did the vee. The map helped the teachers understand the organization of the material to be covered in the lessons. Because of the greater acceptance and understanding of this resource, further study and use of the concept map should be pursued, either in conjunction with the vee or independent from the vee. The use of the concept map can and should be investigated further using lay teachers as subjects. It is not so difficult to understand and use that lay teachers not be included. Experimental group teachers who participated in the training for this study were able to understand and draw a concept map after a 1-hour training session. After two or three tries, they were able to draw a map that could be considered informative, complete, and useful.

Although the concept map facilitates learning for all learners, is it easier for some to use than others? The concept map is a visual representation of the material studied. Despite its visual characteristics, task-oriented persons may find it easier to understand and draw than do visually-oriented people. Are the concept map and Gowin's knowledge vee best suited for a specific subject? Subsequent studies to investigate the characteristics of individuals who would use this resource are recommended in order to answer these questions.
APPENDIX A
SAMPLE TEACHER MATERIALS

The lessons included in this appendix are a sample of the twenty-six that were written and distributed to the experimental group teachers. They are included here to show the form and approach used.

The bibliography that follows the sample lessons is a listing of the resource books used to research the background material for the twenty-six lessons prepared for this study. Illustrations and stories used in the teacher materials were either original or excerpts from the resource books. As can be seen, no footnoting was indicated in the teacher materials, but it should be noted that the background study materials of each lesson was assembled from a review of the resource books.
Call For Moral Purity

I Corinthians 5:1-2, 6-11; 6:15-20

Aim: The learner will describe the relationship between leaven and sinful acts in the Christian lifestyle, their effects and identify specific actions they are committing that they know they should quit.

Adult Needs: To understand the importance of maintaining a separation from immoral practices in our normal everyday life.

Department Assembly:

1) On the chalkboard make two columns, one labeled "leaven" and the other "Sin."
   a) Ask the learners to listen for the description and characteristics of leaven as you read the attached article on Yeast.
   b) After reading the article, ask the learners to suggest statements of description. List these in the column labeled "Leaven."
   c) After leaven has been described, ask the learners to make some descriptive statements about sin based upon the understanding that sin is synonymous with leaven in the Bible.

<table>
<thead>
<tr>
<th>Leaven</th>
<th>Sin</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) does its work in a hidden condition</td>
<td>1) begins little but grows</td>
</tr>
<tr>
<td>2) pervasive - affects all</td>
<td>2) we tend to want to hide it</td>
</tr>
<tr>
<td>3) fungus</td>
<td>3) causes us to develop a false perspective of ourselves.</td>
</tr>
<tr>
<td>4) puffs up</td>
<td>4) it is at the very center of our being</td>
</tr>
<tr>
<td>5) can live in a less than ideal environment</td>
<td>5) if left unchecked, it will destroy us.</td>
</tr>
<tr>
<td>6) begins the process of decay</td>
<td>6) the catalyst for spiritual decay.</td>
</tr>
</tbody>
</table>

2) In today’s lesson we will be looking at what Paul has to say to the Corinthians concerning the leaven of sexual sin in their lives and how he sees it affect their spiritual life and physical life.

* * * * * * * * * *

3) A prop that could be made ahead of time and brought into the class to add a visual in the learning would be to make two loaves of bread, one with yeast and one without.
Lesson Plan:

Note - this lesson is a role play on the part of the teacher without letting the class in on it. The teacher will need to be very aware of what Paul is saying in the passage in question and guide the discussion along those general lines. If the identified "problem" is not felt to be relevant, feel free to choose another one.

1) The teacher should begin the teaching time as if s/he were dealing with something before going into the lesson.

   Before we get into our lesson I need to share with you a situation I have recently become aware of. I received word that one of us has been involved in several very heated and embarrassing conversations with many different people of our community in which they used foul and very bad language. It was also noted that this person's breath had the smell of alcohol on it in most of these incidents. As fellow Christians, what are your feelings about this situation?

   a) Allow and encourage the learners to share their feelings and thoughts about this problem.

   b) Additional questions that you can use that are related to the ideas presented by Paul in the scriptures.

      1) Is this behavior acceptable to us?
      2) Are we willing to allow this person to continue to associate with us, realizing that these actions will influence others opinions about us?
      3) What is the standard we live by for acceptable Christian behavior?
      4) What do you suggest we do?
      5) Can we ignore this and be unaffected by it?
      6) Should we confront the person with these allegations?
      7) Should we be willing to separate ourselves from this individual?

   c) Three issues that Paul brings out in our study are . . .

      1) our bodies are the temple of God
         a) we as humans and as a body of Christ are inter-related such that sin in one area of our life will affect the other areas of our lives.
            1) body - soul - mind
            2) sin in one member affects the other members

      2) Christian standards for living
         a) just because we may have committed this same sin in our own lives does not mean that we should ignore it. We must be working to eradicate it from our lives and all that is intimately around us.
      b) influence on the group and the name of Christ
      c) does a true concern exist in us to live up to the standards of God or are we willing to compromise because of our own weaknesses?

      3) dealing with sinful issues
         a) they need to be addressed head on
b) they need to be dealt with lovingly yet honestly and with decision.
c) sin influences negatively and will take over; therefore, it must be
avoided and extracated at all costs.

2) After the discussion begins to wane or the class time is coming to the end, ask the
learners to read I Corinthians 5:1-2; 6-11; and 6:15-20 and see if maybe we can't
find some answers there.
   a) At this point the learners should realize that the situation was hypothetical
   and really does not exist. Be sure that all the learners realize that this
   situation was shared for the purpose of the lesson.
   b) Ask the learners to share what they see Paul saying and how this relates to what
   we had been talking about.
   c) Ask the learners, Can we be complacent around sin? Why or why not?

3) Close the lesson by asking the learners to bow their heads and think back over their
life, whether recent or past and identify a or several sins that they are aware of
that exist in their life.
   a) Review the lesson
      1) sin, like yeast, will permead your entire life and influence you and your
decisions.
      2) we must evaluate ourselves against the standard of Christ, and not others.
      3) Rationalization and compromise will lead to sin and not righteousness.
      4) No one is an island unto themself, we are influenced by and influence
others.
   b) Encourage the learners to agree with God regarding their sin.
   c) Ask the learners, to identify one help they can use to assist them to keep from
sinning.
   d) Tell them that action is necessary to overcome this sin. They must depend upon
the power of God in their life and do what they know to be the right thing to
do.
   e) Close with prayer
      1) have a time of silent prayer, encouraging the learners to pray about their
own life situation.
      2) teacher close in verbal prayer asking God to challenge us with ourselves
and the presence of the Holy Spirit in our lives to remind us of our
wrongs before God.

Background Study:

1) I Corinthians 5:1-2
   a) vs 1
      1) "actually" - "commonly"
         a) holos
         b) altogether
         c) everywhere
      2) "immorality"
         a) porneia
         b) fornication -
            1) Includes all sexual relations outside marriage and is therefore
               much broader than the term adultery.
            2) any form of sexual evil
c) allowing oneself to fall below the level of a man
d) allowing one's lower nature win out over one's higher nature.
e) harlotry - from a root word meaning to sell

3) Lev 18:8; 20:11; Deut 22:30; 27:20
a) refers to the father's wife who is not the mother of the man in question.

4) Some assumptions commentators have made
a) the man's father was dead
b) the women was divorced
c) the man was a Christian and the stepmother was a pagan
d) because the Greek is not perfectly clear it is difficult to make a clear decision as to the exact situation being described.
e) the women may have been another wife of his father, but not his mother - as in a polygamous situation - with the father still being alive.
f) the man and the women may or may not have been married. Because the church was puffed up with pride, a marriage situation is considered.

5) immorality was a sin very common with 1st century Greeks
a) the Christian stand on this issue was that of being directly opposed to it.
b) the Corinthians took a different stand based on their concept of "freedom" in Christ. Their involvement was worse than that of the Greeks. They moved into the area of what might be considered incest.
c) as Christians we must unlearn bad old habits
d) religion tended to be separated from ethical living in this day.

6) "does not exist even among the Gentiles"
a) the Gentiles don't even do this kind of sexual evil

7) "have" or "has"
a) have a wife or have as concubine
b) it is not believed that it refers to his mother, but more likely a stepmother

8) the man involved may have been a prominant and wealthy member of the church.

b) vs 2

1) "and you are proud" (NIV) - "and you have become arrogant" (NASV)
a) Paul condemns the attitude of the church members
   1) a boastful attitude - vs 6
      a) puffed up
      b) see themselves in a superior position
   2) the gross immorality did not warrent disciplinary action as they saw it.
   3) inflated self-complacency
b) the Corinthians may have taken the view that the body was inherently evil so this sexual action had no bearing on one's spiritual condition (Gnosticism).
c) Our body, soul, and mind are integrally related such that immoral action in one area will affect the other two.
d) Just as the human body, soul, and mind are integrally related, so is the church and the different members of the church. Thus the need for expelling the immoral member.

2) "mourned"
a) this should have been the proper response of the people.
b) *epenthesate* or *penethein*
   1) like in mourning for the dead
   2) in relation to the lost of a member of the church
c) grief-stricken
d) sorrow over people who had sinned and not repented.

2) I Corinthians 5:6-11
   a) vs 6-8 - a very strong Jewish picture
      1) "boasting"
         a) glorying
         b) refers to the matter rather than the act
         c) attitude would affect the entire church eventually
         d) an attitude of pride
      2) leaven - yeast
         a) in scripture this has a bad connotation to it (false teaching or bad conduct). One rotten apple will spoil the entire barrel
         b) This was left over dough from a previous baking that had fermented.
            The fermentation was considered putrefied or rotten.
         c) Galatians 5:9
         d) admitting an evil into their lives that would influence their total life.
         e) the influential nature of sin. Like a cancer, unless it is totally eliminated, it will grow back to cause problems again.
         f) Paul's concern was over the laxity of the people concerning the sin.
            This laxity was like a leaven in their lives.
   3) vs 7 -
      a) "clean out"
         1) purge - the elimination of all of it
         2) not just bad habits, but corrupting habits - bad habits that have an influence over one's entire life.
      b) "new lump"
         1) as a Christian we are not just patched up, but are radically new - II Corinthians 5:17
         2) free from corruption
         3) once clean, we should not re-introduce old evil
         4) we need to live and outwardly represent the unleaven nature that we are in Christ, eliminating all evil from our lives (Matthew 5:48).
         5) To be called a Christian was to carry a distinctiveness about it. To live a life that was no different or better than that of the common heathen did not communicate any difference or specialness about being Christian.
      c) discipline is sometimes necessary for the sake of the whole (tough love).
      d) "you" is used throughout the verse in the plural sense.
4) vs 8
   a) "Let us therefore"
      1) present continuous
   b) Paul is saying in vs 8 that he believes the Christian life should be a
      festival of genuine joy and praise.
   c) leaven = old leaven = malice and wickedness
      1) the old way of life
   d) unleaven =
      1) "Sincerity"
         a) comes from the words sun and judged -
            1) judged in the sunlight
            2) something that passes the test of close scrutiny
         b) purity of motive
      2) "truth"
         a) reality - the opposite of what is temporal and superficial
         b) purity of action
      3) both sincerity and truth are necessary food to the Christian

b) vs 9-11
   1) vs 9 -
      a) the accepted meaning is that Paul had written a previous letter to
         which he is referring here.
      b) "to associate with" = to company
         1) to mix up together with
         2) to mingle with
         3) thus intimate association
         4) it refers to any kind of conversation, eating together, or meeting
            with people.
      c) "not all together" - not in all circumstances. We can not disassociate
         ourselves from the sinners of the world all the time.
   2) vs 10 -
      a) Paul's previous instruction was misunderstood or misrepresented.
      b) Paul's instruction of disassociation related to those who were
         considered brothers in the church. He did not feel that the
         Christians should disassociate themselves from those of the world -
         these are the ones we are to win.
      c) we are not to adopt their lifestyle, but we must associate with them at
         various times
      d) gross sinners Paul says that we will have necessity to associate at
         times.
         1) covetous - pleonektai - sin of materialism
            a) possessed by the desire to have more - greed
            b) the spirit of this evil resides in them
            c) have a wrong relation to man
            d) an attitude of "I," selfishness, and getting as opposed to
               giving to others.
            e) looks upon persons to be exploited rather than persons to be
               helped.
         2) swindler - harpages - snatchers
            a) carries out the spirit of the covetous
            b) those who seize something
c) robbers in any shape or form
d) have a wrong relation to man
3) idolater - spiritual sin
   a) have a wrong relation to God
   b) includes modern superstition
   c) the use of charms and fetishes

3) vs 11
   a) Paul is telling the Corinthians that they, and any Christian, should not
      associate (have close fellowship) with anyone who claims to be a
      Christian but his lifestyle seems to say something different.
   b) any who have the following evil in their lives
      1) immoral - as defined above
      2) covetous -
      3) idolater -
      4) reviler - loidoros
         a) one who abuses others
      5) drunkard - the disorders that Paul condemns (11:21) later regarding
         the Lords supper observance.
      6) swindler - extortioner - one who robs by violence.
   c) "no not to eat" = daily meals as well as communion

3) I Corinthians 6:15-20
   a) vs 15
      1) "do you not know"
         a) to appeal to a matter of common knowledge
      2) "body"
         a) self or personality
      3) "members" - mele
         a) parts of the body
         b) Romans 6:13ff
         c) to Paul we as Christians are united to Christ in as close a manner as
            can be. We are IN Christ
            1) we are an integral component
            2) to Paul, the physical sexual union is equivalent to our spiritual
               union with Christ.
      4) to join with a harlot
         a) to be joined with the harlot meant a concentration to the goddess of
            Aphrodite and exclusion from the body of Christ.
         b) produces significant psychological affects on the individuals involved.
            These affects begin at the psychological level and move into the
            moral and spiritual.
      5) "may it never be"
         a) God forbid!
         b) Perish the thought
         c) a strong repudiation of the suggestion
   b) vs 16
      1) "do you not know" -
         a) common and accepted knowledge by the Corinthians
         b) Genesis 2:24
c) vs 17
   1) joined - *kollomenos*
      a) process of gluing
      b) a close tie
   2) "one spirit"
      a) has the mind of Christ
      b) should react the way Christ would react

d) vs 18
   1) "shun" = flee
      a) run away from
      b) habitual action - make it your habit
      c) in thought as well as in deed
      d) to play with this sin was and is very dangerous.
   2) fornication strikes at the very heart of the most intimate God-given human relationship.
      a) strikes at the root of man's being
      b) other sins (drunkenness, gluttony) come as temptations from outside the body, but this one comes from within -
         1) the gratification of lusts
         2) sinful in their excess
      c) sinful in itself
   3) "sin" - *hamartema*
      a) puts the emphasis on the result rather than the act.
   4) Christian freedom is freedom to serve God, and to be so disciplined in Christian standards and habits of living that all such vices will be side stepped.
      a) we as Christians are to be so united in our will with the will of Christ that we freely want to do the will of Christ.
      b) God's love for us and our reciprocal love for Him is want should control our use of freedom.
Leaven - Yeast

Yeast that we use in the kitchen in baking is a fungus called Saccharomyces. This fungus is of microscopic size, colorless, and one-celled. Cousin wild yeasts have the ability to exist and survive without warmth, moisture, or food. They do this by going into a condition of remission.

In baking, the yeast fungus reacts with the sugars that are in the dough. The chemical reaction between the yeast and the sugars, called fermentation, produces carbon dioxide and alcohol. The carbon dioxide shows itself in the dough by producing many holes. The production of these holes appears on the outside in the rising of the dough. The yeast has the ability to permeate the entirety of the dough mass.

In Bible times, this yeast was called leaven and generally was a portion (starter) of fermented dough from a previous baking. It would be used by mixing in with a new batch of dough, saving a portion of this for subsequent baking. The action of the leaven was understood to be hidden, yet powerful, relentless, and pervasive. It was made originally from fine white bran kneaded with must; from the meal of certain plants such as fitch or vetch; or from barley mixed with water and then allowed to stand till it turned sour.

Leaven, as used in the scriptures is both a negative as well as a positive concept. It is used negatively more so than positively and refers to anything in a decayed and decaying state, suggesting uncleanness. Rabbinical writers often used leaven as a symbol of evil and of man's hereditary corruption.
Paul's call for moral purity declares that God's relationship to believers always demands a lifestyle of the highest moral standards.

Value Claim: My life needs to be a witness of purity before my friends, relatives, neighbors, and co-workers.

Knowledge Claim: It is to my benefit to not participate in activities that will cause me to (a) compromise my Christian beliefs, (b) be tempted to participate in activities that would go against my Christian convictions, and (c) allow my convictions to become seared.

General Approach To Lesson:
1) Generalize the lesson to more than sexual immorality - 5:10-11: reviler, covetous, idolater, drunkard, swindler.
2) Illustration - yeast in bread - if we allow one questionable thing, how long will it be before we allow another, and another, and then our standards are so low that we virtually have none? Ask someone to bake some bread with yeast and some without yeast. Evaluate the two - size, reaction.
3) Explain the concept of man as the sample of the Holy Spirit.
4) Assignment and report - Temple + reason for maintaining moral purity + openness with God/Holiness of God
5) Personal time - what are some of your life-style practices that you know are sin or wrong? What then identified them?
6) Quiet time of prayer that people make commitments to clear up their lives.
November 17, 1991

Lesson #7

*The Responsible Use of Freedom*

I Corinthians 10:1-13, 23-33

**Aim:** The learner will develop a principle to guide their daily lives to live within the freedoms of the Christian life, not sinning or causing another to sin.

**Adult Needs:** As in our secular lives in the United States we have the freedom to do some things. But, if our freedoms infringe upon the freedoms of others, we must learn restraint. Spiritually in Christ we are free, but if in the exercise of that freedom we negatively affect the spiritual growth of another, we must learn restraint.

**Department Assembly:**

1) We conclude our study of Christian rights, freedoms, and corresponding responsibilities with our lesson today.

2) Today's lesson will center on living the Christian life responsibly. Ask the learners to identify the themes of our last two lessons on Christian freedom.
   a) two weeks ago - how our actions influence others
      1) the right to be loved.
      2) the right not to be judged by others.
      3) the right to expect other Christians to lead a life before us that would disciple us.
   b) last week - exercising restraint

3) Read the "Bill of Rights" amendments that have been developed from week 1 and 2.
   a) Week #1 - (Our actions influence others and we ought to conduct ourselves out of a love consideration for others).
   b) Week #2 - (We need to restrain ourselves willingly because our actions will affect the way others view or respond to the gospel.)
   c) Issues raised in previous week's lessons.
      1) the right to be forgiven and forget
      2) the right to personally approach God
      3) the right to worship whenever, wherever, and however
      4)

4) Point out that in today's lesson we will be comparing responsible and irresponsible Christianity that stems from a self-confidence in Christ.
Lesson Plan:

1) Lifestyle for Christians is as different as there are people. We are all Christian but we may live the Christian life slightly different. This does not take away from our Christianity, but it does speak a testimony of what a Christian is to others.
   a) Prior to the class meeting on Sunday, ask the learners to think back over their life and identify how a Christian in their life has influenced them.
   b) This can be done by telephone contacts, postcards, or by telling the class at the end of last week's lesson. This could be a good inreach activity.
   c) Ask the learners to share their testimonies. Call on four or five, unless several in the class seem anxious to share.
   d) Record the qualities of the influence - negative or positive on the chalkboard.

2) Direct the attention of the learners to vs 1 of chapter 10 and point out Paul's statement, "For I do not want you to be unaware..." 
   a) Paul uses this phrase when he has a very important point to make.
   b) Based on this phrase, we can say that chapter 10 is important to the life of every Christian, and every Christian should take special notice of what is said in it.

3) Ask the learners to read 1 Corinthians 10:1-13 and identify the examples Paul sights as warnings to the Corinthians? These could also be looked upon as examples of irresponsibility on the part of the Israelites, of which Paul is saying to the Corinthians, "Don't you become like the Jews, but learn from them."
   a) receiving God's grace and believing that this allowed them a license to do what they wanted (vs 2-6)
      1) Baptized in the cloud and partook of the spiritual food and drink
      2) Baptism and the Lord's Supper, the two sacraments of the church.
   b) idol worship and immorality - (vs 7) (Exodus 32:6)
   c) used the Moabite women immorally (vs 8) (Numbers 25:1-9)
   d) tested the Lord (vs 9) (Numbers 21:4-9)
   e) grumbled about the provisions made by God (vs 10) (Numbers 11:1-9; 16:41-46)

4) While the learners search the scriptures for the warnings, draw the below chart on the chalkboard. Ask the learners to identify the warnings by the three categories on the left.

<table>
<thead>
<tr>
<th>Irresponsible Living</th>
<th>Responsible Living</th>
</tr>
</thead>
<tbody>
<tr>
<td>I Corinthians 10:1-13</td>
<td>I Corinthians 10:23-33</td>
</tr>
<tr>
<td>* Testing</td>
<td>* Bring God glory</td>
</tr>
<tr>
<td>* Use the Moabite Women</td>
<td>* Dependance on God</td>
</tr>
<tr>
<td>* Immoral living</td>
<td>* Obedience to God</td>
</tr>
<tr>
<td>* Idolatry</td>
<td></td>
</tr>
<tr>
<td>* Grumbling</td>
<td></td>
</tr>
<tr>
<td>* Displaying a lack of faith (report of spies)</td>
<td></td>
</tr>
<tr>
<td>* Immoral living</td>
<td>* Edify - seek the well</td>
</tr>
</tbody>
</table>
**Toward Others**
- Offend others because of a weak conscience
- Exercising privileges that we should not
- The destruction of a witness for self gratification.

**Toward Self**
- Ignores vs 13 - a promise
- Do whatever we want out of self-confidence

- Disciplined living
- Dependence upon God
- Profitable behavior
- When a warning is offered, heed it.
- Exercise your freedoms when you can

---

a) Discuss as warnings are suggested.

1) Ask the learners to tell why these are considered warnings by Paul
   a) because we should be learning from the mistakes of the Israelites and not making the same mistakes they did - vs 11.
   b) We ought also to be learning from each other. Our need to share and be responsible to each other.

2) Paul implies that each of these things was conducted out of a self-confident relationship in God (vs 12).

b) Be sure to explain vs 1-4 from the standpoint of Baptism and the Lord's Supper.

1) "Baptized into Moses in the cloud and in the sea"
   a) not a water baptism
   b) commitment baptism - commitment to Moses
   c) the cloud covered them by day
   d) walked through the sea on dry ground.

2) "Spiritual food" and "Spiritual drink"
   a) food and drink having a divine origin
   b) May connect to the Lord's Supper with the bread & wine.

c) Ask the learners, *How do we keep from living irresponsibly?*

1) Refer the learners to I Corinthians 10:13

2) Dependence upon the strength of the Lord will keep us from living irresponsibly.

5) Refer the learners to I Corinthians 10:23-33 and identify the characteristics and qualities of responsible Christian living. List their findings in the appropriate area (toward God, Others, Self).

a) Discuss

6) Ask the learners to review and summarize what we have identified.

a) call on several to share their summaries.

7) Ask the learners to complete the following, "If you had to develop or identify a principle from this 10th chapter, what principle would you state?"

a) Refer the learners to vs 31

b) Potential principles
1) If what we are doing does not bring glory to God or lift Him up, than we should not do it.
2) The Christian is not primarily concerned with the assertion of his rights but with bringing God glory.
3) The mature Christian has the responsibility to not offend the weaker Christian but to teach him and to help him to grow in Christ.
4) We should never do anything that would reflect adversely on God.

8) Ask the learners to think about their life.
   a) What in your life does not bring glory to God? Should it really be a part of your life? Will you draw upon the strength of the Lord to restrain from exercising it.
   b) Is there anything in your life that could be mis-interpreted by another Christian? Would you be willing to remove it from your life?
   c) In what ways are you not bringing God glory?
   d) In what ways is self-confidence causing you to live irresponsibly?

**Background Study:**

1) General Information
   a) In last week's lesson Paul used himself as an example for the Corinthians. In this week's lesson Paul uses the history of the Jews to try to move them beyond their complacency and license in their freedom. Paul says that the enjoyment of the Christian freedoms does not guarantee their entry into the final blessing.
   b) This chapter has a theme of Christian freedom and responsibility with reference to oneself, God, and others.
   c) Paul also deals with the issue of over-confidence in the mature Christian life due to the feeling of freedom. He uses the ancestry of the Jews as an example to try to show the Corinthians that their self-confidence can get them into trouble if they are not careful.
   d) Paul shows us here privilege without a corresponding sense of responsibility in the Corinthians.

2) I Corinthians 10:1-13
   a) vs 1
      1) "all" -
         a) used five times in the first 4 verses to stress the inclusion of the Israelites.
         b) the weak and strong Christians are joined into a united group in Paul's reference to the Old Testament and the Israelite's wanderings in the wilderness.
      2) "I want you to know" - Paul uses this phrase to introduce matters of special importance to Christian faith or experience.
      3) "Our Fathers" - Paul assumes that the Jewish Patriarchs are not only the background of faith of the Jews but they are also the background of faith for the Christian (Gentile or Jewish).
      4) Paul is trying to draw a parallel between the Israelites in the Old Testament and the Christians in the New Testament and their having to go through a time of testing to prove themselves before the Lord.
b) vs 2
   1) "baptized unto Moses"
      a) implies a willingness to get themselves baptized in this way
      b) a uniting of the people to Moses - followers of Moses
      c) a shared belief in Moses though varied in its strength
      d) immersion
      e) an exact parallel to "Baptized into Christ" (Galatians 3:27).
      f) an emphasis on commitment - commitment to Moses for Israelites
during that time and commitment to Christ for the Corinthians and
us.
   2) Even as we go under the water today for our baptism, the Israelites went
under the cloud as they left Egypt and wandered in the wilderness.
c) vs 3
   1) "spiritual food" -
      a) manna
      b) some translations may have meat (quail) in place of food.
      c) Paul is bringing to the attention of the Corinthians the heavenly origin
of the food.
d) vs 4
   1) "spiritual drink" -
      a) a legend states that a rock followed the Israelites all through their
journey
      b) "drink" refers to Christ, the rock
      c) Paul is bringing to the attention of the Corinthians the heavenly origin
of the food.
   2) "spiritual rock"
      a) comes out of the Rabbinic tradition that the rock Moses struck
followed the Jews from thereafter giving them water to drink
(Numbers 20:1-11).
   3) Connecting the spiritual food and drink may be a connection to the Lord's
Supper, linking the two sacraments of the church together.
e) vs 5
   1) "but" = nevertheless = in spite of all this
   2) "laid low in the wilderness" -
      a) spread out
      b) catastrophe
      c) a series of rebellious actions laid the foundation for God's punishment
of the people.
      d) the lack of faith due to the report of the 10 spies which kept the
children of Israel from entering the Promised Land.
   3) If we can connect the spiritual food and the spiritual drink as the Lord's
Supper and the Baptism under the cloud - the two sacraments of the
church - the people were still not saved by the observance of these
sacraments, but most experienced destruction.
      a) danger stills lurks in the influence of the heathens.
f) vs 6
   1) "examples"
      a) warnings - or types of over confidence that got the Jews into trouble.
         Draw the principle out of this not the specific happenings:
         departure from God's way and will brought and brings destruction.
      b) Pessimistic report - Numbers 14:30-32
c) Golden Calf - Exodus 32:6

d) fornication in the desert with the Moabites and the Midianites - Number 25:1-9.

e) Grumbling - Numbers 16

2) "crave"
   a) lust

g) vs 7
   1) Exodus 32:6 - points to a typical idol festival
      a) refers to an adulterous orgy following an idolatrous meal.
   2) this may be an accusation of gluttony and drunkenness at the Lord's Supper (I Corinthians 11:21-22)

h) vs 8
   1) Paul's primary reference is in relation to Numbers 25:1-9 where the Israelites began to commit whoredom with the daughters of Moab, joining themselves with Baal
   2) God answered the actions of the people with a plague and 23,000 died. Paul is writing from memory and may have mixed a couple of numbers. There were actually 24,000 killed.
   3) Throughout Jewish tradition, idolatry and sexual immorality are connected.

i) vs 9
   1) try (peirazo) =
      a) test with a view of the person failing the test
      b) to tempt - seeing how far one can go in testing the Lord.
      c) to solicit a person to do evil
   2) the people complained against God about the food. God answered by sending serpents among them - Numbers 21:5 ff.

j) vs 10
   1) "grumble (NAS) - calls down divine punishment
      a) murmur
      b) to mutter against
      c) to complain
   2) "destroyer"
      a) the Angel of Death
      b) Hebrews 11:28

k) vs 11
   1) "happened . . . as an example"
      a) to teach us that we are not to presume upon our privileges.
   2) the coming of Christ has brought all previous ages to an end.
      a) Paul believes that we have entered the last age before the second coming of Christ and the eternal age in heaven.
      b) the last age began with the incarnation of Christ.
   3) "written for our instruction" -

l) vs 12
   1) "thinks he stand" - human self-confidence

m) vs 13
   1) "temptation"
      a) temptation to sin
      b) has broader sense of testing and to include trials of every kind that make us stronger when we come out of it on the other side.
c) the temptations Paul points out -
   1) idolatry
   2) fornication
   3) try God too far
   4) grumbling
d) things about temptation
   1) they will come to us
   2) any temptation that we experience is not unique
   3) a way of escape is always present

2) what the Corinthians were experiencing was nothing exceptional, but that
   which was common to man.
   a) Paul is saying that the Corinthians, as well as us, will be tested in life,
       but we are to depend upon the strength of the Lord to help us
       overcome the temptations that are before us.

3) "escape" -
   a) picture of an army trapped in the mountains, which escapes from an
       impossible situation through a pass.
   b) not a surrender nor a retreat but the way of conquest in the power of
       the grace of God.
4) this verse offers a permanent comfort and source of strength to believers.
5) our trust is in the faithfulness and grace of God.
6) Paul deals with self-protection in this verse instead of the concern for
   others he has been pointing to and does in the following verses.

3) I Corinthians 10:23-33
   a) vs 23
      1) "not all things edify" -
         a) they do not build up men of the faith
         b) the first time Paul sighted this phrase he was referring it to himself,
            this time he is referring it to the Corinthians (I Corinthians 6:12).
      2) it is more important to ignore some matters than to assert one's rights.
   b) vs 24
      1) every Christian should seek the well-being of his neighbor
      2) promote the best interests of others.
      3) Man has a duty to himself but he has a far greater duty to others.
      4) "wealth" - KJV - welfare
   c) vs 25
      1) in a situation of this nature there is no need to be so careful about that
         which is right and proper.
      2) Paul held the view that what one did not know would not hurt them.
   d) vs 26
      1) the reason for not being so careful is that God made everything.
      2) Divine origin supersedes anything that may have happened along the way.
      3) there is no need to create a problem
   e) vs 27
      1) Paul dealt with eating meat in the temple previously. This is a statement
         on eating in a private home at the invitation of another.
      2) ask no questions and eat what is set in front of you (Luke 10:8).
f) vs 28
1) if you know that the meat was offered to idols do not eat it - because of the conscience of the one who offered the information. This person may have been a weak Christian.
2) the Greek construction does not strongly imply that this person is a weak Christian but possibly an unbeliever.

g) vs 29
1) "your conscience" - the strong, mature Christian
2) out of consideration of the weaker Christian or the unbeliever so that his conscience would not be weakened or that a witness could be offered.
3) A free Christian is not to be judged by the conscience of another person. But to keep from influencing another to sin I will refrain from doing what I know I have the freedom to do.

h) vs 30
1) the meat is a gift from God for which we ought to be thankful
2) there is no reason for us to be the subject of others talking about us if we eat the meat, so it is better to not eat it.

i) vs 31
1) **Principle** -
   a) the Christian is not primarily concerned with the assertion of his rights but with the glory of God.
   b) the mature Christian has the responsibility to not offend the weaker Christian.
   c) the mature Christian has the responsibility to enlighten weaker persons concerning moral values.
2) We should never do anything that would reflect adversely on God.

j) vs 32
1) have a tender concern for all.
2) the three categories of people in the New Testament
   a) Jews - those who have godly beliefs which are substantially different from those of the Christian church
   b) Greeks - pagans of whatever moral character and religious belief
   c) Church of God - where Paul found the instruction most difficult to realize.
3) We ought to be a good example to all those we come into contact with as well as those we might have an influence over.
4) "Give no offense" - do not put a stumbling block in the way of another.

k) vs 33
1) Paul returns to using himself as an example.
2) The only reason that the Corinthians should imitate him is that he imitates Christ.
3) "just as I also please" - trying to please
Paul's teaching about using freedom responsibly reveals that Christians should live so as to avoid sinning themselves and seek to lead others to salvation in Christ.

Value Claim: We, as Christians, can live above the temptations and allurements of our world, such that our lives are a positive influence for Christ on others.

Knowledge Claim: Christ will grant me with all that I need to resist evil.

General Approach to Lessons:
1. Even though we are all in Christ, we do not live the same Christian life-style.
2. Call for testimonies of how the life of an individual influenced the life of the learner.
3. Make the testimony assignment the previous week.

B1) Contrast responsible and irresponsible living.

<table>
<thead>
<tr>
<th>Irresponsible</th>
<th>Responsible</th>
</tr>
</thead>
<tbody>
<tr>
<td>10:5-13</td>
<td>10:23-33</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Toward God</th>
<th>Toward Mankind</th>
<th>Toward Self</th>
</tr>
</thead>
<tbody>
<tr>
<td>testing</td>
<td>immoral living</td>
<td>*edify</td>
</tr>
<tr>
<td>*imoral living</td>
<td>offend</td>
<td>*disciplined</td>
</tr>
<tr>
<td>*glory</td>
<td>*do things for</td>
<td>*giving</td>
</tr>
<tr>
<td>*dependent</td>
<td>*cause to</td>
<td>*promise</td>
</tr>
<tr>
<td></td>
<td>question</td>
<td>*depend upon</td>
</tr>
<tr>
<td></td>
<td>Christianity</td>
<td></td>
</tr>
<tr>
<td></td>
<td>leads to</td>
<td></td>
</tr>
<tr>
<td></td>
<td>salvation</td>
<td></td>
</tr>
</tbody>
</table>

B2) Summarize the chart with a principle to live the Christian life responsibly.

The learner will develop a principle to guide their daily lives to live within the freedom of the Christian life, but not sinning or causing another to sin.
November 24, 1991  Lesson #8

Instructions About Worship
and the Lord's Supper

1 Corinthians 11:23-29

Aim: The learner will design a worship service around the Lord's Supper and explain why they included the various parts.

Adult Needs: Sometimes adults must be brought back to what God desires instead of allowing themselves to continue down their own path. When we compare our path with that of God's, corrections, if necessary, can be made.

Department Assembly:

1) Prior to the arrival of the learners place a copy of the attached worksheet on worship on each seat. Have pencils available for those who need them.
   a) On the chalkboard have the following note:

   As you arrive, begin working on the "Worship" worksheet you find on your seat.

   b) Encourage the learners to complete as much of the worksheet as they possibly can.
   c) After about 5 minutes explain that we are beginning a 3 week study on the ingredients of worship.
      1) this week - Lord's Supper
      2) next week - Spiritual Gifts
      3) December 8th - Love as a basis for worship

2) Ask the learners the following questions. Each question should be separated by discussion and sharing by the learners. Refer to the worksheet whenever possible.
   a) What is worship?
      1) reverence or devotion for a deity; religious homage or feelings of deep respect; a church service or other rite showing this
      2) extreme devotion or intense love or admiration of any kind
   b) How are we to worship God?
      1) in humility
      2) in an attitude of bowed knee
   c) Where are we to worship God?
      1) anywhere we happen to be
   d) Is there any set way or place by which we worship God?
      1) No. We are to worship anywhere we are and in spirit.
Worship Worksheet

a) Exodus 34:14 - Our worship should include . . . only Jehovah God
b) Psalms 2:11 - Our attitude should be one of . . . reverence.
c) Psalms 29:2 - We should dress for worship in what way? . . . in holy array.
d) Matthew 2:11 - Our approach to worship should be in . . . humility.
e) John 4:20-24 - We are to worship God in . . . spirit and in truth.

3) In today's lesson we will look at the Lord's Supper, its different parts and design a worship service around the Lord's Supper.

Lesson Plan:

1) Ask the learners, "In what way would you consider the Lord's Supper a worship service?" "In what way would you consider it not a worship service?"
   a) Allow the learners time to think about their answers.
   b) Call on several learners to share their thoughts about these questions.

2) Ask the learners to turn to Matthew 26:26-40 and I Corinthians 11:23-33 and identify the various parts of the Lord's Supper as a worship service. They should identify the following. As each is mentioned, discuss the meaning that may be attributed to it.
   a) Breaking of bread (11:23) - the breaking of the body of Christ.
   b) Drinking of the cup (11:25) - the shedding of Christ's blood.
   c) self-examination (11:28) - to be sure that we individually and corporately have a right relationship with each other and the Lord.
   d) eating of a meal - supper (11:25) - mutual acceptance of each other.
   e) corporate nature (11:33) - a church sacrament. Not something to be done by an individual.
   f) Gave thanks (11:24; In the same way 11:25) - a recognition of the divine origin of all that we have.
   g) sing a hymn (26:30) - a unifying of the church body.

3) As you read our scripture passage for today, did you find a purpose in conducting the Lord's Supper? If so what was that purpose?
   a) I Corinthians 11:25
   b) a call to our mind
   c) "in remembrance of Me

4) Where, when, and how are we to observe the Lord's Supper?
   a) Indicate to the learners that they may want to look in I Corinthians 11:17-21 and 30-34 in addition to the lesson passages.
   a) I Corinthians 11:24
   b) "do this" - present continuous action
   c) no identified frequency
   d) no set location identified other than in the presence of the corporate body of Christ.
   e) HOW - refer to I Corinthians 11:17-21, 30-34
      1) in consideration of others
      2) in unity (no divisions) - vs 18
3) for the primary purpose of the Lord's Supper - vs 20-22

4) in a worthy manner - vs 27 - what is a worthy manner?
   a) in faith, and with a due performance of all that is fitting for so solemn
      a rite.
   b) those things noted above
   c) recognize the symbolism of the bread and cup in relation to Jesus.
   d) not to indulge in gluttony in the meal.

5) Have the learners re-read the passage and establish an order for the Lord's supper.
   a) Self-examination
   b) The church gather in one place
   c) Give thanks
   d) Breaking of the bread
   e) supper - eating of a meal
   f) Give thanks
   g) drinking of the cup
   h) Sing a hymn and leave

6) Have the learners divide into groups of 2 to 4 and design a worship service centered
   around the Lord's Supper. Encourage them to answer the questions of where,
   when, and how.
   a) Allow about 5 to 8 minutes for this exercise
   b) Move amongst the groups offering advise or answering questions as they arise.

7) Have the learners share their design and explain why they have designed it the way
   they did and why they included the parts they included.
   a) Self-examination -
      1) to be sure that the people have their relationships in order with both God
         and their fellowman.
      2) Attitudes and motives correct
      3) examine against a standard
      4) be sure that adequate time is allowed for this part to take place.
   b) Give thanks - dedicate ourselves and the service to the Lord.
   c) Bread - to remember the broken body Christ experienced for us
   d) Cup - to remember the shed blood of Christ.
   e) Sing a hymn - to generate a sense of unity, togetherness, and mutual acceptance.
   f) Supper -
      1) a mutual sharing
      2) equality before God
      3) an acceptance of each other

Background Study:

1) General Information
   a) It is believed that I Corinthians was written before any of the Gospels; thus, this
      passage is the earliest record of the Lord's Supper.
   b) verses 27-29 tell how the service is to be conducted
c) Paul is saying that the assembling of the Corinthians is not to eat the Lord's Supper but to eat their own suppers. The accepted practice was to bring separate meals to the common place, but they were starting to eat before others arrived so that there was no common supper and no sharing. Paul is concerned about the selfish indifference of the more well to do members to the poorer members (11:33).

d) One of the major emphases of the Lord's Supper is the corporate nature of its observance (11:33).

e) the Lord's Supper observance contains the following
   1) the giving of thanks (vs 24)
   2) the breaking and distribution of bread (vs 24)
   3) the eating of a meal - supper (vs 25)
   4) the distribution of the cup (vs 25)

f) References
   1) Luke 22:15-20
   2) Mark 14:22-24
   3) Matthew 26:26-30

g) "This do in remembrance of Me" - appears only in I Corinthians and not in any of the Gospels.

2) I Corinthians 11:23
   a) "received" and "delivered"
      1) vs 2 - traditions delivered to the people by Paul
      2) receiving and passing on the traditions of the Christian faith.
   b) "on the night that He was betrayed" - a way of dating that which follows.
      1) Mark indicates that the Lord's Supper was held during the passover
      2) John's gospel indicates that the supper was held before the passover.
      3) Paul's method of wording would tend to indicate that the supper was held prior to the passover feast, but vs 25 which talks about a cup prior to a supper and another cup following the supper tends to indicate a passover meal.

3) I Corinthians 11:24
   a) "This is my body" = this means my body
      1) this phrase has been translated by many in different ways and disputed by many over a long period of time. It has been translated as
         a) is like
         b) represents
         c) symbolizes
         d) stands for
         e) conveys
         f) means the same as
         g) is identical with
         h) is the same thing as
         i) has the same substance as
   b) "which is for you" - refers to that which Christ did for us.
      1) purpose in His suffering that was for us.
      2) some Greek texts read; "which is broken for you." The best omit the word broken
c) "this do" - present continuous action
   1) in both the Old and New Testaments "do" is used with words that relate to a feast or meal.
   2) when used in connection with "bread" it is used to refer to the baking or preparation of bread.
   3) the breaking and distributing of the bread was the beginning of the observance.
   1) Luke also mentions a cup after the bread, which agrees with the other gospels.
   2) Luke's reference to the two cups is two of the four cups that are used to observe the Passover.
e) "remembrance" -
   1) calling to the mind
   2) remembrance of Jesus and all that He represents and did.
   3) with a view to recalling me.
f) breaking and receiving the bread is to remind us of the bodily sufferings of Jesus on our behalf.
g) "of me" - to stress the Christ-centered nature of the service.
h) "given thanks" -
   1) the Greek word is the basis (transliteration?) for the word Eucharist
   2) the customary thing to do first in a Jewish meal.
   3) the dedication of the meal
   4) Mark states that Jesus blessed the bread. In this case it is possible that the two may mean much the same thing.

4) I Corinthians 11:25
   a) "is new covenant" -
      1) the Greek word usually refers to one's last will and testament
      2) This same Greek word when used in the Old Testament translating from the Hebrew, is translated 'covenant.'
      3) as prophesied in Jeremiah 31:31
      4) Jesus is saying that the shedding of His blood is the initiation of the new covenant
      5) "is" implies 'means' or 'represents' or 'symbolizes.'
b) "My" - again emphasizing the centrality of Christ.
c) "in my blood" or "by my blood" - ratifies the new covenant
d) "and in the same way" - gave thanks and distributed to all
e) "supper" - a late afternoon meal
f) "bread" is discriminated from the "cup" (the contents) not the supper.
g) "in remembrance of Me" -
   1) with a deep sense of indebtedness
   2) with unspeakable joy

5) I Corinthians 11:26
   a) "proclaim"
      1) shew = announce
      2) an activity exercised toward men
      3) a witness through actions
   b) "till He comes"
      1) eschatological expectation of Christ's coming again
2) at the coming of Christ the observance of this sacrament will cease
3) keeps us mindful of His first coming when He died and of His second coming.
4) Christ is a living Lord and He will come again.

6) I Corinthians 11:27
   a) "Therefore" - stresses a consequence.
   b) one's attitude and spiritual condition is of utmost importance.
   c) a worthy way to partake -
      1) in faith, and with a due performance of all that is fitting for so solemn a rite.
      2) "unworthy" - refers to the manner of observance rather than the participants' worthiness.
      3) profaning is implied
   d) an unworthy way to partake - based on 11:17-22; 29-32.
      1) to have an attitude that divides one from the group
      2) to discriminate against other members - the primary issue here
      3) to eat and drink to excess
      4) to fail to recognize that the bread and the cup symbolize Jesus' sacrificial death.
      5) a mistreatment of those present (an action of disassembling the unity) rather than misinterpretation of liturgical procedures.

7) I Corinthians 11:28
   a) "examine"
      1) test
      2) as of the testing of metals
      3) not to be taken as just another service.
      4) one's attitudes and motives
      5) If we pass the self-examination test but refuse to participate we experience a failure to experience a meaningful worship.
      6) approved or check against a standard of approval.

8) I Corinthians 11:29
   a) "judgement to himself"
      1) comes under the condemnation appropriate to his act.
   b) "judge the body rightly"
      1) distinguishing the Lord's Supper as being different from other meals.
      2) "body" - could be one of three possibilities
         a) the actual body of Christ
         b) the corporate church body
            1) the person does not see the church as being the corporate body of Christ.
            2) the person may be at variance with someone in the corporate body.
            3) in its chief act of common worship, the observance of the Lord's Supper.
         c) he does not realize what the symbols mean
            1) love
            2) reverence
            3) obligation
Worship Worksheet

Read each scripture passage and complete the open ended sentence or question.

Exodus 34:14 - Our worship should include . . .

Psalms 2:11 - Our attitude should be one of . . .

Psalms 29:2 - We should dress for worship in what way? . . .

Matthew 2:11 - Our approach to worship should be in . . .

John 4:20-24 - We are to worship God in . . .
Unit #3 - Lesson #8  November 24, 1991

Doctrinal Focus: Lord's Supper

Adult Needs: Sometimes adults must be brought back to what God desires instead of allowing themselves to continue down their own path. When we compare our path with that of God's, corrections, if necessary, can be made.

Adult Education Principles: Past experience presents the adult learner with a paradox in the learning situation. On the one hand, the stability of past experience and the learner's self-concept lead to confidence and a willingness to enter into the process of change. On the other hand, the process of change has the potential for changing the meanings, values, skills, and strategies of past experience and the self-concept, thereby temporarily destabilizing both. This lack of stability may lead to loss of confidence and to possible withdrawal from the process of change.

Scripture Passage: 1 Corinthians 11:23-29

Parallel Passages: Matthew 26:26-35
Mark 14:22-23
Luke 22:14-23
John 13:1-30

Concept Map:
- Worship of the Lord's Supper
  - Give thanks for what we have been provided
  - Remember the Lord's death
  - New covenant

The learner will design a worship service around the Lord's Supper and explain why they included the various parts.

Paul's Instructions about worship and the Lord's Supper declare that Christians must give careful attention to both the attitude and the outward manner in which they participate in public worship.

Value Claim: If we know we are not right before God, we will refuse to participate in the Lord's Supper.

Knowledge Claim: Self-examination and repentance are an integral part of the Lord's Supper.

General Approach to Lesson:
1) Identify the ingredients or parts.
2) Understand the parts of the Lord's Supper.
3) Design a Lord's Supper worship service.
4) Explain.

Facts:
1) Worthy participation - vs 12
2) Guilt of the body - vs 27
3) Judgement - vs 29
Judgement for Sins of Injustice

Amos 5:7, 10-15, 21-24; 6:1-7

Aim: The learner will describe the injustice of Israel, sighting contemporary examples and Christian solutions.

Adult Needs: Adults frequently drift into a rut in living life. We must be confronted with ourselves and these ruts, many of which are not Christian or biblically based. It is only as we view the ruts for what they are that we are able to develop Christian alternatives.

Department Assembly:

1) As learners arrive randomly give out slips of paper with the following scriptures on them. Ask the learners to read them when called upon.
   a) Exodus 34:14 - worship only God Jehovah
   b) Psalms 2:11 - worship with reverence
   c) Psalms 29:2 - worship in holy array
   d) John 4:22 - worship involves what we know
   e) Philippians 3:3 - worship in spirit
   f) II Chronicles 29:28 - singers, instruments, and offerings

2) One aspect of Amos' scripture for us today deals with the concept of worship. When you think about worship, what thoughts come to your mind?
   a) **responding to God**
   b) **seven day a week activity**
   c) accept the responses of the learners writing them on the chalkboard.
   d) after a response or two, ask one of those who have a slip of paper to read the passage on that paper and solicit more responses.

3) Summarize by indicating that Amos condemns the Israelites because of their shallow and poor practices of worship. As you study today's lesson, consider, in what way is my worship of the Lord shallow, incomplete, and/or inconsistent?

Lesson Plan:

1) In today's lesson Amos addresses both social and religious issues, integrating the two, indicating that the two are interrelated and interdependent.

2) Before we get into the scripture passage, what are some of the social situations of our lives today that bother you and why they bother you?
   a) list those that are mentioned in a column on the chalkboard
b) some might include;
   1) seeming unconcern for the down and out
   2) lack of respect for human life
   3) the homeless and hungry
   4) abortion
   5) the "haves" getting more and the "have nots" getting less.
   6) manipulation of people by "groups" to get what they want
   7) the lack of sensitivity to people with little material goods in this world
   8) manipulation of people by "groups" to get what they want

3) On the chalkboard draw two columns like that below asking the learners to review the appropriate scripture and identifying the requested information.

<table>
<thead>
<tr>
<th>Lifestyle &amp; Opinion of Self</th>
<th>Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Compromise justice for self gain (vs 5:7)</td>
<td>1) It is empty and without meaning - it is ritual- istic only (5:21-23).</td>
</tr>
<tr>
<td>2) No conscience for rightness (5:7)</td>
<td>2) It is rejected by God (5:21-23).</td>
</tr>
<tr>
<td>3) Unless you do something that benefits me, I loose all respect for you (5:10)</td>
<td>3) Is for self-righteousness (5:26d).</td>
</tr>
<tr>
<td>4) If you try to tell me what I am doing is wrong I will have very strong negative feelings for you and you will suffer some consequences for it. (5:10)</td>
<td>4) Contains offerings that have no meaning to God: Burnt - total commitment, Grain - acknowledging God as the source of the fruits of one's labor, Peace - membership with God (5:22).</td>
</tr>
<tr>
<td>5) You use those &quot;smaller&quot; than you for self-gain and inflict a cost on them. (5:11)</td>
<td></td>
</tr>
<tr>
<td>6) When it is advantageous, you pay people to see that things happen to benefit you (5:12).</td>
<td></td>
</tr>
<tr>
<td>7) Exhibit a false sense of security in materialism (6:1).</td>
<td></td>
</tr>
<tr>
<td>8) Think more highly of self than you should (6:2).</td>
<td></td>
</tr>
<tr>
<td>9) No concern for nor thought for the plight of the poor (6:6).</td>
<td></td>
</tr>
<tr>
<td>10) Life is consumed in luxuries (6:4-6).</td>
<td></td>
</tr>
</tbody>
</table>
11) Live for today not giving any thought of consequences of this lifestyle (6:3).

a) Have the learners work through the passages suggesting lifestyle characteristics and personal opinions that people had of themselves.
b) Discuss and explain as you work through the passage.

4) Review the findings with the following questions:
   a) **What is important to these people?**
      1) to get ahead
      2) to enjoy all the conveniences they can
   b) **Who are they focused on?**
      1) self - I - me
   c) **How does God describe this attitude?**
      1) one that will receive punishment - 5:11, 6:7
      2) evil - 5:14
      3) offenses and sins - 5:12
   d) **What and who are these people ignoring?**
      1) the condition of those around them
   e) **What is God's opinion of their worship?**
      1) for their edification
      2) empty
      3) it was a justification of their daily lifestyle
   f) **What good came from the lifestyle and practices of these people?**
      1) None for the general public.
      2) Led to the destruction of Israel in 722 BC and the destruction of Judah in 586 BC.
   g) **What does this passage of Amos' say to us today?**
      1) we ought to keep our eyes on those around us and less on ourselves.
      2) We will be judged and punished, if need be, for the lifestyle we keep if it is not pleasing to God.
      3) We need to be sure that we are not separating our Sunday worship from our Monday through Saturday life. Life before and in God is a seven day-a-week activity.
      4) We ought to be willing to go to bat for the down and out.

5) Ask the learners to respond to the following statement: Amos was a social activist who advocated that those who worship God ought to be social activists also.

6) Refer the learners back to the column of social concerns identified at the beginning of the class time. Ask if they have anymore they would like to add to the list?
   a) if so, add them
   b) Ask, **How could we become social activists in regard to this list?**
      1) Learn more about what is going on
      2) Get involved in a group working to counteract the problems.
      3) Contribute your money to combat the problems.
      4) Form a group within our church for the purpose of education and involvement.
5) Write letters to our congressmen at appropriate times concerning bills before the legislature.

c) Close with prayer that God would touch our hearts to motivate us to do what He would want done and for the right reason.

Background Study:

1) Amos 5:7
   a) "turn"
      1) to turn or overturn
      2) an act of judgement and violence or force
   b) "Wormwood"
      1) many species
      2) all species have a bitter taste
      3) reference used toward bitterness, sorrow, unpleasantness, and calamity
      4) yields a dark green oil
      5) reference is to indicate injustice and unrighteousness.
      6) Because of the injustice that was being conducted, the attitude generated in those receiving the injustice was one of bitterness.
   c) "justice"
      1) administrative justice
      2) justice that should be melted out in the legal assembly of the city gates.
      3) this system of justice worked well if the economic level of the men in question were somewhat equal. If this level was significantly different, the poorer men generally came out loosing.
      4) bribery was common by the wealthy so that they could get their way.
      5) the poor very seldom were allowed to even speak on their behalf.
      6) defined as acquitting the righteous
   d) "righteousness"
      1) "casting down" -
         a) to cause to rest
         b) the contrast of a figure laying flat on the ground instead of standing erect.
         c) to bury
         d) "to the earth" - dust
      2) should be erect, established, made firm in the gate.
      3) maintaining proper relationships with other people and to God based on a covenant.
      4) the practice of justice and right in any and every realm, specifically in this case, civil justice.

2) Amos 5:10-13
   a) vs 10 -
      1) hate
         a) this hate is similar to the hate Amos spoke against in chapter 1 and 2
            1) hate of the Edomites against the Israelites
            2) hate of Moab for Edom
         b) The hatred Amos speaks of here is the hatred of the wealthy for those who speak out on behalf of the oppressed poor.
2) gate
   a) the opening in a fortified structure built into the city wall to guard the entrance to the city. Along each side of the arch or opening were seats cut in the stone where the elders would sit to hold counsel or to dispense justice.

3) "him who reproves in the gate"
   a) any freemen or prophet in the city who rebuked the wrong and supported the right
   b) anyone who would become an advocate for the poor and/or oppressed
   c) someone calling for a character quality of justice

4) "integrity" or truth
   a) perfect
   b) whole
   c) complete

5) "abhorred"
   a) a stronger word than hate

b) vs 11
   1) "poor" - thin ones
   2) "impose" - trample - treading on something; often of a warrior standing or striding on a prostrate victim

3) the greedy people sought after land and wealth
   a) "hewn stone" - a sign of luxury. Before this time only temples and palaces were made of hewn stone. The ordinary person of this day built their homes out of mud brick
   b) the punishment was against the land and wealth of those oppressing the poor for them.

1) the homes and the vineyards were not evil in and of themselves but the method behind the possessing.

2) the punishment is covenant language - Deuteronomy 28:30, 38-40

c) vs 12
   1) "afflict the righteous"
      a) to squeeze, to make narrow, to distress
   2) "bribe"
      a) a ransom or covering
      b) this accusation is against the freemen who made up the court and not the wealthy
   3) "turning aside the needy"
   4) "transgressions" and "sins"
      a) moral evil
      b) transgression = rebellion
      c) sin = to miss the mark related to a wide array of offenses
   5) "I know" - God

6) Court
   a) was to be run according to the covenant
      1) Exodus 23:1-3, 6-8
      2) Deuteronomy 16:18-20
   b) because of the makeup of the court and the fact that it was taking bribes, Amos knew that the entire society was corrupt.

d) vs 13
   1) some believe that this verse is an addition to Amos' oracles, being added by a follower of the wisdom movement.
2) "prudent"
   a) when the courts are evil, and the powerful are in control, the man of
      wise judgement will keep quiet, knowing that to speak can only
      lead to trouble for him.
   b) the person who understands the basis of justice and sees the injustice
      taking place realizes the possible danger and futility in making
      changes, and therefore keeps quiet.
   c) Amos says that there are those in Israel who fit in this category, but he
      himself refuses to remain silent.
   d) silence is an encouragement to continue
3) Amos may have been saying that the nation had come to a time when it
   was dangerous to speak the truth
4) "such a time" = "that time" - which might refer to a time of judgement to
   come in the future when there would not be a court in which one could
   speak up.

3) Amos 5:14-15
   a) "seeking Yahweh" as opposed to seeking sanctuaries or sacred places
      1) the vertical relationship of man
   b) Amos' emphasis was not on rituals or cultic observances but on a proper
      personal relationship with God.
   c) "seek good"
      1) the horizontal relationship of man
      2) good in contrast to evil (oppressing the poor in the courts)
         a) to seek good would force one to reject evil
      3) seek good = seek Jehovah
   d) "hate evil and love good" -
      1) this is a reversal of Amos' previous charge that the Israelites were hating
         good and loving evil(5:10).
      2) advising the Israelites to repent
      3) and God may be "gracious"
         a) bow down toward in order to help
         b) may be - not much chance of this, but with God's grace anything is
            possible.
   e) "remnant of Joseph"
      1) those remaining of the Northern Kingdom after the destructive invasion
         occurs.
      2) Joseph was used here because the two main tribes in the north were of
         Joseph: Ephraim and Manasseh
      3) remnant is used to signify the extent of the destruction to take place.

3) Amos 5:21-24
   a) the worship of Israel was an abomination to Yahweh
   b) the worship was idolatrous, schismatic, or ritual incorrect
   c) the worship was also wrong because the worshippers were not men of
      righteousness and justice.
   d) vs 21
      1) despise = reject
      2) festivals - the annual festivals of Passover, Pentecost, and Tabernacles
      3) "I take no delight in" = I will not smell (Leviticus 26:31)
4) "solemn assemblies" = a gathering or assembly held for a religious celebration or holiday

5) "your"
   a) not God's, nor done in the way that He would like for them to be conducted.
   b) initiated under ulterior motives
   c) they had changed the rituals according to the way they think

1) Amos 4:5 - adding leaven to the sacrifice

22 - offerings God rejected

1) Burnt Offerings - Leviticus 1
   a) sacrifices in which the entire animal was consumed by fire.
   b) represented the offerer's total commitment to God
   c) rejected because of the gross inconsistency between the religious practices and their everyday life.

2) Cereal or grain offering - also known as a meat offering - Leviticus 2
   a) possibly a general word for offering
   b) acknowledged God as the source of the fruits of one's labor
   c) God could not be associated with the injustice and oppression the people were engaged in.

3) Peace offering - Leviticus 3
   a) a sacrifice that was shared by the offerer with the Lord; to affirm fellowship with God. Part of the animal was burned and part of it was eaten by the person who brought it.
   b) God became a guest of the offerer and allowed the fellowship of His presence.
   c) rejected because God could not fellowship with evil and because the people refused to obey God.

4) fatlings or fatted beasts = choice animals which were used for sacrifice
   a) fat made a sweet savor when burned

5) The essence of this rejection is that a right relationship with God PRODUCES a right relationship with one's fellowman.

6) God was seeking an inner righteousness and an inward moral commitment to do what He had declared what was right (outward expression).

f) vs 23

1) "noise of your songs" - the music was out of tune because the people were socially and spiritually off key.
2) "harp's" - stringed instruments used to accompany the singing of hymns
3) "melody" = psalm
4) I will not listen" - He may hear and realize that the people are calling, but He will not hear what is being said.

5) God was not rejecting the music itself as being wrong, but the lack of genuineness in their worship in general.

f) vs 24 - the reason for the rejection

1) because of the absence of righteousness and justice in their lives.
2) "roll down like waters"
   a) a flood of water rolling down the bed of a dry wadi
   b) let justice flow naturally, unimpeded through your courts, marketplaces, and all areas of life

3) "ever flowing stream"
   a) must be an ongoing happening
b) can not do just once and it naturally continues, one must work on it always - every day
4) this verse also describes the quantity of the stream that was desired by God. He did not want just a trickle.

4) Amos 6:1-7
a) a picture of the affluent society of Amos' day
b) vs 1
1) "Zion" - a religious resource
   a) God's chosen city and earthly dwelling place.
   b) God had put His name there and had chosen to meet His people in Zion (Jerusalem).
   c) the home country (Judah) of Amos was in no better shape than was Israel.
2) "at ease in Zion"
   a) the people thought that they could do whatever they wanted and God would spare Jerusalem from destruction.
   b) ease = a false sense of security
3) "trusting in the mountain of Samaria" - a military resource
   a) Samaria was a natural fortress
   b) the Israelites thought that the city of Samaria was impregnable
   c) believing in the might and preparedness of their army
   d) trusting - false optimism and sense of security and carefree arrogance of the leaders.
4) "notable or distinguished men" - a leadership or human resource (Genesis 12:1-3)
   a) marked men
   b) men of distinction among the nations
   c) attaining their station and wealth through unfair business practices, bribery, and corrupting the courts.
   d) they had gained control of all the business (monopoly) and justice
   e) the power structure of the day
   f) these may also represent men who knew God and were known by God
   g) this may also be a self description by the leaders of Israel, showing their pride in themselves.
c) vs 2 - material resources
1) a warning that other great cities had fallen and so could theirs.
2) historically, at the time of Amos, these cities had not fallen, causing some lack of understanding and questions in relation to verse 2.
3) this may be a statement of boasting by the corrupt leaders of the day about their being the number one city at this point.
   a) "Calneh" - (Isaiah 10:9) a city in northern Syria near Carchemish
   b) "Hamath" - a formidable city in ancient times located on the Orontes River north of Dan. Captured by Sargon II, king of Assyria in 721 BC
   c) "Gath" - may have been under the control of Judah or might have been destroyed by this time. Sargon II speaks of conquering Gath in 711 BC
   d) these are city-states that were under the control of Israel or others.
4) a statement that would reflect on the stewardship of the God given material resources of the nation, especially at this time in history.
d) vs 3
   1) the people are closing their mind to the possibility of imminent judgement.
   2) the people were living for the moment with no consideration of the future.
      No consideration of what they would be leaving their children.
   3) a refusal to face their problems
   4) "put off" - to banish or cast out violently or hatefully

e) vs 4-6
   1) a description of the home life of the wealthy - a squandering of material resources in self-indulgent ways
      a) laid around on expensive couches
      b) ate grain fed beef only
      c) drank great amounts of wine
      d) banquets had much music, both vocal and instrumental
         1) wrote songs for their own edification
         2) zithers or other such instruments, not of the quality of David's harp.
      e) used only the finest perfumes and oils
   2) the bowls were the size of those used to catch the blood of the sacrificial animals
   3) vs 6c - the people reflect little sensitivity to the sad shape of their nation.
      A display of selfishness and unconcern for others.
   4) using their human resources to their own ends
   5) wrongly interpreted their material property as God's blessing on them and reward for their faithfulness.
      a) to say that wealth is a blessing from God one must first evaluate their relationship with their fellowman, from God's perspective.
      b) the material and human resources for the nation as a whole were limited to a select few.

h) vs 7
   1) Those taking the spotlight in the nation at this time will also take the spotlight in judgement.
   2) the leadership of the nation showed the following
      a) self-indulgence
      b) insensitivity towards others
      c) a lack of grieving for the affliction of the poor of the nation.
      d) the New Testament example - Matthew 20:25-28
Doctrines: Christian service, valuing the human being

Adult Needs: Adults frequently drift into a rut in their daily lives. We must be confronted with ourselves and the reality that many of our habits are not Christ-centered or biblically based. It is only as we view the realities of what we are that we are able to develop Christian alternatives.

Advent Education Principles: When past experience can be applied directly to current experience, learning is facilitated. When past experience can be applied only indirectly, the adult learner may have difficulty perceiving connections and making transfers.

Focal Passage: Hosea 1:2-10, 2:11-20

God's judgment for Israel's sins of injustice and false worship teaches that God demands righteousness and authentic worship from us.

Value Claim: Worship is only as genuine as the dedication of the everyday life to doing God's will.

Knowledge Claim: Just because I attend a worship service going through the motions of worship, this does not mean that God is pleased with my life before Him.

General Approach To Lesson:

1. Help the learner see how God sees the relationship between Sunday and Monday through Saturday.
2. Assembly: Have the learner describe what worship is and how it manifests itself.
   - Responding to God
   - Monday thru Saturday as well as on Sunday
   - What good is worship on Sunday if worship on Monday thru Saturday is what it ought to be?
3. Lesson:
   - Review the scriptures, identifying the ways in which injustice was revealed in Israel.
   - Identify a current day example for each injustice.
   - Describe how the injustice could be corrected from a Christian perspective.
   - In what way do you exemplify an attitude of injustice?
March 15, 1992

God's Offering of Healing
Hosea 14:1-7

**Aim:** The learner will define God's model for repentance and forgiving and determine his personal need of implementation.

**Adult Needs:** Many adults develop their own preconceived ways of coming to the Lord. They have to get their "act together," or change this or that. This lesson gives us a scriptural model defining how rebellious mankind is to turn or return to the Lord.

**Department Assembly:**

1) Review the last 5 weeks of this unit to show how the lessons are fitting together and have a unified meaning. Ask the learners to identify as many of the lesson themes as they can. This can be put before the learners by writing the themes on the chalkboard ahead of time and covering it with strips of paper. At the appropriate time uncover the themes.
   a) February 16th - God's love for His people and the response He expects from us due to this love - obedience.
   b) February 23rd - Using preventative action in avoiding moral decay in our lives - properly responding to God's love.
   c) March 1st - What we deserve for an improper response to God's love - destruction.
   d) March 8th - God's response of mercy, despite our improper response to His love.
   e) March 15th - How to realize God's healing powers when we have not responded to Him in the way He desires - repentance.

2) Present the following case study and ask the learners to answer the question - Is everything ok, why or why not, and what is the proper way to handle this?

   Sam and Joe have been long time friends. At a recent outing, Joe made some insulting comments to Sam and hurt his feelings. Joe never said anything to Sam nor Sam to Joe. Sam and Joe still spend a great deal of time together, both privately and as families.

   a) Ask the learners the above questions
   1) Is everything ok? - no
   2) Why or why not? - Because Sam hasn't forgot the hurt. He will probably question Joe's sincerity as a friend and may even begin to put some distance between himself and Joe.
   3) What would be the proper way to handle this? - Sam or Joe needs to open the subject; Joe asking forgiveness for the words said and the hurt caused, Sam explaining the hurt felt and offering forgiveness. Joe should respond with repentance.
3) Conclusion: In today's lesson Hosea is giving us a model for seeking repentance. As you study the lesson, seek to identify a five step method for honest repentance.

Lesson Plan:

1) Ask the learners, "How do we get into heaven?"
   a) After the learners share how they believe we get into heaven, ask them, "How do we know that this is the way?" - the Bible tells us.
   b) The Bible tells us many practical things about physical and spiritual life. "What does the Bible say about the proper way that we should seek repentance for the sins we have committed?"
      1) Accept the answers of the learners
      2) Make note of them in the left column on the chalkboard.
      3) After all have been suggested, in the right column number one to five vertically and indicate that we will seek to define God's model for us regarding repentance and see how good our understanding of this process is.

2) Set the stage for learner involvement by supplying the following information
   a) Hosea has been God's mouthpiece pointing out the sins of the Israelites and subsequently calling them back to Yahweh throughout the book of Hosea.
   b) God tells the Israelites that they have gone too far and they will experience judgement. They did not repent when God called them to repentance, so they will experience God's merciful judgement.
   c) Prior to chapter 14, God has dealt with the sins and judgement of Israel. All decisions have been made so God can move beyond this topic of personal frustration and disappointment.
   d) Consequently, chapter 14 deals with forgiveness after punishment and repentance.

3) Have the learners read Hosea 14:1-3 and divide these three verses according to the first three of five steps in God's process of repentance. Encourage them to refer to the column of their suggestions on the chalkboard for assistance.
   * Ask the learners to identify their division and why they divided it that way?
      a) Verse 1-2a: Step #1 - Recognize and feel the personal need to turn to God for forgiveness. (Discuss word meanings where helpful.)
         1) A general call to "return" to seeking God and knowledge of Him.
         2) Identify the specific causes of our stumbling - vs 1b-2a
         3) "stumble" - an intentional wandering away from the trusting relationship with God.
      b) Verse 2b-3: Step #2 - Make an honest, heartfelt confession. Step #3 - Specifically identify and do an about face to the ways that led us away from God. (Discuss word meanings where helpful.)
         1) "Take words" (vs 2a)
            a) heartfelt confession
            b) identification of specific sins that need confessing
            c) An example of the words to be taken are given in vs 3.
2) "return to the Lord"
   a) Just as a human relationship is healed when two people work out an
      offense face-to-face, to heal our relationship with God we must
      experience an encounter with Him.
   b) An encounter cannot be an impersonal ritual. God wants an encounter
      of the heart, not a superficial recitation.
3) "all iniquity"
   a) the obvious and the hidden
   b) hide nothing from the Lord - He knows all
4) vs 3
   a) all the sins that Israel has committed are stated
   b) ask the learner to reread this verse and identify the four
      confessions Israel is making and give a present day example of
      each.
      1) a recognition that Assyria will not be able to protect
         a) depend upon foreign powers as allies
         b) treaties
         c) agreements
         d) partnerships
         e) the protection of insurance
         f) a dependence upon others for what only God can provide.
      2) a recognition that one's personal strengths will not meet their
         needs. (A dependence upon self.)
         a) depend upon military might
         b) depend upon modern inventions for protection (horses)
         c) an acknowledgement that I am not strong enough to handle
            everything that comes my way
         d) I am not intelligent enough to understand all and foresee the
            future.
      3) I will not depend upon man made things to represent 'God'
         a) worship anything other than Yahweh
         b) money
         c) possessions
         d) youth (age) and physical ability
         e) knowledge
         f) man's intellect
      4) I will not call anything that is man made a god
         a) man's philosophical explanations for life and what is right or
            wrong
         b) situational ethics
         c) logic
   c) As the steps are identified, list them in their appropriate slot in the right column
      on the chalkboard.
4) Read the following situations. After reading the situations, ask if they generally
   describe specific times in their lives.
   * prayer has become strained and doesn't seem to go beyond the ceiling.
   * life is increasingly stressful
   * we are restless but unable to identify why
   * we have a feeling of emptiness that we try to fill through earthy
distractions.
a) Why do you think we experience these things?
   1) Something is lacking - our relationship with God
   2) We are trying to ignore specific sins in our lives.

b) Share with the learners that these symptoms are an indication of "stumbling" in our lives and there is a need for repentance.

5) Ask the learners to read Hosea 14:4-7 and answer the question, What do these verses represent to the repentant sinner from God?
   a) "I will" - a promise (vs 4 & 5)
   b) If God is making promises to the repentant sinner, how might we state step #4 in the process of repentance?
      * Step #4 - Claim God's promises for the future.
   c) write step #4 in slot number 4 in the right column on the chalkboard.
   d) Have the learners reread Hosea 14:1b, 3, and 4a and answer the question, What significance is there in being specific in our confession?
      1) God will be specific in His forgiving
      2) God will be specific in His healing
   e) Discuss word meanings if helpful
      1) dew
         a) God's blessing
         b) refreshment
         c) the source of new and abundant fruitfulness
      2) blossom of the lily
         a) coming prosperity
         b) God's promise of rapid growth like that of the wild flowers
      3) the cedar
         a) the root spreads out far and wide as well as deep
         b) has a fragrant smell
         c) God's promise of being deep rooted in Himself.
      4) beauty of the olive tree
         a) multiple uses of its fruit
         b) God's promise of the beauty and fragrance of holiness.
      5) vine
         a) prosperity and peace
         b) God's promise of a return from exile.

6) Have the learners read Hosea 14:9, identify the assurance this verse gives us, and state the final step in the repentance process.
   a) assurance - in living by the principles of God's Word and God's Will for our life
      we will experience the best God has to offer us.
   b) Step #5 - Acknowledging that the ways of the Lord are right and proper for life.
   c) Write this step in slot number 5 in the right column on the chalkboard.

7) Ask the learners, "Who or what has the potential of becoming a false god for you? From what do you gain a false sense of security and assurance? What is currently supplanting God in your life?"
   a) think back to when you began to feel a drifting from the Lord
   b) what was it that caused the drifting to begin?
   c) do you need to return to God for some specific sin?
   d) Have a brief quiet time for the learners to encounter God.
   e) close in prayer
Background Study:

1) General information
   a) In this chapter Hosea deals with the opposite subjects of death and life, and salvation and judgement.
   b) Chapter 11 also addresses the love of God and ties closely with this 14th chapter.
   c) general outline
      1) vs 1-2a: an appeal to return
         a) Step #1 - returning to God accepting responsibility for leaving Him
      2) vs 2b-3: a model for the penitent's confession
         a) Step #2 - make an honest confession
         b) Step #3 - identify and turn from the ways that led you away from God
      3) vs 4-9: the Lord's answer to the repentance of His people.
         a) Step #4 - claim God's promise for the future
         b) Step #5 - acknowledging that the ways of the Lord are right and proper for life.
   d) Judgement is not a part of this chapter because it is a reality that has already been dealt with.

2) Hosea 14:1
   a) a requesting word
   b) "return" -
      1) a turning that comes with true repentance
      2) the destination of the return is God
      3) the destination contains ownership in "your God."
   c) "stumble" = an explanation for the need of the return
      1) misfortune
      2) divine judgement
      3) the negative aspect of men who miss the way
      4) a wandering away from the trusting relationship with God
      5) the practical signs of our stumbling in the human life
         a) prayer becomes strained
         b) life becomes increasingly stressful
         c) our heart becomes restless
         d) a feeling of emptiness that we try to fill with distractions
   d) we must accept personal responsibility for turning from God
      1) no rationalizing
      2) no blaming of others
      3) no blaming of the circumstances
   e) "iniquity"
      1) persistent sin that became habitual
      2) a summary of the deceitfulness, rebellion, perversity, and crookedness of Israel's life.

3) Hosea 14:2-3
   a) the model
      1) confession
      2) petition
      3) commitment
   b) "take words" - an honest confession
      1) specific words describing the confession, petition, and commitment.
2) identifying specifically those things that caused the rift between God and the people.
3) words that describe our true inner feelings
4) God is not interested in a sacrifice at this point but a word expression from the heart and not just the teeth.
5) the words are plural assigning the implied "you" to the country of Israel as a whole.
6) the pleas and vows to follow.
c) "present fruit of our lips" = sacrifice of our lips
   1) prayer
   2) the good speech of a righteous man - Proverbs 13:2; 12:14
   3) when we are open and honest about who we are, all we have is to offer that repentance (sacrifice) to God.
   4) an expression of our faith in God.
   5) 'present' - render, compensate, or pay
d) "return to the Lord" -
   1) we must have an encounter with the Lord.
   2) not an impersonal ritual
   3) expresses an air of urgency
e) "receive us graciously" -
   1) we believe you are gracious
   2) we cannot confess our sins until we believe that God will graciously forgive.
f) "take away" - lift up and bear away
g) "all iniquity" -
   1) not just the obvious
   2) that which is hidden below the surface
   3) 'all' - the extent of what is to be forgiven
h) vs 3
   1) a listing of the specific deeds that were done against God - it is only in turning from these that we can realize forgiveness
      a) seeking the help of Assyria
      b) depending upon military power
      c) worshipping Baal and manufacturing idols
   2) "Assyria will not protect" - a statement of fact and commitment
   3) "horses" - prized resources of war
   4) "will not ride" - will not trust nor depend upon horses for military might for survival or expansion
      a) a pledge of dependence upon the Lord for their security
   6) "the orphan finds mercy"
      a) underscores the mercy of God
      b) underscores the helplessness of Israel
      c) underscores the readiness of God to act in mercy
      d) "orphan" -
         1) lack of clan ties
         2) lack of identity, power, and care in Israel's society
4) Hosea 14:4-8
   a) As we make specific confession God makes specific promises of restoration.
      1) our restoration comes according to our confession
b) Vs 4

1) "apostasy" = backsliding = faithlessness
   a) departure from the worship of the Lord
   b) to return, go back, or come back -
   c) normally the use of this Hebrew word is a returning to God, but in
      Hosea the word is used as a returning to idolatrous ways.
   d) a sickness unto death if not healed
   e) a deliberate opposition against God's will

2) "I will love them freely"
   a) the power of life and the source of healing
   b) a voluntary action that is freely and generously given
   c) willingly or spontaneously - not based on merit
   d) 'freely' - initiative and joy

3) "heal"
   a) return to wholeness
   b) forgive
   c) both the cause of and the wounds of judgement

c) vs 5

1) "dew"
   a) downward dew - forms in the summer when the dirt is loose, acting as
      a coolant - effects not understood
   b) upward dew - forms in the winter from the moisture in the soil -
      effects not understood
   c) a symbol of;
      1) refreshment - Deut 32:2
      2) the loving power of God which revives and invigorates - Prov
         19:12
      3) the sudden onset of an enemy - II Samuel 17:12
      4) brotherly love and harmony - Ps 133:3
      5) God's revelation - Judges 6:36-40
      6) God's blessing - Genesis 27:28
      7) as previously used it means the fickleness of Israel's devotion to
         Yahweh
   d) means sprinkled moisture
   e) the number of yearly dew-night varies from 250 on the sandy soil of
      Gaza and the high slopes of Mt Carmel to 100-150 days in the
      Judean highlands, dropping rapidly as one moves eastward in the
      Jordan trough.
   f) maximum dew occurs in the summer months and is sufficient to
      support dry-farming in the absence of rain. Is as important in the
      Holy Land region as rain is to other regions.
   g) God promises to be the source of new and abundant fruitfulness

2) "Cedar"
   a) growth primarily in Lebanon
   b) used for royal buildings
   c) used in purification rites of Israel - Lev 14:4; Numbers 19:6
   d) signified power and wealth - 1 kings 10:27
   e) signified growth and strength - Psalms 92:12
   f) a coniferous tree with very durable wood
   g) can grow to a height of 120 ft.
h) God promises Israel the deep rootedness of the cedar tree

3) "blossom like the lily"
   a) wild flowers
   b) "bright colors"
   c) the flowers of the field in general
   d) blossom
      1) suggests beauty
      2) previously used (10:4) to picture the bounty of Israel's injustices.
      3) here represents Israel's prosperity under their repentance
   e) God promises the rapid growth like that of the lily.

4) "Lebanon" - verses 5, 6, 7
   a) The forested hillsides of Lebanon in contrast to the barren hillsides of Israel.

d) vs 6

1) Olive Tree
   a) the best olive trees are not germinated from seed but good stock are
      grafted onto the trunk of a wild olive tree because they have a
      better root system. The wild olive's fruit is small and no good.
      (Romans 11:17)
      1) the root system is very spread out searching for nourishment for
         the tree.
      2) it is thought to be native of West Asia and not Israel.
      3) difficult to kill and if the tree is cut down, many new shoots will
         spring up.
   b) full yield of fruit does not come until the trees are 40 to 50 years old.
      1) grows to a height of about 20 feet with a large number of
         branches
   c) require a climate of moist cool winters and hot dry summers
   d) the oil is used
      1) cooking as an essential part of the diet - 2 Chronicles 2:10
      2) as a skin softener and hair dressing - rubbed over the skin and the
         hair
      3) anointing of guests
      4) as emblem of sovereignty
      5) as a fuel - Matthew 25:3
      6) as a medicine - Luke 10:34; James 5:14
   e) one of the most valuable trees of Israel.
   f) seen as a symbol of
      1) beauty
      2) strength
      3) divine blessing
      4) prosperity
      5) friendship and peace
      6) ideal righteous man - Ps 52:8
   g) God promises the beauty and fragrance of holiness

b) vs 7

1) "vine"
   a) almost always refers to the grapevine in the Bible
   b) a symbol of
      1) the fertility of the land
      2) prosperity and peace
c) the vine was allowed to run on the ground, occasionally climbing a tree, thus allowing the owner to "sit under his vine."

d) a few of the grapes were eaten, others were dried into raisins and raisin cakes, but most were squeezed for their juice to make wine.

e) vine is another term for Israel.
   1) it was planted as a choice vine but became a wild vine
   2) As the dead wood of the vine is good for nothing other than fuel so the people of Jerusalem would be consumed.

f) the abundance of vines was seen as God's favor and the glorious age to come

g) the remnant of Egypt was seen as a cluster of grapes

2) God promises the return from exile

e) vs 8

  1) God reminding Israel of the source of all they have
God's offer of healing to Israel, even in the context of sin, declares that God will forgive those who accept responsibility for their sin, turn from false gods, and repent of their sin.

Doctrines: Repentance, Forgiveness, Works

Adult Needs: Many adults develop their own preconceived ways of coming to the Lord. They have to get to them "act together," or change this or that. This lesson goes by a scriptural model defining how rebellious mankind is to turn or return to the Lord.

Adult Education Principle: When adult learning focuses on the acquisition of skills and strategies, the learner must personally participate in activities in which the relevant skills and strategies are used. The learner must be aware of the inadequacy or limitations of his present skills and strategies and of alternative new or modified skills or strategies. The learner must have a clear idea of the behaviors that constitute the skill or strategy.

Focal Passage: Hosea 14:1-9

Concept Map:

God's Offering of Healing

Value Claims: Repenting of wrong doings and acknowledging this before the person who was wronged will make life a better place, reducing the tension and drawing people closer together.

Knowledge Claim: When wrongs are confessed and forgiveness requested and offered, relationships will flourish and strengthen.

General Approach to Lesson:
1) Review the unit and this and the last four lessons fit together.
2) Take note: Someone has offended you in some way, nothing is said, but they begin doing things for and with you. Is everything OK? Why or why not? Should and long term affects? How should we handle this?
3) God gives us a model on how we are to go about making everything right between us and others. Are we using the model? Will you use it today to heal a broken relationship?

God's Model requires actions by two people
- Have the learners identify the parts:
  a) Identify the sin and accept them as being wrong (14:1)
  b) Approach God with an attitude of humility asking forgiveness (14:2)
  c) Lament of the wrong (14:3)
  d) Hosea 14:1-3 - the sinner's part
  e) Hosea 14:4 - God's part - love and heal
  f) Assignments: word meanings - new, backsliding, cedar of Lebanon
  g) How will God respond - 14:5-7
  h) Individual silent prayer - will you initiate the healing process?

The learner will define God's model for repentance and forgiving and determine his personal need of implementation.
March 29, 1992

Lesson #13

God’s Steadfast Love

Jonah 3:1-4:11

Aim: The learner will identify demonstrations of God’s steadfast love and forgiveness and describe how they can do the same in some specific situations.

Adult Needs: Mankind generally responds to each other out of personal empathy initially, but when those overtures are spurred or appreciation for the effort made is not shown, we back off. Repeated ministry is severely hampered by an inappropriate response - as determined by the giver. Through God’s example in this lesson, we see that our ministry is to be altruistic and based on agape love.

Department Assembly:

This time should be used to allow the learners to complete the posttest. These measures of personal attitude, knowledge, and spiritual maturity are identical to the pretest that was completed six months ago. The teachers using the specially provided materials will have two additional attitude measures to complete.

The following department period is provided for use subsequent to the special project period.

1) Describe to the learners that our study today is a study on the steadfast love of God and how He demonstrates this love to us. We will also consider how we might exemplify this characteristic in our own lives before our fellowman.

2) Ask the learners, "How might we define steadfast love?"
   a) Allow several to respond.
   b) Steadfast = (1) firm, fixed, or established (2) constant; not changing or fickle
   c) the covenant love of God
   d) the chief characteristic of God toward man

3) Ask the learners to describe several biblical illustrations of this love.
   a) There may be a need to allow the learners some time to think about the various Bible stories they know.
   b) The following list of potential illustrating stories is provided for the directors assistance.
      1) God would not destroy Sodom and Gomorrah for one righteous person - Genesis 18:23-32
      2) Jesus crying over Jerusalem - Luke 13:34
      3) God's dealing with the Israelites in the Old Testament up to 786 and 522 BC.
4) Jesus story that we are to forgive 70 times 7 - Matthew 18:21-22
5) Our study today about Jonah. God forgave Jonah for his wrong actions and called him a second time to do the task He had assigned to him - Jonah 3:1

4) Ask the learners if they have a personal story they would be willing to share in which they believe God was displaying His characteristic of steadfast love toward them.
   a) Allow a brief period of time for the learners to think and decide.
   b) After the sharing has ended or time runs out, encourage the learners to look for God's demonstrations of steadfast love being shown in our lesson today and challenge them to find specific ways they can display this same type of love toward others in their life.

Lesson Plan:

1) Introduce the lesson by asking the learners to review last week's lesson.
   a) Last week we saw that God is always there with us no matter where we are.
   b) We developed some general statements that should be confidence boosters for obedience to the will of God.
      1) When God calls, He is saying that we can complete the task. He has confidence in us.
      2) Difficulties in life should cause us to evaluate our lives and relationships, directing us to God and others.
      3) We need to listen to others and what they see in us and our lives and use this as encouragement to make commitments to a Christian lifestyle.
      4) God has cared for us in the past, we should depend upon His care for the present and future.

2) In last week's lesson we learned the principle about God being with us wherever we are. In this lesson we see God's steadfast love. He says, "I love all peoples, no matter their nationality, and I expect my people to do the same."
   a) Ask the learners, "Do you think this statement is a fair representation of God's character and His expectation of us?"
   b) Ask the learners to identify, in what ways do we represent this statement and in what ways do we not represent this statement and which do you feel is most prevalent?
      1) Represent
         a) the many who work in the social services area of our nation and churches
         b) the many who work bus ministries
         c) the many benevolent ministries of churches
         d) the ministry action performed for all peoples of our cities, nation, and foreign countries.
      2) Not represent
         a) unwillingness to reach out to those who are not already members of our church.
         b) the way we live our lives unwilling to share the gospel with those around us.
         c) the prejudices of our lives that control what we do and don't do.
         d) the way we are so caught up in ourselves
3) Most prevalent - have the learners give a reason for their decision.
c) Have the learners explain how they see God "hanging in with them," displaying His steadfast love toward them.

3) Ask the learners to read Jonah 3:1,10; and 4:1-11 and identify demonstrations of God's steadfast love for His people.
a) Jonah 3:1 - Even though Jonah was disobedient when called the first time, God called him again. He did not give up on Jonah. Jonah had a lesson to learn and God was willing to stay with him to help him learn it.
b) Jonah 3:10 - When confronted with their sinful ways the people repented and God offered grace and forgiveness rather than destruction.
c) Jonah 4:1-11 - When God's people are disobedient and have wrong attitudes, He works with them to help them see His perspective on things; helping them to mature spiritually.
d) Jonah 3 - God's lovingkindness on the Ninevites.
e) Jonah 4 - God's lovingkindness on Jonah.

4) Have the learners read Genesis 12:3. Explain that at this time God is establishing His covenant with Abraham and the Israelite people. Implied in the phrase "Through you all the nations will be blessed" is the commission that the Israelites will share Yahweh with the world. This covenant with Abraham establishes God's position toward Nineveh and the exception He takes to Jonah's attitude.
a) Have the learners read Jonah 4:1-2, and 10-11 and ask them to explain what God is trying to show Jonah about himself.
   1) Jonah was too concerned about the created (plants and animals) and not enough concerned about the people God has created.
   2) Jonah was self-centered and too concerned about his own creature comforts and not concerned enough about those who do not know God personally.
   3) We are shirking our duty to share the gospel with the lost and dying of our world (city).
   4) Our prejudices keep us from being obedient to God.
b) Ask the learners to summarize what we have said about God's steadfast love to this point.

5) Have the learners group themselves into groups of 2 to 4. Provide each group with one of the following case studies and have them develop an action plan for showing the steadfast love that characterizes Christ.

   a) Case Studies
      1) A family in your neighborhood loses a family member in death. You perform a ministry action to this family trying to show your sorrow and sympathy to them. In the process, one of the family members attacks you with vulgar language and some shoving.
      2) Your family is in an upper middle to a lower upper class socioeconomic classification. Your church is predominantly made up of this class of people but there is a larger population of people socioeconomically classed lower than you who live in the community.
3) Your church has, at a previous time, been very involved in ministry to the community. Over a period of several years these ministries have all been discontinued and little overt action is currently being made to reach or minister to the individual people of the community.

4) You are a member of a Sunday school class that has a number of members who have for all practical purposes "dropped out" of church. Some you know and others you have never heard of or met.

5) A person you come into contact with repeatedly throughout a week has a very annoying characteristic. They seem to like you but because of this annoyance you would prefer not having any contact with them.

b) Allow some time for the learners to develop their action plans
c) Have each group share their plans
d) Explain that each of these case studies closely represents us in some way. Are we projecting a steadfast love to others?

6) Close the lesson by asking the following questions of the learners. Where are we as Christians, involved in the work of the church?
a) Are we wrestling or fighting with the call of God on our life?
b) Are we in the hull of the ship asleep, oblivious to the real and spiritual world around us?
c) Have we compromised our faith with reduced standards rather than using God's standards?
d) Are we in the depths trying to placate or rationalize with God so we can keep our personal agenda intact?
e) Are we in Tarshish not hearing or ignoring God?
f) Do we love the people of Nineveh; those who are different than us; those who do not know God?

Background Study:

1) General Information
   a) Jonah questions the decision of God to pardon Nineveh.
   b) Because he does not agree with God's decision, he is unwilling to obey God.
   c) Obedience is the secret of spiritual power.

2) Jonah 3:1-4
   a) vs 1
      1) Jonah learned that he could not resign his commission from the Lord at will
      2) He grudgingly obeyed - see chapter 4
   b) vs 2
      1) proclaim (preach) to the city vs cry against it (1:2)
      2) the proclamation was from God
   c) vs 3-4a
      1) "great city"
      a) the ruins indicate that the city was about 18 miles in circumference - about 6 miles across.
b) it is thought that the reference to the city here includes the surrounding suburbs
   1) To include the villages of Kuyunjik, Calah (6 to 8 miles south), Nebi, Yunus, Selamieh, and Khorsabad

c) Literally, 'a great city to God'
2) "3 days walk"
   a) 3 days walk around the city
   b) Diodorus Siculus reported that the wall around the city was 60 miles in length. This would be approximately a 3 days walk.

3) Jonah took the proclamation of the Lord to the people and the people took it to the leadership of the city.
4) Jonah began his preaching immediately upon arriving in Nineveh.

d) vs 4
   1) God's Word when proclaimed and heard and allowed to work will have a positive affect on the lost.
   2) Aramaic was considered the diplomatic language of the day. The common people of Nineveh would not understand this language.
   3) It may be that Jonah stated repeatedly one phrase or sentence in a language the people could understand. His proclamation may have been limited to this one phrase because of his ignorance of their language.
   4) The message was simple, to the point, and without hope.
      a) the Holy Spirit was able to work in the lives of the people through the simple message of Jonah.
   5) In the translation from the Hebrew to the Septuagint and Old Latin the time to destruction is changed from 40 days to 3 days.
      a) a complete period of time as determined by God
   6) "overthrown" = overturned
      a) this is the same word used to describe the overthrow of Sodom and Gomorrah
      b) the hope lacking in the message of Jonah is assumed in the mind's of the people if they would repent (Jonah 4:2).
      c) implied hope is based on the people's knowledge of the character of God.
      d) return, turn around, transform, or repent.

3) Jonah 3:5
   a) "believed in God" = trust in God
   b) "people" = men
   c) many of the people declared the need of repentance by fasting and wearing sackcloth, before the King declared a national act of repentance.
      1) Sackcloth and ashes was an Israelite custom and the use of it in Nineveh is questioned.
      2) The writer may be using an understandable expression for the Hebrews.
   d) wide spread repentance.

4) Jonah 3:6-9
   a) vs 6
      1) the king was influenced by the significant number of the people repenting.
      2) "king"
         a) because of a lack of an identifying name, it is considered that the 'king' was actually a prince or designated ruler.
b) Nineveh was not considered the capital of Assyria and therefore the king would not be in residence.

3) "sackcloth and ashes"
   a) frequently meant sorrow and tragedy in general
   b) was also a symbol of mourning or calamity
   c) used as a sign of repentance from sin
   d) humility
   e) sackcloth was coarse, cheap, and readily available to all.

b) vs 7
   1) "issued a proclamation" = had a decree made in the sense of 'cry out.'
   2) "beast" =
      1) domestic animals other than man
      2) to represent total humiliation
   3) "herd" = refers to oxen
   4) "flock" = small cattle, i.e., the sheep and goats.
   5) the fast decreed was to be total and to include water.
      a) the use of animals in a fast or in mourning was not unusual in that day

b) vs 8–10
   1) a description of the decree that made what was going on official.
   2) the change of "man" to "men"
      a) generally the males are considered to be responsible for the external affairs of the country.
      b) "men" was to indicate that everyone, including the women were to participate in this and accept responsibility also.
   3) "the evil way"
      a) a general expression for wickedness
      b) wickedness
         1) a general expression of wrong
   4) "violence"
      a) a physical sense of wrong or wild, ruthless wickedness.
      b) refers to physical violence and personal abuse
   5) the sins being spotlighted are the internal sins of the country.
   6) "turn" =
      a) repent
      b) about face
      c) a decision or act of the will
   7) "God may turn and relent"
      a) panting in sorrow
      b) a deep breath of relief and the emotions that go along with this.
      c) some believe the translation is such that the king says "the God" - indicating a lack of belief in The God.
      d) the repentance of man has a moral ingredient and the repentance of God is morally neutral.
      e) God’s repentance is contingent upon the repentance of man.
   8) "anger" = to breath or snort
   9) "so that we shall not perish"
      a) in the grips of death
      b) 'that we might not keep on dying'

5) Jonah 3:10
   a) the repentance was revealed in the deeds of the people.
b) "God relented" -
   1) breathed a sigh of relief
   2) now God could do what He originally wanted to do
   3) We see in this book the idea that prophecy is somewhat dependent upon
      the future attitude and actions of man.
   4) God's final actions are dependent upon the direction of the people.
c) "evil way" = moral evil, distress or calamity

6) Jonah 4:1-4
   a) vs 1
      1) "angry" =
         a) it proceeded to be hot unto him
         b) he was 'burned up' over the turn of events
      2) "displeased" = sad, injurious, or evil
      3) Jonah's opinion about the situation has not changed from when he was first
         called at Gath-hepher in 1:1-2.
      4) Jonah's anger was running ahead of God, a doing of his own thing.
   b) vs 2 - putting personal opinion of God ahead of God's will for Himself.
      1) a justification on the part of Jonah for his actions and thoughts about the
         situation in Nineveh.
      2) He was not wanting God to show any of His compassion to any country
         other than Israel.
         a) this would go against Jonah's personal belief about how God was to
            act toward the Israelites and other nations.
         b) Jonah's opinion was that God was the God of the Israelites and none
            others. He was displaying an unwillingness to share God.
      c) Jonah is trying to control God
      3) "gracious" -
         a) to show favor to a debtor
         b) the giving of good things to both the just and the unjust
      4) "merciful" or "compassionate"
         a) to love or to have compassion
         b) sympathetic to all needs
      5) "slow to anger"
         a) long suffering
         b) anger that does not break through immediately upon the discovery of
            sin and shortcomings
      6) "steadfast love"
         a) abundant in lovingkindness - great kindness
         b) the covenant love of God
         c) shown in
            1) redemption from sin
            2) deliverance from enemies and troubles,
            3) preservation of life both physically and spiritually
            4) covenant faithfulness
            d) the chief characteristic of God in His dealing with man
      7) compassionate = relents toward evil
      8) Jonah is not happy with this general characteristic of God, begin displayed
         to a nation other than Israel. He would have preferred that God show
         His wrath.
c) vs 3
1) "death is better than life"
   a) Jonah considered Himself a discredited prophet
   b) others who preferred death
      1) Moses - Numbers 11:10-15
      2) Elijah - 1 Kings 19:4
   c) the general belief is that life is a sacred trust coming from God.
   d) Since Jonah is unable to control God, he is going to try to control the
      only thing left that he can control - the continuance of his life. He
      tries to tell God what to do even in this.

d) vs 4
1) a suggestion of reproof is in the question
2) Do you think you are justified in being so angry?
3) I chose forgiveness, who are you to choose punishment?
4) God's question = "Is this your right?"
5) Jonah refuses to answer God's question

7) Jonah 4:4-5
   a) "east" - mountains were to the east of Nineveh, giving Jonah an elevated position
      to watch and see what would happen to the city.
   b) "shelter" = booth - a shade from the hot sun

8) Jonah 4:6-8
   a) The leaves attached to the branches Jonah used for his shelter began to wither in
      the hot sun and the shade they provided went away.
   b) "appointed"
      1) the plant is thought to be a 'bottle gourd' which grows quickly and withers
         quickly.
      a) the plant is a symbol of God's mercy on Nineveh (Jonah),
      2) the Egyptian caster-oil plant is another possibility. It grows quickly and
         has broad leaves
      3) God accelerates the natural and decline of the plant.
      4) God uses His nature to make His point (vs 1:17 - a great fish; vs 4:6 -
         plant; vs 4:7 - worn; vs 4:8 - an east wind)
   c) "to save Jonah from his discomfort"
      1) to deliver him from his evil (wickedness) or unjustified anger.
   d) God continues to work with Jonah to show him where he is wrong - to
      encourage him back to an obedience servant (steadfast love).
   e) vs 7
      1) it has been found that in Nineveh on warm nights after a light rainfall, the
         area of Nineveh abounds with black caterpillars that can strip the leaves
         of the ricinus in a single night.
      a) the worm becomes the instrument that removes the mercy of God on
         Jonah = repentance (Nineveh).
      2) "attacked" - smote fatally or cut the plant and killed it
      3) "when dawn came" - in the cool hours of the night or early morning
   f) vs 8
      1) "east wind"
         a) a sirocco - an exceedingly hot, dry movement of air
         b) a sharp rise in temperature results with a fall in humidity
         c) generally a fine dust and haze fills the air during these times.
d) another storm of a different kind

e) an oppressive, sultry, deadening weight of hot air

2) Jonah is without shade during this hot wind and the beating sun - he returns to his desire for death.

9) Jonah 4:9-11

a) Jonah was angry over a 'plant' but he was not in the least concerned about 120,000 innocent children and the repentant of the city. Their destruction was more important to him. It is projected that the city had a population of about 600,000.

1) vs 11 - "who do not know" = who do not have the experiential knowledge
   a) these people have not received the moral knowledge that Israel was commissioned to share with them (Genesis 12:3). Using this explanation, the population would be 120,000 as noted in the verse.
   b) a picture of spiritual minors. But was Jonah an example of spiritual maturity?

2) vs 10 & 11 - "compassion"
   a) "pity" - vs 10 = Jonah did not have compassion on the plant, he was grieved that he had lost the plant and its shade
   b) "spare" - vs 11 = God was moved in His heart because He had pity on the people.

b) Jonah was concerned about the plant, for which he did nothing (had no investment) and had no eternal significance, but God created Nineveh, should He not be concerned about them? They had eternal significance.

1) the contrast of "You" in verse 10 and "I" in verse 11 is to emphasize the difference of concerns.

c) The ending idea is that God would save all while Jonah would save only some.

1) Jonah's concern was for himself only

2) God's concern was for all the people of the city

d) The book of Jonah is a picture of a prophet who is controlled by his personal attitude and allowing his will to supersede the will of God, whom he is to be serving.

1) this may, at the same time, be a picture of Israel. They had been commissioned to share Yahweh with the world, but, instead they claim Him exclusively and refuse to share Him with anyone.

2) Jonah is a symbol of Israel and a symbol of each of us today.

e) Jonah's unwillingness to answer God's question about his anger regarding the plant is an indication of his ambivalent feeling; he realizes that he cannot live with God extending His grace to the Ninevites, but he cannot also live without God extending His grace to him.

1) death was Jonah's way of getting out of the situation and not have to be confronted by God.
Case Studies

A family in your neighborhood loses a family member in death. You perform a ministry action to this family trying to show your sorrow and sympathy to them. In the process, one of the family members attacks you with vulgar language and some shoving.

Your family is in an upper middle to a lower upper class socioeconomic classification. Your church is predominantly made up of this class of people but there is a larger population of people socioeconomically classed lower than you who live in the community.

Your church has, at a previous time, been very involved in ministry to the community. Over a period of several years these ministries have all been discontinued and little overt action is currently being made to reach or minister to the individual people of the community.

You are a member of a Sunday School class that has a number of members who have for all practical purposes "dropped out" of church. Some you know and others you have never heard of or met.

A person you come into contact with repeatedly throughout a week has a very annoying characteristic. They seem to like you but because of this annoyance you would prefer not having any contact with them.
God's steadfast love in spite of Jonah's anger demonstrates that God loves all people and gives them opportunities to repent and respond to His love and forgiveness.

**Doctrine:** God's love, repentance, forgiveness, patience of God

**Adult Needs:** Mankind generally responds to each other out of personal empathy initially, but when those overtures are spurned or appreciated for the effort made is not shown, we back off. Repeated ministry is severely hampered by an inappropriate response - as determined by the giver. Through God's example in this lesson, we see that our ministry is to be altruistic and based on agape' love.

**Adult Education Principle:** When adult learners and teachers interact, their behaviors affect and modify each other. These interactions are constructive when both can be responsive to each other, accountable for their behaviors, open to feedback from each other, and trusting of each other.

**Focal Passage:** Jonah 3:1-4:11

**Concept Map:**

- Demonstrations of God's Steadfast Love
  - Jonah was called
  - Jonah was not destroyed even though Nineveh repented
  - Jonah was in the last wilted position
  - Time by providing a concrete, life situation (plot)
  - Last wilt, perspective of 0 time position
  - Perspective of time in God's perspective significant of ownership

- Value Claim: My altruistic motives in helping others is what is important to God. When I minister expecting some specific category of response, my ministry loses its effectiveness.

- Knowledge Claim: God's example of love for others displayed before me is to be a model that I am to adopt for my own life.

**General Approach to Lesson:**

A(1) Describe a ministry action and ask the learners for their expected response. Have a mother describe her love for her kids even though they reject her. How should we expect these responses in God?

B(1) Have the learners describe someone who has shown others a love that doesn't quit.

B(2) Have the learners describe God's "steadfast" love in practical ways using scriptural references. *would not destroy Sodom & Gomorrah for a righteous person* *giving up Jerusalem* *Peter's denial* *forgive 70 x 7* *forgives Jonah and calls him again*

C(3) Have them review the passage and identify at least 3 demonstrations of his love.

C(4) How is God bestowing His love on you?

C(5) Case studies - discussion how to love steadfastly:
  a) a number of a family dies and you offer an act of ministry. You are rejected with vulgar language and physical showing
  b) Husband and wife argue - one tries to make up - other is very hurt emotionally.

The learner will identify demonstrations of God's steadfast love and forgiveness and describe how they can do the same in some specific situations.
LESSON PREPARATION BIBLIOGRAPHY


APPENDIX B

Examples of the pretests used for this study.
The purpose of this survey is to measure your attitude toward the Fellowship (koinonia) of Sunday school. Complete the rating sincerely, fairly rapidly and spontaneously. If you feel that your attitude toward the fellowship of Sunday school is VERY CLOSELY related to either end of a particular scale, mark the appropriate end space. If you feel that your attitude toward the fellowship of Sunday school is NEUTRAL, mark the middle space. The other spaces represent various degrees of feeling.

Progressive _______ _______ _______ _______ _______ _______ _______ _______ Regressive
Deep _______ _______ _______ _______ _______ _______ _______ _______ Shallow
Colorful _______ _______ _______ _______ _______ _______ _______ _______ Colorless
Soft _______ _______ _______ _______ _______ _______ _______ _______ Hard
High _______ _______ _______ _______ _______ _______ _______ _______ Low
Dissonant _______ _______ _______ _______ _______ _______ _______ _______ Harmonious
Negative _______ _______ _______ _______ _______ _______ _______ _______ Positive
Healthy _______ _______ _______ _______ _______ _______ _______ _______ Sick
Passive _______ _______ _______ _______ _______ _______ _______ _______ Active
Meaningful _______ _______ _______ _______ _______ _______ _______ _______ Meaningless
Hot _______ _______ _______ _______ _______ _______ _______ _______ Cold
Serious _______ _______ _______ _______ _______ _______ _______ _______ Humorous
Beautiful _______ _______ _______ _______ _______ _______ _______ _______ Ugly
Good _______ _______ _______ _______ _______ _______ _______ _______ Bad
Slow _______ _______ _______ _______ _______ _______ _______ _______ Fast
Weak _______ _______ _______ _______ _______ _______ _______ _______ Strong
Tasteless _______ _______ _______ _______ _______ _______ _______ _______ Savory
Light _______ _______ _______ _______ _______ _______ _______ _______ Heavy
Timely _______ _______ _______ _______ _______ _______ _______ _______ Untimely
Important _______ _______ _______ _______ _______ _______ _______ _______ Unimportant
The purpose of this survey is to measure your attitude toward the literature used in our Sunday school. Complete the rating sincerely, fairly rapidly and spontaneously. If you feel that your attitude toward the literature used in our Sunday school is VERY CLOSELY related to either end of a particular scale, mark the appropriate end space. If you feel that your attitude toward the literature used in our Sunday school is NEUTRAL, mark the middle space. The other spaces represent various degrees of feeling.

<p>| | | | | | | | | | | | | | | | | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Progressive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deep</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Colorful</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Soft</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dissonant</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Negative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Healthy</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meaningful</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hot</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Serious</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beautiful</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Good</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Slow</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weak</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tasteless</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Light</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Timely</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Important</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Class: _________________________  Name: _________________________

Literature Used In Sunday School
Pretest
The purpose of this survey is to measure your attitude toward Sunday school's application to the situations of life. Complete the rating sincerely, fairly rapidly and spontaneously. If you feel that your attitude toward the Sunday school's application to the situations of life is VERY CLOSELY related to either end of a particular scale, mark the appropriate end space. If you feel that your attitude toward the Sunday school's application to the situations of life is NEUTRAL, mark the middle space. The other spaces represent various degrees of feeling.

Progressive _______ _______ _______ _______ _______ _______ Regressive
Deep _______ _______ _______ _______ _______ _______ Shallow
Colorful _______ _______ _______ _______ _______ _______ Colorless
Soft _______ _______ _______ _______ _______ _______ Hard
High _______ _______ _______ _______ _______ _______ Low
Dissonant _______ _______ _______ _______ _______ _______ Harmonious
Negative _______ _______ _______ _______ _______ _______ Positive
Healthy _______ _______ _______ _______ _______ _______ Sick
Passive _______ _______ _______ _______ _______ _______ Active
Meaningful _______ _______ _______ _______ _______ _______ Meaningless
Hot _______ _______ _______ _______ _______ _______ Cold
Serious _______ _______ _______ _______ _______ _______ Humorous
Beautiful _______ _______ _______ _______ _______ _______ Ugly
Good _______ _______ _______ _______ _______ _______ Bad
Slow _______ _______ _______ _______ _______ _______ Fast
Weak _______ _______ _______ _______ _______ _______ Strong
Tasteless _______ _______ _______ _______ _______ _______ Savory
Light _______ _______ _______ _______ _______ _______ Heavy
Timely _______ _______ _______ _______ _______ _______ Untimely
Important _______ _______ _______ _______ _______ _______ Unimportant
Faith Maturity Index
Pretest

How true are each of these statements for you? Mark one answer for each. "X" the number that most closely represents you. Be as honest as possible, describing how true it really is and not how true you would like it to be.

Choose from these responses:
1 = Never true
2 = Rarely true
3 = True once in a while
4 = Sometimes true
5 = Often true
6 = Almost always true
7 = Always true

1. I am concerned that our country is not doing enough to help the poor .................. 1 2 3 4 5 6 7
2. I know that Jesus Christ is the Son of God who died on a cross and rose again ........ 1 2 3 4 5 6 7
3. My faith shapes how I think and act each and every day .............................. 1 2 3 4 5 6 7
4. I help others with their religious questions and struggles ............................. 1 2 3 4 5 6 7
5. I tend to be critical of other people .......... 1 2 3 4 5 6 7
6. In my free time, I help people who have problems or needs ...................... 1 2 3 4 5 6 7
7. My faith helps me know right from wrong . . 1 2 3 4 5 6 7
8. I do things to help protect the environment . . 1 2 3 4 5 6 7
9. I devote time to reading and studying the Bible 1 2 3 4 5 6 7
10. I have a hard time accepting myself ........ 1 2 3 4 5 6 7
11. Everyday I see evidence that God is active in the world ............................ 1 2 3 4 5 6 7
12. I take excellent care of my physical health .......................... 1 2 3 4 5 6 7
13. I am active in efforts to promote social justice 1 2 3 4 5 6 7
Choose from these responses:
1 = Never true
2 = Rarely true
3 = True once in a while
4 = Sometimes true
5 = Often true
6 = Almost always true
7 = Always true

14. I seek out opportunities to help me grow spiritually ........................................ 1 2 3 4 5 6 7
15. I take time for periods of prayer and meditation .................................................. 1 2 3 4 5 6 7
16. I am active in efforts to promote world peace ....................................................... 1 2 3 4 5 6 7
17. I accept people whose religious beliefs are different from mine .............................. 1 2 3 4 5 6 7
18. I feel a deep sense of responsibility for reducing pain and suffering in the world . . 1 2 3 4 5 6 7
19. As I grow older, my understanding of God changes ............................................... 1 2 3 4 5 6 7
20. I feel overwhelmed by all the responsibilities and obligations I have ....................... 1 2 3 4 5 6 7
21. I give significant portions of time and money to help other people .......................... 1 2 3 4 5 6 7
22. I speak out for equality for women and minorities ................................................. 1 2 3 4 5 6 7
23. I feel God's presence in my relationships with other people .................................... 1 2 3 4 5 6 7
24. My life is filled with meaning and purpose . ......................................................... 1 2 3 4 5 6 7
25. I do not understand how a loving God can allow so much pain and suffering in the world 1 2 3 4 5 6 7
26. I believe that I must obey God's rules and commandments in order to be saved .. ... 1 2 3 4 5 6 7
27. I am confident that I can overcome any problem or crisis no matter how serious ........ 1 2 3 4 5 6 7
28. I care a great deal about reducing poverty in the United States and throughout the world 1 2 3 4 5 6 7
Choose from these responses:
1 = Never true
2 = Rarely true
3 = True once in a while
4 = Sometimes true
5 = Often true
6 = Almost always true
7 = Always true

29. I try to apply my faith to political and social issues ............................................... 1 2 3 4 5 6 7
30. My life is committed to Jesus Christ ................................................................. 1 2 3 4 5 6 7
31. I talk with other people about my faith ............................................................ 1 2 3 4 5 6 7
32. My life is filled with stress and anxiety .............................................................. 1 2 3 4 5 6 7
33. I go out of my way to show love to people I meet ............................................. 1 2 3 4 5 6 7
34. I have a real sense that God is guiding me .......................................................... 1 2 3 4 5 6 7
35. I do not want the churches of this nation getting involved in political issues ............ 1 2 3 4 5 6 7
36. I like to worship and pray with others ............................................................... 1 2 3 4 5 6 7
37. I think Christians must be about the business of creating international understanding and harmony ................................................................. 1 2 3 4 5 6 7
38. I am spiritually moved by the beauty of God's creation ....................................... 1 2 3 4 5 6 7
Growth In Mature Faith Index
Pretest

Have you changed in the last 2 or 3 years? For each of the following, tell whether it is true to a greater or lesser degree for you then it was 2 or 3 years ago. "X" the number that best represents you. Give your best answer for each.

Choose from these responses:

- 1 = Much less now
- 2 = Somewhat less now
- 3 = About the same as 2 or 3 years ago
- 4 = Somewhat greater now
- 5 = Much greater now

1. The degree to which my faith shapes how I think and act  
   1 2 3 4 5
2. The effort I make to get involved in activities that help me grow spiritually  
   1 2 3 4 5
3. The time I spend talking to others about my faith  
   1 2 3 4 5
4. The amount of time I spend working for peace and social justice  
   1 2 3 4 5
5. The degree to which I accept people who believe differently than I do  
   1 2 3 4 5
6. The degree to which my life has meaning and purpose  
   1 2 3 4 5
7. The degree to which I apply my faith to political or social issues  
   1 2 3 4 5
8. The amount of time I spend reading and studying the Bible  
   1 2 3 4 5
9. The time I spend worshipping and praying with others  
   1 2 3 4 5
10. The degree to which I show love to people I meet  
    1 2 3 4 5
11. The sense of personal responsibility I feel for reducing pain and suffering in the world  
    1 2 3 4 5
12. The degree to which I feel that God is guiding me  
    1 2 3 4 5
13. The degree to which I care about hunger and poverty in the world  
    1 2 3 4 5
Choose from these responses:
1 = Much less now
2 = Somewhat less now
3 = About the same as 2 or 3 years ago
4 = Somewhat greater now
5 = Much greater now

14. The amount of time and money I give to help other people

15. The degree to which I am convinced that God is active in the world

16. The degree to which I let God into my life

17. The importance of my spiritual life

18. The amount of stress and anxiety in my life
1. Circle the range of years that best describes the number of years you have attended Sunday school as an adult.

   a) 1 to 5          f) 26 to 30          k) 51 to 55
   b) 6 to 10        g) 31 to 35          l) 56 to 60
   c) 11 to 15       h) 36 to 40
   d) 16 to 20       i) 41 to 45
   e) 21 to 25       j) 46 to 50

2. Check the appropriate line:
   ___ Male    ___ Female

3. Your present age is ____________________________.

4. Of the total time allotted for Bible study on Sunday morning, what percentage of the time would you estimate your teacher talks?

   ___ 10% (4 min)  ___ 70% (28 min)
   ___ 30% (12 min)  ___ 90% (36 min)
   ___ 50% (20 min)  ___ 100% (40 min)

5. Of the total time allotted for Bible study on Sunday morning what percentage of the time would you estimate you are actively involved in the lesson?

   ___ 0% (0 min)  ___ 60% (24 min)
   ___ 20% (8 min)  ___ 80% (32 min)
   ___ 40% (16 min)  ___ 100% (40 min)

6. Does your teacher predominantly stand before the class or sit with the class?

   _____ Stand
   _____ Sit

7. Does your classroom contain a chalkboard?

   ___ No   ___ Yes

   If you checked "yes", what percentage would you say your teacher uses the chalkboard?

   ___ 20%   ___ 80%
   ___ 40%   ___ 100%
   ___ 60%
8. Does your teacher use visuals other than a chalkboard?

<table>
<thead>
<tr>
<th></th>
<th>No</th>
<th>Yes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

If you checked "yes," what percentage would you say your teacher uses visuals other than a chalkboard?

<table>
<thead>
<tr>
<th></th>
<th>20%</th>
<th>80%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>40%</td>
<td>100%</td>
</tr>
<tr>
<td></td>
<td>60%</td>
<td></td>
</tr>
</tbody>
</table>

9. Does your teacher use a podium and for what purpose?

<table>
<thead>
<tr>
<th></th>
<th>Yes, stands behind during the teaching time.</th>
<th>Yes, located to the side for holding notes and Bible,</th>
<th>No, does not use one at all,</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

10. Does your teacher use small groups, pencil and paper, or research and report type activities to involve the class members?

<table>
<thead>
<tr>
<th></th>
<th>No</th>
<th>Yes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

If your answered "Yes", what percentage of the time would you say your teacher uses these types of activities?

<table>
<thead>
<tr>
<th></th>
<th>10%</th>
<th>60%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>20%</td>
<td>70%</td>
</tr>
<tr>
<td></td>
<td>30%</td>
<td>80%</td>
</tr>
<tr>
<td></td>
<td>40%</td>
<td>90%</td>
</tr>
<tr>
<td></td>
<td>50%</td>
<td>100%</td>
</tr>
</tbody>
</table>

11. Of the below, rate your feelings from 1 to 7 where 7 indicates a positive regard and 1 represents a negative regard.

<table>
<thead>
<tr>
<th></th>
<th>Negative</th>
<th>Positive</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Feelings for your teacher as a person</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>b. Feelings for the classroom</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>c. Feelings for the methods used in the Bible study time.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>d. Feelings for your teacher as a teacher.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>e. Feelings for the fellowship of your class.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
</tbody>
</table>
Class ___________________________ Name ___________________________

Test Your Knowledge
Pretest

The questions below relate to our study of the Bible books of Amos, Hosea, Jonah, and I Corinthians. Answer each of the questions as quickly as possible and to the best of your ability. Indicate your answer by circling the answer that you feel is the most accurate.

T  F  1. Amos preached during the reigns of David and Solomon.
T  F  2. A major theme of Amos is God's mercy.
T  F  3. Most of Amos' preaching was directed against the kingdom of Israel.
T  F  4. According to Amos, religious practices can be sinful.
T  F  5. Amos was a prophet from the Northern kingdom.
T  F  6. While Amos prophesied to the Northern kingdom, Hosea prophesied to the Southern kingdom.
T  F  7. Gomer was Hosea's wife.
T  F  8. Israel practiced religious prostitution in Hosea's day.
T  F  9. Hosea led Israel to rely on God for their protection.
T  F  10. Bethel was known as a place of idolatry.
T  F  11. Israel's response to Hosea's message was repentance.
T  F  12. Nineveh was a city in Assyria.
T  F  13. Assyria was an ally of Israel when Jonah preached in Nineveh.
T  F  14. The people of Nineveh held a feast when they heard Jonah's message.
T  F  15. God used a plant to teach Jonah a great truth.
T  F  16. Paul rebuked the Corinthian Christians for using pagan law courts to settle their personal differences.
T  F  17. Paul urged Christians with strong convictions about eating meat to educate weaker Christians so that they could eat the meat.
T  F  18. One problem the Corinthian Christians faced in observing the Lord's Supper was the practice of gluttony at the sacred meal.
19. Paul urged the Corinthians to recognize the importance of having a variety of spiritual gifts in their congregation.

20. Paul used the illustration of the human body in discussing spiritual gifts to emphasize that body parts had differing degrees of importance.

21. Amos was from the city of
   a. Jerusalem
   b. Bethel
   c. Tekoa

22. Worship in Amos' day was
   a. almost nonexistent
   b. frequent but hollow and empty
   c. regular and consistent with God's instruction

23. The people of Amos' day neglected to
   a. worship at appointed times
   b. practice righteousness
   c. contribute their tithe to the temple

24. Hosea saw the priests as
   a. God's chosen spokesmen
   b. no better than thieves
   c. the hope of Israel

25. The people of Israel thought Hosea
   a. a fool
   b. correct and right
   c. a person to be respected despite his religious position

26. When confronted with judgement in the preaching of Hosea, Israel
   a. turned willingly to God
   b. refused to hear God's calling
   c. sought a second opinion from the priest

27. Jonah's attempted flight was to
   a. Tarshish
   b. Joppa
   c. Salamis
   d. Rome

28. Paul urged the Corinthians to seek the spiritual gift of;
   a. speaking in tongues
   b. prophecy
   c. teaching.
29. What three elements did Paul present as a part of the Gospel?
   a. Christ's coming as a baby, life, and resurrection
   b. Christ's death, burial, and resurrection
   c. Christ's life, death, burial, and resurrection
   d. Christ's death, burial, and return.

30. Circle the statements which are taught in the book of Jonah
   a. The target of God's love is not limited.
   b. God's messengers need to preach to all mankind.
   c. God places a protective shield around his prophets.
   d. God responds to sincere repentance.
   e. God never alters His plans.
APPENDIX C

Examples of the posttests used in this study
The purpose of this survey is to measure your attitude toward the Fellowship (koinonia) of Sunday school. Complete the rating sincerely, fairly rapidly and spontaneously. If you feel that your attitude toward the fellowship of Sunday school is VERY CLOSELY related to either end of a particular scale, mark the appropriate end space. If you feel that your attitude toward the fellowship of Sunday school is NEUTRAL, mark the middle space. The other spaces represent various degrees of feeling.

Progressive    |    Regressive
Deep          |    Shallow
Colorful      |    Colorless
Soft          |    Hard
High          |    Low
Dissonant     |    Harmonious
Negative      |    Positive
Healthy       |    Sick
Passive       |    Active
Meaningful    |    Meaningless
Hot           |    Cold
Serious       |    Humorous
Beautiful     |    Ugly
Good          |    Bad
Slow          |    Fast
Weak          |    Strong
Tasteless     |    Savory
Light         |    Heavy
Timely        |    Untimely
Important     |    Unimportant
The purpose of this survey is to measure your attitude toward the literature used in our Sunday school. Complete the rating sincerely, fairly rapidly and spontaneously. If you feel that your attitude toward the literature used in our Sunday school is VERY CLOSELY related to either end of a particular scale, mark the appropriate end space. If you feel that your attitude toward the literature used in our Sunday school is NEUTRAL, mark the middle space. The other spaces represent various degrees of feeling.

<table>
<thead>
<tr>
<th>Progressive</th>
<th>Regressive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deep</td>
<td>Shallow</td>
</tr>
<tr>
<td>Colorful</td>
<td>Colorless</td>
</tr>
<tr>
<td>Soft</td>
<td>Hard</td>
</tr>
<tr>
<td>High</td>
<td>Low</td>
</tr>
<tr>
<td>Dissonant</td>
<td>Harmonious</td>
</tr>
<tr>
<td>Negative</td>
<td>Positive</td>
</tr>
<tr>
<td>Healthy</td>
<td>Sick</td>
</tr>
<tr>
<td>Passive</td>
<td>Active</td>
</tr>
<tr>
<td>Meaningful</td>
<td>Meaningless</td>
</tr>
<tr>
<td>Hot</td>
<td>Cold</td>
</tr>
<tr>
<td>Serious</td>
<td>Humorous</td>
</tr>
<tr>
<td>Beautiful</td>
<td>Ugly</td>
</tr>
<tr>
<td>Good</td>
<td>Bad</td>
</tr>
<tr>
<td>Slow</td>
<td>Fast</td>
</tr>
<tr>
<td>Weak</td>
<td>Strong</td>
</tr>
<tr>
<td>Tasteless</td>
<td>Savory</td>
</tr>
<tr>
<td>Light</td>
<td>Heavy</td>
</tr>
<tr>
<td>Timely</td>
<td>Untimely</td>
</tr>
<tr>
<td>Important</td>
<td>Unimportant</td>
</tr>
</tbody>
</table>
Life Relevancy of Sunday School
Posttest

The purpose of this survey is to measure your attitude toward Sunday school's application to the situations of life. Complete the rating sincerely, fairly rapidly and spontaneously. If you feel that your attitude toward the Sunday school's application to the situations of life is VERY CLOSELY related to either end of a particular scale, mark the appropriate end space. If you feel that your attitude toward the Sunday school's application to the situations of life is NEUTRAL, mark the middle space. The other spaces represent various degrees of feeling.

<table>
<thead>
<tr>
<th>Scale</th>
<th>Progressive</th>
<th>Deep</th>
<th>Colorful</th>
<th>Soft</th>
<th>High</th>
<th>Dissonant</th>
<th>Negative</th>
<th>Healthy</th>
<th>Passive</th>
<th>Meaningful</th>
<th>Hot</th>
<th>Serious</th>
<th>Beautiful</th>
<th>Good</th>
<th>Slow</th>
<th>Weak</th>
<th>Tasteless</th>
<th>Light</th>
<th>Timely</th>
<th>Important</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The purpose of this survey is to measure your attitude, as a teacher, toward Concept Mapping in lesson preparation. Complete the rating sincerely, fairly rapidly and spontaneously. If you feel that your attitude toward Concept Mapping is VERY CLOSELY related to either end of a particular scale, mark the appropriate end space. If you feel that your attitude toward Concept Mapping is NEUTRAL, mark the middle space. The other spaces represent various degrees of feeling.

<table>
<thead>
<tr>
<th>Scale</th>
<th>Rating</th>
<th>Feeling</th>
</tr>
</thead>
<tbody>
<tr>
<td>Progressive</td>
<td></td>
<td>Regressive</td>
</tr>
<tr>
<td>Deep</td>
<td></td>
<td>Shallow</td>
</tr>
<tr>
<td>Colorful</td>
<td></td>
<td>Colorless</td>
</tr>
<tr>
<td>Soft</td>
<td></td>
<td>Hard</td>
</tr>
<tr>
<td>High</td>
<td></td>
<td>Low</td>
</tr>
<tr>
<td>Dissonant</td>
<td></td>
<td>Harmonious</td>
</tr>
<tr>
<td>Negative</td>
<td></td>
<td>Positive</td>
</tr>
<tr>
<td>Healthy</td>
<td></td>
<td>Sick</td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td>Active</td>
</tr>
<tr>
<td>Meaningful</td>
<td></td>
<td>Meaningless</td>
</tr>
<tr>
<td>Hot</td>
<td></td>
<td>Cold</td>
</tr>
<tr>
<td>Serious</td>
<td></td>
<td>Humorous</td>
</tr>
<tr>
<td>Beautiful</td>
<td></td>
<td>Ugly</td>
</tr>
<tr>
<td>Good</td>
<td></td>
<td>Bad</td>
</tr>
<tr>
<td>Slow</td>
<td></td>
<td>Fast</td>
</tr>
<tr>
<td>Weak</td>
<td></td>
<td>Strong</td>
</tr>
<tr>
<td>Tasteless</td>
<td></td>
<td>Savory</td>
</tr>
<tr>
<td>Light</td>
<td></td>
<td>Heavy</td>
</tr>
<tr>
<td>Timely</td>
<td></td>
<td>Untimely</td>
</tr>
<tr>
<td>Important</td>
<td></td>
<td>Unimportant</td>
</tr>
</tbody>
</table>
The purpose of this survey is to measure your attitude, as a teacher, toward the Bible Study Writer’s Vee. Complete the rating sincerely, fairly rapidly and spontaneously. If you feel that your attitude toward the Bible Study Writer’s Vee is VERY CLOSELY related to either end of a particular scale, mark the appropriate end space. If you feel that your attitude toward the Bible Study Writer’s Vee is NEUTRAL, mark the middle space. The other spaces represent various degrees of feeling.

<table>
<thead>
<tr>
<th></th>
<th>Progressive</th>
<th>Deep</th>
<th>Colorful</th>
<th>Soft</th>
<th>High</th>
<th>Dissonant</th>
<th>Negative</th>
<th>Healthy</th>
<th>Passive</th>
<th>Meaningful</th>
<th>Hot</th>
<th>Serious</th>
<th>Beautiful</th>
<th>Good</th>
<th>Slow</th>
<th>Weak</th>
<th>Tasteless</th>
<th>Light</th>
<th>Timely</th>
<th>Important</th>
</tr>
</thead>
</table>
|                | ___ ___ ___ | ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___
Faith Maturity Index
Posttest

How true are each of these statements for you? Mark one answer for each. "X" the number that most closely represents you. Be as honest as possible, describing how true it really is and not how true you would like it to be.

Choose from these responses:
1 = Never true
2 = Rarely true
3 = True once in a while
4 = Sometimes true
5 = Often true
6 = Almost always true
7 = Always true

1. I am concerned that our country is not doing enough to help the poor
2. I know that Jesus Christ is the Son of God who died on a cross and rose again
3. My faith shapes how I think and act each and every day
4. I help others with their religious questions and struggles
5. I tend to be critical of other people
6. In my free time, I help people who have problems or needs
7. My faith helps me know right from wrong
8. I do things to help protect the environment
9. I devote time to reading and studying the Bible
10. I have a hard time accepting myself
11. Everyday I see evidence that God is active in the world
12. I take excellent care of my physical health
13. I am active in efforts to promote social justice
Choose from these responses:
1 = Never true
2 = Rarely true
3 = True once in a while
4 = Sometimes true
5 = Often true
6 = Almost always true
7 = Always true

<p>| | | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>14.</td>
<td>I seek out opportunities to help me grow spiritually</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>15.</td>
<td>I take time for periods of prayer and meditation</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>16.</td>
<td>I am active in efforts to promote world peace</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>17.</td>
<td>I accept people whose religious beliefs are different from mine</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>18.</td>
<td>I feel a deep sense of responsibility for reducing pain and suffering in the world</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>19.</td>
<td>As I grow older, my understanding of God changes</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>20.</td>
<td>I feel overwhelmed by all the responsibilities and obligations I have</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>21.</td>
<td>I give significant portions of time and money to help other people</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>22.</td>
<td>I speak out for equality for women and minorities</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>23.</td>
<td>I feel God's presence in my relationships with other people</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>24.</td>
<td>My life is filled with meaning and purpose</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>25.</td>
<td>I do not understand how a loving God can allow so much pain and suffering in the world</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>26.</td>
<td>I believe that I must obey God's rules and commandments in order to be saved</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>27.</td>
<td>I am confident that I can overcome any problem or crisis no matter how serious</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>28.</td>
<td>I care a great deal about reducing poverty in the United States and throughout the world</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>
Choose from these responses:
1 = Never true
2 = Rarely true
3 = True once in a while
4 = Sometimes true
5 = Often true
6 = Almost always true
7 = Always true

29. I try to apply my faith to political and social issues ........................................... 1 2 3 4 5 6 7
30. My life is committed to Jesus Christ ................................................................. 1 2 3 4 5 6 7
31. I talk with other people about my faith ......................................................... 1 2 3 4 5 6 7
32. My life is filled with stress and anxiety ......................................................... 1 2 3 4 5 6 7
33. I go out of my way to show love to people I meet ......................................... 1 2 3 4 5 6 7
34. I have a real sense that God is guiding me ..................................................... 1 2 3 4 5 6 7
35. I do not want the churches of this nation getting involved in political issues .... 1 2 3 4 5 6 7
36. I like to worship and pray with others ............................................................ 1 2 3 4 5 6 7
37. I think Christians must be about the business of creating international understanding and harmony ................................................................. 1 2 3 4 5 6 7
38. I am spiritually moved by the beauty of God's creation.................................... 1 2 3 4 5 6 7
Name: ________________________________

Growth In Mature Faith Index
Posttest

Have you changed in the last 2 or 3 years? For each of the following, tell whether it is true to a greater or lesser degree for you then it was 2 or 3 years ago. "X" the number that best represents you. Give your best answer for each.

Choose from these responses:
1 = Much less now
2 = Somewhat less now
3 = About the same as
2 or 3 years ago
4 = Somewhat greater now
5 = Much greater now

1. The degree to which my faith shapes how I think and act 1 2 3 4 5
2. The effort I make to get involved in activities that help me grow spiritually 1 2 3 4 5
3. The time I spend talking to others about my faith 1 2 3 4 5
4. The amount of time I spend working for peace and social justice 1 2 3 4 5
5. The degree to which I accept people who believe differently than I do 1 2 3 4 5
6. The degree to which my life has meaning and purpose 1 2 3 4 5
7. The degree to which I apply my faith to political or social issues 1 2 3 4 5
8. The amount of time I spend reading and studying the Bible 1 2 3 4 5
9. The time I spend worshipping and praying with others 1 2 3 4 5
10. The degree to which I show love to people I meet 1 2 3 4 5
11. The sense of personal responsibility I feel for reducing pain and suffering in the world 1 2 3 4 5
12. The degree to which I feel that God is guiding me 1 2 3 4 5
13. The degree to which I care about hunger and poverty in the world 1 2 3 4 5
Choose from these responses:
1 = Much less now
2 = Somewhat less now
3 = About the same as
   2 or 3 years ago
4 = Somewhat greater now
5 = Much greater now

14. The amount of time and money I give to help other people ........................................ 1 2 3 4 5

15. The degree to which I am convinced that God is active in the world ............................ 1 2 3 4 5

16. The degree to which I let God into my life ................................................................. 1 2 3 4 5

17. The importance of my spiritual life ................................................................................. 1 2 3 4 5

18. The amount of stress and anxiety in my life ................................................................. 1 2 3 4 5
Teacher Name ______________________________

Experimental Group
Teacher Reaction Information
Posttest

1. To what degree did you use the suggested procedures?

   ____  100%  ____  40%
   ____  80%  ____  20%
   ____  60%  ____  0%

2. For those procedures you did not use, why did you not use them?

3. Check the below statements that best represents your opinion about concept mapping and the Bible Study Writer's Vee?

   ____ I never have understood them,
   ____ the Concept map is very good to help me see how things fit together,
   ____ I did not find the Concept Map helpful in my understanding of how the concepts in the lesson fit together,
   ____ the Bible Study Writer's Vee has been very helpful in my development of teaching procedures for each week,
   ____ the Bible Study Writer's Vee was difficult to understand and use.
   ____ other reason than above: ____________________________

4. Did your feelings change toward the lesson plans at all over the period of the 26 weeks,

   ____ Yes  ____ No

If you checked "yes", in what way would you say your feelings changed?
5. What percentage of the worker’s meetings did you participate in during the twenty-six week test period?

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Number of Meetings</th>
</tr>
</thead>
<tbody>
<tr>
<td>0% (0 Mtgs)</td>
<td>60% (12 Mtgs)</td>
</tr>
<tr>
<td>20% (4 Mtgs)</td>
<td>80% (16 Mtgs)</td>
</tr>
<tr>
<td>40% (8 Mtgs)</td>
<td>100% (20 Mtgs)</td>
</tr>
</tbody>
</table>

6) Did you attend the training that was offered at the beginning of the test period?

<table>
<thead>
<tr>
<th>Option</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>6</td>
</tr>
<tr>
<td>No</td>
<td>3</td>
</tr>
</tbody>
</table>

If you checked Yes, how many of the sessions did you attend?

<table>
<thead>
<tr>
<th>Count</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
1. Of the total time allotted for Bible study on Sunday morning, what percentage of the time would you estimate your teacher talks?

- 10% (4 min)
- 30% (12 min)
- 50% (20 min)
- 70% (28 min)
- 90% (36 min)
- 100% (40 min)

2. Of the total time allotted for Bible study on Sunday morning what percentage of the time would you estimate you are actively involved in the lesson?

- 0% (0 min)
- 20% (8 min)
- 40% (16 min)
- 60% (24 min)
- 80% (32 min)
- 100% (40 min)

3. Does your teacher predominantly stand before the class or sit with the class?

- Stand
- Sit

4. Does your classroom contain a chalkboard?

- No
- Yes

   If you answered "yes," what percentage would you say your teacher uses the chalkboard?

- 20%
- 40%
- 60%
- 80%
- 100%

5. Does your teacher use visuals other than a chalkboard?

- No
- Yes

   If you answered "yes," what percentage would you say your teacher uses visuals other than a chalkboard?

- 20%
- 40%
- 60%
- 80%
- 100%
6. Does your teacher use a podium and for what purpose?

___ Yes, stands behind during the teaching time.
___ Yes, located to the side for holding notes and Bible,
___ No, does not use one at all,

7. Does your teacher use small groups, pencil and paper, or research and report type activities to involve the class members?

___ No
___ Yes

If your answered "Yes", what percentage of the time would you say your teacher uses these types of activities?

___ 10%
___ 20%
___ 30%
___ 40%
___ 50%
___ 60%
___ 70%
___ 80%
___ 90%
___ 100%

8. Of the below, rate your feelings from 1 to 7 where 7 indicates a positive regard and 1 represents a negative regard.

<table>
<thead>
<tr>
<th>Feelings for your</th>
<th>Negative</th>
<th>Positive</th>
</tr>
</thead>
<tbody>
<tr>
<td>teacher as a person</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>classroom</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>methods used in the Bible study time.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>teacher as a teacher.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
<tr>
<td>fellowship of your class.</td>
<td>1 2 3 4 5 6 7</td>
<td></td>
</tr>
</tbody>
</table>
Test Your Knowledge

The questions below relate to our study of the Bible books of Amos, Hosea, Jonah, and I Corinthians. Answer each of the questions as quickly as possible and to the best of your ability. Indicate your answer by circling the answer that you feel is the most accurate.

1. T F Amos preached during the reigns of David and Solomon.
2. T F A major theme of Amos is God's mercy.
3. T F Most of Amos' preaching was directed against the kingdom of Israel.
4. T F According to Amos, religious practices can be sinful.
5. T F Amos was a prophet from the Northern kingdom.
6. T F While Amos prophesied to the Northern kingdom, Hosea prophesied to the Southern kingdom.
7. T F Gomer was Hosea's wife.
8. T F Israel practiced religious prostitution in Hosea's day.
9. T F Hosea led Israel to rely on God for their protection.
10. T F Bethel was known as a place of idolatry.
11. T F Israel's response to Hosea's message was repentance.
12. T F Nineveh was a city in Assyria.
13. T F Assyria was an ally of Israel when Jonah preached in Nineveh.
14. T F The people of Nineveh held a feast when they heard Jonah's message.
15. T F God used a plant to teach Jonah a great truth.
16. T F Paul rebuked the Corinthian Christians for using pagan law courts to settle their personal differences.
17. T F Paul urged Christians with strong convictions about eating meat to educate weaker Christians so that they could eat the meat.
18. T F One problem the Corinthian Christians faced in observing the Lord's Supper was the practice of gluttony at the sacred meal.
19. Paul urged the Corinthians to recognize the importance of having a variety of spiritual gifts in their congregation.

20. Paul used the illustration of the human body in discussing spiritual gifts to emphasize that body parts had differing degrees of importance.

21. Amos was from the city of
   a. Jerusalem
   b. Bethel
   c. Tekoa

22. Worship in Amos’ day was
    a. almost nonexistent
    b. frequent but hollow and empty
    c. regular and consistent with God’s instruction

23. The people of Amos’ day neglected to
    a. worship at appointed times
    b. practice righteousness
    c. contribute their tithe to the temple

24. Hosea saw the priests as
    a. God’s chosen spokesmen
    b. no better than thieves
    c. the hope of Israel

25. The people of Israel thought Hosea
    a. a fool
    b. correct and right
    c. a person to be respected despite his religious position

26. When confronted with judgement in the preaching of Hosea, Israel
    a. turned willingly to God
    b. refused to hear God’s calling
    c. sought a second opinion from the priest

27. Jonah’s attempted flight was to
    a. Tarshish
    b. Joppa
    c. Salamis
    d. Rome

28. Paul urged the Corinthians to seek the spiritual gift of;
    a. speaking in tongues
    b. prophecy
    c. teaching.
29. What elements did Paul present as a part of the Gospel?
   a. Christ's coming as a baby, life, and resurrection
   b. Christ's death, burial, and resurrection
   c. Christ's life, death, burial, and resurrection
   d. Christ's death, burial, and return.

30. Circle the statements which are taught in the book of Jonah
   a. The target of God's love is not limited.
   b. God's messengers need to preach to all mankind.
   c. God places a protective shield around his prophets.
   d. God responds to sincere repentance.
   e. God never alters His plans.
APPENDIX D

Lesson plans for the six week training of the experimental group teachers.
Teaching The Adults of The 90's

Session #1

1) Begin by sharing I Corinthians 14:31

   For you can all prophesy one by one, so that all may learn and all may be exhorted.

   a) We all, as adults, have something to share and something to learn from others.

   b) This is the basis of all we will be exposed to over the next six weeks.

2) As an arriving activity, have written on the chalkboard, "If something is meaningful, it is . . . " Above this statement have the following instruction, "Complete the following open ended statement.

   a) List their definitions of "meaningfulness" on the chalkboard. Some of the following ideas should be included in their definitions.
      1) individualism
      2) relates to everyday life
      3) gives answers to the problems of life
         a) pg 23 - "Two important criteria determine whether new learning is potentially meaningful. The first criteria - nonarbitrary relatability to relevant concepts in cognitive structure, . . . - is a property of the material itself."
         * not ambiguous or abstract means to specifically fit in.
         b) pg 23 - "The second important criterion determining whether learning material is potentially meaningful - its relatability to the particular cognitive structure of a particular learner - is more properly a characteristic of the learner than the material per se. Phenomenologically, meaningfulness is an individual matter."
         * relatable to the experiences and knowledge of the learner
         c) pg 45 - " . . . it is claimed that meaningful learning processes yield superior learning outcomes because they give rise to more stable traces."

   b) After completing the discussion on meaningfulness, review the preview information.
      1) Adult principles
         a) Look at and discuss ten major principles; their implications and their applications to the adult Sunday school.
         b) Each will be provided a copy of thirty-six principles and their implications and applications.
      2) We will look at how adults learn - video
      3) We will see how the environment influences learning
      4) Aims - what is an aim and how they help us develop a lesson plan.
      5) Concept Maps - how they can help in developing a lesson plan.
6) Sunday school vee diagrams - drawing all pertinent information together for the preparation of a lesson.

c) State, "We all agree that Sunday school ought to be meaningful to those who participate in it, right?" Discuss this area with the learners until adequately covered.

1) Ask, What do we do to make Sunday school lose its meaningfulness to class members?
   a) we as teachers do all, or the majority of the talking,
   b) we spend a lot of time dealing with the biblical content and very little time relating the content to life situations,
   c) Many times we are afraid to allow a learner to make a contribution or ask a question,

2) Ask, "What can we do to make Sunday school more meaningful?"
   a) Ask pointed questions, expecting and waiting for a response,
   b) Help the learners to confront themselves with themselves,
   c) As quickly as possible, facilitate the learners to draw out of the biblical passage the main point that you want to address in that setting,
   d) Creating a "safe" environment - an environment in which the learners feel that they can make comments without the comment or their person being attacked. An open sharing of ideas and asking of questions.

3) Point out that this will be the main thrust for the remaining 5 weeks. We will discuss principles and how they relate to our Sunday school teaching.

3) Provide everyone a copy of "10 Commandments For Leading Group Discussion." (Group Dynamics in The Bible Class, by Robert K. Oglesby, 1974)
   a) Review and elaborate where appropriate
   b) Make Careful Physical Arrangements
      1) Eye contact brings the group together. Seat people in as circular a fashion as possible.
      2) Small groups (8-13) helps everyone to feel a need to participate.
      3) Name tags reduces barriers of opening up to each other.
      4) Room temperatures and lighting are also important
      5) Comfortable chairs are helpful
   c) Don't Lecture
      1) Many reasons for this will be covered as we review the Adult Principles.
      2) Make a short introduction to the lesson
      3) Jump to the main point to be discussed.
   d) Ask Questions
      1) Ask WHAT and WHY type questions
      2) Ask thinking questions
      3) Ask Summary questions
      4) Stay away from Sunday school questions and simple answers.
      5) Direct the questions to the group not putting anyone on the spot. Allow the learners to voluntarily respond.
6) Expect responses. Do not answer your own questions. Allow for periods of silence and don't become uncomfortable during these times.

e) **Listen**
   1) Many times people bring up very good points you haven't thought of.
   2) Comments by class members deserve a response.
   3) Summarize what you have heard from the group, being sure that you heard correctly.

f) **Praise**
   1) Thank the learners for their help.
   2) Use magic words of praise such as: GOOD! FINE POINT! EXCELLENT! INTERESTING!

g) **Encourage Teamwork**
   1) Ask people to respond to the comments of other class members.
   2) Use the small group to cover large amounts of information in short periods of time.
   3) Call people by name.

h) **Serve the Group**
   1) Assist the learners in solving the question at hand.
   2) Show interest in the class members.
   3) Facilitate their searching of the scriptures.
   4) Don't be the authority all the time.

i) **Summarize Often**
   1) Have the learners do the summarizing.
   2) Visually display the information discussed.
   3) Helps to keep everyone together and understanding what is being discussed.
   4) Is a mark of progress being made.

j) **Handle Problems**
   1) Those who dominate discussions.
      * Make the statement, "We're doing a good job on this point, but I'd like to hear from some of those who haven't spoken yet."
   2) If arguments begin, be sure that there is a clarity of understanding of what is being said. Many times the argument begins because we misunderstand someone.
   3) Many may be timid and not contribute freely or frequently. Help them to feel comfortable in the settling. Do not put them on the spot, but encourage them when they make a contribution.

k) **Draw a Scriptural Conclusion in the Final Minutes**
   1) Help the learners make a practical application.
   2) Challenge the learners to improve themselves.
   3) Don't make the application for the learner, but develop a way in which the learner will make an application to his own life.

l) **Be Excited in What You Are Leading (an Eleventh)**
   1) If you are not excited about the material and the truths you discovered, how do you expect the learners to get excited about it?
   2) Use voice inflections, facial expressions and body movements to show this excitement.

Teaching The Adults of The 90's

Session #2

1) Have a copy of the attached "Teaching Adults in The 90's" on the seat of each learner with a supply of pencils available.
   a) As they arrive encourage them to begin looking at the arriving activity making notes in the appropriate areas of principles #1 and #2.
   b) After it appears that everyone is present
      1) explain that in today's study time we will be looking at some Adult Education principles trying to identify some *implications* (what it means to Sunday school),
      a) These principles are generic in nature to adults.
      2) We will also identify some *implementations* (practical application) of these principles into our Sunday school teaching.
   c) Ask the learners to turn their attention to the arriving activity. Allow them an additional 5 to 10 minutes or until they start looking around.

2) Discuss the arriving activity, working through it one by one. Emphasis for tonight will be on Principle #1.
   a) Read the Principle so that everyone is together.
   b) Two ideas are presented in this principle.
      1) Adult learning is often motivated by the pressures felt in the life of the learner.
      2) All adults can and do learn throughout their entire lifetime.

   **Implications:**

1) Adult behavior is not fixed but changes in response to both internal and external pressures. Adults can and do learn throughout their entire lifetime.

2) Young adults to senior adults, all can learn.
   * speed at which one learns reduces as one grows older, but ability does not decline until about the age of 70.
3) May be open and responsive one time but closed and quiet another.
4) Those with a reluctance to speak up will over a period of time feel the freedom to make a verbal contribution - promote an atmosphere that is accepting of where people are.
5) We as teachers are to be creating an environment in which learning is conducive for those present.
6) We as teachers cannot make people learn, we can only lead them to water from which to drink.
   a) Refer the learners to the handout *Enhancing Adult Motivation To Learn.* (Share a copy of enthusiasm rating). Review briefly.
   b) Review briefly chapter 1 concept map of *Enhancing Adult Motivation To Learn.*

Implementations:

1) We as teachers do not require participation but encourage it - reading, talking, small group activities, Bible searching. Methods should be developed in which the learner will participate, even though he may not say anything in a large group discussion time.
2) Non-threatening, meaningful activities should be developed and worked into the lesson plan.
3) Design individual activities that do not require sharing.
4) Believe that all can learn, even "old dogs"
   a) Refer to the BTN video *How Adults Learn* and the listening sheet.
   b) If time allows show this video (47 minutes in length) and discuss the learners responses on the listening sheet.
5) Being patience with those who feel reluctant to speak but always encouraging them to do so.
6) Do not call on anyone who you do not know or who might be embarrassed to share.
7) We must create an environment that says come in and join me.
   a) Refer to the BTN video *Creating a Learning Environment for Youth Sunday School* and the listening sheet. This will be the main topic of the next session.
   b) Refer to the excerpt from "*Learning How To Learn Across the Life Span*" in session #3. Emphasis is on the learning climate (physical and psychological) and how to develop it. We will address this in more detail in session #3.

3) Encourage the learners to review some of the principles and give some thought to the implications and their implementations.
   a) We will briefly comment on these in the next session.
   b) A copy of the principles and their implications and implementation will be provided you in the next session.
How Adults Learn

Listening Sheet

1) Learning involves CHANGE - something is ADDED or TAKEN AWAY. UNLEARNING is often involved in adulthood.

   a) What are some of the things that must be changed?
      ATTITUDES - RELATIONSHIPS - PREJUDICES - LIFESTYLES -
      EMPLOYMENT - ACTIONS - VALUES

   b) What are the three broad areas of learning aims.
      KNOW KNOWLEDGE
      FEEL ATTITUDES AND VALUES
      DO SKILLS - BEHAVIORS - LIFESTYLES

2) Learning involves DOING. EXPERIENCE AND EXPERIENCING TO INTERACT WITH ONE’S ENVIRONMENT.

3) Justify the statement, "Adults can learn." As Christians we are called to learn (II Peter 3:18).

   a) LIFE IS LEARNING
   b) ADULTS CAN LEARN WHATEVER THEY WANT TO
   c) THE EXAMPLE OF JESUS AND HIS DISCIPLES

4) Identify five basics or controlling factors in adult learning and briefly explain them.

   a) WANT TO BE IN CONTROL - WANT TO BE SELF-DIRECTING
   b) WANT TO BE RESPECTED FOR THEIR EXPERIENCES. THEY ARE AN EXPERT ABOUT SOMETHING.
   c) SEEK TO LEARN WHAT IS VALUABLE TO THEM. SOLVE PROBLEMS THEY FACE (GETTING ALONG, DIRECTION, UNDERSTANDING THE BIBLE, COPING WITH LIFE). THEY MUST THINK THAT WHAT THEY ARE INVOLVED IN WILL BE HELPFUL.
   d) ADULTS LEARN MORE WHEN THEY ARE INVOLVED ACTIVELY.
   e) ADULTS WANT TO BE LOVED - THEY SEEK FRIENDSHIP AND A CARING ATMOSPHERE.

5) How can the basics be applied?

   a) DEVELOP A TEAM OF THE SUNDAY SCHOOL CLASS
   b) INVOLVE OTHERS IN WHAT HAPPENS OR DOESN'T HAPPEN
   c) HELP THEM SHARE THEMSELVES - PRAY FOR THEM BY NAME
   d) SHOW HOW THE BIBLE RELATES TO LIFE
   e) HELP LEARNERS APPLY TRUTH TO LIFE
   f) AFFIRM FREQUENTLY
6) Our SELF-ESTEEM keeps us from taking risks. The teacher must help to build the ATMOSPHERE such that the self-esteem is not THREATENED.

Why adults do not learn
1) resistance to change
2) comfortable were they are
3) habits
4) self-esteem
5) fear
6) lack of confidence in ability
7) cost of effort (is it worth the effort?)

7) What is the difference between teaching methods and teaching activities?

METHODS ARE TOOLS A TEACHER USES TO GET PEOPLE TO DO THE LEARNING ACTIVITIES.

8) Identify the six levels of learning a teacher must take a learner through. (Attitudinal)
   a) EXPOSURE TO MATERIAL
   b) RECALL WHAT IS "LEARNED"
   c) IMPLICATIONS TO MY LIFE
   d) DECISION MAKING
   e) TAKE ACTION ON DECISION
   f) APPROPRIATE AS PERMANENT PART OF LIFESTYLE

9) Larry Shotwell suggests that a more important question then "What am I going to say?" is . . .

WHAT AM I GOING TO ASK THE LEARNERS TO DO? TO STUDY THE BIBLE, TO APPLY TO THEIR LIFE, TO CREATE LEARNING READINESS.
Arriving Activity
Teaching The Adults of The 90's

Below are several adult education principles. Review the principles in light of Bible teaching in the Sunday school and (1) identify the implications of the principle or what it means to Sunday school and (2) identify how the principle could be practically applied in the Sunday school.

1) Adult behavior is not fixed but changes in response to both internal and external pressures. Adults can and do learn throughout their entire lifetime.

*Implications:*

*Implementations:*

2) Adults enter learning activities with an organized set of descriptions and feelings about themselves which influence their learning processes. The descriptions are the self-concept; the feelings are the self-esteem. Both are based on past experience and on how that experience was interpreted and valued by the learner.

*Implications:*

*Implementations:*
3) The past experience an adult learner brings to any learning activity is both a helpful resource for further learning and an unavoidable potential hindrance.

Implication:

Implementation:

4) Part of the adult learner's past experience is organized and integrated into his self-concept and self-esteem. The adult learner needs to feel his past experience is respected and valued by others. When it is not valued, he may feel devalued as a person.

Implication:

Implementation:

5) When past experience or new learning can be applied directly to current experience or needs, learning is facilitated. When past experience can be applied only indirectly, the adult learner may have some difficulty perceiving connections and making transfers.

Implications:

Implementation:
6) Adults with a positive self-concept and high self-esteem are more responsive to learning and less threatened by learning environments and the process of change. Adults with a negative self-concept and low self-esteem are less likely to enter learning activities willingly and are often threatened by both learning environments and the process of change.

*Implications:*

*Implementations:*

7) Adult learners enter learning programs with immediate and personal needs, problems, feelings, hopes, and expectations. The feelings and needs are present-tense and are directly related to the learner's current life experience, tasks, relationships, and problems and indirectly related to his past experience.

*Implications:*

*Implementations:*

8) Adult learning tends to focus on the problems, concerns, tasks, and needs of the individual's current life situation. Adults are highly motivated to learn in areas relevant to their current developmental tasks, social roles, life crises, and transition periods.

*Implications:*

*Implementations:*
9) When adult learning focuses on the personal problems of an individual learner, the solutions to those problems must come from his own personal values and expectations, be implemented through his personal resources and skills, and be congruent with his personal meanings, strategies, and life-style.

**Implications:**

**Implementations:**

10) Adults do not learn productively when under severe time constraints.

**Implications:**

**Implementations:**
How Adults Learn

Listening Sheet

1) Learning involves __________________ - something is __________________
   or __________________ ________________________________
   ____________________________________________________________________ is often involved in adulthood.
   a) What are some of the things that must be changed?

   b) What are the three broad areas of learning aims.

2) Learning involves ____________________________

3) Justify the statement, "Adults can learn."

4) Identify five basics or controlling factors in adult learning and briefly explain them.
   a)
   b)
   c)
   d)
   e)

5) How can the basics be applied?
   a)
   b)
6) Our ____________________________ - ____________________________ keeps us from taking risks. The teacher must help to build the ____________________________ such that the self-esteem is not ____________________________.

7) What is the difference between teaching methods and teaching activities?

8) Identify the six levels of learning a teacher must take a learner through.
   a) 
   b) 
   c) 
   d) 
   e) 
   f) 

9) Larry Shotwell suggests that a more important question than "What am I going to say?" is . . .
The Motivation of Adult Learners

**external motivation**
- instigates behavior
- gives purpose to behavior
- allows behavior to persist
- leads to choosing a preferred behavior

**internal motivation**
- any condition within a person that affects a person's readiness to initiate or continue an activity

**variables necessary to achieve motivation**
- Attitude
- Needs
- Stimulation
- Competence
- Reinforcement

**Nature of Motivation**
- Mediates learning
- a consequence of learning
- develops self-esteem through competence from learning

**Assumptions about Motivation**
- instructor cannot motivate
- instructor can make stimulating, attractive, provide opportunities, provide incentive

**Assumptions for helping adults want to learn**
- People are motivated
- Some degree of motivation is necessary
- There is no one basic way of instruction
- Instruction should include motivation strategies

**Barriers are dispositional**
- attitudes, self perceptions of people, memory personality

**Operates on**
- Success + volition
- Success + volition + value for learning
- Success + volition + value + enjoyment
Teaching Adults of The 90's

Session #3

1) Arriving activity
   a) On the seat of each learner have a copy of "Classroom Climate". On the chalkboard have the instruction, "Please read the article on your seat and be prepared to briefly discuss it. The article is attached to the end of the session materials.
   b) Allow the learners time to read this article.
   c) After it appears that the learners have completed their reading, ask the following questions.
      1) What do you think of this writers point of view regarding learning and the learners perception of the process?
      2) Why do you think this way?
   d) Summary of the content of the "Classroom Climate"
      1) Learners will put out an effort if
         a) they believe they can complete the task successfully
         b) they value the experience
         c) they must perceive evidence of this success
      2) The priority of our classrooms ought to be to help learners see value and apply the material to themselves
      3) Establishing this classroom climate
         a) group cohesion must be developed
            1) identify each student - who are you and what do I know about you?
            2) territory will be established - that's my seat!
         b) Success must be determined by an honest effort by the learner.
         c) Students must see the material as being usable and valuable to their life.
            1) aims of the lesson must relate to the real world
            2) the lesson methods must incorporate real life situations and settings.

2) Ask the learners if they had any questions concerning the ten adult education principles they were to review from the last session?
   a) Respond to these questions
   b) Involve the other learners in the response. How did they see this principle?
   c) After all questions have been answered, provide each learner with a copy of the principles with some implications and applications supplied for each. See attached at end of this session materials.

3) Distribute to each learner a copy of the "Creating a Learning Environment" Listening Sheet.
   a) Briefly review this sheet and begin the video.
   b) After the video is completed, review the listening sheet to be sure that each learner recorded the information and understood all that they heard.
   c) Answer any questions they may have about the video and its application to their Sunday school class.
d) Possible responses to the Listening sheet

1) What was Mancil Ezell’s definition of a learning environment?
   a) a place that looks and feels exciting
   b) a place that puts you in touch with the lesson visually and emotionally as soon as you arrive at the door
   c) 83% of what we know comes through the sense of sight

2) Identify some of the positives and negatives of Pattie's traditional row arrangement of a Sunday school room.
   a) boring
   b) convenient
   c) one person talking - everyone else listening
   d) podium acts as barrier

3) Identify some of the positives and negatives of Larry's circular arrangement of a Sunday school room.
   a) equality of everyone
   b) diversity of arrangement
   c) variety
   d) ease of and inviting nature for involvement of everyone

4) List the seven guidelines for developing an exciting Sunday school environment.
   a) Guideline #1 - Examine and evaluate the facility that you have. Identify disadvantages and determine how to change them.
   b) Guideline #2 - Examine and evaluate the furnishings
   c) Guideline #3 - Get all clutter removed. Remove everything not related to the current unit
   d) Guideline #4 - Plan for resources
   e) Guideline #5 - Remember that the material being studied for the unit and your lesson plan determines the environment needed. Visuals relate - ceilings and floors are display centers
   f) Guideline #6 - Use your curriculum kits to help you create a teaching/learning environment.
   g) Guideline #7 - Don't hesitate to do things you've never done before - remove chairs - learning study stops.

5) How important is the environment in a learning situation and what kind of environment promotes the best learning?
   a) exciting and involving
   b) circular arrangement

6) Why are visuals important to a learning environment?
   * 83% of what we know comes through sight.

7) What idea caught your interest and why?

8) Summarize the function of the environment in one word or short sentence.
   - to draw in and involve

9) What changes would you like to make to your teaching/learning environment?

4) If time allows review the following information related to Establishing a climate for learning.

2) Add the below material from the above pages as deemed appropriate for the discussion.

a) Have the learners form groups and answer the following questions within their group
   1) What are they? - relating their present work roles and past experience
   2) Who are they? - sharing one thing about themselves that will enable others to see them as unique human beings.
   3) Describe any special resources they bring with them.
   4) What questions, problems or concerns do they have about the unique characteristics of adults as learners and about taking responsibility for their own learning.

b) I seek to model what I mean by sharing by giving this same information about myself.

c) Two aspects to a learning climate
   1) Physical
      a) Does it facilitate interaction - room arrangement - what are we communicating? One way transmission of information or interaction.
      b) lighting
      c) is it comfortable - seating and temperature?
      d) is it aesthetically pleasing?
         1) bright colors
         2) homely atmosphere
      e) Is it neither too crowded nor too spacious for the number of participants?
   2) Psychological
      a) People are more open to learning when they feel respected. They value the wide range of differences among themselves seeing the differences as enriching the environment. They listen to each other.
      b) People learn more from those they trust than from those they mistrust, so it is important to establish a climate of mutual trust. See the instructor as an equal.
      c) People learn better when they feel supported rather than judged or threatened.
      d) A climate of openness and authenticity is also essential.
      e) The climate should be pleasurable.
      f) The people feel liked by the others. A feeling of warmth and friendship. Everyone knows each other's name.
      g) Collaborative rather than competitive. A willingness to share what one knows and can do.
      h) It is a place in which the emphasis is on learning, not on teaching.

   "Learning should be one of the most pleasurable and gratifying experiences we have; for, after all, it is one way people can become what they are capable of being - can achieve their potential. Learning should be an adventure, spiced with the excitement of discovery. In other words, whenever feasible, it should be fun. I think it is tragic that our educational system was established in the early nineteenth
century, at the peak of the Calvinistic era, when anything pleasurable was automatically considered sinful. I make use of humor in my own practice to try to overcome this tradition - not canned jokes, but highlighting of things that happen when people start interacting with one another, things that we can laugh with (not at)." (pg 129)
Classroom Climate

What motivates students to learn? Jere Brophy cites Feather's expectancy x value as a guide. According to this theory people will expend effort on a task to the degree (1) to which they expect to be able to perform the task successfully if they apply themselves and (2) to which they value participation in the task itself or the benefits or rewards that successful task completion will bring. If one or the other of these components is missing, they will expend little or no effort. None of us will waste time trying to learn something we believe we cannot learn, nor will we learn something that has no value to us in learning. Our motivation is raised or lowered as these factors are raised and lowered in our perception. With this theory in mind, teachers first need to establish a supportive classroom climate in which students are asked to learn content, skills, and attitudes that are clearly valuable and in which students see evidence that, with effort, they will be successful.

How do teachers establish such a classroom climate? A key component is to work on group cohesion - students need to feel included in the classroom group. The process involves first identifying each student, by recognition and territory, as a legitimate member of the group. Learning the names of students and something about them as quickly as possible fixes initial class membership. If this is followed up by activities that promote positive recognition among class members, such as self-introductions, interview, and name recognition tests, membership will be firmed up. Territory is also important; within the classroom students need a place recognized as theirs or that of their work. Probably all of us have had the experience of attending class or meetings in the same room over a period of time. In the first session we stake out a favorite spot at the front of the room, or near the door, or in one corner with our back to the wall. By the second session that spot is ours; if we enter the room and find someone else occupying our territory we experience a definite emotional reaction to our loss. Establishing group ownership of a room is also important to a sense of mutual belonging. Following these initial procedures, occasional meetings concerning group maintenance, efficient predictable organizational procedures, and some distinctive rituals create a class culture that is cohesive and attractive.

Attribution research - the study of student perceptions of the causes of their successes and failures as learners - has focused on how students analyze the relationships among ability, effort, and achievement. The research suggests that success is not enough to increase learning and achievement if the students attribute success to easy tasks, luck, ability, or other factors (including excellent teaching) that are outside of their control. Wittrock suggests that this might be one explanation for the uneven results of behavior modification programs that provide only success experiences for "learned helplessness students." Persistence and motivation increase only when students perceive that success is brought about to a substantial degree by their own efforts in challenging learning tasks. Teachers need to set learning tasks for individuals and groups that are challenging but within the abilities of the students to achieve. Goals are most likely to promote further disposition for learning if they are concrete and limited with helpful feedback from both teacher and peers concerning ways to improve.

Within the context of a supportive classroom climate, the content of the course needs to be perceived by students as being of value. There is nothing so defeating as being in a class where the purpose, nature, and practical usefulness of the content are
vague at best. We have all gone through our personal purgatories in order to complete a long-term educational program. Often we suffer without knowing why - these experiences seem to be a rite of passage rather than the acquisition of valuable knowledge. To overcome this problem, instructional objectives should be related to the real world. Abstract principles need to be made personal, that is, constantly related to the student's own lives or their future goals. They also need to take on concrete forms. Students need to know where they might encounter and recognize these principles in their daily activities. For example, in a science class the study of Ohm's law can be dealt with in abstract form \((E=IxR)\) or students can talk about the last time the lights went out at home. The interaction of a supportive classroom group led by a teacher who encourages effort, experimentation, and some risk taking is essential for teaching secondary students how to learn.
Principles of Adult Education

1) Adult behavior is not fixed but changes in response to both internal and external pressures. Adults can and do learn throughout their entire lifetime.

Implications:

1) the teacher must remove perceived obstacles.
2) Young adults to senior adults, all can learn.
   * speed at which one learns reduces as one grows older, but ability does not decline until about the age of 70.
3) May be open and responsive one time but closed and quiet another.
4) Those with a reluctance to speak up will over a period of time feel the freedom to make a verbal contribution - promote an atmosphere that is accepting of where people are.
5) We as teachers are to be creating an environment in which learning is conducive for those present.
6) We as teachers cannot make people learn, we can only lead them to water from which to drink.

Implementations:

1) We as teachers do not require participation but encourage it - reading, talking, small group activities, Bible searching. Methods should be developed in which the learner will participate, even though he may not say anything in a large group discussion time.
2) Non-threatening, meaningful activities should be developed and worked into the lesson plan.
3) Design individual activities that do not require sharing.
4) Believe that all can learn, even "old dogs"
5) being patience with those who feel reluctant to speak but always encouraging them to do so.
6) Do not call on anyone who you do not know or who might be embarrassed to share.
7) We must create an environment that says come in and join me.

2) Adults enter learning activities with an organized set of descriptions and feelings about themselves which influence their learning processes. The descriptions are the self-concept; the feelings are the self-esteem. Both are based on past experience and on how that experience was interpreted and valued by the learner.

Implications:

1) we must organize lessons that build the learner's self-esteem.
   a) help them to see that they are worthy people
   b) help them to see that God loves them
   c) help them to realize success in what they try to do
2) We must be aware of our own self-esteem and how positive or negative it might be.
3) We must recognize that not all people learn the same way that we do.
4) To teach strictly within our comfort zone, we will eliminate some learners from the realm of meaningful learning.

5) We must value the learner and his capability.

Implementations:

1) We must be willing to try new methods to meet the learning needs of others.
2) Incorporate different kinds of learning methods in your lessons.
3) We must be positive in our communication with the learners and in our expectations of them. Learn how to find positive contributions from learners making incorrect responses.
4) Responses to contributions must be of an affirming nature no matter how right or wrong the response may have been.

3) The past experience an adult learner brings to any learning activity is both a helpful resource for further learning and an unavoidable potential hindrance.

Implication:

1) We need to acknowledge that the learner is not a dummy and has some relevant knowledge that we may not have.
   a) We need to realize that the learner may have the same knowledge but have it organized differently in their mind.
   b) Definitions may be necessary so that everyone uses the same word or idea in the same way.
2) Learners or the teacher may have had an experience where they are looking on the experience in an improper (negative) way hindering their ability to advance in their learning without a correction first.
   a) We may need to help, or be helped, people can look at the same situation from a different perspective.
3) The teachers must be willing to confront their own understanding to be sure that it is correct and not a hindrance to their knowledge advancement or that of their learners.
4) Perceived reality is reality for that individual. One reality is not necessarily better than another, just different.

Implementation:

1) It is necessary that learners share in discussion so that any improper understandings can be identified and corrected.
2) We must be willing as teachers to use and encourage the use of the experience of others in helping others and ourselves to learn.
3) We must facilitate for the learner the relating of new learning with past experience.
4) Guided discussions help learners correct incorrect concepts, gain new knowledge, and integrate this new knowledge in a meaningful way.
4) Part of the adult learner’s past experience is organized and integrated into his self-concept and self-esteem. The adult learner needs to feel his past experience is respected and valued by others. When it is not valued, he may feel devalued as a person.

Implication:

1) We must show the learner that we want to hear about the experiences they have had and that these experiences are valuable to them, us, and others.
2) We must believe that we can learn from others no matter their race, education, or station in life.
3) Continual self-evaluation of our behavior and attitudes is a must if we are to effectively help the learner grow.
4) The teachers must be able to say, "I do not know" or "I'm sorry" or "I was wrong."
5) We must help the learner see his past experience as valuable learning experience.
6) The teacher must have a growing handle on who he is.

Implementation:

1) The teacher must be confident in where his Sunday school lesson is going but at the same time be flexible to allow it to go somewhere else if the need arises.
2) Learner discussion must be planned into the lesson.
3) The teacher must be willing to start the discussion and then step back, allowing the learners to carry it from there, making mid-course corrections wherever necessary.
   a) To create a comfortable environment for the learner the teacher should sit with the learners rather than stand over them.
4) The teacher must value his own past experience as a resource for learning.

5) When past experience or new learning can be applied directly to current experience or needs, learning is facilitated. When past experience can be applied only indirectly, the adult learner may have some difficulty perceiving connections and making transfers.

Implications:

1) Adult learning is facilitated when the learner can focus on his own personal meanings and values through self-reflection in an environment which is free from threat and in which interpersonal relationships are based on trust.
2) Adults of today what to think things through for themselves. We want the teacher to give them analogies, and representations of what we are trying to say, and then allow them to think things through.
Implementation:

1) Planned learning processes should appear to the learner to be relevant to life experiences, both past and present. Learning content should bear some relationship to the learner's past experience and current concerns.
2) To teach content (knowledge) without it being relevant to the situations common to the lives of the learners is wasted effort. It also becomes rote learning.
3) Teaching methods should help the learners make connections with what they already know and what they are experiencing in contemporary life.
4) The teacher needs to display adequate self-confidence to allow the learners to share their experiences making the necessary connections without being judged or evaluated.
5) A high trust environment must be promoted by the teacher.
6) We need to encourage statements of generalization and summary. At other times we need to break things down.
7) We need to provide guided self-reflection activities that the learner can do on their own without having to share with the group if they desire to not do so.

6) Adults with a positive self-concept and high self-esteem are more responsive to learning and less threatened by learning environments and the process of change. Adults with a negative self-concept and low self-esteem are less likely to enter learning activities willingly and are often threatened by both learning environments and the process of change.

Implications:

1) The quiet reserved learner may need more sensitivity by the teacher than others.
2) The teacher may need to "control" the high self-esteem person, because they may tend to dominate, to allow for the growth of the low self-esteemed person.
3) The teacher with low self-esteem may tend to dominate the lesson by not allowing the learners to contribute or ask questions.
4) The low self-esteemed teacher will be less likely to use activities in their teaching than the high self-esteemed person.
5) This may be a perfect opportunity for the teacher to help the learner realize II Corinthians 5:17 in their life.
6) The teacher needs to seek needful change in his life and encourage change in the lives of the learners.

Implementations:

1) Use small groups to try to encourage the contribution and involvement of the quiet learners.
2) The teachers should use activities which assist the learner to specify and clarify behaviors to be learned or changed.
3) The teacher needs to identify specific outcomes s/he desires as a result of the lesson.
4) The teacher should never call on anyone until they are assured that the person is comfortable in their responding.
5) Use research and reports to develop learners comfortableness in sharing in class.
6) In closing out a lesson do not tell the learner what decision they need to make, allow them a choice from several decisions that relate to the lesson and life issues that they could make.

7) Adult learners enter learning programs with immediate and personal needs, problems, feelings, hopes, and expectations. The feelings and needs are present-tense and are directly related to the learner's current life experience, tasks, relationships, and problems and indirectly related to his past experience.

Implications:

1) What the learner is in need of changes from one period to another.
2) To gain the respect of the learner, the teacher must be sensitive to the needs of the learners.
3) Depending upon the strength of the felt needs of the learners, the teacher's lesson plan may be interrupted.
4) There is a need for the teacher to be aware of the typical needs and developmental tasks of the age-group they are teaching.
5) The teacher enters the teaching situation with needs and problems also.
6) To put off the questions of the learner may communicate to him that you are not interested in his needs.

Implementations:

1) When the learner shares some of his needs, the teacher must be willing to deal with these needs and help the learner.
   a) To deal with the needs shows that you value and are concerned about the needs of others.
   b) To deal with the needs of a learner shows concern and value for that person.
2) The teacher must not allow his personal needs and concerns dictate the direction of the class. The teacher is there for the class and not the class for the teacher.
3) In developing lessons the learner needs to leave the Bible study room having something they can apply to their life immediately.
8) Adult learning tends to focus on the problems, concerns, tasks, and needs of the individual's current life situation. Adults are highly motivated to learn in areas relevant to their current developmental tasks, social roles, life crises, and transition periods.

Implications:

1) To verbalize one's needs and problems one may require some help and encouragement from the teacher.
2) A high trust environment must be encouraged to promote and realize sharing.
3) Flexibility must be built into the lesson procedures to include everyone and their needs.

Implementations:

1) In developing a lesson, the teacher should have the needs of the class high on the reference list of priorities. Lesson aims should be geared in this direction.
2) We say that the Bible is a book that is relevant to today. Teachers need to make it so to the learner.
3) If the lesson does not relate directly to current needs, the teacher should develop methods that will help the learner reflect on their past experiences, new learning, and future applications.
4) With each learner's needs potentially being different, lesson activities should be adequately flexible to connect to the needs of each learner.

9) When adult learning focuses on the personal problems of an individual learner, the solutions to those problems must come from his own personal values and expectations, be implemented through his personal resources and skills, and be congruent with his personal meanings, strategies, and life-style.

Implications:

1) The teacher cannot just throw the material out to the learners and expect them to apply it.
2) The teacher cannot make a decision for the learners.

Implementations:

1) In drawing the lesson to a close, allow the learners to choose from a selection of applications an application they will make in their life.
   a) Make the selections as specific as possible.
   b) Ask pointed and direct questions.
   c) Make the selections relevant to the life of the learners.
2) Design into the lesson, time for the learner to reflect on the lesson and the decision he is willing to make.
3) The teacher must design a generic lesson that facilitates the learners application of what they value.
10) *Adults do not learn productively when under severe time constraints.*

Implications:

1) We must realize that we cannot cover ALL the material.
2) If we do not give the learners time to think through and absorb the point we are trying to make they will not make it on their own.
3) A Bible study that is designed to meet needs and involves the learners in discovery learning can go an hour or more and still not be enough time.

Implementations:

1) Use the aim to narrow the scope of the lesson.
2) Flexibility is necessary.
3) Activity teaching requires more time than lecture teaching.
Creating a Learning Environment For
Sunday School

Listening Sheet

1) What was Mancil Ezell's definition of a learning environment?

2) Identify some of the positives and negatives of Pattie's traditional row arrangement of a Sunday school room.

3) Identify some of the positives and negatives of Larry's circular arrangement of a Sunday school room.

4) List the seven guidelines for developing an exciting Sunday school environment.
   a) Guideline #1 -
   b) Guideline #2 -
   c) Guideline #3 -
   d) Guideline #4 -
   e) Guideline #5 -
   f) Guideline #6 -
   g) Guideline #7 -
5) How important is the environment in a learning situation and what kind of environment promotes the best learning?

6) Why are visuals important to a learning environment?

7) What idea caught your interest and why?

8) Summarize the function of the environment in one word or short sentence.

9) What changes would you like to make to your teaching/learning environment?
Teaching Adults in The 90's

Session #4

1) Arriving activity
   a) Have the "Worksheet For Sunday's Lesson" setting on the seat or on the table in front of each learner.
   b) On the chalkboard have the following instructions: Complete the worksheet before you for the first lesson in the next quarter.
   c) Allow the learners adequate time to find and transfer the information to their worksheet.
   d) Lesson Title - Appeal for Unity in Christ
   e) Central Truth - Paul's appeal to the Corinthians declares that devotion to Christ and dependence on the Holy Spirit are the source of true unity.
   f) Scripture Passage - 1 Corinthians 1:10-13, 18-21; 2:1-5
   g) Lesson Aim - The learner will define Christian unity, how Paul says we can realize it and identify how they can contribute to unity in their church.

2) Ask the learners, Why do we have Bible study?
   a) The following reasons should be part of their answers. Refer the learners to the scripture passages and have them give a personal interpretation.
      1) II Timothy 2:2 - to reproduce ourselves in others
         And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.
      2) Ephesians 4:11-15 - to produce spiritually mature persons
         And he gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ. As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ.
      3) We all have 168 hours in a week, and we have 1 hour in Bible study. Our Bible study must be so good that it influences people more than the other 167 hours they spend in the world.

3) Explain to the learners, one of the most important pieces of information you are given for a lesson is the aim. Ask the learners to refer to their arriving activity and read the lesson aim.
   a) Ask, "What does this aim tell you about the lesson to be taught?" See (1)(g) above.
      1) a definition for Christian unity will be developed.
2) a theoretical identification of how to apply the definition to life will be described
3) the learner is to describe a specific application using the definition and the theoretical identification into their own church life.
b) Help the learners pick out the three outcomes identified by the aim.
c) Ask the learners to reread the aim and using this aim as a representative example, define what an aim is. List the responses of the learners on the chalkboard for review.
1) a relatively concise, clear and brief statement of direction for the teaching plan
2) a statement with a measurable outcome that is attainable by the learners within the time frame allotted.
3) a statement that tells you what is included in the lesson and what is excluded from the lesson
4) a statement written in terms of what the learner will do
5) a statement that is suggested by the text and not read into the text. It ought to relate to the central truth.

4) Ask the learners to review the aim for the lesson and state in their own words what this lesson is to accomplish in the life of the learners.
a) Discuss the responses of the learners. Resolve any major differences that may be revealed as the learners share.
b) Ask the learners to consider if and how this lesson would address the needs of the learners in their class. Discuss their responses.

5) Ask the learners, Based on the aim that we have been looking at, what are you going to be looking for when you read the scripture passage to begin your study?
a) How does Paul define Christian unity? What makes up Christian unity?
b) What actions are necessary in the life of a Christian for him to say that he is working to maintain unity within the church?
c) If Paul applies his definition and actions, how does he apply it?

6) After discussing this aim and having some confidence that the learners understand how to read the aim, provide them with another aim and ask them to go through the same process of
a) determining what the lesson is about
b) what they are going to be doing in a general way in the lesson.
c) what they are going to be looking for when they study the scripture passage.
d) allow a period of time for the learners to complete this exercise and discuss their results.

7) Using this last aim and the information the learners identified, demonstrate the development of a concept map.
a) Tell the learners that you will go into more detail about a concept map in the next session.
b) Assignment: Have the learners use the worksheet and specifically the aim discussed in the first part of this session and develop a concept map of their own for next week.
Worksheet For Sunday's Lesson

Identify the following pieces of information relating to your lesson for Sunday morning.

Lesson Title:

Central Truth:

Scripture Passage:

Lesson Aim:
Teaching Adults in The 90’s

Session #5

1) As the learners arrive have them work together describing to each other the concept map they developed.
   a) Some of the maps may be very simple.
   b) Some learners may express frustration from their efforts
   c) Most all maps will be different!

2) Ask the learners to share their experiences and feelings in trying to develop a concept map.
   a) Ask the learners to share what they noticed about the maps of the other learners?
      1) they were almost all different
      2) none were wrong - they may have been incomplete, but they were not wrong.
      3) Some had more detail than others
      4) Some had noticed things that others had missed or overlooked.
   b) Ask, if you had to define a concept map, how would you define it?
      1) a type of outline
      2) a picture of how the different parts of the subject fit together
      3) a tool for showing relationships between pieces of information
      4) shows all that is known about the subject as discussed in the specific scripture passage allowing for interconnections of information from other scripture passages.
   c) Reinforce that stated earlier, and share that a concept map is unique to the individual drawing the map.
      * some maps will be very simple and come quickly where others will be very complex and take a long time for the drawer to see and record the relationships that exist.
   d) Work through the process of developing the map for the same aim and scripture passage, making a point of the thought process one goes through to develop the map.

3) If time allows, assign the following aim and scripture passage, allowing the time in class for the learners to develop the map.
   a) Aim: The learner will describe the relationship between leaven and sinful acts in the Christian lifestyle, their affects and identify specific actions they are committing that they know they should quit.
   b) Passage: 1 Corinthians 5:1-2, 6-11; 6:15-20

4) Assign the learners the aim and passage of number 3 above or another one and ask them to develop a map as homework.
Teaching Adults in The 90's

Session #6

1) As the learners arrive, have them share their concept maps with each other, sharing how they came to develop the map they did.
   a) Review the maps with the learners answering any questions that may arise.
   b) Work through the development of the map on the chalkboard showing the thought process used in its development.

2) Draw a large V on the chalkboard. Explain to the learners that this V is representative of the model used in the writing of the Sunday school lessons to be used in the upcoming two quarters. Explain the organization of the V.
   a) Label the two sides - left as theoretical and the right as practical application.
      1) The theoretical side is made up of . . .
         a) Biblical doctrines that are central to the lesson
         b) A description of the general needs of adults and how they relate to this lesson
         c) An adult education principle that will have a direct relationship to this lesson.
         d) A listing of the scripture passage being studied
         e) A concept map of the passage, based on the aim
      2) the practical side contains the following information
         a) the facts and pieces of information that if defined would help in the understanding of the passage and help in making application to one's life.
         b) An outline of how the lesson will be generally approached
         c) A statement defining the knowledge benefit this lesson will have for anyone who participates in its study
         d) A statement of value that this lesson has for those who study it.
   b) At the top opening of the V is the central truth of the scripture passage in question
   c) At the bottom or point of the V is the aim of the lesson
   d) Explain the relationship of the two sides - they have a point in common in the aim of the lesson.
      1) Going up the left side of the V is a listing of all the theory gathered and or referred to and noted on that side. A statement of everything we know.
      2) Going up the right side of the V is a listing of the information desired to aid in the seeking of new knowledge as described in the aim. It also contains what is considered the reason or benefits for seeking this new knowledge.
   e) Explain that this V is a model for writing Bible studies. It can be used to write individual lessons or summarize and outline a unit of studies that are related to each other.

3) Provide each learner with a copy of the Bible study writer's vee for the first lesson. This will be the lesson that they developed a concept map for in session #4.
   a) Refer the learners to this concept map they developed.
b) Walk through the Vee with the learners describing each entry and how they relate to the other entries.

c) The vee is a reference for the teachers to see the background and basis for the writing of the lesson plan.

d) Encourage the learners to ask questions about the vee

4) Briefly review their concept map and the vee. Encourage the learners to question any of the material presented in the previous sessions.

a) Encourage the learners to review the concept map and the vee for each lesson as they study and prepare.
BIBLIOGRAPHY


Heacock, J. D. (Speaker). (1990, April 3). John Milburn Price, the man. Chapel address. 75th Celebration of the School of Religious Education, Fort Worth, TX: Southwestern Baptist Theological Seminary.


Instructions for writing teaching procedures for *adult Bible teacher* and related assignments. (undated) Nashville, TN: Baptist Sunday School Board.


