



TEACHERS PRACTICUM

practical instruction on how
to teach by DALE M. SIDES

syllabus

TEACHERS PRACTICUM

Dale M. Sides

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SESSION 1

INTRODUCTION—PART 1

THE IMPORTANCE OF TEACHING/TEACHERS

The Great Commission

Matthew 28:19 NKJV; 1 Timothy 2:4

- Teaching (as well as all of the five gift ministries) is on the “make disciples” side of the Great Commission.
- God wants people not only to be saved but also to come to the knowledge of the truth.

Concern of many teachers:

When teachers are being educated, they are taught the doctrine or subject well, but *the art of communication is oftentimes expected to be learned by osmosis.*

Teaching can be a ministry calling and/or an art that can be learned.

Teaching skills are important whether you’re a parent dealing with your children, a Sunday school teacher, secular teacher, or have a mobile (traveling) teaching ministry, etc.

There are basic mechanics involved in teaching, just like how to jump rope or ride a bicycle.

- Learn the mechanics.
- Apply them.
- Develop your own style.

The art of teaching is what we want to learn in Teachers Practicum

- Doctrinal instruction (techniques of teaching)
- Practical application (participatory fellowship)

The role of teaching/teachers in the body of Christ

Ephesians 4:11–13

- Teachers are listed fifth and last here because they are the least noticed of all of the gift ministries, meaning that they are not as “high profile” as the others listed.
- Analogy of five-finger ministry model (human fist/hand) from Benny Hinn
 - Thumb—apostles (lead the charge; release the other ministries)
 - Index finger—prophets (point out things **in** the body of Christ)
 - Long finger—evangelists (have the longest reaching effect into the world)

- Fourth (ring) finger—pastors (represent covenant, compassion, and God’s love)
- Little finger—teachers (do the smallest jobs and work with the smallest numbers of people)
 - They are perhaps the most unnoticed of the gift ministers but are still very necessary.
 - They are often taken for granted but wrap up the whole body.

Teachers are vital to the building of a sound understanding of the Word of God within believers (Matthew 28:19–20; Ephesians 4:12).

- There is a difference between homiletics and didactics (See Matthew 4:23.)
 - Homiletics = the art of preaching
 - Didactics = the art of teaching
- Teachers are listed third in 1 Corinthians 12:28 and Romans 12:6–8.
 - The number “3” communicates maturity and completeness.
 - Teachers build maturity
 - In the greater body of Christ (1 Corinthians 12:28)
 - In the local congregation (Romans 12:6–8)

TEACHING IS NOT PREACHING (TECHNIQUES OF TEACHING)

(Note: not including church doctrine but rather the techniques of teaching)

The three parts of a teaching

1. Introduction
 - Delimit your subject.
 - Show the importance of your subject.
2. Body of the presentation
3. Close

Teaching is *not* preaching.

It has a different aim.

- Acts 2:14–41 vs. John 8:1–2
 - Peter’s preaching (homiletics in Acts 2) led people to a decision and beginning.
 - Jesus’ teaching (didactics in John 8) led people to an understanding and maturity.

The goal of every Bible teaching and teacher:

Romans 1:11 KJV—to establish people in maturity

Ephesians 4:13; Colossians 1:27–28

- To present every man perfect (mature) in Christ
- The focus of maturity is unity (not discord) in the body of Christ.
 - James 3:1—teachers receive a greater judgment

Teaching is a calling, a vocation—not just a job (Ephesians 4:1).

It is a gifting from God (Ephesians 4:7; Romans 12:6–7).

Wonderful fulfillment comes with learning how to teach and doing it well.

- A teacher must be “apt to teach” (1 Timothy 3:2; 2 Timothy 2:24).
 - “Apt to teach” is the Greek word *didaktikos*, meaning “apt and skillful in teaching.” In other words, equipped to teach; instructed in teaching.
 - Teaching takes time and patience.
- Teach so that your students are able to teach others (2 Timothy 2:2).
- A teacher’s greatest pitfall is intellectualism.
- Keep your lessons practical.

SESSION 2

INTRODUCTION—PART 2

PRACTICAL APPLICATION: GOALS

Have your audience set goals for what they want to get from your teaching.

Take a moment (pause the CD, if necessary) to write down your own personal goals for this Teachers Practicum.

- 1.
- 2.
- 3.

Ask questions to get to know the level of the audience; this will help you know to what depth you need to teach.

Present the purpose of the teaching; you want people to know where you're going.

For example, the purpose of Teachers Practicum:

- To present practical sessions to encourage more people to teach
- To learn the basics of teaching as an art of communication and help people mature
- To offer support to teachers in this ministry and help them fulfill their God-given potential

AN OVERVIEW OF THE PRACTICUM

Introduction

Doctrinal

- The Importance of Teaching/Teachers
- Teaching Is Not Preaching (Techniques of Teaching)

Practical Application: Goals

Overview

Preparation of a Teaching

Doctrinal Instruction

- Getting Started
- How to Do an Outline
- How to Lay Out a Class Schedule

Practical Application

- Exercise in Organizing or Categorizing Research
- Exercises in Preparing an Outline
- Exercise in Preparing a Class Layout

Presentation of a Teaching

Doctrinal Instruction

- The Three Points of Presentation
- Presentation Styles
- Staying Connected with Your Audience
- Techniques of Communication

Practical Application

- One-, Three-, and Five-minute Presentations
- Impromptu Presentations

Close (Conclusion)

Review & Summary

Suggestions for Future Study

Suggestions for Future Growth

SESSION 3

PREPARATION OF A TEACHING—PART 1

DOCTRINAL INSTRUCTION

Preparation and presentation are inextricably bound. Keep your presentation in mind throughout your preparation.

Getting started

Motive

- Ephesians 4:13—our motive should be to bring people into greater revelation knowledge of Jesus Christ.
- What is the reason for teaching?
 - Is it an assignment from a lesson plan or is it something birthed by the Holy Spirit?
 - Will it meet a need or help people mature?
- Does it have an ulterior motive?
 - Is it personal?
 - Are you doing this by obligation or by obedience to the Lord?

Prayer

- Pray over your material and ask the Lord to direct your efforts.
 - If you feel directed by Him initially, He will certainly help to show you the way to research, organize, and present it too.

Subject

- Is this being led by a revelation from the Holy Spirit?
 - Did the Lord specify the subject or did you choose it?
- Are you under authority (e.g., within a Sunday school) to teach it?
- Is it pertinent to people's needs or is it something that you want to teach?
- Will this subject genuinely help people?
- Will it be a topical, textual, or expository presentation?

Consider the audience.

- Your preparation and presentation will largely be determined by the dynamics of the people you intend to teach.
 - A presentation given to a group of preschoolers will be different than one for a class of senior citizens.
 - Be flexible in presenting the material to different audiences.

Research

- All teachers must be research students.
 - Research is mandatory to present valid material.
 - Research must be kept fresh.
- It was said by Dale Carnegie that a speaker must know 40 times more about a subject than what he teaches on it.
- Is your research biased or is it balanced?
- Are you researching to prove a point or to discover the truth?
- The next step is to organize the research material into subheadings.

Delimit your subject coverage.

- After the research has been done, the subject must be covered either exhaustively or it must be delimited.
 - This is often a step that is overlooked.
 - Trying to cover too much information leads to watering down the material and garnering a sparse understanding of the important points.
- Remember to include the delimitation of the study in the introduction to the teaching.

Are you presenting someone else's material?

- It is good to know what others are teaching on the same subject.
- You may be teaching from a Sunday school book or you may be teaching a class that another person has pioneered.
 - Be sure to give proper credit for using someone else's material.
 - Remember that you may learn the material, but you must also organize it as *you* understand it.
 - The presentation will be boring and mostly memorized facts if you do not make the material your own.
- Present it with your own personality, illustrations, and incidents.

How to do an outline

Outlining material is a must for organization.

- E.W. Bullinger's Companion Bible is an excellent example of outlined material.
 - Bullinger outlines the structure of scripture verses and the subjects of the books of the whole Bible.
 - He offers the reader a masterful scope of the Word of God.
 - Similarly, a good teacher must grasp the scope of their subject and arrange it in an orderly manner so that is easily digested.
- Don't get teaching confused with preaching and mistakenly think an outline is unnecessary—that's not walking in love towards your audience.
- Can you really expect your students to learn/utilize the material if you do not properly organize it?
- Outlining will help you become a much better teacher.

I. Preparation

- A. Survey the subject (research it)
- B. Decide the type of teaching
 - 1. Topical—e.g., “The Value of the Renewed Mind”
 - 2. Textual—e.g., Ephesians 1:16–19 (a specific Bible passage or set of verses or a specific book of the Bible)
- C. Categorize the subheadings
 - 1. Do not approach your subject with a preconceived idea.
 - a. Learn what the Bible says about the subject.
 - b. Don’t study just to prove *your* point of view.
 - 2. Look for logical patterns and categorize accordingly.
 - a. Benefits/consequences
 - b. Doctrine/practice
 - c. Who/what/where/when/why/how
 - d. How to get something; what to do with it after you have it; the profit of having it; etc.
- D. Delimit the subject
- E. Organize the flow
 - 1. Use association to tie thoughts together.
 - 2. Transition from one point to the next point.
- F. Title the subject matter
 - 1. Relate a spiritual concept or word to a natural concept or word.
 - a. “Exercising Spiritual Authority”
 - b. “Perfect Redemption”
 - 2. Use action words in the title.
 - a. “Utilizing Gift Ministries”

II. Presentation

Note: Be sure to know and respect the time slot allowed for you to deliver the information.

- A. Introduction—tell them what you are going to teach
 - 1. Importance of the subject
 - 2. Delimitation of the subject
 - 3. Tell them where you are going.
 - 4. Tell them what you want them to remember.
- B. Body—teach them
 - 1. Definition of terms
 - 2. Listing of subheadings from research
 - a. Present the material
 - b. Transition from one subheading to the next.
- C. Close (Conclusion)—tell them what you taught
 - 1. Summarize points.
 - 2. Offer suggestions for future study.
 - 3. Tell them what you want them to remember.
 - 4. Use acronyms, poems, etc. to summarize and conclude the material.

How to lay out a class schedule

Note: For a visual aid, refer to page 19 for the “Preparation Exercise: Preparing a Class Layout” form in this syllabus.

Outline the subject matter.

Consider your allotted time frame and number of sessions.

Determine where you want to go and plan backwards.

Cover your objectives for the class, session by session.

Systematically cover the material.

Bring it to the desired end.

SESSION 4

PREPARATION OF A TEACHING—PART 2

PRACTICAL APPLICATION

Note: The page numbers and locations that Dale Sides mentions on this CD do not match this syllabus. Therefore, use the correct page numbers as indicated below to flip back and forth between this page (13) and the others (14–20).

After listening to Dale’s explanation of the preparation exercises, it is highly recommended to pause or stop the CD and take 60 minutes (1 hour) to complete the assignments. When finished (or at hour’s end), return to listening to the CD.

Preparation Exercises (referring to pages 14–20 of this syllabus)

- A. Choose one of the three topical options.
 1. Increasing Your Faith (page 14)
 2. What Is the Love of God (page 15)
 3. The Hope of Eternal Life (page 17)
- B. Survey research for patterns and subheadings. These will be the subheadings in the body of the outline (page 18).
- C. Give each research verse a notation of what it teaches.
- D. Compile the research, looking for patterns that can be used as subheadings in the body of the outline form. (Do the research first and then transfer the subheadings to the outline.)
- E. When doing the outline (page 18), fill in the “subject, purpose, audience, and amount of time for teaching” blanks.
- F. Fill in the provided form and be specific about the subheadings (and your selected verses for documentation).
- G. Keep the presentation in mind while doing the outline. (Later, you will be presenting one-, three-, and five-minute teachings in this practicum.)

In summary, here is the order for completing the preparation exercises assignments in 60 minutes (1 hour):

1. Choose research topic (pages 14–17) and organize and categorize the verses.
2. Fill in the topical outline (page 18).
3. Fill out the class layout schedule (page 19).
4. If time allows, do the textual outline exercise (page 20).

Note: It is strongly recommended to pause or stop the audio CD at this point and take the time to complete the preparation exercises. Afterwards, re-start the CD at approximately 11 minutes and 49 seconds into the teaching (or 2:49 minutes into Track 4) to finish listening to the session.

Preparation Exercise

“Learning to Organize or Categorize Research”

The purpose of this exercise is to search for patterns in research. One of the main problems in doing an outline is that the pieces of research are not compiled into an organized structure. This exercise will help you to look for patterns and to arrange them in an outline. (Later, in the practicum, you will be presenting one-, three-, and five-minute teachings, so keep this in mind while doing your outline.)

Please feel free to supplement any verses you may know or to use any category that you see emerge. These categories will be your subheadings under the body of your outline. (You may need to read the context surrounding the verses.)

Instructions:

1. Choose one of the three topical options.
 - Increasing Your Faith
 - What Is the Love of God
 - The Hope of Eternal Life
2. Survey the research (verses), keeping in mind the presentation you will be making.
 - Decide on the subject, purpose, audience, and amount of time for your presentation.
 - In this class, you will be giving one-, three-, and five-minute presentations.
 - Note patterns and potential subheadings. (These will become useful for the outline exercises.)
3. Make a notation of what each verse teaches.
4. Select verses for your presentation.
5. Compile the research. (When you have finished, your notes should help you fill in the outlines of the next two assignments.)

“Increasing Your Faith” Research Verses:

(You are looking for documentation or patterns, such as: “Can your faith be increased? Is there such a thing as YOUR faith? What destroys faith? What are the values that increase someone’s faith? What is the profit of having faith?” etc.)

And the apostles said unto the Lord, Increase our faith. ~Luke 17:5

That your faith should not stand in the wisdom of men, but in the power of God.
~1 Corinthians 2:5

Then touched he their eyes, saying, According to your faith be it unto you.
~Matthew 9:29

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? ~Matthew 14:31

And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him. ~Luke 8:25

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. ~Romans 1:8

So then faith cometh by hearing, and hearing by the word of God. ~Romans 10:17

And if Christ be not risen, then is our preaching vain, and your faith is also vain. ~1 Corinthians 15:14

Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. ~2 Corinthians 8:7

Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly. ~2 Corinthians 10:15

Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. ~1 Thessalonians 1:3

Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? ~1 Thessalonians 3:10

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth. ~2 Thessalonians 1:3

Knowing this, that the trying of your faith worketh patience. ~James 1:3

“What is the Love of God” Research Verses:

(You may find such patterns as: “What is required to actually love God? What does it mean to love God? How can I love God? Is love an action or a feeling? What is the profit of loving God? What is the connection between love and obedience?”)

And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. ~Deuteronomy 6:5

Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations. ~Deuteronomy 7:9

And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul. ~Deuteronomy 10:12

Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. ~Deuteronomy 11:1

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul. ~Deuteronomy 11:13

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. ~Matthew 6:24

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. ~Romans 5:5

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. ~Romans 5:8

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. ~Romans 8:39

But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. ~1 Thessalonians 4:9

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. ~2 Timothy 1:7

For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. ~Hebrews 6:10

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. ~1 John 2:5

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. ~1 John 3:16

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. ~1 John 4:7

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. ~1 John 4:10

“The Hope of Eternal Life” Research Verses:

(You are looking for patterns such as: “What is hope? What is the key to receiving eternal life? Can I lose eternal life? What does eternal mean? Is “believing” enough to receive eternal life? What will people do in eternity?”)

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? ~Matthew 19:16

But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. ~Mark 10:30

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ~John 3:16

And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. ~John 4:36

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. ~John 5:39

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. ~John 6:54

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. ~John 6:68

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. ~John 17:2

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. ~Acts 13:48

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. ~Romans 2:7

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. ~Romans 6:23

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. ~1 Timothy 6:19

That being justified by his grace, we should be made heirs according to the hope of eternal life. ~Titus 3:7

And this is the promise that he hath promised us, even eternal life. ~1 John 2:25

Preparation Exercise

“Preparing a Topical Outline”

Instructions:

1. Fill in the outline form with the information from your “Learning to Organize or Categorize Research” exercise. (Do not feel limited in the content of this form; use your own ideas/outline format if you so choose.)
2. Keep in mind that during the presentation exercise you will be using these notes to deliver your teachings.

Subject:

Purpose:

Audience:

Amount of time for teaching:

Introduction:

Importance of subject

Delimitation

What I am going to teach them

Body:

Definition of terms

Subheadings and documentation:

1.

2.

3.

Close:

What did I teach them?

What do I want them to remember?

Closing thoughts (such as an acronym or poem).

Preparation Exercise **“Preparing a Class Layout”**

Lay out a class for three evenings. Each session will be three hours in length with a break in the middle. Remember to determine where you want to go and plan backwards.

Subject of Class:

Audience:

Subject for the Evening	Subject for the Evening	Subject for the Evening

Preparation Exercise **“Preparing a Textual Outline”**

Do an outline from the biblical text of Ephesians 1:16-19.

Include the introduction, body, and close.

The main points of your subheadings within the body of the outline will be the salient points of the teaching.

SESSION 5

PRESENTATION OF A TEACHING

DOCTRINAL INSTRUCTION

The three points of presentation (IBC)

1. **Introduction:** tell them what you are going to teach them
2. **Body:** teach them
3. **Close:** tell them what you taught them (what you want them to remember)

Presentation styles

Note: “A Teaching on Teaching” article (included as an addendum in this syllabus) covers much of the material presented in this session. Reading it will be a helpful review.

The purpose of a teaching is to inspire action, not just to communicate information.

- Presentation style has a lot to do with how well the audience will remember or act on the info.
- Using inspirational, interactive techniques of communication will help your audience act on the material.

Inductive vs. deductive: both are necessary

- Inductive—to lead in; to put information in (e.g., facts or figures)
 - Emphasizes the need to remember
- Deductive—to bring information out; to draw conclusions out
 - It encourages logical thinking and reasoning.
 - Draw conclusions out by asking questions.
 - Don't teach everything, but expect them to think.
 - Be patient (Jesus sat down and taught them).

IRA—the three basic ways information is remembered

- **Impression**
 - Emotion
 - Loud or soft voice
 - Facial expression; body language, etc.
- **Repetition**
 - The average person must hear something six times before it is retained.
 - Presenting the same material a number of times and in different ways is important.
 - Summarizing and reviewing the material is not optional in an effective teaching.

- Associations
 - E.g., parables relate a physical thing to a spiritual truth

Persuasive—convict with evidence (Acts 19:8)

Analogous—e.g. parables (Matthew 13)

Hard/soft—tough love vs. appealing to the nobler motive

Be yourself:

- Different styles can be learned; avoid saying, “that’s not the way I am.”
- Practice your presentations.

Staying connected with your audience

Expect accountability.

- Encourage feedback.
- Ask questions.
- Give tests.
- Make assignments.

Interactive methods

- Use emotion.
- Keep all of the senses as involved as possible.

Spiritual perception/natural perception

- Spiritual perception (Mark 2:8)
 - It is in the spirit, not in the soul.
- Natural perception
 - Watch your audience’s eye contact or body language for a wavering attention span.
 - The mind can retain only what the seat can endure.

Review and Summarize

- Review/summarize after every major subheading of your teaching.
- Reviewing keeps the information flowing toward the desired conclusion.
- Get the students to review the material with each other (student review raps).
- Ask impromptu questions.

Techniques of communication

Emotions

- People learn through the whole person.
- Your effectiveness will determine how impacting your message is.

Parables and stories

- Use them to emphasize your points.
- Get a good, clean joke book to add humor to your presentations.

Expressiveness

- 87% of what we say is not with words.
- Body language
- Facial expressions

Demonstrations your lesson

- Use props whenever possible.
- Use the power of a testimony.

PRACTICAL APPLICATION

One-, three-, and five-minute presentations

Concentrate on practicing the form of your presentation.

- Don't be concerned with implementing all of the techniques that you've learned about in this class in your one-, three-, or five-minute presentations.
- Pay attention to presenting your material from the outline you've prepared.
 - Be sure to have an introduction, body, and close to your presentation.

Evaluate each other's presentations (give peer reviews) in light of COP.

- **Clarity**
- **Organization**
- **Presentation**

Present a one-minute teaching to a participant of the class, based upon the outline you completed in the preparation exercise of Teachers Practicum.

- Afterwards, the person listening offers peer review (COP) and suggestions.
- Exchange roles.
 - The student now becomes the teacher and the teacher the student.
 - After the presentation, the listener offers peer review (COP) and suggestions.

Present a three-minute teaching from your outline to a different participant of the class.

- Afterwards, the listener offers peer review (COP) and suggestions.
- Exchange roles.
 - The student now becomes the teacher and the teacher the student.
 - After the presentation, the listener offers peer review (COP) and suggestions.

Present a five-minute teaching from your outline to a third participant of the class.

- Afterwards, the listener offers peer review (COP) and suggestions.
- Exchange roles.
 - The student now becomes the teacher and the teacher the student.
 - Afterwards, the listener offers peer review (COP) and suggestions.

Impromptu presentations

Present a two-minute extemporaneous teaching to a fourth participant of the class.
(The subject will be supplied.)

- Peer review (COP) and suggestions are offered.
- Roles are exchanged.

SESSION 6

CLOSE (CONCLUSION)

REVIEW & SUMMARY

Introduction

The importance of the ministry of a teacher
Teaching is not preaching

Body

Preparation of a teaching

- Doctrinal Instruction
 - Getting Started
 - How to Do an Outline
- Practical Application
 - Organizing Research
 - Preparing an Outline

Presentation of a teaching

- Doctrinal Instruction
 - The Three Points of Presentation
 - Presentation Styles
 - Staying Connected with Your Audience
 - Techniques of Communication
- Practical Application
 - One-, Three-, and Five-minute Presentations
 - Impromptu Presentations

Close (Conclusion)

Review and summary

Suggestions for future study and growth

Don't forget the power of acronyms, poems, stories, incidents, etc. to drive home your point and help people remember the subject.

SUGGESTIONS FOR FUTURE STUDY

Study the materials from this class, including the addendum article, “A Teaching on Teaching.”

Study presentation styles of different teachers.

Christian radio or TBN is a good place to hear/see these.

Notice the difference between preaching and teaching.

- Listen to a Derek Prince teaching and study his style.
- Listen to a Kenneth Hagin teaching and study his style.
- Listen to a Kenneth Copeland teaching and study his style.
- Listen to a Charles Capps teaching and study his style.

What do you like/dislike about the presentation styles of the above teachers?

Study others and then develop your own style.

SUGGESTIONS FOR FUTURE GROWTH

Prepare a one-, three-, or five-minute teaching every day.

Commit yourself to teach it to someone.

Practice doing it so that they do not realize you are teaching them.

Practice doing impromptu teachings.**Evaluate your teachings:**

Film/record yourself teaching and give yourself a good critical review.

Ask others to critique your teaching.

- Take this seminar again with others in your sphere of influence.

Teach through a translator.**Study logic.****When you think you are good at teaching, teach some children and then re-evaluate.****Write your material.**

Write prompts to yourself to organize your thoughts and follow an outline.

It helps to chop out unnecessary words and meaningless phrases.

It helps to increase your vocabulary.

People judge us in four ways:

1. What we do
2. How we act

3. What we say

4. How we say it

(We will leave out, “What others say about us.”)

Practice good diction and learn to speak slowly.

Always hold yourself against the standard of Jesus Christ. He is the Master Teacher.

A TEACHING ON TEACHING

Dr. Dale M. Sides

Before beginning this teaching about teaching, would you bear with me a moment? Please allow me to pay tribute to one of my most memorable teachers. Maybe this tribute can be offered in proxy to the many teachers that have so deeply and greatly influenced our lives.

A Tribute to Teachers

When I was 13 years old, life was fresh and new. Each day brought the possibility of a new career I might enter, and the world was screaming at me from every corner to allure me into a particular niche or profession. The suggestions were endless. If I couldn't be a professional athlete, then maybe I could be a veterinarian, or a lawyer or a policeman. Then into my life walked a new Sunday school teacher. His name was Bob Shields, a six foot six inch handsome FBI agent who commanded respect merely by walking into the room. The other boys and I were sort of nervous that first day. We were not sure about what we were going to do, but we knew what we were *not* going to do—misbehave any more. He began the class with a nervous smile and asked us what we wanted to study.

At that time I had no idea what or who the Holy Spirit was, but it must have been He who prompted me to reply. I blurted out, "Let's study the book of Revelation." Little did I know, Mr. Shields was more nervous about teaching this Sunday school class than we were about him being there. Since then I have learned that this bold step in becoming a Sunday school teacher was the beginning of the end of his FBI career and the start of his Methodist ministerial calling. Perhaps being asked to study the book of Revelation was his threshold of decision, but you would never have known it. With a calm poker face covering his shock at the request, he asked if there were any more ideas. Much to his dismay, there were none. Then like Samson and King David before him, he charged the enemy and accepted the challenge.

Sunday after Sunday we slugged our way through the seven seals, seven trumpets, and two witnesses. After each class, none of us knew much more than before, but one thing emerged out of this attempt—Mr. Shields touched our hearts. He talked with us, not to us. He encouraged us to read, never threatened us. Perhaps we did not learn much about the book of Revelation, but we saw the love of God written all over Mr. Shields. The Word of God never returns void, but accomplishes what God purposes. Three young men who were in that Sunday school class are now ordained clergy. Thank God for Bob Shields—and for all the teachers that have touched our lives. God is not unrighteous to forget their work and labor of love.

Teachers—the Unsung Heroes

As wonderful and inspiring as teachers are, we may wonder why these unsung heroes remain in silent obscurity while more sensational occupations like professional athletics or movie acting get main stage in the world. Even in the church, apostles, evangelists, and even pastors get more recognition—while the teachers remain the silent undergirding that strengthens both a church and a nation. Perhaps not getting their due recognition is part of the job assignment that comes with the turf in this “lack-luster” position that demands faithful, day-by-day commitment. The message on the bumper sticker or coffee cup pays proper tribute, “Teachers, Changing History One Life at a Time.” Whereas history teachers are teaching history, all teachers are making history by investing into the lives of their students.

It is true that teachers often remain unknown and the fruit of their labors sometimes matures many years later. However more often than not, of all the vocations in the world, their fruit will endure and remain because they not only take the time to plant but also to water and pull weeds.

There is good news, however, for these unnoticed professionals and Good Samaritans. Whether you are a Sunday school teacher, an ordained Bible teacher to the whole body of Christ, or even a secular teacher in an educational system, take heart—there is a Great Teacher, the Master Teacher, and His name is Jesus. Not only does He alone carry the title “Rabboni”—Master Teacher, but someday He will sit upon the judgment seat of Christ and administer to people the just recompense due them. He understands the pain and patience required of a teacher. Rest assured that He is patiently waiting to reward teachers for faithfulness.

There are many teachers—parents, secular classroom teachers, Sunday school teachers, pastors, and even ordained ministers—who are specifically called as teachers within the body of Christ. Regardless of the position, the function is invaluable. Aside from the family unit, these are among the pillars of any society or culture.

If you are a secular teacher, you have a vocation and not just a job. The rigors of discipline or heartaches of neglected children will drive you out of the classroom if your commitment is to a paycheck and not to the children. Money will bait you away from your calling if your commitment is not to help others more than to serve yourself.

If you are a Sunday school teacher, you are a gift to your local church and to the future of that church. More so, you are a gift from God to that child or person you teach. If you have neither heard the song nor read the lyrics to “Thank You for Giving to the Lord” by Ray Boltz, you have a blessing awaiting you whenever you do.

If you are a minister called by God to pastor a flock of His people, remember that teaching is how people mature. Developing sustained growth in your church is a result of effective instruction. You may need to pick up the teacher’s mantle and show them how to do things instead of just telling them they should. Patience is still a virtue.

If you are an ordained minister, called by God with a gift-ministry of teaching, your ministry is listed third in 1 Corinthians 12:28. Since the number “3” means “completeness,” this shows that

your function will make the body of Christ complete and mature. Do not be discouraged if you do not have the profile of an apostle, prophet, evangelist, or pastor. You are pivotally placed within the body of Christ to instill strength, unity, and solidity throughout the church. You are like the foundation of the house—you are unnoticed unless the whole building begins to sink.

Lastly, if you are a parent, then you are a teacher. You need to know how to teach and not just preach. You need to tell and not just yell. You need to show and not just blow. You are the mentor whose influence will last longest and leave the deepest impressions. Your example will long outlast what you say. How you instruct your child through teaching will determine how humble and coachable your children will be.

Regardless of the positions held or the rewards awaiting them, may this study be a tribute to our teachers. However, the purpose of this article is not primarily to honor them, but to assist you. This is a teaching about teaching—not just a teaching telling you to teach, or even telling you how valuable you are. Even though this is primarily designed to help teachers within the body of Christ, it will also be helpful if you are a secular teacher or even if you are dealing with your family as a parent-teacher. The design is to give some condensed principles and proven practices to help you perform this much needed function.

I have been teaching the Bible for almost 40 years and have learned at least one thing—there is very little material available to help someone learn *how* to teach. Perhaps, because this position is overlooked in terms of recognition, it is “accepted” that people just know how to teach and little instruction is given concerning this art. We are thankful for the schools that train missionaries and pastors. There are some fine courses on homiletics, but these are still presented to help people learn how to preach. As we will see, preaching and teaching are different entities with different aims and motives. Teaching is a learned skill that can even be developed into an art.

Before beginning this teaching on teaching, may I close this tribute with an exhortation from a fellow teacher, Rabbi Sha’ul (Paul) that conveys the heart of the Master Teacher:

And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

Galatians 6:9 NKJV

The Teacher’s Task—to Inspire to Action

When Jesus left the earth, He left the church with the exhortation and commandment of the Great Commission. As lauded as this truth has been, we seem to have made it say “evangelize the world.” Even though that is a fundamental part of it, and as great as the need is to reach out and win the lost, this is not what the Great Commission says. We are not just to win the lost to salvation, but the greater emphasis is upon teaching those who are won and making disciples of them.

*Go ye therefore, and **teach** all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **Teaching** them to observe all things*

whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.
Matthew 28:19–20

Without a doubt, the church could have done a much better job of evangelizing the world if we had simply followed the Lord's instructions. He knew that we could not win the whole world unless we made disciples of those who were won. These verses show us how to accomplish this when we search out the meanings of the word "teach."

When verse 19 says to "teach all nations," the word 'teach' is the Greek word *matheteuo*. This word is more accurately translated "instruct to the end of learning." Many times we think of teaching as simply imparting knowledge. The appropriate definition of teaching certainly includes this, but this word in the Great Commission includes an emphasis of showing people *how* to do things instead of just telling them *about* it. The Greek root word, *matheteuo*, in the verb form, is translated "to learn" and in the noun form is the word for "disciple." In essence, it means more than to just stand before people and tell them about something that they do not know. It means to show them *how* to do it, to the end that they learn it.

The word for 'teaching' in verse 20 is another Greek word, *didasko*. This is the word that means to impart knowledge. However, notice that Jesus said, "teaching them to observe the things which I commanded you." This places the emphasis more upon the *doing*, rather than just giving lip service to the subject. Again we see the Lord stressing the need for action based upon the material, not just knowing it and/or talking about it.

Both of these words indicate a priority for teachers to emphasize that students should *carry out* the instruction, not just accept a transfer of information from one mind to another. This includes not only demonstrating the action, but also inspiring the student to want to act on the information (Acts 1:1, "do and teach"). The correspondence between these two words shows the correct motive and aim of a teacher. One action must lead to the other. *Didasko* means to impart information to the pupil and to inspire them to act upon it. That type of instruction leads to *matheteuo*, or learning, where the student actually carries out the needed action. This is succinctly summarized in the statement: **the end result of education is action**—not just the acquisition of knowledge.

There is certainly an aspect of education that includes imparting facts and information. As we remember that the end result of education is action, rather than just knowing, the focus of the task becomes the student learning, rather than just the teacher teaching. In order for this to happen, information needs to be imparted, but then at some point the passive subject matter needs to transition into an action taken by the student. The student will, of necessity, have to act upon the information; but how the teacher imparts the knowledge largely determines whether or not the student will respond.

Basic Teaching Principles

We have all been exposed to at least one teacher in our academic experience who was no doubt valedictorian of his class, but likewise was president of the Boredom Club. These kinds of

teachers give the profession a bad name. Whether due to lack of training, inspiration, or concern for the students, they are more focused on their responsibility of teaching than on the students learning anything.

Unfortunately, during college I had one of those professors. One day, when asked why he had become a teacher, he revealed an interesting fact to us. He said, "After graduating I could not find a job, so I went back to grad school and got my degree to teach." This is a sad commentary. He was not successful in the professional arena and had no experience in his field, so he then resorted to teaching others what he was not able to do (nor qualified to teach).

Only too often this scenario produces a teacher who is merely fulfilling his obligation of making information available. Lectures consist of reading from textbooks, quoting facts and figures, and listlessly going through the motions of "playing school." Yes, the facts probably were accurate, and from a literal definition, this was "teaching," but instead of inspiring the students to action, they were bored into passivity.

Perhaps some individuals have never received training in how to educate people and the basic fundamentals of teaching. If the reason is a lack of training, then they are a discredit to the institution certifying them to teach. If the problem lies not in improper training, but in a lack of concern for the students to "learn," then those individuals need to be reminded that teaching is properly called a vocation, not just a job (fulfilling an obligation).

Three Areas of Instruction

We are going to cover three areas of instruction which will help all teachers better understand what is required of them. This will also help them communicate more effectively with the students. By no means is this an exhaustive examination of the field, but it is presented to lay a foundation that can be built upon. These three elements are fundamental to communicating ideas and concepts. They will not only aid the teacher in presenting the material, but will be especially helpful in presenting the material so that the student can retain it.

If people fulfilling a teaching role have never been exposed to these principles then that could explain some of their frustration, as well as why their students do not receive and retain the pertinent material. In most institutions training teachers today, the curriculum is almost entirely composed of the subject matter to be taught and hardly ever balanced with in-depth courses on *how* to teach. These three basic lessons of instruction will continue to unfold in your understanding and application as they are implemented and applied.

When listing these, I want to include the salient points for each subject. This is the form of my outline that I will be covering during this teaching. They are as follows:

A. Aspects of a Teaching

1. It is called *teaching*, not preaching.
2. The three basic elements of a teaching

3. Teach the subject in groupings of three.

B. Methods of Imparting Information

1. Inductive and deductive methods
2. Methods of transferring information (IRA)
3. Teach from an outline format.

C. How to Stay in Touch with Your Audience

1. Hold the students accountable.
2. Feel the flow of the class.
3. The mind can retain only what the seat can endure.

Aspects of a Teaching

In dealing with aspects of a teaching, remember that we are focused on presenting teachings that help students learn, as opposed to making the teacher look good. There are many worthwhile points to consider, but the following three are especially vital when considering that we want students to learn and retain the material.

1. It is called *teaching*, not preaching
2. The three basic elements of a teaching
3. Teach the subject in groupings of three.

It Is Called *Teaching*, Not Preaching

Preaching and teaching must be recognized as different entities. A preaching is a presentation designed to lead people to a point of decision, whereas a teaching is designed to lead people to understanding and application. One is not better than the other—like an apple is not better than an orange. But if you want a balanced meal, it is good to have more than one item to choose from.

Look at the balance of Jesus' ministry.

*And Jesus went about all Galilee, **teaching** in their synagogues, **preaching** the gospel of the kingdom, and **healing** all kinds of sickness and all kinds of disease among the people.*
Matthew 4:23 NKJV

The balance of Jesus' ministry should be in ours, too. He could preach the paint off the wall or heal a fence post. Likewise He could teach a Doctor of the Law (like Paul) humility and patience or a little child the lesson of honoring his parents. So whether you are pastor or prophet, the importance of having a balanced ministry is fundamental.

You preach for the salvation of the spirit (Luke 4:18). You teach for the salvation of the soul (James 1:21). You heal for the wholeness of the body (Matthew 4:24). *You* need to be able to do all three if you are a man or woman of God, thoroughly equipped for all eventualities (2 Timothy 3:17).

A preaching has a different aim than a teaching. It is to publicly expound upon a subject, to explain it, and to persuade the listeners to embrace the cause. Preaching begins with a point of interest and builds in intensity so that it crescendos, often with a surprise ending and a benefit/consequence point of decision-making. Jesus preached the gospel of the kingdom and led people to the point of making a decision to go God's way and not their own way. For example in Matthew 7:13 and 14 NKJV, He said, "wide is the gate and broad is the way that leads to destruction . . . because narrow is the gate and difficult is the way which leads to [eternal] life, and there are few who find it."

A teaching, on the other hand, has another purpose. Its aim is not to lead people to a surprise ending but to clearly express what the end result will encompass, beginning from the very start. Even though a teaching may lead people to a point of decision, it will be due to them being more educated than motivated. A teaching is a point by point process of building understanding and should lead to a succinct conclusion. The student should clearly understand where he started and how he arrived at the point of understanding. John 8:2 says that Jesus sat down and taught the people. The fact that he sat down shows that he was patient, willing to take the time necessary to build the subject. Jesus wanted the people to understand what He was saying.

A simile illustrating a preaching could be like a father taking his children for a ride, without telling them where they were going. While they are driving through the countryside, he begins talking about horses, i.e., how much fun they are and also how much responsibility it is to take care of them. At the end of the ride he drives them to a horse farm where he offers his children the decision of whether they want a new pony. Big choice, huh?

An example of a teaching would be like a father telling his children that they are going to visit their grandmother in order to build her a porch swing. He further tells them that on the way they are going to stop and get lumber for the swing, a chain to hang it, and also some paint for it. On the way, he describes to them in detail the steps they will take to build it. When they get to Grandma's house, they are fully prepared to begin the project.

Both journeys were fun and yet different because they had a different intent. The preaching led the kids to a decision, but the teaching helped prepare them to do something. Which one is better? The answer is—the one that is needed. A preaching wins the lost, but a teaching disciples the ones who have been won.

Not knowing the difference between a teaching or a preaching can contribute to confusion within an audience. When speakers begin, they should be very clear about what they are going to be presenting and let the audience know, especially if a teaching is going to be given. *If the teacher wants to really teach, the students will receive the material more readily when they know where they are going right from the beginning.*

The Three Basic Elements of a Teaching

Since we now know that a teaching is not meant to cloak a surprise ending, this sets the stage to introduce the three basic elements of a teaching, which are 1) the introduction, 2) the body, and 3) the closing (conclusion).

Another way to say this is in the introduction, **tell them what you are going to teach them.** Next, in the body of the teaching, **tell them.** Then, at the close, **tell them what you taught them.** This removes any question of where you are going and helps them prepare to receive the material and to draw the correct conclusion. When we get into the subject area of teaching from outlines, these three points will be I, II, and III in your outline.

In the introduction you will specify exactly what you are going to teach. One of the main problems that people have in preparing a teaching is trying to teach too much at one time. It is quite acceptable, and often advisable, to tell the class at this point what you are *not* going to cover. This is called delimiting your scope, and allows you to adequately cover the material without over extending yourself within a time or space (if writing) allotment.

The majority of the material is covered in the body of the teaching. If the teaching is going to be a Bible lesson, it will help to know some of the options available, such as textual presentations and topical presentations.

In a textual presentation you teach straight from a particular section of the Bible, verse by verse. This would also apply if you were teaching from a Sunday school lesson book or a specified curriculum. This already delimits your subject to the prescribed conclusion arrived at by the author. (Do not forget to tell the class the conclusion before beginning in these matters too.)

Topical presentations open a whole subject matter to discussion. This is where the delimitation of your subject becomes extremely important. It is highly recommended to prepare the body of this type of teaching according to other suggestions contained in this sharing, i.e., using outlines, teaching in threes, and delimiting your subject matter. *It is most important to specify, first to yourself and then to others, exactly where you are going.* If you do not specify this, you (and certainly the people receiving the instruction) will never know if you got there. It may seem like a wonderful presentation, but the chances that people will remember it or act upon it are slim.

(In a supplemental note: I have frequently heard teachers and preachers say that the Holy Spirit changed their subject matter. That certainly is His prerogative, and He is in charge. However, I would like to add that in doing biblical teachings, the Holy Spirit is also with you while preparing your message; and He can tell you ahead of time what you need to do. May I also add that lack of inspiration is no excuse for inadequate preparation. It seems that it is becoming more

fashionable to be in the “flow of the Holy Spirit” than it is to be well studied from the Word of God. The solution to this is not either/or but both/and. The Holy Spirit is the author of the Word of God and He expects all of us, especially teachers, to study it and know what it says in order to be “in the flow.”)

The body of the teaching needs to be systematically built. The organization of the material in an outline form will help this more than any other single factor. If the organization of the material is lacking, it will be far more difficult for the students to follow the development of the teaching.

Presenting the conclusion of a teaching is like wrapping a bow around a Christmas present and handing it to a person. Golfers say, “You drive for the show, but you putt for the dough.” This is the finish line and, as in all sports, good follow through is what brings the winner home. If this part is overlooked or your preparation only brings you to the end of the body of the presentation, the ending will be weak, ineffective, and scarcely remembered.

In the conclusion, review what you have said by recapping the salient points (usually those of the outline), and emphasize the points that have been most important. *Tell them what you taught them.* This is also a good place to supply an acronym or a poem that summarizes what you have taught. If there is an action to be taken as a result of what you have taught, this is also the place to emphasize that. The hard work was spent to develop the subject; make sure that you follow through with a strong conclusion. This may include a suggested action to take or an assignment given, such as to take a prayer walk or to give a thanks offering.

These three elements, the introduction, the body, and the conclusion are the basic components of a good teaching. When all of these elements are present, well-balanced instruction can be received by the students. Remember that our emphasis is not for the teacher to look good, but for the students to learn.

Teach the Subject in Groupings of Three

In a course I was taking recently, the professor said in his introduction, “There are twelve major points we want to cover in this class and each point has at least eight sub-points that we want to expound upon.” I suppose he was trying to be thorough, but before we even got started, a feeling of futility engulfed the atmosphere of the class. I have since finished the class and I cannot readily recall any of the twelve. If he said, there are twelve major points that I have grouped into three categories, it would have been much better.

God chose the number “3” to communicate completeness within the Bible. The examples are numerous. There are three members of the Godhead—Father, Son, and Holy Spirit. Mankind consists of three parts—spirit, soul, and body. There are three profits of the Word of God—doctrine, reproof, and correction; three kinds of wrong—sin, iniquity, and transgression; three ways to confront—reprove, rebuke, and exhort; three categories of gifts of the Spirit—utterance, knowledge, and power, and three major Hebrew feast days—Passover, Pentecost, and Tabernacles.

The point is this: a listing of three is readily comprehensible. The student can hold one in each hand while holding and studying the third one in his mind; or with three points, there is an anchor point and two appendages.

It certainly is available to have more than three points in a discussion, but it will be beneficial for the students to have them arranged into groups of three for better retention. There may be times when this is not possible, and if this is the case, that is where acronyms or other tools to aid retention will be helpful.

In conclusion of these aspects of a teaching, remember the end result of education is action, not just information transfer. These three aspects have been given as suggestions to help the student receive and retain the information so as to be ready to implement what has been taught.

Methods of Imparting Information

We have previously mentioned that the aim of teaching is to provide education geared toward action and not just the transfer of facts. In a recent conversation with a school psychologist from Bedford, Virginia, Dr. James Robinson made the following statement, “The problem with our public school system is that we are not teaching children to think, but are simply loading them down with facts.” In another conversation with Rev. Burton Stokes, a notable Christian educator and author from San Antonio, Texas, he said, “Current class room philosophy is ‘dumbing down’ children, because we are jamming them with facts and not teaching them how to assimilate the information or how to think.”

Unfortunately, these poor educational philosophies have filtered into the church and every strata of society as well. Why? Because is it easier for the teacher to teach facts to larger numbers in classrooms than it is to help students learn, which demands more time, skill, and usually smaller numbers. We have sacrificed quality for quantity.

Teaching is an art that includes more finesse and skill than just reading lists and demanding memorization. With this in mind, I would like to cover three ways of imparting information that have *learning* as a core issue instead of teaching. They are as follows:

1. Inductive and deductive methods of teaching
2. Transferring information through IRA (**I**mpression, **R**epetition, and **A**ssociation)
3. Teach from an outline format

These three methods of imparting information are reasonably well known, so this is not meant to be a revolutionary disclosure but rather a condensed explanation of these practices.

Inductive and Deductive Methods of Teaching

The Latin origins of these words define the meaning of these different types of instruction. The root word “duct,” coming from *ductus*, means to lead. *In* means “in” and *de* means “out.” Therefore, *inductive* teaching involves the process of putting information **in**; while *deductive* instruction involves the process of bringing conclusions **out**.

This is not a matter of using one or the other of these methods because both are necessary for complete education. It is impossible for a student to correctly deduce a conclusion without having some facts inductively implanted into their thinking. However, contemporary methods have leaned more and more toward inductive learning. Why? It is easier to quantitatively measure the amount of learning inductively imparted by testing large groups with true and false questions than it is to qualitatively measure deductive learning by observation or by requiring essay responses to thought-provoking questions. The convenience of having machines grade our students’ tests (instead of having the teachers do it) has caused us to compromise the overall success of our students.

(In a related sense, these two types of instruction illustrate the conceptual difference between true Christian education as opposed to secular education. This is not meant to pit one against the other, but to show the theoretical difference. Secular education accepts a child as a blank slate with nothing written on it and proceeds to develop a child through straight input. True Christian education views a child as one made in the likeness and image of God, with certain innate characteristics and tendencies, and works to bring “out” those godly traits. Obviously, both secular and Christian education utilize both inductive and deductive methods of instruction, but the similarity of concepts to these methods warrants its mention.)

An inductive method of instruction emphasizes the need for the student to remember, but the deductive method encourages logical thinking and reasoning. The inductive approach stresses the need to memorize but the deductive aspect mandates that the students think through the process instead of just regurgitating the information. Because we are looking for teaching methods and skills to develop, it is to our advantage to explore the deductive method thoroughly.

In order to draw out conclusions from a student, it will be necessary to ask an abundance of questions. The use of the interrogative sentence is actually a figure of speech, which gives an added emphasis to a statement, rather than to blandly declare the matter. It is a fundamental aspect of deductive teaching techniques to *require* the student to take action on the material, thus shifting the educational emphasis from an active teacher to an active student.

Techniques that employ deductive instruction are used to lead a discussion toward a point of understanding. This will also require using a number of questions and may include inductively inputting material along the way. This type of learning is exciting to both the teacher and student, but it will take longer than when the teacher just blatantly states the answer and expects the student to accept it and remember it.

There is also the aspect of giving assignments for students to do, but not giving them all the information necessary to draw the final conclusion. This will require the student to act on his or

her own initiative and obtain the facts required to reach the conclusion. Again, this emphasizes the action of the student instead of the role of teaching by the teacher.

As an example, to this day I remember a riddle that my sixth grade teacher gave our class to work on. She did not give us the answer and told us not to discuss it with anyone else in the class. She knew perfectly well that we would ask each other, but this generated conversation and discussion among all of the class. I have never forgotten the lesson she taught me, but had she merely given us the information, that would have faded into obscurity long ago.

Deductive methods of teaching are fundamentally successful in helping students actively participate in learning a lesson instead of just being given bare facts.

Methods of Transferring Information: IRA

The acronym IRA teaches us the three basic ways that information is received, retained, and retrieved. IRA represents: **I**mpression, **R**epetition, and **A**ssociation. (The usage of this acronym has kept this concept fresh in my mind for over 30 years.) Impression, repetition, and association make imprints in the mind; and the more clearly we know how to utilize these, the greater impact that can be left upon someone and the more effective the teaching process can be.

Impression. To understand how impression works in helping a student remember something, picture a moist piece of clay, freshly laid out with a perfectly smooth surface. Then, firmly press a quarter into the clay. What results is an impression. This is exactly how images are molded into the mind.

The adage that a young mind is an impressionable mind is quite accurate. This explains why parents are the most impacting mentors for any child. If the mother is loving, then the child accepts this image and impression of right living. If she is hateful and cruel, this likewise becomes the norm of acceptance for the child. If the father is protective and supportive, then the image made by his example predominates, but if he is angry and irrational, then that impression is likewise left upon the child.

Have you ever heard the statement, “You never get a second chance at a first impression?” This is true because when you meet someone they have a relatively smooth surface in their mind waiting for you to leave an imprint upon it. It has been said that people assess their opinion of you based upon four variables—how you look, how you act, what you say, and how you say it. (We will disregard a fifth point—what others have said about you.)

Deeply imprinted impressions explain the mandatory utilization of motion in teaching. The root word of emotion is motion. **Emotion is what gives motion to your message.** The dull, mundane, listless teacher is cruel punishment to a serious student. Emotion is the punctuation mark to your presentation—just as a period, question or exclamation mark is to your written material. Intensity, sorrow, laughter, theatrics, loudness, or softness adds a change of flow to the message. This is what leaves a deep impression in the mind of the student. These kinds of expressions are not optional if you want to help your students retain the information.

I had heard of Dr. David Cook at the International Bible College in San Antonio, Texas for quite some time. One day I had the opportunity to sit in one his classes. I thought I had gone to a fully rehearsed theatrical production. I still remember the message from the book of Acts. Why? He plastered it on my brain with excitement and emotion. Likewise, highly charged, fiery preachers make it big on TV. The dull, lethargic ones are still moving from church to church, wondering why people do not listen to them. It is difficult to get fire out of a stick unless you put some fire under the stick. What teachers need, whether they teach the Bible or physics, is excitement about their subject matter. That is the fire. If you are dealing with the Bible, get to know the author; don't just read the book!

People receive 80 percent of what they learn through what they see and only 10 percent of what they know through what they hear. Give your students something to see along with what they hear.

Repetition. The difference between a written article and a spoken message is that you can re-read a paragraph at will, but you can't rewind a teacher. Statistics show that people only effectively retain something they have heard after the sixth hearing. A Russian proverb states that, "Repetition is the mother of learning." Good teachers review and review and then summarize and review.

Repetition involves repeating the imprint of the impression. If we take the same piece of clay where we have impressed a quarter and then imprint it again and again, the action overlays a deeper imprint. This is the value of repetition. (In the case of the parents leaving the impression, now consider what happens when the loving mother consistently loves or the angry father is consistently angry.)

In the fourth grade curriculum, addition and subtraction are reviewed before going on to multiplication and division. In the same vein, before developing a new subject matter, do not forget what you are building upon. If the foundation is shaky, no matter how good the building is, it will fall.

Remember, the student cannot rewind the teacher, but the teacher can. As we cover the portion of this teaching on "staying in touch with your audience," one of the main reasons we lose touch with them is because we run off and leave them. Just because you understand what you are saying, does not mean that they do. Restate the idea in as many fresh and different ways as possible.

Reviewing and repetition re-imprint (and thereby deepen) the impression.

Association. Many years ago I was privileged to meet a teacher's teacher. Her name is Gaye Scherz. She is retired now but she was the Louisiana State Teacher of the Year for two consecutive years, an honor rarely bestowed to any person once in a lifetime. I had the joy of teaching her the Bible and we made a covenant—she would teach me how to teach if I would teach her the Bible. One of the first things she taught me was this: *learning is the process of associating something you do not know to something you do know.*

The American Heritage Dictionary lists one of the definitions of association as “a mental connection or relationship between thoughts, feelings, ideas or sensations.” The salient point concerning these methods of imparting information is this: you, as the teacher, need to build a bridge between the known and the unknown.

This application is most clearly seen in the utilization of parables, metaphors, similes, and paradigms. These are comparison/contrast methods of association to relate something that is not known to something that is known.

Without a doubt, no one has been more masterful in using the parable than the Master Teacher, Jesus Christ. For example, in Matthew 13:33 NKJV it is reported, “Another parable spoke He to them, ‘The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened.’” This parable was comparing the kingdom of heaven which people did not know of—could not see nor comprehend—to leaven with which people were quite familiar. Jesus did this with plants, weddings, fishing, treasures, seeds, vineyards, fig trees, oil, clothes, talents, etc.

When parables, metaphors, and similes are used, associations are made more clearly and more vivid pictures are painted for students. Jesus often used physical objects to teach invisible, spiritual truths and principles.

A related illustration is the use of a paradigm. A paradigm is a model that teaches a lesson. A literal definition from the Greek and Latin derivation shows that this actually means “to lay a lesson beside a teaching.” Examples of this may be a physical object or a story that illustrates the lesson being taught. A story is very effective because it gives action to the lesson and makes it easy for the students to put themselves into the situation and to have a secondhand experience of the lesson. Making judicious use of various visual aids, such as slides or charts, is another means of using paradigms.

The association principle of learning is a very practical tool to utilize. Many times when teaching, the students may have a bewildered look on their faces; but when the teacher says, let me give you an example, they immediately perk up at the expectation of understanding this from a different viewpoint.

Giving students a different perspective from an example or parable could make all the difference between them grasping the subject or not. One of the words translated “understanding” in the English is the word *suneisis*, which means “to mentally put things together.” In ancient Greek writings *suneisis* communicated the point “where rivers flow together.” The more examples of association that the student receives, the more vivid the picture will become.

IRA—Impression, Repetition, and Association—is a good reminder of how people receive and process information. These principles are powerful keys for transferring knowledge from one person to another and are fundamental concepts of teaching. These elements reveal how a teacher imparts information to a student in a way that leads the student into action, instead of just telling him to “learn this.” Remember, our goal is to help students assimilate the information, instead of just being passively taught.

Teach from an Outline Format

Since we now know that a teaching has an introduction, a designed purpose, and specific conclusion, it is available to organize the material to help the students retain it better. Teaching from an outline gives organization to the presentation, which provides the students with a system to categorize the information and makes it easier to remember.

Arranging material to teach from an outline will force the teacher to organize the material and give the presentation a logical flow. One point will build unto another while the whole subject is covered in a systematic, logical manner. The students can more predictably follow the teacher as he or she heads toward the previously announced conclusion. The end result will present an organized, well-executed sharing that will be easy to comprehend and considerably easier to retain.

Many people have difficulty in arranging their material into an outline. Be forewarned—those who are not accustomed to doing this will at first be challenged. But be encouraged to press into this skill by keeping your students in mind, instead of just the teaching chore. Imagine how hard it is for students to listen to the teaching and assimilate the material into an easily recalled and retrievable format if the teacher has difficulty arranging the material. It does take time and additional planning on the teacher's part to accomplish this, but since the end result of education is action, the effort will greatly benefit your students.

As previously mentioned, the introduction, the body, and the conclusion could serve as the skeleton of your outline and thereby give some initial structure to the presentation. You may have a number of different points within the body of the teaching, and outlining these will give you good places to insert examples or deductive teaching tools.

Take some time and look at *The Companion Bible* by E. W. Bullinger. Notice the work he did when explaining the structure of different sections of scripture and entire books of the Bible. As you do, you will gain a greater appreciation for outlining material. This will point out additional ways to arrange an outline. Perhaps we are only familiar with linear outlines—i.e., A, B, C or I, II, III—but Bullinger's work reveals the great diversity of God's methods of organizing the written scriptures by demonstrating other forms of outlines such as introversions, repeated and extended alternations, and division and acrostics.

Outlining gives structure, definition, and direction to a presentation. It makes the material immeasurably easier for retention and recall. It is a loving thing to do for students and makes learning a higher priority than the actual teaching itself. Don't be self-serving; be a servant.

Having looked at various aspects of a teaching and methods of imparting information—inductive and deductive teaching tools, IRA (impression, repetition and association), and teaching in an outline format—we will now cover another practical subject: how to stay in touch with your audience.

How to Stay in Touch with Your Audience

Since the educational process involves information flowing from one individual (in this case, a teacher) to another (the student), the aspect of staying in touch with your audience is absolutely essential. Anytime the connection is broken, all further activities are futile—no learning can be accomplished.

Often the lack of connection is just attributed to the student and written off as his lack of interest. Sometimes this may be the case, but there are certain techniques and approaches a resourceful teacher can use to instill good communication and break down walls of resistance. Yes, there are times when a student may not be reachable, but for the most part the teacher is responsible to do whatever possible to bridge the gap.

A couple of years ago, I was teaching a spiritual warfare conference to a group of teenagers. I love to teach teens and I love to teach spiritual warfare, so I was excited about it—that is, until I got into it. I tried everything in my repertoire—from asking questions to humor and theatrics—to reach those kids, but to no avail. Finally, my fellow minister and good friend, Chuck Masterson, the Dean of Discipline in North Hollywood High School (and a tremendous youth minister), strolled to the front of the class and took charge. He bellowed out, “What time did you kids go to bed last night?” The fear arising from Chuck’s booming voice almost knocked a number of them off their sleeping perches. This was the first sign of life I had seen in them all morning. They sheepishly responded, “About three o’clock in the morning.” I found out why I could not reach them—and in this case it was not the teacher’s fault that they were sleepy. So, there are those occasions where circumstances make communication difficult, but the teacher is the leader and the one responsible to initiate the action necessary to bridge the gap.

The following three points are principles that will help in this endeavor. This list is certainly not exhaustive but is thorough enough to help bolster teaching skills. The three points are as follows:

1. Hold the students accountable.
2. Feel the flow of the class.
3. The mind can retain only what the seat can endure.

When covering each of these aspects, we will discuss a number of techniques that are immediately applicable and will yield immediate results. These are only a few examples; imagination is the limit.

Hold the Students Accountable

If students are not held accountable for their actions and their responsibility for receiving and acting upon the information, then trying to educate them is futile. When the students are eager and thankful for the information, irresponsibility is hardly ever a problem, but when they are not, the teacher is challenged to remind them of the privilege they have to learn. This introduces the PRA principle. (That’s “pray” without the Y.)

PRA is an acronym that represents key words to understanding the principle of accountability. P represents **P**rivilege; R denotes **R**esponsibility and A stands for **A**ccountability. This principle is applicable to anyone who manages the affairs of others. It will help overseers to manage affairs of employees, team members, children, etc., but is especially helpful when dealing with students.

The whole premise of learning begins with an individual accepting and remembering that the activity is a privilege and not a right. (This touches upon a fundamental problem with today's public schools.) If the privilege is taken for granted, eventually the incentive to learn will diminish. Teachers may need to remind their students about this privilege and the danger of taking it for granted.

When the learning experience is accepted as a privilege, the student is made responsible for learning in several ways. Usually this is applied in the form of tests. This does not consist only in the form of written examinations, but can also involve asking questions of the individual students during the actual instruction. There is a remarkable difference in the attentiveness of a class when the instructor requires that the students be responsible in this manner.

I was recently instructing a class composed of pastors and church leaders in Andhra Pradesh, India. One might think that these types of men would be offended by being quizzed on the material taught, but I discovered just the opposite. They became more and more assertive in the learning process—even to the point of developing a friendly competitiveness. A new edge of keenness develops when people are held responsible for learning. This is called accountability.

Accountability means that the student must be held responsible for learning. This is not merely demanding contribution and attentiveness, or else the person is dismissed. In many classes that I teach, I give books away as incentives for correct answers. In the previously mentioned class in India, it was heartwarming to see grown men of such spiritual stature and maturity vying for a prize of a little booklet.

On the issue of dismissal, there must be standards of expectation set within all classes. If the exercise of learning is truly a privilege and not a right, then there must be responsibility, and likewise, an accountability issue. Matthew 18:15–17 shows the Lord's response on this matter.

Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear you, take with you one or two more, that "by the mouth of two or three witnesses every word may be established." And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.
Matthew 18:15–17

There is another aspect of staying in touch with your audience that falls under the heading of responsibility and accountability, and that is to *demand feedback*. This is done in a number of ways, primarily by asking questions of students during the instruction, or by asking them to repeat things that you are saying to emphasize important points. **A very effective way of reviewing material and reinforcing the points covered is to have the students summarize**

and re-teach the material to their classmates. This is especially effective when teaching through a translator, in order to ensure that the material is being understood.

There are other ways to make students accountable. Written tests and examinations work effectively. If these are not feasible, then whatever the method, students must be held accountable or the teacher loses a valuable motivator for attentiveness. When students are held accountable for the material being taught, it adds incentive for them to retain the information.

Feel the Flow of the Class

This aspect of staying in touch with your audience is difficult to explain in words because it really is a “feeling.” This involves reading the atmosphere and attitude of a class and is a perception, as opposed to something you can actually hear or see. You have to feel it.

When dealing with the spiritual realm and teaching the Bible, I call this “spiritual perception.” Since this is a sharing primarily devoted to helping people teach the Bible, I feel obligated to share about this from a spiritual vantage point.

The Bible tells us that man is a spirit. Unfortunately, many people live their lives receiving information only from the physical world. And yet, there is another entire realm that we actually live in—and if we can learn to “read it” properly, we can receive much needed information that will help us in all of life, including teaching.

It is recorded in a number of places in the Bible that Jesus knew what was going on in people (Luke 6:8; John 2:25). This does not mean that He was a mind reader, but He *was* spiritually perceptive about the spirit of man. (Being spiritually perceptive about people may also involve revelation from the Holy Spirit.)

On one occasion (Mark 2:5–8 NKJV), Jesus said to a man, “Son, your sins are forgiven you.” As the religious leaders reasoned in their hearts, thinking that no man could forgive sins, Jesus perceived in His spirit that the men were reasoning about those things. This is an example of spiritual perception. He read the spiritual atmosphere and knew what was in the men.

Some time back, while teaching a class in a southern state, a woman came to me and said, “Could you please write a note for my son to be excused from school to be in your class?” She continued, “I really urged him to come to the first session, and since then he has not missed one. He told me that you were answering his questions as fast as he could ask them, but the real miracle was that he was not asking them of you, but inside himself.” (Needless to say, I had to write the note.)

Spiritual perception is something that can be learned—and it is not just limited to what happens in a teaching session. There is spiritual information to be gathered from people. It supercedes physical information. It is said that people “give off” spiritual vibrations. This is true, and learning how to “read” them is how you feel the flow of your audience.

The Mind Can Retain only What the Seat Can Endure

Unfortunately the attention span of the average American is only slightly longer than a television commercial. (If the attention span gets longer, you can bet that commercials will get longer, too.) This is a great deterrent to teachers and a challenge for them to keep the class interesting. The techniques and methods covered before—such as deductive teaching methods, holding the students accountable, and asking them to repeat things—will all help to hold the attention of the students for longer intervals.

As you begin to read the audience and feel the flow of the class, you will experience attention drop off. How long an interval you retain depends upon a lot of factors, such as the time of day, the activity preceding the class, or the attitude of the participants. Rather than trying to predict how long their attention span is, it is better to develop your sensitivity toward reading the audience. When you feel the attention level dropping off, *do something different*. Do not just sit back and complain about the length of the attention span. **Change the flow**. You may need to offer a break period, or perhaps there are alternative approaches to take. Ask them to re-teach what you just taught.

Hardly anything works as well at changing the flow of a group as humor. You need to feel the flow—and when things begin to slow down, lighten up. What makes humor comical is the change of perspective. That is what “punch lines” and timing in humor are all about. Dramatizing a point can add a touch of humor or deepen an impression considerably. Homonyms and synonyms are good techniques to use in breaking the monotony of a teaching. Reading a joke book from time to time is also good preparation for sharpening your delivery.

When it comes to staying in touch with your audience, the vital link of communication is the relationship between the teacher and the student. If at any time that link is severed, the educational experience is over. For the information to become active within the student, it must first be received by him or her and then retained in a retrievable form. Put yourself in the other person’s shoes. Would you like to listen to a teacher like you?

Conclusion

Hopefully, throughout our tribute to teachers you have remembered the important role they play in our churches, schools, nation, and you! They are a vital element in the undergirding of any organization or society.

The end result of education is action. Teachers have a responsibility to give students educational information in a form that is easily retained and retrieved.

“Aspects of a Teaching,” helps us remember the key element of a teaching is not a surprise ending, but that the student knows where they are going and enjoys the journey. The three parts of a teaching—the introduction, the body, and the conclusion—provide structure for a complete presentation. When you teach in groups of three, that is just the right number to completely cover a subject and yet it will be easy to remember.

Dealing with “Methods of Imparting Information,” deductive teaching techniques help students think for themselves. IRA (impression, repetition, and associations) reminds us of the ways people receive and catalogue information most effectively. Arranging material within an outline format is a considerate thing for a teacher to do for a student.

“Staying in Touch with Your Audience” requires holding your students accountable. PRA! Learning is a **privilege** that necessitates **responsibility** and **accountability**. Learn to develop your spiritual perception and “feel” the flow of your class. Remember that the mind can retain only what the seat can endure.

In closing, there is a valuable truth that needs to be remembered by all teachers: **teaching is an art that can be learned and improved**. Perhaps you have invested years in learning your subject matter—but what good is your knowledge if you cannot adequately communicate it? As good as anything is, it is only useful if it is used. I challenge you to implement these lessons. If you think you cannot be a better teacher, you are right. Only people who admit that there is room for improvement improve.

In addition to the aspects, methods, and techniques contained within the body of this sharing, I would like to further recommend some items that will help you sharpen your teaching skills.

1. **Teach children sometime.** They do not have the refined manners or developed social behavior to mask what they are feeling about your teaching. If you are boring, they will let you know. If you are too staunch about quoting facts, you will find out when they tune you out. Remember Jesus said that if you want His kingdom, you must become like a little child.
2. **Record your teaching and critically evaluate it.** No one improves his or her performance without honest objectivity. Everyone is a legend in his or her own mind. Listen to how you sound and be honest to answer this question, “Would I like to go back and hear some more?” Also listen to your diction and discover for yourself when you get bored listening. I have heard many people say, “I never listen to my presentations afterward.” Don’t they think they could learn something in the process?
3. **Have your peers evaluate your teaching style and give you good, honest, constructive criticism.** Be prepared to get your feelings bruised. It’s like going to the dentist—it feels good when it quits hurting.
4. **Practice doing extemporaneous, five-minute teachings including the three sections of introduction, body, and close.** Have someone assign you a topic and put it together on the fly. Practice being spontaneous.
5. **Listen to other teachers and learn from them.** One of the best ways to learn is to observe those who have been successful. Be observant of what they do that you like, as well as what they do or don’t do that you don’t like. Then develop your own style of teaching with your own personality in mind.

Just knowing the subject matter will not make you a good educator and communicator. Work at developing your teaching ability. It is an art that can always be enhanced.

And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. 2 Timothy 2:2 NKJV

Go ye therefore and teach all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matthew 28: 19–20

Recommended Resource:

Bullinger, E.W. *The Companion Bible*. Grand Rapids, MI: Zondervan, 1974