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TEACHING AND ASSESSING OLD TESTAMENT EXEGESIS IN AFRICA WITH ATTENTION TO THE DEVELOPMENT OF THE NECESSARY THINKING SKILLS

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Abstract

During nine years of teaching most subjects at the Hefsiba Theological School in Vila Ulónguè, Angónia, Mozambique, the researcher and other lecturers observed certain problems while assessing the students' sermons, projects and examinations. These difficulties had to do with the application of certain thinking skills. The lack of many of these thinking skills were so severely felt that the lecturers were tempted to ask only the type of questions that they know the students could answer, namely: straightforward questions, testing for knowledge of content only. It was even suggested that it is not worth it to let students do independent research and dissertations in the African context.

The problems students experience during the exegetical process, as seen during this research in Mozambique cannot be remedied by supplying more knowledge about hermeneutical theories and philosophies. It has to do with the thinking abilities necessary to analyze and interpret the original meaning of the text in a valid way and then compare and apply it to new situations. Exegesis is fundamental to all theological subjects. Weak analysis and interpretation of Scripture affect all areas of a Pastor's work and consequently the realization of God's Kingdom by all believers. Therefore, better exegesis is crucial for better teaching and applying of biblical principles in the different situations congregations encounter in the modern world. *Chapter 1* explores these problems and the hypotheses and objectives of this research.

Chapter 2 presents an investigation of the specific problems, including problems with thinking skills, typically encountered during the exegetical process. The extent of the lack of thinking skills apparent during the exegetical process will be studied. The effects of a reading efficiency and comprehension course will be reviewed.
Chapter 3 gives an exposition of the biblical bases for developing thinking skills.
Chapter 4 gives an overview of applicable insights from educational science, educational psychology, anthropology and others pertaining to the problems investigated, also in the African context, will be given.
Chapter 5 incorporates some important insights in an agricultural metaphor, which aims at the collaboration of lecturers at Bible Schools, adapting their teaching strategies in order to develop their students.
Chapter 6 offers a demonstration **course** for the learning of basic exegesis in the African context. Insights gained during the previous chapters are applied.
Much can and should be done to remedy the existing problems in the teaching and practicing of exegesis.

Foreword

A lecturer in a Bible School or Theological Faculty has a high calling and an immense responsibility before God and his fellow Christians. As James 3.1 says: *Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly.* Much of what actually happens and the quality of work done by Pastors has to do with their preparation and motivation during Bible School training. For these reasons, lecturers should never become complacent in their work, doing the minimum required and then blame others for the weak teaching done by their students in the congregations. Somebody said that making mistakes is no shame but not correcting them and not learning from them is!

This research wrestles with serious problems encountered during the training of pastors, trying to understand them and proposing what is believed to be an important part of the solution. It is meant as a guide and motivation for lecturers in all disciplines although the practical application is focused on the teaching of Old Testament Exegesis. The research changed the researcher and his teaching strategy in a manner that the students could see and appreciate, judging from their spontaneous remarks. To teach more than the required content and actually aims for the developing of the person and his thinking abilities, to aim for pupils who can apply their knowledge in different situations, who can analyse facts and work out solutions and who do this in humble dedication to the Lord, this is our challenge and our calling. This kind of lecturer will need knowledge and skills, sound communication and a lot of patience and faith.

I am grateful for the kind and practical support from the staff members of the Theological Faculty, North-West University. My wife, Annelie was also a huge support and inspiration, as always. I thank Daleen Durand for the proof reading and Álvaro Colher my assistant.

I dedicate this work to the lecturers and the past and present students of Hefsiba Instituto Superior Cristão in Vila Ulónguè, Angónia-Tete, Mozambique. Thank you my brothers for your encouragement and cooperation. Let us go forward, taking the responsibility for our own development and those whom we are called to train.

"Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? It will be good for that servant whom the master finds doing so when he returns... From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked." (Luke 12.42, 43, 48b)

May God bless Africa and her leaders! Manie Taute, May 2005

Opsomming

Gedurende die nege jaar waartydens die navorser onderrig gegee het in die meeste vakke aan die Hefsiba Teologiese Skool in Vila Ulónguè, Angónia, Mozambique, het hy en ander dosente sekere tipiese probleme gevind tydens die nasien van preke, projekte en eksamens. Baie van hierdie probleme het te doen met die aanwending van denkvaardighede. Die gebrek aan baie van hierdie vaardighede is so ernstig, dat die versoeking daar was om net dié tipe vrae te vra wat dosente weet die studente sal kan antwoord: reguit vrae wat net inhoudskennis toets. Dit was selfs genoem dat onafhanklike navorsing en proefskrifte 'n onbereikte doelwit in die Afrika-konteks is.

Die probleme wat studente tydens die eksegetiese proses ervaar het, soos beskryf in hierdie studie in Mosambiek, kan nie opgelos word deur meer kennis van hermeneutiese teorieë en filosofieë nie. Om die teks en sy bedoeling vir die oorspronklike hoorders te analiseer, te interpreteer en toe te pas vir moderne mense verg spesifiek vaardighede wat aangeleer moet word. Eksegese is fundamenteel aan alle teologiese vakke. Swak eksegese en interpretasie van die Skrif, affekteer alle areas van die Pastor se werk en die uitbreiding van God se Koninkryk. Beter eksegese is kern-belangrik vir die onderrig en toepassing van Bybelse beginsels wat gemeentes in die moderne wêreld nodig het. *Hoofstuk 1* gee aandag aan die tipe probleme wat geïdentifiseer is en hoe daar gepoog word om iets daaraan te doen, ook deur hierdie navorsing.

Hoofstuk 2 verduidelik die ondersoeke wat gedoen is met betrekking tot die spesifieke probleme, insluitende probleme met denkvaardighede, wat tydens die eksegetiese proses ervaar word. Die effek van 'n lees- en begripskursus word nagegaan asook verwysing na ander remediërende optredes wat gevolg is.
Hoofstuk 3 gee 'n uiteensetting van die Bybelse basis vir onderrig en die ontwikkeling van denkvaardighede.
Hoofstuk 4 gee 'n oorsig van tersaaklike navorsing en inligting beskikbaar in opvoedkundige sielkunde, antropologie en ander vakrigtings, ook in die Afrika konteks.
Hoofstuk 5 inkorporeer van die belangrike insigte in 'n landbou-metafoor wat gemik is op die samewerking van dosente by Bybelskole, om hulle leerstratregieë aan te pas ten einde hulle studente beter te help ontwikkel.
Hoofstuk 6 bied 'n demonstrasiekursus vir die aanleer van basiese eksegetiese vaardighede in die Afrika konteks. Daar word gebruik gemaak van insigte wat uit die vorige hoofstukke bekom is. Baie kan en behoort inderdaad gedoen te word om bestaande probleme in die onderrig en beoefening van eksegese te ondervang.

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Chapter 1

Introduction

1.1 The need for training in thinking skills

Mozambique has been subject to many changes in the past few years after the Peace Accord has been signed in 1992. These changes are also felt among pastors and church leaders who have to find answers and programmes that work in a changing society. Their thinking abilities are stretched and often found to be inadequate.

"Today's need for teaching thinking is created by the rapid changes taking place in society. Knowledge and information are becoming ever more complex and soon become dated. Children, therefore, have to be equipped with the skills of evaluating choices and identifying and solving problems using logical reasoning." (Hamers and Csapó 1999:12). "In the history of education there has never been so much interest in the teaching of thinking and problem solving as there is today." (Hamers and Csapó 1999:11)

Edward de Bono (1976) defines thinking as follows: "Thinking is the operational skill through which intelligence acts upon experience. Knowledge and information is the basic material handled by thinking."

Jose Delgado (1979:2), neuropsychologist, said: "Newborn brains are similar in all healthy human babies, in black, white, and yellow races, in poor and rich families and in every corner of the world, regardless of geographical or political climate. All human beings are born with immature brains, ready to receive from the environment but unable to understand, choose, or reject incoming information... The functional-structural development of the brain is implemented by the quality and quantity of sensory stimuli received. It is the social environment and not personal preference that determines the ideological framework of the individual mind."

During nine years of teaching most subjects at the Hefsiba Theological School in Vila Ulónguè, Angónia, Mozambique, the researcher and other lecturers observed certain problems experienced by the students while assessing their sermons, projects and examinations. A typical lecturer's comment is: "Students can memorize and repeat information given to them. However, as soon as one asks for interpretation of the facts and application to new situations, or even ask the question using a different wording, students are seemingly unable to answer them." A question that frequently baffles and

frustrates students is: "Give your own opinion on... ." To reason for themselves seems not to be part of their view on education.

Specific problems and difficulties encountered during the exegetical process were:

- To apply criteria necessary to choose the beginning and end of a text unit and to identify its genre
- To differentiate between important key words and other repeated words
- To see verses and paragraphs as parts of a whole
- To summarize paragraphs and the whole text
- To see how context attribute different meanings to words
- To identify literary patterns and the structural development used in a text
- To see the link between structure and meaning
- To visualize the text
- To synthesize and integrate all information and formulate the theme or purpose of the text in its context
- To transfer the original meaning of the text and apply it to different modern contexts

These kinds of problems are all related to "higher order thinking skills". Bloom et al. (1956) presented a hierarchy of these cognitive skills, namely **knowledge, comprehension, application, analysis, synthesis and evaluation**. Marzano et al. (1993:16-23) further refines these categories of thinking skills into learning targets such as: declarative knowledge (facts), procedural knowledge (skills), complex thinking (reasoning strategies), information processing, effective communication, collaboration (ability to work with others), habits of mind (self regulation, critical and creative thinking).

Reasoning strategies are especially important for doing exegesis. Marzano et al. (1993:65-93) distinguishes between 12 reasoning strategies that really describe thinking skills:

Comparison – describing similarities and differences

Classification – organizing items into categories based on specific characteristics

Induction – creating a generalization from implicit and explicit information and then describing the reason behind the generalization

Deduction – identifying implicit or explicit generalizations or principles and then describing their consequences

Error analysis – identifying and describing specific types of errors

Constructing support – developing a well-articulated argument for or against a claim
Abstracting – identifying and explaining how an abstract pattern in one situation is similar to or different from the abstract pattern in another situation
Analyzing perspectives – considering one perspective and the reasoning behind it as well as an opposing perspective
Decision-making – selecting among apparently equal alternatives
Investigation – a process involving close examination and systematic inquiry
Problem solving – developing a testing method for overcoming obstacles to reach a desired outcome
Experimental inquiry – testing hypotheses that have been generated to explain a phenomenon
Invention – developing something unique or making unique improvements to a process to satisfy an unmet need

The lack of many of these thinking skills were so severely felt that the lecturers were tempted to ask only the type of questions that they know the students could answer, namely: straightforward questions, testing for knowledge of content only. It was even suggested that it is not worth it to let students do independent research and dissertations in the African context. However, would this then be proper teaching and learning? Is the purpose of learning to pass examinations on a declarative knowledge level or is the purpose to be able to practice and apply certain skills necessary for your specific calling?

Biblically a Christian's faith in God and knowledge of His will should be applied, otherwise it means nothing (James 1.22-2.26). Is a pastor who can repeat facts but cannot interpret or apply them then, an educated and well-prepared pastor? Indeed some of our graduates found that their pre-planned congregational programmes meant nothing in the field. Some were in a pit of doubt, struggling to find new and different strategies of ministry because what they were used to in other areas, or were taught, simply didn't work out. They were also not taught the thinking skills that they needed.

Is it not the task of a Theological School to train pastors to be prepared for different, unforeseen situations, to know how to find principles in the Word of God and apply them to new situations? The time has indeed arrived that our learning targets and their assessment be redefined.

The Mission Statement of the Hefsiba Theological School in Mozambique is:
"To glorify God

through the *training* of Christian leaders
who will be *equipped and capable* to go and train other Christians and their leaders,
capable to serve the Mozambican society, through the love for God and their neighbours,
acquired through the salvation and new life in Jesus Christ
and having a sense of responsibility towards the Creator and His creation."

To put this mission into practice one needs faith, grace, knowledge and thinking skills.

"What we need are not just innovations or better methods but a radical change in our concept of education: learning as experience, *versus* gathering content, a body of information. We must treat our students as persons, not as boxes to be filled little by little, with little, logically arranged, packets of information. We must expect them to develop abilities, to grow in the experience of the Lord (II Peter 3:18). Our Lord did not say, '... teaching all nations all (content) I have commanded you', but rather, '... teaching all nations to observe all that I have commanded you' (Matthew 28:19–20). So Christian education is teaching everyone to *observe*, to do, to carry out, to experience all God's Word to man." (Solansky 2000) (Dr. Anil Solanky is Dean of Union Biblical Seminary, Yavatmal, and lectures in Old Testament.)

Dressel and Marcus (1982:25-27) defines **significant learning** as:

- When the learner displays independence, initiative and originality in interpreting and reacting to problems and questions.
- When an individual not only knows but is able to interpret, understand and use words, concepts and symbols to facilitate his or her own thought processes and judgments.
- When an individual can communicate with others effectively about issues or ideas, personal commitments and plans.
- When concepts, symbols and ways of manipulating them have been internally assimilated into a structure that enables the individual to analyze and organize the universe and immediate environment in a personally meaningful way.
- When a student comes to regard a teacher as only one of many contextual resources available to help make learning easier. The mature learner becomes his own teacher.
- When an individual exhibits the ability to adjust to multiple, perhaps even conflicting, demands by appraising their relative importance and assigning to them personal priorities based upon a recognized and internalized set of values.

This seems to be in accordance with the current debate on Outcome Based Education (OBE) in South Africa. The White Paper on Education and Training (February 1995:15-18) has as one of its guiding principles for the process of transformation in education in SA, "to promote independent and critical thinking" (Carl, 2002:26-29). It also states that classroom activities should enable learners to "acquire knowledge and skills that reflect the needs of the economy and for further career development". This means that the learner "is to be prepared for the world of work" (Carl and Park, 1998:29,30). It is therefore in accordance with generally accepted educational goals, that thinking skills are not only taught but also assessed during the learning process.

As important as learning that develops thinking skills is the assessment that evaluates if the learning objectives have been achieved. Lindvall and Nitko (1975) **defines instruction** as "three fundamental and interrelated activities:

1. Deciding what the student is to learn
2. Carrying out the actual instruction
3. Evaluating the learning

... Activity 3, evaluating whether learning has occurred, is central to teaching." It is for this reason that "assessment" will also be studied and included in the present research.

1.2 Thinking Skills and Exegesis

One of the theological subjects where the presence and lack of thinking skills are easily detected is exegesis. Apart from the all-important illumination of the Holy Spirit during the reading of Scripture (Job 28; Prov 28.5; 1 Cor 2.12-16), all other created thinking abilities and communication skills are consequently involved in the process of discerning the will of God (Neh 8.7-9; Rev 13.8). Growing in truth and knowledge is a central part of the believer's calling (Ef 4; 2 Pe 1). This makes it imperative to teach all skills necessary to understand Scripture, especially to those who were called to communicate its message and meaning to the people of God. As Wolvaardt (1999:35) states: "God wants us to love and serve Him with all our heart, all our soul and all our mind. God wants us to use our minds when we interpret the Bible because we are dealing with communication that is written down and that cannot speak to us if it is not read, understood and applied. The function of the Holy Spirit is not to disregard our minds, but to renew them and to bring them under submission to God so that we will be able to understand the Bible even better." Vanhoozer (1997:40) says: Biblical literacy "refers to a certain body of background information, a certain set of skills, and to an inclination on the part of the reader to recover, respect and respond to a text's communicative practice."

In the researcher's opinion, the main reason why students often fear exegesis and experience it as one of the most difficult subjects, is their under-developed higher thinking skills, so necessary for the literary analysis involved in analyzing Scripture. This opinion will be tested and the reasons for this situation will be explored during the research. For the moment it is possible to say that the lack of thinking skills is definitely not due to a lack of intelligence (Siann and Ugwuegbu, 1980:106), but rather to the type of education they have had and an almost complete lack of reading experience. Long (1997:89), referring to Deist and McCullagh, saw something of this need when he said: "One of the best ways to improve one's literary competence is to read as much of the literature under consideration as possible". Cultural views on learning may also contribute to underdeveloped thinking skills.

Exegesis is fundamental to all theological subjects. Weak analysis and interpretation of Scripture affect all areas of a Pastor's work and consequently the realization of God's Kingdom by all believers. Therefore, better exegesis will result in better teaching and applying of biblical principles in different situations. Zuck (1994:15) says: "If the Bible is not correctly interpreted, the theology of an individual or of a whole church may be disorientated and superficial, and its ministry unbalanced" (my translation).

Better exegesis implies better use of higher thinking skills. If through the learning of exegesis thinking skills are developed it will lead to better application of biblical principles and also have a positive effect on all other subjects where the same thinking skills are needed.

Old Testament Exegesis was chosen in order to limit the application to one subject area. The results of the study will, however, be applicable to New Testament Exegesis and other subjects. It is indeed the long term goal of our Theological School to expand the inclusion of higher thinking skills in the learning and assessment of all subjects.

The Old Testament text uses very specific literary methods of conveying meaning. In most cases these literary devices are recognized and verifiable by most researchers and therefore appropriate for study and teaching. As students of the Word of God, no lecturer may rest assured before his students acquired the literary skills necessary to unlock Scripture in the form it was given. Failure to do this will reflect negatively on the rest of the future pastor's ministry. Long (1997:89) in connection to the historical interpretation of the Old Testament, affirms R.G. Moulton's view that literary study is "the prior task" to historical reconstruction, so that to ignore it " could lead to historical and exegetical

mistakes". He further explains "by *literary competence* I mean a developed awareness of the conventions and workings of a given literary corpus and a consequent ability to discern what kind of claims a given text within that corpus may be making". It seems in his further discussion that he has in mind "the 'grammar' i.e. the literary principles by which it operates", meaning also "a study of their (Israel's neighbours') literary styles and habits". The researcher agrees but is of the opinion that more than knowledge of literary styles is needed, namely the thinking skills and abilities to recognize, interpret and apply the common literary conventions of the Old Testament writers.

Kaiser (1981:23) talks of a "crisis in hermeneutics", "the problem of how the interpreter can relate 'what the text *meant* in its historical context' to 'what that same text *means* to me'... it is not an issue unique to the Biblical interpreter." He then continues by showing certain typical exegetical and hermeneutical problems and theories. The problems students experience during the exegetical process, as seen during this research in Mozambique, are however related to more than knowledge about hermeneutical theories and philosophies. It starts with the thinking abilities necessary to analyze and interpret the original meaning of the text in a valid way and then compare and apply it to new situations.

Without thinking skills, even with good books and research tools, proper interpretations are difficult to reach. In the Mozambican situation (and in most of Africa), Pastors have only minimal reference tools at their disposal. For many a second Bible in another translation or a Reference Bible is already a luxury. This emphasizes the need to develop the thinking skills necessary for good exegesis: pastors should be able to make the most of the meagre tools at their disposal, which is mostly only the Biblical text in one or two translations.

Many books have been written on exegesis and Bible interpretation. Certain areas however seem to have been avoided. Schultz (1997:185) touches on one of these areas: "How does one analyze and synthesize the theology of a book? Although little has been written addressing this issue, there are many examples one can examine in order to discover which principles and procedures were followed". Currently ***it seems that the link between thinking skills and learning/teaching exegesis has not been made explicitly in the literature and is one of the areas that needs further research.***

The main problems that arise are:

- Which thinking skills are involved and found to be problematic during the exegetical process?
  - How can one discover and define the problems that students experience with the application of these skills?
  - How Biblical is it to approach exegesis from the perspective of thinking skills?
- What are the reasons for the existence of these problems in the African context?
  - What may be learnt from research and observations in the fields of educational science, educational psychology, anthropology and others?
- How should lecturers attempt to overcome these problems?
  - How should the learning programme be adjusted in order to compensate for the perceived limitations?

1.3 Research Objectives

As Christians believing in the Almighty God, Creator of heaven and earth, we refuse to water down our calling to train God's people to study, understand and apply God's inspired Word to all men, however literate or less literate they may be.

The objective of this research is to:

- highlight the specific problems and limitations regarding thinking skills experienced during the process of learning to do exegesis of the Old Testament in Mozambique
- investigate the reasons for the lack of the needed skills
- propose a new model for exegetical courses in Africa that will, as far as possible, help to remedy these limitations.

The result should be better exegesis and better trained pastors.

1.4 Central Theoretical Statement

The development of thinking skills is an essential element of teaching and assessing Old Testament Exegesis in Africa.

1.5 Methodology

1.5.1 An **investigation of the specific problems**, including problems with thinking skills, typically encountered during the exegetical process.

The extent of the lack of thinking skills apparent during the exegetical process will be studied. The following methods will be used:

- the use of the Lassi questionnaire in order to determine common problems with learning and study strategies, as indicators of the lack of metacognition and thinking skills (Bureau for Academic Support Services, Potchefstroom University for Christian Higher Education)
- The effects of a reading efficiency and comprehension course (Bodemer) will be reviewed. Students will answer a set of exegetical questions before and after a series of reading exercises, done over a period of 10 weeks. Their results will be compared.
- an inventory on reading habits and experience among students
- a structured analysis of sermons and exegetical projects of students

1.5.2 An **exposition of the biblical bases** for developing thinking skills.
A literature study and an exegetical study of some applicable Biblical texts will be done in order to ascertain if the necessary Biblical support to link thinking skills and the understanding of the Word of God exists. Apart from the use of literature on the subject, the same exegetical method as used in the researcher's Master dissertation on Jeremiah 35 will be followed (Taute 1999).

1.5.3 An **overview of applicable insights** from educational science, educational psychology, anthropology and others pertaining to the problems investigated, also in the African context, will be given. (This will not be an attempt to give a complete exposition and critique of learning theories and their philosophical bases but an attempt to discover proven approaches and expound their possible usefulness and application in the practical situation in Mozambique.)

1.5.4 A **proposed model course** for the learning of exegesis in the African context.

- A basic exegesis course will be developed to minimize the distance between intuitive Bible reading and scientific exegesis in the Mozambican cultural and educational context and address the perceived problems. It will be done in collaboration with Álvaro Colher, fourth year student at Hefsiba. Lessons will be developed according to educational insights gained in the literature study. Students' comprehension of Biblical texts will be tested before and after the course and compared. The same questions will be asked on two comparable passages.

- A synthesis and interpretation of all gathered information will be presented in the form of a proposed model and programme for the teaching of exegesis in the African context that takes into account the development of thinking skills in the learning process.

Chapter 2

Problems Related to Thinking Skills, Observed during the Teaching and Assessing of Exegesis at the Hefsiba Christian Higher Institute in Mozambique

Introduction

In this Chapter various means are used to highlight specific problem areas regarding the use of thinking skills and their effect on comprehension.

2.1 The Lassi Questionnaire

The Learning and Study Strategies Inventory (Lassi) "is designed to gather information about learning and study practices and attitudes" (Bureau for Academic Support Services 1995:1). The Lassi questionnaire is used in this study to compare Mozambican Students' study patterns with the standard average of this questionnaire, developed in South-Africa.

It is also used to indicate problem areas that may be linked to thinking skills. For instance, the capacity to select main ideas was observed as a problem during exegesis. Results of the questionnaire may be an indication of the students' perception of their **induction** skills. Likewise, *information processing* and *test and examination strategies* may be compared to the thinking skills of **constructing support** (justification) and the capacity to implement **metacognition** or the ability to think about what you do when studying or working.

Before the test students completed the course of E. van Hamburg - Learning and Reading Development (LEER111) of the North West University, Potchefstroom Campus, emphasising learning strategies.

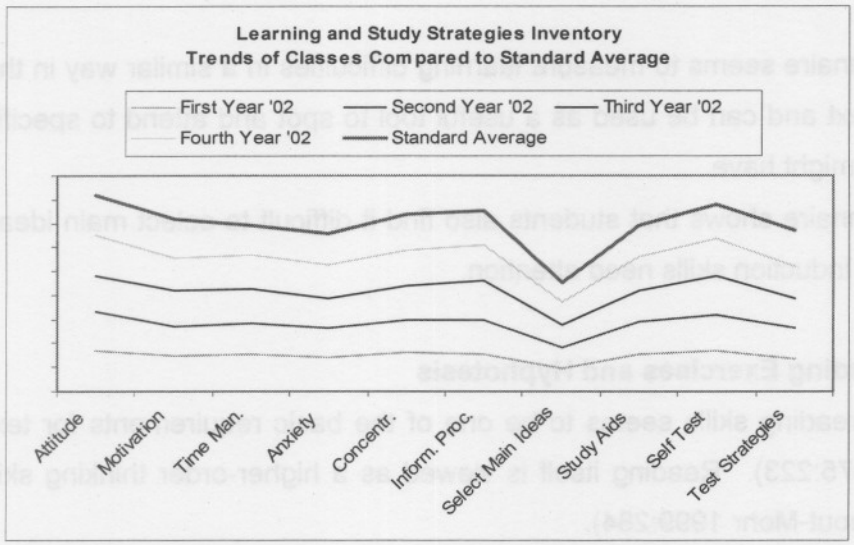
2.1.1 Test Results

1 year 2002	Attitude	Motivation	Time Manag	Anxiety	Concentr	Inform. Proc.	Main Ideas	Study Aids	Self Test	Test Strategies
Aleixo	37	31	31	28	29	34	19	33	37	30
Marata	34	33	34	24	36	29	16	30	30	20
Sande	34	28	34	33	37	27	23	28	34	30
Acácio	22	26	23	22	24	32	15	33	32	21
Ualize	40	32	36	28	34	37	17	38	34	26
Sawape	40	34	31	34	36	33	21	32	38	35
Evaristo	30	27	25	29	27	23	19	23	32	27

Average	*33.88*	*30.14*	*30.57*	*28.29*	*31.86*	*30.71*	*18.57*	*31*	*33.86*	*27*
Standard Average	34	32	25	26	29	28	16	26	28	29
2 year 2002	Attitude	Motivation	Time Manag	Anxiety	Concentr	Inform. Proc.	Main Ideas	Study Aids	Self Test	Test Strategies
Loiane	30	24	29	22	28	24	16	23	33	26
Langa	36	25	31	29	33	33	23	26	38	33
Colher	36	23	17	25	30	35	23	33	26	28
Jonasse	29	27	26	24	21	28	18	29	29	22
Soko	33	19	28	20	27	23	12	23	23	19
Average	*32.8*	*23.6*	*26.2*	*24*	*27.8*	*28.6*	*18.4*	*26.8*	*29.8*	*25.6*
Standard Average	34	32	25	26	29	28	16	26	28	29

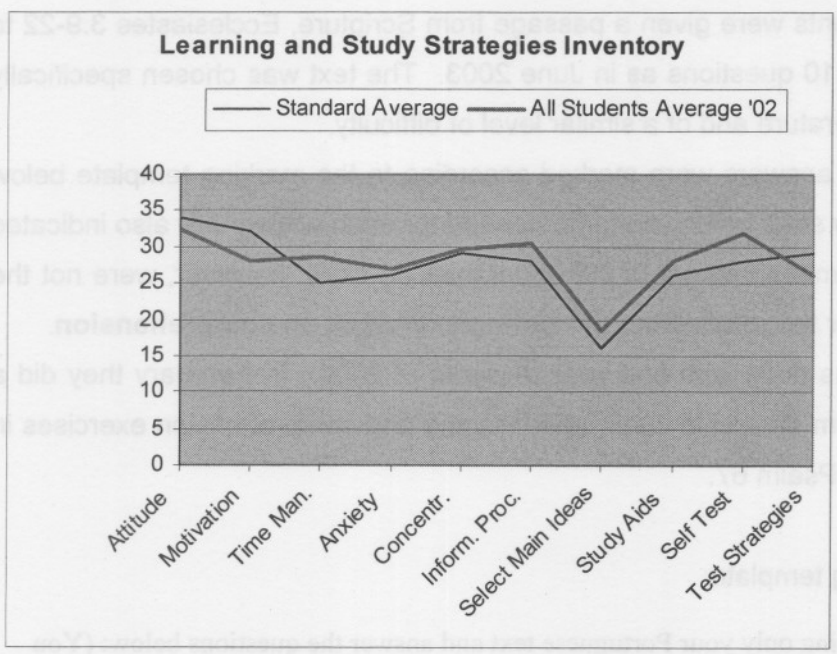
3 year 2002	Attitude	Motivation	Time Manag	Anxiety	Concentr	Inform. Proc.	Main Ideas	Study Aids	Self Test	Test Strategies
Maurício	13	25	21	15	20	37	19	34	36	20
Mbobo	34	36	28	12	32	40	25	32	40	30
Castigo	29	32	29	20	20	29	15	20	29	19
Bone	38	37	36	37	36	32	19	18	34	31
Intata	34	31	27	28	36	34	21	26	37	25
Endani	22	24	26	27	26	24	14	23	30	24
Neressone	38	27	28	36	31	34	16	30	24	25
Average	*29.71*	*30.29*	*27.86*	*25*	*28.71*	*32.86*	*18.43*	*26.14*	*32.86*	*24.86*
Standard Average	34	32	25	26	29	28	16	26	28	29
4 year 2002	Attitude	Motivation	Time Manag	Anxiety	Concentr	Inform. Proc.	Main Ideas	Study Aids	Self Test	Test Strategies
Elias	33	24	29	26	28	25	14	25	30	21
Khomba	39	25	23	24	29	28	14	31	27	23
Rabo	34	32	30	23	32	38	21	36	40	26
Zalimba	34	33	31	25	28	37	24	35	39	29
Nobre	37	35	25	35	38	35	25	28	30	37
Chassanda	34	34	36	34	32	28	20	26	31	32
Liquissone	35	27	33	31	32	29	21	28	36	33
Sande	37	22	27	28	29	27	19	23	32	32
Matique	30	24	30	28	28	30	21	28	28	22
Daniel	26	31	33	26	30	33	17	28	33	16
Cuna	26	16	21	37	20	27	15	25	21	24
Jere	34	24	26	27	34	22	14	22	25	28
Average	*33.25*	*27.25*	*28.67*	*28.67*	*30*	*29.92*	*18.75*	*27.92*	*31*	*26.92*
Standard Average	34	32	25	26	29	28	16	26	28	29
All Students Average	**32.52**	**28**	**28.52**	**27**	**29.77**	**30.55**	**18.58**	**28.03**	**31.87**	**26.26**

The following graph shows the same basic pattern of performance was found in all four year-groups and it compares well with the Standard Average pattern used with the Lassi questionnaire in South-Africa.



The following graph shows how close the average for all students together were to the Lassi Standard Average.

- The Mozambicans scored less on *attitude*, *motivation* and the *use of test and examination strategies.*
- They registered higher levels of *anxiety.*
- *Selecting main ideas* was also their lowest score, although slightly higher than the Standard Average.



2.1.2 Conclusion

- The Lassi questionnaire seems to measure learning difficulties in a similar way in the Mozambican context and can be used as a useful tool to spot and attend to specific problems learners might have.
- The Lassi questionnaire shows that students also find it difficult to select main ideas and therefore their induction skills need attention.

2.2 Experiment with Reading Exercises and Hyphotesis

Reading experience and reading skills seems to be one of the basic requirements for text comprehension (Smith 1975:223). Reading itself is viewed as a higher-order thinking skill (Van Oostendorp and Elshout-Mohr 1999:284).

Based on the **hypothesis** that reading exercises should improve comprehension and the thinking skills involved, the following experiment was done with the students at Hefsiba Christian Higher Institute:

2.2.1 Experimental conditions

1. In June 2003, students were given a passage from Scripture, Ecclesiastes 5.1-7, to read and answer 10 questions.
2. From August to October students were guided through a Reading and Comprehension Course.
3. In November 2003, students were given a passage from Scripture, Ecclesiastes 3.9-22 to read and answer the same 10 questions as in June 2003. The text was chosen specifically to be of the same kind of literature and of a similar level of difficulty.
4. In June and November, answers were marked according to the marking template below each question. The *thinking skills* perceived to be needed for each answer are also indicated below each question. The measurement of individual thinking skills, however, were not the aim of the experiment, rather the **joint-effect of reading exercises on comprehension**.
5. A similar experiment was done with first year students of 2004. In February they did a comprehension test on Psalm 46 and in June, after reading and comprehension exercises in exegesis, they did a test on Psalm 67.

2.2.2 Basic test and marking template:

Analyze Ecclesiastes 3.9-22 using only your Portuguese text and answer the questions below: (You may use any method you know, the rough notes may be handed in but the marks will be given for the answers only. It means that the marks do not represent the number of facts but the quality of the answer.)

1. Sum up the theme of the passage in not more than 6 words. [10]
Capacity to summarise (Comprehension)
Capacity to synthesize from parts to whole (Integration)

2	4	6	8
Missed the point	Not summarized well, confusing, joining other aspects	Almost correctly summarised, but too long or not very clear	Summed up correctly and clearly formulated

2. Do a summary of the paragraphs in not more than 6 words each, showing the verses (or sub-verses) of the paragraph. [10]
(Example: Eccl 5:10-12 "it is not always good to be rich")
Capacity to summarise (Comprehension)
Capacity to distinguish the parts from the whole, recognize repetitions of introductions of sections and other markers (Classification)
Capacity to use an analyzing method with good results

2	4	6	8
Missed the point and could not divide well	Not well summed up, most divisions wrongly indicated	Almost correctly summed up and divided, but too long or not very clearly formulated	Summed up and divided correctly and clearly formulated

3. Which key word or phrase is the most important in this passage (and its synonyms)? [10]
Capacity to differentiate important words from the rest (Comparison)
Capacity to see repetitions in text

2	4	6	8
Could not identify key words and synonyms	Not well identified but chose other important key word and missed most synonyms	Almost correctly identified, missed some synonyms	Correctly identified key word and synonyms, correspond well with chosen theme

4. Explain why. [10]
Capacity to reason and apply criteria for determining importance of words/phrases (Induction)
Capacity to communicate own thinking processes (Justification)

2	4	6	8
Weak in applying and explaining dividing criteria	Poorly used and explained proper criteria	Mostly used and explained proper criteria	Used and explained proper criteria well

5. Which three key words or phrases follow this one in importance (and its synonyms)? [10]
Capacity to distinguish between important words/phrases (Induction)
Capacity to see repetitions in text and judge their importance

2	4	6	8
Could not identify key words and synonyms, not able to judge importance	Not well identified but chose other less important key words, missed most synonyms, poorly judged	Almost correctly identified, missed some synonyms, minor difficulties in judging importance	Correctly identified key word and synonyms, importance well judged

6. Explain why. [10]
Capacity to reason and apply criteria for determining importance of words/phrases
Capacity to communicate own thinking processes (Justification)

2	4	6	8
Weak in applying and explaining dividing criteria	Poorly used and explained proper criteria	Mostly used and explained proper criteria	Used and explained proper criteria well

7. Which contrasts appear in this passage? [10]
Capacity to analyze (Induction)
Capacity to compare and contrast (Comparison)

2	4	6	8
Missed the point	Mostly not well discovered and poorly explained	Correctly discovered most contrasts and more or less well explained	Well discovered and explained

8. Try to represent this passage with a structure or graphic design. [10]
Base it on the repetition of words or key ideas and their synonyms.
Capacity to see structure (Induction, Integration)
Capacity to visualize text

2	4	6	8
Unable to see relations in text	Not well structured or visualized, confusing	Almost correctly structured or visualized, but not very clear	Structure well represented and visualized

9. Describe what this structure or design emphasizes. [10]
Capacity to analyze and visualize results (Induction)
Capacity to communicate visual representation (Justification)

2	4	6	8
Unable to analyze and explain	Mostly not well analyzed and poorly explained	Mostly well analyzed and visual representation more or less well explained	Well analyzed and able to explain visual representation

10. Formulate the message of Eccl 3.9-22 for today in less than 10 words [10]
Capacity to summarise (Comprehension)
Capacity to combine parts to whole (Integration)
Capacity to compare, extrapolate and apply principles (Deduction)

2	4	6	8
Unable to apply	Mostly not well applied and poorly explained	Mostly correctly applied and more or less well explained	Well applied and explained

2.2.3 Reading Exercises

The "Ten week Reading Course" from M.M. and H.H. Bodemer (s.a.) was adapted and translated into Portuguese, the official language in Mozambique and the language being used for teaching at Hefsiba. Reading passages were chosen from less known Bible narratives and an unpublished course on "Islam" by C.J.A. Greyling, still unknown to the students subjected to the exercises. Chosen passages became progressively longer.

Each week follows the same program, only with a different content. The first week's lessons serves as an **example**.

Week 1 Exercise 1.1 Differentiation

Objective	*Method*
• *recognise small differences* • *easy eye movement from left to right* • *immediately fixing concentration on the beginning of a line*	*- read words rhythmically from left to right* *- tick the rhythm with a finger on the table while reading* *- keep the head in the same position* *- have somebody sit next to you while reading; whenever an error is made, the line should be repeated* *- read the word list three times from left to right; register the time it takes to read the words and how many errors were made*

rio	rápido	rio	rico
mêses	mês	mulas	mêses
duplo	duro	duplo	douro
tanta	tantas	tanta	toca
perco	perto	prato	perco
sois	pois	sois	siso
amigo	amigo	aquilo	agudo
cuidado	cuida	coitado	cuidado
pele	pera	pele	pela
bebes	bebes	bebé	bebés
varrer	virar	varrer	variar
brilhar	brincar	brindar	brilhar
sonha	sonha	suca	sonhar
ele	ela	eles	ele
frio	frunco	frio	franco
calão	cartão	canção	calão
voçê	vosso	voçê	vós
quiejo	quiexa	quinto	quiejo
correr	correr	cortar	coser
óculo	ósculo	osso	óculo

....words in .... min. ....seconds	*(.....words/min.)*	*..... errors*
....words in .... min. ....seconds	*(.....words/min.)*	*..... errors*
....words in .... min. ....seconds	*(.....words/min.)*	*..... errors*

Week 1 Exercise 1.1 Foreground-Background

Objective	*Method*
• *to train the eye to search for certain words among others*	*- put your finger below the first word in the row; read it aloud* *- look for the same word in the other columns; put your finger below it and read it aloud* *- keep your head in the same position* *- have someone sit with you to make sure you are reading correctly* *- repeat the exercise three times; register how long it takes to complete the exercises and how many errors occurred*

rio	rápido	rio	rico
mêses	mês	mulas	mêses
duplo	duro	duplo	douro
tanta	tantas	tanta	toca
perco	perto	prato	perco
sois	pois	sois	siso
amigo	amigo	aquilo	agudo
cuidado	cuida	coitado	cuidado
pele	pera	pele	pela
bebes	bebes	bebé	bebés
varrer	virar	varrer	variar
brilhar	brincar	brindar	brilhar
sonha	sonha	suca	sonhar
ele	ela	eles	ele
frio	frunco	frio	franco
calão	cartão	canção	calão
voçê	vosso	voçê	vós
quiejo	quiexa	quinto	quiejo
correr	correr	cortar	coser
óculo	ósculo	osso	óculo

....words in .... min. ....seconds	*(.....words/min.)*	*..... errors*
....words in .... min. ....seconds	*(.....words/min.)*	*..... errors*
....words in .... min. ....seconds	*(.....words/min.)*	*..... errors*

Week 1 Exercise 2 Read Groups of Words in a Sentence

Objective	*Method*
• *to widen eye span* • *to develop the capacity to read in word groups* • *to improve reading speed*	*- put your finger in the middle of word groups* *- move the finger from group to group while reading aloud without moving the lips* *- keep your head still, only moving the eyes*

Princípio do evangelho de Jesus Cristo, Filho de Deus.

Conforme está escrito no profeta Isaías: Eis que envio ante a tua face o meu mensageiro,

que há de preparar o teu caminho; voz do que clama no deserto: Preparai o caminho do Senhor,

endireitai as suas veredas; assim apareceu João, o Batista, no deserto,

pregando o batismo de arrependimento para remissão dos pecados.

E saíam a ter com ele toda a terra da Judéia, e todos os moradores

de Jerusalém; e eram por ele batizados no rio Jordão, confessando os seus pecados.

Ora, João usava uma veste de pêlos de camelo, e um cinto de couro

em torno de seus lombos, e comia gafanhotos e mel silvestre.

E pregava, dizendo: Após mim vem aquele que é mais poderoso do que eu,

de quem não sou digno de, inclinando-me, desatar a correia das alparcas.

....palavras em .... min. ....segundos	*(.....palavras/min.)*
....palavras em .... min. ....segundos	*(.....palavras/min.)*
....palavras em .... min. ....segundos	*(.....palavras/min.)*

Week 1 Exercise 3 Comprehension

Objective	*Method*
• *to develop comprehension capacity*	*- read the whole passage* *- while you read, look for answers for the five important questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- After reading the text once, test yourself to see of you know the answer to these questions* *- write down the questions you asked yourself in the left column* *- answer the questions in the right column* *- you may ask as many questions as you like; the more you concentrate, the more questions and answers you will be able to write. Do not become disheartened: in the beginning it might be difficult to ask and answer even one question* *- **Remember:** you may only read the text once and not look at it again*

Há uma considerável quantidade de material no Alcorão sobre Jesus Cristo. Embora ocorram semelhanças com os Evangelhos, há também diferenças fundamentais.

Muçulmanos acreditam que o Alcorão é a revelação directa de Deus a Mohammad de uma *Tábua preservada,* o al-lawh al-Mahfuz que está guardada no céu. Surata 85:21-22 lê: *"Sim, este é um Alcorão glorioso, Inscrito em uma Tábua Preservada!"* Essa *Tábua Preservada,* que é também chamada o Umm al-Kitab foi revelada, *enviada para baixo,* a Mohammad na *Noite do Decreto.* Essa Tábua, é crida como a cópia original do Alcorão. O Alcorão é por isso crido ser além de qualquer dúvida ou pergunta.

Mas quando olhamos para a Cristologia do Alcorão dum ponto de vista Cristão, esquecendo o que os Muçulmanos crêem sobre ela, nós podemos ver que muita informação sobre Jesus no Alcorão não deriva somente dos Evangelhos mas especialmente das lendas Cristãs como são encontradas nos escritos apócrifos. Segundo os Muçulmanos, Mohammad não podia nem ler ou escrever. Essas histórias devem ter se derivado dos Cristãos no tempo de Mohammad.

Questions	*Answers*

Week 1 **Exercise 4** **Write**

Objective	***Method***
• *to develop the capacity to repeat what you've read logically and meaningfully*	*- read the whole passage* *- write it down in your own words* *- use short sentences, not more than 15 words per sentence* *- if you don't know how to start, ask the five questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- the first paragraph is normally about who, what and when* *- the second paragraph describes what happened and why* *- in the third and fourth paragraphs you find, what happened and why* *- **Remember:** you may only read the text once and not look at it again*

Apareceu-lhe então o anjo do Senhor e lhe disse: O Senhor é contigo, ó homem valoroso.

Gideão lhe respondeu: Ai, senhor meu, se o Senhor é conosco, por que tudo nos sobreveio? E onde estão todas as suas maravilhas que nossos pais nos contaram, dizendo: Não nos fez o Senhor subir do Egito? Agora, porém, o Senhor nos desamparou, e nos entregou na mão de Midiã.

Virou-se o Senhor para ele e lhe disse: Vai nesta tua força, e livra a Israel da mão de Midiã; porventura não te envio eu?

Replicou-lhe Gideão: Ai, senhor meu, com que livrarei a Israel? Eis que a minha família é a mais pobre em Manassés, e eu o menor na casa de meu pai.

Tornou-lhe o Senhor: Porquanto eu hei de ser contigo, tu ferirás aos midianitas como a um só homem.

Prosseguiu Gideão: Se agora tenho achado graça aos teus olhos, dá-me um sinal de que és tu que falas comigo.
Rogo-te que não te apartes daqui até que eu volte trazendo do meu presente e o ponha diante de ti. Respondeu ele: Esperarei até que voltes.

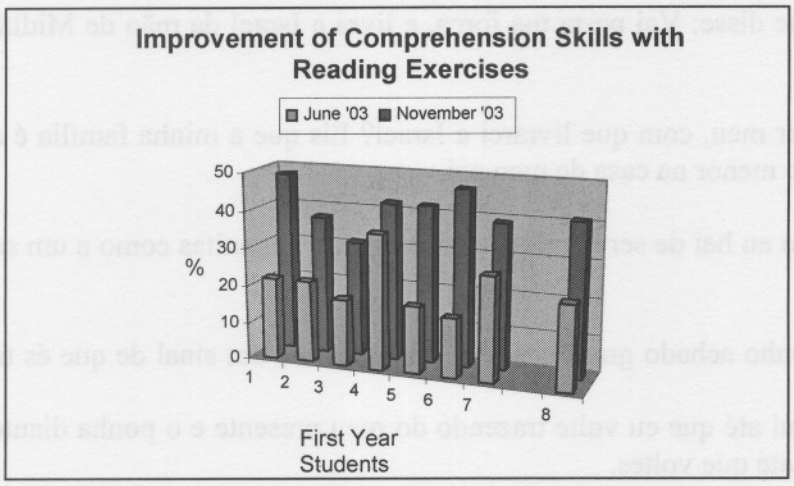
Entrou, pois, Gideão, preparou um cabrito e fez, com uma e efa de farinha, bolos ázimos; pôs a carne num cesto e o caldo numa panela e, trazendo para debaixo do carvalho, lho apresentou. Mas o anjo de Deus lhe disse: Toma a carne e os bolos ázimos, e põe-nos sobre esta rocha e derrama-lhes por cima o caldo. E ele assim fez.
E o anjo do Senhor estendeu a ponta do cajado que tinha na mão, e tocou a carne e os bolos ázimos; então subiu fogo da rocha, e consumiu a carne e os bolos ázimos; e o anjo do Senhor desapareceu-lhe da vista.

Vendo Gideão que era o anjo do Senhor, disse: Ai de mim, Senhor Deus! pois eu vi o anjo do Senhor face a face. Porém o Senhor lhe disse: Paz seja contigo, não temas; não morrerás.

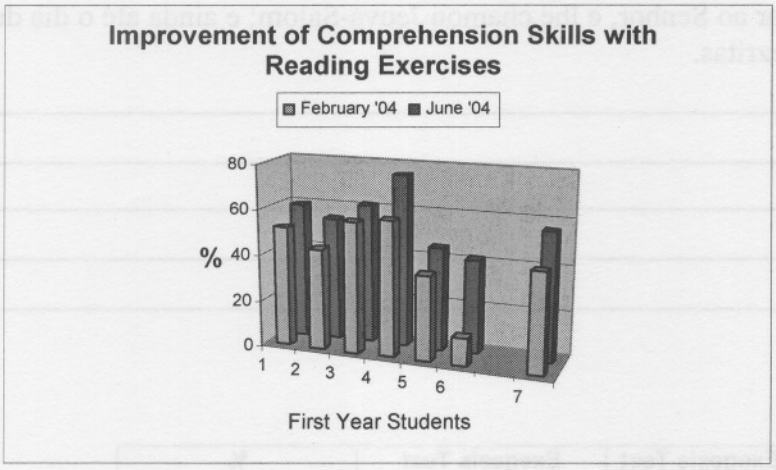
Então Gideão edificou ali um altar ao Senhor, e lhe chamou Jeová-Salom; e ainda até o dia de hoje está o altar em Ofra dos abiezritas.

2.2.4 Test Results

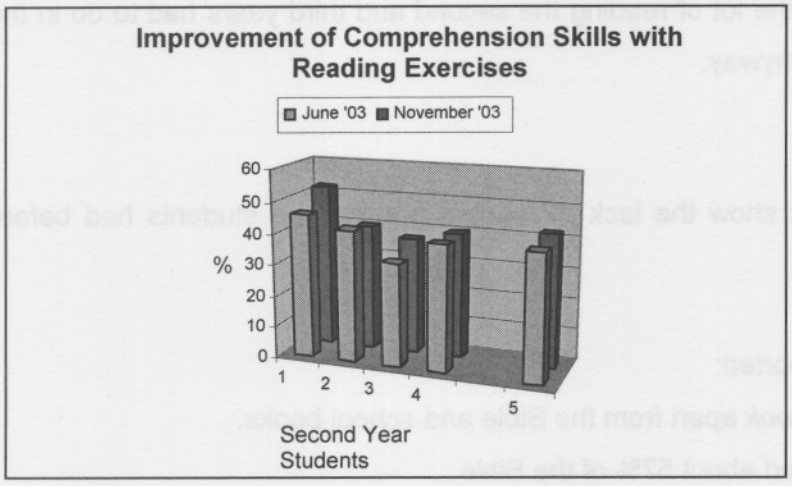
First Year Students	Surname	Name	Exegesis Test June 2003 (%)	Exegesis Test November 2003 (%)	% Increase/Decrease
1	António	LZC	22	48	+26
2	António	LA	22	37	+15
3	Arigora	MP	18	31	+13
4	Guambe	JE	36	42	+6
5	Khulupirane	M	18	42	+24
6	Pedro	EF	16	47	+31
7	Sousa	EO	28	39	+11
8	Class Average		22.86	40.86	+18



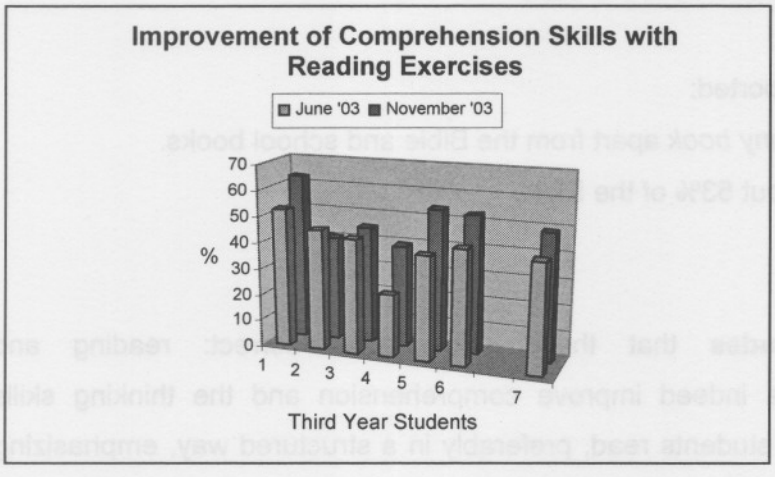
First Year Students 2004	Surname	Name	Exegesis Test February 2004 (%)	Exegesis Test June 2004 (%)	% Increase/Decrease
1	Bacicolo	M	52.2	59	+6.8
2	César	ZM	44	54	+10
3	Dongo	EF	57.2	61	+3.8
4	Mabote	AF	59	75	+16
5	Pilima	E	37.2	45	+7.8
6	Uarica	AS	12	41	+29
7	Class Average		43.6	55.8	+12.23



Second Year Students	Surname	Name	Exegesis Test June 2003 (%)	Exegesis Test November 2003 (%)	% Increase/Decrease
1	Aleixo	JD	46	52	+6
2	Francisco	JSA	42	40	-2
3	Marata	G	33	37	+4
4	Ualize	AD	40	40	0
5	Class Average		40.25	42.25	+2



Third Year Students	Surname	Name	Exegesis Test June 2003 (%)	Exegesis Test November 2003 (%)	% Increase/Decrease
1	Colher	AdeS	53	63	+10
2	Jonasse	MJ	46	40	-6
3	Langa	AE	44	45	+1
4	Loiane	AM	24	39	+15
5	Luciano	M	40	54	+14
6	Neressone	A	44	53	+9
7	Class Average		41.8	49	+7.17



2.2.5 Observations

The following was observed:

- Out of 23 students, only two scored less in the second test and one scored the same. On the whole students' comprehension benefited from the reading exercises.
- Certain individuals benefited considerably.
- In both first year groups the average scores for the second test were significantly higher than scores for second and third year students. The reason is not known but it

is probably because of the lot of reading the second and third years had to do in the course of their studies anyway.

2.2.6 Reading inventory

The aim of this inventory is to show the lack of reading practice the students had before starting their studies at Hefsiba.

The first year group of 2004 reported:

- 66% *had not read any book* apart from the Bible and school books.
- On average they had read about 57% of the Bible.

The second year group of 2004 reported:

- On average they *had not read any book* apart from the Bible and school books.
- On average they had read about 37% of the Bible

The third year group of 2004 reported:

- 50% *had not read any book* apart from the Bible and school books.
- On average they read about 17% of the Bible

The fourth year group of 2004 reported:

- All of them *had not read any book* apart from the Bible and school books.
- On average they read about 53% of the Bible

2.2.7 Conclusion

- The researcher **concludes** that the hypothesis is correct: reading and comprehension exercises indeed improve comprehension and the thinking skills needed for it. The more students read, preferably in a structured way, emphasizing comprehension skills, the better for the development of their comprehension and thinking skills.
- The reading inventory shows that their reading was mainly limited to school books and the Bible. This explains the lack of comprehension skills. From experience we know that typically Bible reading is focused on verses and not on the analyses and understanding of bigger portions, chapters, whole stories or even a whole book.

2.3 Analysis of Exegesis and Sermon Preparation

2.3.1 Experimental conditions

- All the students have already completed the Reading and Comprehension Exercises of Experiment 2.2.
- Continued emphasis on the understanding and use of thinking skills was stressed during Exegesis as well as during other classes.
- Learning objectives and programmes in other disciplines were also linked with Bloomberg's Taxonomy of thinking skills.
- All lecturers were asked to use a balanced variety of the vocabulary of Bloomberg's Taxonomy in examination and test questions in order to promote an awareness, among students and lecturers alike, of different levels of questioning and thinking (the examination vocabulary list that appears in most of the Potchefstroom Campus of North-West University study guides was used). Most of the lecturers, however, still do not fully understand the practical implications of linking thinking skills to class and assessment practice.
- Students received a summary list of examination vocabulary and explanations during examinations to make sure they understood how to answer and which thinking skills were involved.
- Where available students' Old Testament Exegesis and Sermon preparation as well as Exegesis examinations were evaluated. The same evaluation sheets were used. Extensive comments were given on students' answer sheets to help them grow in improved understanding and application of thinking skills.

2.3.2 Hypothesis

The basic hypothesis is that an awareness of thinking skills and the structured practicing of these skills by students will result in their development.

The individual measurement of skills should provide information to lecturers on less developed skills that will need more attention.

2.3.3 Form normally used to guide and assess the exegetical process.

A column with thinking skills was included. The definitions of these thinking skills are supplied in the Assessment Form (2.3.4).

Thinking Skills	*Use of Skill 1-4*	***Questions and tasks used to analyse Biblical Texts: Chosen Text*** _____ Use of Thinking Skills Rating Scale: 1-Very weak; 2-Poor; 3-More or less good; 4-Good ***Do your analysis in the spirit of prayer and dependence on God.***
	1. Contextual Analysis: (35)	
		a. Describe the historical circumstances at the time when the book was written. 10
		b. What is the theme of the book where this text appears? 2
		c. Indicate the major divisions of this book and its themes. 5

		d.	What are the themes of the two texts before the text you will analyse? 2
		e.	What are the themes of the two texts after the text you will analyse? 2
Comparison		f.	Show the possible links between these texts (and others in the immediate context) and the chosen text, for example themes or repeated phrases. 6
Induction		g.	Show how the chosen text forms a part of the structure and general theme of the book. 4
Integration		h.	Describe the function of this text in the structure of this book. 4
	2. Syntactical Analysis: (100)		
Justification		a.	Justify the reason why the chosen text starts at the indicated point. 3
Justification		b.	Justify the reason why the chosen text ends at the indicated point. 3
Integration		c.	Describe the specific historical situation of the chosen text. 3
Comprehension		d.	Focussing on the dialogues, explain who is talking to whom? 3
		e.	What is the literary genre of this text? 1
Classification *Justification*		f.	Do a literal translation of the text and rewrite it into phrases of one verb each, below each other. Link these phrases with lines to indicate the subdivisions or paragraphs of the text. (Syntactic structure) 15 You should explain grammatically why you made each link. 10
Comprehension		g.	Formulate and write the summary of each subdivision or paragraph on the right 10
Comparison		h.	If you look at the beginning or end of the text, which similarities or contrasts do you observe? 4
Induction		i.	Describe what you could observe in terms of the development (the plot) of the narrative or text, the problem presented, its solution, its climax, the central issue emphasized... 8
Comprehension		j.	Describe how the text presents the different personalities. 6
Induction		k.	Describe the order or organization of ideas in the text and show this order or thought-structure with a design. (Literary structure) 15
Induction		l.	Describe or interpret what the author emphasises with this structure. 10
Integration *Justification*			Describe the main theme of the text that you discovered through the above analysis and justify your choice. 5
		m.	Write the possible sub-themes that support this main theme. 2
		n.	Make a list of the key words/phrases that need further study to improve the understanding of the specific theological meaning in this text. 2
	3. Verbal and Theological Analysis (35)		
Induction *Comparison*		a.	Explain the meaning of each of these key words or phrases, **in the first place as used in this book or other books by the same author** and then in books written during the same time or previously. After establishing the proper meaning of the word/phrase in this text, you may also compare it with its use and meaning in the rest of the Bible. 20
Classification		b.	Group these key words according to similar and/or contrasting meanings. 4
Comprehension		c.	Indicate possible cultural terms and their explanation. 1
Comprehension		d.	Indicate the use of figures and illustrations and their purposes. 4
Integration		e.	Give your conclusion on the **central message** the analysed text had for **the first hearers,** taking into consideration the historic situation, structure and the verbal and theological analysis. 4
Comprehension		f.	Give examples of how the rest of the Bible supports this message. 2
	4. Hermeneutical and Homiletical Analysis (30)		
Deduction		a.	Describe the **principle or central truth**, also valid for today, which you discovered in the text. 3
		b.	Indicate to which group you intend to preach this message. 1
Comprehension		c.	Elaborate on the situation, the needs and the problems of the group to whom you will preach. 2
Comprehension		d.	Indicate the objective of the sermon and what you expect the change to be brought about by it. Will you use an appeal, an invitation etc.? Describe it. 1
Invention		e.	Formulate an interesting theme in modern language for this sermon. 3
		f.	What type of sermon will it be? Thematic, analytic, expositive, narrative...? 1
Deduction		g.	Indicate the subdivisions of the sermon that you will use to clarify this message with its applications. 2
Invention		h.	Mention the practical assignments you will give. 3
Comprehension		i.	In the case of a narrative sermon, what will be the climax? 1
		j.	Mention the difficult words and ideas that will need clarification during the sermon. 1
Invention		k.	Mention the illustrations and analogies with which you will clarify the explanations. 3
Invention		l.	Describe the introduction you will use to capture the attention of the hearers. 2
Comprehension		m.	Formulate your conclusion. 2
		Give your bibliography and references according to scientific rules. (5)	**Total 200**
Pray specifically that God will use each explanation and application to transform the lives of the hearers.			

2.3.4 Summary Form for the Assessment of Thinking Skills during Exegesis and Sermon Preparation

(Based on "Learning Targets and Reasoning Strategies" of Marzano et al. 1993, and "Taxonomy of Cognitve Objectives" of Bloomberg 1956.)

Name: _____ **Text:** _____ **Date:** _____

Comprehension – explain and summarise information (Bloomberg)

Level achieved	1-Very weak	2-Poor	3-More or less good	4-Good	Average
Number of times tested? (10)					

Comparison – identify similarities and differences (Analysis in Bloomberg)

Level achieved	1-Very weak	2-Poor	3-More or less good	4-Good	Average
Number of times tested? (3)					

Classification- organize items in their categories (Analysis in Bloomberg)

Level achieved	1-Very weak	2-Poor	3-More or less good	4-Good	Average
Number of times tested? (2)					

Induction- interpret the information and reach valid conclusions (Application and Synthesis, Bloomberg)

Level achieved	1-Very weak	2-Poor	3-More or less good	4-Good	Average
Number of times tested? (5)					

Deduction- identify and generalize principles and describe their consequences (Application and Synthesis, Bloomberg)

Level achieved	1-Very weak	2-Poor	3-More or less good	4-Good	Average
Number of times tested? (2)					

Motivation and Justification- develop arguments for or against (Constructing Support and Effective Communication, Marzano et al.)

Level achieved	1-Very weak	2-Poor	3-More or less good	4-Good	Average
Number of times tested? (4)					

Integrate the Information- use information acquired by valid methods during the analysis correctly in the final product. (Synthesis, Bloomberg; Information Processing, Marzano et al.)

Level achieved	1-Very weak	2-Poor	3-More or less good	4-Good	Average
Number of times assessed? (4)					

Invention- develop something unique or better a process to satisfy an existing need. (Invention, Marzano et al.)

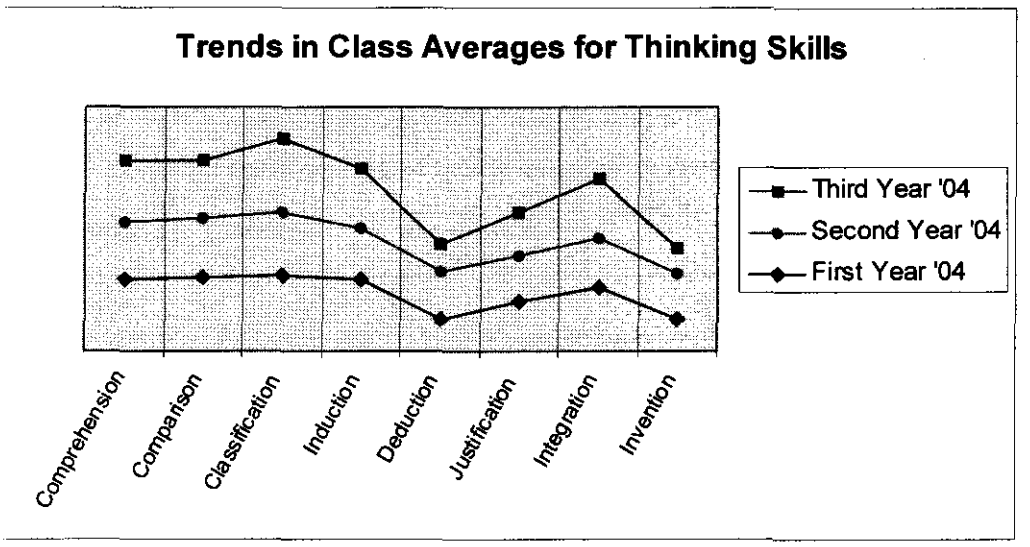
Level achieved	1-Very weak	2-Poor	3-More or less good	4-Good	Average
Number of times assessed? (4)					

2.3.5 Results after the Measurement of Individual Thinking Skills (Examination June 2004)

First Years	Surname	Compr	Compar	Classif	Ind	Ded	Just	Integr	Inven	Av
1	Bacicolo	2	3.5	2	3	1	3.5	1.3	1	
2	César	3.25	2.75	3.5	2.63	0	1	3.5	1	
3	Dongo	3.5	3.25	3.5	2.88	2	1	2.3	1	
4	Mabote	3.5	2.25	3	2.63	2	1	3.67	2	
5	Pilima	2	3.5	2	3	1	3.5	1.3	1	
6	Uarica	1.5	1	2.5	1.5	1	1	2.17	1	
7	Average	2.63	2.71	2.75	2.61	1.17	1.83	2.37	1.17	2.15

Second Years	Surname	Compr	Compar	Classif	Ind	Ded	Just	Integr	Inven	Av
1	António, LZ	3.5	4	3.3	3	3	3.17	3.3	3	
2	António, LA	2	1	2.67	2.6	1	1.67	1.17	2	
3	Arigora	2.75	2	2.67	1.8	1	1.67	1.67	1	
4	Guambe	1.5	2	2.67	2.4	4	1	2	3	
5	Khulupirane	1.5	2	1	1.8	2	1.3	1.67	2	
6	Pedro	1.75	3	2.67	2	1	1.3	1	1	
7	Sousa	2	3	2.67	1.4	1	2	1.67	1	
8	Sinoia	1	2	1.67	1	1	1.5	1.3	1	
9	Machamba	3	1	2.3	1.4	2	1.67	2.3	1	
10	Class Average	2.1	2.2	2.4	1.9	1.8	1.7	1.79	1.7	1.95

Third Years	Surname	Compr	Compar	Classif	Ind	Ded	Just	Integr	Inven	Av
1	Aleixo	3	3	3.5	3.5	2	2.5	3.75	2	
2	Sande	2.5	2.5	2.5	1.67	1	1	2.17	1	
3	Marata	1.75	2	2.25	1.8	1	2	2	1	
4	Ualize	2	1	2.5	1.67	0	1	1	0	
5	Class Average	2.31	2.13	2.69	2.16	1	1.63	2.23	1	1.89

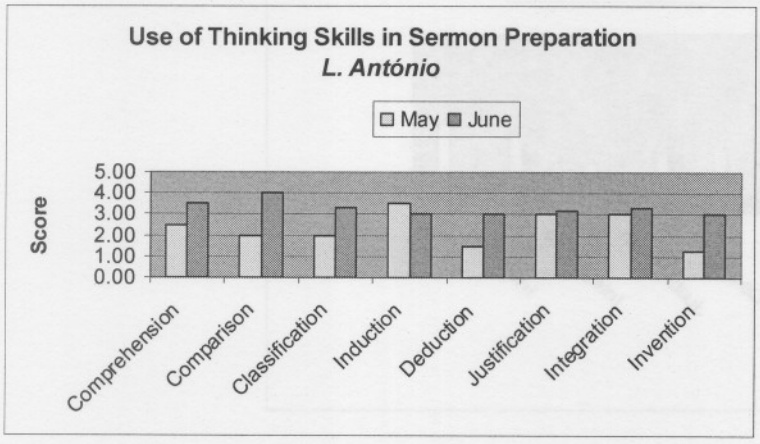


2.3.6 Progress Shown By Individual Students, During Exegesis And Sermon Preparation (January To June 2004)

2.3.6.1 Second Years

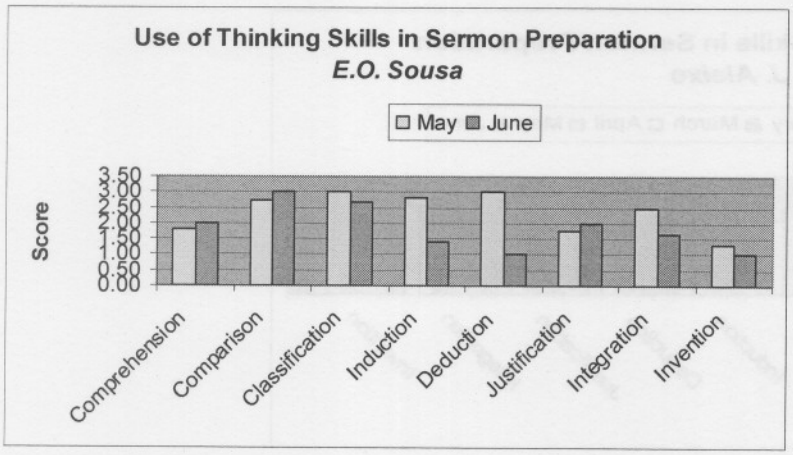
L. António

Comprehension	May	2.43	June	3.50
Comparison	May	2.00	June	4.00
Classification	May	2.00	June	3.30
Induction	May	3.50	June	3.00
Deduction	May	1.50	June	3.00
Justification	May	3.00	June	3.17
Integration	May	3.00	June	3.30
Invention	May	1.25	June	3.00



E.O. Sousa

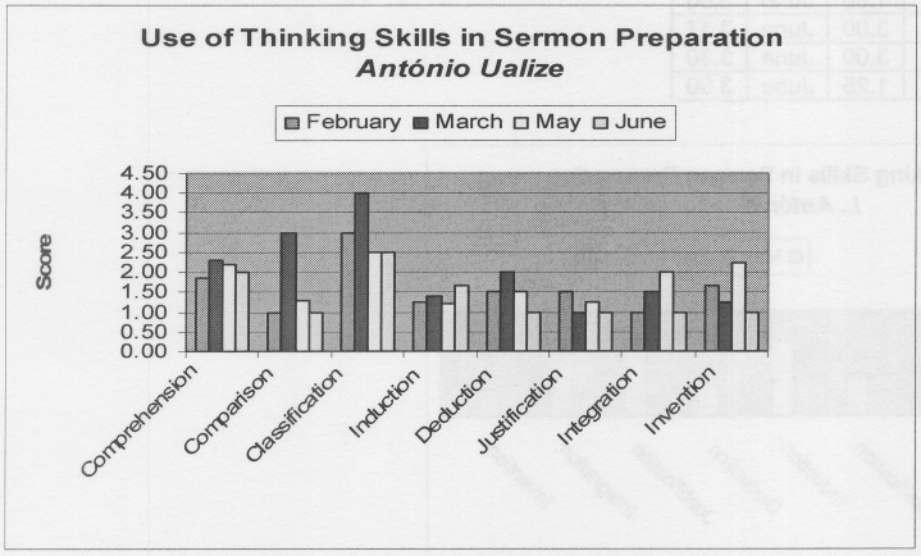
Comprehension	May	1.80	June	2.00
Comparison	May	2.70	June	3.00
Classification	May	3.00	June	2.67
Induction	May	2.80	June	1.40
Deduction	May	3.00	June	1.00
Justification	May	1.75	June	2.00
Integration	May	2.50	June	1.67
Invention	May	1.30	June	1.00



2.3.6.2 Third Years

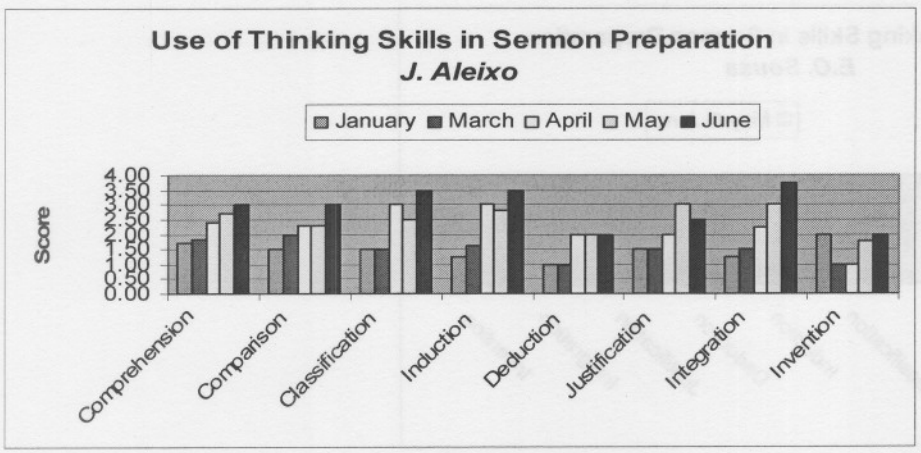
A. Ualize

Comprehension	February	1.86	March	2.30	May	2.20	June	2
Comparison	February	1.00	March	3.00	May	1.30	June	1
Classification	February	3.00	March	4.00	May	2.50	June	2.5
Induction	February	1.25	March	1.40	May	1.20	June	1.67
Deduction	February	1.50	March	2.00	May	1.50	June	1
Justification	February	1.50	March	1.00	May	1.25	June	1
Integration	February	1.00	March	1.50	May	2.00	June	1
Invention	February	1.67	March	1.25	May	2.25	June	1



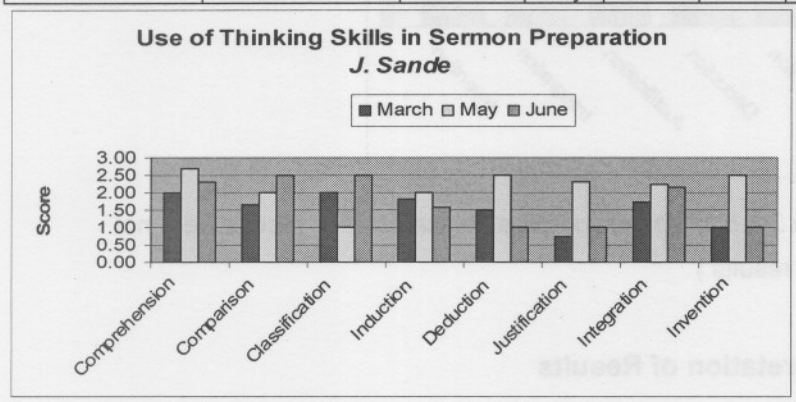
J. Aleixo

Comprehension	January	1.70	March	1.80	April	2.40	June	3
Comparison	January	1.50	March	2.00	April	2.30	June	3
Classification	January	1.50	March	1.50	April	3.00	June	3.5
Induction	January	1.25	March	1.60	April	3.00	June	3.5
Deduction	January	1.00	March	1.00	April	2.00	June	2
Justification	January	1.50	March	1.50	April	2.00	June	2.5
Integration	January	1.25	March	1.50	April	2.25	June	3.75
Invention	January	2.00	March	1.00	April	1.00	June	2



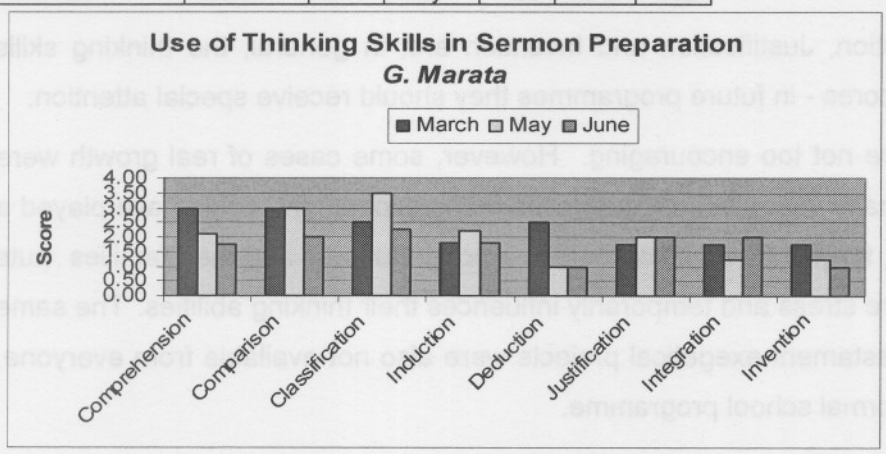
J. Sande

Comprehension	March	2.00	May	2.70	June	2.30
Comparison	March	1.67	May	2.00	June	2.50
Classification	March	2.00	May	1.00	June	2.50
Induction	March	1.80	May	2.00	June	1.57
Deduction	March	1.50	May	2.50	June	1.00
Justification	March	0.75	May	2.30	June	1.00
Integration	March	1.75	May	2.25	June	2.17
Invention	March	1.00	May	2.50	June	1.00



G. Marata

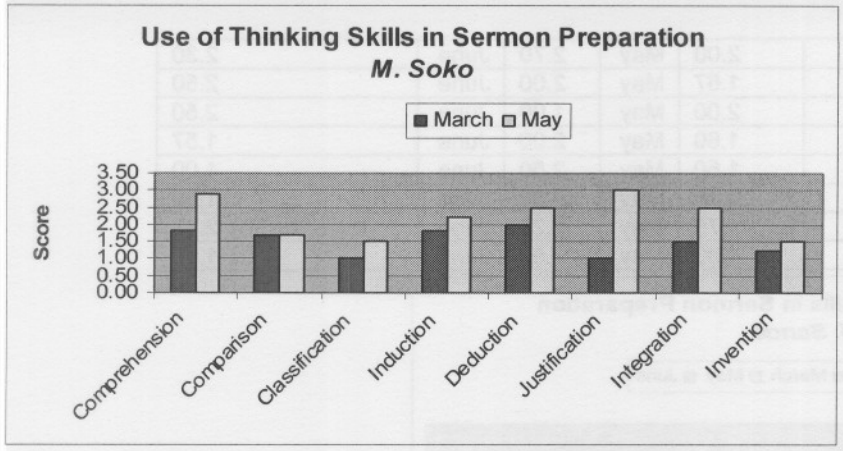
Comprehension	March	3.00	May	2.10	June	1.75
Comparison	March	3.00	May	3.00	June	2.00
Classification	March	2.50	May	3.50	June	2.25
Induction	March	1.80	May	2.20	June	1.80
Deduction	March	2.50	May	1.00	June	1.00
Justification	March	1.75	May	2.00	June	2.00
Integration	March	1.75	May	1.25	June	2.00
Invention	March	1.75	May	1.25	June	1.00



2.3.6.3 Fourth Years

M. Soko

Comprehension	February	1.00	April	1.50
Comparison	February	1.80	April	2.20
Classification	February	2.00	April	2.50
Induction	February	1.00	April	3.00
Deduction	February	1.50	April	2.50
Justification	February	1.25	April	1.50
Integration	February	1.00	April	1.50
Invention	February	1.80	April	2.20



(This student was not mentioned in 2.3.5, because comparable examination results were not available, only sermon preparation results.)

2.3.6 Observations and Interpretation of Results

- Average scores for classes are generally **poor**. The aim would be a mark of 4 but the following was attained:
  First years 2.15
  Second years 1.95
  Third years 1.89
  This means that, in general, serious attempts should be made to improve their thinking skills.
- Induction, Deduction, Justification and Invention are, in general, the thinking skills with the lowest scores - in future programmes they should receive special attention.
- Growth results are not too encouraging. However, some cases of real growth were observed. Too many variables, not controlled in the experiment, could have played a role: for instance, frequently bouts of malaria among students and their families puts them under severe stress and temporarily influences their thinking abilities. The same number of Old Testament exegetical projects were also not available from everyone, because of the normal school programme.
- The results of Soko, Aleixo and L. António show that consistent positive development of thinking skills can occur.
- In many other cases promising growth was observed in individual thinking skills.
- Relatively little was done by the researcher and other lecturers to develop specific thinking skills. With more concentrated and well-planned endeavours much better results will be more likely to occur.

Chapter 3

Biblical Basis for the Development of Thinking Skills and Exegetical Capabilities

3.1 Introduction

In this chapter the biblical way of describing teaching and thinking activities will be investigated in order to ascertain the biblical-ethical feasibility and parameters of developing thinking skills for the teaching of exegesis.

3.2 Biblical Education

It is not easy to find one or more passages of Scripture that focus on a Biblical learning or teaching theory. There is, however, enough material available for discussion.

Buconyori (1991:189) affirms that *man is created with many learning skills.* Created in God's image with the power to control nature and bear his image. The responsibility to control nature requires a good deal of reasoning. Therefore, he concludes God created man to reason. When Christian educators help students to think they are strengthening God's given skills to seek to understand God's truth as revealed in Scripture and nature.

L.O. Richards (1975:15) writes that the fall in sin did not destroy man's capacity to live and learn but his capacity to grasp the supernatural and experience relationships that demand the submission of the selfish. New life in Christ will also not necessarily change a person's intellectual powers or make him a better scientist. What changes is the capacity to understand and to enter into the meaning of life as God has designated it.

G. H. Wilson (1997: 560-563) remarks that the educational process in the Old Testament is not easy to describe because of the absence of any self-conscious discussion of it. General education for life was mostly performed in the family where household skills (2 Sam 1.8; Exodus 35.25), the commandments, and the history of Israel in the form of the credo were taught (Deut 11.19; 6.4-10; 20-25). Both parents shared in the task (Prov 1.8; 6.20) although the father had the main responsibility (Deut 11.19).

The extent of literacy in Israel is impossible to determine but instances of men who knew how to read and write (Judg 8; Josh 18) suggest the dissemination of at least rudimentary

literacy at an early date. The discovery of the Gezer Calendar (ca. 950-918 BC) – an alphabetic school exercise describing the divisions of the agricultural season – confirms the existence of schools in the tenth century BC. The Scribes, Prophets, Wisdom Teachers and Priests seem to have been literate (Wilson 1997:560-563).

After the exile, Wilson explains, the focus was much more on the Torah and the Jews became the "people of the Book". Schools attached to the synagogues trained young Jewish males in the skills of writing and interpreting the Law (Wilson 1997:560-563).

The rise of Hellenism with the emphasis on the gymnasium education caused a reaction by the ultra-orthodox Jews (Hasidim) and more opportunities were created for Jewish education at the Synagogues. The biblical curriculum for the earliest phase of schooling (Bet Sepher) seems to have consisted of the Shema (Deut 6.4-9; 11.13-21), the Law of Tzitzit (Num 15.37-41), the Hallel (Ps 113-118), the Creation Story (Gen 1-5), and the essence of the Levitical Law (Lev 1-8) (Wilson 1989:299). This was followed up by the Bet Talmud from about age ten and the Bet Midrash from age 13.

During the time of the New Testament the landscape was dotted with itinerant teachers (Rabbis) and their disciples.

Wilson (1997:563) remarks, "...almost no distinction is made in Hebrew thought... between skills and knowledge gained through formal education and wisdom learned through life experience". True human knowledge ought to begin with "the fear of the Lord" (Prov 1.7), meaning an understanding of one's absolute dependence on God and his steadfast love. True wisdom is to recognize the kingship of God and to respond to his creation appropriately (Gen 1.26). This brings an ethical dimension to all learning and science. There can be no ethically neutral science or knowledge, because humans would ultimately be called to accountability before God for their scientific and educational pursuits (Eccl 12.14). This context defines human knowledge and science in the context of the cosmic and eternal will of God. "The primary purpose of education in Biblical times was to train the whole person for lifelong, obedient service in the knowledge of God (Prov 1.7; Eccl 12.13)." (Wilson 1989:279) Wisdom was therefore never understood to be purely cognitive or factual information. It was rather the skill of applying knowledge to a specific area and it began with the ability to see and evaluate all of life from God's point of view (Wilson 1989:282).

Wilson (1989:283) notes in the Bible an intense passion of the wise men to **increase wisdom**. This lifelong push towards learning is prompted by the frequent advice "not to be a fool" but to hold on to instruction (Prov 4.13,14):

"Hold on to instruction, do not let it go; guard it well, for it is your life. Do not set foot on the path of the wicked or walk in the way of evil men."

He describes the different kinds of "fool" in the Old Testament:

פֶּתִי is the "open fool" (Prov 7.7ff). He is usually approachable and educable, giving the Hebrew sages reason for encouragement.

כְּסִיל is the "hardened" fool (Prov 6.11; 12.23). He is a self-confident dullard, strong-willed and refusing to learn.

לֵיץ is the "mocking" fool (Ps 1.1; Prov 22.10; 29.8). He acts arrogantly and with an air of superiority, he is sneering, disrupting and a master of heckling.

נָבָל is the "God-denying" fool (Ps 10.4). He is devoid of spiritual perception, has a closed mind towards God, and is morally deprived and socially insensitive.

The Hebrew sages had one consuming desire towards fools of whatever stripe: to drive out folly and teach wisdom. W. Barclay (1974:47) describes the quintessence of Jewish education thus: "the ideal of holiness, of separation from all people to belong to God".

The contrast with the Greek world is marked. The Greek world saw teaching primarily as the transference of knowledge in the intellectual and technical areas. If reasoning powers were required, intellectual exercises which was aimed at developing the talents and potential of the pupil, were provided. Jewish education aimed at the development of the student's whole personality (Rengstorf 1964:137).

In the life of Timothy God used "a chain of godly family teachers" to which was linked his grandmother Lois and mother Eunice (2 Tim 1.5) (Wilson 1989:301). Paul also asked him to train reliable men as teachers (2 Tim 2.2): *"And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others."*

The New Testament also indicates that some within the Church receive a special gift for teaching (Rom 12.7; 1 Cor 12.28) and combine the office of pastor and teacher (Eph 4.11). Wilson (1989:302) remarks that the idea of a pastor-teacher has a rich Hebraic background

and when Paul states that the Lord's servant must be "able to teach" (2 Tim 2.24), he is drawing on a tradition that extends back to the patriarchs themselves.

3.2.1 Teaching methods and priorities in the Bible

William Barclay (1974:12,13) describes an interesting Jewish custom that demonstrates the aim of Jewish education and the importance given to it: The young child was shown a slate on which was written the letters of the alphabet, two verses of Scripture (Lev 1.1; Deut 33.4), and a sentence: "The Law will be my calling." The teacher then read the words while the child repeated them. Then the slate was coated with honey that the child then licked off while being reminded of Ezek 3.3 *"I ate it; and it tasted as sweet as honey in my mouth"*. The child was also given sweet cakes with verses of the Torah written on it. In this regard, Prov 24.13-14a and Ps 119.103 also comes to mind. The Rabbis, therefore, viewed education as causing people to enjoy the sweetness of studying the divine truth (Wilson 1989:292-3).

Proverbs 22.6 also provides an interesting clue to educational strategy:

"*Train (start) a child according to his (the child's) way.*" (Wilson 1989:293) In other words, the child should be educated considering the uniqueness of his God-given bent, disposition, talents and gifts. This implies "respect for his individuality and vocation" (Kidner 1964:147). The "training" process begins by seeking to adapt the subject matter and teaching methods to the particular personality, needs, grade level, and stage in the life of the child (Wilson 1989: 294). This point of departure for training, of course, applies in the first place to the parents but may also apply to other teachers.

L.O. Richards (1975) emphasises important elements of biblical teaching:

1. It is a **process of growing**, a progressive transformation towards character, values, motives and an understanding of God himself (Eph 4.15; Col 3.10; Rom 12.2; 2 Cor 3.18) (1975:22). Scripture has an important role.
2. Education and growth **involve the body of believers**. It brings all members in a ministering relationship to one another (1975:24). Because of this relationship, it becomes important **how** one teaches. Interpersonal relationships are emphasised.
3. **Modelling** is the important example of the teaching of Christ to the disciples (as Moses also instructed the people and taught the parents to do the same to their children (Deut.6)). Secular education, however, emphasises the transfer of knowledge (1975:35). Biblical education is transactional and involves interplay between teachers and learners in life, of the community of imitators of God (Eph 5.1). The role and life of the teacher is emphasised.

Wilson (1989:302-309) emphasized other methods used in the Bible.

1. By word of mouth and not books. *"Tell your son"* (Exod 13.8) and *"Talk about them when you sit at home"* (Deut 6.7).
2. Memorizing. The oral tradition, making use of *repetition* to *remember,* was very important. Books were not available to everyone and this was an important way of preserving content. In Africa, it still is.

   The use of poetry and acrostics was meant to aid memorization as well as figures of speech like repetition, alliteration, tautology, onomatopoeia and word play were used as teaching techniques.
3. Scheduled and Spontaneous Learning. Scheduled learning became more important in the Talmudic period. The feasts were always learning opportunities. Learning also occurred more spontaneously in the family circle using questions and answers (Exod 13.14; Acts 8.26-40).
4. Commiting time. *"But his delight is in the law of the LORD, and on his law he meditates day and night." (Ps 1.2)* Traditionally many hours of study were spent on the study of the Torah in Jewish societies. The Talmud records one scholar who told his students: "The words of the Torah are firmly held only by one who kills himself (in study) for it" (Berakhot 63b).
5. Visual aids and object lessons. The making of a covenant (Gen 15.9-17), the heaping up of stones (Josh 4.20-23) and the many instances of prophetic "enacted parables" served to teach more than just the words of the teacher.
6. Respect for the Word. The way the Ten Words of the Covenant were stored in the ark in the Holy of Holies, serves to make the point. Later on in the Synagogues, the scrolls of the Torah were dressed like a living person with a covering, a breastplate and a crown. When it became old and damaged, it was buried in a grave, like a human being.
7. Music and song. Moses's ministry began and ended with songs of praise that, at the same time, taught the important events in history (Exod 15; Deut 32.47). The temple choirs and history Psalms served the same purpose. In the New Testament the teaching element of song was also emphasised (1 Cor 14.26; Eph 5.19).

In the Biblical view study ought to be, above everything else, **an act of worship** (Moore 1927:240). The Hebrew word for worship *abodah* has a double meaning: *work and worship.* For this reason, the synonym for "education" in the Talmud, is "heavenly work" (Wilson 1989:310). This corresponds well with the New Testament teaching of Paul (Col 3.16,17):

"Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him."

Rabbi Heschel observed (1972:47): "Genuine reverence for the sanctity of study is bound to invoke in the pupils the awareness that study is not an ordeal, but an act of education; that school is a *sanctuary* not a factory; that study is a *form of worship.*"

Personally, the researcher also views the ***structured way*** in which many parts of the Old and New Testaments is presented, as a key to educational practices. Why would different kinds of repetition of keywords and phrases, inclusions, parallel repetitions and chiasmus, be used so often if it was not intended as educational aids, for better memorization and better understanding?

The function of chiasmus is to slow down and focus the mind (Lundbom 1997:89). The movement from the outside to the middle and from the middle outwards make the middle a hinge around which the poem or text is constructed. Many times, the middle forms the nucleus and climax of the thought-structure (Lundbom 1997:126). Sometimes chiasmus is used to keep back the real issue, until the end of the passage or else simply creating variation. Or, together with other forms of repetition, it can achieve a feeling for the harmonious Hebrew ideal of totality (Lundbom 1997:126).

Repetition of ideas and phrases is viewed by Muilenburg (1953:97-111) as one of the building blocks of old Hebrew rhetoric. It serves to emphasise issues, create a sense of urgency or create a certain feeling with the hearer. For instance the nine-fold repetition of "shatter", creating the feeling of a beating hammer (Jer 51.20-23), or of the heaping up of guilt (Jer 7.9) (Lundbom, 1997:xxxviii). Lundbom (1977:xxxix) remarks: "Keywords is a basic law of composition in Jeremiah". Muilenburg and Lundbom (1997:xxxix) defines keywords as: "words appearing in 'strategic collocations' or in 'crucial or climactic contexts'. Repetitions at the beginning or end of successive cola, lines or stanzas qualify as keywords (8.22-9.1). So do verb clusters, regardless of position (8.4,5) as well as repetitions at the beginning and end of a discourse unit (inclusio) or repetitions forming an abb'a' pattern(chiasmus) in the same."

Other rhetoric techniques are used like: rhetorical questions, sometimes repeatedly (Jer 2.14,31; 8.4,5,19,22); contrast (Jer 2.11,32; 5.22,23; 18.14,15; 35.13-16); distributio (Jer

28.8,9); permissio (rendering) (Jer 26.14); a minori ad maius arguments (Jer 3.1; 12.5; 25.29; 49.12); "juxtaposition" as a way of creating contrast (Lundbom, 1997:xxxvi,xxxvii).

Figures of speech were used to stimulate the imagination or shock the hearers (Jer 5.8; 18.18; 51.44). Jeremiah, for instance, also used "rhetoric of descent" (Lundbom, 1997:xliii). It refers to arguments that move from the ironic to the direct, from the figurative to the literal, from the general to the specific, from the abstract to the concrete. At the end of the argument then, one finds the most direct confrontation.

Maybe in biblical times these rhetorical and structural features were perceived as aids. Today, however, Bible readers are mostly unaware of these aids and need to be taught how to see and interpret them. This situation is even worse in traditionally oral societies in Africa where the same kinds of oral aids as in Biblical times were not used. Linked with a very deprived language and literary competence due to lack of educational and reading opportunities, it takes special efforts to make the Biblical texts understandable.

As Wolvaardt (1999:35) states: "God wants us to love and serve Him with all our heart, all our soul and all our minds. God wants us to use our minds when we interpret the Bible because we are confronted with written communication that has to be read, understood and applied. The function of the Holy Spirit is not to disregard our minds but to renew them and to bring them under submission to God so that we will be able to understand the Bible even better." Vanhoozer (1997:40) says: Biblical literacy "refers to a certain body of background information, a certain set of skills, and to an inclination on the part of the reader to recover, respect and respond to a text's communicative practice."

The Old Testament text uses very specific literary methods of conveying meaning. In most cases these literary devices are recognized and verifiable by most researchers and therefore appropriate for study and teaching. As students of the Word of God, no lecturer may rest before his students have acquired the literary skills necessary to unlock Scripture in the form it was given. Failure to do this will reflect negatively on the rest of the future pastor's ministry. Long (1997:89) in connection to the historical interpretation of the Old Testament, affirms R.G. Moulton's view that literary study is "the prior task" to historical reconstruction, so that to ignore it "could lead to historical and exegetical mistakes". He further explains, "...by *literary competence* I mean a developed awareness of the conventions and workings of a given literary corpus and a consequent ability to discern what kind of claims a given text within that corpus may be making". It seems in his further discussion that he has in mind "the 'grammar' i.e. the literary principles by which it operates", meaning also "a study of their

(Israel's neighbours') literary styles and habits". The researcher agrees but is of the opinion that more than knowledge of literary styles is needed, namely the thinking skills and abilities to recognize, interpret and apply the common literary conventions of the Old Testament writers.

3.3 Biblical usage of common words in the semantic field of learning, teaching, thinking...

A selection of Hebrew and Greek words and their application to learning and thinking is presented.

חשב – *calculate, think, plan, invent, categorize, evaluate, make a judgment*

John Hartley (1997:306-310) explains that in certain cases it has the meaning of ponder or probe, thinking so hard that one becomes weary *(Ps 73.16-17 "When I **tried to understand** all this, it was oppressive to me till I entered the sanctuary of God; then I understood their final destiny."[1])* Reflecting intently on God's ways, one comes to faith and a more complete understanding.

When this verb is used with לב it has the semantic element of "think, plan" (Prov 6.18; Isa 10.7; 16.9; 19.2). Words are seen as the vehicle for planning and thinking which is often done in conversation with others *(Ps 52.2a "Your tongue **plots** destruction...": Ezek 38.10,11a "On that day thoughts will come into your mind and you will **devise** an evil scheme. You will say: I will invade a land of unwalled villages...").*

The verb often means to "plan, scheme, devise", such as a strategy for battle (Jer 49.30; Dn 11.24,25). The wicked scheme to catch the righteous (Ps 10.2). God will make an end to such skilfully devised schemes (Nah 1.9). Those who fear Yahweh are not to plan or plot evil against each other (Zech 7.10). The plans of the righteous are just, in contrast to the plans of the unrighteous *(Prov 12.5 "The **plans** of the righteous are just, but the advice of the wicked is deceitful." Ps 94.11,12 "The LORD knows the **thoughts** of man; he knows that they are futile. Blessed is the man you discipline, O LORD, the man you teach from your law"; Jer 6.19; Isa 59.7; Eccl 7.29 "God made mankind upright, but men have gone in search of many **schemes**.")*

עשתון is used in Ps 146.2 for the plans or ideologies of mortals. They might seem brilliant but should not be the basis of one's trust because they come apart at the death of the originator.

In 2 Chron 26.14-16 the Qal participle form of חשב is used for an engineer who brilliantly invented a special military defense mechanism:

"Uzziah provided shields, spears, helmets, coats of armour, bows and sling stones for the entire army. In Jerusalem, he ***made*** *machines* ***designed by skilful men*** *for use on the towers and on the corner defences to shoot arrows and hurl large stones. His fame spread far and wide, for he was greatly helped until he became powerful. But after Uzziah became powerful, his pride led to his downfall."*

From the description of חשב above, we can conclude that thinking and planning are normal human activities. It can be put to good use in the service of the Lord, serving as a blessing from God. But it can also be used in sinful human ways and cause a lot of damage to others, resulting in judgment from God. The other danger connected to skilful and intelligent thinking is **pride and not recognizing the Creator** for the abilities He gave to man.

שכל – *Insight, success.*

In Gen 3.6 שכל refers to a human way of acquiring wisdom, not acknowledging the One who gives wisdom, *"When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for* ***gaining wisdom,*** *she took some and ate it."* This may be contrasted to Neh 9.20 *"You gave your good Spirit* ***to instruct*** *them."* In 2 Chron 30.22 the Levites showed good *understanding* of the service of the Lord (Fretheim 1997:1243).

In other words, acquiring knowledge can be wrong **when** it does not recognize God as the giver of insight.

ערם - *be cunning, crafty, shrewd, prudent*

It may carry a positive and a negative meaning. Outside of Proverbs it points to *shrewdness* that is against the will of God for instance in Gen 3.1. God's judgment on *cleverness* that leads people away from his Word is seen throughout the Old Testament (Luc 1997:506-7). He concludes that this word indicates that *human reason*, though tainted by sin, is not automatically condemned.

Prudence is used synonymously in parallel with "knowledge", *"Flog a mocker, and the simple will* ***learn*** *prudence; rebuke a discerning man, and he will gain knowledge." (Prov 19.25).*

Contrary to the fool the prudent person is shrewd and humble, *understands* the direction of life, *foresees* and deals wisely with dangers. *"The wisdom of the prudent is to* ***give thought*** *to*

[1] Unless otherwise indicated, Scripture references are quoted from the New International Version.

their ways, but the folly of fools is deception." (Prov 14.8) "A ***prudent*** *man sees danger and takes refuge, but the simple keep going and suffer for it. Humility and the fear of the LORD bring wealth and honour and life." (Prov 22.3,4)*

Luc concludes: "cleverness for the sake of achieving one's own malicious goal is condemned, but exercising it diligently and responsibly in dependence on God, brings divine blessings". Matt 10.16 *"I am sending you out like sheep among wolves. Therefore be as* ***shrewd*** *as snakes and as innocent as doves."* should be understood in this light.

לקח – *teaching, gift of persuasion*

The basic meaning is teaching but the idea of understanding, the more receptive and responsive side of teaching, is included (Merrill 1997:817). The wise **add to their learning** by listening *"...let the wise listen and add to their learning, and let the discerning get guidance..." (Prov 1.5).*

רעה – *to tend or feed the flock*

Jeremiah used this term for the leaders that God will give to instruct Israel (3.15). In Prov 10.21 the verb to "teach" is used. This word therefore suggests the care and guidance that one who would impart knowledge would have for his flock (Wilson 1989:295). This seems to be in accordance with the idea of a pastor-teacher in Ephesians 4.11. In the Hebraic view, teaching and nourishment go together.

יסר – *admonish, correct, discipline*

In the general semantic field of learning and instructing this verb specifically relates, not to formal education but to the instilling of values and norms of conduct by verbal means, rebuke or even chastisement (Merrill 1997:479-480). One should **seek** instruction (Prov 23.23 *"Buy the truth and do not sell it; get wisdom,* ***discipline*** *and understanding."*) and **love** it (Prov 12.1 *"Whoever loves* ***discipline (instruction)*** *loves knowledge, but he who hates correction is stupid"*).

ידע – *observe, find out, recognize, care about, have sexual relations with, have insight...*

T.E. Fretheim (1997:409-414) gives a detailed description of the wide range of meanings of this word and says: "...only the context enables some distinctions to emerge. In the broadest

sense, ידע means to take various aspects of the world of one's experience into the self, including the resultant relationship with that which is known".

For the theme of thinking skills and their development, the following elements are important from Fretheim's study:

a. Intellectual apperception: The heart/mind (לב) is the seat of knowing (Deut 8.5) that ranges from basic awareness (Jer 40.14), to realization (Judg 20.34), to learning (2 Sam 3.25), to discernment (2 Sam 19.36), to careful consideration (Ps 90.11), to good judgment (Isa 32.4). A discerning heart enables one to incorporate perceptions into a larger realm of experience and to process them for purposes of judgment and responsible action (Deut 4.9,39; 8.5; 30.1; Prov 19.8; Isa 33.18), orders them in a way that corresponds with God's will for life. *"Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them (Deut 4.9)." "He who gets wisdom loves his own soul; he who cherishes understanding prospers (Prov 19.8)." "In your thoughts, you will ponder the former terror: "Where is that chief officer? Where is the one who took the revenue? Where is the officer in charge of the towers?" (Is 33.18)."*

   The "heart" and the "spirit" (רוח) is used for thinking as in Ps 77.5,6 *"I thought about the former days, the years of long ago; I remembered my songs in the night. My heart mused and my spirit inquired..."*

   Clearly **thinking skills** like **reasoning, analysing, inductive and deductive thinking, application, evaluation and synthesis are involved in the meaning of** ידע.

b. Gaining knowledge: Knowledge is ultimately a gift from God (Prov 1.7) but **human capacities and efforts are not excluded** *("The fear of the LORD is the beginning of knowledge, but fools despise wisdom and discipline.")*. One is to **search out** (Eccl 7.25), **inquire** (Judg 18.5), **test or weigh evidence** (Jer 6.26; Gen 8.11) to gain knowledge. Knowledge can also be gained through human telling or divine revealing (Ps 78.3; Exod 6.3; Jer 11.18; 33.3).

   "All this I tested by wisdom and I said, "I am determined to be wise"— but this was beyond me. Whatever wisdom may be, it is far off and most profound— who can discover it? So I turned my mind to understand, to investigate and to search out wisdom and the scheme of things and to understand the stupidity of wickedness and the madness of folly." (Eccl 7.23-25)

"The Sovereign LORD has given me an instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being taught." (Isa 50.4)

c. Different kinds of knowledge are available to human beings:

- historical information (1 Kgs 5.17);
- practical skills like hunting (Gen 25.27), sailing (1 Kgs 9.27), animal husbandry (Prov 27.33), reading (Isa 29.12), music-making (1 Sam 16.16-18), lumbering (1 Kgs 5.6), law-making (Esth 1.13), architecture (2 Chron 2.6), metallurgy (2 Chron 2.7), speaking (Jer 1.6);
- knowledge of self (Job 9.21);
- insight into other people (2 Kgs 9.11);
- knowledge of relationships (Job 19.3; Gen 4.1).

d. In Prov 1-9 דעת especially focuses on the relationship it has with the fear of God. The fear of God (reverential awe, devotion, adoration) and knowledge of God (a fullness of relationship with God and walking in His ways) are two sides of the same reality (1.29; 9.10). The ultimate purpose of God's words and deeds is "so that the nations may know me" (Ezek 38.16; 2 Kgs 19.19; Isa 19.21; 12.4-5).

e. Ecclesiastes tends to be more pessimistic about knowledge than Proverbs. It conveys no benefit (Eccl 1.16-18) although it is a gift of God (2.26).

ginwvskw – *know, understand, comprehend,* γνωσις - *knowledge,* επιγινώσκω – *know, understand, recognize,* επίγνωσις - *knowledge, recognition*

Knowledge is mainly used in the New Testament according to the general Old Testament lines (Schmitz 1975:399-406), emphasizing the personal relationship with God and recognizing Him with the consequences it has for practical life. The problem with the heathen was that he reduced this knowledge to mere intellectual activity (Rm 1.19ff; Jn 1.10; 1 Cor 1.21; Gal 4.8ff).

Paul rejects the Gnostic knowledge which only "puffs up" (1 Cor 8.2; 1 Cor 14.37), was selfish and claimed for itself a superior freedom loosened from all earthly ties.

In the Pastoral Epistles a definite doctrinal tradition becomes evident (1 Tim 4.7; 6.20; 2.4). επίγνωσις becomes the preferred term for Christian knowledge (2 Tim 2.25; 2.7; Tit 1.1) with a clearly intellectual, semi-dogmatic stress (Schmitz 1975:405). The experimental profession of the Lord is moved backwards and more and more conversion to the Christian faith becomes "coming to knowledge of the truth" (1 Tim 2.4; 5.3; 2 Tim 2.25; 3.7; Heb 10.26; 2 Pet 2.21).

In 2 Pet επίγνωσις is used in a theoretical technical way, the orthodox tradition and doctrinal teaching (1.2,3,8; 2.20). (*"For this very reason, make every effort to add to your faith goodness; and to goodness,* ***knowledge****... For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your* ***knowledge*** *of our Lord Jesus Christ (1.3,8)." "It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them (2.20).")*

Therefore, to "add knowledge to faith" is used here in the sense of **developing one's knowledge and understanding**.

The controversy with the Gnostics partly explains the development of the office of **teacher** to which end correct exegesis of Scripture would be guaranteed (Schmitz 1975:406).

חכם – *be wise, become wise, instruct*

Various Proverbs encourage the reader to **seek and acquire wisdom** through study, experience and association with sages (Wilson 1997:131). The Pi. verb form: "make wise, teach", implies that, while **it is possible to increase and enhance one's innate wisdom through study and experience**, others can influence and direct this process of learning through appropriate instruction and encouragement.

"When a mocker is punished, the simple ***gain wisdom****; when a wise man is instructed, he gets knowledge (Prov 21.9)." "Now then, my sons, listen to me; blessed are those who keep my ways. Listen to my instruction and* ***be wise****; do not ignore it. Blessed is the man who listens to me, watching daily at my doors, waiting at my doorway. For whoever finds me finds life and receives favour from the LORD. But whoever fails to find me harms himself; all who hate me love death." (Prov 8.33-36)*

"Go to the ant, you sluggard; consider its ways and ***be wise****!" (Prov 6.6)*

*"He who walks with the wise **grows wise**, but a companion of fools suffers harm (Prov 13.20)."*

*"Listen to advice and accept instruction, and in the end you will **be wise** (Prov 19.20)."*

*"Oh, how I love your law! I meditate on it all day long. Your commands **make me wiser** than my enemies, for they are ever with me. I have more insight than all my teachers, for I meditate on your statutes (Ps 119 97-99)."*

As an adjective חכם describes someone who has the knowledge/ability required to accomplish a particular activity. It may describe the more physical skills like crafts (Isa 3.3; 20.20; Ezek 27.8) or the more mental skills normally associated with intellectual wisdom (Prov 12.15; 17.28). Used together with לב it describes the "wise of heart" meaning a skilled or a crafts person.

In other instances the adjective is used to describe "cunning or shrewdness" meaning the opposite of true wisdom. *"My people are fools; they do not know me. They are senseless children; they have no understanding. They are **skilled** (חכמים) in doing evil; they know not how to do good."(Jer 4.22)*

However, the large majority of occurrences of חכם refer to the more "mental/intellectual" trait of wisdom especially when they are supported in the context by other words of perception.

*"Choose some **wise**, understanding and respected men from each of your tribes, and I will set them over you." (Deut 1.13)*

*"Observe them carefully, for this will show your **wisdom** and understanding to the nations, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people." (Deut 4.6)*

Consequently, it is important to keep the company of the sages and heed their instruction in order to increase in wisdom and the ability to respond effectively in life.

*"He who walks with **the wise grows wise**, but a companion of fools suffers harm." (Prov 13.20)*

*"The teaching of **the wise** is a fountain of life, turning a man from the snares of death." (Prov 13.14)*

Finally, the reminder is always there that real wisdom starts with a relationship with God; it is more than maturity and intellectual development.

*"I thought, 'Age should speak; advanced years should teach wisdom.' But it is the spirit in a man, the breath of the Almighty, that gives him understanding. It is not only the old who are **wise**, not only the aged who understand what is right." (Job 32.7-9)*

בין - *understand, perceive, consider*

Wilson (1989:295) refers to the root meaning of "distinguish/separate" of this word. It has therefore the basic meaning of taking an idea or argument apart in order to evaluate it. The role of the teacher will be to **teach students to think by evaluating** and sorting out the questions.

T.E. Fretheim (1997:652) shows that this verb can be synonymous with ידע but is used more to refer to the insight that comes from knowing and through the senses such as observation. Special skills are indicated as well and the Nifal participle means "intelligent". The Hitpolel means to "consider closely" (1Kgs 3.21).

*"My eyes have seen all this, my ears have heard and **understood** it." (Job 13.1)*

The Hiphil carries the sense of teaching, for example the Word of God in order to understand it.

*"So on the first day of the seventh month Ezra the priest brought the Law before the assembly, which was made up of men and women and all who were able **to understand**. [3]He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others **who could understand**. And all the people listened attentively to the Book of the Law... The Levites—Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan and Pelaiah—instructed the people in the Law while the people were standing there. [8]They read from the Book of the Law of God, making it clear and giving the meaning so that the people could **understand** what was being read... Then all the people went away to eat and drink, to send portions of food and to celebrate with great joy, because they now **understood** the words that had been made known to them." (Neh 8.2,3,7,9,12)*

שנן – *pierce, impress, teach diligently*

In Deut 6.7, it is used to indicate "impress" or "teach diligently". This reminds of Heb 4.12 where the Word of God is perceived as a two-edged sword. The teacher's work is to impress the finer points of the Word on the minds of his students (Wilson 1989:296).

אמנה - *Attendance, protection, guidance*

In the context of Esther 2.20, this word refers to child-rearing, providing guidance to one in need of learning (Merrill 1997:434).

"But Esther had kept secret her family background and nationality just as Mordecai had told her to do, for she continued to follow Mordecai's instructions as she had done when he was ***bringing her up.*** *" (Esth 2.20)*

יָרָה - *teach, instruct*

The word is used in practical contexts like giving directions for travel (Gen 46.28), instruction in arts and crafts (Exod 35,34), parental guidance (Pov 4.4,11) and rendering appropriate legal decisions (Deut 17.10,11). Many times it is used for teaching the Torah (Deut 13.9-13; 2 Kgs 12.3) and the teaching of the prophets (1 Sam 12.23; Isa 9.16; Job 27.11). Torah comes from this word and probably has the meaning of "direction, instruction, teaching" Wilson 1989:296). It is also used for the instruction God gives (Job 36.22 – *"God is exalted in his power. Who is a* ***teacher*** *like him?"* Isa 28.26; Ps 119.33; Exod 4.12,15) (Merrill 1997:537-9).

לָמַד – *learn, teach*

It pertains mainly to learning and instruction in the realm of the divine-human relationship and the manner of life expected to issue from that relationship (Merrill 1997:801). Individuals are trained in various skills like hunting and battle (1 Chron 5.18; Isa 2.4; Mic 4.3), must learn to fear God (Deut 4.10; 14.23), learn his laws, learn wisdom (Prov 30.3) and righteousness (Isa 1.17). Learning is more than academic – it must affect and change life.

The Piel means to teach language and literature (Dan 1.4), music and songs (Deut 31.19,22), the arts of war (Judg 3.2) and many other things. Moses instructed the Law of the Lord to the people (Deut 4.1,5,14) as did the priests (2 Chron 17.7,9) and parents must teach their children (Deut 11.19-21 - *"Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads.* [19]***Teach*** *them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up.* [20]*Write them on the doorframes of your houses and on your gates,* [21]*so that your days and the days of your children may be many in the land that the LORD swore to give your forefathers, as many as the days that the heavens are above the earth.")*

The nominal form, לָמוּד, learned, practiced, disciple, is used by Isaiah to describe his disciples and himself who has an "instructed tongue", which is the language of a disciple of Yahweh (Isa 8.16; 50.4; 54.13).

The nominal form, למוד, learned, practiced, disciple, is used by Isaiah to describe his disciples and himself who has an "instructed tongue", which is the language of a disciple of Yahweh (Isa 8.16; 50.4; 54.13).

D. Müller (1975:485) cautions not to over-emphasise the "disciple-master" relationship between men because they do not teach on their own authority. In the Old Testament context, there can be no human word alongside the proclaimed Word of God.

In the Rabbinical Tradition, however, the Rabbi's knowledge of Scripture gave him direct access to the Scriptures and he became the mediator for learning. The authority of the teacher and his interpretation of Torah now determine learning. Thus Greek Philosophy influenced Judaism and the different scholars came to regard their doctrinal positions as possessing absolute validity, which gave rise to different schools. Hellenistic influence led to intellectualism and dogmatism concerning the revelations of the divine will (Müller 1975:486).

μαθητής - learner, disciple; **μανθάνω** – learn

The noun **μαθητής** occurs exclusively in the Gospels and Acts and indicates total attachment to someone in discipleship. It is not used in the secular Greek sense of apprentice, pupil or student but as a disciple of the *kyrios*, Jesus (Müller 1975:486).

One can see a parallel between the Rabbis of Judaism and Jesus, in that He gathered a circle of disciples around Him. At several points, however, Jesus went beyond the recognized limits for a Rabbi (Müller 1975:488):

a. Joining the "school" of the master was not voluntary but Jesus took the initiative and called men into discipleship (Mk 1.17; Lk 9.59-62).

b. The aim of discipleship was not a learning relationship in order to become a Rabbi too, as with the Talmud but following Jesus meant to sacrifice the whole life and be bound to follow God's will (Matt 12.46-50).

c. The call of Jesus means a break with old associations.

d. Discipleship of Jesus always includes a call to service (Mk 1.17; Lk 5.10; 10.1-13).

e. This service leads the disciple into the same danger and suffering as his Master (Mk 10.32; Matt. 10.24ff).

f. The disciples have a lack of understanding of the message, suffering and goal of discipleship (Mk 10.35ff; 14.47; Matt 16.22ff).

g. The promised reward, future life, is fellowship with God through Jesus and a share in His authority (Matt 16.25; Jn 14.6).

h. The disciples were more than the twelve who were a symbolic representation of the twelve tribes of Israel, that is all the people of God. In Acts it has the general sense of "Christian" (6.1-7; 9.1,10, 19, 25f, 38; 11.26, 29; 13.52 etc.).

i. Faith in the Master and faithfulness to Him determines discipleship (Lk 12.8ff).

h. Disciples are bound to Jesus through the Word and the Spirit and remain in fellowship with Him even after His death (Jn 8.31; 14.15-17; 15.26ff)

One should therefore be careful not to simply transfer the Jesus-disciples relationship to a modern lecturer-students relationship.

The verb **μανθάνω** is used to learn the will of God, to have Jesus as the central point of reference (Mt 9.13; 11.29; Jn 4.45; Mk 13.28). Learning here is not appropriation of knowledge (Müller 1975:486). Also in the epistles learning is no mere intellectual process, it implies acceptance of Christ Himself, rejection of the old life and a new life of discipleship in Him (Phil 4.9; 1 Cor 4.6).

μιμέομαι - *imitate, follow*

It applies to particular persons who are examples of the life of faith. Paul, however, does not propose himself as the model for specific qualities, but rather as a model of a certain conduct and the experience of the suffering for Christ's sake (Phil 2.12-15). To imitate the apostle means to lay hold of Christ and let one's life be re-moulded continuously by Christ into obedience (3 Jn 11; 1 Cor 4.16). Paul never intends to bind the demand for imitation to his person but to the Person of Christ (Bauder 1975:491-2). "Imitation" in the New Testament is therefore not the reproduction of a given pattern, but a way of life of the man that was grasped by Christ and is continuously transformed into His likeness.

"Imitating the imitator" in teaching life and faith is therefore a better word for a Christian educational setting than using "disciple". In imitating, the learner too becomes a disciple of Christ as his teacher is.

νουθετέω - *to warn, advise*

It is sometimes coupled with **διδασκω**, warning and teaching belong together and the aim is "maturity in Christ" (Col 1.28; 3.16).

Children should be raised in "discipline and correction" (Eph 6.4). The educational method is not in focus but the direction and the purpose which is Christian upbringing (Selter 1975:568-9).

αἴσθησις, αἰσθητήριον – *discernment, experience, faculty*

In the LXX this word is normally used as a rendering of דעת, knowledge with the meaning of true insight (Schütz 1975:391).

In Phil 1.9 Paul places discernment (**αἴσθησις**) and knowledge (**γνωσις**) side-by-side. Discernment is a **thinking skill**, necessary for human relationships, where it must distinguish between good and evil and judge accordingly.

Heb 5.14 refers to the "mature" that have their "faculties (**αἰσθητήριον**) trained by practice to distinguish good from evil". It is a spiritual ability, which should be **developed.**

φρόνησις - *way of thinking, frame of mind, intelligence,* **φρονέω** - *think, judge, give one's mind to* (Hebrew variants are חכם and בין.)

Where the verb is used, the reference is not so much to the process of thinking in itself, but rather to the content of what is thought (Goetzmann 1975:617-620) (Phil 1.7; 4.10; Acts 28.33; 1 Cor 13.11). Paul's use in Rom 12.3 indicates how deeply one's thoughts are affected by their object and direction.

It follows that there can be no such thing as neutral thinking. The way one thinks is linked intimately to the way one lives, either in the flesh or in the Spirit (Rom 8.5-7). Therefore, **φρονέω** expresses not only an activity of the intellect but of the will.

He who thinks high things, or considers himself clever, runs the risk of becoming arrogant (Rm 11.20; 12.16; 15.15; Prov 3.7; 3.34; 1 Pe 5.5). Christians should aim lower, not higher, in favour of unity and not dividing arrogance.

For reflection on **thinking skills,** this means to take care that development does not have self-enhancement as a goal but the better understanding of the Word of God and better service and unity with other believers and of glory to God.

Louw and Nida (1988:325) describe **φρονέω** as thoughtful planning, to employ one's faculty for thoughtful planning with emphasis on the attitude, to think the way Christ did (Phil 2.5).

Louw and Nida describe some of the other words in the semantic field of "think" in the following way (1988:350-1):

κατανοέω - to think about very carefully, to consider closely (Heb 3.1)

συμβαλλω – to reflect on, to think about seriously, to think deeply about (Lk 2.19)

λογίζομαι – to think about something in a logical and detailed manner, to reason about (1 Cor 13.11; Rom 2.15)

The law of my mind (Vincent 1998 (electronic version) on Romans 7.23; 12.1) -
mind, is a term distinctively characteristic of Paul, though not confined to him. Paul's usage of this term is not based, like that of *spirit* and *flesh*, on the Septuagint, though the word occurs six times as the rendering of לֵב *heart*, and once of רוּחַ *spirit*. He uses it to throw into sharper relief the function of *reflective intelligence* and *moral judgment* which is expressed generally by *heart*. The key to its Pauline usage is furnished by the contrast in 1 Corinthians 14:14-19, between speaking with *a tongue* and with *the understanding*, and between *the spirit* and *the understanding* (v. 14). There it is the faculty of reflective intelligence which receives and is wrought upon by the Spirit. It is associated with *opinion*, resulting from its exercise, in 1 Corinthians 1:10; and with *judgeth* in Romans 14:5."

"Paul uses it mainly with an ethical reference—*moral* judgment as related to action. See Romans 12:2, where the renewing of the *mind* is urged as a necessary preliminary to a right moral judgment ("that ye may *prove*," etc.,). The *mind* which does not exercise this judgment is *not approved*, *reprobate*... In this chapter Paul employs only terms pertaining to the natural faculties of the human mind, and of these *mind* is in the foreground."

3.4 Conclusion

The way in which the Bible was written and its intention was meant to provoke thinking and immediate application to daily life. The high calling of humans by God implies the active involvement of body and mind in the Service of the Creator.

Based on the discussions in this chapter, the following summary may serve as the researchers' guidelines to bear in mind during the biblical approach to the educational process:

- Thinking is a normal human activity. It can be put to good use in the service of the Lord, seen as a blessing from God. It can also be used in sinful human ways and cause a lot of damage to others, resulting in judgment from God. The other danger connected to skilful and intelligent thinking, is pride and not recognizing the Creator for the capacities, He gave to man.
- The aim of teaching and developing one's mind should not be self-enhancement, but to live the practical life before God; to train the whole person for a lifelong relationship and service to God.
- Education starts at home and involves both parents.
- Education is a lifelong endeavour, a growing process that should be pursued diligently and with passion.
- Teaching and pastoral nourishment and personal care of the students go together.
- Teaching aims at transferring the teaching to others who will do the same.
- Teachers should recognize the child or student's individuality and God-given purpose.
- Teachers should know that it takes a lot of dedicated effort to teach properly.
- Teachers should model by example: not be the centre of attention but be imitators that teach others to imitate God.
- Teachers should teach the literary conventions needed to understand and interpret the Scriptures.
- Biblical concepts for teaching refer to many different thinking skills.
- Teachers should use a variety of ways to transmit the necessary teachings.
- Respect for the Word of God is vital for all biblical teaching and should be demonstrated practically.
- Study and teaching is a form of worship and it should be demonstrated as such.

Chapter 4

Possible Causes and Remedies for the Lack of Thinking Skills in the African Context: An Overview of Applicable Educational Theories and Research

Introduction

In this chapter an overview will be given of applicable insights from educational science, educational psychology, philosophy and others pertaining to the problems investigated. As far as possible the African context will be the focus of attention.

"In the history of education there has never been so much interest in the teaching of thinking and problem solving as there is today." (Resnick 1999:11) "Today's need for teaching thinking is created by the rapid changes taking place in society. Knowledge and information are becoming ever more complex, and will soon become dated. Children, therefore, have to be equipped with the skills of evaluating choices, and identifying and solving problems using logical reasoning." (Resnick 1999:12). Kinoti (1994:iii) named the lack of education as one of the reasons why Africans are so blind to their own dire situation - they do not have the education needed to recognise and analyse their plight.

Africa is not isolated from the changes in the rest of the world and needs to be prepared to handle change and to make the right choices and gain the skills to handle the mass of information available. Also in Africa it is true that people:

- do not feel in control
- cannot decipher reality
- are unequipped to deal with value (ethical) choices
- are unmotivated to locate and use information
- feel threatened in jobs because flexible and thinking people is demanded
- do not know how to relate the overdose of information and many existing variables (Bronson, D.B. 1975:353)

Butler (1977:11) states that the ultimate goal of education is not only to provide students with a particular body of knowledge and skills, but also to ensure that students can adapt, transfer

and use that knowledge and skills beyond the confines of the classroom in which they were learned. In other words it should be applied in new contexts.

Ausubel (1968:486) warns against the notion that the chief responsibility of a school is to make every child a critical and creative thinker. "A school should teach what is most important in terms of cultural survival and cultural progress and what is most teachable to the majority of its clientele... Would it not be more realistic to strive first to have each pupil respond meaningfully, actively, and critically to good expository teaching before we endeavour to make him a creative thinker or even a good critical thinker and problem solver?"

It also needs to be understood that we do not intend to "develop" thinking skills in the normal sense of "development". Normally development in Africa focuses on **economic-technological development** and the skills needed for it (Van der Walt 2003:444). This view is based on the belief that man can control and improve his environment; work his own salvation through the god of "progress" and economic growth. When economic growth is overemphasized, it becomes cancerous, "devouring" itself and its broader beneficial effects. Healthy economic development has to stop growing (like a tree) in order to bear fruit in all other aspects of life. Human wel**fare** (economic progress) and human well-**being** (life in its fullness) is not the same (Van der Walt 2003:441).

Gabriel Moran (1991:150) warns that "like its close relatives, evolution and progress, development arose from a combination of three sources: modern scientific data, the need to believe that the power controlling human life is benign, and the assumption that Christianity is an anachronism beyond reform... Development is in large part a religious term and it can easily slip into being a competitor to or a substitute for Christianity... Development is the modern world's alternative to providence, predestination, and heaven."

A pre-condition for this type of development is to accept the "superior" Western culture. The result of this one-sided development philosophy is, in the West, a growing feeling of emptiness and meaningless and in Africa, people suffering from a loss of identity and self-respect (Van der Walt 2003:444) and growing poverty.

We prefer to identify with Van der Walt's definition (2003:450):
"Development is the

1) balanced unfolding
2) of all the abilities of the human being

3) and the potential of material things, plants and animals
4) according to God's purpose
5) and his will, to enable the human being
6) within his/her own culture
7) to fulfil his/her calling
8) as a responsible steward of creation
9) in a free society
10) to the honour and glory of God."

Our aim with the development of thinking skills is to facilitate a better understanding and practice of God's revealed will, specifically in the area of Bible interpretation and application in a rapidly changing world.

4.1 Theories on Thinking and Cognitive Development

When we look at theories of cognitive development, it is with a full understanding that they depart mostly from humanistic and other world views in conflict with a Christian world view and view of development. As Calvin could benefit from the Renaissance but at the same time made a unique Christian contribution to its advancement (Van der Walt 2003:494), we hope to benefit from research and not lose our direction and Biblical basis in the process.

4.1.1 Jean Piaget – Development in Stages

Jean Piaget was born in 1896 in Switzerland. Piaget's theory is rooted in the rationalist tradition with several traits of constructivism as well (Hamers and Csapó 1999:14). He postulates that (Siann and Ugwuegbu 1980:43):

- Thinking development progresses through distinct phases namely the *sensory-motor period, pre-operational period, concrete-operational period and formal-operational period.* Sutherland (1992:17) explains that operational means the ability to hold an idea in one's head while one is dealing with a problem. These stages are always passed through in the same order and they are considered universal (Piaget 1926:50-161).

  Someone operating at the level of Piagetian *formal reasoning* (Furth 1977:28):
  - can reason with concepts, relationships, abstract properties, theories
  - use symbols to express ideas

- applies combinatorial, classification, conservation, social ordering, proportional reasoning in these abstract modes of thought
- can plan a lengthy procedure to attain overall goals and resources
- is aware of and critical of his own reasoning and actively seeks the validity of his conclusions by appealing to other information
- formal thought is a general orientation towards problem-solving, it is a systematic way of thinking (Sutherland 1992:20)

Between 33 and 60% of adults do not consistently use this 'formal reasoning' (Segal et al. 1985:476-481).

- Children's thinking is qualitatively different from the thinking of adults. "The child's mind shows signs of having a structure of its own, but its development is subject to contingent circumstances." (Piaget 1928:200)
- As a biologist, he traces cognitive development to biologically inherited ways of interacting with the environment. A learner must experience concrete versions of concepts and processes before he can understand abstract forms (Smith 1975:27). "One can describe the evolution of thought from the purely biological point of view, or... from the purely sociological point of view... We have chosen the language of sociology, but wish to emphasize the point that... we reserve the right to revert to the biological explanation of child thought...." (Piaget 1928:201)
- Thinking structures become adapted by a dynamic interaction with the environment. Learning occurs where there is 'optimal discrepancy'. If a situation, an environment, is completely compatible with the established mental structure of the learner, i.e. with his expectations, then he does not learn from it. If, on the other hand, the situation does not fit into his mental structure at all, i.e. if he is completely baffled by it, he does not learn from it either because he cannot begin to assimilate and accommodate it. The best learning task is one where the child's cognitive structure almost, but not quite, matches that of the problem (Smith, M.D. 1975:25).

Piaget was criticized because later experiments showed that (Siann and Ugwuegbu 1980:45):

- Children showed the ability to be logical at ages well below those he specified.
- Children can be trained to solve certain experiments correctly.
- Children often failed Piagetian tasks, not because they were incapable of the reasoning required, but because the experimental conditions confused them.

In the neo-Piagetian option the issue of the universality of the developmental stadia is dropped. It establishes that by learning or training, children will become more skilled in the processing of information (Hamers and Csapó 1999:14).

Feuerstein (1980:5) remarks: "Although Piaget's theory does not provide all answers for education, it has exposed the myth that intelligence is fixed after birth, and it has dramatically shifted attention away from the static and sterile concept of IQ toward a dynamic process-orientated approach to cognition."

4.1.2 Lev Vygotsky – Socio-historic theory for development and learning

Lev Vygotsky worked between 1924 and 1934 in the Soviet Union but his work was only published after the death of Stalin. Vygotsky values the interaction between parents and children throughout their development. A central concept in his theory is the 'Zone of Proximal Development' (ZPD) (Hamers and Csapó 1999:15). Vygotsky used the study of language development as the key to understanding thought and cognitive functioning; both language and thought have a social origin (Hedley and Hedley 1995:8, 9).

During the interaction of thought and speech, concepts develop namely two kinds: *scientific* (from factual knowledge) *and spontaneous concepts*. The relationship or *dialogue* between these concepts constitutes the 'Zone of Proximal Development' (ZPD), or the potential level of achievement of the child (This compares to Piaget's 'optimal discrepancy').

For Vygotsky, instruction precedes development because the structure inherent in social thought or concepts is a prerequisite for the development of individual concepts. (Hedley and Hedley 1995:8, 9) He believed the school has a special value in offering disciplined thinking and that grammar should be taught at school. This conflicts with the Piagetian theory. He also believed the more advanced child should help the less advanced child, not only out of self-sacrifice but also for his own understanding and metacognitive development (Sutherland 1992:45).

He also distinguishes between the *sense* and the *meaning* of a word. Sense may be readily required but the meaning of words is acquired through a continuous process of interaction between the individual and the environment, between scientific and spontaneous concepts, and between instruction and development (Hedley and Hedley 1995:10).

4.1.3 Bruner

Bruner, Goodnow and Austin (1956) conducted some of the first research on learning viewed as a *product of thinking.* They thought of the processes of learning as similar to hypotheses testing. Thus, learning involved thinking (or reasoning - generating and testing hypotheses based on their implications) and it is dependent on the particular strategy being used (rather than being determined by the environment alone) (Hamers and Csapó 1999:15).

- It appears from research that the human mind actively *seeks* information and furthermore that humans attend to and learn most from events that are mildly different from the current level of cognition. This is called the **'moderate novelty principle'**. This underlies the process approach to cognition. Humans are most likely to pay attention to those aspects that are relevant to their interest, help them to make sense of the world and fit into their own particular 'cognitive network' (Siann and Ugwuegbu 1980:48). (This compares to Piaget's 'optimal discrepancy' and Vygostky's 'Zone of Proximal Development' (ZPD))
- Cognitive (thought) units are categorized in *schemata* – stored conceptualizations of sensory experiences; *symbols* – representing something with a word; *concepts* – a common set of attributes for a group of events or symbols; *rules* – statements which describe a relationship between two or more concepts. These thought units correspond in some ways to Bruner's three *modes of representation*:
    - firstly the *enactive mode* where events are represented in terms of the *action* they evoke, for example thinking of how balance is achieved on a see-saw in the park, even touching the see-saw and trying it out;
    - secondly the *iconic* mode where an object is known by way of a picture or image, for example showing a picture of a balance beam with different sizes of weights on the ends;
    - finally the *symbolic* method of representation where action and image is represented into language, for example a formula using language to explain balance, like $w_1d_1=w_2d_2$ (Siann and Ugwuegbu 1980:49,50).
- Four *cognitive processes* are identified:
    1. **Perception** – when we perceive an object we do not simply react to the physical stimulation alone, we add something to the stimulation by relating it to our memory concerning similar sensations and interpreting it in terms of our expectations. Bruner says, in perception we go 'beyond the information given'. With age the ability to show *selective attention or focusing* betters, our *attention span* improves, and we are able to *redirect attention quicker.* With age our experience grows; it helps us to enrich our schemata and we are

therefore able to pick out distinctive features and recognize something better (Siann and Ugwuegbu 1980:52,53).

2. **Memory** – refers to the storage of experiences after they have ended. The process model looks at the different stages of the memory process – acquisition, encoding, retention and retrieval. What is also important is a self-awareness in memory skills, which links with the idea of metacognition (thinking about thinking) (Siann and Ugwuegbu 1980:54, 55).
3. **Concept formation** – abstractions from symbolic representations. With age the complexity of concepts increase with the ability to evaluate them in relation to the understanding of the community at large and its relative context. For instance, a bean is good for eating but not for putting in your ear. There is also a tendency to group or categorize objects because of shared abstract attributes, rather than physical location or relationship (for example: bananas, apples and oranges are grouped together as *'fruit'* and not anymore *'because they grow on trees')*. Different from Piaget, process thinking does not view children's thinking as *qualitatively different from adults*, it is just *less elaborated* (Siann and Ugwuegbu 1980:55,56).
4. **Reasoning** – generating and testing hypotheses. Another aspect of reasoning is to make inferences – to bring two or more different sets of data together. This ability increases with age but it is clear that even young children can think inferentially. In contrast to Piaget, it was found that children's reasoning is not different in *kind* from adults' but simply *less efficient and less precise*.

Bruner criticized Piaget's failure to take account of the child's previous experiences and insightful teaching (Sutherland 1992:58). "...Piaget's known classic work had made it seem as if the growing child achieved her knowledge of the world by direct hands-on contact with it rather than, as was ordinarily the case, by learning about it through others. For we even learn much of what we "know" about the *physical* world by hearing the beliefs of others about it, not by poking about in it directly (Bruner 1996:178). "No educational reform can get off the ground without an adult actively and honestly participating – a teacher willing and prepared to give and share aid, to comfort and to scaffold. Learning in its full complexity involves the creation and negotiation of meaning in a larger culture and the teacher is the vicar of the culture at large. You cannot teacher-proof a curriculum any more than you can parent-proof a family." (Bruner 1996:84) "...the *solo* agentive view of mind is wildly off the mark – probably a projection of our Western individualistic ideology. We do not learn a way of life and ways of deploying mind unassisted, unscaffolded, naked before the world. And it is not

sheer language acquisition that makes this so. Rather, it is the give and take of talk that makes collaboration possible." (Bruner 1996:93)

Lately it seems that Bruner calls his approach, culturalism (Bruner 1996:11) saying that "education is not an island, but part of the continent of culture". The following questions are asked:

- What function "education" serves in the culture and what role it plays in the lives of those who operate within it?
- Why education is situated in the culture as it is and how its placement reflects the distribution of power, status and other benefits?
- What enabling resources are made available to people to cope, also through "education"? What are constraints imposed on the process of education – external ones like the organization of schools, class rooms, education of teachers, and internal ones like natural or imposed distribution of natural endowment?

Culturalism also concentrates on how individual human beings construct "realities" and meanings that adapt them to the system. He adds however, "cultural psychology surely does not rule out "reality" in any ontological sense. It argues (on epistemological grounds) that "external" or "objective" reality can only be known by the properties of mind and the symbol systems on which mind relies." (Bruner 1996:12)

4.1.4 The Constructivists

Their proposition (Sutherland 1992:79) is that a child constructs his own version of reality from his own unique experiences. This is an active process where he forms relationships between ideas he already has. Ausubel (1968:508) is one of the main proponents of this view: "...culture itself is an abstraction (concept) that has no independent existence of its own since it consists merely of *modal* attitudes, *typical* ways of thinking, and *characteristic* ways of institutionalizing interpersonal relationships in a particular society. Yet "culture" as an entity is psychologically real."

On the relationship between language and thinking, he says (Ausubel 1968:508): "The concept meanings represented in a language... may be thought of as both a product and reflection of culture and as a patterning or limiting factor in the cognitive development of the individual carriers of the culture... Thus, characteristic patterns of thought in a particular culture affect the nature of the language that evolves; and the language reciprocally patterns and limits perceptual and cognitive experiences and the types of thinking in which individual members of the culture engage." "...language plays a central facilitating role in the

acquisition of concepts. ...contrary to Piaget's view, language... obviously determines as well as reflects the mental operations involved in the acquisition of abstract and higher-order concepts." (Ausubel 1968:523)

Ausubel says, however, practically minded, meaningful learning must occur. It is not enough to hypothesize on learning theories, without applying it to teaching: "...theories of learning and theories of teaching are interdependent, rather than mutually exclusive... Theories of teaching must be based on theories of learning but must also have a more applied focus...." (1968:14)

Ausubel (1968:32) criticizes the view encountered in the child-centred approach to education that children are innately equipped in some mysterious fashion for knowing precisely what is best for them. "...the current interest and spontaneous desires of immature pupils can hardly be considered reliable guideposts and adequate substitutes for specialized knowledge and seasoned judgement in designing a curriculum... In fact, one of the primary functions of education should be to stimulate the development of motivations and interests that are currently non-existent." "The school, of course, can never assume complete responsibility for the teaching of the student. The latter must also bear his full share by learning actively and critically... All of this, however, is a far cry from demanding that he takes *complete* charge of his own learning." (Ausubel 1968:33)

He argues that the most important thing for teachers to know at the outset of teaching is what each pupil knows. If new ideas are not integrated into the cognitive structures a pupil already has, they will have no meaning for him and be forgotten after the examinations (Ausubel 1968:38-41).

He also argues that we learn largely by language (*meaningful verbal learning*) rather than by means of practical material. A teacher's first priority should be helping pupils to grasp the appropriate language for that lesson. Here he refers to "representational learning" meaning the unitary symbols or words, "concept learning" meaning concepts indicated by a single word, and "propositional learning", meaning the ideas expressed by groups of words combined into propositions or sentences (Ausubel 1968:43).

His *advanced organizers* became famous, giving a student a conceptual framework to guide him through complex material. Advance organizers facilitate the incorporation of meaningful learned material in three different ways (Ausubel 1968:137):

- they draw upon and mobilize whatever relevant anchoring concepts are already established in the learner's cognitive structure
- they provide optimal anchorage
- they render unnecessary much of the rote memorization to which students often resort because they are required to learn the details of an unfamiliar discipline before having available a sufficient number of key anchoring ideas

"...the principal function of the organizer is to bridge the gap between what the learner already knows and what he needs to know before he can successfully learn the task at hand." (Ausubel 1968:148)

Piaget can be seen at the theoretical roots of constructivism although it sees cognitive development as a gradual process and not as radical breakthroughs as Piaget. Constructivist ideas see it as very difficult for children to think in terms of the higher-order concepts expected at Secondary School level. They tend to regress to the more 'common sense' level. At University level, however, constructivism has been very influential (Sutherland 1992:84).

Ausubel (1968:192,193) criticizes Piaget in the following ways:

- He is almost totally indifferent to problems of sampling, reliability, and statistical data.
- He tends to ignore such obvious and crucial considerations as extent of intersituational generality and relative degree of intra- and inter-stage variability in delineating stages of development.
- The cross-sectional observations he uses to measure developmental change are particularly ill adapted for his purposes.
- He refines, elaborates, and rationalizes the sub-division of his stages to a degree that goes far beyond his data.

He further states that it is unreasonable to insist that a given stage must always occur at the *same* age in every culture. It is erroneous to believe that stages of intellectual development are exclusively the products of "internal ripening". "...according to Piaget, maturation (genetic factors and general aspects of incidental experience) accounts for the universality of the sequential stages and order in which they occur, whereas variability in the kind of incidental learning experience accounts for inter-individual, intra-individual, and inter-cultural differences in the age at which stages occur and in the content area in which they are manifested. Piaget and his followers deny that specific learning experience or training (practice), particularly of a verbal nature or for that matter, education generally, has any significant influence on the emergence of stages of intellectual development." (Ausubel 1968:205)

This critique does not mean, however, that Ausubel (1968:196) rejects stages of development completely. He emphasises gradual changes from subjective to objective thought and the transition from concrete to abstract cognitive operations, while showing how teaching is necessary and instrumental in these changes. Abstract teaching should not be out of bounds for young children but the challenge for the teacher is to translate ideas into the *language that is compatible* with the cognitive capacities and level of cognitive functioning of the elementary-school child. (Ausubel 1968:210).

Bruner's ideas for teaching fall somewhere between Piaget and the constructivists (see 4.1.3 last paragraph, page 61). Like both movements he agrees that the role of the teacher is one of enabling and facilitating the learning of the pupils (Sutherland 1992:84).

Ausubel (1968:211,212) criticizes Bruner who proposes an intuitive elementary-school curriculum that is characterized by extreme generality and separation form the actual content of the various disciplines (Bruner 1960:26-27):

- It is questionable whether general, content-free logical operations and principles of science have any applicability to the understanding of ideas in a *particular* science.
- By definition general principles of scientific inquiry can not be learned on a purely abstract and general basis at this stage of development.
- Although the content, organization, objectives and methods of the elementary-school curriculum must obviously be adapted to the cognitive capacity of pupils, the curriculum must still systematically come to grips with the actual *substantive* content and specific methodology of each of the various disciplines.

4.1.5 The Information Processing School

Sternberg (1977) made an effort to quantify the abilities that make up intelligence and identified six factors:

- Spatial ability
- Perceptual speed
- Inductive reasoning
- Verbal comprehension ability
- Memory
- Number ability

Short-term memory is of great importance in a person's ability to operate effectively, as is knowledge (Sutherland 1992:86-90).

4.1.6 Dimensions of Thinking

Marzano et al. (1988:116,117-129) see thinking as a complex concept, representing various dimensions which reflect thinking domains:

- **Metacognition** – a person's awareness and control of his own thinking
- **Critical and creative thinking** – judgments about the quality of thinking involved
- **Thinking processes** – concept formation, principle formation, comprehension, problem-solving, decision-making, research, composition and oral discourse
- **Core thinking skills** – those essential to the functioning of the other dimensions like: focussing skills, information gathering skills, memory skills, organizing skills, analyzing skills, generating skills, integrating skills, evaluating skills
- **Relationship of content-area knowledge to thinking dimension** – thinking skills should not be taught apart from content. Marzano listed four content areas which need specific attention in teaching students how to think:

1. *Learning is schema-dependent*

   Knowledge is organized in the memory in specific structures called schemata. First new knowledge is gained by assimilating new information into existing schemata. Secondly, existing schemata help to focus attention on what is important. Thirdly, schemata allow and direct the inferential elaboration of incoming information and experience. Fourthly, schemata allow orderly searches of memory providing learners with a guide to the types of information that should be recalled. Fifthly, schemata facilitate the thinking skills of summarizing and editing. Sixthly, schemata permit inferential reconstruction, helping the learner generate hypotheses about missing information.

2. *Models and metaphors* – they form a kind of mental map of the actual world. The student who grasps the central metaphors in a subject area knows what a fact means and is different to a student who can give only the facts.
3. *Changing bodies of knowledge* – disciplinary knowledge is not static and tends to change constantly; therefore students should be taught to think for themselves.
4. *Special approaches to investigation* – the way an author thinks in his subject matter is another dimension of thinking: teachers may want students to understand content in a particular way. The ultimate goal should be to help the students to process new knowledge in ways that are meaningful to them as individuals.

4.2 Culture and Cognition

Buconyori (1991:61) remarks that in Africa, research in the area of cognitive style and student thinking is minimal.

4.2.1 Difficulties with testing cognition in other cultures

Matsumoto and Juang (2004:127) cautions that because of the enormous differences in the way cultures define intelligence, it is difficult to make comparisons between societies. Different cultures value different traits. They propose a new definition of intelligence as "the skills and abilities necessary to accomplish cultural goals".

Siann and Ugwuegbu (1980:59-66) points out that many Western type test situations and experiments tend to bias their results in advance because they presuppose a Western schooling environment and context.

Different studies among different cultures have shown that the following three factors promote good performance at Piagetian tasks:

i. The ecology and the nature of activities engaged in by members of the culture: for example, hunting people are more likely to solve spatial tasks and agricultural people to solve conservation tasks (Dasen 1977). (An example of conservation is to be able to understand that when water is poured from a bigger container into a thinner one, is can be the same amount of water, although it may appear to be more because the level of water in the smaller container is higher).

ii. Schooling

iii. Interactions with Western Culture

"Formal operations" does not appear to exist in some Non-western cultures that do not include abstract thinking. The rate at which children move through the stages, varies in different cultures according to the quality of the environmental situation. In Martinique, where French is spoken and the culture is Francophone, there was a four-year delay in the acquisition of operational thought compared to the French-speaking Switzerland (Sutherland 1992:24).

Furth (1977:66) pointed out that Piaget studied one limited area of life, the spontaneous growth of *scientific thinking.* Piaget's work is therefore ethnocentric, deeply influenced by its own cultural values.

Matsumoto and Juang (2004:1700) state that Piaget's theory assumes that scientific reasoning is the universal end of cognitive development and that this is the yardstick, by which all cultures should be judged. Cross-cultural research showed that this is not the case in all cultures. Many cultures consider cognitive development a more relational activity – involving the thinking skills and processes needed to engage successfully in interpersonal contexts. High-level, individualistic, abstract thinking is often frowned upon. (This is definitely the case in rural Africa with its collectivistic and group-oriented culture.)

On intelligence there have been two views. One that intelligence is biologically and hereditary determined, and one that it is mainly environmentally and culturally determined (Matsumoto and Juang 2004:119-129). Both views have been tested positively. The problem, however, remains how to interpret it. Biology itself is for instance influenced by cultural factors. Whether there are truly distinct races of people is still an unanswered question. Although observable differences in "traditionally" racial characteristics such as skin colour, facial morphology and the like surely exists, evidence is not conclusive that they are correlated with distinctive biological differences among reliable racial categories.

Piaget's biological concept of development through maturation was an anathema to Vygotsky. He put much less emphasis on biological inheritance and much more on culture and interaction with the environment, as did Bruner (Sutherland 1992:48).

Studies on Bruner's four cognitive processes in Third World countries came to interesting conclusions:
Regarding ***perception,*** it was found that different groups in their perceptual processes pay attention to different features of the visual environment (Siann and Ugwuegbu 1980:61). It was determined that people who were not exposed to *pictorial representation* had difficulty in recognizing objects in pictures, especially where three-dimensional inferences were required. The same people however, were capable of making three-dimensional wire models. Leach (1978) in his study in Zimbabwe showed that the quality of pictures also influences responses. Photographs and line and tone pictures produced more 3-D responses than simple outline drawings. Crosscut illustrations of a chemistry experiment, for example, make use of learned conventions that cannot be assumed to be known in a different culture. In addition, the small lines used by Western cartoonist to imply motion were least understood of all pictorial conventions showed to rural African children.

Regarding ***memory*** it was found that the main reason for better remembering of objects was not the ability to remember but the strategies learned to remember. Once these strategies

were learnt, children from different cultures mastered the memory tasks. It is therefore not that rural children are cognitively inferior, but that different cultures stress different aspects of cognition (Siann and Ugwuegbu 1980:64).

Maccoby and Modiano (1969) did a study on ***concept formation*** among Mexican children and found: There is a continuum where, at the one end you find the peasant children who are capable of making abstract categories but prefer not to because in their own environment they are highly concerned with the concrete nature of things. At the other end of the continuum fall the urban children who concentrate on abstract formulations because these have implications for the intellectual tasks required in a technological environment. However, 'neither end of the continuum appears to be more mature than the other. Rather they represent different cultures' (Siann and Ugwuegbu 1980:65).

As far as ***reasoning*** is concerned, studies found that all human beings employ hypotheses and inference as they make sense of the world around them. With age, more hypotheses are handled simultaneously in the mind. Kagan and Klein (1973) (as cited in Siann and Ugwuegbu 1980:65) showed how young Guatemalan children could solve riddles requiring inferential thinking. Folk tales also reveal inferential thinking at high levels in all known human cultures. The specific skills needed to complete Western type tests, however, are not always available to the children in rural situations. In Ghuman's (1975) (as cited in Siann and Ugwuegbu 1980:65) study of Punjab children living in Britain and in rural India, he found that the rural children:

- were not encouraged to analyze the environment in a formal way
- technical know-how in the village was limited and confined to a few people
- even in the school, children had no opportunity to explore, manipulate and make things for themselves
- the authority of the village teacher is supreme and not questioned

Once more, the ecology, schooling and contact with Western civilization or not, only determine if children have the skills to perform well in Western type tests, but do not necessarily inhibit the development of thinking processes.

Bruner and Vygotsky take issue with Piaget's readiness approach, whereby a teacher has to wait until a pupil is intellectually ready before he can be taught any particular topic. The teacher should rather be taking initiative to stimulate the child to readiness (Sutherland 1992:62). Their theories, therefore, are more beneficial to a developmental approach in education.

Matsumoto and Juang (2004:128) conclude that future research will need to search for commonalities as well as differences across cultures and explore what contextual variables affect intelligence-related behaviour and why.

4.2.2 Importance of early experiences

Interaction with the environment was shown to be important by Piaget, Vygotsky and Bruner. Studies by David Kretch (1969) indicated that the nature of the environment in early life has very important effects on brain development. The more children learn at an early age, the more developed are there ability to learn later (Smith, F. 1975:35).

From the researcher's own observations, early learning at home in an African village is very much dependent on the practical tasks needed to survive like finding and carrying food, wood and water and making fire and shelters. Children become skilful in these activities at an early age mostly learning it from other children. Modelling is the main method of teaching. Very little stimulation in terms of believing in the necessity of thinking skills development and language perfection occurs and it may explain to some extent the learning difficulties in later life.

Buconyori (1991:62-63) describes the non-formal and informal traditional structures of education in Africa. The most skilled adults brought together the youth and taught them how to master certain skills and tasks. The young ones were taught in the family around the fire and with other members of the society. The youth were educated and educated themselves in social life with their age group. Teaching-learning methods included recitation, games and stories, poetry, proverbs and parables, observation, music and drama and trial and error. There was no separation between education and life because education was life. Poetry demonstrated creative thinking in the learners. Interestingly, in Burundi the society values internalization and responsibility and required the young to use their minds to think critically. The Burundi adult-teacher created curiosity in the learner through celebrations or rituals and through creating conditioning surroundings to provoke the inquiring mind of the youth.

The **main goal of education** was viewed to be the total integration of the individual into society to make him a useful member as well as a respecter of the social mores. Ntabona (1979:113-132) states that the central preoccupation was to lead everything into a centre, an inner place of integration known as "umutima" (or heart). Teaching involved leading progressively to the centre in which intelligence, will and sensitivity effectively share the

same root: "kubaza umutima" or become conscientized to a degree where one behaves after consulting his or her conscience (Suguru 1990:60).

The sense of responsibility required the youth to use his mind to criticize and to judge. The learner was taught to be responsible for justice, truth and harmony in his environment. The ideal man was that one to whom people could turn for wisdom, intelligence, equity, harmony and morale. The ideal woman was expected to use her mind to create many ways to sow joy in the home and the neighbourhood. She was expected to use her mind and become the best home manager of the family goods (Suguru 1990:67).

4.2.3 The Formal Educational Environment

The colonial powers and missionaries from Europe and North America brought another kind of education to Africa. African education was removed from the family and community to four-wall classrooms. The new teaching aimed at imparting knowledge and skills. Buconyori (1991:65) quotes Albert Sarraut: "To educate the natives is undoubtedly our duty... but this fundamental duty must, above all, be in accordance with our most obvious economic, administrative, military and political interests." No wonder Samora Machel (1974) the first President of Mozambique, condemned colonial education and saw it as a colonial tool to exploit and to dehumanize the African (Njoroge and Bennaars 1986:95-96). Bocunyuri further explains that colonial teaching encouraged dependence on the teacher in matters of knowledge. No student could challenge the teacher. This learning did not encourage student thinking.

Kinoti (1994:52-54) provides the following reasons for the inappropriate and sub-standard education in Africa:

- **Unnecessary political interference.** The state took over the church schools and education was politicized.
- **Lack of economic resources** causes the severe shortages of infrastructure like books, materials and libraries, which prevent good education.
- **Inappropriate curricula** promote rote learning and limits real learning and creativity.
- **Churches** no longer play a significant part in the educational process. They could create model centres and produce well-educated men and women of vision and character.

Buconyori (1991:4,5) remarks that "the cry for relevant African education has put much emphasis on the content but paid little attention to relevant teaching strategies to help learners use their thinking capacity in studying".

Buconyori further comments on a common misconception in schools, namely that the main aim of education is to provide the right answer. This kind of learning devaluates the student's thinking.

Njoroge and Bennaars (1986:157) observed that African students from schools and colleges tend to display a strong belief in the word of the teacher, especially if the teacher is professionally qualified. Students don't query or critisize the textbooks recommended by their teacher. The teacher mechanically deposits knowledge into the heads of the students as one deposits money in the bank.

Creativity is associated with the ability to think independently and considered a Higher Order Thinking Skill. Buconyori (1991:50) sees one of the most important goals of education to be "to turn learners into thinkers".

Some studies associate low creative potential to cultures that stress the need to conform and accept without challenge the instructions of elders and superiors – which is also the case in rural Mozambique. Teachers are not questioned and the lack of libraries in schools inhibits critical thinking and the consideration of other viewpoints.

Based on traditional displays of creativity in music and art, Siann and Ugwuegbu (1980:105,106) seriously questions the assumption that culture and traditional values are responsible for the lack of creative thinking. They rather attribute the lack of creativity to the type of education introduced by Western education systems emphasizing authority and rote learning. The researcher is of the opinion that the causes for the problem are more complex than to simply blame Western educational styles. Africa has a natural tendency to respect authority without allowing oneself critical thoughts.

Durojaiye (1976:12) called for teachers who are able to change the situation in Africa and bring desirable changes in the curriculum and methods of teaching which encourage creativity and self-discovery of students.

Fowler (1995:146-147) mentions three characteristics of the traditional education systems of Africa that should not be neglected in future:

1. It should not only teach survival values, like Western education, but trans-survival values: that is moral, social and spiritual values as was done in traditional African education.

2. It should teach how to live as an effective member of the community, fulfilling social obligations and developing the necessary personal relations, in contrast to the individualistic and competitive Western education.
3. It should be integrated into the practical daily life, as was the case traditionally.

Lack of reading skills:

As already indicated, reading involves many higher-order thinking skills. With limited reading experience, as is the case with almost all children and young people in Mozambique, specific problems occur. It can be compared to the findings of Segal et al. on the cognitive needs of low-achieving urban students, mostly from other cultural groups like Hispanics (Segal et al.1985:460). These pupils have:

- A limited capacity to recall specific information and concepts, due to their limited vocabulary.
- A limited ability to comprehend and use (apply) what they comprehend.
    - they are completely unaware of structurally important and unimportant information
    - they have no idea of theme or key points and words
    - they make no effort to analyze what they read or to visualize it
    - they have no reservoir of thinking and learning strategies like observing text organization, forming mental pictures, using contextual clues, using inductive and deductive strategies and reflecting on their progress

Smith, M.D. (1975:223) states, "language is very good for disseminating facts, but only if the recipient has the necessary skills for retrieving facts from this medium". Aguolo (1975:40) states about Nigeria that: "A well-rounded education in primary and secondary schools has been handicapped by the inadequacy or absence of good library services to support the instructional programs of the schools, to broaden the intellectual horizons of the students...". "Many a Nigerian freshman may never have used a library before enrolling in one of our institutions of higher learning." (Nwoye and Anafulu 1973:251)

These findings are very useful to evaluate the reasons for the apparent lack of thinking skills observed by the researcher in Mozambique during the teaching of exegesis.

4.2.4 Fear of Failure

Segal et al. (1985:389-411) see the fear of failure as a main demotivator for putting an effort into learning.

- Failure is linked to a person's feeling of self-worth
    - students think their self-worth depends on the approval of others and that, therefore, good academic achievement is a test of personal value
    - in the absence of sufficient academic rewards they tend to stop competing and try to protect their own dignity by avoiding failure
- Failure highlights a conflict of values
    - teachers associate achievement with effort and ability
    - students stop trying to achieve good results in order to avoid the implicated lack of ability
    - teachers tend to make allowances for low effort where there is a good excuse: this leads to the student strategy of "appear to try your best but have your excuses ready", resulting in severe psychological conflict in the learner

Other failure-avoiding tactics are:

aiming not to lose
cheating
setting low goals that are easy to achieve
setting unattainable goals that one may fail with honour
not trying
feigning indifference (but study in secret)
being armed with many explanations

In the Mozambican context where a very low percentage of children reaches 12th grade (pre-university grade), students start their studies at Hefsiba with low expectations of their intellectual capabilities. They know they will study on a tertiary level with a sometimes inferior and limited school education. On arrival, older students tell them how difficult the work is to boost their own value. Their lecturers have Honours degrees (very scarce among Education officials in the Government) and some even have Masters and PhD qualifications. It is understandable that they have high levels of fear of failure and that some of them are demotivated by it.

Smith (1975:238) also stresses that an atmosphere in which behaviour must be determined by discipline and control is one in which anxiety and frustration tend to be high for students and teachers alike. A consequence of high anxiety is a drop in learning efficiency and it may be followed by resentment and hostility.

The attitude of teachers towards students and vice versa and the teaching atmosphere is therefore and important factor for learning and growing in thinking skills.

4.2.5 The Influence of World View

S. Fowler et al. (1990:54) writes: "The persistence of a world view is due to the fact that at the heart of every world view is a belief in a source of order and meaning that gives coherent meaning to the diversity of our experiences. This central belief has the character of a religious commitment to abandon one world view for another is to abandon one "god" for another. We are ready to do this only when we believe that the old "god" has let us down badly *and* that the new "god" will serve us better in realising the meaning of life. Most of the time people cannot say what their world view is. It is implicit in the way they act, which they simply take for granted as the normal way to act. We live by the world view because this is the normal, common sense way to live in the society to which we belong. For this reason it is a serious mistake to think that because I have a deep and genuine commitment and personal faith in Christ I will live by a Christian world view."

Apart from the many positive aspects of Traditional African Culture,for instance its "human face", in contrast to the overemphasis on technological and economical knowledge and progress of the West, there are quite a number of aspects that hinder progress. These aspects form part of an African world view.

Van der Walt (2003:46) gives a list of these aspects, which are also mentioned by other African writers. The researcher lists a selection of those aspects and explains why they probably hamper the development of thinking skills:

1. **A disregard for time.** Time is not used productively; the use of time is not planned because it is not seen as something that runs out, there is always enough; time is cyclical and repetitive; the right time will ripen – when everybody has arrived, the meeting starts, or we plan when to start the meeting, or the bus departs. A lot of Western planning, analyzing and thinking are generated because of the view that time runs out and should be used to the full.
2. **A fatalistic attitude.** Everything that happens has spiritual causes like curses from ancestors or the will of God. This leads to a passive acceptance of things the way they are. There is therefore no need felt to analyse and avoid situations to repeat themselves in the future. Maimela (1985:7,73) says: " ...one is apt to look for the reason in a context outside that of physical cause and effect. Naturally, no questions are raised with regard to one's inability to fulfil one's ambitions, because causes are always externalised and personalised."

3. **A tolerance of evil.** Oppression, suffering, corruption and abuse by leaders are normally tolerated. No planning and action in terms of education and thinking are needed and it can even be dangerous to attempt change.
4. **Weak management and planning** (Murithi 1996:86ff). These are thinking skills in themselves, but weak management and planning are accepted as normal by many, although not without complaints. The social environment, however, does not promote better thinking about management and planning.
5. **Carefree work ethics and having a lack of commitment** (Adeyemo 1997:39,40). This corresponds to a field-dependent style of learning where the teacher is expected to provide most of the learning. Motivation for independent learning and personal development is generally low. Museveni (1992:113,114) criticises the African's intellectual laziness and their "dependency syndrome".
6. **Being directed to the past** rather than anticipation of the future hinders progress and do not stimulate much thinking and reasoning on problem-solving. The world of the ancestors is always the best, closer to the perfect origin and therefore has more potency than the present or the future. Anything passed down from the ancestors such as culture, religion, technology, education, values, social institutions, etc. must be maintained, preserved, protected and eventually passed on to the next generation (Turaki 1993:252-3). If everything will be sorted out, why would you break your head and develop thinking skills? S. Fowler et al. (1990:53) remarks: "...the worldview common in traditional African societies held the belief that humans are part of the world of nature where life is governed by the governing spiritual powers of nature. Consequently it is not by autonomous human control that human life is fulfilled. It is by acting in accordance with socially mediated laws that establish the appropriate relations with the governing spiritual powers, that the goals of life can be achieved... This led to the *educational value that gave priority to the learning of these socially mediated laws with a very low, or even negative value given to innovative learning"* (my emphasis). By contrast the West sees the future as better, the past as irrelevant and feels the need to always study more and discover new and better ways.
7. **The communalistic orientation** stresses good harmony and avoidance of conflict. These are considered more important than individual achievement. Individual progress often causes distrust and jealousy of the means that was used to obtain it, probably through witchcraft and not analytical thinking, study and education. Jomo Kenyatta (1985) says: "Individualism is associated with black magic... An individualist is looked upon with suspicion... one who works only for himself and is likely to end up as a wizard." Mutiso (1974:83) affirms: "The community, in African literature, dominates all aspects of African thought. Dances are communal and worship is

communal. Property was held communally before the colonial era and there are attempts today to reinstate that practice. This inbuilt bias toward the community means that individualism is always seen as a deviance..."

8. **Demands of extended families** on the person that achieves higher positions and education often become such a burden that it is a demotivator to the person's further development. Pastors in Mozambique sometimes prefer to be sent far away from their families to avoid the unrealistic demands the extended family constantly make on their meagre resources.
9. **Hierarchical and paternalistic views of authority** do not encourage progress by young people. Their attempts to think of solutions might be seen as rebellion and lack of respect. Many proverbs in Africa refer to the virtue of accepting the views of the elders. Knowledge is not seen as the means to move higher up on the power ladder, but rather relations, family ties and maintaining the group harmony.
10. **The view that many children are a blessing** limits the parents' possibilities to provide the means for secondary and higher education.
11. **The subservient view of women** causes especially rural parents to undervalue education for their daughters. In Mozambique, however, the Government emphasises the need for girls to study a lot and more and more women occupy government positions.
12. **The view that God is not a Person** but something intangible, a natural phenomenon, (Setiloane 2000:41) works against a feeling of responsibility for one's life, nature and your descendants.

The search for unity is another aspect of the African World View that impacts negatively on the move from intuitive and pre-scientific knowledge and thinking (which is not inferior (Van der Walt 2003:181-2)), to the scientific, analytical and reflective knowledge often required in modern education. Africa seeks a united whole that includes the living and the dead, past and present. Kofi Awonoor (De Klerk 1979:322 (original work not available)) remarks on Achebe's book "Things fall apart": "To Achebe, the African world before the arrival of Europe was a well-integrated one, with dignity and honour... As a story of the tragic encounter between Africa and Europe, it is an attempt to capture and restate the pristine integrity, which has been so traumatically shattered by that confrontation... Order and coherence are followed by that slow, imperceptible and disguised process of destruction and decay... when the Christians come... the seeds of havoc are planted. ...widening the circle... ultimately will constitute the only human progress... the reunification of all things in a primary universal construct." An unknown writer in the Black Consciousness Movement writes: "Blackness

means widening the circle, absorbing and integrating instead of being absorbed and integrated... blacks must establish moral and actual authority over the whole".

In this context the development of thinking skills, as far as it can be perceived as analysing and tearing apart the African circle of unity in favour of Western scientific thinking, may be seen as something to be avoided, a move in the wrong direction.

This view also helps us to understand why Africans think more globally and not necessarily in exact terms, think more concrete and less abstract. Ibe Nwoga (1976:17,18,21) describes the different modes of knowing: "...whereas traditional Western man has evolved a more detached, analytical mode of understanding this world, environment and aspects of human functioning, traditional African man retained a more holistic, instinctive mode of understanding...".

Van Der Walt (2003:192) summarises Western thought in four processes: abstracting, theorizing, analyzing and systematizing – all of them are higher-order thinking skills! He further explains that abstraction takes place in four stages:

1. It leaves the concrete, observable reality behind and abstracts especially the laws that are valid for reality.
2. It relinquishes the special, unique data and abstracts only the general or the universal.
3. From the coherence of all the aspects of reality, it further also abstracts only one aspect for example economics.
4. The scientist also relinquishes his own and other advantages and interests – science should be "disinterested".

In this way one arrives at theoretical knowledge, characterised by an urge for distinction and analysis. Finally, everything is summarized again in a system of knowledge, a process in which logic plays an important role.

In Africa by contrast, knowing is more concrete. Van der Walt (2003:193-4) further shows that traditionally, in Africa training was not theoretical. Under the guidance of a master craftsman, attention was directed at

1. concrete objects or situations
2. general patterns being noted like the texture of different types of wood; generalizations being always based on concrete observations
3. instruction helping the pupils to learn the individual qualities of things

This is not an inferior way of learning: it involves thinking, deductions and generalizations. On the other hand, "no training at a tertiary institution can occur without some measure of abstraction... scientific principles remain a condition". Teachers should assist students to acquire "the minimum scientific skills required in a specific discipline..." (Van der Walt 2003:193-4).

Matsumoto and Juang (2004:171) warn that in trying to make sense of the cultural differences and its influence on cognitive abilities, it is also important to take notice of the wide range of differences in cognitive development within a given culture. These within-culture differences make it *extremely difficult to draw valid conclusions about difference in cognitive development between cultures* (my emphasis). Even in Western societies, scientific reasoning does not appear to be as common as Piaget thought.

Conclusion:

- Where specific thinking skills are therefore needed in contexts other than the one in which somebody grew up, they *need to be specifically taught.* This is possible because the basic thinking processes in different cultures are the same.
- A proper teaching strategy in Africa should take very seriously the impact that differences in World View and culture has on the development of and motivation to engage in higher thinking skills development.
- The emotional prerequisites for growth in thinking skills (like the fear of failure and low self-esteem) should be addressed along with the courses.
- Teachers should plan to eliminate the basic deficiencies in reading and other skills due to the problems noted in formal education.

4.3 Theoretical instructional approaches

4.3.1 Behaviourism – B.F. Skinner

B.F. Skinner formulated the four basic laws that underlie his learning theory based on his research on pigeons (Siann and Ugwuegbu 1980:108):

- *Reward or positive reinforcement:* rewarded responses are most likely to be repeated (Skinner 1968:156).
- *Negative reinforcement:* responses bringing freedom from unpleasant or painful situations are less likely to be repeated.
- *Extinction (non-reinforcement):* responses that do not lead to reinforcement are unlikely to be repeated.
- *Punishment:* responses that lead to painful consequences will be suppressed but can reappear if the connection is not kept up.

Skinner's work had a huge influence on classroom practice in the USA. Although not everybody will agree that associations form the basis of all education, it is true that the *reinforcement* of correct learning and the *use of repetition* to enforce the learning of associations have many positive applications. Many programmed and distant learning courses implemented these techniques successfully.. (Siann and Ugwuegbu 1980:108). "Programmed instruction is primarily a scheme for making an effective use of reinforcers, not only of shaping new kinds of behaviour but in maintaining behaviour in strength." (Skinner 1968:156)

On teaching thinking, he said: "Instruction designed simply to transmit what is already known has often neglected the teaching of thinking. Some recent reforms have swung to the other extreme in making sure that the students learn how to think, they neglect transmission of what is known..." (Skinner 1968:116). As a criticism of Piaget he said: "A teacher cannot wait for his students to grow older. He cannot change their sex or race, personalities or cultural histories... Exercising rational powers is a sink or swim technique... the method does not teach, but simply selects those who learn without being taught... Sink or swim can work but it is better to teach the behaviour directly..." (Skinner 1968:118,119,122).

Feuerstein (1968:5) is quite critical of Behaviourism: "...behaviourism effectively removed from psychology the entire apparatus of man's capacity to think and reason."

4.3.2 Discovery Learning – Jerome Bruner (see 4.1.3)

Discovery learning is based on the belief that the most valuable, deep and long-lasting learning, is learning that arises from the child's own discovery of the material to be learnt (Siann and Ugwuegbu 1980:112). This belief grows from four principles:

- Bruner promoted a *child/student – centred* approach to learning. As seen above he believes in the intrinsic need to master the world around us and the inborn programming to interact with others that make us respond favourably in situations where we can learn with others. This need pushes us towards the goal of self-discovering solutions.
- *Structure and mode of representation* are very important – how these are presented, how much at a time and at which level (enactive, iconic or symbolic).
- *Sequencing of material is important in instruction.* It is best to start at the activity level (enactive), then move on to representing the material

with images and finally communicating only in words so that the mental representation will be symbolic.

- *Feedback is most important in learning.* The learner must receive knowledge on how he is proceeding. Bruner believes errors are helpful in the learning process on the way to 'discovering' the correct solution for yourself. (Behaviourists want the student to avoid errors in order not to practice incorrect associations.)

Siann and Ugwuegbu (1980:113) warns that too much emphasis on discovery learning can lead to an absence of structure. The child has a need for *security and structure* as well as a need for *novelty and discovery*. Both needs should be addressed.

4.3.3 Teaching for Meaningful Learning – David Ausubel (see 4.1.4)

Ausubel is, like Bruner a cognitive theorist but is more didactic in his approach. He sees the role of the teacher as much more important compared to Bruner that emphasizes the child (Siann and Ugwuegbu 1980:113).

"When we deliberately attempt to influence cognitive structure so as to maximize meaningful learning and retention, we come to the heart of the education process." (Ausubel 1968:128)

Ausubel stresses that factual information is most easily learned if it is arranged logically and wherever possible, new learning should become absorbed into prior systems of knowledge (Ausubel 1968:91,92,127,128). For meaningful learning to occur, three conditions must pertain:

- There must be some structure or organization underlying the material.
- The learner must possess ideas (knowledge/cognitive structure) to which he can relate material.
- The learner must *want* to relate his previous ideas to the new material in an organized manner.

Regarding instructional materials Ausubel (1968:320-359) emphasises important aspects:

1. The amount of material: Task sizes influence the structure of the material, its difficulty and the learner's motivation.
2. Difficulty of the material. Much depends on the learner's age, cognitive maturity, subject-matter sophistication, intelligence and motivation and is therefore best determined on an individual basis.

3. Step size. It is an important issue in programming meaningful subject matter and depends on the same variables mentioned in 2.
4. Pacing. Refers to the rate of introducing new subject matter material. One can influence the rate of coverage by: (a) manipulation of step size; (b) increasing or decreasing the density; (c) regulating the number of initial repetitions and subsequent reviews.
5. Internal logic of instructional material refers to:
    a. adequacy of definition and diction (precise and consistent use of terms; definition of all new terms prior to use; use of the simplest and least technical language)
    b. the use of concrete-emperical props and of relevant analogies
    c. stimulation of an active, critical, reflective and analytical approach on the part of the learner, encouraging him to reformulate presented ideas in terms of his own vocabulary, experiential background, and structure of ideas
    d. explicit conformity with the distinctive logic and philosophy of each subject-matter discipline and its particular strategy of learning
    e. the selection and organization of subject-matter content around principles that have the widest and most general explanatory and integrative power
    f. systematic sequential organization of material with careful attention to graduation of difficulty level
    g. consistency with the principles of progressive differentiation and integrative reconciliation
    h. the use of appropriate organizers
6. Organizing of material. Organizers must be formulated in terms of language and concepts already familiar to the learner and should not be confused with ordinary introductory reviews.
    - A generalized model of class relationship for example, will be provided beforehand as a general subsumer for all *new* classes and sub-classes. It makes new information more meaningful and enables students to anchor more easily forgotten specifics to more easily remembered generalizations.
    - Perceptual organizers provide useful mechanical aid like the use of headings and subheadings, underlining, the use of vocal emphasis etc.
    - Preconceptions should be determined by pre-tests in order to match organizers with them.
7. Effective communication. The translation from the sophisticated cognitive structure of the teacher to that of the student "is a complex and delicate art".

- sufficient redundancy is necessary for good comprehension and retention but as analogies and examples, not as mere repetition
- increase the level of difficulty progressively
- proceed from the familiar to the unfamiliar, using previously acquired knowledge and experience as a foundation for understanding and as a means of rendering it less threatening.

8. Instructional aids. The use of programmes, printed material, laboratory work, visual aids and computerized programmes have their value. Ausubel emphasizes the overriding importance of the conventional teacher in effective instruction because he can individualize the classroom experience.
9. Curriculum reform. Ausubel warns that good subject-matter content does not guarantee pedagogic effectiveness. Specialists in each subject matter and in learning theories should work together to produce an integrated curriculum with successively higher levels of difficulty.

Ausubel's major recommendations for structuring learning sessions can be summarized as follows (Siann and Ugwuegbu 1980:114):

1. Explain your learning objective.
2. Start lessons with advanced organizers that include general principles to help students absorb material systematically.
3. Alert the students to new concepts and link it to prior knowledge.
4. Present the learning in systematic steps.
5. Ensure by asking questions, that students are actively taking part in the lesson and are mastering the material.
6. Follow the lesson with a summary.
7. Set requirements or assignments on the material that require students to organize related material on their own.

For increasing classroom motivation Ausubel (1968:393) concludes:

- Motivation is as much an effect as a cause of learning.
- Make the objective in each learning task as explicit as possible.
- Make full use of existing interests and motivations.
- Maximize cognitive drive by arousing intellectual curiosity, by using attention-attracting material and by arranging lessons in order to insure ultimate success in learning.
- Set tasks that are appropriate to each learner's ability level.

- Help students to set realistic goals and evaluate their progress towards these goals by providing tasks that test the limits of their ability and providing informative feedback.
- Take note of developmental changes and individual differences.
- Make use of extrinsic and aversive motivation, avoiding excessively high levels of each.

4.3.4 The Field Dependence/independence Theory, applied to teaching

Witken (1977) discovered two poles on a continuum of behaviour, which he termed *field-dependent and field-independent.* These styles influenced academic development in processing information. He saw that the person with the field-dependent style relies on external referents as guides in information processing; this person also shows a preference to personal relationships and social skills. The field-independent person, relies on internal referents to process information, tends to show a non-social orientation and is more concerned with ideas and abstract principles.

This theory has been criticised as being too vague but Buconyori (1991:48) concludes that critics have not been able to prove conclusively that the field-dependence/independence styles are not helpful in understanding differences among individuals.

4.3.5 Conclusion

From these many aspects seem to be very useful in the African context. What stands out is that learning and with it the development of thinking skills, forms part of a process that can develop. For this development to take place the ***linking of concepts with prior knowledge*** is extremely important as well as the ***structuring and sequencing*** of the training in order to move from basic thinking skills and strategies to higher ones. Our aim is to gain more insight into the necessary strategies for teaching Old Testament exegesis and the thinking skills needed in this process.

4.4 A Framework for Text Comprehension

Van Oostendorp and Elshout-Mohr (1999) (based on the ideas of Scardamalia and Bereiter (1991)) presented a very helpful framework (figure 1) that helps to understand the skills involved in text comprehension. They make use of insights from educational psychology and cognitive and learning theories.

An important statement for our study is that ***"reading can be viewed as a higher thinking skill"*** (1999:284) because research on reading revealed that complex thinking skills, like

inductive reasoning and problem solving, are required throughout the reading process. This supports the researcher's view that serious attention should be given to thinking skills during the teaching of exegesis.

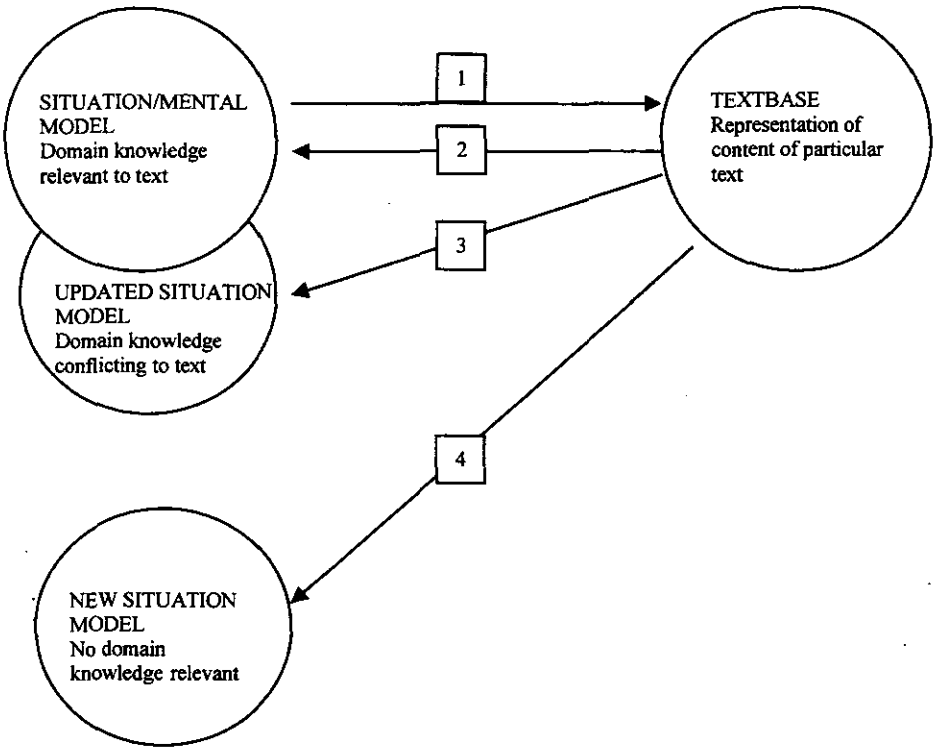


Figure 1: Interaction processes between situation model construction and text base construction

The framework in figure 1 is based on the idea that in order to arrive at discourse comprehension from a given text, a coherent text representation (text base) and ultimately an integrated mental model (situation model) in the form of a connected network of semantic propositions, is pivotal. This is only possible when relevant prior knowledge is available and when it is activated (Scardamalia and Bereiter 1991). The assumption is that most of the prior knowledge is organized in the form of mental/situational models. To activate them at the right time is necessary to construct a coherent text representation (arrow 1). This may lead to the construction of a new situation model (arrow 2). After having 'comprehended' the text as far as possible, readers need to change the existing situation/mental model to bring it into correspondence to the new data from the current text (arrow 3). The last situation (arrow 4) occurs when students have to construct a completely new situation model with little prior knowledge or available situation models (Van Oostendorp and Elshout-Mohr 1999:285,286).

This whole process requires many thinking skills and strategies which need to be taught.

The following skills are mentioned (Van Oostendorp and Elshout-Mohr 1999:290,295,300):

1. For the use of prior knowledge to construct a coherent text base (arrows 1,2)

Basic level

- activating context relevant features of concepts
- generating context relevant *inferences* and elaborations

Strategic level

- *focusing attention* on context relevant features of concepts
- *focusing attention* on coherent-contributing attributes, concepts
- *developing a task conception* that fosters 'careful' reading

Higher-order level

- *accommodating one's reading strategy* and speed to different types of text conditions
- *keeping one's eyes open* when a text is surprisingly easy: checking for incongruousness
- *monitoring the quality* of the textbase

2. For the use of prior knowledge to construct a coherent text base. For the building of new situation models by studying (arrow 3)

Basic level

- functional working memory capacity

Strategic level

- *mobilizing* prior knowledge
- *detecting* misfits and gaps in current knowledge
- *deep processing* new information
- *paying attention* to the conflict between old and new
- *weighing and investigating* pro's and contra's of various models
- *using sub-strategies* to integrate old an new information

Higher-order level

- *hold the epistemological belief* that restructuring is worthwhile
- *monitoring an regulating* the direction of attention

3. For the building of new situation models by studying (arrow 4)

Basic level

- functional working memory capacity
- contextualisation skills

Strategic level

- *using thinking skills* like *inductive reasoning, comparing, categorizing and abstracting*
- *using study skills* like concept-mapping and schematizing
- *using goal directed tactics*, like 'taking different perspectives' and 'listing to cram it in'
- *resisting 'easy'* approaches that promote bias and preservation of misconceptions
- *using schemata/models* to integrate new information

Higher-order level

- *using complex study methods* like SQ3R (Survey the material and convert the subheadings in the text into Questions, then start Reading, Reciting and Reviewing the textual information) to orchestrate the use of thinking and study skills
- *balancing* processes directed at construction of a text base and building new mental models
- *assessing* the need for additional (social) resources

4.5 The teaching of thinking skills necessary for text comprehension

4.5.1 The use of prior knowledge to construct a coherent text base

Franks et al. (1982) and Stein et al. (1982) (as cited in Van Oostendorp and Elshout-Mohr 1999:292, originals not available) did some training experiments in which weak readers learned to focus on the relevance of concepts in a text to the coherence of the text representation. Both studies resulted in positive effects on understanding and recall of text information.

Brown and Palincsar (1984) focused on strategic and higher-order skills. They made children regulate the quality of their own reading by the use of four strategies:

- Posing questions
- Summarizing
- Predicting what comes next in the text
- Clarifying texts for consistency or compatibility with known facts.

They used the 'reciprocal' teaching method where the teacher first models the four skills, gradually lessening the support provided until the students do it themselves. Reciprocal teaching help students learn to monitor (metacognition) their own comprehension processes, in part by acting as teachers who formulated relevant questions for their peers. (Bransford et al. 1989:206) This method was very effective and showed transfer to text understanding in

other domains (Van Oostendorp and Elshout-Mohr 1999:293) (Brown and Palincsar 1989:393-451).

Other studies also showed that thinking skills like regulating and monitoring the comprehension process can be taught. Transfer of the learnt skills is, however, problematic and difficult to test. Students learn to use specific skills in specific contexts but studies show that they should be taught specifically in other areas as well although these might be easier (Bransford et al. 1989:206, 7). It is not proven that maturity in performing specific tasks improve thinking skills in other tasks (Segal et al. 1985:201, 202). Segal et al. are therefore in favour of direct teaching and practicing of cognitive skills.
They list the following important elements of training:

- Reading skills
- Increased perception
- Methods of study, memorization, how to make summaries and to take notes, teaching on cognitive strategies, learning styles, motivation, examination strategies and life skills (These aspects are already included in the LEER111 module of the North-West University, also included in the Hefsiba curriculum.)
- Critical thinking

Different programs for the teaching of thinking skills have been evaluated (Sternberg and Bhana 1989:198-205).

- **Instrumental Enrichment** (Mediated Learning Experience (MLE)) (Feuerstein 1980) – a program of individual paper-and-pencil (IQ test-like) exercises, for three to five hours a week, over two years. It seems to cause growth in the areas of abstract reasoning and spatial visualization. But a general transfer to other tasks than the types used in the tests is dubious. Drawbacks are the long duration, the requirement of extensive teacher training and the need for separate instruction time in the already full school curricula. "The teacher is cast by Feuerstein in the role of a personal saviour" of children's minds (Sutherland 1992:127). Feuerstein's intervention was initially intended to help immigrant adolescent pupils from North Africa who were struggling(often due to cultural factors) to master Hebrew and adapt to the Israeli society. "We were able to establish that the subjects' considerable maladaptive behaviour was primarily a function of inadequate cognitive processes." (Feurstein 1980:5) *"Cultural deprivation"* is perceived as the root of the problem. This means that his own culture was not properly mediated to him, for instance because of urbanization which caused a "reduced propensity of the individual to organize and

elaborate stimuli to facilitate their future use by means of mental processes." (Feuerstein 1980:15) With MLE the situation could be corrected," he testifies.

It is not difficult too see that such an intensive, teacher-mediated programme should have positive results, giving the students a feeling of special attention and gaining in self-confidence as they progressively master more difficult exercises. The problem might be the transfer of these reasoning capacities to other disciplines. With a deliberate programme to do this it might work.

- **Philosophy for Children** – Different programs were developed to promote philosophical thinking with the aim of developing thinking and reasoning skills in children. Some of them are: *Lipmans Philosophy for Children, Pixie, Lisa, Suki and Mark.* Research reports on their effectiveness are not sufficient but these programs seem to produce the greatest gains on verbal tests and critical thinking abilities. This is so because generally a novel is read and then discussed in the classroom. This program is highly teacher-sensitive and requires extensive teacher training.

- **Problem Solving and Analytical Reasoning** (Whimbey 1975) – This program seeks to develop at least five attributes of good problem-solving namely, concern for accuracy, positive attitude, problem-decomposition skills, distance from guessing and active problem-solving. The program emphasizes the teaching method called 'thinking-aloud pair problem solving' (TAPS). Two students alternate as problem-solver and listener. The problem-solver reads and thinks aloud, while analyzing worked out examples and solving new problems; and the listener assists him or her in reflecting upon problem-solving procedures. Empirical data on the effectiveness of this program is scarce. The teaching method is a major contribution to the fact that this program is so close to the general academic work of the students.

- **Odyssey** – Is based on Harvard's Project Intelligence and widely used in Venezuela. Evaluations are positive and the program can probably result in gains in thinking skills.

4.5.2 The updating and restructuring of prior knowledge

Training studies that aim at improving the proficiency in updating situation models are scarce. How a reader responds to incongruent information, is dependent on the 'entrenchment' of related conceptions and beliefs in the cognitive structure of the reader (Van Oostendorp and Elshout-Mohr 1999:298). In order to bring about changes, it is necessary to

identify the crucial elements of the conception and why they are entrenched. These can be applied to the way differences in culture affect understanding and acceptance of a message.

The deep processing of new information might be promoted by enhancing the self-involvement of the learners and letting them justify their reasoning.

A balance is needed between 'selective evaluation' that tends to ignore textual information different from one's existing schemas and 'exclusive concentration' on the construction of a text base because this may inhibit integration with prior knowledge (Van Oostendorp and Elshout-Mohr 1999:298).

4.5.3 The building of new situation models

There are many thinking skills necessary to build a new mental model of a text where little prior knowledge exists like inductive reasoning, comparing, categorizing, abstracting, using spatial strategies like concept-mapping and schematizing (Van Oostendorp and Elshout-Mohr 1999:302).

Working-memory capacity and contextualisation skills are basic prerequisites that are often lacking in rural African communities and may explain deficiencies observed in Mozambique.

Studies showed that people with low working-memory capacity were inclined to make inferences too early in the passage that later were proven wrong. On the other hand, people with high working-memory capacity kept their options open and made their specific inferences later when they were more likely to be correct. These findings have a bearing on the cyclic process of exegesis where one spirals into a deeper understanding, as long as the working-memory can handle all the information simultaneously.

It was found that students with low verbal ability (as is the case where teaching is done in a second language) are less able to contextualise word-comprehension aspects (Elshout-Mohr 1981). This influences the application of text comprehension into new contexts, so necessary in the hermeneutical process. Wide reading is proven to be one of the best methods of increasing vocabulary and verbal ability (Marzano 1995:94).

Learning to use *complex study methods* like SQ3R (Survey the material and convert the subheadings in the text into Questions, then start Reading, Reciting and Reviewing the textual information) prove to be fruitful. The questions serve as learning goals that enable students to combine a top-down (goal-driven) approach with a bottom-up (text-driven)

approach (Van Oostendorp and Elshout-Mohr 1999:304,305). A long-term training program incorporating these skills is recommended, especially in classroom learning environments that support thinking and collaborative activity.

Marzano (1995:76) remarks: "enhancing thinking and reasoning for a complex process, such as reading, is a matter of rendering its metacognitive components more conscious and self-regulatory, and ensuring that its cognitive components are executed efficiently and are properly adapted to situational changes".

Kreft (1977) warns about the hermeneutical principles underlying teaching for textual competency. A leftist approach reduces literature to a reflection of social process in the community. A right-wing approach reduces text to syntax, internal semantics and use rigorist methods that avoid the values in the text. The reception theories focus on the effect of the text on the reader and his own sometimes-creative ways of understanding, against the notion that the text is normative and requires an answer from the reader.

The problems the researcher experienced in trying to bring students to see the relationship between text-structure and the meaning of the original author, prompted this study. Kreft (1977:294ff) however warns that a strong emphasis on a structural discourse analysis can actually cause a break between structure and meaning. Structural analysis (a necessary element) and an emphasis on methods, are not necessarily a precondition for structural comprehension and should not be the starting point of the process of understanding. He is of the opinion that if difficult grammatical teaching is done too early with the students, it may hamper their development process (1977:359). Kreft feels that "intuitive" comprehension should come before the use of methods. It reveals a positivistic view if methods are presented as the means towards text understanding. With 'intuition' he does not mean a natural capacity but skills and capabilities acquired through a social learning process that is individual for each person.

In order to teach literal competency Kreft (1977:379) proposes four phases:

1. A subjective encounter with the text, a first attempt to understanding
2. A more objective encounter with the text, using methods, correcting the first encounter and going into discussion with other viewpoints
3. The receiving phase where the text is applied to the own way of existence
4. The general application phase, theoretical and practical, resulting in the tackling of new issues

Conclusion

The useful framework of Van Oostendorp and Elshout-Mohr provided us with a clearer understanding of the process of text comprehension and the skills involved. It also encourages the training of these skills and show that it is possible. The development of working-memory capacity, verbal skills and study strategies are important prerequisites for the text-understanding process as well as the handling of cultural beliefs that may inhibit the building of a new or updated text base. One should also take care to not see 'correct' reading methods as the only solution to text understanding.

4.6 The use of Co-operative Learning

"Cooperative learning improves student learning and retention, promotes a higher level of understanding, self-esteem, motivation, acceptance of self and others and improves attendance and behaviour." (Holubec et al. 1995:229) Schwartz and Perkins (1990:32) agree and say: "Indeed, we consider it likely that small-group activities may be the single most useful mode of interaction, the one that should occupy the highest percentage of activity time in the classroom as students learn to think." This seems to be a natural way of teaching in the African context, where the forming of the identity of the individual is linked to the clan or tribal group or family he belongs to.

Holubec et al (1995:229-240) however, explains that co-operative learning is different from group work. It is team work and has the following elements:

1. **Positive Interdependence**

   The teacher gives the students a clear goal and makes sure that all members of the co-operative group understand it. All group members have to master the material and help to explain it. In order to attain this goal the group may divide the material between them and assign different jobs to members such as summarizer, questioner etc. but in the end everybody should reach the set goal.

2. **Face-to-face Promotive Interaction**

   When students explain their learning to others they learn more. Teachers should help students to interact positively with one another to accomplish the task and promote success.

3. **Individual Accountability**

   Students learn together so that they can subsequently perform better as individuals. Teachers should make sure that each member is contributing to this goal by asking

informal questions to the different members, giving individual tests etc. Both the individual and the group share results so that group members may know who needs more support among them.

4. Social Skills

Interpersonal and small-group skills should be taught, for instance: communication, leadership, summarizing the group's ideas, decision-making, trust-building, encouraging others to contribute and conflict management.

5. Group Processing

Students should be guided into reflection on how well they are performing as a group, asking questions like, "What are you doing to help the group learn the material?", "What are you doing that helps the group work together effectively?" In this manner students are helped to value their positive actions and make a commitment to continue them.

Co-operative learning may be utilised more informally during a class set-up or be more formally organized. Two or three members in a group is considered optimal and the constant monitoring and involvement of the teacher is a prerequisite. Holubec et al encourages the use of Bloom's Taxonomy to induce thinking on all levels.

M. Klopper from the Division of Learning and Reading Development, North-West University, Potchefstroom motivates the importance of this teaching method: "Reciprocal teaching has been found to be an effective comprehension technique with students with learning problems... comprehension can be enhanced by the presence of input of peers, primary because dialogue serves to expand and clarify prior knowledge."

A more permanent and long-term version of co-operative learning is called 'base-groups' with stable membership of over a year or more. They meet regularly as a peer-group and discuss each member's academic progress and provide each other with encouragement and assistance.

Schwartz and Perkins (1990:191) observe that: "By its very nature, teaching thinking moves teachers away from relying on didactic methods of instruction like lecturing and involves them in more interaction with students." A teacher is more of a coach training skills.

4.7 Learning Styles in Africa and Appropriate Teaching Method

Many believe that the task for an educator in Africa today is not whether we must keep or revert to African traditional methods or adapt European methods. The real task is to discover how the African students prefer to learn and to recommend methodologies, which will favour these preferences. In this way, African educators may ***develop African thinkers*** in their classrooms (Buconyori 1991:68).

Earle Bowen (1984) tested 205 students in Kenya and Nigeria. It was found that ninety percent were field-dependent and only ten percent field-independent. He suggested that study methods be aimed at more effective teaching for field-dependent students.

Research has shown that field-dependent students have more problems in school than field-independent students. "It is possible that the learning difficulties of field dependents may be more a function of the way learning is structured in the schools than of the intelligence of the learner. School learning may favour field independent children who tend to be task and achievement orientated, self-sufficient and independent; field dependents may be easily distracted because they find the people around them more interesting than the mathematics problem in front of them." (Cross 1976:122)

Cross (1976) also pointed out that teachers tend to teach by the methods most comfortable to themselves unless they are consciously attempting to use a teaching strategy to accommodate student cognitive styles.

More in the line of thinking development, Strother (1982) says that it is not enough that students only learn through their preferred style. Life is so complex that it requires people to think and find meaning in less preferred ways of learning too.

Buconyori (1991:174ff) did several tests on undergraduate students at two Christian Colleges in Kenya. His results coincided with those reported by Bowen (1984).

- 79.42% of the Christian Higher Education students were found to be field-dependent and 90% of the Bible College students were found to fall into this category.
- Both field-dependent and field-independent students were *visual oriented* rather than auditory oriented. They were strong in the ability to acquire meaning from words they *see*. They tended to have difficulties in finding meaning from *spoken* numbers or non-word symbols. *(This is probably a surprise to many people assuming that Africans are auditory inclined because of their oral tradition.)*

- There were important percentages of strengths and weaknesses in reasoning by looking for similarities and differences and in inductive reasoning.
- Both field-dependent and field-independent students had less difficulty in using categorical reasoning. They go by established regulations and traditions and need a highly structured situation. They were able to use their minds to set realistic goals, evaluating strengths and weaknesses.
- Rural background students tended to relate better to field-dependence (83.33%).
- Both rural and urban students had more difficulties with individual reasoning.

Bowen and Bowen (1986) suggested several teaching strategies that favour the field-dependent majority of African students:

1. The lecture method is unsuccessful in Africa because students learn best from the written rather than the spoken word. If text books or notes are not available, notes should be written on the black board.
2. A written course outline is essential: their thought processes are global.
3. An oral preview of the course should be given, explaining what they are supposed to learn, why and with clearly stated objectives.
4. A preview of the lesson material should be supplied.
5. Important points in the lesson should be identified because the field-dependent person is not analytical.
6. Small units of work are preferable.
7. Field-dependent students need more frequent feedback and reinforcement by their teacher. They are also more sensitive to the praise and criticism of peers and authority figures and corrections should be supported by understanding and positive assistance. More frequent tests may improve their learning.
8. Group-work works best for them like group projects, discussions, working in pairs... (See the section on collaborative learning).
9. They prefer structure and direction in doing a project.
10. Visual aids of all kinds are essential: handouts, pictures, many examples and illustrations, use of the overhead projector, slides, videos etc. They prefer hands-on experience, feeling and touching study material.
11. They need to see models and examples. They might learn more from the teacher's example than from his explanations on how to behave.
12. They learn a lot from practical field experience.
13. They prefer to shown how to do something. "Do it any way you wish" is very frustrating to a field-dependent student.

14. They learn material that is socially oriented and related to people and situations better.
15. They seldom benefit from competition. It is better to base grading on the student's own performance in relation to previously set standards.
16. They may learn to cope with other learning strategies but these must be taught specifically. *Our task in the teaching of Christian workers is too important simply to hope that we are using the right methods* (my emphasis).

Buconyori rightly stresses that we need more than these teaching methods. We need to enable the African students to develop in their reasoning (1991:180ff). We have to deal with three kinds of content objectives in specific ways to attain this goal.

1. **Content Objectives**
   - Teach content as a means to foster reasoning. The struggle to update existing packages of knowledge or new ones needs reasoning.
   - In the planning of teaching, objectives must spell out to the learners what information they are supposed to know, what information may be known or unknown and which information tend to be unknown to most students.
2. **Process Objectives**

   Instructors should plan for different methods to apply knowledge to practice.
   - Help students gather factual knowledge in a way that fosters reasoning: Plan for assignments that will force students to observe what they see or read. They should be encouraged to formulate their own questions to help them observe what they read.
   - Enable students to focus on the topic: Start classes by explaining the objective of the lesson. Encourage them to identify problems, even in groups.
   - Encourage students to reason by enabling them to be generative in studying. Studies showed they are able to draw inferences through reasoning. Structure teaching in such a way that it leaves room for students to be creative. Co-operative discussions in groups help to generate ideas building on each other.
   - Encourage students' reasoning by using analytical thinking skills in studying. Most students showed a capacity for categorical reasoning and by looking at similarities and differences and deductive reasoning.

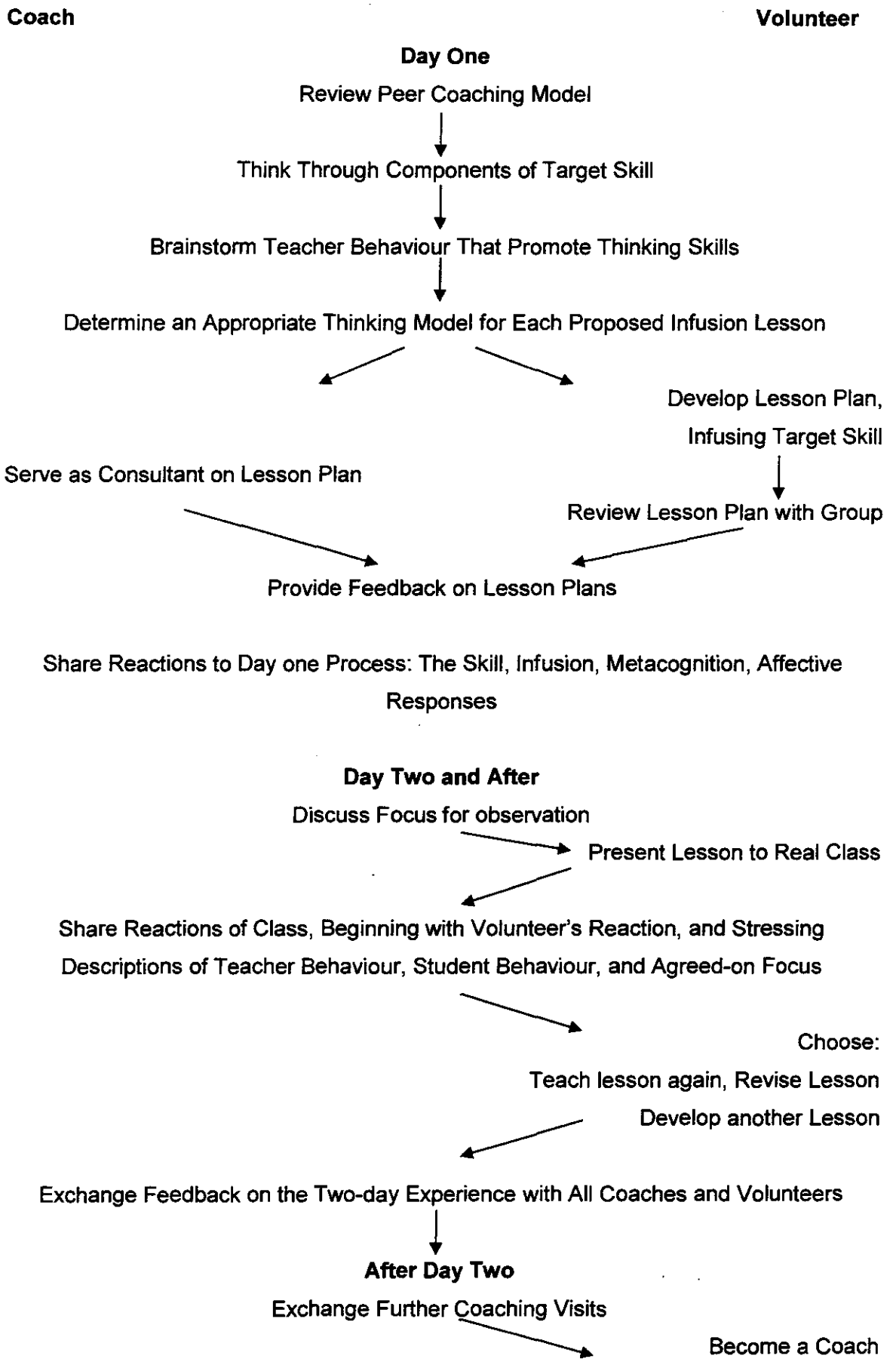
Their analytical skills can therefore be developed by identifying relationships and patterns; identifying components, principles and main ideas in what they read and study (it might work better in groups); classifying things into categories; experiencing tension and conflict and looking for possible solutions.

- Motivate students to think. African students are sensitive to the feelings and viewpoints of others. Teachers need to be concerned with the needs and problems of their students. Where emotional and physical needs are met, students feel appreciated and wanted by teachers and staff and motivation and attention levels are high.
- African students will develop their reasoning if they are enabled to integrate: link new knowledge to old; resolve conflicts between "science" and the Bible; live harmoniously with others; summarize and restructure all they study. Assign reading of different opinions and ask them to identify differences and list what is helpful in each; discuss how certain theories and philosophies relate to life.

3. Practice Objectives

- Teachers should plan for actions as a starting point but then encourage the students to create new ways to practice the knowledge they acquired. In this manner they are forced to reason.
- Tests should not emphasize the mastery of the course but changes in the thinking of the student.

Schwartz and Perkins (1990:199) emphasise the coaching of lecturers amongst themselves in order to focus on the teaching of thinking during the normal lesson. For this they propose the Bedford Model (A middle school in Massachusetts):


Coach
Volunteer
Day One
Review Peer Coaching Model
Think Through Components of Target Skill
Brainstorm Teacher Behaviour That Promote Thinking Skills
Determine an Appropriate Thinking Model for Each Proposed Infusion Lesson
Develop Lesson Plan,
Infusing Target Skill
Serve as Consultant on Lesson Plan
Review Lesson Plan with Group
Provide Feedback on Lesson Plans
Share Reactions to Day one Process: The Skill, Infusion, Metacognition, Affective Responses
Day Two and After
Discuss Focus for observation
Present Lesson to Real Class
Share Reactions of Class, Beginning with Volunteer's Reaction, and Stressing Descriptions of Teacher Behaviour, Student Behaviour, and Agreed-on Focus
Choose:
Teach lesson again, Revise Lesson
Develop another Lesson
Exchange Feedback on the Two-day Experience with All Coaches and Volunteers
After Day Two
Exchange Further Coaching Visits
Become a Coach

4.8 Assessment of Learning and the Development of Thinking Skills

4.8.1 Learning Targets

Learning targets or objectives specify what you want the student to be able to do, value or feel at the completion of the instructional segment (Nitko 2001:22). Setting clear targets

- help you to plan your teaching effectively
- inform the students and other interested parties of what is expected as a result of the teaching which may empower them to direct their own learning
- provide the basis for teachers to analyze what they teach and to construct learning exercises
- describe specific performances against which the teachers can evaluate the success of the instruction
- enable teachers to evaluate and improve both instructional procedures and learning targets.

Learning targets should have three elements (Lindvall and Nitko 1975):

1. **Student centred** ("the student" or "you")
2. **Performance centred** (worded in terms of observable student performance, "be able to do")
3. **Content centred** (worded so that the specific content to which the student performance applied is clear)

We may further distinguish between **Mastery Learning Targets/Outcomes** – specific targets that students will be able to do after the instruction, and **Developmental Learning Targets** – that are developing continually throughout life. The distinction is important when it comes to assessment because the Developmental Learning Targets are not fully mastered. All that we can reasonably expect is to see a degree of progress toward these objectives (Gronlund 1973:17). Thinking skills might fall into this category.

Continuous assessment of students' progress is necessary because you need high-quality information to make basic lesson-planning decisions such as (Nitko 2001:104, 105):

1. Which content and thinking skills should your students study next.
2. What is the best way for them to study?
3. At what point a student has mastered specific skills and thinking processes.
4. At what point students have mastered larger bodies of content and skills.

5. When is it necessary for students to review past learning and work on integrating previous knowledge and skills into new knowledge structures and skill complexes.

Formative assessments help teachers guide student learning *while* it is still in progress. **Summative assessments** help teachers to evaluate student learning *after* teaching a course unit (Nitko 2001:106).

It is clear that the assessment should be ***planned*** and be an integral part of the teaching program. Not only when assessment should take place during the course but what form it will take in order to provide the information needed.

In order to assess thinking skills and encourage students to use higher-level cognitive processes and skills, accommodate them in the learning targets. If the taxonomy of Bloom could have been utilised for identification of thinking skills, the content outline and learning targets might look like this:

Content Outline	**Knowledge**	**Comprehension**	**Application**	**Analysis**	**Synthesis**	**Evaluation**
The Book of Judges	You should be able to *list* the functions of a Judge	You should be able to *summarize* the important points emphasised in chapter two, that are repeated throughout the book	You should be able to *demonstrate how you will preach* from Judges on political corruption	You should be able to present and *interpret* the structure of the book	You should be able to *elaborate* on the main themes of the book, with references	You should be able to *evaluate* the theories of x and y on the formation and date of the book

It is important and ethical that students be fully informed on learning targets and that assessment should match the learning targets (Nitko 2001:114).

There are a range of assessment procedures at the disposal of the teacher like multiple-answer tests, essays, oral evaluations, projects at home, surprise quizzes etc. An overview is not considered to be important for this research. More important is the inclusion of thinking skills in the instruction and assessment planning. It is also important to prepare clear *scoring rubrics* to minimize subjective scoring,, and give good *feedback* to each student, seeing that ***assessment forms an integral part of the teaching process*** (Nitko 2001:196-8).

Nitko (2001:201-237) explains several aspects of assessing higher-order thinking which includes problem-solving and critical thinking abilities:

- A basic rule for developing tasks to assess higher-order thinking abilities is that the assessment material should be new to the students: They should not repeat the specific examples you used during instruction and their answers should be phrased in language that is different to what you used during teaching.
- It is often necessary to develop tasks for which the solutions or answers depend on a particular piece of introductory material presented along with them. These are context-dependent or interpretive exercises.
- A concept is a name that represents a category of things. A concept is learned when a student can identify and/or provide various new exemplars or instances of it.
- To assess whether a student comprehends a rule or principle, you must be certain that he can do more than state the rule. You must require the student to apply the rule to a new situation.
- Problem solving involves identifying obstacles to attain a desired outcome and using appropriate ways to overcome these obstacles so the goal is reached. To assess problem-solving skills, you will need to set tasks that allow you to *evaluate students' thinking about problem solving* (many thinking skills are involved in this process). (The goal to understand the message of a particular Bible passage is a problem that needs solving.) Students could be asked to (Nitko 2001:212-215):
    - identify the real problem
    - pose questions that need to be answered in order to solve the problem
    - explain key phrases necessary to comprehend in this process
    - identify irrelevant information
    - sort the problems into groups and explain why they are grouped together
    - state what assumptions they have made to come up with their solution
    - solve the problem in more than one way
    - draw a diagram that shows the problem and its solution
    - identify obstacles and/or new information they need
    - select one solution they believe to be correct and justify why
    - justify why more than one strategy may be correct
    - show how available introductory material was used to arrive at a solution
    - give an example of another problem that may be solved by the same strategy

- work backwards from the desired outcome and develop a strategy for the completion of the task
- indicate the best strategy and explain why, focussing the assessment on the ability to follow an evaluation strategy

- Critical thinking makes use of the thinking skill of evaluation and other reasoning skills. Norris and Ennis (1989) describes it as "reasonable reflective thinking that is focused on deciding what to do":
  - *reasonable thinking* – using good reasons
  - *reflective thinking* – looking for and using good reasons
  - *focused thinking* – thinking for a particular purpose or goal
  - *deciding what to believe or do*
  - *abilities (cognitive skills) and dispositions (tendency to use those abilities)*
- The ultimate goal of teaching critical thinking is to use these abilities also in real-world situations. This disposition should be assessed throughout the year and if students don't exhibit a critical thinking disposition, you should alter your teaching accordingly.

An example of a scoring rubric for assessing the quality of a student's oral or written presentation of an argument gives an idea of how assessing critical thinking skills may be taken into consideration (Nitko 2001:228):

Name of student: _____

Topic: _____

1. Did the student clearly state the thesis or main point?

0	1	2	3
Did not	Implied the main point but did not state it clearly	Stated the main idea clearly but did not use it	Stated the main idea clearly, enthusiastically and interestingly for the audience

2. Did the student define the key terms when necessary to do so?

0	1	2	NA
No attempt do define key points	Attempts to define key points but was not effective in doing so	Clearly and effectively defines the necessary key terms	The presentation was such that the defining key terms was not necessary

3. Did the student use sound reasoning to support the main point or thesis?

0	1	2	3
Offered no supporting reasons for the position taken	Supporting reasons given but they are off target	Gave relevant supporting reasons but could have given better or more diverse reasons	Gave excellent supporting reasons, good diversity, directly applicable

4. Did the student use relevant facts in appropriate ways to support the thesis?

0	1	2	3
Gave no facts, used irrelevant facts, or cited facts from non credible sources	Gave facts in support but the generalizations from them were weak, incomplete or somewhat inappropriate; sources for the facts are credible	Gave several appropriate facts, generalizations are appropriate; sources for the facts are credible	Gave highly appropriate facts, excellent generalizations; sources are credible, facts used well in making the argument

5. Did the student portray and evaluate alternative positions fairly?

0	1	2	3
Alternative positions not mentioned and not evaluated	Alternative positions mentioned but either not portrayed fairly, not evaluated or not relevant	Some of the relative alternative positions mentioned, portrayed and evaluated properly, other important alternative positions are omitted	All of the alternative positions mentioned, well presented and well evaluated.

6. Did the student rebut the alternative positions well?

0	1	2	3
No attempt was made at rebuttal	Attempts at rebuttal was made but they are ineffective and incomplete	Rebutted adequately, but could have been more effective in explaining the short-comings of the alternatives	Rebutted well, was effective, clear about the inadequacies of the alternatives, convincingly presented

7. Did the student present a well-organized argument?

0	1	2	3
Organization was disconnected, lacked direction, confused the main point	Organization was clear, but not effective, connections to main point were not sharp, details were often out of place	Organization was good and contributed to the effectiveness of the argument, but a few details were out of place; sometimes connections with the main point were weak or out of place	Organization was very clear and enhanced the argument; the presentation kept the audience interest focussed on the main issues

It is becoming clear that assessment is more than only assessing acquired knowledge. *Authentic assessment* is in essence *performance assessment* (Nitko 2001:261-3).

Advantages of Performance Assessment:

1. Makes learning goals clear through actual example.
2. Assess the ability to "do".
3. Teach students to use previous knowledge to build new knowledge structures; be actively involved in explorations and inquiry through task-like activities; construct meaning from educational experience *(constructivist approach to learning).*
4. It integrates knowledge, skills and abilities.
5. Students are more involved in teaching activities.
6. Broadens the type of learning targets and offers students a variety of ways to express their learning.
7. Let teachers assess the product as well as the processes students use.

Disadvantages of Performance Assessments (Nitko 2001:262-3):

1. It is difficult to prepare high-quality performance tasks.
2. Completing and scoring them takes a lot of time.
3. There may be lower scorer reliability.
4. Performance on one task provides little information on performance on other tasks – you may need many different tasks to test a study unit.
5. Not all learning targets are assessed sufficiently by performance tasks for example the learning of definitions and rules.
6. Completing performance tasks may be discouraging to less able students.
7. The learning of some cultural groups may be under-represented. If you are not knowledgeable of how different cultural groups express their higher-order thinking skills, you may systematically bias your assessment of them. Multiple assessment formats may improve the situation somewhat.
8. May be corruptible in the sense that you coach students to do their presentation in a specific way and use certain strategies. They may follow the procedures and look well in their presentation while not being able to assess new and ill-structured problems.

Conclusion:

It is clear that the assessment should be ***planned*** and be an integral part of the teaching program. It has many aspects to consider and is important for the teaching of thinking skills.

4.9 Summary

The following insights seems to be appropriate for a programme aimed at solving the thinking skills deficiency noticed by the researcher in Mozambique on the way of developing a teaching programme for Old Testament Exegesis:

Piaget (4.1.1)

- Supports the idea that developing thinking skills is necessary and possible. For him it is too much of a automatic process.
- His idea of optimal discrepancy is an important learning condition that one should utilise.

Vygotsky (4.1.2)

- Showed the importance of structured and disciplined teaching for development in thinking.
- He also emphasized the Zone of Proximal Development that refers to the growth facilitated when there is a difference between known and new knowledge.
- The important learning that takes place when students teach each other is noteworthy.

Bruner (4.1.3)

- Emphasised (like Piaget and Vygotsky) the moderate novelty principle as a learning principle that stimulates thinking and growth.
- The process by which learning occurs, progressing from the enactive to the iconic and symbolic modes seems to be important for acquiring new concepts. *Sequencing of material is important in instruction.* It is best to start at the activity level (enactive), then move on to representing the material with images and finally communicating only in words so that the mental representation will be symbolic.
- *Perception* should receive more attention in order to *focus better as well as* improve *attention span.*
- Self-awareness of memory processes is important. *Feedback is most important in learning.* The learner must be informed of how he is proceeding.
- The importance of a teacher willing and prepared to give and share aid, to comfort and to scaffold, somewhat contradicts his idea of discovery learning but shows the need for dedicated teaching.
- The influence of culture on thinking should be remembered.

Skinner and the Behaviourists (4.3.2)

- The use of reinforcers and repetition in order to learn is emphasized. This can lead to less thinking by pupils and should not be the main teaching strategy.

Ausubel (4.1.4, 4.3.3)

- His practical application of theory to practice is helpful.
- He stresses the essential role of language in cognitive development.
- Says age-compatible language should be used.
- A teacher's first priority should be helping pupils to grasp the appropriate language for that lesson.
- He stresses the important role of the teacher in facilitating meaningful learning.

- If new ideas are not integrated into the cognitive structures a pupil already has, they will have no meaning. This is achieved by means of advance organizers.
- Teachers should help a student with a conceptual framework to guide him through complex material.
- Curriculum must still systematically come to grips with the actual *substantive* content and specific methodology of each of the various disciplines.
- For meaningful learning to occur, three conditions must hold:
  - There must be some structure or organization underlying the material.
  - The learner must possess ideas (knowledge/cognitive structure) to which he can relate material.
  - The learner must *want* to relate his previous ideas to the new material in an organized manner.
- His basic structure for classroom instruction seems to be logical and a very useful tool to be used. The necessity of scaffolding, or consciously helping students to create broad structures where new and previous knowledge can be linked, should be part of the strategic planning.
- The overwhelming preference for field-dependence study in Africa further emphasises the importance of this approach (4.3.4 and 4.7).

Van Oostendorp and Elshout-Mohr

- Van Oostendorp and Elshout-Mohr's model for text comprehension (4.4 and 4.5) largely agrees with the assumptions of Ausubel. It further emphasises specific thinking skills needed in the process of comprehension and constructing a coherent but renewed understanding of study material, due to the structured learning process, from the known to the not yet known. Functional working-memory capacity is required all the time. This should be a primary concern of the proposed model in chapter 5.
- The practical way of teaching thinking and to regulate the quality of a student's own reading in the model of Van Oostendorp and Elshout-Mohrl should be used.
- The use of the 'reciprocal' teaching method is recommended. The teacher first models the four skills needed in this approach, gradually lessening the support provided until the students do it themselves. Reciprocal teaching help students learn to monitor (metacognition) their own comprehension processes, in part by acting as teachers who formulate relevant questions for their peers. This method is enhanced by "co-operative learning" (4.6).

- Learning to justify reasoning is seen as an important way of developing thinking and constructing a new text-base from prior knowledge.
- The deliberate contextualisation of word-meaning is an important skill needed to move on towards a new text-base.
- The importance of reading a lot is emphasised.
- Learning to use *complex study methods* like SQ3R (Survey the material and convert the subheadings in the text into Questions, then start Reading, Reciting and Reviewing the textual information) proves to be fruitful.

Kreft

- One should take care not to see 'correct' methods as the solution to text understanding, says **Kreft**. His proposed strategy of moving from an intuitive understanding to the use of methods links well with the previous discussions.

Information processing (4.1.5)

- Short-term memory is of great importance in learning and text comprehension.

Dimensions of thinking (4.1.6)

- **Core thinking skills** – those essential to the functioning of the other dimensions like: focussing skills, information-gathering skills, memory skills, organizing skills, analyzing skills, generating skills, integrating skills, evaluating skills
- **Relationship of content-area knowledge to thinking dimension** – do not teach thinking skills out of context. Marzano listed four content areas which need specific attention in teaching students how to think:
    - *Learning is schema-dependent*
    - *Models and metaphors* – they form a kind of mental map of the actual world. The student who grasps the central metaphors in a subject area knows the meaning of a fact and is different to a student who can give only the facts.
    - *Changing bodies of knowledge* – disciplinary knowledge is not static and tends to change constantly; therefore you should teach students to think for themselves.
    - *Special approaches to investigation* – the way an author thinks in his subject matter is another dimension of thinking.Teachers may want students to understand content in a particular way.

Cultural influences (4.2.4, 4.2.5)

- The ecology and the nature of activities engaged in by members of the culture, schooling and contact with Western culture has a major influence on the skills people acquire and use.
    - perception differs in cultures
    - learned memory strategies differ
    - concept formation is influenced by culture
    - although capable of reasoning and inferential thinking, most African societies inhibit the use and development of this.
- Where a person needs specific thinking skills in contexts other than the one in which somebody grew up, he *needs to be taught specifically*. This is possible because the basic thinking processes in different cultures are the same.
- In Africa's collectivistic and group-oriented culture, relationships are most important and high-level, individualistic, abstract thinking is often frowned upon. Where thinking skills are required it is for the purpose of maintaining the group harmony. Reciprocal teaching and learning is a requisite in Africa.
- It follows that a new way of thinking about thinking should be fostered as well as providing the right kind of stimulation needed to learn the required thinking skills not normally needed in the particular culture – the earlier in life this can happen, the better.
- The African way of seeing life as an integrated unity is positive and the learning and development of thinking skills should try to maintain this unity and not separate heart and head, concrete life and scientific thinking. Moral, social and spiritual values should form an integral part of intellectual development.
- The Western emphasis on discipline and authority in the classroom linked up with the African tradition not to question older people's wisdom and this resulted in pupils that do not think about what they learn.
- African education has put much emphasis on the content but paid little attention to relevant teaching strategies to help learners use their thinking capacity in studying.
- The politicization of education and the lack of resources, especially the availability of reading books and well-trained teachers, certainly affect the development of thinking skills negatively.
- The lack of sufficient vocabulary and reading comprehension (due to the school environment) are probably the areas where most attention is required on thinking skills development. Teachers should plan to eliminate the basic deficiencies in reading and other skills due to the problems noted in formal education.

- Low expectations of their own intellectual abilities resulting in high levels of fear of failure is demotivating to learners. This issue should be addressed by lecturers. A consequence of high anxiety is a drop in learning efficiency. The attitude of teachers towards students and vice versa and the teaching atmosphere, is therefore an important factor for learning and growing in thinking skills. The emotional prerequisites for growth in thinking skills should be addressed along with the courses. Here Buconyori and Bowen and Bowen's practical guidelines for teaching in the African context are valuable (4.7).
- A proper teaching strategy in Africa should take very seriously the impact that differences in World View and culture has on the development of and the motivation to engage in higher thinking. This should be addressed as part of the courses where thinking skills are needed as in the case of Exegesis.

Assessment

- Proper assessment is an essential tool in the development of thinking skills and helps the lecturer to be goal-oriented in his strategy.
- Assessment is more than the assessment of acquired knowledge. *Authentic assessment* is in essence *performance assessment.*
- Performance assessment requires integration of knowledge, skills and abilities.
- Performance assessment let teachers assess the product as well as the processes students use.

Chapter 5

Proposed Teaching Model Giving Guidelines for a Course in Old Testament Exegesis in the African Context

5.1 Introduction

This chapter aims to link the main insights gained in the previous chapters to a typically African context in the form of metaphor. It is an effort to link the new with the old in order to move forward in our teaching practices, resulting in a more responsible Bible interpretation and application in today's Africa.

5.2 Central metaphor used as a Teaching Model

Africa loves idioms and metaphors. Knowing the limitations of metaphors and analogies the researcher will nevertheless attempt to structure and summarize a teaching model, resulting from the current research, using an **agricultural metaphor**. The aim is to use well-known facts from the rural African life and use these to open the way for reflection on teaching practice and strategy.

Butler (1990) writes about different uses of metaphors in theology and remarks: "Even though Calvin and Edwards both enjoy natural beauty, nature has important theological purposes. To describe these purposes, both use metaphorical language."

Under the heading of pedagogical metaphors Butler writes: "The first purpose of nature is *to teach*. According to Calvin 'the contemplation of heaven and earth ... is the very school of God's children' where even 'irrational creatures give instruction'. All of nature is a school; even the stars are 'preaching the glory of God like a teacher in a seminary of learning'. Creation teaches God's character and glory; it is a school for the Christian life. The pedagogical metaphors depict nature as a teacher."

Clowney (1972:106) remarks on the usage of metaphors: "At one extreme we find rhetoricians who view metaphors simply as stylistic adornments. This view finds the metaphor in the word rather than in the expression as a whole. This view sees metaphor as the result of substitution. You may wish to say that a man eats too much. Instead you say:

"He is a pig." Since the context shows that the full sense of 'pig' cannot be implied, the interpreter searches for some secondary or derived use of 'pig' that will fit the context. He finds it in the common association of greedy eating and concludes that he is meant to understand that the man is a glutton."

"If metaphor has only a rhetorical justification its use in scientific language may well be challenged. Max Black describes the scorn of the French physicist Pierre Duhem for the models used in British physical theory. Duhem considers Faraday's model of electrostatic action to be a fantastic assemblage of glued rubber bands. He concludes that theory for the English physicist is 'neither an explanation nor a rational classification, but a model of these laws, a model not built for the satisfying of reason but for the pleasure of the imagination. Hence, it escapes the domination of logic.' Duhem's objection to models in science would apply with greater force against the use of substitution metaphors in scientific language."

Clowney (1972:106) continues: "C.S. Lewis proposed a useful distinction between a master's metaphor and a pupil's metaphor. In the first, a teacher who understands what he wishes to convey uses a metaphor to make it vivid and concrete (or to assist communication in some other way). In the second, a 'pupil' who does not understand a subject struggles to grasp it when analogy or metaphorical expression is used. When Jesus says, 'I am the door', he understands what he wishes to express about his unique role in admitting people to fellowship with God and with others who have been brought into that fellowship. His is a master's metaphor. But we could imagine someone trying to understand how diversity of spiritual gifts could produce unity in the church. 'How can the church be like that?' he might ask. 'Oh, I see', he could exclaim, with a flash of insight, 'the church is not a collection of cards, it is a *body!*'

As Lewis points out, the master can dispense with his metaphor and express his meaning directly. But to the pupil the metaphor is indispensable. He cannot paraphrase it because he cannot find any other means of expressing the understanding for which it is the key. The metaphor in this case functions as a model. It organizes and reiterates a state of affairs by an analogy (researcher's emphasis). The fictional model of people being organs in a physical body offers a new way of interpreting how they relate to one another in the church. As a model, the figure is more than a picture. It is a simplified structure that serves to relate and interpret what could not otherwise be grasped." **This will be the manner in which the researcher uses a metaphor as a model.**

In the Angónia district of Mozambique, where Hefsiba is situated, agriculture is very important. This fertile area with its annual heavy rains from December to March has been described as the food basket of Mozambique. With well-planned education and motivated lecturers it can become the "theological food basket" of Mozambique.

The planting of maize may serve as a powerful analogy or metaphor that can help lecturers and students to grasp the important facets of teaching students and at the same time developing their minds to acquire and use the skills needed for Old Testament Exegesis and, for that matter, for all theological subjects and the practical solutions needed in the ministry.

The minds (and hearts) of the students is compared to the precious soil in which the seeds are planted and from which a good harvest is expected. This whole process may be divided into three phases:

- Preparation of the soil
- Planting and maintenance of growth
- Harvesting and usage

What is considered to be important key words by the researcher will be printed in bold in the following exposition.

5.2.1 Preparation of the soil

In Angónia preparation is crucial for a good harvest. It is a "hands-on" activity. Huge areas of differing types of soil are cultivated by hand using a hoe, which hints at the **personal involvement of teachers** with each individual student.

The whole family is involved in the tilling of the land.In the same manner, it is important for the development of thinking skills that **all lecturers work together** at the same **goal** thus reinforcing in different subject areas the same skills. **Students in the class should work together**, using reciprocal teaching, working through the issues that may hamper further learning if not addressed in time. Children practice from an early age to till the land. While there is a serious lack of thinking practice on a literary level observed among the students, **more than the usual practice should be built into the courses**. Lecturers should make sure that students are **actively involved in thinking activities**.

The hard clayish soil is broken up with the hoe to permit entrance of moisture and the spreading of tender roots once the seeds are sown. The soil is mounded to prevent it from

hardening again and to provide a softer area for the roots. This provides an analogy for the whole process of **opening up the mind of the student for new concepts, linking the new with the old** to permit the changing of fixed perceptions and continued growth.

The mounded up soil also channel away the excess water and prevents the washing away of the soil and planted seeds. This is symbolic of the **organization of thinking** in the students' typical meta-cognitive activities. **Reading exercises, language perfection and development of short-term memory** will be typical activities needed at this stage: learning and practicing **reading and summarizing** simultaneously, reading for comprehension, making good use of time and resources, distinguishing the essentials from the mass of information they receive, **structuring their learning and thinking;** learning to use complex **study methods** like theSQ3R; p**racticing and monitoring core thinking skills like focusing gathering information, remembering, organizing, analyzing, integrating and evaluating.** Lecturers should ensure that students are actively involved in thinking activities.

The hard work in the sun before the rain has softened the soil, hints at the need for more than achieving something. You must love farming. Studying and preparing for Word-study and teaching God's people **need a lot of inner motivation. Studying is a form of worship.**

A few days after the first rains, when the weeds have covered the land, the soil is tilled again. The old rows are moved a few centimetres and all the weeds are cut off and mixed into the soil of the new rows. This is called "green fertilizer" because the weeds rot and provide natural nutrients to the plants when they start growing. This provides an analogy for the **process of educational and cultural renewal, overcoming harmful traditional ways of thinking about learning, moving from the old way of thinking to the new.** The presentation and facilitation of learning should not separate the learner superficially from previous perceptions or ignore it. It becomes important organic material (useful even if it is consciously rejected) from where to move and helps the learner to develop as an **integrated** and thinking individual. It also shows that the learner himself should be motivated, participate and **contribute to his own development.**

5.2.2 Planting and maintenance of growth

When the rains come it is a blessing from God, essential for growth. This emphasizes the **essential role of the Holy Spirit** during textual interpretation, as well as the **climate of motivated learning and thinking** created by the encouraging and inspired lecturer.

Good seed is necessary and the seed is specifically developed for the climate and rainfall in the region. Lecturers should take into consideration the **sociological and educational environment** to know where to start the teaching and how to develop it. The **vocabulary** necessary for particular lectures should be contextualised.

Planting is a group activity – **Lecturers and students together, should be involved in learning**. It is important that teachers explain and model the skills but in a way that involves the students, giving them ample opportunity for practicing, thinking together as a group or in small groups.

Seeds are normally planted three in a hole made with the foot. Planting the right amount of seed with proper spacing is important. Planting too little or too much both have a negative effect on learning and developing thinking skills alongside the knowledge content. Knowledge on **how to prepare and structure the progression of a lesson** is needed (see Ausubel, 4.1.4, 4.3.3 and Buconyori and Bowen and Bowen, 4.7).

After germination one should go back and plant again in the open spaces. This refers to the importance of **revision and the monitoring of the student's development**. Regular formal and informal **assessments** are essential. Performance assessment refers to knowledge, skills and abilities. The lecturer should assess the product in relation to the targets set beforehand and also assess the process, like the arguments used to arrive at a conclusion in order to monitor the development of the needed thinking skills.

It is a habit in Angónia to plant maize and beans together. The maize supports the beans. Encouragement from teachers, reciprocal learning, motivation for learning, praise, avoiding fear and positive feedback on potential, all form part of the important **scaffolding needed for the development of the students**. The lecturer should give **broad structures** to which new and old knowledge can be linked. It is important however, that scaffolding does not take over the responsibility of the student. **In the end he must be able to supply his own fruit**.

Constructing logical support or justification for conclusions reached should be constantly practiced. It is one of the weakest thinking skills observed in the test group. **A list of logical sequenced tasks**, leading to proper conclusions, should help students grow in the habit of justifying what they do. Weekly the farmer removes weeds and props up the rows of soil. **Knowledge of literary conventions** is needed - in the case of exegesis, **to know what to look for, to be able to distinguish what is important** and what not. With exercises students should train their **perception abilities** and improve their attention-span/**short-term**

memory. Good observation and proper conclusions are necessary. Training to think aloud can be an important focusing device.

Fertilizer is added by hand to individual plants. Special and **individual attention** is sometimes needed, apart from the general input. In this way many students may change their **natural low academic expectations** to a more realistic view of their created possibilities.

The time and amount of rain is important. If the maize reaches the pollination stage during constant rain, it is not efficient and the cobs do not develop fully. If the maize stops growing and the rain continues, the cobs rot or start to germinate while still on the plant. Lecturers should **instill the need to learn more** and find the balance to **move on at the right time** when they are ready. The "optimal discrepancy/ **zone of proximal development**/ moderate novelty principle" explain the importance of **timing and planned forward movement,** integrated with previous knowledge.

Students also tend to think that one activity is enough to understand a text, like praying, or reading a commentary. In the language of our metaphor, rain, sunshine, tilling, re-tilling, weeding, adding fertilizer, scaffolding, planning, timing, spacing etc. are all necessary and combine to give the end product. In the same way **comprehension of a text needs many planned activities**, many visits to the text, and many skills, along with the inspiration from Above.

5.2.3 Harvesting and usage

Discipline is needed to leave the maize to mature and dry properly before eating it. Hasty solutions for text analysis and teaching short cuts for textual comprehension may have disastrous consequences. **Induction – to make the right analysis, using all the information provided in the text, is a discipline that should be engrafted**, through many and constant practicing sessions.

Protection of the harvest is a major issue. In many cases family members have to sleep in the field to protect the harvest against animals, birds and robbers. This analogy emphasizes once more the importance of **consciously justifying, defending your conclusions**. As far as possible, influences from outside the text being analyzed, should be minimized and an honest effort should be made to hear what the first hearers heard.

Harvesting is a big family event where everybody is involved. When the maize is removed from the cobs, all the women sit for days removing it with their hands. **Collaborative groups** and class mates can provide valuable help in determining and **validating the conclusions** from the text. In this way they also grow in **induction skills**.

Thinking about the best ways to store and use the maize is the responsibility of the head of the household. Also how to use the maize to last until the end of the season? How much to sell and how much to eat? Sometimes, when insect poison is too expensive, one might use more natural protective storage like leaving the dried leaves on. In this way insects cannot drill through to reach the maize inside. Locally made silos from cane and mud, provide protection against rats, birds and other animals. **Textual conclusions need to be used in a productive way.** Tests showed that **application and deduction** are very difficult: to take the **principles derived at in the analysis and apply them** to different modern situations, even envisaging the future in the light of the text. A huge temptation at this point is to abandon the results of the previous analysis and, for instance, make any application on an interesting line in the text. In this way there is a separation between exegesis and application. One may say that the Bible was written to provoke thinking, to make contextual conclusions on what the Lord had to say to His people, and apply the principles to daily life.

A good father and mother also plan for further and better planting next year. This emphasizes the need to **create a culture of learning at home, preparing the children, the new generation, to be more literate, more observing, more aware of how the Bible was written and how to make use of it.** Lecturers motivating their students to read more, to practice their comprehension skills; a father and mother taking the Bible and the education of their children seriously, developing the thinking of their children during everyday situations, **prepare them for the future history of Africa, and the Church in Africa**.

During July or August baskets of maize, beans and other products are brought to the church, recognizing with thankful hearts the blessings of the Lord during the whole process. **Teaching and development of thinking are blessings from God to serve Him and others in a changing world. Lecturers dedicated to Him, will see their lecturing as a calling and with much discipline and planning, develop themselves and their students, not for personal gain, but bringing glory to our Creator and Saviour**.

5.3 Summary

5.3.1 Preparation of the soil

The research showed that, in order to integrate the knowledge acquired at Bible School into the normal way of thinking and practice of the student, one cannot simply jump into the subject material. You must follow a careful process of preparation that entail:

- **personal involvement of teachers** with each individual student
- **all lecturers working together** at the development of thinking skills
- **students working together**, using reciprocal teaching
- **more than the usual practice being built into the courses**.
- **actively involving students in thinking activities**
- **opening up the student for new concepts**, **linking the new with the old** to permit the changing of fixed perceptions
- **organizing the thinking** of the students; typical metacognitive activities: **Reading exercises, language perfection, development of short-term memory**, learning and practicing how to **read and summarize** at the same time, reading with comprehension, making good use of time and resources, distinguishing the essential from the mass of information they receive, **structuring their learning and thinking.**
- teaching students to use complex **study-methods like the** SQ3R. **Practicing and monitoring core-thinking skills: focussing, information-gathering, remembering, organizing, analyzing, integrating, evaluating**.
- developing the **inner motivation needed for studying and preparing for Word-study and teaching God's people, studying being a form of worship.**
- **overcoming harmful traditional ways of thinking about learning, moving from the old way of thinking to the new.**
- helping the learner to develop as an **integrated** and thinking individual.
- assisting the learner to be motivated, participate and **contribute towards his own development.**

5.3.2 Planting and maintenance of growth

This is the area normally regarded as the only responsibility of lecturers and "straight-forward" teaching. The research showed that a lot more should be done to make teaching have lasting effects on the lives of the students:

- emphasizing the **essential role of the Holy Spirit** during textual interpretation
- encouraging and creating a **climate of motivated learning and thinking**
- taking into account **sociological and educational environment** to know where to start the teaching and how to develop it.
- contextualizing of the **vocabulary** necessary for particular lectures.

- **being mutually involved in learning**
- being taught **how to prepare and structure the progression of a lesson**
- **revising and monitoring the student's development** in the form of regular formal and informal **assessments**
- providing important **scaffolding for the development of the students**; The lecturer should give **broad structures** to which new and previous knowledge can be linked; scaffolding should not take over the responsibility of the student. **In the end he must be able to supply his own fruit**
- **constructing constant logical support or justification** for conclusions reached. A **list of logical sequenced tasks**, leading to proper conclusions, should help students grow into the habit of justifying what they do.
- **knowing what to look for to be able to distinguish what is important in exegesis (knowledge of literary conventions)**
- training by students of their **perception/observation abilities** and improving their attention span/**short-term memory**
- providing special and **individual attention** at times
- transforming their **natural low academic expectations** into a more realistic view of their created possibilities
- **instilling the need to learn more**
- **moving on at the right time** when students are ready: the "**zone of proximal development**" explains the importance of **timing and planned forward movement,** integrating new knowledge with the previous
- **showing students that comprehension of a text needs many planned activities**, many visits to the text, and many skills, along with the inspiration from Above.

5.3.3 Harvesting and usage

Sometimes lecturers feel that their task ends with "planting" knowledge. What students are able to do with what they have learned and how they actually use it, "is their own problem". This is a serious abandonment of our responsibility as teachers before God. When we are concerned with the outcome of our teaching, the following aspects should be emphasized:

- **induction – to make the right analysis, using all the information provided in the text, is a discipline that should be engrafted**, through many and constant practicing sessions.
- **justifying, defending your conclusions consciously;** An honest effort should be made to hear what the first hearers heard.

- **combining groups** and class mates to provide valuable help in determining and **validating the conclusions** from the text
- **using textual conclusions in a productive way. Application and deduction** are proven to be very difficult, taking the **principles derived at in the analysis and applying them** to different modern situations. Since this is the point of reading the Bible, it cannot be exercised enough
- **creating a culture of learning from the classroom into the homes,** preparing the children, the new generation, to be more literate, more observing, more aware of how the Bible was written and how to make use of it. **This is preparing leaders for the future of Africa and the Church in Africa**.
- **teaching and developing thinking (to be seen as a blessing from God to serve Him and others in a changing world). Lecturers dedicated to Him, will see their lecturing as a calling and with much discipline and planning, develop themselves and their students, not for personal gain, but to bring glory to our Creator and Saviour**.

Chapter 6

Model put into Practice - Detailed Programme for the Teaching and Assessment of Exegesis in Africa

6.1 Introduction

In this chapter the aim is to implement many of the important insights gained in the previous chapters, into a demonstration course. This may help other Bible Schools and Colleges to have a working document from where they may develop their Exegesis and other courses in their own contexts.

6.2 Outline of the Course Curriculum

6.2.1 Prerequisites of the course, regarding the collaboration between lecturers and the overall curriculum design and practice:

- The minimum tools are needed because the emphasis will be on developing and using thinking skills. This course aims to enable students to be less dependent on expensive books and computer programmes and make the best with what they have in rural Africa. A good study Bible with a concordance and a different translation in the same or another language should be the basic requirements.
- A basic grammar course in the teaching language emphasising recognition of verbs, nouns, prepositions, pronouns, conditional clauses etc., should run parallel to the Preparation Phase. This will provide the basic tools of understanding any literature and its vocabulary. As a rule this basic knowledge cannot be taken for granted.
- The importance of a good relationship between lecturers and students and a positive and non-threatening classroom atmosphere cannot be overestimated. It reduces stress and fosters the belief that the work is possible to master, so important to students who generally feel they are not able, although they won't show it.
- A lecturer who models his dedication on the Lord, respect for the Bible and serious academic work at the same time, will gain the trust of the students. Trust and respect is necessary to enable students to commit themselves consciously to the process of developing all the skills needed for solid exegesis.
- Reading competence was discovered as one of the most neglected thinking skills and will therefore form an integral part of this course (see 2.2.7, 4.4 and 4.5.3).

- The important agreement and commitment between lecturers of all the subjects to promote thinking and the skills involved, should be on the yearly agenda of the Academic Director's "Lecturer's development programme". When all lecturers use the thinking skills vocabulary in the same way, development of students in all areas will occur simultaneously and have a more positive overall effect.
- All lecturers should monitor the amount of reading students do and motivate them in different but effective ways to read as much as possible. Reading one library book a month should be the minimum and may be motivated by a group discussion and an easy monkey puzzle to test basic comprehension. Reading is so important that these marks could amount to 10% of the semester mark. All lecturers should understand the logic of the basic class routine proposed by Ausubel (1968)(see 4.1.4) and Bowen and Bowen (1986)(see 4.7) in order to provide the scaffolding necessary for student involvement and the use of thinking skills across the curriculum.
- Reciprocal Learning should become a normal part of teaching strategies (see 4.6).
- All lecturers should emphasise the constant use of **induction** (interpret the information and reach valid conclusions), **deduction** (identify and generalize principles and describe their consequences) and constructing support or providing **justification** for conclusions.
- All lecturers should be monitored and assisted by the Academic Director to include the use and measurement of thinking skills in their formative and summative assessments. Lesson targets or outcomes should be correctly formulated and assessed in effective ways.
- A very important aspect of learning is to move from the known to the new; in order to integrate and process new knowledge, it must be linked to previous knowledge. This implies a diagnostic attitude and skills to be used by the teacher to find out where the students' learning level is in general. "It is highly likely that a group of pupils will bring to each lesson a widely different set of views and beliefs on the subject matter at hand. The crucial task of the teacher is to *activate* this prior knowledge, rather than to spend an inordinate amount of time in a busy classroom finding out every last detail of it." (Stevenson and Palmer 1984:152).

6.2.2 Lesson Programme

The Course Objective is:

After this Basic Course in Exegesis the students will know and be able to apply the basic procedures necessary for responsible Bible interpretation and the thinking skills involved.

This course comprises of **87 lessons.** If the lecturer has four classes per week, the course can be done in two semesters of 11 weeks. On average, two of the four classes in each week will be exercises that do not need much preparation. It is therefore not too big a burden on lecturers and students. It might be a help to the lecturer to ask a senior student to do the exercises with the students although care should be taken that they are not seen as a less important facet of the course.

The exercises are done according to the model given in 2.2.3. For exercises 1.1, 1.2 and 2, the lecturer has to prepare practice sheets with the vocabulary of the required language; each week a different set of words and text should be prepared according to the model.

The list below provides a summary of the lessons of a Basic Course in Old Testament Exegesis. It is given in the form of **Lesson Targets/Outcomes**.

Preparation Phase	
	After this lesson you will be able to do the following:
1.	give an overview of the exegesis course.
2.	recognise traditional ideas harmful to thinking development – study of common proverbs.
3.	read Exercise 1 fluently and recognize the repeated words.
4.	understand how the human memory works.
5.	read groups of words in Exercise 2 fluently.
6.	explain how the human memory works.
7.	read a text and use the questions of Exercise 3 to do a summary, working in a group of two where you take turns asking questions and answering them.
8.	practice your short term memory.
9.	read a text and use the questions of Exercise 4 to summarize it in a paragraph. The last ten minutes will be used for small group discussion, comparing summaries.
10.	teach your children the need for thinking and how to practice their short term memory by playing.
11.	read Exercise 1 fluently and recognize the repeated words.
12.	summarize a chapter of a text book, transforming the headings into questions.
13.	read groups of words in Exercise 2 fluently.
14.	to summarize a chapter of a text book, transform the headings into questions and explain and apply the SQ3R method to one of your subjects.
15.	read a text and use the questions of Exercise 3 to summarise it, working in a group of two where you take turns asking questions and answering them.
16.	prove that you understand and can apply the lessons on memory and

	summarising.
17.	draw a mind map of a chapter in a book.
18.	read a text and use the questions of Exercise 4 to summarize it in a paragraph.
19.	draw a mind map of a chapter in a book, explaining to someone what you thought and how you arrived at the conclusion.
20.	read Exercise 1 fluently and recognize the repeated words.
21.	draw a mind map of a chapter in a book, explaining to the class what you thought and how you arrived at the conclusion. Two other students in the class will respond, explaining their thoughts. A mark will be given for reasoning and justifying arguments.
22.	read groups of words in Exercise 2 fluently.
23.	explain why it is important to think about your thinking and mention common reasoning errors.
24.	read a text and use the questions of Exercise 3 to do a summary in a group of two, where you take turns asking questions and answering them.
25.	identify common reasoning errors from examples and explain how to solve problems.
26.	read a text and use the questions of Exercise 4 to summarise it in a paragraph.
27.	explain the IDEAL Problem Solver to others and apply it.
28.	read Exercise 1 fluently and recognize the repeated words.
29.	talk about strong points and deficiencies you recognized in the way you were educated regarding thinking skills, and give possible solutions on how to correct these for yourself.
30.	read groups of words in Exercise 2 fluently.
31.	read a text and use the questions of Exercise 3 to summarise it, working in a group of two where you take turns asking questions and answering them.
32.	read a text and use the questions of Exercise 4 to summarise it in a paragraph.
33.	discuss the need for prayer **and** thinking skills in order to understand the Bible. You will thank the Lord for the thinking potential He gave you.
34.	read Exercise 1 fluently and recognize the repeated words.
35.	know how to explain to your class the importance of a holistic approach to Bible comprehension. You will be able to link study with service to God.
36.	read groups of words in Exercise 2 fluently.
37.	read a text and use the questions of Exercise 3 to summarise it.
38.	be asked to compare (in a group discussion) the way you read the Bible now with the way you read it last year.
39.	read a text and use the questions of Exercise 4 to summarise it in a paragraph.
40.	explain the different ways in which the Bible is read and give reasons why these are responsible or not.
41.	read Exercise 1 fluently and recognize the repeated words.
Planting and Maintenance Phase (Reading exercises continue into this phase)	
1. After this lesson you will be able to discuss the differences between our time and the Biblical times and the challenges these pose to modern readers.	

2. After this lesson, you will be able to know the definition of exegesis and give a short summary of its main elements.
3. After this lesson, you will be able to read groups of words in Exercise 2 fluently.
4. After this lesson, you will have an overview of the exegetical process as it will be studied during this basic course.
5. After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it in a group of two where you take turns asking questions and answering them.
6. After this lesson, you will be able to discuss different types of translations and why you need more skills to discover the message of a text.
7. After this lesson, you will be able to read a text and use the questions of Exercise 4 to summarise it in a paragraph.
8. After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.
Study of the Text 9. After this lesson, you will be able to indicate repeating key words/phrases and decide on the beginning and ending of texts.
10. After this lesson, you will be able to read groups of words in Exercise 2 fluently.
11. After this lesson, you will be able to explain to other students how to look for repeating key words/phrases.
12. After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it, working in a group of two where you take turns asking questions and answering them.
13. After this lesson, you will be able to divide a text into paragraphs.
14. After this lesson, you will be able to read a text and use the questions of Exercise 4 to summarise it in a paragraph.
15. After this lesson, you will be able to explain to other students how to divide a text into paragraphs and summarize them.
16. After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.
17. After this lesson, you will be able to identify patterns of repetition of words/phrases in the text.
18. After this lesson, you will be able to read groups of words in Exercise 2 fluently.
19. After this lesson, you will be able to identify patterns of repetition of words/phrases in the text.
20. After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it, working in a group of two where you take turns asking questions and answering them.
21. After this lesson, you will be able to identify patterns of repetition of words/phrases in the text and discover the reason why the author wrote the text in a specific order.
22. After this lesson, you will be able to read a text and use the questions of Exercise 4 to summarise it in a paragraph.
23. After this lesson, you will be able to work in small groups and identify patterns of repetition of words/phrases in the text and discover the reason why the author wrote the text in a specific order.
24. After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.
25. After this lesson, you will be able (on your own) to identify patterns of repetition of

words/phrases in the text and discover the reason why the author wrote the text in a specific order.
26. After this lesson, you will be able to read groups of words in Exercise 2 fluently.
27. After this lesson, you will be able to recognize figures of speech in the text and look for the specific meaning of key words as used by the author.
28. After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it, working in a group of two where you take turns asking questions and answering them.
29. After this lesson, you will be able to look for the specific meaning of key words as used by the author and previous biblical material.
30. After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it in a paragraph.
31. After this lesson, you will be able to give the theme the text reveals and explain why you regard it as such.
32. After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.
33. After this lesson, you will be able to give the message the text reveals provisionally to the first hearers and explain why you think so..
34. After this lesson, you will be able to read groups of words in Exercise 2 fluently.
35. After this lesson, you will be able to recognize different types of literature and (on an elementary level) be able to recognize some of them.
36. After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it,working in a group of two where you take turns asking questions and answering them.
37. After this lesson, you will be able to recognize different types of literature and on an elementary level be able to recognize some of them.
38. After this lesson, you will be able to read a text and use the questions of Exercise 4 to summarise it in a paragraph. The last ten minutes will be used for small group discussion, comparing summaries.
Immediate context and context of the book 39. After this lesson, you will be able to identify the relationship between the text and other texts around it.
40. After this lesson, you will be able to identify the relationship between the text and other texts around it and their possible influence on the meaning of the text.
Historical context 41. After this lesson, you will be able to explain to others the historical context in which the book was written and its importance to the understanding of the text.
42. After this lesson, you will be able to explain to others the historical context in which the book was written and specific cultural customs observed in the text.
Conclusion on message for the first hearers 43. After this lesson, you will be able to integrate facts from the historical context and the message for the first hearers, previously described.
Harvesting and Usage Phase **Identification of the principle** 1. After this lesson, you will be able to identify and formulate the basic principle/central truth of the message for the first hearers.
Application in the modern context 2. After this lesson, you will be able to identify the basic principle/central truth of the message

for the first hearers and formulate it for today.
Summary and overview 3. After this lesson you will be able to recall the main elements of the exegesis course and use it to prepare your sermons.

6.2.3 Basic Lesson Structure

A basic daily lesson structure is proposed in this section.

Buconyori (1991) and Bowen and Bowen (1986) (see 4.7) made special remarks on teaching in Africa:

- The need for structured courses and outlines
- The importance of visual material, written notes and diagrams
- The need for a non-aggressive classroom atmosphere
- The importance of group work and discussion, rather than questions that threaten and expose the individual

Also important, as seen in Chapter 4, are Ausubel's (1968) major recommendations for structuring learning sessions, which can be summarized as follows:

1. Explain your learning objective.
2. Start lessons with advanced organizers that include general principles to help students absorb material systematically.
3. Alert the students to new concepts and link it to prior knowledge.
4. Present the learning in systematic steps.
5. Ensure, by asking questions, that students are actively taking part in the lesson and are mastering the material.
6. Follow the lesson with a summary.
7. Set requirements or assignments on the material that requires students to organize related material on their own.

As *a general rule* for good class room strategy, these recommendations may be incorporated as follows (for a 45 minute class):

1. Explain your learning objective/ lesson target, creating the need and motivation to learn more (3 minutes).

Learning targets should have three elements (Lindvall and Nitko 2001:30):

- **Student centred** ("the student" or "you")
- **Performance centred** (worded in terms of observable student performance, "be able to do")

- **Content centred** (worded so the specific content to which the student performance applied is clear)

2. Start lessons with advanced organizers that include general principles to help students absorb study material systematically. These may be written on the blackboard or be placed in the beginning of each chapter if students receive a text book or study guide (4 minutes).

3. Alert the students to new concepts and link them to prior knowledge. Be sensitive to possible worldview/cultural clashes and specifically reason from the old to the new (7 minutes).

4. Present the learning in systematic steps (25 minutes).
Ensure, by asking non-threatening questions, that students are actively taking part in the lesson, using their thinking skills and mastering the material. Quick small-group discussions may be very helpful here. The lesson target should always be the main focus.

5. Close the lesson with a summary, as visually presented as possible, for instance with a diagram (2 minutes).

6. Give assignments on the material that require of students to organize and relate study material to practical situations and think more about it at home (3 minutes).

7. Make sure students know how to prepare and are motivated for the next lesson (1 minute).

Depending on the study material, one might not always be able to follow all seven steps in one lesson and perhaps link two or three lessons to form a whole. Once the basic lesson structure becomes a habit, however, it becomes easy to make small changes and still adhere to the basic principles underlying this structure. The researcher's own experience indicates that the positive results of this lesson strategy is a good motivator to continue using it.

6.2.3.1 Example of a Lesson, using the basic lesson structure

1. Explain your learning objective/ lesson target, creating the need and motivation to learn more (3 minutes).

Many people love to eat the heart or the liver of a bull or cow, because they believe that it will give them more power. Rice made with the blood of a chicken is a favourite dish. Did you know that the Bible prohibits the eating of blood?

Let us read again the texts that I asked you to read before this class:
Gen 9.4-6 and Lev 7.26-27. (Lev 3.17, 19.26; Deut 12.16, 24; 1Sm 14.32-34).

After this lesson, you will understand these texts that prohibit the use of blood and help other believers in this regard.

2. Start lessons with advanced organizers that include general principles to help students absorb study material systematically (4 minutes).

We will examine the texts prohibiting the use of blood in three steps.
1° The use of blood in biblical times.
2° The basic principles why the use of blood was prohibited: it was reserved as a sacrifice to God and not eating it showed respect to God.
3° Practical applications for our time.

3. Alert the students to new concepts and link it to prior knowledge or at least activate prior knowledge. Be sensitive to possible worldview/cultural clashes and specifically reason from the old to the new (7 minutes).

Who can tell something about a baby or boy whose body was mutilated for his organs?
Who knows why the illegal trade in human organs is so difficult to stop? (Give the class time to discuss it.)
We have seen that people believe to gain vitality and power if they eat human organs, even more so where AIDS is rampant and fertility is a problem.

When you went to ask the Jehovah's Witnesses why they do not eat blood or even receive donated blood, what was their answer?

Can you think of important teachings in the Bible stressing the importance of blood, even in the New Testament? Why would Jesus say that we should drink his blood and eat his flesh to be saved?

4. Present the learning in systematic steps (25 minutes).

Ensure, by asking non-threatening questions, that students are actively taking part in the lesson, using their thinking skills and are mastering the material. Quick small-group discussions may be very helpful here. The lesson target should always be the main focus.

1° The use of blood in biblical times.

a. What do we learn about the purpose of blood in Lev 17.11-14? Discuss it with the person next to you.

We see that blood was reserved as a sacrifice to God, as a form of payment for our sins. We may ask, but why blood? The "soul" or life of our bodies was believed to be in our blood. Blood therefore represented our life; without blood one cannot live. Before God, our sins and rebellion against Him earned us the death sentence. God then, in His grace, ruled that if we give the blood of an animal to Him it will serve as a substitute for our own blood or life. Instead of my blood or life, God decided to accept the blood of specific animals as payment in the place of my life and forgive my sins. (Drinking the blood of humans was never an option in the Bible.)

Therefore, it was reserved as a sacrifice to God as payment or remission of our sins.

b. The fact that God accepted blood also may be linked to the creation when He gave life to humans. We see in Gen 9 that He prohibited the eating of blood and also taking the blood or life of another human being because we were "created in His image".

Therefore, the 'not killing of humans' and the 'not eating of animal blood' were ways to show their deep respect and recognition to the Lord of Life. It follows that human beings were taught to expect life and vitality from the Lord of life and not from the drinking of animal blood and the eating of human or animal organs.

2° The basic principles why the use of blood was prohibited.

We have identified two basic principles from the prohibition to drink blood:

- *Blood was reserved as a sacrifice to God, as payment or remission of our sins*
- *The 'not killing of humans' and the 'not eating of blood' were ways to show deep respect and recognition to the Lord of Life.*

3° Practical applications for our time.

- *Blood was reserved as a sacrifice to God, as payment or remission of our sins*

Discuss if we still need to give the blood of an animal as payment for our sins?

We see in John 1.29 that Jesus is the Lamb of God that takes away the sins of the world, see also Eph 5.2; Heb 9.28.
Therefore the only blood in which we should trust today, for the forgiveness of our sins and life before God, is the blood of Jesus Christ on the cross. No other blood has any religious significance anymore.

- *The 'not eating of blood' was a way to show deep respect and recognition to the Lord of Life*

God, through the sacrifice of Jesus Christ, still is the Lord of Life, see John 14.6. Only He can give real life and power if we believe and trust Him. Our faith and hope should be concentrated in Him alone. Any belief that animal blood or human organs can help us is idolatry and diminishes our belief that life in its fullness is only to be found in Christ (John 10.10).

Our whole salvation depends on Christ alone, trust in Him alone.

We may donate our blood to someone who lost a lot of blood and in that way show him the love of Christ in us and that only faith in Christ, who gave his blood, is life for all sinners.

Do we understand now why the New Testament allows us to eat anything God created? (1Tim 4.1-5; 1Cor 10.22ss; Rom 14; Col 2.16-23; Mark 7.15-23)

5. Close the lesson with a summary, as visually presented as possible, for instance with a diagram (2 minutes).

6. Give assignments on the material that require students to organize and relate study material to practical situations and think more about it at home (3 minutes).

Go and ask your neighbour his opinion on the eating of blood. Explain to him why Christians are free to eat any food. Bring a summary of your conversation to the next group discussion.

7. Make sure students know how to prepare and are motivated for the next lesson (1 minute).

In Lev 7.23-25 it states that we should not eat fat. For the next lesson: Explain on one written page, how we should understand this law.

6.2.4 Detailed Lesson Programme for the Basic Course in Old Testament Exegesis

A summary of all lessons in the Basic Course in Old Testament Exegesis is presented. The aim is to demonstrate how the research may be incorporated into the course. It may also serve as a working document for Theological Schools from which their own courses may be developed in their specific context. This will typically be a first year curriculum for all levels, laying the foundation for more intensive work on all different aspects of exegesis in the following years. This course might also be useful, in adapted form, to the training of elders and preachers by the trained pastor in the local congregation.

On page 121 the following was already said but a repetition might serve to avoid misunderstanding: This course comprises of **87 lessons.** If the lecturer has four classes per week, the course can be done in two semesters of 11 weeks. On average, two of the four classes in each week will be exercises that do not need much preparation. It is therefore not too big a burden on lecturers and students. It might be a help to the lecturer to ask a senior student to do the exercises with the students although care should be taken that they are not seen as a less important facet of the course. **The exercises are done according to the model given in 2.2.3 (page 16ff). For exercises 1.1, 1.2 and 2, the lecturer has to prepare practice sheets with the vocabulary of the required language.**

Preparation Phase Lesson 1

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson you will be able to give an overview of the exegesis course.

2. Advanced organizers and general principles (4 minutes).

What does "exegesis" mean?

What instruments do we need in order to do exegesis?

⇒ The help of the Holy Spirit

⇒ An understanding of how, why and when the Bible and a specific text was written

⇒ Observation, reading and thinking skills in order to understand God's message to the first hearers/readers and to explain and apply it to modern hearers in our time.

What are the phases of the exegesis course?

3. New concepts linked to prior knowledge and worldview (7 minutes).

In order to have a good harvest in your *machamba* (garden) many things are necessary. Let us name a few...
Yes, we need rain, good soil and seed etc. But there is also a lot a work to be done and you need to work well together with other members of the family. There is also a lot to be learned like how to use the hoe, how to clear the garden, how to make the rows, how to choose the areas where you plant, how to plant and keep the garden clean, how and when to give fertilizer, how to reap, how to sell...
We are here to learn how to work in the *machamba* and ensure a good harvest for the Kingdom of God. Like a *machamba* we need a lot of preparation, hard work, skills, knowledge and exercise to be able to understand correctly the Word of God.
Think of how many years you learned the many things and skills necessary to work a *machamba*. Moses had 40 years of palace training, reading and writing, arithmetic and many other skills. Then he was in the desert for another 40 years, learning how to survive and tend to the sheep in harsh conditions, but also learning to know God and His will. At the age of 80 God decided that he was ready to lead His people from Egypt to the Promised Land.

We need to be well prepared to understand and apply God's Word to others.

4. Learning in systematic steps (28 minutes).

What does "exegesis" mean? It comes from a Greek word "exegesis" that means to "explain". The verb form means "to take out from". These words are used in John 1.18; Luke 24.35; Acts 10.8; 15:12,14; 21.19. It therefore refers to the process of uncovering and understanding what God said to His people through the Bible writers and prophets..

What instruments do we need in order to do exegesis?

⇒ The help of the Holy Spirit

Bible texts like 2 Cor 4.4-6; Eph 2.1,2; 1 Cor 2.9-16; John 14.26; 16.12-14 help us to understand that we need the Holy Spirit to understand God's Word and message. The Holy Spirit was sent to guide us in our understanding of the will of God.

⇒ An understanding of how, why and when the Bible and a specific text was written

As a rule, we know very little about how the engine of a car works. We need teachers to show and explain it to us. Also, the Bible was written long ago, when people thought and lived differently. They also spoke different languages and wrote in ways different to today. For these and other reasons God always provided teachers to teach His Word to His people (Deut 11.19; 6.4-10; 20-25; Ezra 7.10; Neh 8.2,3,7,9,12; Acts 2.42; 5.21,25,42; 18.11; Eph 4.11,12; 2 Tim 2.2,15). We need to understand what God said to a specific group of people in a specific historical situation; we also need to know how he said it and for what reasons. There is a lot more to Bible interpretation than we normally think!

⇒ Observation, reading and thinking skills

The Bible was not written in verse form. Verses were added as a way of referencing in later translations. Originally the Bible was written in the form of complete books, even without chapter headings. Imagine reading the 52 Chapters of Jeremiah as one book, without subdivisions and headings! It does not mean that the texts did not have subdivisions, it means that the writers used different ways to show the readers and hearers where different themes, sermons and subjects started and ended.

- We must learn how they structured the books; what to look for in order to know the beginning and ending of texts on one subject; how they used words and not numbers or titles to guide us to the important message.
- It also means that we must think in terms of bigger portions and not of verses, if we want to understand the Bible.
- All of these and other skills need knowledge but also practice, exercise, development of our memory, our observation and reading skills. For these reasons we will do many things in this course, like reading exercises. All of these are intended to help us develop into skilled Bible readers, who know how to dig to uncover the treasures God intended us to discover in His Word.

What are the phases of the exegesis course?

- Firstly we will do a lot of preparation work like reading exercises, learning to summarize and develop your memory and other thinking skills; how to overcome stumbling blocks in the way you have been taught. This is the preparation of the *machamba.*
- In the second phase we will learn what to look for in the text in order to understand the message for the first readers. This is the planting and maintenance of the *machamba.*
- In the third phase we will learn how to apply the message to our own people. This is the harvesting time in the *machamba.*

(Planting and Maintenance Phase, Lesson 4 gives an overview of the last two Phases)

5. Lesson summary (2 minutes).

The Word of God was well-written in clear language for the first hearers.
We, however, need a lot of help and preparation in order to understand the Word as they did and to apply it to our lives. A lot of preparation, work and skills are needed to ensure a good harvest from your machamba.
As your teachers we are dedicated to help you develop, with the help of God's Spirit, into an exegete of God's Word. Are you ready to give what it takes?
Prayer: Lord we commit our minds, hearts and bodies to be developed and trained in the understanding and applying of Your Word.

6. Assignments, related to practical situations (2 minutes).

Try to teach someone at home the need for exegesis and the instruments that will be necessary. Then discuss with one of your classmates how your lesson went.

7. Preparation and motivation for the next lesson (1 minute).
Write down three proverbs or common ideas you know that relate to thinking, learning and understanding and bring it with you to to the next class.

Preparation Phase Lesson 2

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to recognize traditional ideas harmful to thinking development – study of common proverbs.

2. Advanced organizers and general principles (4 minutes).

⇒ Ideas on study and thinking as we know them from proverbs and experience

⇒ Comparison with the way the Bible teaches us about study and thinking

3. New concepts linked to prior knowledge and worldview (7 minutes).

Each student explains the proverbs and sayings he brought to the class.

Examples

The need to learn from others:

If you want to hear the beat of the drums well, you need to be close.
He, who did not want to ask, followed the road to the cemetery.
The little wild boar fell into the trap because his mother did not teach him.
"I know how to", heard the rabbit with his ears in the pot.
Young people are useless because they do not listen to the forefathers.
Words of old people become better after a few days.
Old people knew different times – therefore they know more.
One leg does not dance.

One should not have one's own or new ideas:

The loudest drum breaks the first.
Ideas are like a flame that you take from one fire to start the next one.
The stone that rolls in the water, does not gather moss.
The traditional way of thinking is protected by curses and witchcraft.
Be careful of him that knows all.
Do not beat the visitor without the consent of the family.
You cannot call the deaf man with new gestures.
Don't applaud the blind man while he is dancing, he will break the pots.
The majority rules.

Thinking:

The rabbit is without a tail because he thought his uncle will keep him one.
To think is for whites.
Too much study can make you mad.
Silence never startles the animal (it is good to think, but keep it to yourself).
Keep ideas to yourself otherwise you'll be like a woman who wants to dominate others.
When you walk, leave your steps, not your mouth.
A small thorn stopped the police (even a child may be useful)
The first one never drinks dirty water.

Study and education:

School Education corrupted the youth.
Only he who has ears can hear.
A bent tree is straightened while it is small.
Nobody danced for him (he did not have a teacher).
He who did not study is still in the blanket.
The woman who studies will become a prostitute.

4. Learning in systematic steps (25 minutes).

⇒ Ideas on study and thinking as we know them from proverbs and experience

In the examples we see that study and thought are sometimes encouraged, but sometimes it is not well thought of. It also looks as if the wisdom of the elders is

sometimes contradictory.
Why, for instance, is it good for a man to think and not for a woman? Is this the correct way? Did God create women with inferior brains?
What would happen today if we only rely on the way people thought in the past, if life was still *only* about *machambas*, cattle, raising children in the bush, using the same solutions to problems and thinking the same as everyone...?
Is it good to be able to read and study the Bible, or must we only rely on the oral traditions of the past?
(If the class has more than six students, divide them in groups for 10 minutes of discussion.)

⇒ Comparison with the way the Bible teaches us about study and thinking

Compare the different types of "fool" in Proverbs with the "wise man" (Prov 1.7; 4.13,14; 8.33-36; Ps 1.1,2; 119.97-99; Col 3.16,17; 2 Pet 1.2,3,5,8)(see 3.2).
Discuss in groups the claim of Rabbi Herschel that *study is a form of worship.*
Make a selection of biblical words describing thinking, insight, studying etc. (see 3.3) and discuss it briefly with the students.

5. Lesson summary (2 minutes).

Human wisdom sometimes agrees with what we find in the Bible. God's will and revelation, however should be our sole consideration (after all He is older and wiser than anyone). Then we will be wise men, glorifying God through our hard work and study.
Prayer: Lord we pray for Your wisdom, to understand the gifts You gave us and the insight how to use them. May our studies bring praise and worship to You, our Lord.

6. Assignments related to practical situations (3 minutes).

Sometimes people use the threat of witchcraft to take away our enthusiasm to be serious in our study of God's Word and to follow it diligently. Discuss this in your prayer group and tell us how you plan to handle this kind of threat.

7. Preparation and motivation for the next lesson (1 minute).
When you read your Bible tonight, read 2 Peter 1 also.

Next time we will do a reading exercise. Among a group of Mozambican Theological students, these exercises proved to develop understanding of texts and other thinking skills.

Preparation Phase Lesson 3

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson you will be able to read Exercise 1 fluently and recognize the repeated words.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do 1.1 three times and then the second will do the same. Then they repeat exercise 1.2 in the same way. While the one reads, the other one monitors for errors.

Objective of the first exercise (1.1)	*Method*
• *recognise small differences* • *easy eye movement from left to right* • *immediately fixing concentration on the beginning of a line*	*- read words rhythmically from left to right* *- tick the rhythm with a finger on the table while reading* *- keep the head in the same position* *- have somebody sit next to you while reading; whenever an error is made, the line should be repeated* *- read the word list three times from left to right; register the time it takes to read the words and how many errors were made*

Objective of the second exercise (1.2)	*Method*
• *to train the eye to search for certain words among others*	*- put your finger below the first word in the row; read it aloud* *- look for the same word in the other columns; put your finger below it and read it aloud* *- keep your head in the same position* *- have someone sit with you to make sure you are reading correctly* *- repeat the exercise three times; register how long it takes to complete the exercises and how many errors occurred*

3. New concepts linked to prior knowledge and worldview (2 minutes).

To play soccer you need to be fit and skilful. Remember that reading is good exercise for our minds. We will need to be fit in our thinking to be able to do good exegesis.

4. Doing the exercises (25 minutes).

5. Lesson summary (2 minutes).

Not necessary.
Prayer: Lord we praise you for the gift of thinking, reading and writing. Help us to use and develop these gifts.

6. Assignments related to practical situations (3 minutes).

Whenever you read, try to pick out words that are repeated. After reading a chapter, try to remember which words were repeated a lot.

7. Preparation and motivation for the next lesson (1 minute).

Next time, we will learn how the human memory works.

- Try to make a list of things that you use to help you remember things.
- Prepare the lesson on memory in your study guide.

Preparation Phase Lesson 4

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to understand how the human memory works.

2. Advanced organizers and general principles (4 minutes).

How much do we remember? (Information in the LEER111 course (Learning Unit 2) of the North-West University is useful for this lesson.)
How do we memorize and remember better?

- First understand
- Prioritize and summarize
- Organize and associate
- Repetition
- Be motivated
- Evaluate yourself
- Over-learn and consolidate by repetition

3. New concepts linked to prior knowledge and worldview (2 minutes).

Some people think they cannot learn or remember well because of their ethnic group or the school they come from. Others think they committed some sin that causes them not to remember. Some think it is dangerous to remember a lot, you can hurt your brain. It is not true for it is estimated that we only use about 10% of our brain's capacity to remember. Any person can learn to remember much better than he thinks he can. It is mainly a technique, like riding a bicycle. You can learn how to do it.

4. Learning in systematic steps (30 minutes).

How much do we remember? (Information in the LEER111 course (Learning Unit 2) of the North-West University is used for this lesson.) Research has shown that most people forget 46% of what they have read after one day. After two weeks they have forgotten almost 80%. When one has only listened, without reading, the percentages are even higher.

How do we memorize and remember better?

- First understand – it is much easier to remember things you understand. It is very important to make sure you understand the material. Ask the lecturer and your friends to explain again where you cannot make any sense.
- Prioritize and summarize – One does not need to remember every word. Decide which the important aspects are. Normally you find them in the titles and sub-titles. Write them down (also an aid to remember) and summarize briefly the essence of the information underneath each heading. Words that are repeated a lot are called key words and normally they are clues to the important issues in the chapter. Make a list of key words.
- Organize and associate, visualize. Association means to group the things you have to remember. For instance you have to remember the words apples, potatoes, pumpkin, tangerines, mangoes, lettuce, beetroot, oranges and carrots. If you group them as fruit and vegetables it will be much easier to remember all of them. You may also associate things to remember with visual images or colours, for instance group the list according to colours and create a visual image of them lying on the table, or at specific stalls at the market. Can you discover what memory association was used to remember Psalm 119? If we associate things in our memory, we store them in a place where we can find it again. Then it is not necessary to remember everything all the time, rather remember where you have stored it, and then you can find it again.
- Repetition: What happens with a footpath when people stop using it? It becomes overgrown with grass. Repetition keeps the memory path open and clear. The more you repeat the main points the better you remember them.
- Be motivated: If you do not want to remember, you will not. Why do we have to study less in the subjects we like? If we are motivated and positive about the work, it is much easier to remember. Motivation can be a choice.
- Evaluate yourself – do not wait for the test or examination to find out if you know the work, test yourself or ask a friend to test your knowledge and

understanding. Give yourself the mark you want to achieve and learn accordingly. If you achieve less, you are not monitoring yourself correctly.

- Over-learn and consolidate by repetition – do not learn the minimum you think is necessary. Learn more than you think you should; repeat every week until you remember, then make it every month to make sure. In this way you will not be afraid of tests and be able to remember the facts even long after the examination. And use it one day – your real aim!

5. Lesson summary (2 minutes).

Who can remember the techniques that help us to remember better? Let us name them one by one…

Prayer: Lord help us to overcome laziness and study to the glory of Your Name.

6. Assignments, related to practical situations (2 minutes).

Make a summary of the main points in Psalm 46 and decide how you are going to remember it. Share it tomorrow with your neighbour.

7. Preparation and motivation for the next lesson (1 minute).

Remember to read a chapter every day and try to remember the key words. The more we read the better we start to understand what we read.

Preparation Phase Lesson 5

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read groups of words in Exercise 2 fluently.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do Exercise 2 three times and then the second will do the same. While the one reads, the other one monitors for errors.

Objective	*Method*
• *to widen eye span* • *to develop the capacity to read in word groups* • *to improve reading speed*	*- put your finger in the middle of word groups* *- move the finger from group to group while reading aloud,without moving the lips* *- keep your head still, only moving the eyes*

3. New concepts linked to prior knowledge and worldview (5 minutes).

Your reading speed does not normally indicate your intelligence, rather the amount of practice you've had. The more you read, the better you get at reading. With this technique of reading groups of words, your reading speed and comprehension will also increase.

4. Doing the exercises (30 minutes).

5. Lesson summary (1 minute).

Not necessary.

Prayer: Lord we ask You to bless our reading and the skills we need to study Your Word.

6. Assignments, related to practical situations (1 minute).

Practice reading groups of words, whenever you read a book.

7. Preparation and motivation for the next lesson (1 minute).

Revise the lesson on memory and choose any chapter from your study material, together with one of your classmates. Apply the memory techniques to this chapter and be prepared to share it with the class next time. Be as creative as possible, giving exiting ways to remember study material.

Preparation Phase Lesson 6
1. Learning objective/ lesson target and motivation (1 minute).
After this lesson, you will be able to explain how the human memory works.
2. Advanced organizers and general principles (1 minute).
Today we will give some students a chance to share their examples of how they want to remember a certain chapter.
3. New concepts linked to prior knowledge and worldview (7 minutes).
What are some problems you have with your memory? Did lesson 5 help you to overcome some problems? Please share it with the group.
4. Learning in systematic steps (30 minutes).
A group of two students show how they memorized the essence of a certain study chapter and then the others see if they can recognize the methods they used. There should be enough time for two or three groups to present their work.
5. Lesson summary (2 minutes).
Today we revised the following memory techniques… *Prayer: Lord we thank You for better understanding of how memory works. Let our memories and minds be fully developed in Your service.*
6. Assignments related to practical situations (3 minutes).
Start using these memory techniques in all subjects and set aside at least one hour per day for revision and making sure you will remember what you have learned that day.
7. Preparation and motivation for the next lesson (1 minute). Imagine you are a journalist interviewing people for an article. Make a list of question words that you will use, like: What, Why…

Preparation Phase Lesson 7

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it, working in a group of two where you take turns asking questions and answering them.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop comprehension capacity*	*- read the whole passage of Psalm 1* *- while you read, look for answers for the five important questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- After reading the text once, test yourself to see if you know the answer to these questions* *- write down the questions you asked yourself in the left column* *- answer the questions in the right column* *- you may ask as many questions as you like; the more you concentrate, the more questions and answers you will be able to write. Do not become disheartened: in the beginning it might be difficult to ask and answer even one question!* *- **Remember:** you may only read the text once and not look at it again*

Divide the class in groups of two.
Test your questions and answers on your team mate.

3. New concepts linked to prior knowledge and worldview (7 minutes).

There is a difference between just reading, and reading to understand and remember. Asking questions while you read helps you to understand and remember better, the first time you read. At the same time your short-term memory is exercised. In the long run it will also help you to understand larger texts in the Bible better and quicker.

4. Learning in systematic steps (25 minutes).

A "text" means any unit of sentences and paragraphs that covers the same subject or sub-element of a subject.
Do the exercise.

5. Lesson summary (2 minutes).

Each student in the group summarizes the text in one sentence. Discuss your differences.
Prayer: Lord we praise You for the time to develop our reading and reasoning skills. Let us grow in efficiency.

6. Assignments related to practical situations (3 minutes).

Remember to ask the same questions while reading any text or book.

7. Preparation and motivation for the next lesson (1 minute).
Find a book on memory in the library. Be prepared to explain the difference between short-term and long-term memory.

Preparation Phase Lesson 8

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to practice your short term memory.

2. Advanced organizers and general principles (2 minutes).

⇒ The difference between short-term and long-term memory.

⇒ Why do we have to develop our short-term memory?

⇒ How can we develop our short-term memory?

3. New concepts linked to prior knowledge and worldview (5 minutes).

Group discussion in class:
What do the people say about memory?
Why do certain people have better memory?
How does it compare with what you have read about memory?

4. Learning in systematic steps (32 minutes).

⇒ The difference between short-term and long-term memory.

Short-term memory temporary stores the thoughts we are busy with. It has limited space. It is not possible to have a conversation about football with a friend and at the same time think of the mathematic problem I have received for homework. When I think of football, the mathematic problem moves further back. If I think of mathematics the football conversation moves further back but not out of reach.

It is said that most people can remember about seven different things at the same time in their short-term memory. Although you do not think all the time of the seven things, they are easily available, nearby in the short-term memory. The more things we add, the further the first things are pushed away and we start forgetting them.

Long-term memory is the place where our brain stores information more permanently than in the short-term memory. It has unlimited space. In order to reach information in the long-term memory we need to associate it with other information (give it a definite place) and keep the path open to know how to reach it (mainly through revision). That is why we always try to link new information to previous information, to help organize our long-term memory.

⇒ Why do we have to develop our short-term memory?

Short-term memory is very important to remember what we just read and keep the line of thought. If our short-term memory is out of practice and very "short" we forget the previous paragraphs or verses and only remember the one we are reading. That is the reason why it is difficult to think of the whole text, sometimes 50 verses or several chapters at the same time. The Bible was not written as verses but as long passages, dealing with the same issue. To understand the basic message of a whole text, we need to think of the whole passage to follow its argument or story line and make the right conclusions at the end. If we mark and recognize key words and block and summarize the paragraphs, we make the text shorter but keep the important elements. In this way it becomes easier to handle all the information at the same time. The better our short-term memory functions, the better we will be able to analyse, compare, make conclusions and understand the original message in Bible texts.

⇒ How can we develop our short-term memory?

We can train our memory in the same way we train our bodies to be fit – by doing exercises!

Have you noticed that after the December holidays, it is harder to handle all the new information during the first week or two of classes? Your memory became unfit.

We should therefore make a conscious effort to practice remembering as many things as possible and in this way train our short-term memory.

To keep a note book is an important aid to our memory. As exercise, first try to remember everything you wrote down for the day, and then look at the notes you made to see how many you have remembered. Later on you can add two days' notes and later on try to remember appointments for a whole week or month – it is good exercise that your memory needs.

5. Lesson summary (2 minutes).

Short-term memory is very important to enable us to find the message in a long text.
It is important to train our short-term memory in order to stay fit.
Prayer: Lord we want to remember Your Word and deeds in order to testify in this world. Help us to develop our memories.

6. Assignments related to practical situations (2 minutes).

If your children can have good short-term memories, they will have a better point of departure than you had, when they start their studies. Think of ways you can spend time with them, practicing short-term memory. Share it with us in one of the next lessons.

7. Preparation and motivation for the next lesson (1 minute).

For the next lesson, we will do a comprehension test that will need a well- trained short-term memory. Be prepared!

Preparation Phase Lesson 9

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read a text and use the questions of Exercise 4 to summarise it in a paragraph. The last ten minutes will be used for small group discussion, comparing summaries.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop the capacity to repeat what you've read logically and meaningfully*	- Read the whole passage, Psalm 51 *- Write it down in your own words* *- Use short sentences, not more than 15 words per sentence* *- If you don't know how to start, ask the five questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- The first paragraph is normally about who, what and when* *- The second paragraph describes what happened and why* *- In the third and fourth paragraphs,you find what happened further and why.* - Remember: you may only read the text once and not look at it again

Divide the class in groups of two.
Compare your notes with your team mate.

3. New concepts linked to prior knowledge and worldview (7 minutes).

Sometimes we just write a few words on a piece of paper and think we are ready to preach. While speaking, we realise that there are some things we did not fully understand.
To write down what we intend to say helps us to make sure we understand what we read and also helps us to organize our thoughts. It also trains our short-term memory.

4. Do the exercise (25 minutes).

Remember to compare your summary with your team mate. Very important: you should give reasons why you think you summary shows the important issues in the text.

5. Lesson summary (2 minutes).

It is important to come into the habit of writing an organized summary of the text we have read to learn or to teach others.
Prayer: Lord we are thankful that we may read and write and have the opportunity to develop these skills. May we serve You better through them.

6. Assignments related to practical situations (3 minutes).

Try this exercise on other study material and the texts you read during Bible Study.

7. Preparation and motivation for the next lesson (1 minute).
Think of another game you may play with your children to exercise their short-term memory and be prepared to share it with the class.

Preparation Phase Lesson 10

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson you will be able to teach your children the need for thinking and how to practice their short term memory by playing.

2. Advanced organizers and general principles (2 minutes).

⇒ Revision of why we need to train our short-term memory.

⇒ Students share the memory-games they developed for their children.

⇒ The Lecturer demonstrates a memory-game letting the students play it.

3. New concepts linked to prior knowledge and worldview (5 minutes).

"Children are supposed to be seen and not heard" used to be a common way of thinking. When small children try to give their opinion, some mothers throw sand in their eyes. They quickly learn to sit still and shut off their brains when in the presence of adults. What are your views on these ideas?

4. Learning in systematic steps (32 minutes).

⇒ Revision of why we need to train our short-term memory.
⇒ Students share the memory-games they developed for their children.
⇒ The Lecturer demonstrates a memory-game letting the students play it.
For instance: take pairs of household objects like two shoes, a knife and a fork, a cup and a plate, a match and a lighter, a candle and a paraffin lamp, a book and a pencil, a razor and a blade, soap and shampoo etc. Hide all the objects, seperate from one another, under pieces of cloth, preferably of the same size and colour. Students may open only two and close them again with each turn. As soon as a student uncovered the two objects of any pair in his turn, they stay open and he gets one point. The winner is the one who can identify most pairs.

Another idea is to take 15 small objects and wrap it in a towel. Open it for 30 seconds and see who can remember most of them (remember if you can see the different groups they belong to, it becomes easier to remember all of them).

5. Lesson summary (2 minutes).

It is important to train our short-term memory. It is also easy to do it while we play with our children.
Prayer: Lord we thank You for our memories. Help us to make them stronger and more efficient through dedicated practice. Help us to teach and develop our children.

6. Assignments related to practical situations (2 minutes).

Take an hour this afternoon and play a memory game with your children. One you have not tried yet. Make it a weekly habit.

7. Preparation and motivation for the next lesson (1 minute).
During the next lesson, we will once more train our reading skills.

Preparation Phase Lesson 11

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet to the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do 1.1 three times and then the second will do the same. Then they repeat exercise 1.2 in the same way. While the one reads, the other one monitors for errors.

Objective of the first exercise (1.1)	*Method*
• *recognise small differences* • *easy eye movement from left to right* • *immediately fixing concentration on the beginning of a line*	*- read words rhythmically from left to right* *- tick the rhythm with a finger on the table while reading* *- keep the head in the same position* *- have somebody sit next to you while reading; whenever an error is made, the line should be repeated* *- read the word list three times from left to right; register the time it takes to read the words and how many errors were made*

Objective of the second exercise (1.2)	*Method*
• *to train the eye to search for certain words among others*	*- put your finger below the first word in the row; read it aloud* *- look for the same word in the other columns; put your finger below it and read it aloud* *- keep your head in the same position* *- have someone sit with you to make sure you are reading correctly* *- repeat the exercise three times; register how long it takes to complete the exercises and how many errors occurred*

3. New concepts linked to prior knowledge and worldview (2 minutes).

To play basket ball, you need to be fit and skilful. Remember that reading is good exercise for our minds. We will need to be fit in our thinking to be able to do good exegesis. The better we read, the easier we understand.

4. Doing the exercises (25 minutes).

5. Lesson summary (2 minutes).

Not necessary.
Prayer: Lord we praise You for the gift of study and reading. Help us to make better use of our gifts.

6. Assignments

Make a list of repeated words in Isaiah 52.13 to 53.12.

Use this list and try to break up this text into paragraphs. A "paragraph" is a section of the text that talks about the same issue.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will look at your paragraph divisions and learn how to make a text shorter, or summarize it, without losing important information.

Preparation Phase Lesson 12

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to summarize a chapter of a text book, transforming the headings into questions.

2. Advanced organizers and general principles (2 minutes).

⇒ Why do we summarize?

⇒ How do we summarize a chapter in a book?

⇒ What do we do if there are no sub-headings?

3. New concepts linked to prior knowledge and worldview (5 minutes).

If you think of the market, it is easy to know where to buy what because all the goods are organized into groups. Normally you will find the tomatoes and vegetables in one row, the fish in another, the rice in another area and so on. You can organize your study material in the same way – we call it "summarize".

Sometimes we are afraid that we will not be able to memorize a whole thick book. Good news is that virtually no one can do it. But many people will do well in a test on a whole book because they have learned to make the book "shorter" or summarize it. You can also do it, if you learn how . It is clever to make the book shorter for yourself, and then you have to take less time to study it and not read the whole book again and again.

4. Learning in systematic steps (32 minutes).

(For more information and the use of the Cornell method, see Van Hamburg 2004:44-50.)

⇒ Why do we summarize?

- The less we have to remember, the easier it gets.
- If we are able to summarize or say it in short, it shows that we understand the contents.
- It is the only way to handle a lot of information in so many subjects during examinations.
- It helps us to train and organize our minds, to link what goes together and to create the paths we need to recall information from our long-term memory.
- It helps us to communicate the basic message of the Bible in a modern way. .

⇒ How do we summarize a chapter in a book?

Normally study books have chapter titles and also sub-titles in the chapter. It breaks up the amount of information into smaller groups. The translators did the same in the Bible for us to see more easily when we go from one subject to another.

In a book, the chapter will normally treat one big issue and the sub-titles will give attention to different aspects of it. If the chapter heading is "The Bicycle" the sub-titles will be "Wheels", "Frame", "Pedals" and "Maintenance", for instance. These titles give us the clue where to find more information on that part. In the market you do not have to know the names of all the vendors and the prices, you only have to remember in what place the tomatoes are, for instance, then you can go straight there and you will find the owners and their prices.

The sub-titles of the chapter already give us the main issues in the chapter. To make your summary:

- You have to write down all the sub-titles of the chapter on a clean sheet of paper. Remember to leave some space between them and also a margin on the left.
- Next you read the information under each heading and only write in short sentences or even words, the main elements of this heading.
- Do the same for all the headings or sub-titles.
- Now you go back to the beginning and in the margin, next to each heading, write the same heading but in the form of a question. For example if the

heading was: "The 11 brothers of Joseph" you make a question of it: "Who are the 11 brothers of Joseph?" These questions will become your own way of testing your knowledge of the contents. You may later cover the summary and ask yourself the questions to see if you remember the main points of your summary.

- If you say the question and its answer out loudly, you will use not only your eyes but also your ears and it will help you a lot to remember.
- If you can make a small diagram or picture to associate with the sub-heading it will be even more difficult to forget it.
- At the end of the page, in the last two lines, try to sum up the main idea of the whole chapter in one short paragraph. If you can do that, you know that you understood the chapter.
- Only if you cannot answer your questions or do not understand your short summary under each heading, you need to go back to that part of the book. Otherwise, you only study your pages with summaries!

⇒ What do we do if there are no sub-headings?
If we have a long chapter without sub-headings, we have to provide them ourselves. While reading the chapter, try to break it up into sub-divisions and write a provisional heading for it in the margin. Then you go back to the beginning and make your summary as we described above. *A quick way of summarizing a chapter is to read the first and last sentences of each paragraph and try to transform them in a question.*

Imagine that you have a book of 500 pages but you only have to study your summary of 25 pages! It takes some time to make your summaries but it will be more than worthwhile. If you can make summaries every day, you will rest when the others sweat and struggle during examinations, and after examinations you will continue to remember the important things you have learned, while they will forget it almost immediately!

5. Lesson summary (2 minutes).

To make summaries are very important. We use the sub-headings as the start of our summaries. If there are no subheadings, we should make our own.
Prayer: Lord we need to be aware of ways to cope with large amounts of study material. Give us the wisdom and knowledge to do it.

6. Assignments, related to practical situations (2 minutes).

Try to find another area of the village, apart from the market, which makes use of groupings. Make a summary of Genesis 1.1 to 2.3. Take your clues from the text and make your own subheadings, transforming them also into questions.

7. Preparation and motivation for the next lesson (1 minute).
During the next lesson, we will practice how to read faster.

Preparation Phase Lesson 13

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read groups of words in Exercise 2 fluently.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do Exercise 2 three times and then the second will do the same. While the one reads, the other one monitors for errors.

Objective	*Method*
• *to widen eye span* • *to develop the capacity to read in word groups* • *to improve reading speed*	*- put your finger in the middle of word groups* *- move the finger from group to group while reading aloud without moving the lips* *- keep your head still, only moving the eyes*

3. New concepts linked to prior knowledge and worldview (7 minutes).

The more you read, the better you get at reading. With this technique of reading groups of words, your reading speed and comprehension will also increase.

4. Doing the exercises (25 minutes).

5. Lesson summary (2 minutes).

Not necessary.

Prayer: Lord may we read faster and better and have the determination to train our abilities.

6. Assignments, related to practical situations (3 minutes).

Practice reading groups of words while you prepare for tomorrow's lessons.

7. Preparation and motivation for the next lesson (1 minute).

Remember to bring your summary of Gen 1.1 to 2.3 tomorrow and be ready to give the reasons why and how you divided it into sub-headings.

Preparation Phase Lesson 14

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to summarize a chapter of a text book, transforming the headings into questions and you will be able to explain and apply the study method SQ3R to one of your subjects.

2. Advanced organizers and general principles (2 minutes).

⇒ Revision of summarizing technique.

⇒ Students compare and discuss their summaries with their team-mates in groups of three.

3. New concepts linked to prior knowledge and worldview (2 minutes).

Describe other areas of the village or our daily lives that make use of groupings, or summaries.

4. Learning in systematic steps (32 minutes).

⇒ Revision of summarizing technique.
⇒ Students compare and discuss their summaries with their team-mates in groups of three.
⇒ Study method SQ3R
SQ3R stands for:

- Survey the material and convert the subheadings in the text into questions (this refers to the process of summarizing we studied).
- 3R refers to Rereading, Reciting (repeating the facts in your head and usinf your voice without looking at the summary) and Reviewing (at regular intervals go back to see if you still remember) the textual information you have summed up.

After summarizing your work, it does not mean however that what is on the paper is in your head! We have seen in the lessons on memory that a footpath needs people to walk on it, otherwise it disappears. If you follow your summary up with the 3R's you will grow in understanding, you will not forget the facts and you will start to see ways in which you can use the knowledge.

5. Lesson summary (2 minutes).

To make summaries is very important. We use the sub-headings as the start of our summaries. If there are no subheadings, we should make our own.
Summaries are linked to your individual style and previous knowledge. Each one's summary is bound to be a little different to the others', as long as it reminds you of the important contents of the text. If you follow your summary up with the 3R's you will grow in understanding, you will not forget the facts and you will start to see ways in which you can use the knowledge.
Prayer: Lord we thank You that we have the ability to think about our way of studying and learn to better the use of the gifts You gave us.

6. Assignments, related to practical situations (2 minutes).

Plan your day from hour to hour. Give at least one hour to make summaries, half an hour to reread and recite and half an hour to review previous studied material. Add one hour to prepare for tomorrow's lessons by reading the headings of the chapter and changing them into questions. Hand in your daily study programme for one week.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will practice our reading and question-asking skills, so important for exegesis.

Preparation Phase Lesson 15

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it, working in a group of two where you take turns asking questions and answering them.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop comprehension capacity*	*- read the whole passage, Genesis 2.4 to 3.24* *- while you read, look for answers to the five important questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- After reading the text once, test yourself to see if you know the answer to these questions* *- write down the questions you asked to yourself in the left column* *- answer the questions in the right column* *- you may ask as many questions as you like; the more you concentrate, the more questions and answers you will be able to write. Do not become disheartened: in the beginning it might be difficult to ask and answer even one question* *- **Remember:** you may only read the text once and not look at it again*

Divide the class in groups of two.
Test your questions and answers on your team mate.

3. New concepts linked to prior knowledge and worldview (7 minutes).

There is a difference between just reading, and reading to understand and to remember. Asking questions while you read helps you to understand and remember better the first time you read. At the same time your short-term memory is exercised. In the long run it will also help you to understand larger texts in the Bible better and quicker.

4. Learning in systematic steps (25 minutes).

Do the exercise.

5. Lesson summary (2 minutes).

Each student in the group summarizes the text in one sentence. Discuss your differences and give reasons for your summary.
Prayer: Lord we thank You for the ability to read, write, remember and think about it.

6. Assignments, related to practical situations (3 minutes).

Remember to ask the same questions while reading any text or book.

7. Preparation and motivation for the next lesson (1 minute).
Revise and study your previous lessons on memory and summarizing for the test next time.

Preparation Phase Lesson 16

1. Learning objective/ lesson target and motivation (1 minute).

During this lesson you will be able to proof that you understood and know how to apply the lessons on memory and summarizing.

2. Advanced organizers and general principles (3 minutes).

- ⇒ Answer questions on memory and summarizing
- ⇒ Apply knowledge
- ⇒ Mark your classmate's answers
- ⇒ The lecturer marks the answers again, mainly to monitor the effectiveness of the previous classes and exercises of each individual student

3. Learning in systematic steps (40 minutes).

- ⇒ Answer questions on memory and summarizing
- ⇒ Apply knowledge: The lecturer chooses a random chapter the students know from one of their study books which has sub-headings. Students must demonstrate their ability to summarize the chapter using the method learnt.
- ⇒ Mark your classmate's answers (this is intended to let the student rethink the method and also his own application of it)
- ⇒ The lecturer marks the answers again, mainly to monitor the effectiveness of the previous classes and exercises of each individual student

4. Preparation and motivation for the next lesson (1 minute).

Try to make a diagram of your previous summary on Genesis 1.1 to 2.3 and be prepared to show and explain it to the class.

Prayer: Lord we thank You for the memories we received. Help us to use and develop them.

Preparation Phase Lesson 17

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to draw a text map of a chapter in a book.

2. Advanced organizers and general principles (2 minutes).

⇒ What is a mind or text map?

⇒ How does a text map help you?

⇒ How to draw a text map?

3. New concepts linked to prior knowledge and worldview (7 minutes).

If you think of your village, looking from a high tree, can you draw a map of it? Are there certain indicators of importance, for instance the place of the chief's hut? What is in the middle? What is on the high ground and is there a reason for that? Where is the biggest tree?
When we take a text, as we have seen with summaries, there are more important and less important parts. A text map shows the different parts of a text visually, through a drawing.

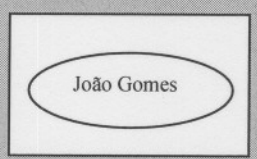
4. Learning in systematic steps (30 minutes). (See Van Hamburg 2004:50-54)

⇒ What is a mindmap or text map?
A text map shows the different parts of a text visually, through a drawing. It shows the importance of different aspects of the text and also the relationship between them.

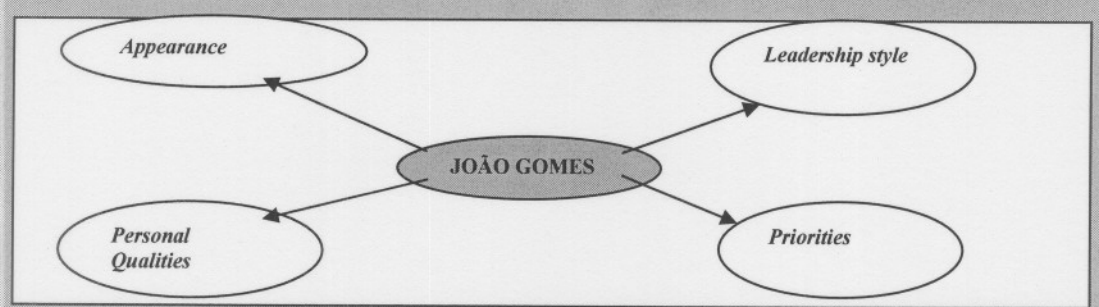
⇒ How does a text map help you?
It helps you to understand the text.
It helps you to remember the text because it is visual and organized.
It helps you to explain the text better in examinations and teaching sessions.

⇒ How to draw a text map?

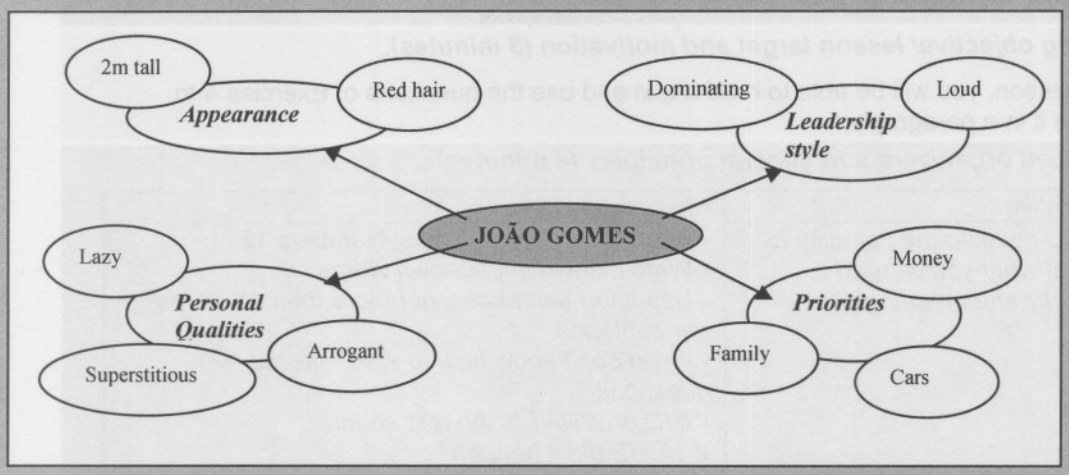
1. In the middle of the text map, you always put the main theme or central fact. Say for instance the article you read is about a bandit named João Gomes. Then you write his name in the middle of the paper:



2. Next, you write his main characteristics around him with arrows indicating the relationship between him and the other circles.



3. Now you may add more detail of these characteristics to the map.



You can see now how easy the map shows, in one glance, the main things there are to know about João Gomes. To make it even easier, you may use different colors and letter types.

5. Lesson summary (2 minutes).

A text map shows you a visual summary of the text. It makes it easy to understand the text and its important information and how things relate to one another.
Prayer: Lord we thank You for the gift of sight and the ability to visualisel our thoughts.

6. Assignments related to practical situations (2 minutes).

Form teams of two students and draw a text map of Genesis 1.1 to 2.3. Be prepared to discuss your choices during the next lesson.

7. Preparation and motivation for the next lesson (1 minute).
In the next class we will practice our reading and writing skills.

Preparation Phase Lesson 18

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read a text and use the questions of Exercise 4 to summarise it in a paragraph.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop the capacity to repeat what you've read logically and meaningfully*	- Read the whole passage, Numbers 12 *- Write it down in your own words* *- Use short sentences, not more than 15 words per sentence* *- If you don't know how to start, ask the five questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- The first paragraph normally is about who, what and when* *- The second paragraph describe what happened and why* *- In the third and fourth paragraphs, what further happened and why is described* - Remember: you may only read the text once and not look at it again

Divide the class in groups of two.
Compare your notes with your team mate.

3. New concepts linked to prior knowledge and worldview (7 minutes).

Did you ever think you knew the answer but could not convince the teacher, because of the way you wrote down what you knew?
To write down what we intend to say helps us to make sure we understand what we read and also helps us to organize our thoughts. Then we can better convince others.

4. Do the exercise (25 minutes).

5. Lesson summary (2 minutes).

It is important to come into the habit of writing an organized summary of text we read to learn or to teach others.
Prayer: Lord we praise You for the ability to write and for those that wrote your Word so skilfully.

6. Assignments related to practical situations (3 minutes).

Try this exercise on other study material and the texts you read during Bible Study.
Draw a text map of Number 12 and be prepared to discuss it next time.

7. Preparation and motivation for the next lesson (1 minute).

A text map is a very important way of understanding texts. We'll do more practising during the next class.

Preparation Phase Lesson 19

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to draw a text map of a chapter in a book, explaining to someone what you thought and how you arrived at the conclusion.

2. Advanced organizers and general principles (4 minutes).

⇒ Revision of text maps on Genesis 1.1 to 2.3 and Numbers 12

3. New concepts linked to prior knowledge and worldview (7 minutes).

Can you think of a time at home that someone used a sketch or diagram to help you understand what he was explaining?

4. Learning in systematic steps (25 minutes).

⇒ Two students give their text maps on Genesis 1.1 to 2.3 – the whole class discuss it. Remember to emphasise the giving of reasons to practice justification.

⇒ Two students give their text maps on Numbers 12 – the whole class discuss it. Remember to emphasise the giving of reasons to practice justification.

5. Lesson summary (2 minutes).

As you may see, text maps help us to see and understand the important issues and their relation to one another more easily. It also makes it easy to remember a long text.
Prayer: Lord give us the ability to explain our understanding clearly and visually.

6. Assignments related to practical situations (3 minutes).

Practise drawing a text map of any chapter in one of your study books. Discuss it and the reasons you did it in the specific way with one of your class mates.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will do more reading exercise. Probably you will be able to recognise some improvement in your reading and understanding already.

Preparation Phase Lesson 20

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do 1.1 three times and then the second will do the same. Then they repeat exercise 1.2 in the same way. While the one reads, the other one monitors for errors.

Objective of the first exercise (1.1)	*Method*
• *recognise small differences* • *easy eye movement from left to right* • *immediately fixing concentration on the beginning of a line*	*- read words rhythmically from left to right* *- ticking the rhythm with a finger on the table while reading* *- keep the head in the same position* *- have somebody sit next to you while reading; whenever an error is made, the line should be repeated* *- read the word list three times from left to right; register the time it takes to read the words and how many errors were made*

Objective of the second exercise (1.2)	*Method*
• *to train the eye to search for certain words among others*	*- put your finger below the first word in the row; read it aloud* *- look for the same word in the other columns; put your finger below it and read it aloud* *- keep your head in the same position* *- have someone sit with you to make sure you are reading correctly* *- repeat the exercise three times; register how long it takes to complete the exercises and how many errors occurred*

3. New concepts linked to prior knowledge and worldview (2 minutes).

Remember that reading is good exercise for our minds. We will need to be fit in our thinking to be able to do good exegesis.

4. Doing the exercises (38 minutes).

5. Assignments related to practical situations (1 minute).

The more you read the more you develop your thinking and understanding skills. Be sure to read a few chapters every day.
Prayer: Lord we praise You for eyes to read and minds to understand and interpret. May these gifts serve You more and more.

6. Preparation and motivation for the next lesson (1 minute).

Revise your notes on drawing text maps. Remember to give the reasons why you draw it in a certain way. Next time you will draw a text map during the lesson and receive a mark for it. Bring the following book that you already studied with you: .....

Preparation Phase Lesson 21
1. Learning objective/ lesson target and motivation (1 minute).
During this lesson, you will be expected to draw a text map of a chapter in a book, explaining in writing what you thought and how you arrived at the conclusion. A mark will be given for reasoning and justifying arguments as well as the actual text map.
2. Advanced organizers and general principles (2 minutes).
⇒ Drawing of a text map of Chapter x from book y. ⇒ Divide the class in groups of two. Each student marks the text map and reasoning of his team-mate according to the directives of the lecturer. ⇒ The lecturer also marks the text maps as a control and also to monitor the progression of the students' analysing and reasoning abilities.
3. Do the test and peer group marking (40 minutes).
Give 30 minutes for the drawing of the text maps and 10 minutes for peer group marking. *Prayer: Lord we can do all things through Your presence in our lives. Help us to grow in our ability to understand your Word, give us the insight to be able to summarize.*
4. Preparation and motivation for the next lesson (1 minute). Next time we will practice our reading speed. The quicker you read, the faster you can make conclusions. This can be very useful when the young people of the congregation start to ask a lot of Bible questions.

Preparation Phase Lesson 22

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read groups of words in Exercise 2 fluently.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do Exercise 2 three times and then the second will do the same. While the one reads, the other one monitors for errors.

Objective	*Method*
• *To widen eye span* • *to develop the capacity to read in word groups* • *to improve reading speed*	*- put your finger in the middle of word groups* *- move the finger from group to group while reading aloudwithout moving the lips* *- keep your head still, only moving the eyes*

3. New concepts linked to prior knowledge and worldview (2 minutes).

The more you read, the better you get at reading. With this technique of reading groups of words, your reading speed and comprehension will also increase.

4. Doing the exercises (39 minutes).

5. Assignments related to practical situations (1 minute).

Remember to keep practicing reading groups of words every time you read.
Prayer: Lord we thank You for the gift of reading. Help us to develop this gift.

6. Preparation and motivation for the next lesson (1 minute).

Knowledge alone does not help you, it is how you use and apply the knowledge that makes a difference. To use and apply knowledge, thinking is needed. It is possible to develop your thinking as we will see next time.

Preparation Phase Lesson 23

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to explain why it is important to think about your thinking and mention common reasoning errors.

2. Advanced organizers and general principles (2 minutes).

⇒ What do we mean by "thinking and thinking skills?"

⇒ Exercise to identify thinking skills.

3. New concepts linked to prior knowledge and worldview (5 minutes).

It is said that you should only leave the tracks of your feet behind, not your mouth. On the other hand it is a proven fact that talking helps us to formulate and organize our thoughts. Is it possible to reconcile these points of view?

4. Learning in systematic steps (32 minutes).

See Chapter 1.2 and 1.3 for a description of and the need for thinking skills development in Exegesis.

⇒ What do we mean by "thinking and thinking skills?"

Edward de Bono (1976) defines thinking as follows: "Thinking is the operational skill through which intelligence acts upon experience. Knowledge and information is the basic material handled by thinking."

Jose Delgado (1979:2), neuropsychologist, said: "Newborn brains are similar in all healthy human babies, in black, white, and yellow races, in poor and rich families, and in every corner of the world, regardless of geographical or political climate. All human beings are born with immature brains, ready to receive from the environment but unable to understand, choose, or reject incoming information... The functional-structural development of the brain is implemented by the quality and quantity of sensory stimuli received. It is the social environment and not personal preference that determines the ideological framework of the individual mind."

With thinking we put our knowledge to work, otherwise knowledge is worth as much as fish that swim in the river, or a chicken sitting in a high tree.

Bloom et al. (1956) presented a hierarchy of these cognitive skills, namely **knowledge, comprehension, application, analysis, synthesis and evaluation**.

Reasoning strategies are especially important for doing exegesis. Marzano et al. (1993:65-93) distinguishes between 12 reasoning strategies that really describe thinking skills:
Comparison – describing similarities and differences
Classification – organizing items into categories based on specific characteristics
Induction – creating a generalization from implicit and explicit information and then describing the reason behind the generalization
Deduction – identifying implicit or explicit generalizations or principles and then describing their consequences
Error analysis – identifying and describing specific types of errors
Constructing support – developing a well-articulated argument for or against a claim
Abstracting – identifying and explaining how an abstract pattern in one situation is similar to or different from the abstract pattern in another situation
Analyzing perspectives – considering one perspective and the reasoning behind it as well as an opposing perspective
Decision-making – selecting among apparently equal alternatives
Investigation – a process involving close examination and systematic inquiry
Problem solving – developing a testing method for overcoming obstacles to reach a desired outcome
Experimental inquiry – testing hypotheses that have been generated to explain a

phenomenon
Invention – developing something unique or making unique improvements to a process to satisfy an unmet need

Research at Hefsiba, Mozambique (see 2.3.6) showed that Induction, Deduction, Justification and Invention are, in general, the thinking skills with the lowest scores - they should therefore receive special attention. In this basic course we are focussing mainly on the first three.

⇒ Exercise to identify thinking skills.

Which thinking skills are used in these examples?

- To group together different objects that we sell at the market.
- To decide why our products are not selling as well as the other's.
- To calculate how much we will harvest.
- To get water from the river to your garden.
- To learn from your errors.
- To convince the village elders of a good idea.
- To choose between two different brands of radios.
- To convince someone to buy from you.
- To find enough money for the new school year.
- To let the boss employ you and not somebody else.
- To get your vegetables ready before anybody else.
- To find the key words in a text.
- To understand why the writer wrote in a specific way.
- To see and interpret the structure of a text.
- To be sure that your interpretation is the correct one.
- To make the Bible message talk in modern language.
- To identify the message of a text and apply it for today's young people.
- To convince an unbeliever of the truth of the Bible.
- To teach the elders.
- To reconcile a couple that want to divorce.
- To draw up a programme that will work in the specific congregation.
- To see the differences between two congregations.
- To know where to build the new church.
- To find good examples and metaphors to use in your sermon.
- To make a visual map that will help others see the problems in the area.

5. Lesson summary (2 minutes).

No one can live and work successfully without thinking. It is worth it to develop our thinking skills. To justify and give reasons for our thinking is very important in thinking development.
Prayer: Lord we ask You to show us where we are weak in our thinking skills and give us the determination to practice and develop them.

6. Assignments, related to practical situations (2 minutes).

Think of where you experience difficulties. What underdeveloped thinking skill might cause the problem? Take steps to work on it.

7. Preparation and motivation for the next lesson (1 minute).
Questions provoke and exercise thinking. Next time we will exercise our thinking while reading a text.

Preparation Phase Lesson 24

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it, working in a group of two where you take turns asking questions and answering them.

2. Advanced organizers and general principles (5 minutes).

The Bible is our best instrument for being a Pastor that makes a difference in God's Name. This reading exercise sharpens your reading skills to better understand and use the Bible.

Objective	*Method*
• *to develop comprehension capacity*	*- read the whole passage, 2 Samuel 21.1-14* *- while you read, look for answers for the five important questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- After reading the text once, test yourself to see of you know the answer to these questions* *- write down the questions you asked to yourself in the left column* *- answer the questions in the right column* *- you may ask as many questions as you like; the more you concentrate, the more questions and answers you will be able to write. Do not become disheartened. In the beginning it might be difficult to ask and answer even one question* *- **Remember:** you may only read the text once and not look at it again*

Divide the class into groups of two each.
Test your questions and answers on your team mate.

3. New concepts linked to prior knowledge and worldview (2 minutes).

Questions provoke thinking. A wise man knows how to ask the right questions!
Asking questions while you read helps you to understand and remember better the first time you read. At the same time your short-term memory is exercised. In the long run it will also help you to understand larger texts in the Bible better and quicker.

4. Learning in systematic steps (35 minutes).

Do the exercise.

5. Lesson summary (2 minutes).

Each student in the group summarizes the text in one sentence. Discuss your differences.
Prayer: Lord we thank You for brothers and sisters and their thinking skills. May we work well together using all the gifts we have to honour You.

6. Assignments related to practical situations (1 minute).

Remember to ask the same questions while reading any text or book.

7. Preparation and motivation for the next lesson (1 minute).

Think of some arguments you have heard that really don't make sense. Bring your list to the next class.

Preparation Phase Lesson 25

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to identify common reasoning errors from examples and explain how to solve problems.

2. Advanced organizers and general principles (2 minutes).

⇒ Quick revision of thinking skills

⇒ Students share their experience of reasoning errors.

⇒ A basic way to think about and solve problems

3. New concepts linked to prior knowledge and worldview (5 minutes).

A good husband is expected to think of ways to protect his family from dangers. A good wife is expected to feed and educate her children.
Can you give examples of how good thinking shows the difference between good and bad husbands or wives?

4. Learning in systematic steps (32 minutes).

⇒ Quick revision of thinking skills

⇒ Students and lecturer share experiences of reasoning errors they encountered
Examples:

1. The man never put oil in his car. One day the engine stopped moving. The man then took off the wheels to see why the car stopped moving.
2. The student read the whole book one day before the examination. The next day he could remember very little of it and failed. He blamed the lecturer for having something against him.
3. The pastor visited a congregation in town and was impressed by the growing of the church. He made a photocopy of their programme and started using it in the rural village where he was working. After one year he could not understand why his congregation was diminishing instead of growing.
4. The woman was angry with her husband who was unfaithful. She decided that he would come back to her if she should also be unfaithful.
5. The women heard a song she liked on the radio. She immediately switched off the radio so that her husband might also hear it when he came back in the afternoon.

⇒ A basic way to think about and solve problems
Bransford and Stein (1984) devised the "*IDEAL Problem Solver*".

Basic steps for approaching a problem are:
I Identify the real problem
D Define and represent the problem maybe in a diagram, get more information if needed
E Explore possible strategies and justify why you think a certain one will work
A Act on strategies
L Look back and evaluate the effects of your activities – if it failed try one of he other strategies and repeat the process; explain why some strategies worked better than others

Apply these five steps to the above example of the man whose car stopped moving.

5. Lesson summary (2 minutes).

Correct reasoning is important to get the correct solutions to our problems. It is something we can learn to do by following a basic method like the IDEAL problem solver. Who can repeat the five steps before we close?
Prayer: Lord we thank You for the ability to reason and find answers to problems. We want to use this ability humbly in Your service.

6. Assignments, related to practical situations (2 minutes).

Take any problem you have and apply the IDEAL steps to it. Be prepared to share your results with the class.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will exercise our thinking and writing skills. It is an important part of developing our understanding skills.

Preparation Phase Lesson 26

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read a text and use the questions of Exercise 4 to summarise it in a paragraph. The last ten minutes will be used for small group discussion, comparing summaries.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop the capacity to repeat what you've read logically and meaningfully*	- Read the whole passage, 2 Chronicles 33.1-20 *- Write it down in your own words* *- Use short sentences, not more than 15 words per sentence* *- If you don't know how to start, ask the five questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- The first paragraph normally is about who, what and when* *- The second paragraph describes what happened and why* *- In the third and fourth paragraphs, what further happened and why, is described* - Remember: you may only read the text once and not look at it again

Divide the class into groups of two each.
Compare your notes with your team mate.

3. New concepts linked to prior knowledge and worldview (3 minutes).

Can one learn how to use a hoe by listening and watching only, or do you need to use it physically?
To write down what we intend to say helps us to make sure we understand what we read and also helps us to organize our thoughts. It is the exercise we need to write sermons, articles and important letters.

4. Do the exercise (33 minutes).

5. Lesson summary (2 minutes).

It is important to come into the habit of writing an organized summary of the text we read to learn, or to teach others.
Prayer: Lord we thank You for the ability to read and write. May we use these gifts to serve You with increasing effectiveness.

6. Assignments related to practical situations (1 minute).

Try this exercise on other study material and the texts you read during Bible Study.

7. Preparation and motivation for the next lesson (1 minute).

Preparation Phase Lesson 27

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to explain the IDEAL problem solver to others and apply it.

2. Advanced organizers and general principles (4 minutes).

⇒ Share the results you had in solving a problem using the IDEAL steps.

⇒ Apply the method in class to a specific problem.

3. New concepts linked to prior knowledge and worldview (7 minutes).

When presented with a problem, like a weak harvest, some people do not analyse the problem but suspect possible spiritual causes behind it. They tend to think that they have a problem with their maize because somebody has cursed them or is jealous of them for some reason. Without analysing the problem they rather become convinced that there must be a hidden reason for the bad crops. Sometimes they convince themselves that it must be Mr. So and So because our child did better in school than his, for instance… This causes them to *stop thinking* about any other possible causes and solutions, like the wrong seed, too little fertilizer, leaving the weeds to grow etc. They can think of only one action, to consult somebody who can discover hidden spiritual causes. What do you think about this way of solving problems?

4. Learning in systematic steps (25 minutes).

⇒ Share the results you had in solving a problem using the IDEAL steps.

⇒ Apply the method in class to a specific problem.

Take a case study of a specific problem in the local congregation and apply the steps while reasoning through it. Remember to justify and give reasons for the choices you make. Let someone write the reasons on the black board.

5. Lesson summary (2 minutes).

Give a quick summary of how we reached our conclusion.

Prayer: Lord, we love You with our hearts and minds. May we use all we have to serve You.

6. Assignments related to practical situations (3 minutes).

Read Exodus 18. What was the problem? Compare the solution of Moses to the solution of his father-in-law. In terms of the IDEAL steps, where did it go wrong for Moses? Discuss your results with one of your class mates.

7. Preparation and motivation for the next lesson (1 minute).

The reading exercise we will do in the next lesson will help your general comprehension of texts.

Preparation Phase Lesson 28

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do 1.1 three times and then the second one will do the same. Then they repeat exercise 1.2 in the same way. While the one reads, the other one monitors for errors.

Objective of the first exercise(1.1)	*Method*
• *recognise small differences* • *easy eye movement from left to right* • *immediately fixing concentration on the beginning of a line*	*- read words rhythmically from left to right* *- tick the rhythm with a finger on the table while reading* *- keep the head in the same position* *- have somebody sit next to you while reading; whenever an error is made, the line should be repeated* *- read the word list three times from left to right; register the time it takes to read the words and how many errors were made*

Objective of the second exercise (1.2)	*Method*
• *to train the eye to search for certain words among others*	*- put your finger below the first word in the row; read it aloud* *- look for the same word in the other columns; put your finger below it and read it aloud* *- keep your head in the same position* *- have someone sit with you to make sure you are reading correctly* *- repeat the exercise three times; register how long it takes to complete the exercises and how many errors occurred*

3. New concepts linked to prior knowledge and worldview (2 minutes).

Remember that reading is good exercise for our minds. We will need to be fit in our thinking to be able to do good exegesis. If reading becomes automatic, we have more memory available for analysing and understanding the text.

4. Doing the exercises (32 minutes).

5. Lesson summary.

Not necessary.
Prayer: Lord, thank you that we are still able to study and develop the gifts you gave us in our body and mind.

6. Assignments related to practical situations (1 minute).

Remember to look for words repeated in a text. Make a mental note of them while you read.

2. Preparation and motivation for the next lesson (1 minute).

For the next lesson, you should evaluate the school education you had and the methods the teachers used. Think of strong and weak points that you can see now.

Preparation Phase Lesson 29

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to talk about strong points and deficiencies you recognized in the way you were educated regarding thinking skills, and give possible solutions on how to correct these yourself.

2. Advanced organizers and general principles (4 minutes).

⇒ Students share their evaluation of their education

⇒ Common problems in education that limit the development of thinking skills

⇒ Class discussion about possible remedies

3. New concepts linked to prior knowledge and worldview (2 minutes).

It is very human to blame others for my poor performance. However,it will not help me to continue looking back and blaming others. Can you think of someone who is dying of hunger while there is food to eat, only, he is waiting for his wife to bring food and she doesn't?

4. Learning in systematic steps (33 minutes).

⇒ Students share their evaluation of their education

⇒ Common problems in education that limit the development of thinking skills (see 4.2.3 – 4.2.5)
Lack of reading practice, availability of books
Learning and assessment aimed at repetition of facts instead of understanding and application
Limited language acquisition and usage
The view that the teacher knows everything and must pass on his knowledge
The view that change and new ways are corrupted and disrespectful of the elders
Lack of assignments that stimulate own research and opinion
Lack of commitment from the teachers to help with individual problems
Lack of encouragement from older people and teachers
Lack of a learning culture
Corruption opens the possibility to pass without studying and a fatalistic attitude among poorer students who cannot pay bribes
Lack of self-motivation, self-teaching and vision of the learners, expecting to receive everything ready-made
Unnecessary fear of examinations and of failure in general
Lack of integration between his world view or previous experience and the newly acquired knowledge
Lack of economic resources
Political interference

⇒ Class discussion about possible remedies
The idea is not to blame others, but to take note of limitations and take responsibility for your own development from where you are.
The negative aspects should serve as motivation for doing the exercises in this course and working harder to develop own thinking skills.
Dressel and Marcus (1982:25-27) defines *significant learning* as:

- When the learner displays independence, initiative and originality, while interpreting and reacting to problems and questions.
- When an individual not only knows but is able to interpret, understand and use words, concepts and symbols to facilitate his or her own thought processes and judgments.
- When an individual can effectively communicate with others about issues or ideas, about personal commitments and plans.
- When concepts, symbols and ways of manipulating them have been internally assimilated into a structure that enables the individual to analyze and organize the universe and immediate environment in a personally meaningful way.
- When a student comes to regard a teacher as only one of many contextual resources

available to help make learning easier. The mature learner becomes his own teacher.

- When an individual exhibits the ability to adjust to multiple, perhaps even conflicting, demands by appraising their relative importance and assigning to them personal priorities based upon a recognized and internalized set of values.

5. Lesson summary (2 minutes).

We have seen many reasons why we have to work hard on our thinking development. We can start a different road for ourselves and our children. We can create a learning environment at home that motivates and stimulates the next generation.
Prayer: Lord we realise our shortcomings. Help us to teach our children and develop the thinking skills they will need in this world.

6. Assignments related to practical situations (2 minutes).

Make your own assessment of your weaker points and maybe lack of motivation and take the responsibility for your own development and growth. Decide on a specific course of action and share it with your best friend and your wife..

7. Preparation and motivation for the next lesson (1 minute).

In the next lesson we will work on our reading skills by exercising to read groups of words.

Preparation Phase Lesson 30

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read groups of words in Exercise 2 fluently.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do Exercise 2 three times and then the second will do the same. While the one reads, the other one monitors for errors.

Objective	*Method*
• *to widen eye span* • *to develop the capacity to read in word groups* • *to improve reading speed*	*- put your finger in the middle of word groups* *- move the finger from group to group while reading aloud* *without moving the lips* *- keep your head still, only moving the eyes*

3. New concepts linked to prior knowledge and worldview (4 minutes).

Your reading speed does not normally indicate your intelligence, rather the amount of practice you had. The more you read, the better you get at reading. With this technique of reading groups of words, your reading speed and comprehension will also increase.

4. Doing the exercises (30 minutes).

5. Lesson summary.

Not necessary.
Prayer: Lord we need to read your Word with understanding, give us the skills we need.

6. Assignments related to practical situations (3 minutes).

Remember to read at least one chapter per day and practice reading groups of words.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will train our reading and comprehension skills.

Preparation Phase Lesson 31

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it working in a group of two where you take turns asking questions and answering them.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop comprehension capacity*	*- read the whole passage, Exodus 17.1-16* *- while you read, look for answers to the five important questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- After reading the text once, test yourself to see of you know the answer to these questions* *- write down the questions you asked yourself in the left column* *- answer the questions in the right column* *- you may ask as many questions as you like; the more you concentrate, the more questions and answers you will be able to write.Do not become disheartened.In the beginning it might be difficult to ask and answer even one question* *- **Remember:** you may only read the text once and not look at it again*

Divide the class into groups of two each.
Test your questions and answers on your team mate.

3. New concepts linked to prior knowledge and worldview (2 minutes).

There is a difference between just reading and reading to understand and to remember. Asking questions while you read helps you to understand and remember better the first time you read. At the same time your short-term memory is exercised. In the long run it will also help you to understand larger texts in the Bible better and quicker.

4. Learning in systematic steps (30 minutes).

Do the exercise.

5. Lesson summary (2 minutes).

Each student in the group summarizes the text in one sentence. Discuss your differences.
Prayer: Lord we praise You for our short-term memory. Make it fully functional in Your service.

6. Assignments related to practical situations (3 minutes).

Remember to ask the same questions while reading any text or book.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will exercise our writing skills. Writing is an important way of thinking and training to think better.

Preparation Phase Lesson 32

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read a text and use the questions of Exercise 4 to summarise it in a paragraph.

2. Advanced organizers and general principles (4 minutes).

The last ten minutes will be used for small group discussion, comparing summaries.

Objective	*Method*
• *to develop the capacity to repeat what you've read logically and meaningfully*	- Read the whole passage, 2 Samuel 6 *- Write it down in your own words* *- Use short sentences, not more than 15 words per sentence* *- If you don't know how to start, ask the five questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- The first paragraph normally is about who, what and when* *- The second paragraph describes what happened and why* *- In the third and fourth paragraphs you find what further happened and why* - Remember: you may only read the text once and not look at it again

Divide the class into groups of two each.
Compare your notes with your team mate.

3. New concepts linked to prior knowledge and worldview (4 minutes).

Did you ever prepare a speech without writing it down? How did it go?
To write down what we intend to say helps us to make sure we understand what we read and also helps us to organize our thoughts.

4. Do the exercise (30 minutes).

5. Lesson summary (1 minute).

It is important to develop the habit of writing an organized summary of text we read to learn, or to teach others.
Prayer: Lord we praise You for the ability to read, understand and come to logical conclusions.

6. Assignments related to practical situations (2 minutes).

Try this exercise on other study material and the texts you read during Bible Study.

7. Preparation and motivation for the next lesson (1 minute).
Think what is necessary to understand the Bible. Is the Holy Spirit the only requisite or do we need other capacities?

Preparation Phase Lesson 33

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to discuss the need for prayer, knowledge and thinking skills in order to understand the Bible. You will thank the Lord for the thinking potential He gave you.

2. Advanced organizers and general principles (3 minutes).

⇒ Revision of knowledge and thinking skills and why we need them to understand the Bible

⇒ Revision of the need for the Holy Spirit to understand the Bible

⇒ A holistic approach to exegesis

3. New concepts linked to prior knowledge and worldview (5 minutes).

Have you heard remarks like?
"Science is not good because it is against the Bible."
"We do not need to study to be pastors, only to pray. The Holy Spirit will teach you."
"I do not have to pray; I studied Greek and have good books."
Africa wants everything to be whole and integrated, body, emotions, minds and hearts, in fact everything is spiritual. Do we agree?

4. Learning in systematic steps (34 minutes). See lessons 1, 2 and 23!

⇒ Revision of knowledge and thinking skills and why we need them to understand the Bible

As we have seen in lessons 1, 2 and 3, there are many challenges we face in order to understand the Bible, for example:

- The Bible was written in Hebrew and Greek. Can we know for certain the translators translated exactly as it was written under the inspiration of the Holy Spirit?
- The Bible was written long ago and tells of people not from our tribe or nation. If they had a custom like circumcision, can we be sure they understood it in the same way we do?
- The Bible was written by people whose views of the world were different to ours. They used examples, idioms and images from their perspective. How can we understand it?
- The Bible was written using specific writing techniques like repeating ideas in the opposite order. Maybe we are only telling our stories and not writing them. How can we understand what they meant when they wrote?
- The message of God was given in the history of the time. How can we understand it without knowing the history?

In Revelations 22 we read:

[6]The angel said to me, "These words are trustworthy and true. The Lord, the God of the spirits of the prophets, sent his angel to show his servants the things that must soon take place." [7]"Behold, I am coming soon! Blessed is he who keeps the words of the prophecy in this book."

[18]I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. [19]And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book.

How important is it to understand the message of the Bible correctly?

Looking at the words in italics, what do they remind us of? Which thinking skills are mentioned?

Revelations 13:

[18]This calls for wisdom. If anyone has *insight*, let him *calculate* the number of the beast, for it is man's number. His number is 666.

Peter wrote in his second letter chapter 1:

[3]His divine power has given us everything we need for life and godliness through our *knowledge* of him who called us by his own glory and goodness. [4]Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.

[5]For this very reason, *make every effort to add* to your faith goodness; and to goodness, *knowledge;* [6]*and to knowledge*, self-control; … [8]For if you possess these qualities in *increasing measure*, they will keep you from being ineffective and unproductive in your *knowledge* of our Lord Jesus Christ. [9]But if anyone does not have them, he is *nearsighted and blind*, and has forgotten that he has been cleansed from his past sins…

[12]So I will always *remind* you of these things, even though you *know* them and are *firmly established in the truth* you now have. [13]I think it is right to *refresh your memory* as long as I live in the tent of this body, [14]because *I know* that I will soon put it aside, as our Lord Jesus Christ has *made clear* to me. [15]And I will *make every effort* to see that after my departure you will always *be able to remember* these things.

[19]And we have the word of the prophets made more certain, and you will do well to *pay attention* to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. [20]Above all, you *must understand* that no prophecy of Scripture came about by the prophet's own interpretation. [21]For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

Do you agree that the Bible stresses that we must make every effort, using our thinking skills, to understand the eternally important message God gave us through His prophets?

⇒ Revision of the need for the Holy Spirit to understand the Bible
Make use of lessons 1 and 2 for content.
Why do we need the Holy Spirit to understand God's Word?
Do we only need the Spirit or does God intend us to use our minds and thinking capacities also?

⇒ A holistic approach to exegesis
It seems that the Word of God stresses that our love, adoration and obedience towards Him includes all our created capacities like our senses, eyes, tongue, hands, our minds, our hearts, emotions… Just think of the summary of the law…
If the psalmist writes that the trees wave their "arms" in praise to God, how did it happen that we started to think that "being spiritual" cuts out your brain and thinking capacities, which are as much a part of our bodies as anything else?

Without thinking capacities, we become deficient humans, totally against what God intended. How can and should we serve and adore Him with everything we have?
In Romans 12 we read:

[1]Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual (or literally *rational*) act of worship. [2]Do not conform any longer to the pattern of this world, but be transformed by the *renewing of your mind.* Then you will be able to *test and approve* what God's will is—his good, pleasing and perfect will.

To give ourselves, body, heart and mind to God and then serve him as new people with renewed minds seem to be what the Lord wants, not a false spirituality that do not use and develop the bodies and thinking capacities He gave us.

5. Lesson summary (2 minutes).

Who can mention the three main points of this lesson?
Who can describe in short a holistic approach to exegesis? Let us thank the Lord for our minds and dedicate their use to Him in prayer.
Prayer: Lord, thank You for the capacity to think and use our minds. We give ourselves, body, heart and mind to serve You.

6. Assignments related to practical situations (1 minute).

When you study or analyse a text, pray for the enlightenment of the Holy Spirit, dedicate yourself to the Lord with everything you have, then use all your capacities to understand, explain, plan and serve Him.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will practice our reading skills to the glory of God.

Preparation Phase Lesson 34

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do 1.1 three times and then the second will do the same. Then they repeat exercise 1.2 in the same way. While the one reads, the other one monitors for errors.

Objective of the first exercise (1.1)	*Method*
• *recognise small differences* • *easy eye movement from left to right* • *immediately fixing concentration on the beginning of a line*	*- read words rhythmically from left to right* *- tick the rhythm with a finger on the table while reading* *- keep the head in the same position* *- have somebody sit next to you while reading; whenever an error is made, the line should be repeated* *- read the word list three times from left to right; register the time it takes to read the words and how many errors were made*

Objective of the second exercise (1.2)	*Method*
• *to train the eye to search for certain words among others*	*- put your finger below the first word in the row; read it aloud* *- look for the same word in the other columns; put your finger below it and read it aloud* *- keep your head in the same position* *- have someone sit with you to make sure you are reading correctly* *- repeat the exercise three times; register how long it takes to complete the exercises and how many errors occurred*

3. New concepts linked to prior knowledge and worldview (2 minutes).

How important is our thinking capacity to the service of the Lord?
Remember that reading is good exercise for our minds. We will need to be fit in our thinking to be able to do good exegesis.

4. Doing the exercises (33 minutes).

5. Lesson summary (2 minutes).

Not necessary.
Prayer: Lord may we become like sharp and useful instruments in your hands.

6. Assignments related to practical situations (1 minute).

Read at least one chapter of any book today.

7. Preparation and motivation for the next lesson (1 minute).

Revise the previous lesson and be prepared to teach a group of elders on the importance of a holistic approach to exegesis. Students are divided into two groups who will jointly prepare and appoint one of each group to present the lesson.

Preparation Phase Lesson 35

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to show that you know how to explain to your class the importance of a holistic approach to Bible comprehension. You will be able to link study with service to God.

2. Advanced organizers and general principles (3 minutes).

- ⇒ Each group present their lesson
- ⇒ Marks are given for clarity and logical presentation and the measure to which the target was achieved
- ⇒ Results are discussed in the whole group

3. New concepts linked to prior knowledge and worldview (7 minutes).

Think of your previous meeting with the Church Council at your home congregation.
Can you think of some misconceptions about understanding the Bible?
Can you help them develop in their Bible understanding?
Do you feel ready and able to teach them new things?

4. Learning in systematic steps (20 minutes).

- ⇒ Each group present their lesson (10 minutes each)
- ⇒ Marks are given for clarity and logical presentation and the measure to which the target was achieved

5. Lesson summary (10 minutes).

- ⇒ Results are discussed in the whole group

Prayer: Lord help us to grow in our logical understanding as we are also guided by Your Spirit and be able to teach others how to understand and apply Your Word.

6. Assignments related to practical situations (3 minutes).

Write out a one page lesson that you want to take home and teach to the elders during the holiday and hand it in tomorrow as one of your semester tests.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will practice our reading speed because it will also help us to learn and understand better.

Preparation Phase Lesson 36

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read groups of words in Exercise 2 fluently.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class into groups of two each. The first student will do Exercise 2 three times and then the second one will do the same. While the one reads, the other one monitors for errors.

Objective	*Method*
• *to widen eye span* • *to develop the capacity to read in word groups* • *to improve reading speed*	*- put your finger in the middle of word groups* *- move the finger from group to group while reading aloud without moving the lips* *- keep your head still, only moving the eyes*

3. New concepts linked to prior knowledge and worldview (2 minutes).

Think back on what your reading was likel in the beginning of the year. Did your reading speed and comprehension increase?

4. Doing the exercises (32 minutes).

5. Lesson summary (0 minutes).

Not necessary.
Prayer: Lord we thank You for Your grace that we may study and develop our thinking.

6. Assignments related to practical situations (3 minutes).

This afternoon, teach you wife to read groups of words.

7. Preparation and motivation for the next lesson (1 minute).
In the next lesson we will practice our short-term memory and comprehension skills.

Preparation Phase Lesson 37

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it, working in a group of two where you take turns asking questions and answering them.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop comprehension capacity*	*- read the whole passage, Judges 7* *- while you read, look for answers to the five important questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- After reading the text once, test yourself to see of you know the answer to these questions* *- write down the questions you asked yourself in the left column* *- answer the questions in the right column* *- you may ask as many questions as you like; the more you concentrate, the more questions and answers you will be able to write. Do not become disheartened; in the beginning it might be difficult to ask and answer even one question* *- **Remember:** you may only read the text once and not look at it again*

Divide the class into groups of two each.
Test your questions and answers on your team mate.

3. New concepts linked to prior knowledge and worldview (2 minutes).

How did you use to read the Bible, as verses or as chapters or even books?
Can you see the importance of reading the whole text, even if it is a long chapter or even more than a chapter?

4. Doing the exercises (32 minutes).

5. Lesson summary (2 minutes).

Each student in the group summarizes the text in one sentence. Discuss your differences.
Prayer: Lord we thank You for the capacity to think and the ability to read and train our thinking skills.

6. Assignments related to practical situations (1 minute).

Read a short text with your children tonight. Ask the basic questions and test their comprehension.

7. Preparation and motivation for the next lesson (1 minute).

Think of any changes that occurred in your Bible reading this year, make a list and bring it to the next class.

Preparation Phase Lesson 38

1. Learning objective/ lesson target and motivation (3 minutes).

During this lesson, you will compare (in a group discussion) the way you read the Bible now to the way you read it last year.

2. Advanced organizers and general principles (4 minutes).

⇒ Students share their method of reading the Bible and if it changed recently

⇒ Basic points of departure for reading the Bible with understanding and responsibility

3. New concepts linked to prior knowledge and worldview (7 minutes).

Think of different ways in which the Bible is used. Is it true that many African herbal doctors have a Bible in the consulting room? How is it used?
Other people have Bibles next to their beds or on the coffee table but never open it!

4. Learning in systematic steps (25 minutes).

⇒ Students share their method of reading the Bible and if it changed recently.

⇒ Basic points of departure for reading the Bible with understanding and responsibility

- Reading the Bible as God's Word, i.e. His message in human words
  - This means the Bible has authority, it comes from God and it is important to hear correctly what He says
  - It also means God used humans to write it in their time and in the way they knew but it still is His inspired words and not the product of human reflection
  - It means that we need to humble ourselves, depend on the help of the Holy Spirit *and* study the times, the culture, the text and literary styles if we want to understand it

- Reading the Bible as text units and not as verses
  - The New and Old Testaments were written without numbers to indicate chapters and verses. Only in 1206 BC. did Stephan Langton provide the NT with chapter numbers. Robert Stephens gave the verse numbers in 1551 BC. It is said that he did it while riding on horseback. That is why some verses are so strangely divided! (Bost and Pestana 1992:25)
  - Verses and chapter numbers can distract our attention in such a way that we do not see the real text unit the author used and fail to understand the real emphasis of a text; use these numbers only as a reference to find a certain place but disregard them totally when you read to understand the text
  - We should look for ways used by the authors in the text, to know where a text starts or ends

- Reading the Bible to discover the meaning for the first hearers, i.e. taking seriously the historical situation, language, writing method and culture in which the message was given/written
  - If the writer used symbolic language we should recognize it as such and not interpret it literally and vice versa
  - We should not try to force the Bible to say what we want to hear but rather through the process of understanding the original message, discover the revealed message of God also for us

- Reading the Bible as books
  - Normally the book was written or compiled by one person or a group but during a specific time – it means that they used the same vocabulary with specific meanings during the course of that book
  - It means that normally the book will have a central theme or purpose and it is important to know it for the understanding of its parts
  - It is good to study one book at a time to grow gradually in understanding the intention of that book
  - It is dangerous to take one or two verses and use them as we understand

them, without considering their context. Reading the Bible as seperate verses is dangerous because one can easily say "God says" while it is really my own concept of what is written.

- Reading the Bible as a unit although written as many books through many ages
  - The message of the Bible grows in clarity during ages of revelation and certain themes are developed for instance the Old Testament sacrifices formed the basis for the sacrifice of Jesus on the cross as the Lamb of God taking away the sins of man. We can say that later books built on the foundation of the earlier ones – one can never take away the foundation of a building without destroying the building
  - Every part of it is the Word of God and does not contradict itself but rather explains itself
  - It is important to understand and see the developing lines of the main messages throughout the Bible

- Reading the Bible as God's message also to modern people
  - The same living God that spoke through the ages speaks to us but first we have to understand what He said to the original hearers
  - We should then take the principle/truth/message to the first hearers and apply it in the modern world, in new situations and ways if needed
  - Care should be taken not to find a modern application in every element of the Bible story or text but to use its main message as the principle that can be applied for today

5. Lesson summary (2 minutes).

Ask several students to repeat the main points of departure for the study of the Bible.
Prayer: Lord give us the guidance of your Spirit and the training of our skills to understand your Word in the time and form it was given.

6. Assignments related to practical situations (3 minutes).

Make a list of interpretation problems that you have noticed in sermons and link these to one or more of the points of departure for responsible Bible study.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will practice our reading and writing abilities. It will also train our short-term memory, so important for reading the Bible as bigger texts, units and books.

Preparation Phase Lesson 39

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read a text and use the questions of Exercise 4 to summarise it in a paragraph. The last ten minutes will be used for small group discussion, comparing summaries.

2. Advanced organizers and general principles (2 minutes).

Objective	*Method*
• *to develop the capacity to repeat what you've read logically and meaningfully*	- Read the whole passage, 1 Samuel 26 *- Write it down in your own words* *- Use short sentences, not more than 15 words per sentence* *- If you don't know how to start, ask the five questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- The first paragraph is normally about who, what and when* *- The second paragraph describes what happened and why* *- In the third and fourth paragraphs you find what happened further and why* - Remember: you may only read the text once and not look at it again

Divide the class into groups of two each.
Compare your notes with your team mate.

3. New concepts linked to prior knowledge and worldview (1 minute).

Have you ever thought why most people like to see a lesson in writing rather than only hear it? Writing is a powerful tool in the pastors' work.
To write down what we intend to say helps us to make sure we understand what we read and also helps us to organize our thoughts.

4. Do the exercise (29 minutes).

5. Lesson summary (10 minutes).

It is important to come into the habit of writing an organized summary of text we read to learn or to teach others. Compare your summary with your team mate.
Prayer: Lord may we be trained readers and writers for Your sake.

6. Assignments related to practical situations (1 minute).

Try this exercise on other study material and the texts you read during Bible Study. Try to make a list of key words and phrases after you have read a text.

7. Preparation and motivation for the next lesson (1 minute).

Prepare in your group a lesson on different ways in which the Bible is read and evaluate them.

Preparation Phase Lesson 40

1. Learning objective/ lesson target and motivation (1 minute).

During this lesson, you will prove that you are able to explain the different ways in which the Bible is read and why they are responsible ways or not.

2. Advanced organizers and general principles (2 minutes).

⇒ Each group presents their lesson to the rest of the class

⇒ After each lesson the whole group discuss and evaluate the lesson

3. New concepts linked to prior knowledge and worldview (2 minutes).

To criticize the way others use the Bible is strange to us. People think it is not respectful to the person, nor to the Bible and the Holy Spirit that guides the preacher. How do you feel about it?

4. Learning in systematic steps (23 minutes).

⇒ Each group presents their lesson to the rest of the class (10 minutes each)

5. Lesson summary (10 minutes).

⇒ After each lesson the whole group discuss and evaluate the lesson

Prayer: Lord, teach us to understand your Word in the way You intended it.

6. Assignments related to practical situations (1 minute).

Write one page on exactly how you will change your daily Bible reading and discuss it with your wife or friend.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will practice our reading skills. By now you will know how it helps you to grow in understanding!

Preparation Phase Lesson 41

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class into groups of two each. The first student will do 1.1 three times and then the second one will do the same. Then they repeat exercise 1.2 in the same way. While the one reads, the other one monitors for errors.

Objective of the first exercise (1.1)	*Method*
• *recognise small differences* • *easy eye movement from left to right* • *immediately fixing concentration on the beginning of a line*	*- read words rhythmically from left to right* *- tick the rhythm with a finger on the table while reading* *- keep the head in the same position* *- have somebody sit next to you while reading; whenever an error is made, the line should be repeated* *- read the word list three times from left to right; register the time it takes to read the words and how many errors were made*

Objective of the second exercise (1.2)	*Method*
• *to train the eye to search for certain words among others*	*- put your finger below the first word in the row; read it aloud* *- look for the same word in the other columns; put your finger below it and read it aloud* *- keep your head in the same position* *- have someone sit with you to make sure you are reading correctly* *- repeat the exercise three times; register how long it takes to complete the exercises and how many errors occurred*

3. New concepts linked to prior knowledge and worldview (2 minutes).

To be a good pastor to your herd is not something you learn in one day; you grow with it during years of practice. Remember that reading is good exercise for our minds. We will need to be fit in our thinking to be able to do good exegesis.

4. Doing the exercises (25 minutes).

5. Lesson summary.

Not necessary.

6. Assignments related to practical situations (1 minute).

Do not forget to read you daily chapter from any book.
Prayer: Lord we praise You for exercises that develop the skills needed to understand your Word.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will explain the definition of exegesis. With what you know already, prepare you own definition and share it with the class.
We have finished our preparations for planting; remember the *machamba* needs to be prepared for planting. In the next phase we will concentrate on the actual exegesis of the Biblical text and the specific knowledge and practice we need to uncover the message of

Planting and Maintenance Phase Lesson 1

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to discuss the differences between our time and the time of the Bible and the challenges these pose to modern readers.

2. Advanced organizers and general principles (2 minutes).

⇒ A summary of the main differences between our times and Biblical times that may cause difficulties to our understanding

3. New concepts linked to prior knowledge and worldview (7 minutes).

Discuss during class:

Differences in the *ways of living* between us and our grandparents.

Differences in *ways of thinking* between us and our grandparents.

4. Learning in systematic steps (29 minutes).

⇒ A summary of the main differences between our and Biblical times that may cause difficulties to our understanding

- *Different historical, political, geographical and religious knowledge and frame of reference*

  The Bible speaks of many countries and tribes, like in Daniel's vision of the four kingdoms, or the many countries and gods of Solomon's wives. Without knowledge of the history and political situation there is a lot that we will not understand and it will affect our interpretation.

  Geographical references are used as illustrations, for instance the east wind that blows on Jonah's head. If we knew that the east wind came from the desert and was very hot and dry, we could understand Jonah's suffering and the reason why the wind form the east is a symbol of God's judgment.

  Without religious knowledge of the time we cannot understand why God made the sun only on the fourth day and why the garden of Eden, the tabernacle and the temple all faced east; why God never asked food but gave food; why the seventh day was blessed as a special day and not the sixth or the eight; why a cup of wine symbolizes judgement, and many more examples.

- *Different language, ways of saying things*

  Some knowledge of a language is necessary to understand the people that spoke it. There are, for instance big differences between the Greeks' and the Hebrews' way of thinking. The languages already give us a key to understand it.

  In Hebrew you do not "make" a covenant but "cut" it – this refers to the ceremony of covenant making; the language reminds us of it. Translations try to give us today's equivalent, according to the translator, but many times one loses the "feeling" and intention of the original language.

- *Different literature, ways of writing things*

  In Psalm 1 we read:

  "Blessed is the man
  who does not walk in the counsel of the wicked
  or stand in the way of sinners
  or sit in the seat of mockers."

  We might be tempted to see the three lines on the unjust man as an

indication of his progression into sin – walk, stand, sit.But knowing the habit in Hebrew poetry of repeating the same issue in different ways (parallelism), we might start to look and find a completely different reason for the repetition.

We will still learn of ways texts were structured and how it helps us to discover the real issue.

- *Different culture, ways of doing things*
  Why would Abraham send his slave, Eleazar to fetch a wife for his son Isaac far away in Haran?
  Why did Abraham circumcise Isaac and his whole family – was it to initiate him into the tribal traditions and manhood as we do?
  Why did Boas buy the right to marry Ruth from somebody else and give his shoe to prove it?
  Is the levirate marriage in the Bible the same as our sexual purification rite of widows by a family member?

  It is dangerous to assume we know why certain actions were taken in the Bible, just because we might have something similar in our culture!

- *Different world view, ways of understanding the world, perspective on issues and happenings*
  The Bible speaks of the earth that stands on pillars, demonic monsters living in the sea, building altars on high places and many things we can only understand from the perspective of the views of the time.

5. Lesson summary (2 minutes).

Who can mention the main differences between our time and Biblical times?
Are we motivated to learn more before we make hasty interpretations?
Prayer: Lord we thank You that You are the same, yesterday, today and tomorrow. Help us to cross the barriers and understand your Word as it was meant.

6. Assignments related to practical situations (3 minutes).

7. Preparation and motivation for the next lesson (1 minute).

Planting and Maintenance Phase Lesson 2

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will know the definition of exegesis and be able to do a short summary of its main elements.

2. Advanced organizers and general principles (3 minutes).

⇒ Students share their definition of exegesis

⇒ The definitions of exegesis

⇒ The main elements of the exegesis course

3. New concepts linked to prior knowledge and worldview (3 minutes).

Can you remember how people use (and abuse) the Bible? How do our own perspectives, the things we worry about, our needs, our history, our culture affect the way we hear the Bible?

4. Learning in systematic steps (33 minutes).

⇒ Students share their definitions of exegesis

⇒ The definition of exegesis

In the first lesson we gave an explanation of the meaning of "exegesis". It comes from a Greek word "exegesis" that means to "explain". The verb form means "to take out from". These words are used in John 1.18; Luke 24.35; Acts 10.8; 15:12,14; 21.19. It therefore refers to the process of uncovering, understanding what God said through the Bible writers and prophets to his people.

From this and the other work we have been doing, we can now give our definition of exegesis:

Exegesis is the process

- **of prayerful and careful observation and study of a specific text,**
- **needed to understand the message of God to the original hearers,**
- **in order to be able to identify the timeless principle(s), which will enable us to teach God's Word for today.**

("Hermeneutics" normally refers to the science of interpretation. It builds on the results of exegesis. It determines valid ways of interpretation and of discovering the meaning of texts. As Hayes and Halladay (1988:47) describes it: "Hermeneutics may be regarded as the *theory* that guides exegesis; exegesis may be understood in this work to be the *practice* of and the set of *procedures* for discovering the author's intended meaning."

"**Homiletics"** normally refers to the science of communication. It teaches valid and effective ways to communicate to modern hearers the timeless message discovered during exegesis.

In the process of exegesis we see that a lot of attention is given to the ***text unit***. We need to understand how, why and when a specific text was written. We need to understand what God said to a specific group of people in a specific historical situation; we also need to *know how he said it in this text and for what reasons*. We refer to the *grammar and the literary structure* of the text. Why were specific words used, how and why were they organized in a specific order, how and why were they repeated?

The text, however, never stands alone. It is surrounded by other text units, probably for a specific reason and it is placed by the author in a specific place in a whole book. We call these other texts around the text the ***"context"***. It is important to understand the context in order to understand the text. It helps us to understand the purpose of the author; it also helps us to determine the specific meaning he gave to certain key words.
Imagine you find a piece of paper in the street saying: "Mary died." You may think it refers to your sister Mary living in another province because you do not have information on the context! You need the rest of the letter to understand which Mary died, and when. Maybe the Mary in the text died 15 years ago and she is not one of your family! Somebody in another

town used an old letter to wrap the chips he is selling in. After eating the chips he tore the letter up and in your town, the little piece you found, was blown by the wind out of the taxi window. We need the context to understand a specific text!

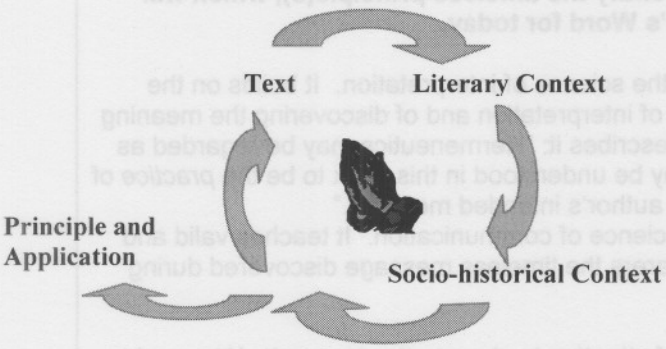
We also need, as we have seen, *some historical information*, which we call the ***historical context***. Without some historical information on the date and place and specific situations, we may never understand what happened and why the words of the text were spoken or written. The culture of the time also had specific expressions and habits that we can easily interpret wrongly, many times because we have similar expressions and habits but use it in different ways. The Hebrew expression for going to the toilet is to "cover your feet". If you do not know it, you can you imagine what possible explanations can be given by modern readers!

Only with all this information analysed and integrated can we come close to understand what the first hearers understood from the text.

⇒ Summary of the main elements of the basic exegesis course

- Study of the text – how and for what purpose was it written?
- Study of the literary context – how and for what purpose does it fit into the surrounding text units and the whole book?
- Study of the social and historical context – how does it fit in the time it was given?
- Conclusion: Message for the first hearers and Principle for Application today

The first three elements are the basic building blocks from which our understanding of the message for the first hearers is formed. The order in which they are studied are not very important, actually one *visits and re-visits* them in a circular movement until you reach a justifiable understanding. Only then one may move out of the circle and apply the message for today's hearers. The whole study process, as we have mentioned, is done in a spirit of prayerful reflection.



5. Lesson summary (3 minutes).

Ask one student to give the four basic elements of the exegetical process. Ask another to explain each element in one sentence.
Prayer: Lord we need you to enlighten our minds and understand your Word as it was given.

6. Assignments related to practical situations (1 minute).

Pray about Psalm 1 and read it a few times. Make notes on what you observe. Ask the questions you are used to ask in Exercise 3 (Who, where, when, what, why?).

7. Preparation and motivation for the next lesson (1 minute).
It takes a lot of concentration and practice to analyse so much information at the same time and come to a proper conclusion on the basic message of a text. For this reason we will continue to practice our reading and thinking skills.

Planting and Maintenance Phase Lesson 3

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read groups of words in Exercise 2 fluently.

2. Advanced organizers and general principles (4 minutes).

A reading sheet similar to the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do Exercise 2 three times and then the second will do the same. While the one reads, the other one monitors for errors.

Objective	*Method*
• *to widen eye span* • *to develop the capacity to read in word groups* • *to improve reading speed*	*- put your finger in the middle of word groups* *- move the finger from group to group while reading aloud without moving the lips* *- keep your head still, only moving the eyes*

3. New concepts linked to prior knowledge and worldview (3 minutes).

Can you remember how you started reading? What did you grandfather say when you started to read? The more you read, the better you get at reading. With this technique of reading groups of words, your reading speed and comprehension will also increase.

4. Doing the exercises (30 minutes).

5. Lesson summary.

Not necessary.

Prayer: Lord we need to hear Your voice from your Word. Let our reading ability not create unnecessary obstacles.

6. Assignments related to practical situations (3 minutes).

Teach your wife how to read groups of words and practice with a chapter in the Bible.

7. Preparation and motivation for the next lesson (1 minute).

Do revision of Lesson 1 and 2 of the Planting and Maintenance Phase.

Planting and Maintenance Phase Lesson 4

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will have an overview of the exegetical process as we will study it in this basic course.

2. Advanced organizers and general principles (2 minutes).

⇒ Revision of the main elements of the exegetical process

⇒ The main elements of the exegetical process in more detail

3. New concepts linked to prior knowledge and world view (2 minutes).

Have you ever found it difficult to understand a Bible text? Can you remember why?

4. Learning in systematic steps (30 minutes).

⇒ Revision of the main elements of the exegetical process as in lesson two

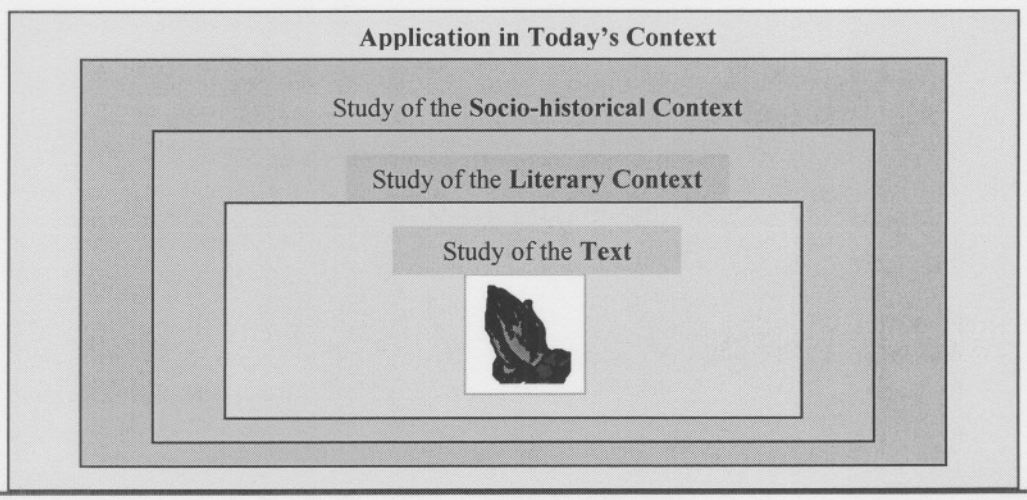
⇒ The main elements of the exegetical process in more detail

- ***Study of the text –*** how and for what purpose was it written?
  - Comparing translations
  - Beginnings and endings of text units
  - Keywords
  - Paragraphs
  - Repetitions and structural patterns
  - Interpretation of structures
  - Identify the type of literature and its influence on the interpretation

- ***Study of the literary/immediate context*** – how and for what purpose does it fit in the surrounding text units and the whole book?
  - Surrounding text units
  - Structure of the book and its main divisions
  - Meaning of specific key words and phrases in the book

- ***Study of the social and historical context*** – how does the text fit in the time it was given? (See lesson 1 of this Phase)
  - Historical situation: politically, religiously, geographically
  - Social situation, culture and customs

- ***Conclusion: Message for the first hearers and Principle for Application today***
  - Formulate message for the first hearers and explain/justify why you came to this conclusion
  - Formulate the basic principle/message for today



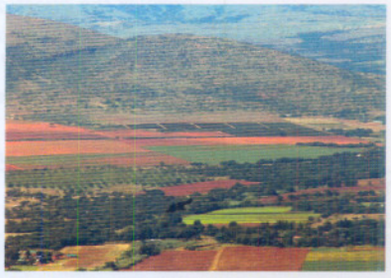
We can also explain the exegetical process with the illustration of a bird:



* When the bird eats the food, he can see it clearly and how it is organized in front of him – this represents the study of the text.



* When the bird flies on to a branch of the tree above him, he can see wider around the food and its relationship to the trees and bushes around it. Maybe he thought the food was finished but now he sees more of the same around him, for instance more trees with the same fruit – this represents the study of the literary context.



* When the bird flies even higher up, he can see much more and further around the food, more trees, the river, the mountain, the sun and the clouds, the reason why he will always find this type of food at this place – this represents the study of the socio- historical context.

The whole time we see the text but as we move further away, more and more information comes into view and helps us to see and understand everything around the text and connected to it.

5. Lesson summary (2 minutes).

Ask four students to summarize each of the four basic elements of exegesis.
Prayer: Lord we pray that You will give us the vision needed to fully understand your Word from the perspective of the first readers and hearers.

6. Assignments related to practical situations (3 minutes).

Divide the class into three groups. Each one takes another of the first three elements of the exegetical process and sees what information they can find on Psalm 1.

2. Preparation and motivation for the next lesson (1 minute).

The reading exercises we have been doing helps us to "fly like a bird" when we read from the Bible. Next time we will practice more.

Planting and Maintenance Phase Lesson 5

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it, working in a group of two, where you take turns asking questions and answering them.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop comprehension capacity*	*- read the whole passage Psalm 1* *- while you read, look for answers to the five important questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- After reading the text once, test yourself to see of you know the answer to these questions* *- write down the questions you asked yourself in the left column* *- answer the questions in the right column* *- you may ask as many questions as you like; the more you concentrate, the more questions and answers you will be able to write. Do not become disheartened as it might be difficult to ask and answer even one question at the beginning* *- **Remember:** you may only read the text once and not look at it again*

Divide the class into groups of two each.
Test your questions and answers on your team mate.

3. New concepts linked to prior knowledge and world view (3 minutes).

When you exercise your short-term memory, you will be able to handle more information at the same time and link together the different elements of the exegetical process.

4. Learning in systematic steps (31 minutes).

A "text" means any unit of sentences and paragraphs that covers the same subject or sub-element of a subject.
Do the exercise.

5. Lesson summary (2 minutes).

Each student in the group summarizes the text in one sentence. Discuss your differences.
Prayer: Lord we pray that our humble training will help us to understand your Word better.

6. Assignments related to practical situations (1 minute).

Remember to ask the same questions while reading any text or book.

7. Preparation and motivation for the next lesson (1 minute).
Read Psalm 1 in three different translations and make a list of the differences.

Planting and Maintenance Phase Lesson 6

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to discuss different types of translation and why you need more skills to discover the message of a text.

2. Advanced organizers and general principles (2 minutes).

⇒ Students present the translation differences they managed to spot in Psalm 1

⇒ Summary of translation types

⇒ How can different translations help us?

3. New concepts linked to prior knowledge and worldview (7 minutes).

How did you feel when you discovered differences among translations?
Did somebody that you know make any remarks on differences between Bibles?

4. Learning in systematic steps (29 minutes).

⇒ Students present the translation differences they managed to spot in Psalm 1

Some of the differences in the last two verses are shown in *italics*.

Psalm 1.5
(Brenton (1851 Brenton's English Septuagint)) Therefore the ungodly *shall not rise* in judgment, nor sinners in the counsel of the just.

(CEV (Contemporary English Version)) Sinners *won't have an excuse* on the day of judgment, and they *won't have a place* with the people of God.

(GNB (Good News Bible)) Sinners will be *condemned by God and kept apart from* God's own people.

(NIV (New International Version)) Therefore the wicked *will not stand* in the judgment,
nor sinners in the assembly of the righteous.

Psalm 1.6
(Brenton) For the Lord *knows* the way of the righteous; but the way of the ungodly shall perish.

(CEV) The LORD *protects* everyone who follows him, but the wicked follow a road that leads to ruin.

(GNB) The righteous *are guided and protected* by the LORD, but the evil are on the way to their doom.

(NIV) For the LORD *watches over* the way of the righteous, but the way of the wicked will perish.

⇒ Summary of translation types

- Literal Translations

  Literal translations try to translate word for word and as far as possible maintains even the word order of the original Hebrew, Aramaic or Greek. Because languages are different, this way of translating can cause misunderstandings.

- Textual Translations

  Textual Translations try to stay as close as possible to the original text but also try to use a modern, clear and understandable language.

- Dynamic Equivalent Translations

  Dynamic Translations focus more on the readability and easy comprehension for the intended modern readers. They translate the perceived intention of the Bible writer as idiomatically as possible in the modern language, changing sentence

length, word order and other linguistic features where deemed necessary for easy reading and comprehension. Typical Biblical idioms, for instance, will be translated into a modern equivalent. It reads easily but one loses much of the original Biblical expressions.

- Paraphrases

Paraphrases give almost a running commentary, explaining rather than purely translating the perceived intention of the Bible writer. They bridge not only linguistic differences between us and Biblical times but also cultural and historical differences.

Wolfaardt (1999:55) placed some English translations on a continuum that helps us to evaluate them.

Literal		**Dynamic equivalent**			**Paraphrase**
King James	Revised Standard New American Standard	New International New American New English	Good News	Phillips	Living Bible

⇒ How can different translations help us?

Divide the class into groups of four and discuss the type of translation one should use.
The use of different types of translation *at the same time* also has its advantages. Discuss this.
With all the translations available, do we still need to study Hebrew and Greek?

5. Lesson summary (2 minutes).

Ask one student to give a short summary of the different translation types or strategies and give his personal preference.
Prayer: Lord we praise You for the many translated versions of your Word, helping us to grasp more of the original text. Give us the thinking skills needed to compare and use them well.

6. Assignments related to practical situations (3 minutes).

Try to find one example where you feel that you need more than different translations and have to consult the original languages.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will practice our short-term memory and our comprehension and writing skills.

Planting and Maintenance Phase Lesson 7

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read a text and use the questions of Exercise 4 to summarise it in a paragraph.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop the capacity to repeat what you've read logically and meaningfully*	- Read the whole passage, Job 1 *- Write it down in your own words* *- Use short sentences, not more than 15 words per sentence* *- If you don't know how to start, ask the five questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- The first paragraph is normally about who, what and when* *- The second paragraph describe what happened and why* *- In the third and fourth paragraphs,you find what happened further and why* - Remember: you may only read the text once and not look at it again

Divide the class into groups of two each.
Compare your notes with your team mate.

3. New concepts linked to prior knowledge and worldview (2 minutes).

Old narratives, like the ones we have heard from our uncles, and Job 1, focus our attention on a specific lesson or objective.

4. Do the exercise (3 minutes).

5. Lesson summary (2 minutes).

Compare summaries with other teams.
Prayer: Lord we praise You for brothers and sisters with whom we may train and develop our thinking skills.

6. Assignments related to practical situations (1 minute).

Try this exercise on other study material and the texts you read during Bible Study.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will practice our reading skills, so important for good comprehension.

Planting and Maintenance Phase Lesson 8

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet to the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do 1.1 three times and then the second will do the same. Then they repeat exercise 1.2 in the same way. While the one reads, the other one monitors for errors.

Objective of the first exercise (1.1)	*Method*
• *recognising small differences* • *easy eye movement from left to right* • *immediately fixing concentration on the beginning of a line*	*- read words rhythmically from left to right* *- tick the rhythm with a finger on the table while reading* *- keep the head in the same position* *- have somebody sit next to you while reading; whenever an error is made, the line should be repeated* *- read the word list three times from left to right; register the time it takes to read the words and how many errors were made*

Objective of the second exercise (1.2)	*Method*
• *to train the eye to search for certain words among others*	*- put your finger below the first word in the row; read it aloud* *- look for the same word in the other columns; put your finger below it and read it aloud* *- keep your head in the same position* *- have someone sit with you to make sure you are reading correctly* *- repeat the exercise three times; register how long it takes to complete the exercises and how many errors occurred*

3. New concepts linked to prior knowledge and worldview (2 minutes).

Think of your reading habits of last year and also how fast you could read and understand a whole chapter. Can you see how the exercises have been helpful?

4. Doing the exercises (32 minutes).

5. Lesson summary.

Not necessary.

Prayer: Lord we praise You for the progress in our reading and other thinking skills.

6. Assignments related to practical situations (3 minutes).

Read Job 1 again and underline the words that are repeated in the same way, for example:

"I am the only one who has escaped to tell you!" (Verses 15, 16, 19)

"sons and daughters" (verses 4, 5, 18)

7. Preparation and motivation for the next lesson (1 minute).

Next time we will learn more about words that are repeated or key words.

Planting and Maintenance Phase Lesson 9

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to indicate repeating key words/phrases and decide on the beginning and ending of texts.

2. Advanced organizers and general principles (3 minutes).

⇒ The use of repeating key words

⇒ Examples of repeating key words

⇒ Beginnings and endings of texts

3. New concepts linked to prior knowledge and worldview (7 minutes).

Let someone tell the story of the chameleon and the rabbit (or any other traditional story). While he tells the story, count how many times certain words are repeated. Then answer the question: what is the story about?

4. Learning in systematic steps (28 minutes).

⇒ The use of repeating key words

Repeating key words is one of the most used techniques in Hebrew narratives, prophecies and poetic text to guide the reader towards the important issues. Repetition of ideas and phrases is viewed by Muilenburg (1953:97-111) as one of the building blocks of old Hebrew rhetoric. It serves to emphasise issues, create a sense of urgency or create a certain feeling with the hearer, for instance the nine fold repetition of "shatter", creating the feeling of a beating hammer (Jer 51.20-23), or of the heaping up of guilt (Jer 7.9) (Lundbom, 1997:xxxviii). Lundbom (1977:xxxix) remarks: "Keywords is a basic law of composition in Jeremiah". Muilenburg and Lundbom (1997:xxxix) defines keywords as: "words appearing in 'strategic collocations' or in 'crucial or climactic contexts'. Repetitions at the beginning or end of successive cola, lines or stanzas qualify as keywords (8.22-9.1). So do verb clusters, regardless of position (8.4,5) as well as repetitions at the beginning and end of a discourse unit (inclusio) or repetitions forming an abb'a' pattern(chiasmus) in the same."

⇒ Examples of repeating key words

Let us mark the repeating key words in Psalm 67 together (on the black board):
(We use the same lines as in the Hebrew to maintain the form of the original poem. The verse numbers are different but as we have said, the numbers are not important as it was added much later for reference purposes)

1 May **God** be gracious to us and bless us and make **his** face shine upon us, *Selah*
2 that **your** ways may be known *on earth*, **your** salvation among *all nations*.

3 May the *peoples* praise **you, O God;** may all the *peoples* praise **you**.

4 May the *nations* be glad and sing for joy,
for **you** rule the *peoples* justly and guide the *nations of the earth. Selah*

5 May the *peoples* praise **you, O God;** may all the *peoples* praise **you**.

6 Then the land will yield its harvest, and **God, our God**, will bless us.
7 **God** will bless us, and all the *ends of the earth* will fear **him.**

We mark the repeating words or phrases in the same way. We also include synonyms, for example "bless us" and "make his face shine upon us" are two ways of saying the same. Also "be glad" and "sing for joy" have the same meaning.

Can you also see the common words in verses 1, 2 as compared to verses 6, 7? Also verses 3 and 4 are exactly the same.

How important is God and the nations (peoples, ends of the earth etc.) in this Psalm? If you think about the repeated key words, does it help you to get a good idea of what Psalm 67 is about? Try to say or write it.

⇒ Beginnings and endings of texts

In order to know what text to study and preach about, we need to be sure where the text starts and ends. The divisions and sub-titles we find in the Bible are not in the original text but were provided by the translators to make the reading easier. Many times they made good divisions, but other times we find it difficult to see why they divided a text at that point. Therefore we should also check for ourselves if the subdivisions are correctly made. Sometimes these divisions and sub-titles make a huge difference in the interpretation of a text.

What technique was used in Psalm 67 to mark the beginning and ending of the text?

5. Lesson summary (2 minutes).

⇒ Today we became aware of the use of repeated key words in Psalm 67.
⇒ We saw how these repetitions help to focus our attention on the fact that the blessings of God on his people are intended to help the rest of the world know Him, fear Him, and praise Him.
⇒ We also saw that repetition is used as a way to mark the beginning and ending of a text.

Prayer: Lord we praise You that we may realise new ways in which your Word was written. Help us to grow in our experience and skills to understand your Word.

6. Assignments related to practical situations (3 minutes).

Mark the repeated key words in Psalm 1 at home and comment on how the beginning and ending of the Psalm was indicated (it is important because some commentaries want to link Psalm 1 and 2). Remember that contrasting words are also a way of repetition, not only synonyms.

1 Blessed is the man who does not walk in the counsel of the wicked
or stand in the way of sinners or sit in the seat of mockers.
2 But his delight is in the law of the LORD, and on his law he meditates day and night.

3 He is like a tree planted by streams of water,
which yields its fruit in season and whose leaf does not wither.
Whatever he does prospers.

4 Not so the wicked!
They are like chaff that the wind blows away.

5 Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.
6 For the LORD watches over the way of the righteous, but the way of the wicked will perish.

7. Preparation and motivation for the next lesson (1 minute).

Next time, we will practice our reading skills because it helps us to understand better.

Planting and Maintenance Phase Lesson 10

Study of the Text

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to read groups of words in Exercise 2 fluently.

2. Advanced organizers and general principles (4 minutes).

A reading sheet similar to the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do Exercise 2 three times and then the second one will do the same. While the one reads, the other one monitors for errors.

Objective	*Method*
• *to widen eye span* • *to develop the capacity to read in word groups* • *to improve reading speed*	*- put your finger in the middle of word groups* *- move the finger from group to group while reading aloudwithout moving the lips* *- keep your head still, only moving the eyes*

3. New concepts linked to prior knowledge and worldview (2 minutes).

Can you remember how you used to read word for word and how little you understood? With this technique of reading groups of words your reading speed and comprehension will also increase.

4. Doing the exercises (32 minutes).

5. Lesson summary.

Not necessary.
Prayer: Lord we praise You for the blessing of our minds and our memories. May we develop them fully.

6. Assignments related to practical situations (3 minutes).

Always read groups of words to increase your reading speed and comprehension.

7. Preparation and motivation for the next lesson (1 minute).
Remember to bring your homework on Psalm 1 to the next class. Make sure you can motivate why you marked key words. You are welcome to do it with one of your class mates.

Planting and Maintenance Phase Lesson 11

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to explain to other students how to look for repeating key words/phrases and decide on the beginning and ending of texts.

2. Advanced organizers and general principles (3 minutes).

⇒ Feedback and discussion of homework (Lesson 9) on Psalm 1

⇒ More criteria to mark the beginning and ending of texts

3. New concepts linked to prior knowledge and worldview (5 minutes).

At the local market, how do you know that it is harvest time for tomatoes? Give three reasons? (For example: everywhere you see tomatoes, prices are low…)
How do you know what a text is about?

4. Learning in systematic steps (31 minutes).

⇒ Feedback and discussion of homework (Lesson 9) on Psalm 1

1 Blessed is *the man* who does not walk in the counsel of the wicked
or stand in the way of sinners or sit in the seat of mockers.
2 But *his* delight is in the law of the LORD, and on his law *he* meditates day and night.

3 *He* is like a tree planted by streams of water,
which **yields its fruit** in season and whose **leaf does not wither**.
Whatever *he* does prospers.

4 Not so the wicked!
They are like chaff that the wind blows away.

5 Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the *righteous.*
6 For the LORD watches over the way of the *righteous*, but the way of the wicked will perish.

- Some of the synonyms are "the man" of verse 1 and "the righteous" of verse 5 and 6. There are also other references to him like "his, he" in verses 2, 3.
- "Sinners, mockers" are synonyms of "the wicked" and are marked in the same way.
- For both wicked and righteous a metaphor is used although by contrast – one is like a strong tree bearing fruit and the other like useless chaff that the wind blows away. Here the repetition is by means of contrast.
- The Psalm begins and ends with the "blessing" and "watching" of the Lord over the righteous.
- By contrast, the Psalm begins with the "blessing of the righteous" but ends with the "perishing of the wicked". (Interestingly, the first word in the Hebrew text starts with an "aleph" and the last word starts with a "taw", the first and last letters of the Hebrew alphabet!)
- In the beginning it speaks of the "big group of the mocking wicked" (this is achieved by the threefold reference to the wicked using different terminology), but only "one lonely righteous man with God's law", and in the end it speaks of the "assembly" of the righteous and "a wicked man unwelcome and unable to keep his head up before God's judgement".

It is amazing how much one can learn from the text, if you start marking the repeated key words! (More on Psalm 1 can be found in Lesson 15.)

⇒ More criteria to mark the beginning and ending of texts

Indicators of the beginning of a text (Dorsey 1999)

i. Titles (Prov 25.1; Isa 13.1; Heb 3.1)

ii. Introductory formulas (Prov 30.15, 18, 21, 29)
iii. Common phrases: Thus says Yahweh; Hear; Behold; Ai; In that day...
iv. Vocatives (Ps 8.1; 21.1; 22.1)
v. Questions (Ps 2.1)
vi. Imperatives (Ps 95.1; Isa 40.1)
vii. Instructions and orientations (Jos 1.1; Jer 7.1-2; 17.19)
viii. Summary in the beginning (Gen 1.1)
ix. The first part of an inclusio or chiasm (repeating by similarity or contrast in the beginning and ending)
x. Changes of time, characters, theme, narrative style, situation, etc.

Indicators of the ending of a text

i. Closing formulas (Jdg 3.11; 5.31; 8.28; Ezeq 5.17)
ii. Poetic refrains (Ps 42-43)
iii. Summaries (Ps 1.6)
iv. Natural conclusions, end of story
v. Last part of the inclusio or chiasm
vi. Revision
vii. Actualization: "until today" (Jos 7.26; 8.29; 9.27)
viii. Poetic climax

Ways that writers use to indicate the unity of a text

i. Unity of theme or issue
ii. The same place
iii. The same characters
iv. The same time
v. The same type of literature
vi. Repetition of certain key words, pronouns, motives or actions

5. Lesson summary (2 minutes).

Ask two of the students to mention some indicators that help us determine the beginning and ending of texts.
Ask one student to emphasise the value of marking key words.
Prayer: Lord we praise You for the organized ways in which your Word was written. Help us to see and understand these ways.

6. Assignments related to practical situations (3 minutes).

Form groups of three and write out Genesis 1.1 to 2.3, each sentence in a new line. Mark the key words and use them to find sub-divisions or paragraphs in the text. Be prepared to explain what you did and discovered.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will work on our reading efficiency.

Planting and Maintenance Phase Lesson 12

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it, working a group of two where you take turns asking questions and answering them.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop comprehension capacity*	*- read the whole passage, Esther 1* *- while you read, look for answers for the five important questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- After reading the text once, test yourself to see of you know the answer to these questions* *- write down the questions you asked to yourself in the left column* *- answer the questions in the right column* *- you may ask as many questions as you like; the more you concentrate, the more questions and answers you will be able to write. Do not become disheartene:, in the beginning it might be difficult to ask and answer even one question* *- **Remember:** you may only read the text once and not look at it again*

Divide the class into groups of two each.
Test your questions and answers on your team mate.

3. New concepts linked to prior knowledge and worldview (2 minutes).

There is a difference between just reading and reading to understand and to remember. Asking questions while you read helps you to understand and remember better the first time you read. At the same time your short-term memory is exercised. In the long run it will also help you to understand larger texts in the Bible better and quicker.

4. Learning in systematic steps (30 minutes).

Do the exercise.

5. Lesson summary (5 minutes).

Each student in the group summarizes the text in one sentence. Discuss your differences.
Prayer: Lord we thank You for the gifts of memory and thinking capacity You gave us. May we develop it to your honour.

6. Assignments related to practical situations (2 minutes).

Remember to ask the same questions while reading any text or book.

7. Preparation and motivation for the next lesson (1 minute).
Remember to bring your work on Genesis 1 to the next class, motivating the key words and subdivisions you have prepared.

Planting and Maintenance Phase Lesson 13

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to divide a text into paragraphs.

2. Advanced organizers and general principles (1 minute).

⇒ The formation of paragraphs
⇒ Dividing Genesis 1 into paragraphs

3. New concepts linked to prior knowledge and world view (5 minutes).

When you see the neatly arranged goods at the market, what do you think? Every owner's goods are organized in small groups, tomatoes, mangoes, salt, oil, etc. It all belongs together but there are differences also. Texts work the same. It might be the same writer or subject but different aspects of the subject are treated in different divisions or paragraphs.



4. Learning in systematic steps (31 minutes).

⇒ The formation of paragraphs

When you describe your bicycle, you do not mix the different elements but first you talk about the wheels, then the frame, them the pedals, then the steering and so on. We call these different elements of the description of the same bicycle, paragraphs.

When you write, you should start a new paragraph every time you talk about something different although the main theme is still the same. When you start a new theme, you make a new chapter of it. We should therefore look for changes in the text, new issues, new personalities, different time… The aim is to see when we move from one text to another, but also to see new paragraphs on the same theme. Genesis 1.1 starts with a summary of the whole first text of the book of Genesis, "In the beginning God created heaven and earth". Then it moves from paragraph to paragraph to explain different aspects of the creation.

⇒ Dividing Genesis 1 into paragraphs

At home you wrote Genesis 1 to 2.3 on a paper, each sentence on a new line. Then you

marked the repeating key words.
Each team may now explain how they divided the text in paragraphs and the reasons why.

Genesis 1

[1]In the beginning God created the heavens and the earth.

[2]Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

[3]And God said, "Let there be light," and there was light.

[4]God saw that the light was good, and he separated the light from the darkness.

[5]God called the light "day," and the darkness he called "night."

And there was evening, and there was morning—the first day.

[6]And God said, "Let there be an expanse between the waters to separate water from water."

[7]So God made the expanse and separated the water under the expanse from the water above it.

And it was so.

8God called the expanse "sky."

And there was evening, and there was morning—the second day.

[9]And God said, "Let the water under the sky be gathered to one place, and let dry ground appear."

And it was so.

[10]God called the dry ground "land," and the gathered waters he called "seas."

And God saw that it was good.

[11]Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds."

And it was so.

[12]The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds.

And God saw that it was good.

[13]And there was evening, and there was morning—the third day.

[14]And God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, [15]and let them be lights in the expanse of the sky to give light on the earth."

And it was so.

[16]God made two great lights—the greater light to govern the day and the lesser light to govern the night.

He also made the stars.

[17]God set them in the expanse of the sky to give light on the earth, [18]to govern the day and the night, and to separate light from darkness.

And God saw that it was good.

[19]And there was evening, and there was morning—the fourth day.

[20]And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky."

[21]So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind.

And God saw that it was good.

[22]God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let

the birds increase on the earth."
[23] *And there was evening, and there was morning—the fifth day.*

[24] And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind."
And it was so.
[25] God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds.
And God saw that it was good.
[26] Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

[27] So God created man in his own image, in the image of God he created him; male and female he created them.
[28] God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."
[29] Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it.
They will be yours for food.
[30] And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food."
And it was so.
[31] God saw all that he had made, and it was very good.
And there was evening, and there was morning—the sixth day.

Genesis 2
[1] Thus the heavens and the earth were completed in all their vast array.

[2] By the **seventh day** God had finished the work he had been doing;
so on the **seventh day** he rested from all his work.
[3] And God blessed the **seventh day** and made it holy, because on it he rested from all the work of creating that he had done.

- Can you see how practically every paragraph starts in the same way – "And God said" – and ends in a similar way – "and there was evening and there was morning the x day"? These are examples of beginning and ending formulas the writer used to mark the different paragraphs. Can you see how *change in time* is used to differentiate between the paragraphs?

- In the paragraph itself, there are other repeated words that show its internal unity like "birds", "light", "water", "seventh day" etc. Most paragraphs also has "and it was so" and "God saw that it was good" to help us see their internal unity.

- The most repeated key word(s) throughout all the paragraphs are "God made/created/did work". That is definitely and indication of the *theme* of the whole text. The paragraphs then show different aspects of His creating work.

- Can you also see the relationship between the first and the last paragraphs? This text has a summary – "God created the heavens and the earth" – in the beginning and the end. It marks the text as starting with Gen 1.1 and ending with Gen 2.3. This also shows us how the chapter divisions are not always good indicators of the beginnings and endings of texts. It is more reliable too identify the repeated key words and see for yourself where a specific text starts and ends. (In a similar way, Gen 2.4 starts with a formula that is used

throughout the book of Genesis to mark the main divisions of the book.)

5. Lesson summary (4 minutes).

Ask a student to show remind the class of different ways to identify the paragraphs.
Prayer: Lord we pray for the necessary thinking skills, needed to see the text units and understand the relationship to each other.

6. Assignments related to practical situations (2 minutes).

Discuss in your groups: 2 Kings 14.1 to 16.20 consists of several texts. Can you find them? What technique did the writer used to show the beginning en endings of these texts?

Divide Psalm 1 into paragraphs and motivate why.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will practice our reading skills in order to better understand what we are reading.

Planting and Maintenance Phase Lesson 14

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read a text and use the questions of Exercise 4 to sum it up, writing a paragraph.

2. Advanced organizers and general principles (3 minutes).

Objective	*Method*
• *to develop the capacity to repeat what you've read logically and meaningfully*	- Read the whole passage, 2 Kings 17 *- Write it down in your own words* *- Use short sentences, not more than 15 words per sentence* *- If you don't know how to start, ask the five questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- The first paragraph is normally about who, what and when* *- The second paragraph describes what happened and why* *- In the third and fourth paragraphs you find what happened further and why* Remember: you may only read the text once and not look at it again

Divide the class into groups of two each.
Compare your notes with your team mate.

3. New concepts linked to prior knowledge and worldview (2 minutes).

Have you experienced how writing helps you to organize your thoughts, to think on how and what you write? This is an important thinking skill.

4. Do the exercise (37 minutes).

5. Lesson summary.

The group discussion served as a summary.
Prayer: Lord we thank You for the memories we have and the brothers and sisters with whom we may study your Word.

6. Assignments related to practical situations (1 minute).

Try this exercise on other study material and the texts you read during Bible Study.

7. Preparation and motivation for the next lesson (1 minute).
Bring your homework of lesson 13 to the next class. Remember to be prepared to give the reasons for your findings.

Planting and Maintenance Phase Lesson 15

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to explain to other students how to divide a text into paragraphs and summarize them.

2. Advanced organizers and general principles (3 minutes).

⇒ Discuss the technique used in 2 Kings 14.1 to 16.20 to divide texts. Can you give it a name using the list from lesson 11?
⇒ Discuss the division of paragraphs in Psalm 1 with justifying reasons.
⇒ Summarize the paragraphs of Psalm 1

3. New concepts linked to prior knowledge and worldview (3 minutes).

Markets are organized, fish in one place, clothes in another, bicycle parts in another… Can we say villages are also organized? Is there some sign, for instance a certain tree or place, that indicates the chief's hut or any other places?

4. Learning in systematic steps (31 minutes).

⇒ Discuss the technique used in 2 Kings 14.1 to 16.20 to divide texts. Can you give it a name, using the list from lesson 11?

⇒ Discuss the division of paragraphs in Psalm 1 with justifying reasons. Give special attention to the subject and to repeated words (Compare with descriptions of Lesson 11).

1 Blessed is *the man* who does not walk in the counsel of the wicked
or stand in the way of sinners or sit in the seat of mockers.
2 But *his* delight is in the law of the LORD, and on his law *he* meditates day and night.

3 *He* is like a tree planted by streams of water,
which **yields its fruit** in season and whose **leaf does not wither**.
Whatever *he* does prospers.

4 Not so the wicked!
They are like chaff that the wind blows away.

5 Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the *righteous.*
6 For the LORD watches over the way of the *righteous*, but the way of the wicked will perish.

⇒ Summarize the paragraphs of Psalm 1
In the short summary we should try to give the essence of the paragraph, taking into consideration the important key words.

Verse 1,2 Blessed is the righteous man who avoids sinners but delights in God's law

Verse 3 The righteous man is like a strong and useful fruit tree

Verse 4 The wicked are not like the righteous, but like useless chaff that the wind blows away

Verses 5, 6 Unlike the righteous, the wicked will perish and not survive God's judgement

- Actually the Psalm has two paragraphs, the first about the righteous (verses 1-3) and the second about the wicked (verses 4-6). Each paragraph, though, can be divided into two parts, one paragraph describing the life and future of the group and one paragraph confirming it with a metaphor or illustration.
- What is also interesting is that the writer used 6 lines to describe the

righteous and blessed man and only 4 lines to describe the useless and condemned wicked! The amount of space dedicated to a paragraph is sometimes used to show its importance.

- We may notice also that the paragraphs are in opposite order. The metaphor describing the righteous comes after the description of his life. In the case of the wicked, the metaphor comes first.

5. Lesson summary (4 minutes).

Let each student say what he learnt about paragraphs.
Prayer: Lord we want to understand all the ways in which You gave us your precious Word. Help us to do the hard work needed for it.

6. Assignments related to practical situations (2 minutes).

⇒ Try to make a sketch or diagram, a visual presentation of Psalm 1 and the order of its paragraphs and their relationship to each other.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will exercise our reading skills.

Planting and Maintenance Phase Lesson 16

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet to the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class in groups of two. The first student will do 1.1 three times and then the second one will do the same. Then they repeat exercise 1.2 in the same way. While the one reads, the other one monitors for errors.

Objective of the first exercise (1.1)	*Method*
• *recognise small differences* • *easy eye movement from left to right* • *fixing concentration on the beginning of a line immediately*	*- read words rhythmically from left to right* *- tick the rhythm with a finger on the table while reading* *- keep the head in the same position* *- have somebody sit next to you while reading; whenever an error is made, the line should be repeated* *- read the word list three times from left to right; register the time it takes to read the words and how many errors were made*

Objective of the second exercise (1.2)	*Method*
• *to train the eye to search for certain words among others*	*- put your finger below the first word in the row; read it aloud* *- look for the same word in the other columns; put your finger below it and read it aloud* *- keep your head in the same position* *- have someone sit with you to make sure you are reading correctly* *- repeat the exercise three times; register how long it takes to complete the exercises and how many errors occurred*

3. New concepts linked to prior knowledge and worldview (2 minutes).

Remember that reading is good exercise for our minds. The easier we read, the easier we will see repetition of key words and other ways the writer uses to call our attention.

4. Doing the exercises (35 minutes).

5. Lesson summary.

Not necessary.

Prayer: Lord we ask forgiveness for our laziness to exercise the skills and mental capacities you gave us. May our reading glorify you.

6. Assignments, related to practical situations (2 minutes).

Keep practicing to find repeated key words in every text you read.

7. Preparation and motivation for the next lesson (1 minute).

Bring your diagram showing the order or pattern of the paragraphs of Psalm 1 to the class and be prepared to explain to the others what you were thinking.

Planting and Maintenance Phase Lesson 17

Study of the Text

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to identify patterns of repetition of words/phrases in the text.

2. Advanced organizers and general principles (4 minutes).

⇒ The pattern or order of the paragraphs in Psalm 1

⇒ Different patterns also used in the Bible

3. New concepts linked to prior knowledge and worldview (7 minutes).

How do we differentiate between a house and a tree? They have a different form or pattern. We use patterns to make important distinctions, like between men and women. From far away one can say if it is a woman or a man, without knowing them. Our mind recognizes patterns and interprets them to give us the information we need.

The Bible writers used certain patterns or structures to attract our attention.

4. Learning in systematic steps (25 minutes).

⇒ The pattern or order of the paragraphs in Psalm 1

The students discuss and reason about the pattern they found in Psalm 1 (remember the important remarks about the paragraphs made in Lesson 15). Let the students be free to use their imagination, as long as they can justify their illustration.

We notice the following pattern or structure:

Verse 1, 2 Blessed is the righteous man who avoids sinners but delights in God's law

- Verse 3 The righteous man is like a strong and useful fruit tree
- Verse 4 The wicked are not like the righteous, but like useless chaff that the wind blows away

Verses 5, 6 Unlike the righteous, the wicked will perish and not survive God's judgement

We can also use the metaphor and say the righteous is vertically oriented (towards God) like a tree, but the wicked is horizontally oriented (towards this world), like chaff or plastic bags blowing in the wind!

⇒ Different patterns also used in the Bible

When we look again at the pattern of Psalm 1, we see an inverted order.

The blessed righteous man is described firstly in relation to the wicked and God and then with a metaphor.
The condemned wicked is described firstly with a metaphor, and then described in relation to the righteous and God.

The blessed righteous man (a)

- Is like a tree (b)
- Not so but like chaff in the wind is (b')

The condemned wicked (a')

Although by contrast, there is a correspondence between the beginning and ending and the remaining middle parts. In symbolic language we say this Psalm has an abb'a' pattern or structure. (Compare with lessons 11 and 15 on Psalm 1.)

The whole of Psalm 1 shows us the *contrast* between the righteous and the wicked that *the structure made us aware of*. The highest point of comparison between these two is the first and last words – **"blessed"** and **"perish"**. This contrast works right through to the middle in the words "Whatever *he* does prospers. Not so the wicked!"

This same pattern can be observed in the last paragraph of Psalm 1:

[5]Therefore the wicked will not stand (a) in the judgment,

nor sinners in the assembly of the *righteous.(b)*
[6]For the LORD watches over the way of the *righteous (b')*,

but the way of the wicked will perish.(a')

There are also other typical patterns or structures that we will learn about: abcb'a' or aba'b'c

5. Lesson summary (2 minutes).

Let one of the students describe what is meant by an abb'a' pattern or structure.
Prayer: Lord we want to meditate your Word day and night and be with you, always. Give us the skills needed to understand your Word.

6. Assignments related to practical situations (3 minutes).

In your groups, go back to Lesson 9 (planting and maintenance phase) and see if you can identify the pattern of Psalm 67?

7. Preparation and motivation for the next lesson (1 minute).
Next time we will practice our reading speed in order to understand better and quicker what we read.

Planting and Maintenance Phase Lesson 18

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read groups of words in Exercise 2 fluently.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class into groups of two each. The first student will do Exercise 2 three times and then the second will do the same. While the one reads, the other one monitors for errors.

Objective	*Method*
• *to widen eye span* • *to develop the capacity to read in word groups* • *to improve reading speed*	*- put your finger in the middle of word groups* *- move the finger from group to group while reading aloud without moving the lips* *- keep your head still, only moving the eyes*

3. New concepts linked to prior knowledge and worldview (2 minutes).

What is the best way to pick up maize lying on the ground, grain by grain with one hand, or scooping it up with both hands? With this technique of reading groups of words your reading speed and comprehension will also increase.

4. Doing the exercises (35 minutes).

5. Lesson summary.

Not necessary.

Prayer: Lord we pray for the mental capacity to read faster and with more understanding.

6. Assignments related to practical situations (2 minutes).

Read a chapter as fast as you can, then see what you can remember.

7. Preparation and motivation for the next lesson (1 minute).

Remember to bring your view of the structure of Psalm 67 to the class. Prepare also to explain the structure of Genesis 1.1 to 2.3.

Planting and Maintenance Phase Lesson 19

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to identify patterns of repetition of words/phrases in the text.

2. Advanced organizers and general principles (1 minute).

⇒ The structure of Psalm 67

⇒ The meaning of structures

3. New concepts linked to prior knowledge and worldview (3 minutes).

In some cultures a certain tree is planted in front of the chief's house. In others his hut is on the highest place in the village or other houses are in circles around it. It gives structure to the village but this structure also has a meaning and purpose, showing us the way to the chief's hut or helping him to oversee the village.

4. Learning in systematic steps (35 minutes).

⇒ The structure of Psalm 67

[1]May **God** be gracious to us and bless us and make **his** face shine upon us, *Selah*
[2]that **your** ways may be known *on earth*, **your** salvation among *all nations*. (a)

[3]May the *peoples* praise **you, O God;** may all the *peoples* praise **you**. (b)

[4]May the *nations* be glad and sing for joy,
for **you** rule the *peoples* justly and guide the *nations of the earth. Selah (c)*

[5]May the *peoples* praise **you, O God;** may all the *peoples* praise **you**. (b')

[6]Then the land will yield its harvest, and **God, our God**, will bless us.
[7]**God** will bless us, and all the *ends of the earth* will fear **him.** (a')

Can you see the correspondence between the paragraphs? This structure can be described as abcb'a'. We may sum up the Psalm as:

a. Bless us that your salvation be known to all nations

b. May all the peoples praise you

c. May the nations be glad because you guide them justly

b'. May all the peoples praise you

a'. Bless us that all the earth will fear God

Psalm 67 looks like a sandwich: bread, butter, meat, butter, bread. Everything is important of course but the most important is the meat in the middle!

From this structure we understand that God's aim is that the nations will joyfully know and love Him as the best King there is(c). Whenever He blesses us (a and a') it is to achieve this purpose (c). His blessings are not supposed to stop with us but should be instrumental so that the whole world would come to know Him and serve Him joyfully.

We can see that structure gives us such clarity on the text and its meaning that we have confidence to go and preach the message, without having to read many books, which sometimes we don't have.
Commentaries and other books can of course help to deepen our understanding of what we already saw in the text. Sometimes the structure can also help us to see where the

commentaries made errors. Our main point of departure should be to study the text and its context and not what other people wrote about it.

⇒ The meaning of structures

Why do we need to see the structure the author used?

- The author wrote that way, using structure. We will miss important information if we ignore the way he wrote!
- Recognizing the structure helps us to define the beginning and ending of the text.
- It helps us to focus on the whole text and understand it as a unit. Remember the Bible was not written as verses but as books with structure and planned subdivisions, telling us about different issues and conveying the messages of God to us in specific ways.
- It helps us to recognize the more important and less important parts of the text.
  - In ***inverted*** or ***ab c b'a'*** structures the emphasis is most likely on the middle (c). Our attention is drawn to the middle as in Psalm 67. (In books this structure may be referred to as 'chiastic' or a 'chiasm'.)
  - In ***parallel*** structures, for instance, ***abc a'b'c' d***, our attention is drawn to the part (d) that does not fit into the parallel repetitions. Genesis 1.1 to 2.3 might be an example of a ***parallel*** structure. Sometimes it may look like ***abc a'b'c' d a"b"c".***
  - In ***inclusios*** like ***a bcde a'***, the attention is focussed on the beginning and ending that describes and repeats the main issue in short; further information is then given in the middle.

5. Lesson summary (3 minutes).

We can see that pattern or structure in the text is very helpful to understand the text because it was intended as such by the author! We should ***never try to give a structure to the text***. Part of exegesis is to ***find the existing structure*** in the text even when it does not come out as neatly as we wanted! Our aim is to ***discover the intention of the author*** and not to *impose* our wishes on the text.

Prayer: Lord we need the guidance of your Spirit and the skilful minds needed to understand your way of communicating with us.

6. Assignments related to practical situations (1 minute).

Revise your structure of Genesis 1.1 to 2.3 and write out your interpretation of what meaning was conveyed through it.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will practice our short-term memory and the comprehension skills so necessary to see and discover structure in a text.

Planting and Maintenance Phase Lesson 20

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it working in a group of two where you take turns asking questions and answering them.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop comprehension capacity*	*- read the whole passage, Ecclesiastes Eccl 5.1-7 (4.17-5.6 in some translations)* *- while you read, look for answers for the five important questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- After reading the text once, test yourself to see of you know the answer to these questions* *- write down the questions you asked to yourself in the left column* *- answer the questions in the right column* *- you may ask as many questions as you like; the more you concentrate, the more questions and answers you will be able to write. Do not become disheartened: in the beginning it might be difficult to ask and answer even one question* *- **Remember:** you may only read the text once and not look at it again*

Divide the class into groups of two each.
Test your questions and answers on your team mate.

3. New concepts linked to prior knowledge and worldview (3 minutes).

How do you see the people read in church? How often do people read? Do you think it affects their understanding of the Bible?

4. Learning in systematic steps (30 minutes).

Do the exercise.

5. Lesson summary (4 minutes).

Each student in the group summarizes the text in one sentence. Discuss your differences.
Prayer: Lord we thank You for brothers and sisters and that we can develop our thinking skills together.

6. Assignments related to practical situations (2 minutes).

Remember to ask the same questions while reading any text or book and be sure to read at least one chapter every day. Motivate your children to do the same.

7. Preparation and motivation for the next lesson (1 minute).

Next time, bring your structure of Genesis 1.1 to 2.3 and write out your interpretation of the meaning that was conveyed through it.

Planting and Maintenance Phase Lesson 21

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to identify patterns of repetition of words/phrases in the text and discover the reason why the author wrote the text in a specific order.

2. Advanced organizers and general principles (2 minutes).

⇒ Paragraph summary and structure of Genesis 1.1 to 2.3
⇒ Interpretation of the meaning conveyed through it.

3. New concepts linked to prior knowledge and worldview (3 minutes).

Someone tells a traditional story of the creation.

4. Learning in systematic steps (33 minutes).

We discussed the paragraphs and repeating key words of Genesis 1.1 to 2.3 already.

⇒ Now we will summarize the paragraphs and look for repetitions that indicate the structure in which it was written.

In the beginning God created the heavens and the earth

a God made the light on the first day

b God made the expanse and separated the water under the expanse from the water above it on the second day

c God made the dry ground, seperating it from the sea and the *vegetation* on the third day

a' God made the lights - sun, moon and stars - on the fourth day

b' God made the creatures of the sea and the birds in the expanse on the fifth day

c' God made the creatures on dry land, animals and humans (in his own image) and gave them the *vegetation* as food on the sixth day

d The heavens and the earth were completed, and God blessed the **seventh day** and made it holy, because on it he rested from all the work of creating that he had done.

⇒ Interpretation of the meaning of the structure

- We notice an *inclusio* between the beginning (1.1, 2) and the ending (2.1-3) emphasising the theme "God created everything".
- In the middle of the "sandwich" we have seven days. The first six have a parallel repetition where God creates the space in the first group of three and what filled those spaces in the second group of three. The double repetition of everything emphasises the theme "God created everything" six times.
- The sixth day is emphasised because its description is twice or thrice as long as the other days. It also ends with "it was *very* good"; it links humans to God in a special way: created in His image; with authority over the rest of creation and being spoken to by God. The sixth day will need special attention in the further study of the context.

- The seventh day is placed outside the parallel repetitions making it ***the most prominent day.*** "Seventh day" is repeated three times and each time the sentence has "seven" words in the Hebrew. This emphasis tells us that in the further study we should focus on the seventh day and its meaning in the context it was given. (For interest's sake there are some hidden aspects of the structure of this text: 1.1 has 7 words in the Hebrew text; 1.2 has 2x7=14 words; 2.1-3 has 5x7=35 words; "God" appears 35 times; "land/earth" 21 times; "heavens/expanse" 21 times; "And it was so" 7 times; "and God saw it was good" 7 times.)

The structure of the text holds many clues to the understanding of the text. The good thing is that, with some practice and knowing what to look for, anyone can benefit from it, even in the bush without many books! Knowing and using the Hebrew Bible can help you in special cases but, normally, the main message and structure of a text can be found in a literal translation also.

5. Lesson summary (5 minutes).

Each student tells what aspect of the structure and its interpretation he could see clearly.
Prayer: Lord we thank You for the skilful way your Word was written in. Give us the mental capacity to understand it today.

6. Assignments related to practical situations (1 minute).

Read Genesis 11 and decide where the first text in this chapter ends. Write down your reasons.
Write the sentences of the text in separate lines underneath one another..
Define the paragraphs and write down your reasons for it.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will practice our reading and writing skills to keep our minds fit.

Planting and Maintenance Phase Lesson 22

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read a text and use the questions of Exercise 4 to summarise it in a paragraph.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop the capacity to repeat what you've read logically and meaningfully*	- Read the whole passage, Ecclesiastes 3.9-22 *- Write it down in your own words* *- Use short sentences, not more than 15 words per sentence* *- If you don't know how to start, ask the five questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- The first paragraph is normally about who, what and when* *- The second paragraph describe what happened and why* *- In the third and fourth paragraphs you find what happened further and why* - Remember: you may only read the text once and not look at it again

Divide the class into groups of two each.
Compare your notes with your team mate.

3. New concepts linked to prior knowledge and worldview (2 minutes).

Which people do you see making notes?

4. Do the exercise (30 minutes).

5. Lesson summary (1 minute).

It is important to get into the habit of writing an organized summary of texts we read to learn or to teach others.
Prayer: Lord we praise You for minds that can understand and be exercised to understand better.

6. Assignments related to practical situations (1 minute).

Try this exercise on other study material and the texts you read during Bible Study.

7. Preparation and motivation for the next lesson (3 minutes).

The previous homework was:
Read Genesis 11 and decide where the first text in this chapter ends. Write down your reasons.
Write the sentences of the text in separate lines underneath one another..
Define the paragraphs and write down your reasons for it.

For today:
Check your paragraphs, summarise them and look for the repetitions that call our attention to the structure of this passage.
Write down your interpretation of the structure.

Planting and Maintenance Phase Lesson 23

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to (in small groups) identify patterns of repetition of words/phrases in the text and discover the reason why the author wrote the text in a specific order.

2. Advanced organizers and general principles (1 minute).

⇒ Students report back on their analysis of the paragraphs and structure of Gen 11.1-9

⇒ Interpretation of the structure

3. New concepts linked to prior knowledge and worldview (4 minutes).

How important is the structure of a house? Do all people in your village use more or less the same structure for their houses? Why?

4. Learning in systematic steps (32 minutes).

⇒ Students report back on their analysis of the paragraphs and structure of Gen 11.1-9

⇒ Interpretation of the structure

[1]Now the whole world had *one language and a common speech.*

[2]As men moved eastward, they found a plain in *Shinar* and settled **there**. (a)

[3]They said to each other, "Come, let's make bricks and bake them thoroughly."
They used brick instead of stone, and tar for mortar.

[4]Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth." (b)

[5]But the LORD came down to see the city and the tower that the men were building.

[6]The LORD said, "If as one people speaking the *same language* they have begun to do this, then nothing they plan to do will be impossible for them. (b')

7Come, let us go down and confuse their *language* so they will not understand each other."

[8]So the LORD scattered them **from there** over all the earth, and they stopped building the city.

[9]That is why it was called *Babel*—because there the LORD confused *the language* of the whole world. **From there** the LORD scattered them over the face of the whole earth. (a')

We may summarize the text and structure as follows:

a Man spoke one language and decided to settle there in Shinar

b Man made plans to build their city and tower in order to reach heaven, make their name and to prevent being scattered across the earth.

b' The Lord came down to see man's plans, confused their language, stopped the building and scattered them across the earth.

a' That is why it (Shinar) was called Babel because the Lord confused the one language and man was scattered from there over the face of the earth.

This complex and skilfully composed text uses many techniques, also the sounds of the words to emphasise certain elements in the structure. Focussing on different words, slightly

different structures can be seen.

For this basic course we keep it simple but nevertheless focus on the main elements. It seems that the text has an *inverted (chiastic)* abb'a' structure:

- We see a clear inclusio between verses 1, 2 (a) and verse 9 (a'). Both paragraphs use the same key words "Shinar/Babel" and the "language of the whole world" and *by contrast* "settled" versus "scattered", "there" versus "from there" and "men" versus "the Lord".

- The two middle paragraphs verses 3,4 (b) and 5-8 (b') both use the same key words of "building the city and tower", the manner of speaking "let us", and by *contrast* their aim "not to be scattered" and then they were "scattered", the "unity with which they built" versus the "confusion" and "did not understand each other" and the initiative in (b) fully in the hands of the men versus the initiative in (b') fully in the hands of the Lord.

- Another interesting and ironical contrast is that while *man is going up* very optimistically, *God has to go down to see* what is happening. It emphasises the smallness of man in relation to God.

- We also note that "the men" are the subject in the first two paragraphs and the Lord becomes subject in the second half. Man is contrasted with God and his self-righteous plans come to nothing when God acts.

- The structure emphasises that God wants man to fill the earth and man's plans to be independent and go against His will is met with His judgment and forceful scattering.

5. Lesson summary (5 minutes).

Ask the students to divide into groups of two and summarise in one sentence the main emphasis of the structure.
Prayer: Lord we want to follow You and develop and use our skills according to your plans, not ours. Guide us in your ways.

6. Assignments related to practical situations (1 minute).

Divide Eccl 5.1-7 (Eccl 4.17 to 5.6 in the Hebrew and some translations) in paragraphs and see what the structure is like. Form groups of three students each that will work together and prepare a presentation.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will tune our reading fluency in order to understand better what we read and train our minds.

Planting and Maintenance Phase Lesson 24

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class into groups of two. The first student will do 1.1 three times and then the second one will do the same. Then they repeat exercise 1.2 in the same way. While the one reads, the other one monitors for errors.

Objective of the first exercise (1.1)	*Method*
• *recognise small differences* • *easy eye movement from left to right* • *fixing concentration on the beginning of a line immediately*	*- read words rhythmically from left to right* *- tick the rhythm with a finger on the table while reading* *- keep the head in the same position* *- have somebody sit next to you while reading; whenever an error is made, the line should be repeated* *- read the word list three times from left to right; register the time it takes to read the words and how many errors were made*

Objective of the second exercise (1.2)	*Method*
• *to train the eye to search for certain words among others*	*- put your finger below the first word in the row; read it aloud* *- look for the same word in the other columns; put your finger below it and read it aloud* *- keep your head in the same position* *- have someone sit with you to make sure you are reading correctly* *- repeat the exercise three times; register how long it takes to complete the exercises and how many errors occurred*

3. New concepts linked to prior knowledge and worldview (1 minute).

Remember that reading is good exercise for our minds. We will need to be fit in our thinking to be able to do good exegesis.

4. Doing the exercises (37 minutes).

5. Lesson summary.

Not necessary.
Prayer: Lord we praise you for language and the ability to understand it and practice our minds.

6. Assignments, related to practical situations (1 minute).

Always look for repeated key words when you read your daily chapter.

7. Preparation and motivation for the next lesson (1 minute).
Remember to bring your homework on Eccl 5.1-7 to the next class.

Planting and Maintenance Phase Lesson 25

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to identify patterns of repetition of words/phrases in the text on your own and discover the reason why the author wrote the text in a specific order.

2. Advanced organizers and general principles (2 minutes).

⇒ The groups present their paragraph divisions and structure of Eccl 5.1-7. It is important to give reasons for the teams' conclusions

⇒ The class decides together on a final presentation and the interpretation of the structure

3. New concepts linked to prior knowledge and worldview (4 minutes).

Think where structure is important in the school system. Is this the same structure that you find in a construction company? Do you think all texts will have the same structure?

4. Learning in systematic steps (33 minutes).

⇒ The groups present their paragraph divisions and structure of Eccl 5.1-7. It is important to give reasons for the teams' conclusions

⇒ The class together decides on a final presentation and the interpretation of the structure

A summary of the structure could look like this:

a You, guard your step when you go to the house of God.(1a)

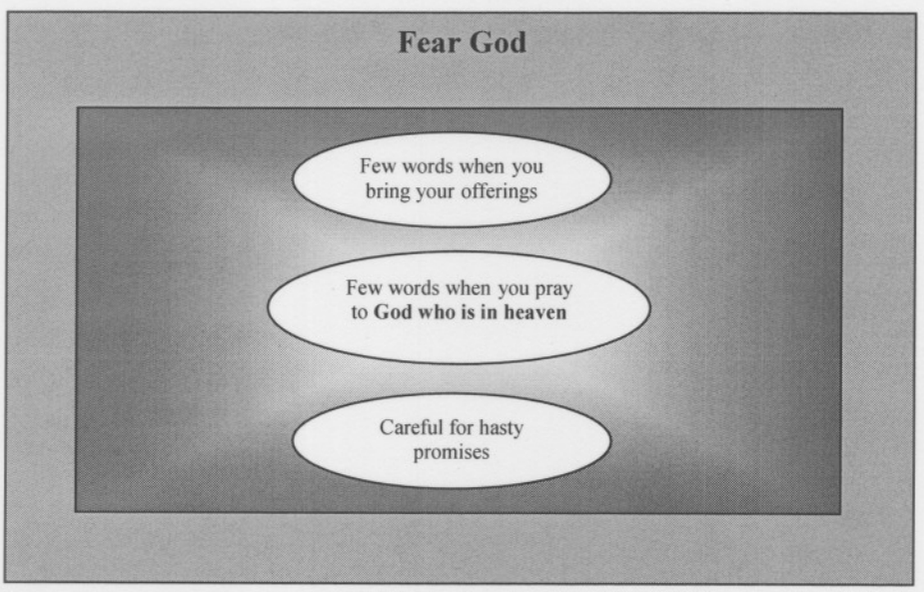
b Do not bring sacrifices while talking a lot like fools (1b)

c Do not use many words when you pray, God is in heaven and you on earth (2,3)

b' Do not sin by making hasty promises to God and not fulfil them like fools (4-7a)

a' You, fear God (stand in awe) 7b

A visual representation or mind map could look like this:



5. Lesson summary (2 minutes).

What is the basic message of Eccl 5.1-7 as conveyed by the structure?
Prayer: Lord we adore you and honour you. Thank you that we may approach you through Jesus Christ our Mediator and High Priest.

6. Assignments related to practical situations (2 minutes).

Explain to your wife or a friend the basic theme of Eccl 5.1-7 and use the structure.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will exercise our reading speed.

Planting and Maintenance Phase Lesson 26

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read groups of words in Exercise 2 fluently.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet as the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class into groups of two each. The first student will do Exercise 2 three times and then the second will do the same. While the one reads, the other one monitors for errors.

Objective	*Method*
• *to widen eye span* • *to develop the capacity to read in word groups* • *to improve reading speed*	*- put your finger in the middle of word groups* *- move the finger from group to group while reading aloud without moving the lips* *- keep your head still, only moving the eyes*

3. New concepts linked to prior knowledge and worldview (4 minutes).

Your reading speed and comprehension should be increasing by now. Why should one read more rapidly if we have so few books?

4. Doing the exercises (30 minutes).

5. Lesson summary.

Not necessary.

Prayer: Lord we thank you that you gave us the minds able to read and understand. May we use and develop them to the full.

6. Assignments related to practical situations (3 minutes).

Practice your daily reading chapter in the same way.

7. Preparation and motivation for the next lesson (3 minutes).

Next time we will start to learn more of a text than what the structure can give us.

We will look again at Psalm 1. Try to find Bible references that help us understand the different expressions and metaphors used like:
The seat of the mockers
A tree planted by the water
Chaff blowing in the wind
Will not stand in the judgment
The way of the righteous
The way of the wicked
The Lord watches

Planting and Maintenance Phase Lesson 27

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to recognize figures of speech in the text and look for the specific meaning of key words as used by the author.

2. Advanced organizers and general principles (1 minute).

⇒ Figures of speech

⇒ The meaning of the figures of speech and key words in the text

3. New concepts linked to prior knowledge and worldview (5 minutes).

The students think of a few proverbs and comparisons they use in their mother tongues.

4. Learning in systematic steps (32 minutes).

⇒ Figures of speech

Figurative language is when the direct or literal meaning would be strange like "the mountains clap their hands". Kaiser, 1994:93-103, forms the basis of this discussion.

Figures of comparison:

Simile – an explicit comparison between two different things or actions, for example: he is like a tree (Ps 1.3); the Lord is my shepherd (Ps 23.1); Rev 1.14; Ps 42.1

Metaphor - a comparison unexpressed or implied for example: "go tell that fox" (Luke 13.32); Jo 15.5.

Parable – A simile extended into a story becomes a parable. Normally it emphasises one truth or message sometimes referred to at the end of the parable.

Allegory – A Metaphor extended into a story. It compares different aspects of the story with something and as such combines the story and the interpretation, for example: Proverbs 5.15-23 and John 15.1-8.

Figures of addition or fullness of expression:

Pleonasm – when more words are used than necessary like in Gen 40.23, to obtain a certain effect on the mind of the reader.

Alliteration – repetition of sounds or letters in the beginning of words to create a certain impression.

Paronomasia – repeating words that are similar in sound but not necessarily similar in meaning in all cases, to achieve a certain effect.

Hyperbole – a conscious exaggeration or overstatement in order to increase the effect, Judges 7.12; Mark 1.5, Math 23.24

Hendiadys – using two words when only one thing is being referred to, Gen 19.24; John 1.17 (Hendiatris uses three words to express a single concept, Daniel 3.7; John 14.6)

Figures of relation and association:

Synecdoche – the whole could be substituted for the part, or the part for the whole, Luke 2.1 "the whole world" meaning the Roman empire.

Metonymy – based on some resemblance or relation that different objects have, Mark 1.5; "Moses and the prophets" = the books of the Old Testament.

Figures of Contrast:
Irony/ antithesis – use words to convey the opposite of their literal meaning, 1 Cor 4.8; 1 Kings 22.1-23; 2 Sam 6.20

Litotes – is a form of understatement with the intention to emphasise, Gen 18.27; Acts 21.39

Euphemism – hide harsh ideas by using gentler and more pleasant expressions, Judges 3.24, 1 Sam 24.3 using "to cover your feet" meaning to defecate.

Types and anti-types - a comparison by means of contrast, Rom 5.14; 1 Cor 15.45

⇒ The meaning of the figures of speech and key words in Psalm 1

Bible references that help us to understand the different words, expressions and figures of speech in the text, is an important way of determining their meaning. Without Theological Dictionaries we have to rely on this method, once more focussing on the text itself.

a. First we should try to find indications of their specific meaning in the text itself – comparing two or more translations can be helpful, but the structure and comparisons in the text itself might give important clues. Many times words have an emotional or theological meaning in the context, a bit different from the plain dictionary meaning.
b. Secondly we should try to find indications of their specific meaning in the context of the book – here the cross references in the Study Bible and its Concordance provides valuable assistance.
c. Thirdly we should try to find indications of their specific meaning in other books written by the same author or more or less in the same time or previously – we want to discover how David, and the books he used to read, used an expression or word. It might mislead us if we take the way John the Baptist used a word and give it the same meaning in the mouth of David, a thousand years earlier. Remember our aim is to discover the message for the first hearers!

5. Lesson summary (4 minutes).

Ask students to mention a few figures of speech and the procedure for discovering the meaning of a word or expression in a text.
Prayer: Lord we thank you that your Word and Spirit help us to understand the meaning of texts and the rich images and illustrations in them.

6. Assignments related to practical situations (1 minute).

Using the method discussed above, review your homework and study again the following expressions in Psalm 1, using your Study and Reference Bible:
The seat of the mockers
A tree planted by the water
Chaff blowing in the wind
Will not stand in the judgment
The way of the righteous
The way of the wicked
The Lord watches

7. Preparation and motivation for the next lesson (1 minute).
Next time we will enhance our reading and comprehension skills by a training session. Try to spot figures of speech in what you read.

Planting and Maintenance Phase Lesson 28

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it, working in a group of two where you take turns asking questions and answering them.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop comprehension capacity*	*- read the whole passage, Song of Songs 1.1-2.7* *- while you read, look for answers for the five important questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- After reading the text once, test yourself to see of you know the answer to these questions* *- write down the questions you asked yourself in the left column* *- answer the questions in the right column* *- you may ask as many questions as you like. The more you concentrate, the more questions and answers you will be able to write. Do not become disheartened: in the beginning it might be difficult to ask and answer even one question* *- **Remember:** you may only read the text once and not look at it again*

Divide the class in groups of two.
Test your questions and answers on your team mate.

3. New concepts linked to prior knowledge and worldview (2 minutes).

Do you know someone who can remember names very well? This exercise helps you to develop your short-term memory.

4. Learning in systematic steps (30 minutes).

Do the exercise.

5. Lesson summary (4 minutes).

Each student in the group summarizes the text in one sentence. Discuss your differences.
Prayer: Lord we thank you that you gave us the mental ability to summarize and remember.

6. Assignments related to practical situations (3 minutes).

When someone gives you his name, try to make an immediate mental association to remember it. Fernando, who you met at the soccer, you can associate with the first letters: "Fernando football". Try to do this when you do not remember well.

7. Preparation and motivation for the next lesson (1 minute).
Remember to bring you homework on Psalm 1 to the next class.

Planting and Maintenance Phase Lesson 29

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to look for the specific meaning of key words, as used by the author and previous biblical material.

2. Advanced organizers and general principles (1 minute).

⇒ Students will present their homework on the meaning of the given phrases.

3. New concepts linked to prior knowledge and worldview (5 minutes).

Ask a student how they catch the mice living in complex tunnels underneath the gardens. (It involves good observation and analytical skills.) Discovering the real meaning of a word or phrase can be compared to catching mice. You must know where you are in the text and look for the invisible links between the word and its context.

4. Learning in systematic steps (25 minutes).

⇒ Students present their homework on the meaning of the given phrases.
(The lecturer corrects them where necessary and helps to remind them of the basic rules given in lesson 27. In all cases the reasoning behind the answers is very important and part of thinking skills development.)

In this case the poetic use of these expressions in the book of Psalms should be the first context. It is not possible to determine the date of Psalm 1, which makes it difficult to compare the use of words with other books of the same time. It has,however, characteristics of wisdom literature which give us more freedom to compare it with other wisdom literature. The structure already showed the contrast between the righteous and the wicked, so common in Wisdom literature.

One should read the references to inform you of possible nuances in the way the psalmist used these words:

Happy or blessed –
Ps 33.12 the chosen of the Lord;
Ps 65.4 happiness is to be chosen by God and enjoy the blessings of His temple;
Ps 84.4 to dwell in God's house and praise Him;
Deut 33.29 happiness is to live under the protection of the Lord against your enemies;
Conclusion: Happy/blessed is synonymous with the person that lives in the presence of the Lord with all its benefits, who is happy to be chosen and in a covenant with Him.

The seat of the mockers –
Ps 26.4,5 contrast between sitting with evildoers and enjoying the praise of God's house and to testify about His great deeds;
Isa 29.19,20 contrast between the humble that rejoice in the Lord and the ruthless, mockers, false witnesses, who have an eye for evil who will be cut down;
Conclusion: The mocker is clearly the opposite of the one who enjoys living in the Lord's presence; the mocker enjoys the company of evil doers and feels at ease with doing sin.

Meditate the Law –
Ps 119.14,16,35 Finds delight in the Word of God;
Prov 4.14 It is your life;
Josh 1.8 Meditating the Law brings success
Conclusion: The Law is his life.

A tree planted by the water (a simile) –
Ps 92.12,13,14 Compared with a long life;
Isa 58.11 Guided by the Lord;
Jer 17.7,8 Trust in the Lord, does not fear difficult times, his life bears fruit;

Ezek 17.23,24 God plants and gives life and fruit to trees;
Conclusion: A long and fruitful life under the guidance of the Lord.

Prospers –
Gen 39.2,3,23 Successful like Joseph;
Ps 128.1-6 Enjoy the fruit of his labour; many children, old age;
Deut 29.9 Follow the terms of the covenant and you will prosper;
Josh 1.8 Meditate the Law day and night and you will prosper and be successful;
Isa 53.10 The will of the Lord will prosper in the hand of the suffering servant;
2 Chron 31.21 Hezekiah sought the Lord and his commandments in everything and prospered;
Conclusion: Another way of emphasizing a long and fruitful life under the guidance of the Lord. Success not so much measured in personal gain but in the service of the Lord.

Chaff blowing in the wind (a simile) –
Ps 35.5 A curse, the angel of the Lord pursuing them;
Ps 68.2 May you blow them away… may the wicked perish before the Lord;
Job 21.18 God's judgment;
Isa 5.24 Blown away like dust because they rejected the Law of God, spurned His Word…;
29.5 The Lord will come like a windstorm and blow the enemies away;
17.13 Fleeing before the judgment of God;
Hos 13.2,3 Judgment because of idolatry;
Jer 4.11,12 Coming judgment by God;
Zeph 2.2 Coming judgment by God;
Conclusion: A sign of judgment and being under the curse of God, preparing the way for the wicked will 'perish' in verse 6.

Will not stand in the judgment –
Gen 18.25 God as the Judge;
Exodus 6.6 God as the Judge;
Deut 4.10 Stand to learn from the Lord, to revere Him;
Eccl 12.14 God as the Judge;
2 Chron 20.13 Stand before the Lord in prayer;
Conclusion: Only the righteous, those who adore and trust the Lord, keep standing before Him, for the wicked He is the Judge to be feared and flee from.

The way of the righteous –
Ps 119.35 The way of obedience to the Law;
Prov 4.18 It is like the morning that breaks and shines ever brighter
Conclusion: A life of obedience and in the light and presence of the Lord.

The way of the wicked –
Prov 4.19 It is like deep darkness, they do not know what makes them stumble
Conclusion: A life of ignorance and disorientating darkness and unforeseen dangers.

The Lord watches –
Ps 37.17 God breaks the power of the wicked but upholds the righteous
Nah 1.7 The Lord cares for those who trust in Him;
Conclusion: Living in the personal presence of the Lord.

Perish –
Ps 73.27,28 Those far from God and unfaithful to Him will perish and be destroyed;
Prov 10.27-29 Years of the wicked cut short, God will ruin them;
Isa 29.20 Mockers will disappear;
13.11 God will punish the world for its sins;
Jer 11.7 The curses of the covenant;
Conclusion: The ultimate judgment and end of the unfaithful who looked down on the benefits of being in a covenant relationship with God.

5. Lesson summary (2 minutes).

Care should be taken to consider the context of all references. We could, however, see how it helps us to see nuances of the meaning of the expressions also present in Psalm 1.

Prayer: Lord we thank you for the richness of your Word. May we use it responsibly to have a deeper understanding of your message, of the words and expressions we find in it.

6. Assignments related to practical situations (3 minutes).

Try to formulate a theme for Psalm 1. A theme is a short summary of one line that says what the text is about.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will build our reading skills and muscles.

Planting and Maintenance Phase Lesson 30

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read a text and use the questions of Exercise 4 to summarise it in a paragraph. The last ten minutes will be used for small group discussion, comparing summaries.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop the capacity to repeat what you've read logically and meaningfully*	- Read the whole passage, Isaiah 19.1-25 *- Write it down in your own words* *- Use short sentences, not more than 15 words per sentence* *- If you don't know how to start, ask the five questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- The first paragraph is normally about who, what and when* *- The second paragraph describes what happened and why* *- In the third and fourth paragraphs we find what happened further and why* - Remember: you may only read the text once and not look at it again

Divide the class into groups of two each.
Compare your notes with your team mate.

3. New concepts linked to prior knowledge and worldview (3 minutes).

When we listen, only our ears are active but when we write, our eyes and hands are also involved in the processing of the reading material. In this way our memory and understanding is enhanced.

4. Do the exercise (33 minutes).

5. Lesson summary (2 minutes).

It is important to get into the habit of writing an organized summary of text we read to learn or to teach others.
Prayer: Lord we thank you that we have reading and writing skills and the memory to understand. May we develop in all our skills and use it to your glory.

6. Assignments related to practical situations (1 minute).

Try this exercise on other study material and the texts you read during Bible Study.

7. Preparation and motivation for the next lesson (1 minute).
Remember to bring your theme for Psalm 1.

Planting and Maintenance Phase Lesson 31

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to determine the *theme* the text reveals and provide reasons for your choice.

2. Advanced organizers and general principles (2 minutes).

⇒ The difference between the theme and the message

⇒ The theme of Psalm 1

⇒ The message of Psalm 1

3. New concepts linked to prior knowledge and worldview (3 minutes).

We can describe a village in different ways: It is Vila Ulónguè. It is the district capital. It is the place where the Pastors are trained. It is the home of potatoes. It is the place where aeroplanes land. It is the biggest market between the Lifidzi and the Mawe rivers… In the same way we may describe a text in different ways depending on what we are looking for.

4. Learning in systematic steps (35 minutes).

⇒ The difference between the theme and the message

The theme is a short summary of one line that tells you what the text is about. For instance Genesis 37 to 47 tells you about: *The sons of Jacob sell their younger brother Joseph into slavery in Egypt.*

The message is a summary of what God wants to tell His people through this narrative or the inspired meaning for the first hearers.

The message works on a deeper level. Say for instance you meet an old friend at a meeting where you didn't expect him. You ask: "What are *you* doing here?" He may reply: "I am sitting", or "attending the meeting." What you really wanted to know is the meaning of his presence in that group, a deeper level of understanding.

It is important to know first what the text is about before you attempt to interpret its message for the people. In this way we make sure that we do not take a text or part of it and attach our own meaning to it, but first to try and understand the whole text.

Look how Joseph moved from the theme to the message in his words to he brothers when they stood before him in Genesis 45:

4 Then Joseph said to his brothers, "Come close to me." When they had done so, he said, "**I am your brother Joseph, the one you sold into Egypt!** *(Theme)* 5 And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. 6 For two years now there has been famine in the land, and for the next five years there will not be plowing and reaping. 7 **But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance.** *(Message)*

Divide the class into small groups and let them formulate the theme of Genesis 11.1-9 and then its message.

For instance: Theme; The people started building and enormous tower but God confused their language and they stopped the building and scattered in all directions.

Message: God judges arrogant people who do not want to listen to Him ("fill the earth…").

⇒ The theme of Psalm 1

At this stage of our exegesis we have a very good idea of what Psalm 1 is about. Let a few students summarise the theme. For instance: it is a comparison between the righteous man and the wicked people.

⇒ The message of Psalm 1 for the first hearers

We have not finished our exegesis yet therefore we should be cautious to give a final conclusion of the message. On the other hand we can see already how the structure emphasises the worth of the blessed life of the righteous against the uselessness of the condemned life of the wicked. By studying the meaning of the words and expressions in the language of the Psalms and other Old Testament books we grew in understanding of the message God wanted to convey to the first hearers of Psalm 1.

Let the students formulate the message of Psalm 1 for the first hearers provisionally. It is important to stay close to what the text says and avoid the temptation to try to formulate the message for us. The time for this will come later.

5. Lesson summary (2 minutes).

Today we learnt the difference between the theme of a text and the message of a text.
Prayer: Lord we thank you that you have spoken through the ages. Give us insight and the skills we need to understand your message.

6. Assignments related to practical situations (1 minute).

Go back to our study of Psalm 67 and formulate the theme and the message.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will build more reading skills.

Planting and Maintenance Phase Lesson 32

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read Exercise 1 fluently and recognize the repeated words.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet to the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class into groups of two each. The first student will do 1.1 three times and then the second will do the same. Then they repeat exercise 1.2 in the same way. While the one reads, the other one monitors for errors.

Objective of the first exercise (1.1)	*Method*
• *recognise small differences* • *easy eye movement from left to right* • *fixing concentration on the beginning of a line immediately*	*- read words rhythmically from left to right* *- tick the rhythm with a finger on the table while reading* *- keep the head in the same position* *- have somebody sit next to you while reading; whenever an error is made, the line should be repeated* *- read the word list three times from left to right; register the time it takes to read the words and how many errors were made*

Objective of the second exercise (1.2)	*Method*
• *to train the eye to search for certain words among others*	*- put your finger below the first word in the row; read it aloud* *- look for the same word in the other columns; put your finger below it and read it aloud* *- keep your head in the same position* *- have someone sit with you to make sure you are reading correctly* *- repeat the exercise three times; register how long it takes to complete the exercises and how many errors occurred*

3. New concepts linked to prior knowledge and worldview (2 minutes).

Can you remember when someone made a big mistake because he did not read the instructions? We need to read correctly, fast and with understanding to study a whole text and then make a conclusion on its message.

4. Doing the exercises (35 minutes).

5. Lesson summary.

Not necessary.
Prayer: Lord we thank you that we can see important key words among many other words. Help us to be able to focus our attention.

6. Assignments related to practical situations (1 minute).

Whenever you read, underline and mark key words that are repeated.

7. Preparation and motivation for the next lesson (2 minutes).
Remember to bring your homework on Psalm 67 for next time. Also think about the theme and message of Genesis 1.

Planting and Maintenance Phase Lesson 33

Study of the Text

1. Learning objective/ lesson target and motivation (3 minutes).

After this lesson, you will be able to give (provisionally) the *message the text reveals* for the first hearers and give reasons why.

2. Advanced organizers and general principles (4 minutes).

⇒ Revision of what the theme and the message is

⇒ Using the structure to motivate the meaning or message of the text

3. New concepts linked to prior knowledge and worldview (5 minutes).

Have you heard a sermon where the preacher simply repeats the words of the Bible story or text without any comments or explanations? How do you feel when it happens?
On the other hand, have you heard sermons with strong messages but without any proper link to the text and the original message?

4. Learning in systematic steps (25 minutes).

⇒ Revision of what the theme and the message is
See lesson 31 for the revision and let the students give their ideas on the themes and messages of Psalm 67 and Genesis 1.

⇒ Using the structure to motivate the meaning or message of the text
Look again at the emphasis we found in the structures of Psalm 67 (Lesson 19) and Genesis 1 (Lesson 21) and use the structures to motivate or justify your understanding of the message for the first hearers.

5. Lesson summary (2 minutes).

When we want to understand the message for the first hearers, we should focus on the text and its structure and figure out what it wants to say, in ways that we can motivate.
Prayer: Lord we thank you for insight and ways to justify our understanding of your Word as it was given and written by your servants.

6. Assignments related to practical situations (3 minutes).

Go back to Lesson 25 on Ecclesiastes 5 and determine the theme and the message of this text.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will continue to improve and exercise our reading and comprehension skills.

Planting and Maintenance Phase Lesson 34

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read groups of words in Exercise 2 fluently.

2. Advanced organizers and general principles (4 minutes).

A similar reading sheet to the one in 2.2.3 is prepared by the lecturer in the normal reading language of the students. Each group of two should be provided with a copy.

Divide the class into groups of two each. The first student will do Exercise 2 three times and then the second will do the same. While the one reads, the other one monitors for errors.

Objective	*Method*
• *to widen eye span* • *to develop the capacity to read in word groups* • *to improve reading speed*	*- put your finger in the middle of word groups* *- move the finger from group to group while reading aloud without moving the lips* *- keep your head still, only moving the eyes*

3. New concepts linked to prior knowledge and worldview (3 minutes).

Can you think of any example from the market where faster is better? The richer business man perhaps does things faster than the others? Fast reading can be more effective and beneficial than slow reading.

4. Doing the exercises (35 minutes).

5. Lesson summary.

Not necessary.

Prayer: Lord we thank you that you help us develop our reading skills. May we honour you through this.

6. Assignments related to practical situations (1 minute).

Form two teams and this afternoon, instead of playing soccer, see which team can read a chapter the fastest and also answer the most questions correctly. Let the class leader be the referee.

7. Preparation and motivation for the next lesson (1 minute).

We say there are different types of literature. For example, the Bible and the Constitution of the Football Club seem to use different language. Bring a list of different types of literature in the Bible itself to the next class.

Planting and Maintenance Phase Lesson 35

Study of the Text

1. Learning objective/ lesson target and motivation (2 minutes).

After this lesson, you will be aware of the existence of different types of literature and on an elementary scale, be able to recognize some of them.
(This is one of the areas where much more attention should be given during more advanced courses.)

2. Advanced organizers and general principles (1 minute).

⇒ A short exposition of basic literature types in the Old Testament

(This lesson will take at least two periods)

3. New concepts linked to prior knowledge and worldview (4 minutes).

Which types of documents do we use today?
Letters: love letters, declarations of selling property, requests to the Government for a bicycle licence or registration at school, etc.
Books: school books, telephone books, story books, history books…

4. Learning in systematic steps (34 minutes).

The basic literature types (or genres) we find in the Old Testament are:

- Narratives
- Poetry and Wisdom
- Prophecy

Narratives

- Narratives make use of a *story line or plot that develops during different episodes*, mostly through different conflicts or problems to a climax and solution. Think of the narrative of Joseph: how the tension starts building when he dreams of his older brothers kneeling in front of him; of how, when he goes alone to bring them food, he is sold and becomes a slave in Egypt. After doing very well he is thrown in prison without reason. Eventually he becomes very powerful and prosperous as second-in-charge in Egypt and then he has to face his brothers who sold him. A story of many conflicts and tensions but then it ends so well for the whole family who finds refuge and food in Egypt while the rest of the world died from hunger.
- Narratives make use of *characters or personalities*. The way they talk and act is used by the writer to emphasise certain important information. The words of Joseph are of extreme importance in the Joseph narrative.
- Narratives make use of a *certain historical situation*. This situation is the background necessary to understand important elements. Think how strange the positive narrative of Joseph in Egypt sounds in the light of the later suffering and slavery of Israel in Egypt.
- Narratives are told from a certain *point of view.*. The writer not only *selects* certain aspects to tell but also emphasises others by means of repetition, space given to it and other techniques.
- Narratives in the Bible are historical. But creating a pure historical record is not the aim but rather to interpret history and to use it to teach the important message of God to His people.

Poetry and Wisdom Literature

- Poetry, in contrast to the long story lines of narratives, uses short and concentrated phrases and sentences. In the Hebrew Bible one can see the shorter lines. Some Bible translations print the Psalms also with shorter lines which is a big help to identify poetic literature. See how the New International Version prints poetry:

Psalm 117

1 Praise the LORD, all you nations;
extol him, all you peoples.
2 For great is his love toward us,
and the faithfulness of the LORD endures forever.
Praise the LORD

Poetry also uses fewer words to describe something. One may find one verb, used for two sentences, without repeating it.

- Poetry uses *parallelism* or different kinds of repetition. Sometimes two or three following lines may say the same thing but in different words; sometimes they say contrasting things and sometimes they say almost the same but add something. This is to achieve different aims like emphasising an issue. Identify examples of parallelism in Psalm 117 above.

Wisdom literature is also very fond of parallelism:

Proverbs 10

1 The proverbs of Solomon:

A wise son brings joy to his father,
but a foolish son grief to his mother.
2 Ill-gotten treasures are of no value,
but righteousness delivers from death.
3 The LORD does not let the righteous go hungry
but he thwarts the craving of the wicked.
4 Lazy hands make a man poor,
but diligent hands bring wealth.
5 He who gathers crops in summer is a wise son,
but he who sleeps during harvest is a disgraceful son.
6 Blessings crown the head of the righteous,
but violence overwhelms the mouth of the wicked.
7 The memory of the righteous will be a blessing,
but the name of the wicked will rot.
8 The wise in heart accept commands,
but a chattering fool comes to ruin.

- Poetry uses sounds to create rhythm, rhyme and different effects on the ear of the hearer. Mostly these effects are lost in translations.
- Poetry uses a lot of imagery and figures of speech. Its language creates powerful images in the mind of the hearer or reader, as we have seen in Psalm 1 with the images of a fruit tree and chaff blowing in the wind.
- Poetry and wisdom literature are mainly found in Job, Psalms, Song of Songs, Ecclesiastes, Proverbs and Lamentations of Jeremiah, but in many of the narratives and prophecies there are also examples of poetry.

Prophecy

Inspired by God, the Prophets

- interpreted the history of the time and
- indicated the future objectives of God and the establishment of His Kingdom (Zach 14.9).

Kaiser (1994) give a list of characteristics of prophecy:

- ***Formulas that indicate the beginning of prophetic passages:***

i. In the last days – *Gen 49.1; Num 24.14; Isa 2.2; Jer 49.39; Mica 4.1; Hos 3.5; John 6.39,40,44,54*

ii. The day of the Lord – *Normally a grouping of events that includes the second coming of Christ, judgment and salvation, Am 5.18; Joel 1.15; 2.1; 3.14; Isa 13.6; Ezek 30.3; Zeph 1.7,14.*
iii. The Lord comes – *Jude 14; Isa 26.21; Isa 40.10; Mal 3.1; Is 59.20; Rev 3.11; 22.7,20; 1Tes 5.2; 2 Pet 3.10; Rev 3.3; 16.15*
iv. Restore the fortunes of my people or return the captivity – *Jer 30.3; Ezek 39.25; Jer 48.47; 49.6; Ezek 29.14*
v. The remnant shall return – *Gen 45.7; Is 6.13; 10.21,22; Rom 9.27; 11.5*
vi. The dwelling of God (or tabernacle) is with men – *1Kgs 8.27; Ezek 37.27,28; Zech 2.10,11; 8.3; John 1.14; Rev 21.3*
vii. The Kingdom of God – *Exodus 15.18; 1Sam 12.12; Isa 9.6-7; 24.23; Micah 4.7; Obad 21; Dan 7.14*

- **Terms borrowed from Israel's past may be used as models to express the future:**

i. Creation - *Isa 65.17; 66.22*
ii. Paradise – *Isa 51.3; Zech 1.17; Rev 2.7; 22.1ss*
iii. Flood – *Math 24.37-39; 2 Pet 3.3-7*
iv. Destruction of Sodom and Gomorra – *Deut 29.23; 2 Pet 2.6; Math 10.15; 11.24; Rev 14.10-11; 19.20*
v. Exodus – *Isa 11.12; Zech 10.10-11*
vi. The time in the wilderness/desert – *Isa 4.5,35; Rev 7.15*
vii. Achan's sin and the Valley of Trouble – *Hos 2.15*

In the same way historical figures have been used to describe future persons for example, *Math 11.14; 1.1; Hag 2.20-22; Zech 3-4; 2Sam 7; 1Cron 17; Ps 89; 132.*

- ***Terms rich in symbolism, typology and meaning***

i. Earth, *Isa 24*
ii. Sea, *Dan 7.2,3*
iii. Sand of the sea, stars of heaven, *Gen 22.17; Hos 1.10; 1 Kings 4.20*
iv. Day of clouds and darkness; blood and fire billows of smoke; the sun will be turned into darkness and the moon into blood, *Joel 2.10, 30-31; 3.15; Isa 13.10; 34.4; Ezek 32.7; 34.12*
v. The north, *Dan 11.6-40; Ezek 38,39*
vi. Marriage, *Isa 61,62; Rev 19.7-9; 21.2,9*
vii. Especially Apocalyptic prophecy (like Daniel, Zechariah, Revelations) use a lot of symbolic imagery

5. Lesson summary (2 minutes).

We have described the three main types of literature in the Old Testament namely…

As we have seen with specific structures, literature types are also used by the inspired writers of the Bible to achieve certain aims, as instruments to convey specific messages from God effectively.

Prayer: Lord we thank you for a mind that can understand and interpret different types of literature. May your Spirit guide our understanding of the different ways in which your Word comes to us.

6. Assignments related to practical situations (1 minute).

Find another two examples of each type of literature mentioned in today's lesson.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will practice our "mind muscles" with reading exercises.

Planting and Maintenance Phase Lesson 36

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read a text and use the questions of Exercise 3 to summarise it, working in a group of two where you take turns asking questions and answering them.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop comprehension capacity*	*- read the whole passage, Mal. 1.6-2.9* *- while you read, look for answers for the five important questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- After reading the text once, test yourself to see of you know the answer to these questions* *- write down the questions you asked to yourself in the left column* *- answer the questions in the right column* *- you may ask as many questions as you like; the more you concentrate, the more questions and answers you will be able to write. Do not become disheartened: in the beginning it might be difficult to ask and answer even one question* *- **Remember:** you may only read the text once and not look at it again*

Divide the class into groups of two each.
Test your questions and answers on your team mate.

3. New concepts linked to prior knowledge and worldview (3 minutes).

Asking questions while you read helps you to understand and remember better the first time you read. At the same time your short-term memory is exercised and in the long run it will also help you to understand larger texts in the Bible better and quicker.

4. Learning in systematic steps (31 minutes).

Do the exercise.

5. Lesson summary (4 minutes).

Each student in the group summarizes the text in one sentence. Discuss your differences.
Prayer: Lord we thank you for eyes to read, a memory to remember, a hand to write with and a mouth to announce your message. May we practice all the gifts you gave us.

6. Assignments related to practical situations (1 minute).

Remember to ask the same questions while reading any text or book.

7. Preparation and motivation for the next lesson (1 minute).
Find one example of each literature type where you may possibly err in your interpretation if you do not know the characteristics of that type.

Planting and Maintenance Phase Lesson 37 **Study of the Text**
1. Learning objective/ lesson target and motivation (1 minute). After this lesson, you will be aware of the existence of different types of literature and on an elementary scale, be able to recognize some of them. (Continuation of Lesson 35)
2. Advanced organizers and general principles (1 minute). ⇒ Basic types of literature in the Old Testament (finish what was left of lesson 35 and then do some revision with practical examples and recognition of types of literature)
3. New concepts linked to prior knowledge and worldview (5 minutes). Can you mention a few types of literature? Have you read some literature in all of these types?
4. Learning in systematic steps (30 minutes). ⇒ Basic types of literature in the Old Testament (finish what was left of lesson 35 and then do some revision with practical examples and recognition of types of literature)
5. Lesson summary (6 minutes). Describe the three basic types of literature in the Old Testament. Any three students give examples of one of these types of literature. *Prayer: Thank you Lord for the rich diversity in your word.*
6. Assignments related to practical situations (1 minute). Do some reading around Psalm 1 and also Genesis 1 and think of possible links between the text and its immediate context.
7. Preparation and motivation for the next lesson (1 minute). **Next time we will work on our reading and the comprehension skills so much needed for text interpretation.**

Planting and Maintenance Phase Lesson 38

Study of the Text

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to read a text and use the questions of Exercise 4 to sum it up, writing a paragraph.

2. Advanced organizers and general principles (4 minutes).

Objective	*Method*
• *to develop the capacity to repeat what you've read logically and meaningfully*	- Read the whole passage, Job 28 *- Write it down in your own words* *- Use short sentences, not more than 15 words per sentence* *- If you don't know how to start, ask the five questions* *WHO or WHAT is the text about?* *WHERE did it happen?* *WHEN did it happen?* *WHAT do the person(s), animals, things do* *WHY did it happen?* *WHAT are the consequences of their actions?* *- The first paragraph normally is about who, what and when* *- The second paragraph describes what happened and why* *- In the third and fourth paragraphs, what happened further and why, is described* - Remember: you may only read the text once and not look at it again

Divide the class into groups of two each.
Compare your notes with your team mate.

3. New concepts linked to prior knowledge and worldview (2 minutes).

To write down what we intend to say helps us to make sure we understand what we read and also helps us to organize our thoughts and remember better.

4. Do the exercise (34 minutes).

5. Lesson summary (2 minutes).

Remember to write summaries of the day's lessons every afternoon.
Prayer: Lord we thank you for the ability to read the Bible and many other books.

6. Assignments related to practical situations (1 minute).

Try this exercise on other study material and the texts you read during Bible Study.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will learn about the importance of context and how it helps us to understand a text better.

Planting and Maintenance Phase Lesson 39

Study of the Immediate Context and Context of the Book

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to identify the relationship between the text and other texts around it.

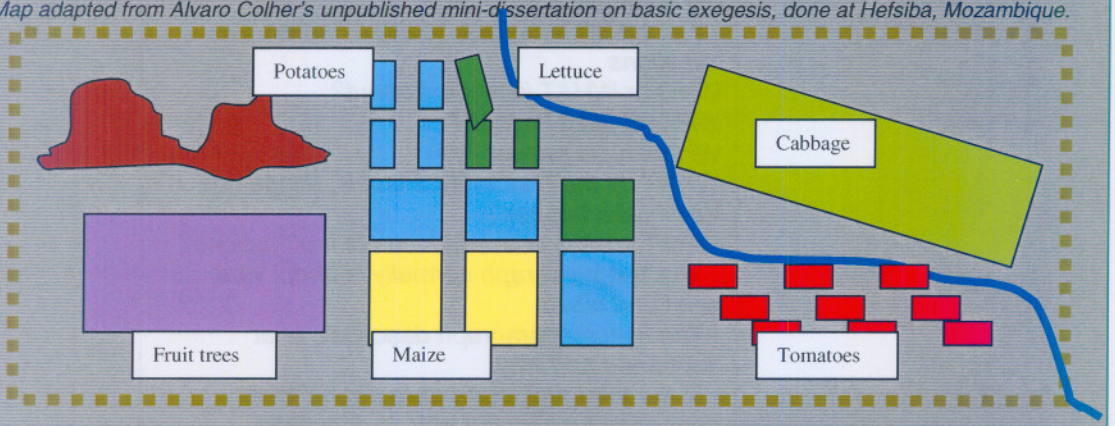
2. Advanced organizers and general principles (2 minutes).

⇒ The immediate context and its importance

⇒ How to find the immediate context and possible links with the text?

3. New concepts linked to prior knowledge and worldview (7 minutes).

Map adapted from Álvaro Colher's unpublished mini-dissertation on basic exegesis, done at Hefsiba, Mozambique.



Can you remember how you planned your gardens? Near the river you plant vegetables that need more water. Deeper soil is used for maize and potatoes. Higher ground with better drainage is used for the fruit trees, etc. The garden of one owner has many different areas and plants.
Books are also organized. Mostly around one theme but in different places in the book, you find different sub-themes.

4. Learning in systematic steps (30 minutes).

⇒ The immediate context and its importance

Bible writers did not write completely isolated texts and throw them all together in any order. Books are well planned and organized, mostly around a central theme. It is therefore important to know more about the surrounding text and how the specific text we are studying is related to surrounding text.

Example:
Psalm 1 emphasises the **blessed, fruitful and happy life of the righteous that finds his delight in the Lord**. It is interesting to see how the next four Psalms *also end* with this message:

Psalm 2.12
"Kiss the Son, lest he be angry
and you be destroyed in your way,
for his wrath can flare up in a moment.
Blessed are all who take refuge in him."

Psalm 3.8

"From the LORD comes deliverance.
May your blessing be on your people."

Psalm 4.8
"I will lie down and sleep in peace,

for you alone, O LORD,
make me dwell in safety."

Psalm 5.11,12

"But let all who take refuge in you be glad;
let them ever sing for joy.
Spread your protection over them,
that those who love your name may rejoice in you.
For surely, O LORD, **you bless the righteous;**
you surround them with your favour as with a shield."

- We see that these Psalms also emphasise the same basic message although their content is different. In this way the message is strengthened by repetition.
- These texts in the immediate context enrich our understanding of the text we study.
- It is also important for the whole book of Psalms that the first Psalm talks about the wisdom of seeking the Lord and His way and the folly of following you own sinful way. This contrast is explored in many ways throughout the whole collection of Psalms.

⇒ How to find the immediate context and possible links with the text?

- From the example, we saw that possible links with the surrounding context depend on the use of similar key words and expressions.
- The Outline of each book and other background information, provided in the **Study Bibles,** are very helpful to see the whole book and its main sub-texts and themes at one glance.

Discuss in small groups the relationship between Genesis 1.1-2.3 and 2.4-3.24.
(From the structure of Gen 1 we learned how God created everything and it was *good*. The creation of man was *very good* and God had a special relationship with man. The culmination point of the structure was the seventh day, a blessed day of fellowship between man and God; the day that is a sign of the covenant relationship with God (Exodus 31.13); the day that has no end! Then comes Genesis 3! The contrast is almost unbearable and highlights this terrible tragedy. The rest of Genesis 1-11 shows the broken relationship with God and its consequences. God even repented of creating man (Gen 6.5-7), he saw that what he created was *bad*. Several times we read of the intervention of God to judge man – Adam and Eve, Cain, the flood, the tower of Babel! Several times we also see God's intervention to save man – Adam and Eve, Cain, Noah and finally Abraham, so important for the rest of the salvation history (Math 1.1 Gal 3.8, 9, 13, 14, and 29). God is still busy bringing us back to the *good* and lasting seventh day relationship with Him. That is where the Bible ends, God everything in everyone (Rev 21, 22), the new and everlasting paradise.)

Hopefully we are starting to realise the importance of reading the text in its wider context.

5. Lesson summary (2 minutes).

Before investigating the context of the text, in the book it appears, we cannot be completely sure that we understand it well. The more we understand the context, the richer our understanding becomes.
Prayer: Lord we thank you that you created us to be good co-workers with you in this world and for people who know how to use their thinking and other skills to the honour and glory of your Name. Forgive us our tendency to be ambitious, independent and organize our own lives.

6. Assignments related to practical situations (2 minutes).

Describe how the context of Genesis 1 to 12 helps us to understand the message of Genesis 11.1-9.
Describe how the context of Eccl 5.1-7 helps us to understand it better?

7. Preparation and motivation for the next lesson (1 minute).
Next time we will do more examples showing the importance of context.

Planting and Maintenance Phase Lesson 40

Study of the Immediate Context and Context of the Book

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to identify the relationship between the text and other texts around it and their possible influence on the meaning of the text.

2. Advanced organizers and general principles (2 minutes).

⇒ The context of Genesis 11.1-9.

⇒ The context of Ecclesiastes 5.1-7

3. New concepts linked to prior knowledge and worldview (3 minutes).

Last time we saw how a *machamba* is organized in different areas with different qualities and vegetables.
When we see a person, it helps us to understand him when we see the links he has to other persons, his family, his village, his friends… In the same way we need to find the links our text has with its context.

4. Learning in systematic steps (34 minutes).

⇒ The context of Genesis 11.1-9 (See Lesson 23).

The students give feedback on their homework.

It is difficult to understand why God judged the men, so eagerly building their secure Vila in order to stay in one place, if we do not see the link with Gen 1.27,28:

So God created man in his own image,
in the image of God he created him;
male and female he created them.

God blessed them and said to them, "Be fruitful and increase in number; **fill the earth and subdue it.** Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

Now we can understand the depth of their rebellion against God: building, creating their own kingdom, instead of taking care of and developing the whole earth in fellowship with God, the Creator.

After the confusion of Babel, a new man (Abraham, Gen 12) is necessary, one that will obey God in everything and be an instrument for God's eventual blessing for all nations.

⇒ The context of Ecclesiastes 5.1-7 (See Lesson 25)

The students give feedback on their homework.

Ecclesiastes explores the significance of life and in the end says the sum of everything is to fear and obey God 12.13

Now all has been heard;
here is the conclusion of the matter:
Fear God and keep his commandments,
for this is the whole duty of man.

When we now find in the centre, the heart of the book, a text emphasising the fear of God, as in the conclusion, we have further evidence of the central importance of fearing God. Fearing God is more than keeping promises, it is the key to a meaningful life. Without it everything is worthless like chasing the wind.

5. Lesson summary (2 minutes).

Once more the importance of context was underlined. Can one student explain in a few

words, the importance of context?
Prayer: Lord we thank you that you help us to see structures in Bible books and understand how they guide us to the understanding of your message. We adore you and honour you; we listen to your direction.

6. Assignments related to practical situations (2 minutes).

Read in your Study Bible more about the social and religious context in the time of Moses. Think of the impact Genesis 1 could have on the way people were thinking.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will hear your feedback on the socio-religious context of Genesis 1.

Planting and Maintenance Phase Lesson 41

Study of the Historical Context

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to explain to others the historical context in which the book was written and its importance for the understanding of the text.

2. Advanced organizers and general principles (2 minutes).

⇒ Students give feedback on the socio-historical context of Genesis and its importance of the understanding of Genesis 1

⇒ Another example

3. New concepts linked to prior knowledge and worldview (5 minutes).

Discuss why people give maize meal and other food as offerings to their ancestral spirits?

4. Learning in systematic steps (30 minutes).

⇒ Students give feedback on the socio-historical context of Genesis and its importance in the understanding of Genesis 1

In the time of Moses we believe God gave the revelation on how creation took place:

- People were afraid of deep holes and the sea, expecting it to be the home of demons and spirits. In Gen 1 we learn that God and His Spirit is not afraid, dominates over sea and land and made the sea a bountiful place full of food.
- People gave food to the spirits and gods, to keep them happy – Genesis teaches that God does not need our food but creates and gives food to man.
- Pagans adored the sun and the moon as the most important gods and believed the stars determine your future – Genesis 1 shows that God created them and only on the fourth day!
- Dates like the 7th, 14th, 21st, 28th, were considered to be bad days of misfortune – but God makes the 7th day the climax of His creation, a blessing for his people, and a sign of the covenant relationship (Ex 31.13).
- People experienced the gods to be irrational, immoral and even enemies of men – but Genesis 1 shows the loving God who makes man part of His team and directs them for the benefit of all creation.

Can we see how knowledge of the socio-historical context helps us to understand the message and its impact on the people of the time better?

⇒ Another example

Through the prophet Haggai, God told his people it was time to build the temple. When was this? Could it be before Solomon built the temple in 970 BC?
When we read the introduction to Haggai in our Study Bible we understand more – they had to *rebuild* the temple of Solomon which was destroyed in 586 BC by the Babylonians. Zorobabel and a group of the people of God were sent back to Jerusalem by King Cyrus of Persia who took over the Kingdom of the Babylonians. They arrived in 538 BC in Jerusalem with the purpose to rebuild the temple. Now 18 years later (!) the temple was not built yet. So in 520 BC God gave Haggai and Zechariah the urgent message: it is time to build the temple. They listened to God and in 4 years' time finished the new temple.

- Much of this information is not written in the Bible. One needs a Study Bible, and use it, to come to know this essential historical information and understand the message of God.
- The books of Samuel, Kings and Chronicles also help us with some historical detail during the times of the prophets.

5. Lesson summary (2 minutes).

Let the students mention the first three main areas of study in the exegetical process (Planting and maintenance Phase, Lesson 4).

Prayer: Lord we thank you that you gave us study books and the reading capacity to use them and understand better the history in which you revealed your message.

6. Assignments related to practical situations (4 minutes).

Divide the students in groups of four.

For next week each group should hand in an exegetical project on Exodus 17.8-16.

Each of the first three elements of the exegetical process should be clearly indicated with its conclusion. At the end of the three, there should be one integrated conclusion on the message for the first hearers, taking into consideration the information of the three elements. Care should be taken to motivate the conclusions you draw.
The whole team must work together as a group and will receive the same mark.

7. Preparation and motivation for the next lesson (1 minute).

Think of specific customs in the Bible that you do not understand. Next time we will look into some biblical customs.

Planting and Maintenance Phase Lesson 42

Study of the Historical Context

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to explain to others the historical context in which the book was written and specific cultural customs observed in the text.

2. Advanced organizers and general principles (1 minute).

⇒ The importance of knowledge of customs and cultures

3. New concepts linked to prior knowledge and worldview (7 minutes).

Tribes greet one another in different ways. How do you feel when someone does not know the proper way to greet you?
What problems have you seen because of different marriage customs between tribes?

4. Learning in systematic steps (25 minutes).

⇒ The importance of knowledge of customs and cultures

Christians do not have one culture. Where our faith in Christ is not in conflict with cultural habits, we continue with these habits, like the way to build a house, how to greet one another, how to cook our favourite meals...

In the Bible the writers lived according to their customs unless God told them not to. Sometimes God changed cultural habits and made certain customs obligatory. To understand and interpret the Bible we need to know more about the cultures we find in the Bible. Sometimes the Study Bible and its notes might be helpful. Other times we have to look in biblical dictionaries, commentaries or books on the customs of the time.

- When a contract was agreed on, the buyer gave one of his shoes to the seller as proof of the contract (Ruth 4.7). It was not a law of God but a custom in the area which they followed.

- Some of the tribes circumcised young men for entrance into manhood and other reasons. God however transformed it into a special sign in Israel, a sign of the unity, the covenant, between God and his people and this sign was given to babies on the eight day! This custom was quite different to those of other nations. It can cause serious misinterpretation if we do not understand this custom in a biblical way: we might think it is the same as the common tribal circumcision in Africa.

- In Leviticus 7.22-25 God says we shall not eat fat. It was customary in Israel to sacrifice the fat of the offered animal to God as it belonged to him. Today we do not sacrifice animals to God. Do we still have to avoid eating the fat?

- In Corinth young women served as prostitutes at the temple of Diana on top of the mountain. While they were doing this their hair was shaven. All ladies with shaven hair were active prostitutes. Can we understand why Paul asked in 1 Cor 11.13 if it is proper for a woman to be in church with an uncovered head and short hair? In the light of this we should be careful to find in this passage an order for head coverings and long hair in today's cultures.

5. Lesson summary (1 minute).

We should be aware that cultural habits in the Bible had different meanings to what we might think.

6. Assignments related to practical situations (3 minutes).

Students form small groups and at home formulate together the message of Genesis 1, after reading again all information on the text and word study, the context and the socio-historical context. Remember, you must be able to explain why you came to your conclusion.

Prayer: Lord we thank you that you gave us the thinking capacity to understand your Word in its cultural context.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will come to a conclusion on the message of Genesis 1 for the first hearers.

Planting and Maintenance Phase Lesson 43

Conclusion on the message for the first hearers

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to integrate facts from the exegetical phases and formulate the message for the first hearers.

2. Advanced organizers and general principles (1 minute).

⇒ A summary of previous work on Genesis 1

⇒ A conclusion on the message for the first hearers

3. New concepts linked to prior knowledge and worldview (3 minutes).

A bicycle with one wheel cannot ride properly. You need the full bicycle in working order. We also need to consider all gathered knowledge on a text to decide on its message for the first hearers.

4. Learning in systematic steps (36 minutes).

⇒ A summary of previous work on Genesis 1

From the structure and text study we saw the emphasis on God the Creator; His special relationship with man as his representative (6th day) and the ongoing relationship between them (7th day).

From the context the contrast with the broken relationship from chapter 3 onwards is emphasised, as well as the ongoing rebellion of man against God and His ongoing grace calling and saving believers.

From the socio-historic context we saw the superiority of God to all other gods known at the time and the living relationship that He desires with man.

⇒ A conclusion on the message for the first hearers

The students should formulate a message from the summary.

For example: God created everything, is above all gods adored in the Middle East and desires a close and living relationship with His people.

5. Lesson summary (2 minutes).

From the previous work we formulated what we understand to be the message for the first hearers.

6. Assignments related to practical situations (1 minute).

Think of how you may formulate a biblical principle from the message for the first hearers.
Prayer: Lord we thank you that you created us with a capacity to think, understand your Word and live in fellowship with you.

7. Preparation and motivation for the next lesson (1 minute).

Next time we will take the message of the first hearers and determine the message for us today.

Harvesting and Usage Phase Lesson 1

Identification of the Principle

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to identify and formulate the basic principle/central truth of the message for the first hearers.

2. Advanced organizers and general principles (2 minutes).

⇒ How to move from the formulated message for the first hearers to a principle

⇒ The principle message of Genesis 1

3. New concepts linked to prior knowledge and worldview (4 minutes).

After telling a proverb,or a story with a lesson, we can explain what it means to us.
Give a few examples…

4. Learning in systematic steps (34 minutes).

⇒ How to move from the formulated message for the first hearers to a principle

- What is needed is to see what part of the message is limited to the first hearers and their time and what part is a truth that is not limited to time.

For example: Message to the first hearers: "God calls Moses to guide the people of Israel according to the Ten Words of the Covenant."
"Moses", "Israel" and "Ten Words of the Covenant" are descriptions of the past. The principle that is timeless and cultureless is: *God calls leaders to guide His people according to His Word.*
Or
"God teaches Israel not to eat fat." Transformed to its timeless principle it sounds like this: *God teaches us not to take for ourselves what belongs to Him.* (This can refer to the money in the offering plate, His glory, etc. depending on the modern group of hearers.)

- In most cases God's Name will appear in the formulation of the message, because it is perceived to be His communicated will.
- We have to see through the "cultural clothes" and "time dependent" elements to find the *core of the message* that is also applicable to us.

⇒ The principle message of Genesis 1
If we take "God created everything, is above all gods adored in the Middle East and desires a close and living relationship with His people" to be the message to the first hearers of Genesis 1, how can we formulate it as a timeless principle/message for us?

Students should be involved in the formulation.
For example:
God the Creator is Lord of all and desires to have a living relationship with man.
Or *The Lord of the Universe created us to live and work with Him.*

5. Lesson summary (1 minute).

We learnt how to move from the message for the first hearers to the message for all people, even today.
Prayer: Thank you Lord that you show us the way to understand and apply your word.

6. Assignments related to practical situations (2 minutes).

Try to formulate the timeless message of Psalms 1 and 67 for next time. (Refer back to Lesson 33.)

7. Preparation and motivation for the next lesson (1 minute).
Next time we will do more exercises to determine the timeless message.
Bring two examples of sermons that you thought do not reflect the timeless/principle message of a text.

Harvesting and Usage Phase Lesson 2

Application in the Modern Context

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson, you will be able to identify the basic principle/central truth of the message for the first hearers and formulate it for today.

2. Advanced organizers and general principles (2 minutes).

⇒ Students give feedback on their formulations of the message of Psalms 1 and 67
⇒ Students in groups formulate the message of Genesis 11 for today

3. New concepts linked to prior knowledge and worldview (7 minutes).

Ask students to give examples of strange interpretations they heard in sermons.

4. Learning in systematic steps (31 minutes).

⇒ Students give feedback on their formulations of the message of Psalms 1 and 67

⇒ Students in groups formulate the message of Genesis 11 for today

In Lesson 23 we concluded that Genesis 11.1-9 teaches: "God wants man to fill the earth; man's plan to be independent and go against His will is met with His judgment and forceful scattering."

Think together and transform this message for the first hearers in a timeless principle/message for our time too.

For example: *God wants us to work together with Him on His earth. Whoever go against God's purpose and live for himself will be judged.*

This message is found in many parts of the Bible. Think of the words of Jesus (John 15.5):
"If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing."

The core or principle of the message stays true for all times. In Genesis it was shown to us through God's actions at the Tower of Babel. Today modern man also thinks God is far away but we can solve any problem, create our own security and live without God. Through our preaching we should warn our fellow men and show them the way back to God's building team and real success.

5. Lesson summary (1 minute).

Today we practised how to transform a message for the first hearers to a message for us. We should always try to hear firstly as they heard, and from there come to a responsible conclusion on what God is saying in our situation.
Prayer: Lord we thank you that you speak to us through your word and actions many years ago. May we remain close to you through Jesus Christ and be builders of your Kingdom.

6. Assignments related to practical situations (1 minute).

Review the whole course before the next lesson.

7. Preparation and motivation for the next lesson (1 minute).
Next time we will answer questions, address uncertainties and review and thank the Lord for his grace and the development in understanding and skills we experienced during this course.

Harvesting and Usage Phase Lesson 3

Summary and overview of this Course

1. Learning objective/ lesson target and motivation (1 minute).

After this lesson you will be able to recall the main elements of the exegesis course and use it to prepare your sermons.

2. Advanced organizers and general principles (2 minutes).

⇒ Overview of the course

⇒ Guiding questions when studying God's Word

3. New concepts linked to prior knowledge and worldview (5 minutes).

We came a long way from when we started this course. Can you remember how you were thinking at that time? What are the most important things you have learned?

4. Learning in systematic steps (25 minutes).

What are the phases of the exegesis course?

1) Firstly we do a lot of preparation work like reading exercises, learning to summarize and develop our memory and other thinking skills, how to overcome stumbling blocks in the way we have been taught – ***this is the preparation of the machamba.***

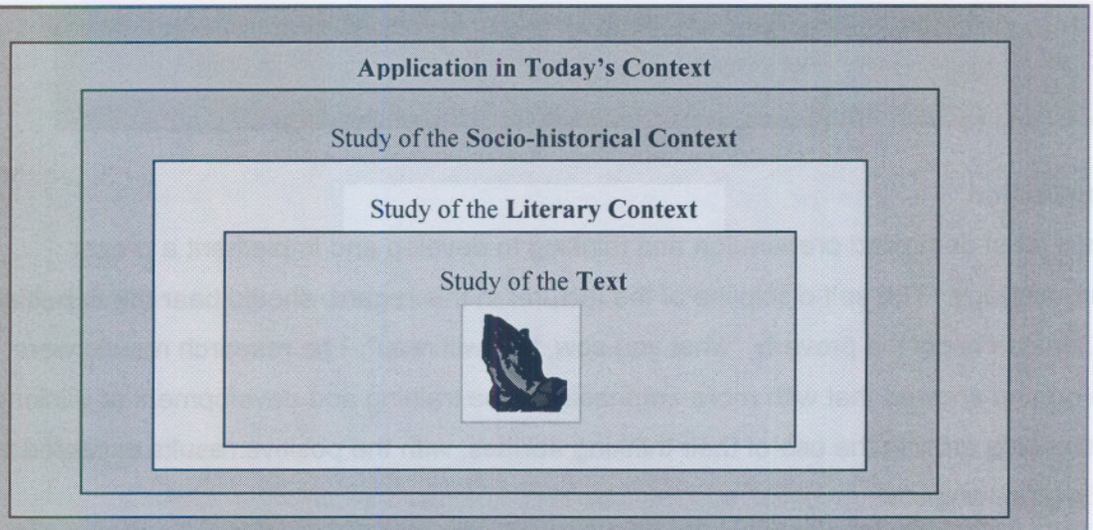
2) In the second phase we learn what to look for in the text in order to understand the message for the first hearers – ***this is the planting and maintenance of the machamba.***

- ***Study of the text*** – how and for what purpose was it written?
  - Comparing translations
  - Beginnings and endings of text units
  - Keywords
  - Paragraphs
  - Repetitions and structural patterns
  - Interpretation of structures
  - Identifying the type of literature and its influence on the interpretation
- ***Study of the literary/immediate context*** – how and for what purpose does it fit in the surrounding text units and the whole book?
  - Surrounding text units
  - Structure of the book and its main divisions
  - Meaning of specific key words and phrases in the book
- ***Study of the social and historical context*** – how does the text fit in the time it was given?
  - Historical situation: politically, religiously, geographically
  - Social situation, culture and customs

3) In the third phase we learnt how to apply the message for the first hearers to our own people – ***this is the harvesting time in the machamba.***

- ***Message for the first hearers and Principle for Application today***
  - Formulate the message for the first hearers and explain/justify why you came to this conclusion
  - Formulate the basic principle/message for today
  - Apply this message in the modern situation

5. Lesson summary (2 minutes).



We need to have the basic elements of exegesis in our memory. Then, in a spirit of humble submission to the Lord, use all the available skills he gave us to understand and interpret His Word, in such a way that we can justify our conclusions and speak His message with authority.

6. Assignments related to practical situations (3 minutes).

Go through the list of tasks we studied. Transform them into a list of questions. Keep this list in your Bible and use it regularly as your guide.

Prayer (from Psalm 119):

62 At midnight I rise to give you thanks
for your righteous laws.
63 I am a friend to all who fear you,
to all who follow your precepts.
64 The earth is filled with your love, O LORD;
teach me your decrees.

65 Do good to your servant
according to your word, O LORD.
66 Teach me knowledge and good judgment,
for I believe in your commands.
67 Before I was afflicted I went astray,
but now I obey your word.
68 You are good, and what you do is good;
teach me your decrees.
69 Though the arrogant have smeared me with lies,
I keep your precepts with all my heart.
70 Their hearts are callous and unfeeling,
but I delight in your law.
71 It was good for me to be afflicted
so that I might learn your decrees.
72 The law from your mouth is more precious to me
than thousands of pieces of silver and gold.

73 Your hands made me and formed me;
give me understanding to learn your commands.

[74]May those who fear you rejoice when they see me,
for I have put my hope in your word.

6.3 Conclusion

It takes a lot of dedicated preparation and thinking to develop and implement a proper teaching strategy. The self-discipline of the lecturer in this regard, should bear the expected fruit. One can apply the proverb, "what you sow, you will reap". The research results were promising and showed that with more emphasis on the training and development of thinking skills, students grow in the use of their thinking abilities, with the positive results expected in their Exegesis projects.

Chapter 7

Conclusion

The aim of this research was to prove that the development of thinking skills should be an essential element of teaching and assessing Old Testament Exegesis in Africa. It was done by

- Highlighting the specific problems and limitations regarding thinking skills experienced during the process of learning to do exegesis of the Old Testament.
- Investigating the reasons for the lack of the needed thinking skills.
- Proposing a new model for exegetical courses in Africa that will, as far as possible, help to remedy these limitations, enable the better doing of exegesis, and provide better-prepared pastors for the difficult times Christians are living in.

In Chapter 2, by means of the research and experiments done with the students of Hefsiba Instituto Superior Cristão, Mozambique the following was found:

- In general, scores on the use of thinking skills are poor and serious attempts should be made to improve their thinking skills.
- Induction, Deduction, Justification and Invention are, in general, the thinking skills with the lowest scores - in future programmes they should receive special attention.
- Growth results are not too encouraging. However, some cases of real growth were observed. Three students showed a consistent positive development of their thinking skills.
- In many other cases promising growth was observed in individual thinking skills.
- Relatively little was done by the researcher and other lecturers to develop specific thinking skills. With more concentrated and well-planned endeavours, much better results will be more likely to occur.

In Chapter 3, the exposition of the Biblical basis for this kind of training emphasized that: "...almost no distinction is made in Hebrew thought... between skills and knowledge gained through formal education and wisdom learned through life experience" (Wilson 1997:563). True human knowledge ought to begin with "the fear of the Lord" (Prov 1.7), meaning an understanding of one's absolute dependence on God and his steadfast love.

Nevertheless the rich theological meaning of the many words linked semantically to learning and thinking, shows the important **responsibility of the believer to use humbly all the faculties we received from God, our Creator.**

Based on the discussions in this chapter, the following summary may serve as the researchers' guidelines to bear in mind during the biblical approach to the educational process:

- Thinking is a normal human activity. It can be put to good use in the service of the Lord, seen as a blessing from God. It can also be used in sinful human ways and cause a lot of damage to others, resulting in judgment from God. The other danger connected to skilful and intelligent thinking, is pride and not recognizing the Creator for the capacities, He gave to man.
- The aim of teaching and developing one's mind should not be self-enhancement, but to live the practical life before God, to train the whole person for a lifelong relationship and service to God.
- Education starts at home and involves both parents.
- Education is a lifelong endeavour, a growing process that should be pursued diligently and with passion.
- Teaching and pastoral nourishment and personal care of the students go together.
- Teaching aims at transferring the teaching to others who will do the same.
- Teachers should recognize the child or student's individuality and God-given purpose.
- Teachers should know that it takes a lot of dedicated effort to teach properly.
- Teachers should model by example: not be the centre of attention but be imitators that teach others to imitate God.
- Teachers should teach the literary conventions needed to understand and interpret the Scriptures.
- Biblical concepts for teaching refer to many different thinking skills.
- Teachers should use a variety of ways to transmit the necessary teachings.
- Respect for the Word of God is vital for all biblical teaching and should be demonstrated practically.
- Study and teaching is a form of worship and it should be demonstrated as such.

In Chapter 4, insights gained from the human sciences and knowledge from the African culture showed clearly that any education without focussing on the development of thinking skills is lacking a very important element.

Some of these insights are:

Piaget (4.1.1)

- Supports the idea that developing thinking skills is necessary and possible.
- His idea of optimal discrepancy is an important learning condition that one should utilise.

Vygotsky (4.1.2)

- Showed the importance of structured and disciplined teaching for development in thinking.
- He also emphasized the Zone of Proximal Development that refers to the growth facilitated when there is a difference between known and new knowledge.
- The important learning that takes place when students teach each other is noteworthy.

Bruner (4.1.3)

- Emphasised (like Piaget and Vygotsky) the moderate novelty principle as a learning principle that stimulates thinking and growth.
- The process by which learning occurs, progressing from the enactive to the iconic and symbolic modes seems to be important for acquiring new concepts. *Sequencing of material is important in instruction.* It is best to start at the activity level (enactive), then move on to representing the material with images and finally communicating only in words so that the mental representation will be symbolic.
- *Perception* should receive more attention in order to *focus better as well as* improve *attention span.*
- Self-awareness of memory processes is important. *Feedback is most important in learning.* The learner must be informed on his progress.
- The importance of a teacher willing and prepared to give and share aid, to comfort and to scaffold, somewhat contradicts his idea of discovery learning but shows the need for dedicated teaching.
- The influence of culture on thinking should be remembered.

Skinner and the Behaviourists (4.3.2)

- The use of reinforcers and repetition in order to learn is emphasized. This can lead to less thinking by pupils and should not be the main teaching strategy.

Ausubel (4.1.4, 4.3.3)

- His practical application of theory to practice is helpful.
- He stresses the essential role of language in cognitive development.
- Says age-compatible language should be used.
- A teacher's first priority should be helping pupils to grasp the appropriate language for that lesson.
- He stresses the important role of the teacher in facilitating meaningful learning.
- If new ideas are not integrated into the cognitive structures a pupil already has, they will have no meaning. This is achieved by means of advance organizers.
- Teachers should help a student with a conceptual framework to guide him through complex material.
- Curriculum must still systematically come to grips with the actual *substantive* content and specific methodology of each of the various disciplines.
- For meaningful learning to occur, three conditions must hold:

  - There must be some structure or organization underlying the material.

  - The learner must possess ideas (knowledge/cognitive structure) to which he can *relate* material.

  - The learner must *want* to relate his previous ideas to the new material in an organized manner.
- His basic structure for classroom instruction seems to be logical and a very useful tool to be used. The necessity of scaffolding, or consciously helping students to create broad structures where new and previous knowledge can be linked, should be part of the strategic planning.
- The overwhelming preference for field-dependence study in Africa further emphasises the importance of this approach (4.3.4 and 4.7).

Van Oostendorp and Elshout-Mohr

- Van Oostendorp and Elshout-Mohr's model for text comprehension (4.4 and 4.5) largely agrees with the assumptions of Ausubel. It further emphasises specific thinking skills needed in the process of comprehension and constructing a coherent but renewed understanding of study material, due to the structured learning process, from the known to the not yet known. Functional working-memory capacity is required all the time. This should be a primary concern of the proposed model in chapter 5.
- The practical way of teaching thinking and to regulate the quality of a student's own reading, as found in the model of Van Oostendorp and Elshout-Mohr should be used.

- The use of the 'reciprocal' teaching method is recommended. The teacher first models the four skills needed in this approach, gradually lessening the support provided until the students do it themselves. Reciprocal teaching help students learn to monitor (metacognition) their own comprehension processes, in part by acting as teachers who formulate relevant questions for their peers. This method is enhanced by "co-operative learning" (4.6).
- Learning to justify reasoning is seen as an important way of developing thinking and constructing a new text-base from prior knowledge.
- The deliberate contextualisation of word meaning is an important skill needed to move on towards a new text-base.
- The importance of reading a lot is emphasised.
- Learning to use *complex study methods* like SQ3R (Survey the material and convert the subheadings in the text into Questions, then start Reading, Reciting and Reviewing the textual information) proves to be fruitful.
- You should take care not to see 'correct' methods as the solution to text understanding, says **Kreft**. His proposed strategy of moving from an intuitive understanding to the use of methods links well with the previous discussions.

Information processing (4.1.5)

- Short-term memory is of great importance in learning and text comprehension.

Dimensions of thinking (4.1.6)

- **Core thinking skills** – those essential to the functioning of the other dimensions like: focussing skills, information-gathering skills, memory skills, organizing skills, analyzing skills, generating skills, integrating skills, evaluating skills
- **Relationship of content-area knowledge to thinking dimension** – do not teach thinking skills out of context. Marzano listed four content areas which need specific attention in teaching students how to think:
    - *Learning is schema-dependent*
    - *Models and metaphors* – they form a kind of mental map of the actual world. The student who grasps the central metaphors in a subject area knows the meaning of a fact and is different to a student who can give only the facts.
    - *Changing bodies of knowledge* – disciplinary knowledge is not static and tends to change constantly; therefore, you should teach students to think for themselves.

- *Special approaches to investigation* – the way an author thinks in his subject matter is another dimension of thinking. Teachers may want students to understand content in a particular way.

Cultural influences (4.2.4, 4.2.5)

- The ecology and the nature of activities engaged in by members of the culture, schooling and contact with Western culture has a major influence on the skills people acquire and use.
    - perception differs in cultures
    - learned memory strategies differ
    - concept formation is influenced by culture
    - although capable of reasoning and inferential thinking, most African societies inhibit the use and development of this.
- Where a person needs specific thinking skills in contexts other than the one in which somebody grew up, he *needs to be taught specifically*. This is possible because the basic thinking processes in different cultures are the same.
- In Africa's collectivistic and group-oriented culture, relationships are most important and high-level, individualistic, abstract thinking is often frowned upon. Where thinking skills are required, it is for maintaining the group harmony. Reciprocal teaching and learning is a requisite in Africa.
- It follows that a new way of thinking about thinking should be fostered as well as providing the right kind of stimulation needed to learn the required thinking skills not normally needed in the particular culture – the earlier in life this can happen, the better.
- The African way of seeing life as an integrated unity is positive and the learning and development of thinking skills should try to maintain this unity and not separate heart and head, concrete life and scientific thinking. Moral, social and spiritual values should form an integral part of intellectual development.
- The Western emphasis on discipline and authority in the classroom linked up with the African tradition not to question older people's wisdom and this resulted in pupils that do not think about what they learn.
- African education has put much emphasis on the content but paid little attention to relevant teaching strategies to help learners use their thinking capacity in studying.
- The politicization of education and the lack of resources, especially the availability of reading books and well-trained teachers, certainly affect the development of thinking skills negatively.

- The lack of sufficient vocabulary and reading comprehension (due to the school environment) are probably the areas where most attention is required on thinking skills development. Teachers should plan to eliminate the basic deficiencies in reading and other skills due to the problems noted in formal education.
- Low expectations of their own intellectual abilities resulting in high levels of fear of failure are not motivating to learners. This issue should be addressed by lecturers. A consequence of high anxiety is a drop in learning efficiency. The attitude of teachers towards students and vice versa and the teaching atmosphere is therefore an important factor for learning and growing in thinking skills. The emotional prerequisites for growth in thinking skills should be addressed along with the courses. Here Buconyori and Bowen and Bowen's practical guidelines for teaching in the African context are valuable (4.7).
- A proper teaching strategy in Africa should take very seriously the impact that differences in World View and culture has on the development of and the motivation to engage in higher thinking. This should be addressed as part of the courses where thinking skills are needed as in the case of Exegesis.

Assessment

- Proper assessment is an essential tool in the development of thinking skills and helps the lecturer to be goal-oriented in his strategy.
- Assessment is more than the assessment of acquired knowledge. *Authentic assessment* is in essence *performance assessment.*
- Performance assessment requires integration of knowledge, skills and abilities.
- Performance assessment let teachers assess the product as well as the processes students use.

Chapter 5 specifically attempts to give lecturers in Africa a hold on the insights gained in the previous chapters and motivate them to change their teaching focus and teaching strategy. This was done by linking important insights with a typical African agricultural metaphor.

The demonstration course in **Chapter 6** further aims at helping the lecturer in Africa to have a concrete example of how to implement thinking skills during the teaching of a theological course, in this case Exegesis of the Old Testament.

Further research on this topic is necessary. Instrumental Enrichment was not used because it is so costly, time consuming, and often developed from a Western cultural perspective. It

might prove to be worthwhile in future research projects. Much more can also be done to bridge the cultural and worldview gap. The researcher chose to use the normal reading material of the students for the exercises and mind-developing Exegesis Course. Lecturers will find that as the teaching strategies proposed in this course become a part of them, their courses will grow and develop creatively as will be the case of their students. Once the students realize what the proposed teaching strategy does to them, it becomes a very rewarding exercise.

The researcher trusts that many of his fellow African lecturers will be stimulated by this research, using it and taking it further. In this way, they will help us all not to see only the problems in education, but to do something about it and to make a difference in Africa, to the glory of Jesus Christ our King.

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