

**THEOLOGICAL, EDUCATIONAL AND SOCIOLOGICAL FOUNDATIONS
OF CHRISTIAN EDUCATION: THE DEVELOPMENT AND
IMPLEMENTATION OF A 12-STANDARDS MODEL FOR EVALUATING
AND MODELING ADULT BIBLE STUDIES THAT UTILIZE
CONTEMPORARY VISUAL MEDIA**

by

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The opinions expressed in this thesis do not necessarily reflect the views of the South African Theological Seminary.

DECLARATION

I hereby acknowledge that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

John Mark Heskett

10 February 2009

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ABSTRACT

This research endeavours to examine the Biblical, theological and sociological foundations of Christian education; develop a 12-standards model for evaluating Christian education in a postmodern society; evaluate ten Bible studies that utilize contemporary visual media in terms of the 12-standards model; and develop two model Bible studies built upon the 12-standards model and evaluations of the ten evaluated Bible studies. These model Bible studies utilize visual media.

Emphasis is placed upon observation in the relational teaching style of Jesus, the theological foundations and goals central to a conservative evangelical Christian education and Social psychology, specifically persuasive messages and the *systematic–heuristic process in social judgment*.

Standards are developed utilizing observations and conclusions drawn from the above. Current published Bible studies that utilize contemporary visual media are then measured by this 12-standards model and conclusions drawn. Model studies utilizing contemporary visual media are then developed utilizing these conclusions and 12-standards.

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Chapter One

Introduction

1.1 Rationale

Christian education and practical theology certainly begin with the church doing the ministry of Christian education. This reflects the church's practical task; however, Christian education without a change taking place within the learner is a failure. This thesis addresses both the beginning practical task of the church and the culminating praxis of the Christian. The former has failed when the later fails to emerge. A chef's skill may be seen in the kitchen, but it is verified on the plate. Practical theology is defined as "Critical reflection on the church's life in both corporate and individual expressions.... More broadly it relates to sanctification and living the Christian life" (McKim 1996:215). The majority of research and study in the field of practical theology lends itself toward corporate expressions. Yet, without sanctification revealed in the individual Christian life, the corporate expression is without continuity. Ray Stedman said it very well in the opening of his study in Romans, *False Consecration*. "If you don't learn how to walk in the Spirit, then your Christian life is going to be an enigma to you and to everyone else..." (Stedman 1962:¶1).

Traditionally the church uses Sunday School studies, Discipleship studies, church doctrine and church 101 through 401 participation classes. Many if not most of these similarly designed and named studies are deductive in nature and focus from the Scriptures or church doctrine outward toward the individual human experience.

In a less official way, secular literature has also presented and even taught the Christian worldview. In this work, "secular" is that which is not under direct church or denominational control or is not designed and marketed specifically to the church or Christian marketplace. The objective in using secular literature in Christian education is to express a human experience through which the biblical Christian worldview may be applied. One such teaching application is through the biblical/theological critique of works from authors

such as J.R.R. Tolkien and C.S. Lewis. From the mental and conceptual standpoint of modernity, works such as these have done well in filling this niche. However, with post-modernity came constant change, faster pace in thought and living, and a broader holistic approach to almost everything.

Another approach that has come about with post-modernity is the use of visual media. These visual media options are relatively new and more are being developed at a rapid pace.

First are the multimedia companies that have risen up providing themed Power Point, themed video backgrounds, and short illustrative video messages. Some of these companies are, Oxygen Multimedia, Midnight Oil Productions, Big Puddle Films, Video 4 Ministry and many more. These and similar companies' products are designed for church worship service or group studies.

Second are the books written with the use of secular movie clips in mind. These books point to topical movie illustrations or teaching clips for ministry. Some of these are *Group's Blockbuster Movie Illustrations* by B. Belknap (2001), *Videos That Teach* by D. Fields and E. James (1999), and *Box Office Bible Studies* by J. Eichenberger (2001). This style of teaching utilizing secular media as illustrations to sermons or Bible studies is becoming more widespread.

Third are the Bible studies that have been designed for the church market utilizing entire secular movies or television shows. Among these companies are Fox Faith, Primetime Parable Ministries, and The Entertainment Ministry. A few of the movies and television shows are, *Because of Winn-Dixie*, *Christy*, *Flicka*, *The Beverly Hillbillies*, and *The Van Dyke Show*. Judging from the quantity and length of time these studies have been in the Christian marketplace, this form and format has been slower to find favor.

In Media Psychology, the article *Television Exposure, Perceived Realism, and Exemplar Accessibility in the Social Judgment Process*, Bussille (2001) states that "Results suggest that perceived realism of television content may play a role in the heuristic process linking television exposure and social judgments".

In 1972 the Surgeon General of the United States, Jesse Steinfeld convened the Surgeon General's Scientific Advisory Committee on Television and Social Behavior, publishing the report *Television and Growing Up: The Impact of Televised Violence*. The Department of Paediatrics, Norris Cotton Cancer Center published an article in Preventive Medicine 2002 May, titled *The Incidence and Context of Tobacco Use in Popular Movies Form 1988 to 1997*. The reports and research on the effects of media exposure upon today's culture are abundant. There are many and widely varied fields of academia focusing on the impact of visual media. People and organizations are concerned about the negative influence and they are studying the positive applications.

The purpose of this work is not to lament the effect of the electronic domain or visual media on our society and the church. It is however, to point out that the church may have powerful effective options in teaching Bible based Christian education that are not being well utilized. The church and Christian education should take notice with so much interest in the impact of visual media on our society. With so much recognition of the power of visual stimuli, can the church continue to ignore this resource?

The combination of what people see and therefore experience along with Bible based Christian education may well effect how judgments and actions play out in life. In terms of practical application, people make daily decisions in two distinguishable ways. First, people make multiple automatic decisions without any real thought given to the situation. These are based on previous experience and previous decisions. This is the process of judgment heuristics. These are decisions that worked well for us in the past and there is no reason to calculate all the options when the same or similar situations arise. A good example of this is looking both ways before crossing the street. Many daily actions, reactions and interactions incorporate this form of decision making. Second, people stop; take notice of the situation, surroundings, total context including time of day, weather and so on. After taking in the considerations, purposeful cognitive calculations are figured and a decision is made. This second form of decision making takes more time, mental effort and attention

to the task. Therefore, people naturally use the first form of decision making whenever practical.

As the Apostle Paul addresses in Romans 7:14-24, the Christian life is challenging and sanctification as in Romans 8, is the goal.

²³But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
²⁴O wretched man that I am! Who will deliver me from this body of death? ²⁵I thank God—through Jesus Christ our Lord!" (Rom. 7:23-25, NKJV).

Although the bulk of this thesis is dedicated to aspects of teaching or Christian education, viable Christian praxis is the desired result. This is what the Christian does in real life, in the real world, when interacting with real people.

1.2 Terms

Christian: Adheres to the foundations, doctrines and content of the Christian faith. These however, differ significantly between the various sects and denominations. Within this thesis, the general use of Christian is that of the historical context being referred. Within the intent and design this thesis, all Christian aims denote conservative evangelical theology.

Christian education: "The education and formation of persons in the Christian church in all areas of life in light of the Christian faith" (McKim 1996:47). Throughout Christian history, Christian education has meant virtually anything the hierarchy determined. The simple terminology of Christian education is far too broad and liberal for a well-defined understanding within the context of this thesis. The term Christian education is used within this thesis only in the general sense. In a more specific context the term *practical Christian theological education* refers to conservative evangelical Christian education.

Practical Christian theological education: *Practical* - How may we as a church effectively educate our members? What principals must we hold as paramount? The first term, *practical* addresses the practical theology of education. *Christian* - What is the overriding focus of our education efforts?

This second term denotes the fact that we wish to educate people in the practices and ways of conservative evangelical Christian faith. This is a living faith where service, life and faith are united. *Theology* - We dare not concentrate solely upon living and service at the neglect of theology. This third term denotes a very real need to educate effectively in all the aspects of conservative evangelical theology. *Education* - Do we in fact accomplish education in a way that emanates into praxis for the Christian? This fourth term denotes effectual transmission of all the above in a way that unites academic knowledge and individual praxis. Christian education is *Practical Christian theological education* only when Christian education fulfils all the above. Otherwise, Christian education is just another indistinct term. Where a specific detailed understanding of the term is needed, this thesis uses the term *Practical Christian theological education*.

Bible study: 1) There are many Christian oriented studies, which may not be specifically Bible studies. These are studies in Christian living, discipleship, worship, finances and so on. 2) There is also the problem of studies in the liberal realm that have little or no biblical content. Yet, these are marketed as Christian or Bible studies. 3) Often an author or publisher will use Bible study inappropriately for studies utilizing mutual critical correlation between tradition, human reason, experience and Scripture. Yet again, these are marketed as Bible studies. 4) The Bible is the inspired word of God, not the words of inspired men. Therefore, the Bible is of highest authority and importance in instruction and knowledge. A *Bible study* should focus upon God's word making it central within any study labelled as a Bible study. For the purpose of simplification within this thesis, all these are generically defined as Bible studies.

Visual Media: Explicitly differentiated from textual communication. Visual: "a picture, piece of film, or display used to illustrate or accompany something" (Oxford English Dictionary 2009). Media: "1 a means by which something is expressed, communicated, or achieved. 2 a substance through which a force or other influence is transmitted" (Oxford English Dictionary 2009). Visual

media is a visual picturesque representation that illustrates, communicates and influences.

1.3 Problem

This research endeavours to determine how properly structured and taught Bible studies can assist postmodern adults: 1) in assimilation of principles taught in *practical Christian theological education* and 2) in the lived praxis and consistent living of these principles. This research furthermore endeavours to determine whether contemporary visual media of the post-modern culture should be utilized or can be properly utilized within this structure of Christian education.

1.4 Objectives

The objectives of this study are: 1) Examine the Biblical, theological and sociological foundations of Christian education. 2) Develop a 12-standards model for evaluating Christian education in a postmodern society. 3) Evaluate ten Bible studies that utilize contemporary visual media in terms of the 12-standards model. 4) Develop two model Bible studies built upon the 12-standards model and evaluations of the ten evaluated Bible studies. These model Bible studies utilize visual media.

1.5 Design and Methodology

This thesis follows the Loyola Institute of Ministry theological research model in that it identifies issues and concerns, examines the situation as it has been and currently is, extrapolates what the situation should be and formulates action accordingly. The desired culmination of objectives is transformational Christian education. Although typically executed in a linear fashion the model as stipulated by Cowan (2000) is neither linear nor nonlinear. This thesis executes the model in a nonlinear methodology.

Methodology includes synthetic conceptual analysis with literary textual analysis component adapted for analysis of secular media as utilized in Christian education. The mode of reasoning is abductive in that it will begin with observations, draw conclusions and end with the implications.

First: (Observation) - Examine the Biblical foundations of Christian education with special reference to the Jesus style of teaching with focus on contextual creativity and the use of teaching devices. The methodology is conceptual and textual analysis.

Second: (Observation) - Examine educational theory and sociological foundations for Christian education through the ages, systematic – heuristic process in social judgment and the role of media in the social judgment process. The methodology is conceptual analysis.

Third: (Conclusion) – Construct a 12-standards model for *practical Christian theological education* directed toward the adult post-modern Christian. The methodology is abductive reasoning for practical theological application.

Fourth: (Observation) Examine and evaluate current Bible studies, that utilize contemporary visual media, in light of parts one, two and three. The methodology is conceptual analysis with literary textual analysis of published Bible studies and contemporary visual media along with abductive reasoning for practical theological application in Christian education.

Fifth: (Implications) - Construct model Bible studies which fulfills the requirements of the 12-standards drawn from observations and conclusions. The methodology is abductive reasoning for practical theological application in Christian education.

1.6 Hypothesis

Practical Christian theological education can be taught in a form and format that makes its way to the surface during busy fast-paced daily interactive encounters. Application of judgment heuristics, specifically availability, accessibility, and applicability heuristics can and should be seriously considered as a learning tool applied through the teaching process of Bible studies. That the value of this process is as an aide in absorption and recall of Scripture based life lessons. That contemporary visual media which is appropriate to the Bible study topic or lesson will provide the prime experience necessary for the above judgment heuristic.

A second hypothesis is as follows: It is anticipated that some current Bible studies utilizing contemporary visual media will prove to be unsuccessful either as Bible studies or in meeting the primary hypothesis requirements. They will therefore be found as unsuitable for lessons in *practical Christian theological education* or the more liberally defined Christian education.

1.7 Limitations

This research is qualitative in design and although expectations are high in terms of fruitfulness and illumination it has its limits. While conclusions will be drawn as to the effectiveness of Bible studies in the *practical Christian theological education* context, quantitative data on personal praxis will be absent. Personal life change and praxis if meaningfully measurable can only be measured over several years of data collection and follow-up. This research is not quantitative in terms of life praxis. The qualitative conclusions of this research are highly anticipated to have positive impact on Christian education and personal daily praxis.

1.8 Scriptures

Scriptures utilized within this research are from the New American Standard Bible. All other Scriptures utilized are identified with the text.

Chapter Two

The Jesus Style

2.1 Introduction

The personal and experiential style of Jesus comes from his role as both instructor and educator. Clement of Alexandria (1954:4) said Jesus, “As Teacher, He explains and reveals through instruction, but as Educator He is practical.” The Master Teacher guided people to knowledge through both revelation of fact as well as a practical outlet through daily life. The purpose of this chapter is to observe and obtain understanding of this *Jesus style*.

The first observation that stands out from everything else in the *Jesus style* of teaching is when people encountered Jesus, they had a Jesus experience. This is far more than classroom teaching methodology. People encountered more than information, more than healing, more than food, they encountered Jesus the Master Teacher. In an attempt to encapsulate the components of the Jesus experience, the following observations are drawn.

Jesus followed the experiential methodology of 1) *Meet and Connect*, 2) *Imagery*, 3) *Participatory Involvement*, and 4) *Decision or Commitment*. These principles are similar to the EPIC church described by Leonard Sweet in his books *Soul Tsunami* and *Post-modern Pilgrims*. Sweet's focus is on how church should be done in the late 20th century and early 21st century. Sweet (2000) calls this style, EPIC (Experiential, Participatory, Image Driven, Connected) and writes much to support this as the way the post-modern person functions in heart, mind and soul. Sweet further describes the postmodern mindset and modus operandi in his books *Aqua Church* and *Carpe Mañana*. Although Sweet supports the EPIC model as Biblical, he does not dissect the *Jesus style* and make a direct tie-in to the *Jesus style* of teaching.

The *Jesus style* arising out of his experiential methodology, *Meet and Connect*, *Imagery*, *Participatory Involvement* and a call for *Decision or Commitment* quite simply begins and ends with the *Sitz im Leben*. Literally

translated, *Sitz im Leben* is *seat in the life*, but is best translated as the setting of life. This thesis does not address *Sitz im Leben* in reference to Scripture, but the individual. Jesus was relevant in all aspects to a person's setting of life.

These four methodological experiential principles of the *Jesus style* (*Meet and Connect, Imagery, Participatory Involvement, and Decision or Commitment*) bring about three personal concepts. Whereas the utilization of these principles is dependent upon the teacher, the personal concepts are dependent upon the receiver. These personal concepts are; 1) become acquainted with God's truth, 2) comprehend God's truth in heart, mind and soul, then 3) live and experience God's truth in life.

2.2 Meet and Connect

To meet someone implies having the person's attention. Jesus was a master at gaining the attention of those he wished to engage. To connect with someone implies something deeper than a handshake or simple eye contact. On the subject of intimacy in relationships, Adler and Proctor (2007:298) stated, "Intimacy has several dimensions. The first dimension is physical.... A second dimension of intimacy comes from intellectual sharing.... A third dimension of intimacy is emotional." Where *meet* is more superficial, *connect* is more personal and finds its way to the intellect, the emotions then the spirit and soul.

2.2.1 The Language of Jesus

Jesus was in command of multiple languages during his teaching ministry. In the *Jesus style* of *meet and connect*, the spoken language is paramount. As seen in the Scriptures, he used the language and spoken style that related best with a specific person or people group.

The native tongue of Jesus was Aramaic. "More precisely, it should be said that the mother-tongue of Jesus was a *Galilean version of western Aramaic* (Jeremias 1971:4). Jesus most frequently spoke and conversed in this common native tongue of first century Palestine. "The original Aramaic has

been preserved in the *logia* of Jesus” (Jeremias 1971:4). Even in the Greek New Testament, these Aramaic terms show themselves. As Jeremias (1971:5-6) has demonstrated, note the following instances: *Talitha cumi* “Little girl, I say to you get up” (Mark 5:41); *Eloi, Eloi, lama sabachthani* “My God, my God, why have you forsaken me?” (Mark 15:34); *Abba* - “Father” (Mark 14:36); *Bar* - [son of] “Bar-jona” [Jonah] (Matt 16:17); *Beel* - “Beel-zebul” [dung master/god] (Matt 10:25; Matt 12:27 par.; Luke 11:19); *Gehenna* - “Hell” (Mark 9:43, 45, 47; Matt 5:22, 29; 10:28; 18:9; 23:15, 33; Luke 12:5); *Cephas* - “Peter” (John 1:42); *Mammon* - [wealth] (Matt 6:24; Luke 16:9, 11); *Pascha* - “Passover” (Mark 14:14 par.; Matt 26:2; Luke:8, 15); *Rabbi* - “Rabbi/Teacher” (Matt 23:7, 8); *Boanerges* - “Boanerges / Sons of Thunder” (Mark 3:17); *Raca* - “You fool!” (Matt 5:22); *Sabbata* - “Sabbath” (Mark 3:4; Matt 12:5, 11); *Sata* - “Measures” (Matt 13:33 par.; Luke 13:21); *Satanas* - “Satan” (Mark 3:23, 26; 8:33; Matt 12:26; 16:23; Luke 10:18; 11:18; 13:16; 22:31). Jesus clearly communicated in the language of first century Palestine.

Greek was also a major language in the broader region of first century Palestine. “Since the time of Alexander the Great, Hellenistic influence was present in Palestine.... [T]he Jewish community there could no longer read the Hebrew Old Testament and thus it was translated into Greek” (Stein 1978:6). Many occasions recorded in the Gospels give evidence of Jesus’ fluent understanding and control of the Greek language. Some of these encounters are: his dialog with the Greek Syrophenician woman seeking healing for her daughter (Mark 7:24-30); his visit to the Greek cities of Tyre, Sidon, and the Decapolis (Mark 7:31); his dialog with the centurion beseeching healing for his sick servant (Matt 8:5-13); and his appearance before Pontius Pilate who was a Greek speaking official of Rome (Mark 15:2).

We also know from Luke 4:16-20, where he read the Hebrew Scriptures in the synagogue at Nazareth, that Jesus understood and read Hebrew. “Furthermore, it is doubtful that Jesus would have been addressed as “Rabbi” unless he were capable of discussing the Hebrew text” (Stein 1978:5).

With the great variety of people and groups in the region, languages and speaking modes are extremely important components in the *Jesus style* of meet and connect.

2.2.2 Attention

How did Jesus *meet and connect* with people? First he spoke in a language and style the listener understood. Second, he called or asked for the person's attention. He would say, hear (Matt 13:18), take care what you listen to (Mark 4:24) behold (Matt 13:3, Matt 20:18), watch out and beware (Matt 16:6), truly/verily (John 3:3), follow me (Mark 1:17), I say to you (Mark 2:11); give me a drink (John 4:7). Questions were often used to gain attention and connect deeper, "What do you think?" (Matt 18:12); "Have you never read?" (Mark 2:25); "What are these words that you are exchanging with one another....?" (Luke 24:16; "What do you seek?" (John 1:38); "you do not have any fish, do you?" (John 21:5). Questions are also part of *participatory involvement* and are discussed further in that section.

Jesus also received attention because he gave attention. Socially, Jesus practiced giving attention to anyone regardless of status. He walked and talked equally with the rich, poor, religious leaders, lowly of status, the righteous or the sinners. This very openness attracted interest and attention. "He saw and was interested in what people were doing and saying and in their needs, and in helpful sympathy he empathized with them. His works prepared the way for his words" (Horne 1998:23).

2.2.3 Setting

How did Jesus *meet and connect* with people? First he spoke in a language and style the listener understood. Second, he called or asked for the person's attention. Third, he utilized a setting pertinent to the listener. As seen in the gospels, *meet and connect* took place in active ongoing settings of life such as the city gates (John 5:2), beside a well (John 4:1-30), or along a road or field (Matt 6:28). The connection could just as well be through a virtual event such as a story or parable, real or fictional. It is worth noting that the stories or

parables were always within the setting of life relevant to those being addressed.

The Gospels are laden with the occasions where Jesus met and connected with people. Stories and Parables, Miracles, and Discourses all take advantage of the setting and situation for *meet and connect*. Horne (1998:79) classifies the parables into four subjects: Things 16, Plants 7, Animals 4, and People 34 for a total of 61 parables. Notice people occupy more than 55% of the parables; an important focus for Jesus' teaching. The stories and parables include things, plants, animals and people the listeners would expect to find within the culture. Even with the applications of overstatements (Matt 5:29), gross contrast (Matt 7:26-27) and absurd puns (Mark 4:21), the listeners easily related with the subjects of the stories and parables.

Miracles while obviously strong in the power to *meet and connect* are equally strong in *imagery* and *participatory involvement*. Miracles truly encompass every aspect of the *Jesus style*. Because of the obvious connection and for the sake of space, miracles will not be laboured upon within *meet and connect*.

For the purpose of observing the *Jesus style of meet and connect*, a concise list of discourses involving the conversations of Jesus is noted. Conversations of Jesus were: with Nicodemus at Jerusalem – “born of water and the Spirit”, John 3:1-21; with the Samaritan Woman at Jacob's Well – “God is spirit”, John 4:1-30; with the Disciples at Jacob's Well – Our food is to do His will, John 4:31-38; with the Jews at a Pool in Bethesda – To hear and believe is to have everlasting life, John 5:1-47; with a Messenger at Galilee – Relationship of those doing His will, Matt 12:46-50, Mark 3:31-35; with the People at unknown location – Hear and keep God's will, Luke 11:14-36.

The *Jesus style* initiated simple *meet and connect* as an introduction to the Jesus experience. This style introduces the person to personal concept number one; become acquainted with God's truth.

2.3 Imagery

Jesus used a tremendous amount of *imagery*. Jesus used the physical surroundings, stimulated imagination through story and parable, and even his own actions as *imagery*. “He used imagery which was vivid and relevant to the applications He gave” (Wilson 1974:92). It is worth noting most of these objects or events were everyday and common to the culture.

Zuck (1995;176) stated, “scanning the Gospels directs our attention to the numerous visuals Jesus employed effectively.” He spoke of the harvest while observing the fields and the people moving about in their white head wraps (John 4:35-39). A fig tree withered overnight at Jesus’ command (Mark 11:12-14, 20-24). He spoke about a widow they observed giving all the money she had (Mark 12:41-44; Luke 21:1-4). He spoke with the disciples pointing to the stones used in the temple complex (Matt 24:1-2; Mark 13:1-2; Luke 5-6). Jesus utilized all five senses when he presented the bread and wine on the night of his arrest (Matt 26:17-30; Mark 14:22-26; Luke 22-14-20). He had a child stand next to him (Matt 18:2-5; Mark 9:36; Luke 9:46-48). Jesus showed inquisitors a coin (Matt 22:15-22, Mark 12:13-17).

Jesus spoke of the harvest while pointing to the fields, yet the true harvest of the people would stand out to the disciples in an amazing way. “*Do you not say, ‘There are yet four months, and then comes the harvest’? Behold, I say to you lift up your eyes and look on the fields, that they are white for harvest*” (John 4:35). The harvest was not as light in colour and maturity as it would be in four months. Yet the people of the region traditionally wore a white head wrap. This “white for harvest” was obvious and striking to those listening. These imageries are not so readily apparent to those of us far removed from the culture, time and setting of life. As Zuck (1995;176) pointed out “He did not show a film, but he did point to objects around him.”

Perhaps the most explored aspect of Jesus’ use of *imagery* is in his use of parables and stories. “Telling stories—putting principles and precepts into skin and bones, truths and ideas into real or imaginary people and situations...” (Zuck 1995:306). Real or imaginary did not seem to be as important as the

relation to secular life and culture. We do not find Jesus using ambiguous allegory. Admittedly, the term allegory carries a few different understandings. As referred to here, Jesus did not use allegory as popularized in Medieval Theology. We do not find Jesus using fanciful tales of animals and objects speaking or interacting on a human or god level. “Jesus indeed regularly uses the familiar metaphors....familiar to everyone at that time, but he does not construct allegories. His parables take us, rather, into the midst of throbbing, everyday life” (Jeremias 1971:30). “The parable sees ‘religious’ matters in ‘secular’ terms. Another way to put this is to speak of Jesus as the parable of God: here we see the distinctive way the transcendent touches the worldly – only in and through and under ordinary life” (McFague 1975:3).

Imagery in the form of picturesque expression was an often-used tool of Jesus. This figurative speech took the form of simile (Matt 7:24; Matt 13:24-25; Matt 18:3; Mark 12:31; John 12:46; et al), metaphor (Matt 5:13; Matt 6:22; Matt 13:38; John 6:35; John 15 1, 5; et al), irony (Mat 16:2-3; Mark 2:17; Mark 3:4, 6; Mark 7:9; Luke 13:33; et al), hyperbole (Matt 5:29-30; Matt 6:2, 3; Matt 7:3-5; Mark 10:24-25; Luke 14:26; et al), paradox (Matt 5:3-5; Mark 10:31; Luke 9:24; Luke 17:33; John 2:19-20; et al), and pun (Matt 8:22, 35; Luke 21:11; John 3:3, 8; et al). Others have assigned many more aspects of picturesque speech to Jesus’ teaching. However, Jesus taught in a simple effective way and to analyze to the point of complexity emerges as antithetical. “Jesus’ excellent teaching method is seen in His simplicity, and that is one reason why we read at Mark 12:37 that ‘the common people heard Him gladly’ ” (Wilson 1974:89). Proceeding from the concrete to the abstract, he used the known to illuminate the unknown. “Jesus used picturesque expressions in his teaching...to encourage them to reflect on what he said, and to help them remember his words” (Zuck 1995:184).

Picturesque expression was also used by Jesus in the form of figurative action. Figurative action is more than a physical illustration; it is parable or example in action. “On these occasions the action of Jesus was not simply an illustration to support a verbal utterance, but the teaching was nonverbal and contained in the action itself” (Stein 1978:25). There is no doubt that the

miracles of Jesus were strong visual expressions and an opportunity for teaching. The miracles were many, more than thirty-three listed in the gospels. Picturesque expression in figurative action extended far beyond the miracles. In the Gospel of Mark alone, the figurative actions of Jesus were: eating with tax collectors and sinners (2:13-22); “but Your disciples do not fast” (2:18-22); those leading to the controversy over Sabbath-work (2:23-28); those leading to the controversy over doing good on the Sabbath (3:1-5); the sending out of the twelve to serve (6:7-13); his disciples eating with unwashed hands (7:1-5, 14-23); his withdrawal to the gentiles/Greeks (7:24-8:9); the triumphal entry (11:1-11); a fig tree cursed (11:12-14); the temple cleansed (11:15-19); the coin and question of taxes (12:13-17); Mary anointing Jesus and his response (14:3-9); the Passover celebration (14:17-21); the Lord’s Supper instituted (14:22-25). “A verbal commentary or explanation might follow, but the action itself was parabolic and was meant to teach” (Stein 1978:25).

Jesus’ use of *imagery* was not about intellectual persuasion but life revelation. We cannot find a systematic how-to outline on religion or spirituality in Jesus’ use of *imagery*. What we do find are lessons based on observations and contemplations about relationships lived and experienced. Even parables such as the sower or soils (Matt13:3-8; Mark 4:3-8; Luke 8:5-8) speaking of the person (soil) being receptive to that which God is offering (word of God) reflect this lesson style. Jesus used *imagery*, as he would guide people through a relational experience. Jesus expected people to advance in knowledge and understanding in proportion to that which they already had. He expected observation, contemplation, understanding and living. It was indeed up to the individual to meditate or work through this knowledge and growth. Jesus passed on relational knowledge far superior to intellectual knowledge alone. This is illustrated within the parables of the talents (Matt 25:14-30; Luke 19:11-27) and the sower or soils (Matt13:3-8; Mark 4:3-8; Luke 8:5-8) and the often repeated variation of the phrase “he who has ears to hear, let him hear” (Matt 11:15; Matt 13:9, 16, 43; et al). “*For whoever has, to him more shall be given, and he will have an abundance, but whoever does not have, even what he has shall be taken away from him*” (Matthew 13:12). Again, we find no

systematic tutorial with checklist given by Jesus. Therefore, effective *imagery* is all the more important within the *Jesus style* of teaching. The heart feels and is relational, yet the mind is also needed in processing imagery, and comprehension within the soul aide in leading the person to action. This style introduces the person to personal concept number two; comprehend God's truth in heart, mind and soul.

2.4 Participatory Involvement

Imagery and *participatory involvement* are part of the learning process. "Visual aids and questions are included in 'activity methods'.... 'Activity Methods' have as their aim that pupils should learn by doing...." (Wilson 1974:131). *Participatory involvement* came through questions, request, and response to directed action. Jesus understood the power of learning by involvement. Jesus knew how to effectively involved people.

Zuck (1995:174) illustrated that "Jesus believed in the importance of student participation; this fact is evidenced by the many ways in which he involved his disciples and others...." Jesus involved those being instructed: when he asked the disciples to get a boat for him (Mark 3:9); when he had the disciples baptize converts (John 4:2); when he told the demon-possessed man of the Gerasenes, now healed, to go tell his family... (Mark 5:19; Luke 8:19); when he sent the Twelve out by twos to cast out demons, heal the sick, preach and teach (Matt. 10:1-4; Mark 6:7-13; Luke 9:1-6; cf. Mark 3:14-15); when he directed the disciples to assist during the feeding of the five thousand (Matt. 14:19-20; Mark 6:39, 41, 43; Luke 9:14-17; John 6:10-12); when he told Peter to catch a fish and take a coin out of its mouth (Matt. 17:27); when he sent his disciples to prepare for the Passover meal (Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13) and on at least eight other occasions.

Participatory involvement goes far beyond mere task involvement. Within a teaching situation, asking a question brings a person into mental and contemplative *involvement*. An examination of the *Jesus style* reveals a straightforward method of using simple uncomplicated questions. "Where there is a lengthy preamble before the point of the question is reached,

confusion arises in the pupil's mind" (Wilson 1974:118). In the Gospels, we never see Jesus using complex word laden questions. Jesus used questions to gain attention, connect deeper, and encourage *participatory involvement*. According to Zuck (1995:258), the number of Jesus' questions totals 225, while the occurrences of these questions in the Gospels total 304. Rhetorical questions were a major tool used by the Master Teacher. Of the 225 questions asked by Jesus, 107 were rhetorical. The purpose of these rhetorical questions was to keep the listeners engaged in mental *participatory involvement*. Some examples of these engaging questions are: "Or what man is there among you who, when his son asks for a loaf, will give him a stone?" (Matt 7:9); "Grapes are not gathered from thorn bushes nor figs from thistles, are they?" (Matt 7:16); "A lamp is not brought to be put under a basket, is it, or under a bed?" (Mark 4:21); "Why does this generation seek for a sign?" (Mark 8:12). Jesus used some 70% of these rhetorical questions to stimulate thinking. Some examples of these thinking questions are: "For if you love those who love you, what credit is that to you?" (Matt 5:46; Luke 6:32); "Or how can you say to your brother 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye?" (Matt 7:14; Luke 6:42); "Which is easier, to say, 'Your sins have been forgiven you,' or to say 'Get up and walk'?" (Matt 9:5; Mark 2:9; Luke 5:23); "If David then calls Him 'Lord,' how is He his son?" (Matt 22:45).

People brought problems and concerns to Jesus, many in the form of questions. The very act of bringing problems and concerns to Jesus was an act of *participatory involvement*. Jesus seized upon the *involvement* as a teaching opportunity. Sometimes these concerns were asked between third parties and Jesus knew their hearts, others times questions were asked directly to Jesus. People asked, "Who can forgive sins?" (Mark 2:7); "Why is He eating and drinking with tax collectors and sinners?" (Mark 2:17); "Why....Your disciples do not fast?" (Mark 2:18); "Why are they doing what is not lawful on the Sabbath?" (Mark 2:24); "Why do Your disciples not walk according to the tradition...." (Mark 7:5); "Why is it that the scribes say that Elijah must come first?" (Mark 9:11); "What must I do to inherit eternal life?" (Mark 10:17); "Which one's wife will she be?" (Mark 12:23); "What

commandment is the foremost of all?” (Mark 12:28); “Why has this perfume been wasted?” (Mark 14:4). Zuck (1995:291) list 103 questions people asked Jesus 36 of which were request for information. These do not include request or approaches that lead to one of the miracles performed by Jesus.

Miracles themselves were forms of *participatory involvement*. The person had to “do” something in response to Jesus. Action is an easily recognized form of *participatory involvement*. Mary the mother of Jesus understood the value of action when she told the servants “Whatever He says to you, do it” (John 2:5). The leper understood the need for action by approaching the Master, “If You are willing, You can make me clean” (Matt 8:1; Mark 1:40; Luke 5:12). When the lame man was told by Jesus to “Get up, pick up your pallet and walk,” he obeyed, made the effort and moved to action. Someone participates in every single discourse of Jesus. Someone participates in every single miracle in one way or another. Not once did Jesus expect an absence of interaction. Every miracle of Jesus includes the *participatory involvement* principle.

Jesus made himself approachable and moreover made himself appear approachable to people of all walks and statuses. Without this approachability, people would not have participated by bringing their concerns, request, and questions to Jesus.

How many instances in the Gospels do we find Jesus telling people what to think? As part of his teaching style, Jesus encouraged people to think. He guided their thinking through *participatory involvement*. Yet guidance through *participatory involvement* is far from dictation of what thinking. *Participatory involvement* through activity is an important part of the *Jesus style* of teaching. “The activity may be physical, mental, or emotional, but there must be activity if learning is to take place” (Zuck 1963:161). The heart feels and is relational, yet the mind is also needed in processing, *participation*, and comprehension through which the soul leads the person to action. This style immerses the person in personal concept number two; comprehend God’s truth in heart, mind and soul.

2.5 Decision or Commitment

There is an undefined point where *participatory involvement* and commitment are congruent and run parallel. Within the *Jesus style*, we see action transformed from learning *participatory involvement* into *commitment*. A call to action was a major principle of the *Jesus style* of teaching. The full Jesus experience involved a *decision or commitment* on the part of the listener. Many people came and got a taste of the Jesus experience. There are several Scriptures that talk about the people being amazed by what they saw and heard. A fact of the Jesus ministry is that some people left without the whole experience (Mark 11:17-22). Whenever they left without a *decision or commitment*, they were hearers only and not doers. "There is a sense in which it is true that doing depends on thinking; there is also a sense in which it is true that thinking depends on doing" (Horne 1998:123).

How many instances do we find Jesus telling people what to think? No such list exists in any of the works listed in this bibliography. How many instances can we find where Jesus stimulated thinking? It could be argued that every single personal encounter of Jesus in the Gospels stimulated thinking. How many instances can we find where Jesus told people what to do? Zuck (1995:331) list 481 commands given by Jesus. We do not find Jesus pushing systematic methods of spiritual growth. Jesus is seen encouraging relational conduct. Horne asked (1998:121), "Did he care more for the creed or the deed?" "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love" (John 15:10).

Jesus had no problem issuing commands. These are a few commands Jesus gave people concerning sin and forgiveness: To the woman caught in adultery, "Go. From now on sin no more" (John 8:11). To the man healed beside the pool of Bethesda, "Afterward Jesus found him in the temple and said to him, 'Behold, you have become well; do not sin anymore, so that nothing worse happens to you' " (John 5:14). In answer to Peter, "Lord, how often....I forgive him?... Jesus said to him, 'I do not say to you, up to seven times, but up to seventy times seven' " (Matt 18:21).

“The basic character of the Gospel, however, is revelation, not persuasion. Persuasion may take a great deal of talk and argument, revelation does not” (Wilder 1971:21). A logical convincing argument must by its nature take on many words and explanations. Legal briefs are great examples of many words being used to argue a point. Statements concerning relational behaviours are short and to the point. Many explanations as to why, how, and possible exceptions to the rule are not part of the directive. “You are My friends if you do what I command you” (John 15:14). Jesus was master of concise unambiguous verbiage.

Notice, the woman is just told to “sin no more.” Nothing is added to the directive, no clarification, and no stipulation. The application and execution of the directive are totally up to the woman. Yet the acceptance of the directive by the woman denotes a decision to commit. While Jesus did not micromanage the lives of these people, Jesus did command them to action. Jesus expected the prideful man to turn away from pride (Matt 6:1-18), the rich man to turn away from serving money (Mark 10:17-31, the tax collector to stop cheating people (Luke 19:8).

Jesus gave a great number of commands or calls to action. The Master Teacher issued many of these at the end of a parable or story. Of these commands, many called for a commitment or decision. Some may argue that following a command is not a *decision or commitment*, just obedience. However, the very act of obeying a command is a *decision*. Often the implementation of the *decision or commitment* is implicit by acceptance of the command. Obviously, living the command is up to the individual. This style introduces the person to personal concept number three, live and experience God’s truth in life.

2.6 Conclusion

The *Jesus style* of teaching was both personal and experiential. The teaching style of Jesus while opportunistic had a powerful, purposeful methodology of principles. These principles are what constituted the Jesus experience. Jesus found ways to *meet and connect* with people everywhere he went. Jesus taught with a command of *imagery* and brought people into *participatory*

involvement. Jesus led or commanded people to *decision or commitment*. People of many ethnicities, varied social statuses, all measures of sickness and health, the self-assured and the low of esteem, all flocked to the Master Teacher for a taste of the Jesus experience. The *Jesus style* focuses upon relationship above the intellect. It is about spiritual relationships between people and God, people and people, God and people. In reflection of the *Jesus style*, if Sweet (2000) is correct in his assessment of the post-modern pilgrim, then the people of today may be very much like their pre-modern 1st century ancestors. More than communism fell at the end of modernity. When “God is dead” died with modernity, intellect over spirituality also fell. People of the 21st century are relational and spiritually minded. Even Pagan Priest asks spiritual questions such as “How do you describe the way to live a Spiritual life?” and “How do you explain the way to become connected to the Divine?” (Gardner 2005:ii). It should be no great surprise that the *Jesus style* is as relevant today as it was in 1st century Palestine.

Chapter Three

Theological, Educational and Sociological Foundations of Christian Education with Special Reference to the Systematic – Heuristic Process in Social Judgment

3.1 Introduction

This chapter contains observations in theological, educational and sociological foundations in Christian education and educational and sociological foundations in the systematic – heuristic process in social judgment. Neither of these are mere academic endeavours. Both of these topic arenas play out and show their fruit in real everyday life.

3.2 Theological, Educational and Sociological Foundations of Christian Education: Overview and Educational Observations

An overview as broad as the history of religious education in a concise form is in no way a definitive work. There are holes in the timeline and important people and events not mentioned. This is not to say they are not significant or important, and the omissions are not intended to manipulate the shape and direction of the research. The overview is intended to give a sense of flow, attitude, effects and zeitgeist while maintaining necessary facts.

3.2.1 History

The history of practical theology and education for the purpose of praxis in everyday life dates back to and from the creation of man. The Creator began with the education of Adam and Eve and through these first parents to their children (Gen 4:1-4). There was no higher an institution on the face of the earth than the family. The family was the beginning of practical theology and education for its praxis. Simply put, a living faith cannot help but include religious education. “To put it the other way, any effective religious education flows out of living religion” (Sherrill 1950:v).

As descendents of Israel, God guided their ways and education developed. It is worth noting that it was “. . . an education which flowed forth readily and naturally from the character of the religion and social life of a people” (Sherrill

1950:5). In Exodus 4:15, God spoke to Moses saying “. . . I will teach you what you are to do.” God had much to say to and through Moses concerning teaching. “. . . assemble the people to Me, that I may let them hear My words so they may learn to reverence Me all the days they live on the earth, and that they may teach their children” (Deu 4:10). Some three hundred fifty years later after failing to fulfil the task lay upon them by the LORD; Samuel is called by God to once again instruct the Israelites. “. . . I will instruct you in the good and right way” (I Sam 12:23). This is a reoccurring theme, one of falling away and a calling back to instruction. Sometime later God speaks through Azariah “For many days Israel was without the true God and without a teaching priest and without law. ‘But in their distress they turned to the LORD God of Israel, and they sought Him, and He let them find Him’” (II Chron 15:3,4). Jehoshaphat took to heart the task given by God to instruct the people in the ways of the LORD and was honoured by God. He sent his officials to teach in the cities and sent with them Levites and priests. “They taught in Judah, having the book of the law of the LORD with them; and they went throughout all the cities of Judah and taught among the people” (II Chron 17:9). During the reign of Josiah, the cycle came around once again. The reading of the Law of the LORD moved him and God honoured him. Josiah brought back instruction by way of the Levites to all of Israel (II Chorn 35:2, 3). There are many more examples given in the Scriptures, yet these are sufficient to reveal the pattern. This takes us from the very beginning up to the destruction of the temple 586 B.C. “Throughout this period there were no schools in the formal sense; education took place in the midst of living. . . The Teachers of first importance were parents, prophets, priests, sages, and poets” (Sherrill 1950:5). The education of children was primarily the responsibility of the family. “For priest and prophet were teachers, . . . but primarily they were teachers of adults” (Sherrill 1950:5).

As given to us in the Scriptures of old, it is inescapable, that a failure to teach and instruct goes hand in hand with a falling away from God and His ways. Praxis fell away dramatically or ceased to exist as teaching became either ineffective or nonexistent. It is also the consistent practice of God to call His people back to teaching and instruction of His Word and ways.

Adults had education available through the Scribes, yet there was nothing similar for children. Simon ben Shetach is credited with an established decree that children should go to school. This is the first mention of organized schools. "Shetach's school decree is supposed to have been issued about 75 B.C." (Sherrill 1950:53). The following written record of organized schools appears in the Babylonian Talmud:

Rab Judah has told us in the name of Rab: Verily the name of that man is to be blessed, to wit Joshua ben Gamala, for but for him the Torah would have been forgotten from Israel. For at first if a child had a father, his father taught him, and if he had no father he did not learn at all. By what [verse of the Scripture] did they guide themselves? — By the verse, And ye shall teach them to your children. laying the emphasis on the word 'ye'. They then made an ordinance that teachers of children should be appointed in Jerusalem. By what verse did they guide themselves? — By the verse, For from Zion shall the Torah go forth. Even so, however, if a child had a father, the father would take him up to Jerusalem and have him taught there, and if not, he would not go up to learn there. They therefore ordained that teachers should be appointed In each prefecture, and that boys should enter school at the age of sixteen or seventeen. [They did so] and if the teacher punished them they used to rebel and leave the school. At length Joshua b. Gamala came and ordained that teachers of young children should be appointed in each district and each town. and that children should enter school at the age of six or seven. (Baba Bathra 21a)

During the New Testament period, we find a strong emphasis on teaching. "Among the Jews there was no title of honor higher than rabbi" (Eavey 1940:24). Teaching had taken a prominent place within the culture. The Torah consisted of the Pentateuch, the Prophets, and the Holy Writings. These constituted the written Torah. Torah itself carried the meaning of teaching. To the Sadducees only the written Torah was binding. However, there was also the oral Torah or traditions, which were also referred to as Torah. This total Torah "...this Judaism flowed out as the education which was given through worship in Temple and Synagogue, through the family, and through the

school system” (Sherrill 1950:44). It is unwise however to impose our current school system ideals and structure upon these early schools. By 21st century standards, these schools were few and far between with a significant attrition from level to level.

Christians quickly out grew their welcome within the Synagogues. The Gospel was universal, not just for Jew but also Gentile, not just for man but also woman, not just freeman but also slave. Christianity erupted through the social confines of the day. Christianity however did not have the established structure of Judaism. The Apostles were mature adults during the period of A.D. 30-100, with a mission of preaching the Gospel and teaching about living the Christian walk. This is the time of the teachers who were taught by the Master Teacher. The early focus was almost exclusively preaching the Gospel. Shortly thereafter, there was a shifted to include Christian living and a practical theology. Again, the church was not organized as it is today; as such, practical theology had a different approach from that of modernity. “Education in the primitive church, as pictured in the New Testament and other earliest Christian writings, took its form from the issues created when men, liberated into Christian autonomy under God, began to launch out into a growing Christian society, with no precedent to guide them” (Sherrill 1950:150). From the beginning of the Church, teaching was a prominent spiritual ministry. After the time of the Apostles, A.D. 100-300 early Christians saw and recognized the significant need for a practical theological education. As to non-theological education, the surrounding secular schools were Greek and Roman supporting these associated religions and morals.

The early Christians recognized the imminent risk of repeating the cycle of ignorance and rebellion typical of their Israelite predecessors. Therefore, the importance of a Christian education stood clearly before them. These early Christians endured persecution while seeking to form and maintain these initial efforts in religious education. There were already many false and counter-Christian teachings such as Gnosticism, Manichaeism and Neo-Platonism, that sought to undermine Christianity’s foundations. Study of the written Word of God and the teachings of the Apostles were extremely

important for the spiritual health of both the early Christian and the Church. With the edict of Milan in A.D. 313 and the decree of Theodosius I in A.D. 380 the Church was coming out of deep persecution and into political acceptance. Several changes concerning education took place in a relatively short period. As the church became organized, it took a more direct role in education. "This ancient Christianity poured itself over into the education of the people through Christian worship, through the catechumenate, through the common life, and to some extent through advanced education" (Sherrill 1950:183). Catechumenate was established for adult converts for teaching in morality, Christian tradition, and devotion to the faith and way of life. A "Catechumen, in the early Church, was the name applied to one who had not yet been initiated into the sacred mysteries, but was undergoing a course of preparation for that purpose" (Catholic Encyclopaedia 1908). The key is that the teachings were for those undergoing preparation for conversion. After the mid to late fifth century, the initial importance and focus of the catechumenate began to fall away. The overall focus of the organized State Church shifted from the spiritual man to outward ritualistic symbolic acts of man. Most people were constrained into infant baptism by the State Church. Christian education was no longer given to children or average adults as there were few converts beyond infancy. The Middle Ages fell into darkness as education all but ceased to exist. The "church neglected the Scriptures, preferring that the priests read and interpret the Bible . . . Common people did not know how to read, and the church made no effort to improve the situation, which allowed the priest to control what the illiterate masses believed" (Horton 1993:22). "The resulting educational problem was bequeathed to the church of the Middle Ages: how shall a grossly ignorant people be taught by an increasingly ignorant clergy, when there are virtually no schools for clergy or laity, in church or state" (Sherrill 1050:210)? Pope Gregory I A.D. 600 imposed the Latin language as the language of prayer and worship in the church. Latin was not the language of the period therefore the hearing and understanding of Scripture and prayer is officially taken away from the common people. The Scriptures are officially forbidden to the people and the Council of Valencia places the Bible on the index of Forbidden Books in 1229 A.D. In reference to the medieval church, Sherrill (1950:216) stated, "But there was a time during

which theology virtually lost interest in God.” Symbolism was the prime focus and means of spiritual education by the medieval church. Symbolism without context, without acquaintance, without understanding, is in truth, meaningless. “The services of the church were intended primarily for the worship of God rather than for the teaching of the people” (Sherrill 1950:230). Worship without meaning or understanding to a disengaged deity served no more purpose than idol worship.

Fortunately, by the thirteenth century there were mendicant orders that began to make the spoken word familiar. They moved the pulpit out into the church and preached in a language that the common person could understand. Such bold activity gave encouragement to the Reformers. The State Church aggressively pursued and persecuted these groups. These groups keep the knowledge of the Scriptures alive. Two groups in particular stand out for their commitment to Christian education, the Waldensians and the Brethren of the Common Life.

The Waldensians (c.1176) came about because of Peter Waldo. Waldo was an educated man who upon reading the New Testament became a follower of Christ. At great personal expense, he had the Bible translated into the vernacular of their day. This group encouraged lay people to read the Bible, teach and preach the Word and form house churches. The Waldensians are significant in that they held a resilient commitment to Christian education.

John Wycliffe (c. 1330-1384), an educated man, read the Scriptures and became bold voicing his views at Oxford University. Wycliffe’s view was that the Scriptures were for everyone and should be available in the common language. Wycliffe therefore began the first translation of the Scriptures into English (A.D. 1380). “Wycliffe employed his followers to write out copies of his translation by hand...preaching as they went. Thus England became the first nation in which an entire people could know what the Bible taught” (Horton 1993:37).

The Brethren of Common Life was founded by Gerhard Groote (1340-1348), having received his doctoral degree in Paris entered a monastery but found

the education wanting. Groote felt a theological education should be available to the common person. "He established the Brotherhood of the Common Life, a group who sought to form a little Christian society, semi-monastic in character, but free from idleness and formality" (Sherrill 1950:281). Schools of the brethren influenced men such as Erasmus, Luther, Melancthon, Sturm and Calvin. It is difficult to overestimate the impact of the above people and groups on the awakening of the Christian church. Eight hundred years of sinful neglect and forgetfulness had fallen upon Christianity. A full recovery would not begin for at least another two hundred years.

The State Church continued to insist on keeping the common person ignorant. As people moved into professional spiritual service with the State Church, this ignorance permeated the church as well. "Bishop Hooper's visitation of 1552 shows that there were scores of clergy who could not tell who was the author of the Lord's Prayer, or where it was to be found" (Coulton 1939:158). This was no minor issue as clerics were uttering sounds they themselves could not understand. Symbolism over substance, and act over inner transformation had become a corrupting standard.

"Let us try to fathom this ignorance, bearing in mind that the whole services of the Church, from beginning to end, were in Latin....The Venerable Bede [730] speaks of 'clerics or monks who are ignorant of the Latin tongue...on which account I myself have often given to many unlearned priests these two things, the Apostles' Creed and the Lord's Prayer, translated into English'" (Coulton 1939:157).

The sins of neglecting God's Word and ways which had plagued Christianity's preceding Israelite brethren, were now fully upon the State Church. As during the time documented by Old Testament history, the State Church had lay aside the Word of God thereby forgetting to teach and instruct "in the good and right way" (I Sam 12:23).

Martin Luther (1483-1546), began to preach salvation by faith and a saving knowledge of Jesus Christ. Luther taught the power of the Word of God to reveal all a person needed to know in coming to a saving faith. As the Word of

God became known, the darkness of ignorance fled in the presence of the Light. The Reformation had begun and the world of the Christian church changed dramatically. These changes took place with the dedication of many people. Ulrich Zwingli (1484-1531) in Switzerland with clear teaching the common people could understand, became known as the people's priest. John Calvin (1509-1564) profoundly influenced Switzerland and Christianity through his writings and teachings. Calvin believed in simplified worship services with greatly reduced ritual and symbols and a greater emphasis on the Scriptures. Calvin's most famous written work *Institutes of the Christian Religion*, has had a great impact upon Christian theological education. The Anabaptist publicized and taught beliefs that would strongly influence Christian education and living. The beliefs of the Anabaptist were: baptism by immersion upon a personal repentance and faith in Jesus Christ; the Bible as the sole authority for faith; every believer a priest before God with no need for a human intermediary; independent church bodies of baptized believers; and that the state should have no control over the church.

John Knox (1514-1572), developed a school system in Scotland from early education through university. His objective was a church and a school in every community. Christian schools began to spread across Europe. At one time, France may have had as many as two thousand Protestant Christian schools. The Jesuits took their cue from these schools and shortly began establishing schools of their own. This Counter-Reformation effort slowly (over many centuries) moved across Europe, to Austria, the Netherlands, and into the Americas. The Puritans emerged out of the Reformation strongly influenced by men such as Calvin. The Puritan Pilgrims who made their way to the New World were extremely education conscious and literate determined to educate their own. American Christian education and religious freedoms trace from these Puritan forerunners as well as following groups like Calvinistic Dutch, Scotch-Irish Presbyterians, English Quakers, Baptist, Swedish Lutherans, Moravians, Mennonites and Dutch Reformed. These Americas and European groups lay the groundwork, for principle, mode and method in Christian education. Beginning with the French revolution,

modernity would shape Christian and secular educational philosophy, mode and method.

3.2.2 Theological Foundations and Goals

The central focuses of Christian education are, 1) Scripture (The Bible) is the first and primary textbook. All else (including tradition, human reason and experience) is examined and measured by and through the Scriptures; 2) Conversion - Lead the unsaved into a genuine experience of saving grace through Jesus Christ; 3) Instruction in theology and doctrine into knowledge and understanding; 4) Christian living and service which promote continued spiritual growth through action and action through spiritual growth.

3.2.2.1 Scripture

“All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work” (2 Tim 3:16-17 ESV). The Oxford American Dictionary (1980:17) defines the word “All” as “the whole amount or number or extent.” No allowance is given for the phrase “all but.” All Scripture means all Scripture is breathed from God and man is not the source of Scriptural outflow. Strong’s concordance (1998:G2315) list “breathed out” or in some translations “inspired” as “G2315 *theopneustos*, From G2316 and a presumed derivative of G4154; divinely breathed in: - given by inspiration of God.” G2316 being *theos* the divine and G4154 being *pneō* to breathe, gives a literally meaning of God-breathed. God-breathed is far more than men being inspired by God to write about righteous and holy concepts. God-breathed denoted that it originated from within the Creator and was brought into existence and delivered by means of the breath God. In Matthew 4:4, Jesus himself quoting Deuteronomy 8:3, stated “It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.’” In Genesis, God spoke all creation into existence. Yet there are special times where it speaks of God breathing something into existence. Genesis 2:7 says, “Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.” Again John (John 20:22) speaking of Jesus

said, "...He breathed on them and said to them, 'Receive the Holy Spirit.'" God breathing into is only associated with the divine gift of life. God breathed life into man, breathed the Holy Spirit into man and breathed the Holy Scriptures (Word) through the instrument of man. Life breathed into man was intended as eternal, although humanity fell into sin, Jesus the Christ assures eternal life today and forever. The Holy Spirit as divine God is eternal and the Word of God is eternal and shall not pass away. Scripture (The Bible) is the first and primary textbook. All else (including tradition, human reason and experience) is examined and measured by and through the Scriptures.

3.2.2.2 Conversion

"Salvation is a picture-word of wide application that expresses the idea of rescue from jeopardy and misery into a state of safety" (Packer 1993:§3.2). As Romans 5:11-12 teaches sin entered the world through Adam. Yet, every individual has enough personal sin (Rom 3:23) to cause separation from God and a need for God's redemption, grace and forgiveness. "The Scriptures function as an undistorted mirror by which we may see our own distortion" (Hayes 1970:25). None is without the need of redemption. As we are incapable of correcting this sin issue on our own, God has provided salvation through Jesus the Christ, God in the flesh, Immanuel. The sin issue is so overpowering only the Creator can resolve it on our behalf.

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.
Hebrews 1:1-3

The need for conversion should compel us through love to communicate the Gospel of Jesus Christ. Jesus stated, "I am the way, and the truth, and the life; no one comes to the Father but through Me" (John 14:6). If we truly believe this statement of Jesus, we will stand firm upon this theological foundation and goal and it will not become a peripheral issue. Jesus went on

to say, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age” (Mat 28:19-20). Discipleship leads to conversion and then on to instruction in the faith.

3.2.2.3 Instruction in Theology

It was not until modernity that program-centred Christian education became prominent and theology was casted into the purgatorial outskirts. It is interesting to note that whenever the church suffered under persecution, it had little time for program-centred education. Yet every time the church has suffered under persecution, it flourished in spiritual growth. Under persecution, the church found it necessary to focus on essentials such as the Scriptures, the Gospel, correct theology and Christian living. We see no programs in the early church or in the New Testament books of instruction. This is not to say programs are wrong or that they should not exist. This is simply pointing out that programs were not the historical focus of the early growing church and that there are no Biblical directives to promote them to centre focus of the church. Neither do we see program-centred education in the ancient Hebrew directives or execution of religious education. When anything supersedes a theological education, the dark ages are not far away.

The business of the church is necessary and must take place. To ignore these practical aspects of life in the physical world is unwise. Although these were concerns in the time of the ancient Hebrews, historically we do not see a God centred Hebrew people allowing these concerns to override the theological. With all that Paul wrote to the churches, we never find Paul placing these concerns in front of the theological. In speaking of the mid-twentieth century, Hayes stated, “Evangelism and missions, signs of a virile and legitimate activism, were foremost in the renewal of evangelical church life. But theological concern was eclipsed by budgets, buildings and bus routes” (Hayes 1970:21).

There are many attending the churches, claiming the Christian life who does not understand the deity or humanity of Jesus. They do not understand the

Scriptures are God breathed and not just spiritual words of inspired men. They do not understand the need for a blood sacrifice or even personal salvation. They think Jesus' statement of "no one comes to the Father but through Me" (John 14:6) is just a church doctrine with no real weight. Some of these people are in leadership within the churches. In many of our cities, the churches are in a very real crisis of ignorance and they do not even know it. Weekly, this researcher sees incarcerated men who have had years of exposure to the church. The church had years of opportunity with these men and failed miserably in communicating the theological doctrines of God's word and the need for conversion.

Instruction in theology and doctrine is a function of a *practical Christian theological education*, which should never allow peripherals to eclipse or dominate its priority.

3.2.2.4 Christian Living and Service

What is "*Christian Living*?" From a brief research of articles listed under the title of *Christian Living*, it appears so all-inclusive as to be a bit ambiguous. There are articles on Spiritual Living, Discipleship and related training in tithing, prayer, Scripture reading, Daily Devotional readings, Family Life, Inspiration, Christian Growth, Suffering and Loss, character related topics on humility and attitude. This thesis addresses instruction in theology and doctrine separately from *Christian living*. *Christian living* is the praxis that emerges in the reality of daily experience. As with the first families to walk the earth, faith was lived and practical theology was a natural part of that living not something an organization contemplated. Christian living is practical and theology cannot be divorced from daily life.

Christian living is living the life of John 10:10, "I came that they may have life, and have it abundantly." As with the old saying "the proof of the pudding is in the eating," Christianity is in the experience of living. Talking with people of different faiths and religions, it is easy to get their opinion about Christianity. Whether it is Islam, Metu Neter, Pagan, Native American non-Christian, Eckankar, or others, the answer is the same. Their response, "Christians are what is wrong with Christianity, too many do not live the faith and teachings."

“Seeing in life the distinctive of the Christian faith, Christian education is given a clearer focus....[C]hristian education seeks to communicate and to nurture faith-as-life” (Richards 1975:15).

In Hebrew terms, “*ḥāyāh* is the verb which means, ‘to live,’ ‘to have life,’ or the vital principle, ‘to continue to live,’ or ‘to live prosperously.’ In the Piel it signifies ‘to give life, or preserve, or quicken and restore life’” (ISBE 1998). Too often methods are adopted over principles. Methods are often chosen with the goal of behavioural or personality modification. Instead, principles should be applied that “supply what is needed for the process of growth to proceed normally and healthily” (Richards 1975:22). Instruction in Christian living is not about memorized Bible verses or even moral behaviour; it is concerned with life and with the growth within the human character toward the likeness of the Creator.

You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates. Deut 6:5-9

Such a love passes through a person and their character as they go about their daily (and nightly) routine. This is teaching with purpose permeating the life context. The life context of at home, walking in the community, ending the day and starting of the day, this is life focused on personal relationship.

1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. 3 ...I say to everyone among you not to think more highly of himself than he ought to think;..... 6 Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; 7 if service, in his serving; or he who teaches, in his teaching; 8 or he

who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. Rom 12:1, 3, 6-8

Romans chapter 12 is all about Christian living and service, living the faith while walking in the world. God told Moses in Deuteronomy 4 that teaching and keeping the statutes of the LORD is a demonstration of wisdom and understanding to the people of the land in which they walked.

3.2.3 Aims and Goals of Practical Christian Theological Education

The closer we look to our own contemporary time the more educational methods are available for study. However, methods come, go, and change with time and culture. A more effective approach is to observe the effects upon the people and culture. In essence, it is more effective to examine what religious education or lack of religious education does to persons. From the standpoint of *practical Christian theological education*, this is particularly desirable. The effects upon culture and the affected lives of people are ultimately, what *practical Christian theological education* is about. The examination should “get to the roots and identify the prevailing character of the most significant personality-affecting factors which Christian educations embody in such widely differing ways” (Sherrill 1950:287).

Within Judaism, symbolic acts in the community and especially the family were important to religious education. It is important to note that these symbolic acts were not in isolation. The Torah was taught at home, in the synagogue and dedicated schools. History shows that whenever these acts and teachings were neglected, ignorance of God and His ways followed. The negative impact upon the culture and individual was in proportion to the neglect.

Within Christianity, education came through the Scriptures, teachings of the Apostles, practical Christian acts and a few symbolic acts, involving both the community and the family. Symbolic acts and ritual multiplied slowly taking president over all else through which all else were interpreted. History shows that whenever the Scriptures, teachings of the Apostles and practical Christian acts were neglected, ignorance of God and His ways, followed. The

negative impact upon the culture and individual was in proportion to the neglect.

God given principles along with supported aims and goals should give us an effective *practical Christian theological education*. “The parent spring of this better education must lie, not in little techniques, but deep in the Christian’s experience of God. As that is renewed, so can education be renewed. But as for the education itself, we can learn much from the long past as we live out into tomorrow” (Sherrill 1950:305).

Aims and goals of a *practical Christian theological education* are: 1) that it utilize the principles and examples of the Master Teacher, the *Jesus Style*; 2) that it be relevant to personal and cultural *Sitz im Leben* as per the examples of Jesus the Christ, the Apostles and the early church; 3) that it encompasses the theological foundations of *practical Christian theological education*; 4) that it follows the example of adult instruction as first priority, as per the examples of the Israelites, Jesus the Christ, the Apostles and early church.

3.2.3.1 The Jesus Style Applied

There is no higher aspiration than to teach as per the style of Jesus the Master Teacher. Jesus followed the experiential methodology of 1) *Meet and Connect*, 2) *Imagery*, 3) *Participatory Involvement*, and 4) *Decision or Commitment*. The *Jesus style* is methodology only in that it encompasses the principles utilized by Jesus. The actual methods these principles flow through are open ended.

3.2.3.2 Relevance to *Sitz im Leben*

In postmodern culture, there is a root a question of authority. Where does ultimate authority rest? In postmodern culture, as propagated by popular culture, ultimate authority rest within the individual. How then will we communicate credibly to the individuals who hold their own ultimate authority? The church must seek a way to connect and communicate. “Western Christianity went to sleep in a modern world governed by the gods of reason and observation. It is awakening to a postmodern world open to revelation and hungry for experience” (Sweet 2000:29). Driscoll (2007:143) presents a

two-handed (one closed and one open) approach to Christian Ministry. “In our firmly closed hand we must hold the timeless truths of Christianity....[I]n our graciously open hand we must hold timely ministry methods and styles that adapt as the cultures and subcultures we are ministering to change” (Driscoll 2007:143). This relevance is not and never should be confused with relativism.

People are important and so are their lives. A person’s setting of life cannot be viewed as irrelevant when it comes to instruction in *practical Christian theological education*. Neither Jesus, nor the Apostles ignored or neglected a person’s life situation, circumstances, or culture. Two studies by Ellison Research in Phoenix asked ministers to rate how well informed they are on various aspects of popular culture.

Ellison Research president Ron Sellers stated, “The data shows ministers are, generally speaking, not all that informed about the culture in which they seek to minister....People are definitely impacted by the culture they consume....Pastors need to be informed about what’s out there in order to understand how the culture is influencing the people they are trying to reach” (Ellison Research 2008).

God does not change and neither does His Word. This however, does not mean the Scriptures are not to be taught in twenty-first century life context. Language, cultures, employment, and all the logistics of life do change. Jesus himself adapted to all these changes as he travelled and taught. On reflection of the Ellison Research, Sellers stated, “This raises the question of how much churches actually impact how people live their daily lives” (Ellison Research 2008).

It has been said with resounding echo that the church is out of touch with the people, culture and times, making it essentially irrelevant. The phrase “I love God but cannot stand Christians or the Church” has become a cliché. The exodus of college age young adults has more to do with relevance than music style. “As never before in recent history, a theology for adult education and participation in the life of the church is needed – a theology which stands the

test, equips for crisis, and faces the tough questions of our times” (Hayes 1970:21).

3.2.3.3 Theological Foundations

The central focuses of a *practical Christian theological education* are, 1) Scripture (The Bible) is the first and primary textbook. All else (including tradition, human reason and experience) is examined and measured by and through the Scriptures; 2) Conversion - Lead the unsaved into a genuine experience of saving grace through Jesus Christ; 3) Instruction in theology and doctrine into knowledge and understanding; 4) Christian living and service which promote continued spiritual growth through action and action through spiritual growth.

3.2.3.4 Adult Instruction as Priority

“The children are the hope of the day after tomorrow, the youth are the hope of tomorrow, but adults are the only hope for today” (Sisemore 1970:14). Much of the content written on church and Christian education is focused on the education of children. There is no doubt or dispute that education for the youth and children is important and absolutely necessary for a healthy church. Children are important and they should not be neglected by the church. However, the functioning church is served, maintained, and carries on ministry as an adult cooperative. “It was originated by an adult, it was organized with adults, it was given a mission that requires the reaching of adults, and it was assigned an educational function which is to be beamed toward adults” (Sisemore 1970:9). To reduce or dismiss adult Christian education is to neglect the church and its Christ given mission. Jesus the Christ primarily taught adults as did the Apostles. A long held philosophy of church education has been, “if you get the kids, you can get Mom and Dad.” It should be all the more obvious that if you reach Mom and Dad you will reach the kids. The youth and children educational agenda of the church does not biblically have priority over the adult education. As reflected upon in the Babylonian Talmud by Rab Judah (Baba Bathra 21a), “if a child had a father, his father taught him, and if he had no father he did not learn at all. By what [verse of the Scripture] did they guide themselves?” The original purpose for

religious education for children was to educate those without a father. Is the church currently making spiritual orphans of children by neglecting adult Christian education?

The postmodern culture is often wrongly assumed to be only young people, twenty years old and younger. The indigenous of the postmodern world start with those born in 1962. Speaking of the postmodern culture Sweet (2001:14) states, "The simple fact is this: If you were born before 1962, you are an immigrant. If you were born after 1962, you are a native" The current president of the United States, Barack Obama, is forty-seven years old and is very much part of the wired postmodern world. He is the first United States president to have and use a specially designed Blackberry. This segment of people encompasses a very large population of adults. Adults have a very strong presence on Facebook, Twitter and other social networks such as interactive blogs. Whereas a modern may get a fresh haircut a postmodern updates their Facebook profile. The church needs to get the understanding that postmodern ministry is not just teen ministry. Those days were twenty years ago and it is time to reach these adults.

"Three times in history there has been a veritable surge of adult religious education. Each time there has been an accompanying religious awakening" (Sisemore 1970:10). Many churches have only a small percentage of members active in Sunday School or Small Group studies. It should be no surprise when these churches go backward in active membership and development. The lament that adults are not interested in education is hollow at best. In the United States alone, continued adult education is a multi-billion dollar industry. The loss of adults in church taught education is not because adults are not inclined or interested. Adults are getting educated in many subjects in many different places. Within the church, of the adults that do attend worship, few take part in Christian education. "Often, there are four or five times as many people attending worship as are attending groups. If you believe that church life is lived out in relationship, this is a real problem" (Hunt 2008:¶1). Adult *practical Christian theological education* must take place with priority as per the examples of the Israelites, Jesus the Christ, the Apostles

and early church. The location of the education is not as important as the fact that it does take place.

3.3 Systematic - Heuristic process in social judgment

Two modes of processing judgments are proposed as the dual model Systematic – Heuristic process in social judgment. “Systematic processing is conceptualized as a comprehensive, analytic orientation to information processing in which perceivers access and scrutinize all available information for its relevance to their judgmental task” (Jain and Maheswaran 2000:358). Systematic processing is the first mode in the dual model and its driving force is accuracy. While the greatest concentration within this model is the heuristic process in social judgment, the systematic must also be understood. “Under the heuristic mode, processors focus on that subset of available information that enables them to use simple decision rules or heuristics to arrive at a judgment quickly and efficiently” (Jain and Maheswaran 2000:358).

Why study systematic-heuristic process in social judgment? We often hear or even verbalize the lament that worldly influences are leading Christian young people and adults astray. The secular world of video games, music, movies and television often get the blame for unrighteous influences upon the mind, attitudes and behaviours of our generations. If the hypothesis of this negative social effect has any validity, then we need to understand how the mechanisms of this influence operate. Once understood, it should then be possible to utilize these same mechanisms for positive influence in a practical Christian theological education.

Just as praxis of a *practical Christian theological education* emerges in the life lived, *heuristic process in social judgment* also emerges in the practice of daily living. The two intertwine in the daily life of the Christian although the later is rarely recognized. *Heuristic process in social judgment* and living does exist and influence interpersonal interactions. Therefore, the examination of *heuristic process in social judgment* is important to studies focused on living a Christian life of abundance, overcoming and victory.

3.3.1 Heuristics defined

The study of heuristics has been a major topic of sociological study for those interested in persuasion (advertising – political and product) and social judgments (perceived rates of marriage, divorce, crime, inequity, etc.) both in terms of change in attitudes and behaviours. There is also the field of heuristic teaching. Heuristic teaching encourages the student to discover, understand or solve problems themselves through experiment or application, and evaluate the possible answers.

Heuristic is from the Greek *heuriskein* “to find or discover.” The Merriam-Webster online dictionary (2008) defines heuristic as involving or serving as an aid to learning, discovery, or problem-solving. A pilot’s preflight checklist is a form of heuristic. The checklist was developed through much elaborative systematic analysis of what the pilot should check prior to flight. With this checklist, the pilot does not need to perform the elaborative systematic analysis prior to each flight. An effective reliable shortcut to the intense mental labour is found in the preflight checklist.

Human beings learn shortcuts to decision making based on experiences and adapt or change these shortcuts based on each progressing result. This is simple enough in and of itself, however the individual’s perceptions and biases influences the resulting interpretations and adaptations. As a result, a much-generalized common definition of heuristic is a decision making process that often works well but sometimes leads to serious errors.

“In a classification of the sciences heuristic would fall under logic, not under logic as a speculative science, but under logic as a practical science, that is, under logic as an art” (Furfey 1951:3). In terms of education, linking a *practical Christian theological education* with heuristics anticipates that the heuristics discovered will prove exceptionally reliable for a practical theology in Christian living. A heuristic comes into its own through the living. It is in the experience of living that valid usable heuristics come into being.

“Earlier cognitive theories focused on how people process the quality of persuasion messages” (Todorov, Chaiken, Henderson 2002:195). This

process included the attention given to, the comprehension of and the acceptance of the message and conclusions. Later studies came to recognize people are influenced by a multitude of variables including those independent of message quality. Variables independent of the message are factors peripheral to the message content.

“The heuristic-systematic model’s dual-purpose framework proposes two basic modes of processing by which social judgments can be made—the heuristic and systematic modes of processing” (Chen, Duckworth and Chaiken 1999:44). During the review of cognitive *systematic* processing and *heuristic process in social judgment*, it became apparent there are many wide approaches, opinions and research conclusions. There are many well-known and respected researchers in this field. This thesis contains a light overview of this fascinating field. The goal of this thesis in terms of the field of cognitive *systematic* processing and *heuristic process in social judgment* is to gain a basic understanding of these processes. One orienting observation is that the principles operate interrelated within the influence of each other and not in isolation. Nodes of information in the memory network are linked as well. “The more nodes to which a given node is connected, the greater the likelihood that node will be activated repeatedly as activation of the related concepts spreads across the associative network of nodes” (Roskor-Ewoldsen et al 2002:48). Additionally, researchers such as Kruglanski (1996) propose the processes of cognitive *systematic* processing and applied *heuristic process in social judgment* operate concurrently in dynamic tension. “They may co-occur in an additive fashion or in such a way that the judgmental implications of one mode bias the nature of the other” (Chen 1999:44).

3.3.2 Activation and Use

Representativeness, availability, accessibility and *applicability* are terms used in the examination, testing and evaluation of heuristics. Not all researchers use these terms in the same way. Tversky and Kahneman are well known for *representativeness and availability* in their many articles and studies. In studies such as *Judgment under Uncertainty*, *representativeness* denotes probability; “What is the probability that object A belongs to class B? What is

the probability that event A originates from process B?” (Tversky and Kahneman 1974:1124). *Availability* as used by Tversky and Kahneman (1974) is fairly broad as it included the functions of accessibility and applicability as well as the biased use of representativeness. Other researchers such as Todorov, Chaiken, and Henderson (2002) break heuristic principles down into *availability, accessibility, and applicability*. “*Availability* refers to the storage of a knowledge structure in memory” (Todorov et al 2002). For the duration of this thesis, unless specified otherwise, the usage of *availability* will follow the work of Todorov et al (2002). “According to the *accessibility* principle, a knowledge representation should be activated or accessible in memory in order to be used” (Todorov et al 2002). For the duration of this thesis, unless specified otherwise, *representativeness* belongs within *accessibility* and is addressed hereunder. For the duration of this thesis, unless specified otherwise, the usage of *accessibility* will follow the work of Todorov et al (2002). “*Applicability* refers to the degree of appropriateness of the activated knowledge to the judgmental task” (Todorov et al 2002). For the duration of this thesis, unless specified otherwise, the usage of *applicability* will follow the work of Todorov et al (2002).

3.3.2.1 Motivation

Why do some people pay attention to some messages and not to others? What moves a person to consider one message important and another unimportant? What mechanism is utilized to determine whether a message has personal relevance? “Motivation plays two roles.... [M]otivation predicts whether heuristic or systematic forms of cognition will predominate in a given judgmental setting.... [M]otivation predicts the nature or ‘direction’ of whatever cognition occurs” (Chen 1999:44). Todorov et al (2002:197) claimed “Motivational variables...include the personal relevance of the persuasion message, the need for cognition, task importance, accountability for one’s attitudes, and exposure to unexpected message content.” Chen (1999) addressed the issue of motivation in the multiple-motive framework in which was examined three broad motives: *accuracy, defense and impression*.

Motivation has a driving principle known as the *sufficiency principle*. “The principle asserts that perceivers will exert the optimal amount of effort required to attain a sufficient degree of confidence that they have satisfactorily accomplished their processing goals” (Jain and Maheswaran 2000:360). Therefore, the *sufficiency* threshold is crossed when one reaches the desired confidence that their motives have been reached. *Accuracy motivation* “entails an open-minded and evenhanded treatment of judgment-relevant information” (Chen 1999:45). The perceiver’s goal is the most accurate judgment possible. *Defense motivation* encompasses beliefs “closely tied to the self, often involving one’s values, social identities, or personal attributes” (Chen 1999:45). Preservation of the self-concept drives how information is selectively processed. “*Impression motivation* refers to the desire to form judgments that will satisfy current social goals” (Chen 1999:46). Todorov’s assessments on personal relevance, cognition, importance and accountability certainly fit within the multiple-motive framework of *accuracy, defense and impression motivations*.

3.3.2.2 Availability

Data stored in memory does not mean it is accessible for immediate use. Many times a student taking a test has studied and stored the data. However, during the examination the data was not accessible. A short time after the examination, the student may remember the data. If the student had not studied or did not study enough, the issue would be that of availability. The issue the student had in this example was not related availability, but accessibility. The data must be available before it is accessible. As an example, consider all the colours of cars on the road; estimate the percentage of cars that are red. We all see the red cars, but unless we are motivated, we will not store this data and it is therefore not available.

Attitude is at the root of many motivational factors. Attitude is retrieved via accessibility, the stronger the attitude the more accessible it is. “Attitude accessibility can influence several steps...most notably the orienting of *attention* to a message, how extensively a message is *processed*, whether the

message is *processed* in a *biased* manner and the resulting *behaviour* (which can be either deliberative or spontaneous)” (Roskor-Ewoldsen et al 2002:40).

To state availability is simply storage of data is an oversimplification. In the absence of proper motivation, some quantity and quality of data is still usually stored. In the absence of proper motivation for cognitive systematic processing, people rely on simple heuristics. These heuristics are not usually precise; however, they are advantageous. For example, a young college male may notice young blonde women who drive red cars. Therefore, he will have an intuitive impression as to the percentage of red cars on the road. In another example, some audience members at a lecture may not be motivated to attend to the message content. They may however be drawn to the charisma of the speaker. Upon conclusion of the lecture they may come away with the impression the speaker was correct in his assessments even though they do not recall the message content. Although the true data stored had more to do with blonde women and personal impressions, red cars and correctness of message content are along for the ride. “In short, a heuristic is available if there is a stored heuristic representation in one’s memory” (Todorov et al 2002:198).

3.3.2.3 Accessibility

Accessibility is a major principle of the use of knowledge in judgments. Many motivational factors come into play in terms of *accessibility*. Intensity, importance, accountability, salience, and attention are just a few of accessibility’s influencing factors. At the root of all these factors is the all-important *attitude*. “Simply put, when a person has an accessible attitude, that attitude is quickly and relatively effortlessly retrieved from memory when the person is exposed to the corresponding attitude object” (Roskor-Ewoldsen et al 2002:40). To reduce attitude to the level of nothing more than bias is inaccurate. Attitude and bias can however link with each other producing an intense influence. The stronger the attitude the more accessible it or the linked data is in memory. “Research has shown that when a person has an accessible attitude toward an issue, he or she will expend more cognitive effort in interpreting a message about that issue” (Roskor-Ewoldsen et al

2002:42). Therefore, the accessibility of the attitude directly affects the message availability. This in turn will also influence future message accessibility. Ultimately, attitude finds its way into intention and volitional behaviour.

Attitude influences attention. "...as the accessibility of an individual's attitude toward the topic of a message increases, there should be a corresponding increase in the likelihood that the person's attention will be attracted to the message" (Roskor-Ewoldsen et al 2002:41). Factors that influence attitude and therefore attention are importance, relevance, and the evaluation of the message as positive or negative (Hale, Householder and Greene 2002). Yet these factors alone are not enough to determine attention. A person can acknowledge a message's importance, that it should apply to their life and that it is a positive message and yet fail to attend to the message. Strength of each of these factors combines to form salience of the belief, which projects in the form of attention.

Elaborative processing of a message reveals an investment by the listener. "People with more accessible attitudes toward the source of a message were more likely to systematically process a message attributed to that source" (Roskor-Ewoldsen et al 2002:43). As a side note, this makes one wonder how a person's view of the source of Scripture affects their attitude toward the Scripture message. People do not invest elaborative effort without motivation. This motivation maybe directed toward the source, message or both. "Individuals will allocate more attention to the processing of the persuasive message when the activation of an accessible attitude acts as a marker that this is an important message" (Roskor-Ewoldsen et al 2002:43).

Bias can be a constructive or destructive tool in the field of judgment. Bias may well help filter the relevance of an attitude toward the message or source. People need not be robots driven by these factors. In fact, the point of this study is not to suggest that people are animals driven by factors outside their control. When aware of influencing factors, people may accept and use these factors to a desired end or view them as insignificant. "This finding suggests that not only must the attitude be accessible from memory, but the person

must feel that the attitude is relevant to processing the message” (Roskor-Ewoldsen et al 2002:44).

Expectations affect attitude *accessibility*. Does the individual have an expectation the message content will be needed? How far in the future is the expected need? “When an individual anticipates the need to evaluate an object in the future, the individual should consolidate or develop an attitude toward that object” (Roskor-Ewoldsen et al 2002:47). No matter the degree of importance or relevance if the individual has no expected need of the message, accessibility can be expected to decrease. Accountability seems to be one of the factors that create such a need. “...attitudes of students who spontaneously formed attitudes were more accessible than the attitudes of students who had the same experience with the novel object but who did not anticipate a future need for the attitude” (Roskor-Ewoldsen et al 2002:47).

“Systematic or elaborative processing of a message’s content has been hypothesized to result in more accessible attitudes from memory due to the greater amount of cognitive ‘work’ involved in such processing, with the result being better integrated attitudes that are more accessible from memory” (Roskor-Ewoldsen et al 2002:48). This concept becomes evident within research involving implicit versus explicit learning. Fuller (1999:1) explained the concept this way, “...children have an implicit understanding of grammar but almost no explicit knowledge” Children learn grammar heuristically by discovery. Later in school, they learn the explicit details of diagramming sentences. A boss’s command to “organize these parts so they can be easily and effectively found when needed” is an implicit command. A boss’s command to “organize these parts numerically by item number and then create a catalogue alphabetically by nomenclature,” is an explicit command. Research found that when “...participants were highly involved and the conclusion of advertisement was implicit, the resulting attitude was more accessible than...when involvement was high but the conclusion was explicitly provided by the message” (Roskor-Ewoldsen et al 2002:48). “It is not just that it is easier for us to learn most things implicitly instead of explicitly, it is easier for us to remember them” (Fuller 1999:5).

Two additional factors in attitude accessibility are *recency* and *frequency* of activation. In terms of *recency*, "...research on the effects of media violence has found that watching a violent program increases the likelihood that people interpret later ambiguous information in a hostile manner and are more likely to act aggressively as a consequence" (Roskor-Ewoldsen et al 2002:52). Although this effect may be short lived, the effect is worth noting. In terms of *frequency*, "A common finding is that the more frequently a concept is activated, the more accessible that concept will be from memory" (Roskor-Ewoldsen et al 2002:52). *Frequency* is the stronger of the two as it is longer lasting than *recency*. *Frequency* reinforces *recency*. "The effect of such repeated expression of attitudes has been found to have an impact on accessibility 4 months after the experimental manipulation" (Roskor-Ewoldsen et al 2002:52).

3.3.2.4 Applicability

"If we have two strategies for solving a problem and one is more reliable, it is folly to use the less reliable strategy to correct the more reliable one" (Bishop and Trout 2005:90). A high monitoring or self-checking person will be more successful in the use of *applicability*. At the other end of the scale a very low monitoring or self-checking person may rarely use *applicability* and make nearly all judgments based on the first thing that comes to their mind. "For example, even if a heuristic comes readily to mind, it will be used only if the person believes that the heuristic is relevant to the specific persuasion task" (Todorov et al 2002:198). *Applicability* need not consume a great quantity of resources to be useful. Indeed *applicability* prevents wasting resources on unsatisfactory judgments. With less wasted resources, the appropriate judgment reveals itself quicker. "So, when our cognitive limitations tempt us with a reasoning strategy that is both subjectively seductive and systematically defective, it is time to lean on a cognitive prosthetic" (Bishop 2005:90). The cognitive prosthetic is the *applicability* heuristic. Bishop (2005) was speaking of cost-benefit analysis, which is another way of determining *applicability*. Todorov et al (2002:198) pointed out "...that applicability constrains accessibility effects."

3.3.3 Picturesque Expression and the Affect on Attitude

Figurative language can take the forms of metaphor, simile, irony, hyperbole, paradox, and pun. Although metaphor is the typical form found within discussions of picturesque expression. Metaphors are not only or purely a linguistic construction. Metaphors are also mental conceptual constructions.

Metaphor is for most people device of the poetic imagination and the rhetorical flourish--a matter of extraordinary rather than ordinary language. Moreover, metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action. For this reason, most people think they can get along perfectly well without metaphor. We have found, on the contrary, that metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature. (Lakoff and Johnson 1980:3)

Sopory and Dillard (2002) presented a meta-analytic review of empirical literature on metaphor and persuasion. Through this review, these researchers bring several propositions to light. 1) "Relative to their literal counterparts, metaphorical messages are more likely to produce greater attitude change" (Sopory and Dillard (2002:409). In reflection upon the impact of attitude on *availability*, *accessibility* and *applicability*, this is no minor finding. This suggests that a person's attitude may be affectively reached and influenced using metaphors. 2) "Use of 1 metaphor is associated with greater attitude change than is use of large numbers" (Sopory and Dillard (2002:409). This proposition suggests that when it comes to persuasion messages, "don't mix your metaphors" and "less is more" are good valid heuristic rules. 3) "Extended metaphors are associated with greater attitude change than are nonextended metaphors" (Sopory and Dillard (2002:409). An extended metaphor uses a base metaphor and follows the same concept throughout the

message. The base is what anchors the extended metaphor. Usage of more than one base violates proposition number two. 4) “Metaphors are associated with greater attitude change when positioned in the introduction of a message” (Sopory and Dillard (2002:410). This proposition points to early orientation (as in a title, opening sentence or introduction) as a key to more affective metaphor usage. 5) “Metaphors are associated with greater attitude change when more novel than when less novel” (Sopory and Dillard (2002:410). This proposition points to new similarities not new unknown concepts. (Mat 13:24) The kingdom of Heaven is compared to a man sowing good seed in his fields. For the people who first heard this saying, this was a novel association. 6) “Metaphors in the audio modality are associated with greater attitude change than are metaphors in the written modality” (Sopory and Dillard (2002:411). This however should not confuse written metaphors with visual imagery. 7) “Metaphor messages used by low-credibility communicators are associated with greater attitude change than those used by high-credibility communicators” (Sopory and Dillard (2002:411). This is an issue of credibility, which affects attitude, which drives attention. In consideration of the above seven proportions, “thus, metaphor may persuade not only by linking various arguments of a message into a coherent whole but also by organizing the attitude-relevant information into an evaluatively consistent package” (Sopory and Dillard (2002:418).

One theory as to why metaphors are so effective is that they are processed differently than linguistics or along the line of vivid imagery based linguistics. “Linguistic metaphors may use more imagistic than linguistic processing” (Sopory and Dillard (2002:417).

3.3.4 The Role of Media on Perceptions and Social Judgment

Media may include newspaper, magazine, pulp fiction, advertisements in print and television, television programs, public service announcements, and film. “Public beliefs are often shaped by subtle but repetitive messages contained in news and entertainment media content that are not overtly persuasive” (Eveland 2002:691). If Eveland’s statement has credence, then those teaching a *practical Christian theological education* should not ignore secular

media. The first task is to observe and examine research on the influence of media.

“A common focus of social science research is the public’s perceptions of their neighbors, community, state, nation, or world” (Eveland 2002:691). This includes individual perceptions of public normalized beliefs, rates of occurrences such as crime, divorce, automobile deaths and stereotypes. One aspect of this influence is *cultivation theory*. “Cultivation theory suggest that viewers come to ‘cultivate’ television information by integrating it into their perceptions of real-world phenomena” (Shrum, Wyer and O’Guinn 1998:448). This is not to suggest that people are stupid and cannot tell the difference between fiction and reality. If the motivation is present, people can differentiate the sources of information. However, if the motivation is not present, “these perceptions, in turn, can influence both attitudes (e.g., fear, desire for wealth) and behavior (e.g., aggression, purchase behavior)” (Shrum 1998:448).

The issue is one of accessibility. Secular media becomes highly accessible due to the influences discussed under *accessibility*. As suggested by O’Gunnin and Shrum (1998), individuals typically do not perform an exhaustive search of memory for information pertaining to that judgment. “They tend to rely on a subset of information that is most accessible from memory” (O’Gunnin and Shrum 1998:281). Perceived social opinions or norms can interact with *impression motivation*. If the perceived opinions or norms are incorrect then the motivation is driving to an incorrect end. In association with media influenced perceptions, Eveland (2002:694) broadens the label of “*pluralistic ignorance* to include all errors in perception of public opinion...”

“According to the *spiral of silence*, the mass media serve as agents of social control” (Eveland 2002:701). In what has become known as the *spiral of silence* an individual’s or group’s opinion may remain silent because of *pluralistic ignorance* and *defense or impression motivation*. According to *spiral of silence* the mass media “convey information—although not necessarily accurate information—about the norms of society and thus opinions that may

be expressed without fear of isolation” (Eveland 2002:701). As an example, “research has consistently demonstrated that one of the most consistent predictors of an adolescent’s alcohol use is perceived alcohol use by his or her peers” (Eveland 2002:716). The key word to the above is “perceived” use not “actual” use.

Eveland (2002:714) stated “it is the individual’s cognitive response to the message, and not the message itself, that is the ultimate source of persuasion.” *Cognitive response theory* is that which the individual sets about internal arguments in favour of and opposition to the message. These arguments determine whether a change in attitude or behaviour will take place. However, media genre influences the receiver’s ability to construct these internal arguments. There is more discussion on this influence under *media genre and involvement*. Some researchers consider *cognitive response* as an important link between *pluralistic ignorance* and the *spiral of silence* models (Eveland 2002:714). Perhaps the sheer size and magnitude of media in the twenty-first century has bloated the concept of “perception is reality” to the dimensions of the “Stay Puft Marshmallow Man.” Unlike the fictional character of terror, secular media may have true powers of destruction if not brought under control. That is to say, *control* as in properly principled education that counters the destructive or unfortunate responses.

3.3.5 Reasoned Action and Planned Behaviour

How do people make decisions? What goes into the process of determining volitional behaviour? Even though these are two different questions, one concerning decisions and the other behaviour, they are directly related. “Consistent with the cognitive miser view, people are assumed to maintain the status quo and avoid the stress associated with decisional conflict unless circumstances demand a change of behavior” (Ajzen 1996:310). Conceptually speaking, multitudes of challenges come with decision-making. “Most important, perhaps, is the problem structuring that occurs prior to making a decision: becoming aware of a problem that requires a decision, specifying possible courses of action, collecting information about the alternatives, identifying likely future events and other circumstances relevant to decision,

and considering the possible outcomes contingent on the chosen action and the prevailing circumstances” (Ajzen 1996:297). After a decision is made action or the lack thereof is the end result. The theory of reasoned action “posits that volitional behaviors are influenced directly by behavioral intentions and behavioral intentions are the result of both attitudes toward performing the behavior and subjective norms related to the behavior” (Hale, Householder and Greene 2002:260). Behaviour involves a choice; a person wills their personal deed and is responsible for that outcome. The theory of reasoned action presumes some personal control over one’s own actions. “Although not always explicitly recognized, behavior always involves a choice, even if the alternative is taking no action and thus maintaining the present state” (Ajzen 1996:298).

Judgements are formed through the character and function of beliefs. “Belief strength is the certainty with which the belief is held....[B]elief evaluation is the extent to which the attribute...is judged to be positive or negative” (Hale, et al 2002:261). The decision maker is influenced by perceived normative beliefs of their significant others. Belief strength and evaluation can involve any number of beliefs including those of others. “For any volitional behaviors, there may be more than one group of significant others” (Hale, et al 2002:267). More than one group of significant others reveal some reasons for times when intent and behaviour do not agree. A smoker may voice a desire to quit smoking but have no real intent to do so. More on this later, but desire and intent are not the same thing. Intent has a plan; desire can be nothing more than a wish upon a star. Also, “...a measure of intentions is expected to predict subsequent behavior only if intentions have not changed as a result of intervening events” (Ajzen 1996:311). “Motivation to comply is real or imagined pressure one feels for his or her behavior to match the perceived expectation of others” (Hale, et al 2002:262). Beliefs therefore shape intentions. It is these intentions that are at the heart of decision-making and the theory of reasoned action.

“The decision to adopt a certain course of action logically precedes actual performance of the behavior.social psychologists tend to view intentions

as mediating between attitudes and actions” (Ajzen 1996:311). “From the available evidence, which is considerable, it is clear that the behavioral intentions are related to the performance of volitional behaviors” (Hale, et al 2002:266). Jesus said “but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart” (Mat 5:28). This verse is often misunderstood. The use of the word lust is a word not about a passing thought but intent. In reflection of the research on intent and behaviour, the danger is clearly understood. The theory of reasoned action “posits that behavioral intentions are influenced by attitudes toward the volitional behavior” (Hale, et al 2002:266).

Self-identity, perceived control and intentions are more in line with the theory of planned behaviour. The theory of planned behaviour adds perceived behavioural control to the equation. In terms of the theory of planned behaviour, this researcher holds to the aspects of self, such as self-control and self-identity. “In fact, several studies have demonstrated that self-identity variables add significantly to attitudes and subjective norms in predicting behaviors. As household recycling was a stronger part of one’s self-identity, one had stronger intentions to recycle” (Hale et al 2002:272). “Studies testing these models have found in virtually every case the inclusion of perceived behavioral control significantly improves prediction of intentions, and in many instances also prediction of behavior” (Ajzen 1996:312). This researcher makes the point that the stronger the positive self-identity, the stronger the sense of positive control. Again, a person with the self-identity of a smoker will likely have a sense of low perceived control when it comes to not smoking. A person with the self-identity of an ex-smoker will have a greater sense of perceived control when it comes to not smoking. “In the case of the theory of planned behavior, temporal stability of behavior must be attributed to the stability of attitudes, subjective norms, perceptions of behavioral control, and intentions” (Ajzen 1996:312).

Changed behaviour or reinforcement of desired behaviour is an excellent goal for the use of the theory of reasoned action and the theory of planned behaviour. “According to the theory of planned behavior, intentions constitute

behavioral plans that, in combination with appropriate opportunities and resources, enable attainment of a behavioral goal” (Ajzen 1996:312). “Because intentions are a function of attitudes, subjective norms, and perceived behavioral control, persuasive messages whose content modified one or more of those components would also lead to changes in intentions and behaviors” (Hale et al 2002:281).

3.3.6 Media Genre and Involvement

“In teaching and explaining involvement, the fundamental proposition is that the nature of the processing of a message and its resulting impact depends on the recipient’s involvement with the message” (Slater 2002:175). Types of messages and types of message content directly affect receiver involvement. “Considerable research attention has been paid to the impact of entertainment and other non-overtly persuasive messages on attitudes and beliefs, with cultivation theory being perhaps the best known example” (Slater 2002:176). The role of media on perceptions and social judgment has been briefly discussed although not from the aspect of involvement.

Slater (2002) list six message processing strategies as *hedonic, didactic, information scanning, outcome based, value protective* and *value affirmative*.

Table 1 Relationship of Receiver Goals, Message Genres, Processing Determinants, and Associated Message Processing Strategies

<i>Receiver Goals</i>	<i>Associated Media Genres</i>	<i>Relevant Processing Determinants</i>	<i>Modal Processing Strategy</i>
Entertainment	Novels, films, television, docudrama, historical fiction	Identification, narrative interest	Hedonic
Information/skill acquisition	Documentary, biography, history, text, instructional media, manuals, specialized publications	Task importance, intrinsic interest	Didactic
Surveillance	Online services, advertising, general-interest periodicals, newspapers, broadcast news	Information-seeking intensity	Information scanning
Self-interest assessment	Same as surveillance	Outcome relevance	Outcome based
Value defense	Same as surveillance	Value extremity, value centrality	Value protective
Value reinforcement	Same as surveillance	Same as value defense	Value affirmative

(Slater 2002:183)

Hedonic processing is essentially self-serving entertainment. Therefore “involvement in the message, and thus the impact of persuasive messages woven into the story, should be a function of identification with characters portrayed, the narrative interest of the story, and the seamlessness with which persuasive content is incorporated into the narrative” (Slater 2002:182). *Didactic* processing is to “better understand the impact of other genres of messages on our beliefs and attitudes” (Slater 2002:180). *Information scanning* is simply message browsing for anything interesting. This processing strategy is perhaps the least important for our purposes. *Outcome-based* messages contain “...arguments that have direct implications for the life of the message recipient. (e.g., tuition increases comprehensive exams for college students)” (Slater 2002:180). *Value protective* and *value affirmative* are straightforward in that the message receiver is seeking to either protect a held view from a counter view in the message or receive affirmation from the message to a view already held.

According to the extended elaboration likelihood model, *hedonic* processing may have a greater impact when used on message recipients who would normally counterargue against the message content. The more involved the message recipient becomes, “the less counterarguing there should be and the greater the persuasive impact should be” (Slater 2002:182). Where a straight fact presentation may fail, a narrative may succeed in altering attitudes. “Moreover, a persuasive case can be made not by verbal argument but by modeling expressed attitudes and behaviors, their consequences, and the reactions of others in a way that closely mimics social reality” (Slater 2002:182). The effect was clearly different in cases of value defense versus value reinforcement. Value defense individuals were more positively affected whereas value reinforcement was more neutral or even slightly negative. “These results clearly suggest that statistical evidence is superior for reinforcing beliefs of those already inclined to believe the message, and anecdotal evidence is superior for influencing a much more difficult audience—those who disagree with the message” (Slater 2002:185). The affect was not limited to full length films or television shown. Short *hedonic*

engagements had significant affect as well. “The surprise was the impact of anecdote on the value-protective processors...” (Slater 2002:188).

Within the extended elaboration likelihood model (ELM), understanding the relationship of receiver goals, message genres, processing determinants, and associated message-processing strategies; an educator could more effectively reach educative goals. “The conceptual and methodological strengths of research in persuasion processes, most notably those developed in the ELM, can be applied to understanding intended or unintended message effects on beliefs, attitudes, and behavior across a variety of media genres” (Slater 2002:191).

Chapter Four

Development of a 12-Standards Model for Evaluation of Bible Studies, Evaluation of Ten Contemporary Bible Studies That Utilize Visual Media, and Development of Two Model Bible Studies

4.1 Introduction

The goals of this chapter are: 1) Develop a 12-standards model by which an educational standard may be established and observed. 2) Evaluate ten contemporary Bible studies that utilize visual media by the 12-standards model. Pay special attention to the shortcomings of current studies. 3) Develop two model Bible studies utilizing the 12-standards model. Ensure shortcomings of current studies are not present in the developed studies.

The Development of the 12-standards model for evaluation and development of Bible studies is the work and design of this researcher. This researcher conducts the evaluations of the ten contemporary Bible studies that utilize visual media. The development of the two model Bible studies is the work and design of this researcher.

Hypotheses: The result of these goals should be a Biblically sound approach to a *practical Christian theological education* with healthy daily praxis.

4.2 Development of a 12-Standards Model for Evaluation of Bible Studies

Take the aims and goals of a *practical Christian theological education*, exploit principles gleaned from the Systematic–Heuristic process in social judgment and formulate a practical, effective approach of study that affects lives in daily praxis. These standards are more formally labelled as *practical Christian theological education standards* (PCTES) and are addressed throughout this research as the 12-standards model.

Aims and goals of a *practical Christian theological education* are: 1) that it utilize the principles and examples of the Master Teacher; 2) that it be relevant to the *Sitz im Leben* as per the examples of Jesus the Christ, the Apostles and the early church; 3) that it encompasses the theological foundations of a *practical Christian theological education*; 4) that it follows the

example of adult instruction as first priority as per the examples of the Israelites, Jesus the Christ, the Apostles and early church (cf par 3.2.3).

Take the aims and goals of a *practical Christian theological education* and reflect upon the observations found within the Systematic – Heuristic process in social judgment.

4.2.1 The Master Teacher and Sitz im Leben (cf par 2.1; 3.3.2.1)

Jesus followed the experiential methodology of 1) *Meet and Connect*, 2) *Imagery*, 3) *Participatory Involvement*, and 4) *Decision or Commitment*. The *Jesus style* has much to do with the *defense* and *impression* motivation factors of the *systematic – heuristic process in social judgment*. Todorov's et al (2002) assessments on personal relevance, cognition, importance and accountability certainly fit within the applied style of Jesus the Master Teacher.

4.2.1.1 Meet and Connect: Attention (cf par 2.2; 3.3.2)

How did Jesus *meet and connect* with people? Jesus got people's attention long enough to meet them and then connected with them as he kept their attention. First he spoke in a language, dialect and style the listener understood. Second, he called or asked for the person's attention. Third, he gave attention to the people. Forth, he utilized settings and situations pertinent to the listener.

4.2.1.1.1 Meet: Personal Relevance and Attention

Jesus was in command of multiple languages during his teaching ministry. In the *Jesus style of meet and connect*, the spoken language is paramount. As seen in the Scriptures, he used the language, dialect and spoken style that related best with a specific person or people group.

When a person speaks, people quickly decide if the message or speaker has personal relevance. Is the speaker using the language, dialect, and style relevant to the hearer? This is one of the first factors used in *systematic – heuristic process in social judgment* to determine if attention is warranted.

Jesus called or asked for the person's attention. He would say, hear (Matt 13:18), take care what you listen to (Mark 4:24) behold (Matt 13:3, Matt 20:18), watch out and beware (Matt 16:6), truly/verily (John 3:3), follow me (Mark 1:17), I say to you (Mark 2:11); give me a drink (John 4:7). Questions were often used to gain attention and connect deeper, "What do you think?" (Matt 18:12); "Have you never read?" (Mark 2:25); "What are these words that you are exchanging with one another....?" (Luke 24:16; "What do you seek?" (John 1:38); "you do not have any fish, do you?" (John 21:5).

Meet is where the process of relevance is first applied. Is there a reason to give the speaker attention? The first step is to establish attention. Attention is established through: 1) Relevant language, dialect and style. 2) Ask/call for the listener's attention.

4.2.1.1.2 Connect: Motivation and Attention

Jesus received attention because he gave attention. Socially, Jesus practiced giving attention to anyone regardless of status. He walked and talked equally with the rich, poor, religious leaders, lowly of status, the righteous or the sinners. This very openness attracted interest and attention.

As seen in the gospels, *meet and connect* took place in active ongoing settings of life such as the city gates (John 5:2), beside a well (John 4:1-30), or along a road or field (Matt 6:28). The connection could just as well be through a virtual event such as a story or parable, be it real or fictional. It is worth noting that the stories or parables were always within the setting of life relevant to those being addressed. Stories and Parables, Miracles, and Discourses of Jesus all take advantage of the setting and situation for *meet and connect*. This was Jesus being relevant to the *Sitz im Leben* of the listeners. The place and issues meet personal relevance, life importance, social situations, and issues surrounding *defense and impression motivation*.

Is this speaker interested in me? Chen (1999:45) spoke of *defense and impression motivation*. *Defense motivation* encompasses beliefs "closely tied to the self, often involving one's values, social identities, or personal attributes" (Chen 1999:45). Preservation of the self-concept drives how

information is processed. “*Impression motivation* refers to the desire to form judgments that will satisfy current social goals” (Chen 1999:46). These goals reflect how well a person fits into and achieves the perceived social norms.

Connect is achieved through attentiveness: 1) Be attentive to the listeners. People give attention to people who are attentive to them. 2) Be attentive to the listener’s life situation. The speaker, delivery and message should be relevant to the listener’s life situation. If the delivery, message and person are relevant to the listener’s *Sitz im Leben*, including their *defense* and *impression motivation*, attention is given and a connection is established.

The *Jesus style* initiated simple *meet and connect* as an introduction to the Jesus experience. The goal of the model in terms of *meet* and *connect* is the same at that of the *Jesus style*, introduce the person to personal concept number one; become acquainted with God’s truth. Aspects of the *systematic – heuristic process in social judgment* agree with and are in harmony with the conclusions drawn from the *Jesus style of meet and connect*. Educational standards drawn from the above are: 1) establish attention through relevant language, dialect and style; 2) ask or call for the listener’s attention; 3) be attentive to the listeners; 4) be attentive to the listener’s life situation.

4.2.1.2 Imagery: Metaphor and Persuasion (cf par 2.3; 3.3.3)

Jesus used a tremendous amount of *imagery*. Jesus used the physical surroundings, stimulated imagination through story and parable, and even his own actions as *imagery*. “He used imagery which was vivid and relevant to the applications He gave” (Wilson 1974:92). The metaphor and object were associations that were easy to comprehend. It is worth noting most of these objects or events were everyday and common to the culture.

Observe Jesus’ use of picturesque expression in relation to the Sopory and Dillard (2002) meta-analytic review of empirical literature on metaphor and persuasion.

Proposition 1: “Relative to their literal counterparts, metaphorical messages are more likely to produce greater attitude change” (Sopory and Dillard

(2002:409). In reflection upon the impact of attitude on *availability*, *accessibility* and *applicability*, this is no minor finding. The attitude and therefore *availability*, *accessibility* and *applicability* are major factors in how people make social judgments. This suggests that a person's attitude may be affectively reached and influenced using metaphors. Reading the teachings and parables of the Master Teacher reveals his aim of a change in attitude within the listener. Jesus' use of metaphor was not about intellectual persuasion but life revelation.

Jesus purposefully shaped attitudes by every action and spoken word. There should be no doubt that all 52 parables contain picturesque expressions by Jesus. All 52 parables are designed to shape attitudes and therefore behaviours. 16 of the 52 parables are included within the 28 discourses given by Jesus. All 28 discourses contain picturesque expressions and carry the intent of shaping attitudes. Jesus did not have to speak in parables to use picturesque expressions. Mark contains 15 occurrences of controversy surrounding Jesus. Of the 15 controversies, 9 contain picturesque expressions by Jesus. Picturesque expressions were not always present whenever Jesus spoke. However, they are a dominant feature of the ministry and teachings of Jesus the Master Teacher. The Sopory and Dillard (2002) proposition 1 is in harmony with the actions and teaching style of Jesus.

Proposition 2: "Use of 1 metaphor is associated with greater attitude change than is use of large numbers" (Sopory and Dillard (2002:409). This proposition suggests that when it comes to persuasion messages, "don't mix your metaphors" and "less is more" are good valid heuristic rules. Jesus did give various coherent representative associations, but at no time were they ever anacoluthic. Bearing in mind this standard, Jesus did not mix metaphors and kept their use uncomplicated. The Sopory and Dillard (2002) proposition 2 is in harmony with the actions and teaching style of Jesus.

Proposition 3: "Extended metaphors are associated with greater attitude change than are nonextended metaphors" (Sopory and Dillard (2002:409). An extended metaphor uses a base metaphor and follows the same concept throughout the message. The base is what anchors the extended metaphor.

Usage of more than one base violates proposition number two. Jesus used themes or extensions of cultural and religious practices in the formation of extended picturesque expressions. Although we do not find Jesus extending a metaphor over a one hour dialog, he did utilize the form. Examples are found within relationships and practices (Luke 10:30-37; 12:16-21; 14:16-24; 16:19-31; Mat 18:23-35), agriculture (Luke 13:6-9; Mat 13:3-8, 24-30, 31-32; Mark 4:26-29; John 15:1-6) and others. The Sopory and Dillard (2002) proposition 3 is in harmony with the actions and teaching style of Jesus.

Proposition 4: “Metaphors are associated with greater attitude change when positioned in the introduction of a message” (Sopory and Dillard (2002:410). This proposition points to early orientation (as in a title, opening sentence or introduction) as a key to more affective metaphor usage. “Behold, the sower went out to sow;” (Mat 13:3). Jesus opens with a call for attention, then the introduction of the metaphor. This was a common practice of Jesus when teaching with picturesque expression. The Sopory and Dillard (2002) proposition 4 is in harmony with the actions and teaching style of Jesus.

Proposition 5: “Metaphors are associated with greater attitude change when more novel than when less novel” (Sopory and Dillard (2002:410). This proposition points to new similarities not new unknown concepts. “The kingdom of Heaven is compared to a man sowing good seed in his fields” (Mat 13:24). For the people who first heard this saying, this was a novel association. Although the picturesque expressions were not themselves unknown, the associations were new and distinctive. Jesus played off religious and cultural idioms in a novel way but did not use old tired metaphorical associations. The fresh and innovative connections made by Jesus were powerful shapers of attitude. The Sopory and Dillard (2002) proposition 5 is in harmony with the actions and teaching style of Jesus.

Proposition 6: “Metaphors in the audio modality are associated with greater attitude change than are metaphors in the written modality” (Sopory and Dillard (2002:411). This however should not confuse written metaphors with words used as visual imagery. Simply put spoken picturesque expression has more impact on attitude than written material alone. It is obvious by the

Gospel accounts that Jesus was an orator who used verbal picturesque expression and organic environmental imagery. Nothing should be taken away from Jesus' practices just because the printing press had not been invented yet. It is extremely doubtful that Jesus would have substituted written material for the spoken word and figurative action. The only recorded instance (John 8:6-8) of Jesus writing (in the dirt) leaves the inscription unrevealed. This is not to say that the use of written material has no place. This is to say that written material is not a substitute for the audio use of picturesque expression. The Sopory and Dillard (2002) proposition 6 is in harmony with the actions and teaching style of Jesus.

Proposition 7: "Metaphor messages used by low-credibility communicators are associated with greater attitude change than those used by high-credibility communicators" (Sopory and Dillard (2002:411)). This is an issue of credibility, which affects attitude, which drives attention. There are examples of Jesus speaking among the friendly and not so friendly. Although proposition 7 is difficult to prove by the Gospel accounts, Jesus used picturesque expression regardless of the hospitality or hostility of the listeners. Often we find that Jesus would meet an individual who did not know who he was. The Gospels show (John 4:4-42) Jesus' use of picturesque expression with these people. The Sopory and Dillard (2002) proposition 7 is in harmony with the actions and teaching style of Jesus.

In consideration of the above seven propositions, "thus, metaphor may persuade not only by linking various arguments of a message into a coherent whole but also by organizing the attitude-relevant information into an evaluatively consistent package" (Sopory and Dillard (2002:418)). Use of metaphor following the Sopory and Dillard (2002) propositions 1 through 7 is in harmony with the actions and teaching style of Jesus.

Use of imagery, links directly to and first influences *availability* within the *systematic – heuristic process in social judgment*. *Imagery* shapes attitude. Attitude influences attention. Attitude is retrieved via availability and accessibility, the stronger the attitude the more accessible it is. "Attitude accessibility can influence several steps...most notably the orienting of

attention to a message, how extensively a message is *processed*, whether the message is *processed* in a *biased* manner and the resulting *behaviour* (which can be either deliberative or spontaneous)” (Roskor-Ewoldsen et al 2002:40).

Imagery in the form of picturesque expression was an often-used tool of Jesus. “Jesus indeed regularly uses the familiar metaphors....familiar to everyone at that time, but he does not construct allegories. His parables take us, rather, into the midst of throbbing, everyday life” (Jeremias 1971:30). Perhaps the most explored aspect of Jesus’ use of *imagery* is in his use of parables and stories. “Telling stories—putting principles and precepts into skin and bones, truths and ideas into real or imaginary people and situations...” (Zuck 1995:306). Real or imaginary did not seem to be as important as the relation to secular life and culture. “We have found...that metaphor is pervasive in everyday life, not just in language but in thought and action” (Lakoff and Johnson 1980:3). Jesus proceeding from the concrete to the abstract he used the known to illuminate the unknown. “Jesus used picturesque expressions in his teaching...to encourage them to reflect on what he said, and to help them remember his words” (Zuck 1995:184).

“Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature” (Lakoff and Johnson 1980:3). Picturesque expression was also used by Jesus in the form of figurative action. Figurative action is more than a physical illustration; it is parable or metaphor in action. “On these occasions the action of Jesus was not simply an illustration to support a verbal utterance, but the teaching was nonverbal and contained in the action itself” (Stein 1978:25).

Jesus’ use of *imagery* was not about intellectual persuasion but life revelation. This life revelation came about through the implicit nature of metaphor. The very nature of metaphor is its implicit educative properties. We cannot find a step-by-step how-to outline on religion or spirituality in Jesus’ use of *imagery*. What we do find are lessons based on connections, observations and contemplations about relationships lived and experienced. Jesus passed on relational knowledge far superior to intellectual knowledge alone.

Educational standards drawn from the above are: 1) Use of picturesque expression is an important aspect of attitude and behaviour change and should be utilized in a way consistent with the Jesus style. 2) Sopory and Dillard (2002) propositions 1 through 7 are an appropriate guide for proper use of picturesque expression. 3) Picturesque expression may take place through figurative action. These standards are in harmony with the actions and teaching style of Jesus.

Appropriate use of imagery introduces the person to personal concept number two; comprehend God's truth in heart, mind and soul.

4.2.1.3 Participatory Involvement: Implicit Teaching, Use of Questions, Recency and Frequency, Media Genre, and Hands-on Teaching (cf par 2.4; 3.3.2.3; 3.3.6)

“Visual aids and questions are included in ‘activity methods’.... ‘Activity Methods’ have as their aim that pupils should learn by doing....” (Wilson 1974:131). *Participatory involvement* came through questions, request, and response to directed action. Jesus understood the power of learning by involvement. Jesus knew how to effectively involved people.

Jesus involved those being instructed: when he asked the disciples to get a boat for him (Mark 3:9); when he had the disciples baptize converts (John 4:2); when he told the demon-possessed man of the Gerasenes, now healed, to go tell his family... (Mark 5:19; Luke 8:19); when he sent the Twelve out by twos to cast out demons, heal the sick, preach and teach (Matt. 10:1-4; Mark 6:7-13; Luke 9:1-6; cf. Mark 3:14-15); when he directed the disciples to assist during the feeding of the five thousand (Matt. 14:19-20; Mark 6:39, 41, 43; Luke 9:14-17; John 6:10-12); when he told Peter to catch a fish and take a coin out of its mouth (Matt. 17:27); when he sent his disciples to prepare for the Passover meal (Matt. 26:17-19; Mark 14:12-16; Luke 22:7-13) and on at least eight other occasions. Hands-on training is a useful effective method of *participatory involvement*. However, hands-on should not overshadow other methods of *participatory involvement*.

Within a teaching situation, asking a question brings a person into mental and contemplative *participatory involvement*. An examination of the *Jesus style* reveals a straightforward method of using simple uncomplicated questions. In the Gospels, we never see Jesus using complex word laden questions.

Rhetorical questions were a major tool used by the Master Teacher. Of the 225 questions asked by Jesus, 107 were rhetorical. The purpose of these rhetorical questions was to keep the listeners engaged in mental *participatory involvement*.

“Systematic or elaborative processing of a message’s content has been hypothesized to result in more accessible attitudes from memory due to the greater amount of cognitive ‘work’ involved in such processing, with the result being better integrated attitudes that are more accessible from memory” (Roskor-Ewoldsen et al 2002:48). This concept becomes evident within research involving implicit versus explicit learning. Implicit learning more fully engages the learner. Research found that when “...participants were highly involved and the conclusion of advertisement was implicit, the resulting attitude was more accessible than...when involvement was high but the conclusion was explicitly provided by the message” (Roskor-Ewoldsen et al 2002:48). The crucial dissimilarity utilized in the research was how the conclusions were drawn, implicitly or explicitly. How many instances in the Gospels do we find Jesus telling people what to think? As part of his teaching style, Jesus did encouraged people to think. However, he guided their thinking through *participatory involvement*. Yet guidance through *participatory involvement* is far from dictation of what to think. “It is not just that it is easier for us to learn most things implicitly instead of explicitly, it is easier for us to remember them” (Fuller 1999:5). This concept fits well with use of metaphor in that the learner makes metaphoric conclusions even though they have been guided.

Two additional factors in attitude accessibility are *recency* and *frequency* of activation. In terms of *recency*, “...research on the effects of media violence has found that watching a violent program increases the likelihood that people interpret later ambiguous information in a hostile manner and are more likely

to act aggressively as a consequence” (Roskor-Ewoldsen et al 2002:52). Although this effect may be short lived, the effect is worth noting. There is a short window of opportunity to reinforce attitude within recency. A review based on the extended metaphor may be an effective tool. In terms of *frequency*, “A common finding is that the more frequently a concept is activated, the more accessible that concept will be from memory” (Roskor-Ewoldsen et al 2002:52). *Frequency* is the stronger of the two as it is longer lasting than *recency*. *Frequency* reinforces *recency*. “The effect of such repeated expression of attitudes has been found to have an impact on accessibility 4 months after the experimental manipulation” (Roskor-Ewoldsen et al 2002:52).

Jesus used stories, parables and proverbs on a regular basis. *Media genre and involvement* supported the wisdom of Jesus in using the narrative style. Engaging the hearers into the message is the goal of the teacher. Although there are valid times for the *didactic* genre, the *hedonic* genre with the entertaining narrative carries a strong influence.

“Considerable research attention has been paid to the impact of entertainment and other non-overtly persuasive messages on attitudes and beliefs, with cultivation theory being perhaps the best known example” (Slater 2002:176). For our purposes, the *hedonic* and *didactic* strategies are the main focus. Which one is used is determined by the *value defense* or *value reinforcement* of the recipients. According to the extended elaboration likelihood model, *hedonic* processing may have a greater impact when used on message recipients who would normally counterargue against the message content. The more involved the message recipient becomes, “the less counterarguing there should be and the greater the persuasive impact should be” (Slater 2002:182). Therefore, where a straight fact presentation may fail with hearers who are in *value defense*, a narrative may succeed in altering attitudes. “Moreover, a persuasive case can be made not by verbal argument but by modeling expressed attitudes and behaviors, their consequences, and the reactions of others in a way that closely mimics social reality” (Slater 2002:182). It is this mimic of social reality when combined with decisions and

intentions formed around the narrative that may help shape future volitional behaviour. “Results clearly suggest that statistical evidence is superior for reinforcing beliefs of those already inclined to believe the message, and anecdotal evidence is superior for influencing a much more difficult audience—those who disagree with the message” (Slater 2002:185). How the message recipients become involved in the message does directly influence the results on attitudes and behaviours.

Participatory involvement (hands on, contemplative and narrative) coupled with implicit learning reinforced with recency and frequency were principles used by Jesus in teaching individuals and groups.

Educational standards drawn from the above are: 1) Utilize implicit teaching over explicit. 2) Utilize both direct and rhetorical questions in the learning situation. 3) Utilize the principles of recency and frequency. 4) Utilize the media genre most appropriate to the message recipients. Where recipients are mixed in *value defense* and *value reinforcement*, follow Jesus’ example in favouring the narrative. 5) Where practical, utilize additional involvement with hands-on discipleship. These standards are in harmony with the actions and teaching style of Jesus.

This principle of *participatory involvement* immerses the person in personal concept number two; comprehend God’s truth in heart, mind and soul.

4.2.1.4 Decision or Commitment: Reasoned Action and the Theory of Planned Action (cf par 2.5; 3.3.5)

How do people make decisions? What goes into the process of determining volitional behaviour? Should a *practical Christian theological education* direct link the two? “Consistent with the cognitive miser view, people are assumed to maintain the status quo and avoid the stress associated with decisional conflict unless circumstances demand a change of behavior” (Ajzen 1996:310).

One circumstance that reinforces a need to change is an external call for action. Jesus did this very thing. A call to action was a major principle of the

Jesus style of teaching. The full Jesus experience involved a *decision or commitment* on the part of the listener. This call to action was not manipulation or a twisted persuasion. This call to action was guidance and motivation. The call to action was at the end of an encounter and after Jesus had guided the person through a relational thought process.

The theory of reasoned action “posits that the strongest or most proximal predictor of volitional behavior is one’s behavior intention” (Hale et al 2002:260). Consider a call to decision or commitment as a call to form intention. This is the point where the question “What will you do now?” begs to be answered.

It could be argued that every single personal encounter of Jesus in the Gospels stimulated thinking. “The basic character of the Gospel...is revelation, not persuasion. Persuasion may take a great deal of talk and argument, revelation does not” (Wilder 1971:21). It is clear that Wilder is referring to academic arguments and manipulation of debate. “You are My friends if you do what I command you” (John 15:14). This statement and others like it point toward the development of the hearer’s self-identity. “In fact, several studies have demonstrated that self-identity variables add significantly to attitudes and subjective norms in predicting behaviors” (Hale et al 2002:272). Could a person consider Jesus as a significant other? “Subjective norms are a function of two components: perceptions of how significant others feel about performance of the volitional behavior and one’s motivation to comply with the desires of significant others” (Hale et al 2002:267).

While Jesus was relational and he did not micromanage the lives of these people, he did command them to action. Jesus expected the prideful man to turn away from pride (Matt 6:1-18), the rich man to turn away from serving money (Mark 10:17-31, the tax collector to stop cheating people (Luke 19:8).

Jesus gave a great number of commands or calls to action. The Master Teacher issued many of these at the end of a parable or story. Recall the implications of *media genre on involvement* and Jesus’ principles and teaching style starts to become clear. Guide the hearer’s attitudes toward

behaviour and intentions with a strong call to a decision or commitment and a person has a start on establishing a desired behaviour. The implication of a person's perceived control over their own behaviour is significant in the formation of intentions and future volitional behaviour. "The implication of that position is that individuals form intention because they have control over the behaviors. That notion is a reasonable one for positively valenced behaviors" (Hale et al 2002:280). Jesus clearly spoke and taught that a person was responsible for his or her own intentions and behaviours. "Because intentions are a function of attitudes, subjective norms, and perceived behavioral control, persuasive messages whose content modified one or more of those components would also lead to changes in intentions and behaviors" (Hale et al 2002:281). This style introduces the person to personal concept number three, live and experience God's truth in life.

The theory of reasoned action and the theory of planned action are in harmony with the *Jesus style* of teaching, specifically a call for *decision or commitment*.

Educational standards drawn from the above are utilize attitudes and intent through a call for a decision or commitment.

4.2.1.5 Educational Standards Derived from the Master Teacher and Sitz im Leben

Educational standards derived from the Master Teacher and Sitz im Leben are: 1) Establish attention through relevant language, dialect and style. 2) Ask or call for the listener's attention. 3) Be attentive to the listeners. 4) Be attentive to the listener's life situation. 5) Use of picturesque expression is an important aspect of attitude and behaviour change and should be utilized in a way consistent with the Jesus style. 6) Sopory and Dillard (2002) propositions 1 through 7 are an appropriate guide for proper use of picturesque expression. 8) Picturesque expression may take place through figurative action. 9) Utilize an implicit teaching style over explicit. 10) Utilize both direct and rhetorical questions in the learning situation. 11) Utilize the principles of recency and frequency. 12) Utilize the media genre most appropriate to the

message recipients. Where recipients are mixed in *value defense* and *value reinforcement*, follow Jesus' example in favouring the narrative. 13) Where practical, utilize additional involvement with hands-on discipleship. 14) Utilize attitudes and intent through a call for a decision or commitment.

4.2.2 Theological Foundations and Goals of a Practical Christian Theological Education with Adult Instruction as Priority (cf par 3.2.1; 3.2.2; 3.2.3.4)

Knowledge gained from the systematic-heuristic process in social judgment should be utilized in support of the theological foundations and goals. However, the theological foundations and goals should never be superseded by anything within the systematic-heuristic process in social judgment. The systematic-heuristic process in social judgment are merely principles of understanding by which the theological foundations and goals may be better communicated.

The theological foundations and goals central to a *practical Christian theological education* are, 1) Scripture (The Bible) is the first and primary textbook. All else (including tradition, human reason and experience) is examined and measured by and through the Scriptures; 2) Conversion - Lead the unsaved into a genuine experience of saving grace through Jesus Christ; 3) Instruction in theology and doctrine into knowledge and understanding; 4) Christian living and service which promote continued spiritual growth through action and action through spiritual growth.

This illumination is about affective communication resulting in redemption of the heart and soul, culminating in a life lived with the desired attitudes and behaviours. This is not an application of covert brainwashing of unsuspecting persons and should not be construed as a means around personal will. On the contrary, it is a means to communicate more clearly and cleanly. Clear clean communication helps a person choose attitudes and behaviours consistent with the person they want to be.

There are liberal sectarian scholars who have in the past and currently deny many of the fundamental foundations of Christianity. The denial of these

fundamentals changes the holistic dynamics of this *practical Christian theological education* modal. The *theological foundations* are fundamental and ground the modal. They are therefore essential and not optional components. One such group of liberal “scholars” is the Jesus Seminar. They teach that:

“Many, if not most, of the miracles described in the Gospels did not actually occur. There was no virgin birth, no walking on water, no feeding of thousands with a few fish and loaves. Jesus did not bring Lazarus back to life. Jesus' bodily resurrection, walking through walls, transfiguration, ascension into heaven, etc. are myths” (Robinson 2007).

If a person wishes to deny proclamations from within Scripture, then they seek to discredit the validity of the Scriptures. Quite simply, if God did not say it then the proclamation can be ignored. This follows good post-modern thought, “if I do not say it exist then it does not.” The boldness and sheer arrogance with which any “scholars” would hold their intellect above eyewitness firsthand accounts is beyond the capacity of measurement. They of course deny eyewitnesses wrote the Gospels. The caution written to the church at Philippi is extremely pertinent in this age. “Beware of the dogs, beware of the evil workers, beware of the false circumcision; for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh...” (Phil 3:2-3). It is virtually assured these liberal sectarian scholars also deny these passages of Philippians are God breathed.

4.2.2.1 Scripture and the Systematic–Heuristic Process in Social Judgment (cf par 3.2.2.1; 3.3)

The verbal plenary view of biblical inspiration is associated with the realization of objective truth. The realization of and acceptance of objective truth allows for the application of the heuristic process in social judgment. A life that operates, based on objective truth, can more easily and quickly make many of life's decisions. This does not negate systematic processing prior to the later event. Indeed, it relies on systematic processing to build and utilize a heuristic process based on the prior systematic conclusions and intentions. Scripture gives the Christian a firm foundation from which to operate. There are people

in this world, even claiming salvation through Jesus Christ, who do not accept the Scriptures as God's objective truth. These people deny whatever does not conform to their view of what God should say and do. The Scriptures are God's revelation to man and as such, man's reason, traditions and experience do not supersede God's revelation. This researcher holds to the verbal plenary view of biblical inspiration.

“As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ...” (Eph 4:14-15).

Objective facts from within Scripture ground the Christian in times of confusion and turmoil. Jesus while teaching spoke of a very difficult concept to comprehend. “He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day” (John 6:54). The disciples were extremely confused and offended so much so that many in the large group left. Jesus turned to the twelve disciples to inquire of them about this offense. “You do not want to go away also, do you?” Simon Peter answered Him, “Lord, to whom shall we go? You have words of eternal life. We have believed and have come to know that You are the Holy One of God” (John 6:67-69). Peter did not claim to understand or even not be offended. Peter simply stated what he had come to know with absolute certainty, regardless of any discomfort or confusion. Heuristics are built on what knowledge we have. Give the individual Christian a solid grounding in the Scriptures for a foundation from which to make all life's decisions.

Educational standards drawn from the above are 1) the Scriptures containing objective truth should be utilized as the foundation of every study; 2) Consequently, the *systematic-heuristic process in social judgment* is soundly compatible with the concept of Scriptural objective truth and the concepts should be utilized in presenting Scriptural truth.

4.2.2.2 Conversion and Transformation (cf par 3.2.2.2)

Conversion is associated with the transformation of the heart, mind, and intent while adding a very “significant other.” Right thinking comes with right relationships. God calls for personal responsibility for personal sin, no blaming anyone else. For a person to say they have personal sin and are in need of the grace, redemption and forgiveness of God is to agree with God. “And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect” (Rom 12:2). “Romans 12:1-2 tells us that the way we are “transformed,” the way we learn to live Christ’s Life, is by the renewing of our minds - putting off our own negative and corrupt thinking and putting on God’s Thoughts” (Missler 1996:§2). Conversion is the beginning of a transformed heart and the renewing of the mind, while instruction in theology and doctrine, Christian living and service are the continuation of the process. “How we think affects how we feel; how we feel influences our desires; and our desires finally produce our actions” (Missler 1996:§3). Many things in this universe have substitutions, nearly as good replacements, other ways to get the job done, but no such manifestation exist for conversion.

Without conversion, the heart and mind have not truly been transformed. No possible instruction in theology and doctrine, Christian living and service can replace conversion. No amount of social psychology or any other knowledge can replace a redeemed relationship with God.

Educational standards drawn from the above are; impart aspects of the salvation message within every possible study.

4.2.2.3 Instruction in Theology: Value Protective and Value Affirmative Persons (cf 3.2.2.3; 3.3.6)

Instruction in theology and doctrine into knowledge and understanding can be directed toward the committed Christian or the fringe seeker/lurker. If the target group is solely the committed Christian then the approach may be through a value reinforcement didactic approach. The didactic approach can also be bolstered with narrative and metaphor usage. Instruction in theology

and doctrine may come along with other instruction such as life lessons or bible study. Instruction in theology and doctrine is not generally for changing values as in value defence but value reinforcement. Of course, this is assuming the target group consist of committed Christians processing information based on value affirmative reinforcement. Is it prudent to target one isolated group or design this education on an all-inclusive approach? It may be one of the churches largest assumptions, that all professing Christians are solid in their faith. This is a very serious error and one of the causes of poor affective results in teaching theology and doctrine within the church.

With the understanding gained from *media genre and involvement* it should not be assumed that a list of facts would have a change of attitude affect on persons with value protective processing. There are many fine Christian scholars (W. Corduna, G. Jefferey, W. Martin, J. McDowell, S. McMillen, R. Nash, C. Ryrie), with a long list of theological and apologetics books to their credit. A large majority of these books read like textbooks not books designed to change attitudes. Often Christians wonder in amazement why these staggering lists of facts do not affect a change of attitudes and beliefs. Framing the study in theology and doctrine based on the intended audience should go a long way to accomplishing the educational objectives. A basic grasp of the *systematic-heuristic process in social judgment* including the use of *picturesque expression and the affect on attitude, the role of media on perceptions and social judgment, reasoned action and planned behaviour* and *media genre and involvement* should go a long way toward accomplishing the educational objectives of *instruction in theology and doctrine*. Should the target group be a class of seminarians, value affirmative processing is a good assumption. However, the same assumption concerning a church study in theology and doctrine may be a very big educational mistake. A good general approach to an effective study in theology and doctrine should include aspects to affect both *value protective* and *value affirmative* persons.

There are many attending the churches, claiming the Christian life who does not understand the important doctrines of Christianity. They do not understand

the doctrine of God that Scriptures are God breathed and not just spiritual words of spiritual men. They do not understand the deity or humanity of Jesus, the need for a blood sacrifice or even personal salvation. Let us not forget the importance of the doctrine of the church. Knowledge is important, but foremost are the attitudes people hold toward these. Attitudes toward living the faith are directly affected by beliefs of the origins and therefore validity of these doctrines.

Educational standards drawn from the above are 1) instruction in theology and doctrine should be taught and taught at every possible opportunity; 2) include aspects to affect both *value protective* and *value affirmative* persons.

4.2.2.4 Christian Living, Implicit Learning and Intent (cf 3.2.2.4; 3.3.2.3; 3.3.5)

Christian living is living the life of John 10:10, "I came that they may have life, and have it abundantly." How then may we structure *practical Christian theological education* in a way that assists the Christian in this outcome? Instruction in Christian living is not about memorized Bible verses or even moral behaviour; it is concerned with life and with the growth within the human character toward the likeness of the Creator. We do however need to form a picture within our minds as to what that looks like.

Personal and social decisions are the essence of Christian living.

According to the Barna Group (2007:§1) research on general religious beliefs, the percentage of adults who view certain behavior as morally acceptable (2003)

- 61% of adults view gambling as a morally acceptable behavior.
- Enjoying sexual thoughts or fantasies about someone 59%
- Living with someone of the opposite sex without being married, sometimes called co-habitation 60%
- Having an abortion 45%
- Having a sexual relationship with someone of the opposite sex to whom you are not married 42%

- Looking at pictures of nudity or explicit sexual behavior 38%
- Using profanity (36%)
- Getting drunk (35%)
- Having a sexual relationship with someone of the same sex 30%
- Using drugs not prescribed by a medical doctor 17%

These are all issues directly linked to attitudes, behaviour and therefore Christian living. These and considerably more issues are about attitudes and decisions encountered in everyday life. If a *practical Christian theological education* is to have any real impact on life lived, then these and similar issues must be addressed.

“Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, be holy yourselves also in all your behavior;” (1 Pet 1:13-15).

Although the Scriptures contain objective truth, the teaching style should teach implicitly. It should never be assumed that the student/disciple is attitudinally onboard with the conclusions drawn by the study’s teacher. Attitudes and intent are what needs to be shaped if the Christian’s behaviour and character are to grow toward the likeness of the Creator. Christian living and service is associated with intent and therefore personal involvement.

A basic grasp of the *systematic-heuristic process in social judgment* including the use of *picturesque expression and the affect on attitude, the role of media on perceptions and social judgment, reasoned action and planned behaviour* and *media genre and involvement* should go a long way toward accomplishing the educational objectives of instruction in Christian living.

Educational standards drawn from the above are 1) Christian living should be included to some degree in practically every study; 2) incorporate the implicit style of learning; 3) connect Christian living with intent and service bringing about personal involvement.

4.2.2.5 Adult Instruction and Systematic–Heuristic Process in Social Judgment (cf par 3.2.3.4; 3.3)

Systematic-Heuristic process in social judgment research is not isolated to adults. However, the bulk of the research does choose adults as standard subjects of study. The strongest argument for adult instruction as a priority is that of the *Jesus style*. The large selection of *Systematic-heuristic process in social judgment* research material with adult subjects is in reality of lesser importance. Educational standards drawn from the above are 1) design studies for adults including all aspects of a *practical Christian theological education*; 2) *Systematic-heuristic process in social judgment* is in harmony with the *Jesus style* and *Theological foundations and goals of a practical Christian theological education with adult instruction as priority* and therefore should be utilized within the study design.

4.2.2.6 Educational Standards Drawn from the Theological Foundations and Goals of a Practical Christian Theological Education with Adult Instruction as Priority

Educational standards drawn from the *theological foundations and goals of a practical Christian theological education with adult instruction as priority* are: 1) The Scriptures contain objective truth and should be utilized as the foundation of every study. 2) Conversion has eternal consequences as well as here and now results, therefore a life in Jesus Christ should be exposed at every possible opportunity. 3) Instruction in theology and doctrine should be taught and imparted in some aspect at every possible opportunity. 4) Christian living should be taught at every possible opportunity for the shaping of attitudes, intent and character toward the likeness of the Creator. 5) Each study should contain objective truth, and involve the participant in implicit learning. 6) Most of the studies should combine aspects to affect both value protective and value affirmative individuals. 7) Adults must be presented with all of the above at every possible opportunity over and above all other age groups. 8) In addition to the above, the study should exhibit the basic compatible concepts of the *systematic-heuristic process in social judgment* including the use of *picturesque expression and the affect on attitude, the role*

of media on perceptions and social judgment, reasoned action and planned behaviour and media genre and involvement. These concepts are important for accomplishing the educational objectives of a *practical Christian theological education.*

4.2.3 Measuring the 12-Standards Model

Educational standards derived from the *aims and goals of a practical Christian theological education* and principles gleaned from the *systematic-heuristic process in social judgment* are:

- 1) Attention: (cf par 2.2; 3.3.2; 4.2.1.1)
 - a) Establish attention through relevant language, dialect and style.
 - b) Be attentive to the listener's life situation and context.
 - c) Ask or call for the listener's attention.
 - d) As a teacher, be attentive to the listeners.
- 2) Picturesque expression: (cf par 2.3; 3.3.3; 4.2.1.2)
 - a) Use of picturesque expression is an important aspect of attitude and behaviour change and should be utilized in a way consistent with the *Jesus style*. In keeping with the *Jesus style*, picturesque expression should be appropriate in context and gist to the lesson and Scriptures utilized.
 - b) Sopory and Dillard (2002) propositions 1 through 7 are an appropriate guide for proper use of picturesque expression.
 - c) Picturesque expression may take place through figurative action. Figurative action is the actual lesson in action, not an expression of the lesson.
- 3) Implicit Teaching: (cf par 3.3.2.3; 4.2.1.2; 4.2.1.3; 4.2.2.4)

Utilize an implicit teaching and lesson style over explicit. Explicit content or objective truth is appropriate in an implicit lesson style.
- 4) Participatory involvement: (cf par 2.4; 3.3.2.3; 4.2.1.3)
 - a) Utilize both direct and rhetorical questions in the learning situation. Questions should be relevant and applicable to the gist and context of the scriptural foundation appropriately linking the scriptural foundation with the narrative.

- b) Utilize the principles of recency and frequency. People make connections or associations in judgment based on recency and frequency. Build upon these by way of current events, themes, culture, repetition, etc. into the subject of the study and narrative. If (a) is weak (b) cannot stand-alone and its rating will suffer as a result.
 - c) Where practical, utilize additional involvement with hands-on discipleship.
- 5) Media genre: (cf par 3.3.6; 4.2.1.3)
 - a) Utilize the media genre most appropriate to the message recipients where the recipient's values are clearly understood and defined.
 - b) Where recipients are mixed in *value defense* and *value reinforcement*, follow Jesus' example in favouring the narrative. Most studies will therefore combine aspects to affect both value protective and value affirmative individuals. This combination should be considered the default standard.
- 6) Decision or Commitment: (cf par 2.5; 3.3.4; 3.3.5; 4.2.1.4)

Utilize attitudes and intent through a call for a decision or commitment. A decision or commitment may present in three ways: attitude shaping or reinforcing through social judgments, personal responsibility shaping or reinforcing through self-judgments, and formation of personal intent through a decision or commitment.
- 7) Scripture: (cf par 3.2.2.1; 4.2.2.1)

The Scriptures contain objective truth and should be utilized as the foundation of every study. Scripture use must be appropriate and consistent with the context and continuity of the original placement and use within the canon.
- 8) Conversion: (cf par 3.2.2.2; 4.2.2.2)

Conversion has eternal consequences as well as here and now results. Therefore, a life in Jesus Christ should be exposed and imparted to some aspect in every possible lesson opportunity.
- 9) Instruction in Theology: (cf par 3.2.2.3; 4.2.2.3)

Instruction in theology and doctrine are important for the grounding individuals in the Christian faith and should be taught or imparted to some aspect in every possible lesson opportunity.

10) Christian Living: (cf par 3.2.2.4; 4.2.2.4)

Christian living is important for healthy daily praxis and should be taught at every possible lesson opportunity for the shaping of attitudes, intent and character toward the likeness of the Creator.

11) Adult Focused: (cf par 3.2.3.4; 4.2.2.5)

Adults are the hope of the church for today and must be presented with all of the above on a regular basis with deliberate priority.

12) Social Psychology of the Systematic-Heuristic Process: (cf par 3.3)

In addition to the above, the study should exhibit the basic compatible concepts of the *systematic-heuristic process in social judgment* including the use of *picturesque expression and the affect on attitude, the role of media on perceptions and social judgment, reasoned action and planned behaviour and media genre and involvement.*

Whereas not all 12 standards may be present in every single study the overriding theme of the collective lessons or series of studies should contain most of the 12 standards. These concepts are important for accomplishing the educational objectives of a *practical Christian theological education.*

Each of the standards carries a weight or point value. Total point values add up to 120. It is unlikely a study will contain every element of these standards. There is however, some standards so important to a bible based study that their absence will automatically result in a rating of “weak” or “very weak.”

- 1) 15 maximum points for *attention*, 5 points each for the combination of parts (a), (b), and (c). Part (d) must be applied by the teacher of the lesson and is not measureable in the written format.
- 2) 15 maximum points for *picturesque expression*, 5 points each for the combination of parts (a), (b), and (c).
- 3) 10 maximum points for an *implicit* lesson style.
- 4) 15 maximum points for *participatory involvement*, 5 points each for the combination of parts (a), (b), and (c).
- 5) 10 maximum points for *media genre*, 10 points for either part (a) or (b). As determined under *the role of media on perceptions and social*

judgment, the choice of media has a strong impact upon attitude and therefore intent.

- 6) 15 maximum points for a call for *decision and* or *commitment*, 5 points each for the three presentations of decision or commitment. Attitudes towards intent are strongly affected by the call. A total lack of a call for any *decision* or *commitment* will result in a judgment of “very weak” for the overall study.
- 7) 15 maximum points for *Scripture* use. Scripture as objective truth and within appropriate context, gist and continuity are of highest significance. Failure to utilize Scripture or utilize appropriately will result in a judgment of “weak” to “very weak” for the overall study.
- 8) 5 maximum points for presentation of need for *conversion* or aspects of salvation through Jesus Christ. Failure of a study to contain and present enough aspects of 8, 9 or 10 to rate a 3 or better will result in a judgment of “very weak” for the overall study.
- 9) 5 maximum points for *instruction in theology* and *doctrine*. Failure of a study to contain and present enough aspects of 8, 9 or 10 to rate a 3 or better will result in a judgment of “very weak” for the overall study.
- 10) 5 maximum points for teachings in *Christian living*. Failure of a study to contain and present enough aspects of 8, 9 or 10 to rate a 3 or better will result in a judgment of “very weak” for the overall study.
- 11) 5 maximum points for teaching directed towards Adults.
- 12) 5 maximum points for added aspects of basic compatible concepts of the *systematic-heuristic process in social judgment* including the use of *picturesque expression and the affect on attitude, the role of media on perceptions and social judgment, reasoned action and planned behaviour and media genre and involvement*.

Each standard is rated on a scale of 1 to 5 with each number carrying a weight of 20% of that standard's maximum value. On the scale of 1 to 5 each number judgment is determined as follows: 1 = very weak (The standard is present in the study, however it adds little or no value to the study through improper use or is present in a gratuitous or obligatory capacity). 2 = weak (The standard is present but adds little interaction or support with or to the

other standards). 3 = adequate (But could/should contain stronger elements, application, interaction, or support). 4 = strong (Uses elements well with good application, interaction or support). 5 = very strong (The elements of the standard work strongly with the overall study for appropriate change in attitude, intent and behaviour). A standard may however receive a rating of “M” for missing or “U” for unable to measure. Both “M” and “U” result in a zero point value. An overall study rating below (3 or adequate), is unacceptable for use in *practical Christian theological education*.

4.3 Evaluation of Ten Contemporary Bible Studies That Utilize Visual Media

Bible studies chosen for evaluation are studies utilizing visual media. Under the topic of *media genre*, the determination is that where recipients are mixed in *value defense* and *value reinforcement*, the study should follow Jesus’ example in favouring the narrative. As the lesson attendee’s value status is undeterminable by most authors, a combination of individuals is assumed. Most studies should therefore combine aspects to affect both value protective and value affirmative individuals. Although narratives are broader than the visual media format, this is the dominate media in the twenty-first century. It is important to note that the ratings have nothing to do with the researcher’s personal preference in visual media. Several of the weakest studies reviewed utilized television programs and movies that were the personal style preference of the researcher.

Applying the standards of a *practical Christian theological education* give an established methodology for the evaluation of Bible studies. The standards are to some extent synergetic in that each standard has an effect on the others. As an example, questions that are unrelated to the Scriptures utilized weaken both the affects of the questions and the Scriptures.

One predominate goal is the ability for more teachers to recognize or fashion affective *practical Christian theological education* studies. During the building of these standards and evaluation of studies, it became painfully obvious that the source of a study is no guarantee of quality.

4.3.1 Spider-man 3 Bible Study Guide by Craig Detweiler, Director, Reel Spirituality Institute, Fuller Theological Seminary

This study is a great travesty. This is a remarkable example of a significant lack of understanding in what standards should exist within Christian education. The overall rating for this study is 2 (Weak) and unacceptable as it currently stands.

Standard	Point Value
1. Attention	11 of 15
2. Picturesque Expression	7 of 15
3. Implicit	10 of 10
4. Participatory Involvement	6 of 15
5. Media Genre	10 of 10
6. Decision/Commitment	7 of 15
7. Scripture	2 of 15
8. Conversion	0 of 5
9. Theology/Doctrine	1 of 5
10. Christian Living	2 of 5
11. Adults	5 of 5
12. Social Psychology	2 of 5
Totals 56% or	67 of 120

Table 2 Spider-Man 3, Fuller Theological Seminary

1. Attention:
 - a. Relevant language, dialect and style = 5
 - b. Attentive to the listener's life situation and context = 3
 - i. Attention relevant to life situation and context is only sustained if the study delivers. This study all but failed to deliver in relation to real life.
 - c. Ask or call for attention. = 3
 - d. As a teacher, be attentive to the listener. = U(nmeasurable)
2. Picturesque expression:
 - a. Consistent with the *Jesus Style* and appropriate in context and gist to the lesson and Scriptures utilized. = 3
 - b. Sopory and Dillard (2002) propositions 1 through 7. = 4
 - c. Figurative action. = M(issing)
3. Implicit lesson style. = 5
4. Participatory involvement:

- a. Utilize both direct and rhetorical questions relevant and applicable to the gist and context of the scriptural foundation appropriately linking these foundations with the narrative. = 3
 - i. Questions alone do not make a Bible study or fulfil the participatory involvement standard.
 - ii. The questions and Scriptures remain unlinked throughout the study. Is dangerously close to a 2 rating.
 - b. Principles of recency and frequency built upon current events, themes, culture, repetition, etc., within the subject or narrative of the study. = 3
 - c. Hands-on involvement. = M(issing)
5. Media genre = 5
6. Call for a decision or commitment.
- a. Social judgments concern others and self (shapes attitudes.) = 4
 - i. Social judgments are an important starting point, but they are ground work not a final destination. This study treated social judgments as the final destination.
 - b. Personal responsibility: important to shaping of attitudes and potential intent. = 3
 - i. There are just enough personal responsibility questions to qualify as adequate. A 60% rating although adequate is far from desirable.
 - c. Personal intent: a product of reasoned and planned action. = 1
 - i. Personal intent is all but totally missing. No real reasoned or planned action present. Extremely weak in anything that might affect actual Christian living.
 - d. Note: Questions alone do not make for a good Bible study or fulfil the decision or commitment standard.
7. Scripture use as appropriate and consistent with the context and continuity of the original placement and use within the canon. = 2
- a. The bulk of Scriptures used within this study are New Testament references to Christian living. The context of these references are not discussed or explained. That these references are written to and for Christians is not addressed. What it means to

be a Christian or where a Christian's power to live come from are not discussed or explained. The Scriptures in this study are treated more like fortune cookie inserts than God-breathed communication.

8. Conversion: No aspects were presented in any form, nothing by way of definition, nothing by way of need, and nothing by way of how. = M(issing)
9. Theology and Doctrine: Theology and doctrine that may have been present lacked instruction, context and continuity with the lesson and Scriptures. = 1
10. Christian living: Because of the poor ratings relating to *participatory involvement, decision and commitment, and Scripture*, what Christian living that may have been present fell flat. = 2
11. Adult focussed study. = 5
12. Social psychology: The study should exhibit the basic compatible concepts of the *systematic-heuristic process in social judgment, use of picturesque expression and the affect on attitude, the role of media on perceptions and social judgment, media genre and involvement, and reasoned action and planned behaviour*. Even these fell flat due to a lack of continuity. = 2

4.3.2 Spider-man 3 Movie Bible Study, Christian Bible Studies, Christianity Today International

This study is a great contrast to the Spider-man 3 study from the director of the Reel Spirituality Institute at Fuller Theological Seminary. This is a remarkable example of a significant understanding of what standards should exist within Christian education. The overall rating for this study is 5 (Very Strong) and sets an appropriate benchmark. The only reason a 100% rating was not achieved was due to two missing standards. The two standards missing in this study are standards that in all reality will not exist in most written studies. These two missing standards are *figurative action* under *picturesque expression* and *hands-on training* under *participatory involvement*.

Standard	Point Value
1. Attention	15 of 15
2. Picturesque Expression	10 of 15
3. Implicit	10 of 10
4. Participatory Involvement	10 of 15
5. Media Genre	10 of 10
6. Decision/Commitment	15 of 15
7. Scripture	15 of 15
8. Conversion	5 of 5
9. Theology/Doctrine	5 of 5
10. Christian Living	5 of 5
11. Adults	5 of 5
12. Social Psychology	5 of 5
Totals 92% or	110 of 120

Table 3 Spider-Man 3, Christianity Today

1. Attention:
 - a. Relevant language, dialect and style = 5
 - b. Attentive to the listener's life situation and context = 5
 - c. Ask or call for attention. = 5
 - d. As a teacher, be attentive to the listener. = U(nmeasurable)
2. Picturesque expression:
 - a. Consistent with the *Jesus Style* and appropriate in context and gist to the lesson and Scriptures utilized. = 5
 - b. Sopory and Dillard (2002) propositions 1 through 7. =5
 - i. What makes for a strong to very strong rating here is the correct use of *availability*, *accessibility* and *applicability* within the 7 propositions.
 - c. Figurative action. = M(issing)
3. Implicit lesson style. = 5
4. Participatory involvement:
 - a. Utilize both direct and rhetorical questions relevant and applicable to the gist and context of the scriptural foundation appropriately linking these foundations with the narrative. = 5
 - b. Principles of recency and frequency built upon current events, themes, culture, repetition, etc., within the subject or narrative of the study. = 5
 - c. Hands-on involvement. = M(issing)

5. Media genre = 5
6. Call for a decision or commitment. An excellent use of all three types of decision or commitment.
 - a. Social judgments concern others and self (shapes attitudes.) = 5
 - b. Personal responsibility: important to shaping of attitudes and potential intent. = 5
 - c. Personal intent: a product of reasoned and planned action. = 5
7. Scripture use as appropriate and consistent with the context and continuity of the original placement and use within the canon. = 5
8. Conversion: Addressed well by way of need, and cleansing redemption under the cross. = 5
9. Theology and Doctrine: Good exposure to theology and doctrine with context and continuity within the lesson and Scriptures. = 5
10. Christian living is very strong containing lessons for daily praxis. This strength builds upon the very strong ratings relating to *participatory involvement, decision and commitment, and Scripture*. = 5
11. Adult focussed study. = 5
12. Social psychology: The study should exhibit the basic compatible concepts of the *systematic-heuristic process in social judgment, use of picturesque expression and the affect on attitude, the role of media on perceptions and social judgment, media genre and involvement, and reasoned action and planned behaviour*. Very good use of the systematic process, which allows for the formation of heuristic process in daily life. = 5

4.3.3 Because of Winn Dixie, Fox Faith

This study is a pleasant joy. This is a good example of what a Bible study can be. While having plenty of room for improvement, it is a solid study and example within *practical Christian theological education*. The overall rating for this study is 4 (Strong.)

Standard	Point Value
1. Attention	15 of 15
2. Picturesque Expression	9 of 15
3. Implicit	10 of 10
4. Participatory Involvement	9 of 15
5. Media Genre	10 of 10
6. Decision/Commitment	9 of 15
7. Scripture	15 of 15
8. Conversion	4 of 5
9. Theology/Doctrine	4 of 5
10. Christian Living	5 of 5
11. Adults	5 of 5
12. Social Psychology	4 of 5
Totals 83% or	99 of 120

Table 4 Because of Winn Dixie, Fox Faith

1. Attention:
 - a. Relevant language, dialect and style = 5
 - b. Attentive to the listener's life situation and context = 5
 - c. Ask or call for attention. = 5
 - d. As a teacher, be attentive to the listener. = U(nmeasurable)
2. Picturesque expression:
 - a. Consistent with the *Jesus Style* and appropriate in context and gist to the lesson and Scriptures utilized. = 5
 - b. Sopory and Dillard (2002) propositions 1 through 7. = 4
 - c. Figurative action. = M(issing)
3. Implicit lesson style. = 5
4. Participatory involvement:
 - a. Utilize both direct and rhetorical questions relevant and applicable to the gist and context of the scriptural foundation appropriately linking these foundations with the narrative. = 5
 - b. Principles of recency and frequency built upon current events, themes, culture, repetition, etc., within the subject or narrative of the study. = 4
 - c. Hands-on involvement. = M(issing)
5. Media genre = 5
6. Call for a decision or commitment.
 - a. Social judgments concern others and self (shapes attitudes.) = 5

- b. Personal responsibility: important to shaping of attitudes and potential intent. = 2
 - i. Even with such a strong social judgments score, this study truly fell short on asking for judgments on and developing personal responsibility.
- c. Personal intent: a product of reasoned and planned action. = 2
 - i. Even with such a strong social judgments score, this study thoroughly fell short on asking for decisions on and developing personal intent.
- 7. Scripture use as appropriate and consistent with the context and continuity of the original placement and use within the cannon. = 5
- 8. Conversion: Aspects of salvation are strongly present, yet could have been presented in a stronger way. = 4
- 9. Theology and Doctrine: Aspects of theology and doctrine are strongly present, yet could have been presented in a stronger way. = 4
- 10. Christian living: = 5
- 11. Adult focussed study. = 5
- 12. Social psychology: The study should exhibit the basic compatible concepts of the *systematic-heuristic process in social judgment*, use of *picturesque expression and the affect on attitude*, *the role of media on perceptions and social judgment*, *media genre and involvement*, and *reasoned action and planned behaviour*. = 4

4.3.4 The Beverly Hillbillies Bible Study, Count Your Many Blessings, Volume 1 Lesson 1, The Entertainment Ministry

This study is an early example of Bible studies utilizing visual media. This early attempt is lacking in many ways. It is shallow at best and a waist of group time at worst. The overall rating for this study is 2- (Weak) and unacceptable as it currently stands.

Standard	Point Value
1. Attention	5 of 15
2. Picturesque Expression	3 of 15
3. Implicit	8 of 10
4. Participatory Involvement	4 of 15
5. Media Genre	6 of 10
6. Decision/Commitment	7 of 15
7. Scripture	1 of 15
8. Conversion	0 of 5
9. Theology/Doctrine	2 of 5
10. Christian Living	2 of 5
11. Adults	5 of 5
12. Social Psychology	2 of 5
Totals 38% or	45 of 120

Table 5 Beverly Hillbillies, Volume 1 Lesson 1

1. Attention:
 - a. Relevant language, dialect and style = 3
 - b. Attentive to the listener's life situation and context = 1
 - i. Attention relevant to life situation and context is only sustained if the study delivers. This study all but failed to deliver in relation to real life.
 - c. Ask or call for attention. = 1
 - d. As a teacher, be attentive to the listener. = U(nmeasurable)
2. Picturesque expression:
 - a. Consistent with the *Jesus Style* and appropriate in context and gist to the lesson and Scriptures utilized. = 2
 - i. The metaphor seems to be the whole reason for this study. The metaphor should be a tool for support of the study. Here the study is in support of the metaphor.
 - b. Sopory and Dillard (2002) propositions 1 through 7. = 1
 - c. Figurative action. = M(issing)
3. Implicit lesson style. = 5
4. Participatory involvement:
 - a. Utilize both direct and rhetorical questions relevant and applicable to the gist and context of the scriptural foundation appropriately linking these foundations with the narrative. = 2
 - i. Questions alone do not make a Bible study or fulfil the participatory involvement standard.

- ii. The questions and Scriptures remain unlinked throughout the study.
 - b. Principles of recency and frequency built upon current events, themes, culture, repetition, etc., within the subject or narrative of the study. = 2
 - c. Hands-on involvement. = M(issing)
- 5. Media genre = 3
 - a. Media is only relevant if there is a study for it to support. A 3 is a generous rating.
- 6. Call for a decision or commitment.
 - a. Social judgments concern others and self (shapes attitudes.) = 4
 - i. Social judgments are an important starting point, but they are groundwork not a final destination. This study treated social judgments as the final destination.
 - b. Personal responsibility: important to shaping of attitudes and potential intent. = 0
 - i. A total lack of any call for personal responsibility decisions.
 - c. Personal intent: a product of reasoned and planned action. = 3
 - i. Personal intent is loosely present within this study. Real reasoned or planned action is just present with no significant strength
- 7. Scripture use as appropriate and consistent with the context and continuity of the original placement and use within the canon. = 1
 - a. The Scriptures used are essentially gratuitous. The context of these references are not discussed or explained. The Scriptures have little or nothing to do with the visual media.
- 8. Conversion: No aspects were presented in any form, nothing by way of definition, nothing by way of need, and nothing by way of how. = M(issing)
- 9. Theology and Doctrine: Theology and doctrine that may have been present lacked instruction, context and continuity with the lesson and Scriptures. = 2

10. Christian living: Because of the poor ratings relating to *participatory involvement, decision and commitment, and Scripture*, what Christian living that may have been present fell flat. = 2
11. Adult focussed study. = 5
12. Social psychology: The study should exhibit the basic compatible concepts of the *systematic-heuristic process in social judgment, use of picturesque expression and the affect on attitude, the role of media on perceptions and social judgment, media genre and involvement, and reasoned action and planned behaviour*. Even these fell flat due to a lack of continuity. = 2

4.3.5 The Mayberry Bible Study, Account Me Out, Volume 2 Lesson 2, Primetime Parable Ministries

This study is one of this company's best examples. There is room for improvement, but overall it is a good solid study. The overall rating for this study is 4 (Strong).

Standard	Point Value
1. Attention	11 of 15
2. Picturesque Expression	10 of 15
3. Implicit	10 of 10
4. Participatory Involvement	8 of 15
5. Media Genre	10 of 10
6. Decision/Commitment	14 of 15
7. Scripture	15 of 15
8. Conversion	3 of 5
9. Theology/Doctrine	4 of 5
10. Christian Living	5 of 5
11. Adults	5 of 5
12. Social Psychology	4 of 5
Totals 83% or	99 of 120

Table 6 Mayberry, Volume 2 Lesson 2

1. Attention:
 - a. Relevant language, dialect and style = 5
 - b. Attentive to the listener's life situation and context = 4
 - c. Ask or call for attention. = 2
 - d. As a teacher, be attentive to the listener. = U(nmeasurable)

2. Picturesque expression:
 - a. Consistent with the *Jesus Style* and appropriate in context and gist to the lesson and Scriptures utilized. = 5
 - b. Sopory and Dillard (2002) propositions 1 through 7. = 5
 - c. Figurative action. = M(issing)
3. Implicit lesson style. = 5
4. Participatory involvement:
 - a. Utilize both direct and rhetorical questions relevant and applicable to the gist and context of the scriptural foundation appropriately linking these foundations with the narrative. = 4
 - b. Principles of recency and frequency built upon current events, themes, culture, repetition, etc., within the subject or narrative of the study. = 4
 - c. Hands-on involvement. = M(issing)
5. Media genre = 5
6. Call for a decision or commitment.
 - a. Social judgments concern others and self (shapes attitudes.) = 5
 - b. Personal responsibility: important to shaping of attitudes and potential intent. = 5
 - c. Personal intent: a product of reasoned and planned action. = 4
7. Scripture use as appropriate and consistent with the context and continuity of the original placement and use within the cannon. = 5
8. Conversion: No aspects were presented in any form, nothing by way of definition, nothing by way of need, and nothing by way of how. = 3
9. Theology and Doctrine: = 4
10. Christian living: = 5
11. Adult focussed study. = 5
12. Social psychology: The study should exhibit the basic compatible concepts of the *systematic-heuristic process in social judgment*, use of *picturesque expression and the affect on attitude*, *the role of media on perceptions and social judgment*, *media genre and involvement*, and *reasoned action and planned behaviour*. = 4

4.4 Evaluation of Weaknesses within current Bible Studies

Even Bible studies from the same source, vary greatly in quality. It appears as though some companies have some established standards, yet others seem to have no criteria at all. The following are observations from rating ten different Bible studies.

1) Attention;

- a) Establish attention through relevant language, dialect and style.
 - i. Most of the reviewed studies rated well in this standard. The average rating for this standard, 4.5 of 5.
- b) Be attentive to the listener's life situation and context.
 - i. This standard was most often well hit or so weak it is not achieved. Effort should be made to address actual life situations in twenty-first century context, not just pulling an imaginary situation out of the air. Where this standard failed or nearly failed was when the media took priority over the study. The average rating for this standard, 3.4 of 5.
- c) Ask or call for the listener's attention.
 - i. It is amazing how many studies fail to ask or call for the listener's attention. The forgone conclusion is that many studies assume the teacher will automatically do this. Several studies were given the benefit of the doubt as the nature of the study drew the listener's attention.
 - ii. There are no valid reasons to neglect this standard. This standard is easy to establish within a written study. The average rating for this standard, 3 of 5.
- d) As a teacher, be attentive to the listeners.
 - i. None of the studies reviewed made any mention or note of this standard to the teacher.

2) Picturesque expression;

- a) Use of picturesque expression is an important aspect of attitude and behaviour change and should be utilized in a way consistent

with the *Jesus style*. In keeping with the *Jesus style*, picturesque expression should be appropriate in context and gist to the lesson and Scriptures utilized.

- i. There were some studies where the media was the reason for the study's existence. This is a huge mistake and severely weakens the foundation of the study. Such use of *picturesque expression* is analogous to the house built upon sand.
 - ii. Overall, most studies performed well in this standard. The average rating for this standard, 3.5 of 5.
 - b) Sopory and Dillard (2002) propositions 1 through 7 are an appropriate guide for proper use of picturesque expression.
 - i. If a metaphor was weak in its connection to the study or Scriptures, then it performed poorly in these propositions. Just using a metaphor is not enough; connections must be made in the proper way.
 - ii. Overall, if the study rated well within standard (a) then it usually rated well here as well. The average rating for this standard, 3.7 of 5.
 - c) Picturesque expression may take place through figurative action. Figurative action is the actual lesson in action, not an expression of the lesson.
 - i. None of the studies encouraged, mentioned, or demonstrated *figurative action*.
 - ii. Additions of the actual lesson in action are possible within a visual media environment.
- 3) Utilize an implicit teaching and lesson style over explicit. Explicit content or objective truth is appropriate in an implicit lesson style.
 - a) For most of the studies reviewed, this standard either was there in a strong way or failed altogether. Some studies however strong in implicit style failed to present objective truth. Objective truth should never be omitted from a Bible study. The average rating for this standard, 4.5 of 5.
- 4) Participatory involvement;

- a) Utilize both direct and rhetorical questions in the learning situation. Questions should be relevant and applicable to the gist and context of the scriptural foundation appropriately linking the scriptural foundation with the narrative.
 - i. All of the studies reviewed asked questions. Few studies utilized the rhetorical question and those that did, did so sparingly.
 - ii. Many questions asked little or nothing of the participant other than to regurgitate obvious occurrences within the narrative. The purpose of questions is to move the listener from passivity into participation. Where questions (focus of the study), narrative and Scriptures are treated as separate unrelated parts in a lesson the participation standard fails. Questions should be relevant and applicable to the gist and context of the scriptural foundation appropriately linking the scriptural foundation with the narrative. Some studies performed this standard strongly while others lacked true direction. The average rating for this standard, 3.5 of 5.
- b) Utilize the principles of recency and frequency. Build upon these by way of current events, themes, culture, repetition, etc. into the subject of the study and narrative.
 - i. If (a) is weak (b) cannot stand alone and its rating will suffer as a result.
 - ii. There are so many ways for this standard to be utilized yet it is easy to omit if purposeful application is not focused upon. Some studies relied only on the narrative for recency and frequency doing poorly in the overall application of the standard. Overall rating for this standard, 2.9 of 5.
- c) Where practical, utilize additional involvement with hands-on discipleship.
 - i. None of the studies reviewed mentioned or encouraged hands-on involvement.

- 5) Media genre;
- a) Utilize the media genre most appropriate to the message recipients where the recipient's values are clearly understood and defined.
 - b) Where recipients are mixed in *value defense* and *value reinforcement*, follow Jesus' example in favouring the narrative. Most studies will therefore combine aspects to affect both value protective and value affirmative individuals. This combination should be considered the default standard.
 - i. All studies reviewed fell into this category.
 - ii. For a study, utilizing visual media, to fail at this standard it had to neglect context and gist. In a Bible study context, even a strong narrative cannot totally stand on its own. Overall rating for this standard, 4.6 of 5.
- 6) A decision or commitment may present in three ways: attitude shaping or reinforcing through social judgments concerning self or others, personal responsibility shaping or reinforcing through self-judgments, and formation of personal intent through a decision or commitment to planned or reasoned behaviour. While the overall rating for the standard as a whole was in the middle and technically acceptable, two of the three aspects fell below an acceptable rating.
- a) Social judgements concerning others or self: This aspect had the highest rating of the three. These questions far exceeded the other two combined. Making social judgements does not appear to be a shortcoming for these studies. The overall rating for this aspect of the standard, 4.7 of 5.
 - b) Personal responsibility judgements: This aspect fell short of an acceptable rating for all the studies combined. In fact, four of the ten studies were weak, very weak or missing in asking for personal responsibility judgements. The overall rating for this aspect of the standard, 2.8 of 5.
 - c) Personal intent or planned and reasoned behaviour: This aspect fell short of an acceptable rating for all the studies combined. In fact, four of the ten studies were weak, very weak or missing in

this aspect. These four studies failed in asking for or commanding decisions or commitment forming personal intent.

The overall rating for this aspect of the standard, 2.2 of 5.

7) The Scriptures contain objective truth and should be utilized as the foundation of every study. Scripture use must be appropriate and consistent with the context and continuity of the original placement and use within the canon. Scripture within appropriate context, gist and continuity are of highest significance. The overall rating for this standard, 3.5 of 5.

a) Three of the ten studies reviewed fell below the acceptable standard and one just meet the standard of acceptable. Forty percent of the reviewed studies had other priorities over that of Scripture.

b) In a Bible study, Scripture use should always be strong or very strong. It was not that Scripture was missing. Scripture was misused or simply gratuitous with no connections to either the narrative or the proclaimed study.

8) Conversion has eternal consequences as well as here and now results. Therefore, a life in Jesus Christ should be exposed and imparted to some aspect in every possible lesson opportunity. The overall rating for this standard, 2 of 5.

a) Four of the ten studies reviewed contained no aspects of salvation or conversion. In fact, seventy percent of the studies reviewed failed to meet an acceptable level of presenting aspects of conversion. Only three of the ten studies presented enough aspects to warrant a conclusion that they made a conscious effort.

b) Many of the studies reviewed seemed to assume that participants of the lesson were in the value reinforcement category and in no need of teaching concerning conversion.

9) Instruction in theology and doctrine are important for grounding individuals in the Christian faith and should be taught or imparted to some aspect in every possible lesson opportunity. The overall rating for this standard, 2.6 of 5.

- a) Merely mentioning an aspect of theology or doctrine does expose a lesson participant in some degree. However, is this enough to rate as actual teaching in theology or doctrine? Ratings in this standard were given fairly liberally and yet the ratings reflect a lack of instruction in theology and doctrine.
 - b) Overall instruction in theology and doctrine fell woefully short. Only five of ten reviewed studies meet or exceeded an acceptable rating in teaching this standard.
- 10) Christian living is important for healthy daily praxis and should be taught at every possible lesson opportunity for the shaping of attitudes, intent and character toward the likeness of the Creator. The overall rating for this standard, 3.5 of 5.
- a) Christian living is the most taught aspect of a *practical Christian theological education* in the reviewed studies. Eight of the ten studies meet or exceeded an acceptable rating for teaching in Christian living.
 - b) A note of caution is worth making. Without a solid *decision* or *commitment* standard, any study will remain shallow. Simply discussing Christian living is not the same as teaching Christian living.
- 11) Adults are the hope of the church for today and must be presented with all of the above on a regular basis with deliberate priority. Studies reviewed were chosen as adult or older teen Bible studies. Most of the lessons lived up to studies directed to this age group. However, some were so shallow, or poorly designed as to be ineffective. The overall rating for this standard 4.6 of 5.
- 12) In addition to the above, the study should exhibit the basic compatible concepts of the *systematic-heuristic process in social judgment*, the use of *picturesque expression and the affect on attitude*, *the role of media on perceptions and social judgment*, *reasoned action and planned behaviour* as well as *media genre and involvement*. The above 11 standards utilized some aspects of these. However, collectively these should be kept in mind during the design of a Bible study. These aspects of social psychology are compatible with Biblical concepts and

aid the author or teacher in presenting a more affective lesson. Three of the ten studies reviewed failed to meet an acceptable rating. The overall rating of this standard, 3.3 of 5.

- a) The studies had to contain aspects of systematic processing before any heuristic processing would take place in a future judgment. Some of the studies failed to ask for any systematically processed judgements.
- b) *Picturesque expression and the affect on attitude*, is only affective if attention is attained and maintained with proper use of the narrative. The danger is losing sight of the lesson at hand, forgetting all about shaping attitudes and promoting the narrative above all else.
- c) *The role of media on perceptions and social judgement* is the perception of the social norm and attitudes concerning these social norms. One role of a visual Bible study in *practical Christian theological education* is to give voice to the quiet or silent Christian community exposing the Christian social norm. What is perceived in television, movies and news is not always the real social norm.
- d) *Reasoned action and planned behaviour* is crucial to any life-shaping lesson. Too many studies omitted any personal reasoned or planned behaviour.
- e) Media genre and involvement demands the lesson author know the values of the intended students. Lacking this knowledge, assume some resistance to the values being presented. Some of the studies blindly made value assumptions.

See appendix B for a list of all Bible Studies reviewed along with associated scores.

4.5 Development of Two Model Adult Bible Studies

There are two model Bible studies. Each is built upon the 12-standards model for *practical Christian theological education*. These Bible studies utilize visual media.

Under the topic of *media genre*, the determination is that where recipients are mixed in *value defense* and *value reinforcement*, the study should follow Jesus' example in favouring the narrative. As the lesson attendee's value status is undeterminable by most authors, a combination of individuals is assumed. Most studies should therefore combine aspects to affect both value protective and value affirmative individuals. Although narratives are broader than the visual media format, this is the dominate media in the twenty-first century.

Applying the 12-standards model of *practical Christian theological education* give an established methodology for the evaluation of these model Bible studies. The standards are to some extent synergetic in that each standard has an effect on the others.

One predominate goal is the ability for more teachers to recognize or fashion affective Bible studies. Observation of the two model Bible studies demonstrates how these standards may be combined and utilized.

4.5.1 Model Bible Study: Where Is My Daddy?

This model is a Bible study about being lost and the need for deliverance. Visual media utilized within this Bible study is *Little Girl Lost*, from The *Twilight Zone* television series. (See appendix C for the printed version of this television show.)

Title: Where is My Daddy?

For The Teacher

Teacher's Note: This is a Bible study about being lost and the need for deliverance. The main message is that of salvation. Please keep the study flowing in this direction. It is easy for participants to take over a study and begin a different topic such as child abduction. Although this is an important topic, it will disrupt the main message. Unless stated otherwise the Scriptures are from the New Living Translation.

Teacher's Note: Gain the attention of the group. Call or ask for attention if need be. Introduce yourself and the group as a whole to any newcomers. This is not a time for group conversation and fellowship; this is the beginning of the Bible study. Not only will you as the teacher direct each individual's attention toward yourself, but you need to be able to talk directly with individuals as well. By all means, do not just talk to the group, talk with individuals while teaching. Introduce the title of the study and the metaphor of a lost child.

Introduction

In this study, we are going to discuss a lost child. We are not discussing child abduction or abuse, just a child that is lost. *Little Girl Lost*, an episode from *The Twilight Zone* television show, accompanies this Bible study. In a little while, we will watch and discuss this episode as part of the study. But for now, how about a tease?

Visual Narrative Summary

Missing: one frightened, little girl. Name: Bettina Miller. Description: Six years of age, average height and build; blonde, quite pretty, Last seen: Being tucked in bed by her mother a few hours ago. Last heard: (beat) Aye, there's the rub, as Hamlet put it. She can be heard quite clearly -despite the rather curious fact that she can't be seen at all. Present location? Let's say, for the moment, -in the Twilight Zone (Matheson 2001:191).

Grounding the Study

I will ask for one or two short personal stories (no longer than 3 to 5 minutes). These should be stories of when you may have been lost as a child or when a child you know was lost.

We shall begin by defining what it means to be lost. What is a basic definition of being lost? (Response) . (Ask for a response if none is given.)

Definition from Cambridge Advanced Learner's Dictionary

lost

adjective

1 not knowing where you are and how to get to a place:

*I **got** lost in the London Underground.*

You look lost - can I help you?

2 If something is lost, no one knows where it is:

*Things tend to **get** lost when you move (to a new) house.*

Lost: black cat with white paws.

Mikey turned up with the lost book.

3 not knowing what to do in a new situation:

It was his first day in the office and he seemed a bit lost.

4 giving so much attention to what you are doing that you are not aware of anything else that is happening around you:

*Ann was completely lost **in** her book (Cambridge International Dictionary of English 2008).*

Teacher's Note: Give context (background) of Scriptures where the flow of the discussion will not be disrupted. Depending on the group and your style, it is not always necessary to give the complete Scripture citation (Luke 15:1-4 and 6, and 8). Example; "In Luke Jesus was teaching and gave this example. . ."

In Luke, Jesus was teaching and gave this example; "suppose a woman has ten valuable silver coins and loses one. Won't she light a lamp and look in every corner of the house and sweep every nook and cranny until she finds it?" (Luke 15:8 NLT).

Why do you think she searched so diligently? (Response) . Is there a difference in lost keys, lost toys, a lost pet, and a lost child? (Rhetorical or Response) . What is the difference? (Response) .

Jesus used this story: "If you had one hundred sheep, and one of them strayed away and was lost in the wilderness, wouldn't you leave the ninety-nine others to go and search for the lost one until you found it? And then you would joyfully carry it home on your shoulders" (Luke 15:3-5 NLT).

When discovering the loss, when does the intensity of emotion move from sad, to upset, to frightened, to panic? (Response) .

Does anyone have a short personal story of when you may have been lost as a child or when a child you know was lost? (Response) . How long before you/they were found? (Response) . It was good to have them back wasn't it? (Response) .

When talking about a helpless animal or person the issue takes on higher importance doesn't it. Someone needs to take responsibility and do something effective that will close the separation, offer protection and give necessary aid.

Play Visual Narrative

Submitted for your consideration, *Little Girl Lost*. (25 minutes)

Heart of the Bible Study

How did the parents feel when they could not find their little daughter? (Response) .

Imagine the helplessness of being able to hear her but not being able to just make it all better, fix it. Such a tragedy would be heartbreaking.

Have you ever considered the heartbreak God the Father goes through with the separation of you or me from him? The Father loves you and me just as much as any parent. We sometimes like to blame God for the separation or just say I can do it all by myself.

Tina would still be lost without listening to her father and following Max. She was not capable on her own of finding her way home. The world she found herself in was distorted, disorienting, and not like anything she knew from her own personal experience. In the world Tina found herself in, up or down left or right close or far away did not follow the same rules as the world of her mother and father.

We might find ourselves disagreeing or arguing with concepts such as original sin or even personal sin. Original sin that came through Adam changed the universe. The universe changed into a similar state of confusion and distortion as in the world Tina found herself. Tina found herself wandering through a confusing world she did not cause. It was not our fault original sin altered the universe and separated us from the Father, yet here we are.

“When Adam sinned, sin entered the entire human race. Adam’s sin brought death, so death spread to everyone, for everyone sinned” (Rom. 5:12 NLT).

We start out in a fallen world and that alone is bad enough, but then we add our own sin. Yes, everyone has his or her own personal sin. This personal sin also causes separation from God the Father.

Paul, directly guided by the Holy Spirit wrote to the people in Rome. “For all have sinned; all fall short of God’s glorious standard” (Rom. 3:23 NLT).

We need to listen to the Father and follow the one who came to reconnect us to the Father. The fact is, there is the original problem of confusion and then you and I have added to the turmoil by our own acts of sin. You and I have either been lost, or we are lost right now. We will not find the Father on our own, doing it our way. Have you ever tried to make it to God your way? — (Rhetorical) .

Teacher’s note: Just mention the Luke 15 Scripture, do not read the prodigal son. The prodigal son did come back on his own but he had to give up his way of living and admit personal sin. The point of including it in this study is to show how God wants all sinners to repent and return to Him.

In the same area of Scripture as the lost coin and lost sheep, is a story of a lost son (Luke 15:11-32.) The father was absolutely thrilled to have his son back. He gave a large expensive party to celebrate the son’s homecoming. The father knew the son had done many things wrong and disrespectful, but his love was greater than any disappointment or hurt.

Just like Tina's mother and father could not just "fix it" and make the bad thing go away, God the Father has limits as well. There are things God cannot do. The Father cannot go against his character. He cannot just declare sin is not sin and that the separation of sin does not exist. God the Father has however given us his promise, that He will provide a way. If you remember, Chris Miller, Tina's father reached into the unknown dimension to find his daughter and bring her back. It almost cost him his life.

The letter to the Hebrews tell us; "So God has given us both his promise and his oath. These two things are unchangeable because it is impossible for God to lie. This confidence is like a strong and trustworthy anchor for our souls. It leads us through the curtain of heaven into God's inner sanctuary" (Heb. 6:18a-19 NLT).

So how is this sin problem taken care of? How can we be united with God, able to walk with Him every day? First, we must take personal responsibility for our own sin. I must agree with God that I have personal sin. Without this agreement, God and I are in conflict. Do you want to be in conflict with God?

The Apostle John directly led by the Holy Spirit wrote this about sin, forgiveness and God. "If we say we have no sin, we are only fooling ourselves and refusing to accept the truth. But if we confess our sins to him, he is faithful and just to forgive us and to cleanse us from every wrong. If we claim we have not sinned, we are calling God a liar and showing that his word has no place in our hearts" (1 John 1:8-10 NLT).

Here is a question you need to answer for yourself. Do you have personal sin? (Rhetorical) . If you acknowledge this, then you need to confess this sin to God. If you deny you have personal sin, then there is nothing the Father can do for you. You will be like Tina if Tina had refused to listen to her father and refused to follow Max.

Give attention to what God has said to us through James. "Temptation comes from the lure of our own evil desires. These evil desires lead to evil actions, and evil actions lead to death. So don't be misled, my dear brothers and sisters. In his goodness he chose to make us his own children by giving us his

true word. And we, out of all creation, became his choice possession” (James 1:14-16, 18 NLT).

Although it is not necessary for a believer to repeatedly pray for salvation, it is good every once in a while to pray a prayer of recommitment. At this point in the study, I would like to pray a prayer of recommitment. If you are a Christian, you may want to pray silently along with me.

Father God, I recommit myself to you. Please forgive me of my sins and may I forgive others as you have forgiven me. I confess and proclaim that Jesus is Lord of my life and that he literally came back from the dead alive to never die again. I commit my life to you Jesus as the way, the truth and the life. May I live and reflect your love as I walk in the world. Amen. Thank you Father.

God the Father has done all the preparation and remember, God has promised; “ if we confess our sins to him, he is faithful and just to forgive us and to cleanse us from every wrong” (1 John 1:9 NLT).

This forgiveness comes through Jesus the Christ, God who came and walked in the flesh among sinful people. We may not like admitting we are helpless on our own. We may not like the fact that we cannot cleanse ourselves and find our own way to God. Is that kind of pride keeping you from God the Father? (Rhetorical).

“When we were utterly helpless, Christ came at just the right time and died for us sinners. But God showed his great love for us by sending Christ to die for us while we were still sinners” (Rom. 5:6, 8 NLT).

If you believe God sent Jesus, then you know his words are true. These are Jesus’ own words; “I am the way, the truth, and the life. No one can come to the Father except through me” (John 14:6 NLT).

Jesus not only brings us to the Father, but he has made it possible for us to unite with the Father. To do this Jesus had to suffer death through torture and pay our debts for our sins. This he willing did for you and me. God took care

of the bill and paid the price for us. The thought “what do I need to do?” may have crossed your mind.

“For if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by confessing with your mouth that you are saved. As the Scriptures tell us, “Anyone who believes in him will not be disappointed.” Jew and Gentile are the same in this respect. They all have the same Lord, who generously gives his riches to all who ask for them. For ‘Anyone who calls on the name of the Lord will be saved’” (Rom. 10:9-13 NLT).

Now if you have never accepted the salvation of Jesus Christ, you can do so now. Would you like to receive this forgiveness and new life that is promised to you by God? (Look for some kind of acknowledgement) . I will lead in a prayer, but as you pray silently to God the Father, feel free to pray your own words as well. I will leave some quite time at the end of the prayer.

Father God, I come to you as a sinner and ask for your promised forgiveness. I come to you Father through Jesus the Christ who is the way, the truth and the life. I confess and proclaim that Jesus is Lord and that he literally came back from the dead alive to never die again. I commit my life to you Jesus as my Lord. I thank you Father for this new life in you. Amen.

If you prayed this prayer today then what Paul wrote almost 2000 years ago is a message from God for you. “This truth gives them the confidence of eternal life, which God promised them before the world began—and he cannot lie” (Titus 1:2 NLT).

Tina was reunited with her mother and father. I hope and pray you have also been united with your heavenly Father. There is a signpost up ahead. This signpost reads “Life in the presence of the living God.” This is the beginning of real life as a new creation, a new reality. Live with this knowledge and intent of living a Christ like life.

“Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation” (2 Cor. 5:17-18 NIV).

Closing

As a closing prayer, I would like to leave you with Jude’s prayer of praise. “And now, all glory to God, who is able to keep you from stumbling, and who will bring you into his glorious presence innocent of sin and with great joy. All glory to him, who alone is God our Savior, through Jesus Christ our Lord. Yes, glory, majesty, power, and authority belong to him, in the beginning, now, and forevermore. Amen” (Jude 1:24-25 NLT).

End of Bible Study *Where Is My Daddy*.

This Bible study is a little unusual in that it reaches a maximum score in every standard.

Standard	Point Value
1. Attention	15 of 15
2. Picturesque Expression	15 of 15
3. Implicit	10 of 10
4. Participatory Involvement	15 of 15
5. Media Genre	10 of 10
6. Decision/Commitment	15 of 15
7. Scripture	15 of 15
8. Conversion	5 of 5
9. Theology/Doctrine	5 of 5
10. Christian Living	5 of 5
11. Adults	5 of 5
12. Social Psychology	5 of 5
Totals 100% or	120 of 120

Table 7 Where Is My Daddy Model Study 1

- 1) Attention;
 - a) Establish attention through relevant language, dialect and style.
= 5
 - b) Be attentive to the listener’s life situation and context. = 5
 - c) Ask or call for the listener’s attention. Special notes to the teacher point out this need. = 5

d) As a teacher, be attentive to the listeners. Special notes to the teacher point the need to be attentive to individuals not just a group.

2) Picturesque expression;

a) Use of picturesque expression is an important aspect of attitude and behaviour change and should be utilized in a way consistent with the *Jesus style*. In keeping with the *Jesus style*, picturesque expression should be appropriate in context and gist to the lesson and Scriptures utilized.

i. The Bible study is able to stand on its own. The visual picturesque expression brings understanding and comprehension without taking away from the Bible study.

= 5

b) Sopory and Dillard (2002) propositions 1 through 7 are an appropriate guide for proper use of picturesque expression. In this Bible Study, strong utilization of the 7 propositions achieves the benefits of proper metaphor management. = 5

i. Proposition 2 and 3: "Use of 1 metaphor is associated with greater attitude change than is use of large numbers" (Sopory and Dillard (2002:409) and "Extended metaphors are associated with greater attitude change than are nonextended metaphors" (Sopory and Dillard (2002:409). This Bible study practices the one extended metaphor principle.

ii. Proposition 5: "Metaphors are associated with greater attitude change when more novel than when less novel" (Sopory and Dillard (2002:410). The visual narrative of *The Twilight Zone* accomplishes the novel metaphoric association in an extraordinary way.

iii. Proposition 7: "Metaphor messages used by low-credibility communicators are associated with greater attitude change..." (Sopory and Dillard (2002:411). Credibility of objective Bible study content is incredibly

important. A strong visual metaphor as in this Bible study goes a long way toward attitude and behaviour change.

- c) Picturesque expression may take place through figurative action. Figurative action is the actual lesson in action, not an expression of the lesson. The teacher making a commitment achieves figurative action in this Bible study. = 5
- 3) Utilize an implicit teaching and lesson style over explicit. Explicit content or objective truth is appropriate in an implicit lesson style. = 5
- 4) Participatory involvement;
- a) Utilizes both direct and rhetorical questions in the learning situation. Questions are relevant and applicable to the gist and context of the scriptural foundation appropriately linking the scriptural foundation with the narrative. = 5
 - b) Utilizes the principles of recency and frequency. Builds upon a theme of being lost, culture, and repetition within the study and narrative. = 5
 - c) Where practical, utilize additional involvement with hands-on discipleship. The study achieves this standard by walking the participants through the steps of salvation. = 5
- 5) Media genre: Where recipients are mixed in *value defense* and *value reinforcement*, follow Jesus' example in favouring the narrative. This combination is used in this study as the default standard. = 5
- 6) A decision or commitment may present in three ways: attitude shaping or reinforcing through social judgments concerning self or others, personal responsibility shaping or reinforcing through self-judgments, and formation of personal intent through a decision or commitment to planned or reasoned behaviour.
- a) Social judgements concerning others or self are used well in this study. = 5
 - b) Personal responsibility judgements are at the heart of acknowledgment of personal sin. = 5
 - c) Personal intent or planned and reasoned behaviour are at the heart of asking for forgiveness and accepting Jesus as Lord. = 5

- 7) The Scriptures contain objective truth and are the foundation of this Bible study. Scripture use is appropriate and consistent with the context and continuity of the original placement and use within the canon. = 5
- 8) Conversion has eternal consequences as well as here and now results. A life in Jesus Christ is the focus of this Bible study. = 5
- 9) Instruction in theology and doctrine are important for grounding individuals in the Christian faith and are taught within this Bible study. = 5
- 10) Christian living is important for healthy daily praxis is addressed within this Bible study. Intent is addressed shaping attitudes concerning the character of the Christian. = 5
- 11) Adults are the hope of the church for today. This Bible study is written for adults; however, it can be easily adapted for youth. = 5
- 12) In addition to the above, the study should exhibit the basic compatible concepts of the *systematic-heuristic process in social judgment*, the use of *picturesque expression and the affect on attitude*, *the role of media on perceptions and social judgment*, *reasoned action and planned behaviour as well as media genre and involvement*. = 5

4.5.2 Model Bible Study: Will the Monsters Please Step Forward

(See appendix D for the printed version of this television show.)

Title: Will the Monsters Please Step Forward

For The Teacher

Teacher's Note: This is a Bible study is about discord, suspicion, predators and prey. Although the study may contain some benefit for nonbelievers, it is directed toward the church and professing Christians. The main message is one of conflict management, personal responsibility, and peace in the Body of Christ. Please keep the study flowing in this direction. It is easy for participants to take over a study and begin a different topic such as the latest television show or broken down cars. Although these have their place in

fellowship, they will disrupt the main message of the study. Scriptures are from the New Living Translation and the New International Version.

Teacher's Note: Gain the attention of the group. Call or ask for attention if need be. Introduce yourself and the group as a whole to any newcomers. This is not a time for group conversation and fellowship; this is the beginning of the Bible study. Not only will you as the teacher direct each individual's attention toward yourself, but you need to be able to talk directly with individuals as well. By all means, do not just talk to the group, talk with individuals while teaching. Introduce the title of the study and the metaphor of unidentified monsters.

Introduction

In this study, we are going to discuss an unidentified monster or monsters. *The Monsters Are Due On Maple Street*, an episode from *The Twilight Zone* television show, accompanies this Bible study. In a little while, we will watch and discuss this episode as part of the study. But for now, how about a tease?

Visual Narrative Summary

"Maple Street, U.S.A. Late summer. A tree-lined little road of front porch gliders, barbecues, the laughter of children, and the bell of an ice-cream vendor. At the sound of the roar and the flash of light, it will be precisely 6:43 P.M. on Maple Street... This is Maple Street on a late Saturday afternoon, in the last calm and reflective moment - before the monsters came." (Ziecree 1982:90).

Grounding the Study

Have you ever seen something go wrong but had no idea as to the cause? Tell us about it. (Keep the story three to five minutes in length.) I think the rule is something like this, once is "oh well," twice is "a coincidence," the third time "OK, who's responsible for this?" thereafter it is a search for the guilty. Of course, that is the patient version. On occasion, we may call them gremlins, but for now let's just say it's the monster's fault.

We will begin by defining what a monster is. What is a basic definition of being a monster? (Response) . (Ask for a response if none is given.)

Definition from Merriam-Webster's Online Dictionary

Monster

noun

1 a: an animal or plant of abnormal form or structure b: one who deviates from normal or acceptable behaviour or character 2: a threatening force (Merriam-Webster 2008).

Teacher's Note: Give context (background) of Scriptures where the flow of the discussion will not be disrupted. Depending on the group and your style, it is not always necessary to give the complete Scripture citation (Luke 15:1-4 and 6, and 8). Example; "In Luke Jesus was teaching and gave this example..."

Play Visual Narrative

Without any further delay, *The Monsters Are Due On Maple Street*. (25 minutes)

Heart of the Bible Study

It would be too easy to just say these people lacked the Holy Spirit or shouldn't have been allowed guns and leave it at that. The Bible Study is over, right. The problem is solved and we will surely never see such a terrible thing here. OK, Let's go get some donuts glazed with self-righteousness and wash them down with some old pride coffee...Or, should we consider lessons to be learned from Maple Street?

Can you identify the monsters? (Response) . Are there different kinds of monsters? (Response) . [Keep asking or directing until the aliens are identified. Identifying the people on Maple Street is good, but for now we want to talk about aliens (Satan.)]

"Be careful! Watch out for attacks from the Devil, your great enemy. He prowls around like a roaring lion, looking for some victim to devour" (1 Pet. 5:8 NLT).

Some laugh at the very idea of the Devil being active in our world. Some believe it is just an excuse for our own evil. It is certain that we do not need the Devil for us to sin. We are fully capable of sin without any help. It is also certain that Satan is real, alive and active in this world.

Theology/doctrine of Satan

“The existence of angels is uniformly presented in Scripture. Thirty-four books of the Bible make reference to angels (seventeen in the Old Testament; seventeen in the New Testament)” (Enns 1989:288).

Teacher’s Note: You will not have time in a one-hour class to read all of Ezek 28 and Isaiah 14. However, Ezek 28: 12-15 and 15-16 are important.

Satan is an angel that rebelled against God (Ezek 28 and Isaiah 14). He was not created evil and is not the opposite side of God. They are not equal in any way. Satan is a created being of God, created good in all ways (Ezek 28:12-15). Satan decided on his own to rebel and become evil (Ezek 28:15-16). From the time of God casting him out of God’s presence, Lucifer has done whatever he can to cause pain and hurt to God. God loves you and that is all the Devil needs to know to target you with his hate. Hurting you is his aim, but to trick you into hurting yourself or others, that is his primary goal. This is real, not fantasy, fact not imagination. God’s word tells us of these things.

Did the aliens in *The Monsters are Due on Maple Street* force the people into any action? (Response). Neither are we forced into any action by Satan. Like the aliens, he simple manipulates the situation.

I love the old Verizon commercial where two children sit in the living room with the parent, sitter and the Verizon man. The children have white flower on their faces. The sitter says to the parent, “I thought you said flower the kids.”

How many churches are attacking their own members, claiming they are following God’s directions? Many times there is a disconnect between the grace of God and Christian behaviour. Is it possible the communication channels from God are getting some interference?

The accepted communications model shows at least two sender/receivers of messages. Between the two sender/receivers flows the message and streams of various noise (interference). These noise streams can be physiological or psychological but let us to add spiritual as well. How well are we hearing each other and how well are we hearing God? What kind of noise do we have interfering with the messages? (Response) .

What noise began the confusion on Maple Street? (Response) . [If the answer is the sound accompanying the flash of light, keep asking until the boy is identified.]

What did the boy say? (Response) . What happened from that point on? (Response) .

The aliens created a need then stirred anxiety and discontent. What need did they create? (Response) . How did they stir anxiety and discontent? (Response) .

The People of Maple Street then began to take up the fruit of the devil. Satan's fruit are like thorns entering into the spirit, dropping seeds of insinuation and temptation to insert these thorns into as many as possible. The people of Maple Street passed along bushels baskets full of Satan's fruit.

We may not like the fact that we are capable of becoming the people on Maple Street. All our enemy must do is create that need then stir anxiety and discontent. The question is, what will you do? Will you recognize this situation when it starts to happen in the church, in your family?

Let's take a closer look at what happened. Was there a valid reason for the conflict? (Response) .

What is conflict? (Response) .

Conflict is "an expressed struggle between at least two interdependent parties who perceive incompatible goals, scarce resources, and interference from the other party in achieving their goals" (Adler and Proctor 2007:367).

Synonyms for conflict are battle, dispute, struggle, opposition, trouble, disagreement, clash and contend. Does this mean all conflict is bad? (Response) . Can conflict can be constructive? (Response) . Is it possible to live without conflict? (Response) .

Two people walking toward doorway just wide enough for one. Even though you may not see it, they are in a conflict. The two people are interdependent because of the direction they are walking together. Their individual goals of walking through the doorway appear incompatible because of the scarce resource of width and each could interfere with the other. We encounter such conflict multiple times each day. Yet, most of us are not in constant battle. Why is that?

So, conflict is not always bad and it can be constructive. Indeed most conflict we encounter throughout each and every day is constructive.

“With the right set of communication skills, conflict can be less like a struggle and more like a kind of dance in which partners work together to create something that would be impossible without their cooperation” (Adler and Proctor 2007:366).

How can you tell the difference in good conflict and bad conflict? (Response) .

James 4:1-11

1What causes fights and quarrels among you? Don't they come from your desires that battle within you? 2You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. 3When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.

4You adulterous people, don't you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God. 5Or do you think Scripture says without reason that the spirit he

caused to live in us envies intensely? 6But he gives us more grace. That is why Scripture says:

“God opposes the proud
but gives grace to the humble.”

7Submit yourselves, then, to God. Resist the devil, and he will flee from you. 8Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. 9Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. 10Humble yourselves before the Lord, and he will lift you up.

11Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it. 12There is only one Lawgiver and Judge, the one who is able to save and destroy. But you—who are you to judge your neighbor?
James 4:1-12 (NIV)

According to the Scripture in James:

What are some kinds of noise that interfere with clear communication, thereby aggravating conflict? _(desires, wrong motives, the heart of adultery, pride, slander)_.

Define *the heart of adultery* _(Response)_, *pride* _(Response)_, *slander* _(Response)_.

What attitudes clear the channels of communication, thereby supporting conflict resolution? _(faithfulness, humility, submission, right motives)_.

Define *faithfulness* _(Response)_, *humility* _(Response)_, *submission* _(Response)_.

As Christians, what should our motives be when we find ourselves in conflict?
(Response). [Could be difficult for people to answer.]

This last question was directed toward Christians. Christians have the power and indwelling of the Holy Spirit. This means we are not alone and need not

rely only on our own power. We need to pray for the Holy Spirit to empower us to follow the Scriptures and effectively handle conflict. If you wish to discuss what it means to have the power of the Holy Spirit and salvation through Jesus Christ please see me (the teacher) after this Bible study. I will be happy to talk and pray with you.

Romans 12:9-21

9Don't just pretend that you love others. Really love them. Hate what is wrong. Stand on the side of the good. 10Love each other with genuine affection, and take delight in honoring each other. 11Never be lazy in your work, but serve the Lord enthusiastically. 12Be glad for all God is planning for you. Be patient in trouble, and always be prayerful.

14If people persecute you because you are a Christian, don't curse them; pray that God will bless them. 15When others are happy, be happy with them. If they are sad, share their sorrow. 16Live in harmony with each other. Don't try to act important, but enjoy the company of ordinary people. And don't think you know it all! 17Never pay back evil for evil to anyone. Do things in such a way that everyone can see you are honorable. 18Do your part to live in peace with everyone, as much as possible. Rom. 12:9-12, 14-18 (NLT)

Is it possible to do everything to be at peace with someone and they still choose hostility? (Response) . What does God through Paul encourage us to do? (Response) .

Can you think of a situation when someone used these instructions from James and Paul? (Response) . What happened? (Response) .

Do not answer this aloud, but can you think of recent conflicts you have had? To yourself, rate your response.

How can a group such as this help with situations of conflict? (Response) .

Would you commit to these?

Using the definition of conflict, did the people on Maple Street have a real reason for conflict? (Response) . Do you see how the aliens created a need then stirred anxiety and discontent? (Response) . Be watchful of this trick of Satan. If we can identify this tactic and apply the guidance God has given us in His word, we can live our faith in a way that honours God.

Closing

Our church can be a light in an oppressed world. We can witness to a lost world by living an affective faith. Will you commit in prayer, to these God given principles of conflict management? If so, pray with me.

Teacher's Note: pause between each sentence so people may pray each sentence as their own. Make the prayer personal (I and me), not impersonal (we and us).

Father I ask for your blessings and empowerment by the Holy Spirit to live my faith in a way that brings honour to you. Keep me from wrong motives, unfaithfulness, slander and pride. May I walk in faithfulness, humility and proper submission. May I truly love and honour others. May I serve you and others enthusiastically with right motives and desires. Remind me of the need for prayerfulness and patience in troubled times. Keep me watchful of sinful traps and tricks. Please be blessed and honoured in the living of my life for you. By Christ Jesus amen.

As closed by Rod Serling: "*The tools of conquest do not necessarily come with bombs and explosions and fallout. There are weapons that are simply thoughts, attitudes, prejudices - to be found only in the minds of men. For the record, prejudices can kill and suspicion can destroy, and a thoughtless, frightened search for a scapegoat has a fallout all its own - for the children, and the children yet unborn. And the pity of it is that these things cannot be confined to the Twilight Zone.*" (Ziegree 1982:91).

End of Bible study Will the Monsters Please Step Forward.

This Bible study is a more typical of a study design with the twelve standards of a *practical Christian theological education*.

Standard	Point Value
1. Attention	15 of 15
2. Picturesque Expression	10 of 15
3. Implicit	10 of 10
4. Participatory Involvement	13 of 15
5. Media Genre	10 of 10
6. Decision/Commitment	15 of 15
7. Scripture	15 of 15
8. Conversion	5 of 5
9. Theology/Doctrine	5 of 5
10. Christian Living	5 of 5
11. Adults	5 of 5
12. Social Psychology	5 of 5
Totals 94% or	113 of 120

Table 8 Will the Monsters Please Step Forward Model Study 2

- 1) Attention;
 - a) Establish attention through relevant language, dialect and style.
= 5
 - b) Be attentive to the listener's life situation and context. = 5
 - c) Ask or call for the listener's attention. Special notes to the teacher point out this need. = 5
 - d) As a teacher, be attentive to the listeners. Special notes to the teacher point the need to be attentive to individuals not just a group.
- 2) Picturesque expression;
 - a) Use of picturesque expression is an important aspect of attitude and behaviour change and should be utilized in a way consistent with the *Jesus style*. In keeping with the *Jesus style*, picturesque expression should be appropriate in context and gist to the lesson and Scriptures utilized.
 - i. The Bible study is able to stand on its own. The visual picturesque expression brings understanding and

comprehension without taking away from the Bible study.

= 5

b) Sopory and Dillard (2002) propositions 1 through 7 are an appropriate guide for proper use of picturesque expression. In this Bible Study, strong utilization of the 7 propositions achieves the benefits of proper metaphor management. = 5

i. Proposition 2 and 3: “Use of 1 metaphor is associated with greater attitude change than is use of large numbers” (Sopory and Dillard (2002:409) and “Extended metaphors are associated with greater attitude change than are nonextended metaphors” (Sopory and Dillard (2002:409). This Bible study practices the one extended metaphor principle. An additional metaphor of the Verizon man is mentioned, however it is in support of subtext not the main issue of conflict.

ii. Proposition 5: “Metaphors are associated with greater attitude change when more novel than when less novel” (Sopory and Dillard (2002:410). The visual narrative of *The Twilight Zone* accomplishes the novel metaphoric association in an extraordinary way.

iii. Proposition 7: “Metaphor messages used by low-credibility communicators are associated with greater attitude change...” (Sopory and Dillard (2002:411). Credibility of objective Bible study content is incredibly important. A strong visual metaphor as in this Bible study goes a long way toward attitude and behaviour change.

c) Picturesque expression may take place through figurative action. Figurative action is the actual lesson in action, not an expression of the lesson. This is difficult to apply without actually going through a real conflict. = M(issing)

3) Utilize an implicit teaching and lesson style over explicit. Explicit content or objective truth is appropriate in an implicit lesson style. = 5

4) Participatory involvement;

- a) Utilizes both direct and rhetorical questions in the learning situation. Questions are relevant and applicable to the gist and context of the scriptural foundation appropriately linking the scriptural foundation with the narrative. = 5
 - b) Utilizes the principles of recency and frequency. Builds upon a theme of conflict and Satan's trickery, culture, and repetition within the study and narrative. = 5
 - c) Where practical, utilize additional involvement with hands-on discipleship. A degree of hands-on is applied by way of a prayer of intent. However, this is not working through a real conflict. = 3
- 5) Media genre: Where recipients are mixed in *value defense* and *value reinforcement*, follow Jesus' example in favouring the narrative. This combination is used in this study as the default standard. = 5
- 6) A decision or commitment may present in three ways: attitude shaping or reinforcing through social judgments concerning self or others, personal responsibility shaping or reinforcing through self-judgments, and formation of personal intent through a decision or commitment to planned or reasoned behaviour.
- a) Social judgements concerning others or self are used well in this study. = 5
 - b) Personal responsibility judgements are at the heart of conflict management. = 5
 - c) Personal intent or planned and reasoned behaviour are at the heart of the prayer asking for God's empowerment and guidance. = 5
- 7) The Scriptures contain objective truth and are the foundation of this Bible study. Scripture use is appropriate and consistent with the context and continuity of the original placement and use within the canon. = 5
- 8) Conversion has eternal consequences as well as here and now results. A life in Jesus Christ is addressed in this Bible study. = 5
- 9) Instruction in theology and doctrine are important for grounding individuals in the Christian faith and are taught within this Bible study. = 5

- 10) Christian living is important for healthy daily praxis is addressed within this Bible study. Intent is addressed shaping attitudes concerning the character of the Christian. = 5
- 11) Adults are the hope of the church for today. This Bible study is written for adults; however, it can be easily adapted for youth. = 5
- 12) In addition to the above, the study should exhibit the basic compatible concepts of the *systematic-heuristic process in social judgment*, the use of *picturesque expression and the affect on attitude*, *the role of media on perceptions and social judgment*, *reasoned action and planned behaviour* as well as *media genre and involvement*. = 5

Chapter Five

Conclusion, Summary and Recommendations

5.1 Introduction

This chapter encompasses chapter summaries, conclusions drawn from research conducted and recommendations upon use of this research and future research.

5.2 Review of the Problem

This research endeavoured to determine how properly structured and taught Bible studies can assist postmodern adults: 1) in assimilation of principles taught in *practical Christian theological education* and 2) in the lived praxis and consistent living of these principles. This research furthermore endeavours to determine whether contemporary visual media of the postmodern culture should be utilized or can be properly utilized within this structure of Christian education.

5.3 Review of Objectives

The objectives of this study were to: 1) Examine the Biblical, theological and sociological foundations of Christian education. This encompassed the *Jesus style* as seen in the gospels, religious education history with observations and examination of the systematic–heuristic process in social judgment and sociological research on media influence and judgment. 2) Develop a 12-standards model for evaluating Christian education in a postmodern society. This development followed observations drawn from the *Jesus style*, theological foundations and goals of a practical Christian theological education with adult instruction as priority and the systematic – heuristic process in social judgment. 3) Evaluate ten Bible studies that utilize contemporary visual media in terms of the 12-standards model. These Bible studies utilized both full length movies and television programs. Five of these Bible studies reviews were listed in evaluative detail while the remaining five were presented with the evaluation totals. 4) Develop two model Bible studies built upon the 12-standards model and evaluations of the ten evaluated Bible

studies. Two adult Bible studies were developed as per the objective meeting the established 12-standards. These model Bible studies utilized visual media from television programming.

5.4 Review of Research

In order to make such a determination, this research began with the methods of Jesus the Master teacher, the hallmark by which all theological education should be measured. This research continued with the philosophy and theory of religious education and social judgment. Religious educational practices of the ancient Hebrews, as well as the early, Middle Ages, and reformation church were observed. This education review was then followed by a review of social psychology as it pertains to the influence of persuasive messages, visual media and social judgment. Utilizing observations from the above, 12-standards were developed by which studies in *practical Christian theological education* may be appraised. These standards were then applied to current Bible studies observing strengths and weaknesses of these studies. Applying these standards and lessons learned in the observation of current studies, two model Bible studies were then developed utilizing visual media. These model studies were then evaluated based upon the twelve standards.

5.4.1 Review of the Jesus Style

The first observation that stood out from everything else in the *Jesus style* of teaching was, when people encountered Jesus, they had a Jesus experience. People encountered more than information, or healing, or food, they experienced Jesus the Master Teacher. What was it that people encountered? They encountered Jesus' experiential methodology of 1) *Meet and Connect*, 2) *Imagery*, 3) *Participatory Involvement*, and 4) *Decision or Commitment*. Incorporated within each of these was cultural and personal *Sitz im Leben*. Jesus always held the person and their setting in life as relevant to the teaching encounter.

The teaching style of Jesus had powerful, purposeful methodology of principles. These principles are what constituted the Jesus experience. Jesus found ways to *meet and connect* with people everywhere he went. Jesus

taught with a command of *imagery* and brought people into *participatory involvement*. Jesus led or commanded people to a *decision or commitment*. These four principles however were not themselves an end goal. The *Jesus style* focused upon relationship above the intellect. It was about spiritual and interpersonal relationships. It should be no great surprise that the *Jesus style* is as relevant to today's postmodern culture as it was to 1st century Palestine.

5.4.2 Review of the Theological, Educational and Sociological Foundations of Christian Education with Special Reference to the Systematic – Heuristic Process in Social Judgment

Religious education has a long history from the pre-Hebrew beginning, through the early church into our current postmodern age. History is an able teacher if we will apply attention and observation. This research examined the theological, educational and sociological foundations of Christian education via Biblical and extrabiblical sources. Cyclical trends within Judaism were also revealed within Christianity. The negative cultural and personal impact was found in proportion to the neglect of God and His word. Falling away from God and His word accompanied by social consequences have happened so often as to be a stark warning to the church today. Let us not be remembered as one of the fallen generations but a generation of awakening.

Aims and goals of a *practical Christian theological education* were drawn from 1) the *Jesus style* and its four principles meet and connect, imagery, participatory involvement, and decision or commitment.; 2) personal and cultural *Sitz im Leben* as per examples of Jesus, the Apostles and the early church; 3) the *theological foundations* of Scripture, conversion, instruction in theology and Christian living; and 4) *adult instruction* as first priority as per examples of the Israelites, Jesus, the Apostles and the early church.

Why have we studied the *systematic-heuristic process in social judgment*? We have heard or verbalized the lament that worldly influences are leading Christian young people and adults astray. If the hypothesis of this negative social effect has any validity, then we need to understand how the mechanisms of this influence operate. Once understood, it should then be possible to utilize these same mechanisms for positive influence in Christian

education. In terms of education, linking a *practical Christian theological education* with heuristics anticipates that the heuristics discovered will prove exceptionally reliable in Christian living. It is in the experience of living that valid usable heuristics come into being.

Two modes of processing judgments are proposed as the dual model systematic–heuristic process in social judgment. Systematic processing is the first mode in the dual model and its driving force is accuracy. “Under the heuristic mode, processors focus on that subset of available information that enables them to use simple decision rules or heuristics to arrive at a judgment quickly and efficiently” (Jain and Maheswaran 2000:358).

Activation and use of the *systematic-heuristic process in social judgment* is understood in terms of *motivation, availability, accessibility* and *applicability*. *Motivation* was broken down into *accuracy, defense* and *impression* management. The one with the highest value to the individual, in that setting of life, is their driving motivation. *Availability* is summed up in terms of attention. Attitude can influence many things, not the least of which is the orienting of attention. Attitude and attention will determine if message content is available for later usage. Attitude is retrieved via *accessibility*, the stronger the attitude the more accessible it is. *Accessibility* is a major principle of the use of knowledge in judgments. Intensity, importance, accountability, salience, and attention are just a few of accessibility’s influencing factors. Two additional factors in attitude *accessibility* are *recency* and *frequency* of activation. *Applicability* may enable more accuracy and conserve cognitive resources at the same time. A high monitoring or self-checking person will be more successful in the use of *applicability*. At the other end of the scale a very low monitoring person may rarely use *applicability* and make nearly all judgments based on the first thing that comes to their mind.

Research into picturesque expression was of significant value. The degree of which this fell into line with the *Jesus style* bolstered this research and its models. Picturesque expression was verified to have significant influence on affecting attitude. Sopory and Dillard (2002) presented a meta-analytic review of empirical literature on metaphor and persuasion demonstrating powerful

propositions. Seven of the Sopory and Dillard (2002) propositions were adopted within the final 12-standards model of evaluation for *practical Christian theological education*.

A review was conducted on the *role of media on perceptions and social judgment*. “A common focus of social science research is the public’s perceptions of their neighbors, community, state, nation, or world” (Eveland 2002:691). This includes individual perceptions of public normalized beliefs, rates of occurrences such as crime, divorce, automobile deaths and stereotypes. One aspect of this influence is *cultivation theory*. “Cultivation theory suggest that viewers come to ‘cultivate’ television information by integrating it into their perceptions of real-world phenomena” (Shrum, Wyer and O’Guinn 1998:448). This research found that *practical Christian theological education* can work with these perceptions in a positive affective way.

Reasoned action and planned behaviour were found to have significant impact on future judgments and behaviour. A person’s internal intent matters more than spoken words or head nod. “The decision to adopt a certain course of action logically precedes actual performance of the behavior.social psychologists tend to view intentions as mediating between attitudes and actions” (Ajzen 1996:311).

One of the more noteworthy reviews was that of *media genre and involvement*. “In teaching and explaining involvement, the fundamental proposition is that the nature of the processing of a message and its resulting impact depends on the recipient’s involvement with the message” (Slater 2002:175). Types of messages and types of message content directly affect receiver involvement. Within the extended elaboration likelihood model (ELM), understanding the relationship of receiver goals, message genres, processing determinants, and associated message-processing strategies; grants an educator the ability to more effectively reach educative goals.

5.4.3 Review of the 12-Standards Model for Evaluation , Current Bible Studies, and Two Model Bible Studies Based Upon the 12-Standards

The goals of this chapter were: 1) Develop a 12-standards model by which an educational standard may be established and observed. 2) Evaluate ten contemporary Bible studies that utilize visual media by the 12-standards model. Pay special attention to the shortcomings of current studies. 3) Develop two model Bible studies utilizing the 12-standards model. Ensure shortcomings of current studies are not present in the developed studies.

The model standards were developed through the aims and goals of a *practical Christian theological education* and exploitation of principles gleaned from the *systematic–heuristic process in social judgment*. Knowledge gained from the *systematic-heuristic process in social judgment* was in support of the theological foundations and goals. However, the theological foundations and goals were never superseded by anything within the systematic-heuristic process in social judgment.

The model standards were condensed into twelve *practical Christian theological education standards (PCTES)* referred to as the 12-standards model. The twelve standards are: *attention; picturesque expression; implicit lesson style; participatory involvement; media genre; decision and commitment; Scripture; conversion; theology and doctrine; Christian living; adult teaching; and social psychology* (principles from the systematic-heuristic process in social judgment). For the purpose of rating Bible studies, the standards were given point value(s). The point values were assigned based on the importance within the overall structure of the study. The standards are to some extent synergetic in that each standard has an effect upon the others.

Bible studies were then chosen for evaluation. Bible studies chosen for evaluation were studies utilizing visual media. Ten Bible studies were evaluated using the twelve established standards. Five Bible studies were evaluated in detail within the text of the thesis. Individual and collective ratings were calculated for the chosen Bible studies. Shortcomings were noted from these ratings.

Two model Bible studies were developed based upon the 12-standards model of PCTES. Special notice was given to noted shortcomings within previous evaluated Bible studies. These model studies utilized visual media. Although for thesis evaluation written versions of the visual content are included within appendices.

5.5 Review of Hypothesis

Practical Christian theological education can be taught in a form and format that makes its way to the surface during busy fast-paced daily interactive encounters. Application of judgment heuristics, specifically availability, accessibility, and applicability heuristics can and should be seriously considered as a learning tool applied through the teaching process of Bible based *practical Christian theological education*. That the value of this process is as an aide in absorption and recall of Scripture based life lessons. That high impact contemporary visual media which is appropriate to the *practical Christian theological education* topic or lesson will provide the prime experience necessary for the above judgment heuristic. This research found the primary hypothesis valid in all aspects.

A second hypothesis is as follows: It is anticipated that some current Bible studies utilizing contemporary media will prove to be unsuccessful either as Bible studies or in meeting the above stated requirements. They will therefore be found as unsuitable for lessons in *practical Christian theological education*. This research found the secondary hypothesis valid in all aspects.

5.6 Conclusions and Implications

The observations drawn from this study utilizing Social psychology, specifically persuasive messages and the *systematic–heuristic process in social judgment*, support the primary proposed hypothesis. That the value of this process is as an aide in absorption and recall of Scripture based life lessons. Also, that contemporary visual media which are appropriate to the *practical Christian theological education* topic or lesson provide the prime experience necessary for the above judgment heuristic development.

The research problem was answered and achieved in both context of Bible study structure and the benefit of contemporary media within the structure. Bible studies benefit strongly from lessons and standards drawn from Jesus the Master Teacher, the Israelites, the Apostles and the early, Middle Ages and reformation church. These principles produce standards that do aid in assimilation of *practical Christian theological education* principles and essentially have affective impact in lived daily praxis.

The objectives of the research were effectively realized in that Bible based practical Christian theological teaching form and format was established utilizing contemporary media resources. This study form and format meet the requirements of a down-to-earth, intuitive way in which to present socially relevant human interaction; communicate a clear reason for needed change and or affect a desire to change; and ultimately give the learner an intuitive way in which to access this Christian education when needed in daily life.

The aims of this study were realized in that 1) summaries and examinations of the current state of Bible studies that utilize contemporary media were effectively conducted; and 2) model Bible studies based upon the 12-standards model with application utilizing contemporary media relevant to the post-modern Christian's intuitive heuristic process were developed.

As anticipated in the secondary hypothesis some current Bible studies utilizing contemporary media proved to be unsuccessful either as Bible studies or in their congruence with the primary hypothesis. They were therefore found as unsuitable for lessons in *practical Christian theological education*. The reasons for unsuitability were many, however some stood out more than others did. Foremost was the error of building a pseudo-Bible study for the sake of the visual media. In other words, the study was a guise for watching something entertaining. There is nothing wrong with fellowship time, but let us be honest and just call it that. Another error was that of asking a few general social judgment questions tying in a few Scriptures and thinking this constitutes a viable Bible study. This error is that of building a study without any validated standards in mind.

The scoring system contained a maximum of 120 points for twelve *practical Christian theological education standards*. A rating of 120 points is not necessary for a Bible study to reach its own maximum potential. Therefore, 120 points is not always the desirable goal.

A study may be designed for a strong value defense group with high impression motivation and very low credibility view of the presenter. In this instance, the only goal reasonably hoped for is that of positive attitude influence. Questions presented may include judgment decisions mostly about others and a few concerning self, but none calling for personal responsibility or personal intent. This is appropriate only if a series of studies are developed to progress along the path toward personal responsibility and personal intent or planned/reasoned behaviour. However, too many reviewed studies stopped at this point with no such stated intent for development of a series with progression. No study universally stands up to the gist of twelve standards only asking for social judgments. This is the reason judgments were divided into discerning areas.

Properly utilized the 12-standards model (PCTES) may significantly assist a church in assessing study materials and in the educational preparation of teachers. As much as these standards define a Bible study, they are not dogma. The twelve standards of the PCTES have been developed as tools toward an end goal and are not the actual end goals. The end goal is a Bible study that clearly communicates and successfully guides the individual within the mind, soul and spirit into an abundantly lived life and relationship with God, others and self. "Seeing in life the distinctive of the Christian faith, Christian education is given a clearer focus....[C]hristian education seeks to communicate and to nurture faith-as-life" (Richards 1975:15).

Many Christian conservatives tend to shy away from anything that maybe perceived as being from the world. This aversion is easy to comprehend; however, it is often misguided due to a lack of understanding. This research has demonstrated that many usable and effective resources abound in the postmodern age which when utilized properly meet with conservative Christian theological standards. Christian conservatives need not shy away

from the visual narrative. This earth is visually active and a vital part of everyday Christian life. Christian conservatives have a vast array of visual narrative resources available.

Although the postmodern person was the main focus within this research, there are no reasons these standards would not work with moderns. The execution of application may differ; however, the foundations of these standards are timeless. Let us glorify God and Jesus Christ our Saviour by being good stewards of abundant resources.

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Appendix A: Grading Sheet for Reviewed Bible Studies

Standard	Rating 1-5	Notes	Point Value
1. Attention	A= B= C=		15
2. Picturesque Expression	A= B= C=		15
3. Implicit			10
4. Participatory Involvement	A= B= C=		15
5. Media Genre			10
6. Decision/Commitment	A= B= C=		15
7. Scripture			15
8. Conversion			05
9. Theology/Doctrine			05
10. Christian Living			05
11. Adults			05
12. Social Psychology			05
Totals			120

Form 1 PCTE Standards Present in Study

Study Name: _____

Appendix B: Bible Studies Reviewed with Associated Ratings

Table 9 Bible Studies Reviewed with Ratings

Beverly Hillbillies: Count Your Blessings	38% 45 of 120 points	Entertainment Ministry
Beverly Hillbillies: The Truth The Whole Truth and Nothing but a Pack of Lies	43% 51 of 120 points	Entertainment Ministry
Because of Winn Dixie	83% 99 of 120 points	Fox Faith
Love's Abiding Joy	79% 95 of 120 points	Fox Faith
Lucy: Excuse the Accusers	60% 72 of 120 points	Entertainment Ministry
Mayberry: Account Me Out	83% 99 of 120 points	Primetime Parables
Pirates of the Caribbean at World's End: Do Ye Fear Death?	83% 99 of 120 points	Movie Ministry
Sandlot: Heading Home	53% 64 of 120 points	Fox Faith
Spiderman 3	56% 67 of 120 points	Reel Spiritual Institute
Spiderman 3	92% 110 of 120 points	Christianity Today

Appendix C: Written Version of Visual Narrative “Little Girl Lost”

Written version of The *Twilight Zone*, *Little Girl Lost*, is included within this appendix solely for the purpose of thesis evaluation. In the spirit of honouring the copyright and copyright owners, the full text of *Little Girl Lost* is to be removed from all permanent library file copies of this thesis.

Pages 155-198 have been removed.

Appendix D: Written Version of Visual Narrative “The Monsters Are Due On Maple Street”

Written version of The *Twilight Zone*, *The Monsters Are Due On Maple Street*, is included within this appendix solely for the purpose of thesis evaluation. In the spirit of honouring the copyright and copyright owners, the full text of *The Monsters Are Due On Maple Street* is to be removed from all permanent library file copies of this thesis.

Pages 200-217 have been removed.