

50 TIPS FOR THE CHRISTIAN TEACHER

Compiled By
Roderick A. Graciano
Timothy Ministries
www.timothyministries.info

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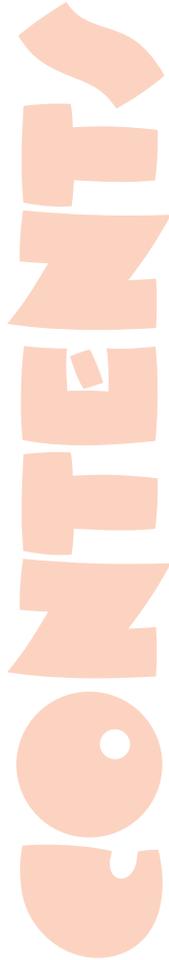
495. Never doubt that what you do is important. Firefighters and police officers save lives. But teachers save civilization. Teachers are heroes too. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

Leading an uninstructed people to war is to throw them away.
— Confucius

I shall always teach, even if but a pittance be offered me.
— Confucius

Freely you have received, freely give.
— Jesus, Mat. 10.8

A teacher affects eternity; he can never tell where his influence stops.
— Henry Adams, *The Education of Henry Adams* (1907)



1. **Prioritize the Testimony of Jesus**
2. **Exalt the Ultimate Teacher**
3. **Aid Discovery**
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48. **Team With Teachers**
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1. **Prioritize the Testimony of Jesus**

“... Worship God! For the testimony of Jesus is the spirit of prophecy.” — Rev. 19.10
(with James 2.26)

Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent. — John 17.3

If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. — Ex. 33.13

Our educational establishment seeks to instill a passion for intellectual curiosity and openness, but allows for the existence of no truth worth pursuing. — Charles Colson

The highest aim of man: the knowledge of God. — Moses Maimonides.

2. **Exalt the Ultimate Teacher**

Nor are you to be called ‘teacher,’ for you have one Teacher, the Christ. — Matt. 23.10

As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit — just as it has taught you, remain in him. — 1John 2.27

Jesus has gone to prepare a place for us, and the Holy Spirit has been sent to prepare us for that place. — Author unknown

Pray for the “Spirit of wisdom and revelation” (Eph. 1.17), then take notes! — R. G.

There is no worse screen to block out the Spirit than confidence in our own intelligence. — John Calvin

He who teaches the Bible is never a scholar; he is always a student. — Anonymous

3. Aid Discovery

“The art of teaching is the art of assisting discovery.” — Mark Van Doren

“I never teach my pupils; I only attempt to provide the conditions in which they can learn.” — Albert Einstein

Teaching is not lecturing; it is not simply transferring information. It is alerting students to issues and problems, it is helping them ask the right questions and then it is directing them to the path that will lead to the answer.

“The true function of the teacher is to create the most favorable conditions for self-learning.... True teaching is not that which gives knowledge, but that which stimulates pupils to gain it. One might say that he teaches best who teaches least.” — John Milton Gregory, *Teaching To Change Lives*, p. 53.

Share the discoveries that excited you. Don't just rehash what others have taught or written. Quote, yes, and give credit to sources, but teach only what you yourself have been persuaded of and embraced as your own belief and understanding. Your excitement will infect your students.

Another way to aid discovery is by providing tools, like reference books or access to a computer, for your students. Providing tools will also help Develop Doers (Tip 25).

4. Master the Art of The Question

A prudent question is one-half of wisdom. — Francis Bacon

Brace yourself like a man; I will question you, and you shall answer me. — God to Job, Job 38.3

The first to present his case seems right, till another comes forward and questions him. — Prov. 18.17

Answering a question with a question is one of the most effective ways to “aid discovery.” However, answering a student's question with an open ended question like, “What does everyone else think,” only opens the door to confusion. An effective question, puts students on the path to the right answer.

If you wish a wise answer, you must put a rational question. — Johann Wolfgang von Goethe

It's better to debate a question without settling it than to settle a question without debating it. — Joseph Joubert (1754-1824), French writer.

With the woman at the well (John 4), Jesus “used the conversational method. Seven times he addressed her and six times she replied.... He built upon her answers and made the most of them.” (Herman Harrell Horne, *Teaching Techniques of Jesus* (Kregel, Grand Rapids, 1973, p. 5.)

The questions of Jesus were: (1) more to stimulate than to get answers (e.g., Mat. 6.30), (2) more personalized than generalized (e.g., Mat. 7.9), and (3) more practical than theoretical (Luke 14.5 vs. Mat. 22.24-28). — Adapted from John Garlock, *Teaching As Jesus Taught* (Gospel Publishing House, Springfield, 1966, ch. 10).

Use questions to *surface the important issues* (see Tip 20).

5. Set The Hook

What if a trusted Christian leader told you that God had given up on Christianity, that He was about to destroy the church and start all over with a new religion? That's the kind of shock value the words of Jesus had that are recorded in Mat. 24.2. Once the disciples of Jesus recovered their composure, they tripped over each other, running after Him as He strode up the Mount of Olives, beside themselves in their need for an explanation. Let us take note: if we can ignite an incendiary question in a student's mind, the answer to that question will be seared on the student's memory!

A free curiosity is more effective in learning than a rigid discipline. — St. Augustine

The most effective lessons and sermons begin with setting a hook. To set a hook simply means to *create curiosity and arrest attention*. We can do that by posing or prompting vital questions. We can also do it by mastering the art of the *answer!* When questioned, the answers Jesus gave (1) prompted further thought and led to more discovery by the questioners (Mat. 19.3-10), (2) contained arresting illustrations (Luke 10.29-37), and (3) were aimed at the questioner, not merely at the question (John 21.21,22). — Adapted from John Garlock, *Teaching As Jesus Taught* (Gospel Publishing House, Springfield, 1966, ch. 10).

6. Use Stories

We all tell stories; Jesus used stories.

I sometimes wonder what hours of prayer and thought lie behind the apparently simple and spontaneous parables of the gospel. — J. B. Phillips

The Bible is story, poetry and proposition, but most of all story. —R.G.

During modernity, story was often considered an inferior way of knowing, but postmodernity has rehabilitated it. — Michael J. Quicke, *360 Degree Preaching* (Baker, Grand Rapids, 2003, p. 79).

The traditional preacher “speaks the sermon illustrations as the ‘icing’ while the emerging generations hears [them] as the cake...” — Rick Durst, professor of theology, quoted in “Storytelling captures the imagination” by Donna Greene, *Dawn Around the World*, Issue No. 75, Mar/Apr 2004.

7. Suggest Mnemonics

Mnemonics are *memory aids*, not demons with a lisp!

“Speak to the Israelites and say to them: ‘Throughout the generations to come you are to make tassels on the corners of your garments, with a blue cord on each tassel. 39 You will have these tassels to look at and so you will remember all the commands of the LORD, that you may obey them and not prostitute yourselves by going after the lusts of your own hearts and eyes.’”—Num. 15.38

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8. Show And Tell

Show anything that you can show instead of tell. “Show and tell” is good; avoid “tell and tell.” Showing involves pictures, diagrams, actions, artifacts, props and visual aids of all kinds. Remember that you have both auditory and visual learners.

Teach them the decrees and laws, and show them the way to live and the duties they are to perform. — Ex. 18.20

And the LORD asked me, “What do you see, Amos?”

“A plumb line,” I replied.

Then the Lord said, “Look, I am setting a plumb line among my people Israel; I will spare them no longer. — Amos 7.8

Ravi Zacharias ... describes a generation that “hears with its eyes and thinks with its feelings.” — Michael J. Quicke, *360 Degree Preaching* (Baker, Grand Rapids, 2003, p. 80).

“Have you *seen* the latest Michael Jackson song?” — A ten-year-old quoted in Michael J. Quicke, *360 Degree Preaching* (Baker, Grand Rapids, 2003, p. 66).

Another aspect of *showing* is allowing students to *see the example of your life*. For this to occur, you must cultivate a relationship (see Tip 47) with your students that goes beyond the confines of the classroom. This is not always possible (with students of the opposite gender, for example), but when pursued, it can turn a casual student into a true disciple.

DENNIS THE MENACE



“I DON’T MIND MARGARET KNOWING IT ALL, AS LONG AS SHE DOESN’T TELL IT ALL.”

9. Respect Your Students

You must care more about your students than you do about your lesson. — R. G.

The secret of education lies in respecting the pupil. — Ralph Waldo Emerson

234. Structure the classroom space so you can move around easily and get close to every student. (Try a U-shape arrangement.) Be everywhere in your classroom. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

Recognize Your Students As Individuals

It has been said of the great preacher George Truett that he was “great when he preached from his pulpit, greater when he spoke . . . from the capitol steps in Washington, greater still when he addressed the Baptist World Alliance in Atlanta, but greatest of all when he stood in a country cemetery and comforted a little girl who had lost her mother.” — J. M. Price, *Jesus the Teacher*, p. 51.

246. Keep reminding yourself that the most unpleasant student you have is probably the one who needs you most. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

Learn From Your Students

Much have I learned from my teachers, more from my colleagues, but most from my students. — Talmud: *Ta’anith*, 7b

Understand How They Learn

235. Allow some constructive noise in the classroom. Noise can actually help settle down restless students. Dr. Harlen Hensen of the University of Minnesota explains, “Good noise means learning. Bad noise means the children are out of control. No noise means adults don’t understand the nature of children.” — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

10. Tune In To Your Students’ World

Jesus received attention because he paid attention. — Herman Harrel Horne, *Teaching Techniques of Jesus*, (Kregel, Grand Rapids, 1973), p. 13.

210. Don’t merely respond to what students ask. Answer the questions they may be afraid to ask because they don’t want to be embarrassed or look dumb. Good teachers need a touch of ESP. It comes with experience. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

Being heard in terms relevant to audiences has never been more critical than in this media-saturated, generational-sensitive, entertainment-oriented popular culture. — Michael J. Quicke, *360 Degree Preaching* (Baker, Grand Rapids, 2003, p. 66).

To How They Think

To The Things They’ve Heard

To Their Learning Styles

280. Never try to shout over a noisy classroom. Talk “under the noise” instead. Factory workers first learned this trick on the assembly line in World War II. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

11. Encourage Effort

Never discourage anyone who continually makes progress, no matter how slow. — Author Unknown

“His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’” — Matt. 25.21

One way to encourage effort is to provide measurable and achievable goals for your students (see Tip 16). This allows them to feel a sense of accomplishment; they will feel they are making progress along the way to the deferred payoff (Tip 15).

12. Instill Identity, Cultivate Character, Direct Destiny

We spend a good deal of our lives trying to answer the question, “Who am I.” A good teacher can put students on the path to the answer, but only as he or she lays a relational foundation from which to speak into students’ lives.

206. It is not your job to make every child like you. It is your job to make all children like themselves a little better. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

250. Avoid sarcasm. It seldom helps and often hurts—a lot! — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

In like manner, we should help students begin to formulate a coherent and conscious worldview. (See Tip 32. See also the list of worldview questions in the *BC To AD* syllabus, p. 4).

One meets his destiny often in the road he takes to avoid it. — French Proverb

Destiny is not a matter of chance, it is a matter of choice. It is not a thing to be waited for, it is a thing to be achieved. — William Jennings Bryan

Sow a thought, reap an act.

Sow an act, reap a habit.

Sow a habit, reap a character.

Sow a character, reap a destiny. —Samuel Smiles

[Jesus] understood character, and showed that he did. — Herman Harrel Horne, *Teaching Techniques of Jesus*, (Kregel, Grand Rapids, 1973), p. 21.

13. Provide Pre-Class Warm-ups

Students tend to come to class mentally cold relative to your subject. They have just been thinking about work or home issues. The right “assignments” can help get them get to class warmed up and ready to think about your lesson.

Joshua told the people, “Consecrate yourselves, for tomorrow the LORD will do amazing things among you.” — Josh. 3.5

14. Involve Your Students

Involving your students in class projects, or even in helping prepare the classroom or teaching the class, not only maximizes learning, but also exposes the student to activities and disciplines that can stir a sense of calling (see Tip 12).

“Maximum learning is always the result of maximum involvement.” —Howard Hendricks, *Teaching To Change Lives*, p. 78.

Tell me and I forget. Show me, and I may not remember. Involve me, and I understand.
— Native American proverb.

“Come now, let us reason together,” says the LORD.” — Is. 1.18

But he answered, “You give them something to eat.” — Mark 6.37

He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness. — Matt. 10.1

The first way to involve your students is by permitting them to respond. Unbroken monologue obviously precludes this.

Another great way to involve your students is with classroom games that teach an important principle.

15. Sell The Deferred Payoff

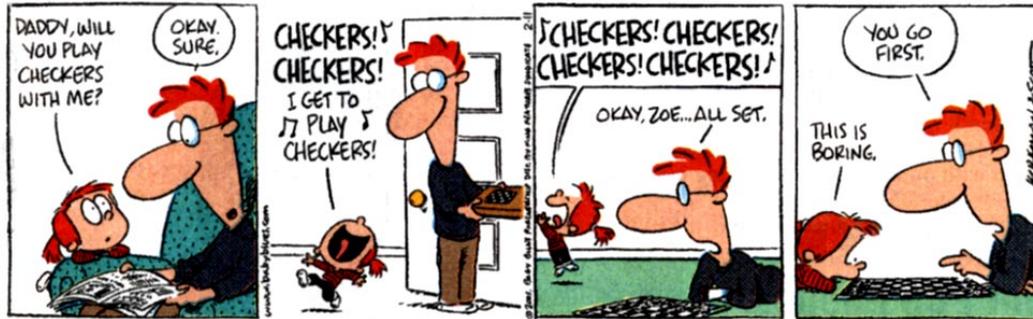
Why do drill sergeants make soldiers march so much?

Everybody wants to harvest, but nobody wants to plow. — Anonymous

Everything comes to him who waits, if he works while he waits! — Anonymous

All work that is worth anything is done in faith. — Albert Schweitzer, *Out of My Life and Thought*

BABY BLUES



16. Work For Your Students' Success

I would describe Manhood-at-its-best like this: What it desires as its own role, it assigns to others. The success it desires for itself it causes its fellowmen to attain. — Confucius

The object of teaching a child is to enable him to get along without his teacher. — Elbert Hubbard

Pray For Your Students By Name

I wanted to list “Love Your Students” as one of the 50 Tips, but *love* can be too ambiguous. Perhaps the most important goal for the Christian teacher or preacher is to *love his audience enough to hear from God for them*. Once having heard from God, we can begin to interpret “universals” from God’s word for the personal lives of our hearers.

Provide Measurable and Achievable Goals for Your Students

If you aim at nothing, you hit it. — Author unknown

No wind blows in favor of the ship that has no port of destination. — French author Montaigne

Providing these kinds of goals encourages effort in the short term (Tip 11) when the ultimate goal is a deferred payoff further down the line (see Tip 15).

17. Write Essays

I never understand anything until I have written about it. — Horace Walpole, English Author

I found the above statement compelling. I have had exegetical insights that I thought were inspired until I attempted to present them in a written essay. As I argued on paper for my ideas, the evidence for them vanished and my logic stumbled. Writing down my thoughts had forced me to discipline them, to weed out their logical fallacies and face their weak assumptions.

As men and women who preach or teach the Word of God, we do well to sift out the errors in our thinking before blessing God's people with our creative interpretations. Writing out our argument will help us do that.

Here's the other side of the coin:

If any man wishes to write in a clear style, let him first be clear in his thoughts. — Johann Wolfgang von Goethe

If we cannot at least write down a clear outline of our thesis, it is evidence that our thoughts are not yet clear enough to preach or teach.

18. Lay Foundations

If a man does not give thought to problems which are still distant, he will be worried by them when they come nearer. — Confucius

Students are not able to assimilate deep or complex truths if someone has not thought ahead and first provided them with a foundation of rudimentary principles. If we are going to teach on such New Testament topics as predestination (Eph. 1) or the millennial kingdom (Rev. 20), we had better have laid the necessary propositional foundation first.

But foundations are not just important for the more esoteric doctrines. Consider the familiar proposition that "Jesus Christ died for our sins." Can we fully appreciate that statement and its implications if we don't know that:

1. God is utterly holy.
2. We were *dead* in our trespasses and sins.
3. God is just and submits to the law of His own nature and character.
4. The Word of God became flesh and thereby qualified as our Kinsman-Redeemer.
5. Christ's death was substitutionary and paid an infinite redemption price.
6. Redemption is appropriated by joining a family in a covenant of faith.
7. The covenant of kinship brings both blessings *and obligations*.

I fear that many people do not have respect for even the well-known tenets of our faith, because they have never been taught the foundational truths that give those tenets power.

Biblical truth builds upon itself from Genesis to Revelation. The crucifixion of Jesus in the Gospels makes no sense without the sin in Genesis 3. I'm told that Muslims who agree to a Bible study that begins with Genesis, are much more receptive to the Christ by the time the study reaches the Gospels.

19. Avoid Pat Answers

Recognize Issue Complexity. When students raise a question regarding a complex issue, do not respond with a pat answer. Instead, recognize that you will have to lay some groundwork to help the students discover the answer. Promise, not the answer, but help toward finding the answer.

20. Paint the Big Picture

Great Man reaches complete understanding of the main issues;
Petty Man reaches complete understanding of the minute details.
— Confucius

A leader is one who sees more than others see, who sees farther than others see, and who sees before others do. — Leroy Eims, *Be the Leader You Were Meant to Be*.

Just as fully understanding the Gospel requires a propositional foundation (Tip 18), fully grasping its application requires knowledge of our historical and cultural setting (Tip 31). We must not teach the Gospel as though it is constrained to a far away place and a long time ago. We must ask questions (Tip 4) that help our students surface and recognize the issues of our time that the Gospel addresses.

21. Be Clear

1Cor. 14.7 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes? 8 Again, if the trumpet does not sound a clear call, who will get ready for battle? 9 So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air.

Be explicit.

Don't hint at what you mean with a mixed audience who might not understand your allusions; state your meaning clearly. Finish your sentences, or make sure your students can finish them. Use figures of speech carefully; use standard English correctly whenever possible.

Be Specific***Use The Concrete To Explain The Abstract***

But don't confuse the spiritual reality with the concrete illustration.

Make Your Main Point Unmistakable

David Mains goes so far as to say that while many hearers can tell you what a sermon subject was, 80 percent of hearers are unable to tell you what response the preacher was looking for. — *360-Degree Preaching*, Michael J. Quicke, p. 154.

What? So what? Now what?***Avoid Christianese***

Don't use your local church fad words or catch phrases in a mixed audience. Avoid idiom and insider lingo that only your close associates understand. When you use "Christianese," do so consciously and with an awareness of people in your audience who might need it explained.

The chief merit of language is clarity, and we know that nothing detracts so much as do unfamiliar terms. — Galen, *On the Natural Faculties*

Enunciate

Auditory clarity is as important as grammatical clarity.

22. Pack A Punch

As you prepare your message, "**bumper sticker**" the main point. Summarize your whole message in a short, compelling statement that would fit on a bumper sticker. Crystallize the other key points of our message into "sound bites," i.e., pithy, memorable statements. Then, incorporate your "**bumper sticker**" into a concluding paragraph or statement that will end your lesson or sermon with a PUNCH!

ACTIVITY: Compose an aphorism.

A teacher must know a principle well in order to reduce it to an aphorism. The Beatitudes of Jesus are the ultimate standard of this teaching tip.

Spiritual kingdoms grow as earthly kingdoms fall.—RAG

God creates out of nothing. Therefore, until a man is nothing, God can make nothing out of him.—Luther

Confucius summed up his whole philosophy in one word: "Reciprocity." By it he meant, "What you do not wish yourself, do not unto others." —Confucius 15.24

23. Teach From A Running Stream

“I would rather have my students drink from a running stream than a stagnant pool.”
— Professor of Howard Hendricks, *Teaching To Change Lives*, p. 28.

A child promoted to a new class said to a dearly beloved teacher: “I wish you knew enough to teach me next year.” — Anonymous

Anyone who stops learning is old, whether at twenty or eighty. Anyone who keeps learning stays young. The greatest thing in life is to keep your mind young. — Henry Ford

One of the reasons mature people stop learning is that they become less and less willing to risk failure. — John W. Gardner

I would suggest that the B.A. be issued on paper which deteriorates in five years. — William Haber, quoted in *Public Relations Journal*, Nov. 1965.

As noted earlier, a failed listener makes an uninteresting preacher, and gifted preachers are characterized by an irrepressible curiosity and interest in all they see. — Michael J. Quicke, *360-Degree Preaching*, p. 166.

The excellent teacher sees himself as a student rather than as a know-it-all, and humbly develops the public persona of a fellow learner. Behind the scenes, this teacher is a student, always delving deeper into his or her subject and looking for a better way to share it.

24. Know Yourself

Know Your Ultimate Goal As A Teacher

The aim of education is the knowledge not of fact, but of values. — Dean William R. Inge

Know Why You Choose To Teach

Temperament, educational and vocational experience, family history, special interests, secret sins, unresolved resentments, unhealed wounds, fond hopes and faint ambitions — all these add color to what the preacher says and what the congregation hears. — David Schlafer, quoted in *360-Degree Preaching*, Michael J. Quicke, p. 159.

Know Your Own Identity In Christ.

You should know the source of your own affirmation and security before you come to class. If you cannot check your own ego-needs at the door, don't come in! Also, pray for a revelation of your biases.

Clever talk and domineering manner have little to do with being man-at-his-best.
— Confucius

493. It's important to know the subjects you teach. But it's even more important to know your students and yourself. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

Know Your Own Life Message

What is the unique thing you bring to Christian teaching?

Discover Your Own Voice

Are you more suited to teaching with images, narrative or argument?

•••••

• **News Of The Weird**

• Chuck Shepherd

• • A female Catholic catechism instructor was awarded \$950,000 from the Archdiocese of Los Angeles for injuries from being punched by a priest during a discussion of teaching techniques. (The News Tribune, April 1, 2004)

•••••

25. Develop Doers

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey... — Mat. 28.19

Tell the learner nothing — and do nothing for him — that he can learn or do for himself. — Howard Hendricks, *Teaching to Change Lives*, p. 55.

We need to be teachers, not suppliers. — Anon.

Too often we give children answers to remember rather than problems to solve. — Roger Lewin

Tseng Ts'an once said, "Daily I examine myself on three points: Have I failed to be loyal in my work for others? Have I been false with my friends? Have I failed to pass on that which I was taught?" — Confucius

Developing Doers involves awakening:

- (1) Interest
- (2) Conscience
- (3) Commitment to Service

26. Build A Learning Community

The genius of a program like Master's Commission is that the students learn in a ministry community. People involved in ministry are like soldiers in battle: they're eager to learn all they can about their tools and weapons.

Mentoring is a way to develop doers and build a learning community. Make yourself available to those wishing to learn your skills.

27. Be Authentic

It is no use walking anywhere to preach unless we preach as we walk. — St. Francis of Assisi

Authenticity for the Christian teacher requires personal holiness and transparency.

The people's greatest need is my personal holiness... — preacher Robert Murray McCheyne

414. All teachers make mistakes. Good teachers admit it. Be one of the good ones. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

I find people to have much greater interest in my experiences than in my theoretical knowledge. Share from life, not just from a book, not just from a mind.

"...postmodern people are reluctant to accept totalizing metanarratives that define reality and truth for them.... the church must make the biblical story manifest in its entire life." — Phillips & Okholm, *Christian Apologetics in the Postmodern World*

Ed Stetzer comments, "In the modern context the leader was penalized for transparency. Leaders who shared their struggles frequently regretted it as it became an example in future arguments. In the postmodern era, struggle is more valued." — Michael J. Quicke, *360 Degree Preaching* (Baker, Grand Rapids, 2003, p. 73).

28. Talk About Your Mentors

He who neglects to drink of the spring of experience is likely to die of thirst in the desert of ignorance. — Lin Po

34 Stand in the assembly of the elders. Who is wise? Cleave to him. 35 Be ready to listen to every narrative, and do not let wise proverbs escape you. 36 If you see an intelligent man, visit him early; let your foot wear out his doorstep. 37 Reflect on the statutes of the Lord, and meditate at all times on his commandments. It is he who will give insight to your mind, and your desire for wisdom will be granted. — Sirach ch. 6

Frail Warrior

In Memory of William M. Round (1931-1996)
By Roderick A. Graciano, December 1996

Rest well, William, O Frail Warrior
Wrapped warmly now in Master's gaze,
Rest well from groaning world unworthy,
And from uncertainty of days.

Come, inherit, you poor in spirit,
Heart golden still, clay feet now strong;
Your humble soul you proved quite early,
By seeking counsel of the young.

When in turmoil with one you treasured,
When puzzled by love's strict demand,
You'd not embrace affection measured,
You'd strive the more to understand.

Love still brighter you smiled upon us,
Before the chill your strength did whelm;
Thin fingers lifting still the broadsword,
You'd point us to the unseen realm.

You helped me perceive the battle,
'Gainst the powers of dark'ning day,
They'd tempt me *from* the war of honor,
But On! You'd lead me *to* the fray

We'll meet soon now, Warrior Frail,
When sky is rent like temple veil,
When mountains cleave at the lightning flash,
When the Name is One and the idols crash,

I will meet you then.

Hail! Warrior, freed from sin!
Frail warrior whole again!
I'll know you, my name etched in your crown,
Embrace you and dance on golden ground,
At the end of our warrior's path now trod,
You, who taught me
the Sword of God.

29. Influence With Fear And Trembling

“We loved the doctrine for the teacher’s sake.” —Daniel Defoe, *Character of the Late Dr. Annesley*

“The true teacher defends his pupils against his own personal influence.” — Bronson Alcott, “Orphic Sayings”

“To regularly hear unscriptural teaching is a serious thing. It is a continual dropping of slow poison into the mind.” — J. C. Ryle

The man from whom people learn must be especially strict with himself. — Adapted from Talmud: *Bezah*, 2.6.

Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly. — James 3.1

If anyone speaks, he should do it as one speaking the very words of God. — 1Pet. 4.11

Anyone who is a bearer of light is thereby the creator of the possibility of a new kind of darkness. — John Stott, quoted in *360-Degree Preaching*, Michael J. Quicke, p. 94.

We must take seriously the Law of First Mention (Prov. 22.6). It is only with difficulty that students will be disabused of what they were *first taught* on a given subject. God help us if what they were *first taught* is wrong and we were the ones who taught it!

30. Don't Manipulate

To manipulate simply means to operate or control something by the skillful use of one’s hands. Relational manipulation, however, is the act of influencing or motivating another person by oblique methods while hiding one’s own true thoughts or motives. Or, to put it bluntly: dishonestly getting people to do what we want.

The teacher who manipulates his or her students creates a false sense of success. Getting students to “repeat after me” reveals nothing of the student’s own heart, but only his willingness to conform.

Don’t prompt your students to action by creating peer pressure. Don’t persuade students by using shame. Neither peer pressure nor shame create conviction in the heart.

31. Understand The Times

...men of Issachar, who understood the times and knew what Israel should do... 1Chr. 12.32

418. Realize that master teaching is always a work in progress. Times change. Students change. Teachers must change too. (“You can never step into the same river twice.” — Anon.) If you teach tomorrow like you teach today, you should have quit teaching yesterday. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

Schultze warns that biblical preachers “must discern the spirit of contemporary culture or they will become false prophets.” He quotes Eugene Peterson, who says “...you think you’re preaching the gospel, and you’re not. You don’t even know it.”— Michael J. Quicke, *360 Degree Preaching* (Baker, Grand Rapids, 2003, p. 68).

Postmodernity does not raise issues that need different answers. They need preachers who have experienced Bible reality. — Ibid., p. 115.

Be Culturally Literate

The rabbis disdained studying anything but Torah. I have known pastors who disdained to read anything but the Bible. However, if the Bible is the only thing we study, we know the answers, but we don’t know the questions that our people are asking.

32. Teach From a Coherent Worldview

At the moment, to be an educated man or woman doesn’t mean anything. It may mean that you know all about urban this or rural that. But there is no common denominator. — Henry Rosovsky, quoted in *Newsweek*, May 15, 1978.

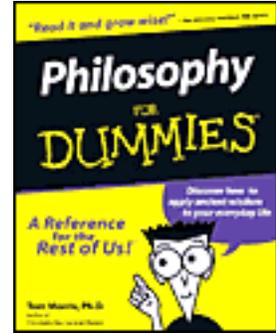
...postmodern people are reluctant to accept totalizing metanarratives that define reality and truth for them.... the church must make the biblical story manifest in its entire life. — Phillips and Okholm, *Christian Apologetics in the Postmodern World*

In the *BC To AD* syllabus, p. 4, see the list of questions a worldview should address. Students will see through us if we present a picture of the world that does not jibe with reality, that is, if our general picture of reality does not address some glaring element that doesn’t fit our construct. We must be able to give a plausible synopsis of why the world and life is the way it is — and one of the most important elements of that synopsis is the declaration that we are in the midst of a spiritual war! As John Eldredge writes, “Until we come to terms with *war* as the context of our days we will not understand life” (*Waking the Dead*, Thomas Nelson, Nashville, 2003, p. 17).

33. Read “Philosophy For Dummies”

The object of studying philosophy is to know one’s own mind, not other people’s. — William Ralph Inge

Studying philosophy not only helps us know why we believe what we do, it also helps us understand what the ultimate questions are that people in our culture are asking themselves when the lay awake at night. Furthermore, a foundational understanding of philosophy fortifies us against the false philosophies of our day.



See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ. — Col. 2:8

34. Know The “Why”

Know and teach the *underlying principles* of doctrines, laws, commands, and phenomena. This is necessary in order to Lay Foundations (Tip 18), and in order to respond wisely to classroom questions.

The mediocre teacher tells. The good teacher explains. The superior teacher demonstrates. The great teacher inspires. — William A. Ward.

If you understand the why and wherefore of what you learn, you do not forget it quickly. — Talmud J.: *Berakoth*, 5.1

The better I understand my doctrine, the less I feel the need to defend it. — R. G.

Physicists have identified “The Strong Force” that binds protons together in the atom, but as with the other laws and phenomena of physics, they cannot explain why it is there and what it really is. Divine revelation gives us the final answers to such questions.

Boomer parents told us what to do and not do, but rarely told us why. Their unwillingness or inability to help us think through issues helped lead to the present postmodern generation that “thinks with its feelings” and thus to our cultural crisis of thinking and discernment (see Tip 41).

35. Extend Your Influence

Extend the reach of your teaching and influence by:

Promoting Books

Dictionary of the Future, Faith Popcorn

Heaven: The Heart's Deepest Longing, Peter Kreeft

More Than Meets the Eye, Richard A. Swenson

Sharing Periodicals

Christian History

Linking Relationships

Assigning Effective Homework

36. Be Discerning!

Pray For Discernment (Col. 1.9,10)

Know Your Hermeneutics (See Tip 43)

Commit Yourself To Obeying The Scriptures (John 7.16,17)

Study The Book Of Proverbs

Pursue Spiritual Gifts and Spiritual Disciplines

Never let a dependency on gifts of revelation cause you to forsake the disciplines of prayer and biblical counsel.

Check Sources

37. Study Church History

I have lived long enough to see individual Christians and whole churches repeat the mistakes of our Christian forerunners. We could save ourselves from much grief and wasted time, if only we would learn from the lessons of the past. Those lessons must be incorporated in our Christian teaching.

If you don't know history, you don't know anything. You're a leaf that doesn't know it's part of a tree. —Michael Crichton, *Timeline* (Knopf)

The most important lesson which history can teach is humility. —Robert Runcie in foreword to *A New History of Christianity* by Vivian Green.

The one thing man learns from history, is that man learns nothing from history. —Hegel

The first step in liquidating a people is to erase its memory. Destroy its books, its culture, its history... before long the nation will forget what it is and what it was. —Historian Milan Hubl

There is an aphorism: He who forgets history is condemned to repeat it. If we don't know our own history, we will simply have to endure all the same mistakes, sacrifices, and absurdities all over again. —Aleksandr Solzhenitsyn

Our chief interest in the past is as a guide to the future. —W. R. Inge (Dean of St. Paul's), *Assessments And Anticipations*, 1929.

“History, by apprizing them of the past, will enable them to judge of the future.” —Thomas Jefferson, *Notes on Virginia*, 1784.

I think it is demonstrable that all thinking and all action are compromised by ignorance of what has gone before. —Page Smith, *Rediscovering Christianity*, p. 6.

As you look at history, it's apparent that human behavior is much easier to predict than the weather. —Michael Levine, *Lessons at the Halfway Point* (quoted in Reader's Digest 9609)

38. Read Non-Canonical Works

Biblical Apocrypha

Did you know that Paul alluded to passages in the apocryphal books still included in the Catholic Bible? Today, we can still read some of the extra-biblical literature that he read.

Old Testament Pseudepigrapha

New Testament Apocrypha

Dead Sea Scrolls

Through their grounding in Homer and Virgil, the church fathers were attuned to tonal qualities in the biblical text that modern readers who rely solely on their eyes will rarely perceive. The Fathers see and hear where we often tend to “walk by sight” alone. — Christopher A. Hall, “Classical Ear-Training,” *Christian History*, Issue 80.

39. Study Hebraic Thought

Long before television, the Hebrews used pictorial language. The thought in metaphor and image. — *360-Degree Preaching*, Michael J. Quicke, p. 114.

[Jesus] spoke in concrete, pictorial, imaginative language, which easily catches and hold the attention, as a moving picture does today... He used the familiar to explain the unfamiliar. — Herman Harrel Horne, *Teaching Techniques of Jesus*, (Kregel, Grand Rapids, 1973), p. 12.

The Bible, Old Testament and New, was written from a Hebraic mind-set. Hebrew thought and language has a distinctly different orientation from our western mode of thinking and talking today. There are biblical passages that we will never interpret correctly until we understand their underlying Hebraic thought. For an introduction to Hebraic thought, please see my article *Making the Invisible Visible*.

40. Learn the Bible's Cultural Context

Have you ever wondered how salt can lose its saltiness (Mat. 5.13)? Many mysterious passages like this one can be cleared up by using any of several volumes currently available on the manners and customs of biblical cultures.

41. Teach Thinking

We take thinking for granted, but we must not assume that we know how to think well. Effective thinking is a skill to be learned like any other. If we have never thought about thinking, it's time to take the apostle Paul's advice: καὶ δὲ φρεσὶν τέλει γίνεσθε (1 Corinthians 14.20). We must recognize that man's mind has been darkened, blinded (Eph. 4.17-19; Rom. 1.21; 2 Cor. 4.4), *and* that man's mind is not a closed system but rather is subject to good and evil thoughts that penetrate from without. The world's greatest tragedies begin with wrong thinking. The world's greatest injustices are prolonged by wrong thinking. The world's greatest deceptions defeat those who do not know how to think. God's people must learn to think well: God has provided us with the grace and with the manual.

He died to take away your sins, not your mind. — Bumper Sticker

When God will punish, he will first take away the understanding. — G. Herbert, 1640

Unthinking faith is a curious offering to be made to the creator of the human mind. — John A. Hutchinson, *Faith, Reason, and Existence*

Ravi Zacharias ... describes a generation that "hears with its eyes and thinks with its feelings." — Michael J. Quicke, *360 Degree Preaching* (Baker, Grand Rapids, 2003, p. 80).

"Garden work consists much more in uprooting weeds than in planting seed. This applies also to teaching." —Auerbach

The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn. — Alvin Toffler

The mind of fools is in their mouth, but the mouth of wise men is in their mind. — Jesus Ben Sirach, 21.26

You'll never have any mental muscle if you don't have any heavy stuff to pick up. — Diane Lane in *Lifetime*

Surface The Important Problems

So, the facing of a problem is the beginning of real thinking. Without a felt difficulty, thinking is only simulated. To think is to think *about*. And the thing really thought about is the problem.... If facing a felt problem is the beginning of real thinking, it is also the basis of real teaching. — Herman Harrel Horne, *Teaching Techniques of Jesus*, (Kregel, Grand Rapids, 1973), pp. 31-32.

Teach The Logical Fallacies

Recognize Our Culture's New Ways of Thinking

Cogito ergo sum. — René Descartes

I vibrate therefore I am. — Postmodern Teenager

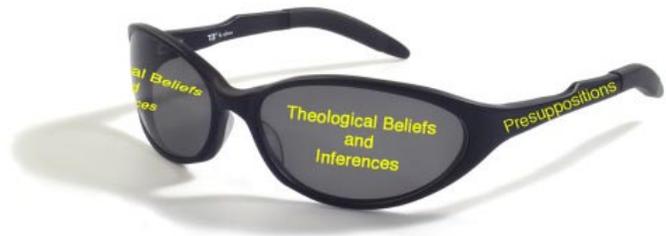
42. Teach Vocabulary

Do it creatively, but increase your students' ability to use some technical terms. The greater our ability with technical terms relating to the Bible, the more clearly we will be able to communicate and increase our understanding of biblical issues.

43. Teach Hermeneutics

We all wear glasses when we read the Bible. We wear interpretive, or *hermeneutical*, glasses, and we wear them in our minds. We acquired our hermeneutical lenses over the course of time, through our life experiences and by absorbing the ideas of our teachers. The problem is that we rarely “get our glasses checked,” and consequently, fallacious interpretations of Scripture circulate among us. Our interpretive lenses get marred, or may have been defective from the beginning, but they need not remain so. There are principles we can use to polish, or even re-grind them.

For an introduction to biblical hermeneutics, please see my *Polishing Our Hermeneutical Glasses*, posted at <<http://www.tmin.org/pdfs/hermeneutics.pdf>>.



44. Use Original Language Tools

Many thoughts are so dependent upon the language in which they are clothed that they would lose half their beauty if otherwise expressed. — John Ruskin

An old rabbi once said, “Reading the Bible in a translation is like kissing your bride through the veil.”

Just as the day of the lecture is past, so is the day of hardbound concordances. Spend the money and buy one of the following software packages:

BibleWorks by BibleWorks, LLC.

The Scholars Library by Logos, using their Libronix Library System.

Accordance by OakTree Software. This last one is a Macintosh program but can be run by a Windows PC using inexpensive emulation software.

There are less expensive software options, but these are the best for working with Greek and Hebrew.

45. Use Technology

The Rubicon facing twenty-first-century preachers can be bluntly stated: Can they avoid new technology? — *360-Degree Preaching*, Michael J. Quicke, p. 117.

See Tip 44 for computer software suggestions.

E-mail can extend your teaching reach and the web brings a world of research to your fingertips. Let's take back these tools for the Kingdom of God!

Where possible and appropriate, use audio or video clips, overhead transparencies, satellite links, live phone calls to missionaries — just don't overdo it (See Tip 46).

46. Guard Your Teacher –Student Interface

I have been trained professionally to use PowerPoint sparingly, where less is more—not like my preacher. — A businessman, quoted in *360-Degree Preaching*, Michael J. Quicke, p. 182.

Look at your people face to face and eyeball to eyeball. Never spray the building with words. — John Stott, quoted in *360-Degree Preaching*, Michael J. Quicke, p. 192.

Be careful. Powerpoint can distract your audience from the speaker and the message.

47. Be Relational

It may be unconscious, but most people will buy into a teacher before they buy into his or her teaching. It takes fantastic material (or a world-class worship band) to keep people interested when they don't like the teacher. Conversely, people will sit under mediocre or difficult teaching if they love the teacher. What kind of teachers do people love? Those with whom they feel a personal connection.

An authentic personal connection with a student, that is, a relationship that transcends the classroom or church auditorium, allows the most powerful, nonverbal teaching to take place *by example* (see Tip 8). In the words of Francis of Assisi: "Preach Christ, and if necessary use words."

...if our pupils observe us "dealing with" Christianity only in the artificial atmosphere of the classroom, we are in effect teaching them that Christianity is only good for artificial, classroom situations. A teacher teaches by his whole life. There is no way around it. — John Garlock, *Teaching As Jesus Taught* (Gospel Publishing House, Springfield, 1966, p. 58).

...perhaps personal privacy was one of the greatest sacrifices Jesus made for the sake of His teaching ministry. — *Ibid.*, p. 60.

In everything set them an example by doing what is good. In your teaching show integrity... — Titus 2.7

For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. — 1Cor. 4.15

484. Curriculum, materials, methods, and relationships determine the conditions of learning. Of these four, relationships are the most important. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

493. It's important to know the subjects you teach. But it's even more important to know your students and yourself. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

48. Team With Teachers

295. Don't teach in a vacuum. Good teachers learn from each other. Network. Team teach. Find a way to connect with peers. Even competent professionals need a support group. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

296. Welcome other adults into your classroom for four good reasons: It's the best possible public relations policy. All students love an audience. Guests make the classroom seem more like part of the real world. You have nothing to hide. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

Other models include David Schlafer's "preaching discernment group," which meets before, during, or after the preaching event.... participants meet before the preaching event to name images, issues, actions, tensions, and questions present in or directly connected with the Scripture text. — *360-Degree Preaching*, Michael J. Quicke, p. 137.

49. Take Risks

Only when preachers know where they are comfortable can they reach beyond their comfort zone. — David Schlafer, quoted in *360-Degree Preaching*, Michael J. Quicke, p. 159.

Dare To Try Something New And Different

Dare To Ask For Suggestions

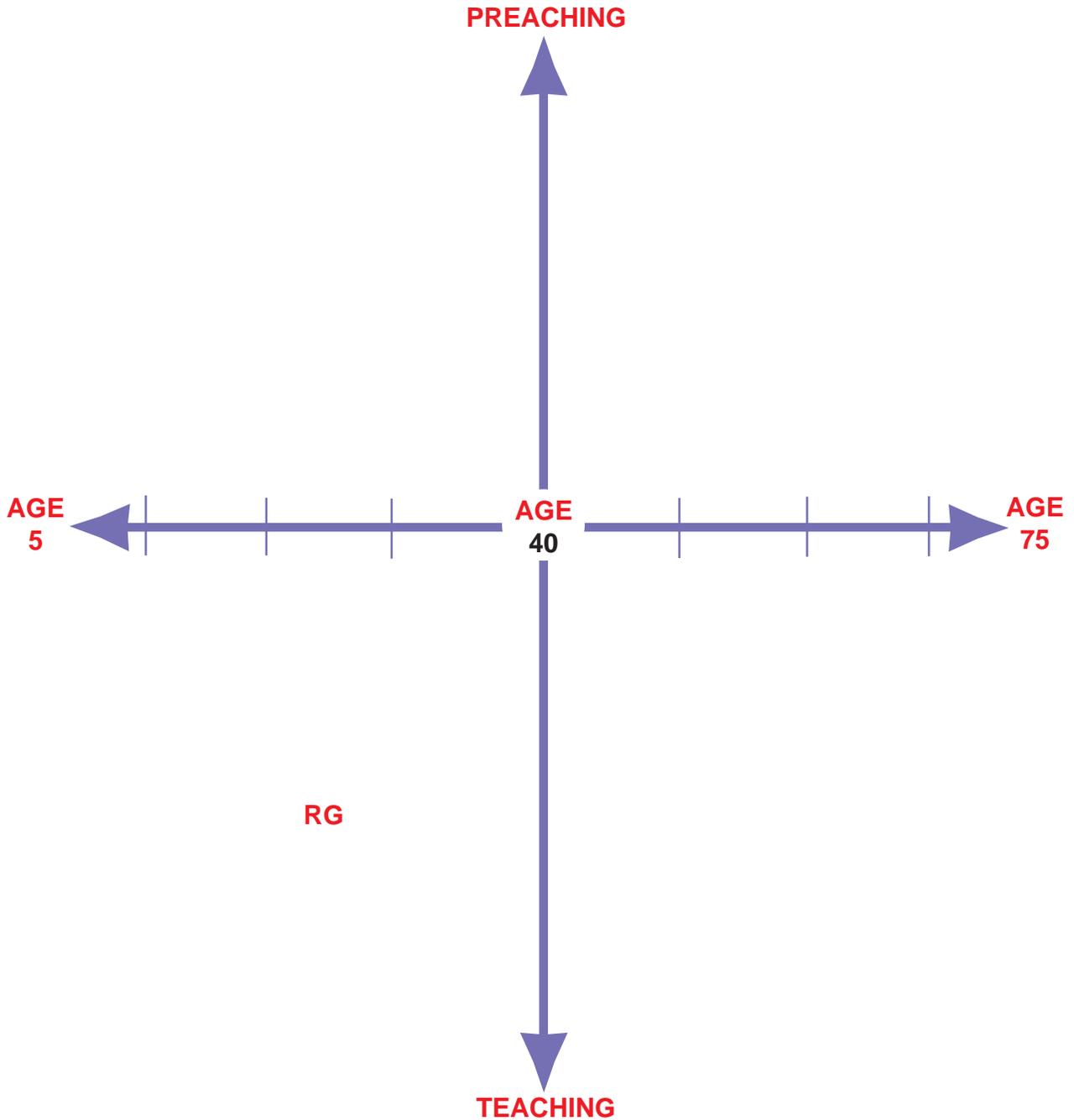
50. Evaluate

283. Dare to be a teacher who tests everything. If it's important, it's worth measuring. If it's unimportant, you shouldn't be teaching it anyway. — Robert D. Ramsey, *501 Tips for Teachers* (Contemporary Books, New York, 2003).

Faithful are the wounds of the tape machine. — Richard Bewes, quoted in *360-Degree Preaching*, Michael J. Quicke, p. 198.

I find fault with only three things in this story of yours, Jenkins: the beginning, the middle and the end. — Lynne Truss, *Eats, Shoots & Leaves*, p. 120.

What's Your Style? Who's Your Ideal Audience?



Observing The Balance Of A Presentation

The tool described here is an observational one. It informs the speaker about how the balance of his presentation is perceived. It says nothing about the merit of the balance.

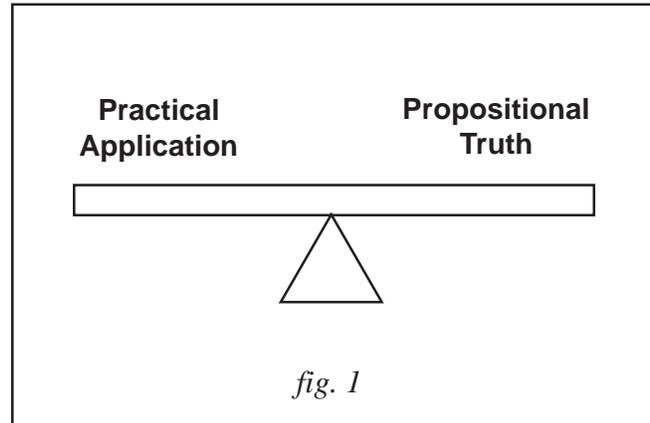
As an example, we have sometimes shared our feelings about the balance between propositional truth and practical application in our Sunday messages (fig. 1). We've realized that we cannot be precise about what the balance should be; the best we can do is make statements like, "I feel our messages should have more practical application in them." We realize that our sense of the balance is subjective, and that the ideal balance is different

for any given message. Still, it can help the speaker to know if his messages are generally perceived as heavily weighted toward one element or the other. That would communicate something about his messages and also about his audience.

To facilitate this kind of feedback, the shirt-pocket-sized card above can be easily marked for or by the speaker. An example card is pictured in fig. 2 (next page). It is essential to recognize that all the elements balanced against each other on this card are good. Marking the card at one extreme or another would not indicate that the message had a bad element; it would only indicate that the hearer felt a particular message was heavily weighted toward one element. While in general we want to avoid extremes in our message balance, there will be messages that are intentionally and appropriately weighted toward an extreme. For example, we might be led in a Sunday service to simply read straight through an epistle with little or no comment. The "Teaching/Preaching Balance" card for such a presentation would be marked at the "Scripture" extreme (over against "Interpretation") and yet would imply no negative criticism (as in the fig. 2 example below).

The "Balance" card has eight pairs of elements, each pair representing two message elements balanced against each other:

- (1) Narrative vs. Directive: A message weighted on the "Narrative" end is one in which the speaker is mostly telling about something, perhaps even telling a story or stories; a message weighted on the "Directive" end is one in which the speaker is mostly directing his audience to do something.
- (2) Personal vs. Derived: This pairing has to do with the illustrative content of the message. A message weighted toward the "Personal" end is one in which the speaker is illustrating heavily from his own life. A message weighted toward the "Derived" end is one in which the speaker is using illustrations mostly from other sources than his own life.
- (3) Warm vs. Polished: A message weighted toward the "Warm" end is one in which the audience is made to feel like part of the speaker's family or one of his best friends; it has a less formal, more intimate feel to it. A message weighted toward the "Polished" end has smooth transitions, perhaps some dramatic punch, and a more formal, less intimate feel to it.



(4) Scripture vs. Interpretation: A message weighted toward the “Scripture” end includes the reading of a lengthy passage or many shorter passages. A message weighted toward the “Interpretation” end includes the reading of a short passage, but the bulk of the message is the speakers interpretation of the passage. NOTE: the word “Interpretation” here is used not in the hermeneutical sense, but in the sense that we use when we speak of a musician interpreting a song. In this latter sense, “Interpretation” includes everything the speaker utilizes to convey the meaning of his passage, be it drama, illustrations, poetry, etc.

(5) Propositional vs. Practical: This pairing has to do with the balance we perceive in a message’s content between propositional truth and practical application. This pairing is closely related to Narrative/Directive (above), but applies more to content while the other applies more to delivery.

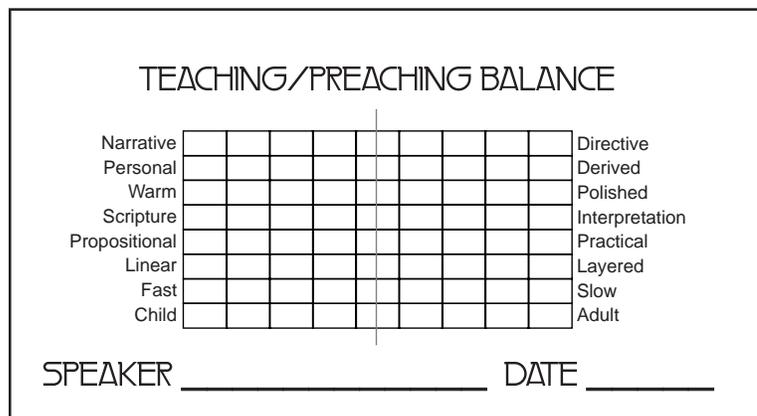
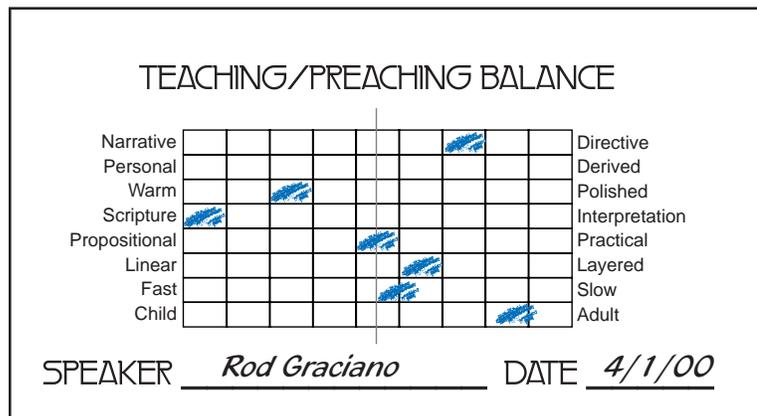
(6) Linear vs. Layered: A linear message is easy to follow by virtue of its simple, logical progression. A layered message is meatier by virtue of multiple streams of thought tied together along the way.

(7) Fast vs. Slow: This pairing relates to the tempo of a message. Tempo has to do with more than how fast the speaker spits out words; it also has to do with the ratio of the number of minutes per point, and with the relative mood of excitement or sobriety. The appropriate tempo will vary for each message, but in general, extremely fast will be hard to follow and extremely slow will put people to sleep.

(8) Child vs. Adult: The final pairing allows the observer to note what age group the presentation was aimed at.

The sample card in fig. 2 is filled out with an imaginary Sunday in mind when Rod uses most of the hour to read through an epistle and makes only 5 minutes of comment at the end. The person marking the card noted that the content (i.e., the epistle) was more directive than narrative. Rod didn’t share any illustrations, so the second pairing didn’t apply and was left blank. The observer felt that Rod read with warmth, and the message was all scripture with hardly any interpretation. Since the message was essentially that of an inspired epistle, the observer felt he had to acknowledge the Holy Spirit’s perfect balance between propositional and practical truth. There was some complexity in the epistle’s logic, however; parenthetical passages made the epistle a little more layered than linear. The observer felt Rod’s tempo was just a little on the slow side. Finally, the observer noted that the presentation was geared for adults.

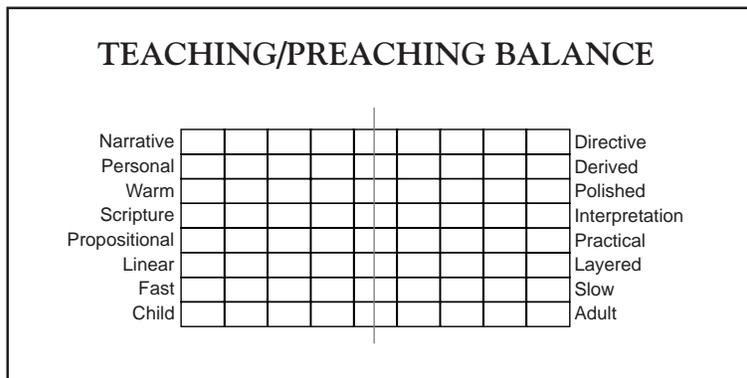
fig. 2



Preaching/Teaching Evaluation

Speaker: _____ Text: _____ Date: _____

	<u>Poor</u>	<u>OK</u>	<u>Great!</u>
1. Creativity of presentation:	N/A 1 •	3 •	5
2. Illustrations and Anecdotes:	N/A 1 •	3 •	5
3. Use of visual aids:	N/A 1 •	3 •	5
4. Illumination of Scripture:	N/A 1 •	3 •	5
5. Relevance and applicability:	N/A 1 •	3 •	5
6. Clarification of how to apply truth:	N/A 1 •	3 •	5
7. Encouragement to action:	N/A 1 •	3 •	5
8. Compelling main point:	N/A 1 •	3 •	5
9. Speaker's transparency, authenticity:	N/A 1 •	3 •	5
10. Speaker's attitude:	N/A 1 •	3 •	5
11. Overall delivery:	N/A 1 •	3 •	5
12. Speaker's preparation:	N/A 1 •	3 •	5
13. Mastery of the passage:	N/A 1 •	3 •	5
14. Overall clarity:	N/A 1 •	3 •	5



Preaching/Teaching Evaluation

Continued...

The main point of this message:

What *I* received from this message:

One thing the speaker did particularly well:

One thing the speaker could improve for next time:

Other comments:

Modern Greek Alphabet Chart:

	Letter Name	Lower	Capital	Pronunciation
1	Alpha	α	Α	A as in <i>father</i>
2	Veeta	β	Β	as British V
3	Ghamma	γ	Γ	Y before e, i; else GH
4	Dhelta	δ	Δ	TH as in <i>them</i>
5	Epsilon	ε	Ε	E as in <i>met</i>
6	Zeeta	ζ	Ζ	Z as in <i>zest</i>
7	Eeta	η	Η	I as in <i>machine</i>
8	Theeta	θ	Θ	TH as in <i>thin</i>
9	Yiota	ι	Ι	I as in <i>machine</i>
10	Kappa	κ	Κ	K as in K ish
11	Lamvdha	λ	Λ	L as in <i>latte</i>
12	Mee	μ	Μ	M as in <i>alma mater</i>
13	Nee	ν	Ν	N as in <i>nest</i>
14	Ksee	ξ	Ξ	KS as in <i>Sikhs</i>
15	Omicron	ο	Ο	O as in <i>port</i>
16	Pee	π	Π	P as in <i>pole vault</i>
17	Rho	ρ	Ρ	R as in British <i>very</i>
18	Seegma	σ,ς	Σ	Z before voiced cons.; S
19	Taf	τ	Τ	T as in <i>team</i>
20	Eepsilon	υ	Υ	I as in <i>machine</i>
21	Fee	φ	Φ	F as in <i>fire</i>
22	Hee	χ	Χ	KH , like ch in <i>Bach</i>
23	Pse	ψ	Ψ	PS as in <i>raps</i>
24	Omegha	ω	Ω	O as in <i>port</i>

Hebrew Alphabet Chart:

	Letter Name	Pronunciation	Print	Block	Script
1	Aleph	Silent letter	א	א	א
2	Bet	B as in Baal, V as in Vine	ב	ב	ב
3	Gimmel	G as in Gehenna	ג	ג	ג
4	Dalet	D as in Delilah	ד	ד	ד
5	Hey	H as in Hallelujah	ה	ה	ה
6	Vav	V as in Vanity	ו	ו	ו
7	Zayin	Z as in Zion	ז	ז	ז
8	Chet	CH as in BaCH	ח	ח	ח
9	Tet	T as in Talent	ט	ט	ט
10	Yod	Y as in Yiddish	י	י	י
11	Kaf	K as in Kish CH as in BaCH	כ	כ	כ
12	Lamed	L as in Lord	ל	ל	ל
13	Mem	M as in Mary	מ	מ	מ
14	Nun	N as in Nazereth	נ	נ	נ
15	Samech	S as in Sun	ס	ס	ס
16	Ayin	Silent letter	ע	ע	ע
17	Pey	P as in Passion PH as in graPH	פ	פ	פ
18	Tsade	TS as in TSar	צ	צ	צ
19	Qof	K as in Koran	ק	ק	ק
20	Resh	R as in Rabbi	ר	ר	ר
21	Shin	S as in Sin, SH as in SHade	ש	ש	ש
22	Tav	T as in Toil	ת	ת	ת