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1. sz. melléklet

MISKOLCI EGYETEM
BÖLCSESZET- ÉS TÁRSADALOMTUDOMÁNYI KAR
SZAKDOLGOZATI FELADATKIÍRÁS

Név: Körei Nóra Csilla

Neptun kód: XY665R

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Konzulens neve: Dr. Lévai Ruth Karin

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Körei Nóra Csilla
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MISKOLCI E G Y E T E M	Miskolci Egyetem Bölcsészeti- és Társadalomtudományi Kar Hallgatói Követelményrendszer Szakdolgozatkészítési Szabályzata	Oldalszám: 11
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2. sz. melléklet

MISKOLCI EGYETEM
BÖLCSESZET- ÉS TÁRSADALOMTUDOMÁNYI KAR
KONZULTÁCIÓS LAP

Hallgató neve: **KÖREI NÓRA CSILLA**

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Szakdolgozat címe: **APPLICABILITY OF THE BIBLE IN HUNGARIAN EDUCATION**

Konzulens neve: **LÉVAI RUTH KARIN**

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3. sz. melléklet



ERDETISÉGI NYILATKOZAT

Alulírott Körei Nóra Csilla

Neptun-kód: XY665R

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Applicability of the Bible in Hungarian education

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Körei Nóra Csilla

Hallgató

UNIVERSITY OF MISKOLC

DEPARTMENT OF ENGLISH LINGUISTICS AND LITERATURE

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1. INTRODUCTION

The Bible is the most famous book of all time, a perennial bestseller. But for many, it has become a book gathering dust on a shelf. Is it indeed right to neglect this unrivalled book in this way or might it be worth returning to it and reading it? There are many areas where the Bible can improve our lives. In this paper, I will focus on one particular area, namely education.

The aim of the present research is to investigate the applicability of the Bible in Hungarian education, particularly with regard to teaching English as a second language. I will explore different areas in which the Bible is already used. Based on the existing applications, I would like to examine whether the Bible is an adequate source for education or not. Furthermore, I would like to explore how it can be applied by today's generation.

To explore the topic in depth I will start my investigation with the introduction of the origins of the Bible. I am looking for answers to questions such as when and how the Bible was written, what books it contains, when it was translated into English, what impact it has had on culture, and who actually wrote it. It is also important to consider the Bible's relevance today, therefore, I will investigate the Bible reading habits of the twenty-first century: Do people still read the Bible, and if so, in what form? After we get a closer view of these topics, the applicability of the Bible in Hungarian education will be examined.

Since Jesus Christ is the central figure of the Bible, I will begin my research by examining his teaching and character to explore the applicability of his methods today. The chapter will discuss the purpose of education, the characteristics and teaching methods of Jesus, the characteristics of today's youth, and the possible applications of Jesus' methods today. At the end of the chapter, I will present my interview with Attila Sárközi, a practicing Christian teacher of history and physics. In order to understand the practical side of teaching as a Christian, we discussed the aforementioned topics.

Besides that, I will explore aspects of higher education in which the English Bible is used. After that I will focus on the applicability of the Bible in English language teaching in Hungary. There are many programs where the Bible is used in language teaching, for example in competitions or in summer camps. In this part I describe the interview I conducted with Roger Brind, leader of an English Bible camp in the Bible Centre of Dömös.

To get a more practical view I also present a lesson plan I prepared for an English lesson using a Biblical passage as reading material. I describe the preparation, procedure, implementation, evaluation and reflection of the lesson plan.

In my research I applied a mixed-method approach. I used both internet sources and books to gather existing knowledge on this topic. I analysed my sources to be able to adopt it to today's generations. Besides that, the interviews provided firsthand insights into the perspectives of educators using the Bible in their lessons. I developed a lesson plan that incorporates Biblical texts to show a practical example of using the Bible in English language teaching. The main source of this research paper is the Holy Bible, which I often cite using the New Kings James Version.

I propose to outline the already existing applications of the Bible in education in Hungary. I would also like to draw attention to its usefulness and further applicability in the twenty-first century.

2. THE ORIGINS OF THE BIBLE

This study focuses on the Holy Scriptures, specifically its applicability and use in modern Hungarian education. Therefore, it is important to first introduce the Bible itself. This chapter will discuss the origins of the Bible.

Ancient Israel and societies of the Near East were mostly non-literate societies. Less than 5 percent of the population learned to write. Therefore, the beginning of Israelite history was preserved through **oral traditions**. Historical events occurred, God created heaven and earth, the Great Flood happened, Abraham was born, the Jewish people left Egypt, wandered in the wilderness for forty years, and then settled in the land of Canaan. People who experienced these events told and retold them for decades. Although Moses was not present at the beginning of creation, he is the first writer mentioned in the Bible. The Bible says “And Moses wrote all the words of the Lord.” (NKJV Exodus 24:4) This fact demonstrates the role of oral traditions well. (BibleProject)

The first known written sources from the Near East were either receipts or deeds of sale for land, or marriage contracts, or poetic narratives of significant life events. For that reason, the oldest form of Israelites history is to be found in lyric form. This was the time of **early written traditions** when oral traditions began to take a written form. (BibleProject)

After this period began the time of **early collections of written traditions**. People started to collect written sources and so emerged for instance the books of Kings and Chronicles in the Old Testament. After this occurred the **proto editions of biblical books**, which were collections of collections. (BibleProject)

The exact time of the Bible's origin is difficult to determine. The first records might date back to 1400 BC. Centuries later, around 400 BC, the collection of the biblical books began. All Christian communities accept the 39 canonized books of the Old Testament of the Hebrew Bible. Some churches acknowledge additional books and consider them as part of their Bible. For example, Catholic communities use seven books more than other churches, known as the Apocrypha. (BSNZ: Origins of the Bible)

20 years after Jesus died, Paul, the apostle, started to write the first records of the New Testament. The rest of the New Testament was written between 50 and 100 AD. Bishop Athanasius compiled a list of 27 books of the New Testament in 369, which were confirmed

at the Church Council of Carthage in 397. The majority of Christians accept these 27 books of the New Testament. (BSNZ: Origins of the Bible)

The first English Bible was a translation written by John Wycliffe around 1380. This translation was made from the Vulgate, the Latin translation of the original. After that, William Tyndale published the first English-language printed New Testament in 1526. This was the first translation in English from the original Hebrew and Greek. Since then, several English Bible translations have appeared. (BSNZ: Origins of the Bible)

2 Timothy 3:16-17 says: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” (NKJV) In addition to being a collection of ancient writings, Christians believe that the Bible was inspired by God. Technically it is recorded by more than 40 human writers, but it is held to be the word of God. The Bible is composed of two parts, the Old and the New Testaments. “Historical books, law, poetry, wisdom and prophetic books” are to be found in the Old Testament. The New Testament consists of “four Gospels, one history book, 21 letters and one prophetic book.” (BSNZ: What is the Bible?)

This book has remained a bestseller of all time. It has impacted the language, music, and art as well as the politics and legislation of many Western nations. The Bible is essential in the life of Christian people. Its teachings have transformed many lives throughout history. (BSNZ: What is the Bible?) The most important message of the Bible is the gospel, which proclaims that God sent his only Son, Jesus into the world. Jesus sacrificed His life for the sins of humanity, and those who believe in Him are granted forgiveness and salvation. This powerful book can be an effective tool in Hungarian education, as it has been an indispensable resource throughout history.

3. BIBLE READING HABITS TODAY

It is generally accepted that the reading habits of today's youth are very different from those of previous generations. The time spent in front of a screen has increased, while the time spent reading has drastically diminished. This also has an impact on young people's Bible reading habits. In 2020, the Youth Committee of the Ecumenical Council of Churches in Hungary conducted a survey among young people aged 14-29 to assess their religious practices. 1300 Hungarian Christian believers were asked their opinion on the subject. 26% of young people read the Bible at home with their families. 16% of the youth read the Bible only annually, 18% monthly and 37% weekly. Only a quarter of young people read the Bible daily. (Ablonczy)

However, this survey was made among young believers. As a religion teacher, my experience is that young people growing up in non-Christian families are not familiar with the Bible and do not read it at home. I must teach them where the Old and New Testaments are in the Bible and how the books of the Bible follow each other. Usually, it is difficult for them to find the verses in the Bible because they have never read it before. Young people in public schools, who have not encountered the Bible at home or at school, presumably do not read it.

The American Bible Society claims that 26 million Americans stopped reading the Bible in 2022. Most people have Bibles at home but do not read them. Recently, more people have started reading their Bibles on a phone Bible reading app than on paper. Quickverse, Logos, Bible Gateway and YouVersion are popular apps in this area. (Kulifai, 2023) The advantages of Bible apps are that the Bible is always at hand, you can set a reading reminder, use Bible reading plans, or receive encouraging verses on your phone. The YouVersion app, for example, is becoming more and more like Facebook, as you can have friends within the app, share verses, comment on other people's posts, like posted verses and read reading plans together. The makers of these apps know that reading the Bible is good for people's spiritual development, so they are trying to make online Bible reading platforms more attractive to people. However, this kind of Bible study has its drawbacks.

John Dyer writes about this issue in his book *People of the Screen*. According to his research, although it is easier to read the Bible on a screen, it is harder to understand it. Dyer found that digital readers read more but understand less of what they read. While verses can be

highlighted in the digital Bible too, the highlighted verses and sidenotes in the traditional Bible seem to be more lasting. People who read with a pen in their hands make an easier connection with their Bibles than those who read it online. (Kulifai, 2023)

All in all, we can conclude that people's desire to read has declined both in Hungary and all over the world. This also affects our Bible reading habits. Non-believers encounter few biblical texts and the Bible reading habits of believers have changed. More people read a digital Bible than a paper Bible, but they also find it harder to interpret.

4. APPLICABILITY OF JESUS'S CHARACTER AND TEACHING METHODS TODAY

One aspect of applying the Bible in Hungarian education is to learn to be a better teacher from it. “Go therefore and make disciples of all the nations...” (Matthew 28:19 NKJV) – said Jesus, the most famous teacher of all time. He was a very radical and controversial person who used unique teaching methods. People followed him, admired him and his teachings changed many people’s lives. Teachers today often have problems connecting with their students. Nowadays, it is not easy to affect a student in a good way because their reality unfolds on the internet. Many influencers, stars, and philosophers try to show youth the right way. We live in a society where students are exposed to an unfiltered flood of information. Many children are lost in the sea of countless ideas; they feel disoriented and live without any goal. The aim of this chapter is to investigate the character and teaching methods of Jesus in order to establish if they are still appropriate today, or how they need to be altered to fit the needs of a new generation in a different age.

4.1. The aim of education

According to the Hungarian Act on Public Education, the purpose of education is to support the “harmonious mental, physical and intellectual development of children and young people through the conscious development of their skills, abilities, knowledge, proficiencies, emotional and volitional characteristics and cultural education corresponding to their age characteristics” (Act CXC of 2011). Furthermore, the law emphasizes that education aims to train responsible citizens who can achieve their goals and serve the public interest at the same time. In addition, the law implies the importance of preventing social exclusion and nurturing talent (Act CXC of 2011). Besides that, in the English translation of the Act, we find that “individual treatment, acceptance of children/students, trust, kindness, empathy, [and] formulating requirements corresponding to the age” (Act CXC of 2011) must be paramount in education. In the Hungarian version stands the word love instead of kindness, which is an even stronger expression of the concept (2011. évi CXC. törvény). The educational goals of religious schools are complemented by the intention of confronting students with certain existential questions, such as what is the purpose of life or precisely who we are as humans (Pap, 2023).

4.2. Effectiveness of Jesus's character and teaching methods in the first century A.D.

In the subsequent section, I will introduce the character of Jesus. The Bible portrays Jesus as a sinless man (II. Corinthians 5:21 NKJV), therefore the list of his advantageous features is extensive. A predominant aspect of Jesus's attitude was that he taught with **love**. In the Gospel of John it is written that Jesus commanded His disciples to love one another as He loved them. Jesus considered this to be so crucial that he claimed that other people would recognize who his disciples were by their love for each other (John 13: 34-35 NKJV). Another facet to consider is his **consistency** and **steadfastness**. "Jesus Christ is the same yesterday, today, and forever" (Hebrews 13:8 NKJV), says one of the letters of the New Testament. MacDonald (2015, p. 89) points out that Jesus never allowed his feelings to rule him. Although he occasionally showed anger (Matthew 23:33 NKJV) or sadness (John 11:35 NKJV) when it was appropriate, he avoided extreme expressions of emotion.

As MacDonald (2015, p. 89) asserts, Jesus was **righteous** and he never did anything dishonest; his decisions and actions were all true. We can see in the Bible that he never lied to his students, and he always kept his promises. He applied the same rules, and he never changed his principles. Moreover, Jesus was **trustworthy** and **persuasive** (MacDonald, 2015, p. 94), and people marvelled at his speeches. The fact that he never required his students to do anything that he himself would not have done, in my opinion, attests to his authenticity. Among his disciples, he served as a living example. It is also written in the Bible that Jesus was **patient** with people, even if they committed heinous crimes. Paul, who once persecuted Christians wrote in his first letter to Timothy that "in me first Jesus Christ might show all longsuffering" (I Timothy 1:16 NKJV).

In addition, MacDonald highlights that Jesus never judged people based on their appearance (2015, p. 93). For instance, this is demonstrated in the story of the widow's two pence (Luke 21:1-4 NKJV) or in the passage telling us about the woman who was a sinner in the city (Luke 7:36-48 NKJV). Jesus was **not prejudiced**, as he paid attention to the poor, sick, and outcast. He did not judge by circumstances or appearance, instead looking at what was in people's hearts. Another dimension worth exploring is the **preparation** Jesus made before every significant event or decision. In Luke 6: 12 we read that he prayed all night long before he chose his disciples. Prayer was his preparation for the next day, and he never missed it. Another attribute to delve into is Jesus's **forgiving nature**. When Peter asks him how often he should forgive others, Jesus says: "I do not say to you, up to seven times, but up to seventy times seven" (Matthew 18:22 NKJV). We also see that when Jesus suffered on the cross, he

prayed to God to forgive those who crucified him because they did not know what they were doing (Luke 23:34 NKJV). These verses demonstrate that Jesus says we must forgive our fellowmen no matter how many times or how awful the sin is.

As observed by MacDonald if we want to portray Jesus authentically, we must emphasize his **humility** (Philippians 2:7-8 NKJV). The Son of God, born in a stable, remained humble throughout his whole life. He was never proud or haughty. He did not show himself superior to men and was willing to give his life for our sins. Another characteristic to consider is that Jesus never complained but he had a **thankful** heart. MacDonald suggests that Jesus was ready to thank God for everything regardless of his difficult circumstances (2015, p. 91). In Matthew 11:25 Jesus faces rejection from the religious leaders of his time, but despite this opposition, he is still able to express his gratitude to God: “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise”.

MacDonald emphasizes further aspects of Jesus’s persona as he posits that Jesus was joyful, peaceful, kind, faithful, servile, brave, selfless, purposeful, elegant, polite, obedient, content, persistent, zealous, honest, and outspoken. (2015, p. 83-96). The list may go on, but these are the characteristics of Jesus that are considered in this study.

Next, we will take a look at the article *The Teaching Methods of Jesus* written by John W. McCoy. He claims that Jesus **spoke with authority** and certainty (2016, p. 4). People in the synagogue were amazed by his teachings “for He taught them as one having authority, and not as the scribes” (Mark 1:22 NKJV). As McCoy contends Jesus did not need to quote other experts while he was preaching (p. 4). He spoke with authority because he was granted complete authority over heaven and earth (Matthew 28:18 NKJV).

McCoy’s study indicates that Jesus **used object lessons** because many people are visual learners. According to 3M Corporation, visual aids in the classroom can improve the learning process by up to 400% (p. 5). The Scriptures mention several stories about Jesus as he demonstrates his principles through actions. Jesus illustrates how to serve others and stay humble by washing his disciples’ feet (John 13:1-17 NKJV). When Jesus walks on water he shows his students that he is above all laws of physics (Matthew 14:22-33). He also calms the storm teaching that his followers should trust God and not be afraid of frightening circumstances (Luke 8:22-25 NKJV). Jesus feeds five thousand people to show God's care and provision (Mark 6:30-44 NKJV).

According to McCoy another aspect to explore is that Jesus **often used repetition**. Relevance, exactness, and repetition are all critical components of the acquisition of new knowledge. Jesus applied these three methods. He explained the relevance of his principles to the disciples, and he repeated those with exactness (p. 6). For example, he mentions the relevance of children in the Gospel of Matthew four times. He proclaims that people should become like little children if they want to receive the kingdom of God (Matthew 18:3-4 NKJV), and never despise little ones (Matthew 18:10 NKJV). Besides that, adults should let the children come to Jesus (Matthew 19:14 NKJV). We also read that children recognize the truth about Jesus and praise him (Matthew 21:15-16).

Another quality of Jesus's teaching methods is that he turned his truth into **stories** to make them memorable (McCoy, 2016, p. 7). He often used everyday examples, parables, and stories to teach his disciples. Once he told the story of The Prodigal Son (Luke 15:11-32 NKJV) teaching people that prodigal means to have a wasteful lifestyle as well as thoughtless and imprudent expenditure. Nowhere in the Bible does the term prodigal appear, yet Jesus used the parable of the lost son to highlight the danger of this phenomenon. The Parable of the Great Supper (Luke 14: 15-24 NKJV), The Parable of the Lost Sheep (Luke 15:1-7 NKJV), and The Parable of the Lost Coin (Luke 15: 8-10 NKJV) are also good examples of Jesus' teaching through storytelling.

Another dimension worth investigating is that the Lord Jesus utilized everyday events to teach people profound truths (McCoy, 2016, p. 7-8). In the Bible, we read about the story of Mary and Martha. Martha was busy with the guests as Mary sat at Jesus's feet and listened to him. Martha told Jesus that Mary would not help her with serving the food. Instead of sending Mary to help her sister, Jesus taught her a lesson for life. He pointed out that the relationship with him is more important than any other earthly customs and traditions. He took advantage of this **teachable moment** and incorporated it into his teaching as an illustration.

Additionally, Jesus used a lot of **sayings and word pictures** to capture the listeners' attention, inspire them to reflect, and make them remember his principles (p. 8). Famous sayings of him are: "You shall love your neighbor as yourself" (Matthew 22:37 NKJV), "he who is without sin among you, let him throw a stone at her first" (John 8:7 NKJV), or "ask, and it will be given to you, seek and you will find" (Matthew 7:7 NKJV). Moreover, he was able to **get people's attention** with a shocking statement, enigmas, aphorisms, or even

humor (p. 9). In Matthew (5:29-30), there is a teaching from Jesus about cutting our eyes out or arms off rather than sinning. He did not mean it literally, but it was a shocking and memorable statement.

McCoy argues that Jesus taught **from his experience** (p. 11). Credibility is important in teaching, and an experienced teacher is authentic. Jesus prayed all the time alone, with his disciples, or with the people he preached for. The disciples watched him praying multiple times, and that gave him credibility when he taught his students how to pray. Another example is that Jesus preached about the love for sinners and illustrated it by dining with sinners.

McCoy observes that Jesus often used **experience** as a base for learning (p. 11). Feeding of the Five Thousand is a good example of when Jesus lets the disciples solve the problem of feeding 5000 people. The twelve must sit the people down, distribute the food, and move among the people. Meanwhile, they are learning about the serving nature of God through serving each other (Matthew 14: 13-21).

Another essential teaching method McCoy writes about is that Jesus asked a lot of **questions** with the purpose of teaching something (p.12-14). He knew that a good teacher does not give the answers but lets the students find the proper answers. His questions were not focused on facts but motivated the disciples to think deeply. An example of Jesus asking a lot of questions is in Mark 8:17 (NKJV), where within one verse stand three questions: “Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened?”

I will mention three other aspects of Jesus’s teaching methods observed by William MacDonald. He claims that Jesus was **radical**; he taught things that were completely unfamiliar to the people of his time. It deviated from the traditions they were used to. He preached love instead of hatred, service instead of tyranny, and redemption instead of destruction (2015. p. 21.). In addition, Jesus's closest circle of disciples consisted of 12 people. He believed that an effective learning process takes place in **a small group**. He taught the twelve many things and then sent them to pass on the knowledge they had gained. In selecting the group, he did not invite the best of people, but a heterogenous team of all kinds of everyday people who were not necessarily accepted in the eyes of others (p. 29). Furthermore, Jesus placed great emphasis on **character development**. He lived an exemplary life and expected his disciples to strive for holy behaviour. He believed that if the

character of the disciples was strengthened, their lives could proclaim the kingdom of God louder than any preaching. He trained authentic disciples to whom he offered not only knowledge but also a sacred way of living and strong character formation (p. 39).

We can also observe in the Bible that Jesus personalized his lessons and **differentiated** the tasks he gave to the people. He was aware of the individual needs of his audience. There is a difference between him speaking to his disciples and speaking to the Pharisees. For instance, he used a lot of parables explaining the truths of God's Kingdom when he spoke with his disciples, as *The Parable of the Mustard Seed* in Matthew 13:31-32. On the other hand, when addressing the Pharisees he often used direct language and frequently challenged their knowledge and hypocrisy about the Kingdom of God (Matthew 23:27-28). We can conclude that Jesus's character and teaching style were very complex and resulted in effective learning.

4.3. Characteristics of today's students

In the next section, we will consider the characteristics of today's students. They belong to Generation Z or Generation Alpha. Marius Drugaș wrote in his article *Screenagers or "Screamagers"? Current Perspectives on Generation Alpha* that people born between 1996 and 2010 are called Generation Z, and those born after 2010 are members of Generation Alpha or screenagers (2022. p. 1,3). Generations Z and Alpha share similarities in their early exposure to the internet, smart devices, and trendy apps, while also receiving exceptional attention and care from their Gen Y parents (p. 4). The development of Generation Alpha is influenced to a greater extent by smart device screens and social media apps like Instagram and Snapchat. The COVID-19 pandemic accelerated the adoption of smart devices among Gen Alpha, resulting in earlier integration of technology in schooling compared to Gen Z.

Another aspect of Generation Alpha is their access to a large amount of knowledge, however, this information is not always reliable. They are hindered in the development of critical thinking which requires time and attention because of their desire for short answers and quick feedback, high speed of browsing, and their tendency to opt for multitasking behavior. Furthermore, Gen Alphas exhibit greater curiosity, creativity, and self-determination than Generation Z. Future jobs in Generation Alpha will be technologically advanced and may involve autonomous decision-making (p.5). Moreover, Gen Alphas may have more struggles with interpersonal relationships and communication, because of their egocentric behaviors. Other characteristics of screenagers are “the need for recognition, impulsivity”, and “risk-taking behavior”. They are “more ill-tempered, impatient and self-centered, compared to

Gen Z". "Gen Alphas are missing some critical qualities, such as "loyalty, thoughtfulness, compassion, open-mindedness, and responsibility". Parents and teachers of Gen Alphas should focus on developing "critical thinking, communication, and collaboration skills". That requires some non-traditional educational techniques, even if some teachers may not be equipped to face these issues (p.6).

4.4. Effectiveness of Jesus's character and teaching methods today

In the following, I study the applicability of Jesus's characteristics. To investigate that, I will discuss which character traits of Jesus can be applied by today's generation in order to teach them effectively. As I mentioned above, one of Jesus's main characteristics was love. He loved people, his disciples, even his enemies. According to the Központi Statisztikai hivatal (2024) there were 50,150 marriages and 16,700 divorces in Hungary in 2023. This data indicates that while traditional families are still being established, a significant number of children are growing up in broken families. Consequently, it is extremely important that as teachers we practice Jesus's teachings about love and care, ensuring that students receive the emotional support they need. Besides that, if we set an example for our students to practice love, we can develop compassion in today's children, a trait they are lacking according to the study mentioned above (Drugaş, 2022. p. 6).

According to the Cambridge Dictionary, impulsive means "showing behaviour in which you do things suddenly without any planning and without considering the effects they may have". Today's students tend to be impulsive (Drugaş, 2022. p. 6), while Jesus was consistent, steadfast, and purposeful. By embodying these traits, teachers can guide their students toward a more balanced attitude. Children of Gen Z and Alpha are increasingly exposed to a fast array of information, much of which can be misleading or false (Drugaş, 2022. p. 5). Therefore, it is essential for teachers to be trustworthy like Jesus, helping their students acquire accurate, reliable, and authentic knowledge.

In today's fast-paced world, young people experience accelerated events, information flow, and feedback, leading to a prevalence of impatience (Drugaş, 2022. p. 5). Educators can be inspired by Jesus's patience and peacefulness, to create a calmer and tranquil learning environment. As Drugaş claims, members of the Alpha Generation can exhibit manifestations of egocentric behavior (p.6). This leads to a lack of compassion and care for others, which complicates the teaching process and social coexistence. Jesus was humble, servile and selfless, he always put the interests of others before his own until he gave his

own life for the redemption of humanity's sins. Instilling the value of selflessness in our students is paramount, as a society built upon self-serving attitudes would inevitably falter.

The influence of social media has a profound impact on the lives of today's young people. Regrettably, on these platforms, children can find many lies and often share misleading information about themselves. Lies lead to more lies until the person falls into the trap, he has set himself. Jesus calls for honesty and transparency, which we, as teachers, can model for our students by example. Young people face a lot of uncertainty, and loneliness and often grapple with ill-temperedness (Drugaş, 2022. p. 6). In stark contrast, Jesus exemplified a spirit of joy, gratitude, and contentment. An enthusiastic and joyful teacher has the potential to uplift even the most disheartened student, fostering a positive atmosphere conducive to growth and learning.

Next, we consider the applicability of Jesus's teaching methods considering the characteristics of Generations Z and Alpha. As mentioned above, Jesus was aware that most people are visual learners. For this reason, he often used parables and illustrated his teachings. Similarly, today's young people are exposed to constant impulses in video games, social media sites, video-sharing sites, movies, and series. Therefore, traditional, monotonous frontal lessons may fail to capture students' attention. Teachers can apply Jesus's method and incorporate more visual elements into their lessons. Utilizing pictures, figures, videos, or music can make the lesson more engaging and dynamic.

Jesus often asked his disciples many questions, to encourage deep thinking. Drugaş claimed (2022, p. 5) that today's generation needs to practice critical thinking. If teachers would use more questions that focus on students' opinions and challenge them, it would help develop critical thinking skills. Furthermore, Jesus not only wanted to impart knowledge to his students, but he also aimed to shape their character. As I mentioned earlier, Generation Alpha has some character flaws: they are impatient, self-centered, unfaithful, irresponsible, and uncompassionate (p.6). Just as Jesus placed great emphasis on character formation, it is important today that we as teachers, focus on educating holistically, not just on passing on knowledge to our students.

4.5. Interview with Attila Sárközi

In order to gain deeper insights into the applicability of Jesus's characteristics and teaching methods, an interview was conducted with Attila Sárközi, who is a teacher of history and physics at Körösi Csoma Sándor Reformed High School in Hajdúnánás. Mr. Sárközi has

been a teacher for 5 years. He spends most of his time among young people, besides teaching he places great emphasis on education for life. He organizes many free time activities with his students, where he enjoys talking to them on various topics. In the interview, I asked Mr. Sárközi whether the aims set out in the Hungarian Public Education Act are being achieved in his school. According to Mr. Sárközi, mostly yes. It is important for his school to prevent social exclusion and to nurture talent. What Mr. Sárközi complained about was the religious life of the school. He claims that the institution became a religious school 9 years ago, therefore most of the teachers are not Christian. Furthermore, students choose the institution mostly because of the quality of their education, not because of religion. Thus, faith practices can often feel like a compulsion, which is one of the great flaws of the system. Mr. Sárközi claims to be a follower of Christ. His Christianity manifests in his everyday life. He attends church services, prays, and claims to overcome many difficulties with God's help. If he has the opportunity, he is happy to share his faith with his students. In addition, when his students are challenged, he prays to God for them too. Mr. Sárközi says his faith contributes to his professional fulfillment.

After gaining insight into Mr. Sárközi's background and experiences, I asked about his perspective on the pedagogical approach and qualities of Jesus. He emphasized that Jesus was very patient and, if necessary, explained the same thing to his disciples several times. In addition, he noted that Jesus was very consistent. He stood up for His truth and even pushed over tables in His Father's house. He always knew how to act in order to teach something to his followers. Subsequently, I listed the traits of Jesus mentioned in the study above, inquiring which ones Mr. Sárközi already applies. According to Mr. Sárközi, the most essential trait of Jesus is his love towards his disciples, and he also tries to handle his students with love. In addition, Mr. Sárközi highlighted consistency, which he tends to practice, even if he doesn't always succeed. He emphasized that, like for Jesus, impartiality is important for him too, especially when it comes to evaluating students. Additionally, forgiveness and gratitude are also significant to Mr. Sárközi. He claims that the Christian doctrine has certainly affected him in his character development. He assumes that love and patience would not be so important to him if he was not familiar with the teachings of the Bible.

After this, we spoke about Jesus's teaching methods. Mr. Sárközi claimed to apply some of the listed methods himself. Firstly, he emphasized the significance of frequent repetition. At the end of his history lessons, he often asks review questions and he sees their efficiency. Secondly, Mr. Sárközi states, he tried to tell stories to bring certain material closer to the

students. Sometimes it succeeds, sometimes it doesn't. Thirdly, Mr. Sárközi always tries to seize teachable moments, not to improve his students' intellectual skills, but to teach them about life. In addition, it is important for Mr. Sárközi, to get to know his students as well as possible, so that he can differentiate, even if it is not always easy. He tries to pay attention to his students' current needs and problems. Furthermore, once he had a history student group of exactly 12 people, just as the disciples of Jesus. He said the results both professionally and personally were the best with this group. Therefore, he strongly supports teaching in smaller groups, even if that is not always possible in Hungary. He claims having a good relationship with the students can motivate them to learn. Moreover, he highlighted that Jesus's radical ideas were appropriate. Mr. Sárközi believes it is better to express our opinion instead of blindly following traditions.

All in all, although he does use them, Mr. Sárközi was never consciously aware of implementing Jesus' teaching methods using today's pedagogical concepts. However, in his opinion, these concepts are still applicable today. Teaching empirically, sharing personal experiences, storytelling, asking questions, small groups, differentiation, and radical ideas are still useful techniques to teach effectively.

4.6. Conclusion

Taking everything into account, we can conclude that by applying the characteristics and teaching methods of Jesus as teachers, we can achieve success in educating today's youth. It appears that the needs and characteristics of Generation Z and Generation Alpha justify the suitability of these techniques.

5. APPLICABILITY OF THE ENGLISH BIBLE IN HUNGARIAN EDUCATION

After discussing Jesus's teaching methods and character, in the above section, I will outline the diverse uses of the English Bible in Hungarian education. Even if these cases of applying the Bible are not directly aiming at language teaching, the use of the English Scriptures develops language skills and extend vocabulary. This part reports on aspects of higher education with the presence of the English Bible.

5.1. Debrecen Reformed Theological University

The Debrecen Reformed Theological University offers students several courses in English. Some of them have religious content. These are: History and Culture of the Biblical World, Reformed Theology in Central and Eastern Europe, and Introduction to Christian Theology (Foundations of Our Christian Faith). While some of these courses are mandatory, others are optional. (DRHE: Angol nyelvű kurzusok) In these seminars, students have the opportunity to read the English Bible and to study in English about religion and faith.

5.2. IFES

The International Fellowship of Evangelical Students was established in 1947 by 10 evangelical student movement leaders. Their aim was to form Bible groups at universities all over the world to study the Scripture together, to be engaged with university issues, and to share the gospel on campus. Today IFES is present in more than 180 countries including Hungary. (IFES) According to the IFES Hungary website, there are several English Bible study groups in Budapest, for example, CEU Christian Fellowship, SOTE Family at Semmelweis Medical University, and International Christian Fellowship of Budapest. These communities invite international students at Hungarian universities to come together, read the Bible, and talk about important things (Christian Students Groups in Hungary). I assume that Hungarian students also participate in these groups because some of the group leaders are Hungarian. This opens a platform to apply the English Bible in higher education as a tool for practicing the language and growing in one's faith.

5.3. WOL Bible Institute

The World of Life Bible Institute Hungary is a Bible school in Tóalmás that you can attend after finishing high school. This is a bilingual international school, and each applicant must

fluently speak either Hungarian or English. There are many international and Hungarian students, who spend one or two years at this Bible institution. Different Bible translations are used in the classes. The memory Bible verses must be quoted either from the English Standard Version or the Hungarian Revised New Translation Bible. The courses are always translated into both languages (WOL). A former Bible student claims that during this time it is possible to learn English completely because of bilingualism (YouTube: Bibliaiskola bemutató). This school offers a great opportunity for Hungarians to learn English by reading the Bible, speaking with international students, and having translated lectures.

6. APPLICABILITY OF THE BIBLE IN ENGLISH LANGUAGE TEACHING IN HUNGARY

The Bible is the Word of God, the most important guidance for Christians, but it is also suitable for language teaching. I will explore in the next segment how the Bible is applied in language teaching in Hungary. This part covers competitions, summer camps, and an interview with Roger Brind, leader of the English camp in Dömös.

6.1. Competitions

Competitions are important in language teaching to motivate students to learn more effectively. Furthermore, students have the opportunity to acquire knowledge outside the required curriculum. There are several language contests in Hungary, some of which apply biblical knowledge or texts in the competition tasks. In this section, I will introduce two of the Biblical language competitions organized by Hungarian institutes.

6.1.1. The annual Jane Haining English Language Memorial Competition

The Scottish Ms. Jane Haining was the headmaster of the Scottish Mission School in Budapest between 1938 and 1944. She became famous for hiding and evacuating her Jewish students and their families in the early 1940s. In April 1944 the Germans deported her to Auschwitz because of her rescuing activity. She was martyred in the concentration camp. In memory of her, the Reformed Pedagogical Institute organizes the annual Jane Haining English Language Memorial Competition every year (RPI). According to the Electronic Rules of the Competition, the objectives of the event include encouraging students to read the Bible in English and improving their language skills. The first round is a written language test, where the students solve tasks related to Jane Haining's life, the Anglo-Saxon culture, and competency-based tasks. The second round includes a short introduction, a conversational situation, a discussion about a specific image, and the students recite a 2-minute-long excerpt from the English Bible (JH elektronikus versenyszabályzat). The Reformed Pedagogical Institute has found a way to apply Bible texts in English language teaching.

6.1.2. Bible Reading Comprehension Competition in English and German

The Lévy József Reformed High School of Miskolc organizes the Bible Reading Comprehension Competition in English and German for seventh- and eighth-grade students. The children have 90 minutes to solve the Bible-related reading tasks. There are various assignments, for instance, crossword puzzles, picture-text matching tasks, open-ended questions, fill-in-the-blank texts, true-false questions, or arranging parts of the story in order (Összefoglaló Bibliai Szövegértési Verseny). This is a good opportunity to get to know the Bible better and at the same time develop reading skills.

6.2. Summer Camps

In Hungary, the summer break covers a longer period. Since parents have to work even in the summer, they have to find an alternative solution for supervising their children. Summer camps are very popular among Hungarian children. Various organizations offer a wide range of camps for children and youth. Alongside entertainment, some camps also offer education in some form. The English camp is a widespread type of summer camp, where children learn English during the activities. Christian organizations also combine their Bible camps with English language education. The subsequent section will introduce different English Bible summer camps in Hungary.

6.2.1. English Bible Camp, Szolnok

An American missionary couple came to Hungary in 1995 to build a Christian community in Szolnok. In the beginning, they taught adults the Bible, and later they began to work with the children. 22 years ago, they launched the English Bible Camp, which has been held every year ever since. A group of American students from Harding University in Arkansas come each summer to study the Bible with children in a playful way. This is a place where different cultures meet, Hungarian students can learn the language from native English teachers using the Bible and grow in their faith. The atmosphere at the camp is always motivating and loving according to many who have attended (Angol Biblia Tábor).

6.2.2. English Bible Camp, Győr-Szabadhegy Reformed Church Congregation

The Győr-Szabadhegy Reformed Church Congregation organizes a daycare summer camp in Győr for students aged 10-14. Children learn about God and the Bible in English, along with playing games and participating in sports events. To make the language development more effective, they sing Christian songs in English. The organizers claim that during the 5-day camp, the children's vocabulary can be expanded by up to 50 English words. During the activities, playful tasks help in learning new words. It is an advantage for participants if they

have studied English before, but they will be placed in a group appropriate to their level after taking a placement test (GySzRE: Angol bibliai tabor).

6.2.3. Scripture Union Hungary

The Scripture Union was established in Great Britain in 1867 to teach children about the gospel of Jesus Christ. The founders aimed to work with a method that is in the children's language, typical of their age group. Today, the organization operates in more than 130 countries on different continents. The Union started the work in Hungary in 1993, and three years later they launched their first summer camp. These camps are organized in cooperation with local churches. The Scripture Union takes care of the program, foreign and Hungarian volunteers, demonstration tools, prizes, and awards. The local church organizes the remaining operational tasks of the camp. The children's camps aim to teach 7–13-year-olds about God and His Word, to get kids to love English, and to improve their language skills with the help of native speakers. The program includes Bible study, English songs, memorization of Bible verses, drama games, small group discussions, language lessons based on skill level, crafts, games, and competitions. The ministry also works with the youth ages 13 to 18. In these camps, it is not a problem if the participants are not fluent in English, because translation is provided for every activity. The program is age-appropriate and includes activities like Bible study, sports, baking and cooking, quizzes, beach trips, film screenings, songs, crafts, games, and competitions (Szentírás Szövetség).

6.2.4. Summer Outreach Camps, ICCD

International Christian Community Development founded in 2006 by Eric Hoeksema seeks to share the Gospel in Eastern and Central Europe. The family Hoeksema spends 6-8 months of the year living and serving God in Ukraine, Hungary, Croatia, and Romania. In the remaining time, they work in agriculture in North Carolina to earn money for the ministry. English is a tool for them to speak about Jesus Christ (ICCD). Their goal is to establish connections and reach out to the Eastern and Central European youth. The English camps are guided by three purposes: proclaiming the good news of Jesus Christ, introducing local churches to the youth, and teaching English “helping to provide these young people with language knowledge that they can tangibly use in their lives, education, and future careers (ICCD: Summer Outreach Camps).” ICCD has organized summer camps in Tiszaújváros, Váchartyán, Erdőkertes, Veresegyház, and Ráchalmas. 20-100 students attend their camps and participate in devotions, singing, language lessons, games, and different activities. Volunteers translate the devotions and conduct conversational English lessons for the

children. As the students learn grammar in school, conversation, songs, and games are emphasized in the camp lessons. These classes focus on biblical topics and faith (ICCD: Summer Outreach Camps).

6.2.5. Philadelphia Trust English Camp, Dömös

The Philadelphia Trust has been an organization since 1991, aiming to serve Christians in Central and Eastern Europe. Co-workers of the foundation use their native English language skills to share the gospel with people (Philadelphia Trust). They organize an English camp every summer in the Bible Centre of Dömös, which is to be found near Budapest.

I interviewed one of the main organizers of the camp, brother Roger Brind. He is a retired Primary School Headteacher, Bible teacher, and missionary who is the executive Chairman of the Philadelphia Trust in Central and Eastern Europe (Living Leadership). The camp started 12 years ago, and the target group is children between eight and fourteen. During the camp there are some special evenings organized for adults with a different programme. I asked brother Brind about the goals and objectives of the Bible camp. He claimed: “Our initial aim with this camp was to provide a useful educational programme for children living in the local villages around the Bible centre (Interview with Roger Brind, Appendix).” The Bible Centre organizes various courses for many people all over Hungary and abroad. However, there was no camp organized for the locals, and people started to complain about that. Ernő Nagy, one of the leaders of the Bible Centre asked for brother Brind’s advice. He suggested organizing an English Bible camp, knowing that learning from native speakers has many advantages.

The team's aim was to give children fun English lessons to motivate them with regard to language learning. The teaching methods they use are the direct method and they use visual, audio and kinaesthetic stimuli during the lessons. Classes are held mostly in English, and Hungarian translators are available if necessary, for example, to translate grammatical constructions or Bible stories. Brother Brind says they use different approaches during the lessons. He claimed the following about emphasized language skills: “The key language skill that is most developed during the course which lasts a week is listening. But this is supported by the other skills. The children for example read the songs that we are teaching them, they are involved in writing activities supporting the stories they have been told and we regularly encourage them to speak with confidence (Interview with Roger Brind, Appendix).”

The morning session consists of two parts. In the first half, children learn together. English songs are sung, Bible stories are told, and puppet shows are performed to give the campers a moral message. For example, there was one programme where the team used the stories that Jesus told, like the Parable of the Prodigal Son or the Parable of the Good Samaritan. The UK team presented it in two or three different ways. Later the children created a modern-day adaptation of the story in English and presented it on the final evening to the parents. The students needed to understand the whole story and work with it. Groups with younger children shared their ideas verbally and the teachers helped them to create a performance. Older children wrote their dialogues on their own.

In the second session children are split up into five different language groups, divided on the grounds of their age and English proficiency. In the small groups children get the opportunity to speak the target language. The native speakers always present various dialogues beforehand so that the children are not afraid to speak English and can also act out the dialogue. After this a short grammar lesson follows where the teachers introduce a grammatical construction, for instance, the distinction between the simple and perfect present tenses. The last activity in this session is usually a reading task, where the native speakers read a text, and children are encouraged to imitate them. In the afternoon lessons, teachers prepare a wide range of activities. There are drama, music and craft groups where teachers use the English language to instruct the children. At the end of the day, children take part in sports activities where English also plays a relevant role. It is the language of instructions and encouragement.

Although the English team has never reflected specifically on the efficiency of using Biblical stories for teaching English, they have received a lot of positive responses about the camp. Children are very enthusiastic about what they have learned and return to the camp year after year. A local teacher whose children also participated in the programme claims that she sees the positive effects of the camp in the school where she teaches. Brother Brind claims that both the children's English proficiency and their biblical knowledge are developed during the camp. The students are exposed to English more than six hours a day. They are in an English-speaking environment, and they speak with native speakers outside the formal lessons too. Various indicators show the language development of the campers. For example, some of the translators were previously campers themselves, with very little knowledge of English. They are now fluent in the language and use it in their university studies. In addition, the headmaster of the local school has noticed that the students who attend the camp are

improving in their English at school more quickly. It is also remarkable that a 15-year-old Down's Syndrome camper can now hold conversations in English, which his family is very proud of.

Development of the children's Bible knowledge is more difficult to measure. However, from the conversations the English team have had with the children during the camp, they can see the children are improving in this area too. Brother Brind closed the interview with the following statement: "On the final evening each year there is a concert where the children present what they have learnt and following the concert the centre provides refreshments. We have the opportunity to speak with parents and the feedback is always good (Interview with Roger Brind, Appendix)."

7. APPLICABILITY OF THE BIBLE IN LESSON PLANS

After examining the applicability of the English Bible in Hungarian education, I present the following lesson plan as a demonstration of using Bible stories in English language education. I will introduce the lesson plan's preparation, procedure, implementation, evaluation, and reflection.

7.1. Preparation

First, I decided to teach grammar with a short Bible text. I opened the New King James Bible translation to find a relevant passage to teach an English grammatical structure. It had to be suitable for a 45-minute lesson. As people often have problems with the different past tenses, Matthew 2:1-11 seemed to be appropriate for the lesson plan, as it contains various past tense forms. The story itself is remarkable too and shows how the wise men glorified Jesus.

The aim was to create a lesson plan that develops different skills, which in this case are to expand vocabulary and to develop writing, listening, and reading skills. This lesson focuses on practicing the past tenses that the students have previously learned separately. Using the Bible text *Wise Men from the East* makes it possible to learn the different past tenses in context and to be able to compare their application. Through varied tasks, the students stay motivated while they learn about grammar. It also develops the students' skills of listening, reading, and writing. Another aspect of this lesson is to familiarize students with Bible narratives, following the religious framework of this school. As materials, I use the Bible text *Wise Men from the East* and its audio version, a self-made worksheet, and a Learning Apps task.

7.2. Procedure

In the following, I will introduce the procedure of the lesson plan. The teacher greets the students to create a good atmosphere, listens to the report, and informs the students what they can expect in this class. After that as a warm-up exercise, the students repeat Simple Past, Present Perfect, and Past Perfect with a Learning Apps game. While the task is projected on the board, the class groups the characteristics of these past tenses to review knowledge and prepare for the next tasks. In order to understand the Biblical story as thoroughly as possible, the students extend their vocabulary through a matching task with

the verbs from the reading text. Then they can read the first part of *Wise Men from the East*, underline and group the past tense forms in the text. These tasks develop their ability to recognize the different past tense forms in a sentence. The fourth task is to explain why the given tense form was used in the sentence, for the purpose of deepening their knowledge.

To develop listening skills and use the grammatical theory in practice the students listen to the audio version of the second part of *Wise Men from the East* and they fill in the past tense forms. After that, the class answers the text-related questions in task six. It helps to develop reading skills and to understand the Bible story. The teacher can explain that Jesus had a very important role and that is the reason why visitors came from the East to worship and offer him gifts. As a final point, the teacher asks the students if they understood the Bible story and how they found the exercises about the past tenses. The teacher also gives feedback and extra credit points to those students who actively participated.

7.3. Implementation in the classroom

I employed this lesson plan in class 10/A. 10/A is a group of eight students learning English as a second language. They attend a class with advanced German lessons, so language learning is not a particular problem for them. I have been teaching the group since the beginning of the year, three hours a week. I chose this group because they have already learnt Simple Past last year, and we have just learnt Present Perfect Simple together. The third past tense form in the lesson plan is Past Perfect, which they have not learnt before. It seemed to cause no problem; we briefly discussed it.

Our teaching material is the Traveller Plus Elementary Student's and Workbook, so at the beginning of the lesson I explained that today's lesson was going to be different from the usual. I told them that we were going to work with a Bible story and different past tenses. We started the lesson with the Learning Apps exercise, where I explained the Past Perfect tense. The task was interesting for the students, they were willing to answer my questions and group the different past tenses. After this I asked one of my students to read the title on the handout, *Wise Men from the East* to find out whether they are familiar with the story or not. Even though they attend a religious school, they could not translate the title into Hungarian. Some of them might have heard the story before, but they were not confident about it. Just as I mentioned earlier, students do not often read their Bibles. This lesson opened an opportunity to get to know the Bible better. Then they solved the matching task

with the new vocabulary. Some words were unknown to the students. I tried to give them an English definition of the unfamiliar words. For example, the verb *to inquire* caused both pronunciation and semantic problems. Therefore, I explained to them that it means to ask for information, and we practised the pronunciation of the word. We continued this with the other phrases too until they could complete the exercise. The two following tasks on the worksheet caused the students no problem. They found and grouped the past tense forms with just a very few mistakes. We had the chance to talk about the story itself and translated it into Hungarian. We learnt the pronunciation of King Herod and Jerusalem, which we probably would not find in our traditional textbook. Exercise four referred to the task in Learning Apps, where we talked about the applicability of the different past tenses. For this reason, I projected the website on the board and with the help of that the students solved the task. In the Hungarian language we only use one past tense form, thereby it is complicated for Hungarian students to recognize which is the suitable English past tense form in a particular sentence. This exercise was useful to deepen the students' knowledge about this grammatical phenomenon. This was followed by the listening task, where the students completed the past tense forms in the Bible passage. After the first listen they asked for a second, because the audio recording was too fast to follow. In this exercise they made a lot of mistakes, and I lacked the time to thoroughly explain the answers. In the next lesson we can return to this task. As it was a second language group, their language level did not perfectly fit the level of the lesson plan. Therefore, we did not have time for the last reading task with the questions to be answered. I assigned the students to do the exercise as homework, and in the following lesson we are going to check the answers and talk more about the Bible story.

7.4. Evaluation of the lesson plan and my performance

My aims in the lesson were to practice past tenses (Simple Past, Present Perfect Simple, Past Perfect), to expand vocabulary, to read and understand a Bible story and to develop listening and writing skills. In my opinion, the class achieved these goals. The students learnt new vocabulary and seemed to gain a deeper understanding about the use of past tenses. As I am a Christian teacher in a religious school, I was happy to share a Bible story with my students and to talk about its meaning, which they seemed to understand. I think the tasks were varied and managed to motivate the students. They enjoyed the assignments and were willing to cooperate. Using a Bible passage made the lesson more special, as this vocabulary and information does not appear in a traditional textbook.

7.5. Reflection and tips for the future

There are some things I would change about the lesson plan. In the first exercise, not all the pictures were recognised by the students at first because of the black and white printing. So here I would either use even more obvious pictures or print them in colour. However, this is not usually possible in schools, so projecting on the blackboard would be a good alternative. In task four, it would help the students if it were presented as a multiple-choice task. I would give the possible answers, and the students would have to circle the answer they think is right. In task five, I would break the text into two shorter paragraphs so that if a student gets lost listening, it is easier to find the passage. Also, I would look for a feature in the app that allows the text to be spoken more slowly so that it is easier to follow.

I think the Bible is perfectly suitable for teaching English. It is a large collection of authentic English language texts, so the teacher does not have to search hours for reading material. There are different English translations of the Bible, thus we can choose the appropriate version that suits our students' language level. Furthermore, it is possible to compare the English version with the Hungarian translation to see the contrast between various sentence structures and grammatical phenomena. The vocabulary of the Bible is far-reaching and contains all kind of words from different areas of our life. For this reason, it is convenient to extend students' vocabulary. In addition, the online Bible applications make it possible to use the audio recording of Bible texts, which allows us to develop our students' listening comprehension skills. Moreover, knowing the Holy Scriptures is part of our cultural basis and carries remarkably strong moral messages.

8. CONCLUSION

The Bible is a very special book with an extremely great impact on history, people and culture. The long history of its origins began with oral tradition, followed by early written traditions, early collections of written traditions and the proto editions of biblical books. It is difficult to determine when the more than 40 human authors started to write the Bible, however a possible date is 1400 BC. Christians believe that all passages of the Bible were inspired by God. The Old Testament consists of 39 books and the New Testament 27 books. These are historical, law, poetry, wisdom, and prophetic books, gospels and letters.

The reading habits of today's generations have largely changed. The youth spend a lot of time in front of screens and rarely read books. This has also affected this generations' Bible reading practice. Only 25 % of young people born into Christian families read their Bibles every day. Children in non-Christian families do not often encounter the Bible and presumably do not read it. People who read their Bibles are no longer necessarily reading the traditional paper Bible. Many people use Bible reading apps on their smartphones. This makes reading easier, as it is always at hand, but it is more difficult to interpret what is read on the screen than in books. Bible reading apps, like YouVersion tend to be like Facebook, having friends on it, posts, likes, notifications, and pictures. It can be observed that the Bible has undergone significant historical development and still engages people today, even if having a diminished impact on Hungarian people.

Jesus was a remarkable teacher, who taught with love, consistency and steadfastness. During his time on earth, he was righteous, trustworthy, persuasive and patient. He avoided prejudice, he was always well-prepared, and he had a forgiving nature. Humility and thankfulness characterized him. Today's youth are often born into broken families with a lack of love. As a result of social and technological changes they tend to be impulsive, impatient and egocentric. They often encounter misleading information on the internet, uncertainty and loneliness. If the needs of the students encounter the values and character of Jesus, it is certain that education will be more effective. We as teachers should strive to be as similar as possible to Jesus in order to set a good example for our students.

The teaching methods of Jesus were also exceptional. He spoke with authority, used object lessons, repetition, storytelling, teachable moments, sayings and word pictures, experience-based learning and a lot of questions. He was able to get people's attention with his radical

teaching. Jesus taught in a small group, laying a great emphasis on his students' character development. Furthermore, he knew his students and the public, so he could always differentiate, and find the best way to teach each student. These teaching methods are not far from those widely accepted today. Keeping the attention of children used to online games is not easy. Using Jesus's teaching methods as teachers in the twenty-first century can be very effective, as they suit students' needs well.

Mr. Sárközi agrees with that, and admires Jesus's patience, consistency and love as an educator. He claims that the values of the Bible certainly have an impact on his personal teaching style. Mr. Sárközi adopts methods inspired by Jesus, such as repetition, storytelling, seizing teachable moments, and individualizing instruction based on students' needs. He prefers smaller class sizes. Moreover, he likes to speak truthfully, even if it sounds rebellious sometimes.

We can conclude that it is possible to successfully educate today's generations by adopting Jesus' traits and teaching strategies. The needs and traits of Generation Z and Generation Alpha seem to support the applicability of these methods.

There are areas in Hungarian education where the Bible is already used. The Debrecen Reformed Theological University offers English-language religious courses, providing students with opportunities to study the Bible and Christian theology in English. Moreover, IFES members (International Fellowship of Evangelical Students) hosts English Bible study groups across Hungarian universities, where they study the Bible and Christian faith together. Furthermore, The World of Life Bible Institute in Tóalmás, a bilingual Bible school, allows students to learn English through Bible study, translated lectures, and interaction with international peers. Together, these institutions enable both faith development and English language practice in Hungary's higher education.

In some cases, the Bible is used to teach English in Hungary in more informal settings, for instance through competitions or summer camps. Notable contests include the Jane Haining Memorial Competition and the Bible Reading Comprehension Competition, both of which incorporate English Bible study to improve language skills. Summer camps, such as those organized by Scripture Union, ICCD, and others in Szolnok and Győr, use the Bible as a source of English language learning. Some of these camps are held by native speakers to help Hungarian children to improve their English and deepen their faith.

Roger Brind, chairman of the Philadelphia Trust reports in an interview on the English Camp organized in the Bible Centre in Dömös. The native speaker teacher staff prepare various activities to improve the students' language skills and to share Bible stories with them. They sing, listen, read, and act stories out. Moreover, they learn about grammar with the help of Hungarian translators. Other camp activities like sport, crafting, and drama programs are instructed in English. The children are exposed to English the whole day. Brother Brind claims that the campers' response is always positive and that they make visible progress during their time in the camp and after it in school.

Based on the information summarized above, we can conclude that the Bible is being used successfully and effectively in English language teaching in many places. In order to examine this issue more closely and in a more practical way, I have prepared a lesson plan incorporating Bible passages. I implemented this plan in one of my English classes to see how the Bible can be used in a language class. The lesson achieved its objectives, and the students were motivated by the new method.

Based on the data collected and analysed so far, we can conclude that the Bible is applicable in Hungarian education, with particular emphasis on English language teaching. As teachers, it is advisable to follow Jesus's example and teaching methods to achieve educational success. As students, participating in English Bible competitions and camps can develop language skills. We can incorporate biblical texts into our lesson plans, helping students grow both linguistically and spiritually. Further exploration of applications of the Bible in education may potentially reveal many more uses we have not yet discovered.

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APPENDIX

Interview with Attila Sárközi

Date: 15. May 2024

Location: Hajdúnánás, Bocskai street 20.

Interviewer: Nóra Körei

Interviewee: Attila Sárközi

Language: Hungarian

1. Kérem röviden mutakozzon be!

Sárközi Attila vagyok. Fiatal, még csupán öt éve pedagógus. Történelmet és fizikát tanítok a hajdúnánási Kőrösi Csoma Sándor Református Gimnáziumban. Osztályfőnök is voltam, emellett sok szabadidős programot terveztem és vittem véghez gyerekekkel. Tehát időm nagy részét velük és köztük töltöm, pontosabban tizenévesekkel. Így némi tapasztalattal rendelkezem már a kérdések megválaszolásához, úgyhogy vágjunk is bele.

2. A köznevelési törvény szerint az oktatás célja következő: *A törvény célja olyan köznevelési rendszer megalkotása, amely elősegíti a gyermekek, fiatalok harmonikus lelki, testi és értelmi fejlődését, készségeik, képességeik, ismereteik, jártasságaik, érzelmi és akarati tulajdonságaik, műveltségük életkori sajátosságaiknak megfelelő, tudatos fejlesztése révén, és ezáltal erkölcsös, önálló életvitelre és céljaik elérésére, a magánérdeket a köz érdekeivel összeegyeztetni képes embereket, felelős állampolgárokat nevel. Kiemelt célja a nevelés-oktatás eszközeivel a társadalmi leszakadás megakadályozása és a tehetséggondozás. Az Ön intézményében mennyire valósulnak meg ezen célkitűzések?*

Amit kiemelnék az intézményünk kapcsán, az a törvény utolsó mondata: *Kiemelt célja a nevelés-oktatás eszközeivel a társadalmi leszakadás megakadályozása és a tehetséggondozás.* Ezt úgy gondolom jól sikerül megvalósítani az esetek többségében. Az általános tagozatú osztályainknál, ahol vegyes képességű és sokszor traumatikus háttérű tanulóink vannak, minden eszközzel a leszakadás ellen küzdünk. Igyekszünk, hogy mindannyian sikeres érettségi vizsgát tegyenek és remélhetőleg a jellemfejlődésükhöz is sikerül valamelyest hozzájárulnunk. Továbbá a tehetséggondozás is nagy teret kap intézményünkben. Ha valaki nyelvvizsgára, versenyre, emelt érettségire készül, sok támogatást kap a kollégák részéről. A tehetséggondozás nem csak tanulmányi téren valósul

meg, hanem más területeken is. Például, ha valaki kézilabdában nagyon ügyes, az iskola támogatja sportéletét. A harmonikus fejlődés lelki részével vannak problémák. Mint egyházi intézmény, azt gondolom itt a hitéletről kell beszélnünk. A város egyetlen gimnáziuma vagyunk, így a szülők többsége nem a hitélet miatt választja az intézményt, hanem az oktatás és nevelés minősége miatt. Ezekkel a gyerekekkel nehéz harmonikus lelki fejlődést elérni, habár egy-két pozitív példa van. Illetve aki már hívőként érkezik hozzánk, és az is marad, már az is siker. De persze annak is örülünk, ha már egy két magot sikerül elvetni és később megfogani. Ez az én álláspontom, az intézményben nem minden kolléga keresztény. A gimnázium 2015-ben lett hosszú idő óta újra egyházi iskola. A pedagógusok többségét is átvették az állami szférából. Aki maga nem hívő, az valószínűleg a kötelezőn túl nem beszél a hit dolgairól a gyerekeknek. Az egyházi intézményeknek ez hátránya lehet, hogy sokszor kényszerként élhetik meg a diákok és tanárok a hitgyakorlatokat. Noha nincs reprezentatív felmérésem, úgy gondolom a kollégáknak nem túl nagy százaléka él hívőként.

3. Ön kereszténynek vallja magát? Meséljen arról, ez miben mutatkozik meg?

Igen, annak vallom magam. Ha a szó jelentését nézzük, igen, Krisztushoz tartozónak vallom magam. Noha vannak és voltak gyengébb pillanataim mióta megtértem, de kereszténynek neveltek és nem tudok teljesen eltérni az útról, még ha akarok sem. Formailag ez úgy néz ki, hogy részt veszek az istentiszteleti alkalmakon, áhítatokon, vagy épp imádkozok. Illetve hitem gyakran a hozzáállásomat is befolyásolja. Tudom, hogy van, aki kézben tart minket, van, akihez mehetek a nehézségeimmel, van, aki gondot visel rólunk. Így talán kevésbé feszülten állok az élet próbái előtt.

4. Mennyire tartja fontosnak megélni hitét a hétköznapiakban, iskolai kontextusban? Mennyire vállalja fel hitét diákjai előtt?

Nem vagyok híve a hivalkodásnak, feltűnő vallásgyakorlatoknak. Azonban, ha hitbéli kérdés kerül szóba, akkor nem szoktam eltitkolni, hogy hívő vagyok, szívesen beszélek róla. Ha azonban olyan gyermekkel beszélek a problémáiról, aki nem befogadó erre, akkor nem hozom szóba. Próbálok empatikus lenni, diákja válogatja, mennyit osztok meg a hitemből.

5. Véleménye szerint az a tény, hogy Ön keresztény és próbálja követni Jézust, hozzájárul a szakmájában való kiteljesedéséhez?

Igen. Hálás vagyok Istennek a szakmai sikereimért. Illetve bevonom őt a pedagógiai munkámba. Például most érettségizett az osztályom, minden nap imádkoztam értük, hogy jó

eredményeket érhessenek el. Illetve a mélypontokon könnyebb így túllendülni. Van, hogy összecsapnak a fejem felett a hullámok, sok a teendő. Esetleg nem érzem alkalmasnak magam egyes feladatokra, akkor Isten át tud vinni ezeken a helyzeteken is.

6. Ön szerint milyen tanító volt Jézus?

Két dolgot emelnék ki. Jézus végtelenül türelmes volt. Ez megmutatkozik például abban, ahogy az emmausi tanítványokkal sétált az úton és nem fedte fel magát. Aztán türelmesen elmagyarázta a helyzetét, ha kellett többször is. A másik fontos tulajdonsága az, hogy ha kellett tudott határozott is lenni, például mikor az Atyja házát árusítás házává tették, asztalokat borogatott. Mindig tudta mire van éppen szükség.

7. Jézus jellemvonásai közé sorolhatóak a következők: szeretet, következetesség, állhatatosság (Jézus tegnap, ma és mindörökké ugyanaz). Továbbá Jézus igazságos, megbízható, türelmes, nem részrehajló, jól felkészült, megbocsátó, alázatos és hálás volt. Ezen tulajdonságok közül tanárként melyek fordulnak Önnél elő?

Tanárként a legfontosabb a diákok szeretete, ez mindenképp megvan bennem is. Noha, volt, hogy diákjaim próbára tették türelmemet, előfordult, hogy rosszul reagáltam helyzetekre. De alapvetően gyorsan túllendültem ezeken is és a legtöbb diákot szeretettel próbálom megközelíteni. Igyekszem a következetességre is, de az nem mindig sikerül. Jézus nem volt részrehajló, ezt a diákjaim értékelésében sikerül nekem is megvalósítani. Ember vagyok én is, van, akivel jobban megtalálom a közös hangot, de az értékelésben ez egyáltalán nem látszik. Kiemelném még a megbocsátást, a hálát. Ezek jellemzőek rám is. Hálás vagyok az osztályomnak is, sokat tanulhattam és fejlődhettem általuk.

8. Véleménye szerint Jézus, mint példakép szerepet játszott abban, hogy ezen jellemvonások kialakultak Önben?

Igen, egyértelmű, hogy Jézus keresztény tanai befolyásoltak nagymértékben. Nem biztos, hogy fontosnak tartanám, hogy türelmes legyek, vagy szeressek másokat, ha a hit nem lenne része az életemnek.

9. Jézus tanítási módszerei közé tartozik: tekintéllyel beszélt, vizualizálta óráit, gyakran használt ismétlést, történetmesélés, kihasználta a tanítható pillanatokat, mondásokat és szóképeket használt, felkeltette az emberek figyelmét, saját tapasztalatból beszélt, empirikus módon tanította tanítványait,

sok kérdést tett fel, radikális ötletekkel állt elő, kis csoportban tanított, követői jellemét igyekezett fejleszteni, differenciálta tanításait. Ezen tanítási módszerek közül Ön melyeket alkalmazza a tanítási-nevelési folyamat során?

Nekem annyival nehezebb a helyzetem, hogy én nem vagyok Isten, és mindezekre folyamatos figyelmet szentelni nem olyan egyszerű. De határozottan vannak olyanok, amiket magam is alkalmazok. A gyakori ismétlést kiemelném. Történelemből óra végén sok ismétlő kérdést teszek fel, ez úgy tűnik eddig bevált. Próbálkoztam egyes tananyagokat történetmeséléssel közelebb vinni a diákokhoz, több kevesebb sikerrel. A tanítható pillanatokat én is igyekszem megragadni, nem történelem vagy fizika oktatására, de az életben való jártasságra nevelésre. Sok kérdést teszek fel, gondolkozásra serkentő kérdéseket. Illetve érdeklődöm a gyerekek iránt is, hogy később megtaláljam a számukra megfelelő tanítási módszert. A differenciálás nem egyszerű, de igyekszem figyelni a diákok aktuális problémáira, igényeire. Továbbá a csoportok között természetesen a célnak megfelelően differenciálok. A kiscsoportos oktatást pedig nagyon támogatnám, néha van is erre lehetőségem. Volt egy épp 12 fős csoportom és szakmailag ott tudtunk a legnagyobb eredményeket elérni a diákokkal. Minél kisebb a csoport, annál jobban tudok figyelni a gyerekek igényeire mind szakmailag mind magánéletileg. Ha ugyanis sikerül jó viszonyt kialakítani a diákokkal, akkor ők is pozitívabban, motiváltabban állnak a dolgokhoz. Nagyra értékeli, ha jól viszonyulok hozzájuk és figyelek rájuk. Tetszik továbbá, hogy Jézusnak voltak radikális tanításai és fel merte vállalni véleményét. Nem fogadta el a dolgokat, csak azért, mert a hagyomány azt diktálta. Szerintem is kell próbálkozni a változással, még akkor is, ha néha nem sikerül. Fontos az ötletelés, újítás, diákok véleményének kikérése.

10. Sok Jézus által alkalmazott módszer elterjedt a pedagógia területén, az egyetemen is bizonyára találkozott ezekkel. Gondolkozott-e rajta, hogy ezek Jézus tanítási módszerei is voltak?

Még nem tekintettem ezen módszerekre ilyen szemmel, valóban érdekes. Sok gondolatot is ébresztettek bennem ezek a felsorolt módszerek. Eddig észre sem vettem, hogy a mi munkánkhoz így tudnak kötődni Jézus jellemvonásai és módszerei.

11. Milyennek tartja az Alpha és Z generációkat?

Sok idősebb kolléga rossz véleménnyel van a mai fiatalokról. Véleményem szerint azonban csak mások, mint elődeink, de nem feltétlen rosszabbak. Ezt fontosnak tartom kiemelni. Továbbá szerintem az érzékenységnek és érzelmeknek sokkal nagyobb szerepe van a mai

gyereknél. Ez néha hátrány, de talán egymás felé is tudnak empátikusabbak lenni esetenként. Ezt nekem is meg kellett tanulnom kezelni. Talán a teherbírásuk is változott, sok esetben kisebb. De rugalmasabbak is sok területen. Nem szeretik követni az utasításokat, érdekes a munka világa, hogy fog megváltozni. Az az érv náluk, hogy ez van és ezt kell csinálni, nem válik be. Persze nem lehet teljesen általánosítani. Felvállalják a véleményüket, kiállnak az igazukért. Továbbá a mai generációknál a szakmai zsenialitás már talán nem jelent annyira nagy értéket, nem vív ki akkora tiszteletet, minekután okostelefonon mindenki rákereshet mindenre. A lexikális információk szerepe csökken, míg más utakon mutathatunk példát és nevelhetjük diákjainkat. Az, hogy ezek a generációk nagymértékben az internet előtt nőttek fel, azt már ki sem emelném, olyannyira természetes számomra. Én magam is élek a technika adta lehetőségekkel.

12. Ön szerint a tanár-diák kapcsolaton belül milyen mértékben gyakorolhat a pedagógus hatást diákjaira?

Változó. Attól is függ, hogy az adott tanár mennyire tartja ezt is kötelességének. Egyes kollégáknak csak a tanítás fontos és a nevelés részére nem fektetnek hangsúlyt. Viszont ahogy én is, van, aki komolyan veszi a nevelést is. Igyekszik sokat beszélni a diákokkal, törődni velük. Ezen esetben nagy hatása lehet egy tanárnak a diákjaira. Ez lehet negatív és pozitív is. Lehet pozitívan átragasztani dolgokat, akár hitbéli akár más területen. Vagy egy tulajdonság, jellemvonás, ami a gyerek értékrendjében máshogy szerepelt, megváltozhat egy tanár hatására. Sok esetben javíthatunk diákjaink önértékelésén, sokszor alá vagy túl becsülik magukat. De ehhez az kell, hogy bemenjünk a gyerekek közé, és megtaláljuk a megfelelő határokat. Én igyekszem megvalósítani ezt és hatást gyakorolni.

13. Véleménye szerint, ha Ön pedagógusként igyekszik Jézushoz hasonlatos jellemvonásokat felmutatni, ez előreviszi a tanítási-nevelési folyamatokat?

Igen. A korábban kiemelt elemek szerintem valóban nagyon fontosok. A türelem, mégis határozottság, és ennek megfelelő elegyítése nagyon fontos. A többi tulajdonság is mérvadó. Jó lenne, ha igazságosak tudnánk lenni, nem részrehajlóak. Felkészültek, megbocsájtóak. Tehát bármelyik tulajdonság az itt felsoroltak közül. Ha valóban így tudnánk az oktató-nevelő munkát végezni, egyértelműen sokkal jobb lenne minden.

14. Maga szerint milyen mértékben időtállóak Jézus tanítási módszerei? Mennyire alkalmazhatóak a mai generáció oktatási folyamatában?

Noha, korábban nem gondoltam rá, hogy a mai pedagógiai fogalmakkal hogyan írhatnánk le Jézus tanítási módszereit, ha így közelítjük meg, egyértelműen alkalmazhatóak ezen technikák ma is. Amiket korábban pozitívumként kiemeltem, arra csak ráerősíteni tudok. Empirikus módon való tanítás, saját tapasztalatok átadása, történetmesélés, kérdésfeltevés, kiscsoportos oktatás, differenciálás, radikális ötletek...Ezek mind olyan dolgok, amiket ma is tudunk használni. Ha ma bemegyek a terembe, 45 percig beszélek, majd az anyagot számonkérem, az nem biztos, hogy a legmegfelelőbb a 21. században, noha sokan ezt a klasszikus módszert alkalmazzák. És amit Jézus csinált, az pont ennek az ellenkezője. Persze vannak olyan témák, ahol a frontális oktatás válik be, vagy a csoport is olyan, hogy máskülönben szétzüllesztené az órát. Valahol helye van a poroszos módszereknek is, de határozottan időtállóak Jézus módszerei ebben a megközelítésben.

Interview with Roger Brind

Date: 14. September 2024

Location: online via email

Interviewer: Nóra Körei

Interviewee: Roger Brind

Language: English

1. When and how did this camp start?

We started this camp about 12 years ago. I am not sure of the exact date but you could find this out by talking to Akos Kabai from Dömös who has a picture archive from the beginning of this English language outreach.

2. What is the main age group you work with?

We work mainly with children aged 8 to 14 but we do have a programme for adults some evenings where we have a different style of programme.

3. Can you describe the goals and objectives of this Bible camp? How do these align with English language teaching?

Our initial aim with this camp was to provide a useful educational programme for children living in the local villages around the Bible centre. Many of the local villages complained that people were travelling to the centre from all over Hungary and from outside the country for various courses but there was nothing provided for them. Ernő Nagy discussed this with me and asked if I had any suggestions. I recognise now and I recognised then that learning English from mother tongue speakers was a gift that we could make to the centre. We agreed to trial this the following year and we have continued doing it ever since.

4. What is the primary language used during the camp activities, and how do participants handle language differences?

We use two main styles of language teaching. Teaching by the direct method where the English mother tongue speakers use English to teach. Where necessary a Hungarian translates what is being said. From the beginning we wanted to do something with children that would encourage them in their English learning. We planned to structure what we were

doing but at the same time make it what I would describe as “fun learning”. We decided to use a variety of approaches, we divided the morning into two sections. We had an altogether learning session where we used the singing of songs, telling of stories, (some Bible stories and others were stories using puppets where the focus of the story was moral principles). We then divide it the children into up to five groups usually according to age but occasionally based on English knowledge as a few of the children who came, either had an English-speaking parent or had been in the UK for a period of time and so had a superior knowledge of English.

When we worked with the groups our programme involved the children speaking to the leaders in a non-threatening way. We always modelled the topic for conversation before asking the children to do the same. We not only used the English mother tongue speakers who were on the team but also the Hungarians who were working with us. This was usually the first activity of the second session. We then had a short grammar lesson where we modelled various situations. For example, we used the sessions to model the difference between the simple present tense and the perfect present tense. We modelled these differences practically. The final activity in this second session was usually a reading session where we modelled how we speak the language and the then encouraged the children to read.

In the afternoon sessions we have done a variety of things. We have had drama groups, music groups and craft groups. These groups have all used some English in their activities.

We normally finish the day with some sports activities. Again, using English as much as possible for instructions and encouragement.

5. How are Biblical stories or themes incorporated into the English language curriculum at the camp?

In the early morning session when the group is together, we use themes taken from the Bible to teach English. For example, one programme was based on the stories that Jesus told, such as the prodigal son. Following our telling of the story in two or three ways the children were encouraged to develop a modern-day example of the story. They produced a drama of their modern-day story in which only English was used and on the final evening of the programme they presented this story in a short concert for the parents.

6. What teaching methods do you use?

We teach using the direct method and use visual, audio and kinaesthetic stimuli in what we are doing. We also use our Hungarian partners to explain grammar points in English and also to translate the stories so that children understand them.

7. What specific language skills (reading, writing, speaking, listening) are most emphasized during the camp?

The key language skill that is most developed during the course which lasts a week is listening. But this is supported by the other skills. The children for example read the songs that we are teaching them, they are involved in writing activities supporting the stories they have been told and we are regularly encouraging them to speak with confidence.

8. Can you give me examples of specific lessons or activities where Biblical texts are used to teach English?

As I indicated earlier, we used Bible stories from the time of Jesus and then encourage the children to present a story like the one from the Bible in a modern way. For example, on one occasion we used the story of the Good Samaritan and each group produced its own version of a story with a “Good Samaritan” in a present-day situation. This required them to understand the story, think of a modern example and then work out how to present it. The younger children worked with their team and verbalised what they wanted to say and the team wrote this out for them. The older groups not only worked out how they wanted the story to be told but wrote out the dialogue.

9. How do Hungarian students respond to learning English through Biblical texts? Do they find it engaging or challenging?

I am not sure that we ever have evaluated the use of biblical texts specifically. But we have evaluated how the children have taken part in the activities that we have planned and there are three markers that indicate a positive response.

1. The children have come year after year to the programme.
2. They have made very positive statements about what they have learned.
3. One of the local teachers sends her own children to the programme told us that she can see the effect of the programme on the children in the school where she taught.

10. Do you see development in their English or in their Bible knowledge?

Both aspects of learning are developed. The reality is that the children are in an English-speaking learning environment for more than six hours a day and they are encouraged to communicate not only in the formal lesson situation but with all the team. We can point to the number of indicators as to English learning.

1. At least six members of the current Hungarian team from 2024, are graduates of the programme. When we first knew them, they spoke very little English, now they are all fluent and using English and their university studies.
2. One of our most remarkable students, is the youth who is now 15 who has Down's syndrome. He can now hold a good conversation in English and his family are very proud of him.
3. The local head teacher told us that she observes that the children who attend the language week make very good progress in English.

We do not make the same kind of assessments with regard to Bible knowledge but observe that within the programme and discussions about topics the group has good Bible knowledge.

11. What are the advantages and potential drawbacks of using the Bible for English language teaching?

The fact that this course is held in the Bible Centre, the workers who join us from the local church are well known and the older members of the team UK are equally known by the community is a positive. The reality is that any English teaching requires a text to be used and to use the Bible in the Bible centre is looked on positively.

12. What feedback have you received from participants and their parents about learning language through the Bible?

Generally speaking, the feedback that we have received over the years has been positive. As I have already indicated the fact that the children return year after year is an indicator the course that is run is positively received.

On the final evening each year there is a concert where the children present what they have learnt and following the concert the centre provides refreshments. We have the opportunity to speak with parents and the feedback is always good.

Lesson plan

Teacher: Nóra Körei

Topic: Practicing past tenses with the Bible text *Wise Men from the East*

Level: intermediate

Time: 45 minutes

Objectives: to practice past tenses (Simple Past, Present Perfect, Past Perfect), to expand vocabulary, to read and understand a Bible story, to develop listening and writing skills

Introduction: This lesson is about practicing past tenses which the student learned separately before. Using the Bible text *Wise Men from the East* makes it possible to learn the different past tenses in context and to be able to compare their application. Through varied tasks, the students stay motivated while they learn about grammar. It also develops the students' skills of listening, reading, and writing. Another aspect of this lesson is to get to know some Bible stories because this school is a religious school.

Materials

- Bible text: *Wise Men from the East* (Matthew 2:1-11)
- Learning Apps: <https://learningapps.org/watch?v=pw2vejist24>
- pictures: <https://unsplash.com/>

PROCEDURE

Stage	Time	Interaction	Procedure	Materials	Language Aim/Purpose
Greetings Report	1	T-S S-T	<i>Good morning, everybody! Who is absent today?</i> Miss ..., I report to you that nobody is absent today. The group is ready for the class.		To create a good atmosphere.
Introducing the lesson	1	T-S	The teacher tells the class what the plan for today's lesson is.		To inform the students what to expect in this lesson.
Warm-up Learning Apps	5	S-T	Repetition of Simple Past, Present Perfect, Past Perfect with a Learning Apps game. The students group the characteristics of past tenses. The class works together, the game is projected on the board.	Laptop, projector	To review knowledge To prepare for the next tasks
Task 1. Vocabulary	5	S-T	The students match the verbs with the photos. The teacher checks the answers with the group.	Worksheets	To extend vocabulary and to prepare for the next tasks
Task 2.	5	S-T	The students underline the past tense forms in the text. The teacher checks the task with the students.	Worksheets	To recognize past tense forms in a sentence.
Task 3.	5	S-S S-T	The students work in pairs. They group the past tense forms. The teacher checks the task with the students.	Worksheets	To learn to recognize the different past tense forms.

Task 4.	5	S-S S-T	The students explain why the given tense form was used in the sentence. They write their ideas down. They talk it through in pairs. The teacher checks the task with the students.	Worksheets	To recognize the reason for the use of a specific tense form.
Task 5. Listening	6	S-T	The students listen to the audio and fill in the gaps. They listen twice. The teacher checks the task with the students.	Worksheets Laptop, speaker	To develop listening skills and use the grammatical theory in practice
Task 6. Reading	10	S-T	The students answer the text related questions.	Worksheets	To develop reading skills To understand the Bible story better
Feedback	2	T-S	The teacher asks the students if they understood the Bible story and how they found the exercises about the past tenses. The teacher also gives feedback and extra credit points to those students who actively participate.		To get and give feedback

ATTACHMENTS

LEARNING APPS

<https://learningapps.org/watch?v=pw2vejist24>

actions at a specific time in the past

a completed action in the past

Simple Past

verb+ed

yesterday, last year, in 2024, ago

walked, went, was, began, bought

are relevant to the present

actions at an unspecified time in the past

Present Perfect

have/has+ past participle

ever, never, already, yet, just, so far

I have visited

an action that happened before another action in the past

Past Perfect

had + past participle

before, after, by the time, when

I had seen

WORKSHEET




Wise Men from the East

(Matthew 2:1-11)

1.Match the photos with the verbs.

to inquire – to be born - to gather - to appear - to depart - to rejoice - to worship - to warn - to present/give a gift

2. Underline all past tense forms in the text.

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, “Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.” When Herod the king heard *this*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. So they said to him, “In Bethlehem of Judea, for thus it is written by the prophet:

‘But you, Bethlehem, *in* the land of Judah,
Are not the least among the rulers of Judah;
For out of you shall come a Ruler
Who will shepherd My people Israel.’ ”

3. Group the past tense forms.

Simple Past	Present Perfect	Past Perfect

4.Explain why this past tense form was used.

When Herod the king **heard** *this*, he was troubled, and all Jerusalem with him.

For we **have seen** His star in the East and have come to worship Him.

And when he **had gathered** all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born.

5.Fill the gaps with the past tense forms.

<https://www.bible.com/de/audio-bible/114/MAT.2.NKJV> (0:52-1:50)

Then Herod, when he _____ secretly _____(**call**) the wise men, _____(**determine**) from them what time the star _____(**appear**). And he _____(**send**) them to Bethlehem and said, “Go and search carefully for the young Child, and when you _____(**find**) *Him*, bring back word to me, that I may come and worship Him also.” When they _____(**hear**) the king, they _____(**depart**); and behold, the star which they _____(**see**) in the East _____(**go**) before them, till it _____(**come**) and _____(**stand**) over where the young Child _____(**be**). When they _____(**see**) the star, they _____(**rejoice**) with exceedingly great joy. And when they _____(**come**) into the house, they _____(**see**) the young Child with Mary His mother, and _____(**fall**) down and _____(**worship**) Him. And when they _____(**open**) their treasures, they _____(**present**) gifts to Him: gold, frankincense, and myrrh. Then, being divinely _____(**warn**) in a dream that they should not return to Herod, they _____(**depart**) for their own country another way.

6. Answer the questions according to the Bible story.

1. What happened after Jesus was born in Bethlehem?
2. How did Herod the King react to the birth of Jesus?

3. Why do the chief priests and scribes know where Jesus was born?
4. What did Herod ask from the wise men?
5. How did they know where Jesus was?
6. What did the wise men do when they found Jesus?
7. What gifts did the wise men present to Jesus?
8. Did they go back to Herod? Why/why not?

SOLUTIONS

Wise Men from the East

1. Match the photos with the verbs.

Pictures from: <https://unsplash.com/> and <https://woburnbaptist.blogspot.com/2016/01/matthew-2-magi-and-king.html>

to inquire – to be born - to gather - to appear - to depart - to rejoice - to worship - to warn - to present/give a gift

	to warn		to present/give a gift
	to depart		to worship
	to gather		to appear
	to inquire		to rejoice
	to be born		

2. Underline all past tense forms in the text.

Now after Jesus **was born** in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East **came** to Jerusalem, saying, "Where is He who **has been born** King of the Jews? For we **have seen** His star in the East and **have come** to worship Him." When Herod the king **heard this**, he **was troubled**, and all Jerusalem with him. And when he **had gathered** all the chief priests and scribes of the people together, he **inquired** of them where the Christ was to be born. So they **said** to him, "In Bethlehem of Judea, for thus it is written by the prophet:

'But you, Bethlehem, *in* the land of Judah,
Are not the least among the rulers of Judah;
For out of you shall come a Ruler
Who will shepherd My people Israel.' "

3. Group the past tense forms.

Simple Past	Present Perfect	Past Perfect
was born came heard was troubled inquired said	has been born have seen have come	had gathered

4. Explain why this past tense form was used.

When Herod the king **heard this**, he was troubled, and all Jerusalem with him.

Action at a specific moment in the past

For we **have seen** His star in the East and have come to worship Him.

Past action with presence relevance

And when he **had gathered** all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born.

Action completed before another action in the past

5. Fill the gaps with the past tense forms.

<https://www.bible.com/de/audio-bible/114/MAT.2.NKJV> (0:52-1:50)

Then Herod, when he **had** secretly **called** the wise men, **determined** from them what time the star **appeared**. And he **sent** them to Bethlehem and said, “Go and search carefully for the young Child, and when you **have found Him**, bring back word to me, that I may come and worship Him also.” When they **heard** the king, they **departed**; and behold, the star which they **had seen** in the East **went** before them, till it **came** and **stood** over where the young Child **was**. When they **saw** the star, they **rejoiced** with exceedingly great joy. And when they **had come** into the house, they **saw** the young Child with Mary His mother, and **fell down** and **worshiped** Him. And when they **had opened** their treasures, they **presented** gifts to Him: gold, frankincense, and myrrh. Then, being divinely **warned** in a dream that they should not return to Herod, they **departed** for their own country another way.

6. Answer the questions according to the Bible story.

1. What happened after Jesus was born in Bethlehem?

Wise men came from the East to visit him.

2. How did Herod the King react to the birth of Jesus?

He was troubled and all Jerusalem with him.

3. Why do the chief priests and scribes know where Jesus was born?

It was written by the prophet.

4. What did Herod ask from the wise men?

To search for the child and tell him where he is.

5. How did they know where Jesus was?

A star led them to Jesus.

6. What did the wise men do when they found Jesus?

They fell down, worshiped Him, and presented gifts to Him.

7. What gifts did the wise men present to Jesus?

They presented gifts of gold, frankincense, and myrrh.

8. Did they go back to Herod? Why/why not?

No, they did not because they were warned in a dream not to go back.

MAGYAR NYELVŰ ÖSSZEFOGLALÓ

Szakedolgozatomban a Biblia magyar oktatásban való alkalmazhatóságával foglalkozom, különös hangsúlyt fektetve az angol nyelvoktatásra. Célom volt feltárni és megvizsgálni a már létező alkalmazási területeket és azok hasznosságát. Továbbá új területeket felfedezni és kipróbálni.

A Biblia örök bestseller, mely nagy hatást gyakorolt mind a történelemre, kultúrára, nyelvekre és rengeteg ember életére. Vitathatatlan tény, hogy az emberek olvasási szokásai megváltoztak a technológia fejlődésével, így Bibliát is kevesebben olvasnak. Sokan választják a telefonos Biblia olvasó applikációkat a hagyományos Biblia helyett. Azonban érdemes újra elővenni a Szentírást, hisz segítségünkre lehet az oktatás több területén is.

Mivel a Biblia legfontosabb szereplője az Úr Jézus maga, dolgozatomban az ő jellemvonásait és tanítási módszereit vizsgáltam először, kutatva, hogy hasznosak lehetnek-e a mai tanárok számára. Jézus szeretettel tanított, türelmes volt, igazságos, megbocsájtó, alázatos. Kis csoportban tanított, sok illusztrációt használt, ismétléseket, kérdésfeltevést. A mai fiataljainak jellemvonásait összevetve a Jézus képviselte értékekkel, megállapíthatjuk, hogy elősegítené a tanítási-tanulási folyamatot, ha tanárként szem előtt tartanánk Jézus módszereit. Sárközi Attila történelem-fizika szakos pedagógussal készített interjú során a Tanár úr úgy nyilatkozott, hogy ő maga keresztényként alkalmazza a fent említett módszereket és határozottan állítja, hogy munkája elősegítését szolgálják.

A továbbiakban olyan területek kutattam a magyar oktatásban, amelyeken már használják az angol nyelvű Bibliát. A Debreceni Református Hittudományi Egyetemen angol nyelvű kurzusokat is indítanak a hit témájában, így a hallgatóknak lehetőségük nyílik a Biblia és a keresztény teológia angol nyelvű tanulmányozására. Az IFES, egy világszerte egyetemi bibliaköröket összefogó szervezet (Magyarországon: MEKDSZ) magyarországi egyetemeken angol nyelvű bibliaköröket tart, ahol mind külföldi, mind magyar hallgatók közösen tanulmányozzák a Bibliát és a keresztény hitet. Továbbá az Élet Szava kétnyelvű Bibliaiskola Tóalmáson lehetővé teszi a hallgatók számára, hogy angolul tanuljanak a Bibliáról, fejlesszék nyelvismereteiket a kétnyelvű tanórák során és nemzetközi társaikkal való interakciókon keresztül. A hallgatók beszámoltak arról, hogy angoltudásuk

nagymértékben fejlődött a Bibliaiskolában töltött idő alatt. Ezen intézményekben tehát az angol Biblia alkalmazását látjuk a magyar felsőoktatásban.

A felsőoktatáson kívül a közép- és általános iskolás gyerekek számára is hasznos lehet az angol nyelvű Biblia az oktatásban. Több tanulmányi versenyen és nyári táborban alkalmazzák az angol Bibliát nyelvoktatás céljából. Ilyen például a Jane Haining Angol Nyelvi Emlékverseny, ahol a diákoknak egy rövid memoritert kell felmondaniuk az angol Bibliából. Az ország különböző pontjain nyaranta angol Bibliatáborokat szerveznek, ahol a gyerekek egyszerre növekedhetnek hitükben és nyelvismeretükben. Jellemző, hogy az ilyen táborokba külföldről érkeznek anyanyelvi tanárok, hogy angolul Isten ígését tanítsák a gyerekeknek. Roger Brind, a Philadelphia Trust nevű szervezet vezetője egy interjúbán számol be a dömösi Biblia Centrumban szervezett angol Biblia táborról. Itt a tanítók angolul énekelnek, bibliai történeteket mondanak, és különböző angolul vezetett foglalkozásokat tartanak a gyerekeknek. A visszajelzések mindig nagyon pozitívak, a gyerekek sokat fejlődnek az angol nyelvtudásukban.

További alkalmazhatósági területeket keresve, készítettem egy Bibliai szöveget feldolgozó óratervet, melyet alkalmaztam is az egyik tanórámon. A Napkeleti bölcseségről szóló történetet használtam fel különböző múltidők tanítására. Az óra elérte a kitűzött célokat, a diákok motiváltak voltak és az autentikus szöveg segítségével mélyítették nyelvtani ismereteiket.

Az eddig összegyűjtött és elemzett adatok alapján megállapítható, hogy a Biblia alkalmazható a magyar oktatásban, különös tekintettel az angol nyelvoktatásra. Tanárként célszerű Jézus példáját és tanítási módszereit követni az oktatási sikerek elérése érdekében. Diákként az angol nyelvű bibliaismereti versenyeken és táborokban való részvétel fejlesztheti a nyelvi készségeket. Továbbá bibliai szövegeket építhetünk be óravázlatainkba, ezzel fejlesztve diákjaink nyelvi készségeit és támogatva hitbeli növekedésüket. További kutatások talán újabb területekre mutathatnak rá, melyeken a Biblia alkalmazható az angol nyelvoktatásban.