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**FEATURE**

**Integration of Faith and Learning in the ESOL Classroom**

*Claudia E. Blath*  
*Safary Wa-Mbaleka*

**Abstract:** *In this world, education is led by different philosophies. Any education institution is based on a chosen philosophy. Christian institutions, for instance, are led by the Christian philosophy of life. In Christian higher education, the integration of faith and learning is of paramount importance, as professors and students approach teaching and learning within a Christian worldview. The classroom where English is learned as a second language (L2) is no exception when it comes to teaching methods to develop adult Christian minds. This paper discusses the implications of the integration of faith and learning in a classroom context where adults are learning English as an L2. It briefly reviews the biblical worldview that genuine Christian teachers should hold and transmit to their students through modeling. It analyzes the connection between the process of first and second L2 acquisition and universal grammar within the framework of God as Creator. It then analyzes key aspects that contribute to an effective integration of faith and learning in the English classes. Finally, it presents some practical suggestions on how to attain this holistic approach of teaching when teaching reading, writing, listening, speaking, and grammar.*

**Keywords:** ESOL, integration of faith and learning, language learning, language acquisition

**Introduction**

Although many institutions today claim to be of the Christian affiliation, many teachers may not be implementing or promoting Christian principles. Taylor (2001) comments that some nominal Christian universities, where faith experiences are actually detached from learning, should be renamed as multi-versities (instead of universities). Multiple realities, often contrary to the Christian principles, are leading many of those so-called Christian universities. Taylor

(2001) further states, “Without a holistic faith perspective that relates knowledge to the ultimate Source of Truth . . . learning also begins to fragment” (p. 409). Such a defragmentation of knowledge shared with students does not have God as the foundation. Taylor (2001) confesses that when asked “How is teaching your subject different because you are a Christian?” (p. 424), he had a hard time trying to answer. If teaching in a Christian institution is no different than teaching in a secular institution, then the institution is Christian only by name.

The issue of teaching from the Christian perspective is not new. Despite that, however, it is still complex, even if integration of faith and learning (IFL) has been around four over three decades now. A strong need is still felt for IFL to be implemented properly in different fields and different settings. This paper discusses the biblical worldview that leads IFL, moves on to some fundamentals of English as an L2, and highlights some IFL strategies before presenting recommendations of IFL implementation in the classroom where English to speakers of other languages (ESOL) is taught.

### **A Biblical Worldview**

Sire (1988) states that being a Christian “is not just to have an intellectual worldview” of Christianity (p. 250) but mostly a personal commitment to the Creator and Sustainer of the universe. It is such a commitment that leads to a holistic, fulfilled life. Christian teachers are expected to help their students develop holistically by pointing them to Jesus Christ (Knight, 2010b), the best model for the Christian faith.

After the *Fall*, human beings lost their closeness and harmony with God, their Creator (Taylor, 2001). His plans were thwarted with man’s decision not to trust Him anymore (Knight, 2010a). Therefore, the perfect relationship that God and humans enjoyed in *Paradise* was suddenly broken, and humans began to distance themselves more and more from the *Source* of life, which resulted in death (Knight, 2010a). Not all was lost, however, because the Godhead had a plan to save the humans, which was fulfilled at the cross with Jesus’ death. His death was to pay the price for humans’ sins so that those who believe can have the right to eternal life (John 3:16).

Much can be learned from Christian education as students reflect on Jesus’ sacrifice and His work on earth. He is known as the Master Teacher because He exemplified what He meant with His own life and works (Taylor, 2001). Christian teachers are some of “Christ’s ambassadors” (2 Cor 5:20) because they are expected to represent Him. Only the highest standards of commitment match this designation. A teacher may be born from a Christian family, attend Christian schools, work in Christian organizations, be a regular member of a Christian church; however, this external evidence is not enough to be a true Christian teacher (Taylor, 2001).

Christian teachers must have a personal relationship with God, and live according to His teachings (White, 2010). They should be strongly convinced that “all Scripture is God-breathed” (2 Tim. 3:16), and that there is “one God . . . who is over all and through all and in all” (Eph 4:6). They should understand that He is “eternal, immortal, invisible” (1 Tim. 1:17), triune (Matt 28:19), infinite (Ps 147:5), sovereign (Job 38-40), and not created by any other being (Ex 3:14). They must believe that He is all-knowing and beyond human comprehension, although He is also “God with us” (Mat. 1:23); that His character is love (1 John 4:8), and that He provides for everyone’s daily needs because He wants everyone to be saved (Knight, 2010a). In their classrooms, teachers must also convey their confidence in the account of Creation. They should make it clear that God created the world and its creatures in six literal days out of nothing: all that exists came into existence out of His word (Ps 33:9), according to what He had planned beforehand. God is a God of order, and the originator of beauty (Knight, 2010a, 2010b).

A biblical worldview also encompasses the fact that God created Adam and Eve in His own image and endowed them with free will (Knight, 2010a). Later on, they unfortunately used it to doubt God’s Word; so sin and death came with the Fall. Since then, human beings can no longer communicate with God face to face. God still reveals Himself, however, through His Word, the Holy Spirit, and Jesus, who died for all human beings that gladly accept His sacrifice so they can enjoy eternal life with Him in heaven (White, 2010). That is why Christian teachers are considered agents of reconciliation (Knight, 2010b) in their classroom.

Teachers should feel the responsibility to use their time, opportunities, blessings and all He has given them wisely, because all they have belongs to Him (White, 2010). They are merely stewards (Haynes, 2016), and therefore accountable for all their actions according to God’s law. They must consider their bodies as temples of the Holy Spirit (1 Cor. 6:19-20). Thus, they should take good care of their bodies and teach their students to do the same. They must convey this concept to their students in their daily contact with them. They should teach to shape students for this world and for eternity. Rasi Gregorutti (2003) believes that the spiritual focus does and should always play an important role “on the personal level and has the potential to make a lasting difference in the lives of our students. The decisions made by educators regarding the place spiritual issues will take in their professional life . . .” (p. 2) has clear implications on the spirituality of their future workplace.

### **Difference Between L1 and an L2 Acquisition**

Chomsky (1986) challenged many aspects of linguistics and psychology in the 20<sup>th</sup> century by stating that all spoken languages are essentially innate to human beings. He also claimed that there are universal principles that govern languages, which makes languages more similar than different. This innate ability is a “template containing the principles that are universal to all human languages” (Lightbown & Spada, 2006, p. 15). Scientists are amazed at this startling first language acquisition since all children learn to differentiate between correct and incorrect grammatical utterances (Fromkin, Rodman, & Hyams, 2013; Lightbown & Spada, 2006), regardless of the linguistic setting in which they are born. The speed with which children use to learn a language is beyond doubt a mystery that only God can fully explain.

From the biblical perspective, it is clear that people are not just organic machines. Human beings are God’s special creation because He made them in His own image with special characteristics. One of those characteristics is the ability to acquire and use language (Gen 2:19-20). Genesis 11:1 stresses that “the whole world [used] one language and a common speech” until the time of the Tower of Babel. At this point in history, God changed the structure of human communication by confusing their language. He considered this tool so powerful that He even feared the logical consequences of using it in the wrong way: “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them” (Gen 11:6); so “the Lord confused the language of the whole world” (Gen 11:9). In other words, man’s enmity towards God is the precursor of the existence of more than one language today (Bartholomew, 1998). He decisively intervened in human history—just as He did with the Flood—changing the human mind to prevent man’s self-destruction as a consequence of disregarding God’s laws. Today, God continues to intervene in the life of human beings in their fallen condition.

From both the biblical perspective and the reality of first language acquisition, it is clear that God has given human beings a special blessing of language acquisition. Maidom-Lampadan (2000, pp. 171-173) proposes five facts related to the first language acquisition supporting the idea that God formed human beings with this innate ability: (1) “Human beings are genetically prewired to acquire language” and there is “an orderly progression of stages in language acquisition;” (2) “acquisition is uniform across children and languages;” (3) there is a critical period, from birth to puberty, where people learn one or more languages with no formal instruction; (4) deaf children go through the same stages of language acquisition when exposed to sign language; and (5) children have the ability to distinguish what is grammatically correct even if the exposure to the target language is poor. Language is a gift of God to all human beings.

Chomsky's critical period hypothesis suggests that at puberty, people begin to lose their ability to learn an L2 in the same way they learned language during their childhood. Lightbown and Spada (2006) explain that there is a direct connection "between age and success in L2 acquisition" (p. 67). For instance, children from immigrant families usually learn an L2 with native-like fluency, while their parents may never be able to master the new language in the same way. In fact, adults learn differently from children. Celce-Murcia, Brinton, and Goodwin (1996) remark that adults are able to attain target-like proficiency in morphology and syntax, but not in pronunciation. They support this assumption by citing research, which concludes that it is due to brain lateralization, where the brain assigns certain functions to different hemispheres.

Adults are prone to face more demanding and formal situations related to language and ideas. Besides, they must deal with their negative transfer (see Fromkin et al., 2013). Therefore, they tend to feel embarrassed and frustrated when trying to express themselves. Such bad feelings may negatively affect their motivation to practice their L2. Some research, however, suggests that adults are more efficient than children in their L2 acquisition. This efficiency comes from the tools acquired in their former education, such as previous knowledge—which can be compared with the new one through contrastive analysis—strategies for memorization, and the overcoming of all the development stages of childhood (Lightbown & Spada, 2006).

Celce-Murcia et al. (1996) add the role of social and affective variables that also influence the degree of success in the acquisition of an L2. They claim, "Learners will acquire the target language to the degree that they acculturate" (p.18). If their interest is to mingle with people of the target speech community—which is rarely the case among adults—they will have more possibilities to attain a successful acculturation than if they just had an instrumental motivation to attain a certain goal, as for example a job promotion. Similarly, Maidom-Lampadan (2000) contends "language learning in adulthood is much more difficult," therefore ESOL programs must "aim at giving formal instruction in English to help learners acquire the language" (p. 174). For adult learners, L2 learning must be intentional while children can learn an L2 informally.

Taking these differences into account, Yount (2010) identifies some special characteristics of adult learners that ESOL teachers should take into consideration to motivate them properly. First, adults must have a purpose in mind to learn something before deciding to undertake it. They are motivated to learn if they are convinced that this knowledge will help them in their daily life. Therefore, instructors will do well in making an assessment of their students' needs at the beginning of the course, and negotiate the goals with them. Second, teachers should take advantage of adult learners' experiences of life, which are the starting

point to jump from their background knowledge to the unknown or new knowledge.

### **Some L2 Learning Theoretical Foundation**

Some learning approaches discarded the use of grammar in ESOL classrooms as their proponents considered it boring for students to learn a language (Long, 2015). This attitude was manifested especially at least in the way students were presented with the Grammar Translation, the Audio Lingual, the Audio Visual, and other methods, which Long (1997) calls Focus on Forms (FonFs). Scholars who believe in communicative approaches argue from research on students who leave school without being able to communicate well in English because FonFs is detached from reality (see Nassaji & Fotos, 2011). It does not represent the real world where English has to be used. They believe that teaching by using linguistic segments does not contribute to the way students actually acquire and eventually use a language. They think that FonFs is an approach where the teacher controls the learning process without taking students' needs into account (Long, 2015).

In addressing this complaint, Focus on Meaning (FonM) approaches were considered (Long, 1997). FonM is on the other extreme of the pendulum, though. Proponents of this approach teach exclusively based on meaning as a communicative approach. Grammar is somehow banned from the classroom, and students have to discover grammar rules by themselves while learning an L2 through a task-based approach. These approaches are directly linked to Krashen's work that emphasizes incidental learning (1985). However, a study conducted in Canada with a French immersion program demonstrated that this method did not show the expected results (see Swain, 1985). After many years of study, learners were not able to master their L2 because they never received corrective feedback. In other words, they were taught as children learn their first language, with no help of explicit explanations of grammar rules.

Long (1997) later proposed a more balanced approach called Focus on Form (FonF). This approach emphasizes the communicative aspects of the learning process, but also incorporates grammar as a useful tool to help students notice the concept to be learned. Thus, students can incorporate knowledge more logically. Intake takes place to continue with the processing aspect that incorporates language for retention. In other words, grammar learning is important, especially for adults acquiring a L2, because they can compare both languages and shorten the process of learning an L2. They are encouraged to use their reasoning when applying their previous knowledge to use their communicative skills effectively (Long, 2015).

FonF presents a much more balanced perspective for ESOL teachers. When preparing their activities and deciding on their methodology based on FonF, teachers should therefore be constantly aware that their first emphasis is to

encourage communicative skills. It is better that students elicit the grammar rule than to receive an explicit explanation right at the beginning of the lesson. The more they are engaged in their learning process, the more they can retain and use it afterwards. The goal is that when they complete their training, they are able to communicate in English in an effective way. Corrective feedback in FonF is the key to recognizing some errors they would never distinguish in a FonM instructional setting.

In Maidom-Lampadan's (2000) words, "What teachers are trying to bring about in the learner is [a] linguistic behavior that conforms to the rules, not knowledge of the rules themselves" (p. 175). In fact, this is in line with the principles of the holistic approach for Christian teaching in training students "to be thinkers, not mere reflectors of other men's thought" (White, 2010, p. 6), which is what they learn from rote memorization of some linguistic features. Of all the three, then—FonFs, FonF, and FonM—it is obvious that FonF may actually help ESOL learners better in communicating and knowing the grammar rules.

Maidom-Lampadan (2000) remarks that as the focus of ESOL teaching hovers around grammar structures as well as verbal and written expressions of thoughts to acquire a new language, there is plenty of "freedom in the choice of content" (p. 177), and many opportunities to train critical thinkers. As discussed earlier, the most appropriate approach employed by competent ESOL teachers today is FonF (Wa-Mbaleka, 2008). This approach integrates speaking, grammar, vocabulary, pronunciation, listening, reading, and writing into one functional syllabus with a strong focus on communication skills, mainly accuracy and fluency.

### **Integrating Faith and Learning in the ESOL Classroom**

In a sense, Christian ESOL teachers' ultimate goal, just like any Christian teacher, remains to help restore humans to their original condition (White, 2010). Rasi Gregorutti (2008) comments that "when all things are made new, we will not 'know in part' but instead will know fully, 'even as we are fully known' and all, 'every nation, tribe, people and language' will stand together singing praises to God in one voice (Rev 7: 9-10, 15: 3)" or maybe in one language, as it was before the emergence of multiple languages at the Tower of Babel (Gen 11:1). Maybe for this prophecy to be fulfilled, the world may have to go back to the state where one language was unifying the whole world.

There is one condition, however, for this state to be reached: "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Mat 24:14). In this sense, English teachers committed to God's service in an ESOL context can make a great contribution to this gospel-spreading process if they are willing to be missionaries in their own

countries or in other lands. They can take advantage of the increasing global demand for English courses, even in un-entered territories of the world. Christian English Centers are already being used successfully as an entering wedge where other strategies have failed. It is a major undertaking that can produce significant results for God's glory where God's message has not reached many souls yet, due to geographic isolation, cultural restraints, limitation of religious freedom, or language limitations.

The Adventist philosophy of education considers that IFL is an essential ingredient and the *raison d'être* of Adventist education. Taylor (2001) emphasizes that the focus of Christian education is "the formation of Christian persons . . . in all aspects of life" (p. 409). In order to attain this goal, the biblical counsel is to keep an eye on the eternal things while living human daily lives on earth. In the classroom context, Deut 6:4-9 could be paraphrased the following way for God's mandate:

Hear, O ESOL teacher: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your heart. Impress them on your students. Talk about them inside the classroom, in extracurricular activities, and after school when you walk home, along the road, when you begin teaching your class, and when class ends. Tie them as symbols on your hands [ponder what you do] and bind them on your foreheads [consider what you think], 'for the mouth speaks what the heart is full of' (Lu 6:45). Write them on the doorframes of your classroom and at the school entrance.

In other words, educators should strive to experience life while taking God's perspective into account, as exemplified in Daniel's story (Dan 1-2). He and his faithful friends demonstrated that IFL is attainable even in a secular environment such as Babylon. It happens as a result of personal conviction and intentional IFL under the guidance and influence of God.

The application of Taylor's (2001) four categories of strategies—contextual, illustrative, conceptual, and experiential—for IFL helps ESOL teachers cover every important aspect. At the same time, it allows them to focus on what really matters—Bible principles and values. Habenicht (2000) regards values as "important because they provide a basis for all decisions and actions during life. Values play a central role in life," she notices (pp. 16-17). Therefore, teachers should strive to include them in their course syllabus and deem them a learning aspect at least as important as the subject matter to be taught.

The following subsections present some suggestions adapted from Azar (1989), Celce-Murcia et al., (1996), Hill (1993), *Figures of Speech in the Bible* (n.d.), Maidom-Lampadan (2000), Parrott (2010), Olive Tree Bible Software (1998-2013), and Taylor (2001). They attempt to illustrate how to integrate faith



and learning in an ESOL class from three different perspectives: writing and reading, speaking and listening, and grammar. ESOL teachers may use them, not in isolation but rather as a starting point to integrate every other learning strand (such as reading, writing, listening, speaking, vocabulary, grammar) in each lesson plan to the extent possible to enrich the learning process.

**Reading and Writing**

*Literary genres*

<i>Genre</i>	<i>Bible books</i>	<i>Values</i>
<b>Historical records</b>	1 & 2 Samuel, 1 & 2 Chronicles	Accountability, administration of time and resources
<b>Short story</b>	Ruth, Jonah, Esther	Determination and commitment; repentance; faithfulness
<b>Wise sayings</b>	Proverbs	Wisdom
<b>Songs</b>	Psalms, Songs of Solomon	Praise
<b>Poetry</b>	Job	Faith against all evidence, patience, sympathy/empathy, self-control
<b>Parables</b>	Judges 9:7-15, Luke 15	Humble service, recognition of God's authority; Love for the lost
<b>Philosophy</b>	Ecclesiastes	Contentment found only in God
<b>Letters</b>	Romans, Philippians, Philemon	Obedience; joy in times of adversity; trust, kindness
<b>Instructional prose</b>	1 & 2 Corinthians	Love, humility, self-control
<b>Prophetic literature</b>	Daniel, Revelation	Faith in God, assurance, reverence

**Figures of speech**

<i>Figure</i>	<i>Description</i>	<i>Examples</i>	<i>Values</i>
<b>Simile</b>	A figure of speech that compares things. It is usually spotted by “like” or “as.” Similes directly state the comparison.	Keep me <i>as</i> the apple of the eye (Ps 17:8). He makes my feet <i>like</i> the feet of a deer; he causes me to stand on the heights (Ps. 18:33).	Dignity of man as God’s creature
<b>Metaphor</b>	A comparison by actual representation. There is no “like” or “as” as clues to find it. A metaphor declares a thing is another thing.	<i>The Lord is my shepherd</i> ; I shall not want (Ps. 23:1). <i>For the Lord God is a sun and shield</i> : the Lord will give grace and glory: no good thing will he withhold from them that walk up rightly (Ps 84:11). And when he had given thanks, he brake it, and said: Take, eat: <i>this is my body</i> , which is broken for you: this do in remembrance of me (1 Cor. 11:24).	Faith, confidence  Remembrance, respect for rituals
<b>Hypocatastasis</b>	The comparison is by implication only. Only one of the two nouns is	“Jesus answered and said unto them: Destroy this <i>temple</i> , and	Faith in Jesus promises

Figure	Description	Examples	Values
	stated. The other noun is out of sight or under (hypo). The effect is very powerful and moving.	in three days I will raise it up”(John 2:19).	
<b>Metonymy</b>	A figure of substitution, not comparison. An attribute or related aspect is substituted. One object is replaced by a related object. One noun disappears –it is replaced by another.	<i>Wine</i> is a mocker, <i>strong drink</i> , is raging: and whosoever is deceived thereby is not wise” (Prov 20:1) Here the cause is substituted for the effect. Wine itself does not mock people or things. Drunkenness causes mockery and fighting. Wine is a cause of drunkenness by excess.	Temperance
<b>Synecdoche</b>	A part of a thing is substituted for the thing. The whole thing is substituted for only a part. One noun disappears and another replaces it. Many kinds of synecdoche are in the Bible.	For the love of money is the root of <i>all evil</i> : which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (1 Tim 6:10). Did Adam eat the forbidden fruit	Accountability Generosity Self-denial

<i>Figure</i>	<i>Description</i>	<i>Examples</i>	<i>Values</i>
		for money? Did David commit adultery for money? A synecdoche ... universal words for all kinds.	
<b>Hyperbole</b>	A figure of exaggeration or extravagant words. The figure is not a lie because it is obvious. If you use them, make them very obvious. The figure is to make a strong point.	I am worn out from my groaning. All night long I <i>flood my bed with weeping and drench my couch with tears</i> (Ps 6:6).	Repentance
<b>Irony</b>	A figure using words to mean the opposite. The figure is obvious enough to be grasped. If it is not obviously irony, confusion results. A lie is not irony, for a lie intends its words.	<i>We are fools</i> for Christ's sake, but <i>ye are wise</i> in Christ; <i>we are weak</i> , but <i>ye are strong</i> ; <i>ye are honourable</i> , but <i>we are despised</i> (1 Cor 4:10).	Service, self-denial
<b>Ellipsis</b>	A figure intentionally leaving out words to add beauty, brevity, or force. The missing words are obvious in context and are not an accident.	A good name is rather to be chosen than great riches, and loving favour [is] rather [to be chosen] than silver and gold (Prov 22:1).	Honesty, rectitude, diligence

<i>Figure</i>	<i>Description</i>	<i>Examples</i>	<i>Values</i>
<b>Euphemism</b>	A figure using good words for a bad thing. Acceptable words used for personal things. Polite terminology for intimate matters. They are chosen to be less shocking and discretely prudent. We must not use them to whitewash sin today.	<i>Adultery</i> is just that, not having an <i>affair</i> ; (2 Sam 12, Natan rebukes David). <i>Gay</i> is not a proper word for <i>sodomy</i> . <i>Euthanasia</i> hides <i>patricide</i> or parent killing.	Sincerity, boldness [“The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name” (White, 2010, p. 57)]
<b>Personification</b>	Abstract or spiritual things are made a person. We use Father Time, Lady Liberty, and Mother Nature for well-understood concepts.	Do not forsake <i>wisdom</i> , and <i>she</i> will protect you; love <i>her</i> , and <i>she</i> will watch over you (Prov 4:6; see also Prov 1:20-33; 2:4; 3:15-18; 8:1-36; 9:1-5).	Prudence
<b>Parables</b>	Are obscure, extended similes or metaphors. The key to a parable is to identify the lesson rather than nitpick the details serving it.	The Good Samaritan (Luke 10:25-37) The Prodigal Son (Luke 15:11-31) The Unjust Steward (Luke 16:1-8)	Compassion, kindness Forgiveness, self-denial, love Stewardship, fairness, kindness, righteousness

**Listening and Speaking**

<i>Technique</i>	<i>Examples</i>	<i>Values</i>
Chants/songs	<p>“I am a C-H-R-I-S-T-I-A-N” to introduce pronunciation of the alphabet letters.</p> <p>Psalm 8</p> <p>Composition of new lyrics [related to certain topic] based on well-known melodies/chants , such as “Joyful, Joyful, We Adore Thee”</p>	<p>Commitment, loyalty</p> <p>Worship, praise</p>
Effective listening exercise	Students divide into groups of 3: listener, observer, and speaker. Topics: environmental issues, emphasizing alternatives (e.g., pollution, global warming, windfarms, refrigerator, recycling). Listener practices supportive listening techniques. Observer takes notes on how these influence the speaker.	Stewardship
Fluency workshop	Students stand in large circle, paired off, and alternately are designed “A” (speaker) and “B” (listener). Discussion topic: natural disasters. What the Bible has to say about them: prophetic fulfillment, Second Coming. Four min. for discussion. Then speakers move clockwise. They have 2 min for a new discussion. B students report what they have heard. New topic is assigned. Students A and B change roles.	Trust in God’s promises
Personal introduction collage	Teacher models a personal introduction with a poster board with pictures. Students should prepare their own personal introduction collage and rehearse it until they can speak freely and fluently. God created us different from others, He knows every detail of our lives, and is interested in us.	Uniqueness, Love
Guided warm-up imagery activities	The teacher gets the students to call up images. [Turn down lights. Light classical music in the background]. “Sit back in your chair, close your eyes, and relax. Take a deep breath and hold it for a count of 3, then slowly exhale. . . . Picture yourself in heaven	Personal, face-to-face relationship with God

<i>Technique</i>	<i>Examples</i>	<i>Values</i>
	with Jesus. You are enjoying the feeling of peace and quiet that surrounds you. Jesus smiles at you. . . . You are in a state of pleasant relaxation, you don't have a care in the world." Hypothetical situation: the new earth, redemption.	
Role play	Topic: Why Christians should live simply. Biblical principles that are important. Consequences of simple or materialistic living. Why we should avoid materialism and live as simply as possible? (Matt 6:19-21, Lay up treasures in heaven). Students are forced to think about the values the role represents.	Self-denial, humility, contentment
Dilemas	Topic: the worth of authorities (moral, religious, scientific, civic, etc.). Students are guided to make value judgments about what is worthwhile. (Rom 13: submission to the authorities; "We must obey God rather than human beings" Acts 5:29).	Respect, loyalty, integrity, convictions
Extracurricular activities	Fieldtrips, themed workshops, educational outings, Sabbath School classes, and a service learning requirement for ESOL students as a means to compel them to integrate themselves the new environment.	Comradeship, friendship, service
Listening report	Extracurricular activity where students inform certain amount of daily time spent listening attentively to an audio-Bible version in <a href="http://www.biblegateway.com/resources/audio/">http://www.biblegateway.com/resources/audio/</a> as part of their listening training.	Appreciation of the word of God
Media stimulus	Selected videos, TV or radio programs to kick start debates on ethical or spiritual issues.	Integrity, wholesomeness

**Grammar****Parts of speech**

<i>Part of Speech</i>	<i>Function</i>	<i>Examples</i>	<i>Values</i>
<b>Noun</b>	Represents a person, place, thing, or idea	Concrete & abstract nouns: Relate Tabernacle items and their symbolism (Exod 36-38)  Countable & uncountable nouns: Underline and classify them in <i>The Widow's Olive Oil</i> (2 Kgs 4:1-7) [oil, jars]	Faith in God's promises Forgiveness  Trust in God's word Teamwork Thankfulness
<b>Pronoun</b>	Takes the place of a noun	Classify subject and object pronouns: <b>I</b> am the vine, <b>you</b> are the branches. <b>He</b> who abides in <b>Me</b> , and <b>I</b> in <b>him</b> , bears much fruit; for without <b>Me you</b> can do nothing (John 15:5)	Perseverance, humility, Christlikeness
<b>Adjective</b>	Describes a noun or pronoun	Report of the 12 spies (Num 13:26-33): Analyze the consequences of choosing encouraging vs. negative descriptive words in our reports.	Faith, confidence in God's promises. Positive attitude.
<b>Article</b>	Identifies something as indefinite or definite	Compare John 1:1 in the Jehovah's Witnesses translation: "In [the] beginning the Word was, and the Word was with God, and	Certainty in Christ's divinity and eternity



<i>Part of Speech</i>	<i>Function</i>	<i>Examples</i>	<i>Values</i>
		the Word was <b>a</b> god,” with any other translation that says “the Word was God.”	
<b>The Present</b>	Indicates action or state in the present time	Ask students to read 1 Cor 13; underline the verbs in simple present; rewrite the chapter in a present situation (busy parent, church setting, office, and shopping mall).	Faith, confidence in God, respect, responsibility, compassion, honesty, self-control, thankfulness, commitment
<b>The Past</b>	Indicates action or state in past time	Our past actions count for our destiny: “For I <b>was</b> hungry and you <b>gave</b> me something to eat, I <b>was</b> thirsty and you <b>gave</b> me something to drink, I <b>was</b> a stranger and you <b>invited</b> me in, I <b>needed</b> clothes and you <b>clothed</b> me, I <b>was</b> sick and you <b>looked after</b> me, I <b>was</b> in prison and you <b>came</b> to visit me” (Matt 25:35-36).	Compassion, kindness, love, responsibility
<b>The Future</b>	Indicates action or state in future time, uses will or shall as a helping verb (may be simple or	Resolutions: “But as for me and my household, we <b>will</b> serve the Lord” (Josh 24:15). Promises: “I <b>will</b> never leave you nor forsake you” (Heb	Decisiveness, determination  Faith, trust

<i>Part of Speech</i>	<i>Function</i>	<i>Examples</i>	<i>Values</i>
	progressive)	13:5).	
<b>Adverb</b>	Modifies a verb, an adjective, or another adverb	Classify adverbs of manner, place, and time: "Then they seized him and led him <b>away</b> , bringing him into the high priest's house.... And <b>immediately</b> , while he was <b>still</b> speaking, the rooster crowed . . . "Before the rooster crows <b>today</b> , you will deny me three times . . . . And he went out and wept <b>bitterly</b> " (Luke 22:54-62)	Forgiveness, loyalty, love
<b>Preposition</b>	Shows a relationship	Asking the way: Useful phrases: How can I get <b>to</b> . . . ? Go <b>through</b> the . . . <b>into</b> . . . street. Turn left <b>past</b> the Town Hall <b>on</b> the left. You'll see the post office <b>in front of</b> you.  How to find the right way spiritually?: "I am the way, the truth, and the life. No one comes <b>to</b> the Father except <b>through Me</b> " (John 14:6).	Trust in God, commitment

<i>Part of Speech</i>	<i>Function</i>	<i>Examples</i>	<i>Values</i>
<b>Interjection</b>	Helps expressing emotion or surprise	“ <b>Ah</b> Lord God!, <b>behold</b> , thou hast made heaven and earth by thy great power and outstretched arm, and there is nothing too hard for thee” (Jer 32:17)	Devotion, happiness, thankfulness
<b>Quantifier</b>	Tell us something about quantity	John 6: “Gather the pieces that are left over. Let <b>nothing</b> be wasted” (v. 12). “Jesus... distributed to those who were seated <b>as much as</b> they wanted” (v. 11)	Stewardship

### Conclusion

IFL is just one requirement among others in a Christian educational program. It is the essential ingredient and the *raison d'être* of Adventist education. It is true that it is not an easily attainable goal, but it is worth it, because its ultimate purpose is to shape Christian minds who love God with all their hearts, “who will not be bought or sold . . . who in their inmost souls are true and honest, . . . who do not fear to call sin by its right name” (White, 2010, p. 26). Christian teachers are key in this important task devised by God Himself from the beginning. He gave specific directions on how to implement this program (Deut 6:4-9). To illustrate His word, He sent His only Son to this earth to translate words into actions and to make clear what He meant by “Love the Lord your God with all your heart and with all your soul and with all your mind” (Matt 22:37). Jesus was God among human beings.

Linguists have arrived to the conclusion that there is something in common in all human minds that transcends cultures, languages, ethnical origins, and geographical differences. Chomsky (1986) calls it Universal Grammar. It could not be sufficiently explained in scientific terms yet. It can only be described as the ability to distinguish correct from incorrect grammar despite impoverished data to which language learners may be exposed (Fromkin et al., 2013; Lightbown & Spada, 2006). Christians call it human likeness to God: the ability to acquire and

use language that God bestowed on human beings in His desire to have a personal relationship with them. Rasi Gregorutti (2008) notices that Christian educators long for the Second Coming when “we will no longer miscommunicate either with members of our own speech communities or those belonging to other groups” (p. 26). All ESOL teachers must keep this day in view when doing their work. Integrating faith and learning is one of the strategies that they can use to hasten the coming of this glorious day.

ESOL teachers have a great missionary potential in their hands, maybe even greater than that of preachers. They have the means to reach many people with the everlasting gospel while teaching English, which nowadays is in increasing demand in many countries, including those who have been prohibited to share the Gospel. On one hand, they have the tools and, on the other hand, they have many people waiting to be taught. The Lord is telling them today: “Whom shall I send, and who will go for us?” The hope is for everyone to say, “Here I am! Send me” (Isa 6:8).

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*Claudia E. Blath, MAEd-TESOL  
Independent Scholar  
Buenos Aires, Argentina  
blathc@aiias.edu*

*Safary Wa-Mbaleka, EdD, PhD  
Associate Professor, Adventist International Institute of Advanced Studies  
Silang, Philippines  
wa-mbalekas@aiias.edu*