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**COMMUNICATIVE STRATEGIES IN THE DECALOGUE  
AND THE SERMON ON THE MOUNT:  
IMPLICATIONS FOR LANGUAGE TEACHING  
IN A CHRISTIAN COLLEGE OR UNIVERSITY**

by

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# **COMMUNICATIVE STRATEGIES IN THE DECALOGUE AND THE SERMON ON THE MOUNT: IMPLICATIONS FOR LANGUAGE TEACHING IN A CHRISTIAN COLLEGE OR UNIVERSITY**

## **INTRODUCTION**

Communicative strategies are those linguistic processes that are consciously selected by language users to enhance communicative competence. Being interactional in nature, language teachers can intentionally select the appropriate communicative strategies for teaching in order to enhance the students' learning and use of the target language through storage, retention, recall and application of the linguistic knowledge. Therefore, the use of communicative strategies for teaching language is invaluable because any form of good teaching or communication should create a unified impression on the mind of the listener or reader. This can be achieved when the speaker or writer has a clearly defined theme through which his subject matter will be expressed as meaningfully and relevantly as possible. For the Christian teacher, the main theme is Christian vision and values.

Given the previous Integration of Faith and learning essays on language teaching as a second or a foreign language (Becker1993 and Maidon-Lampad2000), this essay aims at filling the gap of teaching language generally, and especially in a multicultural setting where the teaching of language can be frustrating for both students and teachers in terms of achieving accuracy and fluency due to the highly heterogeneous nature of the audience groups. As a Christian teacher, by explicating the various tools of communicative competence: introduction, structure, grammatical and lexical forms of cohesion employed by God and Jesus in the Decalogue and the Beatitudes respectively, and their implications for Christian teaching, I am convinced that Christian language teachers can adapt such invaluable strategies to provide a conducive classroom atmosphere for the purpose of improving the communicative competence of learners beyond the classroom and ultimately for life's responsibilities.

## LANGUAGE AS GOD'S GIFT

Language is God's special gift to mankind for communication; transmitting ideas, thoughts and emotions to other people. As an embodiment of the values and mental processes of a people which usually reflects the cultures of its speakers, language can help us express our presuppositions, our worldviews and form our values. Thus, it can be a powerful tool for creating our realities, understanding our personal identities, and influencing the values faith and actions of others. However, James chapter 3 warns Christian of misuse because the same tongue that we use to praise God can also be a tool of unrighteousness. Thus, with the exposure of our youths to worldly, debased and highly immoral music and movies on television and satellite stations that operate for twenty-four hours today--as a Christian language teacher--, I am convinced that in the process of teaching syntactic rules of a language in order to improve my students' level of competence, I can instill some Christian values and faith that can bring them to a saving knowledge of God through various communicative strategies as prescribed by White (1968),

True education means more than a preparation for the life that now is. It has to do with the whole being. It prepares the students for the joy of service in this world and for the higher joy of wider service in the world to come (p.13).

The question now is, how do I accomplish this without making my teaching substandard or inferior as some scholars feel (Poe1984:178), and lose the focus of improving the competence level of my students in the language thereby. Generally speaking, teaching and scholarship are powerful tools for fostering social justice and promoting social change in the academy and beyond. By considering the examples of God and Jesus (the first and original teachers) in Exodus 20 verses 1through 17 and Mathew Chapters 5 to 7 respectively in this essay, I find invaluable communicative strategies that are employed to effectively create lasting impressions of the Christian precepts for the Israelites at that time, that I can adapt in my language classes to point my students to Christian values and realities, and make them world changers.

The importance of language teaching or learning through practices cannot be ignored because language is primarily for communication. Considering the fact that there are different communicative events and occasions that a language learner of different backgrounds is engaged in from day to day, it is not enough to learn the syntactic, semantic, or discourse structures of the target language, but the acceptable social or contextual usage. Beyond the teaching of grammatical rules, structures and guidelines, the language teacher needs to employ communicative strategies that will develop the linguistic competence as well as the communicative (sociolinguistic) competence of the learners (Tarone 1980:419). Thus, the theory of communicative competence is germane to this essay because it is a comprehensive theory that extends beyond the ability to use a language grammatically (linguistic competence), to the ability to use it to achieve specific functions that are appropriate within certain contexts (Hymes 1972:205), hence the importance of communicative strategies.

## **SIGNIFICANCE OF STUDY**

The significance of the data for this study is based on three major factors. One is the fact that the texts that constitute the data for the study were presented by God and Jesus (the untrained first and the original) teachers in the universe. Thus, they are good examples of communication except that they are based on the Bible and can be compared to a teacher's main textbook.

Two, is the fact that, faith is a way of integrating several aspects of knowledge (Poe1984:178). Therefore, a language class that is Christian should automatically incorporate Christian values of 'true' and 'authentic' education which is transcendental and transforming (AH:425), and not such that will help students to conform to the world (Romans 12:2) or lose all that enriches life through mere worldly speculative studies(MH:395).

Three, is the similarity in the challenge of convincing and harmonizing the faith of the rebellious Israelites in Exodus and the Jews in The 'Sermon on the Mount' and the task of enhancing the competence level of a highly heterogeneous language class. Therefore, a

consideration of the effective communicative strategies in the ‘authentic texts’ (Halliday and Hassan 1984:2) such as the Decalogue and the ‘Sermon on the Mount’ can be useful to, and adapted for successful language teaching in a Christian college and university, despite their socio-economic cultural or religious backgrounds or disciplines.

## **COMMUNICATIVE STRATEGIES AND IMPLICATIONS FOR LANGUAGE TEACHERS IN CHRISTIAN INSTITUTIONS.**

Against the socio - cultural setting of spiritually -debased minds of the majority of youths today, and the audience of the two texts, this essay will explore the different communicative strategies; Introductions /Presentations, Structures, References, Substitutions, Conjunctions, Ellipses and some forms of lexical relations that are relevant to enhancing language learning and teaching. The RSV version of the biblical texts will be used for this study.

### **1. Introduction/Presentation**

As a communicative strategy, the manner of presenting a language class is an important one. In the Decalogue, verses 1 and 2 function as the prelude to the list of the Ten Commandments. In verse 2, the law giver introduced himself as:

- (a) “the Lord, your God”
- (b) “who brought you out of... bondage”,

and on these two bases, he gives the law subsequently. This verse is fundamental to the entire Decalogue because it shows the position and authority of God and why he requires our obedience to his laws. In the ‘Sermon on the Mount’, Jesus began his sermon by blessing his listeners. In the same manner, a language teacher may have to let his students know his cultural, linguistic as well as his spiritual backgrounds which position him as their friend who can help them achieve their aim. He or she needs not boastfully present himself as being capable of handling the subject matter alone, because that will mar the image of God in him or her. Rather, during the first few minutes of contact, the teacher needs to let his students appreciate his

professional capability in the language as well as his Christian faith and values, and there will be harmony and not confusion in the 'class community' in terms of ontology, epistemology, pedagogy and ultimately, ethics. He may require that they apply their linguistic insights into the Bible and the Spirit of Prophecy books to inspire them as advised by Holmes (1987: 38-41), and they will willingly do so. Most times, I use Psalm 23 or my school anthem because it is brief for in-class assignments, discussions and examinations.

**Implications of Introductions:** Apart from striking a cord of cordiality between the teacher and students in a language class, thereby allaying the fears, the 'enemy of learning' (Palmer 1993: xi) of the students which may inhibit effective learning, this kind of introduction does not only assert the teacher's position as the authority to be obeyed in order to acquire the necessary skills for communicative competence, it also shows his concern over them as God's divine agencies. In the opinion of Palmer (1993:6), if a teacher will always give this friendly introduction that "saves rather than destroys; that heals rather than wound our sores", the classroom will be a conducive place for learning especially for language which is mostly studied as a second or foreign language. In other words, language teachers can make their students learn better and reflect biblical values of love and friendship, if they begin their classes by assuring the students of their willingness to assist them achieve their dreams and visions to excel in that class.

The language teacher needs to have the words as well as the looks of real love and sympathy (CSW: 108) present himself as the learners' friend who identifies with their challenges of improving their level of competence, and plans to help them excel. Unlike the knowledge that springs from human power and pride that alienates and disconnects \_which is the order of the day\_, a knowledge arising from love will 'reunite' and 'reconstruct' relationships between the learners, the teacher, the subject and the community. For the second language learner who is deficient in the communicative skills of the target language prior to the

learning exercise, a community of truth characterized by openness and confidence is created for the learners to freely ask questions, use language freely for constant guide and correction rather than fearfully remain ignorant ,disconnected from the ‘realities of the environment’ (rules of specific language contexts), and ultimately be alienated from ‘truth’, which is the fruit of ‘authentic education’ for a language learner. (Palmer1993:8, 9).

## 2. Linguistic Structures

Generally speaking, the structure of the Decalogue and the ‘Sermon of the Mount’ is very simple and balanced. Thus, the text is clear and distinct enough for easy comprehension and recall for even the most ignorant of the learners. The recurrent balanced pattern of the Theme (Given) and the Rheme (New) components can be presented as follows:

<b>Theme</b>	<b>Rheme</b>
You	shall not have any other gods before me
You	shall not make for yourself a carved image ... under the earth... and keep my commandments.
You	shall not take the name of the lord your God in vain
You	shall not murder
You	shall not commit adultery.
You	shall not steal.
You	shall not bear false witness against your neighbor
You	shall not covet your ... neighbour’s

In the ‘Sermon on the Mount’, the consistent projection of ‘blessed’ as the Theme of the Beatitudes is remarkable for effective communication because it is appealing to the audience as blessings are pronounced on all manner of the audience as defined by each Rheme. Here are a few examples from Matthew 5:3-11:

<b>Theme</b>	<b>Rheme</b>
Blessed	are the poor in spirit, for theirs is the kingdom of heaven
Blessed	are those who mourn, for they will be comforted
Blessed	are the meek, for they will inherit the earth
Blessed	are those who hunger and thirst for righteousness, for they will be filled
Blessed	are the merciful, for they will be shown mercy
Blessed	are the pure in heart, for they will see God
Blessed	are the peacemakers, for they will be called sons of God

The similar balanced pattern above, and the non-extravagance of the Theme especially, as prescribed for effective communication to the youths (TM: 228), renders the major part of the Decalogue very clear, direct and contributes to the communicative competence of the text. The deliberately consistent use of the same Theme, 'You', and 'blessed' in the examples from both the Decalogue and The 'Sermon on the Mount' ensures the certainty of the audience, and as such, there cannot be any mistake, or speculations about whom the recipient of the message is, thereby contributing to the explicitness as well as the communicative efficacy of the text (8T: 295,298). Though similar in terms of the Theme, the variety of the Rheme in each commandment enhances the freshness of power with which each of the commandments is presented. Consequently, the consistence of the Theme, 'You' and 'blessed', to precede every new Rheme, in the above examples thereby facilitates easy comprehension, retention, recall and possibly, memorization of the biblical text, even in the imperative structures of the fourth and fifth commandments that lack the addressee, 'you'.

**Implications of Language Structures:** The brevity and clarity of the data's structure is not only significant for communicative efficacy in the respective data but, worthy of emulation for teaching (Ed: 233; CT: 254). Language teachers in Christian schools can make vital points as plain and forcible as possible, and explanations very clear if they avoid the use of long, vague,

difficult, high -sounding or extravagant language structures and make use of use simple expressions that can reach hearts (CWS: 167) in place of the long, tedious and dry speeches that can kill learners' interest and weary the minds of both teachers and students (CSW: 166-7).

However, for the sake of variety, in addition to using non-ambiguous and brief words and structures, for communicative efficacy and relevant learning, it is important to employ some elaborate structures as displayed in the second , fourth, fifth, and tenth commandments and in most other parts of the 'Sermon on the mount'. They can be used to vary and enliven the classroom atmosphere by breaking the monotony of the prevailing brief structures. These rather clumsy structures compared with the first, the sixth till the ninth, comprehensively clarify essential truths in order to correct and avoid all forms of misunderstanding. As Christian educators, we need to inculcate by example, the need to take pains in clarifying issues in our language classes (6T: 88). This is indispensable for the Adventist language teacher who should give priority to practical training over mere theorizing (COL:23;Ed:81) because the education of the highest value is that which can make us better men and women that can bear life's responsibilities. Youths are especially loved of God and He desires to bring them into harmony with divine agencies (MH: 395), and as the world is opening up to the gospel , many youths like Daniel of old who studied the Bible conscientiously are expected to be trained in speech. Thus, there should be a practical and inspirational purpose for higher Christian education, in order to give students the essential knowledge that will equip them to spread the gospel in government houses, royal courts and other important social communities (ED: 262).

### **3. References**

References are tools of cohesion that refer to different kinds of relationships between nouns with the use of pronouns. In the two texts that constitute the data for this essay, there is a preponderant use of references, especially the second person personal reference, 'you', which is helpful in making the Decalogue and the 'Sermon on the Mount' lessons that Jesus wishes to

teach very explicit, with no ambiguity in the minds of the addressed audience. This signals a close, as well as a cordial relationship between Jesus and his audience. Instances include: You are the salt of the earth (5:13) You are the light of the world (5:140)

Blessed are you when people insult you persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you. (Matt. 5:11).

In the sample text above, the various instances of the second personal pronoun, 'you' or the possessive form 'your' have been used for achieving precision in terms of the addressed audience, especially for the purpose of the imperatives that have no identified but implied subjects, from the third to the eleventh verse in chapter five and particularly the imperative structure on lines 1 and 3 above. The endophoric nature of the third person plural reference 'they', is also highly cohesive and coherent as it relates to the specific noun, 'people', within the text. Similarly, the inclusion of the first person singular pronoun 'me' in the third line above, ensures credibility in the communicative process of the text as employed in several parts of the text thus:

'I tell you the truth (5: 18 and 20). 'You have heard... but I tell you (5: 21, 22, 26, 28, 32 and 39).

In the Decalogue, the use of personal references as follows:

The first person personal pronoun=seven times (I=2x; me=4; my=1x; myself=1x)  
The second person personal pronoun=twenty times (you=4x and your=15x and myself=1)  
The third person personal pronoun, 'them' =3x.

**Implications of References:** A language class can be very dull and inefficient if it is not lively and interactive. It will be monotonous and spiritless like the teachings of the Scribes and the Pharisees (CT: 240); cold and formal like the lessons of the elders and Scribes. Thus, the effective language teacher like any other teacher cannot afford to be indifferent; Christ cannot endorse indifference (6T: 408) because the personal element is essential in giving any true

education (Ed: 231). Students must be given the opportunity to respond to teachers' instructions by asking questions or making comments in order to lead them to think and understand truth clearly (6T: 154; FE:102. Consequently, the ultimate goal of effective teaching which connects the students to one another, the teacher, and the subject will be realized, thereby creating 'a tough tissue of love'. It is only then that we can be said to have given the 'authentic' education because the teacher is sensitive to the feelings and opinions of the learners. This can be in form of questions or comments such as:

- (1) How are you getting along in my class?
- (2) Do you want me to go over the last topic that we discussed?
- (3) English is not our first language; we need to master the rules of the language in order for us to excel.

#### 4. Substitutions

The use of words to replace other words for variety is another communicative strategy employed in the Decalogue and the "Sermon on the Mount" for communicative efficacy and dynamism. In the Decalogue, and relevant for language teaching are the use of substitutions to clarify the place of God, the law-giver; the reminiscence of experiences at Egypt and its implication; a comprehensive concept of the nature of 'labour' to avoid on Sabbath days; which particular day is the 'Sabbath'; a clear concept of 'other gods'. They include;

'the Lord'	<b>for</b>	'your God'	(verses 2, 5, 7, 9, 10 and 12)
'land of Egypt'	<b>for</b>	'house of bondage'	(verse 2)
'labour'	<b>for</b>	'all your work'	(verse 10)
'the sabbath day'	<b>for</b>	'the seventh day'	(verse 11)
'other gods'	<b>for</b>	'graven image' and 'likeness of anything'	(verse 3 and 4)

In the 'Sermon on the Mount', there is an extensive metaphorical reference to Christians as 'salt' and 'light' which is undoubtedly highly communicative as they both illustrate the impact of the ideal Christian in sweetening and enlightening the society.

**Implications of Substitutions:** The skill of using appropriate substitutions to explain and clarify concepts and issues is relevant to language teaching and thus, enhances students' rate of

comprehension. In a language classroom, the ability of the teacher to illustrate a key point with objects of nature, which every member of his class can readily associate with, is vital to efficient language teaching. For example, in teaching grammar, the teacher must have ample store of vocabulary that can be tapped from, to explain a main concept to language learners who have come from different cultural, socioeconomic, religious and linguistic backgrounds; thereby reaching all learners in their various distinct levels. It is highly communicative to utilize the socio-cultural features that one's audiences are familiar with, in impacting knowledge to them. This may be in form of visual aids, or practical illustrations as in the use of The Lords' Prayer (Mathew 6:9-15), to aid efficient learning. Thus, apart from helping the teacher present several views on the same concept, this communicative strategy helps the teacher to build a sense of community, and ultimately makes it possible for him to foster biblical values, faith and action.

#### **4. Conjunctions**

The use of conjunctions as a communicative strategy in the 'Decalogue' and the 'Sermon on the Mount' vary and are of great significance to the teaching and learning of language. Generally speaking, conjunctions are cohesive tools that link ideas of various relationships (similar, contradictory or optional) together. The efficient use of conjunctions to compare, contrast and equate ideas in the Decalogue is highly remarkable because it leads the children of Israel to the discovery of the mind of God. The simple coordinating conjunctions 'and', 'but' and 'or' are used to consolidate and explicate God's intention in the Decalogue. For example, the coordinating conjunction 'and', that links similar ideas is used to clarify as they equate the following: 'bow down' and 'serve'; 'graven image' and 'any likeness of anything'; 'love me 'and keep my commandments (verses 4- 6), thus equating love and obedience. Similarly, in the fourth commandment (verses 8-11), 'and' is used to link 'labour' and 'do all your work' ; 'heaven and 'earth'; 'blessed' and 'hallowed'. These instances are significant deliberate efforts that language teachers can make to make vital points very simple and clear to his students. A second look at the use of 'and' to connect 'labour' and

'do all your work' (verse10 ) clarifies the fact that man's labour is not restricted to some kind of work but, all of man's work. Thus, no excuse can be given by anybody for violating the Sabbath law.

Another significant use of conjunction is that of 'or' to present the variety of ideas that can be misunderstood as elaborately and comprehensively as possible, so that even the ignorant will be carried along in the classes. The instances include:

'...in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or your sojourner...' (verse10) and, '...you shall not covet your neighbour's house; or your neighbour's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything...' (verse17).

In addition, in the 'Sermon on the Mount', Jesus correlates the Israelites' preconceived ideas of the law with the new lessons that He wishes to impart through the contrasting conjunction as follows: For example, He says:

You have heard... do not murder and ..., But I tell you... (Matt 6:21-23)

You have heard... do not commit adultery... But I tell you... (Matt 6:27 and 28)

This methodology is clarifying and highly communicative as the laws of Moses are reviewed and elaborated upon for the Jews. It is a method which disabuses the minds of learners of wrong preconceived ideas and helps them to learn with open minds and great understanding.

**Implications of Conjunctions:** For an ideal Christian language teacher, the wholeness, connectedness of ideas that are expressed can enhance the effectiveness of handling a language class because the opinion and the mind of the teacher are revealed. In the process, confused epistemology is avoided as the student can harmonize his (preconceived) ideas with that of the teacher and probably with that the subject textbook. The lack of misunderstanding therefore, provides the confidence and sound pedagogy that speeds the level of competence or proficiency that the learners desire for learning a language.

## 5. Lexical Relations

The different relationships between words that have strategically enhanced the communicative level of the Decalogue and the ‘Sermon on the Mount’ are repetition or reiteration and different forms of collocation (synonymy, antonymy and hyponymy). For example, in order to make the text as explicit as possible in terms of easy retention and recall, there is a repetition of ‘the Lord your God’ four times, to show the place of God as One who cares and wants to be related to personally. In other words, God is willing to create a community of believers through the giving of the law. In addition, the repetition of the Sabbath twice and its substitution with ‘the seventh day’ in the fourth commandment (verses 8-11), is important for better comprehension of the concept of the ‘Sabbath’.

Moreover, the Decalogue similarly explains and clarifies essential points with the use of simple co-occurrences of familiar words that the audience can readily associate with. Some of the words are presented in highly predictable forms of antonyms as follows:

- (a) ‘Maid servant and manservant’(verses 10 and 17)
- (b) ‘Son and daughter’(verse 10)
- (c) ‘Father and mother’(verse 12)
- (d) ‘Ox and ass’ (verse 17)

Also significant for language teaching and cohesion of ideas, is the hyponymous relationship created between ‘house’ in verse 17, and the different implications namely: ‘wife’, ‘manservant’, ‘maidservant’, ‘ox;’ ‘ ass’ and ‘anything’. This elaborate list defines God’s idea of a ‘house’ that should not be coveted. Consequently, the possible misunderstanding of probably simply admiring a neighbour’s structural construction is clarified.

Moreover, in a highly-experienced manner, Jesus uses several metaphors as cohesive links and communicative tools for the key ideas that he needs to enlighten his audience about. For example, in His instructions on, laying treasures in heaven rather than in the world, he synonymously links the ‘treasures’ to ‘our hearts’, where it is housed, and collocates ‘thieves’

synonymously with 'breaking in' and 'steal' as he does 'moth' with 'rust' to explain the worthlessness of earthly treasures compared with those of heaven. Jesus also uses the agrarian collocation of 'thorns', 'bushes' and 'thistles' and that of 'fruits' with 'figs' and 'grapes' to explain the natural law of nemesis of reaping what one sows to mention a few.

**Implications of Lexical Cohesion:** As Christian language teachers, we should form the habit of repeating or reiterating words or expressions that explain in order to clarify unfamiliar terms or concepts which may impede understanding. This linguistic habit will not only show the teacher as a compassionate one who is not only performing his duties to earn salaries, but one who is committed to equipping the students with all that they need to cope with life's linguistic responsibilities. Consequently, the students can relate the theories of their language classes with the realities of their community and authenticate their knowledge, as 'space is created for the obedience to truth (the rules of the language be practiced' (Palmer1993: xii) as he 'matches his facts and reasons (linguistic theories) with reality' (actual language theories). As a means of communication as well as survival in any human community, sound language pedagogy that is spiritually- based will link the learners to God, the Creator of language.

### **Concluding Remarks**

Teaching generally speaking is an art. In other words, teaching is a creative act which the teacher deliberately cultivates to enhance the communicative competence level of the learners. Since no teaching activity can take place in isolation from the socio-cultural setting in which it is carried out, all Adventist language teachers should not teach the guiding rules and principles of a language only, without giving due consideration to how to also impart the core values of Adventist education. Moreover, the teaching of language as a foreign or second language is usually for cultural integration through the guiding rules and precepts of the language. Therefore a language teacher should deliberately make efforts to integrate his faith in God, Biblical texts, and Spirit of Prophecy books into his subject, for the purpose of refining the worldly indecent

thoughts of learners to Godly thoughts and expressions. This is in addition to having a sound grasp of the subject matter he has to teach.

The essay reveals how the Decalogue and the 'Sermon on the Mount' employed a number of communicative strategies that can connect the varied linguistic forms and structures within the text, to demonstrate how a text of different issues can be made relevant and meaningful as practically as possible, and create a highly unified impression on the mind of a highly heterogeneous audience. The study of the various communicative strategies stresses to produce a significantly coherent and meaningful unit of language use. This is significant in spite of the variety of issues treated in the text and the distracting settings in which the communicative events occurred. Thus, the Christian language teacher should deliberately cultivate communicative strategies that will go beyond Linguistic Competence to Communicative Competence which will reflect the spiritual epistemology that is concerned with the physical and spiritual well-being of their fellow men. The deliberate adoption of these discourse strategies in language teaching situations can enhance learners' communicative competence in terms of comprehension and application to real communicative events despite their varied ethnic, religious, socioeconomic and educational backgrounds.

Also, from the analysis it is apparent that real learning takes place only when a community is created in the classroom; whereby learning connects the students to the teacher, to each other and the subject. This can be achieved by the teacher's warm and friendly introduction of himself during the first few hours of interacting with his students and the ample use of personal pronouns. The community –based education will help them develop capacities for connectedness because there is the freedom of expression which will amount to adequate preparation of learners to cope with life's responsibilities. Since we are known by what and who we are, such an introduction is expected to create a learning atmosphere that worldviews, values and even faith will be expressed by both teachers and learners in the process of asking and answering questions.

Furthermore, the references are particularly useful for defining the interactive nature of the discourse and the cordiality of the different relationships between Jesus and his audience and the social status of the interlocutors. This approach of teaching can be quite lively and sustaining especially the reiteration of grammatical structures, while the collocation sets can aid the retention of the lesson's key ideas. Language teachers can emulate this strategy of using lexical items or collocation sets that his audience can easily relate with in order to lead them from the known to the unknown.

Finally, the analysis of the Decalogue and 'Sermon on the Mount' with respect to the communicative strategies employed for effective and dynamic communication is expected to help us discover the important communicative resources such as appropriate use of substitutions, repetition and collocates that can help teachers, students, administrators in Adventist schools appreciate and emulate the tools for 'seasoning our Language' for effective Christian teaching, learning and administration, if we must achieve our goal as Christian teachers and not lose the essence of our existence.

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## Appendix

### Babcock University Anthem

Hail Babcock! God's own university  
 Built on the power of his Word  
 Knowledge and truth service to God and man  
 Building a future for the youth;  
 Wholistic education, the vision is still aflame,  
 Mental, physical, social, spiritual, Babcock is it!  
 Hail Babcock! God's own university. Good life here and forevermore.