

An Essential Skills Level Adult Sabbath School Teacher Enrichment Course

This Enrichment Training Course was prepared for the Adult Ministries Department of the Seventh-day Adventist Church in North America.

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**A North American Division Adult Ministries Sponsored
Essential Skills Level Adult Sabbath School Teacher Enrichment Course**

The Adult Ministries Department of the North American Division sponsors a curriculum for the enrichment of Adult Sabbath School teacher/discussion leaders. This curriculum has three levels of teacher enrichment. All the courses are available online at www.nadadultministries.org.

These courses are all self-contained units and do not have to be studied in sequence. If you wish to obtain either the "Qualified Adult Sabbath School Teacher" or "Qualified Master Adult Sabbath School Teacher" Affirmation of Course Completion you must complete all of the previous courses in the curriculum outline before proceeding to the more advanced levels.

**North American Division Sabbath School Teacher's
Qualification Process and Curriculum**

**Core
Units**

CU 101 – The High Calling of the Sabbath School Teacher
CU 103 – Understanding Your Bible
CU 104 – How to Interpret the Bible and the Writings of Ellen G. White

**Essential
Skills**

ES 1 – Laws of Teaching and Learning
ES 2 – Lesson Preparation
ES 3 – Learning Process/ Learning Styles

**Qualified Adult
Sabbath School
Teacher**

**Advanced
Skills**

AS 1 – Small Group Dynamics
AS 2 – Teaching Techniques of Jesus
AS 3 – Additional courses as needed

**Qualified Master
Adult Sabbath
School Teacher**

Lesson Preparation

A North American Division Adult Ministries Sponsored Essential Skills Level Adult Sabbath School Teacher Enrichment Course

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Course Description

Sabbath School teaching means more than simply being named to a position. Teaching or leading an adult Sabbath School class is a ministry, not just an activity. It is important that the Sabbath School teacher/discussion leader be serious about his or her role, and willing to work toward the ideal. This course will outline the steps an adult Sabbath School Teacher/Discussion Leader can take in adequately preparing a Sabbath School lesson.

This class on *Lesson Preparation* deals with the technology of preparing a Sabbath School lesson based on the use of the Adult Bible Study Guide.

How to Study this Course

This is one of the online courses sponsored by the Adult Ministries Department of the North American Division. When you finish this course, you will receive an Affirmation of Course Completion indicating that you have satisfactorily finished this course.

This course is both theoretical and practical. It is composed of a course outline, assignment sheets, and attached readings from different sources that cover valuable insights about Sabbath School teacher/discussion leader enrichment.

You can download the material if you prefer to study from a printed copy. You can also study it directly on the screen if that is your preference.

Vocabulary

Teacher/discussion leader. In North American Division churches, it is customary to use two terms for the position traditionally known as a Sabbath School teacher: (1) "Teacher" and, (2) "Discussion Leader." The reason for the dual terms is that the title of "teacher" is too often taken to be a synonym for "lecturer." A Sabbath School teacher is supposed to be a facilitator who motivates class members to participate in the study and discussion of the lesson. Thus the use of the two titles as a motivating factor to help both teacher and class members understand the ideal role of this Sabbath School leadership team member. Both titles often appear in this course as "teacher/discussion leader."

Teacher enhancement training materials and reading assignments almost always use the term “teacher,” so please remember that in terms of how the position is supposed to function, “teacher” and “discussion leader” mean the same thing.

Church/district. Many churches in the North American Division belong to an extended family known as a district. This is usually because the local conference can only finance one pastor for various churches. Because this type of arrangement is common, and often the churches in a district cooperate in sponsoring training programs, etc. the term “church/district” is used in this course.

Textbook

There is no textbook for this course. The Unit contents, readings and assignments are your study materials. Some resources from the past and the present are mentioned. These are always valuable additions to a Sabbath School teacher/discussion leader’s personal resources.

Student Fulfillment Card

At the end of this Study Guide you will find a Student Fulfillment Card. This is the record you will forward to the Adult Ministries Department of the North American Division) to receive your “Certificate of Completion” via the website www.nadadultministries.org.

Types of Study Locations

- If you are studying this class on your own, this online Course Study Guide will indicate the exercises that you should complete. These contain question-and-answer sheets you can print out. They identify the important points of the readings and Units of study. It is very important to fill in these sheets. They are your way of knowing how you are doing in the class.

- If you are studying in a classroom-type setting, an instructor will lead you through various participatory activities.

- If you are studying in a small group, ideas are included for those studying in this environment.

- There are no examinations scheduled for this class, unless an individual instructor decides to use them.

Course Introduction

The mission of the adult Sabbath School teacher is founded on three cornerstones: being, knowing, and doing.

- “Being” means that an adult Sabbath School teacher must have a valid and perceptible Christian experience, and be prepared to serve as a spiritual guide for her or his class.

- “Knowing” means that a Sabbath School teacher must know what the Bible says and have a significant understanding of biblical history, doctrines, and teachings, and know how to study and interpret the Scriptures.

- “Doing” means that a Sabbath School teacher must have a knowledge of teaching methodology and be willing to invest the time and energy necessary to adequately prepare and lead a Sabbath School class.

This course on *Lesson Preparation* is a “doing” class. It deals with the technology of preparing a Sabbath School lesson based on the current *Adult Bible Study Guide*.

How a teacher prepares a lesson is vitally important to the success of the class. It consists of (1) the information included in the lesson, (2) the spirit in which the class is

taught, and (3) the participation achieved from the class members. Careful preparation is extremely important. The better prepared a teacher is, the more successful the lesson learning experience will be.

Sabbath School teaching means more than simply being named to a position. Teaching an adult Sabbath School class is a ministry, not just an activity. It is important that the Sabbath School teacher be serious about his or her role, and willing to work toward the ideal. This statement from Ellen G White, *Counsels on Sabbath School Work*, p. 118, delineates the guidelines:

“The teacher should not confine himself to the repetition of the set words of the lesson, yet he wants to be perfectly familiar with the words as well as the ideas. Every teacher, before he stands at the head of his class, should have his plans distinctly laid out in his mind as to what he wants to do for that day and on that occasion.”

Class Lessons. This course deals with study and preparation techniques. Nevertheless, class preparation and teaching and learning methods are intertwined. For purposes of this training curriculum, however, they are separated to some extent. You will study other courses that specifically deal with teaching/presentation methodologies.

Keep in mind, however, that teaching methods are based on previous preparation of the lesson. That’s why this course is important. God “cannot look with approval upon half-hearted, halfway work.” — *Counsels on Sabbath School Work*, p. 31.

The course is divided into three modules: (1) The theoretical base, (2) Preparation for the quarter, (3) Preparation for the week.

The Problem of Time. Probably a major obstacle most Sabbath School teachers face is finding the time for adequate preparation. Time is a commodity in great demand in most people’s lives. About the only way to solve this problem is to figure out a block of time that fits your lifestyle schedule and stick to it.

On the average, it takes about two hours a week to prepare a Sabbath School lesson adequately, provided you have done the quarterly preparation. Ellen White expresses the issue in very clear terms: “Guard jealously your hours for prayer, Bible study, and self-examination. Set aside a portion of each day for a study of the Scriptures and communion with God. Thus you will obtain spiritual strength, and will grow in favor with God.” — *Gospel Workers*, p. 100.

She reinforces this same thought with another:

“As a means of intellectual training, the opportunities of the Sabbath are invaluable. Let the Sabbath-school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost.” — *Education*, pp. 251, 252.

Another enemy of successful Sabbath School teaching is the “Friday Night Flurry.” That means that sometime on Friday evening the teacher suddenly remembers that he or she must teach a class in the morning, so they rapidly survey the lesson titles for the week and possibly write down a line or two from the writings of Ellen White—and that comprises the lesson preparation for the week! Due to poor preparation, the Sabbath morning presentation usually results in a lecture, perhaps loosely connected to the lesson, or maybe a day-to-day “reading” of the *Adult Bible Study Guide*.

Stanley S. Will tells this story (the names are fictitious): “Mrs. Johnson, the newly appointed teacher, slipped so quietly into a seat in the adult classroom that no one noticed her arrival. The teacher for the past year had not yet come, and the class members who were present were interested in a story one of their members was telling. Just then Mr. Bozeman, the retiring teacher, came in with his wife. He glanced at his watch and said, ‘Let us stop talking now and get to the lesson.’ Silence settled on the group. ‘Our lesson today

deals with the woman at the well in Samaria.' He followed the outline in the *Adult Bible Study Guide*, question by question, speaking extemporaneously on each verse. Clara Walsh and Mrs. Mason conversed in an undertone most of the time. Mrs. Adkins dozed. Mrs. Joiner nervously folded and unfolded her handkerchief. Dr. Martin looked steadily out the window. Only Miss Calloway seemed to be paying any attention. She listened with deep interest.

Mrs. Johnson, in talking with Mr. Bozeman at the close of the class study, asked, 'Don't they ever discuss the lesson?'

'Why should they? They like to sit still and just listen. That's why they are so easy to teach,' Mr. Bozeman informed her. 'All you have to do is get up a talk on the lesson. Half an hour of study on Friday night is enough. No one studies, and anyone who is a good talker can teach them.'"¹

Applying the steps and methods we will study in this course will help a teacher avoid this problem and greatly improve the value of her or his teaching ministry.

Course Objectives

- The teacher will acquire a knowledge and understanding of methodology about how to prepare a Sabbath School lesson.
- The teacher or prospective teacher will employ workable methodology for preparing for the quarter.
- The teacher or perspective teacher will employ workable methodology in preparing for the weekly lesson.

¹Stanley S. Will, *Teach* (Nashville: Tenn.: Southern Publishing Association, 1974), p. 133.

Assignment 1

Marking the Book *Counsels on Sabbath School Work*

- ***Be sure to record on your Student Fulfillment Card that you have completed this assignment***

Counsels on Sabbath School Work does not have a chapter directly presenting a methodology for preparing a Sabbath School lesson. The purpose of this assignment is to use a marking system to highlight some things *Counsels on Sabbath School Work* says about Sabbath School lesson preparation. (Remember that this book often speaks of teaching children, but the same principles apply to adults).

Nine Insights

You will mark nine insights on this subject in the book. When you finish, you will have a marked study that you can refer to at any time to refresh your memory on this subject.

1. *Page 165.* Underline or highlight in a color of your choice the line: "Let Christ be the theme of every lesson." In the margin write P 97.
2. *Page 97.* Underline or highlight in a color of your choice the lines: "The teacher should cultivate his powers, cultivate his speech so as to speak distinctly, giving intelligent articulation. The mental powers should be cultivated, not left so weak, and the powers of thought so confused, that they cannot explain nor understand the doctrines of our faith." In the margin write P 84.
3. *Page 84.* Underline or highlight in a color of your choice the lines: "Do not make the Sabbath school lessons dry and spiritless." In the margin write P 118.
4. *Page 118.* Underline or highlight in a color of your choice the lines: "Teachers will become disqualified for their position if they are not learners. They need freshness of ideas, fresh, wise plans, life, tact, and spirit in their work. They must be apt to teach." "The teacher should not confine himself to the repetition of the set words of the lesson, yet he wants to be perfectly familiar with the words as well as the ideas. Every teacher, before he stands at the head of his class, should have his plans distinctly laid out in his mind as to what he wants to do for that day and on that occasion." In the margin write P 98.
5. *Page 98.* Underline or highlight in a color of your choice these lines: "Let the class receive the impression that religion is reality, that it is desirable; for it brings peace and rest and happiness. Let not your class receive the impression that a cold, unsympathetic character is religion. Let the peace and glory of Christ's presence within make the face speak His love, the lips utter thankfulness and praise." In the margin write P 110.
6. *Page 110.* Underline or highlight in a color of your choice the lines: "The sanctifying power of the truth should lead everyone who teaches in the Sabbath school, or holds a position in our institutions, to have such an experience that he may say, 'I know whom I have believed.' There is a transforming power in the religion of Jesus Christ, and this power must be seen upon us in far greater humility, in more earnest, living faith, that we may become a light to the world." In the margin write P 95.

7. *Page 95.* Underline or highlight in a color of your choice the lines: "Sabbath school worker, which will you meet, the standard of Christ or that of the world? ... Will you not cultivate His tenderness in persuasion, His earnestness in exhortation, and exemplify the exalted principles of the truth, manifesting in life and character what the religion of Christ has done for you? Shall we not all heed the exhortation of the apostle, 'Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof?'" In the margin write P 101.
8. *Page 101.* Underline or highlight in a color of your choice the lines: "The continuity of Christian influence is the secret of its power, and this depends on the steadfastness of your manifestation of the character of Christ. Help those who have erred, by telling them of your experiences. Show how, when you made grave mistakes, patience, kindness, and helpfulness on the part ' of your fellow workers gave you courage and hope." In the margin write P 95.
9. *Page 95.* Underline or highlight in a color of your choice the lines: "There is need of representing genuine religion before the youth. Such religion will prove a vital power, an all-pervading influence. From heartfelt devotion, joyousness, freshness, and continual growth, will spring, and this is the religion that the youth must behold if they are to be drawn to Christ. This kind of religion will leave its divine impression upon souls, and its possessor will be renewed both mentally and physically by the refreshing grace of God. Try it for one year, you who are educators and teachers in our Sabbath and day schools, and see if you will not be able to say, 'Lord hath wrought wondrously for us, for many souls have been brought to the Master, as precious sheaves for the heavenly garner.'" Place the word "End" in the margin.

Unit 1

The Theoretical Base

Every well-taught lesson of whatever topic involves five steps:

Step 1: Introduction. This is the beginning point of the lesson study. It prepares the class member to focus on the key themes in the lesson.

Step 2: Presentation. This step outlines the essential facts, illustrations, etc., that serve as a channel to convey the key points in the lesson to the minds of the class members.

Step 3: Correlation. This step involves a comparison or coordination of the facts of the lesson with those in past lessons, or with facts of common knowledge, clarifying and emphasizing points of similarity and harmonizing differences.

The purpose of this step is for the class member to perceive the links that run through the lessons: time, place, cause, effect, reason, consequence, etc. Step 3 is the most neglected step of the five. It is very important to learn how to include it in every lesson study.

Step 4: Generalization. In this step the points that emerge from steps 1-3 are perceived by the class member in broad terms. In other words, the class members will say (or think) "OK, now I get it!"

Step 5: Application. In this step the main points of the lesson are applied to everyday life. This is the most difficult step to formulate. It is easy to use words like "we ought . . ." but they don't help much.

This step is the point in the lesson in which class member participation and discussion are vital. In this step the teacher should shift into a discussion leader and lead the class into making personal applications and decisions about converting spiritual teachings into spiritual actions.

Building a "Learning Railroad"

The theoretical base for lesson preparation might be compared to the elements that make up a rail line. All rail lines have elements in common, as do all Sabbath School lessons.

The Roadbed. The roadbed of a rail line is the foundation on which the entire line rests. It is made up of hard-packed earth, rock, cement—whatever it takes to make it solid and able to sustain the rest of the system.

The Sabbath School lesson roadbed is called "spiritual advancement." It is based on this statement from *Counsels on Sabbath School Work*, p. 115:

"Less should be said to the scholars about the external preliminaries and system, and much more should be said in regard to the salvation of their souls. This must be made the ruling principle of the school."

Spiritual advancement goes by many names: "Christian experience," "Christian living," "Christian lifestyle," "everyday application," "growing in grace," etc. It is the foundation and ultimate objective of all Sabbath School teaching and learning.

The Rails. All rail lines have two rails. If one of the rails is missing, broken, bent, etc., the train cannot run on the line—or you have a train wreck!

Sabbath School rail line #1 is called "Information." A particular Biblical teaching cannot be applied unless the person knows and understands the teaching.

In a Sabbath School setting, this information comes from Bible study and the use of the current *Adult Bible Study Guide*. This is why the world church invests so much time and resources in the production and publication of the *Adult Bible Study Guide*.

The topics are chosen by representatives of every world division, developed by a diversity of authors, edited carefully and published in an attractive format designed for daily

study. The Teacher's Edition contains all kinds of ideas and additional information that a teacher can use in preparing the lesson of the week.

Sabbath School rail line # 2 is called "Application:"

"Let the teachers enter, heart and soul, into the subject matter of the lesson. *Let them lay plans to a practical application of the lesson*, and awaken an interest in the minds . . . under their charge." — *Counsels on Sabbath School Work*, p. 113, 114.

The Teacher's Edition of the *Adult Bible Study Guide* contains two sections called "Apply" and "Create" that present ideas on how to develop applications of the lesson. The lessons themselves include a box at the bottom of each day with application questions and discussion starters that a teacher can use to advantage.

Ties. The rails of a rail line rest on cross members called ties. Without these, neither the roadbed nor the rails will support a train.

The ties in Sabbath School teaching are called "dynamic reflection." Dynamic reflection is an inspiring name for class participation, discussion, and small-group activity:

"It is not the best plan for teachers to do all the talking, but they should draw out the class to tell what they know. Then let the teacher, with a few brief, pointed remarks or illustrations, impress the lesson upon their minds." — *Counsels on Sabbath School Work*, p. 115.

Friday's section of the *Adult Bible Study Guide* usually contains a key statement from the writings of Ellen G White and a series of discussion questions and teaching ideas.

Psychological Aspect of Illustration and Dynamic Reflection

The word "illustration" grows out of a Latin word meaning "to light up." In other words, illustrations serve to light up a subject by comparing it with something already known to the learner. The pedagogical principle of illustration is based on the law of mind that we should *proceed from the concrete to the abstract*.

One writer presents the mental process thus:

Ideas arise in consciousness. In this way the mind obtains a report for itself of the objective world. It comes into the possession of possible knowledge. This possible knowledge is made into actual knowledge by the act of the mind upon it in consciousness. Attention, as interest or will, holds this possible knowledge in consciousness until the mind knows it. Memory retains knowledge. Imagination, aided by feeling, combines the products of memory into ideal forms, and then the mind is prepared to investigate these experiences and organize them into the highest utility. The powers by which it does this are called the cognitive powers. . . . These cognitive powers are three: conception, judgment, reason. They develop in the order named, each using the material furnished.²

Dynamic reflection is the tie that binds everything together. All too often a Sabbath School class is composed of nothing more than a monologue by the teacher. Applying dynamic reflection allows the train of the learning process to pass safely and effectively over the rails and reinforces the spiritual advancement represented by the roadbed.

²Martin G. Brumbaugh, quoted in *Better Methods for Sabbath School Teachers* (Takoma Park, Md.: Sabbath School Department of the General Conference of Seventh-day Adventists, n.d.), p. 45.

Assignment 2

Dynamic Reflection

- ***Be sure to record on your Student Fulfillment Card that you have completed this assignment***

1. This Unit uses the phrase “dynamic reflection” to describe a learning principle. Explain in your own words what you understand by “dynamic reflection.”

2. Restate the quotation from Martin G. Brumbaugh in your own words. Explain how it relates to dynamic reflection.

3. In your own words, explain what each of the five steps of the theoretical base of teaching means. (These are common words used for many things. Be sure your explanation relates to Sabbath School teaching).

- Preparation

- Presentation

- Correlation

- Generalization

- Application

UNIT 2

How to Prepare for a Quarter

The world Sabbath School lessons are prepared quarterly. That means that on the average there are 12 or 13 lessons in an *Adult Bible Study Guide*.

The Sabbath School *Adult Bible Study Guide* is called a "guide" because it is designed as a study and teaching tool, like a class syllabus.

Each quarter is part of a well-planned curriculum developed by representation from every division of the world church. It is built around two major divisions: Biblical topics, and the study of books of the Bible.

Some people like to use Sabbath School time to present topics of personal interest, or of current discussion or relevance. There are, of course, occasions and circumstances that call for special Sabbath School classes that study a particular topic, or possibly function as baptismal classes; often called "The Pastor's Class." Some follow the special Sabbath School discipleship curriculum, called "In Step With Jesus," designed for the training and orientation of recent converts.

On the other hand, as one Sabbath School teacher wrote: "It is no demonstration of superiority or spirituality to think the assigned lesson of little value and teach, instead, a subject of one's own choosing. It rather betrays lack of prayerful study, a stubborn idolatry of one's own opinion, and a lack of harmony with one's brethren."³ That's a pretty strong statement, but it is all too true.

For any quarter, the teacher must take into consideration two primary concerns: (1) the material in the *Adult Bible Study Guide* and, (2) the students in the class. The first rail in the Sabbath School railroad—the material in the *Adult Bible Study Guide*—is, ideally at least, studied at home and considered in the class. The class members thus learn the information included.

The material for the quarter includes some combination of five things: (1) content, (2) applications, (3) controversial issues, (4) controversial people, and, (5) key points in the lessons. As mentioned, this data in the *Adult Bible Study Guide* is designed to be studied daily.

Preparing for the Quarter

The first phase in preparing to teach is to survey the lessons for the entire quarter and devise a plan of how you will approach them. A key source is the Teacher's edition of the *Adult Bible Study Guide*.

We will use as an illustration an *Adult Bible Study Guide* for the first quarter 2011. This was a topical guide dealing with human emotions.

Step 1: Begin to prepare for the quarter by placing the current *Adult Bible Study Guide* in front of you and observing the cover. What does the cover tell you?

•In the upper left hand corner of our illustration it says "*Adult Bible Study Guide*." That describes the document's purpose and use.

•In the bottom right hand corner, it says "Seventh-day Adventist Church." That tells you that this is an official document of the Church. That title, along with the official logo of the church, means that the document has gone through a well-organized process of development, and every division of the world church has placed its stamp of approval on it. It is not the product of any one person or small group of people.

•The title also tells you the topic for the quarter. In our illustration, it was "Jesus Wept."

³Mary Hunter Moore, *They That Be Teachers*. (Nashville, Tenn.: Southern Publishing Association, 1937), p. 180.

●The cover also has a subtitle that explains more about the content of the lessons. In the case of our illustration, the subtitle is: "The Bible and Human Emotions." This subtitle lets us know that "Jesus wept" because He was expressing emotion, and throughout the quarter we are going to study what the Bible says about human emotions.

Step 2: Survey the Table of Contents (titled "Contents") on page 1 of the *Adult Bible Study Guide*. In our illustration Guide we notice topics such as good thinking, relationships, guilt, jealousy, etc.

Step 3: Read the Introduction. This is on pages 2 and 3 of the *Adult Bible Study Guide*. It is the most neglected section of the document, because so many teachers and class members skip it. Nevertheless, it is very valuable. Underline or highlight significant sentences or thoughts. In our illustration a callout box says: "Instead of being in control of our emotions, they control us. . . . Fortunately, that doesn't always need to be the case. The Lord has something better for us." That statement sets the tone for the entire quarter.

Step 4: Identify the focal point of the quarter. In the case of our illustration the Introduction tells us that the lessons will focus on (1) all humans have emotions; (2) these emotions are often stronger than reason; (3) sin has taken a toll on our emotions; (4) the Bible provides us with principles regarding our emotions.

Now we know how to focus of our teaching for the quarter. These four steps have probably taken no more than an hour to accomplish.

Step 5: Scan the lessons, or better yet, read all of them. This step may take an hour or two.

Step 6. Decide on a goal. You have 12 or 13 weeks to guide the class from point A to point B. Decide where the class is in regard to the subject of the lessons, and where you as the teacher as class leader think it should be at the end of the quarter.

Reading 1

How the *Adult Bible Study Guide* is Developed

- ***Be sure to record on your Student Fulfillment Card that you have completed this Reading***

Most Sabbath School members have no idea how the *Bible Study Guide* is developed. It's worthwhile for a teacher/discussion leader to know this and to pass it on to the class members. It will motivate them to do more study of the lessons.

1. The entire process of development takes about four years.
2. Once every five years representatives from every division of the world field meet and decide on the subjects to be developed into *Adult Bible Study Guides*. These representatives include Sabbath School leaders, youth leaders, educators, publishing house representatives, Bible scholars and church administrators.
3. The editors select authors, who are then approved by a Sabbath School Publications Board.
4. As manuscripts are received, they are evaluated by each world division and a representative committee based at world church headquarters.
5. The manuscripts are fully edited.
6. The final product is evaluated again by a representative committee based at world church headquarters and approved by the Sabbath School Publications Board.
7. The final product is then sent around the world for translation into many languages.
8. Finally, it is printed and distributed to local churches. This last step, distribution, takes up to six months in some parts of the world, where the printed *Adult Bible Study Guides* must be shipped by boat to some remote islands, or in some places even delivered by hand.

You might be surprised at how upset some people get if their Sabbath School lessons do not arrive on time!

There are some people, as our quotation above mentioned, who prefer a "subject of one's own choosing," but they are a distinct minority of Sabbath School members.

Reading 2

To Teach the Lesson⁴

Mary Hunter Moore

- ***Be sure to record on your Student Fulfillment Card that you have completed this Reading***

"To tell the truth, the whole truth, and nothing but the truth." The witness's oath paraphrased would make a good motto for Sabbath School teachers: To teach the lesson, the whole lesson, and nothing but the lesson.

It is an old rule that the teacher should know ten times as much on the subject as the class. It ought to be obvious that he or she is not to attempt to teach all that in one class period.

It is to be wondered if the most crying need of teachers, next to spiritual needs, is not the need to organize their thinking, to plan their recitation, to condense their material, to foresee their climax, and drive to it—teach the lesson. Sins of character, of course, are worse in the sight of God than faults of method; but many a godly person bores his class and wears out the saints by his meandering teaching and failure to get anywhere.

To condense seems difficult to many minds. The poet Longfellow invites the aspiring to "Attain to those turrets, where the eye sees the world as one vast plain, and one boundless reach of sky."

That is a very fine ideal for nobility of character; but in the realm of teaching it is absolutely essential that the teacher do not see the lesson as "one vast plain," across which he or she can travel in any direction. Thoughts are not of equal value. Not all parts of the lesson are of equal importance. The lesson is a diversified landscape, with high peaks, foothills, gentle slopes, and level stretches. In traveling over it, the teacher must know the best paths, and not wander all over the landscape.

Or, changing the figure violently, the lesson is like the human frame, and the teacher is a lightning artist endeavoring to draw it before the class. He must know just what strokes to make to lead the eye to imagine much that he does not draw, just what details are essential and what are not. If he started drawing with the exact attention to detail of the Pre-Raphaelites, he would hardly have a hand, a foot, or an arm done in the time allowed. As an artist, the teacher belongs to the Impressionist school. It is an impression he or she is planning and praying to make—the impression of the image of God on the soul—and to do it he must choose details with great care, discarding not simply wrong thoughts or doctrines, but lesser ones, even very fascinating ones, if they do not bear directly on the main point of the lesson.

In composition, we call it "straight-line writing." In journalism we call it "boiling it down." A publisher once returned a manuscript to a writer with the offer to 'buy it as it was for \$50; but if he would condense it to two thirds, he would pay him \$100; and if he would condense it to one third its first size, he would pay him \$250. Very often glasses for defective vision will make objects look smaller—but clearer and more distinct. That is what the teacher must do with the Sabbath School lesson: study voluminously, pray for guidance; then boil down, eliminate unessential details, and make everything bear toward one clear objective.

An academy English teacher once asked for a brief paragraph summarizing the meaning of Milton's sonnet "On His Blindness." Two or three sentences would have been sufficient;

⁴Mary Hunter Moore, *They That Be Teachers* (Nashville, Tenn.: Southern Publishing Association, 1937) used by permission.

one of the pupils wrote several pages! Two high-school girls once went to a neighbor in great indignation against their English teacher. With angry tears they denounced his "meanness" in asking them to write a synopsis of "Pilgrim's Progress." They would never get through, they wailed, because they had already written several pages and hadn't taken Pilgrim as far as the wicket gate yet. The listener suggested they might look up the word "synopsis" in the dictionary. Two very crestfallen, but relieved, young misses discovered that they should have been condensing instead of enlarging.

Some reviews, classes, and lesson studies remind one of these two bewildered girls. The earnest teacher, knowing there is no limit to the possible lessons to be drawn from the word of God, seeks to get everything into one study, whereas a class period is really only a synopsis of the lesson.

Here are the two extremes, each actual occurrences: A reviewer asked a pupil for a "brief statement of the kinds of ground into which the sower cast seed and the result in each case." In response the pupil gave an elaboration of the parable that occupied all the rest of the review time. All that was needed was: "The first seed fell by the wayside and was eaten by birds; the next fell into stony ground, sprang up quickly, and withered very soon; the next fell among thorns and was choked by them; and the last fell into good ground and bore a crop."

In contrast with the failure of this person to organize his reply is the response of a young girl to her teacher's assignment: "Tell briefly the story of the ten lepers." She said: "There were ten lepers; one was grateful." If one considers all the implications, her words truly cover the subject.

One of the greatest mistakes of the earnest teacher is the feeling that because a thought is religious it is appropriate for all occasions; or because an illustration is taken from the word of God it will be enlightening and enlivening in all connections. He forgets that it is the word "fitly" spoken that is precious and enshrined among memory's treasures (Prov. 25:11). So the teacher who loves to meditate on God's word endeavors to bring into the narrow limits of the recitation all the possible sidelines that can be discovered, until the main road is lost in the maze.

For example: The lesson is on the visible return of Christ. The text is Revelation 1:7. The point to be taught is that all living beings will see Him come. Clear, isn't it? Imagine, then, the confusion of the class in trying to find that thought in this bushel of words:

"John the revelator, while he was in exile on the Isle of Patmos, was in the Spirit on the Lord's day, which, of course, we understand means he had a vision, not that he was a disembodied spirit; and this vision was of the return of Christ, and he recorded it in the first chapter of the book which is so often miscalled the Revelation of John, when the very first verse of the book itself says it is the 'Revelation of Jesus Christ.' He got it from His Father, and sent it by His angel to John. We know this angel was Gabriel, although he is not named here, but in Luke 1:19 he gives his name as Gabriel and says he stands in the presence of God. Just think! If Lucifer had not sinned he would have been that angel who is closest in council to God the Father and His Son. See what pride caused him to miss! What a warning that is to us"—and so on and on and on.

Perhaps the wandering shepherd finally leads the sheep, who do not themselves want to stray, back to the green pasture of the lesson, but the chances are against it. How much simpler and better it would be to ask: What is taught in the first chapter of the book of Revelation about the manner of Christ's return? Yes, it says, "Every eye shall see Him."

To teach the lesson then, means not only to have a wealth of understanding of the Bible; it means more than knowing methods of presenting that information effectively. It means having self-control enough to stick to the main thought in the lesson. This will make it possible to cover the lesson. It is no evidence of good teaching to spend all the time on part of the lesson.

Sometimes a teacher boasts: "We never got beyond the first two questions." This is really glorying in shame, for such elaboration does not mean depth of teaching, but shallowness of preparation and chaos of thought. The last stage of the teacher's preparation for the class will be making an outline of just what he is going to teach, leaving out

everything but the essentials. He will gain so much in power and clearness that he need not regret the omissions. And the wealth of stored and reserved knowledge gives a background to his teaching that the class will know and respect, and he will never be at a loss for material to use to fill in a pause or answer a question.

There is an important moral principle involved in this matter of sticking to the lesson. The teacher is not a private individual; he is part of a tremendous institution; and he ceases to have unlimited rights. He has no right to teach his own ideas. His freedom of conscience and will were sufficiently exercised when he professed belief in the tenets of the church and accepted the position of teacher. After that, he must teach what is the body of accepted doctrine of the whole church. If he finds he cannot conscientiously do this, honor requires that he retire from the position of teacher.

The church has no right to compel anyone's conscience, but it does have a right to control who shall teach and what they shall teach. God's church has authority that one may not lightly ignore. Pet theories, speculations, or one's own ideas are out of place in the Sabbath School class. Teach the Word of God. Paul gave the young ministers he trained very definite orders on this point:

- "Teach no other doctrine, nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith" (1 Tim. 1:3, 4, NKJV).
- "If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth" (6:3-5, NKJV)
- "The things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also (2 Tim. 2:2, NKJV).

Not only is the teacher honor bound to teach the accepted doctrine, but he is bound to teach the portion of doctrine assigned for the day. There are many delightful and fascinating lines of thought with which the Bible student may pleasantly and profitably engage his own thoughts and which he may present to others on private occasions. But they are out of place in the Sabbath School. The Sabbath School class is not the place to theorize; it is illumination, not speculation, that is expected of the teacher. "The word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church."⁵

When the Sabbath School lessons have been chosen, as they are, by the united study of a large body of God's ministry, guided by prayer, experience, and extended knowledge of the needs of God's people, one individual may not lightly disregard them. It is no demonstration of superiority or spirituality to think the assigned lesson of little value and teach one of one's own choosing. It rather betrays lack of prayerful study, a stubborn idolatry of one's own opinion, and a lack of harmony with one's brethren. When the children of Israel went up out of Egypt, they went up marching in step, by "five in a rank." (Exod. 13:18).

It was always among the straggling, disorderly, "mixed multitude" of camp followers—the "fanatical fringe"—that murmuring and apostasy began. If one doesn't "see" the value of the lesson, God counsels: "Anoint your eyes with eye salve, that you may see" (Rev. 3:18, NKJV).

The Gift of Prophecy tells us: "The eye-salve is that wisdom and grace which enable us to discern between evil and good, and to detect sin under any disguise."⁶ And lack of

⁵*Testimonies for the Church*, vol. 3, p. 428.

⁶*The Youth's Instructor*, April 22, 1897.

harmony is sin. "God has a church upon the earth who are His chosen people. . . . He is leading, not stray offshoots, not one here and one there, but a people."⁷

The "living creatures" seen by Ezekiel and John were animated by one Spirit and moved in perfect harmony. "Their wings touched one another. The creatures did not turn when they went, but each one went straight forward. . . . They went wherever the spirit wanted to go, and they did not turn when they went. . . . Wherever the spirit wanted to go, they went, because there the spirit went; and the wheels were lifted together with them, for the spirit of the living creatures was in the wheels" (Ezek. 1:9, 12, 20, NKJV).

There is no bondage in such conformity, but rather rest, comfort, and happiness. It is no mark of superiority to be "independent." The person who is heard saying, "I don't care what anyone else thinks; I think so and so; I always have, and I always will," is far from demonstrating strength of character or freedom of conscience. He is demonstrating that he is a slave and cannot learn. He probably little dreams that he is moved by the mysterious spirit of rebellion. It is principles, not opinions, that a man must never change. Jesus Christ, who, compared to human teachers, surely had a right to follow His own ideas, did not. Over and over, He emphasized that He spoke and did only what was in harmony with His Father. Surely God's earthly children can submit to the same spirit of unity. Tangents lead not toward heaven, but into outer darkness.

The church has authority that the teacher is bound to respect. But this does not mean that the church may exercise that authority harshly or inconsiderately. While the Sabbath School council of the school has the right to appoint or remove teachers, Christian charity and a love for souls require that no teacher be removed arbitrarily, without the most tender solicitation and study together first. Far better is it to prune and reclaim than to amputate.

The same stubbornness of spirit that leads some to seek after their own interpretations and set up their own ideas will lead them, when the church endeavors to restore them, to withdraw, insisting that they can live near the Lord without attending the Sabbath School and church services. This is not true, any more than it is possible that a coal will continue to burn removed from the stove and the rest of the fuel. A person who is tempted to fly off in such fashion should remember that "The first step that such a one would take independently of the church should be regarded as a device of the enemy to deceive and destroy. God has made His church a channel of light, and through it He communicates His purposes and His will. He does not give one an experience independent of the church."⁸

In addition to the danger of teaching false doctrine when one does not stick to the lesson, there is the danger of wasting the precious time that should be devoted to God's word, in trivial or inconsequential talk. A Sabbath School teacher of young girls has actually been known to spend the sacred time in telling weird tales of the supposed growth of human hair on a corpse in a casket after burial. The pupil who eagerly reported this fascinating story was unable to tell what the lesson from the Bible was about that day.

We are told by a trainer of teachers that teachers should endeavor "to make a practical application of the lesson, and awaken an interest in the minds and hearts of the children under their charge."⁹ But a "practical" application may not necessarily be a "personal" application. The recitation must be kept on an elevated plane, and the utmost discretion exercised to exclude gossip, talking over personalities, discussing the sins and failures of fellow members, or criticizing the officers. Neighborhood news and everything of an everyday flavor is prohibited in the class. The consecrated, spiritual-minded teacher can make applications of the truth that are impersonal as far as he is concerned, but may be taken as personal help by the individual pupil.

Above all, the teacher must never descend to personal attacks. It is dishonorable, because unfair, to take advantage of the teaching position to strike individuals when they

⁷*Testimonies to Ministers and Gospel Workers*, p. 61.

⁸*Testimonies for the Church*, vol. 3, p. 414.

⁹*Testimonies on Sabbath School Work*, p. 12.

cannot strike back. But sometimes the teacher is misjudged by self-conscious pupils who think they are being hit when the teacher was thinking of principles, they of personalities. It often happens that the owners of the feet upon which shoes fit hate the shoemaker. The teacher must strive by the grace of God to avoid giving unnecessary offense; but also the teacher is responsible to God to teach the truth, and endure the resultant persecution.

Stories of the teacher's or pupils' personal experiences belong in the prayer meeting, not in the Sabbath School class. Illustrations must be vivid, to the point, and *short*. They must not outshine the truth they are meant to illustrate. A group of old friends, recalling college days together, could all vividly remember a dramatic story heard in a chapel talk, but none could recall what the story was to illustrate. As a teaching device that story was a failure. It takes self-control to forego telling the personal experience or the bit of clever dramatizing that will show off one's talents to advantage; but a proper sense of the relative importance of one's own words and God's and of the value of souls, will help one to be victorious in weeding out of the lesson hour all that does not pertain.

Truth and error lie so close together it takes the sword of the Spirit to divide them asunder. Human curiosity leads us to pry into unrevealed truths; a love of God's truth leads us to seek the illumination of the Spirit to lead us into truth. There are many lines of thought upon which one may enter, starting from a Bible verse, that are not at all proper or profitable for Sabbath School teaching—and sometimes not even for private study—and the consecrated teacher will seek and follow the guidance of the Holy Spirit as to what is safe and what is not.

And the path of safety and profit will be far more likely to lie along the line of the regularly constituted Sabbath School lessons than along lines chosen by one's own fancy. In the instruction divinely given for these days we are warned: "Many leave the plain truths of God's word and neglect to follow the light that shines clearly upon their pathway; they try to pry into secrets not plainly revealed and conjecture and talk and dispute in regard to questions which they are not required to understand, for they have no special reference to their salvation. Thousands have been beguiled in this way by Satan. They have neglected present faith and present duty which are clear and comprehensive to all who have their reasoning powers; they have dwelt upon doubtful theories and scriptures which they could not comprehend, and have erred concerning the faith; they have a mixed faith."¹⁰

Let nothing here said about sticking to the lesson be interpreted to mean sticking to the lesson quarterly. The teacher who dully asks just the printed questions will have a dull or disorderly class. In fairness, let the subject matter of the recitation be the lesson the members have had opportunity to study, but let the teacher plan his own questions and interest-provoking methods, at the same time avoiding inessentials and aiming at a definite climax.

But it is not always the teacher who needs to stick to the lesson; a serious problem is how to keep the class to the lesson! The teacher has authority to direct the class, and is bound to use it for the greatest good of the majority of the class. Politeness is a fault, if it makes the teacher allow the whole class to be robbed by diversions caused by members of the class. There are kind, polite, tactful, and skillful ways of heading off interruptions and divergences, and the teacher should study them. Imagine beforehand how to do in an emergency, practice in thought ways of dealing with various situations, so there will be something stored in the memory to be recalled in time of need.

The point is that God has an appointment with the Sabbath School class. By His Spirit He wants to unfold the beauty and saving power of His Word to each heart; the teacher is God's servant to secure the most uninterrupted time and attention for the working of the Holy Spirit. To carry out this responsibility the teacher can expect both the enabling power and the enlightening leading of God.

¹⁰*Testimonies for the Church*, vol. 2, p. 694.

Assignment 3

Developing a Main Point

- ***Be sure to record on your Student Fulfillment Card that you have completed this Reading***
1. Develop a focal point for the current series of lesson you are studying.
 2. Where is your class now in knowledge and practice regarding the subject being studied?
 3. Where do you want it to be at the end of the quarter?
 4. How can you keep this central point before the class each week?

Step 7: Developing a Correlation Chart

A correlation chart shows how the subject is developed week by week, and how the focus point is developed over the quarter.

The *Adult Bible Study Guide* is divided into small pieces: (1) an introductory page that lists the texts, the memory verse, and a statement introducing the topic for the week, (2) five daily lessons, and (3) a summary lesson for Friday. There is little or nothing in this layout that shows how to connect all these bits and pieces together. *It is up to the teacher to do this.*

A Visual Image

This is where a correlation chart is valuable. A correlation chart presents a visual image of how the lessons fit together.

There are basically two kinds of *Adult Bible Study Guides*: (1) Study of a Bible book, (2) study of a topic. These more or less alternate throughout a given year. The Bible book study guides don't need a correlation chart unless they deal with a topic within one or more Bible books. For instance, in 1994 an *Adult Bible Study Guide* was entitled, "The Three Angels' Messages." The Guide was based on the Book of Revelation, but it dealt with a topic within the book. Another example is an *Adult Bible Study Guide* from 2003 that studied the Book of Hebrews, but focused on "Sanctuary Themes" within the book. An *Adult Bible Study Guide* from 1991, on the other hand, studied the book of Ezekiel, but in blocks of chapters, and an exegetical approach (analyzing what the chapter was about).

Here are samples of two correlation charts:

A correlation chart for an *Adult Bible Study Guide* on the Beatitudes in the book of Matthew (1980):

1. The Kingdom of God—a current reality

The Citizens of the Kingdom

2. Poor in spirit
3. The mourners
4. The meek
5. Those who hunger and thirst
6. The merciful
7. The pure in heart
8. The peacemakers
9. The persecuted
10. The reviled

**Nine characteristics
approved by God**

The blessed become blessings

11. Salt of the Earth

A correlation chart for an *Adult Bible Study Guide* titled "Time of the End" (1977):

Titles of the Lessons	
1. The End Times	9. Religious Trends
2. The Seals Opened	10. Fascination With Spiritism
3. Signs in the Heavens	11. The Diffusion of Spiritism
4. The Last Church	12. Deceptive Miracles
5. Global Distress	13. Natural Calamities
6. The Antediluvians and the End Times	14. Human Solutions or a Savior?
7. Moral Degeneration	
8. Transformed Christianity	

Correlation Chart

Locating the time of the end

- Lesson 1 – Chronology
- Lesson 2 – Chronology and the judgment
- Lesson 3 – Signs in the heavens

The responsibility of God's people

- Lesson 4 – The last church

Outline of world events

- Lesson 5 – Global distress
- Lesson 6 – The example of the Antediluvians

Major problems during the end times

- Lesson 7 – Moral decadence
- Lesson 8 – Transformed Christianity
- Lesson 9 – Religious trends
- Lesson 10 – Fascination with spiritism
- Lesson 11 – The diffusion of spiritism
- Lesson 12 – Deceptive miracles

The weapons of God

- Lesson 13 – The role of nature

Our anchor

- Lesson 14 – The Savior

By adding the titles, and placing the lessons under the various titles, the chart carries through the major thread of the lessons from week to week and helps class members grasp the progression. A teacher might prepare the correlation chart as a handout that the class members can bring to class each week, and it can serve as an introduction to each lesson. It could be a PowerPoint® slide reviewed each week.

Assignment 4

Correlation Chart

- ***Be sure to record on your Student Fulfillment Card that you have completed this Reading***

Develop a correlation chart for the series of lessons in the *Adult Bible Study Guide* you are studying at the present time. There are many ways to develop this chart. Use your initiative and creativity.

Remember: the point of the correlation chart is to help the class members understand and see in the mind's eye the major thread that runs throughout the lessons for the quarter.

The Class Members

The material for the class might be compared to the food on a dining table: looks good, is well-prepared, it's healthful, and there is enough of it.

None of these factors are of much use, however, unless there are people there to eat the food, and who are willing to eat what is on the table. So, those who prepare the food will take into account who will eat it and how best to make it palatable to those around the table.

A Sabbath School teacher/discussion leader needs to do the same in his or her preparation of the lesson. A teacher needs to consider four things about the class members:

- Who are they?
- Why are they here?
- What are their needs?
- How can the class fill those needs?

These questions need to be in the mind of the teacher throughout the preparation process, because the material presented is of value to the class only if it answers one of more of these questions.

Controversial People

One of the primary problems Sabbath School teachers face is that class members all too often don't study, or often just scan, the lessons. As in the story recounted earlier, they sit impassively in the class on Sabbath morning, stare off into space, or listen to the teacher across the aisle. One or two talkative people may have much to say, but the rest of the class just sits there.

There are several reasons for this problem. Some an individual teacher can control and some he or she cannot control.

Things the teacher/discussion leader can't control:

- *Church architecture.* Most church buildings are rectangular in shape; long and narrow, designed for preaching and listening, not learning and participation. This leads to a confusion of noise and voices during Sabbath School class time. A church can do some things to rectify this situation, but an individual Sabbath School teacher mostly must cope with existing conditions.
- *A low level of discipleship and confused personal priorities of members.* A Sabbath School teacher/discussion leader can try to motivate and inspire students toward a higher degree of discipleship. There are also teaching methods that help to improve this situation.

Things the teacher/discussion leader can control:

- *Poor teacher preparation.* This situation can be rectified by following the principles outlined in this course.
- *Poor class presentation.* This situation can also be rectified by following the principles outlined in this course. Someone has said: "The teacher is the attitude of the class."

Another kind of controversial person is the dissident who has a personal agenda, and is determined to promote his or her agenda as the subject of the class study. There may also be someone who has a theological dispute with the church and is determined to get their view accepted as the orthodox view. This is a problem the church pastoral staff and governing board need to deal with. A Sabbath School teacher should not have to argue with such a person in the class. A Sabbath School class is a learning opportunity, not a forum for personal agendas.

UNIT 4

Weekly Preparation

After going through the process of quarterly preparation, the next step is the preparation of the weekly lesson. There are some fundamentals to keep in mind in this process:

1. The average class time in the majority of Sabbath Schools is about 40 minutes. That's not much time to review the entire lesson of the week.
2. The number one problem in too many Sabbath Schools is that teachers lecture instead of functioning as teacher/discussion leaders. To preach is one form of teaching, but teaching is more than preaching.

How Much Time?

How much time does it take to prepare adequately for a weekly lesson? Educators tell us that a teacher should invest about two hours in study and preparation for each hour in class.

So, for a 40-minute class the ideal is that the teacher invests about 80 minutes (1 hour and 20 min.) in preparation. That's about 20 hours over the three-month span of a quarter.

When a person accepts the position of Sabbath School teacher, he or she should be prepared to schedule that much time into his or her lifestyle.

Someone has suggested that the 80 minutes be divided into three activities:

- 10 minutes in prayer.
- 50 minutes in direct lesson preparation.
- 20 minutes in personal study and reading.

This simple schedule will vastly improve the learning power of the class.

There are five points to keep in mind during weekly lesson preparation:

1. Content
2. Applications
3. Controversial issues
4. Controversial people
5. Special points in the lesson

These are "learning points." In other words, the teacher is looking at the lesson through the eyes of the class members, not only through the eyes of the material to be presented. The weekly presentation of the lesson should be organized around some combination of these five points. Not all will appear every week, but some combination is always present.

Three Steps of Weekly Preparation

All this comes together through the use of three steps in preparing a weekly lesson:

Step 1: Read through the lesson and the teacher's helps. Every teacher should use the Teacher's Edition of the *Adult Bible Study Guide*.

Step 2: Fit the current lesson into a correlation chart if one is used.

Step 3: Establish a main point. Every lesson should have a main point. It is not the purpose of the class to review or read every question and comment in the *Adult Bible Study Guide*.

In 40 minutes, you can make only one—or at the most two—main points. So, the teacher needs to have these main points in mind during lesson preparation. A main point can be established by asking yourself four questions:

1. What is the purpose of the lesson?
2. What does the author of the *Bible Study Guide* have in mind?
3. Why is this lesson included here?

4. What is the one most important thing the class should know and learn from this lesson?

One way to help establish this main point is to mark your *Adult Bible Study Guide* with some symbols. This may not work for every week, but it may help form a perspective for a main point. These can even become the outline for the lesson of the day, or can serve as discussion starters:

- * = A new concept. "I never thought about that before!"
- = A personal need. "This is exactly what I need!"
- + = Personal help. "This point really helped me."
- # = Something the class should understand. "I have to make sure this is understood."

It is not necessary to cover the entire lesson. Establishing a main point determines the direction and content of the lesson presentation.

Another way of establishing the main point is to ask yourself the following two questions. When you can answer these two questions, you will have your main point clearly in mind:

1. What am I talking about?
2. What am I saying about it?

The Macro-Micro-Macro Principle

What is this? "Macro" means big and "micro" means small. The principle simply means that a *lesson presentation goes from the known to the unknown*. It means using the central point of the lesson as the foundation on which the week's lessons are built.

- Macro: The key point of the lesson is clearly stated (or discovered by the class through the teaching methodology), early in the class period.

- Micro: The lesson is then broken down into its detailed components (specific key points of the daily lessons).

- Macro: Restate as a broad concept at the end of the lesson; "What did we learn today?" "How does what we learned today apply," etc.

The last two steps in the process deal with presentation of the lesson: (1) Decide on a teaching method and, (2) develop an attention getter. These will be studied in another *Sabbath School Adult Teacher Enrichment Course* dealing with teaching methodology.

You have finished this course. Put these principles into practice and watch your Sabbath School class come alive.

Course Summary

Following the study and preparation methods presented in this course will greatly help the teacher in motivating, encouraging the class members in their journey toward the Kingdom of God.

Student Fulfillment Card

How to Prepare the Sabbath School Lesson

This Student Fulfillment Card is the record that you have successfully completed the *Lesson Preparation* course at the Essential Skills level of the North American Division Sabbath School Teacher's Qualification Process and Curriculum.

When all the items are completed, have this Student Fulfillment Card signed by your class instructor, a Sabbath school superintendent, a person in charge of Sabbath School teachers in your church/district, your pastor, or someone from the conference in charge of Sabbath School teacher training.

Check the items completed.

1. I have read the four Units of the Study Guide.
2. I have read the following:
 - a. Reading 1: "How the Adult Bible Study Guide is Developed."
 - b. Reading 2: "To Teach the Lesson."
3. I have completed Assignment 1: Marking the Book *Counsels on Sabbath School Work*.
4. I have completed Assignment 2: Dynamic Reflection.
5. I have completed Assignment 3: Developing a Main Point.
6. I have completed Assignment 4: Correlations Chart.

_____ (Name) has satisfactorily completed the Course *Lesson Preparation* of the Essential Skills level of the North American Division Sabbath School Teacher's Qualification Process and Curriculum.

(Signature) _____

Date _____

Position _____

Please submit to www.nadadultministries.org