

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. Nevertheless, 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 to the 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 Style

**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**

The Learning Process and Learning Styles

A North American Division Adult Ministries Sponsored
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Course Description

The course you are looking at on your screen is one of the adult Sabbath School teacher enhancement essential skills courses sponsored by the North American Division Adult Ministries Department.

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 class on *The Learning Process and Learning Styles* is a combination of knowing and doing. A teacher who knows his or her subject well and follows systematic procedures in preparing the lesson must also develop the skills and knowledge about how to present the lesson effectively.

The focus of a Sabbath School class is not on what the teacher knows, it is on what the student learns and can put into practice. The better prepared a teacher is, the more successful the lesson will be. In addition to that groundwork, the better prepared a teacher is for a class presentation, the more the class members will learn and apply.

A key statement from Ellen G White gives us a starting point. The statement is directed toward teaching children, but the principles stated apply equally to adults.

“Our Sabbath schools should be made more interesting. The public schools have of late years greatly improved their methods of teaching. Object lessons, pictures, and blackboards (PowerPoints®) are used to make difficult lessons clear to the youthful mind. Just so may present truth be simplified and made intensely interesting to the active minds of the [learners]”—
Counsels on Sabbath School Work, p. 114.

This statement tells us three things: (1) People learn when something is interesting and gets their attention; (2) people learn more when they can “see” information than when it is just presented orally, and (3) it is worthwhile to study teaching technology.

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 library.

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 www.nadadultministries.org so you can receive your Affirmation of Course Completion.

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.

The average adult Sabbath School class meets for 40 to 50 minutes once a week, often seated in pews in the church sanctuary. Most church sanctuaries are not designed as a learning environment. They are designed as a *listening* environment. This is one reason—though not the only one—that all too many adult Sabbath School teachers resort to lecture. There are times when a lecture is called for by the nature of the material being presented, but a lecture is not usually the best learning tool. The reason is that it does not generate class participation, and *class member participation is the core concept for an effective learning environment.*

“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 [the learners’] minds.” — *Counsels on Sabbath School Work*, p. 115.

“Under no circumstances should teachers go through the lesson mechanically, and then sit down. . . . Such teaching is not beneficial; it is often injurious. If the teacher is properly prepared, every moment can be used to profit. The active minds of the children should be kept constantly employed. Their ideas should be drawn out and corrected, or approved, as the case may require. But never should the teacher sit down, saying, ‘I am through.’ There is no such thing as getting through with the lesson.”— *Counsels on Sabbath School Work*, p. 115,116.

Even worse, some teachers simply go through the lesson day by day and read a sentence or two, or maybe cite a Bible verse. Ellen G. White has something to say about this situation:

“In some schools, I am sorry to say, the custom prevails of reading the lesson from the lesson sheet. This should not be. It need not be, if the time that is often needlessly and even sinfully employed, were given to the study of the Scriptures. There is no reason why Sabbath school lessons should be less perfectly learned by teachers or pupils than are the lessons of the day school. They should be better learned, as they treat of subjects infinitely more important. A neglect here is displeasing to God.”— *Counsels on Sabbath School Work*, p. 116, 117.

The following remarks are directed to teachers in children’s departments, but they are equally applicable to adult classes:

“Those who instruct children [or adults] should avoid tedious remarks. Short remarks and to the point will have a happy influence. If much is to be said, make up for briefness by frequency. A few words of interest now and then will be more beneficial than to have it all at once. Long speeches burden

the small minds of children [*and the inattentive minds of adults*]. Too much talk will lead them to loathe even spiritual instruction, just as overeating burdens the stomach and lessens the appetite, leading even to a loathing of food. The minds of the people may be glutted with too much speechifying.”—*Counsels on Sabbath School Work*, p. 119.

Course Objectives

- The teacher will acquire a knowledge and understanding of methodology about how to effectively present a Sabbath School lesson.
- The teacher will acquire the skills to employ various learning styles and teaching methodologies in the Sabbath School class.

Reading 1

Methods of Teaching

From Ellen G White, *Education*, chapter 26, pp. 230-239.

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

This Reading is also an assignment in the course on Laws of Teaching and Learning. It is used in the current course on The Learning Process and Learning Styles to get a perspective on how Ellen G White's insights apply specifically to methods of teaching.

In her book, Education, Ellen G White outlines some basic methodologies of teaching that grow out of the goal of including biblical knowledge, character development and understanding and acceptance of God's plan of redemption in all educational undertakings, including Sabbath School.

For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind thus burdened with that which it cannot digest and assimilate is weakened; it becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others.

Seeing the evils of this method, some have gone to another extreme. In their view, man needs only to develop that which is within him. Such education leads the student to self-sufficiency, thus cutting him off from the source of true knowledge and power.

The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom.

It is a fact widely ignored, though never without danger, that error rarely appears for what it really is. It is by mingling with or attaching itself to truth that it gains acceptance. The eating of the tree of knowledge of good and evil caused the ruin of our first parents, and the acceptance of a mingling of good and evil is the ruin of men and women today. The mind that depends upon the judgment of others is certain, sooner or later, to be misled.

The power to discriminate between right and wrong we can possess only through individual dependence upon God. Each for himself is to learn from Him through His word. Our reasoning powers were given us for use, and God desires them to be exercised. "Come now, and let us reason together" (Isaiah 1:18), He invites us. In reliance upon Him we may have wisdom to "refuse the evil, and choose the good." Isaiah 7:15; James 1:5.

In all true teaching the personal element is essential. Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the Twelve. It was in private, often to but one listener, that He gave His most precious instruction. To the honored rabbi at the night conference on the Mount of Olives, to the despised woman at the well of Sychar, He opened His richest treasures; for in these hearers He discerned the impressible heart, the open mind, the receptive spirit. Even the crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy.

Christ discerned the possibilities in every human being. He was not turned aside by an unpromising exterior or by unfavorable surroundings. He called Matthew from the tollbooth, and Peter and his brethren from the fishing boat, to learn of Him.

The same personal interest, the same attention to individual development, are needed in educational work today. Many apparently unpromising youth are richly endowed with talents that are put to no use. Their faculties lie hidden because of a lack of discernment on the part of their educators. In many a boy or girl outwardly as unattractive as a rough-hewn stone, may be found precious material that will stand the test of heat and storm and pressure. The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working. He will take a personal interest in each pupil and will seek to develop all his powers. However imperfect, every effort to conform to right principles will be encouraged.

Every youth should be taught the necessity and the power of application. Upon this, far more than upon genius or talent, does success depend. Without application the most brilliant talents avail little, while with rightly directed effort persons of very ordinary natural abilities have accomplished wonders. And genius, at whose achievements we marvel, is almost invariably united with untiring, concentrated effort.

The youth should be taught to aim at the development of all their faculties, the weaker as well as the stronger. With many there is a disposition to restrict their study to certain lines, for which they have a natural liking. This error should be guarded against. The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training.

The teacher should constantly aim at simplicity and effectiveness. He should teach largely by illustration, and even in dealing with older pupils should be careful to make every explanation plain and clear. Many pupils well advanced in years are but children in understanding.

An important element in educational work is enthusiasm. On this point there is a useful suggestion in a remark once made by a celebrated actor. The archbishop of Canterbury had put to him the question why actors in a play affect their audiences so powerfully by speaking of things imaginary, while ministers of the gospel often affect theirs so little by speaking of things real. "With due submission to your grace," replied the actor, "permit me to say that the reason is plain: It lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary."

The teacher in his work is dealing with things real, and he should speak of them with all the force and enthusiasm which a knowledge of their reality and importance can inspire.

Every teacher should see to it that his work tends to definite results. Before attempting to teach a subject, he should have a distinct plan in mind, and should know just what he desires to accomplish. He should not rest satisfied with the presentation of any subject until the student understands the principle involved, perceives its truth, and is able to state clearly what he has learned.

So long as the great purpose of education is kept in view, the youth should be encouraged to advance just as far as their capabilities will permit. But before taking up the higher branches of study, let them master the lower. This is too often neglected. Even among students in the higher schools and the colleges there is great deficiency in knowledge of the common branches of education. Many students devote their time to higher mathematics when they are incapable of keeping simple accounts. Many study elocution with a view to acquiring the graces of oratory when they are unable to read in an intelligible and impressive manner. Many who have finished the study of rhetoric fail in the composition and spelling of an ordinary letter.

A thorough knowledge of the essentials of education should be not only the condition of admission to a higher course, but the constant test for continuance and advancement.

And in every branch of education there are objects to be gained more important than those secured by mere technical knowledge. Take language, for example. More important than the acquirement of foreign languages, living or dead, is the ability to write and speak one's mother tongue with ease and accuracy; but no training gained through a knowledge of grammatical rules can compare in importance with the study of language from a higher point of view. With this study, to a great degree, is bound up life's weal or woe.

The chief requisite of language is that it be pure and kind and true--"the outward expression of an inward grace." God says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8. And if such are the thoughts, such will be the expression.

The best school for this language study is the home; but since the work of the home is so often neglected, it devolves on the teacher to aid his pupils in forming right habits of speech.

The teacher can do much to discourage that evil habit, the curse of the community, the neighborhood, and the home--the habit of backbiting, gossip, ungenerous criticism. In this no pains should be spared. Impress upon the students the fact that this habit reveals a lack of culture and refinement and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world and for association with the holy ones of heaven.

We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character? Let the children, and the youth as well, learn what God says about these things:

"Death and life are in the power of the tongue." Proverbs 18:21.

In Scripture, backbiters are classed with "haters of God," with "inventors of evil things," with those who are "without natural affection, implacable, unmerciful," "full of envy, murder, debate, deceit, malignity." It is "the judgment of God, that they which commit such things are worthy of death." Romans 1:30, 31, 29, 32. He whom God accounts a citizen of Zion is he that "speaketh the truth in his heart;" "that backbiteth not with his tongue," "nor taketh up a reproach against his neighbor." Psalm 15:2, 3.

God's word condemns also the use of those meaningless phrases and expletives that border on profanity. It condemns the deceptive compliments, the evasions of truth, the exaggerations, the misrepresentations in trade, that are current in society and in the business world. "Let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one." Matthew 5:37, R.V.

"As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?" Proverbs 26:18, 19.

Closely allied to gossip is the covert insinuation, the sly innuendo, by which the unclean in heart seek to insinuate the evil they dare not openly express. Every approach to these practices the youth should be taught to shun as they would shun the leprosy.

In the use of language there is perhaps no error that old and young are more ready to pass over lightly in themselves than hasty, impatient speech. They think it a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's word does not treat it lightly. The Scripture says:

"Seest thou a man that is hasty in his words? there is more hope of a fool than of him." Proverbs 29:20.

"He that hath no rule over his own spirit is like a city that is broken down, and without walls." Proverbs 25:28.

In one moment, by the hasty, passionate, careless [BEGIN P.237] tongue, may be wrought evil that a whole lifetime's repentance cannot undo. Oh, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing!

"There is that speaketh like the piercings of a sword: but the tongue of the wise is health." Proverbs 12: 18.

One of the characteristics that should be especially cherished and cultivated in every child is that self-forgetfulness which imparts to the life such an unconscious grace. Of all excellences of character this is one of the most beautiful, and for every true lifework it is one of the qualifications most essential.

Children need appreciation, sympathy, and encouragement, but care should be taken not to foster in them a love of praise. It is not wise to give them special notice, or to repeat before them their clever sayings. The parent or teacher who keeps in view the true ideal of character and the possibilities of achievement, cannot cherish or encourage self-sufficiency. He will not encourage in the youth the desire or effort to display their ability or proficiency. He who looks higher than himself will be humble; yet he will possess a dignity that is not abashed or disconcerted by outward display or human greatness.

It is not by arbitrary law or rule that the graces of character are developed. It is by dwelling in the atmosphere of the pure, the noble, the true. And wherever there is purity of heart and nobleness of character, it will be revealed in purity and nobleness of action and of speech. {Ed 237.4}

"He that loveth pureness of heart, for the grace of his lips the King shall be his friend." Proverbs 22: 11.

As with language, so with every other study; it may be so conducted that it will tend to the strengthening and upbuilding of character.

Of no study is this true to a greater degree than of history. Let it be considered from the divine point of view.

As too often taught, history is little more than a record of the rise and fall of kings, the intrigues of courts, the victories and defeats of armies--a story of ambition and greed, of deception, cruelty, and bloodshed. Thus taught, its results cannot but be detrimental. The heart-sickening reiteration of crimes and atrocities, the enormities, the cruelties portrayed, plant seeds that in many lives bring forth fruit in a harvest of evil.

Far better is it to learn, in the light of God's word, the causes that govern the rise and fall of kingdoms. Let the youth study these records, and see how the true prosperity of nations has been bound up with an acceptance of the divine principles. Let him study the history of the great reformatory movements, and see how often these principles, though despised and hated, their advocates brought to the dungeon and the scaffold, have through these very sacrifices triumphed.

Such study will give broad, comprehensive views of life. It will help the youth to understand something of its relations and dependencies, how wonderfully we are bound together in the great brotherhood of society and nations, and to how great an extent the oppression or degradation of one member means loss to all.

In the study of figures the work should be made practical. Let every youth and every child be taught, not merely to solve imaginary problems, but to keep an accurate account of his own income and outgoes. Let him learn the right use of money by using it. Whether supplied by their parents or by their own earnings, let boys and girls learn to select and purchase their own clothing, their books, and other necessities; and by keeping an account of their expenses they will learn, as they could learn in no other way, the value and the use of money. This training will help them to distinguish true economy from niggardliness on the one hand and prodigality on the other. Rightly directed it will encourage habits of benevolence. It will aid the youth in learning to give, not from the mere impulse of the moment, as their feelings are stirred, but regularly and systematically.

In this way every study may become an aid in the solution of that greatest of all problems, the training of men and women for the best discharge of life's responsibilities.

Unit 1

Ellen G. White on Teaching Methods

The reason for the topic of this Unit is that using primarily the lecture method in teaching a Sabbath School class is basically the same as applying only memorization.

In Ellen G White's time, a popular educational method was the memorization of facts. This method often asked the question "what?" but not the question "why?"

In Ellen G White's view, this educational methodology weakened reasoning powers and led to easy acceptance of whatever was traditional or presented by the most authoritative (and loudest) voices.

To summarize her thoughts:

- Memorization is overemphasized as a learning method.
- Memorization without application is of little value.
- As a result, "the other mental powers have not been correspondingly developed."¹
- When memorization is used as the primary teaching methodology, the mind "becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others."²

Learning to Reason

Notice the words "vigorous, self-reliant effort." "Self-reliant" does not mean that "man needs only to develop that which is within him."³ That would cut humans off from the "source of true knowledge and power."⁴

This statement eliminates from Seventh-day Adventist teaching methodology any connection with the currently popular "human potential" movement, involvement in New Age thinking, or any connection with the so-called "new spirituality," all of which focus on releasing the so-called "divine spark" within a person.

In Ellen G White's view, the goal of a teaching methodology is to develop the power to reason for oneself and to be able to evaluate for truth and error.

The reason for this approach to teaching and learning is to guard against being easily deceived and too dependent on tradition or custom.

The acceptable type of teaching and learning methodology, then, is that "each for himself is to learn from [God] through His word. Our reasoning powers were given us for use, and God desires them to be exercised. 'Come now, and let us reason together' (Isaiah 1: 18), He invites us. In reliance upon Him we may have wisdom to 'refuse the evil, and choose the good.' Isaiah 7: 15; James 1: 5."⁵ "We are to be guided by true theology and common sense."⁶

She was also in favor of what today is referred to as "General Education." That means that there are certain areas of knowledge that are valuable for everyone.

"The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to

¹*Education*, p. 230.

²*Ibid.*

³*Ibid.*

⁴*Ibid.*

⁵*Ibid.*, p. 231.

⁶*Counsels to Teachers*, p. 257.

a great degree, on that symmetrical development which is the result of thorough, all-round training."⁷

Individual Attention

Another element in her philosophy is individual attention to the learner:

"In all true teaching the personal element is essential. Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the Twelve. It was in private, often to but one listener, that He gave His most precious instruction. To the honored rabbi at the night conference on the Mount of Olives, to the despised woman at the well of Sychar, He opened His richest treasures; for in these hearers He discerned the impressible heart, the open mind, the receptive spirit. Even the crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy. Christ discerned the possibilities in every human being. He was not turned aside by an unpromising exterior or by unfavorable surroundings. He called Matthew from the tollbooth, and Peter and his brethren from the fishing boat, to learn of Him. The same personal interest, the same attention to individual development, are needed in educational work today."⁸

Learning that is limited to the accumulation of facts eliminates the need for application. In Ellen G White's view, "Every youth [and adult] should be taught the necessity and the power of application."⁹

Teaching/Learning Methodologies

Ellen G White supports some specific teaching methodologies:

- "The teacher should constantly aim at simplicity and effectiveness."¹⁰
- "He [or she] should teach largely by illustration, and even in dealing with older pupils should be careful to make every explanation plain and clear."¹¹
- "An important element in educational work is enthusiasm."¹²
- "Every teacher should see to it that his work tends to definite results."¹³
- "Before attempting to teach a subject, he should have a distinct plan in mind, and should know just what he desires to accomplish."¹⁴
- "He should not rest satisfied with the presentation of any subject until the student understands the principle involved, perceives its truth, and is able to state clearly what he has learned."¹⁵

She was also an advocate of the educational principle that a learning experience should always go from the known to the unknown:

⁷Ibid., p. 233.

⁸Ibid., pp. 231, 232.

⁹Ibid., p. 232.

¹⁰Ibid.

¹¹Ibid.

¹²Ibid.

¹³Ibid.

¹⁴Ibid., pp. 233, 234.

¹⁵Ibid., p. 234.

"Before taking up the higher branches of study, let them master the lower. This is too often neglected. Even among students in the higher schools and the colleges there is great deficiency in knowledge of the common branches of education. . . . A thorough knowledge of the essentials of education should be not only the condition of admission to a higher course, but the constant test for continuance and advancement."¹⁶

She advocated what today are known as the 3Rs "Reading, writing and arithmetic"—an understanding of common knowledge prior to specializing in a particular intellectual discipline. She used four examples:

1. "Many students devote their time to higher mathematics when they are incapable of keeping simple accounts."¹⁷
2. "Many study elocution with a view to acquiring the graces of oratory when they are unable to read in an intelligible and impressive manner."¹⁸
3. "Many who have finished the study of rhetoric fail in the composition and spelling of an ordinary letter."¹⁹
4. Language study: "More important than the acquirement of foreign languages, living or dead, is the ability to write and speak one's mother tongue with ease and accuracy."²⁰

The inclusion of character development using biblical authority as its basis was high on her list of priorities. In the chapter we are surveying she illustrated the point by focusing on the problem of rumors, gossip and the accompanying fallout—a prevalent problem in the close-knit Adventist community in Battle Creek where the Adventist college was located at that time.

"Impress upon the students the fact that this habit reveals a lack of culture and refinement and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world and for association with the holy ones of heaven."²¹

In her view, the study of history was important, but should be looked at from God's viewpoint. This means that students should always look for evidences of the hand of God in history.

"Such study will give broad, comprehensive views of life. It will help the youth to understand something of its relations and dependencies, how wonderfully we are bound together in the great brotherhood of society and nations, and to how great an extent the oppression or degradation of one member means loss to all."²²

In her view, using these methods and following this philosophy produces a positive learning situation: "In this way every study may become an aid in the solution of that greatest of all problems, the training of men and women for the best discharge of life's responsibilities."²³

What Ellen G White has outlined here is, of course, the philosophy that the Sabbath School attempts to implement. There are a variety of teaching and learning methodologies

¹⁶Ibid.

¹⁷Ibid.

¹⁸Ibid.

¹⁹Ibid.

²⁰Ibid.

²¹Ibid., p. 235.

²²Ibid., p. 238.

²³Ibid., p. 239.

that are invaluable for an adult Sabbath School teacher/discussion leader to know and practice, and that led to the ultimate goal of Sabbath School; the redemption of those sitting in its classes.

UNIT 2

How Adults Learn

What follows is some technical information about how adults learn. The first section describes the ideas of a scholar named Malcolm Knowles (1913 - 1997). He developed his ideas out of the disciplines of psychology and educational theory. It is called "Andragogy," a combination of Latin words that has come to mean "how adults learn." Though Knowles' ideas do not come from a religious perspective, the way he described adults and how they learn fits well the adult Sabbath School class environment. He offers some valuable insights into the thinking patterns of the people sitting in the class.

Focusing on How Adults Learn Most Effectively

Knowles made the following assumptions about adult learning:

- Adults need to know why they need to learn something.
- Adults need to learn experientially.
- Adults approach learning as problem-solving.
- Adults learn best when the topic is of immediate value.

In practical terms, Knowles asserted that instruction for adults needs to focus on the *process* as well as the *content* being taught. Teaching methods such as case studies, role playing, simulations, and self-evaluation are useful. Instructors become facilitators or resource providers rather than lecturers or graders.

Effective Adult Learning

In Knowles view, the most effective adult learning is (1) self-directed, and (2) informal. "Self-directed" means that adults must be involved and internally motivated to learn something. "Informal" means a "friendly and informal climate." Adult learning takes place in a flexible, as opposed to rigid, environment using experience, and the enthusiasm and commitment of participants (including the teachers). It happens mostly when people gather together in small groups.²⁴

Knowles lists five characteristics of adult learning:

1. *Self-concept*: As a person matures, his self-concept moves from being a dependent personality toward being a self-directed human being.
2. *Experience*: As a person matures, he accumulates a growing reservoir of experience that becomes an increasing resource for learning.
3. *Readiness to learn*. Adults learn quickest when the subject is related to their jobs or their social environment. That's why application of principles is so important in Sabbath School classes.
4. *Orientation to learning*. As a person matures, his time perspective changes from postponed application of knowledge to immediacy of application, and accordingly his orientation shifts from subject-centered to problem-centered.
5. *Motivation to learn*: As a person matures, the motivation to learn becomes more internalized. The person needs less external motivation.²⁵

²⁴See <www.infed.org/thinkers/et-knowl.htm> for a good outline of Knowles' ideas).

²⁵Malcolm Knowles, *Andragogy in Action. Applying Modern Principles of Adult Education* (San Francisco: Jossey Bass, 1984), p. 12.

Assignment 1

How Adults Learn

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

Under each of Knowles five learning steps write out in your own words how you think it might apply to your Sabbath school class.

1. **Self-concept:** As a person matures his self-concept moves from one of being a dependent personality toward one of being a self-directed human being.

2. **Experience:** As a person matures he accumulates a growing reservoir of experience that becomes an increasing resource for learning.

3. **Readiness to learn.** As a person matures his readiness to learn becomes oriented increasingly to the developmental tasks of his social roles.

4. **Orientation to learning.** As a person matures his time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his orientation toward learning shifts from one of subject-centeredness to one of problem centeredness.

5. **Motivation to learn:** As a person matures the motivation to learn is internal.

Levels of Learning

Another important aspect of adult learning involves various levels of learning. In what follows, biblical learning examples are used because that is what is addressed in Sabbath School classes.

The deeper the level of learning, the more permanent and valuable the learning is. It is up to the Sabbath School teacher/discussion leader to decide what level of learning is most appropriate for the lesson of the week, and how it can best be applied in his or her class.²⁶

1. The rote level

Look at this phrase, “Ching fou sou.” Now, close your eyes and repeat it from memory: “Ching fou sou.” You may not realize it, but you’ve learned something! What? —the phrase “Ching fou sou.” It probably doesn’t mean anything to you, but you memorized it! This is rote learning—repeating something from memory without any idea of the meaning. Learning or teaching the Bible by rote memory may fill the mind with valuable information, but it is unlikely to change lives! Jesus said: “When you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words” (Matt. 6:7, NKJV).

Unfortunately, all too often this is the level reached in Sabbath School classes, and learning stops there. Memorization without application is of little value, and as a result, “the other mental powers have not been correspondingly developed.”²⁷

2. The recognition level

The phrase “Ching fou sou” we repeated a moment ago seemed meaningless. But suppose you’re told that “Ching fou sou” in Korean means “God is love.” Now the phrase means something, and you’ve moved up the ladder of learning. A teacher might give you a simple test such as “True or False? “Ching fou sou” means ‘God is good’” to find out if you have in reality learned something; or perhaps a multiple choice question: “‘Ching fou sou’ means (a) ‘God is good,’ (b) ‘The day is gone,’ (c) ‘God is love,’ (d) Night is near.’”

Bible facts, like bricks in a building, must be organized in a meaningful way to convey ideas and concepts. So this level of recognizing biblical concepts is important, but it’s still not the end of the learning process. It’s important, but it doesn’t automatically lead to transformation.

3. The restatement level

The Bible is God’s Word, communicating true information about Himself, about us, about our world. It expresses the fundamental realities on which we must base our lives. Thus, its teachings must be understood, not merely something we can identify. It’s easy to say, “Oh yes, that’s in the Bible, isn’t it?” but not acknowledge it as a well-understood system that controls our thoughts and philosophy of life. This kind of mastery comes only when Bible truths are learned on the restatement level. When we develop the ability to take a Bible truth, relate it to other ideas and values, and express that truth in our own words, we have really begun to learn.

“Teachers should lead students to think, and clearly to understand the truth for themselves. It is not enough for the teacher to explain or for the student to believe; inquiry must be awakened, and the student must be drawn out to state the truth in his own language, thus making it evident that he sees its force and makes the application.” — *Testimonies for the Church*, vol. 6, p. 154

²⁶The following ideas are adapted from Lawrence O. Richards, *Creative Bible Teaching* (Chicago: Moody Press, 1970), pp. 69-73.

²⁷*Education*, p. 230.

4. The application level

It is vital to understand the content of the Bible, but this is not the end of the process. The Word of God is more than information; it is a point of contact with God Himself. The crucial issue in getting beyond information about God to personal experience with God is termed "response." This level of learning presupposes the restatement process. A person thinks through a biblical teaching in her or his own words, and insight into its meaning for life comes to mind.

This focus is on leading the learners to perceive the implications for their lives of what the facts tell them. This is accomplished by trying to help the class members see themselves in the picture and to recognize the implications of what they are learning for their own experience.

On this level, the teacher selects an appropriate response as her or his objective and works toward it. The emphasis is on relational truth. Change in the lives of learners becomes the goal. When the teacher focuses on this level, truth is more easily internalized.

Guided self-application

Self-guided application means that a person in a learning situation will go through the following four steps. By doing so, he or she will arrive at a decision about how to apply a truth or doctrine:

Step 1: Generalization: Restating a truth or principle in your own words.

Step 2: Varied application: What are some ways and circumstances in which the principle could be applied?

Step 3: Examination of sensitive areas: What are some problems or problematic relationships that might arise from applying the principle?

Step 4: Personal decision: Having gone through the steps 1–3, what is your personal decision on how you will apply the truth or principle you are dealing with?

An example of an *individual* application of this process

Generalization	We should forgive as Jesus did.
Varied applications	When we are lied about; when we are ignored; etc.
Examination of sensitive areas	Why is it so painful for me to be ignored? Jesus was often slighted.
Personal decision	I will try this week to forgive as Jesus did by praying for those who give me a hard time.

An example of a *group* application of this process

Assume the class is studying the parable of the Good Samaritan.

Generalization	Every needy person is our neighbor.
Varied applications	Listing things we can do as a group.
Examination of sensitive areas	Discussion of things like racial attitudes, convenience, etc.
Personal decision	The group makes a decision for action of some kind.

Here are some ways to accomplish the goal of self-application:

1. Lead class members into the Word to search for answers to life's problems.
2. Teach or relate Bible stories in contemporary language.
3. Illustrations and generalization are valuable aids in application.
4. Focus on bringing about change.
5. Lead the members through simulations, role play, and case studies that help them envision biblical applications.

Visual and Oral Learning

Knowles demonstrates that adults learn best in an informal environment that allows participation and activity. This leads to yet another aspect of learning that affects how the lesson is taught on Sabbath morning. It involves the use of visual learning vs. oral learning.

Levels of learning can also be described as three aims or objectives a class should pursue: (1) cognitive, or knowledge-based aims, (2) affective, or attitude aims, and (3) behavioral, or action aims.

Educational research shows that you can actually assign percentages to these aims. A class member will learn:

- 10 percent of what he/she reads
- 20 percent of what he/she hears
- 30 percent of what he/she sees
- 50 percent of what he/she hears and sees
- 70 percent of what he/she says
- 90 percent of what he/she says and does

The use of illustrations and PowerPoint® presentations will significantly enhance the learning that takes place. Also, the more participation by class members there is, the deeper the learning will be. The more actual activity on the part of class members, the more effective the learning.

How the Teacher's Edition Uses These Principles

The organization of the Teacher's Edition of the *Adult Bible Study Guide* utilizes these principles:

1. *The Lesson in Brief*. This is a cognitive outline of the lesson content. Some class members benefit from cognitive (intellectual, subject-oriented) classes, and this information is important, though as indicated previously, not an end in itself.
2. A learning cycle divided into four parts:
 - a. *Motivate*. This is a section that provides the teacher with some ideas on how to get the class started and interested. It offers some activities and discussion points.
 - b. *Explore*. This is biblical commentary. This section deals with a cognitive learning style. Class members learn and consider biblical facts, history, experiences, etc. It is an expansion of the outline presented at the beginning of the lesson.
 - c. *Apply*. This section presents ideas on how to apply whatever was studied in the lesson. It presents ideas for thought questions, discussion points, etc.
 - d. *Create*. This section usually presents an activity. One well-known teaching style tells us that some people like to do something; they don't just want to hear something.

Assignment 2

How Jesus Used These Learning Levels

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

1. Answer each of these statements by checking the correct answers:

Statement: "Have you never read what David did, when he was in need and hungry . . . ?" (Mark 2:25). Is this:

- Factual understanding?
- Restatement/generalization?
- Implication/application?

Statement: ". . . Have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?" (Matthew 12:5)

- Factual understanding?
- Restatement/generalization?
- Implication/application?

2. Study the following Beatitude and restate in your own words each of the steps we are studying:

Beatitude # 3 "Blessed are the meek, for they will inherit the earth."

- a. Generalization
- b. Varied Application
- c. Examination of sensitive areas
- d. Personal decision

More Information on How Adults Learn Biblical Truth

We have seen that creative Bible learning means more than absorbing facts. Passing on cognitive information is not the entire goal of Sabbath School teaching. In fact, it's not real learning at all. Learning in Sabbath School focuses on what happens in the class member's lives. That's where real learning takes place.

Adult Sabbath School class members are in a category of their own. They are not children, nor are they youth, and many of them aren't young adults any more either. Some are "middle aged," and some are senior citizens.

Gaines S. Dobbins, a master teacher of adults, focuses on the problems and needs of class members.²⁸ Some of these needs are physical or health-oriented, etc. Sabbath School can't do much about that than to be honestly sympathetic and pray about the situation. Many needs, however, are related to spiritual issues, and that is where Sabbath School enters the picture.

"From the cradle to the grave," Dobbins writes, "we humans are needy creatures. Man through his own wisdom is incapable of meeting his immeasurable needs." One of the key reasons for a teaching ministry such as a Sabbath School class is that the Bible "may well be described as a divinely inspired literature of experience, written in the language of experience for the salvation, enrichment, and guidance of life."²⁹ The learning style used and the way the lesson is presented are key factors of successful Sabbath School teaching in meeting needs and solving problems.

The Trunk-Line Problems of Adults

Using an analogy of small railroads that connect to a main, or trunk line; an expression used today to describe the main fiber optic cables used for Internet traffic, Dobbins explains how a Sabbath School class functions as a trunk line where the spiritual and often relational issues of the students "enter" and can be addressed within a spiritual context. That's why you often hear expressions such as "Sabbath School is more important than the sermon."

Dealing with problems

A problem, Dobbins explains, "is a felt need for which there is no ready-made supply."³⁰ A Sabbath School class can deal with these kinds of problems in a general way and provide the biblical resources that point toward a solution.

The meaning of a "problem" in a Sabbath School class context

A Sabbath School class is not a counseling session run by amateur psychologists. It is not a place to reveal family details or vent frustrations with church leadership, etc. Sabbath School classes are designed as learning environments where the members can learn how to find and apply Bible-based principles.

Some of our needs are supplied with no thought or effort on our part. We do not think of our need for air, or sunshine, or rain, or time, or space, or the normal functioning of our bodies and minds as problems. But when nature fails to act consistently, such as natural disasters like earthquakes or storms, or when physical or mental illness occurs, problems immediately arise.

There are some general problems that all adults face: Personal health and happiness; economic issues; leisure time activities; relationships with friends, family, and coworkers; emotional outlets; intellectual satisfaction; Divine approval; etc.

As you go through the next portion of this study, keep in mind that as these various problems and their solutions arise in the Sabbath School class, a fact-based answer in the

²⁸Gaines S. Dobbins, *Teaching Adults in Sunday School* (Nashville: Convention Press, 1936).

²⁹*Ibid.*, p. 54.

³⁰*Ibid.*

form of a lecture is not enough. Whatever teaching style is used, to be effective it must include class member participation and active response in figuring out a biblical solution.

What Problems Are Significant?

Dobbins presents five key spiritually-oriented problems commonly faced by adults who attend Sabbath School classes:

1. The need for a personal Savior
2. The need of spiritual certainty
3. The need of sustaining motives
4. The need of tested standards
5. The need of practical expression

Here's an explanation of each of these needs.

1. The need of a personal Savior

The Bible's supreme purpose is the meeting of this ultimate need. The first and deepest of all human needs is salvation from sin and its consequences; a new relationship to God that brings forgiveness, peace, and joy. This new life occurs when Jesus Christ is accepted as personal Savior and made Lord and Master of one's life. This is a need that the Sabbath School class is well equipped to meet.

2. The need of spiritual certainty

One certainty about human life is its uncertainty, and today is certainly an era of religious uncertainty. There are so many voices making contradictory claims that it is difficult to know whom to believe. We make finely-tuned plans, but a thousand unexpected circumstances upset them.

We talk a lot about using common sense, only to find that the things we do are far from sensible. We compliment ourselves on our freedom of thought and belief, but often do not realize that we mostly think what we have been taught to think and believe what has been handed down to us from the past.

All kinds of questions arise out of this milieu. Is there an objectively real, personal God? Did God make the universe, or did it come into existence apart from divine creation? Is the Bible the unique Word of God, or is it just a collection of profound religious literature? Can we still believe in miracles, or may they be explained on natural grounds? Is faith in Christ the only way of salvation, or can character development and good works save people? If God is a God of infinite power and wisdom, why is there so much evil in the world? If God is love, why is there so much suffering? Does God actually answer prayer, or do we answer our own prayers? Is the devil real or just a figure of speech? How does the death of Christ alter the consequences of sin? Can the soul live apart from the body? What sort of existence will there be after death? When and how will Christ come again? How may we know the will of God for our lives? What is the role of church in everyday life? Is Christianity the only true religion, or is it one of several true religions? When religious leaders disagree, how shall we know the truth?

All these questions are at some point considered in the world Sabbath School curriculum, and are representative of the kinds of issues Sabbath School classes are designed to deal with.

3. The need of sustaining motives

A motive is an intelligent, compelling urge toward a desired end. Motives actuate human behavior. It is imperative that Christian believers possess strong, clearly defined, sustaining motives.

Sabbath School classes are designed to deal with issues of motives. This is where the art of asking questions is important as a key teaching skill, where the question "why?" becomes an invaluable teaching tool.

The lack of right motives generates a lot of problems. Sometimes a motive may be an urge to avoid undesirable consequences. Sometimes the motive is trying to decide between

the lesser of two evils. The consideration of motive recalls questions such as: Why do you do what you do? What sustains you to keep on keeping on?

From a Christian perspective, the test of a motive is this: does it move inward toward self, or outward toward God and others? The Bible constantly reinforces the lesson that out of all sorts of experiences of all kinds of people, selfish motives produce selfish conduct, and selfish conduct is self-defeating (Gal. 6:7). The only life worth living is a life whose ends lie outside of self, the achievement of those ends being motivated by love of God and love of others.

4. The need of tested standards

Life, to be stable, must have dependable standards. Is it not strange that standards tend to be rigidly applied to nearly everything else, but standards of religious faith and moral conduct are often loose and uncertain? The application of precise standards has given us the modern world: cell phones, computers, TVs, radios, automobiles, airplanes, efficient industries — all these governed by principles of standardization and precision. Yet men and women everywhere are groping in confusion concerning standards of right and wrong, of good and evil, of truth and error.

“What greater service could the teacher of an adult [Sabbath] School class render than to bring those whom he [or she] teaches to clear, straight thinking concerning standards by which to measure belief and behavior in these fundamentally important realms.”³¹

Our author gives us an interesting list of some issues that Christian believers must resolve in their minds. These are also issues that appear from time to time in our Bible Study Guides, and a Sabbath School teacher needs to be prepared to deal with them:

Is a lie ever justifiable; Is it always appropriate to be honest? Are impure thoughts as wrong as impure actions? Is it any worse to cheat one's neighbor than to cheat a great corporation? Can one be a good church member and receive profit from some such evil as the liquor business? Can one be a consistent Christian yet engage in questionable amusements? Can fathers and mothers do what they forbid their children to do? Are church obligations any less sacred than business obligations? Are corrupt business and political practices one's personal concern, or are they the other fellow's concerns?

Tested standards is a deep and universal need that can be met in no other way than through the study of God's Word.

5. The need of practical expression

Jesus compares the person who hears but does not do to a person who builds a house on a foundation of sand. The apostle James admonishes people to “be doers of the word, and not hearers only” (James 1:22, NKJV). He also says that faith without works is dead (2:20, 26).

The majority of adults know far better than what they do. Conscience, providence, history, experience, example, teaching, preaching, combine to impress us with what we ought to do. The tragedy of many lives, including some Sabbath School class members, however, is that they drift along from day to day, from year to year, in purposeless inactivity.

“Let the teachers enter, heart and soul, into the subject matter of the lesson. Let them lay plans to make a practical application of the lesson, and awaken an interest in the minds and hearts of the children under their charge. Let the activities of the scholars find scope in solving the problems of Bible truth. The teachers may give character to the work, so that the exercises will not be dry and uninteresting.” —*Counsels on Sabbath School Work*, pp. 113, 114.

³¹Ibid., p. 60.

A question that should be constantly emphasized in Sabbath School class is: "What are we going to do about it?" We know that there are lost people around us; what are we going to do about it? We know that there are sick and needy in our community; what are we going to do about it? We know that there are unreached people who should be brought to our class; what are we going to do about it? We know that there are evil influences surrounding our young people that should be removed; what are we going to do about it? We know that we neglect prayer, Bible-study, worship; what are we going to do about it?

"God has not left us without light and guidance. The Bible never presents a duty without giving a corresponding course of conduct. None need grope in the dark as to what to do who will go earnestly and prayerfully to the Bible and seek diligently and intelligently for the answer. The glory of God's Word is that it says, 'This is the way, walk ye in it.'"³²

The value of class discussion

When a class teacher spends most of the class time lecturing, the class barely gets past level 1, the rote learning level. The members may barely listen, or whatever the teacher is lecturing about may not sink in at all.

This is why many Sabbath Schools call the teachers "Discussion leaders." Here are a number of reasons that open discussion in a class leads to the pursuit and application of the previous steps:

- Discussion brings together a wide scope of information, insight, attitudes, and skills.
- Group solutions are usually superior to that of an individual working alone.
- A discussion can serve as a check on the thinking processes of participants.
- It teaches the learner to think, listen, weigh evidence, make sound judgments, and express thoughts.
- It deepens fellowship and draws people together.
- It creates interest because it appeals to the natural desire for self-expression.
- It tends to informality, which is usually the best learning atmosphere.
- It presents various viewpoints, which help to broaden a person's understanding of others or the topic under discussion.
- It may help class members to apply the truth of the lesson to their own lives without the teacher having to point out how this may be done.
- It helps the teacher to discover needs and wrong concepts.
- It helps to bring the content of the lessons close to the interest and needs of the students.

³²Gaines S. Dobbins, *ibid.*, p. 62.

Assignment 3

My Sabbath School Class and Problems

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

1. **Case study.** A Teacher's Edition of an *Adult Bible Study Guide* included this activity:

"Explore the simple power of suggestion. Ask your class NOT to think about a pink elephant balancing on a tightrope. How many were able to keep this image from their minds? Ask them to list daily influences that can unconsciously shape their thinking."

- a. What kind of a "problem" is this addressing?
 - b. What kinds of influences do you think class members might list?
 - c. How would you orient the class toward finding a biblical solution to this problem?
2. **Case study:** The lesson for the week is about Joshua and the walls of Jericho, but Mrs. Amondorf, a prominent member of the class, arrives and declares in no uncertain terms that she is so mad at her husband that she will probably leave him. Half the class across the aisle is also listening with great interest.
- a. Is this a problem the Sabbath school class can resolve?
 - b. How would you handle this "problem?"
3. Present the following list of problems to your class and ask them to indicate which ones are most applicable to their lives. Also ask them to list other problems they feel the class can help them with:
1. The Need of a Personal Saviour.
 2. The Need of Religious Certainty.
 3. The Need of Sustaining Motives.
 4. The Need of Tested Standards.
 5. The Need of Practical Expression.

Assignment 4

Love and Do What You Want?

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

1. The title of this assignment sheet is very close to that of a book on so-called Christian ethics. It is billed as "Ethics for the New Man," referring to people in today's world. Is "Love and do what you want" really true? What's your personal reaction to such a concept of ethics?

2. Consider how as a Sabbath school teacher/discussion leader you would handle the questions listed in in this paragraph from the section above on the need for tested standards:

"Is there an objectively real, personal God? Did God make the universe, or did it come into existence apart from divine creation? Is the Bible the unique Word of God, or is it just a collection of profound religious literature? Can we still believe in miracles, or may they be explained on natural grounds? Is faith in Christ the only way of salvation, or can people be saved by character and good works? If God is a God of infinite power and wisdom, why is there so much evil in the world? If God is love, why is there so much suffering? Does God actually answer prayer, or do we answer our own prayers? Is the devil real or just a figure of speech? How does the death of Christ alter the consequences of sin? Can the soul live apart from the body? What sort of existence will there be after death? When and how will Christ come again? How may we know the will of God for our lives? What is the role of church in everyday life? Is Christianity the only true religion, or is it one of several true religions? When religious leaders disagree, how shall we know the truth?"

- a. Could you get unanimous agreement on these moral issues?
 - b. Where there is sharp difference of opinion, how shall a decision be reached?
 - c. Shall we accept some person's opinion as authoritative?
 - d. Shall we let the majority opinion rule?
 - e. Shall we agree that each person is to be a law unto himself?
3. On a separate sheet of paper, make a list of Seventh-day Adventist "tested standards" that you as a teacher feel are important for your Sabbath School class.

Reading 2

Interactive Bible Projects

Gary B. Swanson

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

There are a variety of ways to involve a Sabbath School class in interactive learning. The following are examples of several approaches that will lead groups or individuals through an interactive learning exercise that will assure the use of Scripture in the class. Any subject can be addressed through this assignment-style approach to teaching.

Scripture Search

- Recently Sonya lied to her friend Jan when she said she liked a new dress Jan had just bought. What do the Scriptural references in this week's lesson of your quarterly say about this kind of "untruth"?

- A friend asks you, "What is the meaning of the name "Seventh-day Adventist"? You explain that "seventh-day" refers to our church's emphasis on the importance of keeping Saturday (the seventh day of the week) holy. You go on to explain that "advent" refers to our church's belief that Jesus is coming soon in His second "advent." "But," your friend asks, "hasn't your church been saying Jesus is coming soon for the past 150 years? Why the delay?" Based on the following Scriptural references, make a list of possible reasons for the delay of Jesus' return: (James 1:2-4; 5:7, 8; 2 Peter 3:8, 9; Revelation 12:10).

- You have found yourself in the center of a strong disagreement between two of your closest friends. Because of the aggressive way Carlos plays basketball, he has permanently injured one of Glenn's eyes. Carlos has asked forgiveness, but Glenn refuses even to speak to him. What scriptural references would help you in trying to persuade Glenn to forgive Carlos?

- Your best friend Francesca has confided that she constantly worries that she cannot obey God the way He wants her to. She says she just doesn't feel that she will ever measure up to His standards. Using your Bible and a concordance, how would you encourage Francesca?

- Your neighbor Mary-Margaret faithfully attends the nearest Catholic Church. She regularly confesses her sins to a priest, who usually assigns her some act that she must undertake to have her sins forgiven. Using quotations from the Bible, how would you explain to Mary-Margaret that this is not the way to receive the grace of God's forgiveness?

- A visitor to your Sabbath School class points to a picture of Jesus on the wall and says that it should be removed because all physical depictions of Jesus are a form of idolatry that is prohibited by the second commandment. What scriptural quotations can you use to answer this charge?

Bible Paraphrase

- In your own words state the meaning of 1 Cor. 6:19, 20.
- In a news story of 300 words or more, write a full report of the Israelites' crossing of the Red Sea.
- Paraphrase Psalm 23, replacing the symbol of God as a shepherd with another fitting way of describing Him and His leading.
- Read 2 Chronicles 30 and prepare a report of the incidents described in it as though you were the anchor person for a local television news broadcast. Include, also, the report of a news reporter "on the scene," during the Passover celebration.

Critical Thinking

- Why does Scripture frequently use paradoxes such as the following to teach spiritual truths: "If anyone wants to be first, he must be the very last" (Mark 9:35, NIV); "We fix our

eyes not on what is seen, but on what is unseen" (2 Cor. 4:18, NIV); and "My yoke is easy and my burden is light" (Matt. 11:30, NIV)?

- Using scriptural references, account for the seeming contradiction in the definition of the word *believe* in John 3:16 and James 2:19—"everyone who *believes*" vs. "even the demons believe."

Compare and/or Contrast

- Compare or contrast the reactions of Judas and Peter to the trial and death of Jesus. Drawing from the life experiences of Abraham, outline the differences between faith and presumption.

- If everyone in your school—students, teachers, and administrators—guided their lives by the principles outlined in Luke 6:27-36, how would life be different there? List six differences.

- After reading Ephesians 6:10-17, make a list of at least three examples from nature that would serve as good illustrations for God's protection.

- Compare and contrast the procession described in Matt. 21:1-11 with a modern-day parade. Read also the other gospel accounts of this event (Mark 11:1-10; Luke 19:29-38; John 12:12-15). As you complete this assignment, consider the following question: What forms of worship are described in Matt. 21:1-11?

Research and Report

- Using a concordance, find four scriptural references that relate to the subject of TV viewing.

- Based on this week's lesson, trace Paul's first missionary journey on this map of the Mediterranean area.

- You have been named to a panel to investigate the charge that the story of Jesus' resurrection was fabricated by His disciples to retain their power over the people. What evidence can you find in Scripture that this was an actual event?

- Using a Bible and concordance, list as many examples of Jesus' ministry to children as you can find. From the examples you have found, how would you describe Jesus' attitude toward children?

Case Study

- From the story of Daniel, make a list of principles upon which Christians should base their role as citizens of their countries.

- Judging from Gideon's experiences, how should a person go about discerning God's leading in his or her life?

- After reading 2 Samuel 6 carefully, identify three general principles of reverence by which a Christian should conduct himself or herself. Consider specifically each of the following elements of the story: (1) the death of Uzzah; (2) the treatment of the ark by Obed-Edom; (3) the way in which David expressed his joy; (4) Michal's response to David's behavior.

Resolving Conflict

- What does the following list of references suggest about the Christian's use of alcohol: Ps. 104:15; Prov. 20:1; Eccles. 10:19; Matt. 11:19; John 2:3; 1 Tim. 5:23?

- Review the following biblical references and draw from them a principle on which a young Christian may base his relationship with his parents: Exod. 20:12; Prov. 23:22; Matt. 12:46-50; Luke 12:49-53.

- Jesus says, "you will not always have me" (Matt. 26:11, NIV) and "surely I am with you always" (Matt. 28:20, NIV). How do you account for this apparent contradiction?

Support an Opinion or Belief

- Support and explain the following statement of belief by passages of Scripture from this week's lesson: Those who die do not go immediately to heaven.

- Outline five specific ways this week's lesson affirms the idea of the trinity.

Reading 3

Three Kinds of Methods³³

Lawrence O. Richards and Gary J. Bradfeldt

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

Stated very simply, a teaching method is a teaching activity, and teaching methods are selected primarily because they involve students actively and interactively in the learning process. The methods that are available to Sabbath School teachers could be categorized as: cognitive (to know); affective (to feel); and behavioral (to respond). Each of these categories are best met by the following methods.

To know. The higher levels of cognitive learning (to know) are best achieved through student-centered teaching activities. In these approaches, the teacher's role shifts from telling to guiding. Activities are student centered, rather than teacher centered.

- brainstorming
- small-group discussion
- case-study analysis
- Debates
- Forums
- interviews
- "neighbor nudging" - (a brief discussion in groups of two)
- lecture
- panel discussions
- question and answer
- provocative questions
- open-ended stories for group to complete
- parables
- skits
- role plays

To feel. Class activities that help a teacher encourage learning in this kind of learning tend to involve the use of story and the modeling of truth.

- case studies
- stories
- dramas
- skits
- testimonies
- mission trips
- work days
- trips to nursing homes and prisons
- creative writing
- debates
- discussions

To respond. Generally, these kinds of learning activities require repetition and reinforcement. Learning to respond takes place gradually.

Examples

- workshops
- experiments
- rewards
- programmed learning
- apprenticeships

Accountability Partners

- role-plays
- public recognition
- practice sessions
- support groups

³³Lawrence O. Richards and Gary J. Bradfeldt, *Creative Bible Teaching* (Chicago: Moody Press, 1998), pp. 184-186.

Reading 4

Bible Learning Activities

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

In this Reading there are twenty-five learning activities grouped under the three categories of cognitive, affective and action. *Try some of these in your class* and see what happens.

Cognitive or Knowledge Aims

1. Interview Forum (a forum is a public meeting or assembly for open discussion)
2. Book Report and Forum
3. Question and Answer
4. Panel and Forum
5. Research and Report
6. Lecture and Forum

Affective or Attitudinal Aims

1. Brainstorming
2. Buzz Groups
3. Neighbor Nudging (one on one discussion)
4. Circle Response
5. Chain Reaction
6. Case Study
7. Paraphrase
8. Role Play
9. Field Trip
10. Inductive Bible Study
11. Creative Drawing
12. Listening Teams
13. Agree-Disagree
14. Reaction Panel
15. Film Talk-back

Behavioral or Action Aims

1. "What would you do?"
2. "How would your life be different?"
3. In-depth Bible encounter
4. Testing

UNIT 3

Learning Styles

Multiple Intelligences

Recent research is reporting some intriguing ideas about how we learn. One of the ideas is called "multiple intelligences." This fits in with the thought that Jesus always saw potential in people, and He looked for ways and means to reach them as individuals.

Multiple intelligences explain that different people tend to focus on one or two skills, and their brains absorb those kinds of "intelligences" quicker than other skills. One person may be highly perceptive musically; another may be unusually skilled mathematically; yet another may be especially insightful linguistically. In this context, "intelligences" does not refer to whether the class members are smart or mediocre! *It refers to interests and skills that people are born with.*

Adult religious education has tended to focused mostly on verbal/linguistic intelligence. As you provide creative alternative ideas for learning in your Sabbath School class, utilize as many of the following approaches and materials as possible.

The most commonly used list of multiple intelligences is the following:

1. Visual/Spatial

These are people who like to draw, doodle, paint, design, sketch, graph, map, chart, view, layout, photograph, videotape, color code, diagram, and decorate posters, paintings, drawings, maps, graphs, collages, montages. Sabbath School class members in this category are very valuable and can do all kinds of things to enhance learning.

2. Logical/Mathematical

People in this category like to analyze, rank, organize, compare, contrast, evaluate, test, experiment, count, measure, differentiate, calculate, do puzzles and work on computers. This group is also good in reasoning capabilities, like recognizing abstract patterns, scientific thinking and investigation and the ability to perform complex calculations.

3. Verbal/Linguistic

In this group people like to read, write, listen, e-mail, discuss, debate, tell, present, research, report, rephrase, memorize, explain, refute books and periodicals, use word processors, etc. People with high verbal-linguistic intelligence display a facility with words and languages. They tend to learn best by reading, taking notes, listening to lectures, and by discussing and debating about what they have learned.

4. Musical/Rhythmic

This group likes to play music, perform, sing, whistle, hum, listen, beat, compose, record music, go to concerts, collect CDs, use MP3 players, songbooks, and listen to music on computers. Since there is a strong auditory component to this intelligence, they may learn best via lecture. Language skills are typically highly developed in those whose base intelligence is musical. In addition, they will sometimes use songs or rhythms as a way of learning. They have sensitivity to rhythm, pitch, meter, tone, melody or timbre.

5. Bodily/Kinesthetic

These are people who like to sculpt, role-play, perform, march, walk, exercise, cook/bake, touch, gesture, build, carve, construct, weave, model clay, use building tools, drama, foods. The core elements of the bodily-kinesthetic intelligence are control of one's bodily motions and the capacity to handle objects skillfully. People who have bodily-kinesthetic intelligence learn better by involving muscular movement and are generally good

at building and making things. They often learn best by doing something physically, rather than by reading or hearing about it.

6. Interpersonal/Social

This area has to do with interaction with others. These are people who like to interact, contact, interview, share, organize, collaborate, cooperate, celebrate, brainstorm, network, tutor board games, watch videos and films, use communications tools, go to parties, etc. People who have a high interpersonal intelligence tend to be extroverts, characterized by their sensitivity to others' moods, feelings, temperaments and motivations, and their ability to cooperate in order to work as part of a group. They typically learn best by working with others and often enjoy discussion and debate.

7. Intrapersonal/Introspective

These are people who like to meditate, think, plan, pray, plot, journal, reflect, envision, self-assess, goal-set, learn, review journals, self-checking materials, seminars, autobiographies. People with intrapersonal intelligence are intuitive and typically introverted. They have a deep understanding of the self; what are their strengths/weaknesses, what makes one unique, and can predict their own reactions/emotions. They often like to work alone rather in a group.

8. Natural/Environmental

These are people who like to observe, apply, collect, study, garden, forecast, bird watch, classify, categorize, document plants, trees, mammals, birds, insects, rocks, water, soil, stars, clouds. This area has to do with nature, nurturing and relating information to one's natural surroundings. Careers that suit those with this intelligence include naturalists, farmers and gardeners.

The point of studying these various types of learning is that these thinking patterns appear in Sabbath School classes. A teacher/discussion leader can appeal to one or more of them according to the topic of the lesson.

For instance, a lesson on the value of music in a worship service could use the skills of a class member from the Musical/Rhythmic category to explain various types of music and their effects on worship styles.

A class on relationships and fellowship could ask someone who fits the Interpersonal/Social category to help teach the lesson.

Assignment 5

Identifying Multiple Intelligences

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

Fill in this diagram to find out what kind of multiple intelligences you have in your class. You should know the members of your Sabbath School class well enough to fill it in. If not, study them for a few weeks and notice their reactions and participation.

Once you put together this kind of diagram, it will be easier to decide how to develop teaching approaches that utilize and meet these various intelligences.

- Make a copy of this list and place the names of the class members who fit each category. ***Don't publish this.*** It is just a planning sheet for you as the teacher/discussion leader.

My Class

Topic of the (quarter, week, day) _____

Spatial

Verbal/linguistic

Interpersonal

Intrapersonal

Logical/mathematical

Bodily/Kinesthetic

Musical

Naturalist

The Art of Asking Questions

One of the most valuable teaching techniques is the art of asking questions. Various types of questions will open discussion, pinpoint issues in the lesson, and in general activate discussion and enhance participation in the class.

No response?

Why don't class members respond more easily to discussion issues? They don't respond for one or some combination of four reasons:

1. Past experience has conditioned them not to respond.
2. Lack of interest in the topic.
3. They are poorly prepared for the lesson.
4. The teacher is poorly prepared for the lesson.

How to ask questions

The following principles show how to utilize the art of asking questions in teaching a Sabbath School class:

1. Avoid yes/no answers. The most commonly used questions, and the least effective, are those that ask for a yes/no answer. For instance:
 - a. Did God approve of Rahab's lie?
 - b. *Try this instead:* How does Rahab's lie relate to God's command that we should always be truthful?
2. Go beyond recall questions.
 - a. How many commandments did Moses receive on Sinai?
 - b. *Try this instead:* Why were ten Commandments necessary on Sinai when Jesus listed only two?
3. Ask "how" and "why" questions.
 - a. How was Eve's temptation in Eden different from Adam's?
 - b. Why did Satan choose to appear as a serpent to tempt Eve?
4. Use life application questions.
 - a. "Let [teachers] lay plans to make a practical application of the lesson."³⁴
5. Use questions that require students to refer to Scripture.
 - a. How is self-esteem different from self-centeredness?
 - b. *Try this instead:* What is the Bible's view of self-esteem?
6. Avoid questions with trite answers.
 - a. What is the definition of faith?
 - b. *Try this instead:* In what ways does the book of Hebrews define faith?
7. Avoid answering your own questions yourself.
8. Develop a tolerance for silence.
 - a. A moment of silence can work wonders in a Sabbath School class. Silence makes people wonder what's going to happen next. Don't get impatient. Thirty seconds of silence can seem like an hour, but someone will eventually answer or begin to participate in the discussion.

Bloom's Taxonomy and the Art of Asking Questions

A *taxonomy* is a list or classification of something. An educator by the name of Alexander Bloom devised a classification of learning objectives. Sabbath School teachers can use these objectives as the basis for formulating questions.

Bloom divided educational objectives into three main groups: (1) Affective, (2) Psychomotor, and (3) Cognitive.

³⁴*Counsels on Sabbath School Work*, pp. 113, 114.

These are the same classifications you find in the Teacher's Edition of the *Adult Bible Study Guide* under the titles of Know, Feel, and Do on the "Lesson in Brief" page.

- Affective (feel) describes the way people react emotionally and their ability to feel another living thing's pain or joy. Affective objectives typically target the awareness and growth in attitudes, emotion, and feelings.
- Psychomotor (do) describes the ability to physically manipulate a tool or instrument like a hand or a hammer. Psychomotor objectives usually focus on change and/or development in behavior and/or skills.
- Cognitive (know) revolves around knowledge, comprehension, and critical thinking of a particular topic.

This, of course, is similar to what Ellen G White outlines and includes many of the elements we studied in Dobbin's descriptions of the learning process.

Six Sabbath School categories

Besides these three primary categories, the multiple intelligences idea lists six categories that a Sabbath School teacher can use very effectively.

Notice the kind of words used in each category. Using these words or ones like them in forming questions will generate participation and discussion in the class

Category	Words to Use
Knowledge	define, describe, list, name
Comprehension	classify, compare, describe
Application	arrange, decide, estimate
Analysis	analyze, discuss, infer, explain
Synthesis	deduce, resolve, predict, design
Evaluation	decide, evaluate, judge, verify

An example

Here's an example of how these various levels of Bloom's classifications might be utilized if the class is studying Psalm 23.

Knowledge	What is God compared to in this psalm?
Comprehension	What characteristic of God is described in this psalm?
Application	What metaphors (comparisons) are used in this psalm?
Analysis	What evidence in this psalm suggests that David made mistakes in his life?
Synthesis	What other form might this psalm have taken if David had not had experience in sheep herding?
Evaluation	What kind of work (besides sheep herding) might be more relevant to today's reader as a symbol of God's care?

Judging responses

Whenever a question is asked, a response is expected. Some answers are far from correct. Some reveal that a class member has a new relevant thought, etc.

The teacher/discussion leader can then evaluate the question and determine the best way to answer.

- *Clarity*: The class member answers with complete thoughts.
- *Accuracy*: Answers contain no factual errors.
- *Appropriateness*: Answers are to the point and contain no factual errors.
- *Specificity*: Clearly states answers/ideas.

- *Support*: Gives reasons, facts, or examples.
- *Complexity*: Shows awareness of alternatives and possibilities.
- *Originality*: Expresses ideas new to him or her.

Reading 5

Creative Bible Learning Activities

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

This Reading presents a variety of learning activities you can use in your Sabbath School.³⁵ You can use these activities as they may fit with the topic or application of a particular lesson. You will be surprised at how much adult class members enjoy these activities, and how much they reinforce learning.

Discussion

Agree-Disagree - A series of purposely controversial statements on a given subject. Class members indicate whether they agree or disagree with the statements and why.

Brainstorming - Class members suggest as many ideas as possible on a subject, withholding evaluation until all ideas are presented.

Buzz Groups - Small groups (4-8 persons) discuss a given topic for a limited period of time.

Can of Worms - Questions or statements on provocative issues are written on separate slips of paper and placed in a container. Groups draw a "worm" from the "can" and respond to it.

Case Study - Real-life problem situations are presented; class members analyze the problems and suggest solutions.

Circle Response - Each person in turn gives his response to a question or statement presented. No one may comment out of turn.

Colloquy - Small group members present questions about a problem to selected resource persons. The resource persons answer the questions and present additional relevant information.

Debate - Speakers holding opposing views on a controversial subject present their views while the audience observes.

Forum - Open discussion that follows a formal presentation such as a debate, interview, lecture, panel, sermon, symposium, etc.

Group Response Team - Several class members interrupt a speaker periodically to request immediate clarification of issues.

In-basket - Learners are given a situation in which they must respond by setting priorities.

Interview - Learners ask specific questions of a resource person.

Listening Teams - Several small groups, each given specific questions to answer, listen to a presentation and then express their answers to the large group.

Neighbor-nudge - Class members discuss a given question or subject in pairs for a short period of time.

Panel - Several qualified persons discuss a given topic while an audience observes and listens.

Picture or Statement Response - Class members are given a picture (photograph, cartoon, etc.) to look at or a statement to read. Each person gives a sentence response to the picture or statement.

Question and Answer - Teacher guides class members into a given topic or Scripture by asking a variety of specific questions.

³⁵The ideas are taken from Bobbie Reed, *Creative Bible Learning for Adults* (Ventura, Calif.: Regal Books, 1977).

Screened Speech -Several small groups devise questions for an expert in a given field. The expert's speech is given in response to the questions asked.

Talkback -Class members respond to a film, demonstration, lecture, etc., by discussing it in their small groups.

Word Association - Learners are asked to share the first thoughts that come to mind at the mention of a key word.

Writing

Abridged Edition - Individuals or groups read a section of Scripture, then condense it to its basic meaning.

Acrostic - Learners use each letter of a key term as the first letter for other words that relate to the key term (e.g., Jesus, Others, Yourself).

Graffiti - Class members write brief responses regarding the session topic on a sheet of butcher paper taped to the wall.

Group Writing - A small group of learners work together to complete a writing assignment (story, script, report, etc.).

Letter Writing - Class members express session truths by writing letters to God, to Bible characters, etc.

List - Individuals or groups itemize specific ideas on worksheets or poster paper.

Log/Diary/Journal -Learners gain insights into the feelings and attitudes of biblical characters by writing imaginary entries in their daily logs.

Memo - Class members apply Scripture truths by writing brief memos to themselves summarizing their responses to the lesson.

News Story/Headline - Learners summarize Bible events in headlines or report about them in imaginary news stories.

Open-ended Story - Small groups are given unfinished stories and asked to complete them in order to resolve the story situation on the basis of scriptural principles.

Outline -Learners list the main points of a Scripture passage in outline form.

Parable -Individuals or groups are asked to write a modern- day parable to illustrate a scriptural truth.

Parallel Story - Learners write a contemporary story to parallel a scriptural event.

Paraphrase - Learners rewrite Scripture verses or hymns in their own words.

Personalized Verses - Individuals rewrite key verses using their own names and/or personal pronouns.

Poetry - Several varieties of poetry—rhyming and non-rhyming—may be used to respond to a scriptural truth.

Prayer - Written prayers help learners verbalize their communication to God more concretely.

Scrambled Verses or Statements - Key verses or statements may be scrambled on the chalkboard and teams asked to write them in correct order on worksheets or poster paper.

Silent Film Scripting - Small groups make or view a silent film, then write a script that makes the film into a resource for the session objectives.

Telephone Number - Learners translate key verses into telephone numbers for easy recall (e.g., Galatians 6:1-5 becomes GA 60105).

Art

Advertisement Brochure - Groups design a colorful folder promoting a session concept.

Banners - A key thought or verse from the session may be lettered on a banner made of shelf paper or butcher paper.

Bulletin Boards - A classroom bulletin board could be divided between small groups who decorate their section to correspond with the session theme.

Bumper Sticker - Succinct scriptural reminders can be lettered on strips of paper in bumper sticker fashion.

Cartoon Strip -A biblical story or contemporary application of Bible truth may be illustrated by several frames of cartoons using simple stick figures.

Charts - Class members graphically display points of information with charts made on poster paper.

Coat of Arms - Individuals illustrate specific aspects of their life or the life of a Bible character by drawing three or four sections on a shield as a coat of arms.

Collage - An artistic composition made of various materials such as paper, wood, or cloth glued on a picture surface.

Doodles - Learners respond to a song, story or lecture by doodling designs or pictures that correspond to what they hear.

Frieze - A series of drawings or pictures that tell a chronological or continuing story.

Group Drawing - Class members participate in making a drawing together that expresses a group opinion or discovery.

Jeremiah Graph - Groups read a historical narrative and graph the ups and downs of the Bible characters.

Magazine/Newspaper Tear - Learners tear words and/or pictures from periodicals to represent personal feelings or opinions.

Mobile - Pictures, shapes or emblems may be used to create a mobile signifying a scriptural insight.

Montage - A composite picture made by combining several separate pictures.

Murals - Groups work together to create a large painting or drawing on butcher paper depicting a biblical event or practical application of Scripture.

Paintings - Water colors or poster paints are effective media for individuals who wish to paint a realistic or impressionistic scriptural truth.

Puppets - Learners present Bible characters or scriptural characteristics through the use of puppets.

Rebus - A Bible verse or session truth may be presented by drawing a series of pictures that relate the words phonetically.

Slides - Groups create original slides (photographic, write-on or ink transfer) to be presented with live or recorded music or narration.

Stained-glass Picture - Learners design a meaningful stained glass window effect by gluing scraps of construction paper or colored cellophane to poster paper.

Symbolic Shape - Learners cut or tear shapes from paper that symbolize a lesson truth.

Time Line - Class members work together to visualize biblical events chronologically on worksheets or a length of butcher paper on the wall.

Word Poster - Learners cut or tear descriptive words or phrases from magazines or newspapers and glue them on poster paper in a meaningful way.

Drama

Choral Reading - Groups write and/or read a prepared script in unison.

Dramatic Reading - Learners are assigned different parts of a Scripture narrative or prepared script and read their parts dramatically.

Interview - Bible events come alive when an on-the-spot reporter presents an imaginary interview with biblical/historical characters.

Litany - Leader and group read or recite aloud a script or prayer responsively.

Living Sculpture - Learners interpret scriptural events or concepts by assuming statue-like poses that class members discuss.

Movies - Learners make their own digital movies out of class to illustrate a session truth.

Pantomime - Learners act out a situation without speaking.

Play Reading - Class members read a play aloud and then discuss it.

Psychodrama - Individuals act out their own life situations in order to gain insight into their feelings and behavior patterns.

Roleplay - Learners are given specific problem situations to act out extemporaneously.

Skit - Groups plan and act out a situation that relates to the session.

Tableau - Learners write and present stylized scenes from a biblical story.

This Is Your Life - Class members review the life of a biblical character by presenting imaginary interviews of people who knew him or her.

TV Show - Learners use the format of current television programs to convey lesson truths.

Music

Commercial Jingle - Groups write new words to the tunes of contemporary commercial jingles to present a message from the scriptural lesson.

Hymn/Song Paraphrase - Groups write the message of a hymn or song in their own words.

Hymn/Song Response - Learners sing or listen to a hymn or song (live or recorded) and tell what it means to them.

Hymn/Scripture Comparison - Groups investigate hymns in the light of their scriptural content.

Hymn/Song Rewrite - Learners write new words for a familiar tune that express a biblical concept.

Original Hymns/Songs - Musically inclined groups write original music and lyrics based on a lesson truth.

General

Assignment/Project - Groups complete specific work or study tasks during a class period or at home.

Census/Survey - Learners gather a wide range of personal knowledge and opinion data by asking questions verbally or through written questionnaires.

Demonstration - Individuals demonstrate specific tasks or skills; observers practice what they have seen.

Displays/Exhibits - Individuals examine certain objects or materials that correlate with a lesson theme.

Field Trip - Learners travel outside the classroom to a location of relevance to the lesson.

Games - Real-life situations are reproduced in a game format so that learners can simulate their feelings, responses, etc.

Lecture/Monologue/Sermon - A prepared verbal presentation given by a qualified individual.

Memory - Class members memorize selected Scripture passages or other related material.

Oral Reports - Individuals share the results of their research with the class.

Problem-solving - Learners are presented a problem to solve that will lead to a better understanding of the session theme.

Programmed Learning - A written lesson in which class members answer questions in a step-by-step fashion with sufficient repetition to insure learning.

Puzzles - Learners become involved with the lesson theme by solving puzzles (crossword, word search, scrambled verse or statement, etc.).

Recordings - Learners respond to prerecorded songs, lectures or dialogues.

Research - Class members participate in in-depth personal or group study using the Bible, commentaries, concordance, dictionary, encyclopedia, etc., both in and outside of class.

Seminar - A group convenes for research study under the leadership of an expert.

Symposium - A series of speeches given by speakers who present selected and related problems.

Testing - Leaders ask for written or oral responses to questions as a means of measuring learning.

Visual Aids - Facilities that involve the sense of sight in the teaching/learning process (chalkboard, flipchart, overhead projector, video, filmstrips, charts, maps, diagrams, worksheets, demonstrations, etc.).

Workshop - A group of learners with a common interest meets together to explore one or more aspects of a topic.

UNIT 4

Ideas and Samples

The following are some ideas on how to use various teaching methods. The teaching method, called an “approach,” is briefly explained. Sample lessons are in Reading 6. The teaching approaches are the following:

- The expository approach
- The quiz approach
- The dilemma approach
- The simple outline approach
- The lecture approach
- The word study approach

The Expository Approach

In the expository approach the teacher confines the discussion to one major biblical passage in the lesson. Using this method will require study of scholarly helps such as Bible Dictionaries, Bible Commentaries, Bible Word Books, etc.

Break the passage up into paragraphs, and prepare by outlining each paragraph in as logical a way as possible. Draw out the meaning of the passage and discuss the relevancy of the message with the class. Draw lessons, look at movements within the passage; things like repetition, subject and the high point in the passage. Where is the climax of the passage located, and what is the major issue? Above all, explore how this truth relates to contemporary society and Christian life.

The Quiz Approach

In the quiz method you formulate and present about ten true or false questions. This is about all you have time for in the usually time available for a Sabbath School class. Distribute index cards and have your students answer the questions with a simple T or F. You can also project the questions using PowerPoint®. This approach will always stimulate more discussion than you can handle in the time allotted for the class period. It will direct the minds of the class members toward the major issues of the lesson.

An illustration of this approach

Here are three illustrative questions based on a lesson in an *Adult Bible Study Guide* titled “God’s Called-out People.” The Scripture passage is Galatians 3:6-9, 29, and the issue is that the church is the rightful inheritor of the Old Testament promises.

Notice that the questions are formulated from the *Adult Bible Study Guide*, and the page is given where the answers are found. The class members are learning both the answer and how to use their Bible Study Guide for personal study. Notice also how the questions lead to a discussion of the points made.

1. True or false: Abraham was called by God on the basis of his works of righteousness. (*Answer:* False. The basis of Abraham’s call was not his works of righteousness, but God’s election of grace according to his divine purpose, (p. 21).

2. True or false: Church membership and a profession of faith in Christ are in themselves a seal of heirship and a guarantee of salvation. (*Answer:* False. We must know, love, and obey the Savior to be truly acknowledged as His (p. 25).

3. True or false: Abraham’s faith was based on his personal knowledge of God and on love for him. (*Answer:* True. Abraham obeyed God by faith and guided his household into a pure and godly way of life. Women, men, and children who are connected to God will, through faith, partake of the same virtues that Abraham possessed and will exert the same influence for good on others that he did (p. 28).

The Ethical Dilemma Approach

An ethical dilemma is a situation in which you must make a serious decision between gray areas in some circumstance. Everyone faces these kinds of situations in life. For example, if someone is deciding whether to rob a bank, there is no dilemma. Everyone knows it is wrong to rob a bank.

But what if someone robs a grocery store to get money to buy some expensive medicine to save someone's life? Deciding whether that is right or wrong is a dilemma. In this case, the dilemma is: Which is worse—allow someone to die, or steal some money to buy medicine and save his or her life?

Using this approach, you present a dilemma for the class to solve. By evaluating the answers during the discussion, you can identify the kind of thinking going on in the minds of the class members.

The dilemma you present in class should grow out of some issue in the lessons under consideration.

When class members are introduced to an ethical or moral dilemma, they immediately engage in a discussion. Nevertheless, just having a discussion does not necessarily constitute learning. The teacher/discussion leader must lead the discussion carefully. In this approach you are looking for the most mature *moral* and biblically correct answer.

The Simple Outline Approach

In using the simple outline approach, your presentation is carefully calculated to emphasize one major point in the lesson. Usually an outline has three sections:

1. Introduction
2. Main Body
3. Conclusion

This is the approach you find in the "Lesson in Brief" section of the Teacher's edition of the *Adult Bible Study Guide*.

Illustration

For example, assume that the key text of the lesson you will teach is Philippians 4:4-7. You could ask yourself the following eight questions and come up with the accompanying outline:

1. What is the subject of the lesson?
2. What is the topic of the lesson?
3. What is the question you want to answer?
4. What is the answer you want to give?
5. What is the key word that will characterize the points you want to make?
6. What is your primary statement?
7. What is your transitional statement?
8. What are the points of your lesson?

An outline based on those questions would look like this:

Topic: Receiving peace

Question: How do you obtain the peace of God?

Answer: By practicing

Key word: Principles

Thesis: You can obtain the peace of God by practicing the principles.

Transition: You can obtain the peace of God by practicing the principles found in Philippians 4:4-7.

Points in the text:

Principle 1: Rejoice in the Lord always.

Principle 2: Let all men know your forbearance.

Principle 3: Have no anxiety about anything.

Principle 4: Enter into everything by prayer and supplication with prayer.

The Lecture Approach

This is the most used, and usually perceived as the most boring, teaching method. This is the method often referred to as the "Talking Head" method. It is also the easiest method to use, because all the teacher has to do is talk.

In another course in this Sabbath School Teachers' Enrichment Curriculum, we mentioned a story told by Stanley Will in his book *Teach*. It's worth repeating here as an illustration of the problems with the lecture method (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 *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.'"³⁶

The most common criticism is that the students feel they are obliged to sit through a "second sermon" instead of a Sabbath School "class."

When to lecture

At times, however, it is an appropriate method. The lecture approach is appropriate especially for general lesson studies when the entire Sabbath School membership is together on a Sabbath morning. There are times when the class needs information, not discussion.

To make teaching practical and easy to remember through the lecture method, you need a *purpose statement* for the lesson. Look over the lesson and consider what its main purpose is. What is the one truth that will be worth considering, and then narrow it down to two or three headings.

Illustration

A typical purpose statement would be, for example, "Our lesson today underscores the fact that God reveals Himself in three significant ways: (1) nature; (2) the word (the Bible and Christ); and (3) experience." Then stick to those points and illustrate them in ways that are original with you.

Using visual aids such as PowerPoint® presentations can brighten up a lecture even before a large audience. This will take more time and preparation, but it will be rewarding for everyone. Sometimes a lecturer may use roving microphones and asks probing questions. In this case the Question Approach can also be used effectively even though the audience is large.

The Word Study Approach

If the lesson under consideration deals with the meaning and application of a biblical term or specific phrase, this study and presentation method can be very useful. It usually takes some technical preparation and consultation in books dealing with biblical languages to find information about the word. A Bible concordance such as Strong's that is included

³⁶Stanley Will, *Teach* (Nashville: Tenn.: Southern Publishing Association, 1974), p. 133.

with many online Bibles is helpful because it includes and defines the original words in Hebrew and Greek.

Just as you read a dictionary and find that one word may, for example, have five meanings, you will find that sometimes the biblical writers use various words that are translated by only one word in your mother tongue. Or sometimes just the opposite is true. A single Bible word is translated by a number of different words in your mother tongue.

Word study doesn't have to be a lecture. For instance, you can copy something about a word out of a book or off the Internet, pass it out in the class, and have everyone work at analyzing the word and its usage.

Reading 6

Sample Lesson Plans for Various Learning Approaches

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

These samples accompany Unit 4. These are two samples that will give an idea of how to outline an approach. The samples are taken from *Adult Bible Study Guides* used at various times in Sabbath School classes.

The Dilemma Approach

Preparation: *You need two kinds of copies of the Yes/No line in the lesson outline. Each participant needs to mark his or her own graph, and the teacher needs a large master graph to summarize the various ideas of the class members. The master graph can be displayed on a chalkboard, on a large piece of paper held up by the teacher, or in whatever way is convenient. The graphs for the participants can be drawn by them on a piece of paper, or prepared by the class leader and handed out at the beginning of the discussion.*

Lesson topic: "Making the Sabbath a Delight"

Scripture Passage: Isaiah 58:13-14

Dilemma: Being careful about keeping the Sabbath

1. How do we make Sabbath a delight, especially for children?
2. What constitutes "seeking your own pleasure," talking idly, and going your own ways on the Sabbath?
3. How do these instructions differ from "thou shalt do no work" on the Sabbath?
4. What is the true meaning of Sabbath observance?
5. How do we connect these instructions with Jesus' words, "the Sabbath was made for man, not man for the Sabbath."

Dilemma 1

While camping with several other Adventist families, on Sabbath afternoon one family suggests that they all get into their large power boat and go to see a waterfall that empties into the lake.

Would this be acceptable to you? (Mark your opinion somewhere on the line between no/yes).

No ←————→ **Yes**

Discussion

Note: Once class members have marked their Opinion Graph they are eligible to share. Listen attentively to their answers after you have marked their answer on the graph on the board or whatever you are using. Take every answer seriously. As the answers are offered continually ask questions about them. Your main concern in this lesson is to measure the different ideas church members have about the meaning of "pleasures" on Sabbath, etc.

Dilemma 2

Other campers have no motor boats but they have canoes. They take their canoes out on the lake for a Sabbath afternoon canoe trip. It takes more “work” to paddle a canoe than to turn an ignition key in a power boat!

Would this be acceptable to you? (Mark your opinion somewhere on the line between no/yes).

No ←————→ **Yes**

Discussion

Note to teachers: *This dilemma helps class members to identify consistencies in the application of the principles in Isaiah 58. It also explores how we arrive at the conclusions and convictions we hold. There will probably be no consensus in the class. The members will draw their lines at different places—some swim on Sabbath, others only wade, etc.*

1. Can we draw other implications? To what extent does our Adventist tradition dictate what we do on Sabbath?
2. How is Adventist Sabbath tradition different from the Jewish Talmudic laws of Jesus’ day that condemned him for how He kept the Sabbath?
3. What levels of maturity are discernible in our Sabbath keeping?
4. We know the laws of Sabbath, but what are the principles on which they are based? Can you put the fourth commandment in your own words as a principle?

The Word Study Approach

Lesson Topic: We Are Sorry – a lesson about repentance

Scripture Passage: 2 Corinthians 7:10

Issue: Those who are drawn to God will repent and forsake sin.

1. Why do we need to repent?
2. How is Peter an example of true repentance?
3. What is the difference between Peter’s repentance and Judas’ repentance?
4. Repenting or perishing?
5. Is repentance saying “I’m sorry”?
6. Is repentance the same as regret?
7. Must everyone repent?

Discussion

In today’s lesson we look at the meaning of true repentance. We will do so by looking at some of the words the Bible writer’s use.

1. What is the New Testament teaching about repentance? Let’s look at some New Testament texts:
 - Matt 3:2—“Repent, for the kingdom of heaven is near.”
 - Matt 4:17—“From that time on Jesus began to preach, ‘Repent, for the kingdom of heaven is near.’”
 - Matt 11:20—“Then Jesus began to denounce the cities in which most of his miracles had been performed, because they did not repent.”

- Matt 11:21—"Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
- Matt 21:29—"And he answered 'I will not' but afterward he repented and went."
- Matt 21:32—"For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the harlots believed him; and even when you saw it, you did not afterward repent and believed him."
- Matt 27:3—"When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders."
- Luke 3:3—"He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sin."
- Luke 5:32—"I have not come to call the righteous, but sinners to repentance."

2. Biblical word for repentance in the original Greek language is *metanoia*. The word means after, to perceive, and mind. So we get the meaning "to change one's mind" or "to change as a result of something." Another Greek word *metamelomai* means "after," or "to care for." This word has the idea "to regret" but no heartfelt change is implied.

3. What are the words for repentance?

We have classic examples in Judas and Peter as two people who repented. Notice what Ellen White writes about each of these men:

Judas: "The Saviour did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Yet Jesus spoke no word of condemnation. He looked pityingly upon Judas, and said, 'For this hour came I into the world.'" *Desire of Ages*, p. 722.

Peter: "Before his fall, Peter . . . was always ready to correct others, and to express his mind, before he had a clear comprehension of himself or of what he had to say. But the converted Peter was very different. He retained his former fervor, but the grace of Christ regulated his zeal. He was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed, and teachable. He could then feed the lambs as well as the sheep of Christ's flock." *Desire of Ages*, pp. 812-815.

Here we see a clear difference between Judas and Peter. One did not repent, the other did. Nevertheless, the Scripture says Judas "repented" (Matthew 21:22). Explain this seeming contradiction.

4. Notice the words used in the above texts.

- Regret (*metamelomai*): Matt. 21:29; Matt. 21:32; Matt. 27:3.
- Sorrow and change (*metanoia*): Matt. 3:2; Matt. 4:17; Matt. 11:20; Matt. 11:21; Luke 3:3; Luke 5:32.

True repentance is not just regret for how things turned out; it is sorrow and reform. It denotes a change in thinking. Discuss the implications of the difference between these words.

Course Summary

This course has reviewed several ways adults learn, and suggested a number of approaches that a teacher/discussion leader can use to make the study of the Sabbath School lesson interesting, participatory, and show how it can apply to real life situations.

Student Fulfillment Card

The Learning Process and Learning Styles

Name: _____

Church/District _____

This Fulfillment Card is the record that you have successfully completed the Essential Skills course *The Learning Process and Learning Styles* of the North American Division Adult Ministries Department Sabbath School Teacher training curriculum. When all the items are completed, have the Fulfillment Card signed by the appropriate person (your class instructor, your Internet instructor, a Sabbath School superintendent, 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.

- I have read the four Units of the course Study Guide.
- I have completed Reading 1: Methods of Teaching.
- I have completed Reading 2: Interactive Bible Projects.
- I have completed Reading 3: Three Kinds of Methods.
- I have completed Reading 4: Bible Learning Activities.
- I have completed Reading 5: Creative Bible Learning Activities.
- I have completed Reading 6: Sample Lesson Plans for Various Learning Approaches.
- I have completed Assignment 1: How Adults learn.
- I have completed Assignment 2: How Jesus Used These Learning Levels.
- I have completed Assignment 3: My Sabbath School Class and Problems.
- I have completed Assignment 4: Love and Do What You Want?
- I have completed Assignment 5: Identifying Multiple Intelligences.

_____ has satisfactorily completed the course *The Learning Process and Learning Styles*.

(Signature) _____

Date _____

Position _____

Please submit to www.nadadventist.org