

The International Sabbath School Teachers' Association

INTRODUCTION TO SABBATH SCHOOL TEACHER TRAINING

**For
Sabbath School and Personal Ministries Department Directors**

International Sabbath School Teachers' Association

Description, Rationale, and Organization

Introduction

Why is there need for a systematic way to train Sabbath School teachers? Perhaps the students sitting in Sabbath School classes can answer that question better than anyone else!

Consider this: When someone becomes ill and needs an operation, how do they choose the person who will perform the operation? Do they go to the local auto mechanic and ask him to operate because he has a lot of tools on hand? Would they stop the first person they meet on the street and ask him or her to perform the operation? Of course not! A person needing an operation chooses a trained and licensed physician. Such people are termed “professionals” in their particular area of expertise because they have adequate training and know what they are doing.

The same principle applies to acquiring biblical knowledge and helping people heal their souls. When they want knowledge about the Bible or spiritual help, to whom do they go? They go to someone who is a “professional” in the sense that they know what they are talking about, and know how to adequately help heal souls. An adult Sabbath School teacher training system will help teachers learn, in a systematic way, how to be competent and skilled at what they do.

A Sabbath School teacher training system accomplishes three things:

- It teaches how to impart sound biblical knowledge.
- It teaches how to help students apply that knowledge to everyday life.
- It shows how to use resources to continually improve teaching skills.

There are those who feel that because Sabbath School is a spiritual activity the Holy Spirit takes care of qualifying teachers. Neither the Bible nor the writings of Ellen White support this idea. Acts 19:9-10, for example, informs us that Paul taught in Ephesus for two years, the equivalent of two years of academic training—a junior college education in today’s world. Paul’s counsel to Timothy was to “entrust” his teachings to “And the things you have heard me say in the presence of many witnesses entrust to “reliable [people] who will also be qualified to teach others” (2 Tim. 2:2, NIV).

Ellen G. White comments: “The true teacher is not content with dull thoughts, an indolent mind, or a loose memory. He constantly seeks higher attainments and better methods. His life is one of continual growth.”¹

We often tend to perceive Sabbath School teaching as simply an activity. It is more than that. The teacher recognizes a call from the Lord to dedicate himself or herself to ministry in an adult Sabbath School class and to seek to be well qualified to do an adequate job. Leading a Sabbath School class is a ministry based on the spiritual gifts of teaching and shepherding. That is the meaning of “professional” Sabbath School class leadership.

Benefits of Systematic Training

The benefits of the International Sabbath School Teachers' Association include:

- Sabbath School teachers will be better equipped professionally to carry out their responsibilities.
- Sabbath School teachers can better understand and experience their important roles.
- Sabbath School teachers will be spiritually and intellectually refreshed through newsletters, online materials, and other resources provided at the various levels of church organization.

- International Sabbath School Teachers' Association meetings and training sessions will inspire and strengthen adult Sabbath School teachers and help them improve their teaching ministry.

General Description

The International Sabbath School Teachers' Association (ISSTA) is an organization sponsored by the Sabbath School and Personal Ministries Department at all levels of church organization. Its purpose is to provide a venue for continuing education for adult Sabbath School teachers that includes a personal spiritual calling to a teaching ministry, theological integrity, commitment to the Fundamental Beliefs of the Seventh-day Adventist church and an ever-increasing skill level of teaching.

It is built on a foundation provided by the Bible and the writings of Ellen G. White:

- Biblical.* "The things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15, NKJV).

- Spirit of Prophecy.* "The true teacher is not content with dull thoughts, an indolent mind, or a loose memory. He constantly seeks higher attainments and better methods. His life is one of continual growth. . . . Teachers will become disqualified for their position if they are not learners. They need freshness of ideas, fresh, wise plans, life, tact, and spirit in their work. They must be apt to teach."²

International Sabbath School Teachers' Association Vision Statement

" 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 [students] 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."³

Goals and Objectives

The basic purpose of the International Sabbath School Teachers' Association is to increase the effectiveness of adult Sabbath School teaching by:

- Discovering and recruiting competent and proficient adult Sabbath School teachers.
- Setting up a continuing education system for adult Sabbath School teachers.
- Providing adequate resources and the knowledge of how to use them for adult Sabbath School teachers.

General Organizational Strategy

- Establish chapters (regional groupings) of the International Sabbath School Teachers' Association at the local conference/ church/district level.
- The members of local chapters of the International Sabbath School Teachers' Association choose their officers.
- The ideal is that International Sabbath School Teachers' Association members themselves manage local chapters under the supervision of the local conference/mission or union conference Sabbath School and Personal Ministries Department.

Membership Requirements

A person becomes a member of the International Sabbath School Teachers' Association through personal application and nomination by a local church. Membership is designated by an enrollment credential, membership pin, or whatever device is decided on at the appropriate administrative level.

There are three ways to become a member:

- Attend local conference coordinated training programs for a total of ten hours.

- Receive equivalent training and experience in group skills, Bible teaching, and teaching methodology. The local conference International Sabbath School Teachers' Association leadership, or their designate such as a local pastor or officer of a local chapter, approves equivalency.

- Enroll in personal study and/or training, etc.

Membership Renewal

The timeframe for renewal is at the discretion of each world division. Membership in the International Sabbath School Teachers' Association is renewable based on any combination of three ways:

- Currently serving as a Sabbath School teacher, or having done so within the last 12 months.

- Attending a conference or union International Sabbath School Teachers' Association training event within a three-year period.

- Attending a conference, local church, or on-line International Sabbath School Teachers' Association event once a year.

Structure of Organizational Responsibility

General Conference. The International Sabbath School Teachers' Association is a voluntary organization sponsored by the Sabbath School and Personal Ministries department of the General Conference. A designated person at the General Conference level acts as its international "Academic Dean." It is administered by the division, union, conference/mission that chooses to utilize it.

Division. The division serves as the planning and administrative center for the International Sabbath School Teachers' Association within its territory. It provides support and resource materials, schedules major training and graduation events and provides departmental counterpart training and upgrading.

Union. The union serves as the regional administrative center. It provides scheduling and long-range planning, sponsors major events, and provides departmental counterpart training and upgrading.

Conference/Mission. The conference/mission is responsible for the management of the system within its territory. It organizes and oversees the establishment, management, and election of officers of local chapters of the International Sabbath School Teachers' Association. It provides scheduling, administers record-keeping, issues International Sabbath School Teachers' Association credentials and membership cards and/or insignia, etc. It sponsors recruitment activities, graduations, and training events. It is responsible for maintaining communication with local International Sabbath School Teachers' Association chapter officers and local church/district pastors.

Local Church/District. The local church/district cooperates with the regional chapter of the International Sabbath School Teachers' Association, organizes Sabbath School teacher's meetings, promotes teacher recruitment, nominates teachers for credentials, provides small-group training, and sponsors teachers and potential teachers to training events.

Curriculum and Classes

General Description. The Sabbath School teacher training curriculum is based on three concepts:

- What the teacher needs to be—the teacher's personal spiritual development.

- What the teacher needs to know about the Bible—an adequate biblical knowledge base and the correct principles of interpretation and exposition of the Scriptures.

- What the teacher needs to know about how to teach—adequate and relevant teaching methodology.

There are three levels of classes:

- *Basic Classes.* Training in basic skills and concepts needed by all adult Sabbath School teachers before any level of certification is granted.

● *Intermediate Certification*. Certification title: “Intermediate Certified Adult Sabbath School Teacher.” This level of certification indicates that the person is qualified as a competently trained Sabbath School teacher. “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth” (2 Tim. 2:15, NIV).

● *Advanced Certification*. Certification title: “Certified Master Adult Sabbath School Teacher.” This level of certification indicates that the person is qualified as a Sabbath School teacher and has acquired advanced training in teaching methodology and how to lead small groups. “The things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (verse 2, NIV).

● *Classes*. The following classes are offered in the certification system. Other classes may be added at any administrative level as needs arise.

A. Basic Classes. Four classes cover the basic skills and concepts needed by an adult Sabbath School teacher. These classes are required before the student attains any actual certification. They cover (1) the importance of Sabbath School teaching and the teacher’s spiritual development, (2) principles of discipleship for Sabbath School, (3) a survey of the Bible as it relates to Sabbath School teaching, and (4) the basic principles of interpreting the Bible. The latter includes how to apply the same principles of interpretation to the writings of Ellen G. White. The classes are numbered for the sake of convenience, but may be offered in any sequence.

▪ *Class 1: “The High Calling and Spirit of the Sabbath School Teacher.”* Leading an adult Sabbath School class is a ministry, not just an activity. Sabbath School teaching means more than simply being named to a position. This class deals with the spiritual aspects of Sabbath School teaching and how they apply to the teacher as an individual.

Objectives: The teacher will acquire a knowledge and understanding of servant leadership within the context of Sabbath School teaching, including what the Bible says about leadership, sphere of influence, personal spiritual growth, and attitude.

The teacher will review and explain the concepts of teaching in *Counsels on Sabbath School Work* by Ellen G. White.

a. The teacher or prospective teacher will identify and comprehend the degree to which the Lord has endowed her or him with the spiritual gifts of teaching and shepherding.

b. The teacher will create a personal statement of mission and a description of how he or she will apply that statement of mission to adult Sabbath School teaching.

▪ *Class 2: Principles of Discipleship for Sabbath School.* Sabbath School is a rich environment for this transformative growth process to take place. It offers a small group experience that already holds within it, through the power of the Holy Spirit, the elements necessary to facilitate the discipling process. A Sabbath School teacher’s primary role is to be a facilitator, to guide his or her members through this process of maturing in their relationship with God and others.

Objectives:

a. Learn the different areas of growth identified within the discipleship process.

b. Sense the need for growth in their spiritual lives as well as that of their members.

c. Commit to incorporating this discipleship model into their Sabbath School experience

▪ *Class 3: “Introduction to the Bible.”* The basic textbook of the Sabbath School teacher is the Bible. Teachers are usually familiar with bits and pieces of biblical history and doctrines, but often miss the interrelationships among its parts. This class gives an overview of the Bible, how it is constructed, and how its parts fit together.

Objectives

a. Acquire the ability and knowledge to demonstrate a basic timeline of biblical history and development.

- b. Recognize the inter-relationships among the various sections of the Bible.
- c. Identify and explain the fundamental lessons taught in the various sections of the Bible.
- d. Differentiate between biblical manners and customs and contemporary Christian

lifestyle and demonstrate how to transfer principles taught in biblical imagery into contemporary applications.

▪Class 4: “How to Interpret the Bible and the Writings of Ellen G. White.” The Bible is a complex book in the sense that it was written over many years and reflects the ways people thought and did things in different historical periods. This class studies the basic principles of interpreting the Bible, and how to apply those principles in the Sabbath School class. It also demonstrates how the same principles of interpretation apply to the writings of Ellen G. White.

Objectives

- a. Identify and be able to illustrate how to use the following principles of interpretation: (a) the Bible is its own interpreter; (b) compare text with text; (c) the writers of the Bible were God’s penmen, not His pen.
- b. Define and identify the principles of biblical interpretation.
- c. Define and illustrate how to interpret the writings of Ellen White using the same principles that apply to the interpretation of the Bible.

B. Intermediate Teacher Certification. There are basic skills vital to Sabbath School teaching. What to teach is important. How to teach is just as important. A Sabbath School teacher may have all the necessary biblical knowledge, but if that knowledge has little or no affect on the lives of the students, it is of little value. The following classes are numbered for the sake of convenience, but may be offered in any sequence.

▪Class 1: “The Laws of Teaching and Learning.” This class covers basic laws of teaching and learning. Putting these laws into practice will facilitate a successful teaching ministry.

Objectives

- a. Define and demonstrate proficiency in the seven basic principles of Sabbath School teaching.
- b. Identify situations in class leadership where these principles can be applied in a way that will improve the spiritual growth and learning of members and the fellowship aspect of the class as a whole.
- c. Construct goals that will lead toward changed lives among class members.

▪Class 2: “Lesson Preparation.” To be successful at any task, it is essential to plan carefully what will be done and said. Perhaps the origin of boring, poorly attended Sabbath School classes is the lack of adequate preparation on the part of the teacher. This class reviews the basics of lesson preparation for the Sabbath School teacher.

Objectives

- a. Review and demonstrate proficiency in Sabbath School lesson preparation.
- b. Learn the process of developing a Sabbath School class lesson plan.
- c. Demonstrate proficiency in developing a teaching plan as assigned.
- d. Use a lesson plan in an actual class situation.

▪Class 3: “The Learning Process and Learning Styles.” Many Sabbath School classes are basically the same from Sabbath to Sabbath. A teacher may begin the class by asking what the title of the lesson is, then the memory verse, etc. This is not an effective methodology.

The key to an effective Sabbath School class is to focus on how the class members learn. Sometimes the class presentation is so abstract and content-heavy that although the group may state diverse opinions about a concept,

they never really gain an understanding of how biblical truth changes lives. A Sabbath School teacher's primary task is to help class members learn and grow. This class reviews and demonstrates the processes by which adults learn.

Objectives:

- a. Review and analyze the auditory, visual, and kinesthetic learning styles.
- b. Diagnose a Sabbath School class, identify the learning styles used by the teacher, and evaluate the effectiveness of the styles used.
- c. Apply the various teaching styles to match the needs of a Sabbath School class.

C. Master Teacher Certification. Being able to communicate truth adequately is an art. It is also a skill that can be learned and improved upon. Ellen White notes that Sabbath School should be the "noblest, most efficient school in the world."⁴ Mastering the advanced techniques and skills of teaching and small-group management will guide the Sabbath School teacher toward becoming a Master Adult Sabbath School Teacher.

The classes are numbered for the sake of convenience, but may be offered in any sequence.

▪Class 1: "Small-group Dynamics." A Sabbath School class is a small group. Small groups represent one of the most effective learning styles in contemporary society. This class will teach the basic principles of group behavior and how small groups influence individuals.

Objectives:

- a. Define and utilize the key elements of small-group management to how those in attendance are feeling, what they are learning and how the group dynamic being used is affecting the members of the group.
- b. Acquire the skills of leading a small group and facilitating an interactive process of learning, growth, and fellowship.
- c. Acquire the skills needed to achieve the basic small group functions of sharing, study, support, and service so that the Sabbath School class contributes to building up the entire congregation.

▪Class 2: "Teaching Techniques of Jesus." The people around Jesus considered Him a teacher. He is addressed directly 90 times in the gospels. Sixty of those times He is called "teacher." Ellen White counsels: "In your teaching be as near like [Jesus] as possible."⁵ This class will study the main features of Jesus' teaching ministry and show how to use them in a Sabbath School class.

Objectives:

- a. Identify and demonstrate an understanding of the principle teaching methods used by Jesus.
- b. Acquire the skill of developing and using lesson plans based on Jesus' teaching methods.

▪Class 3: "Inductive and Relational Bible Study and Teaching." A common way of presenting the Sabbath School lesson is for the teacher to go page by page through the *Bible Study Guide* and make a few comments about each day's topic. Students may or may not add anything to the discussion.

A vital element of Sabbath School teaching, however, is helping class members relate biblical principles to their own lives through personal participation in learning activities. This is called "inductive" or "relational" Bible teaching. This class outlines and explains the techniques of using this method of Bible study and teaching.

Objectives:

- a. Demonstrate the ability to use and apply the principles of inductive Bible teaching.
- b. Demonstrate the ability to apply a process of observation of a biblical passage and to formulate questions that help to comprehend the passage.

c. Demonstrate skill in using a simple process by which an adult class can take a Bible text and learn how it speaks to the basic relationships in our lives.

The following chart lists the overall process

Basic Classes

- The High Calling and Spirit of the Sabbath School Teacher
- Principles of Discipleship for Sabbath School
- Introduction to the Bible
- How to Interpret the Bible and the Writings of Ellen G. White

Intermediate Teacher Certification (Certificate: “Certified Adult Sabbath School Teacher”)

- The Laws of Teaching and Learning
- Lesson Preparation
- The Learning Process and Learning Styles

Master Teacher Certification (Certificate: “Certified Master Adult Sabbath School Teacher”)

- Small-group Dynamics
- Teaching Techniques of Jesus
- Inductive and Relational Bible Study and Teaching

D. Additional Classes. Other classes may be added to the list above. Different venues around the world face unique issues that can be addressed in Sabbath School. Sabbath School teachers need to be cognizant of these issues and how to deal with them. Here are a few ideas:

- In those areas of the world where secularism is a common feature, Sabbath School teachers may need classes on how to help students resolve lifestyle or conceptual problems that grow out of a secular environment.
- In those areas of the world where world religions other than Christianity dominate, the Sabbath School teacher needs to be cognizant of the beliefs of the surrounding culture and prepared to answer questions that may arise in the class.
- A study of the Fundamental Beliefs of the Seventh-day Adventist church will acquaint Sabbath School teachers with the theological beliefs of the church and be able to adequately explain and affirm these beliefs in the Sabbath School class.
- A study of Fundamental Belief No. 10, that deals with the role of evil forces, etc., was added at the request of many parts of the world where spirit worship and evil spirits are a part of everyday life. Sabbath School teachers need to know what the Seventh-day Adventist church teaches about this issue.
- Soul winning methods that can be used by the Sabbath School.

Management and Scheduling

This training system is designed as a continuum, not a quick series of seminars for an hour or two on a Sabbath afternoon. Teachers who attain Intermediate Sabbath School Teacher certification may serve as instructors for Basic Classes. Teachers who attain Master Sabbath School Teacher certification may become part of a faculty of the local chapter of the International Sabbath School Teachers’ Association, and/or become instructors for Basic Level and Intermediate Sabbath School Teacher level classes.

If the International Sabbath School Teachers’ Association is located in a venue where the church is growing rapidly, new Sabbath School teachers need training on a regular basis and may be recruited as members of the International Sabbath School Teachers’ Association.

In areas where the church is not growing so rapidly, new teachers may still be recruited and trained. Teachers who attain certified status at any level still need ongoing training and updating. Some classes can be repeated a number of times as teachers gain experience and new insights.

Local chapters or conference/missions can sponsor “Your Questions Answered”- type seminars for Sabbath School teachers under the auspices of the International Sabbath School Teachers’ Association. These meetings can consider questions that arise, deal with people-skill issues that exist in Sabbath School classes, review the lessons for the next quarter and offer teaching hints and tips of value of Sabbath School teachers.

Classes can be offered on a systematic schedule in a number of venues:

- In the local church/district at a regularly scheduled time.
- As part of a weekly Sabbath School teacher’s meeting.
- Weekend seminars scheduled by the local conference/mission.
- At camp meetings as one of the scheduled training events.
- Regional training seminars scheduled by the local chapter of the International Sabbath School Teachers’

Association.

● Individual study. Teachers may study on their own and attend periodic intensives organized by the local chapter of the International Sabbath School Teachers’ Association, the conference/mission or administrative entity at any level.

● Internet. The student takes the classes via the Internet and attends periodic intensives sponsored by the local chapter of the International Sabbath School Teachers’ Association, the conference/mission.

- Some combination of any or all of the above.

Spiritual Gifts Inventory

This inventory may be used to identify those members who have gifts of teaching and shepherding and would be candidates for lifelong ministry as Sabbath School teachers. This inventory is only a starting point, but is a valuable tool.

The introductory words on the form as it is used by the student might say something like this:

The questions on this inventory reveal whether or not you have the spiritual gifts of shepherding and teaching. This is only an indication. As you reflect on your past experience in the church and consult trusted fellow believers, you will get a clearer picture of your gifts. If the Holy Spirit has given you gifts for a ministry of leadership in a Sabbath School class this will be affirmed by others in your congregation and by the Lord Himself as you go to Him in prayer. Your gift must also be developed through use and training.

These questions evaluate specifically the gifts of teaching and shepherding. These are the two key gifts oriented toward leading an adult Sabbath School class. Read each question thoughtfully. Circle the number that indicates the degree to which the statement is true or false in your life.

- If it is always or completely false, circle 1.
- If it usually or mostly false, circle 2.
- If it is occasionally or partially true or false, circle 3.
- If it is usually or mostly true, circle 4.
- If it is always or completely true, circle 5.

One word of caution: The tendency is to circle what you think *ought* to be the answer. If this evaluation is truly to benefit you, you will need to be completely forthright in your responses.

One author writes: “Because a teacher has such an influence over many others there must be constant searching of the Scriptures to insure that what is being taught is truth. A teacher should be quick to modify views whenever they are inconsistent with the teacher’s ever-increasing grasp of Scripture.

“James 3:1 warns that teachers will receive greater judgment; people should carefully exercise this gift. Second Peter (and probably Jude) strongly warns against the influence of false teachers. Any teacher can be a false teacher in some given area of teaching. We must be careful to heed this warning.

“Even though there are dangers that accompany teaching there are great rewards. It is a tremendous thing to realize that God has shown you truth and you can pass it on so that others have their lives changed by it. The satisfaction of seeing God’s truth change lives is certainly reward enough for one exercising this gift.”⁶

A Teaching and Shepherding Gifts Inventory

| | False | | | True | |
|-------------------------------------------------------------------------------------------------------|-------|---|---|------|---|
| I feel very much at home leading out in any Bible teaching setting | 1 | 2 | 3 | 4 | 5 |
| It does, or I believe it would, bring great satisfaction to lead the same group each week of the year | 1 | 2 | 3 | 4 | 5 |
| I can prepare a logical class outline for a Bible lesson study | 1 | 2 | 3 | 4 | 5 |
| I see myself as a “shepherd” in the church with a total dedication to the welfare of my class | 1 | 2 | 3 | 4 | 5 |
| Bible teachings come quickly to mind when I deal with a problem | 1 | 2 | 3 | 4 | 5 |
| I’m excited about visiting church members in their homes on a regular basis | 1 | 2 | 3 | 4 | 5 |

Add up your total score for questions 1, 3, and 5: _____ Teaching

Add up your total score for questions 2, 4, and 6 _____ Shepherding

If your score is ten or higher for either spiritual gift, it is probable that the Holy Spirit has bestowed this gift in your life, and it is important that you explore the possibility of using it in ministry in your local church.

¹ *Counsels on Sabbath School Work*. p. 103.

² *Ibid.*, pp. 103, 118.

³ *Ibid.*, pp. 113, 114.

⁴ *Ibid.*, p. 162.

⁵ *Ibid.*, p. 182.

⁶ Bobby Clinton, *Spiritual Gifts*, (Beaverlodge, Alberta, Canada: Horizon House Publishers, p. 130. Used by permission).

TC 102

THE HIGH CALLING OF THE SABBATH SCHOOL TEACHER

A core class of the International Sabbath School Teachers' Association
certification system

Introduction

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

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

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

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

This class on *The High Calling and Spirit of the Sabbath School Teacher* is a “being” class. It deals with the spiritual aspects and responsibilities of Sabbath School teaching. It looks at how these aspects apply to the teacher as an individual and how they affect the members of the class individually and collectively.

Sabbath School teaching means more than simply being named to a position. Teaching an adult Sabbath School class is a ministry, not just an activity. It is important that the Sabbath School teacher be serious about his or her role, and willing to work toward the ideal. Spirit and personality are key factors in the success of a Sabbath School teacher. Attitude and state of mind are transmitted to the students in some inexplicable, mysterious way. The teacher’s words and tone of voice reflect attitudes and feelings that either make students uncomfortable, or open their minds to the reception and practice of biblical principles.

If a member accepts a teaching position because of the “call of duty,” (often because no one else will accept), it is doubtful that much will happen in either the minds or souls of class members. As laudable as a person’s dedication to duty may be, it does not spontaneously translate into effective Bible teaching. It is doubtful that a teacherless class sitting in church inattentively enjoying the tranquility of the sanctuary environment will learn much when a reluctant, however sincere, person takes over as teacher—other than to most likely be given a lecture about the topic of the day, or worse yet, a misguided discourse about their supposedly low quality demonstrations of “true” Christian behavior.

The Bible and the writings of Ellen G. White always present a higher level to work toward. It is important for a Sabbath School teacher to reach for that ideal. This class on *The High Calling and Spirit of the Sabbath School Teacher* considers and studies the “being” aspect of that ideal and how to achieve it.

W. T. Bartlett well declares, “A call to service as a Sabbath School teacher is a call to Christlike ministry. No teacher should rest content until he or she knows that such a commission has come direct from the great Teacher Himself, that He is controlling His human instrument, and that the human teacher, visible and audible to the class, is a chosen vessel through whom the divine Teacher can carry on His own work.”¹

Imparting valid biblical and spiritual information is an important aspect of Sabbath School teaching, but it is not the end of the road. Beyond the mental barriers, sometimes twisted personalities sitting in the class, and the frustration over lack of study and comprehension by the class members, reside the souls and spiritual tone of those same class members. This is where real Sabbath School teaching begins.

Class Description

Student Fulfillment Card. At the end of this Study Guide you will find a Student Fulfillment Card. This is the record you will turn in to those who maintain records so you can receive your final certificate of completion.

- If you are studying from the print version of this class, fill in the Scorecard and have it signed by the person in charge of Sabbath School teachers in your church/district or your pastor.

- If you are studying with an instructor, have that person sign your Scorecard.

Textbook. Your textbook is Ellen G. White, *Counsels on Sabbath School Work*. It is a class requirement to read this book and report on your Student Fulfillment Card that you have read it. Some of the class assignments will be taken from this textbook. If you are unable to procure a print copy of *Counsels on*

Sabbath School Work, you may download a free copy at <
http://www.sabbathschoolpersonalministries.org/site/1/docs/en_CSW.pdf>.

How to Study for the Class. The class is both theoretical and practical. It is composed of a printed study guide. It also contains a number of readings from different sources that cover valuable insights about Sabbath School teacher “knowing.”

- If you are studying this class on your own, the study guide will indicate the exercises that you should complete. These contain question-and-answer sheets that 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.

The included Readings are essential and valuable:

- If you are studying a print edition, highlight pertinent thoughts, make notes, and digest the contents.

- If you are studying in a group, the instructor will indicate the procedure for analyzing and discussing the various topics.

Class Objectives

- The teacher will acquire a knowledge and understanding of his or her spiritual impact within the context of Sabbath School teaching, including what the Bible says about wisdom, sphere of influence, personal spiritual growth, and attitude.

- The teacher or prospective teacher will identify and comprehend the degree to which the Lord has endowed her or him with the spiritual gifts of teaching and shepherding.

- The teacher will create a personal statement of mission and a description of how he or she will apply that statement of mission to adult Sabbath School teaching.

UNIT 1

The High Calling and Spirit of the Sabbath School Teacher

Though the prophet Daniel didn't have Sabbath School teaching in mind, he made a point of value: “The teachers and those who are wise shall shine like the brightness of the firmament,” (Dan. 12:3, AMP).

Ellen White counsels: “The teachers in the Sabbath school should pray daily for the enlightenment of heaven, that they may be able to open to the minds of the [students] the treasures of the Sacred Word.”²²

Stanley S. Will³ writes, “How can God bestow a greater honor on you than to place His Book in your hands and call you teacher? It is a high calling. In response you yearn to be the best teacher you can be. Ask God to help you to do your best. “Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour.” (*The Ministry of Healing*, p. 474).”

There are many ideas and theories about the best methods to use in teaching Sabbath School. Prior to adequate teaching methods, however, there is a deeper element, expressed by the word “being.” Sabbath School teaching is more than what happens on Sabbath morning in the class. It is a ministry. The Sabbath School teacher is a missionary in the sense that she or he is not just a lecturer or even primarily a discussion leader. Ellen White envisioned a corps of teachers who made Sabbath School their lifelong ministry: “The Lord calls for young men and women to gird themselves for lifelong, earnest labor in the Sabbath school work.”²⁴ In the same paragraph she adds an element of “being”; “see that you make no crooked paths for your

feet, lest the lame be turned out of the path of rectitude by your misdoings.”⁵ This is a statement worth some serious thought!

What is involved in this state of “being”? Stanley S. Will cites a two-fold objective: “The work of the School teacher may have a twofold objective. Most of his class may already be converted church members, then the purpose of his teaching will be to deepen their spirituality and to develop in them the Christian graces. Secondly, he will encourage his members to bring the unconverted to the Sabbath School class. Now the purpose of his teaching will be to reach their hearts with the Christ they need so much to know. Jesus Christ and Him must be lifted up in every missionary endeavor.”⁶

Assignment 1

Read Section Four in your textbook *Counsels on Sabbath School Work* and fill in Assignment 1.

Reading 1

“The Teacher’s Personality.” Be sure to record on your Student Fulfillment Card that you have read it.

Assignment 2

“What Have You Learned?” Study Reading 1 and fill in and grade Assignment 2.

Mary Hunter Moore presents “ten commandments” for a Sabbath School teacher:⁷

1. To be an example: “It is an advantage to any would-be teacher to have a keen, sharp intellect; but the power of the Christian educator is in his [or her] genuine heart connection with the Light and Life of the world” (p. 14).

2. To love souls: “The one and sufficient object of Sabbath School teaching is the winning of souls, and the development of souls into Christian perfection” (p. 27).

3. To pray: “‘Prayer is the better half of study,’ someone has said. Prayer is the atmosphere of study, I might add” (p. 38).

4. To know the Bible: “The teacher must know the Bible; knowing the Bible makes the teacher wise. Mental culture is essential to the teacher, and nothing surpasses the Bible to provide this culture” (p. 58).

5. To love the class: “The love that comes near to individuals and brings them to God is not an aloof ideal but a warm, sincere, genuine personal interest” (p. 88).

6. To give spiritual food: “By ‘spiritual food’ is not meant merely religious sentiment—or sentimentality—but the elements that give power to live a truly religious life” (p. 113).

7. To know methods of teaching: “It is the duty of the Sabbath School teacher to become as familiar as possible with all methods of teaching—both good and bad—to know what to cultivate and what to shun and to have a variety of treatments for different types of student personality” (p. 135).

8. To live with the class: “Thirty to thirty-five minutes once a week is the time usually thought of as occupied with Sabbath School teaching; but in reality such teaching is a twenty-four-hours-a-day, seven-days-a-week occupation” (p. 159).

9. To teach the lesson: “To teach the lesson, then, means not only to have a wealth of understanding of the Bible; it means more than knowing methods of presenting that information effectively” (p. 178).

10. To co-operate: “[It is] the duty of the Sabbath School teacher to cooperate in all the details of the management of the organization” (p. 188).

Flora Plummer, who served as Sabbath School director of the General Conference longer than anyone in history, lists thirteen elements she considers as showing the “spirit” of a Sabbath School teacher. These are the characteristics of “spirit” that are the fundamentals of “being” and contribute to the success of a Sabbath School teacher.⁸

1. The spirit of compatibility: “Compatibility, the fine art of getting along with others, is a prime necessity for successful teaching” (p. 7).
2. The spirit of love: “We who would win souls have ourselves been won by the Saviour’s love” (p. 19).
3. The spirit of faithfulness: “The cry throughout the Sabbath School world is for faithful teachers—teachers who have a vision of the true objective of the Sabbath School” (p. 27).
4. The spirit of courage: “Hope and courage are essential to perfect service for God. . . . Despondency is sinful and unreasonable” (p. 38).⁹
5. The spirit of patience: “A Christian cultivates the grace of patience. A teacher must possess it in a superlative degree” (p. 51).
6. The spirit of enthusiasm: “What is more pitiable than a teacher without enthusiasm! To lack it is inexcusable. One may not be able to acquire all the knowledge desired; one may be hindered in the study of methods; but to lack enthusiasm is to surrender to a handicap from which self-rescue is easily possible” (p. 59).
7. The spirit of sympathy: “A teacher who has not a well-developed capacity for manifesting a sympathetic spirit toward others will fail in many efforts that otherwise would have been crowned with success” (p. 69).
8. The spirit of reverence: “The spirit of reverence cherished in the heart of the teacher will be manifested outwardly in positive ways that will tend to inspire reverence in the hearts of others” (p. 80).
9. The spirit of prayer: “Consider prayer in its relation to the work of a Sabbath School teacher. Is not the spirit of intercession our great need?” (p. 93).
10. The spirit of discernment: “Do we distinguish clearly that which should be first in our lives? . . . One who desires the spirit of true discernment must recognize it as the spirit of wisdom. Every day he must decide that question” (pp. 98, 101).
11. The spirit of thankfulness: “Sabbath School teachers should train themselves in giving genuine expressions of gratitude whenever and wherever possible” (p. 108).
12. The spirit of wholeheartedness: “The Lord would have teachers in the Sabbath school work who can give wholehearted service, who will increase their talent by exercise, and make improvement on what has already been attained” (p. 111).¹⁰
13. The spirit of punctuality: “Sabbath School workers must be punctual. Punctuality is a mark of true leadership” (p. 118).

Small Group Activity 1

As a group, go over the lists from Mary Hunter Moore and Flora Plummer and discuss the various aspects of the “spirit” of the teacher noted. How do these function in your particular culture or in your Sabbath School?

The primary focus of the discussion should be to identify personal or collective weak points and how to correct them.

For instance, the concept of punctuality varies from culture to culture. Nevertheless, one of the primary concerns expressed worldwide is how to encourage people to arrive on time to Sabbath School! How does the punctuality of the teacher affect the punctuality of the students?

Assignment 3

“Your Strong and Weak Points.” Be sure to record on your Student Fulfillment Card that you have completed it.

Reading 2

“The Most Effective Teaching.” Be sure to mark on your Student Fulfillment Card that you have completed this reading.

Reading 3

“The Christian Teacher.” Be sure to mark on your Student Fulfillment Card that you have completed this reading.

UNIT 2

The Sabbath School Teacher and Wisdom

The Scriptures allude to a philosophy and practice of adult religious education (which is what Sabbath School is), and in a few places describes how it was put into practice. From these allusions and descriptions, it is possible to reconstruct a biblical perspective on adult religious education that applies equally to Sabbath School.

This philosophy of learning is described by the word “wisdom.” In this unit we will study this word in both the Old and New Testaments, and the concepts it identifies, to see what it means and how it applies to Sabbath School.

The Concept of Wisdom

Throughout the Old Testament, especially in the book of Job and what is called “wisdom literature” (Psalms, Proverbs, Ecclesiastes), learning is perceived as “the fear of the Lord,” a function of God’s grace. The Hebrew word *chakham* (wisdom) is at the core of the Old Testament concept of learning. It is a broad term, often applied to all of life and its activities, but always connected to God as its originator, and sometimes described as something that comes directly from God (Prov. 1:9; Job 28:23-28).

Wisdom is different from knowledge, understanding, or comprehension. The idea of wisdom represents a higher degree of discernment, and more insight, than the other expressions. As one of the authors we studied in earlier says about the spirit of discernment: “Do we distinguish clearly that which should be first in our lives? . . . One who desires the spirit of true discernment must recognize it as the spirit of wisdom. Every day he must decide that question.”¹¹

Wisdom is learned and passed on through a communication system originating from God and mediated by the Holy Spirit (Ps. 51:6, 11). The New Testament also emphasizes this concept when it says: “If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him” (James 1:5, NKJV).

In the Old Testament, wisdom is a relational concept, in the sense that you can always ask what its object is; “wisdom about what?” or what its source is “wisdom from where?” and get an answer. In Job and Proverbs, it is personified (Job 28, Prov. 1, 8) and becomes a living entity rather than an abstract concept.

Skillful living. At the same time *chakham* (wisdom) is used to indicate skill building astuteness, and all-round successful living. It is applied, for instance, to the skills of those who built the tabernacle in the desert (Exod. 28:3) and to successful soldiers (Prov. 21:22). Wisdom to the Hebrews was a practical thing. It was life and the business of living. This practicality, however, was always connected to a religious core that became the package into which the rest of life was inserted.

Thus, wisdom was both the fundamental principle of the universe and the guide of human life. As one writer says: “The Sages saw Wisdom in Creation and Providence: it is the underlying principal of the universe as it is of human life. To have wisdom and to walk by it is to be in harmony with the Creator. It signifies the building of life on the principle that informs and sustains the universe. Thus: ‘The fear of the Lord is the foundation of wisdom.’ ‘The fear of the Lord’ is just a Hebrew synonym for religion.”¹²

Another writer puts it this way: “Wisdom, then, is the ability which God gives a person that enables him to do the right thing, at the right time, in the right place, in the right way.”¹³

This leads to a biblical distinction between wisdom and knowledge. Knowledge is often thought of as the sum total of the information accumulated by an individual, in other words, how much information you know about something. In the biblical perspective, the objective of learning is the acquisition of wisdom, not just knowledge.

For instance, Psalm 107:27, 28 says that the skills of sailors may be insufficient if a storm gets too bad “They reel to and fro, and stagger like a drunken man, and are at their wits’ end” (NKJV). Calling on the Lord, however, solves the problem: (“Then they cry out to the Lord in their trouble, and He brings them out of their distresses” (verse 28, NKJV). The “calling on the Lord” part is the essence of real wisdom as opposed to mere knowledge of how to sail a ship.

The Communication of Wisdom in the Old Testament.

Out of this perspective of wisdom grows God’s fundamental educational question: “The Lord looks down from heaven upon the children of men, to see if there are any who understand [*Sakal*: ‘act wisely’], who seek God” (14:2, NKJV).

The Mosaic legislation. In the second of four sermons of Moses recorded in Deuteronomy, he outlines a teaching system designed to pass on the faith from generation to generation. This, of course, is the exact job of Sabbath School: “ ‘Now this is the commandment, and these are the statutes and judgments which the Lord your God has commanded to teach you, that you may observe them in the land which you are crossing over to possess, that you may fear the Lord your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged.

Therefore hear, O Israel, and be careful to observe it, that it may be well with you, and that you may multiply greatly as the Lord God of your fathers has promised you—“a land flowing with milk and honey.” Hear, O Israel: The Lord our God, the Lord is one! You shall love the Lord your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates” (Deut, 6:1-9, NKJV).

The ecclesiastical calendar. The Israelite ecclesiastical calendar, the annual cycle of religious festivals, was an educational tool. Participation in religious festivals placed them in an environment conducive to concentration on the subject at hand and focused the minds of the participants on the way of the Lord.

Using today’s Sabbath School language, priests and Levites were itinerant teachers in Branch Sabbath Schools. During a revitalization movement in Judah during the reign of Jehoshaphat (872-848 B.C.), for instance, part of the strategy was to send out teachers to carry the revival message to the populace (2 Chron. 17:7-10). They taught the “Book of the Law.”

Wisdom in the New Testament

The common word for wisdom in the New Testament is *sophia*; the standard Greek word for any kind of intellectual activity. Its meanings range from knowledge of the arts and matters of daily life to mental excellence in its highest and fullest sense. The following chart shows how the word is used.

| <i>Text</i> | <i>Sophos (wisdom, skill) in the New Testament</i> |
|-----------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | <i>Concept</i> |
| Matt. 11: 25 | “Sophisticated” educated as contrasted with common people |
| Matt. 23:34 | “Wise” men sent from God to the world. |
| Rom. 1:14 | The “wise” and the foolish, a refinement to the Greek nationalistic comparison of “Greeks” and “barbarians.” |
| Rom. 1:22 | “Claiming to be wise” — wrong kind of wisdom. |
| Rom. 16:19 | “Wise about what is good, and innocent about what is evil.” Broad use of the term “wisdom.” |
| Rom. 16:27 | “The only wise God.” Wisdom in the absolute sense. |
| 1 Cor. 1:19 | “I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.” Contrast between “worldly” and “divine” wisdom, a direct translation of <i>chakham</i> . |
| 1 Cor. 1:20-27 | Contrast between the wisdom that comes from God and the wisdom of this world. <i>Sofia</i> is used in each case. The context shows the distinction. |
| 1 Cor. 3:10 | “I laid a foundation as an expert builder.” A person who knows his or her skill. |
| 1 Cor. 3:18, 19 | Become a “fool” to become wise.” Describes the conversion process that produces a “new mind.” |
| 1 Cor. 3:20 | “Thoughts of the wise are futile.” The Hebrew in Psalm 94:11 uses <i>machashabah</i> (thought, device, plan) rather than <i>chakham</i> (wise) in this case. |
| 1 Cor. 6:5 | “Nobody wise enough.” Practical wisdom for everyday living. |
| Eph. 5:15 | Live “not as unwise but as wise.” “Unwise” is <i>asophos</i> , “without wisdom.” |
| 1 Tim. 1:17 | “Only wise God.” Wisdom in the absolute sense. See Romans 16:27. Some manuscripts do not include “only wise” God, rather “only God” |
| James 3:13 | How true Christian wisdom is demonstrated, through a Christian lifestyle. This is a close parallel to <i>chakham</i> in the OT. |
| Jude 25 | “Only wise God.” Same issue as in 1 Timothy 1:17. |

Wisdom Personified

As in the Old Testament, in the New Testament wisdom is personified. She is proven right by her actions (Matt. 11:19), which in the parallel passage in Luke means that she is proven right because her “children” act correctly (Luke 7:35). The power and ability to do this comes from God who imparts the right wisdom: “I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist” (Luke 21:15, NKJV).

Jesus is called “the power of God and the wisdom of God” (1 Cor. 1:24, NKJV) who is made unto us “wisdom from God—and righteousness and sanctification and redemption” (verse 30, NKJV).

Wisdom Must Be Taught

Wisdom, not just knowledge, is what is supposed to be taught as Christians communicate the gospel to the world; “Him we preach, warning every man and teaching every man in all wisdom, that we may

present every man perfect in Christ Jesus. To this end I also labor, striving according to His working which works in me mightily” (Col 1: 28, 29, NKJV).

“Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him” (Col. 3:16, 17, NKJV).

Small Group Activity 2

In your small group discuss the concept of wisdom. Focus on the difference between wisdom and knowledge and how the biblical concept of wisdom can be applied to Sabbath School teaching.

Assignment 4

“Exploring the Concept of Wisdom.” Be sure to record on your Student Fulfillment Card that you have completed it.

Reading 4

“Schools, Scribes and Sages.” Be sure to mark on your Student Fulfillment Card that you have completed this reading.

UNIT 3

The Sabbath School Teacher and Spiritual Gifts

The question is often asked whether a teacher is “made” or “born.” Most teachers are “made;” they learn the craft through study and experience. Some people, however, inherit the ability to teach, and they improve this talent through study and experience. There is also a third alternative, and in Christian teaching this is often the most significant: the spiritual gift of teaching assigned by the Holy Spirit.

The Seventh-day Adventist church officially recognizes the validity and role of spiritual gifts within the church. Fundamental Belief No. 17 states: “God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love.”¹⁴

What Is a Spiritual Gift?

Spiritual gifts are special attributes given by the Holy Spirit to every member of the Body of Christ according to God's grace for use within the context of the Body. All born again Christians are assigned spiritual gifts by the Holy Spirit, whether they realize it or not. Spiritual gifts are not always the same as natural talents. A natural talent is an inheritance from parents and ancestors. Spiritual gifts are assigned by the Holy Spirit. They might match up and they might not—it all depends on the ministry the Holy Spirit wishes to assign to a born-again Christian.

Spiritual gifts are assignments to lifelong ministry. Ellen White's statement, "The Lord calls for young men and women to gird themselves for lifelong, earnest labor in the Sabbath school work,"¹⁵ is a description of a spiritual gift as a lifelong ministry. In this case, through study and experience, the teacher becomes a Master Teacher, well-trained and skillful.

This does not necessarily mean "highly educated" in a formal educational sense. Well-trained and skillful Sabbath School teachers may study and develop superlative knowledge and skills on their own, or in training courses like the one you have in hand. Sabbath School teaching is a *spiritual* activity. As long as a person has the personality and dedication for this ministry, he or she will be a good Sabbath School teacher.

In spite of this, however, the ideal is always to look for people who have the spiritual gift of teaching. Such are drawn to this ministry and feel a real call. They are self-motivated to teaching in Sabbath School.

The Difference Between Spiritual Gifts and Roles in Church Service

A role of service in the church is a temporary assignment based on church needs. Spiritual gifts are assignments to lifelong ministry. In the Introduction to this class, the statement was made: If a member accepts a teaching position because of the "call of duty," (often because no one else will accept), it is doubtful that much will happen in either the minds or souls of class members. This is true, but the same person who answered the call of duty may well discover that the Lord has indeed given them the spiritual gift of teaching and develop into a good Sabbath School teacher.

The spiritual gift of teaching is the special ability that God gives to some members of the Body of Christ to communicate information relevant to the spiritual health and ministry of the Body and its members in such a way that others will learn.

Spiritual Gifts and Church Authority

If I am called by the Holy Spirit to teach a Sabbath School class, do I still have to listen to the people on the Sabbath School Council or anyone else in the church? The authority that comes with a spiritual gift is *the authority to do the work of the kingdom*. This is a matter of responsibility, not personal self-serving authority. Jesus "spoke as one having authority" (Matt. 7:29, NKJV) but He did not "rule" anything, nor did He mistreat anyone just to show His authority. Our authority is derived from the authority of the Holy Spirit and delegated to us to be used in the service of the Kingdom. That is why it is known as *spiritual* authority and not command authority.

The Gift of Discernment

The spiritual gift of discernment often accompanies that of teaching. This is part of the issue of wisdom. The gift of discernment is the special ability that God gives to certain members of the Body of Christ to know with assurance whether certain behavior purported to be of God is in reality divine, human, or satanic.

The Gift of Shepherding

The gift of shepherding is similar to that of pastoring. The gift of pastor is the special ability that God gives to certain members of the Body of Christ to assume a long-term personal responsibility for the spiritual welfare of a group of believers. In the case of the Sabbath School teacher the "group of believers" are the members of the class.

In his book on spiritual gifts, Bobby Clinton sums up well the gift of teaching: “The gift of teaching ranks high among the leadership gifts. God uses this gift primarily to bring about maturity growth in the body.

“Because a teacher has such an influence over many others there must be constant searching of the Scriptures to insure that what is being taught is truth. A teacher should be quick to modify views whenever they are inconsistent with the teacher’s ever-increasing grasp of Scripture.

“James 3:1 warns that teachers will receive greater judgment; people should carefully exercise this gift. Second Peter (and probably Jude) strongly warns against the influence of false teachers. Any teacher can be a false teacher in some given area of teaching. We must be careful to heed this warning.

“Even though there are dangers that accompany teaching there are great rewards. It is a tremendous thing to realize that God has shown you truth and you can pass it on so that others have their lives changed by it. The satisfaction of seeing God’s truth change lives is certainly reward enough for one exercising this gift.”¹⁶

Assignment Sheet No. 5

“Spiritual gifts inventory.” Complete the inventory in Assignment No. 5. This is not a test and has no score. It is for you to decide where you fit into the pattern of spiritual giftedness and Sabbath School teaching. Mark on your Scorecard that you filled in the Inventory.

Assignment Sheet No. 6

“Statement of Mission.” In one or two brief statements, write a personal statement of mission and a description of how you will personally apply that statement of mission to adult Sabbath School teaching. Keep this statement of mission with your Sabbath School Bible Study Guide and refer to it periodically to see how you are doing.

A statement of mission may be build around phrases such as “As an adult Sabbath School teacher I will (pray consistently, etc.), and with the help of the Lord instill in my class members . . .” This is just an illustration. Make your statement of mission as personal as you wish.

If you are studying in a group, your instructor will advise about this assignment.

Small Group Activity 3

If you are studying in a group, have the group members share their statements of mission as they feel at ease in doing so.

Conclusion

This class has focused on the spiritual aspect of Sabbath School teaching, the “being” aspect of the Sabbath School teaching core values of being, knowing, and doing. We have looked at: (1) What the Bible says about wisdom, sphere of influence, personal spiritual growth and attitude, and how this applies to Sabbath School teaching, and (2) a comprehension of the degree to which the Lord has endowed you with the spiritual gifts of teaching and shepherding.

A personal statement of mission has grown out of this study. That statement will guide your future Sabbath School teaching. May the Lord bless you as you continue in this all-important ministry of Sabbath School teaching.

¹ W. T. Bartlett, *Sabbath School Ideals* (Nashville, Tenn.: Southern Publishing Association, 1940), p. 94.

² *Counsels on Sabbath School Work*, p. 155.

³ Stanley S. Will, *Teach* (Nashville, Tenn.: Southern Publishing Association, 1974). p. 37.

⁴ *Counsels on Sabbath School Work*, p. 13.

⁵ Ibid.

⁶ Stanley S. Will, *ibid.*, p. 22.

⁷ Mary Hunter Moore, *They That Be Teachers* (Nashville, Tenn.: Southern Publishing Association, 1937).

⁸ Flora Plummer, *The Spirit of the Teacher* (Washington D.C.: Review and Herald Publishing Association, 1967).

⁹ Quoted from *Prophets and Kings*, p. 164.

¹⁰ Quoted from *Counsels on Sabbath School Work*, p. 122.

¹¹ Flora Plummer, *ibid.*, pp. 98, 101).

¹² John Paterson, *The Book That Is Alive* (New York: Charles Scribner's Sons, 1954), pp. 50, 51.

¹³ Marion E. Cady, *The Education That Educates* (New York: Fleming H. Revell Company, 1937), p. 48.

¹⁴ <[Http://www.adventist.org/beliefs/fundamental/index.html](http://www.adventist.org/beliefs/fundamental/index.html)>.

¹⁵ *Counsels on Sabbath School Work*, p. 13

¹⁶ Bobby Clinton, *Spiritual Gifts* (Horizon House Publishers), p. 130, used by permission).

Reading 1
THE TEACHER'S PERSONALITY¹⁶
William T. Bartlett

Note: The author of this article focuses on the children's and youth's departments of Sabbath School, but the principles cited apply equally to the adult Sabbath School class.

Teaching can be a very uninteresting and mechanical task, and then it is drudgery for the teacher and a tedious infliction for the taught. The object of the proceeding is to transfer to the mind of the pupils some set of ideas that is in the thought of the teacher. Unless the idea has interest for both, the process is a dreary one. If the teacher's personality is aroused over the idea because of his [or her] own intense interest in it, there is a vitalizing contact with the inert mind of the learner, the interest imparts itself, and the whole being of the pupil is stirred.

"The mind (and with it the character) is nourished only by that which strikes home. Either to teach or to train we must awaken the activity of the pupil's mind. Our enthusiasm is good; but his is better. The arousal of our own interest is directly helpful. The arousal of the pupil's is essential. As the late Professor H. R. Withers used to phrase it, 'we must begin at the [learner's] end.'"¹⁶

A teacher who lacks personality can accomplish little. Whatever he [or she] knows is but dry learning, with little power to awake the dormant intellect of the pupil. This is true in secular education, and it is even more true in religious instruction, which is calculated, when rightly imparted, to stir a human heart and mind to its depths. The point is well illustrated by the difference between the proceedings of Gehazi and Elisha in their dealing with the dead son of the Shunamite woman. While the prophet accompanied the sorrowing mother, Gehazi was sent on ahead, with the command: "Gird up thy loins, and take my staff in thine hand; . . . lay my staff upon the face of the child And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor attention [margin]." The servant returned to his master and reported, "The child is not awaked."

Gehazi's touch is a type of the work of the ineffectual teacher. He has carried out his bare instructions, and that is all. He has laid a dead staff on the face of a dead child, but the child pays no attention. Gehazi is content to return and report that he has done what he was bidden to do, but there is no result.

How differently Elisha goes to work: "Behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes."

Elisha's whole being is enlisted in the effort. His mouth, eyes, and hands make contact with the mouth, eyes, and hands of the child. With the glow of his own vitality he imparts warmth to the child. With the patience of sympathy and love he perseveres in his task until his devotion is rewarded with signs of returning animation. At last he is able to give back alive to the rejoicing mother the son that she had lost.

May not the Sabbath School teacher learn a lesson from this interesting story? It is not enough, like Gehazi, to lay a lifeless lesson on an irresponsive mind. The teacher must help the learner to see what a learner may see because his own eyes are at the service of the learner's intellect; his hand is holding the learner's hand not merely in friendly clasp, but in sympathetic apprehension of life's realities as they manifest themselves to the learner; his mouth is uttering kindly, understanding words to an open heart, and helping it to repeat after him words of prayer and praise, words of courage, and vibrant words of life. The learner's nature is quickened and energized by contact with a wiser and stronger life that is wholly responsive to its instinctive call; and surrounds it with a comforting assurance of warm and helpful affection that will never leave it to contend alone with the fear and the darkness and the power of evil.

Elisha brings an ardent personality to his task; Gehazi, a formal, perfunctory, and artificial service. Elisha would have made an ideal Sabbath School teacher. Gehazi would carry out his round of duties with soulless monotony. It seems almost fitting that his end should be, as the record tells us, a living death.

How can an ordinary human being become a glowing personality? Every person might have a distinct individuality, if only the natural endowment were fully developed by wise parents and teachers. But too often the God-implanted instincts are starved by unsympathetic parents, mental powers are dwarfed by indifferent teachers, the body is enervated by malnutrition, so that the personality is enfeebled and stereotyped at a low social standard. It is the work of a good teacher to draw out the potential personality of the learner, and the best teacher is one who himself possesses a well-developed, arousing, and inspiring personality.

Such a personality comes as the result of a great ideal, cherished and served in entire loyalty to its appeal. A Sabbath School teacher who has seen the vision of a soul won for a mighty Savior, a human life transformed into a holy temple for God's indwelling, and who dedicates physical, mental, and spiritual energies to the service of such an ideal, will, no matter how mediocre and commonplace he may seem to others at first, become in time a winsome and powerful influence. The truth he reverently and faithfully holds will transform him; the task itself will train him; and he will steadily grow in mental and moral power. The more the high task transcends his own feeble resources, the more it will call forth faith, and thus enrich him with supernatural gifts. Whoever accepts the weighty responsibility of teaching others the living truths of God's word may confidently pray that he himself shall become in person the clearest illustration of his doctrine, that in him also the word shall become flesh.

The personality of Jesus was the greatest aid to His teaching. When the feeble mentality of the disciples stumbled over His words, He could refer them for clearer light to His personality. "Follow Me," was the invariable charge for His disciples. In the hour of mystery, "I am the way, the truth, and the life." "Abide in Me," is the secret of fruitful service and victory over a hostile world. Jesus sanctified Himself that His followers might also be sanctified through the truth. He invested Himself in His evangel. The Sabbath School teacher must teach a message that has already done a mighty work in his own heart, and the words he speaks to his class must seem to them but the true echo of his own true life. Gracious words, when he utters them, must commend themselves as exceeding great and precious because they shine with the brightness of his own rich and luminous personality.

A call to service as a Sabbath School teacher is a call to Christlike ministry. No teacher should rest content until he or she knows that such a commission has come direct from the great Teacher Himself, that He is controlling His human instrument, and that the human teacher, visible and audible to the class, is a chosen vessel through whom the divine Teacher can carry on His own work. It will be such a teacher's great reward to see learners captivated with the revelation of the glory of the Savior, carried out of themselves, liberated from all sinful bondage, exalted, enthused, empowered by the vision of the personality of One who welcomes them into His own marvelous light.

Out of such classwork there come new recruits for the kingdom, not uncertain, hesitating, lukewarm members who soon get weary of the trials of the way, but eager, strenuous workers for the cause. These converts have seen Christ in their teacher, and instinctively they strive after the ideal that has been steadily set before them. They have fallen in love with a type of Christianity that is unselfish, industrious, persevering intellectual, enterprising, courageous, confident, and acquainted with the power of prayer. Better teachers mean better Sabbath Schools, better churches, a larger work in the world, and an earlier triumph for the Lord we love.

When the church becomes a mighty army, against which the powers of darkness are not able to stand, the Sabbath School workers will have had much to do in achieving this result. When rewards are distributed, the loyal Sabbath School teacher will not be forgotten. On the Sabbath School teacher rests a great responsibility. We should not call it a heavy responsibility, because the Lord strengthens His faithful workers, and their love for Him makes burdens light. Still the task is great and important. If the church is strong and victorious in its campaigns, it is partly a result of the Sabbath School teachers.

Reading 2
THE MOST EFFECTIVE TEACHING¹⁶
Marion Lawrence

The most effective teaching is done when the teacher does not know that he or she is teaching. Teaching is not putting facts into a pupil's mind as you put corn into the bin. Teaching is not training a mind but training a life.

The purpose of this chapter is to consider how and what we are teaching when we are not teaching at all. Only a small part of teaching can be put into words. It is done in silence. Nature does her greatest work in silence. The changing of the seasons, the coming of day and night, the opening of the buds, the ripening of the fruit—all are done in silence; likewise the teacher's greatest work.

What is it we are talking about? It is the teacher himself, the moral power of the teacher's own person, the radiating influence of the teacher's whole life. It is the teacher summed up. The unconscious teaching is really the teacher.

Every individual is really a double person. Not only is he the person people think him to be, but he is the person God knows him to be. The first is reputation; the second is character. Character is bought with a great price. It is the teacher's chief asset. Somebody has said that "a cannon must be one hundred times as heavy as the shot it puts." In other words, the teacher's life is the life of his teaching, and this is unconscious tuition.

This unconscious tuition has three characteristics, namely:

- It is involuntary.
- It is incessant.
- It is inevitable.

These facts should awe us into a true realization of the dignity of our office as teachers. Here, indeed, is the measuring rod for Sabbath School teachers.

Now there are various means of communicating this unspoken part of our teaching. We shall mention but three:

1. Our Mental Frame

Much depends upon our mental frame, and teachers neglect it at their peril. There are many ingredients that enter into its composition. We shall speak of but a few.

●*Self-control.* Supremacy lies in self-control and being well poised. No one can hope to control others who cannot control himself. Self-control does not come by accident but by strong will power and much practice. "No man who understands himself ever appears to be out of place."

●*Contentment.* What we really mean is good nature and is wholly an inner quality. It means that we are at peace, unworried, not easily fretted or irritated. "Contentment with godliness is great gain."

●*Confidence.* By this we do not mean conceit nor being puffed up; not pride in one's ability but consciousness of one's strength, confidence in oneself, confidence in one's message, confidence in one's ability to give the message. Confidence always begets confidence. How true this is when the trusted family doctor speaks an encouraging word about the dear one who lies sick. Confidence spreads through the house like a summer breeze. Confidence shows that one feels equal to the occasion. It is reserve power. The tasks of the world are done by the people who believe they can do them. Virgil said: "They bring success their zeal to fan.

They can because they think they can."

●*Patience.* This is an exceedingly hard grace to cultivate. Someone has said, "He that can have patience can have what he will"; another, "Patience is bitter, but its fruit is sweet."

The following beautiful lines from Georgiana Kingle Holmes are most suggestive and helpful:

"They are such dear, familiar feet that go

Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We may be mute,
Not turning to impute
Grave fault: for they and we
Have such a little way to go—can be
Together such a little while upon the way,
We will be patient while we may.

“So many little faults we find,
We see them ! For not blind
Is love, we see them, but if you and I
Perhaps remember them come by and by,
They will not be
Faults then—grave faults—to you and me,
But just odd ways—mistakes, or even less,
Remembrances to bless.
Days change so many things—yes, hours,
We see so differently in the suns and showers.
Mistaken words tonight
May be so cherished by tomorrow’s light;
We may be patient, for we know
There’s such a little way to go.”

● *Sincerity*. This means genuine, wholehearted, transparent, and true. Sincerity is the key to all hearts, especially the hearts of children and young people. They are good judges, too, and at the last we pass for our true worth.

● *Unselfishness*. No one can impart the real lessons of life with selfishness in his heart. He must have true perspective. Self-seeking always belittles; self-effacement enlarges. The humble are lifted up; the proud cast down. Genuine love to God and to the pupils is the engine that should drive us to our task, never any desire to shine as a teacher, but to help as a friend. As Dr. Watkinson says, “The selfish man has come too late.”

● *Sympathy*. The world is ruled by sympathy and love, and the world is hungry for it. Our scholars are hungry for it likewise. The scholars in your class, who face you every Sabbath, are hungry for sympathy. They will not tell you so, but it is the truth nevertheless. A word of sympathy unlocks the heart and opens the way for helpfulness. Sympathetic folks are the angels of mercy. We have no greater task, as Sabbath School teachers, than expressing to our scholars and to the world the love and sympathy of God.

All are moved by sympathy. William Reynolds used to tell the story of a man who was traveling in a sleeping car, with a crying baby. The baby cried until the middle of the night, when some of the passengers became quite out of patience, and one man said to the father of the baby, “You should have left that baby at home with its mother; a man has no business to be traveling with a crying baby. We paid good money for our sleeping accommodations, and we have a right to sleep.” The man responded that he wished he could leave that baby with its mother, but that the mother was dead and was in her coffin in the baggage car. He was taking her to the East, to bury her where he married her. Upon hearing this, a great stalwart fellow rolled out of the upper berth and asked the father of the baby how long he had been on the train. He replied that he had been there two nights and had still another night to travel. He thought the baby was sick but was doing his

best to keep the baby quiet. The bighearted man replied, “Give me that baby!! You need rest and sleep more than that baby does. We have some babies at our house, and I think I can keep the baby quiet while you sleep.” He took the crying baby on his arm and, in a low, sweet voice—even if it was a man’s voice—sang to the baby as he walked up and down the aisle, “Hush, my dear; lie still and slumber. Holy angels guard thy bed.” By and by, the baby’s cries began to subside. They soon changed into a coo, and then baby fell asleep. The tired father was slumbering deeply, and the heavy breathing indicated that everybody in the car was sleeping. The benefactor then parted the curtains and laid the sleeping baby down by the side of the father and again repaired to his own berth. The “holy angel” that guarded that baby’s bed that night was six feet tall in his stocking feet and probably weighed two hundred pounds! The world needs that sort of sympathy.

● *Cheerfulness.* By this we do not mean funny but just happy, buoyant, overflowing with joy, the real joy of the Lord. “The joy of the Lord is your strength,” (Neh. 8:10, NKJV). Amiability is power. Cheerfulness is more than pleasantness. It is not always revealed by outward expression. The cheerful people are always the popular people, while everybody gives the grouch a wide berth. Arnold said, speaking of a teacher, “He should not take his work as a dose.” Xenophon said, “He cannot teach who does not please.”

Cheerfulness can be cultivated, but it seems that many do not try. An advertisement in an English newspaper ran something as follows: “WANTED: A governess in a small family. Must be a Christian—cheerful, if possible.”

● *Earnestness.* We are in serious business, in teaching people who are to live in another world. It will not do to trifle. While we must be cheerful and happy, we must, nevertheless, be tremendously in earnest. Impress your scholars that you have lived a whole week looking forward to this opportunity. The teacher should know what he is after, and go after it with all the power that he has. The teacher should be tremendously in earnest.

These are not the only ingredients in the mental frame, but they will go far. When a teacher with this frame of mind arrives in the class, order begins at once, for the scholars recognize that order must be established, and they will desire to have it so.

2. The Face

This is another method of communicating this unconscious tuition. We teach by our faces. The face is a public signboard, “the playground of all the imps or angels who dwell inside.” It is an index of one’s real self. People run from a storm but love to dwell in the sunshine. Thunderclouds mean defeat. Pupils read our faces as we read a book. Our faces were made to reflect the spirit of our inner life. Chrysostom said of Bishop Flavian, “The countenances of holy men are full of spiritual power.”

It is the duty of every Sabbath School teacher to be good-looking—not pretty or handsome necessarily, but to have a face that looks good. “Many a face not beautiful nor even symmetrical is noble with moral dignity and radiant with spiritual power.” Such faces, however, are not acquired in a department store.

The good face can be cultivated. It takes the pain of bitter experience oftentimes, and yet it is this very thing that often brings the face to its greatest expression of power. A smiling face is a benediction, and smiling is a fine art.

Smile awhile,
And while you smile,
Another smiles,
And soon there are miles and miles
Of smiles,
Because you smile.

Little do we realize the true worth of a smile.
The thing that goes the farthest toward making life worthwhile,
That costs the least and does the most—is just a pleasant smile.

The smile that bubbles from the heart that loves his fellow men
Will drive away the clouds of gloom and coax the sun again.
It's full of worth, and goodness, too, with manly kindness blent—
It's worth a million dollars, and it doesn't cost a cent.
There is no room for sadness when we see a cheery smile;
It always has the same good look—it's never out of style;
It nerves us on to try again when failure makes us blue;
Such dimples of encouragement are good for me and you.
So smile away; folks understand what by a smile is meant—
It's worth a million dollars, and it doesn't cost a cent.”

In speaking of the face, it is well to refer specifically to the eye. Someone has said that the eye is the born prince of the schoolroom. Really, it is the scepter of power. Order is maintained many times by just a glance. In Psalm 32:8, God says, “I will guide you with My eye” (NKJV). There is power in the eye.

3. The Voice

Here is another way by which unconscious tuition is communicated. We do not refer to the words that are spoken but to the sound of the voice. The sound carries conviction and has tremendous power. It was said of Charles G. Finney, the great preacher and evangelist, president of Oberlin College, that he could make an audience weep simply by his voice as he repeated the Lord's prayer.

There is persuasion, entreaty, command in the tone of the voice. The voice will often quiet the maniac, comfort the discouraged, hearten the sick, and put the baby to sleep. The voice of that great and wonderful Quaker, Elizabeth Fry, is often referred to as a fine illustration. When she entered Newgate jail and appeared among the criminals, the very quality of her voice, as she read the Scripture, offered prayer, or sang a hymn, would quiet the disturbance and draw to her those who were innocent of heart or sought to be.

In Proverbs 15:1 we read, “A soft answer turns away wrath” (NKJV). All Christian workers should cultivate their voices. They should be perfectly natural and not assume any lofty airs, such as the rolling of their voices in big-sounding tones. The story is told of a minister's wife who reproved her husband at home one day for reading the newspaper in his “Scripture” voice. There is music and power in the voice.

These three: the mental frame, the face, and the voice, are the most powerful agencies by which we communicate this unconscious teaching. If we were to draw a line below them and add, in order to find their sum, it probably could not be expressed in one word. The nearest word may be *atmosphere* or possibly *radiation*. The influence of such a life is breathed. “The very presence of some people is a sanctuary.” It was said of Robert Moffat, the great missionary, when returning from the foreign field in his advanced years, that the people in the churches where he was to speak would rise, unbidden, as he entered. This was simply the holy influence of a holy life.

The teacher's power, after all, is the sum of what he is. The best part of our teaching is done unconsciously. Someone said, “It was the way Henry Drummond laid his hand on my shoulder that made a Christian out of me.” No wonder the people of Labrador almost worshiped Wilfred Grenfell. It was because he taught them the way to God by his poured-out life.

Teacher, what is your total impression on your class? Remember, the roots of all moral strength run back under the soil of self-sacrifice and right living. The apostle Paul said repeatedly, in his letters to the churches, “Follow me as I follow Christ.” Would this be safe for you, for me, to say? The teacher should be what he seeks to have his scholars become. The world wants a gospel that it can see, for comparatively few are reading the gospel in the Book.

You are writing a gospel, a chapter each day,
By deeds that you do, by words that you say.

Men read what you write, whether faithless or true;
Say, what is the gospel according to you?"

A teacher's life is the life of his teaching.

Assignment Sheet 1

SUMMARIZING SOME CONCEPTS

In your own words, write a brief summary of what Ellen White says about each of the following. Though she often makes reference to children and youth, the principles apply equally to an adult Sabbath school class.

Essential qualifications

- Well-balanced, symmetrical characters
- Dress and deportment
- Representative of true religion
- Reverent yet cheerful
- Influence
- Patience
- Self-improvement
- Simplicity and sympathy
- The countenance an index of character.

Assignment Sheet No. 2

WHAT HAVE YOU LEARNED?

Study the supplemental reading and answer the following questions:

My score ____/30

- What does the author mean by the statement, “The most effective teaching is done when the teacher does not know that he is teaching.” [4 points]

- What does the author mean by the phrase, “It [teaching] is done in silence.” [2 points]

- What is “unconscious tuition”? [2 points]

- List the nine qualities that the author names as a “mental frame”. [9 points].

- How do these nine qualities compare with the other lists we have looked at in this unit? [5 points].

- According to the author, why are the face and the voice so important? [8 points].

Assignment Sheet No. 3

YOUR STRONG AND WEAK POINTS

Go through the lists from Mary Hunter Moore and Flora Plummer and identify what you consider your strong points and weak points. If you are studying on your own, write a paragraph explaining how you can work at strengthening your weak points.

If you are studying in a group, your instructor will advise about this assignment.

There is no grade for this assignment, but be sure to note on your Scorecard that you have completed it.

Assignment Sheet No. 4

APPLYING THE CONCEPT OF WISDOM

Write a paragraph explaining how you can personally as a Sabbath School teacher apply the concept of wisdom in your teaching. There is no grade for this activity, but be sure to note that you did it on your Scorecard.

If you are studying in a group, your instructor will advise about this assignment.

Assignment Sheet No. 5

SPIRITUAL GIFTS INVENTORY¹⁶

A Teaching and Shepherding Gifts Inventory

| | False | | | | True |
|-----------------------------------------------------------------------------------------------------------|-------|---|---|---|------|
| 1. I feel very much at home leading out in any Bible teaching setting. | 1 | 2 | 3 | 4 | 5 |
| 2. It does, or I believe it would, bring great satisfaction to lead the same group each week of the year. | 1 | 2 | 3 | 4 | 5 |
| 3. I can prepare a logical class outline for a Bible lesson study. | 1 | 2 | 3 | 4 | 5 |
| 4. I see myself as a “shepherd” in the church with a total dedication to the welfare of my class. | 1 | 2 | 3 | 4 | 5 |
| 5. Bible teachings come quickly to mind when I deal with a problem. | 1 | 2 | 3 | 4 | 5 |
| 6. I’m excited about visiting church members in their homes on a regular basis. | 1 | 2 | 3 | 4 | 5 |

Add up your total score for questions 1, 3 and 5: _____ Teaching

Add up your total score for questions 2, 4 and 6 _____ Shepherding

If your score is ten or higher for either spiritual gift, it is probable that the Holy Spirit has bestowed this gift in your life, and it is important that you explore the possibility of using it in ministry in your local church.

Assignment Sheet No. 6

WHAT HAVE YOU LEARNED?

Study Reading 1 and answer the following questions:

My score ____/20

1. According to the author, what makes the difference between an uninteresting class and a dynamic learning experience? [4 points]

2. In your own words, summarize the thoughts of H. T. Mark. [2 points]

3. The author of Reading 1 draws an illustration from the experiences of Elisha and Gehazi. Fill in the columns below at least three lessons he draws and the applications he makes to Sabbath School teaching. [6 points]

| Elisha | | Gehazi | |
|---------------|-------------|---------------|-------------|
| Lesson | Application | Lesson | Application |
| | | | |
| | | | |
| | | | |

4. What is the author’s answer to the question “How can an ordinary human being become a glowing personality?” [5 points]

6. What “vision” motivates a Sabbath School teacher? [3 points]

7. What have you learned from reading this article?

Answers for Assignment Sheet No. 6

WHAT HAVE YOU LEARNED?

This is a self-grading assignment.

My score ____/20

1. According to the author, what makes the difference between an uninteresting class and a dynamic learning experience? [4 points]

Unless the idea has interest for both, the process is a dreary one. If the teacher's personality is aroused over the idea because of his own intense interest in it, there is a vitalizing contact with the inert mind of the learner, the interest imparts itself, and the whole being of the pupil is stirred.

2. In your own words, summarize the thoughts of H. T. Mark. [2 points]

Any answer is acceptable

3. The author draws illustrations from the experiences of Elisha and Gehazi. Fill in the columns below with three illustrations and the applications he makes to Sabbath School teaching. [6 points]

| Elisha | | Gehazi | |
|-------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------|--------------------------------------------------------------------|
| Illustration | Application | Illustration | Application |
| Elisha's whole being is enlisted in the effort. | The teacher must help the learner to see what a learner may see because his own eyes are at the service of the learner's intellect; his hand is holding the hand of the learner not merely in friendly clasp, but in sympathetic apprehension of life's realities as they manifest themselves to the learner; his mouth is uttering kindly, understanding words to a learning heart, and helping it to repeat after him words of prayer and praise, words of courage, and vibrant words of life. | Gehazi's touch is a type of the work of the ineffectual teacher. | It is not enough to lay a lifeless lesson on an irresponsive mind. |

| | | | |
|--------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------|------------------------------------------------------------------------------------------------------|
| With the glow of his own vitality he imparts warmth to the learner. | The learner's nature is quickened and energized by contact with a wiser and stronger life that is wholly responsive to its instinctive call. | Gehazi has carried out his bare instructions, and that is all. | He is content to return and report that he has done what he was bidden to do, but there is no result |
| With the patience of sympathy and love he perseveres in his task. Elisha brings an ardent personality to his task. | Elisha would have made an ideal Sabbath School teacher. | Gehazi, a formal, perfunctory and artificial service. | Gehazi would carry out his round of duties with soulless monotony |

4. What is the author's answer to the question "How can an ordinary human being become a glowing personality?" [5 points]

5. It is the work of a good teacher to draw out the potential personality of the learner, and the best teacher is one who personally possesses a well-developed, arousing, and inspiring personality.

6. What "vision" motivates a Sabbath School teacher? [3 points]

A Sabbath School teacher who has seen the vision of a soul won for a mighty Savior, a human life transformed into a holy temple for God's indwelling, and who dedicates physical, mental, and spiritual energies to the service of such an ideal, will, no matter how seemingly mediocre and commonplace, become in time a winsome and powerful influence.

7. What have you learned from reading this article?

Student Fulfillment Card

THE HIGH CALLING OF THE SABBATH SCHOOL TEACHER

This fulfillment card is the record that you have successfully completed the basic certification class “The High Calling of the Sabbath School Teacher” of the International Sabbath School Teachers’ Association training curriculum. When all the items are completed, have the card signed by your class instructor, a Sabbath school superintendent, person in charge of Sabbath school teachers in your church/district, your pastor, or someone from the conference/mission in charge of Sabbath School teacher training.

Check the items completed.

I have completed the following:

Unit 1

- Assignment 1: “Section Four,” *Counsels on Sabbath School Work*.
- Reading 1: “The Teacher’s Personality.”
- Assignment 2: “What Have You Learned?”
- Assignment 3: “Your Strong and Weak Points.”
- Reading 2: “The Most Effective Teaching.”
- Reading 3: “The Christian Teacher.”

Unit 2

- Assignment 4: “Exploring the Concept of Wisdom.”
- Reading 4: “Schools, Scribes, and Sages.”

Unit 3

- Assignment 5: “Spiritual Gifts Inventory.”
- Assignment 6: “Statement of Mission.”

- The course study guide “The High Calling of the Sabbath School Teacher.”

_____ has satisfactorily completed the International Sabbath School Teachers’ Association class “The High Calling of the Sabbath School Teacher.”

(Signature) _____

Date _____

Position _____