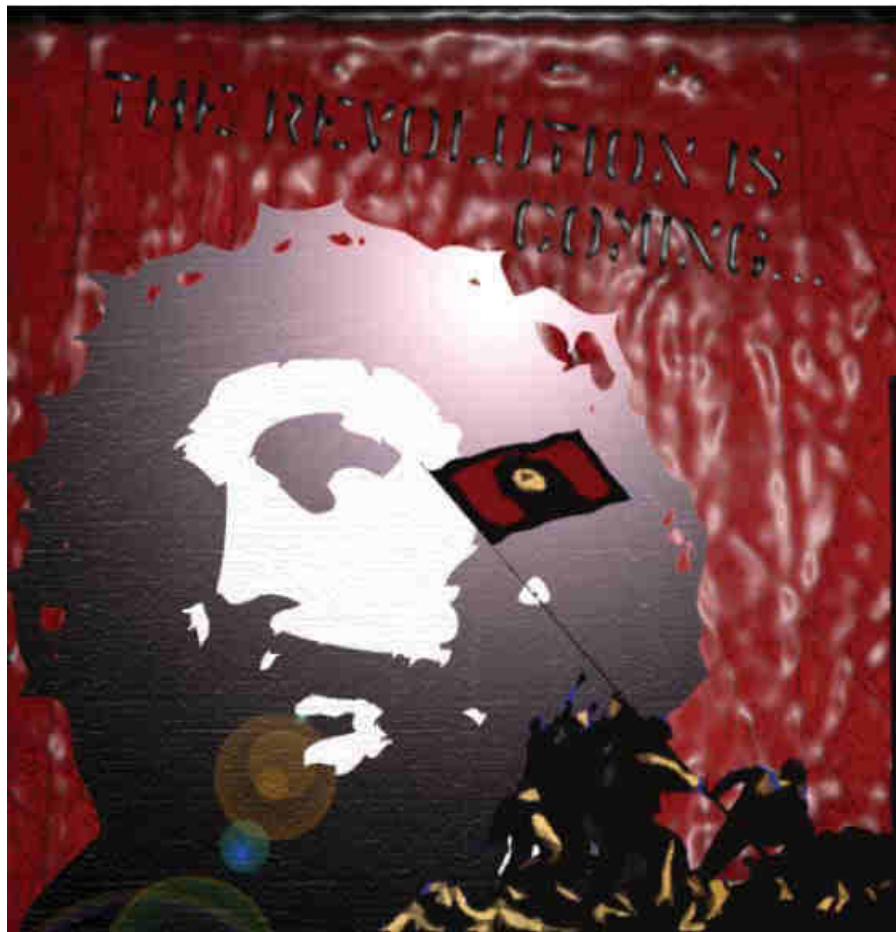


**Unit 3**



## WEB RESOURCES

### YOUTH MINISTRY

<http://www.youthministry.com>



This American site has resources from Group Publishing but also provides ideas for games and devotions. If you subscribe to the weekly newsletter, you receive a weekly link to articles about youth issues, devotional ideas and games. This site provides some excellent ideas and other links to related sites.

### HOLLYWOOD JESUS

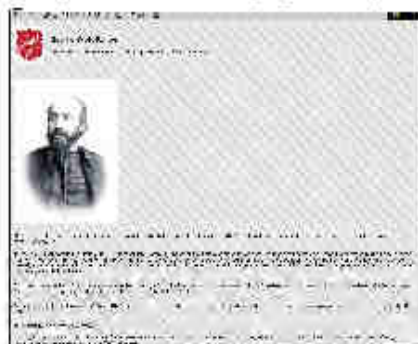
<http://www.hollywoodjesus.com>



Another American site that gives a Christian perspective to movies, DVDs and other multimedia. Useful for the spiritual connections to what teenagers are watching and listening to.

### SALVATION ARMY

<http://www.salvationarmy.org.uk/history>



For Salvation Army historical information (e.g. George Scott Railton in session 10 of this unit), try one of the Army websites. Use your favourite search engine and find pictures and stories to share with your group.

### SCRIPTURE UNION

<http://www.scriptureunion.org.nz/>



This web site shows you the latest Scripture Union resources for you as a leader and for Bible reading resources for your group. Shop on line or download their latest catalogue.

## A LEADER'S AIM & PRAYER

I am discipling young people so that they can say, 'I acknowledge Jesus as my Saviour and Lord.'

I know that they will watch my life. Help me to live so that they only see Jesus in me.

I will study God's word so I can present its great truths faithfully and well.

## SAFETY AND CARE

Carelessness is the opposite of loving. True care will be anticipatory (thinking ahead and being responsible), pro-active (their concerns are my concerns) and personal. The most important thing is not the program – it's the person. So keep your ministry safe! Don't assume that everything will be OK – build safety and care into your youth ministry.

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Various versions of the Bible have been used including the Good News Bible (GNB), Contemporary English Version (CEV) and the New International Version (NIV).

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# INTRODUCTION

Welcome to *TRIBE!* You have chosen a great resource for young people in the 12 to 16 age group who are meeting in small groups within The Salvation Army. Some of your group may be enrolled Corps Cadets and others may be young people not connected with any church. They are attending *TRIBE* for various reasons and you are holding a tool in your hands that can make an impact on their lives.

In this handbook you will find 20 sessions you can use at any time and in any order. Have a look at the contents page and think about how often you meet and any other events that may be on in the next 6 months that will cut into your group time – things like school holidays, corps events and divisional events. A few of the sessions may go together while others stand alone. So be flexible and work out how many of the sessions you can fit into a 6 month block and which ones are most suitable for your group.

There are 7 other handbooks in the *TRIBE* program that make up a 4 year balanced curriculum with a spread of Christian teaching and belief, Salvation Army doctrine, history and practices and various lifestyle issues.

Each *TRIBE* session has different segments that take you through the teaching material. They are written to last about 45 to 60 minutes and always provide more material than you can use, so you need to carefully plan and prepare.

## \* **AIM**

The focus of the session is spelt out in the aim. Once you are clear about aims, you can prepare in a way that will reinforce the purpose of the session.

## \* **OBJECTIVES**

These are for your referral only and reflect desired learning outcomes. The objectives state the ways in which the young people's thinking, attitudes or beliefs might be modified or reinforced. Sometimes you may want to concentrate on only one or two objectives and at other times you will be able to work on them all.

## \* **FROM THE BIBLE**

These will be the main passages included in the *TRIBE* lesson. You need to check out these verses to find out what God has to say on the topic.

## \* **INSIGHTS FOR THE LEADER**

This is information, advice and ideas that may be useful in your preparation and presentation. Sufficient material will be given so that you have no difficulty in knowing how to answer any questions raised during the session, what the session is about and how to go about conducting the session. Sometimes this is supplemented with side column boxes with **LEADER TIPS** or **NOTES** that give specific information.

❄ **GETTING STARTED**

By using one of these warm-up activities at the start of the session, you'll help the group unwind and be more ready to settle down. It will be based around an activity connected with the theme of the session. Sometimes this will lead to a revision of previous work or it will prepare them to tune into the general theme of the session. Try to have a time limit on the starter. The young people should be able to tie this activity into the aim of the session and you can do this from the sub-heading 'Point to make'.

❄ **GOING DEEPER**

By exploring some of the different teaching approaches, you'll find out as a group what the topic is all about. Some of the main ideas will be suitable for large groups; some for small; some for older groups; some for younger groups; some to involve input and some to involve discussion. All should involve interaction. There will always be more teaching ideas suggested than there is time to use them, **SO BE SELECTIVE AND FLEXIBLE!** Choose one or more of the teaching approaches, depending on what you want to accomplish. You may have some other ideas to add – just check that you are still true to the aim and objectives.

❄ **TAKING IT HOME**

By this brief summary of the teaching, the young people will be helped to look at how it applies to their living today.

❄ **FOLLOW-THRU**

This segment offers a challenge through the Get Involved and Grow strand for the young people to think about how they can do something practical that involves a response from them.

❄ **WORK SHEETS**

Photocopy these for the young people depending on whether they are juniors or seniors. The work sheets have specific activities that arise as part of the session and are a useful tool for feedback showing you how well you are getting the message across.

Well, now that you have a brief overview of the session format, pray, plan and prepare to lead your group through some exciting times. Think of your young people as unique persons, created and loved by a mighty God who desires the very best for them. As their leader you will want to build meaningful relationships with your group and use the best resources available to help shape their lives. There is help available for you through training and networking with other leaders through your Divisional Youth Secretary. We pray that God will equip you and lead you in this ministry.

The Editors.



## **GET INVOLVED AND GROW**

---

An important part of nurturing any person in their understanding of the Christian faith is to help them see that Jesus expected us to listen and then obey by doing.

If you love me you will obey my commandments – John 14:15

A great challenge that every leader must present to those they are discipling is that they need to 'get involved' and be committed.

Because of its importance this strand of the TRIBE program is set out at the beginning of this Handbook and is called **GET INVOLVED AND GROW**.

A wide choice of challenges is presented so that every group may choose those that particularly suit their situation – country, city, small or large.

A Your Choice challenge is included because it is always exciting when a group sees a specific need and thinks of a way they can help.

As your group members grow in spiritual discernment you will be able to suggest that they take on a challenge that has appeared to be too difficult or demanding. This will give them the joy of knowing that they can do marvellous things in God's strength.

The challenges are divided into three sections:

1. Get involved in worship
2. Get involved in mission
3. Get involved in training for leadership

As each challenge is listed a short explanation is given for those that are not self explanatory. The suggestions are the same for each year. Following discussion with your group, aim to have each member accept five challenges from each section – every unit (or six months).

Nurturing young people so that they grow to be committed, active members of our corps community is a 'huge' task and one that you as a leader are taking on.

Seek out discipleship partners from soldiers in the corps who will uphold you with their faithful prayers and keep them informed of your needs.

**IT WILL MAKE A DIFFERENCE!**







## **GET INVOLVED AND GROW IN MISSION (REACHING OUT IN SERVICE)**

---

Motivation: (Matthew 25 :40 GNB) Whenever you did this for one of the least important brothers of mine, you did it for me.

- ❖ **HELP WITH OPEN-AIR OUTREACH**
- ❖ **BE AN ENCOURAGER**  
(e.g. Write or phone somebody who is feeling a bit sad, or who should be thanked for a great job.)
- ❖ **TAKE PART IN THE RED SHIELD APPEAL**
- ❖ **BE INVOLVED WITH THE YOUTH GROUP**
- ❖ **PRAY FOR YOUR FRIENDS**  
(Pray regularly for the specific needs that a friend has.)
- ❖ **CARE FOR OTHERS**  
(Help someone with a disability with a task they find difficult to do.)
- ❖ **HELP WITH TODDLERS**  
(If your corps runs a creche, take part as a helper.)
- ❖ **PARTICIPATE IN A SCHOOL GROUP**  
(Find out if your school has any Christian gatherings and join one.)
- ❖ **HELP AT A COMMUNITY WELFARE CENTRE**  
(for several hours)
- ❖ **BE INVOLVED WITH CAROLLING/ CHRISTMAS OUTREACH**
- ❖ **BE A FRIEND**  
(Chat to a newcomer and introduce them around)
- ❖ **HELP ANOTHER CORPS**  
(Be involved in leading a meeting at a smaller corps)
- ❖ **ACCOMPANY A COMMUNITY CARE MINISTRIES WORKER**  
(on visitation at a special time such as Christmas, Mother's Day etc)
- ❖ **BRING A FRIEND WHO DOES NOT ATTEND THE ARMY ALONG TO A YOUTH GROUP**
- ❖ **HELP AT THE LOCAL SHOW**  
(e.g. distribute literature, help on a stall)
- ❖ **BE A HELPFUL MEMBER OF YOUR FAMILY**
- ❖ **VISIT A NURSING HOME AS A MEMBER OF A GROUP**
- ❖ **HELP WITH OTHER APPEALS**  
(e.g. Forty Hour Famine)
- ❖ **MAKE A POSTER FOR A SPECIAL EVENT AT YOUR CORPS**
- ❖ **SHARE A CHRISTIAN BOOK/VIDEO WITH A FRIEND**
- ❖ **DO AN UNEXPECTED FAVOUR FOR SOMEONE**
- ❖ **PREPARE INVITATIONS FOR A SPECIAL EVENT AND HELP GIVE THEM OUT**
- ❖ **YOUR CHOICE**





## GET INVOLVED AND GROW IN WORSHIP

---

Motivation: (Psalm 100:1 GNB) Sing to the Lord, all the world! Worship the Lord with joy; come before him with happy songs

- ❖ **WORSHIP REGULARLY**  
(By attendance and attitude)
- ❖ **DESCRIBE YOUR PERSONAL DEVOTIONS**
- ❖ **MEMORISE SCRIPTURE**  
(Approximately 6 – 8 verses)
- ❖ **READ THE BIBLE IN A MEETING**  
(Prepare beforehand and give the congregation time to find the passage)
- ❖ **REPORT ON HOW A WORSHIP SERVICE HELPED YOU**
- ❖ **REGULARLY WEAR THE CORRECT UNIFORM FOR THE SECTION YOU ARE IN**
- ❖ **TAKE PART IN A SMALL GROUP**  
(Singing, playing an instrument, drama or creative dance)
- ❖ **LEAD A WORSHIP SEGMENT AT TRIBE**  
(Use a song that helps you worship)
- ❖ **OPERATE THE AUDIO VISUAL EQUIPMENT**  
(Overhead projector, Power Point presentations and so on – for four meetings, changing transparencies slides efficiently)
- ❖ **KEEP A PRAYER DIARY**  
(List your prayers and tick them as they are answered)
- ❖ **TELL OTHERS WHAT GOD HAS DONE IN YOUR LIFE** (Spontaneous or prepared testimony)
- ❖ **GIVE A CHILDREN'S STORY USING A VISUAL AID**
- ❖ **DESIGN A PRAYER BOOK MARK**  
(To help you remember the types of prayers we can pray)
- ❖ **TAKE PART IN A MUSICAL SECTION IN YOUR CORPS**
- ❖ **PRAY PUBLICLY IN A MEETING**  
(Write out the prayer beforehand so that you can include all the things you should pray about)
- ❖ **CHOOSE SONGS AND CHORUSES**  
(Select 4 – 5 that could be used in a worship service on a given theme)
- ❖ **SPEAK ON A GIVEN TOPIC**  
(Have 2 weeks' preparation – use a Bible verse or talk on a famous Christian)
- ❖ **TAKE UP THE OFFERING**  
(And explain why giving is a part of worship)
- ❖ **TAKE PART IN A SCRIPTURE PRESENTATION**  
(Use drama, mime or creative dance or verse speaking with a visual presentation)
- ❖ **MEMORISE A SONG**  
(Choose one with words that help you)
- ❖ **HELP WITH THE PA SYSTEM**  
(Indoors or outdoors)
- ❖ **YOUR CHOICE**





# GET INVOLVED AND GROW IN TRAINING FOR LEADERSHIP

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Motivation: (1 Timothy 4:6 GNB) If you give these instructions to the brothers, you will be a good servant of Christ Jesus.

- ❖ **LEADERSHIP IN THE COMMUNITY**  
(Explain what responsibilities you hold e.g. class captain, prefect, monitor, team captain, patrol leader)
- ❖ **HELP TO ORGANISE A MONEY RAISING EFFORT FOR SELF DENIAL/OWSOMS**
- ❖ **LEAD A SONG IN A PUBLIC MEETING**
- ❖ **HELP THE JUNIOR SOLDIER SERGEANT**  
(Assist with bronze level Juniors Soldiers for four weeks)
- ❖ **HELP WITH STREET MINISTRY**  
(Hand out literature or help on a stall)
- ❖ **ASSIST A LOCAL OFFICER**  
(For one month)
- ❖ **REPORT ON THE ROLE AND RESPONSIBILITIES OF A LOCAL OFFICER**
- ❖ **COMPLETE SOME TRAINING IN YOUTH OR CHILDREN'S WORK**
- ❖ **TEACH A CHORUS TO YOUR YOUTH GROUP OR TRIBE GROUP**
- ❖ **ORGANISE AN OUTING FOR YOUR TRIBE GROUP**  
(e.g. to a Christian concert)
- ❖ **DEVELOP AN AWARENESS OF OFFICERSHIP**  
(Recognise that God calls people to serve Him in full-time work)
- ❖ **HELP TO PLAN A CHRISTMAS PROGRAM**  
(e.g. for a nursing home and be involved in presenting it)
- ❖ **LEAD CHORUSES IN A MEETING**
- ❖ **ASSIST WITH THE SETTING UP OR PACKING UP**  
(In any section for several weeks)
- ❖ **REPORT ON HOW OUR OFFERING IS USED**  
(This may be worked out with the help of the Corps Treasurer)
- ❖ **HELP WITH FUNDRAISING FOR THE YOUTH GROUP**
- ❖ **USE YOUR TALENTS**  
(Think about what special talents you have and find out how your gifts could be used for God)
- ❖ **LIST THE LOCAL OFFICERS IN YOUR CORPS**  
(Briefly describe their respective roles)
- ❖ **HELP PREPARE SPECIAL GIFTS**  
(Ask how you may help the Community Care workers prepare for a special event e.g. Christmas, Mother's Day gifts)
- ❖ **PLAN A MEETING ON A GIVEN THEME**  
(Songs, Bible reading, choruses, drama all fitting in)
- ❖ **BE INVOLVED IN SOME FORM OF YOUTH OUTREACH**  
(e.g. coffee shop, street theatre)
- ❖ **YOUR CHOICE**



# A FEW WORDS FOR YOUTH WORKERS - YES ... THAT'S YOU

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George Barna is an American researcher who is known for his nationwide surveys and interviews with teens and pre-teens published in his book *Real Teens* (Regal Books, 2001). This age group born after 1984 (which includes your TRIBE group) is called the 'Mosaic generation' and is said to be 'highly mobile, information drenched, totally connected, decidedly upbeat and dedicated to making a difference in the world around them.'

Barna gives the following suggestions (based on his research) for helping youth workers have positive outcomes in their ministry:

Your preparation for effective ministry to teens should include:

- ❖ Understanding the world of the teenager.
- ❖ Entering your ministry with a worldview (know yourself before you try to know them).
- ❖ Entering with a philosophy of youth ministry (have a clear vision of why you are engaged in youth ministry).
- ❖ Praying daily for each teen in your group by name addressing their individual needs).
- ❖ Finding resources (by calling favours from friends, seeking resources from your corps and developing creative solutions to problems that might hinder effective ministry).

Your performance of ministry duties should include:

- ❖ Intimate involvement (be a friend).
- ❖ Modelling (live the lessons you teach).
- ❖ Experiential learning (learning that is hands-on and interactive).
- ❖ Unapologetic commitment (to loving and serving Christ and to caring for the teens in your group).

(Summarised from *Real Teens* by George Barna, Regal Books, 2001, pages 149 - 155.)

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Our job as youth ministry workers is to plant and water and to do that well (1 Corinthians 3:6-7). We're to provide a foundation for faith to grow on. We're to provide a mirror for the faith of our teens. We're to give them spiritual markers where they can look back when re-evaluating their faith and can say at these points, "I know God has been real in my life." Obviously that's a lot for us to do, and parents play a much larger role in this. But we absolutely have our part, too—may we do that part well.

(Brenda Seefeldt, *Youthworker Journal*, Sept/Oct 2005)

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## **GETTING BACK TOGETHER**

Here are some suggestions for starting your TRIBE year:

- Make the first meeting informal so the young people feel comfortable together as a group. Have a games night. OR Watch a video together. OR Go out for breakfast / supper as a group.
- Start with the first session on self-esteem by watching the movie *Princess Diaries* (if you think this suits your group). Use the first part of the movie where Mia starts her day feeling lost and unimportant at high school by being greeted by a teacher as 'Lily's friend' and then sat on by a male student. Continue with the teaching from the session and then watch the rest of the movie together.



# HOW TO HAVE A QUIET TIME

## AIM

To help the young people develop a quiet time that will be valuable in their Christian growth.

## OBJECTIVES

As a result of this session the young people will:

- ❖ understand the value of establishing and keeping a regular quiet time;
- ❖ find this time to be an exciting part of their Christian lives;
- ❖ learn that communication with God is not just reciting a set prayer.

## INSIGHTS FOR THE LEADER

Because we are all individuals, we will each have a slightly different approach to prayer. However, the basics of prayer remain the same. This session aims to present a framework for a quiet time so that the young people can progress from there.

It is so important to realise that a quiet time is not something that is 'done' – a quiet time is a living encounter with the living God – it is a time spent in God's presence, it is learning to have two-way communication with Him; it is all about developing our love-relationship with God.

Probably each young person is aware of the need for a quiet time but quite possibly no one has ever really explained 'how to' – so this session gives some practical guidelines on just what to do and how to carry it through.

The young people will be encouraged to consider using a prayer diary/ journal – you may even like to buy a notebook for each member of your group to get them started.

Have some samples of current devotional material on hand to show. The Scripture Union booklets for this age group are 'One Up' for 12 to 14 year olds and 'Dayzd' for the 14 plus age group.

If you discover that your young people are not already using some devotional guide, you or their discipleship partner could provide this first one and follow up with the next issue. Use the activity time to go through today's reading if this is the first time your group has used it.

## SESSION 1

### FROM THE BIBLE

1 Thessalonians 5:18; 1 John 1:9; Philippians 4:6; Psalm 37:4; Psalm 139.

### CHECKLIST

This session is based on Colonel L. Pearce's booklet 'How to Spend Five Minutes with God'. If you prefer to buy sufficient booklets (from Salvationist Supplies) then you should have them ready to use during the session. Otherwise, know how the work sheets will cut and fold into a similar booklet and have a stapler ready to staple them together. Have the young people make up their own booklets ready to use during the session.

Make sure you have gathered samples of devotional material together to show the young people what they could use. (See Insights for the Leader.)

If you decide to use the junior Getting Started activity be sure that you have all of the appliances, food etc., set up on the table beforehand. Pen and paper are needed for Getting Started 3.

Be clear in your mind how you are going to work through the session so that **all** ideas are included.

### WEBQUEST

'One Up' has an interactive website to go with it located at [www.scriptureunion.org.uk/oneup](http://www.scriptureunion.org.uk/oneup)

# GETTING STARTED

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1. Have the young people respond to the following questionnaire:

How much time do you spend talking to your friends? When you speak to your friends on the phone or on SMS/chatting on the net do you talk for:

- a. 5 minutes?
- b. 10 minutes?
- c. 30 minutes?
- d. until Dad/Mum yells at you.

When you have a good friend, you naturally want to spend time talking to them, getting to know them better and sharing what is happening in your life.

Now think about the time you spend talking to God. Suppose you have decided to devote about seven minutes each day to having a quiet time. Discuss ways in which you would use the time.

Or

2. Have several electrical appliances on a table (e.g., a kettle and a toaster). (Do not have them plugged in, but don't let this be obvious.) Start to make some coffee or tea for the group. You could make toast or have crumpets to toast. Put the bread or crumpets in the toaster, get the butter, jam etc., ready; put the coffee in the cup so that it is some time before the young people realise you have no power. Someone will finally discover that there is no power. (The cords won't reach the power supply or any other reasons.)

### Discuss

What can we do?

Move to the power supply or have untoasted bread/crumpets and a cold drink, etc.

Which is the better solution?

How important is power in our spiritual lives?

Or

3. Supply writing paper and pens. Have the young people write a brief letter to Jesus which could contain:

- A greeting.
- Thanking Him for something He has done.
- Asking His opinion and help on certain issues they are facing or decisions that have to be made.
- Requests.

You may have those who are willing to do so read the letter to the group.

# GOING DEEPER

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### Planning a valuable quiet time

To begin with we must decide on two things:

- i. **when** I am going to have my quiet time;
- ii. the **length** of time I will give to it.

## FOR JUNIORS

### POINT

Our quiet time with God is the source of the power for tackling the problems and difficulties we may meet. Praying will help us overcome temptation.

Yet some Christians say they can't fit it into their busy program. If we regard it as important, then we will find the time to fit it into our daily schedule. Making it a valuable part of our daily living is what we want to think about in this session.

### POINT

Many young people are intimidated by praying in front of others or feel guilty when talking about prayer or their quiet time, since they do so little of it. By writing this letter, it may help them see that writing prayers can be very helpful when having a quiet time.

It is no good saying I will pray in the morning if I feel like it, or if I wake up in time. We have to set aside time to do everything we need to do. If we want to succeed, we'll make sure we have time for jobs that need doing whether we feel like it or not. People who want to keep their jobs turn up for work whether they feel like it or not. Similarly, our quiet time needs to become part of our way of life, regardless of how we are feeling.

It is also a good idea to have a quiet time notebook/journal, to keep a record of your requests and answers, and to write down the thoughts God gives you, for example, from His Word.

### **How to use the time wisely**

To start with, it helps to have a plan. We're going to work through a suggested plan, but remember, you don't **have** to follow this order. For example, it is a good idea to start your quiet time by praising God and thanking Him for who He is, for His love and for what He has done, but if you have a pressing problem it may be better to start by praying for yourself, and then move onto praising God later.

The great benefit of using a plan is that it stops us from being selfish and **only** praying for ourselves and what **we** want.

Allocate the time – work on 10 minutes. (But if you find 10 minutes is too short or too long, vary it to suit yourself. The length of time is not the most important thing, but how you use that time.)

Praise and thanks – 1 minute.

Confession – 1 minute.

Praying for others – 2 minutes.

Praying for yourself – 2 minutes.

Reading the Word – 2 minutes.

Meditating and listening – 2 minutes.

Now do all you can to give God your full attention for the time you have decided to set aside. If you find your mind wandering, shorten the time. Remember, God would rather have five minutes of your full attention, than 10 minutes of your 'half-attention'.

It's often hard to control our thoughts, especially when something urgent is coming up. For this reason some people pray out loud. Make sure you allocate your time with God and recognise its value and the effect it will have on how you will tackle your day.

### **Ways to pray**

#### **1. Praise and thanks**

(This is often called adoration.)

1 Thessalonians 5:18 'Whatever happens, keep thanking God because of Jesus Christ. This is what God wants you to do.' (CEV)

Praising God and thanking Him helps to lift our thoughts away from ourselves and helps us to think about the greatness and goodness of God. We must learn to love and thank God for Himself alone and not for what we can get out of Him. Make a list of all the things you can praise and thank God for – now tell Him about each item you have written down. Have a special page in your quiet time book for praise and thanks. Try to add something each day that was a special blessing in the past 24 hours.

#### **2. Confession**

It is most important to talk to God every day about our failures, mistakes and sins and to seek His forgiveness. A guilty conscience is not a good thing to carry around.

### **LEADER TIP**

The work sheet activity on praising and thanking God can be completed now. This is page 3 in the prayer booklet. Several young people could pray their prayers of praise.



Read together 1 John 1:9.

This is a wonderful promise from God that would be good to memorise. It helps us to see **why** we confess our sins to God and reminds us of His help.

Now read together the questions we should consider if our minds need jogging. (Use the work sheet under the heading 'Confessing my failures'.)

Think about the last 24 hours . . .

- have you been unkind to anyone?
- did you not do something you should have done?
- have you been jealous?
- have you complained, been fault-finding, critical or unforgiving?
- has your pride been a problem to you?
- have you disobeyed God?

Now confess each sin to God (actually name each one).

The young people may like to underline or highlight ones they feel are problems in their own life.

### 3. Praying for others

(Prayers of intercession.)

Do you remember that when you pray, you should pray only faith-sized prayers – that is, pray according to your faith. Don't ask God for something big, unless you have faith that He will give it.

Keep your requests the same size as your faith.

If your faith is still small, keep your requests small – your faith will grow as you see your prayer answered.

**Remember:** Be specific in your prayer requests and God will give definite answers. Keep a list of your requests, and a list of the answers as God gives them.

Make a list of the people you would like to pray for – for example, your youth group, school friends, and other mates, family etc. Rather than trying to pray a general prayer for all of them, try to pray for three of these people each day.

**How to pray for them:** Don't just pray 'God bless them' but instead, think about their needs, think too about these questions ... 'What does God want for these people?' ... 'What do I want for them?'

Remember that God is interested in every detail of their lives for example, their exams, their friends, their finances, their faith etc.

### 4. Praying for yourself

Think about the next 24 hours:

- picture Jesus by your side helping you;
- see Him helping you to resist temptation, and making you strong.

Think about the things that are worrying you:

Read and discuss Philippians 4:6, 'Don't worry about anything, but in all your prayers ask God for what you need, always asking him with a thankful heart' (GNB) and Psalm 37:4.

Will remembering these verses affect how we pray?

Think about some quality you would like more of in your life:



#### LEADER TIP

Because prayers of confession are best heard only by God, a time of silence when they each specifically offer a prayer of confession could now be given.



#### LEADER TIP

This is on page 5 in the prayer booklet. Allow the young people to do this now.



#### LEADER TIP

Allow the young people to write the verse and the meaning of a thankful heart. It is on page 6 in the prayer booklet.



- for example, to be more patient, more kind, more thoughtful, less hurtful ...
- ask God for this quality and then picture yourself as having it.

Think about yourself – pray that you will become the person God wants you to be.

## 5. Reading the Word

The Bible is our spiritual food – it is necessary to:

- read it;
- think about it;
- learn from it;
- put its teaching into practice.

Reading and learning from the Bible will help to make you a strong Christian.

### Suggestions for Bible reading:

- use a modern version;
- try to follow a set devotional plan (e.g., one of the daily notes from Scripture Union);
- read just a few verses each day, or a paragraph;
- do not be in a rush.

### As you read:

- try to find something from these verses to think about during the day. Ask yourself 'What is the best thought from what I've read?';
- underline the verse that helps you the most.

## 6. Meditating and listening

Now select the verse that helped or challenged you the most and sit quietly and think about it. Think about what God wants you to learn through that verse. Write it down in your quiet time book.

Now listen quietly to God to see if He puts any other thoughts into your mind. (God is the giver of good thoughts. If He challenges you with thoughts of how you could help others, then listen.) Write these down too.

It is an amazing thought that our great Creator God is waiting for us to spend time with Him. He loves our company and also longs to hear our prayers and to share His thoughts with us.

So, when we are praying, remember that we are praying to a great God who is also our loving heavenly Father. Each quiet time is a fresh communication – so try not to say exactly the same thing to God each day. Set aside time to talk over with Him all the events of the day.

# TAKING IT HOME

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Give each young person a blank sheet of paper. Study Psalm 139 together. Use the segment on the work sheet headed 'Meditating and Listening.'

On the left hand side of your page, write out a verse that strikes you in some way.

On the right hand side, write down what comes into your mind concerning that verse.

e.g., Psalm 139

Verse

My thoughts

1. Lord, you have examined me and you know me.

It makes me feel good to know that somebody really knows me – and I like it too, because You love me as well.

Verse

My thoughts

2. ... you understand all

I didn't think anyone would understand my thoughts. Does that mean You understand those bad thoughts that I struggle with too, Lord? Thanks Lord!

If we have a good quiet time, we can't help but grow as a Christian. Happy praying!



### LEADER TIP

It may be helpful for your group members if you share with them about your own quiet time ... if you find it difficult – be honest, it may help them to not feel like a failure, share with them helps that you have found for having a meaningful quiet time.

## FOLLOW-THRU

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Be sure to follow up any in your group who do not as yet use a quiet time plan and offer to make a Scripture Union booklet available to them.

The Get Involved and Grow in Worship challenges. 'Keep a prayer diary for four weeks' or 'Describe your personal devotions' fit in well with this session. Maybe you will have some young people who will be prepared to give their testimony following a few weeks of having a consistent quiet time acknowledging how it has helped them.

## BIBLIOGRAPHY

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RINKER, R., *'How to get the most out of your prayer life'*, Harvest House.

RINKER, R., *'Prayer – conversing with God'*, Zondervan, Harvest House.

PEARCE, L., *'How to spend five minutes with God'*, Salvationist Supplies.



### WEBQUEST

Here are some web sites the young people may want to check out about prayer.

\* [wwjd.com](http://wwjd.com)

\* [gospelcom.net](http://gospelcom.net)

\* [24-7prayer.com](http://24-7prayer.com)

# Meditating and listening

Read your Bible passage carefully.  
Look for the verse that helped you the most – or made you think about your life.  
What could the Lord be saying to you through that verse? Write it here:

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If God is nudging you to act upon these thoughts, what will you need to do?

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8.

# MY QUIET TIME PLAN



1.

# Praying for myself

Read Philippians 4:6. Write out what it says to you.

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What does 'asking with a thankful heart' mean? \_\_\_\_\_

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Think about the next 24 hours:

- ✦ picture Jesus by your side helping you;
- ✦ see Him helping you to resist temptation and making you strong.

Think about the things that are worrying you.

Think about some quality you would like more of in your life:

- ✦ for example to be more patient, more kind, more thoughtful, less hurtful ...
- ✦ ask God for this quality and then picture yourself as having it.

Think about yourself – pray that you will become the person God wants you to be.

6.

# Praising and thanking God

What does the Bible say about this?

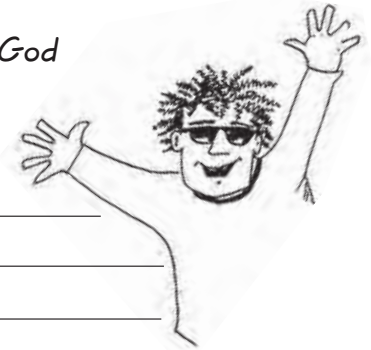
Read 1 Thessalonians 5:18.

Write out the verse and try to memorise it. \_\_\_\_\_

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Today I can praise and thank God for:

_____	_____
_____	_____
_____	_____
_____	_____

3.

**I** will set aside time to:



*Praise and thank God.  
Confess my failures.  
Pray for others.  
Pray for myself.  
Read my Bible.  
Meditate and listen.*

**R**ead my Bible

The Bible is our spiritual food – it is necessary to:

- ✦ read it;
- ✦ think about it;
- ✦ learn from it;
- ✦ put its teaching into practice.



IT WILL HELP TO MAKE YOU STRONG AS A CHRISTIAN

Suggestions:

- ✦ use a modern version;
- ✦ try to use a set devotional scheme (e.g. Scripture Union);
- ✦ attempt only a few verses each day, or a paragraph;
- ✦ do not be in a rush.

As you read:

- ✦ try to find something from these verses to think about during the day.  
As yourself, 'What is the best thought from what I've read?';
- ✦ underline the verse that helps you the most.

**C**onfessing my failures

One of God's great promises says:

'... if we confess our sins to God, he will keep his promise and do what is right: he will forgive us our sins and purify us from all our wrongdoing.'

1 John 1:9 (GNB)

What to do: Think about the last 24 hours:

- ✦ have you been unkind to anyone?
- ✦ did you **not** do something you should have done?
- ✦ have you been jealous?
- ✦ have you complained, been fault-finding, critical or unforgiving?
- ✦ has your pride been a problem to you?
- ✦ have you disobeyed God?

Now confess each sin to God (actually name each one).

Lord, today I let you down by \_\_\_\_\_

**P**raying for others

Remember: Be definite in your prayer requests and God will give definite answers.

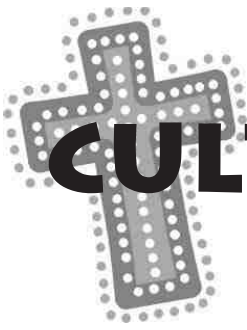
Keep a list of your requests, and a list of the answers as God gives them.

Make a list of the people you would like to pray for – for example, your youth group, school friends, work mates, family etc.

I will pray for

Prayer for three of these people each day.  
How to pray for them: Don't just pray 'God bless them' but instead, think about their needs; think too about these questions ...  
'What does God want for these people?' ...  
'What do I want for them?'

Remember that God is interested in every detail of their lives, for example, their exams, their friends, their finances, their faith etc.



# CULT FICTION

## SESSION 2

### AIM

To help the young people recognise the difference between sects and Christianity.

### OBJECTIVES

As a result of this session the young people will:

- ❖ know that Jesus is the only way to God;
- ❖ have an understanding of what some cults believe;
- ❖ have an awareness that all cults deny that Jesus is the only way to God.

### INSIGHTS FOR THE LEADER

It did not take long for people teaching deviations from the truth of the gospel to appear in the early church as can be seen from the book of Hebrews, and the letters written by John, Peter and Paul. They had to constantly remind the new Christians to recognise false teaching about Jesus.

So it is not really surprising that deviations from the simplicity of the Christian faith continue to appear and flourish down through the ages.

We do not aim to condemn others in this session but we do want our young people to be aware of the dangers in such deviations. We want them to understand that when a group departs from biblical teaching and places more emphasis on the teaching of the group's founder, then that group is not proclaiming God's message.

The following definition of a cult is used for this session: *'A cult could be defined as those whose beliefs deviate from biblical truth so as to lead people further and further from Christ.'*

In addition, in some cults a sort of mind control or brainwashing occurs. For example, Jehovah's Witnesses require their members to attend church three to five times a week. In these meetings they are indoctrinated over and over again to deny the Trinity, the deity of Christ, and the personality of the Holy Spirit.

All cults err in one or more of the following essential doctrines: the deity of Christ (which involves the Trinity), the resurrection and salvation by grace. Apart from the basic essentials, additional related doctrines are often redefined and altered: the Trinity, the Holy Spirit, the Bible, the Virgin Birth, and more.

Why do people join cults?

### FROM THE BIBLE

1 John 4:1 - 3, Ephesians 2:8 - 10; John 14:16 - 17; Luke 24:5 - 7; Acts 4:12; 1 Peter 3:15b and selected passages.

### CHECKLIST

There are two Getting Started activities suggested. For the first one you will need to photocopy sufficient puzzles – one for each group member. The other Getting Started activity needs some blindfolds and tape to mark crosses on the floor.

There are three teaching approaches. Try to use them all.

The first approach looks at the way deviations quickly sprang up in the early church and how the fish symbol represented the basic statement of Christian faith.

The second approach points out how to recognise a cult.

Going Deeper 3 looks at 5 cults and you will need to make copies of the 'What some cults believe' chart so that the young people can follow it.

Activity 3 on the work sheets ties in with this approach.

## FURTHER READING

BUTTERWORTH, Allan, J., and LANGLEY, M., *A Book of Beliefs*, Lion Publishing, 1981. (Gives a general overview of many cults.)

ENROTH, R., *A Guide to Cults and New Religions*, InterVarsity Press, 1983. (An evaluation of some cults in the light of biblical Christianity.)

McDOWELL, J. and STEWART, D., *Concise Guide to Today's Religions*, Scripture Press, 1983. (A section on understanding the cults.)

MARTIN, W., *The new cults*, Regal Books, 1980. (A review of the most influential of the new cults.)

SLICK, M., *Right answers for wrong beliefs*, Sovereign World 2001 (A collection of outlines, charts, helps and notes on a selection of major cults i.e., how to witness to them.)

In a world filled with uncertainty, they appear to offer authoritative answers to our basic questions such as:

- Who am I?
- Why am I here?
- Where am I going?

They also appeal to the basic human need to belong, to feel loved and to have a purpose.

While not every group that provides answers to problems can be called a cult, the sure sign of a cult is what it does with the person of Jesus Christ. All cults ultimately deny the fact that Jesus is God's Son, the second person of the Holy Trinity and the only way to God.

To help in identifying cults, it is helpful to ask these questions and beware of their 'double talk':

- who is their Jesus?
- what do they mean by salvation?
- do they believe in the authority of the Old and New Testaments?
- are they true or false prophets?

In this session we will apply these leading questions to five of the best known cults:

1. Jehovah's Witnesses
2. Mormons (or Latter-Day Saints)
3. Scientology
4. Worldwide Church of God ('Plain Truth' magazine)
5. Unification Church (or 'Moonies')

Some of your young people may have knowledge of other sects, if so refer to the suggested books for further reading.

### 1. **Jehovah's Witnesses believe:**

Jesus is the first created being of Jehovah and therefore not God. He was known as Michael, the archangel both before He came to earth and after He returned to heaven.

Lip-service is paid to salvation by faith but strong emphasis is actually placed on 'earning the gift to eternal life'. The witness who doesn't endure to the end, working for the ('Watchtower') Society loses the hope of any future. Anybody who does not become a 'Witness' in this earthly life, but was not against the Society, will have a resurrection during the millennium (1,000 year reign of Christ on earth) and be given a second chance.

The Bible they use – the New World Translation – has been mistranslated, especially where the text deals with the deity of Jesus Christ. The remainder is read only with the various interpretations found in the Society's publications. Their final authority is what the 'Governing Body' says about the Scriptures, not the Scriptures themselves.

Again and again Jehovah's Witnesses have prophesied the end of the world in 1874, 1914, 1915, 1918, 1925, 1941, 1975. They have a 100% record of being false prophets.

### 2. **Mormons or Latter-Day Saints believe:**

Jesus is not God but the first born of God's spirit children. Lucifer (Satan) is Jesus' brother, the second born spirit child.

The Mormon third article of faith declares that we are saved by obedience to the laws and ordinances of the gospel. Everyone has some future on any one of three levels of heaven, but Brigham Young

(the successor to the 'founder' Joseph Smith) taught that one can only get into the highest level with the consent of Joseph Smith.

The Bible is the Word of God where, in their opinion, it is translated correctly, but '*The Book of Mormon*' is the Word of God without qualification. In practice, they hold '*The Book of Mormon*', '*Doctrine and Covenants*' and '*The Pearl of Great Price*' above the Bible.

In '*The Book of Mormon*', it is 'prophesied' that the nation of Israel will be restored to their own land when they accept the Christ. The nation of Israel was re-established in 1948, but they have never accepted that Jesus is the Christ. In 1832 and 1833, it was prophesied that a temple would be built in their Zion (Jackson County, Missouri). Nothing happened. In fact, two weeks before Joseph Smith uttered this 'prophecy', the leaders in Jackson County were tarred and feathered and run out of town. Smith later prophesied that they would return to their Zion. But this has not happened.

### 3. **Scientology**

Jesus has no special place. He was just a human who was a stage above other people in their quest for an improved mind. All scientologists aim to achieve the ultimate state of mental health characterised by a high IQ, deep relaxation and revitalised memory. They deny Jesus' place as King of Kings.

Scientologists believe that God exists in each person as a 'thetan' or soul. They say that man doesn't have a soul or spirit – he is a spirit called a thetan.

Its members have a religious fervour to tell others of their faith. Every mission must give 10% of their gross income to the founder – L. Ron Hubbard.

They believe humankind is basically good. Salvation can only come through the counselling (grading) sessions of Scientology which cost large amounts of money.

The Bible holds no importance for them. Their textbook is '*Dianetics: the modern science of mental health*', a book written by Scientology's founder, L. Ron Hubbard in 1950.

Scientology has been banned by Victoria, South Australia and Western Australia because of a report into its practices that said 'Scientology is evil; its techniques evil; its practice a serious threat to the community. Its adherents are sadly deluded and often mentally ill'.

It proclaimed itself as a religion rather than a science.

Scientologists hold services every Sunday, with robed ministers leading worship and prayers.

In America Scientology is growing rapidly with many prominent sports and acting celebrities promoting it.

It has an appeal to people seeking improved mental health who believe they can make themselves whole without God's help.

### 4. **Worldwide Church of God, publishers of 'Plain Truth' believe:**

Jesus is in the Godhead with the Father but in the future more gods can be added.

The destiny of a person is to become god. Salvation is a process and dependent on fulfilling certain laws e.g., baptism and keeping the Sabbath. At the moment, Jesus is the only born-again person, but we

## WEBQUEST

Check out the website:

[www.carm.org](http://www.carm.org)

It compares various sects and religious groups with Christianity.



can all be born again at our future resurrection. (Compare with I Peter 1:23.) The Bible is claimed as their authority but it is read through the interpretation of Armstrong who claimed to be the only one preaching the gospel of Christ. The rest preached **about** Christ.

They said 1935 would witness 'the great drought'. Mussolini would be the 'number one man over all'. He would capture half of Jerusalem and fight Christ at His second coming. Hitler would be the victor in his Russian invasion. (Compare this teaching with what Jesus said in Matthew 7:15, 16.)

#### 5. **Unification Church or Moonies believe:**

Jesus is not God – only a man. He failed in His mission because he was put to death on the cross before he had completed it. Sun Myung Moon is now the third Adam, the Messiah.

Moon came to redeem physical mankind and bring about the 'Perfect Family'. By collecting money from people in the street, his followers will be forgiven for their sins.

The two stages of the Bible – Old and New Testaments – are incomplete in themselves. The reference in John 16:13 to 'things to come' has been fulfilled by Moon's '*Divine Principle*' which is the authoritative scripture for the completed Testament Age in which we now live.

The Messiah would be born in a physical body, around 1920, in an oriental land populated by Christians. (Compare with Revelation 1:7; Acts 4:12.)

Moon is heavily involved in the occult and encourages participation in seances. He is regularly worshipped by his followers (compare with Luke 4:8) but has been imprisoned in the USA for tax evasion.

## GETTING STARTED

1. Hand out copies of the puzzles from page 15 and explain that some things are very straight forward – there's only one correct solution.

Other things can appear to be simple, but then we find there is another way of looking at them. While some things seem the same, a careful study of them reveals differences.

Allow time for the puzzles to be completed.

- a. **Only one way**

Ask the young people to tell you how many ways the rabbit can actually go to get to his dinner.

- b. **Optical illusions**

Study the three optical illusions - some things don't seem to be what they appear to be!

- c. **Spot the difference**

Look at the two pictures. Study them both and find at least 15 differences (there are 25).

**Or**

2. **Compass game**

Have several blindfolds available.

Stand three blindfolded young people on three X's marked on the floor. Tell them that they are facing north.

**POINT**

The puzzles showed us that things can seem the same but be different. The Bible clearly sets out the way to salvation. It tells us of God's plan, yet many people have tried to make it appear difficult and have added their own teachings and wrong interpretations to what the Bible says.

In this session we want to look at how we must know what the Bible says so that we will be equipped to stand against false teaching.



Ask them to walk 4 paces north; 5 paces south east; 3 paces south west and 3 paces north. This should return them to their X.

You will find that most will have deviated a little and be away from the cross.

Allow several others to have a turn if your group is large.

## GOING DEEPER

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### I. Deviations from the truth

The early believers quickly came to recognise that proclaiming that Jesus was Lord was an important part of their faith. Many people died for proclaiming such ideas.

They would often draw a fish to let others know that they, too, were believers.

The fish was chosen because the Greek word for fish is ICHTHUS. The letters of this word were used to sum up the Christian belief:

Iesous      CHristos      THeou Uios      Soter  
Jesus      Christ, God's Son      Saviour.

The message preached was clear and simple. God loved the world so much that He sent Jesus to die once and for all for our sins. All we have to do is believe and accept the gift offered to us so freely.

A lot of people couldn't believe that salvation was so simple. Some of them began to preach false doctrines and the church leaders had to deal with them. Some felt that salvation had to be earned by the good works we do. This is why Paul had to write to them. Read Ephesians 2:8 - 10. What does it tell us? (Salvation is God's gift and having received it we then carry out His plan to help others.)

Some believed that our bodies, being made of matter, were evil and God was not concerned about what we did with our bodies. He was only interested in the spiritual things. As a result they taught people it was all right to lead immoral lives. Look at 2 Peter 2:13.

Others said that Jesus was God but could not have possibly been here on earth in true flesh.

The apostles were able to say that they had been with Jesus and knew He was really here, they had touched Him, eaten with Him and knew He was truly man.


In 1 John 4:1 - 3 we see that John warns the believers that false prophets were saying that Jesus had not really come to earth. 'Such teaching,' he proclaimed, 'did not come from God.'

So we see that deviations from the gospel sprang up very quickly, and through the centuries false teachers have arisen in every generation.

When people are misled into beliefs and customs that distort and twist the truth of the Scriptures and accept the writings of their leader as more important than Bible teaching, then we say that they are a cult.

Sadly, many sincere people are deceived into believing they have found the true faith because they did not know God's word well enough to recognise false teaching.

We must be confident in our faith in God and study the Bible to know what we believe.



The Bible tells us that there is only way to come to God – through the cross where Jesus died for our sins. Deviating from this belief can get us right off the track.

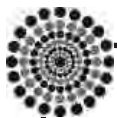
In this session we want to consider how easy it is to deviate and how important it is to know what the Bible teaches.

What William Booth wrote to his officers in 1883 is still very relevant for us today.

*'I cannot accept any obligation as binding upon my conscience, neither will I seek to bind any on yours, to do, or believe, or teach, anything for which authority cannot be furnished from the word of God, or which God Himself does not reveal to us by His Spirit, as our present duty.'*

## 2. How to recognise the characteristics of cults

- a. They appear to have commitment to God and Jesus.  
In reality their first commitment is to their leader or group as authority. They are committed to a lifestyle in order to win salvation. They do not give Jesus His right place as God's Son and part of the Trinity.
- b. They appear to be committed to the Bible.  
In reality the Bible is either reinterpreted so that the same words have a new meaning or the Bible is second to another holy book e.g., *'The Book of Mormon'*. Often brainwashing takes place. (False ideas are presented so often that the member accepts them as truth.)
- c. They appear to have Christian love for each other.  
In reality they have an oppressive, total dependence on the group – socially, emotionally and spiritually. Sometimes they are more motivated by fear than love. A good example of this is the 1978 mass suicide in Jonestown, South America, when some 913 devotees of the Peoples' Temple religion lost their lives in a death-love pact.
- d. They appear to be committed to evangelism.  
In reality they seek their own salvation through saving others. The motivation is again fear. Cult leaders wish to further their brand of truth. (Mormons, Jehovah's Witnesses.)
- e. They appear to be prophets of God.  
In reality the bold predictions of future events, supposedly revealed by the inspiration of God, have not occurred. The one who prophesied is therefore seen to be a false prophet.



### LEADER TIP

Add further information to the discussion from the background notes provided in the Insights for the Leader.

## 3. What some cults believe

Photocopy the chart on page 16 and hand it out.

Ask the young people what they understand or know of each sect listed on the chart. Then read through the explanation given having a young person ready to respond with the Bible references.

## TAKING IT HOME

Peter advised us to be ready at any time to explain the hope that we have within us. (1 Peter 3:15b)

Knowing what the Bible says about Jesus and how it warns us against false prophets, means we are equipped to handle people from these groups who may try to confuse us with fast talk.

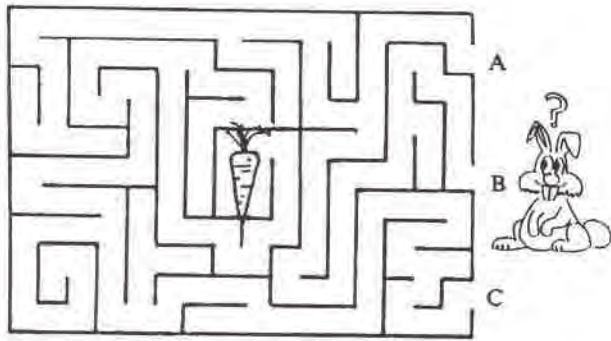
Jesus is the only one who can be firmly trusted and relied upon in every situation because He is all He said He was.

### FOLLOW-THRU

This session would be a good one to challenge your members to consider whether they could help their friends realise that Jesus is Lord by lending them a Christian book or video. This is a challenge in Get Involved and Grow in mission.

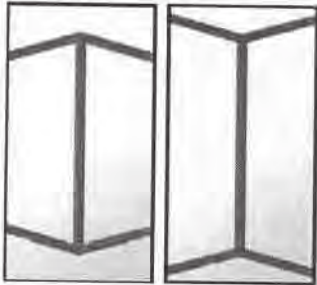
# GETTING STARTED PUZZLE SHEET

How many ways can the rabbit take through the maze to the carrot?



## Optical illusions

Which of these lines is longer?  
(Check with a ruler)

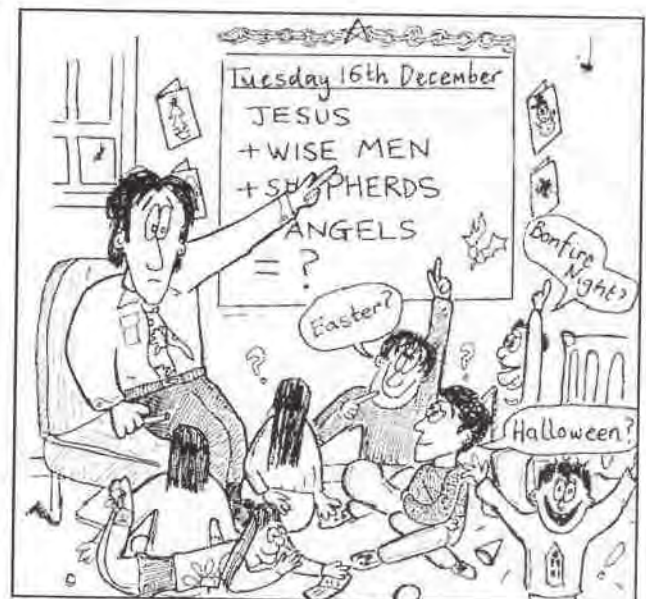
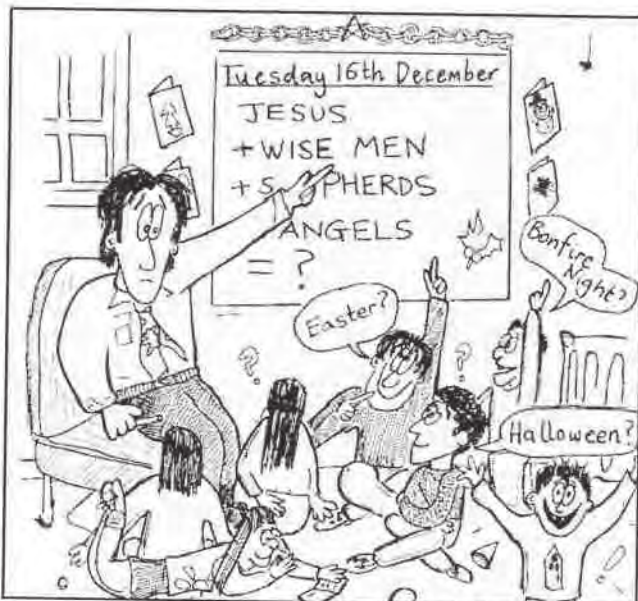


What does this appear to be?

a. \_\_\_\_\_ This is \_\_\_\_\_

b. \_\_\_\_\_ No it's not, it's \_\_\_\_\_

Spot the difference – there are at least 15!



# WHAT SOME CULTS BELIEVE . . .

Cult/Sect	False Ideas	Their View of Jesus
Jehovah's Witnesses	Deny the authority of human governments. Refuse blood transfusions. Bound to the rules and discipline of the church.	Jesus was a man. He did not rise again. In spirit He is the chief angel, Michael.
<b>What the Scriptures say:</b>	Romans 13:1 - 2	John 1:1 - 4, Luke 24:5 - 7
Mormonism (Church of Latter-Day Saints)	Their leaders are prophets of God. 'Book of Mormon' has equal authority with the Bible and is said to have been written on three gold plates. Salvation is obtained by living a life of good works.	God was Adam and Jesus is his son. Jesus visited America and founded a new church.
<b>What the Scriptures say:</b>	Ephesians 2:8 - 9	Genesis 1:1, 27
Scientology (well known for the book ' <i>Dianetics: the modern science of mental health</i> ')	Salvation can only come through the counselling sessions. They deny the existence of one God, the universe contains many gods, and there are gods beyond even these gods. They hold to the idea that you are a god within yourself.	Jesus has no special place. He was just a human who was a stage above other people in their quest for an improved mind.
<b>What the Scriptures say:</b>	Acts 4:12; John 1:1-3	1 Timothy 2:5
The Worldwide Church of God (well known for the magazine ' <i>The Plain Truth</i> ')	Deny that man has an immortal soul. Reject holidays, Christmas, birthdays, etc. Armstrong, the founder, maintains that his church is the only true church. The Holy Spirit becomes an impersonal force or power. Armstrong's writings refer to the Holy Spirit as 'it'.	Teaches that Jesus Christ Himself was born a second time, 'born again' by His resurrection from the dead. Do not accept that Jesus was truly HUMAN and truly GOD. They believe He was raised up after His death as a divine spirit being.
<b>What the Scriptures say:</b>	Matthew 10:28; John 14:16 - 17	1 John 4:1 - 3
The Unification Church (Moonies)	Sun Myung Moon is the third Adam, the Messiah. Moon will bring about the perfect family. Moon is worshipped by his followers and is heavily involved in the occult and seances.	Jesus is not God, only man. He did not complete His mission before He was put to death. (His mission was to marry and begin the perfect family.)
<b>What the Scriptures say:</b>	Exodus 20:3; Leviticus 20:6	John 10:30; Mark 8:31



These verses of Scripture tell us important truths about Jesus. Read them all and write down what four of them tell us.

- John 3:35 - 36
- John 10:30
- Mark 1:9 - 11
- Mark 2:5 - 12
- John 14:6
- John 1:1-3
- Luke 24:5 - 7

1. \_\_\_\_\_

\_\_\_\_\_

2. \_\_\_\_\_

\_\_\_\_\_

3. \_\_\_\_\_

\_\_\_\_\_

4. \_\_\_\_\_

\_\_\_\_\_



ΙΧΘΥC

What important truths were the early Christians proclaiming when they drew the symbol of a fish?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**HIGHLIGHTS**

- Jesus Christ is the only way to come to God.
- Some cults place more importance on their own teachings than on the Bible.
- When Jesus Christ is not worshipped, the Bible is being ignored.
- Knowing what the Bible says avoids any confusion that cults could cause.

CULT  
FICTION





Match the views held about Jesus listed below with the appropriate cult.

CULT	FALSE IDEAS	HOW THEY VIEW JESUS
Jehovah's Witnesses	Deny the authority of human governments. Refuse blood transfusions. Bound to the rules and discipline of the church.	
Mormonism	Their leaders are prophets of God. 'Book of Mormon' said to have been written on three gold plates. Salvation is obtained by a life of good works.	
Scientology	Teaches that God is within each person and that we each have the mental power to be like a god.	
The Worldwide Church of God	Deny that people have immortal souls. Reject holidays, Christmas, Easter and birthdays. Armstrong, the founder, maintains that his church is the only true church. The Holy Spirit becomes an impersonal force or power. Armstrong's writings refer to the Holy Spirit as 'it'.	
The Unification Church or Moonies.	Sun Myung Moon is the third Adam, the Messiah. Moon will bring about the perfect family. Moon is worshipped by his followers and is heavily involved in the occult.	



The Bible says (John 14:6) \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

I believe \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

### Views held about Jesus

~~A~~ Jesus was put to death before He could complete His mission to produce the perfect family on earth.

~~B~~ Jesus was a man. He did not rise again. In spirit He is the chief angel.

~~C~~ Jesus was an ordinary person who was trying to improve his mental health.

~~D~~ God was Adam and Jesus is His son.

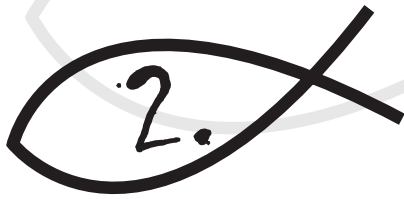
~~E~~ Jesus was not truly human and truly God. Jesus Christ was 'born again' by His resurrection.



These verses of Scripture tell us important truths about Jesus. Read them all and write down what four of them tell us.

- John 3:35 - 36
- John 10:30
- Mark 1:9 - 11
- Mark 2:5 - 12
- John 14:6
- John 1:1-3
- Luke 24:5 - 7

1. \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
2. \_\_\_\_\_
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4. \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_



ΙΧΘΥC

What important truths were the early Christians proclaiming when they drew the symbol of a fish?

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Satan is delighted when we believe that one religion is as true as another.



How do you as a Christian view Jesus?

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John 14:1 - 7 maybe helpful.

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CULT FICTION





Match the false ideas – A to E against the appropriate cult.

CULT	FALSE IDEAS	Write out a brief statement on how the group views Jesus.
Jehovah's Witnesses		
Mormonism		
Scientology		
The Worldwide Church of God		
The Unification Church or Moonies.		

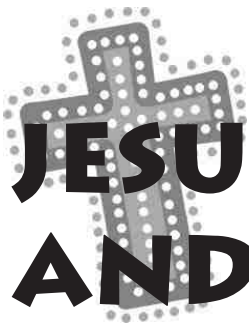
### False ideas taught

- ~~A~~ The Messiah would be born in an oriental country in about 1920.
- ~~B~~ Think that their church is the only true church; reject holidays such as Christmas, Easter.
- ~~C~~ Jesus was an ordinary person who was trying to improve his mental health.
- ~~D~~ Believe that their leaders today are prophets of God; have a more important book than the Bible as their authority (Book of Mormon).
- ~~E~~ Refuse blood transfusions; don't vote in government elections.



In some cults believers must give up their job, their family and bring their money to the group.





# JESUS: THE LORD AND SERVANT

## SESSION 3

### AIM

To help the young people understand the lesson Jesus taught all of His followers when He washed the disciples' feet.

### OBJECTIVES

Through a study of Jesus' act of washing the disciples' feet, the young people will realise that:

- ❖ Jesus, the Lord of all, was quick to perform an act of humility without any trace of condescension;
- ❖ we must follow this example Jesus set for us;
- ❖ we should not consider we are superior to our fellow believers.

### INSIGHTS FOR THE LEADER

This session is the first of a series of four sessions on the events of Easter. Study them concurrently. It would also be helpful to keep them as close to the actual dates of Easter as possible.

The four sessions deal with:

- The Last Supper (Jesus' willingness to be a servant);
- The Arrest and Trial;
- The Crucifixion;
- The Resurrection.

In unit 3 we studied events leading up to the cross – session 5 'Jesus: Prince Of Peace', session 6 'Jesus: Anointed And Betrayed', session 7 'Jesus: Lord of All' and to set the scene you may need to refer briefly to these events.

Rather than a session on all that happened at the Last Supper, this session concentrates on Jesus' vivid demonstration of the need for all of His followers to be prepared to be a servant.

Even after being with Jesus for three years, the disciples were still hung up on the Jewish preconceived notion that their Messiah would be an all conquering hero who would set up an earthly kingdom.

In Luke's account of the last meal Jesus ate with His disciples, he records that an argument broke out among the disciples. (Luke 22:24 - 27.) How frustrated Jesus must have felt! He had been with them for so long and they still hadn't got the message. There was no doubt from the way He spoke that He knew the time for His death was imminent. How could He leave a practical lesson about the essence of being His follower that would remain forever imprinted on their minds?

### FROM THE BIBLE

Mark 10:45; Isaiah 42:1 - 4; 52:13 to 53:12, Luke 22:24 - 27; John 13:1 - 17.

### CHECKLIST

It is suggested that the leaders or the corps officer or the young people themselves wash each others' feet for the Getting Started activity. Make sure you have sufficient basins, towels, soap and warm water ready.

If you decide to mime symbolic acts as an alternative starter, be prepared to give an example to get the idea moving.

There are three approaches. Approach 1 is to set the background and you will know from your young people's knowledge of the Scriptures how much time you should give to this. Be sure that they know why the feast was being held and when and where it was held.

Approach 2 considers why a lesson on humility and serving was vitally needed at this stage. See that they understand how much the preconceived ideas of a Messiah were still affecting the disciples' thinking. Write up Mark 10:45.

If you plan to show a clip from the Jesus video, have it set up ready to use. In approach 3 selected Bible verses are read to study how Jesus went about teaching this lesson. There is then a look at the 'Servant' poems in Isaiah for the seniors.

It is vital that you make an effort to lead this session into a practical outcome. Plan and then go with the young people to carry out a mission challenge of serving others.

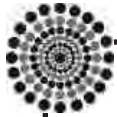
It could well be that the argument prompted the actions of Jesus recorded in John, when in order to emphasise His teaching on true greatness, Jesus left an example of humility and service to be followed.

In doing so He revealed His true nature.

What Jesus is, He encourages His followers to be, and so this session contains a practical application to service. Encourage your group to make realistic suggestions as to how they, too, can serve others. A real effort should be made to have some participation by every member in an Outreach/ Service challenge as a follow up.

The account of Jesus washing His disciples' feet (John 13:1 - 17) is used to show the young people how, in a message without words, Jesus taught that greatness is found in love and humility.

While washing His disciples' feet was an act of humble service for the disciples to follow, it also had a deeper significance. The writer deliberately links Jesus' actions with His awareness of His Divine authority and nature (verse 3), thus emphasising the role and character of Jesus and His relationship with people: He was the servant of God. This concept would not be new to the disciples. They would have been familiar with what are now called The Servant Poems' found in Isaiah. (See Isaiah 42: 1 - 4 and 52:13 to 53:12.)



### LEADER TIP

During your preparation it would be helpful to study these Servant Poems.

## GETTING STARTED

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If your group is small, you could take a dish of water and a towel, and remove the shoes and socks of the each young person and wash and dry their feet. Your corps officer or other corps leaders may also be willing to do this. It is important to show that in the same way that Jesus, the Son of God, was willing to do the menial and humble tasks, so we too must be willing to serve in this way.

**Or**

In a larger group, it may be possible to do the above in pairs.

**Or**

Ask the young people to think of symbolic acts which give us a clear message although words are not used.

They may like to compose and present small mimes that depict: displeasure; refusal to accept responsibility; servitude; Jesus' death; joy; etc.

The young people watching will then relate what message they received.

## GOING DEEPER

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### I. Setting the background

Refer briefly to the events of Holy Week:

- the triumphal entry into Jerusalem (Sunday); (Matthew 21:1 - 11)
- the cleansing of the Temple (Monday); (Matthew 21:12 - 17)
- the anointing by Mary (Tuesday); (Matthew 26:6 - 13)
- Judas' plan to betray Jesus (Tuesday). (Matthew 26:14 - 16)

Now it was Thursday and all Jewish families were making plans to be together on this very important night to celebrate the Feast of the Passover. Jesus wanted to celebrate it with his 'family'. Peter and John had been sent to prepare a large upper room where they would be quite private.

### POINT

Jesus was the master of simple story telling that would remain in people's minds until it became clear to them what He was actually saying.

We are going to look at the lesson He left at the Last Supper and what difference it should make in our lives.

To avoid any interference whatever with the completion of His plan, Jesus had made arrangements earlier with a householder for the Passover meal. Had He revealed His plan, He would not have been able to obtain the privacy He wanted. This was to be an important gathering – the last He would have with His chosen followers. He had even withheld the name of His city friend from the disciples. Maybe Judas, knowing the place, would have brought the soldiers there to arrest Jesus. It would have been an ideal time. The streets would be almost deserted as everyone celebrated the Passover.

But Jesus had a lot more teaching to give His disciples and the privacy of the room was most important so that this teaching could occur before His arrest.

He therefore arranged for a most unusual guide – a male-servant, rather than a female, carrying a waterpot. So they found the house without difficulty and made the final preparation for the meal. The furniture of the room would include a low table with couches to recline on, set around it. There would also be a basin and towel and a full waterpot. In the home of the rich Jew there would also be a servant or slave.

As guests or family members entered the room, it was essential, as a good host, to offer them some physical freshening. Today we show our guests the bathroom and make sure a guest towel is in place, but the Eastern householder would invite the guests to be seated and the servant would remove their sandals and wash away the dust of the day before the guests reclined on the couch.

2. **Considering the need for this lesson on serving**

Read together Mark 9:33 - 37, Mark 10:35 - 45 (or tell the incidents briefly). Why did the disciples seem to be so concerned about who was going to be the greatest?

At this stage the disciples still regarded the Messiah as one who would be a nationalistic, political hero, so they tended to compete for prestige and power themselves. With Jesus the King, they wanted a place in the Kingdom. Luke tells us that the argument broke out again at the Last Supper.

Read Luke 22:24 - 27.

Can you imagine how such bickering would have made Jesus feel especially when He knew this was His last meeting with the disciples before His death? (Frustrated, sad.)

Read again what He said in Mark 10:45.

This verse makes it very clear that Jesus' purpose in coming to earth was to love and serve others.

It is Christ's willingness to be a servant, even though He had the power and authority of God, which makes Him truly great.

3. **Study of the great lesson on humility**

Can you imagine what the disciples must have thought as they entered the room prepared for them and saw the basin and the towel but no servant? What would you have thought?

Try to have the young people bring out the point that they would probably have all liked to wash Jesus' feet but not each others.

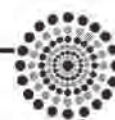
**VIDEO  
CLIP**

Show this section of the *Jesus* video.



**LEADER  
TIP**

It would be a good idea to have Mark 10:45 written up.



Why is this?

(Is it because we're happy to do things for Jesus – but not for each other?)

What did Jesus say in the parable about the Final Judgement?

Read Matthew 25:40, 45. Jesus is saying that whenever we do/or don't do something for others, we are doing it or not doing it for Him. But the disciples hadn't yet understood this concept and so they sat, unwilling to wash each other's feet, unwilling to be a servant to each other.

Read together John 13:1 - 5.

Verse 3 tells us that Jesus knew He would soon be returning to God. He was going to return to His former glory.

Yet, even with this knowledge, Jesus took the towel and tied it around His waist and began the work of the slave or servant.

Can you imagine what thoughts were running through the disciples' minds now?

Peter's nature wouldn't allow him to sit in silence – he had to blurt out his embarrassment and shame.

Read verse 6, putting the emphasis on 'are YOU going to wash MY feet, Lord?'

Jesus then showed the disciples that His action was not just to freshen them up ready for the meal, but He was also illustrating the cleansing power of His death.

Read what was said in verses 7 - 9. If the cleansing was necessary for Peter to remain a disciple, then he wanted it to be complete!

Read together verses 12 - 17.

Jesus took this opportunity to teach again by word and by this enacted parable that He came not as the 'conquering hero', but as one whose true greatness was found in His love and humility.

Write verse 14 under the verse from Mark 10:45.

Washing His disciples' feet was an act of humble service to the disciples and provided a perfect example for them to follow. On this occasion the disciples would have linked what Jesus did to the teaching in what are called 'The Servant Poems' which are found in Isaiah. Read Isaiah 52:13 to 53:6. The disciples were very familiar with these Scriptures, and what they taught about the nature of the Messiah, and of the fact that He would be the servant of all.

What do these verses say to you about Jesus?

## FOR SENIORS

## TAKING IT HOME

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It's no use knowing and understanding what Jesus did at the Last Supper if we do not apply the lesson to our own lives.

We must think of ways He wants us to 'wash one another's feet' and see that we carry them out.

When Samuel Brengle went from the USA to the Training College in London, he was already a very well educated man with several university degrees.

One of the first tasks he was given to do was to clean the other cadets' boots. He very nearly went back home!

But Jesus' example of washing the disciples' feet flashed into his mind and he actually found he enjoyed the task! May I learn that when I serve others, I am serving God.

**Or**

Read together the words of the song 'Servant King' (activity 6 for juniors or 5 for seniors on their work sheets).

## **FOLLOW-THRU**

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It is important to use part of this time to plan an activity where each young person can give practical help to someone in need.

Consider with them applicable challenges in Get Involved and Grow in Mission in Outreach/Service such as caring for others or helping in some avenue of Army welfare work.

It would be most valuable to set definite dates when such work could be done and take time after the event to discuss their feelings.

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---

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DRANE, J., *Jesus and the four gospels*, Lion Publishing, 1979.

# JESUS the Lord and Servant

## 1.

TRUE or FALSE

- i. Jesus had gathered with His disciples to celebrate the Passover Feast. \_\_\_\_\_
- ii. He still had a lot He wanted to teach His followers. \_\_\_\_\_
- iii. Jesus had no idea that He was going to die soon. \_\_\_\_\_
- iv. There was no servant in the room to wash the disciples' feet. \_\_\_\_\_
- v. The disciples would have been glad to wash Jesus' feet. \_\_\_\_\_
- vi. The disciples were all anxious to wash each others' feet. \_\_\_\_\_
- vii. Jesus washed everyone's feet except Peter's. \_\_\_\_\_
- viii. Jesus said we must learn to serve each other. \_\_\_\_\_
- ix. Jesus said that such acts of service would make us happy. \_\_\_\_\_
- x. Whenever I help someone in need, I am helping Jesus. \_\_\_\_\_

## 2.



## 3.

Practical ways I can serve Jesus by serving others:

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### HIGHLIGHTS

- The Last Supper was held the evening before Jesus died.
- At the supper Jesus taught His disciples a great lesson on how to serve Him.
- We must follow the example Jesus set us.
- We are all co-workers for God and of equal value in His sight.



# JESUS the Lord and Servant

**1.** Using what you have learned in this session, write a reply for each of these people.

I'm saved by grace. I do not have to be a servant of others.

I don't need to be concerned for the weak. The government should look after them.

I couldn't talk to him!

Why should I wipe up? Everybody ate!

I'll gladly serve the Lord, but I'm not sitting near that drunk again.

Why should I?

Me? Clean up this mess?



People who don't believe in God, don't believe in nothing—they believe anything.

**2.**

Describe the event of the feet washing as though you were Peter.

Five horizontal lines for writing a response to the second question.

God is much more interested in our availability than our ability.



**H**ow easy it is to have our thinking so ruled by preconceptions that Jesus remains merely our Friend. We do not abide in Him nor He in us. The true Christian is a person whose encounter with Jesus has transformed His whole being, even his thoughts are taken 'captive to obey Christ.' (2 Corinthians 10:5. R.S.V.)

**3.** Choose a challenge from Get Involved and Grow in Mission (Reaching out in Service) that you will do to show your desire to follow Jesus' example.

Write it here: \_\_\_\_\_  
\_\_\_\_\_

When will you do it? \_\_\_\_\_

Why will it be a way of serving Jesus? \_\_\_\_\_  
\_\_\_\_\_

**4.** What wrong picture did the disciples have of Jesus? \_\_\_\_\_  
\_\_\_\_\_

How was this evident? \_\_\_\_\_

How did Jesus show them He was the servant of all?  
\_\_\_\_\_  
\_\_\_\_\_

Poverty happens when people give up caring for each other.

**5.**

From heav'n you came, helpless babe,  
entered our world, your glory veiled;  
not to be served but to serve,  
and give your life that we might live.

*This is our God, the Servant King,  
He calls us now to follow him,  
to bring our lives as a daily offering  
of worship to the servant King.*

There in the garden of tears,  
my heavy load he chose to bear;  
his heart with sorrow was torn.  
'Yet not my will but yours,' he said.

Come, see his hands and his feet,  
the scars that speak of sacrifice,  
hands that flung stars into space,  
to cruel nails surrendered.

So let us learn how to serve,  
and in our lives enthrone him;  
each other's needs to prefer,  
for it is Christ we're serving.

The Jewish Qumran community taught that all who were crippled, lame or blind would be excluded from the Messianic banquet.

On every Maundy Thursday the Pope goes into the streets of Rome and washes the feet of a destitute man.

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## SESSION 4



# GUILTY OR NOT GUILTY?

### FROM THE BIBLE

Isaiah 53:4 - 9; Luke 19:47 - 48;  
20:19 - 20:22:1 - 6; Luke 22:39  
- 62; 23:6 - 25; John 18:12 - 14,  
19 - 24; John 18:28 - 38.

### ✓ CHECKLIST

This session is aimed to help the young people work through as many of the events of the arrest and trial of Jesus as possible.

The Insights for the Leader is long but it can supply you with further information needed during the discussions if you take time to read it.

There are two suggested Getting Started activities. As the session will be a long one, keep the time spent on the starter to a minimum. No materials are needed for either starter. Select the game you will use if you choose Getting Started 2.

There are two suggested approaches. Only ONE of them should be used. Approach 1 involves having five teaching stations. At each station the young people will read Bible passages, answer questions and, if you so decide, write on their work sheets how that person was involved in Jesus' trial. As some stations e.g., 'At Herod's palace', will not take as long as others, it may be wise to have some written work done at them. You could make captions to hang at each teaching station. (If you are the only leader, you can still use the stations, moving with your young people.)

Approach 2 watches the *Jesus* video then uses the same Bible readings but suggests that the young people read the passages and write a reporter's account to present to the full group. You will need to watch your time allocations carefully to complete this.

### AIM

To give the young people an awareness of the corruption and injustices that occurred throughout Jesus' arrest and trial.

### OBJECTIVES

As a result of this study the young people will realise that:

- ❖ Judas' betrayal led to the arrest of Jesus;
- ❖ fear of being arrested caused the other disciples to run away;
- ❖ the trial was conducted in an highly illegal manner;
- ❖ Roman officials knew Jesus was innocent but condoned His death.

### INSIGHTS FOR THE LEADER

This is the second session in a four week series on the events in Holy week.

At the completion of the Last Supper on Thursday evening, Jesus took His disciples to a spot in the Garden of Gethsemane where they often spent the night. Judas knew where it was because he had often been there himself. (John 18:1 - 2)

There is no doubt that Jesus knew what was before Him and had gone to the Mount of Olives to pray for strength to carry out God's plan of salvation.

Jesus could have turned back. He could have refused the cross. The salvation of the world hung in the balance as the Son of God literally sweated it out in Gethsemane.

However, Jesus won the victory and left the garden feeling a deep peace in His soul because He had talked with God. This victory enabled Jesus to have perfect trust in His Father even though He knew that ahead of Him was corruption, persecution and finally death on the cross.

#### Judas betrayed Him

Judas had found a way to betray Jesus in such a manner that the authorities would be able to come upon Him when the crowd was absent.

Leading the soldiers to the spot was a simple matter and he planned with them how he would identify Jesus amongst the men. His greeting to Jesus was an honourable greeting given to one who was respected and loved. Such a choice made his act of betrayal even more despicable. And Jesus' words (Luke 22:48) asking Judas would he betray Him with a kiss, must have sunk deeply into Judas' mind.

We have already had a session on Judas' behaviour (session 3:6, 'Jesus: Anointed And Betrayed') and, if you consider it necessary, you can refer back to it.

Whatever the reason for Judas' betrayal, it is clear that he betrayed Jesus with a kiss and for a payment of money by the Chief Priests.

Luke describes the arrest of Jesus in great detail, showing that, even in such a dark hour, Jesus shows love even to His enemies. This is clearly seen in His healing of the High Priest's slave (Luke 22:51).

Jesus was led away to the house of the High Priest. It seems clear from all accounts that, at Jesus' time of need, He was deserted by His followers. We are told by Luke that Peter followed at a distance, but then he gives us a graphic description of Peter's denial of Jesus.

### **The trial**

We are told by those who have studied the Jewish High Priestly law that the trial of Jesus was one of gross injustice. During the night Jesus had been brought before the High Priest. This was a private and unofficial examination. Its purpose was to allow opportunity for the authorities to show power over Him and, if possible, to trip Him up in cross examination, so that a charge could be formulated against Him.

Jesus was next taken before the Sanhedrin. This was the supreme court of the Jews and consisted of seventy members. It was made up of the Scribes, the Rabbis, the Pharisees, the Priests, the Sadducees and the Elders and was responsible for many wise and good decisions.

Such decisions were the result of the wise laws governing the meeting of the Sanhedrin. For example:

- they could not meet during the hours of darkness;
- they could meet only in the Temple court;
- the High Priest was the President;
- sentence of death could not be carried out on the same day that the sentence was given. A night must elapse so that the court could sleep on its decision;
- the Sanhedrin sat in a semi-circle so that every member could see every other member.

The whole procedure was designed for mercy. Yet, at Jesus' trial, even from Luke's account, it is quite clear that the Sanhedrin violated many of its own rules and regulations.

The Sanhedrin charged Jesus with blasphemy, i.e., He had claimed to be equal to God by declaring to be the Son of God. This was an insult to God's majesty and was therefore punishable by death.

In the time of Jesus, however, the Jews had no power to carry out the death sentence. For that reason, Jesus was brought before the Roman Governor, the only one with authority to pass the death sentence.

At this trial before Pilate, the Roman Governor, the charge of blasphemy was not mentioned because the Jewish authorities knew religious laws would carry no weight in Roman law.

The charge the Sanhedrin levelled against Jesus before Pilate was therefore an entirely political charge. It was threefold. He was charged with:

- a. encouraging men not to pay tribute (taxes) to Caesar;
- b. assuming the title 'King' (a threat to Caesar);
- c. making speeches inciting rebellion.

The Sanhedrin preferred to withhold the information that Jesus came from Galilee. However, Pilate was aware of this and referred Jesus to Herod Antipas, who was the ruler of Galilee.

Herod was pleased to have Jesus sent to him. He had heard of Jesus' ministry in Galilee and no doubt was aware that Jesus had called him 'that fox!' (Luke 13:32)

Herod wanted to see proof of Jesus' ability to perform miracles. Jesus not only refused to perform for the king, He also remained silent. In his anger Herod cursed Jesus and taunted Him about His unkinglike appearance. Because he felt that Jesus had publicly humiliated him, Herod ordered Jesus to be clothed in a king's robe and, after further mockery and taunts, he sent Jesus back to Pilate.

Pilate was a Roman governor, stuck in Jerusalem, far away from the comforts of Rome. He was not prepared to do anything that would annoy the emperor and jeopardise his chances of promotion or transfer.

He recognised that Jesus was innocent. His wife had warned him to have nothing to do with this innocent man (Matthew 27:19). He was afraid there would be accusations that he was not loyal to Caesar if he let Jesus go free. Pilate was also fearful of riots beginning, which would no doubt be reported to the emperor. So this weak man washed his hands of the whole affair and handed Jesus over to be crucified.

The Jewish leaders saw Jesus as an absolute threat to worship as they practised it. He had dared to accuse them of making themselves rich as poor people struggled to find enough money to bring their offerings to God. He must be sacrificed to keep their way of worship safe. In claiming that the end justified the means, they allowed other illegalities to occur.

1. The court which was to decide Jesus' case had planned His betrayal. Members of the Sanhedrin were deeply involved in the secret plots leading up to Judas' deed of treachery.
2. The trial did not begin as the law demanded with a definite charge. In fact, it was difficult for them to find any charge at all on which they could commit Jesus to trial.
3. The judge trying the case was also leader for the prosecution. Caiaphas combined in himself both of these roles. He took his place as president of the court that night, absolutely determined to secure a conviction. He was not going to let Jesus slip through his fingers this time.
4. There were witnesses for the defence, but not one of them was summoned. No one was given a chance to appear. No voice was to be tolerated except the voice of the prosecutors.
5. The worst illegality of the trial was the haste with which it was completed. In the dead of night, the case was hurried through.

In this session we want to show to the young people that, though it was part of God's plan of salvation for a sinful world that Jesus die, the events leading up to His death show people behaving in a very ugly way. (The very acts at His arrest and trial could show us the reason why humanity needed to be saved from sin!)

It is important to stress Jesus' quiet demeanor through all of these unjust events and to remind the young people that such was His love that He endured it all for us.

# GETTING STARTED

## 1. Punished unfairly

Break the group into pairs. Have the young people think back and remember a time when they were punished for something that they did not do. (e.g., at school, the whole class kept in because one person misbehaved and would not confess.) Consider how you felt about such injustice.

Have young people share the event with their partner and then swap roles.

Allow them to talk about the way this particular experience affected their attitude and behaviour to the people around them.

Or


## 2. Discuss

Choose a game your group is familiar with (e.g., Captain's Coming, Simon Says). It needs to involve getting out.

Play one round and then say – 'All the kids with blue eyes are out.'

Play another round and 'All the kids wearing black shoes are out.' and so on.

Your group will cry out about it 'Not being fair' – which is just what you want them to do.



**POINT**

We like to see things run fairly. We believe every one should have a 'fair go!' In this session we are going to talk about how unfair Jesus' trial was.

# GOING DEEPER

## 1. Working through teaching stations

According to the number of leaders you have, you could set up teaching stations where the young people will go to learn about the events in that situation in Jesus' arrest and trial.

Conduct it as a teaching and researching group. (It may be helpful for the young people to take their work sheets with them to answer relevant questions.)

Even if your group is small and you are the only leader, it would still promote interest in the events of the trial by using the following headings and moving around to sit at these. It will give the young people a better idea of how many people and places were involved with Jesus during His arrest and trial.

- The Temple where the plot begins.
- The Garden of Gethsemane.
- The High Priest's house.
- Outside Pilate's palace.
- Herods' palace.
- Back to Pilate's palace.

Allocate your time carefully so that all stations are visited.

### Station A: Where the plot began – the Temple rooms

Read together or have read Luke 19:47 - 48; 20:19 - 20; 22:1 - 6.

### Discuss


The Temple was the place where people should be brought closer to God.

- Why did the religious authorities hate Jesus so much?
- Why wouldn't they arrest Him publicly and have a public trial? Remind the group (if necessary) of how often Jesus had



**LEADER TIP**

Invite a couple of the discipleship partners to help out in this session by looking after a teaching station.



**LEADER TIP**

Small groups can still benefit from using this approach.

spoken out against the religious authorities because they had perverted God's word and made it hard for people to worship God and keep His commands.

People flocked to hear Jesus and the leaders saw this as a threat to their teaching and to the worship in the Temple which meant that the authorities' wealthy way of life was threatened.

- How pleased do you think they would have felt when Judas decided to betray Jesus?
- Why was it important to have the help of an 'insider'? (Luke 22:6)

#### **Station B: The Garden of Gethsemane**

a. Read together Luke 22:39 - 46.

##### **Discuss**

- What 'cup of suffering' was Jesus talking about?
- Why do you think He told the disciples to pray for power to resist temptation?
- Why did the disciples fall asleep? Do you think Jesus felt very alone at this time? Yet, Jesus accepted that the cross was God's will for Him and He was now ready to face the awful events that were to follow.

b. Read together Luke 22:47 - 53.

##### **Discuss**

- Why did Jesus ask Judas why he used a kiss to betray Him?
- Why wouldn't Jesus allow the disciples to defend Him?
- What words did He speak to the Chief Priests and officers of the Temple guard about the timing of His arrest?
- Why did they choose to come at night instead of in the daytime?
- Was God still in control even though Jesus said, 'This is your hour to act, when the power of darkness rules'?

#### **Station C: The High Priest's house**

a. Read Luke 22:54 - 62 (or quickly remind the group of this incident).

##### **Discuss**

- In what way was Peter braver than the other disciples?
- How did he show his fear?
- What reminded him of Jesus' warning that he would deny Jesus?

b. Read John 18:12 - 14 and 19 - 24.

At this time Annas was not the High Priest, although he had held the office some years before. Because Caiaphas was his son-in-law, Annas was still very much the power behind the throne.

It is accepted that Annas' family became wealthy from the sales going on in the Temple. Jesus' personal attack on these stalls and His accusations that God's house had become a den of thieves would still be irritating him. Annas would have wanted the chance to gloat over the downfall of this Galilean pretender.

Jesus' reply to Annas (v.20 - 21) was not a cheeky response. He was reminding Annas that under the law no prisoner had to undergo preliminary examination.

Annas decided to send Jesus on to Caiaphas and, bound and bruised, He moved on.

It would seem that Caiaphas had very hastily called together sufficient members of the Sanhedrin to conduct a session.

The Sanhedrin was composed of 70 members and 23 formed a quorum. They sat in a semicircle so each could see and be seen by all the others.

- It was illegal for a trial to take place at the High Priest's house.
- It could not take place at night if a capital charge was to be laid.
- A trial was not allowed to take place on the Sabbath or the day before a great festival.
- A prisoner could not be condemned on the basis of his own answers.
- Evidence had to be given by independent witnesses.
- These witnesses were to be in complete agreement before the prisoner could be found guilty.

Read Matthew 26:59 - 67 with these points in mind and ask the young people to find as many irregularities in the trial as they can.

Jesus was accused of blasphemy and deemed guilty and therefore must die. However, the Jews no longer had the power to put people to death. Permission for this had to be granted by Rome.

#### **Station D: Outside Pilate's palace**

As you read John 18:28 - 38 consider these questions:

- Why did the Jews have to take Jesus to Pilate? Why wouldn't they enter his palace?
- Why did they change the accusation against Jesus? (He was the King of the Jews, not the Son of God.)
- How did Jesus reply to Pilate?

Pilate was greatly relieved to discover that Jesus was a Galilean (Luke 23:6 - 7) and so he decided Jesus should go to Herod.

#### **Station E: Herod's palace**

Pilate thought he had been very clever in pushing this tricky case onto Herod. The Jewish leaders were furious at this waste of time. They wanted things dealt with quickly before the people heard of Jesus's arrest.

Herod was delighted to hear that Jesus was being sent to him. He had heard much about His miracles and teachings.

Read Luke 23:8 - 12.

Consider these questions:

- Why did Jesus perform no miracles for Herod?
- Why didn't Jesus answer Herod?
- What did Herod decide to do to Jesus?
- What one good thing came out of this visit to Herod?

#### **Station F: Back to Pilate's palace**

Read Luke 23:13 - 25.

The weary, beaten Jesus was taken back to Pilate. No doubt the Jewish authorities wondered what they could do to make Pilate reach a decision in their favour. If they gathered together a big enough

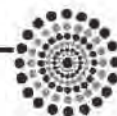
### **DEFINITIONS**

Sanhedrin: The Jewish Ruling Council in New Testament times.

Quorum: The required minimum number needed to be present for a meeting to proceed.

### **LEADER TIP**

You might find it useful to have these points put up so your group can refer to them.



crowd ready to scream for the blood of Jesus, Pilate might give in quickly to save trouble.

- What did Pilate say to the Chief Priests and leaders? (v.14)
- What did he say he would do to Jesus? (v.16) It was a custom that a prisoner be released at the Passover celebrations. Pilate saw this as a chance to release Jesus.
- But what did the crowd decide? (v.18)
- What had Barabbas done? (v.19)
- Do you think the people in the crowd knew what they were shouting? (v.21 )
- Why did Pilate finally give in to the people's wish? (John 19:12)
- What did Pilate do to try to show he had no part in Jesus' death? (Matthew 27:24)
- What dreadful response did the crowd make to this? (Matthew 27:25)

And so Jesus was led away to be crucified.



## VIDEO CLIP

Have the Jesus video cued ready from Jesus leaving the Last Supper until Jesus is condemned.

Or

### 2. Watch the Jesus video

Then divide your young people into groups. (Groups can be as small as pairs or even alone.) Each group will read one of the following passages and write a report to present to the others the way a roving reporter would. (You may like to video this.)

- Group A will report on 'The Plot Thickens'.  
Readings: Luke 19:47 - 48; 20:19 - 20; 22:1 - 6.
- Group B will report on 'A Garden Of Sorrow'.  
Readings: Luke 22:39 - 53.
- Group C will report on 'Behind Locked Doors!'  
Readings: Luke 22:54 - 62 and John 18:12 - 14, 19 - 24.
- Group D will report on 'Take Him To The Romans'.  
Readings: John 18:28 - 38; Luke 23:6 - 7 and 13 - 25.
- Group E will report on 'A Visit To That Fox!'  
Readings: Luke 13:31 - 32, Luke 23:6 - 12.

Try to have sufficient time for the whole group to listen to each other's reports.

## TAKING IT HOME

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We see that Jesus' trial was absolutely unfair. The Jewish authorities had tried and condemned Jesus long before His trial. They broke many of their own laws as they held His trial.

Both Pilate and Herod found He was not guilty, yet He was convicted and sentenced to death, such was the corruption. In the face of all of this evil, Jesus is the supreme example of serenity in the face of injustice.

Have a senior or leader read Isaiah 53:4 - 9. Pray that we will remember that Jesus suffered all of these injustices for us.

## FOLLOW-THRU

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Some of your young people may like to prepare a song or creative dance presentation of Jesus' death ready for the next session 5:5, 'He's



Dead At Last!'. When this is presented, they will have completed the challenge in Get Involved and Grow in Worship to take part in a Scripture presentation.

Those not involved in this may like to begin memorising Isaiah 53:4 - 9 to complete the Memorise Scripture Challenge.

## **BIBLIOGRAPHY**

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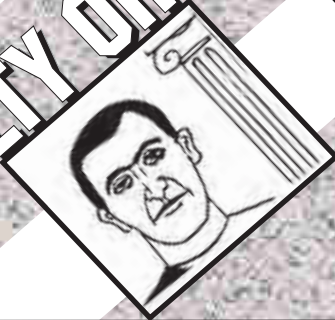
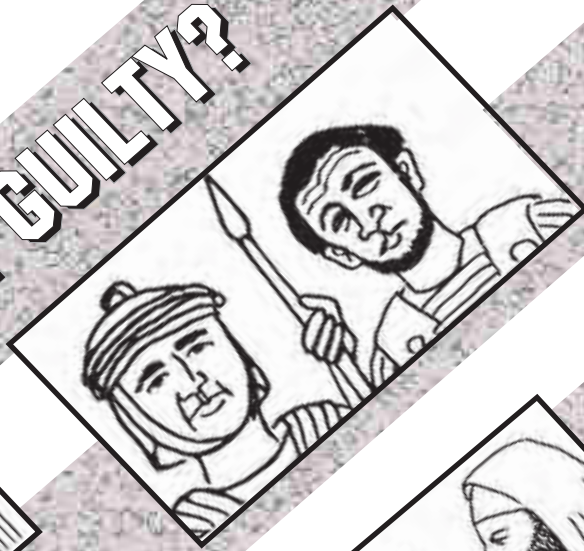
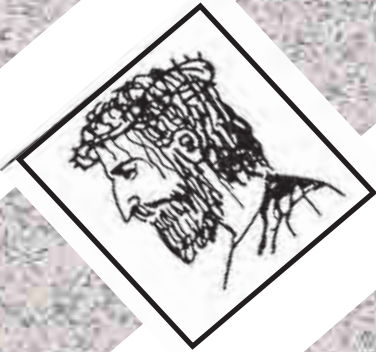
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GUILTY OR NOT GUILTY?



Choose two of these people to write about.

I, \_\_\_\_\_, helped to condemn Jesus to death by \_\_\_\_\_

But really I was guilty because \_\_\_\_\_

I, \_\_\_\_\_, helped to condemn Jesus by \_\_\_\_\_

But I was guilty of \_\_\_\_\_

What about the crowd?

The crowd helped to have Jesus condemned by \_\_\_\_\_



When I'm in a crowd, I need to \_\_\_\_\_

HIGHLIGHTS

- Many people were guilty of wrong acts that helped to put Jesus to death.
- The religious authorities did not like to see the people flocking to hear Jesus.
- Jesus' trial was highly illegal.
- The disciples all ran away when Jesus was arrested.
- Jesus stood like a true king at His trial.

**Complete the paragraph by filling in the missing words.**

- |           |             |
|-----------|-------------|
| priests   | semi-circle |
| death     | president   |
| night     | seventy     |
| court     | Rabbis      |
| Pharisees | night       |



**A GOOD SYSTEM USED BADLY**

The Sanhedrin is the supreme \_\_\_\_\_ of the Jews. It consists of \_\_\_\_\_ members.

These members include \_\_\_\_\_, \_\_\_\_\_, Sadducees and Elders.

They sat in a \_\_\_\_\_ allowing every member to see each other.

They could not meet during \_\_\_\_\_ time.

The High Priest was the \_\_\_\_\_.

The sentence of \_\_\_\_\_ could not be carried out the day on which it was given. A \_\_\_\_\_ must elapse so that the court might sleep on the decision.

**WORD SEARCH**

Circle the words in the wonderword below.

T Y N I R D E H N A S B C B  
 F C O N F L I C T G H S O L  
 P O L I T I C A L K N I W A  
 H A T E S A D U J O M G A S  
 L M N E C N E D I V E N R P  
 D W O R C S Y T F D R Q D H  
 I I M T U O A V E I W X J E  
 N L A Y Z S R A A S L B E M  
 N L L C U D T R R C A E A Y  
 O E I G F G E R U I I T L E  
 C G C H I J B E K P R A O S  
 E A E J E S U S R L T L U L  
 N L L M N S P T Q E S I S A  
 T L U S N I S S O R C P O F  
 D E L L I K V E R D I C T N

**ACCUSATIONS**

- ARREST
- BETRAYED
- BLASPHEMY
- CONFLICT
- CORRUPTION
- COWARD
- CROWD
- CROSS
- DISCIPLE
- EVIDENCE
- FALSE
- FEAR
- HATE
- ILLEGAL
- INNOCENT
- INSULT
- JEALOUS
- JESUS
- JUDAS
- KILLED
- KISS
- MALICE
- PILATE
- POLITICAL
- SANHEDRIN
- SIGN
- TRIAL
- VERDICT

I, \_\_\_\_\_, say He is guilty  
because \_\_\_\_\_

but I was guilty of \_\_\_\_\_



Pilate's wife warned him to have nothing to do with 'that good man' because she had dreamed about Him.



# GUILTY OR NOT GUILTY?

## WHAT SAY YOU? IS THE PRISONER

The cock crowing usually occurred between midnight and 3.00 am.

I, \_\_\_\_\_, say Jesus ought  
to die because \_\_\_\_\_

I was guilty of \_\_\_\_\_

Jesus \_\_\_\_\_

So He ought to \_\_\_\_\_

My accusation \_\_\_\_\_



We \_\_\_\_\_ chose \_\_\_\_\_

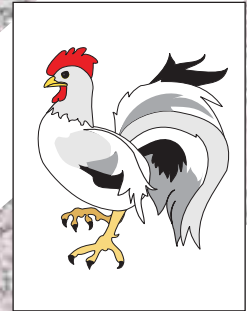
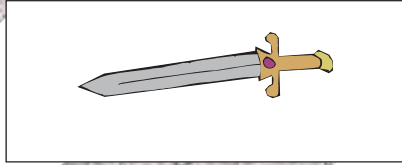
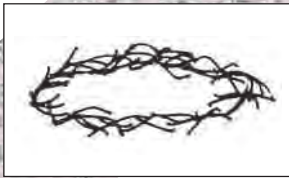
We were guilty of \_\_\_\_\_



I, \_\_\_\_\_, accuse Jesus of \_\_\_\_\_

but I was guilty of \_\_\_\_\_





Consider what these objects had to do with Jesus' arrest or trial. Write a few sentences explaining how they are related.

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*It is natural for humans who are full of grief to fall asleep.*

William Barclay writes: 'When all is over and the Prisoner marched away to Golgotha, we have a strange feeling that it is not He who has been judged by them but they by Him. Face to face, each of them—Pilate, Caiaphas and the rest—stood with the Son of Man for a brief hour and His searchlight was turned upon their souls revealing their inmost motives and showing them for all the world to see. On that dark, crowded night the real judge was Christ, and Caiaphas, Pilate and Herod stood that night where everyone must stand with Jesus at the same point of decision.'

Make a list of the illegalities that occurred at Jesus' trial. Comment on why you think these happened.

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*Thirty pieces of silver was the cost of a slave.*

*Pilate's act of washing his hands was actually a Jewish, not a Roman, custom.*

## SESSION 5

# HE'S DEAD AT LAST!

### FROM THE BIBLE

Isaiah 53:5, 8; Matthew 27:27  
- 49; Luke 23:34, 39 - 43; John  
19:25 - 27



### CHECKLIST

There are two suggested Getting Started activities. Only use one of them. Getting Started 1 has two points to discuss. For Getting Started 2 you will need paper and scissors to cut out the crosses or paddle pop sticks to make them.

There are three approaches. The first one is to watch your choice of DVD/video of the crucifixion and discuss what happened. Take time to preview it yourself. Be aware of any members of your group who may like to discuss new concepts or realisations that have come to them.

The second one is a role play between an older and younger angel as they look down on the events of the crucifixion. You could invite guests to act out these parts.

Approach 3 looks at the seven statements Jesus made from the cross and ties in with the activity on the work sheet.

Do not forget to use any item young people have prepared from last week as a challenge to Get Involved and Grow in worship.

### AIM

To help the young people understand more clearly why Jesus endured the pain of the crucifixion.

### OBJECTIVES

Through this study the young people will consider:

- ❖ the cruelty and agony of crucifixion;
- ❖ whether Jesus could have called on God to remove Him from such pain;
- ❖ why Jesus gave Himself as a sacrifice;
- ❖ what the crucifixion means to me as a believer.

### INSIGHTS FOR THE LEADER

This is the third session in a four week series on the events in Holy Week. We are able to look at the events of Easter knowing the glorious ending. Not so the disciples! Jesus had tried to explain it to them many times but they had failed to grasp even the tiniest fact and so they watched with incredible horror as the forces of evil tried to do away with Jesus. It was only much later, as the disciples recalled what Jesus had said to them, that they began to see that Jesus' death had a purpose and that God's new covenant with mankind was put in place when Jesus died.

Although Jesus accepted the cross in a voluntary way, it is also true that He saw it as an absolute necessity. The Son of Man **must** suffer much and be rejected by the elders, chief priests ... He will be put to death ...' (Mark 8:31, GNB)

How could He see the cross as both voluntary and essential? It was part of the plan of God and He had come to earth to fulfil that plan, and for Jesus there was no escape from the will of God, although He could have summoned regiments of angels to His defence. (Matthew 26:53 - 54)

Josephus, the great historical writer, recorded about Jesus: 'He was the Messiah; and when Pilate heard him accused by the most highly respected men amongst us, he condemned him to be crucified.'

Peter said that this same Jesus was crucified by sinful man but this was done in accordance with God's own plan. (Acts 2:23)

The 'trial' had been held, the crowd had assumed the responsibility for Jesus' death and Pilate had washed his hands of the whole affair. He had ordered Jesus to be scourged, hoping that this would satisfy Jesus' enemies. Scourging was almost as bad as crucifixion. People had died from such punishment, or, if they lived, they bore the scars of it for life.

Jesus was now in a very weakened state. It was no wonder that His body gave way and fell under the weight of the cross. The Roman centurion could see that this was genuine and ordered Simon of Cyrene to come out of the crowd and carry the cross.

On the cross Jesus suffered the greatest humiliation and pain that the human mind had been able to devise. Death by crucifixion was used to warn others of what happened to those who displeased their Roman masters.

It sometimes took days for a criminal to die, tortured by insects, parched with thirst, having to lift himself to breathe so that his hands screamed out in pain. Sometimes a sedative was offered in mercy to lessen the pain.

Jesus knew all this, and because He was truly human, He had shrunk from the thought of the cross when He had prayed in Gethsemane.

It is easy when we celebrate Easter each year to gloss over these terrible facts and to push the pain and agony of the cross from our minds. People can get more upset over the sight of a wounded animal than they do at the thought of the crucifixion of Jesus.

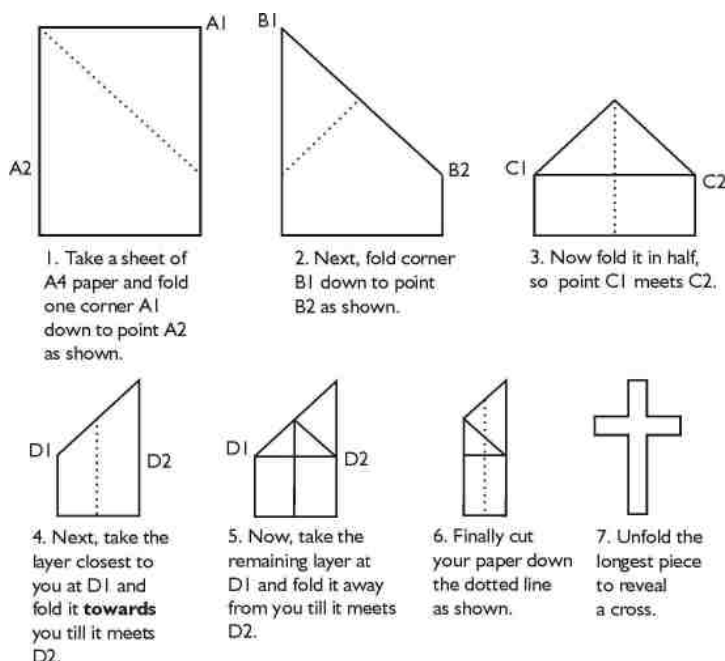
Could this be why many Christians join with nonbelievers and see no reason to regard Good Friday as a holy day when we can especially consider what Jesus suffered for us?

There is a need for each Christian to remember what Jesus went through. Jesus died for us. Remembering this supreme sacrifice helps us in turn, to respond to His challenge: 'Whoever does not take up his cross and follow in my steps is not fit to be my disciple.' (Matthew 10:38)

This session, then, is aimed to help the young people understand more clearly the pain and humiliation of the cross and that Jesus endured it all to bring us back to God. Emphasise Jesus' words in John 10:18, 'No one takes my life away from me. I give it up of my own free will. I have the right to give it up, and I have the right to take it back.' (GNB)

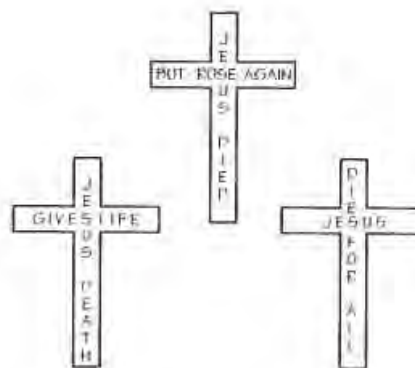
## GETTING STARTED

Have the young people make 'crosses' using paddle pop sticks or folded paper. Then ask your group to consider the key message of the cross and write it on the cross.



**POINT**

The cross is the centre of Christianity because we believe that Jesus died to make us at-one with God. He went through incredible, horrifying suffering and He did it for us.



Or

2. **Discuss**

- a. Did the forces of evil really triumph when Jesus was put on the cross or was God in control all the time?

Or

- b. Why is the day Christ died called 'Good' Friday? Shouldn't it be called 'Black' Friday?

## GOING DEEPER

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1. Watch the crucifixion scene from one of the many DVD/video sources available such as the *Jesus* video, the visual Bible of Matthew or *The Passion of Christ*. Preview the scene yourself and be prepared to guide discussion after the group has seen the appropriate segment. Keep your discussion focussed around the four objectives of the session.

**Discussion:**

- Who was Pilate and why did he order the scourging (whipping)?
- What physical suffering happened to Jesus during the crucifixion?
- Why didn't Jesus save himself?
- Why did Jesus have to suffer and die?
- How do you feel about what happened to Jesus and how do you respond to what He did for you?

2. **DRAMA**

**YOUNGER ANGEL**

What's up with those humans? Don't they realise Who it is they've arrested and plan to put to death?

Haven't they seen His miracles, His acts of healing? How could they be doing this to Jesus, God's Son – the One Whom we worship?

Why doesn't God stop them? Why does He bother with them? Humans are such pathetic creatures!

**OLDER ANGEL**

Ssh! It's part of God's plan to bring them to Himself. It's to make it easier for them to have fellowship with Him. It's time for His New Covenant to be put in place.

**YOUNGER ANGEL**

But they're so stupid! It seems to me that the more power they get, the sillier they become! Who is that one in that big palace? He's been pacing up and down for hours!

**OLDER ANGEL**

That's Pilate. He's the Roman Governor in charge of Jerusalem and he has just been cleverly manipulated by the Jewish authorities. He has agreed that Jesus should be crucified, although he knows He's not really guilty of any crime. He had Jesus scourged, hoping that would satisfy His enemies.

**YOUNGER ANGEL**

Scourged? What's that?

**OLDER ANGEL**

It's a horrible punishment thought up by humans. The victim is stripped and tied to a pillar or stretched across a frame. A leather strap is then used to whip the victim. The strap is sometimes called the 'cat of nine tails' because it has thongs coming out from it which have pellets of lead or iron studded in it. It rips the victim's back to pieces and few



### LEADER TIP

The movie *The Passion of Christ* is rated MA for its graphic depiction of violence so you will need parental permission to show it to this age group. Use the segment from when Jesus is before Pilate and then the segment of the cross scene concluding after the spear has been thrust into Jesus' side (segments 9 and 14 on the DVD).



people ever recover completely from it.

YOUNGER ANGEL

And they've done that to Jesus? Why? Why would they scourge Him?

OLDER ANGEL

It's a cruel, greedy world. People have forgotten how to care for each other. **And Jesus has suffered this for them.**

YOUNGER ANGEL

Those soldiers down in the basement – what are they doing?

OLDER ANGEL

They are carrying out what the humans call fun or sport. Once a criminal is condemned, the soldiers see this person as an object of amusement. They taunt the condemned man however they please – after all, he'll soon be dead.

YOUNGER ANGEL

They've put a crown on His head, but it's made of a thorny bush! They've put a scarlet robe on Him and shoved an old stick in His hand pretending it's a sceptre. Now they're pretending to bow down and worship Him and they're spitting on Him! Don't they know Who He is?

OLDER ANGEL

Let's read what the prophet Isaiah said many years ago about this. Isaiah 53:5 and 8. *(But because of our sins he was wounded, beaten because of the evil we did. We are healed by the punishment he suffered, made whole by the blows he received. ... He was arrested and sentenced and led off to die, and no one cared about his fate. He was put to death for the sins of our people.)*

OLDER ANGEL

You see, God has always known that this would happen and Jesus agreed to accept it when He went to earth. **This is what Jesus suffered for them.**

YOUNGER ANGEL

Where are they going now? The soldiers are marching down the street and is that Jesus in the middle of them? Oh no! He's fallen! See, He's trying to struggle up, but He's so weak from that scourging – how could He possibly carry that beam? Who is the soldier grabbing from the crowd?

OLDER ANGEL

It's a man who has come to Jerusalem from Cyrene to celebrate the Passover.

YOUNGER ANGEL

I bet he doesn't like having to carry a criminal's cross.

OLDER ANGEL

But see! Jesus is thanking him. That will make a difference and he's shouldered it now. Let's read where they are going. Matthew 27:33. *(They came to a place called Golgotha, which means, "The Place of the Skull.")*

YOUNGER ANGEL

They've reached the spot. Now what will happen?

OLDER ANGEL

It's not pretty! Crucifixion is the cruellest way of dying that mankind has devised so far. The cross is laid flat on the ground and the criminal held in place on top of it. Nails are driven into his hands and his feet and then the cross is raised. **This is what Jesus suffered for them.**

YOUNGER ANGEL

And God loves these humans? Why do they behave like that? But wait a minute, His enemies still aren't satisfied!

OLDER ANGEL

They were angry that Pilate had written for the sign over Jesus' cross: This is Jesus, the King of the Jews'. It was Pilate's way of trying to humiliate the people who had forced him into agreeing to this crucifixion. They wanted Pilate to change it to: 'He said He was the King of the Jews', but Pilate remained firm. So now they are here to have their final gloat over Jesus. You see, they think they've got rid of Him, at last!

YOUNGER ANGEL

What are they calling out at Jesus?

OLDER ANGEL

It's recorded in Matthew 27:39 - 43. *(People passing by shook their heads and hurled insults at Jesus: "You were going to tear down the Temple and build it back up in three days! Save yourself if you are God's Son! Come on down from the cross!" In the same way the chief priests and the teachers of the Law and the elders made fun of him: "He saved others, but he cannot save himself. Isn't he the king of Israel? If he will come down off the cross now, we will believe in him! He trusts in God and claims to be God's Son. Well, then, let us see if God wants to save him now!")*

OLDER ANGEL *(Looking at the young people, not at the younger angel.)*

Do you think Jesus had the power to save Himself?

Do you think God should have saved Him to prove that He was indeed His Son?

If you want proof, read what Jesus said in Matthew 26:53. *(Don't you know that I could call on my Father for help, and at once he would send me more than twelve armies of angels?)*

**This is what Jesus suffered for them.**

YOUNGER ANGEL

Ssh – Jesus spoke. What did He say?

OLDER ANGEL

It's recorded in Luke 23:34. *(Jesus said: "Forgive them. Father! They don't know what they are doing.")*

YOUNGER ANGEL

Such love! Even in all that agony, He cares for those . . . those people! Now He's looking over at that little group of women. What did He say to them?

OLDER ANGEL

The answer to that is in John 19:25 - 27. *(Standing close to Jesus' cross were his mother, his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. Jesus saw his mother and the disciple he loved standing there; so he said to his mother, "He is your son." Then he said to the disciple,*

"She is your mother." From that time the disciple took her to live in his home.)

YOUNGER ANGEL

Trust Jesus to make sure that His mother would be looked after properly! Why is it getting darker? It's only early afternoon! Not even one o'clock yet and it looks like the sun is setting already. Is God going to intervene and stop this dreadful happening?

OLDER ANGEL

No, He won't stop it – because **Jesus is suffering for them**. Perhaps nature joins in grieving over humanity's evil ways.

YOUNGER ANGEL

Oh! Did you hear that cry! It seemed to come from the very depths of Jesus' soul. What did He say?

OLDER ANGEL

He's calling out to God because He is feeling so alone. Matthew 27:45 - 47 says: *"At noon the whole country was covered in darkness, which lasted for three hours. At about three o'clock Jesus cried out with a loud shout, "Eli, Eli, lama sabachthani?" which means, "My God, my God, why did you abandon me?" Some of the people standing there heard him and said, "He is calling for Elijah!"*

Jesus is going through the darkness that all humans go through in times of great pain when they wonder where God is.

YOUNGER ANGEL

He is bearing all their sin right now, isn't He? He is the Lamb of God – He is the Atonement Lamb.

OLDER ANGEL

And He is dying once and for all so that all humans can be forgiven. He really is suffering for them.

YOUNGER ANGEL

One of the other guys on the cross beside Him is talking to Him now. Jesus is telling him something. Where can we read about this?

OLDER ANGEL

It's recorded in Luke 23:39 - 43. *(One of the criminals hanging there hurled insults at him: "Aren't you the Messiah? Save yourself and us!" The other one, however, rebuked him, saying, "Don't you fear God? You received the same sentence he did. Ours, however, is only right, because we are getting what we deserve for what we did; but he has done no wrong. "And he said to Jesus, "Remember me, Jesus, when you come as King!"*)

YOUNGER ANGEL

He really is a wonderful Saviour, isn't He? Does that mean we'll see that robber here soon?

OLDER ANGEL

**That's why Jesus is suffering** – to save the human race.

YOUNGER ANGEL

Even robbers?

OLDER ANGEL

He's dying for everyone.

YOUNGER ANGEL

He's growing weaker. Won't it all be over soon? He spoke again ... Did He say He was thirsty?

OLDER ANGEL

Yes, He did. He is truly human, remember. He is suffering every bit as much as any human would. He has lived amongst them as a human so He can share in all their sorrows.

YOUNGER ANGEL

His head is drooping – it's almost 3 o'clock. Has He died . . . Oh! ... He spoke again.

OLDER ANGEL

He said, 'It is finished!' What do you think He had in mind when He said that?

OLDER ANGEL

His work on earth is over. The full price for our salvation has been paid. And now the curtain hanging in the Temple, separating the ordinary people from God, has been torn in two. Because Jesus has suffered for them they can now be made at-one with God.

YOUNGER ANGEL

He spoke again – He said, 'Father! In your hands I place my spirit!' His suffering is over. People have done their worst but Jesus has finished His work.

- Using the work sheet, study the seven statements Jesus made from the cross. Discuss what they tell us about Jesus before filling in the answers.

## **TAKING IT HOME**

---

If members of your group worked on a creative dance presentation of Jesus' death use it now.

Perhaps some learned the Scripture passage from Isaiah 53:4 - 9 and would like to recite it.

**Or**

You could read one of the songs on the work sheet and pray thanking God for the great gift of His Son.

## **FOLLOW-THRU**

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You could encourage all your group to accept the challenge to memorise the Scripture passage from Isaiah 53:4 - 9.

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1. 'Father, forgive them!'  
(Luke 23:34) He said this

\_\_\_\_\_  
\_\_\_\_\_

2. 'Mother, he is your son.'  
(John 19:26) This was so that

\_\_\_\_\_  
\_\_\_\_\_

3. 'My God, my God why did you  
abandon me?' (Matthew 27:46)

This was because \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. To the dying robber He said:

\_\_\_\_\_  
\_\_\_\_\_

(Luke 23:43) This showed

\_\_\_\_\_  
\_\_\_\_\_

5. \_\_\_\_\_ (John 19:28)  
This showed that Jesus was truly human  
and was certainly suffering.

6. \_\_\_\_\_ (John 19:30)  
Jesus had now completed the work He had  
come to earth to do.

7. \_\_\_\_\_  
\_\_\_\_\_  
(Luke 23:46) This was said \_\_\_\_\_  
\_\_\_\_\_

What Jesus said

FROM  
THE  
CROSS

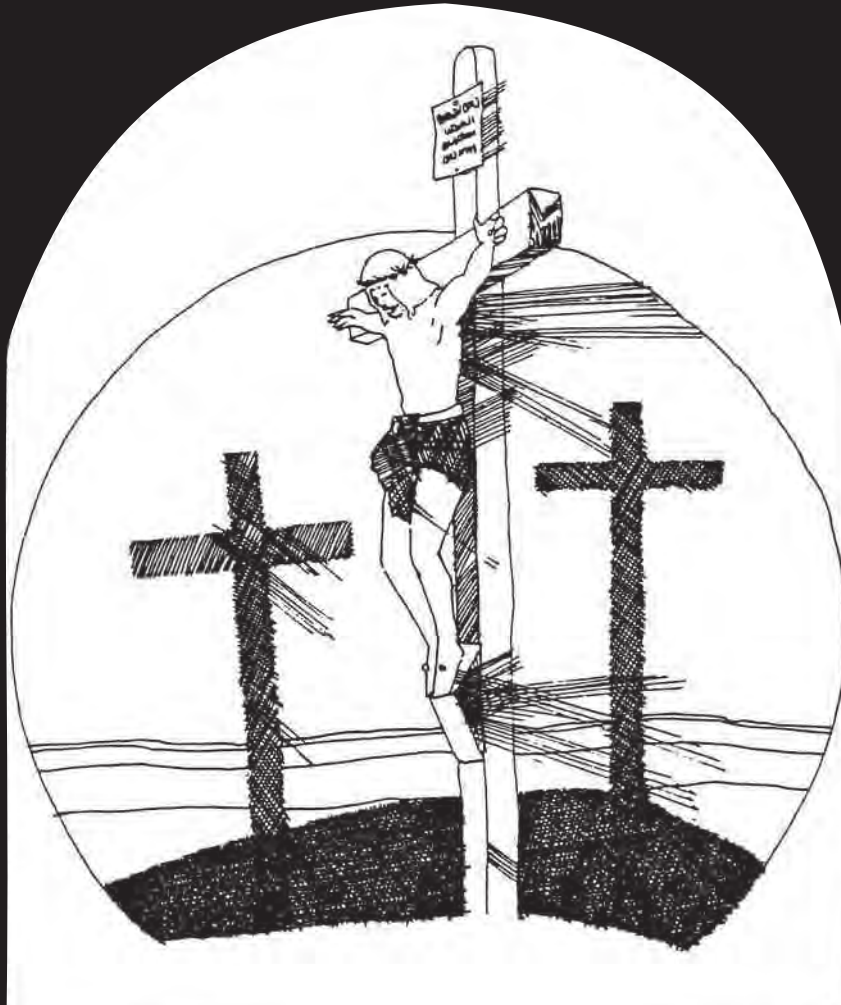
HE'S

DEAD

AT

LAST!

Which one makes you feel saddest?



**My Lord, what love is this,  
that pays so dearly,  
that I, the guilty one,  
may go free!**

*Amazing love, O what sacrifice,  
the Son of God, giv'n for me.  
My debt he pays, and my death he dies,  
that I might live,  
that I might live.*

**And so they watched him die,  
despised, rejected;  
but O, the blood he shed  
flowed for me!**

**And now this love of Christ  
shall flow like rivers;  
come, wash your guilt away,  
live again!**

**HIGHLIGHTS**

- Crucifixion is a horrible, cruel death.
- Jesus' enemies taunted Him right to the very end.
- Jesus showed concern and love for others right to the very end.
- Jesus suffered on the cross to save me from the results of my sin.

Graham Kendrick

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Matthew 27:46

\_\_\_\_\_

He cried this out because

\_\_\_\_\_

Luke 23:34

\_\_\_\_\_

He said this to show

\_\_\_\_\_

Luke 23:43

\_\_\_\_\_

He said this to

\_\_\_\_\_

John 19:26

\_\_\_\_\_

He said this to show

\_\_\_\_\_

John 19:30

\_\_\_\_\_

He said this because

\_\_\_\_\_

Luke 23:46

\_\_\_\_\_

He said this because

\_\_\_\_\_

John 19:28

\_\_\_\_\_

He said this to show

\_\_\_\_\_

WHAT JESUS SAID

FROM

THE

CROSS

HE'S

DEAD

AT

LAST!



Highlight the one that you feel is especially important to you.

Read these words and discuss them with your group.



Jesus' robe had been woven without a seam and the soldiers threw dice to see who would have it, just as it was foretold in Psalm 22.

How deep the Father's love for us,  
how vast beyond all measure,  
that he should give his only son  
to make a wretch his treasure.  
How great the pain of searing loss,  
the Father turns his face away,  
as wounds which mar the Chosen One  
bring many sons to glory.

Behold the man upon a cross,  
my sin upon his shoulders;  
ashamed, I hear my mocking voice  
call out among the scoffers.  
It was my sin that held him there  
until it was accomplished;  
his dying breath has brought me life –  
I know that it is finished.

Golgotha means the place of the skull because the hill was shaped like a skull.

Jesus' death was not the end but the beginning of new life for God's people.

Stuart Townend  
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# HE'S DEAD! ISN'T HE?

## AIM

To help the young people understand the joy and power of serving a risen Saviour.

## OBJECTIVES

As a result of studying the gospel accounts of the resurrection, the young people will recognise:

- ❖ how despair, sorrow and fear changed to hope, joy and power in the followers of Christ;
- ❖ how His enemies sought to prove that Jesus had not really risen;
- ❖ the effect of Jesus' appearance on His followers' lives;
- ❖ that we can be confident that we serve a risen Lord.

## INSIGHTS FOR THE LEADER

All the New Testament writers agree that Jesus was raised to life on the third day after His death. The most striking thing about studying the story of the resurrection as it is recorded in the four gospels, is that the earliest Christians were completely convinced that the resurrection was a real, historical happening that had taken place in the world and profoundly influenced their lives. Paul spoke for the whole of the early church when he declared that the Christian faith would be meaningless if the reality of Jesus' resurrection was denied. He wrote in I Corinthians 15:17, 'And if Christ has not been raised, then your faith is a delusion and you are still lost in your sins.' (GNB)

This understanding took some time to dawn on the disciples. They did not expect the Messiah to rise from the dead – simply because they did not expect the Messiah to die. The Jews actually expected that the Messiah would kill other people. It was difficult to absorb these strange new ideas about the Messiah. However, as the wonderful truth dawned upon these frightened, despairing followers, they found themselves grappling with another 'fear'. How powerful was Jesus that He could conquer death? No wonder that they fell at His feet to worship Him.

What a difference in these disheartened disciples! Not only did they have something to live for, but they were willing to die for this Jesus who was alive and active!

The fact that the tomb was empty and that neither friend nor enemy could produce the body of Jesus is emphasised in the gospels. The Romans and Jews would certainly have produced the body had they taken it, for this would have squashed the Christian message once and for all. It is a psychological fact that the disciples could not have taken the body away and then staked their lives on the fact that Jesus was alive.

## SESSION 6

### FROM THE BIBLE

Selected gospel readings about the resurrection and I Corinthians 15:12 - 20.

### CHECKLIST ✓

There are two suggested Getting Started activities. Select the one you will use and prepare accordingly. Getting Started 1 needs a good actor to be effective and your group will need pens and paper to write their reports. Getting Started 2 depends upon the availability of Easter eggs.

There are four suggested approaches. Choose to do **either** approach 1 or 2 according to your group's Bible knowledge. Approach 3 is available if you have sufficient time for it. But allow time to complete approach 4 as it is important.

In spite of Jesus' sinlessness, in spite of the authority in His teaching, in spite of His miracles and healings, Jesus could have been seen simply as a great and good man, had it not been for the resurrection.

The resurrection, as well as the cross, was essential in God's action to set up His New Covenant with people.

Jesus' death takes away the burden of sin, but His resurrection means that human personality can be altered because the Christian, with Paul, can claim, 'It is no longer I who live, but it is Christ who lives in me.' (Galatians 2:20, GNB)

It is the conviction that Christ does indeed live within His followers and the evidence that there is a change in their lives that can be seen by others that makes the resurrection of Jesus Christ central to the Christian's belief.

'You ask me how I know He lives?  
He lives within my heart!'

This is the confident claim that every Christian can make.

The resurrection is a victory – a victory in which all of Christ's followers share.



### LEADER TIP

The 'actor' could be a leader, one of the young people or one of the discipleship partners.

### POINT

Some people say that they cannot believe that Jesus rose from the dead because the writers of the gospels tell the story so differently and even seem at times, to contradict each other. Yet, this is one of the reasons why we can believe that their stories are true.

### POINT

Could giving an Easter egg to a friend be a way of sharing with that friend why Easter holds such importance for a Christian? In this session we want to consider how central the resurrection of Jesus is to the Christian faith.

## GETTING STARTED

1. Have an 'actor' come in and mime a complicated action (e.g., washing an elephant). Then have the young people work in small groups or pairs to write a **quick** report of what they witnessed. Ask them to include a description of the person as well as the actions.

#### Discuss:

- Why are the reports different?
- Is one truer than another?
- What did some reporters omit?
- Why does this happen?
- Did any reporter lie?

Whenever people report on something they have witnessed, they tell it differently. They may tell it according to what they think their listeners will want to hear, or they will spend more time on the part that impressed them most. It does not mean that one is lying when reports are different. In fact, in a court of law if every witness reports an incident in an identical fashion, the judge suspects that the witnesses have got together to make up a story and will disregard their evidence.

#### Or

2. (If Easter eggs are available.) Hand to each young person a small Easter egg. As they are enjoying them, ask them why we give one another an egg for Easter. (The egg is a symbol of new life beginning. Just as the young chicken breaks through and discards the empty shell, so Christ broke through the boundaries of death and left the tomb.)

#### Or

Have a large hollow egg – smash it and share the pieces. Talk about the emptiness inside the unsmashed egg and compare it to the empty tomb that the women discovered on the Sunday morning.



## LEADER TIP

It would be useful to write up the discussion questions so that the young people can read them as you work through the approach.

### I. Studying the evidence

(Especially for young people with a limited Bible knowledge.)

#### a. Read together Luke 23:50 - 56.

Discuss:

- Why was Joseph of Arimathea brave to ask for Jesus' body?  
(The Jewish authorities would become aware of his feelings about Jesus and would call upon him to explain his actions.)
- Why did the women want to see where Jesus' body was placed?  
(So that they could come back on Sunday to embalm His body.)

#### b. Read together Matthew 27:62 - 66.

Discuss:

- Why did the Jewish authorities want a guard placed at the tomb?
- Why do you think Jesus' enemies remembered that He had said that He would rise from the dead and yet the disciples forgot all about it?
- Is it possible to make a tomb secure against God's power?

#### c. Read Matthew 28:1 - 10.

Discuss:

- Why had the women waited till Sunday morning to come?
- Who moved the stone?
- What did the angel tell the women to look at?
- What does v.8 tell you about the women?
- What was Jesus' greeting to the women?
- Why did Jesus tell them not to be afraid?
- What task did Jesus give the women to do?

#### d. Read Matthew 28:11 - 15.

Discuss:

- What does this passage tell you about:
  - i. the Chief Priests;
  - ii. the soldiers?

#### e. Read together John 20:1 - 10.

Discuss:

- Is it likely that this event occurred after what we read in Matthew's gospel?
- Why do you think John mentions seeing the cloths that had been wrapped around Jesus' body still in the tomb?  
(This showed that Jesus' body had not been stolen.)
- What was John trying to impress upon his readers in v.9?

#### f. Read together John 20:11 - 18.

Discuss:

- What had Mary done when the disciples went back home?
- Who did she think Jesus was?
- Why did she want to find Jesus' body?
- How did she finally realise that she was speaking to Jesus?
- Which verse makes it clear that Mary really believed that it was Jesus?

## 2. Studying the believers' reactions

Write up these headings and have the young people decide what should be written under each heading once the verses have been read.

Name	Feelings on Good Friday	Feelings after Sunday	Reaction

By reading the following references, sort out the evidence about these people and their reactions to the events of Easter.

Mary Magdalene: Matthew 27:55 - 56; Luke 23:55 - 56; John 20:1 - 2; 11 - 18.

Peter: Matthew 26:74 - 75; John 20:1 - 10; John 21:15 - 17.

Cleopas and friend: Luke 24:13 - 35.

The Jewish authorities: Matthew 27:1 - 2; 41 - 43; 62 - 66; 28:11 - 15.

## 3. Test your knowledge quiz

Using the quiz (activity 1) on the work sheet, have the young people test their knowledge of the Easter story.

## 4. Considering the importance of the resurrection

We have seen how the disciples had really believed that Jesus' death was the end of all their hopes and dreams. We have seen how they had very mixed feelings when they began to hear that Jesus' body had gone from the tomb. Their bewilderment changed to vague hope and finally to a joyous certainty that Jesus was alive and truly was the Messiah.

After Jesus ascended to heaven and sent the Holy Spirit to be with them, these followers could not be stopped from telling others that Jesus was indeed the One who had come from God to make them at-one with Him.

By raising Jesus back to life, God set His seal on Jesus' sacrifice and showed us that He had conquered the last enemy, death.

Read together 1 Corinthians 15:12 - 20. (Activity 4 on the junior work sheet and activity 2 on the senior.)

This passage shows us how central to the preaching of the gospel message the resurrection had become.

Have the young people read out the verses that show how important the resurrection is to the Christian faith.

# TAKING IT HOME

Easter Sunday is the most joyful celebration on the Christian calendar. In knowing that we serve a living Saviour, we have confidence that He can give us the power to live a life pleasing to Him.

We also know that death is not the end, for He has given us the gift of eternal life.

Ask the young people to pray simple one sentence prayers thanking God for the joy of the resurrection.

## **FOLLOW-THRU**

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If you used the Easter eggs (Getting Started 2), follow through the suggestion of witnessing to a friend via an Easter gift. Allow the young people time to report back on completing this as it could be counted as a Your Choice challenge in Reaching out in Mission/Service.

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# He's DEAD! — isn't HE?

1.

**Test Your Knowledge**

See how many of these questions you can answer. If you're not sure read the Bible reference.

(a) Why was it important to get the bodies down from the cross before sunset? (John 19:31)

\_\_\_\_\_

(b) What did the soldier do to prove Jesus was dead? (John 19:34)

\_\_\_\_\_

(c) Who went to Pilate to ask permission to bury Jesus? (Mark 15:43)

\_\_\_\_\_

(d) Where was he going to put Jesus' body? (Matthew 27:59 - 60)

\_\_\_\_\_

(e) Who helped with His burial? (John 19:39)

\_\_\_\_\_

(f) Why didn't the women come to the tomb the next day? (Luke 23:55 - 56)

\_\_\_\_\_

(g) Who asked that the tomb be guarded? (Matthew 27:62 - 64)

\_\_\_\_\_

(h) What were the soldiers bribed to do? (Matthew 28:13)

\_\_\_\_\_

2.

**Read Luke 24:1 - 12. Use the passage to fill in the missing words.**

Very \_\_\_\_\_ on Sunday morning the women set off.

They found the stone rolled \_\_\_\_\_ .

They had brought \_\_\_\_\_ with them.

They entered the \_\_\_\_\_ but could not see Jesus' body.

The women told the \_\_\_\_\_ disciples what had been said.

The men in bright clothes said that Jesus had been \_\_\_\_\_ .

'Why are you looking among the \_\_\_\_\_ for one who is alive?' they asked.

The \_\_\_\_\_ thought the women's story was nonsense.

The women were told, 'Remember what he said to \_\_\_\_\_ while he was in Galilee.'

early spices you eleven

away tomb dead raised apostles

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Now take the first letter of each word you wrote to put onto the lines at the side of the page.**



# My Jesus is ALIVE!

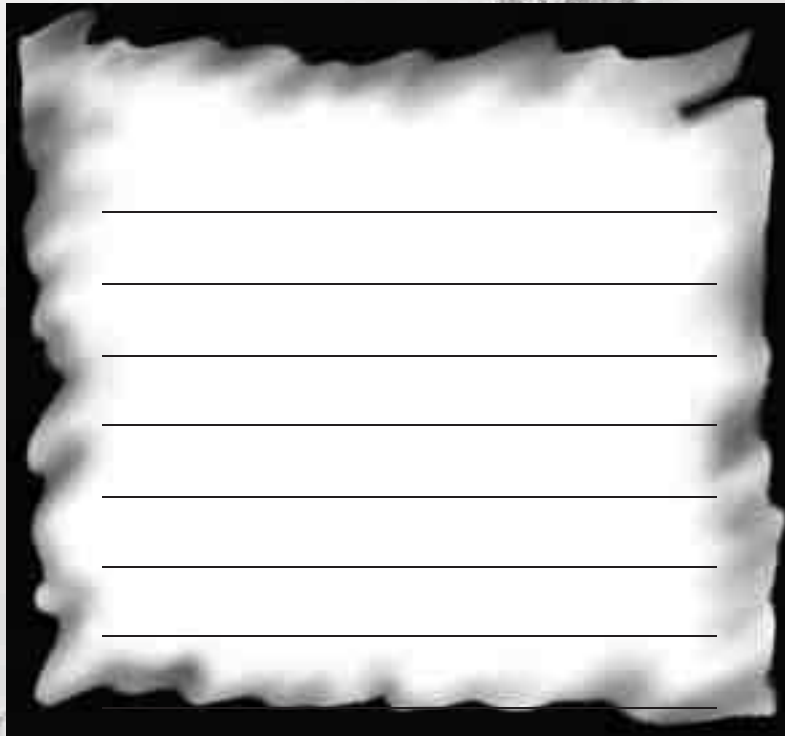
3. Write about the feelings that the disciples felt that first Easter day. There are some phrases around the page that you may like to use.

A moved stone

A shining light

He is risen indeed

Mary running



All is finished

Deep despair

Sorrow and sadness

Why did it happen?

Peter looking

John believing

Disciples mourning

4.

Read together 1 Corinthians 15:12 - 20.  
Write out the verse that you think shows how important Jesus' resurrection is to Christians.

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## HIGHLIGHTS

- Easter Sunday is the most joyous day in the Christian calendar.
- Jesus' resurrection gave amazing hope and power to His followers.
- Jesus' enemies tried to prove He had not risen.
- We know Jesus is alive because He lives within our hearts.

# 1. He's DEAD! — isn't HE?

## Test Your Knowledge

See how many of these questions you can answer. If you're not sure read the Bible reference.

(a) Why was it important to get the bodies down from the cross before sunset? (John 19:31)

\_\_\_\_\_

(b) What did the soldier do to prove Jesus was dead? (John 19:34)

\_\_\_\_\_

(c) Who went to Pilate to ask permission to bury Jesus? (Mark 15:43)

\_\_\_\_\_

(d) Where was he going to put Jesus' body? (Matthew 27:59 - 60)

\_\_\_\_\_

(e) Who helped with His burial? (John 19:39)

\_\_\_\_\_

(f) Why didn't the women come to the tomb the next day? (Luke 23:55 - 56)

\_\_\_\_\_

(g) Who asked that the tomb be guarded? (Matthew 27:62 - 64)

\_\_\_\_\_

(h) What were the soldiers bribed to do? (Matthew 28:13)

\_\_\_\_\_

(i) As the women hurried to the tomb on Sunday morning what were they worrying about? (Mark 16:3 - 4)

\_\_\_\_\_

(j) The men in bright shining clothes asked the women why they were looking

\_\_\_\_\_ (Luke 24:5)

(k) The apostles thought that the women \_\_\_\_\_ (Luke 24:11)

(l) How far was Emmaus from Jerusalem? (Luke 24 :13) \_\_\_\_\_

(m) When did the two disciples going to Emmaus finally recognise Jesus?

(Luke 24:28 - 31) \_\_\_\_\_

(n) To what did they liken their feelings when Jesus had been explaining the Scriptures to them as they walked along the road? (Luke 24:32)

\_\_\_\_\_

(o) Who did Mary think Jesus was when He spoke to her? (John 20:15)

\_\_\_\_\_

### Evaluation

Less than 7 correct —Keep reading!  
 8 - 10 correct—You're learning!  
 11 - 13 correct —You nearly know it  
 all now!  
 14 - 15—How come you're not the  
 TRIBE leader?



# My Jesus is ALIVE!

Ancient spring-time celebrations were joined to the Christian celebrations of Easter.

2. Read I Corinthians 15:12 - 20. Choose and write out the verse that you feel best explains the importance of Jesus' resurrection to the Christians.

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3. Choose and write out a verse of a song that celebrates Easter Sunday.

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What is its overall theme?

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4. Consider two of Christ's followers you have studied during this session. Compare their reactions to the discovery that Jesus' body had disappeared and then their realisation that He was alive.

a) \_\_\_\_\_

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b) \_\_\_\_\_

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It was how Jesus spoke her name that made Mary look up in recognition.



Jesus' resurrection is our assurance that death is not the end.

## SESSION 7

# WAR AND PEACE

### FROM THE BIBLE

Selected Scripture passages.

### ✓ CHECKLIST

Select which Getting Started activity you will use and prepare accordingly. If you are using the second one (which involves the completion of activity 2), consider how you would rate the statements yourself – not so that you can put them forward as the ‘right answers’ (for there are no right answers) but rather so that you can discuss the importance of the ‘spiritual’ warfare that is part of the Red Shield Defence Services.

There are four suggested teaching approaches.

Approach 1 points out that war is not part of God’s plan for the world, but rather is a result of humanity’s sin and greed.

Approach 2 considers how the Christian Church has tried to come to terms with what attitude should be taken to ‘just wars’. This will be of more interest to your seniors. There are separate Bible verses to be considered by juniors and seniors.

Approach 3 involves the completion of activity 3 on the work sheet as Bible verses about peace are read and put into four categories. It is important to do this strategy thoroughly.

Approach 4 has different activities for juniors and seniors.

### AIM

To help the young people develop a Christian attitude towards war and peace.

### OBJECTIVES

As a result of this session the young people will be more aware that:

- ❖ God as the Creator, Preserver and Governor is in control;
- ❖ we can be peacemakers wherever we are;
- ❖ there are basic sins of greed etc., that cause wars;
- ❖ there are times when we have to fight against tyranny and oppression;
- ❖ we should pray for peace in our world.

### INSIGHTS FOR THE LEADER

The terms ‘war’ and ‘peace’ have to do with relationship. War may be defined as a state of hostility existing between individuals, groups of people, nations or as in the case of world wars, groups of nations. This state of hostility, which is often characterised by an outward aggression, has as its base jealousy, self-centredness, greed and godlessness.

Peace, however, should not be defined as ‘an absence of war’, it is a very positive state for humankind to be in. God’s peace plan was the provision of a Saviour, therefore a more acceptable definition of peace would include harmony, mutual respect, trust and confidence. The young people may identify with not being at peace with one’s self. They may also have had some experience of both war (conflict) and peace (harmony) in interpersonal relationships.

And as they look at wars in the world involving Australian troops, they will be forming opinions on such wars.

In an ideal world, there would be no war, because all people everywhere would actively practise the principles of peace – all people would look to God who is the true source of peace, and all people would claim Jesus Christ, who is the Prince of Peace, to be their Lord.

Few people would argue with the basic premise that war is evil, However, such a conviction does not allow for the Christian to deny any knowledge of its existence. Nor can the Christian refuse to face the issue as being of vital interest and concern for humanity, any more than one can refuse to face the issues of poverty, oppression and disease. Jesus once told His disciples, ‘Countries will fight each other; kingdoms will attack one another.’ (Mark 13:8, GNB) So Christians have tried to deal with the reality of war, while at the same time upholding the priority of peace. All too

often, the question becomes 'Which is the lesser of two evils, war or oppression and tyranny?'

A gradual formation of what is now known as the 'Just War Doctrine' provided a tool for the Church to use in addressing this problem. There are four main beliefs concerning the just war:

1. it must be waged by a constituted authority;
2. the cause must be just;
3. there must be the intention of establishing good or rectifying evil, and
4. the war must be waged by proper means.

This doctrine has been accepted for several centuries, but in modern times, serious arguments as to its continuing value have arisen. This centres around the use of technology in modern weaponry. Continual research goes into developing more effective and 'efficient' weapons, which, have had an enormous impact on the methods and tactics employed in warfare. For example, when the catapult was developed, it became possible to stand far off from one's enemy and hurl destructive material into their camp, and it takes little imagination to see how the use of gunpowder has influenced warring methods. The result today of 'competition' for the better weapon, is the existence of nuclear weapons and chemical warfare. We have reached the point where it has become possible to utterly destroy the earth more than twenty times over.

Nations in an effort to find ways of dealing with aggression have properly trained peace keeping forces. Peacemakers have gone into war-torn areas to help rebuild houses and farms.

Each Christian must decide whether the most effective Christian duty is to be a member of an armed force to protect life, or to battle evil and promote true peace in some other way.

In any case, the task of the Church to be 'Peacemaker' has become more urgent than ever. As Christians, we have been entrusted with the responsibility and the joy of telling the world in which we live, the fact that there is hope for humanity, and that true peace really is possible, through faith in the Son of a very real God who loves us. Perhaps never before has the world needed the gospel message of 'peace on earth, goodwill toward men' as it does now. As Christians, we also need to learn the great value of praying for our world – for the peace that God intended for us.

At the 1990 International Congress General Eva Burrows distributed The Salvation Army 'Agenda for the Future'. Part 5 said:

'To support efforts for peace in the world, and champion the principles of justice and equity.

To stand against the proliferation of weapons of war, and to promote peace on earth and goodwill among men through every possible form of the ministry of reconciliation.

To oppose all forms of man's inhumanity to man, and take even more seriously Christ's call to clothe the naked, feed the hungry and shelter the homeless.

To withstand every form of prejudice – racial, tribal, national, sexist, economic and social.

To encourage Salvationists to a new awareness of the interdependence of mankind and of our responsibility for each other, those privileged to live in affluent communities being urged to accept a simpler lifestyle so that they can contribute more sacrificially to those in need.



## LEADER TIP

Some of your young people may be interested in reading about Christians in war situations by looking at the Jesus Freaks website [www.jesusfreaks.net](http://www.jesusfreaks.net)

Other recommended stories are 'The Hiding Place' by Corrie Ten Boom  
[www.soon.org.uk/true\\_stories/holocaust.htm](http://www.soon.org.uk/true_stories/holocaust.htm)  
and 'Miracle on the River Kwai' by E. Gordan.

To speak out with courage where those in authority deny men and women their basic human rights and exploit the disadvantaged and inarticulate, whilst maintaining our traditional non-partisan political stance.

To ensure that our social action and compassionate service is seen to be based in Christian motivation and witness, and to be mindful that the ultimate solution to these world problems is in God's hands alone.'

The Salvation Army Positional Statement (July 1992) regarding conscientious objectors states:

'The Salvation Army respects the right of individuals to arrive at their own decisions, based on personal conviction, on the question of military service. Without seeking to influence any individual in either direction, The Salvation Army offers a full spiritual ministry to those arriving at either decision, with all possible help and guidance.

Based on scriptural teaching concerning respect for properly constituted civil authority, The Salvation Army counsels those who object to military service to accept the legal alternative, where such exists.



## LEADER TIP

There are different discussions for juniors and seniors.

## GETTING STARTED

1. Complete activity 1 together after you have discussed the various points.

Or

2. The Salvation Army has Officers who are Military Chaplains and work directly with military personnel and their families.



## LEADER TIP

It is activity 2 on the work sheet.

Look at the list of facts about these officers on the work sheet. How important do you think each fact is, on a scale of 1 - 5, to the 'peace promoting' work of the Christian Church, and The Salvation Army in particular? Circle the appropriate number. (You will note that some of these statements are purposely light-hearted and should be treated as such.)

Or

3. Have the following words listed and show to the young people. (If necessary, be prepared to offer short definitions for any words they do not understand.)

Greed	Jealousy
Self-centredness	Fear
Doubt	Accusing
Deceit	Anger
Obstinacy	(stubbornness / self-willed)
Self-justification	(declaring one's own acts to be right and good)
Covetousness	(strongly desirous of other's possessions)

Ask the young people what would happen to their friendships if they showed even some of these emotions. (The relationships would soon be broken – they would soon lose their friends. Friendship would be replaced eventually by hostility.)

## POINT

When God created people, it was His intention that they should live in a state of harmony and peace. However, that relationship was broken, firstly with God, and then with each other. In this session we will look at how Christians view the two extremes of war and peace.

# GOING DEEPER

## 1. What does the Bible say about the beginnings of quarrels?

Have the young people read Genesis 3:1 - 13 (the first sin) and Genesis 4:2b - 8 (Cain kills Abel).

Read and discuss James 4:1 - 2, 'Where do all the fights and quarrels among you come from? They come from your desires for pleasure, which are constantly fighting within you. You want things, but cannot have them, so you are ready to kill; you strongly desire things, but cannot get them, so you quarrel and fight.' (GNB)

It is God's intention for us to be at peace – with Himself and with each other. We were made in God's image and God is love – war is not born of love.

## 2. How has the Church tried to deal with the problem of war?

The Christian is expected to promote peace in the world – whether that peace be with oneself, one's family and friends, or on an international level. Unhappily, when the peace relationship with God was broken, sin entered the world. Evil acts occurred, as we saw with Cain, e.g., greed, oppression, murder and soon evil acts were committed not just against one person, but whole tribes and then whole nations were involved in acts of warfare. Early in its history, the Church had to decide its attitude on the subject of war and peace. It was faced with the question of, 'which is the lesser of two evils – war or oppression and poverty, tyranny etc'.

**Discuss:** Which would be worse?

- To live in a nation under a dictator who repressed all thought different to his own?
- To live in a nation where the people living in poverty had no hope of rising out of this situation?
- To live in a nation where people were dragged off to jail or even killed for trying to speak out about injustices?
- To live in a country filled with land mines from a past war?

To say we must have peace at any price may mean unchecked evils of gross inhumanity to people. Whole nations could be oppressed and treated inhumanly if oppressors were not checked. These questions were dealt with by Church leaders and the Church formed a 'Just War' doctrine.

Read or explain selected segments of the 'Just War Doctrine' from Insights for the Leader.

Read Jeremiah 5:12 - 19.

This passage is one example of how God used war in Old Testament times as punishment. Is it possible that God, having tried in so many other ways to get people to turn to Himself, might allow war to be used as 'punishment' today? What would be some of the ways He has tried to win people to Himself without resorting to war?

Think about September 11 and discuss this statement: "As a result of the events of September 11, 2001 many Christian leaders in America are asking their people the question 'Has God allowed this tragedy to happen to us as a wake up call for our people, who have slowly turned their backs on Him?'"

Read Mark 13:8.

- Why do you think Jesus might have said this?

**FOR  
SENIORS**



**FOR  
JUNIORS**



- Was He being pessimistic?
- Was He making a fortune teller's type of prediction?
- Did He see human beings' inability to live in peace with each other?
- Was He giving a command? Did He mean that His followers don't need to work to change the situation?

### 3. What does the Bible say about peace?

Work through activity 3 on the work sheet. There are four headings to consider as the verses are read.

Is the verse speaking of:

- a. God's initiative for peace;
- b. Christ's kingdom of peace;
- c. the Christian's responsibility for peace;
- d. God's supremacy as peacegiver?

The Christian's responsibility to promote peace includes:

- a. witnessing by their words and actions that with Jesus in control of their lives, they know peace, thereby giving hope to the world that peace is a real possibility;
- b. being prepared to stand firm, in one way or another, against evil in whichever form it takes;
- c. perhaps most important of all – praying for peace.

God has never abdicated His role as Creator, Preserver and Governor of all things.

4. a. Read together parts of The Salvation Army's 'Agenda for the Future', encourage your group to discuss these points and have them highlight the parts which **they can** begin to put into action right now.
- b. Encourage your young people to consider how they can be active peacemakers **right now**.



#### LEADER TIP

Four references should fit into each section on the work sheet, some may overlap and discussion of such verses should be encouraged.



#### LEADER TIP

4a is activity 4 on the senior work sheet.

4b is activity 4 on the junior work sheet.

## TAKING IT HOME

There will always be war while the relationship between God and people remains broken. Christians cannot avoid having to live with it at times, and may even have to take part in it in one way or another but peace must be the primary aim of the Christian – not war.

'So then, we must always aim at those things that bring peace and that help to strengthen one another.' Romans 14:19. (GNB)

Allow time for prayer – suggest that each group member might offer a sentence prayer for peace in the world's relationships and then in our own personal relationships.

## FOLLOW-THRU

This session leads into the Get Involved and Grow in Mission challenge to 'Pray for a friend' or in the Training for Leadership segment to explain some leadership role at school which helps them be an active peacemaker.

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CLIFTON, Shaw, *Strong Doctrine, Strong Mercy*, Campfield Press, 1985.

# WAR and PEACE

**1.** Listed below are possible causes of war. Rank them from the most likely (1) to the least likely (10) you think could cause another war.

- |                           |                                     |  |
|---------------------------|-------------------------------------|--|
| a. _____ stupidity        | f. _____ political misunderstanding | j. _____ overthrow of a government                 |
| b. _____ human sinfulness | g. _____ poverty                    | k. _____ stockpiling nuclear and chemical weapons. |
| c. _____ greed of leaders | h. _____ religious differences      |  |
| d. _____ jealousy         | i. _____ a mistake.                 |  |
| e. _____ need for power   |                                     |  |

**2.** Rate these facts about military chaplain Officers according to their importance you feel they have in our peace - promoting work.

**1. USELESS    2. SOMETIMES IMPORTANT    3. IMPORTANT  
4. REALLY IMPORTANT    5. EXTREMELY IMPORTANT**

Salvation Army Officer Military Chaplains:

- |  |         |
|--|---------|
| ➤ wear military uniform with Salvation Army identifying trimmings.                                     | 2 3 4 5 |
| ➤ love God.  | 2 3 4 5 |
| ➤ need to be good singers.   | 2 3 4 5 |
| ➤ promote morale and the welfare of defence force personnel and their families.                        | 2 3 4 5 |
| ➤ think of war as the last resort in settling a dispute.   | 2 3 4 5 |
| ➤ 'Want New Zealand to be, as God intends, a land of peace   | 2 3 4 5 |
| ➤ go out with the troops for military exercises.   | 2 3 4 5 |
| ➤ don't like poisonous snakes creeping into their tents.   | 2 3 4 5 |
| ➤ encourage soldiers to keep in touch with their families.   | 2 3 4 5 |
| ➤ conduct church services for hundreds of service men and women.                                       | 2 3 4 5 |
| ➤ have to have a government security clearance.  | 2 3 4 5 |
| ➤ provide refreshments to the soldiers leading to opportunities to speak to the service men and women. | 2 3 4 5 |
| ➤ Sometimes go to real battlefields overseas with New Zealand troops                                   | 2 3 4 5 |
| ➤ have a government medical clearance.   | 2 3 4 5 |

**HIGHLIGHTS**

- Greed often causes war.
- War is not part of God's plan for His world.
- We must stand for what we know is right.
- We must be peacemakers in our part of the world.
- We need to press for world peace.

# 3.

Colossians 1:20; Isaiah 26:3; John 14:27; Isaiah 2:4; Mark 9:50;  
Romans 14:19; Psalm 46:10; Matthew 5:9; Romans 14:17;  
John 16:33; Romans 5:1; Colossians 3:15.

Read these Scripture verses. They are from both the Old and New Testaments and all speak of peace. Sort them into four basic categories. Some may overlap. Highlight the verse in each section that you like the best.

**Those which speak of  
God's initiative for peace**

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**Those which speak of  
Christ's kingdom of peace**

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**Those which speak of  
the Christian's responsibility for peace**

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**Those which speak of  
God's supremacy as peace giver**

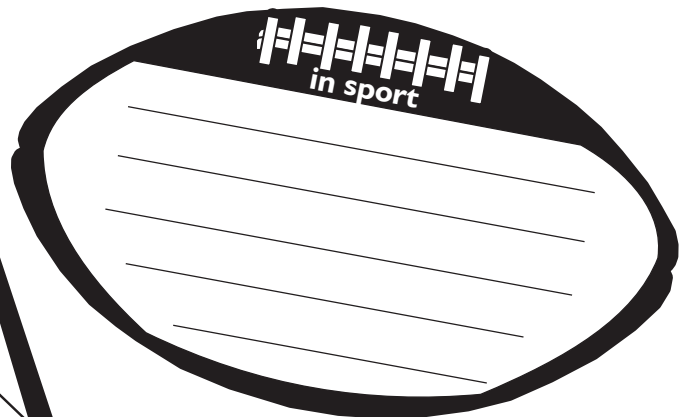
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# 4.

What positive efforts can I make to promote peace?





# WAR and PEACE

If I truly 'fear' God, I do not need to fear the bomb.

## I. What do you think?

	AGREE	DISAGREE		AGREE	DISAGREE
a. I believe world peace is possible.	_____	_____	i. If we had true faith in God, we would not need nuclear warheads.	_____	_____
b. Our government does not spend enough money on the military.	_____	_____	j. There will be a World War III.	_____	_____
c. Christians should not fight in a war.	_____	_____	k. Defending our shores should be our number one priority.	_____	_____
d. It is a sin to build a nuclear bomb.	_____	_____	l. If Jesus was an Australian, he would serve his country by fighting in a war.	_____	_____
e. War is never God's will.	_____	_____	m. There are things we can do to help prevent another world war.	_____	_____
f. War is necessary because we live in an evil world.	_____	_____			
g. Killing someone in war is murder.	_____	_____			
g. No one will survive a nuclear war.	_____	_____			

There has been a war going on somewhere in the world since 1939.

55 million lives were lost in World War II.

## 2. Rate these facts about military chaplain Officers according to their importance you feel they have in our peace - promoting work.

**1. USELESS    2. SOMETIMES IMPORTANT    3. IMPORTANT  
4. REALLY IMPORTANT    5. EXTREMELY IMPORTANT**

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- wear military uniform with Salvation Army identifying trimmings. | 2 3 4 5
- love God. | 2 3 4 5
- need to be good singers. | 2 3 4 5
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- think of war as the last resort in settling a dispute. | 2 3 4 5
- 'Want New Zealand to be, as God intends, a land of peace
- go out with the troops for military exercises. | 2 3 4 5
- don't like poisonous snakes creeping into their tents. | 2 3 4 5
- encourage soldiers to keep in touch with their families. | 2 3 4 5
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- Sometimes go to real battlefields overseas with New Zealand troops
- have a government medical clearance. | 2 3 4 5

### 3.

Colossians 1:20; Isaiah 26:3; John 14:27; Isaiah 2:4; Mark 9:50;  
Romans 14:19; Psalm 46:10; Matthew 5:9; Romans 14:17;  
John 16:33; Romans 5:1; Colossians 3:15.

Read these Scripture verses. They are from both the Old and New Testaments and all speak of peace. Sort them into four basic categories. (Some may overlap.) Write out one verse in each group.

#### God's initiative for peace

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The verse I liked best said, ' \_\_\_\_\_

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#### Christ's kingdom of peace

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My favourite verse from these verses says,

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#### The Christian's responsibility for peace

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I will try to remember \_\_\_\_\_

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#### God's supremacy as peace giver

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The verse that speaks to me most says,

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Throughout man's recorded history of 8,000 years, nations have used violence to gain what they want.

Martin Luther King was a great leader of non-aggressive demonstrations.

### 4.

Having read and discussed this agenda with your group, highlight those parts that you CAN begin to put into action right now.

Part of Section 5 of the Salvation Army's 'Agenda for the Future' says:

#### To SUPPORT efforts for peace in the world, and champion the principles of justice and equity.

To stand against the proliferation of weapons of war, and to promote peace on earth and goodwill among men through every possible form of the ministry of reconciliation.

To oppose all forms of man's inhumanity to man, and take even more seriously Christ's call to clothe the naked, feed the hungry and shelter the homeless.

To withstand every form of prejudice—racial, tribal, national, sexist, economic and social.

To speak out with courage where those in authority deny men and women their basic human rights and exploit the disadvantaged and inarticulate, while maintaining our traditional non-partisan political stance.



# WHO'S IN CONTROL?

## AIM

To help the young people understand through a study of Doctrine 10 that with the Holy Spirit controlling our lives, we can live Christlike lives.

## OBJECTIVE

As a result of this session the young people will understand that:

- ❖ God wants all of His followers to live good, abundant lives;
- ❖ we cannot live a true Christian life in our own strength;
- ❖ we must ask and allow the Holy Spirit to control our lives;
- ❖ when the Holy Spirit controls our lives, we can grow to be the Christians God wants us to be.

## INSIGHTS FOR THE LEADER

Doctrine 10 says: *'We believe that it is the privilege of all believers to be 'wholly sanctified', and that their 'whole spirit and soul and body' may 'be preserved blameless unto the coming of our Lord Jesus Christ' (1 Thessalonians 5:23).*

This is the great doctrine of hope. It is not setting before us an impossible standard. It is reminding us that the Christian's life is meant to be victorious. A Christian can enjoy the fellowship of walking with God here and now.

The experience which is outlined in Doctrine 10 is described as a privilege, something which we are fortunate to possess. God's salvation is His supreme gift. However, very few people can actually take in the richness and scope of this gift all at once. They are offered it, it is theirs, they accept it, yet they still do not realise what potential they have in their spiritual grasp. Very often, it is literally years before they become heirs to all the spiritual power that was in them from the moment they embraced the way of faith.

So, although there is no doctrinal reason why God's gift of salvation should come to us in instalments, there are sound practical reasons why the majority of people can accept it no other way. That is why we often talk of finding one's feet on the Christian walk. We all have a period when walking along this new way of faith is hard. Jesus said that life in the Spirit was a kind of rebirth, and Paul describes new believers as babies in Christ (e.g., 1 Corinthians 3:1).

Aim at creating a sense of excitement and adventure about this possible growth. God's working plan for humanity does not include personality perfection, otherwise it is a universal failure.

## SESSION 8

### FROM THE BIBLE

John 14:26; Romans 8:9, 26;  
1 Corinthians 3:16; Acts 1:8;  
Galatians 5:16 - 26; Jude 24.

### CHECKLIST

There are three Getting Started activities. Select the one most suitable for your group and prepare accordingly.

Have Doctrine 10 written up ready for the session (whether or not you use Getting Started 1).

Getting Started 2 requires contacting several young people through the week to bring along a special object.

For Getting Started 3 you will need a small can of shaving cream or hair mousse.

This is primarily a teaching session but be careful that it doesn't become a lecture. Remember that ill-informed discussions do a great deal of harm – leaving some of the young people with incorrect impressions. So be well prepared with the information from the Insights for the Leader as well as in the approaches, so that the points you make are biblically correct.

Approach 1 is a simple explanation about holiness and is especially useful for the juniors.

Approach 2 defines the key words in Doctrine 10 and involves the young people in writing the meaning of these words (juniors) or writing the doctrine in their own words (activity 1).

Approach 3 is a discussion with five key points to discuss. Watch the time you give to this.

Approach 4 is a Bible search and is important. It ties into activity 2 on the work sheets.

Approach 5 is teaching on why it is hard to live a dedicated life and uses Galatians 5:16 - 26 as a base, going on to show that the 'fruits of the Spirit' take time to grow.

So many believers deny themselves real peace and certainty because they do not study God's revelation for themselves. Only the closed mind thinks it has solved all problems; the open mind will discover a new possibility of faith almost every day.

The Salvation Army teaches a doctrine of full salvation. It is identified with 'holiness movements', groups which stress the doctrine of holiness, both in theory and practice. The doctrine is in the Bible for all to discover, and all churches recognise and honour it to some degree. There is a kind of preaching which asks little more from its hearers than that they should worship God, recognise their faults and ask daily forgiveness for them. Such preaching will not demand great acts of faith, the search for purity of heart and action and the discipline to leave alone any thought or practice which hinders that search. Holiness teaching, on the other hand, insists on this other dimension of life, on the grounds that if God is willing to work through human beings, He can surely do more with them than just keep them jogging along, their lives a record of 'battles lost, or scarcely won'.

The word 'holy' can be equated with the word sacred. This word brings religious ideas to mind. All religions have sacred places, sacred rituals, sacred vessels with which to perform rituals. A sacred object must not be used for anything else at all, otherwise its sacredness, or holiness, is lost and it has to be consecrated all over again. However, a tennis racket is not sacred because it is used only for tennis. Things are called sacred only if they have to do with the worship and service of God, because God Himself is sacred. Holiness is one of the main characteristics of God. He is totally unlike anything or anyone else, completely separate, holy in His nature.

People can share some of the likeness of this holy God. People with such an aim are said by Scripture to be **sanctified**, because God has accepted them as vessels for service. A considerable emphasis in holiness teaching has always been on the need for separateness. If we are devoted to reflecting divine love, there will be neither time nor desire to reflect anything else. Our single-mindedness will make and keep us **pure** (another key holiness word), because our motives will not be contaminated with self-interest.

From the root of the same word 'holy' there developed another word – **whole**. It could therefore be said that a holy person is a whole, complete, healthy person. This definition brings us back to the word 'full' which is related to 'perfect', another important biblical word. Some translations have replaced the word 'perfect' with the word **mature**, because perfect implies that there is nothing to improve upon, and the Bible nowhere suggests that a person, however holy, cannot grow in grace.

Holiness does not insist on character perfection, because true maturity will learn how to cope with weakness as well. We are to aim for 'a holy life, because no one will see the Lord without it' (Hebrews 12:14, GNB).

## GETTING STARTED

1. Have Doctrine 10 written up. Have someone read it aloud and then ask 'What does that mean?' Give the young people a few minutes to work in pairs to write down an answer they would give. Then have their answers read out.

There is no right or wrong explanation at this early stage in today's session because this is a difficult task. Explain to the young people that this session will help them to better understand this doctrine.

Or

2. Contact a few young people through the week before this session, requesting that they bring along a most treasured possession to show to the others. Ask them such questions as:

Do you use it often?

Would you let a pre-schooler use it? Why?

Do you consider it very special and for a specific purpose?

Would you say it is set apart from your other belongings?

Or

3. Have a pressurized can of shaving cream or hair mousse. Empty it onto the table demonstrating how much a small container can hold.

## GOING DEEPER

1. **Is it too hard?**

Have you ever made a promise to God that you will give up some wrongdoing and then felt a failure because you did it the very next day?

This happens because we try to be good in our own strength instead of asking God to give us the power we need.

Have you ever watched a baby beginning to walk? How often will there be stumbles and falls? Yet up the toddler gets and tries again until walking is as simple as breathing.

Wanting to be like Jesus can be like this.

We fail so often that we don't want to try again, but this is the very reason that Jesus sent the Holy Spirit to live with us and help us to grow more like Jesus.

As we develop our relationship with God and allow Him to control us, we find we are growing the way God planned for us to grow.

2. **Defining the key words**

Read the doctrine through together again and underline the key words 'privilege'; 'believers'; 'wholly sanctified'; 'preserved blameless'.

Write up the words and the definitions you decide to use.


**Privilege:** an undeserved favour or advantage granted to an individual.

**Believers:** those who believe in Jesus Christ as their Saviour.

**Wholly:** completely.

**Sanctified:** made holy or consecrated i.e., made fit for God's service.

**Preserved:** kept safe.




**POINT**

We all have belongings that are special and set apart for specific purposes.

We all know people we feel are 'especially good'.


Doctrine 10 talks about people being set apart to be used by God. Such people are kept whole and good by God and this is a great privilege open to every believer. We want to consider the benefits of this privilege in this session.



**POINT**


Could you believe such a small container can hold so much?

This is a very simple way of showing how when the Holy Spirit is living within us, we have an incredible power resource to help us live the Christian life. We just need to release the Holy Spirit and allow Him to do His work in and through us.



**LEADER TIP**

If you used Getting Started 1, you could look at the difficulties the young people had trying to write an explanation of the doctrine.



**LEADER TIP**

Allow the young people time to write their explanation of the doctrine on the work sheet (activity 1).

**Blameless:** free from guilt; without blemish.

3. **Discussion**

(There are five discussion points with material under each one for you to use if it is needed.)

a. **Does God really want me to be sanctified?**

When you hear the word 'sanctified' or 'holy', what comes to your mind? A religious person? A do-gooder? A super pious person? What does our definition say?

**Made fit for God's service.** Isn't that every Christian's aim?

b. **What does being fit for God's service mean?**

Do we have to lose our sense of humour; only sing hymns; sit around meditating all day?

No – He came that we might enjoy life in all its fullness. (John 10:10.)

c. **Is being sanctified the same as being consecrated?**

Have you sung songs where the word 'consecrate' is used?

It is interchangeable with the word sanctified. When we consecrate something, we set it apart to be used for a particular purpose.

This idea of 'consecrate' helps us to see something of what a 'wholly sanctified believer' is really all about.

A holy person is not some perfect saint who never makes a mistake. Nor is it an old person with grey hair who spends all day singing hymns and reading the Bible.

A holy person is any Christian whose life is consecrated to God. This highlights two important truths:

- i. the holy person 'belongs to God' in the sense of being separated from any commitment or involvement that would hinder a relationship with God;
- ii. the holy person is 'possessed or indwelt by God'. This is what Paul meant in 1 Corinthians 3:16, 'Surely you know that you are God's temple and that God's Spirit lives in you!'. (GNB)

Therefore what Doctrine 10 is saying is that we believe it is not only possible, but it is also God's plan, that every Christian allows God's Holy Spirit to control their lives – every thought, every word and every action.

d. **Do we really mean that all believers have this privilege offered to them?**

The experience of being totally under God's control is not reserved for any select group of Christians. It is for all who have allowed the work of God to begin in their life, regardless of age or denomination.

This truth is reinforced in 1 Thessalonians 4:3. Read this verse together – 'God wants you to be holy'. (GNB)

What is also very clear is that a person who does not believe i.e., a person who is not a Christian, cannot be totally under God's control and therefore cannot have this experience.

e. **When does it happen?**

The Holy Spirit enters our lives at the moment we receive Jesus as our Saviour. He does not come in at some later time after we

receive Christ! He begins His work of making us good Christians as soon as we become Christians.

4. **Bible search**

It is important to see that this doctrine is (as are all our doctrines) based on Bible teaching.

The infilling of the Holy Spirit is what makes us fit to serve God. These verses explain what the Holy Spirit can personally do for us:

John 14:26; Romans 8:9; Romans 8:26; 1 Corinthians 3:16; Jude 24; Acts 1:8.

It is only by God's Spirit living in us that we have the power to live the Christian life. In fact, if we try to live the Christian life by our own effort or merit, we are really putting God down.

5. **Discovering why it is so hard to live the dedicated life**

So why can't we live the Christian life on our own efforts?

The Bible calls our basic nature or character, 'the flesh or old nature'. This old nature is not capable of producing a spiritual or God-pleasing life style.

Our old nature, in its pure form, isn't too lovely. In fact it is rather gross. It is good to know then that, as God's child, we now have Christ's new nature inside us.

But our old nature doesn't just give up. It is still fighting for supremacy and control of our actions, our thoughts, our speech, in fact our very lives.

Paul explains what is happening in Galatians 5.

Have Galatians 5:16 - 21 read.

Paul's picture of those who live without any desire to be led by the Spirit is not a pretty one.

Yet, in the world around us we see these actions in people who live just to satisfy their own desires.

To live a victorious life, we must learn how to allow the Holy Spirit to control our life and produce in us the holy, Christian qualities necessary to please God.

Once we become a Christian, the Holy Spirit is living in us, but it is only once we hand over the control and give Him permission to work in and through us, that we experience His power and are able to live the life that pleases God.

Let's keep on reading Galatians and look at the description of those who live controlled by the Spirit.

Read Galatians 5:22 - 26.

Re-read v 22 and 23a.

What wonderful fruit the Spirit produces in our lives. List them. Love, joy, peace, patience, kindness, goodness, faithfulness, humility and self control.

Someone showing these wonderful characteristics in their life would be rather special; easy to talk to; a great friend, wouldn't they?

God offers these fruits to every believer who is willing to be set apart and made fit to serve Him.



**LEADER TIP**

Have different young people read out the verses and complete activity 2 as you read the verses.

But don't think you're not a Christian if they aren't very evident in your life just yet.

Spiritual fruit is like fruit on a tree. When it is young, it is very green and takes a while to ripen. It needs time. In a similar way, as you allow the Holy Spirit to work in and control your life, these qualities will continue to grow and develop, some faster than others.

But the important thing is that the Holy Spirit does **begin** to produce and develop those characteristics.

As a young Christian you have attitudes and actions that you may not realise are displeasing to God. God doesn't dump all of this on you all at once. When you have learned to give Him control of those things He has shown you, then He will show you more.

The other result that comes when your life is consecrated to God and His Holy Spirit has control of you, is that you will find a new source of power, a new reserve of strength to resist those temptations that would normally trip you up and cause you to sin. By surrendering the controls over to God, we can rely upon His supernatural power and strength to become the people He wants us to be.

## **TAKING IT HOME**

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The key to living the Christian life and putting Doctrine 10 into personal experience is to be Spirit controlled. There is no other way to be holy and good.

God will consistently show you other areas of your life that He wants to bring under His control.

Understanding the need for a life controlled by the Spirit is the most important thing you can learn as a Christian.

If you want to be a victorious Christian, you cannot afford not to be Spirit controlled.

Pray that God will help us to remember that it is a privilege to be made holy so that we are available to be used in God's service.

**Or**

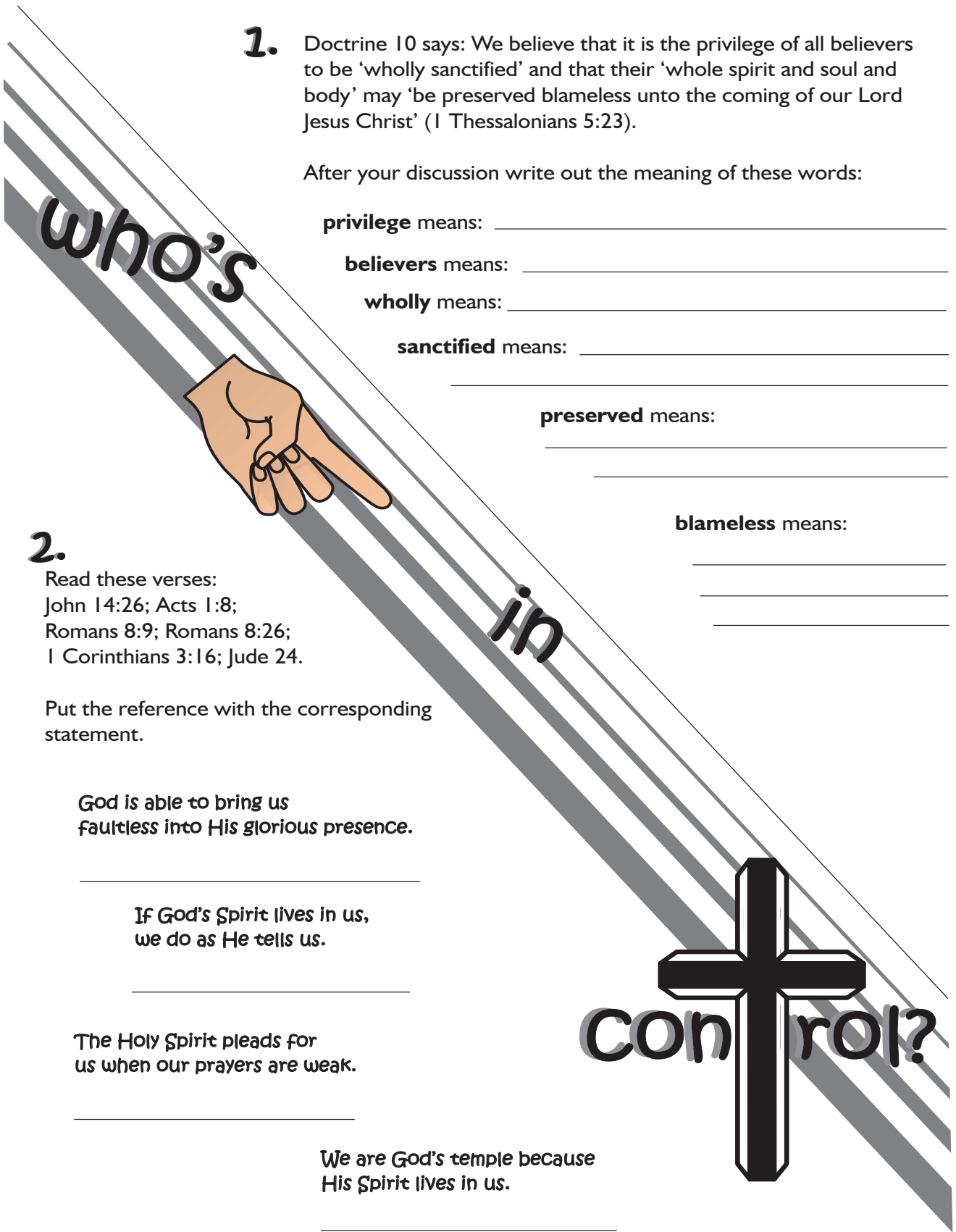
Read Colossians 1:9 - 10 as a benediction to the young people.

## **FOLLOW-THRU**

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This would be a good session to have the young people select a challenge from the Get Involved and Grow in Worship segment that would help them show others that they intend to let God's Holy Spirit be in control of their lives.





**1.** Doctrine 10 says: We believe that it is the privilege of all believers to be 'wholly sanctified' and that their 'whole spirit and soul and body' may 'be preserved blameless unto the coming of our Lord Jesus Christ' (1 Thessalonians 5:23).

After your discussion write out the meaning of these words:

**privilege** means: \_\_\_\_\_

**believers** means: \_\_\_\_\_

**wholly** means: \_\_\_\_\_

**sanctified** means: \_\_\_\_\_

**preserved** means: \_\_\_\_\_

**blameless** means: \_\_\_\_\_

**2.**  
 Read these verses:  
 John 14:26; Acts 1:8;  
 Romans 8:9; Romans 8:26;  
 1 Corinthians 3:16; Jude 24.

Put the reference with the corresponding statement.

God is able to bring us faultless into His glorious presence.

If God's Spirit lives in us, we do as He tells us.

The Holy Spirit pleads for us when our prayers are weak.

We are God's temple because His Spirit lives in us.

The Holy Spirit is our helper and teacher.

The Holy Spirit fills us with power.

### 3.

Tick the things below you think the Holy Spirit can do for you.

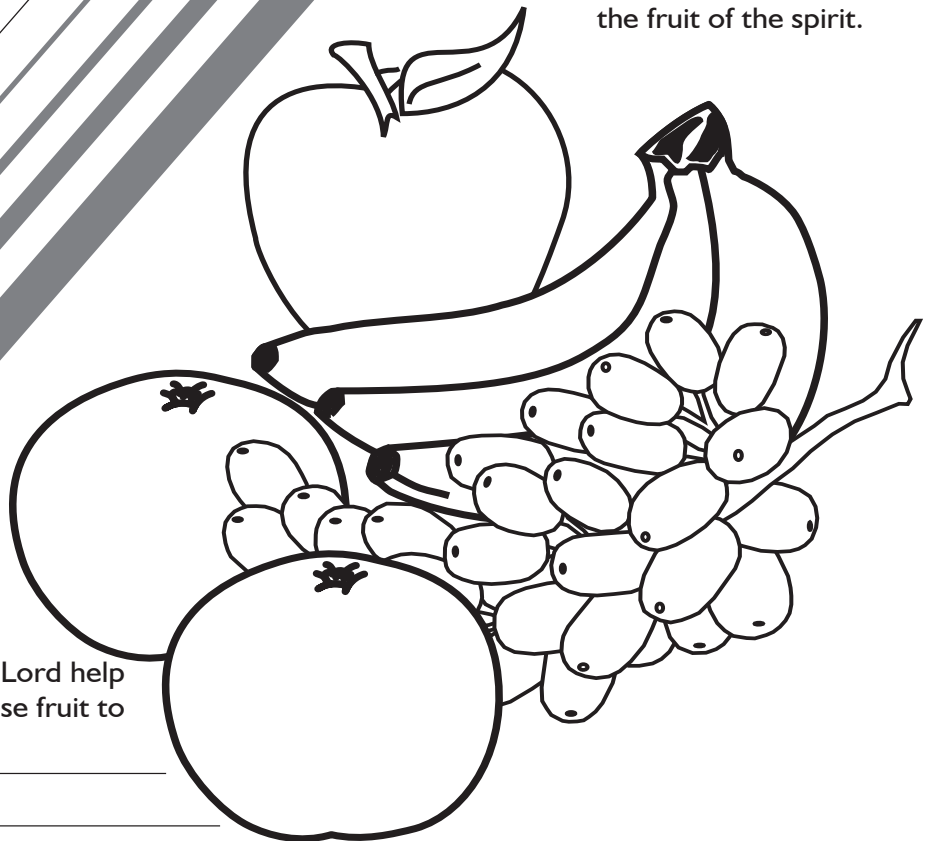
- Give you power to live a successful Christian life.
- Teach you and help you mature as a Christian.
- Give you 'fruit' to help live as God desires.
- Keep bad things from happening to you.
- Give you love for people you don't like.
- Help you make the right decisions.
- Make you better than others.
- Give you peace and comfort.
- Help you resist temptation.
- Take away your problems.
- Make you feel good inside.
- Be your 'conscience'.
- Convict you of sin.
- Live inside of you.
- Help you study.
- Give you hope.
- Other.

#### HIGHLIGHTS

- God wants all of His followers to live wholly good lives.
- It is a privilege to be able to live in the way God expects.
- The Holy Spirit gives us the power to live like this.
- The Holy Spirit gives us life in all its fullness.
- A sanctified person is a person made fit to serve God.

### 4.

From Galatians 5:22, 23 label the fruit of the spirit.



Lord help these fruit to

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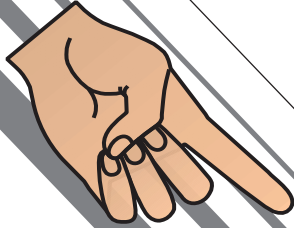
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who's

1. Doctrine 10 says: We believe that it is the privilege of all believers to be 'wholly sanctified' and that their 'whole spirit and soul and body' may 'be preserved blameless unto the coming of our Lord Jesus Christ' (1 Thessalonians 5:23).

This doctrine is reminding us that \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_



*Lord, I really need patience, and I need it now!*

in

2.

Read these verses:  
 John 14:26; Acts 1:8;  
 Romans 8:9; Romans 8:26;  
 1 Corinthians 3:16; Jude 24.

Having read all of these verse, read the following statements. Link the reference to the corresponding statement.

God is able to bring us faultless into His glorious presence.

\_\_\_\_\_

If God's Spirit lives in us, we do as He tells us.

\_\_\_\_\_

The Holy Spirit pleads for us when our prayers are weak.

\_\_\_\_\_

We are God's temple because His Spirit lives in us.

\_\_\_\_\_

The Holy Spirit is our helper and teacher.

\_\_\_\_\_

The Holy Spirit fills us with power.

\_\_\_\_\_



**3.** Tick the things below you think the Holy Spirit can do for you.

- Give you power to live a successful Christian life.
- Teach you and help you mature as a Christian.
- Give you 'fruit' to help live as God desires.
- Keep bad things from happening to you.
- Give you love for people you don't like.
- Help you make the right decisions.
- Make you better than others.
- Give you peace and comfort.
- Help you resist temptation.
- Take away your problems.
- Make you feel good inside.
- Be your 'conscience'.
- Convict you of sin.
- Live inside of you.
- Help you study.
- Give you hope.
- Other.

*Holidays were really holy days — set apart for remembrance of God's mercies.*

**4.**

Read Colossians 1:9 - 10.  
Which part of this prayer do you really want God to answer in your life?

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*Some people decide to be saved at the 11th hour but they die at 10.30.*



# REAL WORSHIP

## SESSION 9

### AIM

To help the young people become aware of how worshipping God is discussed in the Bible

### OBJECTIVES

As a result of this session the young people will understand:

- ❖ that worship is 'my heart' and 'God's heart' making a connection;
- ❖ that worship is personal and covers a range of emotions and responses;
- ❖ how the book of Psalms and other Scripture are useful tools in worship.

### INSIGHTS FOR THE LEADER

*Pussycat, Pussycat, where have you been?  
I've been to London to visit the Queen.  
Pussycat, Pussycat, what did you there?  
I frightened a little mouse under her chair.*

This children's nursery rhyme makes a very interesting statement that could easily be related to worship. Imagine being invited to Buckingham Palace to visit the Queen and all you end up doing is frightening mice under thrones.

When we come to worship, we are entering God's palace to approach Him – the King of kings and what do we do there? Count the number of lights in the ceiling? Count the number of people? Read the song book to see how long the authors lived and how funny their names are?

It is the job of leaders to make sure that worship is not boring and reflects the marvellous character of God – His great creativity and awesome being! But let's not forget an important fact – we worship God for who He is.

Nothing anyone can say, and nothing we can even imagine, can possibly prepare us for an actual encounter with the one true living God! In 2 Chronicles 5, at the dedication of Solomon's temple, the choir, along with 120 trumpets, joined together with one voice in worship and praise, saying, 'God is good; His mercy endures forever.' Suddenly, God came in glory and filled the temple with His presence so that everything stopped ... no one could do anything but fall before His majesty in humble adoration and awe.

#### What is worship?

Worship is all that we are, responding to all that He is as 'He reveals it,

### FROM THE BIBLE

Psalms 84, 145; Hebrews 13:15; John 4:24 and other selected verses.

### CHECKLIST ✓

There are two suggested Getting Started activities so prepare what you will need.

There are four teaching approaches. Approach 1 is an overview of how worship changed from the Old to New Testaments. If your group is familiar with different styles of worship, this approach will help them see how it all began. Have the various Scripture passages ready to be read out aloud to save time. You may need to select parts you can use because approaches 2, 3 and 4 should be completed by everyone. Try to be creative with the presentation of Psalm 145 in approach 2 by using audio or dramatised readings.

Approach 3 is slightly different for juniors and seniors but both explore the effect of attitudes on real worship.

Approach 4 is the personal application to help the young people think about worshipping God in all they do.

initiated and empowered by the Holy Spirit. It's not just about music and singing!

'Our aim in worship is to put a smile on God's face. To give Him pleasure and joy as he sees His children giving Him His rightful place in their lives.' (Dave Pope in *Giving the Best in Worship*.)

The writer to the Hebrews uses the phrase 'sacrifice of praise' (Hebrews 13:15, NIV). Sometimes we take the privilege of praise and worship so lightly that we lose sight of the fact that worship should cost us something – a sacrifice!

Remember the wise men! They came in humility and gave valuable gifts in adoration to the infant King. Sacrifice implies giving something that is costly – self-denial, tithes and offering, obedience and total commitment in our lifestyle are all important components of true worship.

As we bless the Lord in worship, so by His Spirit He lifts our hearts and reminds us that we are His children. We please Him when we confess our sin, when we repent, when we ask for forgiveness, and He blesses us when we walk more closely with Him. God is glorified when we worship Him by what we do as well as what we say. True worship comes from the heart, not just from the lips.

The word 'worship' in the English language comes from an Anglo-Saxon word 'wercscipe', which means 'to appreciate the worth of'. So when we talk about worshipping God, we are reminding ourselves that He is worthy of our love and we learn to appreciate all He does for us.

Graham Kendrick in his book *Worship* comments, 'This gives us a beautiful picture of worship as we approach the King of kings and Lord of lords; with open face, eye to eye, our hearts full of love and thanks, our will set firmly to obey Him, enjoying an intimacy and a mutual affection that the watching angels find astounding.'

The book of Revelation gives us a glimpse of worship in heaven; a magnificent, awesome gathering of angels and saints giving Jesus His rightful place in praise and worship.

**POINT**

We come to church for many reasons and sometimes it may have nothing to do with God! In this session we are going to think about how worship is an important but often misunderstood part of communication with God.

**POINT**

Although we may have put together an invitation to come into God's presence, nothing can ever prepare us adequately for a face to face encounter with our Sovereign Lord, God of all creation. In today's session we are thinking about our individual and group worship of God and how we can work on our attitudes to worship.

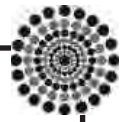
## GETTING STARTED

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1. Ask the young people to complete this sentence: 'I look forward to going to church because ...' (This is activity I on the work sheet.) Have them share what they have written and why they responded as they did.

Or

2. Work in small groups of 3 to 4 to compose an invitation to come into the presence of the King of kings. (Provide each group with some blank paper and pencils to design one invitation per group.) Help the young people by getting them to think about the nature of God (His holiness), what He wants us to be like when we come into His presence and what we can bring (or what we should leave behind).



## LEADER TIP

To save time have a few of the young people ready to read out the verses as they are mentioned in this approach.

### I. Worship in the Scriptures

Worship is constantly mentioned throughout the Bible. We will look at how worship changed from Old Testament times to after Jesus came.

Genesis gives an insight into God's magnificent plan and purpose in creation. He created Adam and Eve to enjoy the good things He had provided. But it all went terribly wrong because people disobeyed God, evil came into the world and God became displeased.

As the Old Testament unfolds, God's nature and character become more evident. He is all-powerful and truly mighty – a holy God who commands His people to worship Him.

**Read Deuteronomy 6:13** – 'Worship and obey the Lord your God with fear and trembling, and promise that you will be loyal to him.' (CEV)

God had brought the Children of Israel out from a land where worship of many gods was common. God wanted them to learn that He was a holy God and to come into His presence they must be clean. They had to make a sacrifice to have their sins forgiven and this was to be costly.

**Read Leviticus 6:6 - 7.** After the sacrifice the people were filled with awe as they witnessed God's power.

**Read Leviticus 9:24.** But over the years the people thought all they had to do was to offer a sacrifice – not live lives that were pleasing to God.

The prophets repeatedly warned the people that they had lost the plot. They thought that as long as they offered sacrifices at the Temple, it did not matter how unjust or cruel they were to others. **Read Isaiah 1:11 and 16 - 17.**

**Read Micah 6:6 - 8.** The searching question, 'With what shall I come before the Lord and bow down before the exalted God?' (NIV) was answered.

Coming to offer sacrifices was useless if they forgot God the rest of the time. They needed 'To act justly and to love mercy and to walk humbly with their God.' (v. 8, NIV)

The feasts and the places of worship were highly significant in Old Testament times. The feasts (The Feast of Unleavened Bread, the Feast of Weeks and the Feast of Tabernacles) were celebrated to remind Israel of the relationship between God and His people, and to encourage them to worship Him.

The Psalms describe the riches of God and reveal the Psalmist's desire to worship the Lord. David's psalms express the joy of inner peace through repentance and a lifestyle based on obedience to God. His songs are full of enthusiastic praise that reflects a heart overflowing with delight in knowing God.

Temple worship obviously thrilled the hearts of worshippers! (**Read Psalm 84:1 - 10**). There is no doubt that this tradition of Temple worship had a major impact on worship in the New Testament churches and provided a pattern for Christian worship. Awe, majesty,

joy, psalms and songs are all woven into the New Testament worship without the ritualistic attendance to Temple laws and duties.

In Old Testament times worship had a lot to do with the Temple, the Synagogue, priests, vestments and sacrifices. These traditions were threatened by the fast growth of the early Christian church. Persecution drove Christians out of traditional worship places. Because there were many Gentile believers who would not be allowed to visit the Temple, because they didn't know or keep the required Jewish laws, another place of worship had to be found.

Fellowships in believers' homes were planted as a result of persecution and opposition from the Jewish leaders.

The outpouring of the Holy Spirit on the day of Pentecost gave the new church a basis for worship. This was the day of the new covenant, foretold by Jeremiah, because of Christ's death on the cross.

**Read Jeremiah 31:33.**

Peter also saw Joel's prophecies come true. **Read Acts 2:16, 17:**

'In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.' (NIV)

Worship remained the same in many ways. Scripture was to be read and obeyed and the New Testament emphasised the importance of order in worship. People were also taught to develop ministries and spiritual gifts, as long as the end result was the glory of God and helpful in teaching in the church. Paul showed the young church that individual and corporate expressions of worship were to build the church, not tear it apart.

Jesus began a new era. This is clearly illustrated in the book of John when Jesus is talking to the woman at the well in Samaria. She was tired and weary, having dealt with years of sour relationships that led nowhere. It was to her that Jesus gave the most amazing and profound teaching on worship! Jesus showed her that God is spirit and those who worship Him must worship Him in spirit and in truth. (John 4:24) Strong spiritual words to someone who had spent most of her life looking for physical acceptance. Jesus didn't condemn her; He showed her a clear picture of herself. She said her people were waiting for someone called Christ, who would be able to complete her understanding. Then in one of the great 'goose-bump' moments in the Bible, Jesus revealed Himself, 'I, who speak to you, am He.' She came face to face with the Messiah who offered living water to fill her emptiness.

When we really come to worship Him, God does the same for us. He takes us to a quiet place to meet with Him. He shows us a reflection of who we are. We see Him face to face as he reveals Himself to us and He offers us the free gift of new life in Him.

## 2. Why worship God?

Read Psalm 145 with your group.

The writer, David, praises God because of who He is – because of His character – not just because of what He has done.

Read it out again with your group and get them to identify the various aspects of God's character that are mentioned in the psalm. Write up



### LEADER TIP

\* Read the psalm from The Message paraphrase.

\* Listen to the psalm from a dramatised audio recording of the Bible.

\* Have a guest come to present the reading – someone who will bring life to the psalm!



a combined list of the suggestions.

Worship is not a one-way activity with us just appreciating God and nothing coming back from Him. Read verses 18 - 19 and describe what happens to the worshipper. (They feel near to God and safe and content in His presence.)

### 3. Giving God our attitudes

Use activity 2 on the work sheet and ask the young people what makes them feel cautious or fearful in worship.

Have them tick the ones they know affect their attitude and add any others that concern them:

- Awareness of what other people might think.
- Afraid of becoming over emotional.
- Conscious of ways in which I have let God down.
- Unable to join in when I don't know the songs.
- Afraid that God might speak to me and challenge me about my lifestyle.
- Unsure of how much God loves me.
- Not sure if I'm responding to God or to peer pressure.
- (Add your own.)

To participate in and enjoy meaningful worship, we must develop a proper attitude toward worship. Have time alone or in pairs (you know which your group would prefer to do) to pray through your list of 'blockages', asking God to help you worship Him in spirit and in truth.

Read Psalm 122:1. What is the attitude of the person speaking in this verse?

Think about the reasons given in the Getting Started activity for going to church. Do I have the same attitude as the writer of Psalm 122? Use activity 3 on the work sheet and ask the young people to identify some of the factors that help and hinder them in worship.

- I find worship difficult because ...
- I am helped in worship by ...

#### Discussion

How can we prepare ourselves for meaningful worship experiences?

What specific things can we do to understand and enjoy our worship experiences better?

### 4. Giving God our time

There are 168 hours in each week! Have you ever considered how you use them? Make a list together of the activities in your life on any one day – e.g. eating, sleeping, studying, watching TV, serving the Lord, time with family, chatting on the phone / computer and other leisure activities.

#### Discuss

Is the time you give to God fair?

Read Psalm 145:2 and Psalm 37:4. God wants us to worship Him every day. He wants us to focus on Him because as we do this we will be refreshed deep in our souls – or 'delighted' by Him as one translation says.

Brainstorm with your group as to how they can 'delight' themselves in the Lord. Be practical. Set aside ten minutes every day next week to



#### LEADER TIP

Use the suggested list as a starting point and add any others that arise from the discussion.



#### LEADER TIP

Activity 3 on the work sheets could be done now.



#### LEADER TIP

This is activity 4 on the senior work sheet.

concentrate on 'delighting yourself in the Lord – jot down a thought, a Bible verse or song which seems appropriate that day.

## **TAKING IT HOME**

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With all the interest generated in worship in recent times, it is easy to fall into the trap of thinking that worship is primarily concerned with songs and hymns and Sunday services. But worship is not what we do, it is what we are!

Hands and voices raised in worship on a Sunday, which meddle and gossip on Monday, are not true worship.

Read together Hebrews 13:15 - 16: 'Our sacrifice is to keep offering praise to God in the name of Jesus. But don't forget to help others and to share your possessions with them. This too is like offering a sacrifice that pleases God.' (CEV)

Worship is not just what we do on a Sunday morning. We worship and honour God by the manner in which we live our lives – our behaviour, our attitudes, our conversation and our character. When this happens then our Sunday worship will be a time of joy and delight.

'When we come together in worship, we come waiting to please God alone, offering to Him our very best.' (Quote from A. W. Tozer in *Worship, the Missing jewel of the Evangelical Church.*)

## **FOLLOW-THRU**

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Why not challenge your group to follow this session with writing a report on a meeting giving their response to a worship service? This is a challenge in *Growing Through Worship*.

## **REFERENCES**

---

Graham Kendrick, *Worship*, Kingsway, 1984.

R.T. Kendall, *Worshipping God*, Hodder & Stoughton, 1989.

Selwyn Hughes, *Getting the Best out of the Bible*, CWR, 1989.

Dave Pope, *Giving the Best in Worship*, CWR, 1991.

# REAL WORSHIP

**1.** I look forward to going to church because:

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_
- 4. \_\_\_\_\_
- 5. \_\_\_\_\_

**2.** I get hung up in worship because I am:

- Aware of what other people might think.
- Afraid of becoming over-emotional.
- Conscious of ways in which I have let God down.
- Unable to join in when I don't know the songs.
- Afraid that God might speak to me and challenge me about my lifestyle.
- Unsure of how much God loves me.
- Not sure if I'm responding to God or to peer pressure to do what others are doing.



- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

### 3. GIVING GOD MY ATTITUDES

*I rejoiced with those who said to me: 'Let us go to the house of the Lord.'*  
(Psalm 122:1, NIV)

What helps and hinders you in worship?  
Whose fault is this?

**I FIND WORSHIP DIFFICULT BECAUSE:**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

**I AM HELPED IN WORSHIP BY:**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_



### 4. GIVING GOD MY TIME

Psalm 145:2 says: 'I will praise you each day and always honour your name.' (CEV)  
Psalm 37:4 says: 'Delight yourself in the Lord and he will give you the desire of your heart.' (NIV)

**Tick the ideas you will make an effort to use.**

**SOME IDEAS ON HOW TO DAILY 'DELIGHT' IN THE LORD:**

- Set aside 10 minutes each day.
- Read some verses from the Psalms.
- Listen to a worship CD.
- Think about God's goodness and greatness.
- Jot down a praise sentence.

### 5. SO WHAT?

Read Romans 12:1 and write out the part that Paul wants us to work on as we worship and serve God.

The next time I worship, I will \_\_\_\_\_

**HIGHLIGHTS**

- Worship is a response to God's holiness.
- Real worship comes from our heart, not just from our mouth.
- The Scriptures give us an example of worship.
- Real worship brings us closer to God.

# REAL WORSHIP

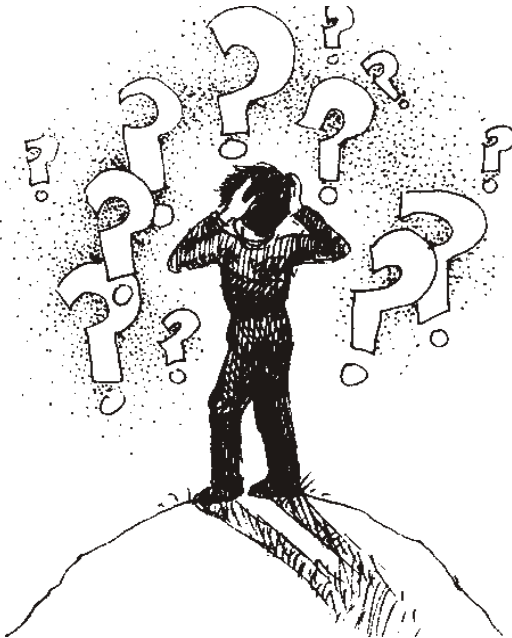
**1.** I look forward to going to church because:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

*You have made us for yourself and our hearts are restless till they find their rest in you. St. Augustine.*

**2.** I get hung up in worship because I am:

The church is a community, not an organisation



- Aware of what other people might think.
- Afraid of becoming over-emotional.
- Conscious of ways in which I have let God down.
- Unable to join in when I don't know the songs.
- Afraid that God might speak to me and challenge me about my lifestyle.
- Unsure of how much God loves me.
- Not sure if I'm responding to God or to peer pressure to do what others are doing.
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

### 3. GIVING GOD MY ATTITUDES

*I rejoiced with those who said to me: 'Let us go to the house of the Lord.'*  
(Psalm 122:1, NIV)

What helps and hinders you in worship?  
Whose fault is this?

**I FIND WORSHIP DIFFICULT BECAUSE:**

**I AM HELPED IN WORSHIP BY:**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_



1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

In some Orthodox churches the people stand for the whole service.

### 4. GIVING GOD MY TIME

Think about the amount of time you give to God. Is this a fair proportion?

What can I do to improve the balance of my time so God is worshipped every day?



True worship flows from a deep gratitude to God.

### 5. TO DISCUSS ...

*'Let us lift up our hearts and our hands to God in heaven ...'*  
(Lamentations 3:41)

What behaviour is a distraction to worship? Where should the line be drawn in the use of physical expression and bodily movements in our praise?

# YOU'RE A LEGEND!

## AIM

To help the young people understand through studying the example of George Scott Railton that there is a place in the Army for everyone.

## OBJECTIVES

As a result of the session young people will be challenged:

- ❖ to realise that obedience to Christ is costly;
- ❖ to be loyal to the work of God through the Army;
- ❖ to put God's work first as Railton did.

## INSIGHTS FOR THE LEADER

This is another session in our series on 'You're a Legend'.

Only one man, George Scott Railton, is described in this session and it is strongly recommended that you read a book on this dedicated man's life, if you have not already done so.

Being enthusiastic about this man's contribution to the beginnings of The Salvation Army may well enthuse your young people into thinking about their own service for God and how He could use them.

### George Scott Railton

Became the Secretary of The Christian Mission in 1873, after reading the Mission report '*How to Reach the Masses with the Gospel*'. In 1880 he led a group of pioneers to commence Salvation Army work in New York and then established his headquarters in Philadelphia and later in St Louis. Early in 1881 he was recalled to London. Subsequently he travelled extensively, campaigning in South Africa, Holland, South America, the West Indies, the Far East, West Africa, China, Russia and Turkey, and many other countries.

Bramwell Booth wrote of him, 'Next to the Founder and the Army Mother, the leading personal force in that decade from 1872 to 1880 was George Scott Railton, our first Commissioner.' Those crucial years saw the development of the Army in its disciplined structure, internationalism, unconventional methods, female ministry and the omission of the sacraments. As William Booth's first lieutenant, Railton had a leading part in framing policies. Some of them he initiated.

He was, next to Catherine Booth, the first of the Army's theologians and played a vital part in making The Salvation Army, to some extent, a holiness movement.

Though he travelled so extensively around the world and was separated from his family more than he was at home, he loved his wife and children

## SESSION 10

### FROM THE BIBLE

1 Timothy 4:12; 1 Timothy 6:12;  
2 Timothy 2:3.

### CHECKLIST ✓

The missing words for activity 1 on the junior work sheet can be found on activity 3 of the senior work sheet.



## WEBQUEST

The Salvation Army USA National Headquarters website has a short biography of Railton that gives more information. Go to:

[www.salvationarmyusa.org](http://www.salvationarmyusa.org) and search for "Railton". The Canada and Bermuda Army website also has short biographies in its 'About The Salvation Army link' at [www.salvationarmy.bm](http://www.salvationarmy.bm)

dearly. This letter, from one of his sons, portrays him and also reveals the pathos of a son who knew his father much less than he wished to:

When he came back (from his travels) he always saw the joy of his life as he first knew her. His children he loved. He had his job and it absolutely consumed him. Yet for one so absolutely strong, for one who never cared two hoots about any other woman, the separation must have been intensely agonizing.

All through the years, the Army and its mission to 'go for souls,' remained the first love in Railton's life. His wife and his children knew that, and while they were at times resentful of his long absences, they knew that he moved in response to the call of God and that made him a salvation nomad.

Though he was regarded with affection by the Army leaders and with admiration by the ordinary Salvationists, he was increasingly side lined as others took on responsibilities in the growing administration. He was God's man in everything and he felt that being a soul-saver was far more important than administrative demands.

He was promoted to glory while travelling from Switzerland to Amsterdam. He wrote a number of Salvation Army songs and was the author of several books, including 'Soldiers of Salvation', 1909, and a biography, 'General Booth', 1912.

At Railton's funeral service – an impressive gathering held in London – Bramwell Booth made a generous tribute, 'I have lost a friend,' he said, and so he had. He had lost a faithful friend who, as friends must, was not afraid to be honest and forthright at risk of offence.

Bramwell told the story of William Booth's last words, spoken with a grim smile, 'I'm leaving you a bonnie handful. But Railton will be with you.'

Railton is indeed still with the Army. A few legacies he left us are our disciplined structure, internationalism, unconventional methods and female ministry.



## LEADER TIP

This is activity 2 on the work sheet.

## POINT

In this session we are going to look at the life of a man who was totally dedicated to serving God through The Salvation Army.

We will consider his sacrificial lifestyle and the contribution he made to help in the formation of the young Salvation Army.

## GETTING STARTED

### 1. Song Book search

The young people can work in teams or in pairs to look up these songs and write down the author and the main idea of the song: 362, 815, 693, 802, 819, 708.

Write the findings up, if your group is large. Otherwise have different young people read out the comments they wrote.

(The songs are all written by George Scott Railton. They speak of the need and urgency for soldiers to fight for the Lord throughout the whole world.)

Or

### 2. Discuss:

- Who is the most enthusiastic Salvationist you know?
- What are the characteristics of a true Salvationist?
- Is it easier or harder to be a Salvationist now than 100 years ago?

## GOING DEEPER

### YOU'RE A LEGEND

#### Characters:

Jack Brewer – Investigator, about mid 30s, grumpy burnt out type.



Laura Pierce – Investigator, about mid 30s, eager to please.  
Tony Carr – Rookie, aged between 16 - 21. Awkward, bumbling.  
George Railton – Aged about 50  
Marriane – George’s wife mid 40s.  
Emma – Young Army officer, about 20.  
Bramwell – Army officer about 50.

**Scene 1: Railway station: Cologne, Germany**

The opening scene shows a man slumped over on a railway station platform. He has an injury to his head. His open suitcase lies nearby with his belongings scattered around him. There are two German officials investigating the crime scene and taking photographs. A letter is pulled from George’s pocket.

The man’s identification papers indicate his name was George Scott Railton and he was a Commissioner in The Salvation Army.

**Scene 2: In the car – London’s East, Margate**

JACK: (*Slams hand into steering wheel.*) Unbelievable!

LAURA: Jack! Jack! Enough lay off.

JACK: (*Looking into rear view mirror where Tony’s head droops.*) Let’s get one thing straight. If you’re ever late again I promise you’ll be sitting at the desk for the rest of your career!

TONY: I’m sorry.

LAURA: Ok, fine enough – turn left.

JACK: Left?

LAURA: Not this one, the next.

JACK: Where are we going?

(*They pass a sign on the road that reads: ‘MARGATE’. Laura dips her head into the police file.*)

LAURA: His name is George Scott Railton. He died early this morning, we’re not yet sure what the cause of death was. Judging by the photos, we can’t rule out murder at this stage. Forensics in Germany is checking it out before the body is sent back.

TONY: Can I see the photos?

LAURA: He’s a UK national so German officials have handed us the case. He’s originally from Scotland. More recently he was based outside of London but spent most of his time travelling through his work.

TONY: What does he do? I mean what did he do?

LAURA: It says here that he was a Salvation Army Officer.

JACK: Whatever that is.

LAURA: (*Pointing to a house.*) It’s just here. That one.

**Scene 3: Outside the Railton residence**

(*They start walking towards the house. Jack pauses and they all follow suit.*)

JACK: (*To Tony.*) Where do you think you’re going?

(*Nobody says a word. Laura looks away. Jack looks hard and then snaps his fingers.*) I’d like some coffee. Strong, black and three sugars!

TONY But I ... (*Jack gives him an evil look.*)

JACK: Laura?

LAURA: I’ll have a skim latte if that’s ok. Thanks.

JACK: You can wait by the car till we’re finished.

LAURA: Coffee? Now? Wait by the car? Jack, it’s his first day. Cut him some slack.

JACK: (*Getting hot tempered.*) Slack! I’ll cut more than that off him. Oh man, why do I get stuck with all the deadbeats?

LAURA: Thanks.

JACK: Not you, but all the drop kicks straight out of the academy seem to gravitate towards me.

LAURA: Maybe they think you're still the best, or you've got something to offer them. *(Jack grunts.)*

*(Mrs. Railton is working in her garden. Jack and Laura stop at the edge of the footpath and turns towards her.)*

JACK: Mrs. Railton?

MARRIANNE: Yes? *(Marriane stands and moves towards the two detectives removing her gardening gloves. Jack and Laura flash ID.)*

LAURA: Mrs. Railton, I'm detective Pierce, and this is detective Brewer. Can we come in? *(Marriane nods her consent. They move towards the house.)*

#### **Scene 4: Inside the Railton residence**

MARRIANNE: So what's this all about?

LAURA: Marriane, I'm afraid we have some bad news. Your husband, George is dead.

*(Marriane's face crumbles. Marriane and Jack sit alone. Soon Laura returns from the kitchen with a cup of tea for Marriane.)*

JACK: Marriane, we have reason to believe that your husband may have been murdered in Germany.

MARRIANNE: Murdered? No, why would someone want to do that to George? He was so good. So kind.

LAURA: Did your husband have any enemies? Do you know of anyone that might have wanted him dead?

MARRIANNE: Well maybe, I don't know really. *(She struggles to put her thoughts together.)* George is a, well he was a Salvation Army officer. He was one of the first. He was the first one to call himself a Lieutenant in the new Army. I used to sew little 'S's' on his shirts ... for 'salvation' ... He spread the gospel and travelled throughout the world, saving the lost. There were probably a few people who would have liked to put him out of action, but murdered? Where did it happen?

LAURA: He was at the train station in Cologne. Why was he in Cologne?

MARRIANNE: He was visiting some young officers there. They asked to see him, he was always so encouraging and inspiring to everyone he met, they heard he was in Europe and he wanted to call in on them, support them in the Lord's work.

JACK: Do you know where he was going?

MARRIANNE: He was on his way to Amsterdam. He was so good with languages, he spoke several. The General was always sending him to various countries to preach the gospel.

JACK: General?

MARRIANNE: The General of The Salvation Army.

LAURA: Could you just give us a brief overview of your husband's involvement and history with The Salvation Army? That may help us to find answers.

*(As Marriane continues speaking our focus shifts.)*

#### **Scene 5: Inside a hip café**

*(Tony is surfing the Internet and brings up archival photos of George Scott Railton. Marriane's narrative continues as he looks at the screen.)*

MARRIANNE: *(Voice-over.)* George was a Christian since his youth, in fact his father was a Methodist minister and his older brother Launcelot was a Wesleyan Minister. But, it was really when George returned from his travels in Morocco, that he discovered William Booth and The Salvation Army. William Booth is Bramwell Booth's father and the founder of The Salvation Army. George had come upon a copy of Booth's book: 'How to Reach the Masses with the Gospel' and after that he contacted him. And when George was just 24, a long history began.

#### **Scene 6: Inside the Railton residence**

LAURA: Thank you for your time Mrs. Railton. I'm very sorry. We'll be in contact.

#### **Scene 7: Inside a hip café**

*(Tony types 'William Booth' into Google's search and brings up a photo of William Booth. He continues learning about George Scott Railton and his life journey.)*

### **Scene 8: Outside the Railton residence**

JACK: Where is he? We've got a schedule to meet! *(Jack kicks the car tyre then gets in. Laura nods.)*

LAURA: I'll text him. *(Laura gets in the car as well and they head to their next destination.)*

### **Scene 9: Inside a hip café**

*(Tony is still surfing. This time he brings up a picture of Emma Westbrook and writes down her name. His phone buzzes midway into writing. He checks his watch nearly spilling his coffee on himself, groans, then grabs his stuff and rushes from the café.)*

### **Scene 10: Metropolitan Police Service – Special Investigations Unit**

LAURA: This information on Railton confirms everything Marianne said. *(She skims down the page.)* He was orphaned at the age of fifteen. It also says he went to America. That could be important?

JACK: Have we heard anything from forensics yet?

*(Laura shakes her head to indicate 'no'. The phone rings.)*

LAURA: Pierce. Ok. Thanks. *(Laura hangs up.)* Bramwell Booth's here.

*(Laura stands. The two straighten their jackets. The door opens. Bramwell enters. Laura greets him, shaking his hand.)*

LAURA: Have a seat Mr. Booth.

BRAMWELL: It's General Booth. What's this all about?

JACK: A man died this morning, in Germany; we think he may have been murdered. George Scott Railton. You know him?

BRAMWELL: George! *(Hangs head, pause.)* You're not thinking I had anything to do with it?

JACK: *(A bit brusque.)* I'm not accusing you of anything. We just need you to assist us with our inquiries.

LAURA: We're not sure if he was murdered. *(Gives a 'look' to Jack and trying to soften Jack's approach.)* We're just looking into all the evidence and trying to gain a picture of who George was, who he associated with, retrace his last movements.

BRAMWELL: George was as close to me as a brother. He even lived with us for a while. My father worked very closely with Railton when he first started the Army. George was a passionate young man... He and my father got on so well. Both had sharp minds, a heart for the lost and great passion. George was always like that... even when he was younger. His brother used to say that George was a born evangelist.

LAURA: I understand that George travelled a lot?

BRAMWELL: My father sent him all around the world, Europe, Africa, Russia, China, Japan, America.

LAURA: Did he usually travel alone?

BRAMWELL? Not always. In fact, when he went off on the mission to America – New York, he went with a group of seven young women. They were to start the Army's work over there together.

LAURA: Is there anyone we can talk to about that trip?

BRAMWELL: I think Captain Emma Westbrook is still around. But really, I can't imagine who would want him dead. George didn't have an evil thought about anyone. He was a great leader. He will be a huge loss to our cause.

### **Scene 12: Old Army hall**

*(Emma walks towards the Army hall and pauses at the door because she notices Tony who is standing at the bottom of the stairs looking a bit nervous.)*

EMMA: Can I help you?

TONY: I'm looking for er, Captain Emma Westbrook?

EMMA: Yes that's me?

TONY: Um, I'm Tony Carr, and I'm investigating the death of George Scott Railton.

EMMA: Oh no... you mean the Commissioner is dead?

TONY: Yes, he um, died this morning. He um, was possibly murdered, but we're not sure yet.

EMMA: So...what do you want from me?

TONY: I understand that you took a voyage with Railton to America?

EMMA: Well yes, but along with six other women, male officers were in short supply. Shows we believed in equal opportunities for women. We went to start the Salvation Army's work there. We went to New York, Philadelphia, New Jersey.

TONY: Do you think he had any enemies, any one who might have wanted him out of the way?

EMMA: Well, he was a radical, that's for sure. And very progressive for his time. He was determined that Salvationists would have a real religion, not ritual. He helped do away with the sacraments so Salvationists wouldn't rely on them – not that it would cause him to be killed for it. He was an inspiring man. Such a good preacher, one of the best I've ever heard. He could convict even the hardest soul and win them for God.

TONY: Do you think he was ever involved in terrorist activity?

EMMA: The Commissioner? Of course not, where would you possibly get that idea?

TONY: *(Pulls out a piece of paper from his pocket and reads from it.)* Well this is what he wrote: 'Soldier, rouse thee, war is raging, God and fiends the battle raging. ... be not faithless but believing.

EMMA AND TONY: ... to your conquering Captain cleaving, forward to the fight!"

EMMA: That's the war against sin. The 'salvation war'. Not a war against people. *(Tony looks confused.)* Come on, I'll get us some tea. I have to tell you a story about William Booth.

### **Scene 13: Old Army hall**

JACK: Capt. Westbrook? I'm detective Brewer. We'd like to ask you a few questions about George Railton.

EMMA: I don't know what else I can tell you, I told everything to that other detective.

JACK: Other detective? Did he give you a name?

EMMA: Detective Carr. Lovely young man, very sweet.

### **Scene 14: Metropolitan Police Service – Special Investigations Unit.**

JACK: He is way out of line. If I find him I'm going to kill him. Comes late on his first day, fails to complete the one thing we ask him to do, *and then* he goes off making his own little investigation.

LAURA: Jack. *(Jack puffs, taking a few deep, calming breaths.)*

JACK: Have we heard from forensics?

LAURA: Yes. Apparently, there are no clear prints on or around the body. *(Tony pokes his head in the door but remains standing in the hallway. He's holding three bags of fast food in one hand and a tray of coffees in the other.)*

TONY: Lunch anyone?

JACK: Where have you been kid? *(Tony takes that as his invitation and enters the office and hands out lunches and coffee. Then he leaves.)*

LAURA: Thanks. I'm starving. *(Taking the food.)*

JACK: So we have no prints on the victim. Which rules out that he was pushed.

LAURA: So suppose he fell? He hit his head when he fell, and it was fatal.

JACK: Then why were his belongings all over the place?

LAURA: Maybe his suitcase broke open when he fell.

JACK: No evidence of that. The lock is intact and the hinges are ok.

LAURA: Then perhaps he was getting something out of it, a ticket maybe and so it was already open when it hit the ground, the contents just fell out.

Jack nods and peeks into the lunch bag. A pleased look crosses his face, which he masks immediately.

JACK: (*Yells through the door.*) Hey Tony, get back in here! (*Tony arrives fast.*)

JACK: What do you think happened to Railton this morning?

TONY: Well um, er, I think there were no suspicious circumstances. I think he was just worn out and when he rushed for the train he had a heart attack or something.

JACK: (*Sarcastic – mocking.*) A heart attack or something. Really?

TONY: (*Growing in confidence.*) Well this morning when I left to get coffee, I did some research on the net, and as you know, I talked with Captain Emma Westbrook. From what I've learned I don't think the Commissioner had any enemies. There is no motive for murder.

JACK: Is that what Captain Westbrook said?

LAURA: But it could have been a simple robbery. There was nothing left in his wallet and nothing of value in his suitcase.

TONY: It appears that Railton was a humble man, and he seemed to live a very simple life. He was an evangelist and I think he lived by faith, relying on people supporting him. So he travelled with little on him.

LAURA: True. He was travelling third class and there was a letter in his pocket that said, (*reading from her notes*) 'if found dead please bury me as quickly and as cheaply as possible...and as a poor man, send no flowers.'

TONY: I think he died doing what he loved to do. Serving God by saving people ... you know, preaching the 'good news' to the very end.

JACK: Too simple, there has to be more. (*The phone rings. Laura answers.*)

LAURA: Uh huh... I see... that's interesting... ok thanks. (*Hangs up.*) Forensics. Seems Railton died of natural causes, probably a heart attack. Looks like he hit his head when he fell. Turns out Tony, you're right.

(*Jack grunts some acknowledgement; Tony is pleased with himself The Police Chief pokes his head in the door then enters.*)

JACK: Hey chief.

CHIEF: Tony! There you are, I've been looking for you all day.

JACK: Haven't we all?

TONY: Hey Dad, what's up? (*Jack and Laura look stunned.*)

CHIEF: How was your first day? Solved any cases? (*Tony grins.*)

The lights fade.

### Scene 15: George Scott Railton

(A montage with archival photos of George Scott Railton is displayed. There is writing which says:)

1. George Scott Railton – July 6 1849 - 1913.
2. He was a born missionary. Under his leadership in America the first year alone saw one thousand five hundred converted.
3. He spoke six languages and made many contributions to the Army's work through his writings.
4. Railton fostered the beginnings of the Army and Navy League for Salvationist servicemen away from home, and the Prison Gate work for recently-released prisoners.
5. He was great leader in The Salvation Army and a true missionary for the world.
6. George Scott Railton – 'Hero of the Faith.'

## TAKING IT HOME

Railton was an eccentric. You never knew what he would do next, but this extraordinary legend for God was thoroughly dependable. You could be sure that he would be loyal, hard working and completely committed to Christ. In the Army he found an avenue for service which used all his best qualities. Railton was unique, just as each one of us is unique, and God has a place for each one of us.

Read 1 Timothy 4:12 and 6:12. George Scott Railton really knew what these verses were saying and so can we.

Conclude with 2 Timothy 2:3 praying that God will help each one of us to become a legend for Him.

## FOLLOW-THRU

Some of your young people may like to prepare a short talk on Railton or prepare to sing one of his songs. They could be used on Recognition Sunday as the challenge in Get Involved and Grow in Worship – 'Speak on a given topic' or 'Take part in a small group'.

## BIBLIOGRAPHY

WALDRON, John D., 'G.S.R. – Selections from published and unpublished writings of George Scott Railton', Triumph Press, 1981.

WATSON, Bernard, 'Soldier Saint – George Scott Railton – William Booth's First Lieutenant'. Hodder and Stoughton, 1970.

Any book dealing with the beginnings of the Army will have material on Railton if you want to read more. A web search will also give you a short biography.

# You're a legend!

1.

Complete these sentences using words from the wonderword.

In America, Railton was so short of \_\_\_\_\_ that he had to sleep on a pile of copies of 'The War \_\_\_\_\_'.  
 Railton always travelled as \_\_\_\_\_ as he could so that he could meet the ordinary \_\_\_\_\_.

Even when the Army was still the Christian \_\_\_\_\_, Railton was always urging people to fight against \_\_\_\_\_.  
 Railton was the General's \_\_\_\_\_ hand man and Bramwell Booth said he was one of the three founders of The Salvation \_\_\_\_\_.  
 One of the many languages Railton could speak was \_\_\_\_\_.  
 Railton was a faithful soldier \_\_\_\_\_ the \_\_\_\_\_ against sin until his dying day.

M	O	N	E	Y	C
I	I	I	L	M	H
S	D	T	P	R	E
S	U	H	O	A	A
I	T	G	E	W	P
O	C	I	P	A	L
N	H	R	C	R	Y

2.

Look at these songs in The Salvation Army Song Book. Write down what they are about and who wrote each one.

Song 362 \_\_\_\_\_

Song 815 \_\_\_\_\_

Song 693 \_\_\_\_\_

Song 802 \_\_\_\_\_

Song 819 \_\_\_\_\_

Song 708 \_\_\_\_\_





Read these verses.  
2 Timothy 2:3

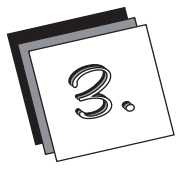
1 Timothy 4:12

1 Timothy 6:12

Which do you think is the most appropriate for the life of Railton?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Why? \_\_\_\_\_

Write the verse here:  
\_\_\_\_\_  
\_\_\_\_\_



G.S.R. stands, of course, for George Scott Railton but it could stand for Godly Salvationists Radical or Good, Sainly, Reliable or God Saved Railton. Can you describe Railton in three words starting with his initials?

G \_\_\_\_\_ S \_\_\_\_\_ R \_\_\_\_\_

Do the same for yourself, using your initials to describe the person you are or want to be.

\_\_\_\_\_

**HIGHLIGHTS**

- Railton was the General's right hand man in the early years of The Salvation Army.
- Railton always gave himself wholeheartedly to every job he was appointed to do.
- Railton believed a soldier was always on duty.
- Railton prayed as naturally as he breathed.
- Railton had a special love for the poor.
- Railton left an example for us to follow.



# You're a legend!

One hundred years before it happened, Railton was writing that women should have equal pay.

1.

Here are some quotations from books about George Scott Railton. Read them through then discuss with your group which of Railton's characteristics is seen most clearly in each quote.

*Let cowards seek an easy way  
And win the praise of men;  
Cross bearing, dying day by day  
Is still the conquering plan.*

George Scott Railton  
Gems for Songsters #1

George Scott Railton, the 'St Francis of The Salvation Army', was William Booth's first lieutenant, and his righthand man during the formative years of the Army. An innovative and creative person, Railton had a leading part in framing the policies of the Army; some of which he initiated. As Bramwell Booth said of him: 'The restless, fearless, struggling spirit of advance which knows no satisfaction in what is done because of what remains to be done, and finds little comfort in a victory unless it leads the way to another, is the leading feature of the Commissioner's career.'

*There is not anywhere today another organization professing to undertake throughout the whole world a scheme of evangelization specially directed to meet the need of the most abandoned and godless of the community; and surely, therefore, we may fairly claim to be the Lord's special force raised up for the emergency.*

Heathen England  
George Scott Railton

*Therefore the more the door is shut the more we batter it. It is our business to go on.*

George Scott Railton  
G.S.R.  
John D. Waldron, Edit

*I intended carefully to instruct my children that if at any time they see The Salvation Army a wealthy respectable concern, the majority of whose 'soldiers' simply go when they please to attend its 'ministrations' and leave the godless to perish; that if they see another set of people, however they may be clothed and despised, who really give up all to go and save the lost, they must not for a moment hesitate to leave the concern their old dad helped to make and go out among those who most faithfully carry out what the Founder of the Army laid down in his writings.*

George Scott Railton  
G.S.R.  
John D. Waldron, Edit

You can estimate an elephant's height by doubling the circumference of its foot.

2.

Find these songs in **The Salvation Army Song Book**. Write down the main theme of each song and its author.

Song 362 \_\_\_\_\_

Song 802 \_\_\_\_\_

Song 815 \_\_\_\_\_

Song 819 \_\_\_\_\_

Song 693 \_\_\_\_\_

Song 708 \_\_\_\_\_

Railton's parents both died through contracting cholera.



Railton saw the world as his home. He felt at home wherever he was sent.

3.

Find these words in the wonderword.

*Army*                      *money*  
*cheaply*                  *people*  
*Cry*                          *right*  
*Dutch*                      *sin*  
*in*                              *war*  
*Mission*

M	O	N	E	Y	C
I	I	I	L	M	H
S	D	T	P	R	E
S	U	H	O	A	A
I	T	G	E	W	P
O	C	I	P	A	L
N	H	R	C	R	Y

Use them all as you write one sentence under each of these headings:

a) Railton – Booth’s first lieutenant.

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---

b) Railton – Always a soldier.

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---

c) Railton – A citizen of the world.

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When Railton died, Bramwell Booth said, 'I have lost a friend.'

4.

Find a verse of Scripture in the first 13 verses of 2 Timothy chapter 2 that you feel describes Railton best. Write it here:

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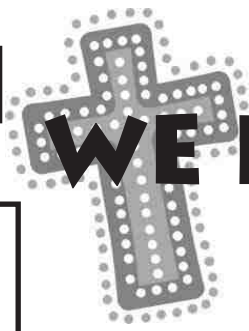


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Railton travelled third class simply because there was no fourth class.

## SESSION 11



# WE BLEW IT

### FROM THE BIBLE

Genesis 3; Genesis 2:9; 16, 17.

## AIM

To help the young people understand through a study of Doctrine 5 that sin has its origin in the misuse of moral choice.

## OBJECTIVE

As a result of this session the young people should:

- ❖ have a better understanding of Doctrine 5;
- ❖ understand the effects of moral choices;
- ❖ be encouraged to make appropriate moral choices.



### CHECKLIST

You will need to be enthusiastic about presenting this session, so that your young people get the correct impression that doctrine is important to know and to apply to our Christian living. There are two suggested Getting Started activities. If you choose to play 'Consequences', make sure it is clear in your mind and that you have the 'gifts' ready.

There are five suggested teaching approaches. You should try to use them all – cutting down on the discussion time in approach 2 if you feel time will be a problem. It is important to include approaches 4 and 5.

If your group is new to Bible study, approach 2 will be very important. You will need to have written up the summary before the session begins. (Be sure not to put in the references till the young people find them.)

## INSIGHTS FOR THE LEADER

This doctrine is dealt with again in unit 7, so keep to the way it is handled here or you will find you have used some of the material in the next unit.

Doctrine 5 says:

*We believe that our first parents were created in a state of innocence but, by their disobedience, they lost their purity and happiness; and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.*

The Bible teaches us that God created the world and that everything He created was good. He placed man in the Garden of Eden to live in harmony with His creation. Only one limitation was put upon man's freedom. Yet man, the highest of God's creation; man made in God's image so that he could have fellowship with God; man with everything going for him 'blew it!' Given the moral choice, he chose to disobey and this is certainly a fact that unites all of humanity. Our nature is such that when we are given freedom of choice, we choose to go our own way until we learn to love God more than we love ourselves.

Doctrine 5 starts with the fact that man and woman were a special creation.

In a unique sense they were created with some of the attributes of God – with true godliness, and with the ability to have a warm personal fellowship with God. Not the animals, not the fish, not the birds of the air – only people could walk and talk with God.

In this Godlikeness, in this fellowship with God, Adam and Eve were in 'a state of innocence.' That is, they were free from guilt, as they were free from sin. They were of a pure heart, as God is pure, as God is free from sin

*But by their disobedience they lost their purity and happiness.* God tested our first parents by a single plain command, and warned them that death would be the consequence of disobedience. “He told him, ‘You may eat the fruit of any tree in the garden, except the tree that gives knowledge of what is good and what is bad. You must not eat the fruit of that tree; if you do, you will die the same day.’ “ (Genesis 2:16, 17, GNB)

As recorded in Genesis 3, temptation came from the devil, or Satan, who appeared in the form of a serpent. The temptation was threefold:

1. Satan suggested doubt concerning God’s goodness. ‘Did God really tell you not to eat fruit from any tree in the garden?’ (Genesis 3:1)
2. He encouraged disbelief in God’s warning by saying brazenly: ‘That’s not true; you will not die.’ (v.4)
3. He stirred up desire for what God had forbidden: ‘When you eat of it you will be like God and know what is good and what is bad.’ (v.5)

So sin began when our first parents, Adam and Eve, yielding to the devil’s temptation, disobeyed God’s righteous command (v.6). This is known as ‘The Fall.’

The ‘*Lion Handbook to the Bible*’ (p. 120) says:

### **Man and woman disobey God**

The serpent questions what God has said, then calls God a liar. The woman has to set the enticing fruit, the desire to have knowledge like God’s, against God’s plain command ... The decision is deliberate, and fatal. The silent Adam makes no protest. He too eats. Man and woman have chosen to go their own way, to disregard the God who gave them life.

But the goodness of God and human sin are like oil and water. Separation is inevitable. The relationship of God with people, and people with one another, is wrecked. Man and woman are no longer at ease together. The serpent is now at enmity with human beings. The woman will experience suffering – in childbirth, the most fundamental human process. Desire and domination will hurt relations between the sexes. Adam’s work will be sweat and toil.

Because of their deliberate wrong doing, access to the ‘tree of life’ is now denied them. They are to leave the garden, forever. They are on their own, apart from God, alive yet only half alive without him. Death is only a matter of time. God’s word was true. Yet still he shows them tender, parent care (3:21).

The words ‘totally depraved’ in our doctrine are not to be taken as teaching that, as sinners, people are completely evil. The depravity of the sinner is total in the sense that every part of his/her being is affected by the corruption of sin. People have a natural tendency to sin.

This means it is easier for us to disobey than to obey. Some would argue that if this is so, punishment is not deserved but the Bible teaches that the sinner is ‘justly exposed to the wrath of God’.

Sinners are ‘justly exposed to the wrath of God’ for the sin in their life for which they are personally blameworthy, not for their sinful state by inheritance. (Ezekiel 18:20)

# GETTING STARTED


1. Use a simulation game on choice and consequence such as the following. Two leaders (or older group members) have ready suitable consequences – none severe but some enjoyable (e.g., a cool drink, a small gift, a comfortable chair) and some disagreeable (e.g., a small glass of water in the face, an awkward chore, having to listen to jeering). These leaders will swap consequences so that sometimes they give out the enjoyable and sometimes the disagreeable.

In turn, four or five young people will leave the room. The decision is then made by the group as to which leader will give out the enjoyable and which the disagreeable. The 'victim' returns to the room and the group tries to influence his choice as to which leader he will choose. No clues must be given about the consequence. Having made the choice, the young person then receives the consequences.

Or

2. Discussion of choices which have bad consequences e.g.
  - sexual promiscuity – AIDS and other sexual diseases;
  - reckless driving – injury, damage, loss of licence;
  - rudeness – loss of friends;
  - laziness – failure.

Can there be any sin which does not have bad consequences?



**POINT**

Every decision we make will eventually have resultant consequences. Ignorant decisions; poor decisions; decisions not thought through; or wilful decisions to do wrong all have consequences – some of which can affect ourselves and others for years. In this session we want to consider the consequences of deliberate disobedience to God.

## GOING DEEPER

1. **Memorising the doctrine**

It is essential that the young people are familiar with the words of the doctrine. Time spent memorising would not be wasted. Have them write out the doctrine then try to read it in several different ways until they have read it so often they have memorised it. e.g. – read it upside down; the girls read it; people with birthdays in summer time read it.

2. **Bible search**

It is also essential that they know the Bible account of the fall of man. Silent or small group reading of Genesis 3 could be followed by reading the summary provided below. Keep the summary covered until after the reading then have young people suggest verse numbers to be written after each point.

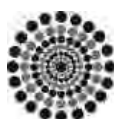
### Summary

- Before the fall Adam and Eve had no guilty feelings. (v.7)
- They blamed each other for their sin. (v.12 - 13)
- Punishment followed sin. (v.14 - 19)
- Sin spoilt their fellowship with God. (v.10)
- They made the wrong choice because they listened to Satan rather than obeying God. (v.4 - 6)

It is more important for the young people to read and think than for the 'right' verses to be chosen.

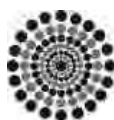
3. **The dreadful 'D's of temptation**

When we say that God created people 'in a state of innocency', we remind ourselves that God created us in his own likeness (Genesis 1:27). Adam and Eve were free from sin and free from guilt because their hearts were pure. But it did not take long for such 'innocency' to be ruined.



### LEADER TIP

This is activity 1 on the work sheets.



### LEADER TIP

Listen to a recording of Genesis 3 from a dramatised Bible cassette or CD.

Have a copy of the summary on display – without the verses.

Activity 4 on the junior work sheet and activity 5 on the senior work sheet tie in with the Bible search

Look at Genesis 3 again. Which words of Satan were used to make Adam and Eve doubt God? (*Have a young person read out verse 1.*)

Then he tried to make them uncertain about God's warning. Which words show that he wanted them to disbelieve what God said? (*Have a young person read out verse 4.*)

Finally, he stirred up their desire for what God had forbidden, making Eve want to be wise like God. Which verse shows this? (*Have a young person read out verse 5.*)

**Discuss:** How many sins are committed because people go through these same temptations? E.g. Someone is tempted to shoplift:

The DOUBT would be: Does God really consider shoplifting is wrong?

The DISBELIEF would be: I won't be caught or punished for this.

The DESIRE would be: I really need the object I want to take and I'll never save the money to buy it.

The young people could work in pairs on similar examples and then share them with each other.

Think about the number of times 'I' comes into deciding whether I will do what I know is right or do what looks best for me.

I want,

I need

I can if I want to,

Why shouldn't I? Are all used when we try to convince ourselves that sin is OK.

(*Write onto board SIN.*)

Ask the young people to explain why the middle letter is large. Help them to see that sin occurs when the desire to please myself is far greater than my desire to please God. Sin is self-centred. When 'I' am in the middle of my life, I sin. I cannot and don't want to please God. This is what happened to Adam and Eve and to everyone who has followed them. Knowing God's law (Genesis 3:2), they chose to disobey (v.6). Consequences followed immediately (v.7), not because God decided to punish them, but as an inevitable result of their action. It was their desire that led to the loss of their purity and happiness.

#### 4. Consider: What is sin?

##### a. Sin or mistake?

Everybody makes mistakes at times. These may be mistakes in judgment, or because of lack of maturity. A child who wants to help her father weed the garden may pull up the flowers with the weeds because they look alike. Sometimes a person plays a joke on another 'just for fun,' but really hurts the feelings of his/her friend, who does not 'see the joke.' It turns out to be an unhappy mistake.

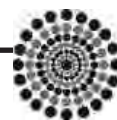
We learn by our mistakes. We may be upset and feel very sorry. But we need not feel guilty. And when our friends make mistakes, we should not condemn them, but help them. As Paul puts it: '... if someone is trapped in sin, you should gently lead that person back to the right path. But watch out, and don't be tempted yourself. You obey the law of Christ when you offer each other a helping hand.' (Galatians 6:1, 2 CEV)

##### b. Choosing to do wrong

When people choose to do wrong they sin, for they know they are

## LEADER TIP

Write up the words DOUBT, DISBELIEF and DESIRE and refer to them during the discussion.



SIN

disobedient to God. This may be because they want to do what **they** want to do. Sin is basically selfish. A child wilfully plays after school when she knows her mother told her to come right home to practise the piano. A person wilfully lies, or steals, or covets something belonging to a friend. Such actions are sins.

c. **The easy way out is wrong**

Sometimes a person sins because it is the easier way.

Consider young Christians being asked to join in activities they know are wrong. If they do what is right, their friends will laugh. They don't want to be a considered 'uncool'.

**Discuss:** Why do they so often go along with the crowd and sin? How can they stand for what they know is right?

d. **Not bothering to do good**

And sometimes people sin by not doing what they know should be done.

Jesus gave the example of the 'good Samaritan' who helped the injured Jew. The other two men avoided helping the wounded stranger. They left undone the good they should have done. (Luke 10:30 - 37)

e. **The tendency to sin is inherited**

But people sin mainly because we all have been born with a tendency to sin.

5. **The effects of sin**

There should be some discussion of the effects of sin. The young people may answer that 'sin brings death, sorrow and suffering' and this is quite true but you will need to spend time to ensure that they realise that 'my' sin brings inevitable consequences. When I am disobedient, my parents are inevitably unhappy. When I am greedy or moody, I am inevitably affected, as are all the other people around me.

The young people should also consider the effect of one sin leading to another. The choices we make today make it easier or harder to make right choices tomorrow. One lie leads to another, selfishness as a teenager makes us more selfish as an adult.

By showing respect as a teenager, we are learning to value others.

## TAKING IT HOME

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Whether we like it or not, our choices are followed by consequences. Good choices are followed by good results but bad brings bad. Our first parents, Adam and Eve, chose to disobey and as a result we are sinners needing salvation.

Read the doctrine aloud again but put your name instead of 'all men'. Thank God for salvation and pray for grace to use our power of choice wisely.

### FOLLOW-THRU

The challenge to Get Involved and Grow in Mission to be an encourager could be presented to your young people.

Ask them to think of someone who is finding it hard to withstand temptation and to think of ways they could encourage him/her to continue on the Christian path.

### BIBLIOGRAPHY

ALEXANDER, P. and D., *The New Lion Handbook to the Bible*, Lion Publishing, 1999.

COUTTS J., *This We Believe*, chapter five.

*Salvation Story*, chapter 6, MPG Books.

# WE BLEW IT!



Doctrine 5 says: We believe that \_\_\_\_\_  
 were \_\_\_\_\_ a \_\_\_\_\_ of \_\_\_\_\_  
 \_\_\_\_\_, \_\_\_\_\_ their \_\_\_\_\_,  
 \_\_\_\_\_ their \_\_\_\_\_ and \_\_\_\_\_; and that in  
 \_\_\_\_\_ of their \_\_\_\_\_ men  
 \_\_\_\_\_ become \_\_\_\_\_, \_\_\_\_\_ depraved, and as  
 \_\_\_\_\_ are \_\_\_\_\_ exposed to \_\_\_\_\_ of \_\_\_\_\_.

H	M	S	H	C	D	P	S	S	E
T	H	T	A	O	D	U	I	U	H
A	A	A	P	N	I	R	N	C	T
R	V	T	P	S	S	I	N	H	Q
W	E	E	I	E	O	T	E	J	T
D	O	G	N	Q	B	Y	R	U	O
B	J	X	E	U	E	Z	S	S	T
S	U	T	S	E	D	Y	A	T	A
F	M	T	S	N	I	F	A	L	L
I	N	N	O	C	E	N	C	Y	L
R	P	A	R	E	N	T	S	P	Y
S	H	L	J	K	C	T	S	O	L
T	Q	Z	C	R	E	A	T	E	D



As you write the missing words in Doctrine 5 find them in the wonderword.



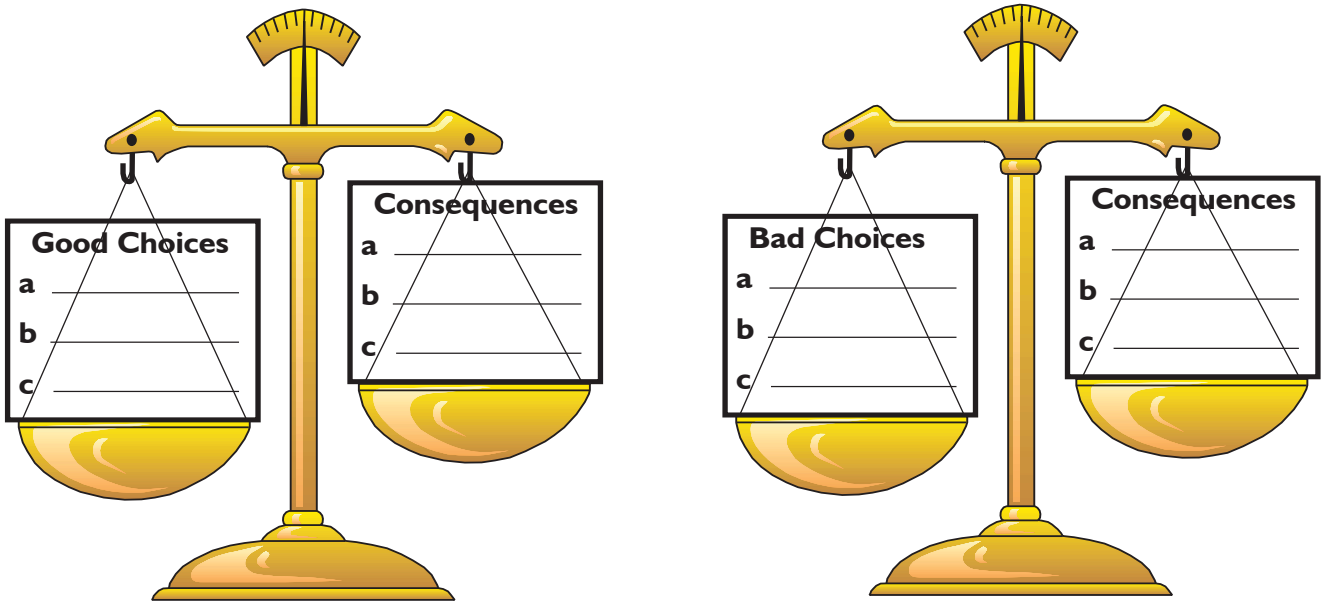
Recite Doctrine 5 to your leader.

**HIGHLIGHTS**

- Doctrine 5 explains what effect sin has had on our world.
- All choices have following consequences.
- Sin is wanting to follow my own way.
- It's very human to blame someone else when we do wrong.



Think about some choices you have to make. Complete the good and bad choices scales and write in the corresponding consequences for each choice.



Read Genesis Chapter 3. Write out the verse you think is most important

\_\_\_\_\_

\_\_\_\_\_

From the doctrine find words that mean

inclined to evil \_\_\_\_\_

not knowing right or wrong \_\_\_\_\_

inevitable results \_\_\_\_\_

anger and punishment \_\_\_\_\_



'Sin lies in the will, not in the instincts.' (F. Courts)



Doctrine 5 says: We believe that \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Underline three keywords.

**WE**

**BLEW**

**IT**



H	M	S	H	C	D	P	S	S	E
T	H	T	A	O	D	U	I	U	H
A	A	A	P	N	I	R	N	C	T
R	V	T	P	S	S	I	N	H	Q
W	E	E	I	E	O	T	E	J	T
D	O	G	N	Q	B	Y	R	U	O
B	J	X	E	U	E	Z	S	S	T
S	U	T	S	E	D	Y	A	T	A
F	M	T	S	N	I	F	A	L	L
I	N	N	O	C	E	N	C	Y	L
R	P	A	R	E	N	T	S	P	Y
S	H	L	J	K	C	T	S	O	L
T	Q	Z	C	R	E	A	T	E	D

Discuss this quotation with your group.

*'We may choose the path in life we will take; the course of conduct; the friends with whom we will associate; the habits we will form, whether good or bad. But, having chosen the ways of sin, we are then swept without further choice with a swiftness and certainty down to hell, just as a man who chooses to go on board a ship is surely taken to the destined harbor, however much he may wish to go elsewhere. We choose and then we are chosen. We grasp and then we are grasped by a power stronger than ourselves – like the man who takes hold of the poles of an electric battery; he grasps; but he cannot let go at his will.'*

Heart Talks on Holiness  
Samuel Logan Brengle



How many words from Doctrine 5 can you find in this wonderword? (There are 25.)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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\_\_\_\_\_

\_\_\_\_\_

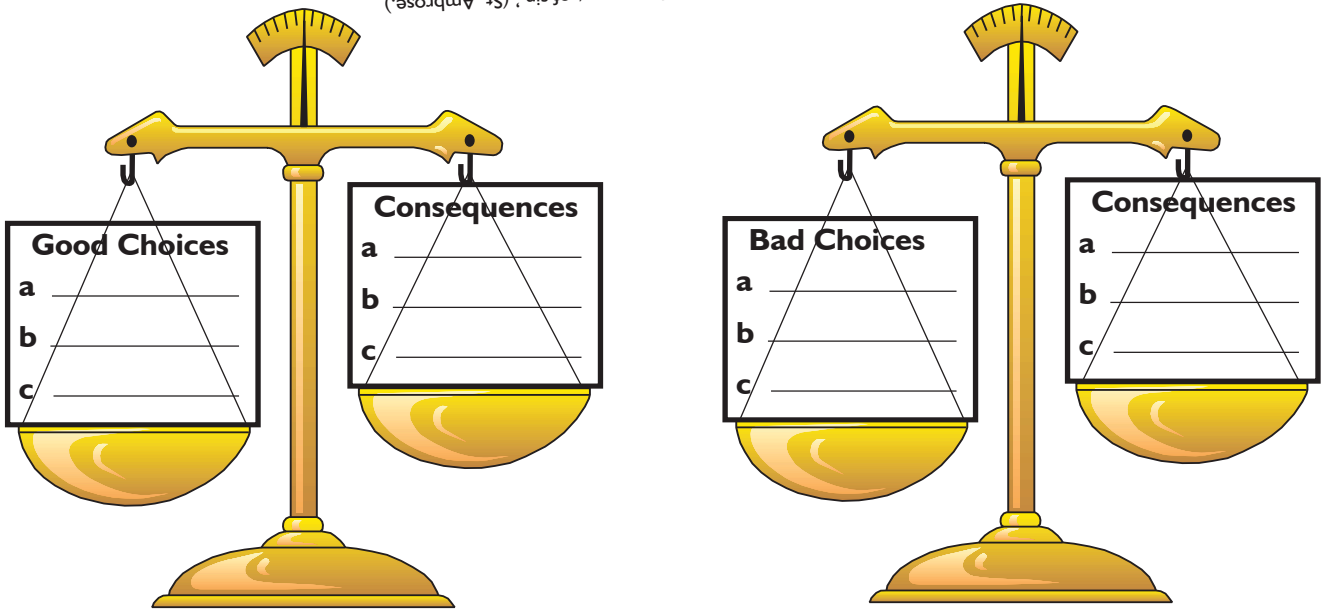
Score 8 – Keep trying. Score 12 – Not Bad! Score 16 – Good looking! Score 20 – Hey! Score 25 – Awesome!

'The power of choosing good or evil is within the reach of all.' (Origen of Alexandria)

# 4.

Think about some choices you have to make. Complete the good and bad choices scales and write in the corresponding consequences for each choice.

Everyone who commits sin is the servant of sin.' (St. Ambrose.)



# 5.

Sometimes people say that because God is love, He will not punish. This doctrine clearly reminds us that sin has terrible consequences. Using Genesis 3:14 -19 answer these questions.

a. What was God's punishment for the serpent?

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b. How was Eve to be punished?

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c. What was man now going to have to do?

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And yet – God still longs to have fellowship with us and will freely forgive our sins when we come back to Him and become His obedient children.



# THE TOP 150

## SESSION 12

### AIM

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To help the young people realise that the Book of Psalms is an excellent aid to sincere worship.

### OBJECTIVES

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As a result of this session the young people will have more understanding of:

- ❖ how the Israelites used the psalms to praise and worship God;
- ❖ how we use the psalms today;
- ❖ how the psalms cover the range of human emotions.

### INSIGHTS FOR THE LEADER

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You will need to read the selected passages and choose the most relevant ones for your group.

Read these background notes carefully because they will supply you with references for the work sheet questions.

#### A. The background of the writing and compilation of the psalms

Psalms were used by the Israelites in their worship of God for at least a thousand years before the coming of Christ and many of these psalms were written down. Then, at some time, one hundred and fifty of these psalms were selected and made into one book – the Book of Psalms as we have it in our Bible.

In the Hebrew tradition, the Book of Psalms was divided into five books:

- Book I: Psalm 1 - 41;
- Book II: Psalm 42 - 72;
- Book III: Psalm 73 - 89;
- Book IV: Psalm 90 - 106;
- Book V: Psalm 107- 150.

Some Bibles point out this division in the introductory notes to the Psalms.

At the end of each of the first four books is a doxology or blessing, (e.g., Psalm 41:13; Psalm 72:18 - 19; Psalm 89:52; Psalm 106:48).

Then the whole of Psalm 150 serves as the final blessing at the end of the five books.

The psalms as we have them today were being written and collected over a period of possibly eight hundred years.

#### B. How the Israelites used the psalms

It is generally thought that the Israelites usually wrote psalms for public temple services. They were poems or songs often used in congregational worship.

### FROM THE BIBLE

Selected Psalms.

### CHECKLIST

Highlight the material in the Insights for the Leader that you will need as the young people do the various activities on the work sheet.

For Getting Started 1 you need to have the pictures of space travel enlarged and the work sheets for the young people to complete activity 3 (juniors). It is also suggested that the work sheets are used as approaches 1 and 4 are completed. Try to allocate your time so that all of the approaches are used.

Some psalms were written for special festivals and so many were used at the three great Israelite festivals:

- i. the Passover Festival in which they remembered how God had delivered them from the bondage of Egypt;
- ii. the Feast of Weeks which was held at the beginning of harvest and was a thanksgiving for the first fruits of the harvest;
- iii. the Feast of Tabernacles which was held at the end of the harvest.

The psalms were written to assist the worshippers:

- i. to remember what God had done for them (e.g., Psalms 114, 118);
- ii. to respond to what He had done by singing praises (e.g., Psalm 33) and by reading and reciting the stories and acting them out in drama form;
- iii. to renew their covenant with God;
- iv. to remember that God was with them;
- v. to leave the worship service ready and willing to do God's will in their daily lives.

Two sorts of psalms were most often used at the festivals:

- i. hymns in which worshippers praised God and explained why He should be praised, for example, Psalm 33;
- ii. royal psalms in which worshippers prayed for their king, for example, Psalm 72.

**Psalm 24** was clearly written for congregational worship. It begins with the proclamation of the universal Lordship of God and His secure establishment of the world (vv.1 - 2).

The question of the qualifications required for those who would stand where God chooses to make His presence known, is asked (v.3). The answer is supplied in v.4:

- purity that is both external and internal;
- purity in action;
- purity in thoughts.

Verses 5 - 6 are a parallel statement reinforcing the truth of vv.3 - 4.

Verses 7 - 10 describe the coming in victory of God, the great King, triumphantly entering His holy place.

It is commonly held that this psalm was used in conjunction with a procession as part of a festival, with musicians, singers, priests bearing the Ark, the king and the crowd all participating. They marched from the foot of Mount Zion upwards on the long path to the Temple gates, then on into the Temple to praise and worship God, the great King of all the people. As the procession wound its way along, individual singers sang the questions and a choir, or all the people, sang the answers in reply.

In the Good News Bible this psalm has been titled 'The Great King' and the footnote explains that it is a 'Psalm by David'. Thus we have a psalm written for congregational worship, which expresses through both individual and group participation, the joyous gratitude of the people to God, their Great King.

### **Jesus used the psalms**

At the Passover meal Jesus would have sung the 'Hallel Psalms' (Psalms 113 - 118) with His disciples (see Mark 14:26). We can imagine Him singing the verse of the final psalm with special meaning at the Last Supper. (See Psalm 118:6, 7, 22 and 26a.)

### **C. Our use of the psalms**

In the fourth century, according to St. Chrysostom, people knew the whole Book of Psalms by heart and this was often a requirement for candidates for the priesthood!

Many psalms or parts of psalms have a special place in the worship of Christian churches today. They are regularly used both for public reading and responsive reading and are sung in poetic form, for example:

Psalm 23, 'The Lord's my Shepherd';

Psalm 32:11, 'Be glad in the Lord and rejoice'.

(The above are to be found in our Salvation Army Song Book as songs 54, and 537 respectively.)

The psalms are also used as a basis for modern day choruses:

- i. to praise the Lord: Psalm 100:4, 'I will enter His gates with thanksgiving';  
Psalm 118:24, 'This is the day that the Lord hath made';  
Psalm 103: 1, 'Bless the Lord, O my soul';
- ii. to create an atmosphere for prayer:  
Psalm 46:10, 'Be still and know that I am God';  
Psalm 7:1, 'In thee O Lord do I put my trust';  
Psalm 51:7, 'Wash me and I shall be whiter than snow';  
Psalm 51:10, 'Create in me a clean heart.'

Individual Christians also use the psalms in various ways to strengthen their spiritual life and affirm their faith, sometimes in quiet reading or in recitation; in meditation or in prayer, when:

- in sorrow – Psalm 23;
- in fear – Psalm 27;
- in repentance – Psalm 51;
- in trouble – Psalm 46;
- in praise – Psalm 103.

#### **D. The psalms cover the range of emotions we experience**

The various writers of the psalms, like ourselves, experienced a wide variety of emotions.

Sometimes they felt **elated** so they expressed **adoration** (Psalm 8: 1, 3, 9); or they simply **praised** the Lord (Psalm 117).

Sometimes they felt **thankful** for answered prayer after a crisis had passed (Psalm 30).

On other occasions, the writers felt **confident** (Psalms 23 and 27).

Sometimes they experienced **joy** as they celebrated the Kingship of the Lord (Psalms 47 and 95).

Some psalmists wrote out of an experience of **sorrow** and **grief**. One such writer expresses anger, frustration and extreme disappointment on behalf of the whole community (Psalm 44:11, 12, 17 and 19).

Many a psalmist wrote out of a **personal experience** of suffering;

- sometimes the problem was his enemies (Psalm 13:2);
- sometimes the problem was **personal pain, ill-health and utter despair** (Psalm 38:7, 11);
- on occasion the writer was experiencing **personal guilt** (Psalm 51:4, 10);
- sometimes he wrote out of an experience of **corporate guilt** (Psalm 130:1, 8).

So we can find a psalm to express how we are feeling at every stage of our life.

## GETTING STARTED



### WEBQUEST

Pictures and video clips of the Apollo 15 mission can be found on various web sites such as:  
[www.apolloarchive.com/apollo\\_gallery.html](http://www.apolloarchive.com/apollo_gallery.html)  
[www.hq.nasa.gov](http://www.hq.nasa.gov)  
[www.nasm.si.edu/apollo](http://www.nasm.si.edu/apollo)



### LEADER TIP

This is activity 3 on the junior work sheet.

### POINT

The psalms were specifically written by people who wanted to praise God. Often they were written for a group of people gathered to worship God for a special reason. Sometimes they were written as an individual struggled with the problems of life – but mostly they rise triumphantly to acknowledge God's glory and give Him praise.

In this session we are going to consider how we can use the psalms in our worship of God.

1. Have pictures of Apollo 15's mission on display if possible.

Read this story about Colonel James Irwin to the young people.

#### My New Mission

By Colonel James B. Irwin, Astronaut.

'I trained for five years in preparation for my trip to the moon. There were many times when I asked the question, 'Will I ever be able to learn everything necessary for this mission?' I daily asked God for guidance during this preparation – a preparation of body, mind and spirit. At last, on 26 July 1971, we blasted off the pad, slipped the surly bonds of earth and soared into space to begin the history-making mission of Apollo 15.

The flight was an experience that was to transform my life – an experience that almost boggles the mind when one tries to describe the inner feelings. The senses are stirred by the things one sees with the eyes and feels inside. The picture of the earth – our home, the blue planet – hanging in the blackness of space was a sight to behold. It truly looked like a Christmas tree ornament because we could not see the fragile band of atmosphere that surrounds the earth. We were stunned by the beauty of our home and convinced that it is unique and truly the only home for man.

On the surface of the moon, I was awed by the majesty of the Apennine Mountains. I was touched by the hand of God. He was there to answer my prayers, guide us to the white Genesis rock, and inspire me to quote the 121st Psalm. It was the greatest experience of my life to travel to the moon and find God there to answer all our needs.

I believe that God allowed me to travel to the moon and look to the earth so that I could share **His** greatness and the smallness – yet uniqueness – of man. Yes, God loves all of us so much that **He** sent **His** Son to the spaceship earth to give us all a mission in life.

The most satisfying moment in my life was the time at the age of eleven when I invited Jesus into my life. I hope to share my 'discoveries' with all people on the earth.'

Have the young people now complete activity 3 on the junior work sheet. Make sure you read Psalm 121 together before the young people answer the final question.

Or

2. Have written out:
  - God is great,
  - God is utterly dependable,
  - God is kind and compassionate,
  - God is the King of the Universe,
  - God cares for me.

Ask the young people to read these through and choose one to use or think of another reason why they can praise God.

Now ask them to think of actions they can use to praise God:

- A roll on the drum,
- A round of applause,
- Thumbs up and shouting 'Yeah' in agreement.

A young person stands, chooses one action to use and says, 'I praise God because He ...' .

The rest of the young people stand and praise God, according to the method they decided to use.

Repeat 4 - 6 times.

## GOING DEEPER

### 1. Can you find out?

Have the young people work through activity 1 on the work sheet. Use the material from Insights for the Leader to fill in details they will need as they work through the questions.

### 2. Considering how the Israelites used the psalms

The Israelites used the psalms mainly in public temple services in much the same way as we use our songs and choruses in our worship.

The Praise or 'Hallel' Psalms (Psalms 113 - 118) were used at the Festivals of Passover, Pentecost and Tabernacles.

- i. Divide the young people into 3 groups to consider one of these psalms and to report back to their group what the psalm is saying about God.
- ii. Read Psalm 149:3; Psalm 95:6 and Psalm 47:1
  - What actions assisted them when they worshipped God?
  - Which of these are part of Salvation Army worship?

### 3. Discussing Jesus' use of the psalms

Jesus loved and constantly referred to the Scriptures.

Read together Mark 14:26. This was the final act of worship at the Last Supper. The supper was a celebration of God's preservation of the Children of Israel when the angel of death struck down all the first-born Egyptians but 'passed over' the Israelite dwellings. Psalm 118 was sung at the meal during the Passover time. Jesus knew He was going to be arrested that evening. With that thought in mind discuss how He would be feeling as He sang verses 6, 7, 21 and 22.

### 4. Considering our use of the psalms

Assist your group to understand this by referring to the outline provided in point C in Insights for the Leader as well as from your own experience.

Have the young people work on activity 2. (Once again the background material will be of help as they work through these questions.)

### 5. How can the psalms help me in my worship?

The psalms cover the range of emotions we experience. Roughly one in five of all psalms express **praise** and **adoration** to the Lord. If you find it hard to think of words to say to express your praise and love to God, then try using a psalm. (Read Psalm 8: especially v.1, 3, 4.)

Psalms are often used by **individual** Christians to strengthen their spiritual life either as readings, prayers, meditations or songs.

If you were feeling (a) sad; (b) frightened; (c) sorry for sins; (d) troubled or (e) glad, you would be able to find a psalm that will help you.

#### LEADER TIP

Before the session begins, write up the breakdown of the psalms as set out in section A of Insights for the Leader.



#### LEADER TIP

If your group is small they can work in pairs or as individuals.



#### LEADER TIP

For example you could read the verses from the psalms to them so that they can identify more quickly the song or chorus based on them. (You may need to use the King James Version for some of the verses.)





## LEADER TIP

Activity 4 can be completed as this search is done.

Look at these psalms (in groups or as individuals looking at selected psalms) and decide what emotion the writer was feeling: Psalm 23 (happiness or joy that God is with me); Psalm 27 (frightened); Psalm 51 (repentance); Psalm 46 (troubled or worried); Psalm 103 (praise of God); Psalm 38 (suffering from ill-health or pain).

## TAKING IT HOME

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The psalms were used by the Israelites in their worship of God for at least a thousand years before Christ came to earth and then, over an extended period, they were written down and collected and eventually one hundred and fifty of these were selected and made into the Book of Psalms as we have it in our Bibles today.

This Book of Psalms has been used by Jews and Christians alike in every aspect of their worship of God down through the years since then to the present day.

The psalms are still relevant to us for they cover the whole range of emotions we experience and thus can be a vital means by which we can make our deepest affections, thoughts and longings known to God whether we read them, sing them, recite them, pray them or meditate upon them.

Praise God at the close of this session by reading together Psalm 117.

'Praise the Lord, all nations!

Praise him, all peoples!

His constant love for us is strong,  
and his faithfulness is eternal.

Praise the Lord!

## FOLLOW-THRU

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Some of your young people may like to do the challenge in 'Get Involved and Grow in Worship' to select songs and choruses that could be used in a worship service. If they try to select ones that are based on verses from various Psalms, this challenge would tie in well with this session.

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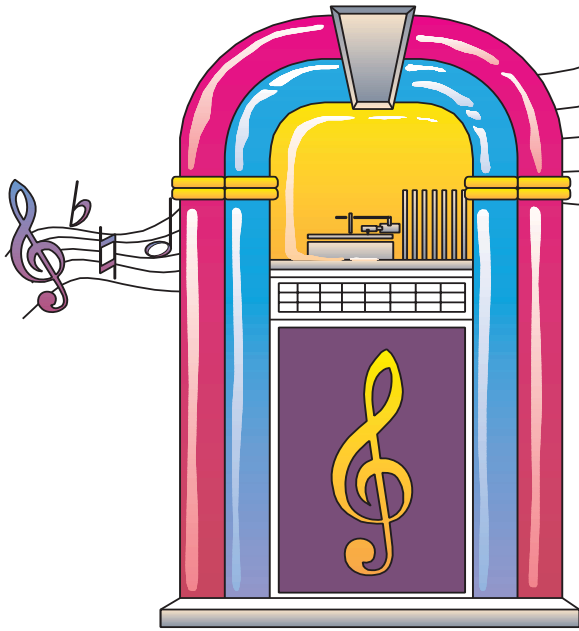
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# THE TOP 150



## 1. Can you find out?

♪ How many psalms are there in the Book of Psalms?

♪ Each of the first four of the small books ends with a doxology or blessing. What do they all remind us to do?

♪ Psalm 150 is the final blessing. Why do you think the psalmists feel that praise is so important?

♪ Who is thought to have written many of the psalms in the first small book?

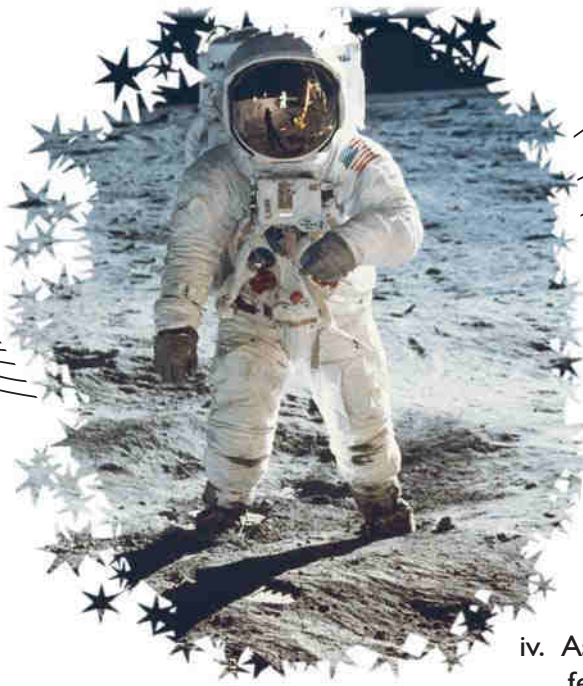
## 2.

The psalms can be used in our worship.

a. How are they used in your corps?

b. Can you think of any songs which are based on a particular psalm? Give the name of the song and then the psalm number.

Song	Psalm
_____	_____
_____	_____
_____	_____
_____	_____



### 3.

Choose the correct answer

i. This man is:

- a) a deep sea diver;
- b) an astronaut;
- c) a car mechanic.

ii. He travelled on:

- a) Sputnik 1;
- b) Space Shuttle 2;
- c) Apollo 15.

iii. He walked on the surface of:

- a) the moon;
- b) Mars;
- c) New York.

iv. As he walked on the moon he felt inspired to quote:

- a) Shakespeare;
- b) Psalm 121;
- c) T.S. Eliot.

v. James Irwin believes that God:

- a) is too great to care about us;
- b) loves us all so much that He sent His Son to give us a mission in life;
- c) can only be found on the moon.

I think he thought of Psalm 121 because \_\_\_\_\_

### 4.

There are times when I feel:

Link the psalm you could read to encourage you when you have such feelings;

Psalm 23,

Psalm 46

Psalm 103,

Psalm 27,

Psalm 51.

happy

sorry for wrong doing

worried

frightened

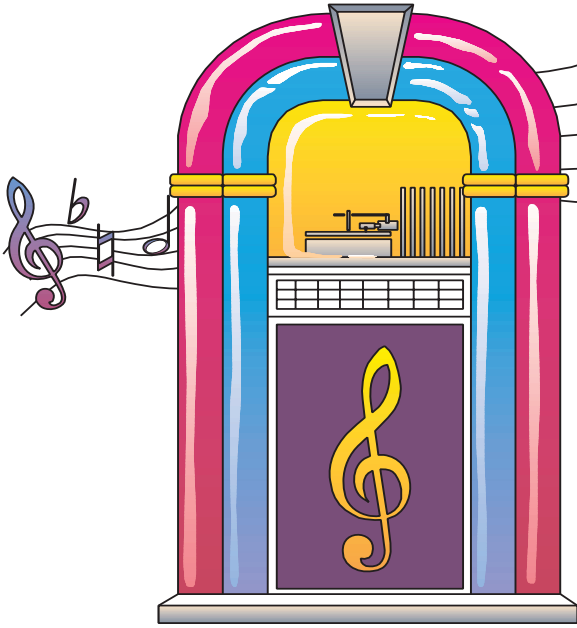
sad

joy that God is with me

#### HIGHLIGHTS

- The psalms help us to praise and worship God.
- The psalms were written by many different writers over a period of 800 years.
- The psalms are poetry and songs intended to be sung.
- Psalms have been written to cover the range of human emotion.

# THE TOP 150



## 1. Knowing about the psalms.

- i. There are \_\_\_\_\_ psalms in the Book of Psalms.
- ii. The Book of Psalms is sub-divided into \_\_\_\_\_ smaller books.

Each of the first four of the small books ends with a doxology or blessing.

What do they remind us to do? \_\_\_\_\_  
\_\_\_\_\_

iii. Psalm 150 is the final blessing. Why do you think that the psalmists feel that praise is so important? \_\_\_\_\_  
\_\_\_\_\_

iv. Who is thought to have written many of the psalms in the first small book? \_\_\_\_\_  
\_\_\_\_\_

There are 150 psalms in the Bible.

## 2.

The psalms can be used in individual or group worship.

a. How are they used in your corps?  
\_\_\_\_\_  
\_\_\_\_\_

b. Can you think of any songs which are based on a particular psalm?  
Give the name of the song and then the psalm number.

Song	Psalm
_____	_____
_____	_____
_____	_____
_____	_____

Moses wrote Psalm 90.



3. Some psalmists wrote a psalm of praise to God using all the different letters of the alphabet to begin the first word in each verse. Work with your group to compose such a psalm using any 5 - 7 consecutive letters of the alphabet.

**Or**  
 Sometimes psalms were written where the leader would read several verses and all the congregation would join in a combined response e.g., 'Praise the Lord, for his mercies endure forever.'  
 Compose a psalm like this.

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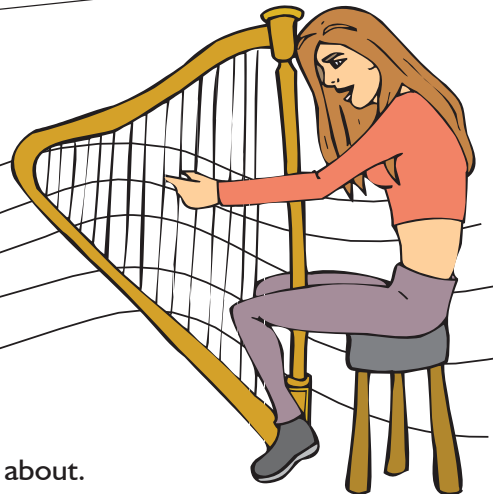
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The longest psalm is Psalm 119.

4.



How can psalms help me?

Write under the psalm the feeling you think it talks about.

**My feelings**

- fearful*
- happiness*
- repentance*
- sadness or sorrow*
- suffering from ill-health or pain*
- troubled or worried*
- wanting to praise God*

**A psalm to help**

- Psalm 103
- \_\_\_\_\_
- \_\_\_\_\_
- Psalm 23
- \_\_\_\_\_
- \_\_\_\_\_
- Psalm 46
- \_\_\_\_\_
- \_\_\_\_\_
- Psalm 51
- \_\_\_\_\_
- \_\_\_\_\_
- Psalm 27
- \_\_\_\_\_
- \_\_\_\_\_
- Psalm 38
- \_\_\_\_\_
- \_\_\_\_\_



# REAL COMMUNION

## AIM

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To help the young people understand the Salvationist perspective on the sacrament of communion.

## OBJECTIVES

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As a result of this session the young people will understand:

- ❖ the meaning, history and value of communion;
- ❖ the Army's historical position on communion;
- ❖ that communion is about having a daily walk and relationship with God.

## INSIGHTS FOR THE LEADER

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This session will help us understand why some churches use certain customs/ceremonies/symbols, known as sacraments; why some don't; and the biblical support for both points of view.

What does the word 'sacrament' mean? It does not appear in the Bible but is derived from the Latin word SACRAMENTUM which 'referred to a sacred pledge of sincerity or fidelity, publicly symbolized by a visible sign such as a deposit of money or an oath of allegiance.' (Such as a soldier might make.) (*A New Dictionary of Christian Theology* by A. Richardson, p.514.)

And so in churches today, sacraments are those religious ceremonies used regularly to bring the believer closer to God in a unique and personal way through the use of symbols and ceremonies. Most Protestant churches feel that the observance of these ceremonies are desirable and helpful.

The Catholic and Orthodox churches believe that there are certain 'fixed ceremonies' regarded as necessary to salvation. They name seven such sacraments – baptism, confirmation, the eucharist, penance, anointing (extreme unction or 'last rites'), ordination and matrimony.

The Protestant Churches generally recognise only two sacraments, specifically baptism and the eucharist (Holy Communion). But even within Protestantism there is a difference of opinion as to how important these are to a person's relationship with God. There is also wide variation of opinion as to the finer points of how these ceremonies should be conducted.

The Army itself might be said to have its own 'sacraments' – e.g. the public sign of surrender to God when someone kneels at the Mercy Seat; the swearing-in of a soldier under the flag; or the dedication of a child by its parents. These are all outward signs with inner spiritual meaning, and they

## SESSION 13

### FROM THE BIBLE

Isaiah 1:13 - 14; Micah 6:6 - 8; Matthew 26:26 - 28; Luke 22:14 - 20; 1 Corinthians 11:17 - 34.

Other references as set out in the Bible search

### CHECKLIST

There are two suggested Getting Started activities. Activity 1 is a shared supper to lead into the idea of the New Testament 'common meal'. You will need to have drinks and biscuits set up. Place the emphasis on the fellowship aspect, not the food, since you will deal with this in approach 1.

Getting Started 2 is a display of objects and/or pictures used in worship. Illustrated Bible dictionaries and encyclopedias will be a useful resource here. Activity 1 on the work sheet can be used here.

There are 4 suggested teaching approaches. Try to work through all of them. Be flexible in what you present according to whether your group is mainly juniors or seniors but touch on each approach.

Approach 1 is an opening devotional time based on the communion service. You will need to have small pieces of bread or wafers, grape juice and small cups.

Approach 2 defines the terms used in relation to the sacraments. Have a chart ready to write up the terms and a brief explanation.

Approach 3 is a Bible search and ties in to activity 2 on the work sheet.

Approach 4 explains why The Salvation Army does not feel that a communion service is necessary to our salvation.

also may be dangerous if regarded as anything greater than symbols of the inward acceptance of grace.

However, we do not believe that taking part in the sacraments is essential to salvation, i.e. we are non-sacramental. The Society of Friends (Quakers) holds a similar belief. We believe that it is possible to live a holy life without the use of particular sacraments.

The two most common sacraments are baptism and Holy Communion. This session looks at Holy Communion and *TRIBE 7:3* looks at baptism.

*Salvation Story Study Guide* p.115 - 116 gives the following statement on Holy Communion:

#### **A Statement on Holy Communion**

After full and careful consideration of The Salvation Army's understanding of, and approach of, and approach to, the sacrament of Holy Communion, the International Spiritual Life Commission sets out the following points:

1. God's grace is freely and readily accessible to all people at all times and in all places.
2. No particular outward observance is necessary to inward grace.
3. The Salvation Army believes that unity of the Spirit exists within diversity and rejoices in the freedom of the Spirit in expressions of worship.
4. When Salvationists attend other Christian gatherings in which a form of Holy Communion is included, they may partake if they choose to do so and if the host Church allows.
5. Christ is the one true Sacrament, and sacramental living – Christ living in us and through us – is at the heart of Christian holiness and discipleship.
6. Throughout its history The Salvation Army has kept Christ's atoning sacrifice at the centre of its corporate worship.
7. The Salvation Army rejoices in its freedom to celebrate Christ's real presence at all meals and in all meetings, and in its opportunity to explore in life together the significance of the simple meals shared by Jesus and his friends and by the first Christians.
8. Salvationists are encouraged to use the love feast and develop creative means of hallowing meals in home and corps with remembrance of the Lord's sacrificial love.
9. The Salvation Army encourages the development of resources for fellowship meals, which will vary according to culture, without ritualising particular words or actions.
10. In accordance with normal Salvation Army practice, such remembrances and celebrations, where observed, will not become established rituals, nor will frequency be prescribed.

#### **DEFINITION**

Hallowing: to make holy.

#### **Biblical background**

A Holy Communion service consists essentially of the eating of a small piece of bread, or a wafer in remembrance of the body of Christ 'broken for you'; and of drinking a small glass of grape juice (sometimes sweet and sometimes fermented) in remembrance of His blood 'which is shed for you'. The authority to do this is found in the six word statement by Jesus at the time of the Last Passover Supper which He celebrated with His disciples, as recorded in Luke 22:19 and referred to in 1 Corinthians 11:24: 'do this in memory of me'.

At the time Jesus spoke these words, He was celebrating with His disciples the Jewish feast of the Passover for the last time. He gave them each a piece of bread and a small drink of wine, explaining that as He had given them the bread and wine, so He would be giving away His own body and blood for humanity's sake (His sacrifice on the cross).

Matthew and Mark also describe the giving of bread and wine, but make no suggestion that this act should continue. John does not even mention the specific act of the bread and wine. Instead he focuses on the washing of the disciples' feet.

Many scholars argue that in 1 Corinthians 11:17 - 34 Paul is supporting the practice of Holy Communion. Historically the 'sacrament of the Lord's Supper' was not established until the second or third century. It was common for the first century church to worship and fellowship together over a normal meal. Paul is addressing behaviour within the church and reminding the Corinthians that the times of fellowship needed to focus upon the sacrifice of Christ rather than the physical satisfaction of a meal. It would appear that this emphasis upon physical satisfaction had led the Corinthians into drunkenness, gluttony and even greed at the meal.

So what is the real answer for the Salvationist?

Early in our history, The Salvation Army chose not to observe specific sacraments as prescribed rituals. We argue that Jesus came to do away with a religion based on rites and ritual and establish a reconciliation with God through faith. Judaism (the religion of Palestine at the time of Jesus) was such a religion – the more perfectly a person kept the rules and regulations of the Law, the more righteous he was thought to be.

Luke 18:10 - 14 presents the parable of the Pharisee and the sinner in the Temple. The Pharisee was the man of ritual; he was sure this practice won God's approval and made him more worthy than others. However, it was the humility and faith of the sinner that received God's blessing.

Romans 1:16 - 17 presents the key to all that Paul taught; it is through faith in Jesus Christ that we are made righteous in God's eyes.

There is no question that we are saved through faith in Jesus Christ. No physical act can add to that miracle. The Bible is unquestionably clear on this.

Thus faith becomes the key to our relationship with God. Ritual is not necessary.

'We observe the sacraments, not by limiting them to two or three or seven, but by inviting Christ to suppers, love feasts, birth celebrations, parties, dedications, sick beds, weddings, anniversaries, commissionings, ordinations, retirements – and a host of other significant events – and, where he is truly received, watching him give a grace beyond our understanding. We can see, smell, hear, touch and taste it. We joyfully affirm that in our presence is the one, true, original Sacrament. And we know that what we have experienced is reality.' *Salvation Story*, p. 114.

To some the sacrament is helpful and they are not to be criticised but we must remember that faith and obedience are essential to salvation.

## GETTING STARTED

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### 1. A 'common meal'

Have a fellowship time with cool drinks and a plate of biscuits. Allow about 5 minutes of fellowship as the young people drink and eat and

## POINT

This same aspect of fellowship was very important in the early church. The shared meal was also a time to give thanks to the Lord and worship together – without the divisions between Jew and Gentile, master and slave and so on that were so strong within society at the time.

In today's session we will look at other times when we come closer to God through activities that show unity and fellowship of Jesus' followers.

## POINT

Sometimes certain objects and ceremonies can help us focus on God. Different churches use different things to help people worship and in today's session we will look at some ways people are drawn closer to God through outward observances that reflect an inner feeling.

then explain that one feature of the early church was the practice of meeting together for a common meal.

Why do the young people enjoy youth group suppers? (You get to talk to different people, you can talk about hassles with someone else, you can have a good time together, etc.) The Salvation Army in its earlier days had a shared meal called a 'love feast' where it acknowledged the community spirit that could be encouraged over an informal fellowship time.

The meal was a time where people met together and, more importantly, met with God.

Or

### 2. Display of objects

Have a display of pictures and objects that are used in worship both within the Army and the Church in general. Try to show a balance of objects, e.g., candlesticks, flag, chalice, robes, an instrument, a mitre, timbrel, decorative crosses, and so on. (Activity 1 on the work sheet ties into this starter.)

Allow time for the young people to look at the objects and talk about how they are used in worship. If anyone has observed the use of the more ceremonial objects, then they can share what happened in the service.

## GOING DEEPER

1. Have your group sit in a circle and explain that you are going to take part in a simple communion service. This is a service held to remind people that Jesus shed His blood and gave His life to save us from our sins.

Read Matthew 26:26. 'While they were eating, Jesus took a piece of bread, gave a prayer of thanks, broke it, and gave it to his disciples. 'Take and eat it,' he said, 'this is my body.' '

Pass around the plate of prepared bread/wafers and as the young people eat it, ask them to think about Jesus and how His body was sacrificed for us.

Read Matthew 26:27 - 28. 'Then he took a cup, gave thanks to God, and gave it to them. 'Drink it, all of you,' he said, 'this is my blood, which seals God's covenant, which is poured out for many for the forgiveness of sins.'

Pass around the cups of grape juice, and ask the young people to think of Jesus' shed blood as they drink it.

**Discussion:** How did you feel doing this activity?

Did it make Jesus seem more real? (For those who say yes, ask them to try to describe 'how'; for those who say no, ask them to try and explain 'why'.)

### 2. Defining the terms

The Salvation Army is different to most other churches because we do not have communion services. Have you ever wondered why?

Let's look at some definitions first.

A sacrament is a visible sign of an invisible reality. Eating the bread and drinking the wine were a visible sign to remind believers that Jesus' death is the central means of our salvation.

## LEADER TIP

You may wish to write these up for your group to see and read through.



Holy Communion is one of several sacraments celebrated in the Church and is also known as the Lord's Supper, the breaking of bread, and in the Catholic Church as the eucharist or the mass. It is a ceremony where bread and wine (or wafers and grape juice) are shared with participating members of the congregation to remind the people of Christ's death and what that means to believers.

**Discuss:** What are some parts of Army worship that remind us of what Christ's death can mean to believers? What parts of Army worship remind us of the washing away of sin? ... of the gift of the Holy Spirit? ... of a sense of belonging to the body of Christ?

(Almost any part can at times do this, e.g., what is said, songs or choruses, musical pieces, enrolment of senior soldiers, appeals to the mercy seat, the constant reminder of our flag and so on.)

3. **What does the Bible say about the misuse of ceremonies?**

The prophet Isaiah pointed out what could happen to ceremonies and other outward signs in Isaiah 1:13 - 14. What did he say had happened to the religious gatherings? (They were being corrupted by the sins of the people.)

At the same time as Isaiah, the prophet Micah also spoke out about the dangers of religious ceremonies. What does he suggest the Lord requires of us? (Micah 6:6 - 8, to be fair, to show constant love and live in humble fellowship with our God.)

Jesus continued like these two prophets in reminding the people that God is truly worshipped in spirit and truth. What did He say in Matthew 12:7 - 8 when challenged about breaking the rules of the Sabbath? (It is what you are on the inside that counts, not how you appear on the outside.)

All of Matthew chapter 23 is a warning that Jesus gave to the Pharisees, the religious leaders, about the dangers of relying on ceremonies. Read v.23 - 24. What was Jesus condemning? (The Pharisees were spending too much time on minor details and overlooking bigger, more important issues.)

With this background of the ceremonial principle behind it, what was the practice of the early Church in regard to Holy Communion?

In our simple ceremony at the beginning of this session we read from Matthew 26 the account of the Lord's Supper. Read it now from Mark 14:22 - 25. Now have a young person read the same account from Luke 22:14 - 20. What extra phrases are in the Luke account that are not recorded in either Matthew or Mark? (v.19b and v.20.) Luke tells us that Jesus asked His disciples to continually celebrate the Lord's Supper in remembrance of His atoning death.

Read 1 Corinthians 11:23 - 26. Paul had had to speak to the Corinthians in the early Christian church because their meetings for worship and to eat the Lord's Supper were no longer times of fellowship and remembering what Jesus had done for them.

People were actually over-eating and getting drunk at them – quite forgetting what they were remembering.

It is interesting to note that John takes five chapters to describe the events and teaching of Jesus during the Last Supper yet gives no account of the breaking of the bread. (He speaks of Jesus being the bread of life in John 6.)

**FOR SENIORS**

**LEADER TIP**

Activity 2 on the work sheet can be used here.



Instead John emphasises the washing of the disciples' feet as a symbol of humility and servanthood. Read John 13:14 - 17. What are we commanded by Jesus to do? (Wash each others' feet. Be willing to do the dirty work and to serve each other.)

Was this merely a local tradition based on the days when people wore sandals and roads were not tarred? Or should we copy the inward meaning of the act of feet washing – Jesus' willingness to be a servant?

#### 4. **The Salvationist's viewpoint**

As a Methodist minister William Booth had led and taken part in communion. After The Salvation Army was an accepted part of the Protestant movement, Salvationists took part in communion services and officers performed them with their congregations. In some areas this is still encouraged today.

Why then is communion not an essential part of Army meetings now?

Even today many churches do not agree on the finer points:

- Some churches believe that the piece of bread is really Jesus body and the drink really His blood.
- Others say they are only symbols of these.
- There are differences on who can lead the Lord's Supper.
- Should the ministers do it or should women be allowed to give the Lord's Supper?
- Who can take part in it?

With no agreed answers to these many questions, William Booth made a clear statement to his officers about the sacraments saying that they are therefore not necessary for a person to be saved.

#### **To think about and discuss:**

Hand out copies of the extract on Holy Communion from *Salvation Story* reprinted on page 122. Discuss these with your seniors.

Can you think of any things done in the Army that might be said to be like our own 'sacraments'? (e.g., the public sign of surrender to God when someone kneels at the Mercy Seat; the swearing-in of a soldier under the flag; or the dedication of a child by its parents.) These are all outward signs with inner spiritual meaning, and they also may be misinterpreted if regarded as anything greater than symbols of the inward acceptance of grace.

The Salvation Army has never said that it is wrong to use sacraments, nor does it deny that other Christians receive grace from God by using them to reinforce their worship and Christian living. What Salvationists do say is that sacraments can be valuable only so long as they do not rely on the observance of the ceremonies instead of on the Holy Spirit.

### **FOR SENIORS**

You may want to discuss all 10 points from the extract or select a few.

## **TAKING IT HOME**

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In the Bible search we have seen how some could use one portion to support their view, and others another portion to support a different view.

So what is the real answer?

We will always have people who disagree with our stand on this issue. From them we ask tolerance and understanding; to them we extend the same courtesy.

As William Booth said: 'We will never declaim against them ... we are anxious not to destroy the confidence of Christian people in any institutions which are helpful to them'.

But for us, we are saved and made right with God through faith, and our lives become our sacramental service to Him.

Read together Albert Orsborn's song 'My Life Must be Christ's Broken Bread' (SA Song Book, 512).

1. My life must be Christ's broken bread,  
My love his outpoured wine,  
A cup o'erfilled, a table spread  
Beneath his name and sign.  
That other souls, refreshed and fed,  
May share his life through mine.
2. My all is in the Master's hands  
For him to bless and break;  
Beyond the brook his winepress stands  
And thence my way I take,  
Resolved the whole of love's demands  
To give, for his dear sake.
3. Lord, let me share that grace of thine  
Wherewith thou didst sustain  
The burden of the fruitful vine,  
The gift of buried grain.  
Who dies with thee, O Word divine,  
Shall rise and live again.

## **FOLLOW-THRU**

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This session would tie in well with the challenge to plan a meeting on a set theme. The theme would be the importance of having an inward assurance of God's presence in our lives.

Show them how to select songs that talk about consecration and service. It would be great if they could then actually lead such a meeting.

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---

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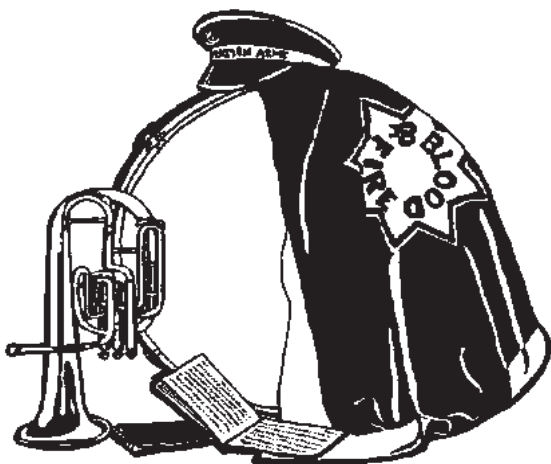
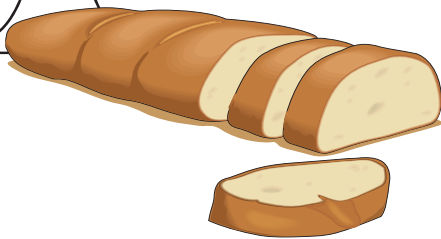
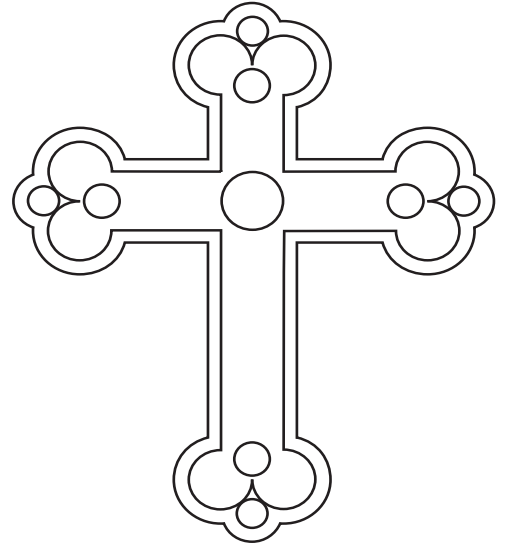
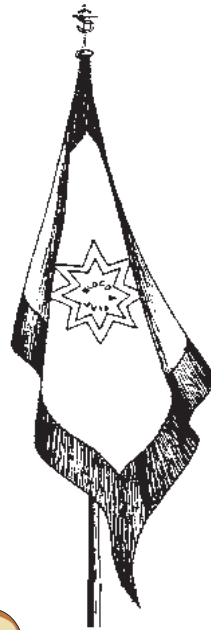
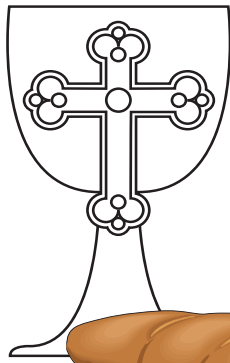
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# REAL COMMUNION

1.

What are some of these things and how are they used to help people worship?



## HIGHLIGHTS

- A sacrament is an outward sign of an inner feeling.
- Communion is practised in many churches to help people worship.
- The Army believes that this is not necessary to salvation.
- Repentance, faith and humility are necessary to be accepted by God.

# 2.

## The Bible and Holy Communion

a. What did Isaiah say had happened to the religious gatherings of the day? (Isaiah 1:13 - 14)

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b. What does the Lord require of us? (Micah 6:6 - 8)

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c. What did Jesus say to the Pharisees when they challenged Him about observing religious rites? (Matthew 12:7 - 8)

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d. What does Matthew 23:24 mean?

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e. What lesson did John describe in John 13:14 - 17?

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f. When are we to 'proclaim the Lord's death'? (1 Corinthians 11:26, GNB)

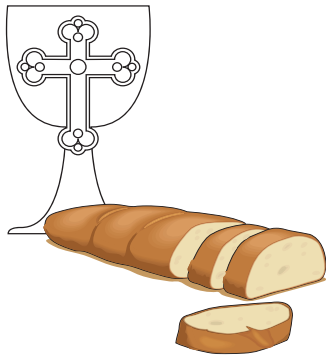
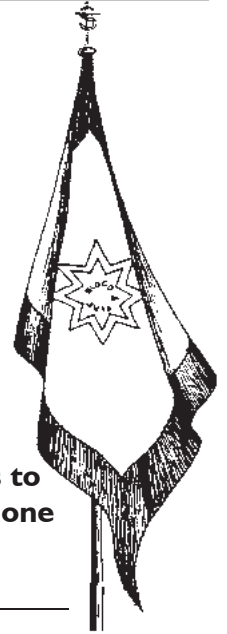
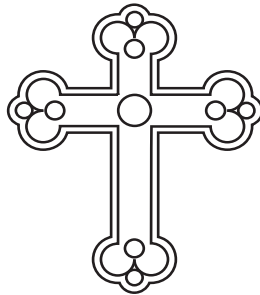
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# REAL COMMUNION

1.

What are some of these things and how are they used to help people worship?



A sacrament is a religious exercise through which a special blessing is received.

Questions to think about

a. Why do you suppose Jesus was so anxious to establish a 'spiritual' religion to replace the one of rituals and form?

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b. What are some of the ways a Salvationist may have 'communion' with God?

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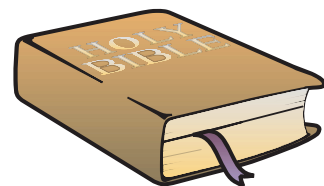
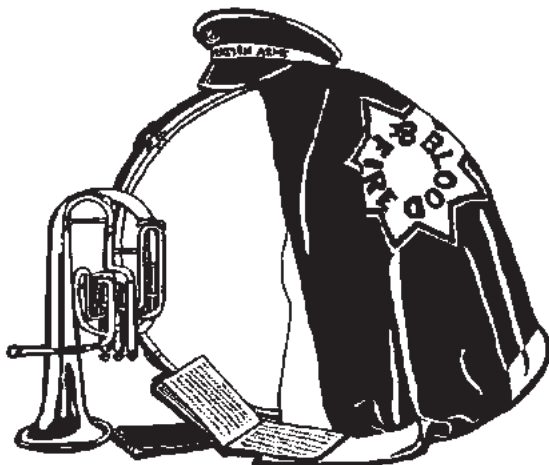
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One of the reasons the Army stopped performing communion was because converted drunkards could revive old habits by drinking wine.



# 2.

## The Bible and Holy Communion

a. What did Isaiah say had happened to the religious gatherings of the day? (Isaiah 1:13 - 14)

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b. What does the Lord require of us? (Micah 6:6 - 8)

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c. What did Jesus say to the Pharisees when they challenged Him about observing religious rites? (Matthew 12:7 - 8)

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d. What does Matthew 23:24 mean?

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The Society of Friends (Quakers) do not use the sacraments.

e. What lesson did John describe in John 13:14 - 17?

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If anything comes out of the Last Supper, it is definitely foot washing. (Stephen Court)

f. When are we to 'proclaim the Lord's death'? (1 Corinthians 11:26, GNB)

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g. What do you think General Orsborn meant when he wrote 'my life must be Christ's broken bread, my love his outpoured wine?'

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## SESSION 14

# WHO ME! WHAT CAN I DO FOR GOD?

### FROM THE BIBLE

Matthew 28:18 - 20; John 4:35; Acts 1:8; 3:11 - 13a; 6:1 - 5; 16:25 - 32; I Corinthians 10:31 - 33.

### AIM

### ✓ CHECKLIST

There are 3 suggested Getting Started activities so choose which one you will use and prepare accordingly.

Choose which of the 4 teaching approaches you will use with your group. The Bible search in approach 1 is important.

Choose from the other approaches to build onto this. A large world map would be useful for approach 2 to show the way in which the Army is spreading around the world. This could be left on display as a prayer focus for a few weeks. If your group meets where you can get internet access, spend some time looking at Army sites to get updates on what is happening mission-wise in other territories. (Already have these bookmarked so it doesn't take up too much time.) A current Year Book would be useful as well. This should be available from your corps officer.

For approach 3 invite your corps officer to come to share and answer questions about the corps mission statement. Photocopy William Booth's challenge from page 138 for each young person.

The Taking it Home and Follow-thru segments are joined together so that you have time to look at the challenges.

To show the young people that God is using His people in The Salvation Army to extend His kingdom right now.

### OBJECTIVES

As a result of this session the young people will be able to:

- ❖ see that the Army continues to fulfil its God-given world mission;
- ❖ be aware of some of the current international, territorial, divisional and corps developments and plans for the future.
- ❖ accept opportunities for mission within The Salvation Army.

### INSIGHTS FOR LEADERS

Leaders need to be aware that young people are growing up in a time of rapidly changing attitudes to mission within The Salvation Army. During the last 15 years (their whole life) there has been tension between who we were (our heritage) and who we are today (21<sup>st</sup> century Army), how we connect with the community, how they see us and our impact on them.

Our International Mission Statement says:

*'The Salvation Army, an international movement, is an evangelical branch of the universal Christian Church.*

*Our message is based on the Bible.*

*Our ministry is motivated by love for God.*

*Our mission is to preach the gospel of Jesus Christ and meet human needs in His name without discrimination.'*

General John Gowans (R) summarised this by stating 'Our mission is to save souls, grow saints and to serve suffering humanity' – now used by many corps as their mission statement because it is easier to remember and understand. The Australian territories have based their mission emphases on these statements.

Our statement of purpose as a corps can be summarised in a single sentence based on two key Scriptures:

**WE BELIEVE A GREAT COMMITMENT**

**TO THE GREAT COMMANDMENT (Matthew 22:36 - 40)**

**AND THE GREAT COMMISSION (Matthew 28:19 - 20)**

**WILL GROW A GREAT CHURCH.**



Major Terry Camsey, an established authority in the field of church growth, in an article titled 'Don't confuse the method with the purpose', reminds us we need to keep an eye on our destination (assuming we know what it is!) and look for the best way to reach it.

He states some of the principles on which Booth built his Army as:

- Taking the gospel to the people.
- Using unorthodox methods to gain attention.
- Adaptation of language/media/church jargon to the 'heart language' of the sub-culture he targeted with the gospel.
- Meetings held on the turf of the targeted group (places where they felt more comfortable than, perhaps, he did himself).
- A militaristic, aggressive posture against evil.
- Every member a 'red-hot' soldier – no room for passive membership.
- Holy living.
- Total abstinence.
- A very practical approach to how the Army does things.

We need to seek and apply the dynamic equivalent for today as we move further into the 21<sup>st</sup> century.

General Clarence Wiseman was once quoted as saying: 'The ever present danger is that the structure will stifle vitality and the preservation of the past will become more important than openness to the present and future.'

An ever increasing rate of change further complicates thoughts on how best to fulfil our mission.

Michael Moynagh in his book *Changing World, Changing Church* states:

'It is not hard to imagine church in Western society sprawled like a beached whale, eventually dying because it has been cut off from society. All that needs to happen is for congregations to persist with what they do now.

The church is increasingly disconnected from people's networks – from their friends and workmates, and from shops, clubs, health clinics and other places they visit. 'My type of people don't go to church', which makes church the last organisation you would want to join.

The church is increasingly disconnected from the consumer world. e.g. Types of music, television, clubs etc.'

He goes on to say: 'Regular worshippers frequently rejoice in the mixture of people at church. Their differences are bridged by their love of Christ. But non-believers, peeping into church, do not share this love. They need to find other things in common to be drawn in. Often they can identify with only one or two people, if any, in the congregation. 'They're not my sort of people.' So they don't come back.'

The questions we need to face and deal with are:

- a. How does the basically 19<sup>th</sup> century social structure of The Salvation Army stand up to the complex and ever changing demands of our 21<sup>st</sup> century?
- b. Are the structure and methods of our Army appropriate and adequate to accommodate the challenges of this millennium?
- c. What are some of the answers or, for that matter, do we even know what the questions are?

The ever-changing political, social and spiritual scene is very evident in Australia as in other parts of the world.

In their book in 1997, *Where the River Flows*, Peter and Sue Kaldor highlighted the fact that more than 3.5 million of our then 17 million Australian population had migrated here in the past 30 years. That is 1 in 3 Australians have links with migration.

There are over 140 ethnic groups speaking 100 languages and practising over 40 religions.

The 2001 National Church Life Survey report *Connections for Life* shows that almost a quarter of the people who saw that the church must be interested in wider community activities attend The Salvation Army. Even more Salvationists are actively engaged in community based activities. So the Army seems to have a strong mission emphasis to begin with!

Peter Kaldor makes this statement: 'For better or worse the churches in this land must come to grips with ministry in a post Christian Australia. It is in relatively few communities that church life can command respect simply because it is the church. Nor can the church assume that the population will automatically enter its doors for social life or religious education. For many now, the church is unfamiliar and often uncomfortable territory.' (*Where the River Flows*, p. 29)

With such a mission field facing us, what must we as an Army do now that is effective? How can we more effectively reach the unchurched around us?

## FURTHER READING

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WARREN, Rick, *Purpose Driven Church*, Zondervan Publishing House, Michigan, 1995.

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*The Salvation Army Year Book 2006*, Page Bros., England, 2005.

## GETTING STARTED

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- I. Ask your group for a quick response to each of these questions:  
If you were General of The Salvation Army for one week:
  - a. What country would you target for The Salvation Army to 'open fire' in next?
  - b. What strategy would you use to make the Army's presence felt in that country?
  - c. What resources would you want fellow Salvationists from around the world to provide to assist your mission?
  - d. What is the first thing you would change that affects the Army worldwide?

**And/or**

If you were appointed Territorial Commander for one week:



### LEADER TIP

You may need to briefly explain the roles of General and Territorial Commander.

- a. To what place in the territory would you send an officer to open the next new corps?
- b. What is the first thing you would want to change that relates to your division or corps?
- c. Would you leave officers in appointments for a set term, say 3, 5 or 7 years, or would you give them 'marching orders' as soon as they were required for another appointment? Why?

**Or**


2. Hand out some photocopied pages from the current Year Book (use the picture pages) and name the types of ministries the Army has around the world. What countries are represented in these pictures?

Watch the DVD clip and ask your group to remember the countries mentioned and the different types of ministries shown. These could be listed on a board as the DVD clip is being played.

**Or**

3. Think about the area around your corps – is it a new housing area, does it have lots of flats, is the population elderly or young, are there any ethnic/social groups not served by another church and so on? What strategy is your corps adopting to relate the gospel to them? How is your corps relating to the community? (e.g. holding a preschooler group for families, English speaking classes for migrants, seniors activities for elderly people and so on.)

Discuss ways the young people can share in these ministries.



We sometimes feel that we should be doing more to tell people about Jesus or that as a corps we are overlooking some areas where growth is possible. In this session we will consider how we can each better contribute to our corps by looking at the Army's mission and purpose for today.

## GOING DEEPER

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### I. Comparing methods then and now

Have your group read the Bible references on activity I. Match them with the headings, fill in the columns of how the first century church did it and compare with how the Army does it now. They can discuss how the Army does it now at the corps level as well as generalising about the Army as a whole.

Missionary outreach – Matthew 28:18 - 20 (Jesus' directive to go to the people of all nations with the good news.) How is your corps reaching out into the community?

Fellowship – Acts 4:32 (Sharing possessions with each other.) What opportunities for fellowship are in your corps through small groups both formally and informally?

Empowered by the Holy Spirit – Acts 2:4 (The Holy Spirit came upon the disciples and helped them.) Think about how the Holy Spirit helps people in your corps in their ministries, e.g. working with children, the music ministry, helping the seniors of the corps and so on.

Appointed leaders – Acts 6:1 - 5 (When there was too much to do and possible disunity among the converts, wise leaders were appointed to carry the load.) What are the leadership and helping positions that exist in your corps and who fills those roles?

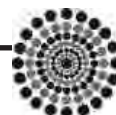
Trained new converts – Acts 2:41 - 42 (New converts were nurtured by the apostles in knowledge and relationships.) How does your corps care for new converts and build relationships with them?

(The following two are only on the senior work sheet.)

- Preached wherever they were sent – Acts 8:26 - 28, 34 - 36. (By obediently leaving the successful work he was doing and going off

### LEADER TIP

As you do this Bible search, use activity I on the work sheets.



to a road through the desert, Philip was able to explain salvation to a man who then began the Christian faith in his country.)

- Did everything for God's glory – I Corinthians 10:31 - 33. (They learned that all of their actions were to be done to glorify God, forgetting self so that others can be saved.)

Encourage discussion about the young people's involvement in what the Army does NOW. (It's not just someone else's role to do these things – we can each help in some way.)

## 2. **Marching around the world**

Look at the international Army via the internet ([www.salvationarmy.org](http://www.salvationarmy.org)) and check out the latest news from different territories around the world.

### **Or**

Use a world map and pinpoint the following places where The Salvation Army has opened new corps/ social work within the last 5 years.

**2000** – An officer was appointed responsible for work among and for Maori people in New Zealand.

– Papua New Guinea given status as a territory.

– A new Chinese congregation commenced at Waverley Temple (Victoria).

– Work begun in Macau.

– The Salvation Army registered as a denomination in Sweden.

– Work begun in Honduras.

**2001** – Seven new corps opened in Pakistan.

**2005** – Work begun in Poland.

– Work in Lithuania officially recognised.

## 3. **Mission and my corps**

Invite the corps officer to come and share with the young people the mission of the corps.

Ask questions on our strategy for reaching people and how effectively we are meeting it.

Who are the people we are trying to target?

How do we as a corps 'Save Souls, Grow Saints and Serve Suffering Humanity'?

As a group, read through William Booth's 'Challenge from History' from page 138 and then ask the question: 'Who do I see drowning in my town/community? What can I/we as a group do about it?'

Brainstorm some ideas and then discuss some practical short-term ideas on how to implement this.

## 4. **Mission means involvement**

Discuss this statement by General John Gowans (R): '*We are called to accomplish our God given task of soul saving which is the very reason for our existence. Any activity that does not contribute to our primary aim is not for us!*'

How well do you think your corps is doing this?



### **LEADER TIP**

A large map hung in the room could be used for future prayer points when this approach is completed.

Jesus called together disciples to follow Him. He taught them and then sent them out in pairs to preach that the Kingdom of God had come. (Luke 10.) Just before Jesus returned to heaven, He made an important promise to the disciples. Read Acts 1:8. He gave them power to speak boldly.

(Luke 10.) Just before Jesus returned to heaven, He made an important promise to the disciples. Read Acts 1:8. He gave them power to speak boldly.

All of this seems too big to imagine how could I at my age make an impact for God anywhere, yet the Scripture records that the power of the Holy Spirit allowed great things to be achieved for God's kingdom by ordinary people. Read Acts 3:11 - 13a and Acts 16:25 - 32.

Read together Luke 5:16. What is it saying?

The secret to mission is not about what I can and can't do, but what I believe God can do. As I grow closer to God, He reveals to me the way I have been made for ministry. The challenge is will I be obedient? The apostle Paul had a great mission heart – everything he did and was counted for God's glory. Read I Corinthians 10:31 - 33.

Use activity 4 on the work sheets and ask the young people to think of situations or people they don't bother with much. Mission means reaching out to the unloved to bring them closer to God. When they have completed the activity, pair the members off so that they tell their partner what they have written. Encourage them to pray for each other in the coming weeks as they try to do something positive for God.

**LEADER  
TIP**

Activity 4 on the work sheets ties in here.

## **TAKING IT HOME**

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Allow the young people time to study the challenges in Get Involved and Grow in Mission. Have them find one they have never tried to do because it is out of their comfort zone and to ask their partner from approach 4 or their discipleship partner to pray that they will have the courage to do it.

## CHALLENGE FROM HISTORY



William Booth was travelling on a train when he had a God-given vision.

It was a vision of a huge body of dark swirling water and there were people drowning in it. While they were sinking, they were calling out.

In the middle of this large body of water there was an island and on the island there were some people who had found safety. Jesus Christ was in the water and He was dragging people to safety.

When they got onto the safety of the island – some people reached back and helped others get to safety, but when most of the people were safe and dry on the island, they began to go about business as usual. They were within earshot of people who were crying out for help because they were sinking, but the ones who were saved started to build little huts, they began to trade with each other and discuss what the latest fashion was.

Jesus was crying out to people on the island – ‘Get into the water! You were just in there and you were just saved, how can you turn your backs on people who are in the same condition that you were in not long ago? How can you go about life as normal when you are within earshot of people who are perishing? Come into the water and help me lead these people to safety.’

William Booth thought about this vision and when he was speaking to Salvationists he would tell the story. This is what he said:

‘Does the sea look dark and dangerous? It is so!

There is no doubt that the leap for you into the water means difficulty and suffering – it might even mean more than this – it might mean death.

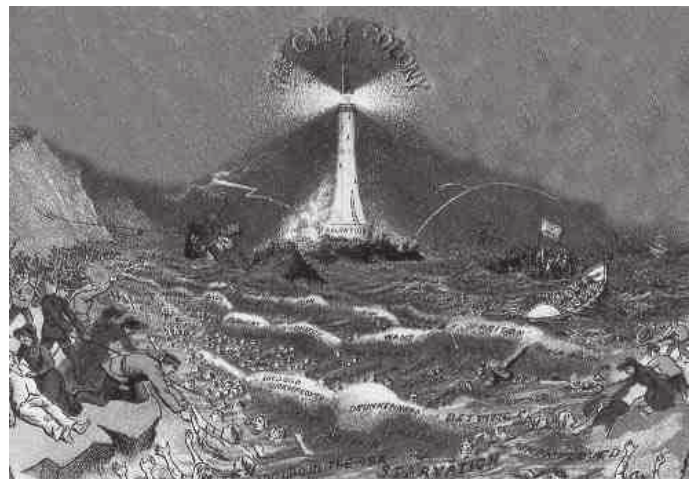
But He who beckons you from the sea – Jesus Christ – knows what it will mean, yet He still bids you to come.

You must go! You cannot hold back! You’ve enjoyed yourself in Christianity long enough. You’ve had pleasant feelings, pleasant songs, pleasant meetings and pleasant prospects. There has been much human happiness, much clapping of the hands and shouting of praises – very much of the heaven on earth. Now then, you go to God and be prepared to turn your back on it all. Be willing to spend the rest of the days of your life struggling in the middle of these perishing multitudes doing whatever it might cost you.

You must do this – for the life that is now broken and the call that is now sounding in your ears and the beckoning hands that are now before your eyes, you have no alternative. Go down among the perishing multitudes – it is your duty!

Your happiness from now on will consist in sharing their misery; your ease in sharing their pain; your crown in helping them to find their cross; and your heaven by going into the very jaws of hell to rescue them.’

We must realise again, that that’s the heart of Jesus Christ toward people who are far from His Father.





# WHO ME?

## WHAT CAN I DO FOR GOD?

**1.**

“Doing” mission then and now.

Match these Bible references with the statements:

Acts 4:32; Acts 2:41 - 42; Matthew 28:18 - 20; Acts 6:1 - 5; Acts 2:4.

### HOW THE FIRST-CENTURY CHURCH DID IT

### HOW THE 21ST CENTURY ARMY DOES IT

MISSIONARY  
OUTREACH



FELLOWSHIP

EMPOWERED  
BY THE HOLY SPIRIT



APPOINTED  
LEADERS

TRAINED  
NEW CONVERTS



**2.**

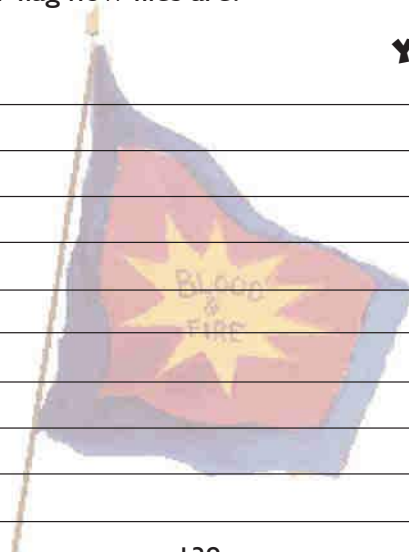
We’re marching on around the world.

The latest places our flag now flies are:

**COUNTRY**

**YEAR ‘OPENED FIRE’**

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_



# 3

## Best foot forward as on we march ...

By the year 2010, it's possible for our corps, with God's help to:



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- HIGHLIGHTS**
- God has directed all Christians to share His good news.
  - The Army is continuing to fulfil this mission today.
  - We can take on a role in our corps to help it develop its mission goals.



# 4

## WHAT CAN I DO FOR GOD?

Ways I can serve God at home.

Ways I can serve God at my corps

Ways I can serve God at school

Ways I can serve God in the community





# WHO ME?

## WHAT CAN I DO FOR GOD?

**1!**

Match these Bible references with the statements:  
 Acts 4:32; Acts 2:41 - 42; Matthew 28:18 - 20; Acts 6:1 - 5; Acts 2:4;  
 Acts 8:26 - 28, 34 - 36; I Corinthians 10:31 - 33.

**HOW THE FIRST-CENTURY CHURCH DID IT**

**HOW THE 21ST CENTURY ARMY DOES IT**

MISSIONARY  
OUTREACH



HARMONIOUS RELATIONS

EMPOWERED  
BY THE HOLY SPIRIT



APPOINTED EXTRA  
LEADERS

TRAINED  
NEW CONVERTS

PREACHED WHEREVER THEY  
WERE SENT



DID EVERYTHING FOR  
GOD'S GLORY

**2!**

What do you see as the most unusual, or interesting, or significant development in the Army's spread to other countries?

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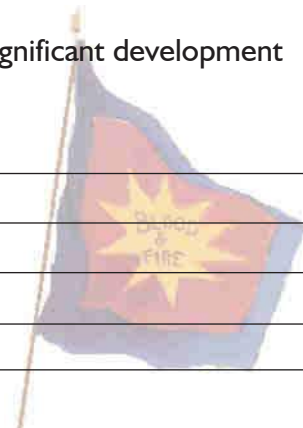
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There are 43,898 Corps Cadets worldwide.



### OUR SENIOR CORPS AND YP CORPS GOALS FOR THIS CENTURY

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### WHAT I CAN DO TO MAKE IT HAPPEN

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The Salvation Army serves in 111 countries

*'The Christian way of facing the future is to seek a vision of what God wants for us and to set ourselves to work to bring that vision to reality.'* (Eva Burrows)



### WHAT CAN I DO FOR GOD?

Ways I can serve God at home.

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Ways I can serve God at my Corps

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Ways I can serve God at school

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Ways I can serve God in the community

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