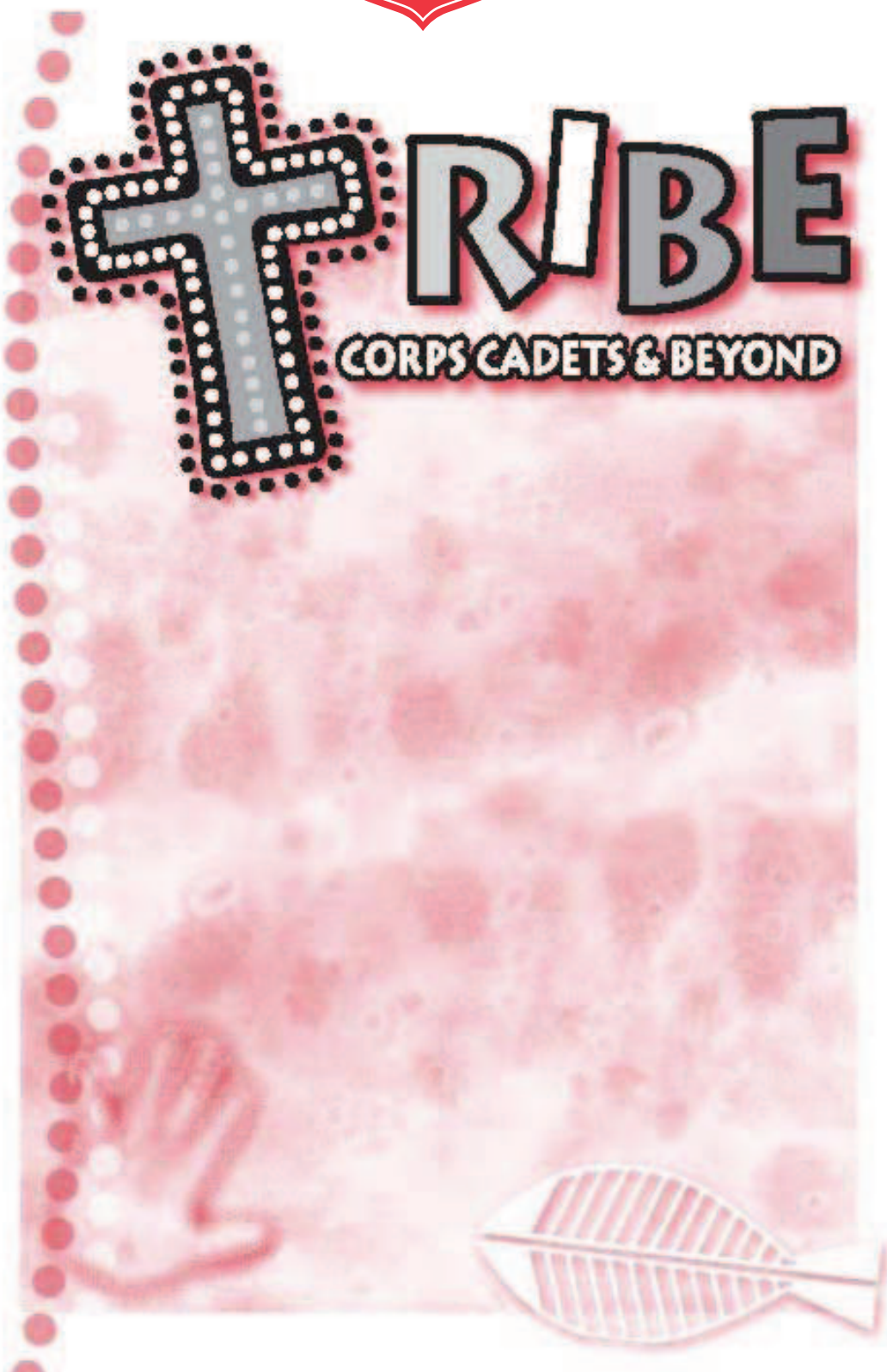


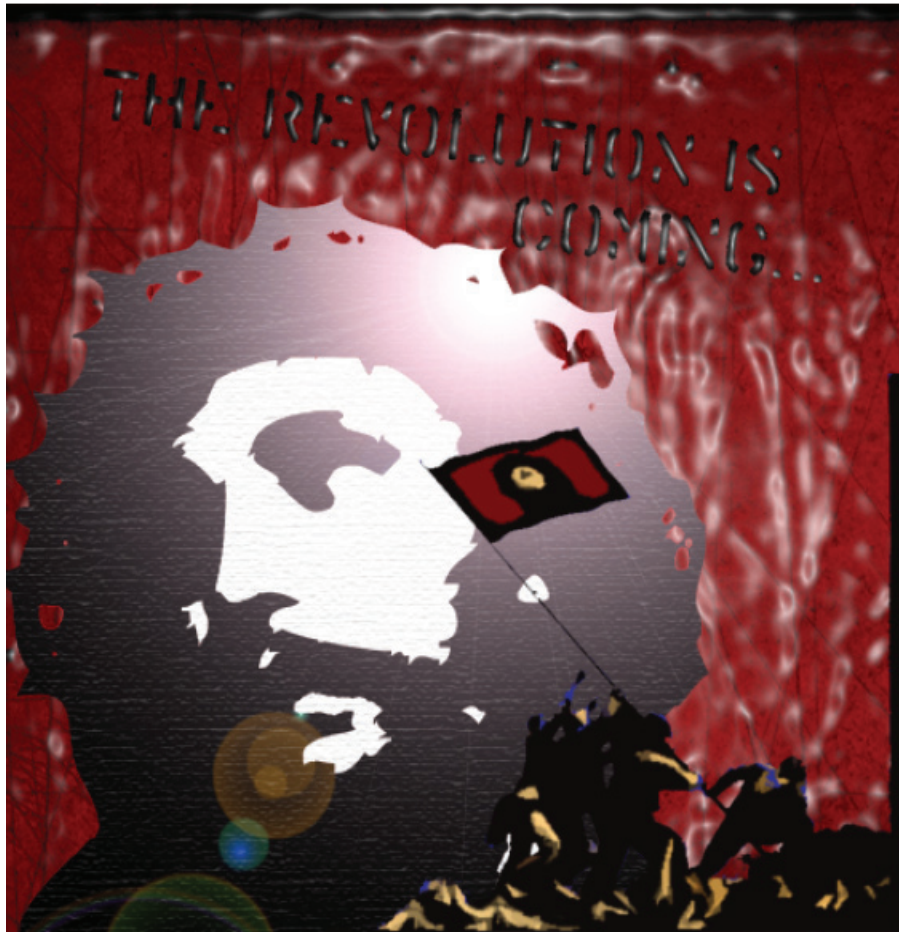


CROSS RIBE

CORPS CADETS & BEYOND



Unit 6



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.

ACKNOWLEDGEMENTS

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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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LEADER'S NOTES

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 and others are stand-alone ones. 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.

Each *TRIBE* session has several sections 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**

What the session is focussing on 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 so on that may be useful in your preparation and presentation. Sufficient material will be given in order 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. 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 give 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 under 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, **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. This segment also 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 on whether 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.



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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

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

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.)



AN ARMY ON THE MARCH

AIM

To help the young people understand how God the Holy Spirit used early day Salvationists to begin the Army in other countries.

OBJECTIVES

As a result of this session the young people will understand:

- ❖ the eagerness with which early day soldiers spread the gospel wherever they were;
- ❖ that often God used ordinary people to start the work in another country;
- ❖ how The Salvation Army was started in America, France, India, Canada and New Zealand.

INSIGHT FOR THE LEADER

Throughout this session you will need to highlight the main points: i.e., that these pioneers were often young, they were often employed in other work but they were filled with a burning desire to spread God's word.

The spread of The Salvation Army into other countries was often begun by ordinary people whose salvation had made such a difference to their own lives that they wanted more than anything else to share it. The leaders in London often had trouble finding sufficient officers to respond to the plea 'come and take over the work we've begun'!

As we look at how God used ordinary people who were enthusiastic and willing to spread the gospel, we need to emphasise that God can use us in the same way if we are equally available. The Founder was fond of saying, 'God does not need our ability, but He wants our availability.'

The session will fail if it only arouses in the young people a feeling of awe for the past. We look at the past to invigorate the present and to inspire the future.

The following content material is for use in the teaching approaches. You will need to decide which material will be of most interest to your group, as well as how much of it you will be able to use.

SESSION 1

FROM THE BIBLE

Selected references.

CHECKLIST ✓

Information is given on the beginning of the Army's work in five countries. You will need to decide whether you can include all five countries. There is material supplied in Insights for the Leader about these countries. Add to it if you wish, but remember this session is only about the 'beginnings' of the work in those countries.

There are three suggested Getting Started activities. Decide which one you will use and plan accordingly. A copy of a current Salvation Army Year Book will be useful for this session.

Select the teaching approaches best suited for your group. You will need to make copies of the material in the notes in Insights for the Leader to use for each approach.

(a) Young people are given the material to study so that they can answer your questions correctly. You will also need to prepare suitable questions.

(b) As well as copies of the information, the young people will also need writing materials.

(c) Copies of the information should be placed at each station along with sufficient copies of the fact sheets (found at the end of this session) so that each young person can personally complete the answers.

YOUNG WOMAN STARTS THE ARMY IN AMERICA

The first successful work in the United States rested on the shoulders of a 17-year-old girl.

Eliza Shirley, aged just 16, joined the Christian Mission and was appointed as an evangelist at one of the 'stations'. At first, her parents, Amos and Annie Shirley, were not sure they approved. Shortly afterwards, Amos, an experienced silk weaver, left for America and found a position in Philadelphia.

When he sent for his wife and daughter, Eliza did not want to leave the Army behind. However, her father's description of the ungodliness he found in America convinced her that the Army was needed. She called on General Superintendent William Booth and asked permission to start the work in America.

By then, she had been commissioned as a lieutenant and was doing well in her home corps. Booth was not sure the US was ready for opening, and reminded her that by leaving she was breaking her promise as an officer. However, he softened enough to say that if she were unable to resist, she could go with his blessing. If she were successful, he would give her work official recognition.

By the time they reached Philadelphia, her mother shared her desire to begin Army work. They looked for an affordable meeting place and finally settled on an abandoned chair factory. The family worked together to clean it up and get it ready for the opening meeting. Posters announced the appearance of 'Two Hallelujah Females'. Though they didn't have any standard uniforms, drums or any of the glitter that attracted crowds, people flocked out of curiosity to their open air meetings, but afterwards no one followed their march to the hall.

A month went by before much happened but Eliza wasn't discouraged. Then Reddie, the town's worst drunk, was converted. News of his conversion reached local papers and many of his old buddies came to the Army to see for themselves. Eliza wrote of this success to William Booth, sending a newspaper clipping as well. General Booth replied by promoting Eliza to captain and sent George Scott Railton to take charge of the Army in America.



Eliza Shirley



YOUNG WOMEN STRUGGLING IN FRANCE

Suggestions that The Salvation Army should begin work in France met with varied responses from the British Headquarters.

Catherine, the eldest daughter of General and Mrs William Booth, lead a small group of Salvationists to Paris. She was 23 years old at the time and was assisted by two teenage lieutenants. In France, Catherine became known as La Marechale (pronounced mar-a-shell) and the Army was called L'Armee du Salut (larmee-du-saloo).

She wrote to a friend saying, 'When I went to France, I said to Jesus, 'I will suffer anything if You will give me the keys.' Hours and hours we spent on our knees learning the value of prayer.'

Catherine, always known as Kate, and her lieutenants rented the only rooms they could afford in Paris, on the seventh floor of a tenement building in the slums occupied by prostitutes and rats. Their allowance from the Army was very low and only sent until they became self-supporting. They lived on boiled potatoes and beans.

The first Salvation Army meeting in France was held in a small hall in a poor part of the city about a month after they arrived in 1881, Lieutenant Florence Soper (later Mrs Bramwell Booth) and Lieutenant Adelaide Cox were Captain Kate's co-workers. At this first meeting there was no disturbance, but before long some of the roughest, wildest people of the city gathered there and created such an uproar that the neighbours petitioned the police to close the hall. Stating that half the thugs of Paris were attending the meetings and that they would probably shoot the Salvationists, the police insisted that no more meetings could be held until the excitement had subsided.

After protests from England the work was allowed to restart six weeks later.

The young lieutenants found the work very hard at first. It was the first time Salvationists had used a language other than English in any activity. The audiences were always critical and disrespectful. It was four months before the first few soldiers were enrolled and holiness meetings could be held.

Because open-air meetings were not permitted in France, some other method was sought for reaching the people who did not, and were not likely to come to indoor meetings. It was by producing and selling its own newspaper on the streets, that this problem was overcome.

A group of five women cadets began visiting the hotels, distributing literature, singing salvation songs and inviting the people to the meetings. The French still expected respectable young women to stay contentedly at home (far more strictly than the English did), so this act took more courage than any other method adopted by The Salvation Army. The cadets were the constant target of violence and insults.

The Founder visited Paris for the first anniversary of the Army's beginning. There were 100 soldiers and 80 recruits; a year later the number had doubled. When the Founder visited France three years later (1886), the platform was not large enough for all of the cadets and soldiers present.



Captain Kate Booth



Lieutenant Florence Soper

THE SALVATION ARMY ATTACKS INDIA

Frederick Tucker had been educated in England and worked for the Civil Service of India. Having heard of William Booth's work he made a donation and received a copy of *'The War Cry'*. Frederick was affected by its message and, during a holiday in England, observed the Army's work. Challenged by what he saw, Frederick resigned from the Indian Civil Service and became a Salvation Army officer. He had various appointments, including that of the Army's legal advisor, but he was more interested in helping people in India.

On September 19, 1882 Tucker arrived in Bombay, India. He was accompanied by three other young men and one woman. Tucker had sent announcements to India that the Mukhtifauj (the Indian name for The Salvation Army) would be 'attacking' India. This worried Indian officials who met the group as they arrived by boat. The Salvationists were dressed in Indian clothes and turbans that had red bands with 'The Salvation Army' written on them. The officials asked where the rest of the army was, to which Tucker replied, 'we are the whole Army'.

Tucker and his group held their first meeting in a tent in the city centre where large crowds gathered to hear them. Both Tucker and the other officers were arrested for 'causing obstruction in the streets'. Because Tucker had been a lawyer in India he knew there was no law preventing street meetings. Though his determination cost him a month in prison, the Army was allowed to continue their open air witness. This opposition also created sympathy for the Army and interest in its work.

Tucker understood that for Indians, religion meant sacrifice, so his group used Indian customs to reach the people – they wore Indian clothes, lived as Indians, walked barefoot like Indians and begged for food like the Hindu and Buddhist priests – as Tucker hoped his methods would help the Indians to understand that Christianity was not a European religion only, but for all nations. The Salvationists persevered in India and, after a period of persecution and more imprisonment, the Army was accepted.



Frederick Booth-Tucker

POLLARD AND WRIGHT MARCH THROUGHOUT NEW ZEALAND

New Zealand in the 1880's was a young country of rich potential, but the economic depression of those years was creating unemployment, poverty, social distress and violence.

People in New Zealand had heard of the good work done by The Salvation Army in England and some of them thought that New Zealand needed the Army.

Requests came from Arabella Valpy, the daughter of an influential pioneer and John Brame, an evangelically-minded printer in Auckland. Arabella enclosed a bank draft that would pay the fares for a group of officers to be sent.

General Booth knew that young people are enthusiastic about starting things so, in 1883, he sent Captain George Pollard, aged twenty years, and Lieutenant Edward Wright, aged nineteen. They travelled via Melbourne, Australia, where they picked up three new converts who were immediately commissioned as Lieutenants (Albert and Mrs Burfoot and Johnny Bowerman). They arrived on 27th March, 1883 and set about making plans.

Pollard worked out a simple but daring plan of campaign. 'You take Bowerman to Auckland in the far north,' he said to Wright, 'and we'll start at Dunedin; let's work towards Wellington, and shake hands when we get there.' Pollard had only 30 shillings left in his possession. With a faith that must have seemed staggering to some contemporary religious leaders (who were concerned about declining church attendances), he placed this money as a deposit on the rental of a hall in Dunedin for three years.

Although he now had nothing left, he promised to pay twelve dollars a week for the following three years, so confident was he that God would bless the work.

Crowds came to the meetings and many joined the Army. Some of the recruits were good Christian people who saw what good work God was doing through the Army and decided to lend a hand – others were drunks and criminals who came to the meetings, heard about God's love and were converted.

So Pollard's campaign turned out to be a brilliant success. The Army, with its banners, drums, uniforms and unusual ways, brought an element of colour and adventure to the disillusioned mood of many New Zealanders in the 1880's even as it had done a few years before in the drab streets of working-class London.

Not every one was pleased to see the Army. Some Church people thought the Army was noisy – they believed Christians should be more serious. The hotel owners were angry when some of their best customers got saved.

The Army was spreading fast. When Pollard and Wright held their first congress in Dunedin – just ten months after they had landed – there were eleven corps and many outposts throughout New Zealand.



Captain George Pollard and
Lieutenant Edward Wright

TWO YOUNG MEN START THE ARMY IN CANADA

In 1880, Commissioner George Scott Railton stopped off in Halifax Canada on the way home to London from New York where he had, with seven women officers, developed the work of The Salvation Army in the United States. As he walked through the streets of Halifax, he felt he had to preach about Jesus. He was so involved in his preaching that his ship sailed without him! The next ship would not leave for ten days so Commissioner Railton conducted a one-man campaign, preaching in homes and on the street. But this visit was not truly the beginning of the Army in Canada.

Perhaps the most recognised early pioneers were Jack Addie and Joe Ludgate who began the work in Canada in 1882. Jack Addie settled in Canada in 1881. One night eighteen year old Addie went to a cottage prayer meeting. The relatively hushed service in the Wesleyan Methodist Church left him thinking about brass bands, tambourines and fiery sermons. He suddenly heard a familiar sound. A tall young stranger was singing a Salvation Army song!

'Who are you?' he burst out after the service. 'Where are you from?' He was Joe Ludgate and had been a Salvationist in England.

'You're the fellow I've been looking for!' cried Addie.

'And you're the fellow I've been trying to find!' replied Ludgate.

Ludgate explained how he had been a sinner back home before he was saved. He had only been 14 when he became a drunk.

Together they held their first Salvationist meeting in a park one Sunday with a few conscripted singers. As Ludgate later reported in *'The War Cry'*, 'At the close the Lord crowned our efforts by saving a poor drunkard.' Soon Addie, and Ludgate, were holding regular meetings both indoors and out. They put together uniforms: blue tunics from the tailor shop where Ludgate worked and helmets like those worn by English 'bobbies,' decorated with Salvation Army shields and the warning 'Prepare to meet thy God.'

Ludgate and Addie took their message straight to the worst part of the city. They stuck to it through the hoots and jeers and curses of the drunks until the town's biggest drunk joined the Army. Then others crowded forward. Obviously these enthusiastic soldiers knew how to attack the devil full on!

Letters from Canada, requesting that official recognition be given to the Army's work, and officers sent to carry it on, were sent to William Booth's office.

As a result, on July 15, Major Moore, the commander of the United States territory, arrived to officially open the first corps in Canada, and recognise other corps.

From such small beginnings God blessed the Army so that by 1884 International Headquarters reported that Canada had 73 corps, 35 outposts, 5 divisions and 142 officers.

One of the characteristics of the early day pioneers was their willingness to use all kinds of imaginative ways to reach those around with the gospel.

- Three young women in one part of Ontario would wear long red silk dresses to attract attention. The word 'Hallelujah' was sewn in letters around the hemline and the words 'The Salvation Army' across their chests.
- One young captain worked out a way to get the crowd who gathered at his open-air meeting back into the hall by what was known as the 'Hallelujah Runaway'. On a given cue, he and his soldiers would sprint off as a whole group back to the hall and onlookers would join in the chase before they realised it.

GETTING STARTED

1. If you have a young person in the corps who has taken part in short term mission trips with the Army or who has worked in the American Summer Camps have them come to describe their experiences. (Tell them the amount of time they can speak.)

Or

2. Using a map of the world and a current Salvation Army Year Book identify some of the 100 plus countries in which The Salvation Army is working.

Discuss where we could expand next, how it might be done and what role any of us could play.

Or

3. Discuss: 'The best age for an officer to be is . . .' Lead to the place where the young people agree that God can and does use people of all ages to do His work.

GOING DEEPER

Throughout the session keep before your young people how young most of these pioneers were, and how their burning desire to spread God's word kept them working for Him.

The Army marches on

Using the material in the Insights for Leader notes as a basis, present the material in the way that will best suit your group.

1. Allow the young people to read the material and become familiar with it so they can answer questions about it. You can either assign each young person to one of the countries, or have them work in pairs or small groups. When the young people are ready, ask them questions about the people and countries they have read about.

e.g.,

- How old were you when you began this work?
- What country were you in?
- How did you get involved in beginning the work?
- Was it a full time occupation for you?
- How did God bless your work?

Or

2. Divide the young people into groups and give them the information about 1 - 2 of the invasions. Have them prepare a television news report.

Each group must listen to the other groups reporting for this approach to be successful. Video the reports to show at a suitable occasion. (e.g. YP anniversary, Church Parade, Youth Discipleship Sunday.)

Or

3. Place copies of the material at various stations around the room. (These can be decorated with maps, pictures etc., of the country concerned.)

At each station place the question sheets for the young people to answer. (See fact sheets at the end of this session.)

This approach will best suit groups who enjoy reading and working alone.



LEADER TIP

The map on the junior work sheet could be used for Getting Started 2.



POINT

The Salvation Army is an international movement bonded together by our love for God and our desire to tell others the good news of salvation. How the Army became an international movement is an exciting story and we are going to find out more about it in this session.

TAKING IT HOME

Nobody can ever say, 'I am too young for the Lord to use.' When we make ourselves available and ask for opportunities, He always sends them. Can we branch out for Him in some area in our corps?

Have each young person choose the name of a country that has been discussed in this session. Ask them to pray for all who work in that country, not just as the session concludes but also in their prayer time in the coming week.

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FOLLOW-THRU

If you used the first approach, the young people who prepared for it could count it as a task in the Get Involved and Grow in Worship segment for 'Your choice'.

Young people who participate in approach 2 would also complete the 'Speak on a given topic' challenge. Why not see if your corps officer would allow the talks to be presented in a senior meeting?

Fact Sheet

Answer all seven questions, then take the sheet and move to the next station.



Young woman starts the Army in America

1. How old was Eliza Shirley when she was given her first appointment? _____
2. Why did the family migrate to America? _____
3. What convinced Eliza to start the Army in America? _____
4. What was their first hall? _____
5. How were the Army meetings advertised? _____
6. What was the turning point for Eliza's meetings? _____
7. Who did General Booth send to take charge? _____

Fact Sheet

Answer any seven questions, then take the sheet and move to the next station.

Young woman struggling in France

1. Who began the work in Paris? _____
2. How old was Kate? _____
3. What did Kate say was the reason for their success? _____
4. What name is the Army known by in France? _____
5. How did they make known that meetings were being held? _____
6. Why were the French shocked to see young women entering the bars? _____
7. How many soldiers had been won after one year? _____
8. What kind of hardships did these young pioneers endure? _____



Fact Sheet

Answer any seven questions, then take the sheet and move to the next station.

The Salvation Army Attacks India

1. Who was anxious to pioneer the Army work in India? _____

2. How had he become an officer? _____

3. Where had Tucker been educated? _____
4. What was the Indian name given to the Army? _____

5. How many were in the first party? _____
6. Why did they wear Indian clothes? _____

7. What other local customs did they adopt? _____



8. Why was Tucker imprisoned? _____

Fact Sheet

Answer any seven questions, then take the sheet and move to the next station.

Two young men start the Army in Canada



1. Where had George Scott Railton been working before he stopped in Halifax? _____
2. How did he miss his ship? _____
3. How old was Jack Addie when he helped commence the Army? _____

4. What made him so excited when he heard Joe Ludgate? _____

5. What testimony did Ludgate give? _____

6. Where did they hold their first open-air meeting? _____

7. What results did they see? _____
8. What writing was on their salvation helmets? _____

9. What was the 'Hallelujah Runaway'? _____

Fact Sheet

Answer any seven questions, then take the sheet and move to the next station.

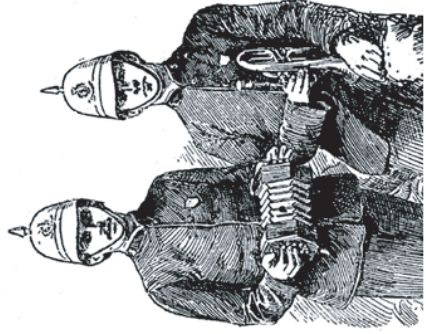
Pollard and Wright March Through New Zealand

1. Why did some people think the Army was needed in New Zealand?

2. Who paid fares so officers could be sent? _____
3. Why did William Booth send young people? _____
4. How old was Captain Pollard? _____
5. How did Pollard show his faith in God? _____
6. What attracted some of the people? _____
7. How long was it before Pollard and Wright held their first Congress?

8. What made the publicans angry about the

Army's work? _____



AN ARMY ON THE MARCH



1.

On this map of the world put the names of these early pioneers into the country where they helped begin the Army.

If you know any other pioneers, you could add their names, too.

- ✂ **JACK ADDIE**
- ✂ **KATE BOOTH**
- ✂ **ELIZA SHIRLEY**
- ✂ **FLORENCE SOPER**
- ✂ **JOE LUDGATE**
- ✂ **FREDERICK TUCKER**
- ✂ **GEORGE POLLARD**

HIGHLIGHTS

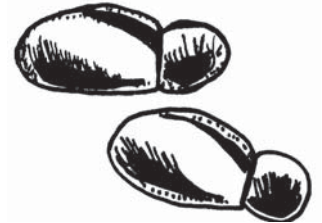
- We don't have to have a lot of ability to be used by God.
- The pioneers who helped begin the Army work in other countries were often teenagers.
- God will always use people who want to spread His message.
- What happened in the past should challenge us to think about what we can do for the Army.

2.

The Army is now working in over 100 countries. Complete the following list of twenty countries.

The Army is working in half of the countries in the list. As you work on the list, see if you can work out which. The way the puzzle is done will help. (Highlight the countries where the Army works.)

___ AIWA ___
EG ___ PT SER ___ IA
___ NGLAN ___
___ APUA NEW GUINE ___
LEB ___ NON
___ IGERI ___ PALE ___ TINE
___ ANAD ___
IR ___ N ___ TAL ___
___ USTRALI ___
V ___ ET ___ AM ___ AMBI ___
___ REGENTIN ___
NE ___ AL
___ EW ZEALAN ___
TUR ___ EY GRE ___ CE
ISR ___ EL



3.

AGE LIMITS?

What is the minimum age at which you can:

- marry with parental consent?
- hold a driving licence (after passing the test)?
- talk to a friend about Jesus?
- hold a private pilot's licence?
- take part in a mission activity (like helping with kids club, street outreach, helping an older person)?
- register on an electoral roll?
- be sent to a detention centre?






1.

Draw an outline of one of the countries that you have heard about in this session. In it write how God used people to spread the Army's work in that land.


William Booth definitely believed in using young people to begin new work.


2.

Read these statements and rewrite them so that they are correct and complete.

 The Army in _____ started because _____ were willing to _____ God.

The pioneers had special training and were very experienced.

 God used them because they were older and cleverer than us.

 As they tackled the task in their new situations they were very nervous and had a feeling that they would fail.

3.

What countries do you know about where the Army is beginning to work right now?

How can we help with the work?



It is your availability, not just your ability, that matters to God.

4.

In our corps we could begin a new work by: (use your imagination – be creative.)



SESSION 2

PREPARING THE WAY

FROM THE BIBLE

Matthew 3:3 - 17; Luke 1:5 - 25,
57 - 66; Luke 3:11 - 17; John 1:
20 - 33; John 3:28 - 33.

✓ CHECKLIST

There are two suggested Getting Started activities. For Getting Started 1 each group of young people will need coloured felt pens and a large sheet of paper or cardboard on which they can create an advertisement. You will also need to list advertising points.

You will need to have all the ingredients and utensils for cake making for Getting Started 2.

There are three suggested teaching approaches. They are based on the three objectives so they all need to be used. You may have to decide whether to leave out some part of each approach, or which Bible readings will be more important to be included.

Approach 1 looks at John's birth and upbringing. If you do not have time to read every passage suggested, then tell the story of the passages you omit.

Approach 2 looks at John's ministry. Decide whether you will use activity 3 in conjunction with this approach.

Approach 3 considers John's willingness to decrease in importance once his work was completed. Make sure you allocate sufficient time for the discussion at the end of this approach because it relates John's experience to those which the young people are sure to face themselves. There is room for them to write their feelings about this in activity 4.

AIM

To show the young people how John the Baptist was sent by God to prepare the way for the ministry of Christ.

OBJECTIVES

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

- ❖ John's miraculous birth and his upbringing;
- ❖ the nature of John's ministry;
- ❖ John's willingness to become less important and point his followers to Christ.

INSIGHTS FOR THE LEADER

The story of John the Baptist may not be well known to your group. Keep the objectives for this session before you and remember that it is mainly a teaching/discovering the facts session about the man chosen by God to prepare the way of the Lord.

This background material is therefore given under three headings corresponding with the three objectives.

Use it to add to the teaching approaches or to answer any questions raised by your group.

1. John's miraculous birth and his upbringing

The Hebrew opinion that a childless wife had to feel ashamed was still strong in the days leading up to the coming of Christ. Many of her neighbours would suspect some secret sin had brought God's displeasure on such a woman. Often the husband would take another wife.

Zechariah remained faithful to his childless wife, Elizabeth.

He attended faithfully to his religious duties and they had both probably prayed for many years for a child of their own. Now they were both old and had come to the conclusion that God was not going to answer this prayer.

Yet they were God's chosen parents for the forerunner of His Son on earth. At the appointed time, and because of their righteous living, the will of God was worked out in their lives.

Zechariah, a priest, was at the height of his temple service, participating in the most exalted spiritual experience of his life. At this point God's messenger met and told him:

- a. his wife would bear him a son despite her age;
- b. the boy's childhood would be so disciplined that he would become a man of God with the same spiritual authority as Elijah the prophet of old;
- c. because of Zechariah's doubt, he would lose his power of speech until the child was born.

During the first five months of Elizabeth's pregnancy she lived in seclusion at their home in the uplands of Judaea. In the sixth month she was joined by Mary, the mother of Jesus, who stayed with her until the child was born. We can be sure that often the subject of their conversation was the power of God and His incredible choice of themselves to become the mothers of our Lord and His herald.

The circumstances attending the actual birth of John the Baptist made a profound impression on all who lived near. First, there was concern that Elizabeth was not following the time-honoured custom of naming a son after his father. They could not understand her persistence, so they turned to Zechariah. They gave him a writing tablet and he simply confirmed his wife's statement by writing that the boy's name was to be John. This name means 'grace or gift of God'. Imagine their further astonishment when, upon having written this, Zechariah's power of speech returned.

2. The nature of John's ministry

John the Baptist, like the Old Testament prophets, emphasised righteousness as the essential preparation for the Day of the Lord. He challenged the outward show of religion and the popular idea that material glory and prosperity would come with the setting up of the Kingdom of God. He called for repentance, symbolised in baptism and expressed in daily life as the only adequate preparation for the Kingdom (which he declared was 'at hand').

The New Testament and the Jewish writer Josephus both describe John's work as a call to the Jews to put their lives in order so that they would be morally fit to meet the person who was to establish the new society.

The prophets in the Old Testament had often seen that though the Jews were God's people they were in no fit state to meet their God. If God was ever to work in their lives, His coming would have to begin with judgement – and the judgement would be most severe for those who had had the greatest privilege.

John's message was exactly the same. He called on the Jewish people to be prepared to change their way of life, so that they would be fit to meet their God. Those who were ready to face up to the challenge showed their willingness to change by being 'baptised'.

The Greek word from which we get the word 'baptise' simply means 'to dip'. It was often used, for example, in the dyeing of clothes as they were immersed in a bath or tub. 'Baptism' in the religious sense was just the same, except that it was people who were immersed, and they were dipped not in dye but in clean water. John presumably used the River Jordan as a handy source of water. (Note: Do not get side tracked on the Army's position on baptism. This is dealt with in unit 8.)

3. John's willingness to decrease and point his followers to Christ

John never forgot that his role was to point the people to Jesus.

In stressing the willingness of John to take a secondary role, you may wish to read John 3:23 - 36. John's disciples were inclined to jealousy about the popularity of Jesus. But John's only comment was 'He must become more important, while I become less important.' (GNB)

John showed all the admirable qualities necessary for his secondary role: humility, acceptance, no envy, empathy, joy at Christ's success, fulfilment in doing the job God had appointed him to do.

The absence of envy in John's heart sets an example to us.

John's role may have been secondary to the role of Christ, but it was nonetheless important. His responsibility was to point to Christ, a role each follower of the Lord is called to accept.

GETTING STARTED

POINT

Advertising is very important for people who want to sell a product. If the product is good enough, satisfied customers will tell their friends to try it.

God's news about Jesus is best spread in this way.

When it was time for Jesus to come to earth, God chose a very special person to 'advertise His coming' and in this session we will look at how well that man did his job

1. Ask the young people to consider some advertisements that have made them want to go out and buy the product.

What five steps does a good advertiser follow?

See if the young people can reach these five points and list them. (Help them if necessary.)

- a. They tell us what the product is.
- b. They tell us what it will do for us.
- c. They tell us who guarantees (or recommends) the product.
- d. They tell us how we can get it.
- e. They use a novel approach to grab our attention.

Divide the young people into groups and allow them a few minutes to plan an advertisement for a new brand of chocolate or chewing gum which covers these five points. Supply felt pens and a large sheet of paper or cardboard for each group. Allow each group to show their 'ad' and let the young people decide whose 'ad' was most effective in covering these five points.

Or

2. a. Assemble all the ingredients, utensils and tools for making a cake with no pre-packaged ingredients, i.e., flour, sugar, eggs, margarine, milk etc.
- b. In another area assemble a cake mix (preferably a no egg kind), water, bowl and mixer.
- c. Also have some ready made dough to simply cut to size and bake.

Ask, 'Which method would you rather use?' The answer will probably be 'b' or 'c' because they are easier and less work. Someone else has done the hard work.

What other ways do we use products, goods etc., where somebody else has done the hard work?

You could make a list of the young people's ideas e.g., packaged sliced bread; pre-cooked, frozen meals; ready made clothes; furniture; houses.

POINT

Our busy society lives and works by purchasing goods that have been made by others. We couldn't maintain our life style if we only had the raw materials and each individual had to grow and produce and manufacture all he/she needed. We depend on each other.

Some people do the preparation, the groundwork, making it easier for what/who comes next. Such a man was John the Baptist. He was willing to prepare the way for Jesus.

GOING DEEPER

I. John's miraculous birth and upbringing

a. What was the world like?

God had spoken to the Children of Israel many times through His prophets, but for four hundred years there had been no prophets.

During these long years Israel had offered prayer that the promised Messiah might come. And still they waited for His coming. Every morning and evening the priest burned incense in the Temple while the people prayed.

God had not forgotten His promise. In His own good time He fulfilled His plan for the redemption of His people.

A lot of things in life challenge our faith in God. We wonder why God seems to take so long. This has always been the case.

Zechariah, a priest, and his wife Elizabeth, were people whose hearts were perfect toward God.

Although Zechariah and Elizabeth lived good lives, everything did not go well for them. On the contrary, through many long years they grieved over their childlessness. In those days this would be regarded as a judgement of God upon them. Read Luke 1:25.

b. Study of Luke chapter 1

- Read Luke 1:5 - 7.

Zechariah and Elizabeth were childless. Children were believed to be a heritage from the Lord so it was hard for them to have neighbours and friends wondering if they had done something wrong to miss out on this blessing.

But they still trusted God and served Him well.

- Read Luke 1:8 - 10.

A priest may only be given the task of burning the incense on the altar once in his life time, so it was a very special moment for Zechariah. It was a big responsibility because he was not coming just for himself. He represented all the people who desired to worship God. As the incense was burned in the inner sanctuary, they would be in the Temple or its courts praying two prayers:

- i. for the coming of the Messiah to deliver God's children;
- ii. for their own individual needs.

- Read Luke 1:11 - 17.

- What did the angel tell Zechariah?
- What instructions were given about the child?

God was about to answer the prayer for the coming of the Messiah and this son would prepare the minds and hearts of the people so that they would receive Christ.

- Read Luke 1:18 - 25.

- Why couldn't Zechariah speak?

- Read v.24 then v.57 - 66.

- How did God keep His promise to Zechariah?

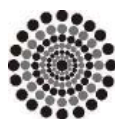
- Why were the friends and relatives surprised at the choice of name?
- What happened once Zechariah wrote the name down?

c. **John's preparation**

The Holy Spirit guided John's life from his birth (Luke 1:15). John was a Nazirite, drinking neither wine nor strong drink (Numbers 6:1 - 5).

His garments – made from camel hair cloth – represented the same type of clothing (called sack-cloth) that was worn by the Old Testament prophets. The Jews were expecting the Messiah to come in splendour, and His herald would be expected to wear fine clothes and rich apparel.

His food – locusts and wild honey – expressed John's life of self-denial and indicated his deep spiritual life.



LEADER TIP

Read the Scripture passages if possible, otherwise tell the young people what the passage says.

2. **John's ministry**

As we have seen, John the Baptist was called on to prepare the way for the coming of Christ and he took his task seriously.

- a. He appeared as the first prophet for more than 400 years. The Holy Spirit led him to identify himself with the Old Testament prophet, Elijah.

Read 2 Kings 1:8; Malachi 4:5.

Such actions helped the Israelites to see him as a prophet and so accept that the coming king he was announcing had authority.

- b. His message had four important parts:

- i. the Kingdom of God is near (Matthew 3:2);
- ii. it would bring people into a right relationship with God (Mark 1:4);
- iii. this relationship was possible through the promised Messiah God was sending (Luke 3:16);
- iv. people could prepare themselves by repenting (Matthew 3:8).

- c. His message was received.

John was called a 'herald'.

He was also called the 'voice' because he was used to giving God's message to people.

This was seen as a fulfilment of Isaiah's words in Isaiah 40:3. Compare Matthew 3:3 with this verse.

Gentiles seeking admission to Judaism were frequently baptised as a sign that they were being cleansed of their evil ways. But it was not common for Jews to go through this rite. Yet, when John called his fellow countrymen to undergo baptism to show they were repenting of their sins, they responded eagerly.

- Read Matthew 3:5 - 6.

John spoke very plainly to the people and when they asked 'What shall we do?' he was quick to point out the need for an alteration in their attitudes and their daily lifestyles.

- Read Matthew 3:7 - 8 and Luke 3:11 - 15.

DEFINITION

A herald is a person with public authority to convey messages from a king.

List the types of people and the direct message John gave them.

John encouraged baptism because this was an outward sign to show that people had really turned to God and away from their sins.

But, always he reminded the people that they needed to be baptised by the Holy Spirit and that this would be done by the One who was coming and was greater than he was.

3. John's willingness to become less important

Through John's ministry he constantly told his listeners that he was only there to prepare the way for the One who was coming.

Read the following passages and complete activity 2. Luke 3:15 - 17 and John 3:28 - 33.

What did John say: about Jesus? about himself?

John was surprised when Jesus came to him to be baptised for he knew that Jesus was truly the Messiah and felt totally unworthy to perform this task. As Jesus came out of the water he had seen the Holy Spirit resting like a dove on Him and heard God say, 'This is my own dear Son, with whom I am pleased.' (Matthew 3:13 - 17, GNB)

With this announcement that the Messiah was here, John knew that his task was completed.

He had been born to prepare the way – and now the One he had prepared for, was here, ready to begin His ministry.

So John kept to his task. He did not try to make a name for himself, and when he was told that Jesus and His disciples were now preaching and baptising, there was no sign of jealousy or anger that his work may not be recognised.

He was able to say that Jesus must become important as he, John, would gradually become less important.

Discuss: In life there are many occasions when the person who does all the hard work and preparation does not get any thanks. Is this fair?

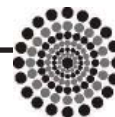
What can we learn from John about our attitude in such circumstances?

TAKING IT HOME

John's role was to point people to Jesus, to make Jesus' work easier because the people were ready and expecting Him to begin His ministry.

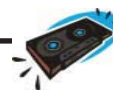
Many people still help prepare the way for Jesus by doing the things that often go unnoticed. e.g. Some see the buildings are ready, some make tapes for shut-ins, some prepare news sheets, some prepare the music to enhance the worship, some take child-care responsibilities so that parents can listen to the services.

No matter what tasks we are asked to do, if we see that it is a ministry 'preparing the way for the Lord', then we will be able to do it in His name, glad to be of service to Him.



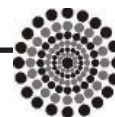
LEADER TIP

This is activity 3 on the work sheet.



VIDEO CLIP

Show the *Jesus* video segment of John's ministry up to the baptism of Jesus.



LEADER TIP

This is dealt with in activity 4 on the work sheet and could be done now if you so desire.

FOLLOW-THRU

You could suggest that the young people look at the Leadership challenges.

Encourage them to think of ways they could use their talents or help with street ministry.

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preparing the way



Find the missing words by reading the Bible verses. They are all words spoken by John. Then write the letter in the circle on the line to find the key word of John's message.

John's message was

A Matthew 3:10

The axe is ready to cut down the trees at the ○ _____ .

B Matthew 3:10

Every tree that does not bear good fruit will be cut down and thrown in the _____ ○ .

C Matthew 3:11

I _____ ○ _____ you with water to show that you have repented.

D Matthew 3:11

But the one who will come after me will _____ ○ you with the Holy Spirit and fire.

E Matthew 3:11

He is much greater than I am; and I am not good enough _____ ○ to carry his sandals.

F Matthew 3:11

He will gather his _____ ○ into his barn but he will burn the chaff in a fire that never goes out.



Work with a partner. One will find out what John said about Jesus, the other what John said about himself. Share your answers.

what John said about Jesus	what John said about himself
Luke 3:16 (a)	Luke 3:16 (a)
_____	_____
Luke 3:16 (b)	Luke 3:16 (b)
_____	_____
John 3:29	John 3:28
_____	_____
John 3:32	John 3:29
_____	_____
John 3:30	John 3:30
_____	_____
John 3:31	John 3:31
_____	_____



John's advice to the people who came to hear him preach was:

To the Pharisees and Sadducees
(Matthew 3:7 - 8)

He also told them not to expect to escape punishment by (v.9)

To the people he said, (Luke 3:11)

To the tax collectors he said,
(Luke 3:12 - 13)

To the soldiers he said, (Luke 3:14)



What did John say must happen to himself as Jesus began his work? (John 3:30)

Unjumble these words to find what feelings could have been aroused in John.

*vyn e • sealjoyu
ppunrecadeiat • grane
cogreundenis*

un _ _ p _ _ _ _ _ _ _ _ _ _ d

unr _ _ _ g _ _ _ _ _ d

Did he show them? _____

Why do you think this was so?

How about you? Can you do 'behind the scenes' work and be happy knowing that the whole show works out well or do you have to be in the spot light?

HIGHLIGHTS

- Zechariah and Elizabeth had been childless for many years.
- The angel Gabriel visited Zechariah in the Temple to tell him of God's plan.
- Zechariah and Elizabeth were delighted to be part of God's plan.
- John lived a hard life and faithfully carried out his work as the herald of Jesus.
- John was happy to see Jesus become more important than he was.



preparing the way

People recognised the prophetic assurance shown in John's preaching.



Use these references to make a statement about:

John's mission

Isaiah 40:3

John's message

Luke 3:7 - 16

John's baptism

John 1:29 - 34

John's preaching and baptising was done by the Jordan close to where Joshua had crossed centuries before.



Work with a partner. One will find out what John said about Jesus, the other what John said about himself. Share your answers.

what John said about Jesus

Luke 3:16 (a)

Luke 3:16 (b)

John 3:29

John 3:32

John 3:30

John 3:31

what John said about himself

Luke 3:16 (a)

Luke 3:16 (b)

John 3:28

John 3:29

John 3:30

John 3:31



John gave very practical advice to the people who came to hear him preach. Summarise what he said to them.

A To the Pharisees and Sadducees (Matthew 3:7 - 8)

Four horizontal lines for writing the answer to question A.

In (v.9) he told them

Four horizontal lines for writing the answer to question A.

B The people (Luke 3:11)

Four horizontal lines for writing the answer to question B.

C The tax collectors (Luke 3:12 - 13)

Four horizontal lines for writing the answer to question C.

D The soldiers (Luke 3:14)

Four horizontal lines for writing the answer to question D.



What did John say must happen to himself as Jesus began his work? (John 3:30)

Two horizontal lines for writing the answer to question 4.

Unjumble these words to find what feelings could have been aroused in John.

vyne • sealjoyu
ppunrecadeiat • grane
cogreundenis

Word unjumbling exercise with dashed lines and letters 'p' and 'd'.

Did he show them? _____

Why do you think this was so?

Two horizontal lines for writing the answer to question 4.

How about you? Can you do 'behind the scenes' work and be happy knowing that the whole show works out well or do you have to be in the spot light?

Two horizontal lines for writing the answer to question 4.

Read Philipians 2:5 - 7. How could these verses have been applied to John?

Two horizontal lines for writing the answer to question 4.

Can they be applied to your service?

Two horizontal lines for writing the answer to question 4.



THE TIME HAS COME

AIM

To help the young people understand the significance of the birth of Christ and His early life.

OBJECTIVES

As a result of this session, the young people will understand:

- ❖ that Christ's birth was spoken about by the prophets;
- ❖ the events surrounding His birth;
- ❖ that Jesus grew just as we do;
- ❖ the importance of His boyhood visit to the Temple.

INSIGHTS FOR THE LEADER

For four hundred years the Jewish nation had heard no prophetic voice. The longing for the Messiah to appear was strong and any revolutionary minded patriot could secure a ready following even though following these false Messiahs often led to tragedy. The expectation had grown that the Messiah would be a military and political Saviour who would defeat the Roman oppressors and restore the glory that Israel had known in David's time.

Yet, the Old Testament prophets had given clear insights about the kind of Messiah they could expect. The young people will look at some of the prophecies concerning His birth as they work through this session.

The Bible gives us little information about Christ's childhood. In fact two of the gospels do not even give an account of the Christmas story.

To fill in the large gaps of His early years we can only look to historians to help us as we study what life in that period was like.

This description comes from L.D. Rixon's book, *How Jesus Taught*:

Jesus was brought up in Nazareth which is built in the range of limestone hills bordering the great plain of Esdraelon ... Jesus was brought to Nazareth as a child of about two years of age and there he lived for nearly twenty-eight years of his life.

The education of a child begins with the mother, and Jesus would receive his earliest instruction from Mary. The Gospel writers do not give us any information about this, but it is possible to reconstruct from Jewish sources the background of the education of Jesus. At a very tender age his mother would begin to teach him certain verses of the Law, and would continue to add to this knowledge, so that by the time he went to school he would have learned by memory many verses of the Law. Mary would teach him his letters, also, and he

SESSION 3

FROM THE BIBLE

Luke 1:26 - 56; 2:1 - 20, 25 - 32, 41 - 52; Matthew 1:18 - 2:23; and selected Old Testament verses.

CHECKLIST ✓

How you treat this session will depend on the amount of Bible knowledge your young people have. If you think they know the Christmas story well, then you will use different approaches to those used by a leader with fairly 'new' Christians.

If you find lots of 'blanks' in your group's knowledge, you will need to concentrate on the Bible readings to teach them the Christmas story.

Keep the four objectives before you and see that you cover the work that will fulfil them.

There are two suggested Getting Started activities. Choose the one best suited for your group and prepare accordingly. Listen as your group works on activity 1, so that you can assess their knowledge of the Christmas story. Getting Started 2 may require a mother and baby being invited to visit group.

Do not spend too much time on either of these starting activities.

There are four suggested teaching approaches. Each approach treats a different objective of the session, so try to use them all.

There are some alternatives in approach 1 so select and prepare the two you will use.

Approach 2 suggests a quiz which can be done by memory or by reading the verses first, or for those young people knowing the story well, a 'What If' discussion is presented.

Approach 3 looks at Jesus' boyhood and approach 4 looks at the visit to the Temple.

would be able to cope with easy reading before beginning to attend the synagogue school. Mary would tell him stories of past Jewish history, stories about Abraham, Isaac, Moses, David and others. As this was a deeply religious household ... Jesus would be taught Jewish prayers and Jewish religious customs. By the time Jesus commenced ... school he would know that he belonged to God's own chosen race, and that his God was the only true God, the creator of heaven and earth who would one day give Israel supremacy over all other nations of the world.

... For the first four years of school the main subject for study was the Pentateuch (the Law), with writing and arithmetic as subjects of lesser importance. The pupils sat on the floor and learned by rote, chanting the Law until it could be repeated without hesitation and without error. . . From the age of about ten to the age of fifteen the pupil would receive instruction in the Mishnah, which is a part of the Talmud.

... To what extent other languages were taught is not clear, but at least Jesus learned to read the difficult Hebrew script of the sacred scrolls at a time when Hebrew was practically a dead language, and could translate it into the popular Aramaic, as he did in the synagogue in Nazareth. (Luke 4:16 - 20.)

... There is sufficient evidence in the New Testament records to indicate that he was one of a large family. His brothers – James, Joseph, Simon and Judas – are mentioned by name, and his sisters in the question, 'are not his sisters here with us?' (Mark 6:3.) One can imagine him helping with the younger children and getting to understand children so that during the days of his ministry children seemed relaxed in his presence.' (pp. 11, 12, 13)

The visit to the Temple (Luke 2:41 - 52)

When He was 12 years old, Jesus went with His family to Jerusalem for the Feast of the Passover.

This was one of the great festivals when the Jews commemorated God's delivery from their Egyptian bondage. Held in the middle of April, it was celebrated in Jerusalem.

It would take pilgrims from Nazareth a week to travel the 160 km to Jerusalem. This was the first such festival that Jesus had attended and would have been the greatest experience of His young life.

For six weeks before the festival, the meaning of the Passover was taught in every school and was preached in the synagogue. Roads and bridges were repaired and the Temple made resplendent.

As they went, the pilgrims would sing the Psalms. One of them would have been Psalm 122, 'I was glad when they said to me, "Let us go to the Lord's house."'

We can assume from Jesus' comment to His parents when they found Him in the Temple that He was excited about this visit to his Father's House.

Jesus stayed behind after His parents had left to return home and three days later He was found 'in the Temple, sitting with the Jewish teachers, listening to them and asking questions'. (Luke 2:46.) Not only was He filled with wisdom, but He had both a desire to increase it and a readiness to communicate it. His wisdom and knowledge

astonished everyone but they did not understand the implications. Even Joseph and Mary did not understand what 'business' He had to do in the Temple of His Father and took Him back to Nazareth.

The important words in this passage for your group may well be v.51 - 52, 'Jesus went back to Nazareth with his parents and obeyed them. His mother kept on thinking about all that had happened. Jesus became wise, and he grew strong. God was pleased with him and so were the people.' (CEV)

GETTING STARTED

I. Link to the Christmas story

Put as many different pictures of people or objects included in the Christmas story around your room as you can. e.g., star, shepherd, sheep, wise man, manger, Bethlehem, Mary, Joseph, angel, gifts.

Give each young person a piece of paper and a pen and have them walk around identifying each one. They can do this in three ways: (you could keep a score if you wish.)

- a. Make one simple correct sentence about the object.
(1 point.) e.g., The star led the wise men to Jesus.
- b. Use a verse of Scripture from memory to describe the object. (3 points.)
'We have seen His star in the East and have come to worship Him.'
- c. Find a verse in the Bible where the object is mentioned and give the reference. (5 points.) (Matthew 2:2.)

Set a time and give a small prize to the one who earns the most points. (The knowledge or lack of it exhibited in the answers should help you know how much time is needed for the Bible teaching.)

Or

2. Bring several birth announcements from the local newspaper and discuss the different ways people have of announcing a birth. (Some young people or leaders may know the way their own birth was announced.)

If there has been a new baby born in your corps recently, invite mother and baby to visit your group. Have questions ready to be used in interview i.e.:

- What sort of things did you need to do to prepare for the baby's birth?
- Where was the baby born?
- How did you let all your friends and family know that the baby had arrived?


Compare these to the birth of Jesus.

GOING DEEPER

I. Expecting a Messiah

a. Set the background

The people of Israel had been waiting a long time for the promised Messiah to come. Although, under the Romans, they were allowed to worship their God, they hated paying taxes to the Romans, and being forced to carry a soldier's gear for him, if he demanded it.



Jesus' birth was at just the right time (Galatians 4:4) and was no mere chance. His coming had been foretold by prophets and was happily announced by those who were waiting for Him to come. In this session we will look at some of these prophecies as well as the events surrounding His birth and be reminded that Jesus grew up, just as we did.

Forgetting about their failure to be God's faithful, obedient people, they still expected Him to bless them and part of that blessing was to send the Chosen One (the Messiah or the Christ). He would, they believed, solve all their problems – and restore Israel to the wealth, security and power known under Kings David and Solomon.

Some wiser God-fearing people knew that the Messiah would bring salvation, not only to their nation, but to all the world. Such a man was Simeon.

Read about him in Luke 2:25 - 32.

Simeon knew what Isaiah the prophet had said about the Messiah who would come. The Holy Spirit helped him to recognise in this tiny, helpless baby, God's chosen One.

b. Bible search

Let's look at what the prophets had said about the Messiah's birth and coming.

You may need to point out to your group that Matthew especially wrote his gospel to prove to the Jews that Jesus was truly the promised Messiah and so he constantly refers to prophecies often saying, 'In this way what the prophet . . . said came true'.

Or

- c. Present the following drama, having had it prepared previously by those taking part.

(A towel or striped tea towel on the actors' heads would be sufficient costuming.)

Characters:

Narrator,

Elias (an older man),

Simon (a young man),

Jonas,

Bartus (Simon's brother),

a stranger.

Scene: Elias, Simon, Jonas and Bartus are in a group talking. The stranger stands nearby obviously listening to the conversation.

NARRATOR

It is the Roman year 748, one week before the first Christmas Day. In a field near Bethlehem in the shelter of a sheepfold, some shepherds are eating their midday meal.

ELIAS

I paid my taxes to the Romans last week. Next week we must pay our money due to the Temple. It's really difficult to find enough to buy food these days. Oh how I long to be able to take things a little easier!

SIMON

At your age, Elias, you should be able to stay home. But when the Messiah comes everything will be different.

JONAS

(Sneering, sullen look.) When he comes! I'm tired of waiting. I'm going to join the Zealots. They've got the right idea! They're trying to get rid of the Romans. I think it's time to act.



LEADER TIP

Activity 1 on the work sheet lists five Old Testament prophecies and how they were fulfilled.



LEADER TIP

If a young person points out that Luke 2:4 names Joseph as the descendant and he wasn't really Jesus' father, you will need to explain that Mary, too, would have come from the same line and Jewish people understood this, so it did not need to be explained or even mentioned.

ELIAS

(Slowly, with conviction.) It is better to wait for God's time.

JONAS

Judas Maccabeus didn't talk like that when he defeated the Syrians 200 years ago. We can do the same to the Romans if every person had the courage to fight.

SIMON

Brave words! But even Judas was killed in battle in the end. If you're not careful that's how you'll finish up.

JONAS

It's because of wimps like you that we're still under Rome. You're as bad as those traitors who collect taxes for the enemy.

BARTUS

Keep your temper! We all want to be rid of foreigners with their heathen ways, but for the life of me I cannot see how the Messiah can possibly come to our nation in its present state.

SIMON

He must come soon. I know our nation is a mess. Only the Messiah can bring it back to God.

ELIAS

(Sighing.) What worries me is that I heard a rabbi in the village the other sabbath say that if all Israel kept the whole Law for a single day, the Messiah would come. But what hope is there of that? Like wishing for the moon!

Take me, for instance. I do my best, but I can't keep the Law in every detail – and many don't even try! If only the nation would repent, perhaps God would act.

STRANGER

(Who has been listening.) Why don't you pay attention to your sacred Scriptures?

ELIAS

We do. But some of them are hard to understand. Have you any advice for us, stranger? We would like to hear what you have to say.

STRANGER

Listen to some of Isaiah's words about the coming Messiah:

On Him shall rest the spirit of the eternal,
the spirit of wisdom and insight,
the spirit of counsel and strength,
the spirit that knows and reverences the eternal.
He will not judge by appearance,
nor decide by hearsay,
But act with justice to the helpless and
decide fairly for the humble.

JONAS

But what about the hated Romans?

STRANGER

Your real enemy is not Rome, but evil. When the Messiah comes, He will not destroy people; He will destroy bitterness and wrong.

NARRATOR

The group needed time to think about this idea.
And they did not have long to wait for Israel's promised Messiah.

2. Christmas quiz

Notice that the quiz is divided into four sections dealing with four different aspects of the Christmas story.

Decide whether you will have your young people attempt some questions from every group, or whether they will work with a partner within a set time limit.

The references will verify their answers.

How well do you know the Christmas story quiz

Section A

1. Which two gospels do not mention the Christmas story? (Mark and John)
2. Who brought God's message to Mary? (Luke 1:26)
3. Why was the baby to be called Jesus? (Matthew 1:21)
4. What was Mary's reaction to the visit of an angel? (Luke 1:29)
5. What was Joseph going to do when he discovered that Mary was pregnant? (Matthew 1:19)
6. Why did he marry her? (Matthew 1:20)
7. What was Mary's response to the angel's message? (Luke 1:38)
8. Who did Mary go to visit? (Luke 1:39 - 40)
9. What was the first thought Mary expressed in her song of praise to God? (Luke 1:46 - 48)

Section B

1. Who was the Roman Emperor at the time of Jesus' birth (Luke 2:1)
2. Why did Joseph and Mary have to go to Bethlehem? (Luke 2:1, 3, 4)
3. Why was Jesus' first cradle a manger? (Luke 2:7)

Section C

1. Who saw the angel after Jesus' birth? (Luke 2:8 - 9)
2. What was the angel's message? (Luke 2:10 - 11)
3. How were they to recognise the Saviour? (Luke 2:12)
4. What was the message of the angel choir? (Luke 2:14)
5. Were the shepherds successful in finding the baby? (Luke 2:16)
6. How did it affect the shepherds? (Luke 2:20)

Section D

1. Why did the wise men come to Jerusalem? (Matthew 2:1 - 2)
2. How did King Herod feel when he heard that a new king had been born? (Matthew 2:3 - 4)
3. How did Herod lie to the wise men? (Matthew 2:8)
4. What gifts did the wise men present to Jesus? (Matthew 2:11)
5. How did God protect baby Jesus from Herod? (Matthew 2:13)

Or

Discussion: What if ...?

It's fascinating to think about what could have happened to God's plan if the participators had not been ready to obey God's leading. Think about these:

- What if Mary had said, 'No way, choose someone else. I don't want to be used like that!' (She knew she would be ridiculed, disbelieved, even abandoned.)



LEADER TIP

These questions are found on activity 3 on the work sheet. The Bible references are given here but not on the work sheet. Have different young people open their Bibles at either Matthew or Luke so they can skim the first few chapters for the answers.

- What if Joseph had said, 'I'm going to break off the engagement with you for this.' (He could have felt cheated, disappointed that her first born son would not be his.)
- What if Emperor Augustus had not called a census? (Jesus would not have been born in Bethlehem. Was this part of God's plan all along?)
- What if the shepherds had ignored the angel's message? (Would we have ever known this story if they had kept quiet?)
- What if Joseph had ignored the warning to flee to Egypt? (Would God's plan have been spoilt and the baby Jesus killed?)
- What if the wise men had gone back to tell Herod where the baby was? (He could have tracked down the slow travelling couple very easily.)

What can we learn from the willingness of these people to obey God and be used by Him?

3. **Jesus grew as we do**

The Bible does not record much about how Jesus grew up.

Once the story of His birth is recorded, there is little said about His childhood. However from other sources we have an idea of what Jewish family life was like in these times.

(Fill in details of such a life from the Insights for the Leader material.)

It is believed that Luke sought out Mary before he wrote his gospel so that he mentions the Christmas story in detail and gives us a few glimpses of Jesus' childhood.

Read and discuss with your young people what these verses tell us about Jesus.

Luke 2:40.

Luke 2:51.

Luke 2:52.

Hebrews 4:15.

4. **Jesus' boyhood visit to the Temple**

Read together Luke 2:41 - 52. Luke tells this story to illustrate that Jesus was filled with wisdom and blessed by God.

When a Jewish boy turned 12, he was prepared to become an adult in the religious community. (Like being confirmed or enrolled as a Senior Soldier.)

This visit to Jerusalem would therefore be a very special occasion for Jesus. At long last He was to see 'His Father's house' and would have a chance ask the learned men some of the questions forming in his mind.

Visitors flocked to Jerusalem for the celebration of the Passover and the children and the adults were taught or reminded of the significance of this occasion both at school and in the synagogue. Visitors travelled in large groups, for safety as well as for fellowship and could take up to a week to reach Jerusalem. (It was 160 km from Nazareth to Jerusalem.)

The crowd on the return trip was just as large and it took Mary and Joseph till the end of the first day of travel to realise that Jesus was not with them.

Retracing their steps the next day, they finally found Him on the third day sitting in the Temple.

Naturally, Mary spoke like an anxious mother, afraid that some danger had come to her son

Read again v.48 to see how she spoke to Him.

What was Jesus' response? (v.49)

Jesus was not trying to be cheeky or smart. Verse 51 shows that He was quite willing to go back to Nazareth and obey them.

But He did have an unusual sense of the presence of God in His life.

God was His Father, and this relationship was more important to Him than anything else.

TAKING IT HOME

God's perfect timing in sending Jesus as the Messiah has a lesson for us – God never makes a mistake and He can use ordinary people today as He did Mary and Joseph.

Jewish people were looking and hoping for the coming of the Messiah. Some expected a superhuman person; others expected a brilliant military leader; others recognised the desperate need for a Saviour and were prepared to wait for God's own way and timing. So Jesus came, born of a human mother, growing up just as we do. And He left us an example to follow.

Are we ready to do whatever God wants us to do?

FOLLOW-THRU

Challenge the young people to consider a task in the Get Involved and Grow in Worship segment that they could attempt.

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Solution for crossword on junior work sheet

The time has come



This prophecy was fulfilled when

Matthew 2:1 & 4 - 5

Matthew 1:20 - 22

Luke 1:31 - 32

Luke 2:4

Old Testament prophets foretold

Micah 5:2

Isaiah 7:14

Jeremiah 23:5 - 6

Isaiah 11:1

Isaiah 49:6

HIGHLIGHTS

- Jesus birth was spoken about by the prophets.
- Jesus fulfilled many prophecies.
- The Jews were expecting a Messiah who would set up an earthly kingdom.
- God used obedient people to bring His plan into action.
- Jesus grew as we do.
- At 12 Jesus realised He had work to do for His Father.

2 Christmas Crossword

After the wise 24-A had 11-D back to their 2-A country, the angel of 20-A Lord appeared to 14-A in a 30-A, telling 16-D that it was 17-A safe to remain at 23-D; 3-D must 8-D Mary and baby Jesus 1-D to 5-A, for 31-D 28-D would 32-A to find the 9-D child and 22-A him. So Joseph 13-D Mary and Jesus and 7-A them 12-A by 37-A to 19-A to Egypt. 35-A remained there until Herod was 6-D. Then the angel 29-A the 25-D appeared again 35-D Joseph and 36-A him that he could bring Jesus and 33-A 27-A back 34-D the 10-A of Israel, as there was 18-A danger now, 15-D they 21-A back 26-D Egypt and settled 4-D Nazareth.

3 How well do you know the Christmas Story quiz

If you can add the Bible reference you earn double points.



- A**
- Which two gospels do not mention the Christmas story?
.....
 - Who brought God's message to Mary?.....
.....
 - Why was the baby to be called Jesus?.....
 - What was Mary's reaction to the visit of the angel?.....
 - What was Joseph going to do when he discovered that Mary was pregnant?
.....
 - Why did he marry her?
 - What was Mary's response to the angel's message?.....
 - Who did Mary go to visit?
 - What was the first thought Mary expressed in her song of praise to God?
.....

- B**
- Who was the Roman Emperor at the time of Jesus' birth?.....
 - Why did Joseph and Mary have to go to Bethlehem?
 - Why was Jesus' first cradle a manger?.....

- C**
- Who saw the angel after Jesus' birth?.....
 - What was the angel's message?.....
 - How were they to recognise the Saviour?
 - What was the message of the angel choir?.....
.....
 - Were the shepherds successful in finding the baby?.....
 - How did it affect the shepherds?.....

- D**
- Why did the Wise Men travel to Jerusalem?
 - How did King Herod feel when he heard that a new king had been born?
 - How did Herod lie to the Wise Men?
 - What gifts did the Wise Men present to Jesus?
 - How did God protect Baby Jesus from Herod?

The Australian Christmas Bell blooms better after a bush fire.

SCORE:

20+ Did you write the gospels?
 16 - 19 You enjoy Christmas don't you?
 12 - 15 Follow the star!
 Under 12 You could be getting 'nuffin' for Christmas.





The time has come



1.

Old Testament prophets foretold

Micah 5:2

Isaiah 7:14

Jeremiah 23:5 - 6

Isaiah 11:1

The Roman Emperor said he would rather be Herod's dog than his son.

Isaiah 49:6

This prophecy was fulfilled when

Matthew 2:1 & 4 - 5

Matthew 1:20 - 22

Luke 1:31 - 32

Luke 2:4

Luke 2:29 - 32

2. Choose at least 3 people who were important in the Christmas story. Explain how their willingness to be obedient to God's leadings or to be used by Him were important so that God's plan could be carried through.



Christmas is celebrated on 6th December in some European countries.

Although the people grumbled about Roman oppression, the world had a longer period of peace under Roman rule than in any other time.

SESSION 4

TEMPTED LIKE ME!

FROM THE BIBLE

Matthew 16: 1 - 4; Mark 8:33; Luke 3:21 - 22; 4:1 - 14; 22: 28; Hebrews 2:18, 4:15; James 1:13.

AIM

To show the young people that Jesus was 'tempted in every way that we are.' (Hebrews 4:15, GNB)

✓ CHECKLIST

There are two suggested Getting Started activities. Getting Started 1 is especially for juniors and involves using activity 1 on their work sheet. If you want to use it for your whole group, you will need to make photocopies for the seniors.

There are four suggested teaching approaches and it would be advisable for you to allocate your time so that you use them all as they progress from one to the other.

For approach 1 work out how you will do the Bible reading and write up the definition, keeping material ready to write up the explanation.

Approach 2 sets the background of the temptation.

Approach 3 is important because the young people study each temptation to discover the reason for it. The discussions are therefore important in this approach.

Approach 4 looks at the three methods Jesus used to overcome temptation. (The young people could fill in activity 2 on the senior work sheet or activity 4 on the junior one as this is done.)

OBJECTIVES

As a result of this session the young people will better understand:

- ❖ how Jesus was tempted;
- ❖ how Jesus overcame temptation.

INSIGHTS FOR THE LEADER

This is the first of two sessions on temptation. Read through them both before you begin your preparation. This will help you to work out what emphasis to place in each session.

Temptation has been defined as 'a conflict between God's will and self will'. We are all tempted, but in different ways.

The nature of temptation varies with the nature and the circumstances of the one who is tempted. For example, some placid people will never be tempted to lose their tempers – but they may be tempted to lie to get out of trouble.

The decision that we all have to make when we are tempted is will we follow our own desires or accept God's will as being the best way to go.

In such decisions Jesus also had to resolve this conflict of God's will or 'mine'.

Jesus was not just tempted once in His life then left alone. The Bible shows that all through His life temptations arose. Some were along the same lines as those He had in the desert, some were different.

Luke 4:13 (GNB) says, 'when the Devil finished tempting Jesus in every way, he left him FOR A WHILE' and in 22:28 (GNB) Jesus said, 'You have stayed with me all through my trials.'

We, too, can expect to be tempted all through life.

Other examples of Jesus being tempted can be found in Matthew 16: 1 - 4 (when He was asked to show by a miracle that God approved of Him) and Luke 8:56 (when tempted to capitalise on miraculous healing. Jesus countered with 'Don't tell . . .') When Peter tried to rebuke Jesus for talking about His coming suffering and death, Jesus saw this as a temptation to turn from His purpose and Jesus spoke very sternly to Peter. (Mark 8:33)

GETTING STARTED

1. Have the young people look at activity 1 on the junior work sheet. Get them to fill it in, explaining that they should not be concerned with how they are filling it in, and there are no right or wrong answers. (It would help if you filled one in as well.) If the young people are prepared to talk about their answers, you could then attempt to collate those temptations which are no problem to anyone.

Hopefully their answers will be so diverse, you will find that there will not be a temptation that fits into this category.

Or

2. One of the subtle temptations that can come to us is to lower our standards, especially if the outcome will be good, or to avoid embarrassment or because it's easier to give in. Consider these temptations and what our attitude should be in one or two of them.
 - a. Should the Army raise money through gambling because it is a much easier and profitable way to raise a lot of money?
 - b. Should we offer \$100 scratch em prizes to get people into church?
 - c. Should prizes be awarded to those who never miss a Sunday service?
 - d. We're just too old-fashioned with our attitude to marriage. We should come into line with what society says is OK.

GOING DEEPER

1. a. **Bible reading**
Read together Luke 4:1 - 14.
 - b. **Define temptation**
Have this definition written out. 'Temptation is a conflict between God's will and my will. Everyone is tempted, but in different ways.'

Read the definition through together, then ask several young people to explain what it means.


Choose the best explanation (it may be a combined effort) to write out. e.g., 'Temptation is wanting to do what we know is wrong. We are all tempted, but we have struggles over different things.'

We need to understand clearly that God does not tempt us. Read and discuss James 1:13.
2. **Background**
 - a. **The facts**
Jesus' temptation happened straight after His baptism and God's acknowledgement of His Sonship.

Read Luke 3:21 - 22 and 4:1 - 2.

This occurred at the very beginning of His ministry:
 - before He called the disciples,
 - before He began to preach,
 - before He healed anybody.
He was baptised by John the Baptist and then led by the Spirit to the desert.


FOR JUNIORS



POINT

Everone is tempted – but these temptations come in many different ways. In this session we want to look at how Jesus tackled and overcame temptation.

FOR SENIORS



POINT

We can often be tempted to do some things because we think the outcome will be good. ('It is a means to an end', we say.) Such temptations are subtle and hard to handle.

Jesus faced temptations and we are going to think about what He did when this happened.

b. **The circumstances**

He was alone and fasting for a long time. The temptations came during this time.

c. **The experience**

So we see that He had just had an amazing spiritual experience. (We would call it 'a high'.) What was the high? (Confirmation that Jesus was the Son of God and doing what God wanted and that the Holy Spirit was with Him in power.) Jesus knew His task and felt the presence of eternal resources.

Discuss: Have you ever felt you're being tempted following a spiritual high?

3. **The reasons behind the temptations**

During the time of fasting in the desert, Jesus was deciding His methods for the task ahead. He knew He was to establish the Kingdom of God – what then would be the best way of doing this?

Satan's temptations rarely appear in their true light. Sometimes he tempts us to use wrong methods to achieve a good goal. (e.g. Rob an ATM to get money for the Red Shield Appeal! A ridiculous suggestion, we know!) We should always consider whether methods we are planning for achieving good goals are in line with God's standards.

a. **The first temptation**

Refer to Luke 4:3 - 4.

It was natural that Jesus was now very hungry. He had had no food for a long time. The round stones looked like bread rolls.

Should He use His God-given powers to feed Himself?

We know from Jesus' life that the answer was a quick 'No!'. Jesus never used His power for His own personal needs.

Was there even more behind the temptation?

Was the devil saying that if Christ fed the crowds, they would join Him for what they could get?

Discussion

How did Jesus treat the temptation?

He would not use His powers for Himself or to meet the physical needs of the nation. (An economic Messiah.)

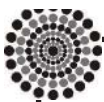
Notice how in Luke 4:3 the devil was suggesting to Jesus that He needed reassurance that He was, indeed, God's Son. 'If you are God's Son', he said. Why is the phrase 'If you are the Son of God . . .' so important in this temptation? (Satan wanted Jesus to doubt God's assurance and promises.)

To agree with this temptation would show that He needed to prove He was God's Son. And God had already shown Him at His baptism that this was the case. To give in to this temptation would question God's promise and the devil always feels victorious if we are left with feelings of doubt.

Many people find it hard to believe that they are really saved, that their sins are forgiven and forgotten. They doubt whether God could have really promised to forgive and forget.

b. **The second temptation**

Refer to Luke 4:5 - 8.



FOR SENIORS

Do you think that the suggestion that Christ should turn stones into bread refers not only to His own immediate need, but to the need of the hungry, poverty-stricken people forming the bulk of the nation?

It is well known that people in need take notice of those who meet their economic and welfare needs.

Jesus did feel great compassion for the hungry and the poor. But He knew that the primary purpose for His mission on earth was to give the people spiritual food.

To consider only supplying their physical needs would be forgetting that man made in the image of God has a soul that must be fed.

Satan was saying, “You’re a King. Use the methods of the kings of this world! Use force, diplomacy, trickery or manipulation. ‘All this will be yours if you worship me.’ ”

This is the temptation to compromise. “The devil said, ‘I’ve got people in my grip. Don’t set your standards so high. Strike a bargain with me. Just compromise a little with evil and men will follow you.’ ” (William Barclay.)

Jesus knew that the Jewish nation had many patriots looking for a Messiah-figure to lead them in a war of liberation against Caesar. It was the temptation to be a political Messiah. ‘Worship me’, the devil said. Jesus replied, ‘Worship the Lord your God and serve only him.’ (Deuteronomy 6:13).

Discussion

Was Satan saying to Jesus, ‘You can avoid the cross by going my way.’? How would we be affected if Jesus had yielded?

c. The third temptation

Read Luke 4:9 - 12.

Satan was saying, ‘Jump! Let the crowd see the angels come to your rescue. God will send them. What a show that would be! Everyone will take notice of such a mighty show! You have the power and crowds love miracles! You’ll have them eating out of your hand!’

People expected the Messiah to come dramatically, perhaps from the heavens. They expected Him to set up an earthly Kingdom as splendid as the one belonging to King David in the Old Testament. ‘Give us a sign’, was often heard throughout Christ’s ministry.

Discuss

Why did Jesus feel it was wrong to prove that He was the Son of God by doing something miraculous?

Jesus distrusted the popularity that followed His miracles and often ordered those He had healed not to tell others of it. (Read Mark 1:44; 5:43; 7:36.)

He wanted the people to follow Him for Who He was, not for what He did.

What was Jesus’ reply to Satan? (Jesus replied, ‘Do not put the Lord God to the test.’ Deuteronomy 6:16.)

4. Jesus overcame temptation

Having already looked at the temptations in approach 3, ask the young people how Jesus replied to Satan in every instance.

a. Jesus knew Scripture

The devil quoted Scripture, but Jesus knew its context and meaning. Jesus had learned the Scriptures at school, just like any other Jewish boy. It was part of the curriculum. He had obviously spent time with rabbis on other occasions. (Read Luke 2:46.) His first defence was Scripture and this was available to Him because of His thorough knowledge of it.

b. Jesus used spiritual resources

Remember Jesus had just spent ‘forty days and forty nights in the wilderness’ after God had confirmed that He was His Son and the Spirit had empowered Him.

Prayer during that time would have made Jesus more aware of His life's work and commitment to it.

Confirmation of His call would have given Him added strength to fight temptation.

c. **Jesus quickly dismissed temptation**

Jesus didn't wait around to negotiate, argue, or consider the options. When temptation came, He dismissed it quickly.

TAKING IT HOME

Knowing that Jesus had to face temptation just as we do and was victorious, helps us to see why we follow His example.

Jesus was tempted to put Himself in the centre of the stage. Or, as our definition of temptation says, He was tempted to put His will before God's will.

Jesus showed us that wanting to please God, rather than ourselves, is the best way to overcome temptation.

He showed us that when we really trust God, we do not need proof – we do not need to 'put God to the test'.

And He reminded us in the answers He gave, that if we are totally committed to God, then we will only worship and serve Him.

Ask the young people to think about a positive thing they can do this week to overcome temptation based on what they've done today. Spend time praying about this.

FOLLOW-THRU

This would be a good session to tie into the Get Involved and Grow in Mission challenge to 'Be an encourager'. Ask your young people to think of those they know who are finding it very hard to fight temptation and often give in. How could they encourage them?

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HUNTER, A.M., *The Work and Words of Jesus*, SCM Press Ltd., London.

1.

Look at this list of temptations. Mark your answer with a X.



Tempted	No problem	Sometimes but I can fight it	Big problem
To pig out on my favourite food.			
To cheat when I haven't studied enough.			
To want a lot more money than we have.			
To neglect jobs I'm supposed to do.			
To lie to avoid getting into trouble.			
To be prejudiced about people of other races.			
To go along with the crowd.			
To brag about my successes.			
To hold a grudge against a friend.			

2.

Use these words to complete this definition about temptation.



self conflict diffe rent God

temptation one

HIGHLIGHTS

- Everyone is tempted.
- Jesus was tempted during His earthly life.
- God does not tempt us.
- By looking at how Jesus overcame temptation, we can learn to do the same.
- Jesus knew the Scriptures well enough to quote them to Satan.

_____ is a _____ between _____'s will and _____ will. Every _____ is tempted, but in _____ ways.

3. Read Luke 4:1 - 13 and then answer these questions.

A. What event had just taken place before Jesus was led to the desert?

B. Why would Satan suggest to Jesus that He turn the stones into bread?

C. How did Jesus respond?

D. What was the second temptation about?

E. What was Jesus' reaction to this?

F. Why did Satan try to persuade Jesus to throw Himself from the top of the Temple?

G. Why did Jesus refuse to do this?

4 What three things can we learn from Jesus about coping with temptation?

1

2

3

1.

Read Luke 4:1-13 and then answer these questions



A. What event had just taken place before Jesus was lead to the desert?

B. Does this have any significance to the fact that He was then tempted? Why?

C. What had Jesus done in the desert?

D. Why would Satan suggest to Jesus that He turn the stones into bread?

E. How did Jesus respond?

F. What was the second temptation about?

G. What was Jesus' reaction to this?

H. Why did Satan try to persuade Jesus to throw Himself from the top of the Temple?

I. Why did Jesus refuse to do this?



2.

What three things can we learn from Jesus about coping with temptation?

1. _____

2. _____

3. _____

Although we can give away our peace of mind by our own actions, it cannot be taken away from us by anyone else.

You can't stop the birds flying overhead, but you can stop them nesting in your hair.

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3. Highlight or underline the points that relate to you.

1. How would you compare your own temptations with the temptations that Jesus faced?

- a. Different, but just as real.
- b. Not quite so big.
- c. Not quite so obvious.
- d. I've never been tempted.

2. When do you find yourself most likely to be tempted?

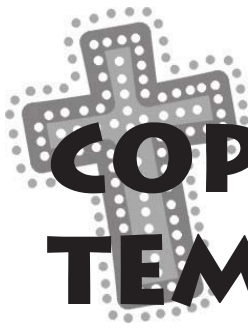
- a. When I'm tired and under stress.
- b. When I'm alone or away from home.
- c. After a spiritual high.
- d. When I'm not expecting it.

You can't quote Scripture to conquer Satan's attacks if you haven't learned any.

4 People are often tempted in subtle ways that are connected to their temperament. Decide which of these descriptions best suits you (you may be part of two of them). Read about the temptations that these people face often. Do you agree?

- a. Warm, witty, energetic and outgoing. Enjoys being with people. A good salesperson, entertainer and promoter. * **Temptation:** To be the life of the party but never let people get close enough to see that you might have some problems.
- b. Quick to make decisions, determined to succeed, good at getting things done.
* **Temptation:** To push everyone to work as long as and as hard as you do.
- c. Sensitive, artistic and thoughtful. Lots of creative ideas. * **Temptation:** To be down in the pits and to withdraw into a shell.
- d. Gentle, easy going, happy to be a helper. Supportive and peace maker.
* **Temptation:** To sit back and not get involved.

Knowing our weaknesses and admitting our failures means we are on the way to coping with temptation.



COPING WITH TEMPTATION

SESSION 5

AIM

To help young people deal with temptation in their own lives.

OBJECTIVES

As a result of this session, the young people will understand that:

- ❖ temptation is not sin;
- ❖ temptation is a part of life;
- ❖ temptation can be overcome.

INSIGHTS FOR THE LEADER

This is the second session on temptation. Having considered (in session 4) that temptation was a very real part of Jesus' life and seen how He was able to be victorious over it, in this session we aim to give the young people a better understanding of temptation in their own lives.

It is important that the young people know that temptation is not sin. It is a part of life that affects everybody. And it makes a thing seem more exciting than it really is! 'The Greek word used for 'lured', 'enticed', has the meaning of 'baiting a hook'. The idea being to hide the trap and the hook. Temptation always carries with it some bait that appeals to our human desires. Our mind, overwhelmed by our emotional desire to possess, justifies the temptation and convinces us that it is natural to have such a desire.' (D. Clarke – *It's Character That Counts*).

Bring your young people to an understanding of the every day nature of temptation. Show them how to combat temptation by gaining strength through daily devotions and by calling upon the power of the Holy Spirit as soon as temptation comes. Remind them how Jesus fought temptation by quoting the Scriptures and that the Holy Spirit will help them to recall texts and passages of Scripture that they have previously studied.

Help the young people to differentiate between principles and practices, concentrating on principles and not being side-tracked on practices, e.g., the practice of 'going to the pictures' was taught as being wrong two generations ago, the principle being that all pictures were 'worldly' and therefore not part of a Salvationist's leisure time. As a result many Salvationists of that generation never learned to discriminate between good and bad movies. Then, when TV came along, some watched everything. Now, we understand the principles of Christian discrimination – choosing the right and avoiding the wrong or questionable. This principle should be applied to all media – movies, plays, books, TV shows, videos, newspapers, magazines, websites etc.

Some movies, websites or books aren't worthy of a Christian's attention. They're time-wasters, or below-standard literature, or tempt us to

FROM THE BIBLE

Matthew 27:40; Hebrews 2:18; 4:14 - 16; 1 Corinthians 10:13; Romans 12:1, 2; 7:15 - 25; James 1:13.

CHECKLIST

There are three suggested Getting Started activities. If you decide to use Getting Started 1, plan well so that it is an effective activity. Prepare the cards listing the temptations and be ready to play out the first example so that the young people get the idea of the game.

There are four suggested approaches and it is important to use them all. Approach 1 redefines the word 'temptation' and lists and labels common temptations.

In approach 2 the young people have Bible verses to read that show how God helps us in temptation.

Approach 3 identifies how temptations come through the flesh, the world and the devil.

Approach 4 recognises the stages in temptation and what we do if we want to overcome them. Activity 1 on the work sheet can be done in conjunction with this approach. It is most important to allow time to do this approach.

It may be helpful to have the words of the 'Taking it home' written up so that the young people can read through these points with you.

immorality as normal behaviour, or divert our minds from our Christian goals. (At the same time, there's nothing wrong with real humour – we serve Jesus Christ whose sense of humour wasn't lacking.)

Remember that the whole point of the session is to encourage the young people to stand firm in temptation. Don't major on discouragement! James 4:7 - 8 is helpful: 'Resist the Devil and he will run away from you. Come near to God, and he will come near to you.' (GNB)

For background reading for leaders working with older young people, the book *Strong Doctrine, Strong Mercy* (Clifton Shaw) has concise information on such questions as pre-marital sex, homosexuality, pornography, abortion etc. However, do not be side-tracked on these issues as these topics are dealt with in separate sessions. e.g., session 2:8 'Tough Decisions' on abortion and euthanasia. session 2:18 'Tough Decisions' on contraception and in vitro fertilisation, session 3:10 'Straight Talk' on AIDS and the dangers of promiscuity, 8:10 'Good, Clean Fun' on maintaining Christian standards and session 4:1 'Goin' Out' and 7:16 'It's O.K. To Say 'No'' on pre-marital sex.

GETTING STARTED

1. Play the 'Let Me Tempt You' game

Choose a person to be the tempter. He/she must be as persuasive as possible, aiming to get the person being tempted to give in. The person being tempted is to work at building up arguments against the temptation.

It may be an idea for you and another prepared member of the group to do the first 'temptation' to give the group the general idea.

Prepare 6 cards with a temptation named, e.g.,

- Be greedy. (Eat far more than you need.)
- Be lazy. (You don't have to make an effort to be punctual.)
- Overspend. (You really must have that . . .)
- Ignore safety laws. (Helmets are really inconvenient.)
- Cheat. (No one is watching you.)
- Be unkind. (That new kid is sitting in your seat again.)

Offer the cards, face down, for the tempter to choose one. He/she now tries to persuade the other person to give in to the temptation. In turn they now answer each other's arguments. The one who keeps going longest wins. You may get a conversation something like this:

- A. Have another chocolate.
B. It will make me fat.
A. But it's your favourite flavour.
B. I've eaten four already.
A. You can always cut down tomorrow.
B. No. I'd rather save it for then.
A. What if your little sister eats them all before then? etc.

Set a time limit so they don't go on for too long. Repeat this a couple of times with different people. Each time, leave the previously used temptation cards out of the pack so that you don't get repeats.

Or

2. Ask your young people to imagine the devil is sitting on one of their shoulders and an angel on the other. They are both trying to influence them to do something. What is it that they are trying to get them to do? Have the young people describe their biggest temptations.

POINT

The 'conversations' in the game were typical of those that go on in our own minds. It's easy for us to lose the battle as soon as temptation comes, because we feel guilty and assume that there is no hope of beating it. But temptation itself isn't sinful. Jesus was tempted just as we are - but did not sin (Hebrews 4:15). Not only that, but God will not allow us to be tempted more than we can stand. There is always a way out (1 Corinthians 10:13). The real challenge is what we do about temptation when it comes.

It would be fun to start this discussion by having the above acted out – let one person be the ‘victim’, and two others take the parts of the devil and the angel, trying to be very persuasive. Give them a ‘scenario’, such as ‘The person just saw a man accidentally drop a ten-dollar note. What should he/she do now?’ The devil tries to convince him/her to keep it and the angel insists it be returned to the owners. (Taken from *Talksheets* by David Lynn, Zondervan, 1987.)

Or

2. Ask the group

Have you ever seen an ad telling you how great a certain item is and when you buy it, it is nowhere near as good as it originally sounded? Discuss.

GOING DEEPER

I. Defining temptation

Remind the group of the definition of temptation that was used in session 4 and write it up:

‘Temptation is a conflict between God’s will and self will. We are all tempted, but in different ways.’

- a. Write down a list of temptations common to every Christian.
- b. Discuss whether any or all of these temptations come back to just wanting our way, not God’s. (Tie this into the definition.)
- c. Read and discuss this quote from the writer Max Lucado.

“Look at the three apostles in the garden. Sound asleep. Weary from a full meal and full week, their eyelids too heavy, they are awakened by Jesus only to tumble back into dreamland. The last time, however, they were awakened by Jesus to clanging swords, bright torches, and loud voices.

‘There he is!’

‘Let’s get him!’

A shout. A kiss. A shuffling of feet. A slight skirmish. All of a sudden it is decision time. No time to huddle. No time to pray. No time to mediate or consult friends. Decision.

Peter makes his. Out comes the sword. Off goes the ear. Jesus rebukes him. Now what?

Mark, who apparently was a young eyewitness, wrote these words, ‘Then everyone deserted him and fled.’ (Mark 14:50)

That’s a nice way of saying they ran like scared mice. The only thing that was moving faster than their feet was their pulse rate. All those words of loyalty and commitment were left behind in a cloud of dust.

But before we get too hard on these quick-footed followers, let’s look at ourselves. Maybe you have been in the garden of decision a few times yourself. Has your loyalty ever been challenged? Have you ever passed by this trap door of the devil?



For the teenager it could be a joint being passed around the circle. For the businessman it could be an offer to make a little cash 'under the table.' For the wife it could be a chance for her to give her 'two bits' of juicy gossip. For the student it could be an opportunity to improve his grade while looking at his friend's quiz. ...

More often than not, the end result is catastrophe. ... We find ourselves doing the very thing we detest. ...

Now, it doesn't have to be like that. ...

In rereading the garden scene we can see why. ... (Jesus said:). 'Watch and pray so that you will not fall into temptation.' (Mark 14:38)

All Jesus is saying is, 'pay attention.' You know your weaknesses. You also know the situations in which your weaknesses are most vulnerable. Stay out of those situations. Back seats. Late hours. ... Movie theatres. Whatever it is that gives Satan a foothold in your life, stay away from it. Watch out!

Second tool: 'Pray.' ... What prayer does is invite God to walk the shadowy pathways of life with us. Prayer is asking God to watch ahead for falling trees and tumbling boulders and to bring up the rear, guarding our backside from the poison darts of the devil.

'Watch and pray.' Good advice. Let's take it."
(Adapted from www.maxlucado.com)

2. **Why am I tempted?**

Have you ever heard people say, 'Why should I be tempted? Why, when I'm doing my best to live the life that God wants me to live, are so many obstacles put in my way?'

When we ask, 'What can I do about temptation?' the Bible supplies us with the answer.

- a. God does not tempt.

Read together James 1:13.

When we give in, accept a lower standard, or act in a way we know is wrong, it is not God our Father who is tempting us.

- b. Read together 1 Corinthians 10:13 and Hebrews 2:18.

God offers to help us fight temptation. He does allow situations in which we must prove how much we love and trust Him. It is impossible to believe that the God who gave His own Son for our salvation, would actually try to tempt us away from that salvation.

So we see there is a difference between the testing of our love for God and being tempted to do wrong.

- c. Being tempted doesn't mean we are especially weak.

Temptation is part of life, and it's not a 'one-off' happening. The strongest Christians have been tempted all through their lives. Temptation is not sin – the sin occurs when a person yields to the tempting. It seems the closer we are to God, the more tempted we may be. The devil does not tempt those who are his already.

Temptation comes in a special way to teenagers. Because these are the years when we are learning to make our own decisions, we can feel the pull to do what we know is right against the often enormous desire to have our own way. Peer pressure can also be a strong source of temptation.

- d. Jesus was tempted throughout His life.

If we believe that the Christian lives a life free of temptation, then we would have to say that our Lord Himself was never a Christian!! Temptation stayed with Him right up to His death. In the Garden of Gethsemane He was tempted to give up the way of the cross and even on the cross He was taunted and tempted by people in the crowd.

Read Matthew 27:40.

Knowing how much Jesus was tempted should help us realise that it is normal for all people to be tempted.

3. How temptations come

If we can identify its source, we will be much better able to cope with temptation and to be on our guard against it. You may have heard the saying that temptation comes from 'the world, the flesh and the devil.' Let's look at this.

- a. **The flesh.** Many of our temptations are, simply, to give in to our weaknesses as human beings. We all find it easier to do wrong, from the more obvious evils such as violence and lust, to the everyday tendencies of laziness, dishonesty, meanness, self-indulgence. When we look back on a thought or action which we regret, we often know that we can blame no one but ourselves for what took place. These are what the Scriptures call the sins of the flesh, stemming from our own weaknesses.

Read how Paul describes it in Romans 7:15 - 25.

- b. **The world.** At other times, we realise that we would not have had a particular temptation had we not been influenced by other people. We were personally quite strong, almost indifferent to inner temptation, but we saw what others did, and did the same. It is not easy to stand against a group. It was this tendency that led Paul to advise us not to be pressured by the world.

Read Romans 12:2. J.B. Phillips translated this verse to say: 'Don't let the world around you squeeze you into its own mould.'

- c. **The devil.** There may be times when we honestly feel that our temptations have not come from these two sources. Sometimes, we are attacked in the area of our strengths, not our weaknesses. We can feel we are doubting the very roots of our own faith, and the principles we have adopted for living. Nobody has put any kind of pressure on us. In fact, we cannot understand this temptation at all. The Bible recognises that people are being continually attacked by Satan. Satan puts all his resources into trying to affect our relationship with God, so in him we recognise an opponent – an explanation for what otherwise doesn't make sense.

4. Coping with temptation

First of all we have to be able to:

a. Recognise the stages in temptation

- i. An idea pops into our mind and our reaction can be shock and rejection. ('What an awful thing to do!' we think.)
- ii. If we don't push it away but let it stay, it gradually becomes more acceptable.

('Well, maybe it's not so bad!' we think.)

iii. We begin to persuade ourselves that we would like it. ('It would be good for me. Why shouldn't I try it?' we reason.)

iv. And so convinced we say 'Yes'.

Temptation makes a thing appear much more enticing, and exciting than it really is. Many people then become very disappointed when they realise that this is not true.

b. **Deal with it**

If we keep thinking about a temptation, it will eventually lead to wrong action. We need to recognise this and dismiss it as quickly as possible.

'Christian living is a matter of the will, not just feelings or emotions. Immature Christians often allow their feelings to make the decisions. Mature Christians exercise their will by saying a decisive 'No!' to temptation. A mature Christian acts because it is right, no matter how he/she FEELS.' (D. Clarke in *It's Character that Counts* .)

Do you remember how quickly Jesus did this?

But what if it keeps coming back? Do you remember what else Jesus did to handle temptation? (He quoted Scripture.)

So we need to have some good verses ready to help us.

Learning verses of Scripture should be an important part of our life. We can't quote Scripture in times of temptation, if we don't know any verses.

c. **Ask God to control us**

Read what Paul said we need to do in the second part of Romans 12:2.

When temptations come, we don't have to wait for Sunday, or our 'quiet time', to talk to God about it. We ask for His help straightaway and accept the power available to us from His Holy Spirit.

d. **Avoid temptation**

Keep away from places and people who tempt us. We need to know ourselves – know our vulnerable areas. What are our particular weaknesses?

Get with like-minded people. For your usual friends, choose those who want to follow Jesus Christ.

Henry Drummond was a great Christian who helped many students during their university days in the city of Edinburgh. Talking one day of the need for fellowship with other Christians, he said:

'I would remind you that for climbers of the Alps the only way of safety is to fasten each to the others with a rope, and for you, too, a great way of safety is to join yourself to someone else. Ask your companion if he will allow you to draw a little strength from him. He will most likely tell you in his next breath that is just what he is wanting himself, and you two together will be stronger than if you had been alone.'



**LEADER
TIP**

Activity 1 on the work sheet could be done here.

The young man who lives in lonely lodgings and never speaks to anyone has a poor chance of withstanding temptation. Christianity is a social thing; that is one reason why Christ instituted the Christian Church, that there might be a bond of union between all His followers.'

TAKING IT HOME

Remind the young people that:

- Temptation is not sin. It only becomes sin if we give into it.
 - Temptation is part of life. Everyone is tempted.
 - We don't have to give in.
- a. We can say 'no'.
 - b. We can take time to consider the consequences.
 - c. We can ask for support from others.
 - d. We can ask God to clean up our lives – or keep us clean.
 - e. We can run from the temptation.

'Resist the Devil and he will run away from you. Come near to God, and he will come near to you.' (James 4:7 - 8)

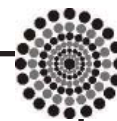
FOLLOW-THRU

This may be a good session to ask the young people to consider and accept a challenge in the Get Involved and Grow segment that they have always been tempted to avoid. Ask them to seek God's help to carry it through.

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WILLIAMS, Emlyn, *Consequences*, S.U., 1985.



LEADER TIP

The senior work sheet has a bookmark that could be tied in with Taking it Home. You could photocopy it onto nice card and even laminate it if possible so that your young people have a helpful reminder as they face temptation in the future.

COPING WITH TEMPTATION

1.

Link these references to the correct verses. Under each verse write an occasion when the verse would help you in your everyday life.

Philippians 4:13 Psalm 27:1 I John 4:4
Romans 8:31 John 16:33
I Corinthians 10:13

I have the strength to face all conditions by the power that Christ gives me.

The world will make you suffer. But be brave! I have defeated the world.

If God is for us, who can be against us?

Every test that you have experienced is the kind that normally comes to people. But God keeps his promise, and he will not allow you to be tested beyond your power to remain firm; at the time you are put to the test, he will give you the strength to endure it, and so provide you with a way out.

The Lord is my light and salvation; I will fear no one. The Lord protects me from all danger; I will never be afraid.

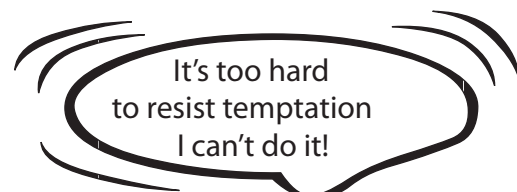
The Spirit who is in you is more powerful than the spirit in those who belong to the world.

JUNIOR WORK SHEET

2. Begin with the letter in the asterisk box. Move in straight lines only and do not go over any letter a second time. You will find words to complete this statement.

T	A	D	I	N	E
W	H	E	*T	E	V
E	T	T	P	M	E
ARE	Y	A	W	Y	R

Whenever we feel discouraged about being tempted we can remember that Jesus was



3. How were they tempted? Put a V beside those who were victorious and did not give in to the temptation.

A Eve was tempted (Genesis 3:6) to _____

B Esau was tempted (Genesis 25:29 - 32) to _____

C Job was tempted (Job 2:9 - 10) to _____

D David was tempted (2 Samuel 11:2 - 5) to _____

E Daniel was tempted (Daniel 6:7, 10) to _____

F The Rechabites were tempted (Jeremiah 35:5 - 6) to _____

G Peter was tempted (Acts 8:18 - 20) to _____



HIGHLIGHTS

- Temptation is not sin — giving in to it is.
- Everyone is tempted.
- Temptation can be overcome.
- We need to be aware of things that tempt us.
- If our friends continually pressure us to do wrong, we should find new friends.
- Remembering Scripture passages is a great method of fighting temptation.

2. Here are five rules for fighting temptation.

MY REMINDER

1. Know yourself – what are your particular weaknesses?
2. Know the Bible – what is wrong? What is right?
3. Run away – if you can see temptation coming.
4. Stand your ground – if you can't run away.
5. Pray hard – 'lead us not into temptation, but deliver us from the evil one' (Matthew 6:13).

Which ones will you use next time you are tempted?

Write out any other rules you would add to this list.

3. Read these three cases of defeated Christians. How would you advise each person? Find a Bible passage that would remind the person how God wanted them to act in that situation.



Pete can never resist a bargain – especially if it's a CD. He has already bought four CD's this month and is about to overspend on another "unrepeatable offer". No wonder he never has any money!

The only real failure in defeat is to decide not to try again.



Chloe is wide awake in the evening, but fast asleep in the morning. And since she always goes out on Saturday night, she is rarely anything like conscious in time for the meeting on Sunday morning. Last night's party was terrific, and with a few more minutes sleep she'll be up and about – perhaps.

The true function of a preacher is to disturb the comfortable and to comfort the disturbed.



Rob and Claire really are in love. They can't afford to go out much, but he's got a nice room and a colour TV and a very comfortable sofa. Strangely enough, they often feel guilty that yet again they have 'gone a bit too far!' Today is no exception – after all, there was nothing on TV last night ...



THE GREEN CHRISTIAN

AIM

To help the young people understand that the Christian has a responsibility to look after God's world.

OBJECTIVES

As a result of this session the young people will understand that:

- ❖ God has always expected people to manage and care for His creation;
- ❖ wasted resources cannot be easily replenished;
- ❖ every Christian must act in a responsible manner to care for the world.

INSIGHTS FOR THE LEADER

This session is closely related to sessions 3:13 'God's Great Creation' and 6:20 'We Are The World', where the emphasis is on the gifts of creation God has so freely given to us. Reading these sessions would be helpful as some issues addressed in them may be raised during the presentation of this session.

There are many different messages about the care of the environment and what we should or should not be doing. For example:

- Hundreds of species of animals are becoming extinct because of loss of habitat or pollution. More than three quarters of Australia's natural forests have been cleared since 1788.
- Australia's small population of almost 20 million has the same impact on world resources and energy as 1300 million Africans!
- Rich countries with only 26% of the world's population use 80% of the resources. (TEAR Australia.)
- 'We need to raise the standard of living in poor countries, but it would be impossible to raise the level of energy use to the average Australian consumption without creating more pollution and exhausting the world supply of coal, oil, gas and uranium. We will soon have to rely on energy from sunlight but the present technology will not produce as much energy as is generated now from other sources.' (Ted Trainer, *But What is Sustainable Development?*, UNSW.)
- To share resources means the average Australian needs to use less of everything.

SESSION 6

FROM THE BIBLE

Genesis 1 and 2, Leviticus 25: 23; Psalm 8.

CHECKLIST ✓

There are three suggested Getting Started activities, all aimed to help the young people realise what it is like to have limited resources.

Paper is needed for Getting Started 1 and prepared cards for the 'Feast and Famine' game or lollies and bowls for the 'Rob the nest' game in Getting Started 2.

There are five suggested approaches. Approach 1 is a Bible search and ties in with activity 1 on the work sheet .

Approach 2 is a discussion which naturally flows on from activity 1 . Allocate the time you can give to this discussion and keep within those limits. There are four discussion points – begin with the one you think will most interest your group and do not feel you have to use all four.

Approach 3 involves the reading of those verses in Genesis 1 which say God's creation was good and then the reading of the parody showing what people today have considered 'good'. Prepare well for this so both readings are done effectively.

It is most important to allocate time to include approach 4. Activity 2 can be completed in conjunction with this approach.

Approach 5 is for seniors and looks more specifically at The Salvation Army's positional statement on responsibility for the environment. Activity 3 on the work sheet can be completed in conjunction with this approach.

- We must learn to differentiate between our needs and our wants.
- We need to live simply, working conscientiously as faithful stewards who care about God's world.

The International Headquarters' Justice, Peace and the Integrity of Creation (JPIC) study group says in its introduction to papers inspired by the World Council of Churches initiative:

'Care of the environment is now recognised to be of major importance, a critical issue indeed. The nations of the world are taking it seriously; politicians of all persuasions are vigorously addressing it. And it is right that the international Christian community should take it up with equal vigour, impelled by the truth, revealed in Scripture, that we have by God been made stewards of His creation. Why should we hesitate to address the 'integrity of creation' theme? Why are some Christians dismayed at the Church's involvement with conservation and ecology, or, if not quite that, why do they hesitate to become involved?'

The two Australian territories prepared a positional statement on Responsibility for the Environment which has now been adopted internationally. This is used on the senior work sheet and it would be helpful if you read it now.

Robertson McQuilkin in his book *An Introduction to Biblical Ethics* says the increasing interest in environmental issues by society at large has provoked Christians to re-examine the biblical teaching about ecology. Two texts of Scripture have guided the discussion: Genesis 1:28 and 2:15.

'First, these texts indicate that humans do not have merely a responsibility to creation. We are a part of creation. God created out of the 'dust from the ground' (Genesis 2:7). This means that all theologies based upon a spirit vs. nature dualism are fundamentally flawed. God created nature 'good' and us 'very good.' Rather than indicating a higher level of spiritual growth, avoiding or ignoring issues of ecology are signs of imbalance and ignorance. Because we are a part of creation, we cannot live apart from it.

Second, the Genesis passages seem at first glance to send a mixed message. Should the Christian be guided by the dominion (fill, subdue, and have dominion) motif of Genesis 1:28 or the nurturing (till and keep) motif of 2:15? But the Christian does not need to choose between the two. Both are divine mandates. God called human beings to be creative in the oversight of nature. God is pleased when we use his creation to create instruments to praise him, irrigation systems to feed people, and technology to disseminate worthwhile information.' (page 421)

GETTING STARTED

1. Play a game where resources are extremely limited and **cannot** be replenished, making it impossible for the game to reach a satisfactory conclusion.

E.g., place your young people into teams of about 4 - 6 members. Give each team 4 sheets of paper only. Emphasise that this is all they can have.

Explain that within 3 minutes you want each team to make 6 paper aeroplanes and 4 paper boats, which should **all** be of similar size.

(Either the teams will take a long time trying to allocate their paper wisely and not complete the exercises, or they will begin to work and not have sufficient paper, or they will end up with smaller and smaller models.)

Or

2. **Play 'rob the nest'**

Have the young people form teams of 3 or 4. Each team stands in a different part of the room with an empty bowl for their team on the floor. In the centre place another bowl with 'M & M's' or smarties. (Make sure there are not enough for all teams to get the number you call out). When you say 'Go' and tell them how many they need, one person from each team must run to the centre place and get a sweet (one at a time) and place it in his/her team's bowl. The next team member then has a turn. When the centre bowl runs out, they may rob other bowls until a team has the number you called out. You can play this more than once if you have time.

Or

3. **Play the 'Feast and Famine' card game**

(Similar to 'Billionaire'.)

The aim of this game is to get rid of the 'Famine' card (if you get given it) and to hold five cards of the same category or four the same plus the 'Feast' card.

You can easily make up a pack of cards by cutting sheets of paper into 8 and you only need to write one word on each card. Cut up enough cards so that each player receives at least five cards.

Think of sufficient types of food so that you have one for each player, plus the two extra cards which have 'Feast' on one and 'Famine' on the other. (See the example given on page 62.)

If you have six young people, you would think of six types of food e.g. bread, rice, chicken, apples, coffee, potatoes and write each food onto five cards.

Shuffle the cards and deal them out to the young people. Once every player has looked at the cards they are holding and decided what kind of food they will collect, trading begins. As already stated, the aim is to get rid of the 'Famine' card and to make up a set of five cards that are the same category or four the same plus the 'Feast' card.

Everyone begins to call out how many cards they want to trade – one, two, etc and swap as fast as they can, until a winner puts the winning cards down.


You may be able to play several times if winners emerge quickly.

GOING DEEPER

1. **Bible search**

God expects us to manage and care for His creation


- a. What do these verses tell us about God's creation?
 - i. Genesis 1:31a (Everything God made was pleasing to Him/was good.)
 - ii. Genesis 1:27 (God created people in His image.)




We live in a 'lucky country' where there is always enough. We don't often hear the words, 'There's no more' – and they shock or annoy us when we do.

Yet, we are now being told that if we don't act more seriously about our resources, they will come to an end.

We want to consider in this session our responsibility as stewards of God's world and how we can show that we care for His creation.



Some of us would go hungry if getting our food depended on our ability to trade cards!! The greedy ones would have more than they needed and of course nobody wants to be part of a famine. The importance of sharing evenly and caring for our resources is what we want to think about in this session.



LEADER TIP

Activity 1 on the work sheet can be completed as this search is done.

- iii. Genesis 2:15 (Humankind was to cultivate and guard the earth.)
- b. What duties did God give to people in Genesis 1:28? (To have children; bring the earth under control and be in charge of other life.)
Discuss with your group:
Does this give us the right to exploit the earth or the responsibility to care for it?
- c. What does Leviticus 25:23 tell us about the earth? (It belongs to God – not us.)
- d. What does Psalm 8 say about our responsibility to care for God's creation? (God placed us in the position to be responsible for His creation.)



LEADER TIP

Allocate the time for this discussion and choose the points to discuss according to your group's interests.

2. Discussion

- a. Many times when Christian missionaries went into undeveloped countries to preach the gospel, they were followed by greedy people who wanted to exploit the land and the people.
Were Christians to blame for this?
- b. What do you think God expected people to do when He told them to cultivate and guard the earth?
How have we failed in this?
- c. In Genesis 1, the writer describes the earth before God said, 'Let there be light'. '... Everything was in total darkness ...' (v.2).

Share thoughts on how the human race's so-called advancement and notable progress, particularly during the last few decades, could bring about a different darkness.

- d. Show the following short video clip from *Dr. Doolittle* as a discussion starter. The clip shows Dr. Doolittle meeting the beaver and his crew. He asks for Dr. Doolittle's help in stopping the humans from cutting down the forest. The doctor refuses to help until he sees what the loggers are doing. The animals show him the devastation – the entire forest is cut down.

After showing this clip ask your group what they think is a Christian's responsibility toward the environment.

Ask how they think a Christian can determine what are proper and improper uses of environmental resources.

(Adapted from *Blockbuster Movie Illustrations, The Sequel*, by Bryan Belknap, Group Publishing, 2003, pages 43, 44.)

3. The 'good earth'

Compare what God expects of us from Genesis with a modern day reflection on what has actually happened.

Reader 1

Reads Genesis 1:10, 12, 17 - 18, 21, 25 and 31.

Reader 2

Reads 'Desecrating the Creation of God' from the junior work sheet.

Allow time for young people to express their reaction to this.

4. What can we do?

People look at the world of nature and agree it is beautiful. Informed people worry however about the loss of the essential ecological balance.



VIDEO CLIP

Use a clip from the video *Dr. Doolittle* as a discussion starter. The start time is about 17 minutes into the video where Dr. Doolittle walks into the clearing and says, 'Hello'. The section to play goes for about 2 minutes and finishes with the squirrel saying 'Everything ... gone.'

- What are the ways open to us to restore that balance?
- Will there be a day when all the oil deposits in the core of the earth are used?
- Even more worrying – will soil erosion take into the world’s rivers the thin layer of topsoil in which our future food supplies must grow?
- When the world’s population doubles in a century’s time will Genesis 1:28 still apply?
- Is tree-planting something we can actively support?
- How can we slow down such consumption and encourage use of solar-power, wind-power, wave-power and other forms of renewable energy?
- Is it our responsibility to care?
- It’s our world. Only when we are willing to make radical changes in our own motivation and priorities can we begin to show how much we really care about what happens.
- Have the young people make suggestions – no matter how small – of ways we could each help to restore the good earth to the state God planned it to be in.

E.g.,

- Turn off lights when you leave a room.
- Use paper more wisely.
- Plant more trees.
- Do not litter.
- Recycle our rubbish.

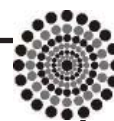
5. What does the Army say?

Salvationists are encouraged to consider seriously their personal responsibility for the environment by taking practical steps to regenerate and conserve God’s creation.

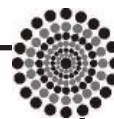
Read the Army’s positional statement on the senior work sheet and discuss how they can carry out the four principles.

LEADER TIP

Your young people will have studied such issues at school and should come up with ideas. Activity 2 on the work sheet can be used for this.



FOR SENIORS



TAKING IT HOME

God created a world that was beautiful and abundant in resources. We need to thank Him for these blessings and always act as responsible carers of His handiwork.

Encourage the young people to look again at activity 2 on their work sheets and think about ways they could put into practice their suggestions.

Close with prayer.

FOLLOW-THRU

If your young people take up the idea of working out a creative/drama item based on the parody (activity 3 on junior work sheet), see that it is used.

The young people preparing the Bible reading and parody in approach 3 will have completed the Scriptural presentation in Get Involved and

in Worship.

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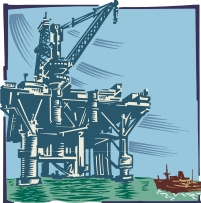
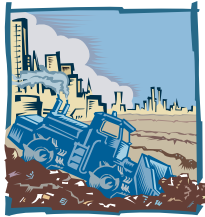
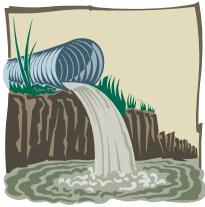
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Example of Feast and Famine cards for Getting Started 3.

 APPLE	 RICE
 POTATOES	 COFFEE
 BREAD	 CHICKEN
Copy sufficient food cards so each participant receives five cards. One set only is needed of the FEAST / FAMINE cards.	
FEAST	FAMINE



The GREEN CHRISTIAN



1. God expects us to manage and care for His creation.

a What do these verses tell us about God's creation?

✿ Genesis 1:31 (a) _____

✿ Genesis 1:27 _____

✿ Genesis 2:15 _____

B What duties did God give to people in Genesis 1:28?

C What does Leviticus 25:23 tell us about the earth?

D What does Psalm 8 say about our responsibility to care for God's creation?

2. Make a list of things you could do to help in better management of our world's resources.

3. Read and discuss this parody of Genesis. Highlight the parts you feel are so true that they concern you. You may have a creative dance or drama group who could help you to put actions to this reading to present in a meeting or youth program.

Desecrating the Creation of God

'In the end, there was the Earth, and it was with form and beauty. And man dwelt upon the lands of the Earth, and he said, "Let us build our dwellings in this land of beauty." And he built cities and covered the Earth with concrete and steel. And the meadows and the trees were gone and man said, "It is good."

On the second day, man looked upon the waters of the Earth and man said, "Let us put our waste in our waters and the dirt will be washed away." And man did. And the waters, the rivers and the lakes became polluted and foul in their colour and smell. And man said, "It is good."

On the third day, man looked upon the forests of the Earth and saw that they were beautiful. And man said, "Let us cut the timber for our homes and grind the wood for our use." And man did. And the land became barren and the trees were gone. And man said, "It is good."

On the fourth day, man saw that the animals were in abundance and ran in the fields and played in the sun. And man said, "Let us cage these animals for our amusement and kill them for our sport." And man did. And there were no more animals on the face of the Earth. And man said, "It is good."

On the fifth day, man breathed the air of the Earth. And man said, "Let us dispose of our wastes in the air for the winds shall blow them away." And man did. And the air became heavy with smoke and dust. The sun could not be seen and the winters became long and cold. And man said, "It is good."

On the sixth day, man saw himself: and seeing the many peoples, their languages, their cultures and their colours, he feared and hated. And man said, "Let us build great machines and bombs"; and the Earth was filled with the rage of great wars. And man said, "It is good."

On the seventh day, man rested from his labours and the Earth was still, for man no longer dwelt upon the Earth. And it was good.'

(From: The Canadian Churchman)



HIGHLIGHTS

- Everything God made was good.
- God expects us to manage and care for His creation.
- It is the Christian's responsibility to see that resources are not wasted.
- We must not do anything that damages the environment.
- We must think about the future and help with regeneration.



The GREEN CHRISTIAN



The smallest drip from a leaky tap can waste over 225 litres a day.

1. God expects us to manage and care for His creation.

a What do these verses tell us about God's creation?

✿ Genesis 1:31 (a) _____

✿ Genesis 1:27 _____

✿ Genesis 2:15 _____

B What duties did God give to people in Genesis 1:28?

C What does Leviticus 25:23 tell us about the earth?

D What does Psalm 8 say about our responsibility to care for God's creation?

A trigger nozzle on your hose will save at least 90 litres when you wash your car.

2. Make a list of things you could do to help in better management of our world's resources.

Only 3% of the earth's water is fresh water.



3. Read this statement.

Positional statement on responsibility for the environment

The Salvation Army believes that:

- As people made in the image of God (Genesis 1:27), we have a responsibility to use the resources of the earth in a way that ensures that people in this and future generations do not suffer from poverty or injustice. This is part of our stewardship of the earth and our love of others. In the modern world, Christian stewardship implies large scale and permanent changes in attitudes and behaviour towards God's creation, so that we begin to 'replenish the earth'. (Genesis 1:28)

- Responsibility was given to humanity to 'cultivate and keep' the earth (Genesis 2:15), but humanity has destroyed or is destroying much of God's creation. (Isaiah 24:4, 5)

- God's instruction to 'subdue' the earth and 'rule' over every living thing (Genesis 1:28) can no longer be interpreted to justify exploitation. God gave His people rights and privileges, but these include duties and responsibilities.

- Given the finite resources of the world and its expanding population, together with the impact of industrial and rural activities, development must take account of the need to preserve the earth – an exercise in responsible stewardship.

Therefore, we believe the following principles should be observed:

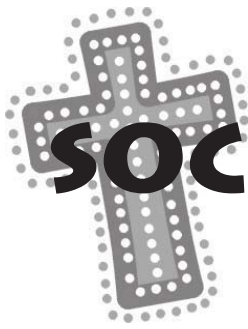
1. Concern and regard for all life forms, not only human life.
2. A striving for a more responsible lifestyle in order to do less damage to the environment.
3. Investment in regeneration, taking a long term view rather than short term expediency in thought and action.
4. Care for those who become the victims of the need for environmental stewardship, or who are the victims of environmental vandalism

Salvationists are encouraged to consider seriously their personal responsibility for the environment, by taking practical steps to regenerate and conserve God's creation.

Approved by the General
March 1992

Every time you take a breath say thank you to a tree.

Write down how you can carry out these principles.



SOCIAL JUSTICE

SESSION 7

AIM

To help the young people understand what social justice is and its outworkings in the present day Salvation Army.

OBJECTIVES

As a result of this session the young people will:

- ❖ be able to describe what is meant by God's justice;
- ❖ see the link between God's justice and The Salvation Army's strong stand on social justice issues;
- ❖ be challenged to think about their involvement in social justice issues.

INSIGHTS FOR LEADER

Young people of every generation have at some time exclaimed, 'Life's not fair!' But with only a human understanding of justice, young people - and adults - improperly perceive justice and injustice in the world.

Justice is the right and impartial treatment of others, and God is unique in his ability to determine justice - He set the standard and sees all things.

When it comes to understanding God's justice, our young people face two dangers. They may fall into the belief that justice is simply a matter of opinion and that objective standards of right and wrong don't exist. Or they may look at the world's injustice and fall into despair because they see no way to overcome it. We can help them avoid both pitfalls by showing them what the Bible teaches about God's justice.

The more they learn about God, the more they'll see matters of justice from God's perspective. They'll understand that God loves justice and is committed to making the world a just place. With that understanding, our young people can go into the world as agents of God's justice, certain they're on the winning side.

When we remember that God's justice is the right and impartial treatment of others we can see how The Salvation Army developed our comprehensive social justice stance. In the early days William recognised that people were more interested in their souls once their physical needs had been met. The phrase 'soup, soap and salvation!' was coined reflecting the Army's attitude to helping others. In this session we will briefly look more specifically at some of the social justice programs that are currently used by the Army to not only meet physical needs but to bring people into a relationship with Jesus.

This session needs to be more than just a non-involved look at 'the good

FROM THE BIBLE

Selected references.

CHECKLIST

There are three Getting Started activities to choose from. You will need something to use to tie up some of the young people in Getting Started 1 - old stockings are good for this as they stretch.

For Getting Started 2 you will need some copies of magazines or newspapers to cut up and enough scissors for the group to use.

You will need copies of the work sheets for Getting Started 3.

There are four teaching approaches and you should try to use them all.

Approach 1 looks at some of the Bible teaching on social justice. Allocate the various verses to different young people to have ready to read out.

The Army's 'hands on' involvement in social justice is introduced in approach 2. You could have a guest present this if you know someone involved in any of the areas mentioned. Activity 2 on the work sheet ties in with this.

Approach 3 challenges the young people to think about what differences they can make in their community. Help them to make achievable goals as they think through what they are already involved in and what else they can do to make a difference.

things' we are doing as an Army. The young people need to recognise that there are things they can do as they develop their own principles of social justice.

SOCIAL JUSTICE

The Salvation Army as an international movement and an evangelical branch of the universal Christian Church, believes that all people are made in the image of God and that each person, in the eyes of God, has worth and dignity.

The Salvation Army has from its inception applied Biblical principles to the social problems presented by humanity and society, and this continues to be our work. We believe that Jesus Christ is the answer to humanity's deepest need.

The Bible consistently emphasises justice, and particularly social justice:

- in how people are treated
- in the just division of resources
- in how people relate to one another
- in caring for others

Zechariah 7:9-10

Jesus taught the two-fold responsibility – to love God with all your heart, soul, strength and mind, and your neighbour as yourself.

The Bible teaches against:

- the luxury of the rich and the deprivation of the poor
- pride and arrogance
- indifference to the need of others
- oppression and exploitation of the poor
- institutional corruption

It teaches:

- responsibility and accountability for others out of our love for God.

Romans 13:8-10

The Salvation Army recognises that poverty can never be completely eradicated, but acknowledges its Christian responsibility to the powerless and those suffering economic hardship. We therefore have as our purpose, to glorify God, to bring others to know Him and to so live and work in society that each person has the opportunity to live with worth and dignity.

Scripture texts:

- Zechariah 7:9-10 (NIV)

“This is what the Lord Almighty says, ‘Administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the alien or the poor. In your hearts do not think evil of each other.’”

- Romans 13:8-10 (NIV)

“Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellow-man has fulfilled the law. The commandments ... are summed up in this one rule: ‘Love your neighbour as yourself. Love does no harm to its neighbour. Therefore love is the fulfillment of the law.’”

Approved IHQ 11 July 1995

GETTING STARTED

1. Ask for volunteers for an experiment. Tie the volunteers' hands and feet securely so they cannot get loose, then give them tasks to do that they obviously can't accomplish while tied up, such as opening a packet of lollies or sweeping the floor. Push them around, without hurting them. Then untie them and get them to do the same tasks again.

Ask them how it felt to be powerless? How did it feel to be pushed around and exploited? Does anyone have the right to keep others tied up? Push them around? etc.

Or

2. Have some magazines such as 'Time' or 'Newsweek', or newspapers ready and ask the young people to find as many reports as possible about world problems. E.g. The homeless, the needy, drug abuse, domestic violence, etc. Allow them five minutes to do this. If your group is large you may want to divide into smaller groups to do this. Have them present the articles they've found and discuss the various issues, what they think of them and whether any solutions are mentioned.

Or

3. Have the young people complete activity 1 of their worksheets. The young people need to rank the issues in the order they think Christians should be concerned about them. When they have finished the activity, compare what they have listed and try to compose a master list of eight. Ask them what they think The Salvation Army as a Christian church can or is doing about any of these problems.

GOING DEEPER

1. **Bible Search**

Read James 2:1-4 and then discuss what this says about how we must treat one another. (Without favouritism or prejudice.)


God's character sets the standard of justice. We don't have the authority to decide what's right and wrong. Instead, God's nature determines how we should act toward one another. Read Deuteronomy 1:16-17.

Since God is just, he demands the same from us. When we cheat, lie, or take advantage of others, we sin and break fellowship with God. Read Amos 5: 14 - 15.

God wants us to be truthful, honest and to treat everyone the same way. Read Proverbs 21: 2 - 3


Read Matthew 23:23 - 24. What did Jesus say were the important things that the Pharisees should have been doing? (Showing justice, mercy and faithfulness.)

God wants justice to characterise individuals, groups and social institutions. We all like to be treated fairly, but that isn't enough. We should also work for just laws and oppose unjust practices such as discrimination, oppression and exploitation. Read Amos 2: 6-7a and Ephesians 6:9.




POINT

This experiment gave you some idea of how it feels to be powerless to do anything for yourself about a situation. Today we are going to be looking at how Christians have a responsibility to look after those who are powerless.



POINT

We can see that there are many issues in our world today which affect people's quality of life. Today we will be looking at how The Salvation Army is working to meet some of these needs and what part we as Christians concerned with social issues, can play in this.



LEADER TIP

Have the various references ready to read out by different young people.

What are some modern day examples of unjust practices?

What about the victims of injustice? They can cry out to God for help for He is responsible for keeping justice. Anyone who is treated unfairly can ask Him to help. Read Psalms and Isaiah 25:4.

2. The Army and Social Justice

- a. William Booth believed that people were more likely to listen to the gospel when their physical needs had been met. In the slums of London he saw tremendous numbers of individuals struggling with poverty, alcoholism, homelessness, and despair. These individuals were hungry, dirty, and in most cases lacked the hope that tomorrow would be a better day. Booth realised that the problems these individuals faced were huge and in order to make a difference, he would need to mobilise 'an army' dedicated to providing food, shelter, and basic services. More than that, he knew that people needed to find a personal relationship with Jesus Christ. Out of these observations, Booth developed the philosophy that still serves today, 137 years later, as The Army's social service foundation – SOUP, SOAP, and SALVATION.

This phrase became almost a motto amongst the early Salvationists. As a result of this forward thinking, The Salvation Army has become a world leader, in many instances, in developing programs that meet people at their point of need.

Ask the young people to tell you the programs they know and list them. (There are some listed below in case your young people get stuck.)

- Homeless persons shelters. (Cheap accommodation overnight for people with nowhere to stay.)
- Street vans. (Go round the city at night time feeding homeless people.)
- Counselling Service. (Phone line available 24 hours a day for people to talk through their problems.)
- Moneycare financial counselling. (Provides advice on how to live within a budget.)
- The Oasis Youth Support Network. (Accommodation and drop in centres for homeless teenagers.)
- Student accommodation hostels. (Cheap, clean accommodation for young students who have left home to study in the city.)
- Drug and alcohol rehabilitation centres. (The Bridge Program – helps those addicted to drugs or alcohol to kick the habit and re-establish their lives.)
- Employment Plus. (Helps unemployed to find work.)
- Family Stores. (Sell cheap clothing, books, furniture.)

OR

- b. **A guest speaker**

If there is someone in your corps who is involved in one of these programs, invite them to come along and speak to your group about their involvement in this ministry. Ask them to talk



WEBQUEST

The Army's Australian website has more information on these and other programs. What does your group want to know about?

www.salvos.org.au



VIDEO CLIP

The Army's video *Heart to God, Hand to Man* has a segment on some of these programs. Cue the video from the segment on the Recovery Services. Show the clip asking the young people to identify the different programs shown in the video.



LEADER TIP

Now do activity 2 on the work sheets. The juniors have to match the program with the summary of what the service does in the community. The seniors have the programs listed and have to write down what service it provides to the community.

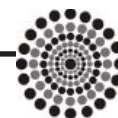
for about 10 minutes on what the program does generally and what they do specifically.

3. **What can I do?**

Have a young person look up John 6:8 in their Bible and read it to the group.

Discuss:

- What difference did the boy make to the crowd that day? (If he hadn't been willing to share his lunch the people may not have been fed and could have missed out on hearing Jesus' teaching.)
- So what difference can we make today? Brainstorm with the young people activities or programs they can get involved in that would make a difference to their local community?
- What activities are you already involved in that could make a difference to someone's life?



LEADER TIP

It may not be relevant or appropriate for your group to talk about some of the programs we have mentioned in approach 2. Encourage them to think about what they could do. E.g. become a helper at kids club or tutor a younger person at school in a subject they need help with or be kind to kids who have no friends.

TAKING IT HOME

Encourage your young people to seriously think about the ideas they had for becoming involved in approach 3. They may need to ask their parents permission or to pray about whether this is something they can think about for future avenues of ministry.

Have a time of prayer where the young people can talk to God about how they take this further or if they are already involved in some of these activities then pray for the needs of this ministry.

FOLLOW-THRU

This session opens the way to look at service challenges e.g.

- Care for others;
- Help at a community welfare centre;
- Accompany a community care ministries worker;
- Help with other appeals.

Your young people may like to join with others to carry through some task that will help others.

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SOCIAL JUSTICE

1.

Which of the following should Christians be most concerned about? Choose 8 ranking them from 1 (most concerned) to 8 (least concerned).

- | | |
|---|---|
| a. Poverty <input type="checkbox"/> | g. Hunger <input type="checkbox"/> |
| B. Violence on television <input type="checkbox"/> | h. Terrorism <input type="checkbox"/> |
| c. Racism <input type="checkbox"/> | i. Threat of nuclear war <input type="checkbox"/> |
| d. Sexual exploitation of women and children <input type="checkbox"/> | j. Abortion <input type="checkbox"/> |
| e. Pornography <input type="checkbox"/> | h. Child abuse <input type="checkbox"/> |
| f. Crime <input type="checkbox"/> | i. Materialism <input type="checkbox"/> |

2.

Match the name of the social program with its correct explanation.

Salvos Stores

Helps unemployed to find work.

Provides advice on how to live within a budget.

Homeless persons shelter

Accommodation and drop in centres for homeless teenagers.

Student accommodation

Sell cheap clothing, books, furniture.

Go round the city at night time feeding homeless people.

Moneycare

Cheap, clean accommodation for young students who have left home to study in the city.

Street vans

Phone line available 24 hours a day.

Employment Plus

Salvo Care Line

The Oasis Network

Cheap accommodation overnight for people with nowhere to stay.

3.

What do you think?

- a. One person cannot make a significant difference in today's society.
 FOR SURE NO WAY
- b. The world's problems will eventually be solved by science and technology.
 FOR SURE NO WAY
- c. The world hunger situation is God's will and we should not try to change it.
 FOR SURE NO WAY
- d. The church can solve the problems of the world.
 FOR SURE NO WAY
- e. The welfare system will eventually solve the problems of the poor.
 FOR SURE NO WAY
- f. The poor are responsible for their situation.
 FOR SURE NO WAY
- g. The world's problems should not concern Christians because Christ is returning soon.
 FOR SURE NO WAY

Put an X on the line below indicating how much you think you are involved in making a difference in the world.

NONE AT ALL

A LOT

Now put an O on the line, indicated how much you would like to be involved in making a difference in the world.

4.

Choose one of these Bible references and use the ideas presented in it to compose a prayer asking God to make you more aware of the needs of others.

Zechariah 7:9 - 10; Proverbs 21:2 - 3



HIGHLIGHTS

- Christians have a responsibility to look after those who are powerless.
- The Army runs lots of different programs to help people at their point of need.
- God can use each of us to make a difference in someone's life.

SOCIAL JUSTICE

1.

Which of the following should Christians be most concerned about? Choose 8 ranking them from 1 (most concerned) to 8 (least concerned).

- | | |
|---|---|
| a. Poverty <input type="checkbox"/> | g. Hunger <input type="checkbox"/> |
| b. Violence on television <input type="checkbox"/> | h. Terrorism <input type="checkbox"/> |
| c. Racism <input type="checkbox"/> | i. Threat of nuclear war <input type="checkbox"/> |
| d. Sexual exploitation of women and children <input type="checkbox"/> | j. Abortion <input type="checkbox"/> |
| e. Pornography <input type="checkbox"/> | h. Child abuse <input type="checkbox"/> |
| f. Crime <input type="checkbox"/> | i. Materialism <input type="checkbox"/> |

2.

Describe the social program listed:

God cares about the powerless poor.

Homeless persons shelters

Employment Plus

Salvos Stores

Salvo Care Line

Moneycare

The Oasis Network

Student accommodation

Street vans

God values justice more than 'religious deeds'.

3.

What do you think?

a. One person cannot make a significant difference in today's society.

FOR SURE NO WAY

b. The world's problems will eventually be solved by science and technology.

FOR SURE NO WAY

c. The world hunger situation is God's will and we should not try to change it.

FOR SURE NO WAY

d. The church can solve the problems of the world.

FOR SURE NO WAY

e. The welfare system will eventually solve the problems of the poor.

FOR SURE NO WAY

f. The poor are responsible for their situation.

FOR SURE NO WAY

g. The world's problems should not concern Christians because Christ is returning soon.

FOR SURE NO WAY

20% of the world's population has no reliable source of water or food.

Put an X on the line below indicating how much you think you are involved in making a difference in the world.

NONE AT ALL

A LOT

Now put an O on the line, indicated how much you would like to be involved in making a difference in the world.

4.

Choose one of these Bible references and use the ideas presented in it to compose a prayer asking God to make you more aware of the needs of others.
James 2:1 - 4; Deuteronomy 1:16 - 17; Amos 5:14 - 15.

One person can make a difference.



SESSION 8

SIN SPOILS



FROM THE BIBLE

Selected references.



CHECKLIST

This is primarily a teaching session on Doctrine 5. Be well prepared, select the teaching approaches and Bible references you will use with your group so that you can present the session with confidence.

Have Doctrine 5 ready to display during the session.

There are two Getting Started activities – both are short so you may decide to use both of them. You will need wire for Getting Started 1.

There are four suggested teaching approaches. In the first approach the young people think of problems in the world and how they are all sin-related. Be ready to list their suggestions.

Approach 2 defines the key words in the doctrine. (If your time is limited you may need to omit some of the Scripture passages rather than leave out the whole approach.)

Approach 3 is a Bible search on the reasons for the effects of sin. You may not have time to read every verse with your group but you should discuss all points.

Approach 4 looks at the different types of sin with the young people being asked to suggest examples. Writing material is also needed in this approach.

Photocopy the Anglican prayer of confession in the Taking it Home to use as a group prayer.

AIM

Through a further study of Doctrine 5 to help the young people understand that we cannot avoid the results of sin.

OBJECTIVES

As a result of this session the young people will:

- ❖ understand better the phrase 'totally depraved',
- ❖ realise that punishment follows wrong doing;
- ❖ consider how sin has spoilt the world.

INSIGHTS FOR THE LEADER

This is the second session on Doctrine 5 which 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.

In unit 5 session 11 the doctrine was learned, the Bible reading of Genesis 3 was followed by a discussion of the doctrine and a consideration of things we 'didn't mean to do.'

In this session the emphasis is placed upon the effects of sin.

There is of course overlap but try to build on the previous learning rather than simply repeat it.

Our purpose is not to increase feelings of guilt, but to face the fact of our sinfulness, knowing that God has provided the remedy.

We must ask the question, 'Does anything happen to us when we sin?' The answer must be 'yes', otherwise there is no harm done when we sin. John defined sin as 'lawlessness' (1 John 3:4, NIV) and when a law is broken, the lawbreaker suffers.

Doctrine 5 says that sinners are 'justly exposed to the wrath of God'. The idea of God's 'wrath' or anger is often used in the Bible; in fact the doctrine is itself a quotation from a phrase in Ephesians 2:3.

It may, however, be a misleading word. It might remind us of people who get very angry, even unreasonably angry and when people are angry they rarely show compassion or understanding. So the idea of God being angry in the same way that we get angry, even for righteous reasons, might make it difficult for your young people to believe that He can really be as loving as we say He is.

We need to remember that the word 'wrath' can be better understood to mean judgement, righteous anger or retribution (suitable punishment),

It is quite clear that people **always** have something to pay when they decide to go against the laws God has set up for our moral, physical and mental well-being (our personality).

Retribution is inevitable because sin is wrong and harms our personality. The personality, like all delicate machines, will always suffer from misuse. Feed too much power to an electrical appliance and there will be a broken fuse; tighten a guitar string too much and it will break; put too much weight on springs and they will snap.

There are countless examples of the law of cause and effect in the physical world, and there is a parallel to them all in the spiritual world. Be selfish, but suffer for it.

Salvation Story explains the words 'totally depraved' as follows (p. 63 - 64):

'Depravity

In statements of doctrine, depravity is often called total depravity. This does not mean that every person is as bad as he or she can be, but rather that the depravity which sin has produced in human nature extends to the total personality. No area of human nature remains unaffected.

We are sinful in disposition so that even attempts at righteousness are tainted with sin. Human freedom to respond to God and to make moral choices is therefore impaired. But God is gracious and through his indwelling Spirit the inclination to sin can be overcome by the inclination to live according to the will and purpose of God.'

GETTING STARTED

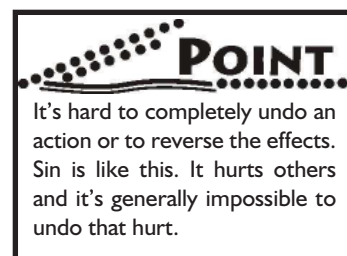
1. Take a length of wire (part of a coat hanger will do but copper wire of similar gauge would be better). One young person bends the wire into a loop (∞) and then others try to straighten it.

Or

2. Ask these questions and have your young people make **quick** suggestions.

What is the most effective way to handle ...

- a headache?
- the hiccups?
- picking up confetti?
- a scratched CD?
- picking up autumn leaves?
- gossip about people we know?

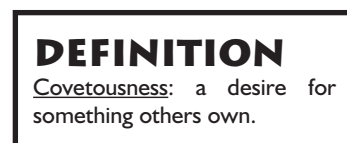


GOING DEEPER

1. Sin and world problems

In groups make a list of the problems the world faces. Link these with individual sin.

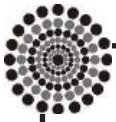
- e.g. War – anger/hatred/covetousness.
Pollution – greed/profitteering.
Accidents – selfishness/thoughtlessness.
Poverty – refusal to share.



How am I to blame? (Have your group discuss this idea and try to help them reach such conclusions as these.)

- Although I am not directly responsible for the poverty of a particular family in an underdeveloped country, I am part of a basically self-centred society.
- Although I do not take part in gang violence or war, I often fail to show consideration and thoughtfulness in my family life.

Now have someone read Romans 7:14 - 20. We can find ourselves sinning without intending to, because sin is so much part of our human nature.



LEADER TIP

Work through the material in approach 2 and have the young people write the definition of each word after you have discussed it. This is activity 1 on the work sheet. Try to get the young people to express their ideas about what each word means then see that this teaching is included.

DEFINITION

Innocency: Free from sin and free from guilt.

DEFINITION

Disobedience: Knowingly doing what we have been told not to do.

2. The key words of Doctrine 5

Have Doctrine 5 written up. Read it together and underline the key words:

Innocency, disobedience, depraved, wrath.

Now read the doctrine again, pausing when you come to each of the key words.

Discuss each word. (Perhaps different leaders or older young people could be used to lead the discussion on each word.)

a. Innocency

We begin life as an innocent baby. We knew neither wrong nor right but respond simply to changes in ourselves or our environment.

As babies we all cried when we were hungry or wet, we smiled when patted and we opened our mouths to be fed.

As we grew, we may have acted in ignorance and therefore innocently. For example a generation ago, people did not know about the ozone layer and acted ignorantly in ways that caused the pollution problems we now experience.

They did not do it on purpose.

The sad thing is wrong actions have bad effects even when we act in ignorance. And, innocency does not last.

In each growing child a conscience develops. Each child learns to know right from wrong and so disobedience becomes deliberate. We can no longer claim that we did not know. Wanting what I see because I consider that it will be a good thing for me to have is a very human trait. I'm sure you've all seen a baby grabbing determinedly for something even as Mum is saying, 'No!'.

b. Disobedience

Remember that the first sin was Adam and Eve deliberately deciding to disobey.

Read Genesis 3:1 – 6.

The Bible tells us that disobedience is at the base of all sin.

Read Romans 8:7 and 1 John 3:4.

When a person's pride leads to the decision to please oneself rather than God – then sin occurs.

Discuss

Is it true that if we did not disobey God's laws there would be no sin?

While we are ignorant, we cannot disobey. For example – if I go to a new school and I go into an area that is off-limits because there were no signs or I hadn't been told, I am not being disobedient. But once I have been told, then I either obey or disobey. So when I know God's rules, I am no longer ignorant and my disobedience is sin.

In biblical times obedience was much more part of everyday life than we see today. Children had to obey every request made by their parents without questioning. Roman fathers had the power to put a disobedient child to death. Adults, too, had to live according to the rules laid down by their leaders who could be very harsh to those who disobeyed.

c. **Totally depraved**

This is a phrase which is not often used today. You may have never heard it! It does not mean to be totally wicked. It means we are spoiled or bent wrongly. (Remember how we could not completely unbend the wire in Getting Started I?) Given the choice we will naturally choose what we consider will be best for us with no concern for what would please God or others. This is because sin has spoiled our natures and we are bent towards pleasing ourselves. We need a power that is stronger than us to help us overcome this very basic desire. Alcoholics Anonymous make this point. They say that they cannot help people who will not admit that they have a problem and need help to overcome it.

Doctrine 5 says that we have become 'totally depraved'. It is not saying that people cannot do anything good, but that our nature is inclined to please ourselves rather than God. Everything we do is self-centred and it is easier to do right than wrong – until we learn to ask for God's help to live a life that is pleasing to Him.

Read Psalm 51:1 - 2 and Romans 6:14.

d. **Wrath**

Punishment follows sin as surely as water makes you wet. When I do wrong, others are hurt. When they do wrong, my happiness is spoilt.

Because God is the giver of laws and the God of justice, He must feel righteous anger when His laws are blatantly disobeyed. This 'anger' is called wrath.

As all sin is primarily against God, all sin brings His wrath, condemnation and punishment. Read Ephesians 2:3b.

The Bible never excuses sin. We are constantly reminded of the punishment it brings but we are also, just as constantly, reminded of God's love. So when we read the very next verse, Ephesians 2:4, we see it talks about God's abundant mercy and great love in providing a cure for sin.

Some people say that a God of love will not punish us because His love is too great, but the Bible clearly teaches that His patience can be abused. Read 2 Peter 3:9.

3. **Bible search on the effects of sin**

Proverbs 4:23 (All of life is affected when our thoughts are wrong.)

1 John 2:11 (Hatred of others robs us of the light God gives to us.)

1 Timothy 4:2 (The conscience can become hard and die.)

DEFINITION

Totally depraved: no area of human nature remains unaffected by sin.

DEFINITION

Wrath: Anger because a law has been deliberately broken.



LEADER TIP

Using activity 3 on the work sheet have the young people read each verse and then write what it says about the effects of sin.

Revelation 21:8 (Unforgiven sinners will be shut out of God's presence forever.)

2 Peter 3:9 (God is patient because He wants everyone to turn from their sins to Him.)

Ephesians 2:1 (Disobedience and sin causes spiritual death.)

4. Types of sin

Ask the young people whether they have ever heard of sins being given special names.

Have the following list ready for them to read.

Hidden or inward sins.

Sins of commission (open or outward sins)

Sins of omission.

Sins of the spirit.

Now ask the young people if they can give examples of each of them.

For example:

- **Hidden or inward sins**

I really hate my brother but I act kindly towards him.

I watch pornographic movies or read porno material but I never discuss them with others.

- **Sins of commission**

Into this group we can put all sins that have been committed, so open or outward sins fall into this group. The Bible sometimes calls these sins of the flesh.

They are sins done quite blatantly with no effort to hide them. e.g. violent actions against another person or property, assaults, murder, stealing, looting and so on.

- **Sins of omission**

It's hard to accept these as sins, because we can honestly say: 'But I didn't **do** anything' and that is the problem.

e.g. I made no effort to help someone in trouble;

I made no effort to welcome a newcomer to our group;

I kept quiet when I should have owned up. (Read James 4:17.)

- **Sins of the spirit**

Jesus reminded us that **all** sin really stems from the attitudes of our heart.

If I hate a person, one day this will almost certainly cause him/her harm and hatred is a definite sin. Other examples: jealousy, pride, lust, greed, etc.

TAKING IT HOME

Doctrine 5 reminds us that God regards sin seriously and we have to be aware that when we choose to sin, we cannot avoid the results that naturally follow.

Read the doctrine aloud together. Each young person emphasises one word or phrase that he or she thinks is important.

You may like to conclude with an Anglican prayer of confession. Have the words written up or give each group member a photocopy of the prayer.

Almighty God, our heavenly Father,
we have gone our own way,
not loving you as we ought,
nor loving our neighbours as ourselves.
We have sinned against you
in thought, word and deed
and in what we have failed to do.
We deserve your condemnation.
Father, forgive us.
Help us to love you and our neighbours,
and to live for your honour and glory;
through Jesus Christ our Lord. Amen

FOLLOW-THRU

Suggest to your young people that they think about times when they felt that they should have cared for somebody going through tough times but they did nothing! (Sin of omission!)

There are quite a few challenges in *Get Involved* and *Grow in Mission* that the young people could consider. E.g. Be an encourager, be a friend, be a helpful member of your family.

Challenge them to take one and fulfil it.

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sin spoils

1. *Doctrine 5 says: We believe that our first parents were created in a state of innocency 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.*

Underline the key words. Fill in your definition.

Innocency _____

Disobedient _____

Depraved _____

Wrath _____

2.

What do we mean when we talk about sins of omission?

HIGHLIGHTS

- Our doctrine warns us that sin has follow-on effects.
- If we sin, we must accept the results.
- 'Totally depraved' means we naturally want to please ourselves rather than God.
- If we turn our backs on God, we can be spiritually dead even though our bodies are alive.

3.

Read these verses of Scripture and write in your own words what they are saying about the effects of sin.

Proverbs 4:23 _____

1 John 2:11 _____

1 Timothy 4:2 _____

Revelation 2:8 _____

2 Peter 3:9 _____

Ephesians 2:1 _____

4. Read these statements. Change or remove one word to make them right.

Without forgiveness all children are guilty in God's sight.

Our sins are not the result of our sinful nature.

All old people are sinners.

Because of our loving nature we often do wrong even when we want to do right.

Our sins never separate us from God.

I have not sinned if I keep quiet about a wrong act.



SIN

sin spoils

1

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.

Underline the key words.
Define each word with your group's help.

Innocency _____

Disobedient _____

Depraved _____

Wrath _____

2

Read the following verses and write out the one you think is closest to Doctrine 5.
Romans 6:23; John 8:34; Psalm 51:5; Romans 5:12

The most impressive thing about American society is the way parents obey their children.

3.

Read these verses of Scripture and write in your own words what they are saying about the effects of sin.

Proverbs 4:23 _____

1 John 2:11 _____

1 Timothy 4:2 _____

Revelation 2:8 _____

2 Peter 3:9 _____

Ephesians 2:1 _____

4.

A tiny leak can sink a mighty ship.

Read all these quotes and verses. Beside at least six of them write A, B, or C to show how you would use them.

- A. as a message on a notice board.
- B. to put in the corps newsletter.
- C. as the basis for a talk about sin.

The wages of sin is death – thank goodness I quit before pay day. (Beamer Loomis)

One leak will sink a ship and one sin will destroy a sinner. (John Bunyan)

Everyone who commits sin is the servant of sin. (St. Ambrose)

While sin lasts, misery lasts. (S.L. Brengle)

Sin is a person's declaration of independence from God. (Anon)

Sin is a real thing, a damnable thing. Don't care what the scientists call it or what some of the pulpits are calling it. I know what it is. Sin is devilish. (William Booth)

Sin – putting worst things first. (J. Gancher)

The sin you do by two and two ye must pay for one by one. (R. Kipling)

SESSION 9



DARE 2 SHARE

FROM THE BIBLE

Selected references.



CHECKLIST

There are three suggested Getting Started activities. For Getting Started 1 you will need to make a video clip of 4 - 6 television commercials. Getting Started 3 uses a video clip from *Batman*. Make sure that you have the video cued ready to run.

Try to use all 5 different teaching approaches. Activity 1 on the work sheet has room for the young people to write out what they learn from the Bible verses mentioned in approach 1.

Approaches 2 and 3 encourage the young people to see that they have a story worth hearing and to begin thinking of some headings for what they could say. Activity 2 can be used for this.

Approach 4 challenges the young people to think of someone with whom they could 'Dare 2 Share'. Approach 5 is a time for testimonies. Invite 2 guests to come and share – and tell them how much time they will have **OR** there are testimonies on the work sheets that can be read out to the group.

AIM

To assist the young people in understanding that their conversion experience is valid.

OBJECTIVES

As a result of this session the young people will:

- ❖ understand that some have always journeyed with God and for others there has been a definite point of decision;
- ❖ be able to express their personal experience.

INSIGHTS FOR THE LEADER

General Albert Orsborn combined a lot of scriptural references in his song *Except I am Moved with Compassion*. (Song 527 in The Salvation Army Song Book.)

He speaks of Christ's coming to save the world, of the shortage of labourers to gather in the harvest and the multitudes who have lost their way. In verse 2 he speaks of how people will not hear if those who are saved remain silent or have no compassion to care about those who are being lost. In verse 3 he reminds us that we need to pray for a spirit that is filled with a burning love for God and for the lost and a faithfulness that will inspire us to work ceaselessly to bring others into a knowledge of the joy of knowing God.

Could it be that sometimes we find the work a chore or uninteresting and the joy of service has dimmed? Or do we just not know how to tell others that God loves them? In this session we want to encourage the young people to remember that more people come to know God through one to one encounters with Christians than in any other way. We want them to face the fears that may hold each of us back from talking God-talk and remember verses of Scripture that will help them move further in growing their faith.

Pray that this session will really help them to examine their own standing with God and to want to share the difference He makes in their lives with those around them.

GETTING STARTED

1. Videotape and show a series of different television commercials. Ask group members for their opinions of the relative effectiveness of each commercial. Discuss why companies advertise, the benefits and the drawbacks. Ask the group to come up with different things that each of the young people unconsciously 'advertise' (for example, through T-shirts, book covers, etc) – athletic teams, school, clothing brands, favourite music, cars, etc.

Or

2. Put your young people into pairs and have them describe to each other a movie or book that they have really enjoyed. Ask them to convince the other person that it would be worth their while to see/read it.

Or

3. Show a short video clip from the movie *Batman* to start talking about how difficult it is to talk about something that means a lot to us. The segment to show is about 1 hour, 19 minutes into the movie where Vicki falls into the chair. It shows Bruce struggling to reveal to her that he's Batman without actually coming out and saying it. Finish the segment when Vicki leaves Bruce to answer the door.

(Adapted from *Blockbuster Movie Illustrations The Sequel*, by Bryan Belknap, Group Publishing, 2003.)

GOING DEEPER

1. It's scary

Do you find it hard to talk God-talk with your friends? Don't feel that you are a failure as a Christian if you do, because many other Christians find it hard as well. Why is this so? There are fears that hold us back because we don't know how to overcome them. We are going to look at some of them and how we can cope with them.

- **Fear of rejection**

We all want to feel accepted by our peers. We need to feel liked. The fear of being rejected is a powerful force that keeps many Christians silent.

How to cope: Read Matthew 28:19 – 20. Jesus **expects** us to spread the good news about Him. If I am His follower, I will try to obey Him.

- **Fear of being labelled**


The world places great importance on political correctness and tolerance. We do not want to be labelled as intolerant or narrow-minded.

How to cope: Read John 15:18. Jesus warned us that we would be hated for being His followers – just as He was. But it never stopped Him or the disciples from sharing the truth. If we are making an impact, we will get called names, too.

- **Fear of not having answers**


Perhaps you have thought, 'What if they ask questions that I can't answer?' Share anyway. It's wrong to assume that we won't be able to answer any question that might be asked.

How to cope: Read Luke 12:12. We can be sure that if we are speaking out for God, then He will help us to find the right words.




POINT

How people advertise can give us ideas about how we can talk about God and invite others to share in church activities.



POINT

There was plenty of discussion and laughter as we told about something we had really enjoyed. What if I asked you to do the same about having Jesus as your friend and Saviour? Would there be silence? That's what we want to think about in this session.



POINT

Sometimes it's hard to come right out and talk about our relationship with Christ. Whether we think the name 'Jesus' will offend someone or the person won't understand or will reject us doesn't matter. We need to get our faith story straight and share it with confidence.



LEADER TIP

List the headings as you discuss each one. Activity 1 on the work sheet could be done along with this.

- **Fear of doing more harm than good**

Some Christians are afraid that by sharing their faith they may do more harm than good – causing someone to move further from faith than closer to acceptance. Of course we need to be sensitive to how the listener is reacting to what we are saying, but we also need to consider what harm may result if nobody ever shares.

How to cope: Read Romans 10:14. It would be much worse to remember that we had the chance to talk about God and our faith and because we remained silent our friend **never** heard the story of Jesus.

- **Fear of not knowing what to say**

Maybe you've tried to begin a conversation but you couldn't think of what to say. Many people are mentioned in the Bible who had a fear of not knowing what to say.

How to cope: Read Jeremiah 1: 6 – 8. God's promise is for us as well. We can be sure that if we quietly ask for His help we will get it.

- **Fear of responsibility**

Maybe as you have thought about talking to others, you have stopped and thought, 'What would I do if they did respond?' Such responsibility keeps some of us quiet.

How to cope: Read Galatians 6:2. God expects believers to help each other. You will find it easy to get help from a fellow Christian to follow-up the new believer.

So we see that feelings of inadequacy are common but allowing them to keep us silent is not biblical. We alone do not save others, but God will work through every willing believer.

When I like a TV show, a book or CD I tell my friends about it. When God is Number 1 in my life, I will find ways of talking in my everyday conversations about Him and the difference He makes in my life.

2. **What could I say?**

Never feel that you have nothing spectacular to talk about.

Here are a few important points to remember about the value of your story.

- **Your story has authority.** A personal story can't be contradicted. The experience has happened to you. You are a specialist on your own story.

- **Your story communicates.** People enjoy hearing other people's stories. A well-thought out description of your own journey with God can be used powerfully by Him.

- **Your story relates.** The person you talk to may well be having the same feelings, struggles, doubts or temptations that you have had, without the power of God to help them. They will be able to relate to your experiences, especially the difficulties and challenges of your search for meaning and joy in your life.

• **Your story is powerful.** It enables the presentation of the gospel to be both unique and personal. Jesus told stories and we have stories to tell too. The Bible is the story of how God loved and sought the love of His creation. The life, death and resurrection of Jesus is a story worth telling again and again. Adding to this story of how He has changed our attitudes and values gives us a unique story to tell to others.

Remember that there are many hurting people around us who really need to know about the Lord.

3. **What is my story?**

It is much easier to talk to others about what God has done for us if we have thought it through for ourselves. Try to tell your story in two minutes or less. Start by making some headings of 'Things God has done for me'.

4 **Who needs to know God?**

Ask the young people to think about a person they know – but not very well, but who seems to be lonely.

Ask would they be willing to come alongside this person even if that means getting out of their own comfort zone to do so.

Point out that they could begin to pray for this person and look for ways to talk a bit more to him/her.

Discuss with your group what the next step could be:

- Invite him/her to an activity at the Army;
- talk about how God helps you;
- invite him/her home for a meal and have a Christian CD to share or a book to lend;
- look for chances to talk about God and what He does for you;
- share your story.

Remember that you associate with people who haven't got dramatic stories to tell. Don't feel that you need to have been wonderfully saved from a life of crime or time spent in jail etc to be heard!

But you can remember the day when you realised that Jesus had actually died to save you. He wanted to bring you into a relationship with your heavenly Father and so you had sought forgiveness for the wrong things in your life and asked for His help to live a life with God as the boss. Doing this has made life so much simpler for you.

Maybe God has always been part of your life. You have been attending church for as long as you can remember. Your faith has grown slowly but steadily. But you do know that when you have been anxious God has been there for you, when you have been teased about being a Christian you have been able to stay faithful because His Holy Spirit helps you.

What people need to hear is that God makes a difference in our lives. We can live without guilt and misery because He has forgiven our mess-ups and He cares for us all the time.

5. **Testimony time**

It would be good to have two people from your corps to come and talk to the young people about their life with God. One could be a life-time believer and the other a person whose life was turned around when they met God. Tell them how long you want them to speak and allow for some questions from the young people.



LEADER TIP

This is activity 2 on the work sheet.



LEADER TIP

Put these ideas up for all to read and have the group think about which ones they would be willing to try out. Ask them to choose at least three that they would be willing to do and to write them onto their work sheet in activity 3.

On the work sheets there are two testimonies for your use if it is not possible to invite people. Maybe you could use discipleship partners to read them. There are different testimonies on the junior and senior work sheets.

TAKING IT HOME

Read together John 3:16.

This wonderful verse assures us that God loves us enough to send His Son to die for us and all we have to do is believe that He has done just that. This is great news for us and any of our friends who want something more from life.

FOLLOW-THRU

This session ties in with the challenge in Get Involved and Grow in Worship to tell others what God has done in your life.

Those who prepared their 'story' should be encouraged to give it in your *TRIBE* session or to make an effort to share with a friend.

FOR FURTHER READING

BRUCE, B. and STAN, J., *Sharing Your Faith*, Harvest House.

CHAPMAN, J., *Know and Tell the Gospel*, Matthias Media.

NYSTROM, C., *Discipleship: Sharing Your Faith*, Zondervan.

PILAVACHI, M. and BORLASE, C., *Live the Life*, Hodder and Stoughton.

dare 2 share



1.

- a) When I'm scared that people will reject me if I talk about God, I will remember Matthew 28:19 - 20 which tells me _____
- b) In John 15:18 Jesus warned us _____
- c) I need not worry that I won't know what to say because Luke 12:12 tells me _____
- d) Romans 10:14 reminds me that _____
- e) Just as God promised Jeremiah that _____ so He will be with me.

2.

What's my story?

Make a list of things God has done for you:

Use these as headings to build your story of your walk with God.

3.

Things I could do to help others hear the Good News about Jesus.

1. _____
2. _____
3. _____

HIGHLIGHTS

- God will help me to tell others about Him.
- My own faith story can be a powerful witness.
- People need to hear how God makes a difference to their lives.

4.

Testimony – David Twivey

By the time I was in my last 20s I had met the Army several times. The first number of times it was saying 'hello' to the Army representative who was collecting at the hotels in Sydney or at the entrance of the racetracks I frequented as a young person.

My family was a loving family, involved in the real estate business in some of the most beautiful areas of Sydney. I became a boarder at one of the most exclusive boys' schools near where I lived. My graduation from school at the age of 17 coincided with an inheritance of what then was quite a large amount of money. I took my place in the family real estate business – I seemed to love the cut and thrust dealings that real estate brought.

These few years also saw me with friends who loved the high life as much as I did. They also resulted in my addictions to heroin and gambling. For the next ten years my addictions worsened – I lost so many of the possessions that I had accumulated. I eventually got to the point where I was bereft – and not just materially. My family had me arrested. I spent three days in the lock-up.

Then I met the Army again when I was interviewed for admission to the Bridge Program in Sydney. This program, I was told at my court hearing, would be the best place for me. I presented with an addiction to gambling and heroin that was costing me \$2000 a day. I was a broken man, spiritually, mentally and physically. I was 29 years old.

I was greatly influenced by the officers who staffed the centres as I did the program. Three months into the program, my encounter with the Army led to my encounter with God. I came into the transforming knowledge of his Son as my Saviour and how different life became.

To help spread the story of what Jesus does for us I could:

1. _____
2. _____
3. _____

Testimony – Naava Brooks

My soul searching began at a time when I was going through a crisis in my relationship with my husband, and we were also having business troubles. I guess I needed to know that there was something beyond that situation.

I was working as a maths teacher at a high school in Darwin, and one of the other teachers, Craig White, was a Salvationist. We would often have debates about religion and evolution, where he would present the Christian viewpoint, and I would argue from the evolution-scientific viewpoint.

I'm the sort of person who likes to analyse and research things, so he was the right person, at the right time. I really believe that it was a God thing, because Craig had no problem having these kinds of conversations with me.

He never pushed his views, but just said, 'Well this is what I think.' He also didn't present the Christian view as though he knew it all, which appealed. He just seemed happy to spend time listening to me and countering my arguments in a positive, open-ended way.

Finally, he invited me along to church. At first I found going to church really uncomfortable because it was all singing and clapping, and just seemed really weird. But what struck me was the friendly, inviting way in which people accepted me.

Then I did Christianity Explained (a course that looks at the basics of Christianity), which was another way for me to analyse Christianity. In the end, after finishing the course, Craig said to me, 'You can analyse this to death, but in the end you need to take a step of faith, and say, "Okay, I will believe".'

That night I had a vision of myself hanging on to a cliff, with God at the bottom. The cliff represented everything in my life I was hanging onto, and I had to let go. It was really tough, but I did it.

Getting to know God and my relationship with him was like wearing a new pair of shoes, it took me a while to get comfortable with the change.

Believing in God has given me a sense of purpose, security and fulfilment. I now have the sense that I wasn't just a chance birth in this world, but that God had a plan for me before I was born, and I am here for a reason. I just need to step out each day in faith and do what I can.

God has also taught me that all my searching and researching are not as important, as having a relationship with him. I now have a great sense of peace about where I am and a self-certainty about who I am.

(Naava's testimony reprinted from *Warcry*, September 2003.)

SESSION 10

TITHING



FROM THE BIBLE

Genesis 14:17 - 20, 28:20 - 22; Deuteronomy 14:22 - 29; Malachi 3:6 - 12; 2 Corinthians 8:7 - 12; 9:7 - 11.

✓ CHECKLIST

There are two suggested Getting Started activities. For Getting Started 1 you will need to have hidden lollies in bundles in various places before any young people arrive. For Getting Started 2 you will need to photocopy the cartoons from page 100 to display.

There are five teaching approaches. Make sure you cover the biblical base for tithing in approach 1 and then choose what other approach you will use.

If you invite guests for approaches 2 or 4 make sure you give clear direction on what you want them to do.

If you use approach 3, photocopy the chart showing the difference between 'token' and 'sacrificial' giving.

Approach 5 is for seniors only and could be used in place of the work sheet activities. You will need some play money (from games such as Monopoly) ready to hand out to be used in this approach.

AIM

To help the young people understand the principle of tithing as set out in the Bible.

OBJECTIVES

Through a study of what the Bible says about tithing the young people will realise that:

- ❖ it is a biblical directive that God's people set aside one tenth of their income for His work;
- ❖ the tenth should be a priority – not what is left over;
- ❖ God honours those who honour Him;
- ❖ our support of God's work is a vital part of our total giving.

INSIGHTS FOR THE LEADER

This is the first of two sessions on managing our money. This one deals specifically with the subject of tithing and our responsibility to support God's work. Session 11 deals with the wise management of our money. As you prepare, read both sessions so that you do not allow issues that will be dealt with in session 11 to sidetrack you from the aims and objectives of this session.

The relationship between the value placed on money and possessions and spiritual life is clear. Generally speaking, if people are uncomfortable about this subject it is because they do not understand the biblical standard and how it relates to their spiritual experience, or they do understand, but are unwilling to live by this standard.

The Bible is quite specific about the standard of giving and we must be aware of its teaching. We are instructed to give one-tenth of our income to God – we call this 'tithing'. It comes from the Hebrew word 'asar', which means ten and it is interesting to note that it can also mean to be rich.

The idea of tithing has its foundations in the Old Testament, although the references to tithing in the Old Testament seem to reflect different customs at different places and times which makes it difficult to form any clear picture of the practice of tithing during these times. What is clear though, is that tithing in the Old Testament served three purposes. It was:

1. an acknowledgement of God as the creator and owner of all;
2. the means by which the priesthood was supported;
3. an offering for charity.

Two tithes were required of the Israelites. There was an annual tithe that supported the Levite priests and a second tithe was brought to Jerusalem for the Lord's feast. Every third year this second tithe was kept locally to help look after the poor.

The earliest reference to tithing in the Old Testament is when Abraham offers a tenth of his possessions to Melchizedek the priest. This gift was to express his gratitude to God for the victory in battle and to God's priest for the sanctuary at Salem. (Genesis 14)

Another early reference is when Jacob, on awakening from a dream where he had encountered God, made a vow to give God a tenth of all that God would give to him. This tithe was not a gift but a giving back. (Genesis 28:20 - 22)

The tithe in the Old Testament was one-tenth of all the yearly produce and of the increase of the flocks and cattle.

Tithing was an accepted practice in the Israelite nation.

The guide to the practice of tithing is clearly set out in Deuteronomy 14: 22 - 29. It is interesting to note that this was the 'second' tithe used to help the people celebrate the Lord's feast. They gathered or bought food to eat as they joined together to remember God's goodness to them.

The Levites (the priests) were to be supported from the tithe. This is why clergy and our officers should be supported by their congregation.

Jesus spoke clearly about the use of money. He condemned the practices of the Pharisees in relation to tithing (Matthew 23:23) because they had reduced the giving of tithes to a ritual, legalistic practice instead of giving out of love and reverence.

Paul advised that giving should be regular. 1 Corinthians 16:2 says: 'Every Sunday each of you must put aside some money, in proportion to what he has earned . . .' (GNB)

The first basic principle in the matter of tithing is that God is the owner of all we have. We are merely stewards (caretakers) of what God has chosen to give to us. In an act of worship we set aside our tenth for God before the rest of our money is used for personal needs.

Tithing should be seen as an act of worship and, as in all worship, we give God only the best. Leviticus 23:9 - 12 gives the instructions for giving the first-fruit. God's portion always comes first, not last. Many Christians have proved that when they obey God in faith, He enables them to accomplish far more with the 90% that is left than they could have with the original 100%. To do less is to rob God of what is rightfully His (Malachi 3:8). We need to constantly ask ourselves: 'Am I making decisions and living as if things belong to God or me?'

The recognition of God's ownership of all we have and the giving of His rightful portion will lead to amazing blessings.

The greatest blessing that comes from our giving is our own spiritual growth. We become more aware of God's greatness and honour Him accordingly. The more we give, the more we are given.

Our motive for giving must never be for what we will receive in return but purely as a sign of our love for God.

Sacrificial giving was a feature of the early Christian church. This support helped the church to keep growing. (See Acts 2:44 - 47; 4:32 - 35.)

Paul saw giving as a test of the giver's love (2 Corinthians 8:1 - 2, 8) and as proof of the reality of one's faith (2 Corinthians 9:13).

All Christians who have learned that they are stewards, not owners of their possessions, give willingly and often sacrificially to God's work.

POINT

It's interesting to observe that people have two choices. They can keep what they have to themselves (even when they can't use it all), or they can share with those who have less. In this session we want to consider what God says we are to do with our belongings and money.

POINT

We often laugh about people being misers but God sees our attitude to giving as a serious business. We want to use this session to see that our attitudes to giving are based on His teaching.



LEADER TIP

Activity 1 on the work sheet can be completed as these passages are read.

GETTING STARTED

1. Lolly hunt (wrapped lollies)

In a defined area have previously hidden the lollies. Put a large bundle of them in various places so that only some young people will find them, leaving others with none. Allow them time to sit and eat them. (Observe carefully whether the lollies are shared.)

Or

2. Enlarge the cartoons that are on page 100. The young people walk around the room and view them.

Select different group members to bring a cartoon back to the group and explain what they think it is saying about giving. Allow for some discussion from the group to take place.

GOING DEEPER

1. What the Bible says

Giving to God, especially in thankfulness for His many blessings, has always been an important act of worship. The Bible records how people have made thank offerings to God from earliest times. Tithing, or giving one tenth to God, gradually became part of the faith practised by the Israelites as they accepted that a set proportion of income belonged to God.

a. The first record we have of the giving of one tenth is recorded in Genesis 14:17 - 20.

(Either read the passage or explain it to your group.)

b. Tell the background of Jacob's vow to God. Explain how Jacob had to flee after he had tricked Esau. Far away from his home he slept with a stone as his pillow and dreamed that he saw the entrance to heaven. He heard God promise that He would bless Jacob and through his descendants He would bless all people.

- Read Genesis 28:20 - 22.

Following God's promise of how He would bless Jacob – Jacob promised he would give back to God one tenth of all God gave him.

c. When the Ten Commandments were given to the people, they were also given many other rules to remember.

- Read Exodus 23:15 '... make certain that everyone brings the proper offerings' and v. 19, 'Each year bring the best part of your first harvest to the place of worship.' (CEV)

d. When the duties of the priests and Levites were being explained, God said that they were allowed to eat certain parts of the sacrifices offered to Him. This meant that they did not have to worry about growing their own food, but could be truly dedicated to their duties in God's house.

They were not even to own any property, so it was most important that the Israelites gave their tenth so that the priestly duties could be faithfully performed.

- Read Numbers 18:12.
- e. Sadly, tithing became a regulation the people saw as burdensome and many tried to ignore it. Prophets saw the neglecting of this practice as a reason why God's blessing was withdrawn.
 - Read Malachi 3:8 - 12.
- f. By the time Jesus came to earth, the giving of tithes was being legally enforced (even down to the smallest herbs).
 - Read Matthew 23:23.

Discuss: What was Jesus saying about the Pharisees' attitude towards tithing? (Note the end of the verse.)

- g. When writing to the Corinthians, the apostle Paul, spoke about our need to give back to God what He has given to us in the first place, and that such giving must be regular, systematic and cheerful.
 - Read 1 Corinthians 16:2; 2 Corinthians 8:7 - 8, 12 and 2 Corinthians 9:7 - 11.

Allow time to discuss these passages with your group.

2. Guest speaker

Have the Corps Treasurer or Planned Giving Monitoring Chairperson or Corps Officer explain to the group the financial running of the corps and how tithing by soldiers helps the corps to operate better.

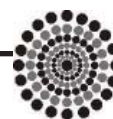
3. How should we give?

Mention the cartoons used in Getting Started 2 and explain that a lot of them were making fun of the 'token' giver (i.e., the person who gives because it is their duty, not their desire).

The opposite to token giving is sacrificial giving (i.e., we go without something so we can give).

Many of your young people only have pocket money at this stage of their lives, but setting the pattern is important.

GIVING	
There are two types of giving. Which applies to you?	
TOKEN	SACRIFICIAL
So small it costs nothing.	Large and generous enough to involve real cost.
Costing nothing, it means nothing.	Has real meaning to the giver.
Made with no good intention.	Selfishness and sacrifice are contradictory terms.
Calls for no real decision.	Comes only after careful thought. Calls for serious and deliberate decision.
Quickly forgotten.	Brings a sense of the fulfilment of responsibilities faced.
Only neutral or negative effect on the giver.	Brings positive spiritual benefit to the giver.



LEADER TIP

Hand out a photocopy of this chart to each member of your group and go through it step by step comparing the differences under the two headings. Allow them time to make comments or ask questions about these types of giving if they wish to do so.

4. **Testimony time**

It's always helpful to hear what someone has to say when they have lived by the principles of tithing and found God has blessed them more than they could ever have dreamed.

If you have a person in your corps who can testify of such blessings use them here.

Or

Retell the following testimony.

Faithful teaching by corps officers had made Norman Hazell determined to be a regular, cheerful giver to the Lord's work.

He had not long set up his practice as a lawyer when his brother-in-law, home on missionary leave from Rhodesia (now Zimbabwe) asked Norman if he would prepare a will for his brother.

'He'll pay you the correct fees,' he hastened to assure Norm.

'And as my first will in my own practice, I'll give the money from it to your work overseas,' Norman promised.

The will turned out to be quite complicated and the fee rose from two pounds to seven pounds. (A considerable sum in those days! Student teachers received two pounds per week.)

Norman discussed the matter with his wife.

'It's a lot more than I really planned to give,' he told her, 'but I did make a commitment.'

'Then keep it,' she replied. 'I know we can trust God to help us with our needs.'

So Norman handed the money over to his brother-in-law.

Next week he came bounding in from his office, obviously full of excitement.

'Guess what! A new client came in today. He has given me a really big matter. It will certainly meet our needs for this month.'

When the work was completed the costing came to seventy pounds!

Norm never forgot that lesson! He called it 'tithing in reverse.'

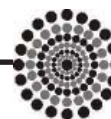
For many years at his own expense, as well as being Corps Sergeant Major at Parramatta Corps, he went around to many corps teaching about the principles of stewardship and helping with the setting up of Planned Giving Programs.

'God is no man's debtor,' he would proclaim.

'Live by the teaching in Malachi. Find out for yourself that when you faithfully give God His tenth, "He will open the windows of heaven and pour out on you in abundance all kinds of good things." '

5. Give everyone in your group a work role e.g., a doctor, shop assistant, labourer, nurse, etc. Then give them play money to the rough equivalent of what their weekly wage would be. Explain to them that they have to work out how much they will give to God on a regular weekly basis. Look for different reactions with one giving more than another. Bring in the various points brought out in the session. Emphasise that it is equal sacrifice, not equal giving that counts.

**FOR
SENIORS**



TAKING IT HOME

If there are young people who are earning their own money through part time jobs and are not yet part of the planned giving programme for your corps, you might like to challenge them to become part of this.

We each have to realise that we are only stewards of all we have here on earth. The things we own are really gifts from our loving, Heavenly Father and so in giving to Him we are only returning what is rightfully His.

Read again 2 Corinthians 9:7 - 8.

FOLLOW-THRU

This is obviously a good session to tie into the Get Involved and Grow in Worship challenge to take up the offering and Grow in Training for Leadership to report on how our giving supports the local corps.

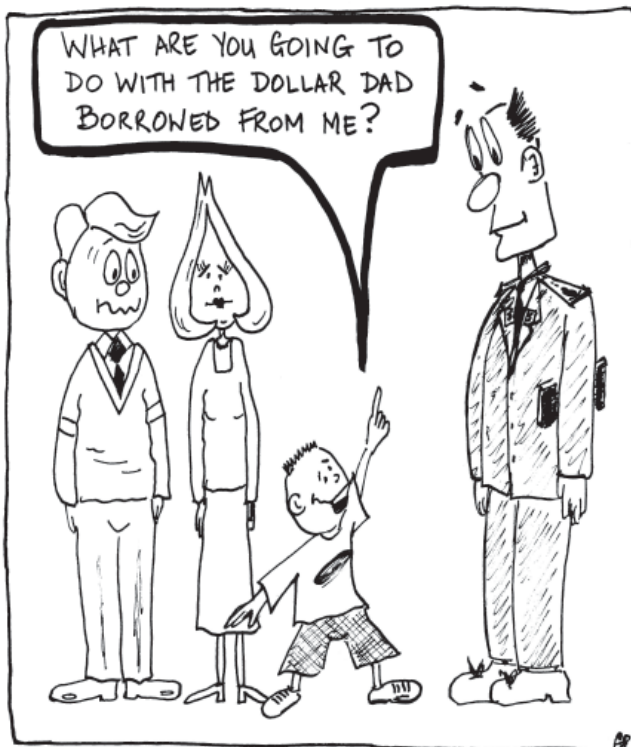
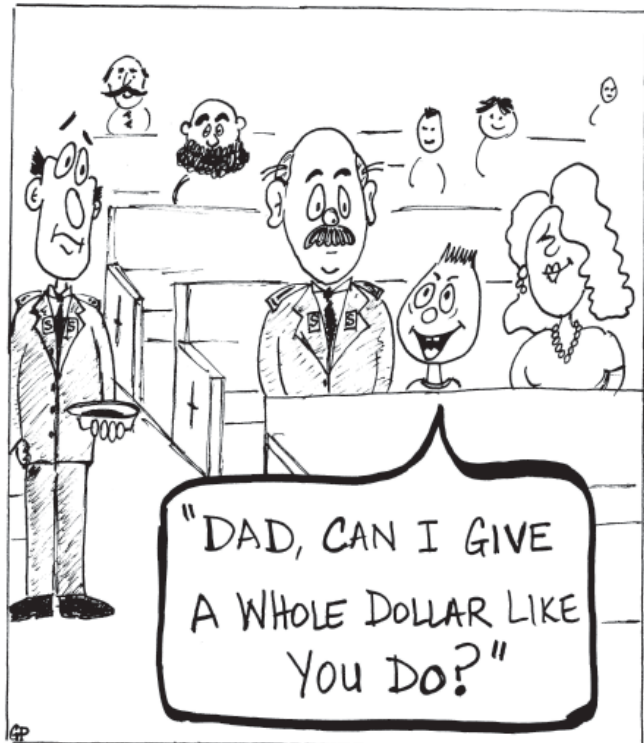
FURTHER READING

WIERSBE, Warren W., *Be Encouraged*, Scripture Press Publications, 1984.

WATTS, Wayne, *The Gift of Giving*, Navpress, Colorado Springs, 1982.

Chosen to be a Soldier, Campfield Press, St. Albans, 1987.

Interpreter's Commentaries, Volumes 1 and 2, Abingdon Press, Nashville.



tithing



1. a Read Genesis 14:17 - 20.
Why did Abram give one tenth of the goods to Melchizedek?

b Read Genesis 28:20 - 22.
What response did Jacob make to God’s promise that He would bless him?

c How was the tithe described in Deuteronomy 14:27 - 29 to be used?

d What wonderful promise did God make to His people in Malachi 3:10?

e Read Matthew 23:22
Why did Jesus condemn the Pharisees about tithing?



2. tithing quiz

True or False

- | | |
|---|--|
| <input type="checkbox"/> A tithe is one quarter. | <input type="checkbox"/> Our tithe should be given regularly. |
| <input type="checkbox"/> A tithe is one tenth. | <input type="checkbox"/> We do not have to give our tithe if we are on holidays. |
| <input type="checkbox"/> Our tithe should be used to help the poor and needy. | <input type="checkbox"/> We should set God’s tithe aside before we start to spend our money. |
| <input type="checkbox"/> It should not be used to pay our officer’s salary. | |

HIGHLIGHTS

- The Bible teaches us that all we have is a gift from God.
- We should set aside our tithe (one tenth) to give back to God.
- Our tenth does not come out of what is left over.
- God honours those who honour Him.
- The work of the Church must be generously supported by the believers.



agree	not sure	dis-agree
-------	----------	-----------

Christians owe 10 per cent of their income to the Lord no matter how much or how little is earned.			
Rich people cannot be Christians unless they give some of their money away.			
After they have given their tithe to the Lord, Christians can do anything they want with the rest of their money.			
A Christian does not have the right to financial security.			
When we consider what Christ has given to us we realise that our giving is poor, indeed.			
Christians have the right to buy very expensive things as long as they do not go into debt.			
The prospect of eternity should not influence how we spend our money here.			



From the passages in Corinthians that you studied in this session, write out the verse you feel has helped you the most.

tithing

No matter what you do, you can't outgive God.



1. a Read Genesis 14:17 - 20.

Why did Abram give one tenth of the goods to Melchizedek?

b Read Genesis 28:20 - 22.

What response did Jacob make to God's promise that He would bless him?

c How was the tithe described in Deuteronomy 14:27 - 29 to be used?

d What wonderful promise did God make to His people in Malachi 3:10?

e Read Matthew 23:22

Why did Jesus condemn the Pharisees about tithing?

f What kind of a giver does God expect us to be? (2 Corinthians 9:7)



The Christian's security is in the Lord, not his bank account.



2. Make a list of what God has given to you.

When He asks us to tithe, what is He asking us to do?



The joy of the Lord does not depend upon the dollars in the bank.

agree	not sure	dis-agree
-------	----------	-----------

Christians owe 10 per cent of their income to the Lord no matter how much or how little is earned.			
Rich people cannot be Christians unless they give some of their money away.			
After they have given their tithe to the Lord, Christians can do anything they want with the rest of their money.			
A Christian does not have the right to financial security.			
When we consider what Christ has given to us we realise that our giving is poor, indeed.			
Christians have the right to buy very expensive things as long as they do not go into debt.			
The prospect of eternity should not influence how we spend our money here.			



What four characteristics of giving are mentioned in 1 Corinthians 16:2?

How does this operate:

a in your Corps? _____

b in your own life? _____

MONEY MATTERS

AIM

To help the young people understand the biblical view of money and its management.

OBJECTIVES

Through this study the young people will be more aware of:

- ❖ what the Bible says about money;
- ❖ the need to budget wisely;
- ❖ the danger of greed;
- ❖ the need to resist the pressures of a material world.

INSIGHTS FOR THE LEADER

Remember that this session links in with 7:10 'Tithing' so refer to what was learned in it as the occasion arises.

'Teenagers as a whole represent a vast amount of purchasing power. Open any teenage magazine and look at the adverts, and you will discover that the industry discovered the potential of that market long ago. Young people's lack of long-term financial commitments means that they have a large disposable income – what they have is theirs to spend. All this means that if Christians are to have any chance at all of standing up to this pressure, they need to do some hard thinking.

This is not just a question of talking together. A group of young Christians can be a real help to each other in going against the tide of materialism. Equally, if everyone in the group is trying to outdo each other in what clothes they wear or the kind of car they drive, it's very hard for one person to be different.' (From *Consequences* by Emlyn Williams, used with permission.)

So we need to help them see the contrast between the way society views money matters and the way the Scripture does and then make a decision to encourage each other when applying these principles.

Possessions – right or wrong?

The sight of starving children doesn't just tug our heart-strings. It makes us feel uncomfortable, and even guilty. It also brings to Christian minds the scathing sarcasm of Jesus when he said 'It is much harder for a rich person to enter the Kingdom of God than for a camel to go through the eye of a needle.' In other places, too, the New Testament seems to suggest that the right Christian attitude to money and possessions is to get rid of them. Jesus told one young man who had more than most, 'Go and sell all you have and give the money to the poor.' He ordered His

SESSION 11

FROM THE BIBLE

1 Timothy 6:6 - 10, 17 - 19 and selected passages as shown in approach 1.

CHECKLIST ✓

There are two suggested Getting Started activities. For Getting Started 1 prepare the 'inherited' paper money and have pens ready for the young people to write down their ideas.

If your group enjoys debates, choose Getting Started 2 and give the young people taking part sufficient time to prepare their notes.

There are four suggested teaching approaches. How you use these will depend upon the maturity of your group.

In approach 1 there are 10 points. Know how long you can give to this approach and move on when that time is used.

Approach 2 looks at Paul's comments to Timothy about the right attitude to riches. It uses activity 2 on the work sheet.

Approach 3 gives various points for discussion – again, allocate how much time you can allow for this.

Approach 4 uses a guest speaker to talk about budgets and credit cards. Try to include this allowing time for questions after the speaker has concluded.

disciples to travel light, with no money in their pockets. And after His death and resurrection the members of the young church in Jerusalem seemed unconcerned about possessions. 'No one said that any of his belongings was his own', comments Luke, 'but they all shared with one another everything they had.' (Acts 4:32)

If we tune in to biblical teaching like this it does sound as though monks and nuns (with their vow of poverty) and missionaries who live by faith are the only Christian people today with enough courage to take Jesus at his word. But we can also hear the Bible speaking with a different voice. Jesus himself never taught that it was sinful to be rich. He even told a parable in which the characters who made the most money were not the villains but the heroes. In the Old Testament, Abraham's servant was quite sure that God was behind his master's wealth, and King David acknowledged God's ownership when he prayed, 'All riches and wealth come from you.' To take this kind of teaching on its own would suggest that the best Christians should be millionaires!

These two voices from the Bible sound discordant. In reality, however, they are both pointing us, in harmony, to the most important feature of a genuinely Christian attitude to money and possessions.

Attitudes

'Attitude' is, in fact, the key word. According to the Bible, it is not the quantity or value of the things we own that decides whether we are living rightly or wrongly. What matters above everything else is our attitude to the things we possess – be they few or many.

Jesus exposed the root of all wrong attitudes. 'No one can be a slave to two masters,' He said, 'You cannot serve both God and money.' We are meant to see his instruction to the rich young man to sell everything he had with this in mind. He was a wealthy man who had allowed his possessions to possess him. Jesus' aim was to make him realise that his love for his belongings had put him in a self-made prison.

Money makes a good servant but a bad master. This is the conviction that lies at the heart of Christian teaching about money and possessions. Paul emphasised it when he wrote to Timothy, 'The love of money (not money itself) is a source of all kinds of evil.' And again it is Jesus who spells out the consequences of money-mastery most clearly.' At the *personal* level', he said, 'the result of putting money first in life will be either a permanent anxiety complex (shading into envy of those who have more) or a complacently false sense of security (forgetting that we can't take it with us when we go).' At the *relationships* level, preoccupation with possessions will blind us to the needs of others. (How can you afford to contribute to famine relief when you have to extend the garage to fit the new car?) And at the *spiritual* level, making an idol out of money will cut our lines of communication with God. (Adapted from *Real Questions* by David Field and Peter Toon.)

In this session we want the young people to realise that the Christian can be content with few possessions, that money is a tool to be used, not something to possess us. We also want to give them practical advice on the need to budget wisely and the danger of booking up vast amounts of money on credit cards, because of a desire to own everything 'now'.

GETTING STARTED

1. Give everyone a folded piece of paper. Half the pieces of paper will have the amount \$10,000 written on them and the other half will have \$1,000. Tell the young people that they are to imagine that they have just inherited the amount stated on the paper. They can use the money in any of the following ways.

- entertainment
- clothes
- save or invest
- stereo/video/computer
- give to church
- travel
- give to charity
- pay off debts
- music
- update mobile phone

Allow about 5 minutes for the young people to decide what they would do with the money and to write down their decisions on the piece of paper. Explain that they can use the whole amount on one item or spread it over various ones. Then have them share their decisions with each other (in small groups if your group is large), then talk all together about these questions:

- a. How did those who only received \$1,000 feel when they realised some had \$10,000?
- b. Were there any things on the list which you would not have spent your money on – no matter how much you'd been given?
- c. If you were told you were only going to receive half of the money, how would your decisions change?
(Adapted from *Consequences* by Emlyn Williams.)

Or

2. If your group likes discussions, have them prepare a debate on the topic – 'Greed is dangerous'. You will need to give them a few days notice.

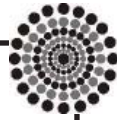
GOING DEEPER

1. **Society's view versus God's view**

Use activity 1 on the work sheet to help the young people compare society's viewpoint on money with the biblical view.

Read and discuss the statements in the 'Our Society Says' column. Then have the young people read the Bible passage and come to some agreement about what to write in the corresponding 'Bible Says' column.

The answers in brackets in the completed table on page 108 are a guide to your discussion.



LEADER TIP

Have these options written up.



It's easy to dream about 'what we could do if only we had more money.' It's easy to become envious of those who seem to have so much more than us – in clothing, possessions, spending money.

Envy like this can make people very unhappy.

In this session we want to consider how the correct use of money is what really matters.

	OUR SOCIETY SAYS	THE BIBLE SAYS
1.	You will find happiness and peace as you accumulate enough wealth to support your desired standard of living.	Philippians 4:11 - 12. (Be satisfied with what you have and then you can be content in every circumstance.)
2.	What I possess, I alone own and I alone control my destiny.	I Chronicles 29:11 - 12. (What I possess, God owns. He is the sovereign, living God who controls all events.)
3.	Do your own thing. You earned the money, now spend it in any way you like and you'll be happy.	Luke 16:11. (You can only be content if you have been a faithful steward.)
4.	Buy now and pay later with those easy monthly repayments.	Romans 13:7 - 8. (NIV translation is clearer – Keep out of debt.)
5.	A family can comfortably carry 15 - 20% of its take-home pay in debt. Buy now and pay later. After all, it's not as if you can't afford it. You are simply using the item while you are paying for it.	Psalm 37:21. (Don't get into debts that you can't re-pay.)
6.	Spend all you make. But if you save, put your trust in the money and things you have bought.	Proverbs 21:20. (A foolish person spends whatever he or she gets.)
7.	Look after Number One – nobody else will.	Acts 20:35. (There is much more happiness in giving than receiving.)
8.	The end justifies the means and everybody has a price.	Luke 16:10. (If you cheat even a little, you won't be honest with greater responsibilities.)
9.	Wealth is essential in achieving happiness. It should be gathered for financial security. The mark of a successful person is a healthy financial statement.	I Timothy 6:17. (A truly happy person trusts God rather than riches.)
10.	Keep striving for more and more. Never be satisfied with what you have.	I Timothy 6:9. (Working just to get rich can pull us down to ruin and destruction.)



LEADER TIP

This is activity 2 on the work sheet.

2. Who is really poor?

Read I Timothy 6:6 -10, 17 - 19.

Use the work sheet to write down what these passages say about money to these types of people.

The rich; The poor; All people.

3. Discussion

Keeping in mind the verses of Scripture just read, and what you learned in session 10 on tithing, discuss these questions.

- Where does our wealth come from?
- How might that truth affect the way you use your money?
- Is it wrong to be rich?
- Is it wrong to want to be rich?
- What are the good things about being rich?
- How can being rich be dangerous?
- What temptations face those who are not rich?
- Should Christians get rid of all their money?
(Compare Luke 18:18 - 25, Acts 4:32 - 35 and I Timothy 6:17 - 19.)

4. Guest speaker

Invite a Christian accountant, or someone from Moneycare, or a welfare worker or economics teacher to your group to talk about managing money. They could mention the wisdom and need for making and keeping a budget; using credit cards with care and the danger of overspending; and what to do when we find we are overspending.

Allow time for questions, and if you feel it will help your group, ask the guest to help the seniors complete activity 3 on their work sheets.

TAKING IT HOME

Christian teaching on money and possessions focuses on attitudes, not amounts. A lifestyle dominated by love of money is wrong, whether the sums involved are huge or tiny. The right attitude is one of being content with what you have as well as being responsible stewards. Good stewards, Jesus said, are gratefully dependent on God for what they have and will happily be generous in doing all they can to meet the needs of others.

FOLLOW-THRU

This session would lend itself to discussing with your young people which challenge in Get Involved and Grow in Mission would really 'enrich' someone else's life and help them store up real treasures for themselves.

Encourage the young people to choose one and carry it through.

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1. MONEY MATTER

OUR SOCIETY SAYS:	THE BIBLE SAYS:
1. You will find happiness and peace as you accumulate enough wealth to support your desired standard of living.	Philippians 4:11 - 12
2. What I possess, I alone own and I alone control my destiny.	I Chronicles 29:11 - 12
3. Do your own thing. You earned your money, now spend it in any way you like and you'll be happy.	Luke 16:10 - 11
4. Buy now and pay later with those easy monthly repayments.	Romans 13:7 - 8
5. A family can comfortably carry 15 - 20% of its take home pay in debt. Buy now and pay later. After all, it's not as if you can't afford it. You are simply using the item while you are paying for it.	Psalms 37:21
6. Spend all you make. But if you save, put your trust in accumulated assets.	Proverbs 21:20
7. Look after Number 1 – nobody else will.	Acts 20:35
8. The end justifies the means and everybody has a price.	Luke 16:10
9. Wealth is instrumental in achieving happiness. It should be accumulated for financial security. The mark of a successful person is a healthy financial statement.	I Timothy 6:17
10. Keep striving for more and more. Never be satisfied with what you have.	I Timothy 6:9

2. Read I Timothy 6:6 - 10, 17 - 19. What does it say to:

RICH PEOPLE


POOR PEOPLE

EVERYBODY

HIGHLIGHTS

- Money needs to be managed wisely or it will manage us.
- It's very tempting to live beyond our means.
- Greed leads to overspending, bad debts and gambling.
- The Bible view on successful people is very different to the one society teaches.

JUNIOR WORKSHEET

31	30 I owe the next 4 weeks' pocket money to people I	29	28 Help support a child in an under-developed country.	27	26	
32	<p>Read the statements and decide whether the person should be instructed to move forward or backwards. Add those directions in, then play the game with your friends.</p>	22	23	24 Was so envious about my friend's new gear, I went off by myself to fume.	25	
33		21 We have so many debts we can't support any charities.	20	19	18	
34		<h1>MONEY MATTER</h1>				17
 Your faithfulness is rewarded.						16 Bought new jeans I didn't really need and blew the budget.
			13 Invested money in risky shares.	14	15	
1		12				
2		11	10 Gave a tenth of my income to God's work.	9	8	
	3 Gambled the house-keeping money.	4	5	6 Made a real effort to put some of my money into OWSOMS Appeal.	7	



3. my budget

Amount earned	Allocation of money					
	To the Lord's work.	Mobile Phone	Clothing	Entertainment		

£32,000 owed by couple with 52 credit cards

An unemployed couple ran up debts of almost £32,000 by juggling around with 52 credit cards, London Bankruptcy Courts was told yesterday.

Mrs Laurie Harkness, aged 34, said after her public examination, "I could have gone on for years using one credit card to pay off another."

Mr James Harkness, aged 32, inherited £26,700 from his mother and the couple built up their huge stocks of credit cards. Within 5 years all the money had gone, and the couple began to use the mountain of cards.

Mr and Mrs Harkness, from London, said that their combined debts of £31,799 were all due to credit card and finance companies.

The public examination was concluded.

Millionaire gives it all away

Rotterdam (Reuter) – Mr Piet Derksen, one of the wealthiest businessmen in The Netherlands, said he was selling his sports equipment business and giving about £107m to finance Third World projects.

A devout Catholic, Mr Derksen, said: "My wealth has been like a stone round my neck – I'm glad to get rid of it. I could shout with joy."

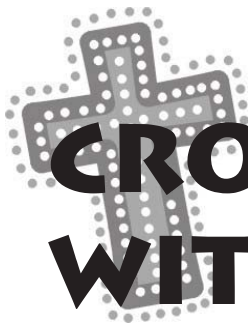
4. From these two newspaper clippings, answer the following questions:

It's impossible to keep up with all the latest, expensive trends in fashion.

What was the basic mistake made by the people in the story?

What should be our attitude to money?

Never buy what you don't want because it's cheap.



CROSSING OVER WITH JOSHUA

SESSION 12

AIM

Through a study of the life of Joshua, to help the young people realise that God will not fail us if we trust Him.

OBJECTIVES

As a result of this session, the young people will understand that:

- ❖ God helped and strengthened Joshua to achieve His purpose;
- ❖ God is greater than any of our problems.

INSIGHTS FOR THE LEADER

This is the first of three sessions on the people of God. It is important that you are familiar with the history of Israel so that your presentation helps the young people to see the continuity of the events.

Do not assume that your young people know the story of Joshua. You may find it necessary to do a lot of teaching in this session.

It would be helpful if you read Joshua chapters 1 - 10 in one reading so that you have an overall view of the events that took place under Joshua's leadership.

Background information

The book of Joshua tells the story of Israel's history from the death of Moses, through the conquest of Canaan, to the death of Joshua. Chapters 1 - 12 cover the first five or six years after Moses' death. The events in the last two chapters probably took place about 20 years later.

The man Joshua

1. His name

Joshua, son of Nun, was originally named Hoshea (Numbers 13:8), which literally means 'salvation'. Moses changed the name to Yehoshua - which is printed in the Bible in the contracted 'Joshua' and means 'Jehovah is salvation'.

2. His career

Joshua was born in Egypt and so had experienced the extreme oppression heaped upon the Israelites by Pharaoh. He was a young man at the time of Israel's exodus from that foreign land (Exodus 33:11), and must have early displayed to Moses his faith in God and a devoted spirit of service. The fact that his grandfather Elishama was captain and head of the tribe of Ephraim (Numbers 1:10 and 1 Chronicles 7:25 - 27) no doubt helped to bring Joshua to the attention of Moses.

FROM THE BIBLE

Exodus 17:8 - 16; 24:12 - 14; Numbers 13:1, 2, 25, 27; 14:6 - 9; Joshua 1:1 - 14; 3:1 - 17; 5:13 - 15; 6:1 - 16, 20.

CHECKLIST ✓

There are two suggested Getting Started activities. For Getting Started 1 you will need to bring eggs (and a cloth!) and a blindfold. Getting Started 2 uses a video clip from the movie *Ocean's Eleven* to lead into the teaching.

All the teaching approaches need to be done, as they follow each other in studying Joshua's life. If time will not allow for all the Scripture readings, be familiar enough with the story to tell selected passages.

Approach 1 tells how Joshua came to be Moses' successor and looks at the characteristics in his life that showed he was the right man for the task.

In approach 2 emphasise that Joshua's commission came from God and that we can claim for ourselves the promises God gave to Joshua. (Activities 1 and 2 on the work sheet can be done in conjunction with this approach.)

Approach 3 looks at the plans for the capture of Jericho and activity 3 on the work sheet will tie into this. Again emphasise that the glory for this victory was all God's and Joshua was quick to acknowledge this. You will need to have a couple of cardboard boxes to do the activity in approach 3.

Throughout the wilderness journeys Joshua was Moses' assistant. At Rephidim Moses appointed him to repel the attack of the formidable Amalekites. This task was accomplished in one day (Exodus 17:8 - 16). At Sinai, Moses chose Joshua to accompany him to the mount when he went to receive the law and the commandments. (Exodus 24:12 - 13). From the wilderness of Paran, Moses sent Joshua with eleven others to spy out the land of Canaan in anticipation of the forthcoming battle between Israel and the enemies in the land (Numbers 13:1 - 16). Joshua and Caleb were the only ones to have enough faith to believe that Israel could conquer the enemy with God's help, even though the human odds seemed great. This was the crucial test of Joshua's young life, and it determined his career thereafter. Had he joined the other ten in their negative report, he would have reaped the judgement of immediate death by plague (Numbers 14:36 - 37). By standing with Caleb, Joshua was granted the privilege of finally entering the land of Canaan (Numbers 14:26 - 35). He led the younger generation of Israelites into that land.

When Moses knew that he would die before the people entered Canaan, he asked God to name his successor, so that his people would not be as 'sheep without a shepherd' (Numbers 27:17). God's choice was Joshua, whom He described as 'a man in whom is the Spirit' (Numbers 27:18 N.I.V.). Moses must have been moved with gratitude to God to know that his own leadership would be perpetuated in the service of the one whom he had trained. And Moses 'put his hands on Joshua's head and proclaimed him as his successor' (Numbers 27:23).

Joshua could not hope to be another Moses. But Joshua's experiences in many ways paralleled those of Moses. Both were appointed to serve in leadership (Moses at Horeb, Joshua at Jericho); both led Israel bodily from one land to another (Moses, from Egypt; Joshua, into Canaan); both experienced the miracle of the parting of the waters (Moses, the Red Sea; Joshua, the Jordan River); both gave moving farewell addresses (Moses at Moab, Joshua at Shechem); and when each died the people of Israel were at a peak of spiritual health, determined to serve the Lord.

3. His character

Joshua was filled with the Spirit. This determined everything else that he was. He stood in awe of God's power. He knew the nation would suffer whenever sin was allowed to go unchecked. His faith was deep, strong, pure, and enduring. This vital quality made him the courageous general that he was. The years of training under Moses had taught him the need to be obedient and he gave his obedience whole-heartedly to God in all the mighty tasks he carried through. He was a great ruler, commanding the respect of all his subjects (Deuteronomy 34:9), maintaining order and discipline, putting the worship of God central in the nation's government, encouraging his people to press on to claim God's best. He was also a great military leader, using his God-given wisdom, confidence and courage to lead his army in strategies that consistently led to triumph.

And last but not least, Joshua was a humble man who thought highly of others and most gloriously of God. Such a man God was pleased to use.

(Adapted from *Everyman's Bible Commentary - The Man Joshua*, Moody Press.)

GETTING STARTED

1. Have six eggs on the table. Explain that you intend to put them on the floor and that you want some volunteers to walk while they are blindfolded a course in between the eggs.

a. They can have a guide chosen by the group.

Or

b. They may choose their own guide.

After this choice has been made, you will decide what the guide will do.

c. The guide can walk beside them giving directions.

Or

d. The guide will call out directions from a distance.

Allow several young people to have a turn (using different options).

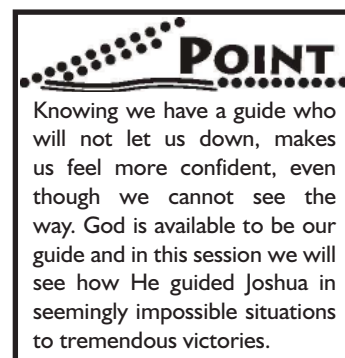
Discuss: Why did some blindfolded people walk more confidently than others?

Or

2. Show a video clip from the movie *Ocean's Eleven* (Warner Bros., 2001) where Danny Ocean describes the impenetrable security system that protects the safes of the various casinos in Las Vegas. His crew sits stunned at the prospect of trying to rob the impossible targets. This clip is about 30 minutes into the movie and goes for 3 minutes.

Point out that there are some things that people at first think are impossible to do, but later are achieved. The young people may suggest some – such as walking on the moon or finding a cure for some diseases. Ask your group to start thinking about why God often calls His children to seemingly impossible tasks.

(Adapted from *Blockbuster Movie Illustrations: The Sequel*, by Bryan Belknap, Group Publishing, 2003.)



GOING DEEPER

1. Introducing Joshua

Moses had led God's people, the Israelites, out of Egypt where they had been slaves. However, they were disobedient and stopped trusting God and as a consequence they had wandered in the wilderness for 40 years until a whole generation died out. Moses himself never entered the Promised Land, dying right at its border. It was important that a strong leader would take his place.

Create three small groups and assign one of the following 'mini projects' to each group. (If it's not possible to make three groups, delete the second report.) The groups are to read the passage, consider the questions and report back to the whole group.

This exercise aims to introduce Joshua as the obvious candidate for Moses' successor. Some of the answers they should find are: trust in God, confidence of the people, encouraging the people to trust God.

Group A: Read Exodus 17:8 - 14. Write a paragraph to present to the whole group that provides the following information:

- Who does Moses choose to lead the army?
- What characteristics does this man display that suggests he would be a good leader?

Group B: Read Exodus 24:12 - 14. Write a paragraph to present to the whole group that provides the following information:

- Who accompanied Moses?
- Why do you think Moses took this person?

Group C: Read Numbers 13:1 - 2, 17 - 18, 25 - 28; 14:6 - 9. Write a report to present the following information to the whole group:

- What did Moses ask the group to do and what was their response?
- How did Joshua and Caleb view the situation?
- What did they encourage the people to do?

Discuss

- Were all of these characteristics necessary to make Joshua God's person to lead the Children of Israel into the Promised Land?
- How important are such characteristics for a Christian today?
- Should I be trying to develop them in my life?

2. Joshua's commission and assurance

Just as Salvation Army officers are commissioned to go to a certain place and to perform a specific task, so Joshua was commissioned by Moses.

- Read Numbers 27:15 - 20 and Deuteronomy 34:9 and work through activity 1 on the work sheet.
- Read Joshua 1:1 - 9 and work through the questions in activity 2 on the work sheet

3. Joshua's strategies

(From Joshua 3:1 - 17.)

a. Crossing the Jordan

Spies had returned from the city of Jericho confident that God was going to give them the whole country, so it was time to move forward.

Just as God had safely led the Children of Israel across the Red Sea under Moses' leadership, now He would lead them, under Joshua's command, to cross the River Jordan.

The people were to follow the priests carrying the Covenant Box, but were to keep back from it as a sign of respect.

Read Joshua 3:7 - 8, 14 - 15a.

- What was this miracle going to do for the people? Why was this important?
- Why would it be an act of faith for the priests to wade into the river?
- Why do you think the Bible specially mentions that the river was in flood?

Joshua urged the people to believe that God was definitely leading them into the Promised Land. He told them that everything that was going to happen would be a sign that God was with them.

Then, just as God had said, when the priests stepped into the river, the water stopped flowing, the priests stood on dry ground in the middle of the Jordan and the people crossed.



LEADER TIP

Activities 1 and 2 on the work sheet may be completed here. The seniors have an extra question to the juniors in activity 2.

It's always important to thank God for what He does for us and so one man from each tribe carried a stone out of the river to make a memorial, which would always remind the people of God's miraculous intervention on their behalf.

Discuss

- Do we set aside enough time to say thank you to God?
- How can we improve on this?

b. **Taking the city**

(From Joshua 5:13 - 15; 6:1 - 16, 20.)

Activity – Bring the walls down

Have two or three large cardboard boxes stacked on top of each other. The group forms a circle around the boxes joining hands. The object is to try to make the other players knock the boxes over by pulling the opposite side of the circle towards the middle. If the boxes are knocked over or the circle is broken, the one who touches the box is out.

After this has been played make the point that the boxes were easy to knock down, but the walls around Jericho seemed to be just the opposite until Joshua and his men turned up – then it was a different story. Listen to what happened.

The great collapse

Jericho was a strong fortress. A direct attack on its walls by an enemy would have failed because the city was so well protected. The people of Jericho shut themselves in and took no risks.

The city was enclosed by a double wall. The two walls were about four metres apart and nine metres high. The outer wall was two metres thick and the inner wall four metres thick. They were linked by houses built across the top. How could the Israelites get inside such a city?

As Joshua stood contemplating the walls of Jericho, he noticed a stranger standing near with a drawn sword in his hand. Immediately Joshua challenged him, asking if he were for or against them.

'Neither,' replied the stranger. 'I am the Captain of the Lord's hosts.' Joshua felt no need to claim that he was the leader.

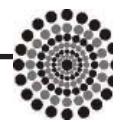
He fell to the ground in worship, and asked, 'What has my Lord to say to me, His servant?' This was acknowledging God as his leader. So the Lord encouraged Joshua by telling him he would conquer Jericho by following certain instructions. Joshua listened carefully, then quickly called the priests and people together and told them what they must do.

Can you imagine how the people might have reacted when Joshua gave them their instructions? Here they were, without weapons or battering rams. They were totally unequipped for battle, but they were being told they would capture Jericho in what seemed a ridiculous way.

Joshua lined up the people, placing the army in front. After the army came seven priests carrying trumpets made of rams' horns. Then came the priests bearing the Ark of God and, after them, all the people.

LEADER TIP

This section could be presented as an interview or eyewitness account.



Once a day for six days they marched around the city in this order. They were commanded to keep quiet so that the only sound that could be heard above the marching feet was the sound of the priests' trumpets.

On the seventh day they marched around the city seven times. On the seventh time, as the priests blew a long blast on the trumpets, Joshua knew this was the sign of victory!

'Shout!' cried Joshua to the people, 'God has given you the city.'

How the people shouted! And while the people shouted and the priests continued to blow on their trumpets, the earth began to tremble: the walls of Jericho swayed and fell flat.

Discuss

What do you think would have happened if Joshua had tired of going round the city and had stopped after two or three days?

TAKING IT HOME

The fall of Jericho shows us that God is greater than any of our problems and that when we obey God's rules, we can be sure He is working with us.

Spend some quiet time to allow the young people to speak to God about their problems asking Him to give them courage to face these.

FOLLOW-THRU

The Get Involved and Grow in Worship challenge to present a short talk on a given topic could be used here.

The talk could be based on obedient trust as practised by Joshua. Remember to use the talk in a meeting if it is prepared.

FURTHER READING

ALEXANDER, D. and P., *New Lion Handbook to the Bible*, Lion Publishing, England, 1999.

JENSEN, I.L., *Joshua – Rest-Land Won*, Moody Press Publications, Chicago, 1966.x

CROSSING OVER WITH JOSHUA

1 BUILD UP A PROFILE

Read Numbers 27:15 - 20; Deuteronomy 34:9

A Who was Joshua?

B How did God describe him?

C Who was he to succeed?

D Why was Moses anxious that God would appoint a successor? (v.17)

E Why wouldn't Joshua's task be easy?

F What verse indicates the people would accept him as leader?

2

GOD'S ASSURANCE ABOUT JOSHUA'S TASK

Read Joshua 1:1 - 9

A Where was Joshua to lead the people? (v.2)

B In verse 5 what did God promise Joshua?

C What did God say must be done for the Israelites to be prosperous and successful? _____

D What was Joshua to remember?

E Write out the second part of verse 9.

F Which of these words of encouragement from God will you remember when you feel nervous about tackling a task for God?



CROSSING OVER WITH JOSHUA

BUILD UP A PROFILE

Read Numbers 27:15 - 20; Deuteronomy 34:9

- A Who was Joshua? _____
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- C Who was he to succeed? _____
- D Why was Moses anxious that God would appoint a successor? (v.17)

- E Why wouldn't Joshua's task be easy?

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If Joshua was the son of Nun, does that mean he had no parents?

GOD'S ASSURANCE ABOUT JOSHUA'S TASK

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- D What was Joshua to remember?

- E Write out the second part of verse 9.

- F Which of these words of encouragement from God will you remember when you feel nervous about tackling a task for God?

- G What is the difference between being afraid and being discouraged?



A CRAZY PLAN

Read Joshua 6:1 - 7, 10

Joshua declared, "As for my family and me, we will serve the Lord."

A Why could this be regarded as a most unusual, even crazy plan?

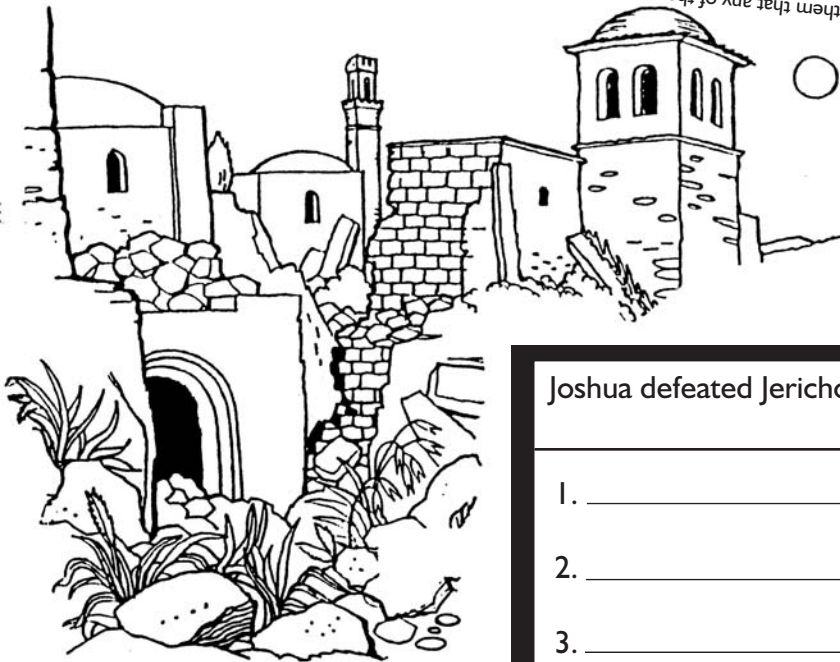
B What does the fact that he carried it through tell us about Joshua?

C What emotions do you think the people inside the city must have felt as the Israelites carried out this strange plan?

D Why do you think it succeeded?

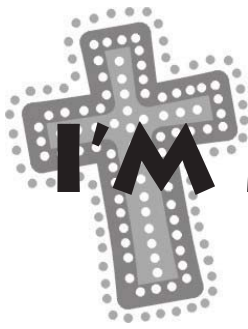
E Why would those who took part in such a battle not be able to take glory to themselves rather than give it to God?

In Joshua's last address to the people he assured them that any of them could make 1000 men run away because God was fighting for them.



The fall of Jericho showed God and men working together.

Joshua defeated Jericho by:	Christians can overcome problems by:
1. _____	1. _____
2. _____	2. _____
3. _____	3. _____
4. _____	4. _____
5. _____	5. _____



I'M NO HERO!

SESSION 13

AIM

Through a study of the life of Gideon, to help the young people realise that, with God's help, we can do amazing things for Him.

OBJECTIVES

As a result of this session the young people will understand that:

- ❖ Gideon was no hero until God's power came on him;
- ❖ God often works through individuals and small groups;
- ❖ the more we trust and obey God, the more He can use us.

INSIGHTS FOR THE LEADER

This is the second session on the people of God and it looks at how God used Gideon in a time of great crisis in the young Israelite nation.

Emphasise the fact that Gideon was not a natural hero. He is an example to us of how God can fit and use ordinary people to do great tasks for Him when they are available to be used.

Read the story of Gideon in one sitting. It is found in Judges 6 and 7.

Joshua reminded the people in his final address that they must choose whether or not they would serve God faithfully and continue to receive His blessing or worship idols that could not help them. Knowing this, the Israelites still constantly fell into the practice of copying their neighbours and this included their idolatrous practices.

It is interesting to note that some of these practices were copied innocently.

The Israelites had been shepherds in Goshen, in Egypt. This was followed by a period of brick making as slaves. Then they had been a nomadic people wandering in the wilderness for 40 years.

Settling down in one place and growing crops was quite a new experience and so they copied their Canaanite neighbours because they simply didn't know how to plant, grow and reap. So it was that they inadvertently copied the groves set up to worship Baal, thinking these were some necessary part of agriculture. The tragedy, of course, was that when they found these groves were places of idol worship, they did not tear them down.

The book of Judges deals with a period of about 200 years. There is an overlap between the periods of the different Judges. The nation was only a loosely-knit alliance of tribes. Judges 21:25 says 'Everyone did what they thought was right.' (CEV) They had no leader or king and violence,

FROM THE BIBLE

Judges chapters 6 and 7.

CHECKLIST



There are two suggested Getting Started activities. Have some pictures of 'heroes' ready to show the group to spark their responses for Getting Started 1.

If you choose to use Getting Started 2 you will need to set up the video and have it cued to the segment suggested.

There are four suggested teaching approaches and as they deal with different parts of Gideon's story, you will need to make certain you allocate your time to complete all four.

Gideon's story is an interesting one and the approaches use a combination of Bible readings, discussions and questions to be answered as the session aims to cover the whole story of Gideon.

Approach 1 involves giving background, linking the story to Joshua (session 12) and reading the first part of the story. Activity 1 on the work sheet ties into this approach.

Approach 2 involves Bible reading, discussion and completion of activity 2.

Approach 3 also involves discussion – watch your time allocation.

Approach 4 suggests three ways of dealing with the final passage to be read. Select the one that will best suit your group.

disorder, moral corruption and tribal divisions constantly reared their ugly heads. When they found themselves being oppressed by neighbouring tribes, they would turn to God who would raise up a leader to recall them to His ways and to lead them to victory. Sadly, they would slide back into their sin as soon as this great leader died.

The book of Judges reveals Jehovah at work. We see the recurring cycle of events when people will not learn from history. This can be explained as the five R's.

- Regression** The people would go back to their old sins.
- Recall** As their sin led them into troubles, they would be called to return to God.
- Repentance** They would turn from their sin to worship God.
- Renewal** God would renew them and they would become a strong, victorious people once more.
- Rest** There was a time of peace and prosperity.

In this cycle we see God as the God of mercy and judgement. His anger comes upon those who do not obey Him (Ephesians 5:6) but when they cry to Him in their trouble, He raises up deliverers to overthrow their enemies and give rest to His people.

So from the book of Judges we see a gradual unfolding of God's requirements of obedience and His amazing love and mercy.

Israel's trouble after the death of Joshua stemmed from the failure to completely drive out the Canaanites.

The men and women used by God to act in each particular crisis were almost always asked by their tribe or the Hebrews who lived near them for help in settling local disputes. In this way they became true 'judges' and had a great deal of authority. But this authority was not handed down from father to son.

The story of Gideon, shows that the Hebrews were learning to act together in a crisis.

Gideon, from the tribe of Manasseh, first appeared as the champion of Jehovah when he destroyed the Canaanite altar in his own village of Ophrah. The Hebrews were bringing offerings to the Canaanite nature gods for their fruitful harvest. Gideon realised that national unity must be based upon loyalty to Jehovah. It was on Jehovah alone that he depended when, with his little band of courageous men, he made a surprise attack upon the Midianites. The Midianites were attacking Canaan from the east. They were overrunning the country round the valley of Jezreel and stealing all that they could find. The Hebrew war-cry was 'The sword of the Lord and of Gideon' and Jehovah was believed to have helped in the victory. Gideon's attack was supported not only by the tribes of Manasseh but also by Asher, Zebulun, and Naphtali, and later by the Ephraimites.

In gratitude to Gideon some of the tribes offered to make him king, but he refused the title: 'I will not be your ruler nor will my son. The Lord will be your ruler.' (Judges 8:23.)

Gideon was God's man. Fearful and uncertain though he was, God used Gideon because he was prepared to obey God.

GETTING STARTED

1. Show some pictures of heroes (e.g. sporting heroes, comic, movie heroes and so on). Ask the young people to think of others.

Have them call out (or make their own personal list of) all the words that come to their mind as they think of a hero, e.g., handsome, strong, well-built, fearless, skilled in fighting, etc.

How many of these words actually apply to ordinary people?

Or

2. Show a video clip from the movie *Star Wars* that shows Luke and Obi-Wan listening to Princess Leia's plea for help in defeating the Empire. Obi-Wan invites Luke to help him rescue the princess, but Luke refuses, claiming the mission is too crazy and too far away. Obi-Wan counters that Luke speaks his uncle's words and not his own. This segment is about 34 minutes into the movie and runs for about 2 minutes.

After you have watched the clip, talk about how God sometimes seems to ask us to do the impossible. He doesn't always ask us simple, convenient things but rather things that stretch our faith and because of this we often hesitate.

(Adapted from *Blockbuster Movie Illustrations*, by Bryan Belknap, Group Publishing, 2001.)

GOING DEEPER

1. Background

Joshua had led the Children of Israel into the Promised Land. At his farewell speech he urged the people to remember God's goodness to them and to commit themselves to serving Him.

How did the people respond to him? Read Joshua 24:16. (They said they would never leave the Lord to serve other gods.) They kept that promise while there were still people alive who had seen for themselves God's mighty acts in bringing them to Canaan (v.31).

Years later, a new generation forgot how God had helped them. They disobeyed God's commands by worshipping idols and by marrying local people and joining with them in the worship of their gods. This allowed their faith in God to be compromised.

Even though God would raise up leaders to save them in such times, once the leader died, the people returned to their old ways and so broke the covenant they had made with God (Judges 2:18 - 20).

Read Judges 6:1 - 6.


Discuss how unbearable and frustrating such a situation would be.

2. God finds a hero!

Read Judges 6:7 - 10.

Even though God was going to choose someone to help the people during this difficult time, He needed to remind them that it was their own fault that He had not been helping them, for they had looked to other gods for help and protection.

We hate to be told, 'I told you so' or 'I warned you that would happen' yet can it ever help us to face our problems and be more responsible?




POINT

Isn't it good that God doesn't look for such a person when He wants a task to be done? He often chooses to use an ordinary person (there are so many of us!) so that people will recognise that what was accomplished was done in God's strength and that the glory belongs to Him.

Such an ordinary person was Gideon, the man we will study in this session.




VIDEO CLIP



POINT

Just like Luke in the video clip, we sometimes hesitate, or put off doing or just refuse to do things we feel God is asking of us. Following God involves risk and in this session we will see how Gideon responded when God set him a seemingly impossible task.



LEADER TIP

This is activity 1 on the work sheet.

Imagine that you are a small child who has been terrorised by the school bully who keeps grabbing your lunch from you. You've found a dark little shed where you can creep in and eat. It's not pleasant, but at least you don't starve.

As you're miserably gulping down your lunch, in comes the school captain and says, 'The Lord is with you, O bravest pupil of them all!'

How would you feel?

Read Judges 6:11 - 12. Can you see the similarity?

Poor Gideon! Threshing wheat was unpleasant at any time. Doing it in an enclosed area would be a 'choking' situation.

Gideon didn't think the greeting was very funny.

Read what he asked the angel (v.13).

And then, this fearful young man, puzzled as to why the Lord no longer cared for them, was told that God was sending him with 'all his great strength' to rescue Israel.

In response to this comment what two weak excuses did Gideon give? (v.15)

When Gideon asked for proof, the meal he offered the angel was burned up by fire.

God told this fearful hero he was to take two bulls and tear down the altar to Baal and the image of the Canaanite mother-goddess and on top of the mound build an altar to God, using the wooden image of Asherah for the firewood.

Read v.27. How does this show us Gideon was still fearful?

Naturally the townspeople were furious and they ordered Gideon's father to bring him out so they could kill him.

Gideon's father, Joash, had to speak up on his behalf. (Was he hiding behind his father in fear, do you think?)

Read v.31 to find Joash's defence.

Was it a valid argument?

3. Show me I can do it

We have seen how surprised Gideon was that God would choose him for an important task. But he obeyed God and destroyed the altar to Baal (even though he did it at night!).

There was no time to waste – the Midianites, the Amalekites and the desert tribes were assembling in the valley of Jezreel.

The Bible says that God's Spirit came upon Gideon and he blew a trumpet to call the men of Abiezer to follow him. He also sent messengers to four other tribes calling on them to come and help.

But Gideon still did not feel convinced about God's ability to use him, so he asked for a sign.

Read together Judges 6:36 - 40.

Gideon was not trying to make God angry. He knew the enormity of the task before him, so he needed to be positive that God was with him.

DEFINITION

Threshing: The beating of the crop to remove the seed from the stalk. Generally done in an open area because of the dust it created.



LEADER TIP

Activity 2 can be completed now.

Discuss

Does God help us to be sure of what He wants us to do?

Is there a difference in asking for a sign because we are scared and need to know God is with us; and in asking for God to keep showing us what we should do when we know His plan quite clearly?

God left Gideon in no doubt that he was the man to lead the people and so he gathered 'his army' together.

4. The battle is the Lord's!

a. Based on Judges 7:1 - 8.

The people rallied to Gideon's call. Thirty-two thousand men were ready to follow their God-selected leader.

But there were too many men. God was going to give them a resounding victory against impossible odds so that they would have to acknowledge that He had been the victor and all the glory belonged to Him.

All those who were afraid were told to go home. Twenty-two thousand men left the ranks immediately. How many did that leave? Ten thousand! There were still too many for God's purpose. 'Take them down to the water,' He said to Gideon, 'and watch them drink.'

Then God explained that those men were to be sent home who got down on their hands and knees and drank directly from the water. The men who scooped up water with one hand and drank from their hand were to remain with Gideon. These were the men who were alert to danger and ready for battle.

Now Gideon had only three hundred men!

b. Based on Judges 7:9 - 15a.

God didn't wait for fearful Gideon to ask for another sign. He gave it to him! 'Go with your servant down to the Midianites' camp', He told Gideon.

Looking at the camp wouldn't fill Gideon with confidence. He only had 300 men. V.12 says 'they were spread out in the valley like a swarm of locusts and had as many camels as there were grains of sand on the seashore.' (GNB)

But he overheard a dream being described by a soldier to his friend.

'I dreamed that a loaf of barley bread tumbled into our camp. It rolled up against a tent and knocked it down,' said the soldier.

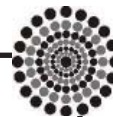
'It is the sword of Gideon,' replied his friend. 'It means that God has delivered us into his hand.'

Upon hearing the dream and its interpretation, Gideon thanked God, went back to his own camp and quickly aroused his men.

c. Based on Judges 7:15b - 23.

What a difference in Gideon now! He was convinced God was with them and the fearful man became a fearless, successful leader.

Dividing his men into three groups of 100 Gideon gave each man a trumpet and a jar with a torch inside it.



LEADER TIP

Decide whether you will read Judges 7:1 - 23 with your group OR tell the story to them OR have them work in three groups on a separate part of the story to come back and report to each other.

'Now follow me and do what ever I do,' he said. The three companies quickly and quietly surrounded the camp of Midianites. Then suddenly at Gideon's signal they blew their trumpets and held the torches, letting the jars fall down and break, at the same time crying with all their might, 'The sword of the Lord and of Gideon.'

Imagine the surprise and fright of the enemy, awakened in the middle of night by the blast of trumpets, the crashing of the jars and the victorious shouting of a foe who was surrounding them was a great blaze of light. Unprepared for battle, their first thought was to run for their lives and in their confusion they began to attack each other. As they fought and ran, Gideon's three hundred continued to blow their trumpets and not a sword was used by them in the destruction of the enemy.

TAKING IT HOME

Gideon was a good leader. He never pushed his people; he led them, and because he proved his faithfulness to God by trusting and obeying Him, his people learned to trust in God.

We, too, need to rely on God, believing that He can work through us.

God does not need great numbers to accomplish His victories. If we are on His side and can be trusted by Him, we will overcome those who oppose the right even though we may seem smaller and weaker.

We may think 'I'm no hero' but with God's Holy Spirit we can become His hero.

Have you ever been terribly afraid to do something you knew to be right? Being frightened is nothing to be ashamed of. We are all afraid at times, but we can be useful to God when we realise that with His help we have nothing to fear.

Have a time of silent prayer so that your young people can bring their individual fears to God.

FOLLOW-THRU

This would be a suitable session to tie in with 'be a helpful member of your family' in the Get Involved and Grow in Mission segment as it ties in with activity 5.'

BIBLIOGRAPHY

RATTEY, B.K., *A Short History of the Hebrews*, Oxford University Press, 1964.

MANLEY, G.T., *The New Bible Handbook*, London Intersarsity Fellowship, 1948.



Hard Times



Read Judges 6:1 - 6. Describe how the Midianites were oppressing the people of Israel. Explain why this was happening and how the people reacted to the oppression.

What a hero!



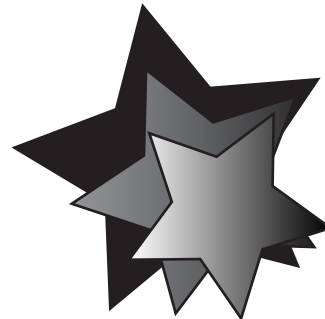
Read Judges 6:11 - 16.

Describe the various feelings that Gideon had:

A) as the angel greeted him:

B) as he asked where was God:

C) when he was told he was to use his great strength to rescue Israel:



By destroying Baal's altar and setting up one for the Lord, Gideon was offering the people a whole new way of life. We become like the god we worship. Choose the altars where these words go, because they are a natural outcome of the god worshipped. Write them on the stones.



Altar to Baal

- Righteousness
- Joy
- Oppression
- Evil
- Obedience
- Unbelief
- Trust
- Love
- Violence
- Peace
- Anger
- Compassion
- Selfishness
- Freedom
- Corruption
- Lust



God's Altar

JUNIOR WORKSHEET



4.

(Judges chapter 7.)

This is how God reduced the number of soldiers:

To start with **32,000**

Take away _____, _____ (v.3)

Take away **9,700**

Left _____ (v.8)



Name the weapons Gideon issued to his army.

Do soldiers usually use such weapons?

Why do you think God reduced the number of soldiers and also chose such weapons?

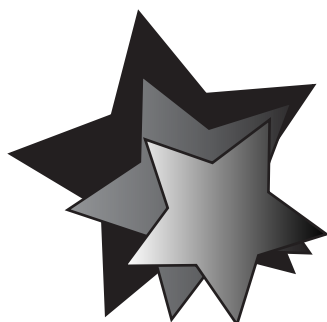
5.

Gideon carried out God's commands, he was courageous in two ways: he conquered his fear by allowing God to help him; and began to serve God in his own home. This is real courage and it leads to added strength.

Make a list of things you can do in your home to serve God.

HIGHLIGHTS

- God can fit people to work for Him if they will trust and obey Him.
- Gideon was fearful but God changed him into a hero.
- We don't have to be discouraged if our group is small – God can use us.
- God expects us to serve Him in our home or wherever else we are.
- God is with everyone who works in His name and for His glory.



4.

God said that Gideon, with God's help, would crush the Midianites as if they were only one man.

Describe how God reduced the number of men who would go to battle



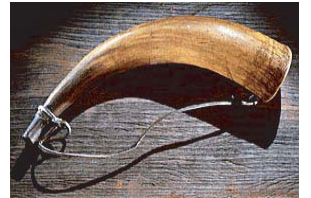
The Gideons who hand out Bibles take their name from this man.

Why do you think he did this?

5.

Gideon carried out God's commands, he was courageous in two ways: he conquered his fear by allowing God to help him; and began to serve God in his own home. This is real courage and it leads to added strength.

Make a list of things you can do in your home to serve God.



6.

Fearless people can't be brave. You have to be afraid to be able to show courage.

How were these weapons of war used?



SESSION 14

THE WEAKEST LINK

FROM THE BIBLE

Selected passages from Judges chapters 13 to 16.

✓ CHECKLIST

There are two suggested Getting Started activities. Decide what game you will play if you select Getting Started 1, and bring the materials you will need. Make sure you watch the game carefully so you can get the 'Point' across.

Getting Started 2 is a discussion and then uses the quiz 'How Do I Rate?' which is activity 2 on the work sheets.

There are three suggested teaching approaches. Approach 1 helps the young people get a clear picture of Samson and the work God wanted him to do.

Approach 2 is long and involves Bible readings, discussions and group work, so that the young people get a clear picture of Samson's strength and weakness.

Approach 3 looks at Samson's fall and then at his final prayer to God.

You will need to consider your groups' spiritual positions and feelings as you decide whether you need to emphasise Samson's final prayer and what direction your discussion in the Taking it Home will take so that the session will make its biggest impact on your group.

AIM

Through studying the life of Samson, to help the young people understand that we need to rely on God's strength.

OBJECTIVES

As a result of this session, the young people will understand better:

- ❖ how moral strength is more important than physical strength;
- ❖ the dangers of allowing bad company to influence us away from God's purpose;
- ❖ the importance of carrying out the task God calls us to do.

INSIGHTS FOR THE LEADER

This is the third session in the series on 'The people of God'. It would be helpful if you read Samson's story right through. Judges: chapters 13 - 16.

In this study of Samson we need to bring to our young people's attention that being physically capable to do a great work for God is not sufficient. Ignoring our need to rely on God for spiritual strength, outright disobedience to His commands and deliberately associating with those who want to pull us down are all signs of spiritual weakness. God needs people who know that they must rely on Him to help them to be strong and are prepared to obey Him.

Gideon and Samson are a great contrast. The parents of Gideon had taught him to worship at a heathen altar. Samson's parents had brought their son up as a Nazirite – set apart for God. Gideon felt his own weakness. Samson had immense physical strength. What made Gideon, with fewer advantages, more successful than Samson who had every opportunity? Gideon served God with all his heart, whereas Samson tried to be faithful to his calling but still associated with the enemies of God's people.

Samson was a tribal hero whose superhuman strength and single-handed adventures made him famous. The tribe of Dan, to which Samson belonged, was a small tribe and was very afraid of the Philistines. The Philistines settled on the sea plain about the same time that the Israelites settled on the central tableland. They were becoming powerful and were making a successful effort to drive the tribe of Dan and other Israelite tribes out of the valleys between the Shephelah hills. It was the beginning of the long conflict between the Israelites and the Philistines. The struggle ended only after David had captured Jerusalem.

The Philistines were invaders who had come by ship to settle in the land.

In fact, they gave Palestine its name. They had weapons of iron and strong armies and looked with envy on the rich land of the Israelites.

Judges 13:1 tells us that because of Israel's sin they had been ruled by the Philistines for 40 years.

The divine promise of help came to a devout couple, Manoah and his wife. They were promised a son who would begin the work of deliverance. The child was to be 'dedicated to God as a Nazirite as long as he lives.' (Judges 13:7, GNB)

'Nazirite' means 'separate', implying consecration to Jehovah by a special vow. This included abstention from wine, for drunkenness was regarded as possession by another spirit. Nazirites did not cut their hair, as this was a sign of who they were. Normally the vow was only for a period, although in the cases of Samson, Samuel, and John the Baptist it was made by their parents on their behalf, and was for life.

Samson's physical strength was attributed to the Spirit of God, and he certainly believed that his strength was in his long hair. The sad truth is told in Judges 16:20 'He did not know that the Lord had left him.' (GNB)

This story of a strong man's downfall stands as a warning to us all. Samson was finally subdued by the Philistines, but only because he had become the prisoner of his own lust. He knew that in flirting with Delilah he was flirting with danger. It was clear she was manipulating him, yet recklessly he put himself into her power. His strength, of course, was not in his hair, but in what his uncut hair represented, his consecration to Jehovah. His weakness was due to unfaithfulness to a spiritual vow.

Samson used his great strength to serve his own ends (as in his visit to Gaza, Judges 16:1 - 3), and doubtless was tempted to think his feats were accomplished by his own abilities.

Samson's success and failure can be related to Israel's position with the Philistines. His imprisonment, due to the betrayal of a spiritual undertaking, was a national disaster. The Philistines' gloating over him in the house of Dagon their god was meant to mock Israel and Israel's God.

So Samson's triumph in death must not be seen only as personal revenge, but as an attack against idol worship. In those days of primitive ideas it was considered a triumph for Jehovah and His chosen people. From this point of view Samson's act can be regarded as his last deed of faith in which he sacrificed his life in the cause of his people. Samson did not set a good example for us to follow. However, from his story we see that God can take a wasted life and still make something of it.

During this session help your young people recognise the value of inner strength which will help them to keep their promises to God and to recognise the dangers of bad company that would influence them away from God's purpose.

GETTING STARTED

1. Divide your young people into two teams.
Play a difficult game with rules that are sufficiently hard so that one team will eventually cheat to finish the game. e.g., with one hand behind the back pass a peg along the team by using the third and fourth fingers only.

POINT

It's easy to break the rules when we think they are too hard. Yet, we can't say we've won if we ignored the rules. When God's rules are ignored and broken, we are always the losers. In this session we will look at the awful effects such a decision had on Samson's life.

LEADER TIP

Activity 2 on the work sheet, 'Weak or strong?', can be done here.

POINT

The bullies of this world always try to convince us that 'strong arm' tactics win.

God's idea of strength is very different and in this session we want to consider this.

(The thumb must hold the first two fingers down so they are not used.)

If the peg drops to the ground or it is touched by the wrong fingers, it must be returned to the front of the team again.

The egg and spoon race is another game you could use. Watch carefully but do not comment if one team breaks the rules to finish.

Allow the other team to finish. If they can resist the temptation to cheat, announce that they are the winners because the winning team was the one who played by the rules!

Or

2. Discuss

Have you ever been called a wuss or a chicken because you wouldn't join in an activity or conversation that you knew would compromise your principles?

How did you feel?

How do you feel after you give in to the teasing of others?

Do you feel differently if you are strong enough to stick to what you know is right?

GOING DEEPER

1. Profile of Samson

You may wish to give the young people some brief background of the Philistines at this point. (See the Insights for the Leader.)

Read Judges 13:1 - 5.

- Why were the Philistines ruling the Israelites?
- How long had this oppression been going on?
- What was to be special about this baby?
- What work was he to begin? Read v.24 -25.
- What was happening to Samson as he grew up?
- Why was this happening?

2. A strong man!

(Based on Judges 14:1 - 4.)

Samson knew that he was a Nazirite. He knew that this meant being 'separated' to be used by God. He knew that God had warned his people not to intermarry with foreign wives who would cause them to worship their idols. Yet he saw a Philistine girl and urged – even ordered – his parents to organise his marriage to her.

Discuss

Was this strong or weak of Samson?

(He was being strong-willed, determined to get his own way, but he was weak to disobey God's commands about his way of life.)

Yet God used this act to begin leading the Israelites into battles that would free them from the Philistines' oppression. (v.4)

Samson performed some incredible feats of physical strength. (Decide which of these you will use. Some are, to us, barbaric but Samson had no sophisticated weapons of war to use.)

From the following Bible references give different young people one story to read and relate the others yourself.

- Judges 14:5 - 6 (Killed a lion with his bare hands.)
- Judges 14:19 (Killed thirty Philistines at Ashkelon.)
- Judges 15:3 - 5 (Burned the Philistines' crops.)
- Judges 15:14 - 17 (Killed 1,000 men with the jawbone of a donkey.)
- Judges 16:2 - 3 (Carried the city gates to the top of a hill.)
- Judges 16:13 - 14 (Broke away from the loom.)

Yet, in all this physical display of strength, Samson showed that morally he was incredibly weak.

He could not keep away from the Philistine women. And they schemed and plotted to bring him down. So we see that Samson, with his great physical power, was able to do many mighty things. Unfortunately, he was very weak when it came to women.

Samson's weakness

Have you ever met people who looked strong and powerful, only to find out they were unable to say 'no' to things they knew were wrong? (We call this being morally weak.)

Discuss

How do you feel about such a person? God had made Samson strong so that he could serve Him but he often used his strength for his own purposes.

Can a person who is physically strong still be effective for God if morally weak?

Samson could have been a good leader of Israel. Instead he thought his strength gave him the right to get his own way.

List

Samson was morally weak because ... (use the young people's ideas to help compile this list):

- a. He chose a young Philistine woman to be his wife, although she worshipped idols.
- b. He disobeyed his parents.
- c. He was unfaithful to his wife.
- d. He was not faithful to God.
- e. He pursued his own desires, without considering the cost.
- f. He gave in to temptation.

3. Samson's downfall

a. The bigger they are, the harder they fall!

How sad it is to be lulled into thinking someone loves us, when they are really out to use us or even get us! Such a person was Delilah. And, although Samson refused to tell her the secret of his strength for quite a long time, he couldn't cope with a nagging woman.

He finally told his secret and Delilah wasted no time in organising his capture.

Read Judges 16:15 - 20.

Samson was so used to pleasing himself and disobeying God, he didn't even notice that God had left him.



LEADER TIP

Take care not to mention names so that this does not become a destructive exercise.

So this once powerful man was led away by the Philistines who gouged his eyes out. (They thought he'd be even more powerless, if he were blind.) He was chained with very strong chains and had to work as a grinder of the grain in the prison mill. (Animals often did this so it was a very degrading job for this 'strong' man.)

b. **Yet God remembered Samson**

Samson, no doubt, had plenty of time to think.

Discuss: What thoughts would have most likely been coming back to him?

(E.g., His parents' vow; his knowledge that he was to have been God's leader of the people; his foolish behaviour; his loss of strength and his loss of God's presence in his life.)

Further shame was to come to Samson.

Read Judges 16:23 - 27 (or retell it).

What a great victory celebration the five Philistine kings had along with 3,000 guests!

They offered sacrifices to their god, Dagon, and then decided Samson should be brought in so they could poke fun at him and his God.

Samson, in his desperation, remembered the source of his strength. He acknowledged that God was the One with the power and asked for His help.

'Sovereign Lord, please remember me; please, God, give me my strength just once more.' (Judges 16:28)

And God answered Samson's prayer.

Read Judges 16:29 - 30.

TAKING IT HOME

Samson had so much going for him and he wrecked it all by having no inner strength.

Discuss: How important is it to hang around with people who will help us grow, not pull us down? Why?

Do I seek God's strength every day to do this?

Samson's strength was renewed when he turned back to God. This is one important truth we can learn from this weakest link.

Allow a time of prayer where the young people can ask God to help them be strong when they are tempted to be weak.

FOLLOW-THRU

Challenge your young people to use their strength to help somebody else. This would complete the challenge in the Get Involved and Grow in Mission to care for others. They might like to go in small groups to do a few hour's work for someone frail.

BIBLIOGRAPHY

ALEXANDER, D. and P., *The New Lion Handbook to the Bible*, Lion Publishing, England, 1999.

RATTEY, B.K., *A Short History of the Hebrews*, Oxford University Press, 1964.S.



1. You decide?

The weakest thing Samson ever did was

The strongest thing he did was

The bravest thing Samson ever did was



2. Which am I?

Circle either the chicken (weak) or the weightlifter (strong)

1. Am I weak or strong when I do something I know is wrong because I am afraid of others laughing at me?



2. Am I weak or strong if I hurt someone smaller than myself?



3. Am I weak or strong when I hurt other people to get my own way?



4. Am I weak or strong when I stand alone for what I know is right?



5. Am I weak or strong when I won't make a promise unless I can keep it?



JUNIOR WORK SHEET

3. Samson's parents were told to dedicate him to God as a Nazirite. What did this mean?



4. Find these words in the wonderword.

- DAGON • NAZIRITE • DELILAH • PAIN • EYES • PHILISTINES • FAITH • PRAY • FOX • ROPES • GOD • MANOAH • HAIR • SAMSON • JAWBONE • STRONG • LION • TEMPTATION • SAD • WEAK •

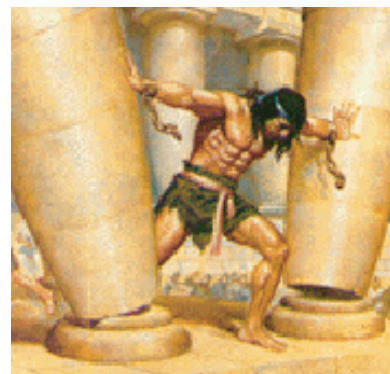
Now use as many of the words as you can to write why you think Samson was a weak strong man.

HIGHLIGHTS

- God's idea of strength is different to our view.
- We need to ask God for the strength that we need to do the right.
- It is important to obey God.
- Friends who try to influence us away from God's purpose are not really our friends.
- Samson was the 'weakest link'.

5. Write a rap poem (or any other kind) about Samson. This could be presented in a meeting or at the end of your group time.

Now Samson was a strong man, real strong, Man!



People admire the outward show of physical strength. God looks for moral strength.

3. Samson's parents were told to dedicate him to God as a Nazirite. What did this mean?

SAMSON

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

We still call deceitful women Delilah.

4. Find these words in the wonderword.

- DAGON • NAZIRITE • DELILAH • PAIN • EYES • PHILISTINES • FAITH • PRAY • FOX • ROPES • GOD • MANOAH • HAIR • SAMSON • JAWBONE • STRONG • LION • TEMPTATION • SAD • WEAK •

Now use as many of the words as you can to write why you think Samson was a weak strong man.

Flirting with temptation does not show spiritual strength.

5. Write a rap poem (or any other kind) about Samson. This could be presented in a meeting or at the end of your group time.

Now Samson was a strong man, real strong, Man!



SESSION 15

WHY A UNIFORM?

AIM

To keep before the young people what the Army uniform represents and the option of wearing it.

OBJECTIVES

As a result of this session, the young people will better understand:

- ❖ why The Salvation Army has a uniform;
- ❖ the responsibility of wearing uniform;
- ❖ that uniform wearing is a privilege and an opportunity.

INSIGHTS FOR THE LEADER

We are living in an age of diversity. Some of you are in corps where the young people have no problem with being enrolled as soldiers and wearing the uniform at an early age. At the same time, there are other corps where young people are not considering soldiership until much later.

To meet the objectives of this session, we need to go back in our history and give the young people some background on how uniform came to be part of who we are.

When the Christian Mission first began, all evangelists wore a similar style of clothing, which included a clerical cut suit, a frock coat, a tall hat, black tie and umbrella. (The latter was not necessarily used for rainy weather, but for conducting the singing during processions!) Women evangelists wore plain dresses and small Quaker type bonnets without trim, edged with white frilling.

When the Christian Mission became an Army it was the longing of the converts to make it known that they were on Christ's side that really began uniform wearing.

Those early uniforms were in fact very 'un-uniform'. Any helmets or military caps available were worn. These were often decorated with simple home made badges with 'Salvation Army' punched into them.

Also any type of uniform officers or soldiers were able to lay their hands on, was altered to suit their purposes and worn to represent the Army. The main reason was not to look smart or indicate that people belonged to a musical section; it was to witness that they were God's soldiers.

The Founder, writing to his soldiers around the world, made these points about the reason for wearing a Salvation Army uniform:

- a. It is expressive of who we are and what we seek.

✓ CHECKLIST

It would be helpful if you have a sample or some pictures of different uniforms to make this session interesting for your group.

There are two suggested Getting Started activities. For Getting Started 1 try to get as many badges, sporting uniforms or scarves – or just the colours of major teams your group would recognise. Or invite a 'uniformed' guest. If you choose Getting Started 2, have enough pins and newspaper sheets to have all your group involved.

There are five suggested teaching approaches, so watch your time allocation. Some approaches have alternate ideas within them, so select the most appropriate ones for your group.

Approach 1 gives some history, but don't go into too much detail. Activity 1 on the work sheet ties into this.

Approach 2 suggests role plays that show how the uniform 'speaks'. This would be fun for groups who enjoy drama.

Approach 3 suggests a debate or discussion. Prepare accordingly.

Approach 4 deals with the real reasons for wearing a uniform and time to discuss these should be carefully allocated. You need to prepare the points for discussion. You may decide to take points from each of the three sets of reasons given in the session.

Approach 5 looks at uniform today so try to emphasise the point that the main reason we wear our uniform is to show we are committed to God.

- b. It makes evangelism possible to all who wear it because it confesses Christ.
- c. Uniform wearing limits fashion competition.
- d. It can protect the wearer from giving into temptation.
- e. It often gives opportunity for usefulness.
- f. The wearing of uniform is a great privilege.

Right from the very beginning, uniform wearing has been a means of witness, and many people down through the years give testimony to experiences they have had because they were wearing their uniform.

Mrs Bramwell Booth spoke of the uniform as one of the special plans of the Founder in making the Army unique. She said that there was strength in his idea that there should be an outward indication of a change of heart. Mrs Booth continued to say that 'testimony and uniform are natural outlets for the spiritual life'. The principle underlying uniform wearing is that of separation from the world. She also said something worth thinking about seriously. 'The devil would use uniform to spoil The Salvation Army or help its downfall if it were worn as anything but a sign of an inward change.'

Bishop Martin Kruse of Berlin said: 'Preserve your uniform! It makes the gospel visible in a world where Christianity seems to be becoming increasingly anonymous.'

Elizabeth Brengle wrote: 'Uniform won't save or sanctify us. It will not do the work of the atoning blood, the Holy Spirit or the Word of God in us. But God has ordained it as a means of grace for us, a continual safeguard against the world and the flesh and a continual reminder of Him and His laws.'

The role of Salvationists was described in *The Australian* newspaper like this: 'The uniform has a lot to do with their acceptance. They do not hide behind pretentiously casual dress or wear suits and ties like junior executives . . . they proudly declare their role and their faith by their dress . . . the Salvos are instantly identifiable. And to their clients they are, as a result, far more recognisable and trustworthy.'

FURTHER READING

The History of the Salvation Army (Volume 2).

'Why on earth do Salvationists wear uniform - for heaven's sake?' in the *Journal of Aggressive Christianity*, issue 14, August - September 2001. www.armybarmy.com/JAC/

GETTING STARTED

1. Have a display of as many badges or sporting uniforms or team colours as you can. Allow the young people to identify them and to say what expectations or feelings they have when they see such colours or badges.

Discuss the reasons for the need to identify team members or members of a service organisation.


You could invite a member of the corps who wears a special uniform to come and explain their uniform, e.g., policeman, nurse, SAGALA leader, bank employee and so on.

Discuss: 'When we see someone in uniform do we expect certain standards or behaviour?'

Or

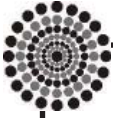
2. Have the young people work in small groups.

Give each group sheets of newspaper and pins and set a time limit of 5 to 7 minutes for the task. Ask them to design and model The Salvation Army uniform for the future using only the material they have been given.



When somebody wears a uniform, we immediately know what group they represent. If their behaviour in that uniform does not match our expectations for that group, we are surprised, even disappointed. In this session we are going to consider why Salvationists wear a uniform.

GOING DEEPER



LEADER TIP

There are pictures on the work sheets you can use.

1. How it started

Use the material in the Insights for the Leader as a basis for this approach. Early day pictures of Salvation Army uniform could be helpful here. Your corps history, old photographs in the band room or older soldiers will all be good sources for gathering such pictures.

By using information in the Insights for the Leader, see that you cover these main points:

- a. Uniform was based on the style of clothing worn in those days.
- b. Why converts wanted a uniform.
- c. Uniform represents who we are – the Founder's points.
- d. How uniform is seen by the general public – as seen in the newspaper quote.

2. Our uniform speaks

Allow the young people time to prepare a role play on one of these situations.

- a. A young person wearing uniform is seen by some school friends who ask questions about the uniform and what it stands for.
- b. A captain walking along the street is asked for help in an emergency situation or a poverty situation.
- c. At an International Youth Congress strangers, all in Salvation Army uniform, greet each other.

Discuss: Having watched the role plays as a group, discuss such situations and whether the Salvationists were used by God because they were wearing uniform.

3. Debate or discussion

If your group would enjoy a debate then give some of them the topic the week before so that they will come prepared for this activity. You may like to have the young people debate against some soldiers who would be willing to participate.

Choose a topic suitable for your group. E.g., 'The wearing of a uniform has far more advantages than disadvantages.' Or 'The wearing of a military-style uniform is no longer relevant in a peace seeking society.'

Or

Have an open discussion on some of the following quotations. Copy out the quotations you choose to use and write up any points made in the discussion that you feel are relevant for your group.

- Mrs Bramwell Booth said, 'The devil would use uniform to spoil The Salvation Army or help its downfall if it were worn as anything but a sign of an inward change. He would not mind how many wore uniform if they were not right with God.'
- General John Gowans (retired) said, 'God has millions of "invisible Christians" doing "cloak and dagger" work for him. He has called a few to be identifiable. I would regard the visibility of The Salvation Army as part of its precious heritage not to be thrown away lightly.'



LEADER TIP

Other quotes from the Insights for the Leader could be used such as those from the Founder, or Bishop Kruse or the one given from *The Australian* newspaper.

- Commissioner Wesley Harris (retired) said: 'I have heard of corps having a "uniform wearing week". Soldiers have been encouraged to wear uniform to work (where practicable), while shopping or when taking children to school. The impact has been surprising and the opportunities for witness most gratifying.'

4. **Advantages and disadvantages of our uniform**

In the *War Cry* (dated 5th August, 1893) Captain Salmond related how someone stopped him in Boston one day with: 'Good morning, Brother, the Lord bless you. I see you are a Christian.' As he thought about this chance meeting, Captain Salmond decided that this was how it should be. Jesus tells us to 'let our light so shine . . .' and his uniform had been the means of his life telling of Jesus.

Advantages:

Print off or write up one of the following sets of reasons for uniform wearing and discuss.

Either

- Advantages of uniform wearing:
 - a. It singles out its wearer as a professing Christian;
 - b. It is an invitation to people to ask the wearer for help in spiritual and social matters;
 - c. It helps its wearers to remember to be worthy of their calling;
 - d. It is a protection in surroundings where the wearer might otherwise be in danger;
 - e. It creates an immediate feeling of comradeship with any other wearers of the uniform;
 - f. It opens the way for soldiers to act as representatives of the Army whatever their errand may be. This consideration makes it imperative to keep the uniform neat and clean, and to ensure that it follows the regulation lines authorised for the territory or command concerned.

(Adapted from *Chosen to be a soldier*, p. 72.)

Or

- Some reasons for wearing Salvation Army uniform
 - a. It quickly identifies that we are Salvationists and belong to The Salvation Army.
 - b. It is more importantly an acknowledgement that we belong to God and a testimony to the world.
 - c. It shows plainly that in the war against evil we are on God's side, we desire to stand for the right, prepared to fight against all that is wrong.
 - d. It opens the door to thousands of opportunities to help, love and serve the world's needy for Jesus' sake!
 - e. It is welcomed by shut-ins, those who are sick, the elderly, the poor, those who are in prison and the dying.
 - f. When we are wearing our uniform, it helps to remind us to be careful of our example.

Disadvantages:

As with anything, there are disadvantages as well as advantages to uniform wearing. No doubt your young people will be able to present such arguments as those listed here. You should put them up alongside the advantages so that they can then be compared.

- a. It is expensive.
- b. It could be seen as outdated in our society today.
- c. It creates a barrier between the wearer and non-wearer.

- d. 'I wear uniform at school all the week.'
- e. 'I would have to watch my behaviour and language all the time.'

Some of these opinions are not new. Some of our early leaders felt the same way.

At first, George Railton, Booth's right hand man, was not in favour of uniform wearing because he thought it might tend to be a barrier between Salvationists and the people, but in the end he became one of the Army's most enthusiastic recruits and wore his uniform continually.

Give the young people time to discuss whether the disadvantages outweigh the advantages or vice versa.

5. Uniform today

Today there are many options for uniform ranging from the more formal open neck navy uniform to the more casual coloured polo shirts with our logo.

What is worn is a decision made at a corps level to suit the local setting. Always the decision should be made after consideration of the importance of being easily identified and what the wearing of that uniform represents.

If we do wear a uniform, we should wear it well.

In the light of what we have talked about in this session, discuss:

- a. Do hair styles matter?
- b. Should badges from other groups be worn?
- c. What about jewellery and earrings?
- d. What about socks/stockings, shoes?
- e. What about length of skirts for girls?

Try to reach a consensus that through the wearing of their uniform, Salvationists show that they love and serve God. Every uniformed Salvationist is a walking advertisement for the movement in which he or she should be humbly proud to serve. More importantly, Salvationists are a visible representative of Jesus Christ.

TAKING IT HOME

These are reasons considered when decisions are being made about whether to wear a uniform (have them written up where your group can see them and read them through):

I ought to wear it . . .

I have to wear it . . .

I want to wear it . . .

This may be a time to challenge the young people to consider soldiership classes or to re-evaluate their motives for wearing or not wearing uniform. Make sure they know that you or the recruiting sergeant are available to discuss this issue in more detail.

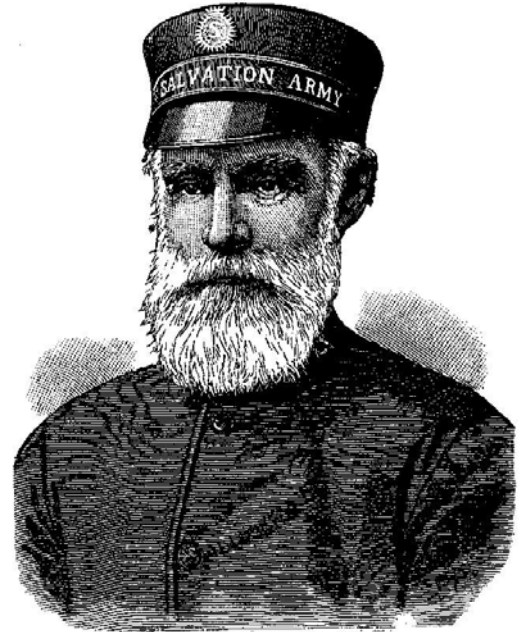
FOLLOW-THRU

This session's true follow through will be seen in the coming weeks in the young people's attitudes to uniform wearing. Point out to them the Involvement in Worship challenge of uniform wearing and encourage them to view this as a privilege and an opportunity.

Why

A

Uniform?



I.

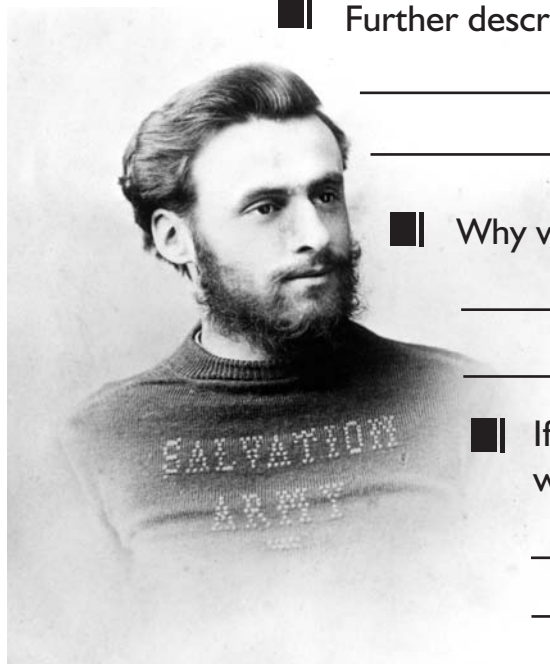
Why a uniform?

■ What style did the first uniforms take?

■ Further describe an early day uniform.

■ Why wear a uniform?

■ If the uniform was not a fashion statement, what was it?



TO PONDER

Someone once said: "I get the impression sometimes (though I pray it is a mistaken impression) that some of our secular admirers hold the uniform in higher esteem than do we who are privileged to wear it".



2. These are some of the reasons given for wearing a uniform. Under each one write how valid you think it is.

Uniform: Keeps me careful of my example.



Uniform: Reminds me who I represent.

Uniform: Opens doors to me which might otherwise remain closed.



Uniform: Identifies me and is a witness of God's grace.

Uniform: Is a signal that I am available to those who need help.

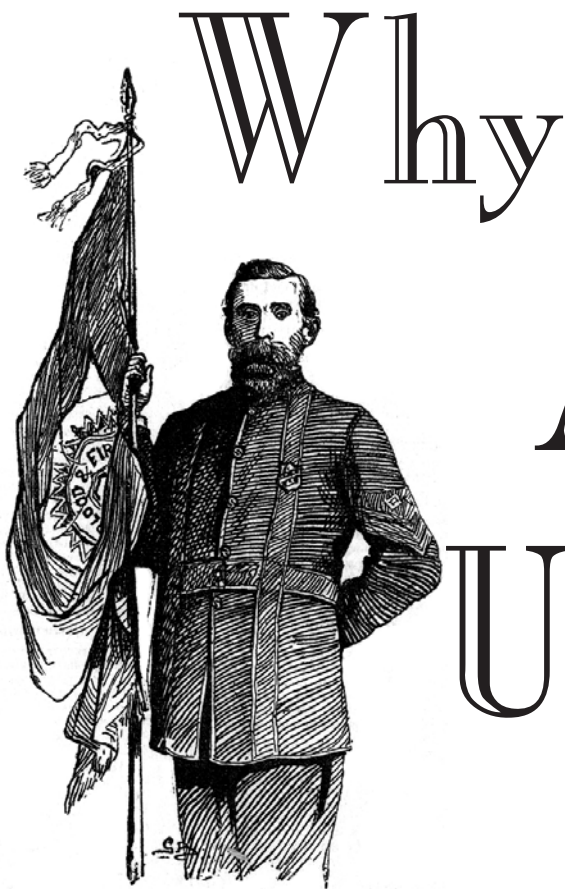


HIGHLIGHTS

- Wearing a uniform was a result of becoming an Army.
- Wearing a uniform should be a heart statement rather than a fashion statement.
- Wearing a uniform should tell others we are available to help them.
- We must never do anything to bring discredit to God or the Army uniform.
- The uniform is a heritage we can wear proudly.

"Only in eternity will I really be aware of the full impact of what my uniform has been able to accomplish in His name".





Why A Uniform?

II.

Why a uniform?

■ What style did the first uniforms take?

■ Further describe an early day uniform.

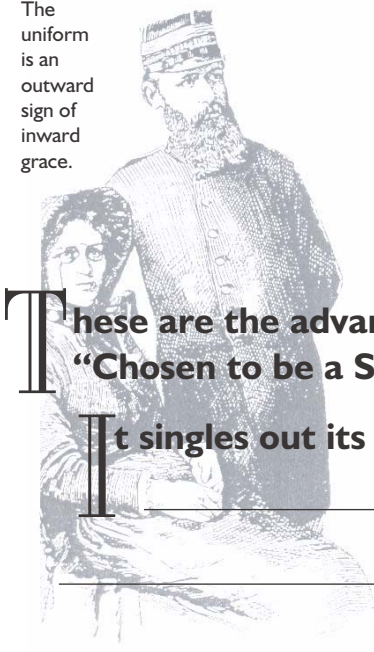
■ Why wear a uniform?

■ If the uniform was not a fashion statement, what was it?

Army uniform has appeared on postal stamps in Switzerland, Great Britain and Jamaica.



The uniform is an outward sign of inward grace.



2 The uniform of The Salvation Army is not intended to isolate its wearer from other people, but is rather the dress of 'a servant of all'. It is not meant to rebuke sinners, but rather it is a reminder of the Heavenly Father's love. It is not a claim to superiority and no attempt is made to proclaim that Salvationism is a condition of salvation. It is a testimony about the grace of God in Christ.

These are the advantages of uniform wearing as set out in the book "Chosen to be a Soldier". Comment on the validity of each statement.

It singles out its wearer as a professing Christian:



Joe the Turk had a back-to-front 'S' stamped into his boots so that he left an 'S' in all his footprints.

It creates an immediate feeling of friendship with any other wearers of the uniform:

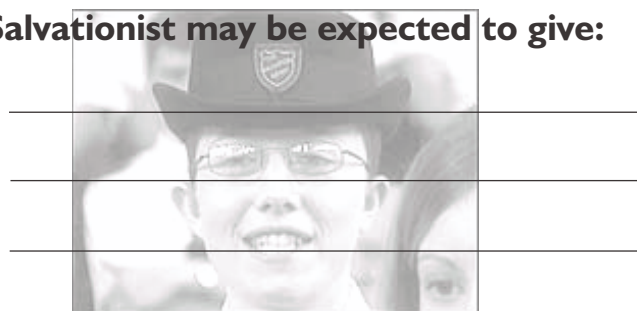


It is a protection in surroundings where the wearer might otherwise be in danger:



It opens the way for the soldier to act as the representative of the Army whatever his/her errand may be.

It is an invitation to people to avail themselves of the help in spiritual and social matters which a Salvationist may be expected to give:





IT'S OK TO SAY 'NO!'

SESSION 16

FROM THE BIBLE

Genesis 2:21 - 24; Song of Songs 4:9 - 11; 5:10 - 12; John 8:7 - 11; 1 Corinthians 7:3 - 5; Galatians 5:9 - 21; Matthew 19:4 - 6.

AIM

To teach the young people that there will be times in their lives when they must reject the accepted sexual behaviour of our society.

OBJECTIVES

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

- ❖ the Bible says our body is God's temple; and God's plan is for sex to be enjoyed within marriage;
- ❖ the world says, 'If it feels good, do it!';
- ❖ when we realise something is wrong, it's OK to say 'No!';
- ❖ our actions are the outcomes of our thoughts;
- ❖ impulsive behaviour can lead to life-long feelings of regret and guilt.

INSIGHTS FOR THE LEADER

It is certainly not the aim of this session to have our young people think that all Christians are dull and boring, or people who have no feelings towards the opposite sex, especially as this is the way they are often portrayed by the media.

It is important to stress that sex is part of God's plan for people. We are aware that the sexual drive is second only to the desire for food and that God planned it this way so that the human race would not die out!

We need therefore to make it plain that God created sex and that it is right and good in its place.

The bodies of young people today start to mature at around 12 - 14 in readiness for sexual activity. Yet modern society expects young people to stay at school till 16 - 18 and then they often face several more years of tertiary education. This means that these young people have not been earning money and so do not have sufficient financial resources to enable them to consider marriage before they are in their mid to late twenties.

The movies, magazines, books etc., our young people see proclaim that sex is their right – 'If it feels good, just do it!'; – 'If you want someone else's partner, go for it'. Sexual immorality is labelled sexual freedom and in personal development classes at school some teachers advocate safe sex as a way of finding the right partner.

Sex has absolute pre-eminence in our culture. If we do not teach the Christian viewpoint in an honest, straight forward manner, we are letting

CHECKLIST ✓

There are two suggested Getting Started activities. For Getting Started 1 prepare a list of about 20 questions that require 'yes' or 'no' for answers so that the questions can be fired at the young people quickly. In Getting Started 2 the young people are asked to think of as many ways as they can of saying 'No!'. There are six suggested teaching approaches. Select the ones you will use to get a balanced approach to the topic and note that some of them are age based. If you use the video package *The Price Tag of Sex* make sure the facilitator is familiar with the contents beforehand.

Approach 1 is especially designed for the juniors. Approach 2 is important as it shows that the Bible looks upon love and sex as part of normal relations between men and women. Make sure that you are familiar with the passages you use so that you can discuss them with your group.

Approach 3 looks at two case histories and these are printed on the senior work sheets.

Approach 4 helps the young people to consider the types of love they can offer or will be offered and activity 2 on the work sheet sets out examples.

Approach 5 is most important so make sure that discussions are ended in time to include these practical ways of controlling our sexual desires.

Approach 6 is a summary of the teaching.

our young people down and not providing them with knowledge as to why we uphold a different standard.

If you feel embarrassed about handling the subject, then you should find a committed Christian who would be prepared to come and lead this session.

As a result of the AIDS epidemic and its associated fear, an education program is in place in society. Sadly, this does not say to our young people that promiscuity always causes problems.

In fact, the underlying suggestion in much of the AIDS prevention literature is that promiscuity is fine, as long as the appropriate precautions are taken – safe sex is OK.

An article written by Dr Robert Noble, 'The Myth of Safe Sex' talks about the poor advice being given to our teenagers:

'Nobody lobbies for virginity, abstinence or a lifetime of sex with one mutually faithful, uninfected partner. That would be boring. But these are effective prevention strategies – the only totally effective ones. I read that in another government report.

So I'm going to tell my daughters that having sex is dangerous and that condoms give a false sense of security. Reducing the risk is not the same as eliminating the risk.

That prim lady on TV had it right. Unmarried people shouldn't be having sex. Few people are courageous enough to say this publicly. In today's culture, they sound like cranks.

But the truth is that doctors can't fix most of the things you can catch out there. There's no cure for the viruses that cause AIDS or herpes or genital warts. If untreated, gonorrhoea and chlamydial infection can ruin your chances of getting pregnant and can harm your baby if you do. Syphilis is skyrocketing. Ectopic pregnancies and infertility from sexually transmitted diseases continue to be a problem.

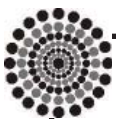
There is no 'safe' sex. Passing out condoms to teenagers is like issuing them with water pistols to fight a major fire. Condoms just don't hack it. We should stop kidding ourselves.' (Reprinted with permission from *The Reader's Digest*, October, 1991.)

Governments are unwilling to print material regarding moral standards that could align them with the church. The above article makes it clear that society portrays the idea of choosing with care one's partner and remaining faithful as a dull, boring idea.

In our throw away society anything that doesn't please is thrown away. The use of another person for gratification and then moving on to a new partner leaves scarred emotions. We want to show our young people that it is not prudish, but courageous to say 'No' to actions that they know are wrong and could lead to a lifetime of regret.

The aim of this session is not to scare the young people by way of associated consequences, but rather to make the acceptance of the Christian stance seem reasonable and logical to them.

If your group has mostly younger members, you may well need to handle the material in a different manner than those groups with mainly seniors. But do not side step the issue. Our young people need to know that it is OK to say 'No' – not just to strangers, but to those who also say, 'If you loved me, you'd say "Yes".'



LEADER TIP

Your Territorial and Divisional Youth and Children's Ministries have a video and training package called *The Price Tag of Sex* that could be used prior to or following this session as extra teaching.

Preview the whole video to see how applicable it is for your group. The speaker, Pam Stenzel, presents a total abstinence talk to Australian teenagers. More details can be found on the web page for Straight Talk Australia on <http://www.straighttalk.org.au/>

Talk to your DYS about how you could use it with your group.

The session may bring into focus many of the issues raised in other studies in the *TRIBE* curriculum, amongst them marriage (unit 5), peer pressure (unit 2), dating (unit 4), AIDS (unit 3). Be aware that other sessions focus on these issues and try to keep to this session's objectives.

GETTING STARTED

1. The 'yes'/'no' game

The person chosen to be the questioner must be able to talk quickly and have a list of at least 20 questions that require yes/no replies.

E.g. Is your name Peter?

Do you like pizza?

Is your birthday in June?

Can you play a musical instrument?

Are you the oldest child in your family?

The questioner moves around the group asking different young people a question. The answer must be given immediately, but must NOT be 'Yes' or 'No'. If they say 'Yes' or 'No', they get out and stand behind their chair until only a few are left in. (You could just concentrate on one young person until he/she is out.)

Or

2. Ways of saying 'No!'

The object of this game is to demonstrate the many different ways, both verbal and non-verbal there are of saying 'No'. Explain to your group that no matter what the question or how much they like the questioner, the answer must be 'No!'

Sit the group in a circle. A leader can start the game by approaching a young person and asking a question which must be negatively answered. This person will then stand and ask the person beside them the same question. Explain to the group that once an answer has been used, it cannot be repeated. (Remember, non-verbal responses are also accepted.) Questions could be along the lines of:

1. Will you lend me \$100.00?

2. Can I have your seat?

3. Can I copy your homework for this week?

Or simply keep to one question so that the young people can concentrate on remembering the different ways of saying 'No'.

You may like to make a list of the ways used.


GOING DEEPER

1. Allow time for the young people to make comments if they want to discuss any points raised in the three parts of this approach.

a. Saying 'No' to strangers


Who has attended classes at school where you've been warned about the danger of going off with strangers? You were probably told to say 'No' and never get in a car with a stranger.

You may remember that when you were little, you pictured such people as looking evil. They probably wore a hat and overcoat and dark glasses and grabbed unsuspecting boys and girls to take them away in their car to do terrible things to them.



POINT

In life we often find ourselves in situations where a quick reply is demanded from us – and looking back, we know we made a bad choice. Never forget that we are in control of our own bodies, our thought processes and our tongues. Thinking about how we should act in certain situations and being ready with a wise reply will help protect us. In this session we want to think about those times when it is wise to say, 'No!'



POINT

Did you notice how many ways of saying 'No' were actually found?

Did you think that some were a bit weak – and maybe the person could have been pressured into saying 'OK' or 'Yes'?

In this session we want to look at how to handle boy/girl relationships – especially on those occasions when we know we ought to say 'No' but we are afraid of losing our friend.

We want to help each other to learn that 'It's OK to say "No!"' and how to say it.



FOR JUNIORS

Maybe your teacher had to work hard to try to make you believe that perverts were not dressed like this at all, that they could look nice, could offer you presents and really make you want to go off on an adventure with them.

As well as that your parents would be really worried if you got home from school late because they feared you'd been grabbed.

b. Saying 'No' to adults you know

Then as you got older, people had to point out that it wasn't always 'strangers' who had their eyes on your growing body. It was bad to discover that friends, uncles, step-parents and even some perverted parents thought it was OK to abuse children for their own sexual gratification and you had to learn that it was necessary and OK to say 'No' in a definite way to these demands.

c. Saying 'No' to yourself, and to peers

Now you are growing older and as your body develops further, you find that it is a whole new scene out there.

Your own body may be saying to you, 'Hey, I'm grown up now – find out what living is really about.' 'You need to experiment.'

Other kids may be asking you whether you are still a virgin and making fun at your response.

If you are 'going out' with somebody, they may be urging you to spend more time as a couple and you feel a bit out of your depth, but very excited about it all.

The answers in these cases still have to be the same and your wise friends and adults would all still say to you, 'It's OK to say "No" ', and instead of getting serious, find other things to do.

2. God is not anti-sex

Because the teaching of the church SEEMS to constantly say, 'Don't do that', many people, without really finding out what the Bible says, believe that God is anti-sex.

a. God created our bodies and we need to remember this.

The Bible does not tell us that sexual feelings are wrong. God created people with a strong sexual drive so that people would continue to have children, and Genesis 2 tells us that He wanted to give man a suitable companion.

Read Genesis 2:21 - 24.

The union of two people as man and wife was very much part of God's plan.

b. The Song of Songs (called The Song of Solomon in some translations) is a series of love poems written by a man to a woman and a woman to a man. There is no sense of the physical relationship being shameful. (If you have young people who really feel the Bible is anti-sex, it would be helpful to read these passages. The groom sees his bride as delectable. Song of Songs 4:9 - 11. The woman rightly believes her lover is special. Song of Songs 5:10 - 12.)

c. I Corinthians 7:3 - 5 acknowledges that sex is an important part of marriage and Christians should not feel that they are doing anything wrong by sharing their love with their marriage partner.

d. However, the Bible also speaks out clearly about sexual sin.

Do you remember the account of the woman who was caught in adultery? The teachers of the Law brought her to Jesus in an effort to trick Him, for the Law said that such a woman should be put to death.

Read the rest of the account from John 8:7 - 11.

Notice that when Jesus forgave her, He also gave her a firm command, 'Go, but do not sin again.'

- e. In the letter to the Galatians, Paul reminded them that all sin is offensive to God – jealousy and anger are in the same list as sexual immorality. Read Galatians 5:19 - 21.

The final sentence here is very plain – 'Those who do these things will not possess the Kingdom of God.'

Sometimes the feelings of sexuality that run through our body can make us feel we are not Christians.

Some people are full of guilt about sex, while others seem to have no guilt feelings.

We need to remember that God lives in us. If we use our body wrongly, then we are abusing God's temple.

When two people make love, they are united in a very special way and their relationship changes.

Jesus reminded us of this in Matthew 19:4 - 6.

To make love in a casual manner and then move on to another partner harms the emotional well being of both persons.

3. a. **The hard word**

Have the young people complete activity 1 on the junior work sheet. These are examples of the 'hard word' used by some people as reasons to have premarital sex.

Once they have completed the activity, let the group share some of their responses to these 'lines'. Some of these will be funny. Stress the point that lines like these are for the 'using' people, something that Christians should avoid.

Or

b. **Case histories**

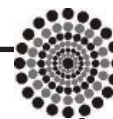
Read the case histories on the senior work sheets – Case 1 Mary and Case 2 Sam.

Work through the questions on the work sheet together, spending time to explain words where necessary and giving the young people sufficient time to answer the questions and express their ideas and thoughts.

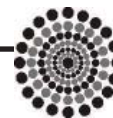
4. **Kinds of love**

When our bodies mature and the many changes take place that warn us that we are growing up, along with the changes that are very noticeable, there also comes an interest in the opposite sex. We call this the beginning of sexual desires and it is a perfectly natural occurrence. In fact, we would not be developing properly if this did not occur.

FOR JUNIORS

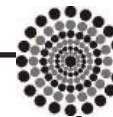


FOR SENIORS



LEADER TIP

This is activity 2 on the work sheet. Note that seniors have a column for writing their responses when such love is offered to them.



Do you remember when you weren't interested at all in the opposite sex? In fact you hated them and would never go near them! But now most of you are checking them out all the time.

Now reality steps in and we have to learn what real love is all about.

Work through activity 2 on the work sheet.

5. Dealing with my drives

For some of us it can be confusing to have desires welling up within us which we've never experienced before.

Just as we think we've got our act together, we have control over our temper tantrums and unsportsmanlike behaviour, we find another huge set of emotions to learn about!

The world says: 'Live it up, you're only young once!'; 'If it feels good, do it!' and 'It's your body, you can decide!'

We get the feeling that our parents just don't trust us. We need to remember that because they went through these same strong feelings, they are looking for ways to protect us from the long-term consequences of an action that happens on the spur of the moment when our feelings get out of control.

Read together from the work sheet the eight practical ways of controlling our sexual desires.

- Watch what you read: if a book or magazine causes you to fantasise erotically, better leave it alone.
- Guard what you hear: many rock groups and records unashamedly promote immorality and perversion.
- Control your tongue: dirty jokes and sexual innuendo won't help you or others.
- Stay away from tempting situations: the back seat of a car is no place to pray.
- Watch your male/female relationships and dating patterns: once you've crossed a certain point physically, it's hard to return.
- Re-program your mind: the best way to replace bad thoughts is to fill your mind with the promises of God. Scripture is a great replacer.
- Realise you are not alone: call on a friend when you're feeling the heat.
- Look forward to the prize: God is saving the best for you. Keep yourself clean for God . . . and for the person He has chosen for you.

6. A final word

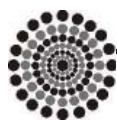
We have seen in this session that:

- a. God created men and women and He created them to enjoy each other.
- b. God's plan is for a committed union between two people for a life time.
- c. Sex is meant to be expressed in the trusting relationship of marriage.
- d. God understands the culture we live in. He will help us deal with our thoughts.
- e. God provides forgiveness for us when we fail. He also gives us the power of the Holy Spirit to succeed.



WEBQUEST

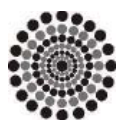
Another resource in this area is the 'True Love Waits' movement. Check out their web site on <http://www.lifeway.com/tlw/> or buy their magazine from a Christian bookstore to share with your young people.



FOR SENIORS

The list is on the senior work sheet – activity 3.

If you decide to use them for your whole group, you may need to write them up.



LEADER TIP

If questions are asked about what happens if you have 'gone too far', talk about the forgiveness Jesus offers to 'all who have sinned' and that there is the chance to start again. They cannot get back that which is lost, but they can move forward.

TAKING IT HOME

Have a time of prayer asking that the young people will be aware of God's power in their lives, giving them the courage to stand up and say 'No', when this is the right thing to do.

FOLLOW-THRU

The challenge in Get Involved and Grow in Mission to 'Pray for a friend' could well fit in with this session, as the young people think of friends who are grappling with the problems discussed today.

IT'S OK TO SAY 'NO'!

ONE

Below are samples of 'the hard word' used by some people to pressure a partner to have premarital sex. Think of a good way to say 'No!'

"If you loved me, you would." _____

"Try it, you'll like it." _____

"But everybody is doing it." _____

"You are the only virgin left in this school." _____

"You really turn me on." _____

"It's okay as long as we use 'protection'." _____

"But we are going to get married, someday." _____

"I've saved myself, especially for you." _____

Complete the sentence: "When it comes to sex, Christians should _____"

♥ There are three kinds of love.



TWO

A. CONDITIONAL LOVE – "I'll love you if ..."

This love is only given when certain requirements are met.

B. LOVE BASED ON ATTRIBUTES OR ACTIONS

This love is given because of something the other person has, is or does.

C. UNCONDITIONAL LOVE

This love sets out no conditions. The love is there, no matter what happens.

♥ Label the kind of love being offered when these statements are made.

STATEMENT

TYPE OF LOVE

If you really loved me, you'd let me.

I love your new car.

I love you – not what you wear or own.

If you'll go to bed with me, I'll love you.

I love you because you are so 'hot'!

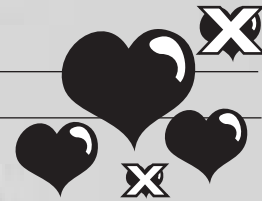
"I will love, comfort, honour, and sustain ... and, forsaking all others, be faithful to you, as long as we both shall live."

THREE

Truth or lies? How many of these lies have you heard about sex?

- A. Our bodies are neutral (neither good nor bad)
- B. Sex is for pleasure alone
- C. Sex is nasty
- D. Sex was given to us to enjoy now
- E. If it feels right, do it

Discuss what you could say to someone who said such things. Write down your answer for one of them.



FOUR

What do you think? Rank these in order. The reasons why so many young people feel the need for sexual relationships:

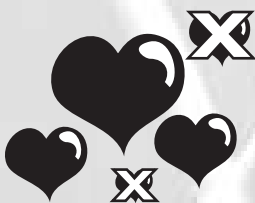
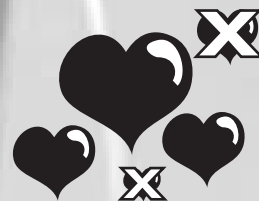
- | | | | |
|---|---|---|---|
| <input type="checkbox"/> to release tension | <input type="checkbox"/> to experience the thrill | <input type="checkbox"/> to fill a void inside | <input type="checkbox"/> to make someone else happy |
| <input type="checkbox"/> to prove something | <input type="checkbox"/> to start a relationship | <input type="checkbox"/> to discover what it's like | |

FIVE

What do you think?

The best way to help a friend who confides in you that someone they know ('uncle', family friend) has been abusing them would be:

- Get them to talk to the school counsellor.
- Tell them to keep it a big secret.
- Assure them that it's not their fault and God loves them.
- Go with them to talk to a trusted adult.



HIGHLIGHTS

- The accepted sexual behaviour in our society is not necessarily good.
- God is not anti-sex. He created it to be enjoyed in marriage.
- It will often be necessary to say 'No' when we realise things are wrong.
- What we spend most of our time thinking about eventually comes out in our actions.

IT'S OK TO SAY 'NO'!



ONE


Lust is an intense, sexual desire that gets out of control.

Case history 1: Mary Case history 2: Sam


Mary wasn't a Christian at High School. She was a free-thinking young woman at the time. She had a rich sexual fantasy life at a very young age. She was quiet at school, but fun to be with. She could play hard to get, or flirt outrageously, depending on her mood and desires. She knew how to dress to attract the guys' attention, yet still be accepted by the girls. She had lost count of the guys she had made it with, and had no intention of giving any of that up.

When she accepted Christ, she figured that it was her attitude about Christ, not all the do's and don'ts, that were important and that "love" was the most important principle. She thought she could witness in the back seat of a car or in a van as easily as anywhere else.

But to her surprise she found all of that changing. It was not an instant miracle, but it was totally the process of God working on her and in her mind and heart. The changes began to take place from the inside out. One action, one attitude, one thought at a time. Over many months ...

 **Respond either YES or NO to the following questions about Mary.**

- | YES | NO | |
|--------------------------|--------------------------|---|
| <input type="checkbox"/> | <input type="checkbox"/> | Do you think Mary was a little lonely? |
| <input type="checkbox"/> | <input type="checkbox"/> | Do you think she worked too hard to get people's attention. |
| <input type="checkbox"/> | <input type="checkbox"/> | Do you think Mary every felt used? |
| <input type="checkbox"/> | <input type="checkbox"/> | Do you think she felt like she was the conqueror? |
| <input type="checkbox"/> | <input type="checkbox"/> | Do you really think Mary had a deeper/stronger sexual drive than you? |
| <input type="checkbox"/> | <input type="checkbox"/> | Do you think Mary wanted a change of behaviour? |


 **What inside feelings may have pushed Mary toward experimentation and permissiveness? (Circle two)**

- A. If you've got it, flaunt it.
- B. The joy of the Lord.
- C. Desire for acceptance and approval.
- D. Desire for friends.
- E. Need for love.
- F. Other _____


In Sam's life lust was not always a problem. It took hold a little at a time. At a very young age, he had his first encounter with the opposite sex. Out of curiosity he and a young girl touched and explored each other. Lusts were aroused in him, at that early age.

Sam began to think about this experience. He gave in to these thoughts and desires. The more he thought about the opposite sex, the stronger his feelings became. In High School he began looking at "girlie" magazines, moving on to pornographic magazines he saw at a friend's house. He read stories about sexual conquest. As the thoughts and actions ran unchecked, lustful habit patterns began to form in his life. Sexual fantasy and pornography became a way of life and he couldn't seem to help himself. These reinforced the lustful pattern of thinking. When he saw cute girls, he visualised them like the girls in the magazine. He began to focus on parts of their bodies instead of seeing them as whole people. As time went on, the desire became stronger. He talked about girls differently, and kept looking forward to when he himself would be the conqueror.

Sam could never get moral victory over lust until he did something about it. His youth director at church helped him work through his feelings and gave him some practical steps in helping him overcome his unhealthy sexual appetite.

 **What feelings most attract young people to lust? (Circle two)**

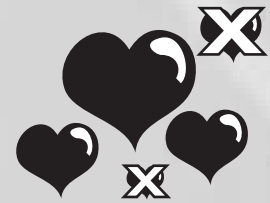
- A. It's a "no-no".
- B. Inadequacy.
- C. It feels so right.
- D. Search for excitement.
- E. Need for love and warmth.
- F. Other _____

 **What advice would you give to someone in a similar situation to Sam or Mary?**



TWO

The average person thinks about sex once every four minutes.



♥ There are three kinds of love.

A. CONDITIONAL LOVE – “I’ll love you if ...”

This love is only given when certain requirements are met.

B. LOVE BASED ON ATTRIBUTES OR ACTIONS

This love is given because of something the other person has, is or does.

C. UNCONDITIONAL LOVE

This love sets out no conditions. The love is there, no matter what happens.

♥ Label the kind of love being offered when these statements are made.

We find it hard to prevent natural sex drives from turning into impure thoughts because we have been programmed incorrectly by society.

STATEMENT	TYPE OF LOVE	HOW I RESPOND TO IT
♥ If you really loved me, you’d let me.	_____	_____
♥ I love your new car.	_____	_____
♥ I love you – not what you wear or own.	_____	_____
♥ If you’ll go to bed with me, I’ll love you.	_____	_____
♥ I love you because you are so ‘hot’!	_____	_____
♥ “I will love, comfort, honour, and sustain ... and, forsaking all others, be faithful to you, as long as we both shall live.”	_____	_____

THREE

♥ Here are eight practical ways of dealing with sexual desires.

Tick the ones that you feel will be of help to you.

Watch what you read: If a book or magazine causes you to fantasise erotically, better leave it alone.

Guard what you hear: Many rock groups and records unashamedly promote immorality and perversion.

Control your tongue: Dirty jokes and sexual innuendo won’t help you or others.

Stay away from tempting situations: The back seat of a car is no place to pray.

Watch your male/female relationships and dating patterns: Once you’ve crossed a certain point physically, it’s hard to return.

Reprogram your mind: The best way to replace bad thoughts is to fill your mind with the promises of God. Scripture is a great replacer.

Realise you are not alone: Call on a friend when you’re feeling the heat.

Look forward to the prize: God is saving the best for you. Keep yourself clean for God ... and for the person He has chosen for you.

When sex is looked upon as an impersonal, biological drive then relations are unimportant and easily tossed aside.

SESSION 17

DARE TO BE A DANIEL

FROM THE BIBLE

Daniel chapters 1 and 6;
Jeremiah 29:1, 4 - 7.



CHECKLIST

There are two suggested Getting Started activities. Prepare the one you will use.

There are four teaching approaches to be covered in this session. The first approach sets the historical scene and background to Daniel's position in the Babylonian world.

Approach 2 deals with how he took an immediate stand for his beliefs.

Approach 3 looks at Daniel's refusal to stop praying in the 'lion's den chapter' and approach 4 challenges the young people to think about principles they should be upholding.

Activity 4 on both junior and senior work sheets challenges the young people to think about difficult areas in their lives. Be available to your young people if they want to discuss this.

AIM

To encourage the young people to remain true to their principles by considering Daniel's life as an exile.

OBJECTIVES

As a result of this session the young people will see how:

- ❖ Daniel firmly resolved to live by his principles, even in exile;
- ❖ God was able to use Daniel;
- ❖ Daniel's enemies could not fault his lifestyle;
- ❖ God will help us to stand firm.

INSIGHTS FOR THE LEADER

Introduction

The selected passages from Daniel that the young people will study in today's session are a reminder of the danger all Christians face of drifting into complete conformity with the customs and traditions of the surrounding world. The well known story of Daniel in the lion's den also shows that the jealousy and hatred of others can make life difficult for those who try to live by godly principles. Opposition is very different these days, but young people are very often misunderstood and experience adverse peer pressure because of their principles.

Pressure to go along with the crowd can be very real in these circumstances and it takes courage and determination for a young adult to stand up for the Christian standards which they are taught at home and at church.

Very often young people don't fully understand what their principles are or why they have them. When the young people begin to 'own' their principles, they will find it easier to stand by them.

Read chapters 1 and 6 of Daniel before you go any further!

Bible background

The Israelite nation was divided into two kingdoms around 930 BC – the Northern Kingdom (Israel) and the Southern Kingdom (Judah). They lived their separate lives until the Northern Kingdom (Israel) fell to a nation called Assyria, and from 722 BC the nation Israel no longer existed.

Approximately 122 years later, in 600 BC, the Southern Kingdom (Judah) was overthrown by the Babylonian empire.

A series of deportations started from Judah to Babylon, and Daniel was among these exiles.

Daniel, a Jewish exile, was noble and hard working, and finally held a position of utmost importance, being one of the three principal ministers. He helped oversight the one hundred and twenty princes who were responsible for the maintenance of law and order throughout the empire. The new emperor was thinking of putting him in full control, second only to himself.

The other officials were furious and jealous. Because Daniel's work and character were above reproach, they had to create a situation involving him in a clash of loyalties between his God and King Darius.

If Daniel continued to pray in his normal way, his enemies had him. But Daniel was quite prepared to accept the consequences of his acts of devotion. As his friends had been prepared to face the fiery furnace even if they burned, so Daniel was prepared to face the lions even if they tore him to pieces. In the way Daniel's faith kept his fears in check, we can see God's power at work.

In later years the stories in the book of Daniel greatly encouraged the Jews who were defending their faith.

And it can be just as encouraging to us today.

GETTING STARTED

1. Use the song 'For future generations' by 4Him (from their album 'The Ride') where the words of the chorus say:

So I won't bend and I won't break
I won't water down my faith
I won't compromise in a world of desperation
What has been I cannot change
But for tomorrow and today
I must be a light for future generations


Play the song to the young people and have a discussion of what the message is portraying. (The full song words can be downloaded from the internet on www.letsingit.com if you want the group to follow the whole song and they don't already know it.)

Or

2. Have the young people in a line along the back of the room. Give an instruction such as 'If you have spoken about Christ this week to a friend, take a step forward.' You can throw in a few silly statements so everyone has a chance to move.


Other instructions could be along the lines of the following:

1. If you are 15, take 2 steps forward.
2. If you have had a detention this week at school, take 1 step forwards.
3. If you have prayed for someone this week, take 4 steps forward.
4. If you stood up for something you believe in this week, take 5 steps forward.
5. If you ate at McDonalds this week, take 1 step forwards.
6. If you read your Bible this morning, take 3 steps forwards.
7. If you are seeking God's help to live as a Christian should live, take 2 steps forwards.
8. If you got through the past week without swearing or lying, take 4 steps forward.



As Christians we have been given a wonderful gift. We know that even in difficult times, we have someone to turn to – Jesus Christ.

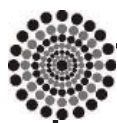
Because of what Jesus has done for us, we have to share this good news with others – if we compromise our faith in any way, then our witness becomes weaker.



Even in a game it can be difficult letting others know what we believe and how we stand up for our Christian principles. Were there times you should have moved but you didn't or when you moved and you shouldn't have?

In this session we want to consider a young man who was determined to stand up for his principles no matter what the cost and see how as a result of his determination he had God's blessing on his life.

GOING DEEPER



LEADER TIP

A list of ideas could be written up.

1. Setting the scene

Ask if anyone has started at a new school this year. Maybe some of the juniors have just started high school.

- How does it feel to be in a 'new' situation?
- What is the hardest thing about being in a completely new situation?

Read together Daniel 1:1 - 7. Explain how the Jewish community was now living as a small minority group within an environment which they found very different from their traditional culture and religious upbringing.

How do you think the Jews felt in this strange environment? What would have been their greatest concern about their Jewish heritage?

There were mixed reactions to King Nebuchadnezzar's plans for the Jews. Many would have been ready to settle down to the Babylonian lifestyle comfortably and without argument, and so lost their national identity.

There must, however, have been those who reacted in the opposite way. Strict Jews were sincere but rigid in their keeping of tradition and were suspicious of any change even in cultural ways.

Then there would be others, like Daniel and his friends, who could not forget their inheritance nor lose their identity. Have a young person read Jeremiah 29:1, 4 -7. Maybe Daniel was influenced by this letter to work out a way of settling down in Babylon and co-operating with the authorities yet still retaining his faith in God and his desire to be true to Him.

2. Taking a stand

Daniel and his friends were neither priests nor prophets. In Daniel 1:4 we are told that selection for training in Babylonian ways was based on their physical appearance and intelligence.

Now read Daniel 1:8 - 21.

- What did Daniel and his friends do even though the Jews were separated from their priests and prophets? (They were determined to remember and live by what they had been taught.)
- What would happen to our faith if all our officers and spiritual leaders were sent away? Would we be determined to remember and live by what we had been taught?

Daniel immediately took a stand for his beliefs. The fact that three of his friends are mentioned by name groups them together as quiet protesters.

- Do the young people talk over their doubts and problems with friends?
- Do they encourage you to be true to what you know is right?

Most young people need a sounding board for their developing beliefs and Daniel and his friends seem to have talked over the problem and decided upon their action as a group.

Daniel refused to conform to anything against his Jewish heritage, and instead of meekly giving in to the pressure of the people around him, he made no compromise but took a stand.

- How is this a challenge to us today?
- What sorts of things are we pressured into doing these days? (You might like to list their ideas.)
- If you let your friends know your standards, is it easier or harder to maintain those standards?

If Daniel had not decided to take a stand against the king's food, they could have remained silent when ordered to take part in the worship of the golden statue leading to the burning fiery furnace (Daniel 3:8 - 18) or to the threat of being cast into the lion's den if prayer was made to anyone other than Darius.

Read Daniel 1:17.

- How did God respond to Daniel's decision to say 'No!?' (The Jewish exiles in Babylon prospered and God worked within the Babylonian court.)

3. Daniel's principles

- a. Read Daniel 6:1 - 23. (Each group member could read a verse in turn.)

Or

- b. Make a list of Daniel's principles according to the reading. (6:3, 4, 10, 16, 23.)

Complete activity 2 on the work sheets and have the young people underline the principles they believe they should be keeping in a more definite way.

So Daniel was loyal to his adopted country, he was a good Babylonian and earned the trust of his king. Because he – a foreigner – was a successful leader and because he was unashamedly godly, he was hated by his opponents.

Read verses 4 and 5 again. Since his enemies couldn't find any fault with his work, where did they then look to find a weakness? (His religion.)

What was the 'fault' they found in Daniel's faith? Read v.10. (He had a regular prayer time.)

Daniel did not attack his accusers. He went ahead with his regular devotional habit of praying and trusted God to see him through the problem.

Discuss: What should we do when others try to find fault with us or show that they are jealous of us?

4. Principles others know I will always keep

Divide the group into juniors and seniors. Give out copies of the Youth Discipleship commitment and the Corps Cadet promise.

Ask the seniors to read their commitment and promise through silently thinking about what Christian principles are stated in it. For juniors read it aloud to them and emphasise those parts that speak about principles.

Discuss: (break into small groups if your whole group is large)

- Is it difficult to stay true to these principles at school, work? etc.



**FOR
SENIORS**



**LEADER
TIP**

Activity 2 on the work sheet is based on the Good News translation so it would be helpful to have one ready for this.



**LEADER
TIP**

The commitment and promise are printed on p.165 for you to copy. This ties in with activity 4 on the work sheets.

- ‘Often to compromise our principles is to lose the respect of others.’ (King Darius admired Daniel for standing up for his belief.)

In the end Daniel influenced the king. Read Daniel 6:26 - 27. What was the king’s new decree to the people of the land? (‘ . . . throughout my empire everyone should fear and respect Daniel’s God.’ 6:26.)

TAKING IT HOME

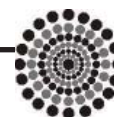
We have looked at a couple of incidents in Daniel’s life and seen how he stood up for what he believed, whenever his values were challenged. We have also seen that absolute trust and faith in God overcame petty jealousy and that when we are true to God’s principles, He is faithful to us.

Daniel’s great faith may seem out of reach to us today. How can you strive to be like Daniel when he was so good? The first step is to believe and trust in God, just as Daniel did. When difficult times come, we can remember to keep on believing and trusting.

We may not have our Christianity tested by being thrown into a lions’ den, but like Daniel we can be true to our principles with God’s help and love.

No wonder we sing the song: ‘Dare to be a Daniel!’

Close with a prayer time. Give the young people the opportunity to pray asking God to help us each to be true to our Christian principles and to take a stand.



LEADER TIP

Verses 1 and 2 and the chorus of this song are printed on the senior work sheet.

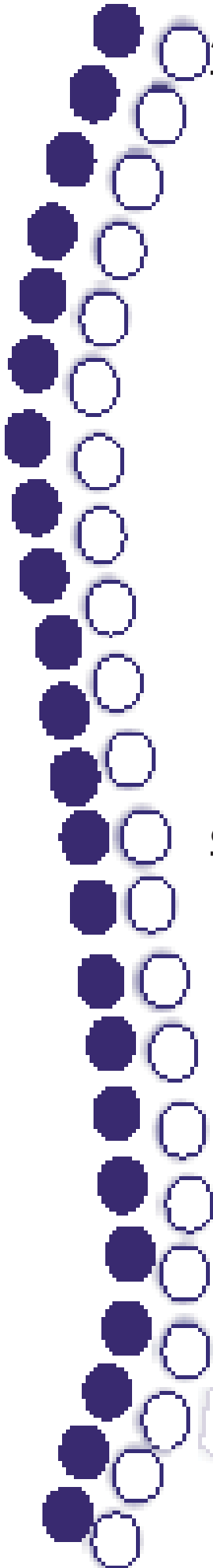
FOLLOW-THRU

Some of your group might like to prepare a devotional talk on how Daniel stuck by his beliefs and the challenges they face when they try to do the same. The devotions could be used in your usual *TRIBE* meeting or at some other youth meeting. This is the Get Involved and Grow challenge to ‘Lead a worship segment’.

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YOUTH DISCIPLESHIP COMMITMENT

As a Christian, I acknowledge Jesus Christ as my Saviour and Lord.

I believe that God's Spirit is always with me and
I realise that to live the way God wants me to,
I need His help.

My relationship with God is strengthened
through prayer, Bible study and worship.

I want my life to reflect Jesus in what I think, say and do.

My goal is to serve God and to be the best I can be for Him.

CORPS CADET PROMISE

Having made my Discipleship Commitment,
I make my commitment as a Corps Cadet.

This is one way of showing my commitment to God
through service in The Salvation Army.

I will not smoke, take harmful drugs or consume alcohol.

I will take all precautions to guard my mind against
ideas, thoughts and images that are opposed to God's standards.

I will serve God to the best of my ability and do all
I can to help others know Him.



1.

In this scroll write out the description of Daniel in Daniel 6:4.



What did the other supervisors do after they realised that they could not find fault with Daniel?

2.

Read Daniel 6:1 - 23 and complete the qualities that Daniel showed. (Use a GNB)

_____ a _____ y _____ t
 6:16 6:11 6:4 6:23
 r _____ i _____ s _____ g f _____
 6:4 6:3 6:23

Now use these words to fill in the spaces:

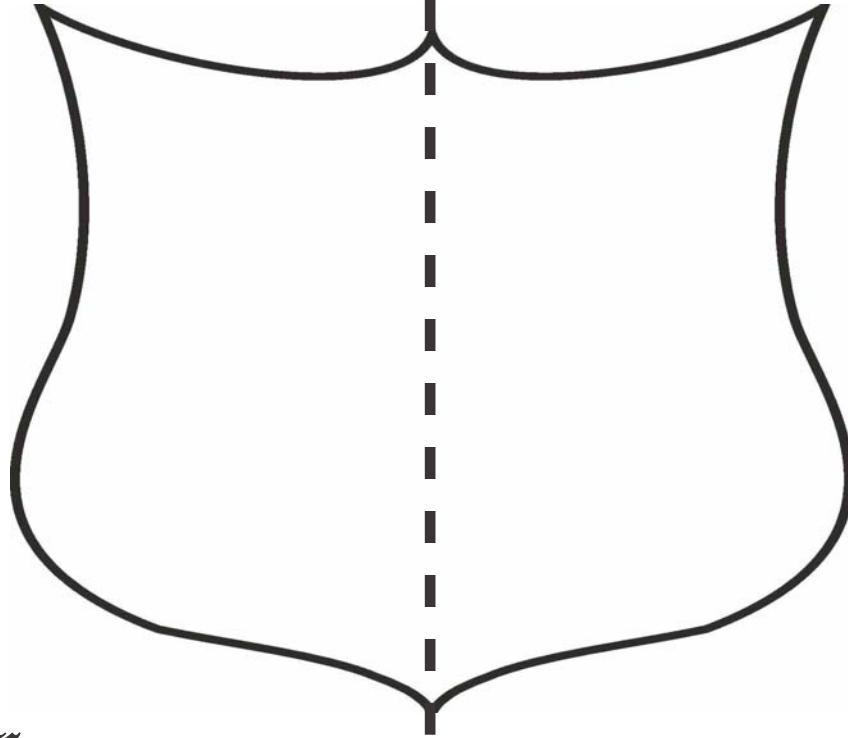
Others will know that I am _____ to God because I _____ in Him and have _____ to believe that He is always there for me. Because I am a Christian, I must try to be an _____ worker and show that I am _____ and _____ in all my dealings. Above all things I must be a _____ person.

Is this true for you? Highlight the part you need to work on.



Imagine this was the family shield that represented you. On one side of the dashed line draw a simple picture that you think describes a Christian principle that you display.

On the other side write the word or words that you feel best describes that Christian principle.



From your study of Daniel's life, what do you think were the hardest principles or qualities that Daniel had to display? ... (Tick them)

Praying even after the edict was given that no other god was to be worshipped except the King.

or living his life as a God fearer and not as a Babylonian;

or going to the lions' den.

or _____

HIGHLIGHTS

- Daniel took the first opportunity to make known his beliefs.
- He did not conform to the pressures around him.
- Daniel kept praying and was faithful to God.
- We can trust and believe that God will be with us in difficult times.

Read through again the Youth Discipleship Commitment/ Corps Cadet Promise. What Christian principle do you find hardest to put into practice in your own life?

Ask God to help you in these areas. Perhaps you may like to talk it over with someone, maybe your leader or corps officer.



From Daniel chapter 1 what was the stand that Daniel took so early in his captivity? (Especially read v:8)

Beware of flatterers. They generally want to use you for a purpose of their own.

What are some of the things that you need to say 'NO' to in your life?



Read Daniel 6:1 - 23 (GNB)

What were some of the qualities that Daniel displayed?

- a. _____ 6:23
- b. _____ 6:4
- c. He was _____ 6:4
- d. He had _____ in God. 6:23
- e. He was an _____
_____ 6:3
- f. He served God _____ 6:16
- g. He was a man of _____ 6:10



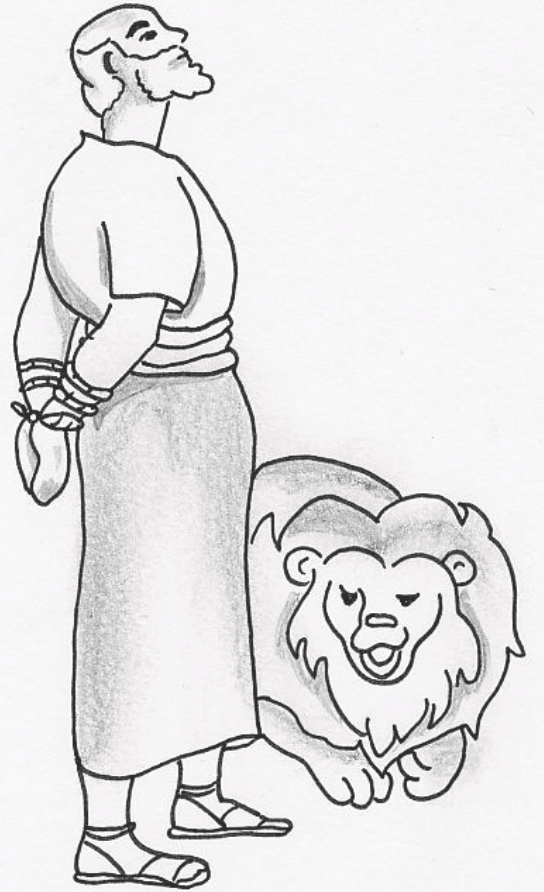
Which of them do you think should be displayed in all Christians' lives?

Song Book 847

1. Standing by a purpose true,
Heeding God's command,
Honour them, the faithful few;
All hail to Daniel's band!

*Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known.*

2. Hold the gospel banner high;
On to victory grand;
Satan and his host defy
And shout for Daniel's band.



Write out what the words of this song mean to you.

Daniel's enemies knew they would only be able to
accuse him about his religious practices.
Do yours?



**Highlight the areas in the Youth Discipleship
Commitment/Corps Cadet Promise that you would
have trouble with or are having trouble with at
this stage.**

**Perhaps once you have identified these areas,
you could talk to someone that you trust, maybe
your leader or corps officer, and work on these areas.
Make them prayer points for yourself.**

SESSION 18

IT'S NOT MY FAULT

FROM THE BIBLE

2 Kings 24:10 - 16; 25:8 - 11;
Psalm 137:1 - 6; Ezekiel 18:1 - 4;
20 - 23; 30 - 32; 33:10 - 20.

✓ CHECKLIST

If you decide to use Getting Started I make sure that you have the sour fruit ready, cut into small pieces. Paper serviettes may also be needed. The second Getting Started activity is a quiz which is on the work sheet as activity 1.

There are four suggested teaching approaches. Approach 1 sets the scene and involves reading passages from 2 Kings. Activity 2 on the work sheets can be completed in this approach.

Approach 2 looks at Psalm 137 which was written to express the people's despair as they lived in exile. (If you are pressed for time, this is the one approach that could be omitted.)

Approach 3 looks at what God says about our responsibility for our actions. The Bible readings and discussions are quite important. There is an extra activity for seniors involving reading the story on their work sheet as activity 5.

Approach 4 is very important so see that you allow sufficient time for this to be thoroughly treated. Activity 3 on the junior work sheet and 4 on the senior work sheet can be completed as this approach is done.

AIM

To help the young people realise, through Ezekiel's teaching to the children of Israel, that we are each responsible for the consequences of our own behaviour.

OBJECTIVES

As a result of this session, the young people will have a better awareness of:

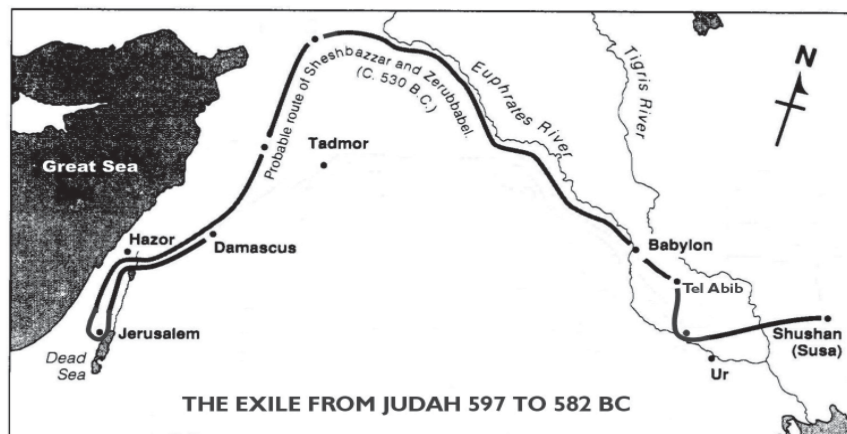
- ❖ the setting in which Ezekiel's message was proclaimed;
- ❖ the universal tendency to blame others for our wrong actions;
- ❖ God's willingness to restore us.

INSIGHTS FOR THE LEADER

The book of Ezekiel is not frequently used. You will need to become familiar with this background material on Ezekiel so that you are able to fill in details or answer any queries raised by the young people.

Ezekiel: The man

Ezekiel was a priest of Jerusalem who, along with King Jehoiachin and several thousand other important men, was carried off into Babylon by King Nebuchadnezzar in 597 BC (2 Kings 24:10 - 16). There he lived with other Jewish exiles by the river at a place called Tel Abib (Ezekiel 3:15). (See map: The Exile from Judah.) He was a married man (Ezekiel 24:16 - 18) and lived and prophesied in Babylon both prior to and after the fall of Jerusalem 586 BC. His call to speak for the Lord came in the fifth year after his exile to Babylon (Ezekiel 1:2, 3) and his work lasted for at least twenty-two years for the latest date given was 'in the 27th year of our exile' (Ezekiel 29:17).



God called Ezekiel to take the message to the people of Israel, especially those in exile (Ezekiel 3:4, 11). God appointed him as a watchman for the nation of Israel to warn the people to change their sinful ways (Ezekiel 3: 16 - 20).

Ezekiel: His message

The messages God gave Ezekiel contained several recurring themes and these were often given in the form of parables (e.g. Ezekiel 37:1 - 14) or symbolic actions (e.g. Ezekiel 12:3 - 16). These recurring themes include:

- a. The holiness (separateness) and majesty of God (e.g. Ezekiel 1:4 - 28).
- b. The sinfulness of Israel (e.g. Ezekiel 8:4 - 18).
- c. The imminence of God's judgement (e.g. Ezekiel 12:26 - 28).
- d. The doctrine of personal responsibility (e.g. Ezekiel 18:1 - 4). It would be helpful to read all of chapter 18.
- e. The promise of restoration – both as a community (e.g. Ezekiel 36:24 - 28) and as individuals (e.g. Ezekiel 18:21 - 23).

It is the teaching Ezekiel gave on personal responsibility and the promise of restoration that we look at in this session.

DEFINITION

Imminence: a serious threat about to happen.

GETTING STARTED

1. Bring in some sour fruit, e.g. a lemon or grapefruit or a sweet that changes flavour and allow the young people to taste it.

Discuss in small groups:


- As you observed others eating the sour food, you could tell by their faces whether they were enjoying it. You could even imagine how horrible it was. But could you actually taste it in your own mouth?
- The peoples of Israel had a proverb that said 'The parents ate the sour grapes, but the children got the sour taste!' What do you think the people meant by this proverb?

Or

2. Have the young people complete the quiz which is activity 1 on the work sheet.


The answers are:

- a. Who said it was his wife's fault that he had disobeyed God? (Adam, Genesis 3:12)
- b. Who told her husband it was his fault that her slave girl despised her? (Sarai, Genesis 16:5)
- c. Who said the people had made him make the golden calf? (Aaron, Exodus 32:22, 23)
- d. Who said he was not responsible for Jesus' death and washed his hands to prove it? (Pilate, Matthew 27:24)
- e. Who said that their ancestors were to blame for the punishment they were suffering? (The Jews in exile, Ezekiel 18: 1 - 4)



POINT

The proverb is saying that what we suffer now is not our fault but rather the fault of our fathers and mothers. It's human nature to blame someone. We want to look in this session at how we must each take responsibility for our own actions.



POINT

It's very human to say 'It's not my fault' or 'He made me do it'. We all try to blame others and not take responsibility for our wrongdoings. We are going to look at what God said about this through Ezekiel, the prophet.

GOING DEEPER

1. The setting

- a. Read 2 Kings 24:10 - 16 and have the young people complete the following outline of the story:



LEADER TIP

As well as doing activity 2 on the work sheet, use any other material provided under the heading 'Ezekiel: the man' in the Insights for the Leader that will interest your group.

The young [Jehoiachin] was King of Judah when Nebuchadnezzar, King of [Babylon], with his army marched against [Jerusalem] and besieged it. The King, his family, his officers and palace officials [surrendered] to the Babylonians and in the [eighth] year of Nebuchadnezzar's reign he took Jehoiachin as a [prisoner] to Babylon together with his family, his officials and the [leading] men of Judah. These included all the royal [princes], and all the [skilled] workmen and he left only the [poorest] people behind in Judah.

Apparently, the priest Ezekiel was amongst those taken captive to Babylon at this time.

b. **Read 2 Kings 25:8 - 11**

Eleven years later the commander of King Nebuchadnezzar's army re-entered Jerusalem and burnt down the Temple, the palace and the houses of all the important people and his soldiers destroyed the city walls. He also took captive and deported to Babylon the people remaining in the city.

After the fall of Jerusalem in 586 BC there was no longer an organised Jewish state because the Jews were scattered in three different directions. Some went to Egypt, the poorest were left behind (2 Kings 25:12), and the wealthy and well educated professionals were carried off to Babylon.

Several Psalms written at that time express the feelings of the Jews about all that had happened to their land, their city, their temple, their prophets and their sacred symbols. A sense of despair comes through and in Psalm 74 God is blamed for not helping and defending them.

2. **Why the despair?**

Read Psalm 137:1 - 6

Discuss the Psalm with your group outlining its historical background using the material in the Insights for the Leader. Ask the following questions:

- What made the Israelites so sad? (v.1)
- Why did they hang their harps on the willows? (v.2)
- What did the captors tell them to do? (v.3)
- How did they respond? (vvs 4, 5, 6)
- How do you think you would feel if you were a captive in a strange land?
- What would you miss most? Why?

3. **What does God say?**

We are **each responsible** for our own actions.

As we have seen, Ezekiel was among those taken captive to Babylon and there God gave him the special task of proclaiming His message to the people of Israel. Ezekiel questioned his people about their habit of blaming earlier generations for their present suffering. Read Ezekiel 18:1 - 2.

His message from God was 'you will not repeat this proverb . . . any more . . . the person who sins is the one who will die'. Read Ezekiel 18:3 - 4.

Ezekiel is not saying that individuals never suffer as a result of the evil deeds of previous generations. For example, we know that a child can be born a heroin addict or with other health problems because of the mother's addiction.

Ezekiel was trying to get the people to see that we must not blame others for all that happens in our life. We have one life to live and we are accountable for how we live it.

He called upon them to forget the old proverb about personal helplessness and irresponsibility and to begin to accept responsibility for their own future:

Read together Ezekiel 18:20: 'It is the one who sins who will die. A son is not to suffer because of his father's sins, nor a father because of the sins of his son. A good man will be rewarded for doing good, and an evil man will suffer for the evil he does.' (GNB)

Remind the young people of the Getting Started activity you used and discuss further how easy it is to blame others and not be responsible for our own actions.

Or

Read and discuss the story of the alcoholic father. (Activity 5 on work sheet.)

4. God's willingness to restore us

- a. Fortunately, Ezekiel's message from God does not end with gloom and doom. There is a message of hope – a message of forgiveness and life – but there are conditions.

Read Ezekiel 18:21 - 22a.

Ezekiel assures his people that God wants them to repent and live. God asks the people whether they think he prefers to see evil people die in their sins. He answers his own question very clearly. Find it in Ezekiel 18:23.

God asked why the people wanted to choose death rather than life. (Read Ezekiel 18:31b.)

He assured them again that He does not want anyone to die but kept telling them through His prophet to do two very important things.

Find out what they were by reading Ezekiel 18:31 - 32.

The clear teaching of God through His prophet, Ezekiel was that

- sin leads to death and destruction.
- repentance and faith lead to forgiveness and life.

Discuss

- Do you think this message from Ezekiel applies to us today?
- Must we, too, confess our wrongdoing to be forgiven by God?
- How can we get new minds and new hearts?

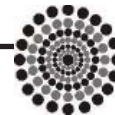
b. Read Ezekiel 33:10 - 20.

So far, the people of Israel have blamed everyone but themselves for their suffering and situation. But now there is a change of attitude for in verse 10 of chapter 33 they say something different:

'We are burdened with our sins and the wrongs we have done. We are wasting away. How can we live?'

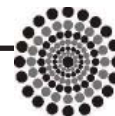
Write up the three important changes occurring in the people's attitudes. Have the young people express their ideas from the verse.

FOR SENIORS



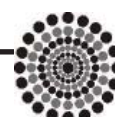
LEADER TIP

When reading Ezekiel 18:31 - 32 the words 'heart', 'mind', 'spirit' or 'attitude' are all interchangeable.



LEADER TIP

Activity 3 on the work sheet can be done here.



They are burdened or convicted about their sin.

They confess they have done wrong.

They have feelings of despair about their lives – desiring a better life.

TAKING IT HOME

We live in a world which tries to tell us that we are not really responsible for what we do. It was to do with the genes we inherited, or – it came about because of something that happened when we were small, or – it had to do with the environment in which we were brought up...

So we're not really responsible for our wrongdoing!

What a relief! I'm not responsible – I can't help it!

We are responsible and Jesus' death on the cross reminds us what it cost to make us right with God.

God says we are responsible for our own behaviour. He has done all He could do to give us life.

The choice and the responsibility are ours.

FOLLOW-THRU

Sometimes we tend to think 'Its not my fault' when we are asked to help others in need. Remind your young people that Jesus expects His followers to care for those in need. Suggest that they might like to accept the challenge of 'Helping with fundraising.' This could be for the youth group or a SAGALA section or Self Denial. It might also be a good time to point out the challenge to share a Christian book or video with a friend.

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one

It's NOT My Fault

EXCUSES! EXCUSES !

Match the statement with the correct name and the correct Bible reference.

A Who said it was his wife’s fault that he had disobeyed God?

B Who told her husband that it was his fault that her slave girl despised her?

C Who said the people had made him make the golden calf?

D Who said he was not responsible for Jesus’ death and washed his hands to prove it?

E Who said that their ancestors were to blame for the punishment they were suffering?

Aaron

Genesis 16:5

Pilate

Ezekiel 18:1 - 4

Adam

Matthew 27:24

Sarai

Genesis 3:12

The Jews in exile

Exodus 32:22, 23

It's NOT My Fault

two

Read 2 Kings 24:10 - 16 (GNB) to find the missing words in this story.

The young _____ was King of Judah when Nebuchadnezzar, King of _____, with his army marched against _____ and besieged it. The king, his family, his officers and palace officials _____ to the Babylonians and in the _____ year of Nebuchadnezzar’s reign he took Johoiachin as a _____ to Babylon together with his family, his officials and the _____ men of Judah. These included all the royal _____, and all the _____ workmen and he left only the _____ people behind in Judah.

HIGHLIGHTS

- Ezekiel spoke God’s message to people living in despair as exiles in another land.
- Ezekiel reminded them that God does not punish children because of the parents’ wrongdoing.
- We are all responsible for our wrong actions.
- God does not want people to die – He offers us life.
- When I go to say “It’s not my fault”, I will stop and think about my responsibility.

three

Read Ezekiel 33:10 - 20. Write out the words which tell us:

A God does not want His people to die, He prefers life.

_____ (verse _____)

B He is willing to forgive if they will repent

_____ (verse _____)

C Repentance is to be followed by obeying God's laws

_____ (verse _____)

D God sees the choice of evil as a death wish.

_____ (verse _____)

It's NOT My Fault



four

All these words were a part of this session. As you look for them in the wonderword, think about how they fitted into what you learned.

- Forgive
- Sin
- Obeying
- Repents
- Willing
- Life
- Die
- Evil
- Ezekiel
- Exiles
- Excuses
- Son
- God

three

Read Ezekiel 33:10 - 20. Write out the words which tell us:

A God does not want His people to die, He prefers life.

_____ (verse _____)

B He is willing to forgive if they will repent

_____ (verse _____)

C Repentance is to be followed by obeying God's laws

_____ (verse _____)

D God sees the choice of evil as a death wish.

_____ (verse _____)

Ezekiel's work was constantly undermined by false prophets who told the people what they wanted to hear.

It's NOT My Fault

five

Read and discuss.

There was once an alcoholic father of two sons. Throughout their childhood, these two boys were subjected to neglect and brutal treatment.

Their lives were filled with fear and as soon as they could, they left home and made their own way in the world. Many years later both were involved in a study of alcoholic fathers, carried out by a psychologist. By this time, one man was a successful businessman who was a teetotaler and the other was a hopeless alcoholic living on the street. They were both asked why they lived the way they did. They both gave the same reply: "What do you expect when you had a father like mine?"

1. Discuss the story. What do you think of the reasoning of each man?
2. Is it fair to blame heredity for our own destiny?
3. Is it fair to blame our environment for what happens to us?
4. Is it fair to blame God?
5. Who is responsible, ultimately, for the way he/she behaves and for his/her own destiny?

Ezekiel helps us to see sin as God sees it.



TRULY AND PROPERLY GOD

SESSION 19

AIM

To help the young people understand that Jesus is truly and properly God and truly and properly man.

OBJECTIVES

As a result of this session the young people will have:

- ❖ reason to accept Jesus' claims of divinity;
- ❖ a better understanding of the Christian belief that Jesus was not only sent by God but was God;
- ❖ a better understanding of why they can place their trust firmly in Jesus Christ as Lord.

INSIGHTS FOR THE LEADER

This session is based on the Christian belief expressed in Doctrine 4:

'We believe that in the person of Jesus Christ the divine and human natures are united; so that He is truly and properly God, and truly and properly man.'

Session 3:4 was also a teaching session on this doctrine emphasising Jesus' humanity. This session particularly looks at Jesus' divinity. This doctrine seems to state two opposite truths and shows that they are not opposed. At first the disciples had no idea that Jesus was anything more than a great leader, for his humanity was plainly seen. Peter boldly proclaimed that He was the Messiah (Mark 8:29) and Jesus told them that He was one with His father (John 10:30). They saw His miracles and knew they were in the presence of someone greater than they. Luke 8:25 tells us how they were amazed and afraid when He stilled the storm. 'What kind of a man is this?' they exclaimed.

Jesus made many bold claims about Himself. He clearly believed that He was the promised Messiah sent from God. He was also very fond of calling Himself the Son of Man and it is believed that He used this title to claim that He was truly man as well as being specifically sent from God Himself. It was His testimony as to whom He actually was (Mark 14:61 - 64) that gave the Jews grounds for the death penalty for blasphemy.

The disciples had glimpses of His divinity and knew that He was very much their 'Master', yet it was only when they could look back from the resurrection that the great truths about Him began to make more sense.

Gradually the early Church began to proclaim that Jesus was Lord. One of the earliest Christian signs, the fish, was used because the initials of the Greek word for fish could be used to make an acrostic: 'Jesus Christ,

FROM THE BIBLE

Matthew 7:29, 18:20; Mark 1:10 - 11, 2:10; Luke 24:34; John 3:31, 6:64, 10:30 and selected passages from the epistles.

CHECKLIST



There are two suggested Getting Started activities. Select the one you will use and plan accordingly.

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

Approach 1 looks at Doctrine 4 and you will need to have it written up ready to read.

Approach 2 helps the young people to see that this doctrine is based on the teachings of the Bible. Read each verse with your group and use activity 1 on the work sheets.

Approach 3 discusses the two natures united in Jesus.

God's Son, Saviour'. It summed up the heart of Christian belief and served as an aid to help explain it.

It was not long before the new church found amongst its believers those who wanted to mix their former beliefs with the beliefs they now held.

In many of the letters written by the apostles and church leaders, warnings were given about such beliefs springing up and taking people away from the simple truth of the gospel.

Some people denied the humanity of Christ saying God would never deign to come to earth in human form. Others denied His divinity, claiming that believing this, meant Christians were worshipping two Gods – not one.

Tertullian, born in Carthage around AD 150, was one of the first Christian teachers to use the Latin word 'trinitas' (trinity) as he explained what Christians believed.

Meanwhile, variations of Christianity flourished amongst people who found God's gift of salvation too simple to accept.

It takes a great step of faith to believe that Jesus was truly God and truly man because it is not possible for our finite mind to think around that fact.

We do not want our young people to equate faith in Jesus along the same lines as believing in Santa Claus that should therefore be dismissed as they grow older. Knowing Him as our personal Saviour is the best way to recognise Him as Lord.

FURTHER READING

The Doctrine We Adorn, chapter 3, sections 1, 2, 3 and 4, International Headquarters, London, 1982.

COUTTS, John, *This We Believe*, chapter 4, Challenge Books, London, 1976.

MORRIS, Leon, *The Lord From Heaven*, IVP paperback. (A study of the humanity and deity of Jesus Christ.)

BAILLIE, Donald, *God Was in Christ*, Faber.

YANCY, Philip, *The Jesus I Never Knew*, Zondervan Publishing, 1995.

Salvation Story, MPG Books, Cornwell, 1998.

GETTING STARTED

1. The mind reading game

For this game you need two people who are well drilled in what to do so the trick is done effortlessly and accurately. (You and one other person.)

You need nine sheets of paper set out on the floor or table in three rows of three sheets of paper. (Different colours would be good.)

You then explain how thought pass easily from your mind to person B and to prove it, you will do this impossible trick. B will go outside and the group will choose one of the sheets of paper.

Everyone in the room is asked to concentrate on that particular sheet to help you 'transfer' the thought over to B. B is brought back into the room and you put your hands on your forehead as though you are transferring the thought across. You then use a pointer to point to any of the nine sheets asking, 'Is it this one?'

You then point to several others until you point (about the fourth sheet) to the correct one – or B can simply say, 'It's this sheet', pointing to the correct one.

The trick is how you point the first time. (Do not point like that any other time.) Each sheet has nine spots which represent the positions of the nine sheets of paper. e.g. If you point to the top left corner of any sheet, it represents the same position on your real layout - the sheet in the top left of your arrangement. If you point to the middle position at the top of the sheet, you are indicating that the selected sheet is in the middle of the first row, and so on.

Practise until you have it running smoothly and play about three to four times with your group.

Or

2. An object lesson

Use the following object lesson to introduce Jesus' divinity. You will need paper cups; water; red drink mix and two non-transparent jugs.

Before this trick, put some of the red drink mix in the bottom of each jug.

Read aloud Jesus' first miracle from John 2:1 - 11. Ask a few volunteers to fill the jugs with water. Then have a few other volunteers pour a cup of 'water' for each person in the group. The young people will be surprised when the water turns out to be red drink.

It doesn't matter if they guess how you changed the water. The important fact is that Jesus had the power to perform the miracle and it tasted like the best wine!

GOING DEEPER

1. A look at the doctrine

Have Doctrine 4 written up. Highlight the phrases 'divine and human natures are united' and 'He is truly and properly God.'

All people who call themselves Christians have the same basic truth in the doctrines they believe.

They believe that Jesus is Lord and worthy of our worship because He is God.


They believe that Jesus is our Saviour and that only through Him and His death on the cross can we know that our sins are forgiven and we can come to God.

Explain to the young people that this session is going to examine the fact that Jesus is God.

2. This doctrine is Bible based


Have the young people read these verses and comment on what they tell us about Jesus.

- a. Matthew 18:20 (He is omnipresent.)




POINT

Did we fool you? Were we really transferring our thoughts to each other? Did you know there was a trick to it? It is a simple trick and that is the only way we can do things that look magical or impossible for a human being to do. Someone lived on our earth who often did things that other people couldn't do. We're going to think about why this was possible.



POINT

Ask the young people how they think the guests and disciples reacted when Jesus turned the water into wine. Jesus did many other miracles in His ministry that showed He was divine. In this session we will be looking at how Jesus not just showed God's power, but He was God.



LEADER TIP

Activity 1 on the work sheet can be used here.

In this passage Jesus is assuring His followers that He is present with them whenever they come together in His name for prayer.

- b. Matthew 7:29 (He taught with authority.)
It is usual for the Scribes and Pharisees, when explaining the Scriptures to the people, to say things like: 'It would appear to be . . .', 'This Scripture is probably saying . . .', but Jesus taught with authority and so surprised the people. He knew that what He was teaching was correct.
- c. John 6:64 (Jesus had foreknowledge i.e. He was omniscient.)
Jesus knew about the things that were happening and those that would happen. This also comes out very strongly in His foreknowledge of His death.
- d. John 3:31 (Jesus came from heaven.)
This is taken from the words John the Baptist spoke when he realised that Jesus was indeed the One for whom John had been preparing the way. John was very quick to acknowledge Jesus' divinity and that He was sent from heaven.
- e. Mark 2:10 (He had authority to forgive sins.)
This was one of the claims which Jesus had made that was used at His trial. Only God had the power to forgive sins. Jesus made it very clear that God had given Him that power, so making Him equal with God.
- f. John 10:30 (He claimed to be one with God the Father.)
This claim was made when the people asked Jesus to tell them plainly whether He was the Messiah or not. Jesus' claim that He was one with the Father (i.e. equal to God) so angered the crowd they were ready to stone Him for blasphemy.
- g. Mark 1:10-11 (God acknowledged Jesus was His Son.)
This incident is looked upon as God setting His seal on the work Jesus was commencing. He humbly asked John to baptise Him. The Holy Spirit descended on Him like a dove and God acknowledged that Jesus was His own dear Son.
- h. Luke 24:34 (He rose from the dead.)
Having well and truly died, Jesus defeated death by rising on the third day showing His followers that they, too, can expect to live with Him eternally.

3. **Both natures united in one person – Jesus**

It's not easy to understand how Jesus could possibly be truly human and divine at the same time. Yet Doctrine 4 says this is what He is.

- a. In the Lord Jesus Christ the divine and human natures are united in one person.

He is not two persons, one divine, and one human: neither is He part divine and part human.

When we speak of Jesus as God, we still know that He is truly man. When we speak of Him as man, we remember that He is truly God.
- b. When God the Son became a human being, He gave up all He had and humbly became obedient. (Read 2 Corinthians 8:9; Philippians 2:7 - 8.)
- c. Because He is both God and man, the Lord Jesus Christ is:
 - the one, who more than any other, has shown us what God is like (Hebrews 1:3);

- able to understand the problems and temptations that we daily face (Hebrews 4:15);
 - our Saviour by whom we are restored to God's favour. (1 Timothy 2:5 – the man Christ Jesus is the only one who can bring God and man together.)
- d. If Jesus is not truly man, then God has not come right down to us. If He is not truly divine, then He cannot take us right back to God.

How important to us is this belief that Jesus truly came right down to us to take us right back to God!

TAKING IT HOME

The Bible clearly teaches us that Jesus, who was with God from the beginning of time, came to earth where He lived a sinless life and then gave that life to be our Saviour.

Thank God for this great plan and for Jesus' willingness to fulfil it.

You may like to sing or read a simple chorus about Jesus' Lordship. e.g. *He is Lord* (158, The Source).

FOLLOW-THRU

God depends on us to help spread the 'Good News' about Jesus. This is why we reach out to others.

Have the young people look at the challenges in *Get Involved and Grow in Mission* and select one that they could do. e.g. open air outreach; participate in a school group; prepare invitations for a special event and give them out.

TRULY
AND
PROPERLY
GOOD

The following verses tell us important truths about Jesus.
Read them all and write down what **FOUR** of them tell



Matthew 18:20

Mark 2:10

Matthew 7:29

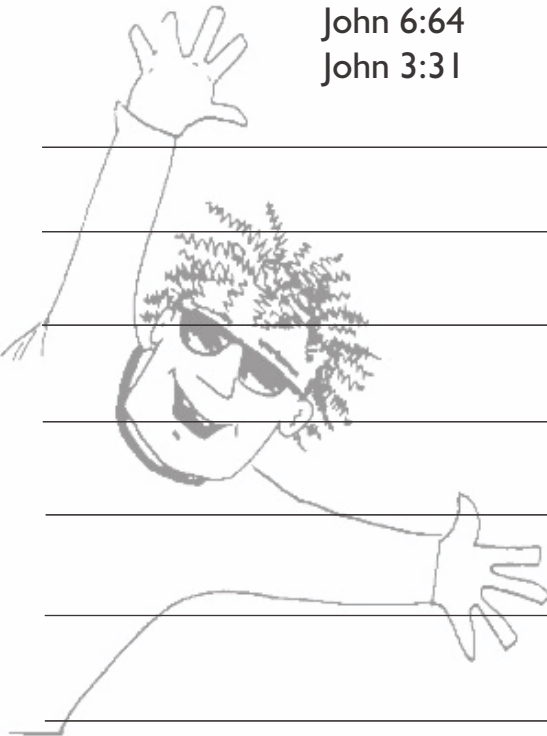
John 10:30

John 6:64

Mark 1:10, 11

John 3:31

Luke 24:34



You have just witnessed one of Jesus' miracles.
Prepare an email to your friends convincing them that
this really happened.



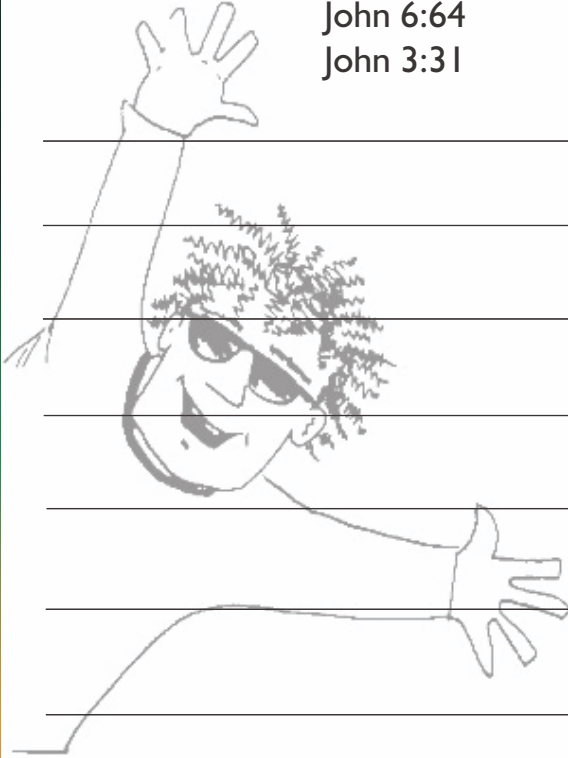
The Greek word for Messiah is 'Christ'.

The following verses tell us important truths about Jesus. Read them all and write down what SIX of them tell us.



Matthew 18:20
Matthew 7:29
John 6:64
John 3:31

Mark 2:10
John 10:30
Mark 1:10, 11
Luke 24:34



Horizontal lines for writing answers to the first section.

550 plus people saw Jesus on 11 different occasions over a period of six weeks.

Choose any two of Jesus' miracles and prepare an email to a friend explaining how the incidents showed His divinity.



Horizontal lines for writing answers to the second section.

Hints: John 6:1 - 12 has the feeding of the 5,000. Mark 8:22 - 26 has the healing of a blind man. Luke 17:11 - 16 has the healing of the lepers.

TRULY AND PROPERLY GOOD

3

To think about

Read Luke 5:1-11 (Jesus chooses His first disciples.)



Why do you think this event made such a deep impression on Simon Peter that he had the reaction described in verse 8?



What difference would it make to me if I was more like Peter more of the time?



Is it true that, because the love and friendship of Jesus is so precious to us, we do not consider the awesomeness of Jesus' divinity as much as we should?

The word Messiah means 'anointed one' or 'chosen one'.

C.S. LEWIS
AUTHOR OF 'THE LION THE WITCH AND THE WARDROBE':

"You can shut him up for a fool, you can spit at him and kill him as a demon, or you can fall at his feet and call him Lord and God. But let us not come with any patronizing nonsense about his being just a great human teacher. He has not left that open to us. He did not intend to."



SESSION 20



THE NEW AGE?

FROM THE BIBLE

Genesis 3:4 - 5; Leviticus 19: 31; 20:6, 27; Deuteronomy 18: 10 - 13; Proverbs 3:6; Isaiah 45: 9, 18; John 3:3, 14:6; Acts 4:12; Romans 1:20, 3:22 - 24, 8:38 - 39; Hebrews 9: 27.



CHECKLIST

You will need to decide whether you will only treat one topic, i.e., either the New Age or the occult; or whether you will teach about both topics. Allocate your time carefully if you plan to cover both topics.

There is one Getting Started activity. Prepare accordingly.

There are four suggested teaching approaches. Approach 1 is short – but needs to be used to stress that we believe the Bible gives us the rules for our Christian faith and practice.

Approach 2 deals with the New Age. Study the material well and decide whether you will need to cut down some of it. You need to make a copy of the ten good points of New Age teaching. Do not ignore this and try to present the New Age as completely evil. Our young people need to be aware of the danger of being trapped by the good teaching into accepting the false ideas. The discussion under 2a is important for the same reason. The Bible search to refute New Age teaching (2c) is on the work sheet as activity 1.

Approach 3 deals with the occult. Again, you will need to decide whether you can include all the teaching presented here. (Activity 2 on the work sheet ties into this approach.)

It is important to include Approach 4 so that any young people who have already been involved in these practices can be assured of God's forgiveness. A positive prayer and reminder of God's protection needs to be included.

AIM

To show the young people that God's word is the only weapon to use in the fight against the New Age movement and the occult.

OBJECTIVES

As a result of this session the young people will learn that:

- ❖ we believe that the Bible is the only basis for Christian doctrine;
- ❖ the New Age movement includes a whole range of beliefs;
- ❖ these beliefs conflict with God's truth;
- ❖ practices associated with the occult should be avoided.

INSIGHTS FOR THE LEADER

In this session we look at the subtle influences all around us from followers of the 'New Age'. Actually, it is very ancient material being presented in a new light with the hope of snaring more victims. Along with New Age ideas go the practices of the occult. As people become more ignorant of what God's word actually says; as people demand the 'right' to be free to find themselves; as people see the future becoming one of doom and gloom – the more they search for answers that will please them and put the blame for their failures onto someone else.

We live in a world where each person has the freedom to follow the religious belief of his or her choice. Christianity has no argument with that, but when any group publicly claims that orthodox Christianity is no longer relevant or is founded on myth and superstition, then the Christian Church is obliged to respond to such a challenge.

You will have become aware that we are hearing a lot of talk on radio and television as well as seeing many books in print by people who appear to be religious and often refer to 'God' or even 'Christ'. They have much to say about 'love' – in particular 'love of self' and 'love for your fellow man' but their allegiance is not to Jesus Christ of Nazareth as Lord and Saviour!

It is important that our young people understand that the Bible gives clear warnings against occult practices and the related activities identifiable as 'New Age'. You will need to know your group and more particularly the type of subtle influences which they may be experiencing in their circle of friends, family and/or school environment.

Commonly seen 'danger areas' include:
participating in a séance,

reading tarot cards,
following horoscopes.

Subtle 'danger areas' to be avoided:

wearing signs of the zodiac,
practising yoga exercises,
participating in tai chi. (Unless meditation focus is on God.)

In his book *Your Child and the New Age* Berit Kjos says:

'New Age thought and practices have entered the schools and the media to such an extent that none of our children is immune. It colours textbooks, television and toys nationwide. It defies opposition, because it usually sounds good. Tailor-made to fit their human nature and western culture, it offers whatever children want to hear, see, have and be.

The New Age is actually ancient occultism with a face lift. It is the beautiful side of evil, an enticing facade for the kingdom of darkness. Disguised as peace, power, wisdom and love, this attractive deception pretends to offer everything God promises, yet asks nothing in return – for the moment. Its seductive call to 'be like God' dates back to the garden of Eden. God warned us long ago about deceptions that would lead many to 'abandon the faith and follow deceiving spirits and things taught by demons' (1 Timothy 4:1).'

Examining the New Age movement can prove to be quite difficult, because of the diversity of beliefs and practices within it. It embraces secular humanism, yoga, tai chi, spirit channelling, crystals and a myriad of meditation and relaxation techniques designed to empty the mind of all conscious thought.

Linked closely to the New Age is the occult. Behind its many rituals and language is the assumption that there is a reality which is closed to the experience of the common, busy person, to science, and especially to education (the intellect). By certain rites and ceremonies, this reality may be contacted and utilised to one's advantage. This, too, is an ancient practice dating back to thousands of years before Christ. The strong human desire to know what the future holds, or to contact dead loved ones leads many people to dabble with the occult. Under the heading 'occult' we include astrology, witchcraft, black magic, séances, ouija boards, tarot cards and Satanism.

The *Concise Guide to Today's Religions* (pp. 165 - 167) used with permission – Anzea) by Josh McDowell and Don Stewart says this:

'With the alarming rate at which people are becoming involved in the occult, the inevitable question of 'why' comes up. Why do people who live in this enlightened age with all the marvellous scientific and technological advances become involved in occultic practices? We believe there are several factors that have contributed to the rise of occult popularity.

In recent years there has been a denial of the cardinal doctrines of the Christian faith from those occupying a position of leadership in the church.

DEFINITION

Occult: 'Occult' is from the Latin word 'occultus' meaning 'hidden or secret things'.

This leaves a greater spiritual vacuum in the world which invites people who have spiritual needs to go elsewhere to have them satisfied. Moreover, some of these church leaders who have forsaken the gospel have themselves become practitioners of the occult, causing a follow-the-leader mentality in many former churchgoers . . . When the church 'waters down' the gospel of Christ, the door to occultic practice swings wide open.

There is certain mystery about the occult which appeals to our curiosity. Many who get involved in occult practices do so by starting out with so-called 'harmless' practices such as reading horoscopes or using a ouija board. They afterwards proceed into deeper involvement because of an increasing curiosity.

There is a reality in the occultic experience which attracts many people to it. All of us desire some sort of ultimate answer for life's basic questions, and the world of the occult gladly supplies answers. The astrologist will chart your future. The ouija board promises you direction, and the medium talking to the spirit of your dead relative informs you that things are fine in the next world.

Since these occultic practices do reveal some amazing things, the practitioner is lulled into thinking that he has experienced ultimate reality and no longer needs to continue his search for truth. The spiritual vacuum is filled by means of a spiritual experience, not with God, but often from the very pit of hell.

The Bible categorically denounces any and all occultic practices.'

Know your group and the influences on them from the environment. We do not want to present ideas here that will lead the young people to want to experiment and dabble with these things. We want to show them that the Bible recognises Satan's power and expressly forbids 'dabbling' in his camp.

The following resumé of the New Age worldview on basic issues of life and religion is not really the sort of input which would be suitable for presentation to your group, but we suggest you familiarise yourself with the philosophy built in to New Age thinking. This will hopefully equip you to help the young people realise the seriousness of dabbling with any of the practices associated with this increasingly popular school of thought.

You will need to realise that our young people are being exposed to the influence of New Age (as we all are!) through television, the lyrics of many popular songs, personal development classes at high school, magazines and even at home in some instances. It is an impractical suggestion that we withdraw ourselves from the society with which we are called to communicate. Rather, it is our responsibility to create awareness and encourage discernment in the choices and decision making of the young people.

'An ounce of prevention is better than a pound of cure.'

NEW AGE BELIEF

CHRISTIAN BELIEF

God's Nature

Ultimate reality is one and is an impersonal force. It has no qualities or distinctions. This, to New Age people, is God.

God is a personal being who has will, purpose, values, creativity and concerns. These attributes are reflected in all that God is and does.

Humanity

Humanity is not different from God but made out of God. We have no built-in limitations and therefore we have unlimited potential. All the wisdom of the whole universe is within us. Humanity is God.

Humanity is a distinct part of creation and the highest form of created life. We are real and have been created to grow and develop in our personality, because God Himself is personal. We are not God. He has created us to be in a loving relationship with Him.

Death

Because humanity is God and has no limits, death does not exist. It is only an illusion and the final stage of growth.

Apart from the natural limits that all of creation is subject to, sin introduced a further limit to humanity. Death is God's judgement on the sinfulness of mankind. Death is therefore real and unavoidable.

Relationship with God

The human problem is based on not being aware that we are God. Our self imposed restrictions hinder us from perceiving 'oneness'.

The human problem is a broken relationship with God. Our ancestors were banished from His presence because of disobedience. Since that time, every human being is born in spiritual exile. We have lost the very relationship we were created for.

Our awareness is limited by the environment and social conditioning. We are **taught** to divide reality into good and bad, us and them, me and you. Self, family, race and 'matter' are all boundary illusions, where, in fact, there is only oneness. Reason and belief in particular are barriers to our understanding of oneness. Belief systems that limit reality must be swept away.

The reason we have lost our relationship with our Creator is our continuing rebellion (sin). We are in a situation which we created ourselves and we are powerless to change it.

Sin

All the hate and miseries we see around us come from the error of attributing reality to separate, individual existence.

Sin alienates human beings from God and results in death. It also divides people internally against themselves and each other.

Salvation

The remedy for our problem is to attain oneness. Whether you know it as enlightenment or God-consciousness, it means a return to the source, fusion with one so that our human nature transcends to self-divinity.

The healing of our condition depends on the restoration of our broken relationship with God. This answer is initiated by God and the human requirement is repentance – i.e., acknowledgement of our total dependence on God and of our rebellion against Him.

Self is both the problem and the means of enlightenment. Self must be undone so that the super-self (the one) may emerge. This self-awareness is only available to those who can enter into altered states of consciousness which do away with the illusory boundaries of individual existence.

Even though repentance is the necessary human response to God, it is not the source of salvation but merely the act of accepting the gift. His gift to us is love demonstrated to us in the death and resurrection of Jesus Christ of Nazareth who took on Himself the wrath and hostility which our sin deserves. The process of being restored is both personal and relational.

Ultimate Goal

Union with the one means the dissolving of self-existence. In effect, this 'enlightenment' does away with the curse of life by embracing the curse of death.

Salvation does away with the curse of death by restoring our relationship with God. This in turn affirms and fulfils our existence as individuals. The purpose of the gospel is to cleanse, not dispose; restore, not reject; strengthen, not destroy.

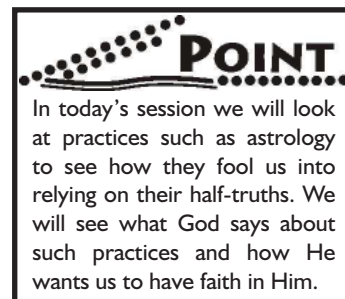
GETTING STARTED

Print out onto separate sheets of paper or cardboard the horoscope readings for the day prior to this session. Make sure you remove the zodiac signs and identify each card with a number. (Keep a record for yourself of the zodiac sign for each number.)

Tape the cards around the room. Ask the young people to read the cards then stand under the one which best describes the day they had yesterday.

Identify the allocated birthdates for each reading and have all the young people standing in the wrong place sit down. This exercise should reveal generality and futility in depending on horoscopes. Most young people will find that several readings or none at all would fit their life on the day chosen.

Discuss how some people will not begin a day until they have studied their horoscope and what confusion this must cause if horoscopes from several different sources are read!



GOING DEEPER

1. **The Bible is the basis of Christian belief**

Ask the young people if they can remember what the first Salvation Army doctrine says. (Someone may be able to repeat the doctrine. If not, then have a copy of the doctrine for someone to read.)

'We believe that the Scriptures of the Old and New Testaments were given by inspiration of God; and that they only constitute the divine rule of Christian faith and practice.'

This doctrine makes it clear from the start that the Bible is the authority to which the Army turns for direction concerning both our beliefs (what we believe) and our practice (what we do).

We believe that in the Bible God has set out all teaching (or doctrine, as it is sometimes called) that we need. It tells us what life is about; about God Himself; and what we should do in order to fulfil His purpose for us.

The Salvation Army bases its teaching (or doctrine) on the Bible. It is God's helpful 'rule' for our lives – 'the divine rule of Christian faith and practice', as it is called in our doctrine.

We will therefore keep coming back to what the Bible says about the practices of such movements as the New Age and the occult so that we will be clear in our minds about the danger of experimenting with their ideas.

2. **Is the New Age new?**

Ask the young people to say the first word that comes into their mind when they think of the New Age movement. You may like to list these.

Ask them why it is that the New Age is seen by some as the hope for the world. Is it anti-Christian?

Is it really new?



LEADER TIP

The statements are all good points and we would be very foolish to say we disagreed with them. The problem is in how they say some of these things occur.

The trouble or problem with working out what isn't right with the New Age is that it has some broadly based areas of teaching that the Christian would agree are good.

Put up the following statement and have the young people read them pausing to comment on whether each one is good or bad teaching.

- Emphasis on co-operation rather than competition.
- The desire to protect creation.
- Interest in creativity.
- The promotion of the cause of peace in the world.
- The call for the born again experience – total change of self.
- The emphasis on good health through exercising, eating properly and good habits.
- The support of human potential and positive self-image.
- The universal nature of mankind – the global village.
- The desire for a non-toxic environment.
- The use of networking as an effective means of evangelisation.

- a. One of the biggest attractions of the New Age ideas is that **people are becoming less inclined to tackle challenging, difficult tasks.**

Would you agree with this statement?

'Our society wants to be rich without working for the riches; smart without studying; holy without giving up vices.'

The New Age movement works like a giant painkiller. New Agers don't want to deal with pain, so they seek relief through crystals, acupressure, channellers and other hoped-for-cures and ways to reach paradise.

- b. **What effect is the New Age having on religion and the churches?**

New Age thinking is spreading through music, self-discovery courses, management courses, political parties, movies, health courses and networks. New Age believers strongly believe that the network is the tool capable of producing transformation.

As more people leave the traditional churches and sit at home watching television, they are hearing and often accepting New Age ideas, without even realising the subtle changes taking place.

New Age groups often use the language and trappings of the traditional Christian churches, making newcomers feel more comfortable in their transition. This occurs openly in advertisement for their activities.

Naturally, everyone wants to improve – self-improvement courses have a great appeal.

It is also true that in our stress filled society, everyone needs to learn to relax. Relaxation courses put together by New Age groups often lead people into believing that they contain all the wisdom of the universe within themselves.

c. **What is dangerous in its belief system?**

New Age teaches:

- All is one – monism.

All is interrelated, interdependent, and interpenetrating. Ultimately there is no difference between God, a person, a carrot or a rock. They are all part of one continuous reality that has no boundaries, no ultimate divisions. Any perceived differences are only apparent and not real.

The Bible says God is the creator and the created is not equal to the creator. (Genesis 1:1 and Isaiah 45:9, 18.)

- All is God – pantheism (comes from very ancient religious thoughts).

All things – plants, snails, books and so on – are said to be part of the one divine essence. e.g., school children are perfect beings. There are no personalities, as personality means separateness. God is more an 'it', than a 'He'. The idea of a personal God is abandoned in favour of an impersonal energy, force or consciousness. Ultimate reality is god, who is in all and through all.

The Bible says that those who do not believe in an almighty Creator have no excuse. Read Romans 1:20.

- Humanity is God.

We are not only perfect, we are in fact gods. We are god in disguise. Only ignorance keeps us from realising our divine reality.

This is the oldest lie Satan has tried to use to seduce man and woman. Remember, Satan told Eve that God did not want them to eat the forbidden fruit because it would make them like God. Read Genesis 3:4 - 5.

- A change in consciousness.

Western culture has shaped our consciousness – we are ignorant to our divinity therefore we haven't realised it (made it real). We can realise our divinity by techniques that awaken our perception.

These techniques are either planned e.g., disciplined yoga, meditation; or spontaneous e.g., the result of supernatural phenomena such as chanting, dancing, or tripping their way to altered consciousness; self-hypnotic, internal visualisation, biofeedback.

The Bible says that we receive eternal life through coming to God through Jesus (i.e., being born again). Read John 3:3.

- All religions are one.

There are many paths to experience the ultimate state of godlikeness. Read what Jesus said in John 14:6.

- Conscious thought is powerful.

Humankind can improve itself and the world by controlling events through conscious thought.

On August 16 and 17, 1987, at more than 350 sacred sites, 144,000 people created a 'human battery through resonant attunement.' The goal was to be world peace and harmony. There was to be a great UFO sighting. However, no official sightings occurred throughout the 48 hour extravaganza of worldwide humming, chanting, dancing, hugging, and hand-holding.

The Bible says we cannot put ourselves right. It is God's power that does this. Read Romans 3:22 - 24.

- Jesus is not Lord.

Jesus is seen by New Agers as one of many wise teachers, but no more than this. Read Acts 4:12.

- Reincarnation.

New Age teaches the ancient Hindu belief that souls continuously pass from one body, be it animal or man, to another on death.

This means that personal responsibility vanishes. 'My reactions are a result of my past lives' – therefore there is no such event as the judgement.

With this mind set that all forms of life are equal. Picture the absurd scene of an injured man and a wounded cat sharing the same hospital emergency room. This absurd extension is today seen in practice in India, where 20% of the grain crop each year is wasted by rats. The rats are not eradicated, even though millions of men, women and children are starving.

Under 'absolute relativism', suicide becomes simply a decision not to go ahead with a life plan, but to recycle to another life in order to complete one's karma. This is an anti-Christian belief. Read Hebrews 9:27.

d. **Methods used to push New Age ideas**

- Through inner growth courses.
- Through the entertainment industry – e.g., in 'Star Wars' instead of God, there is 'The Force' – an impersonal, energy field.

Many celebrities give testimony to their New Age connections (Tina Turner, Stephen Spielberg, George Lucas).

- Politics.
Some political parties spread New Age ideas.
- Management lectures.
New Age lecturers are employed by major corporations.
- New Age products.
The most famous product would be the crystals.

Round their neck, suspended from the ceiling, on their fingers, in body pouches, on coffee tables, and window ledges, and around pets' necks, they stash them in their pockets, purses and briefcases, and use them for meditating and relaxing, focusing energy and finding soul mates. Some true believers even drink powdered rock crystals in an energising elixir dubbed the 'gem and tonic'. And they want you to know that crystals can cure toothaches, allergies, face wrinkles, and toenail fungi.

We need to beware of an innocent wearing of these that could identify us with the New Age.

- Channelling.

Channelling is really another name for 'séance, mediums, palm reading, crystal ball-gazing, and fortune telling'. Often a channel goes into a trance state to establish a contact with a spirit, ascended master, off-planet being, higher consciousness, or even an evolved animal. It receives and repeats messages and impressions from the other side. Messages come through 'automatic writings', such as 'ouija boards', dictated poetry, art and music.

From time to time, we see interviews on current affairs shows with people who claim to be in touch with the spirit of people long since dead and who they allow to speak through them. Without exception, these 'spirit guides' are rather bizarre characters. e.g., the TV show *Crossing over with Jonathan*.

The Bible states a very clear warning in Leviticus 19:31.

3. The occult

When we look at channelling, we see that the New Age has very close links to the occult.

Occult means hidden, secret, mysterious and refers to any practice dealing with the unseen.

- a. **Spiritism** is a belief that departed spirits can make their presence felt and seen by communicating through a medium who is a person with a psychic ability.

There have been efforts to reach the dead for thousands of years. Many people make a lucrative income by using elaborate hoaxes and simple magic tricks to convince grieving people that they can reach the dead and give them messages, or bring assurance that the dead people are safe and well.

Discuss: Why are people are fascinated by occult practices?

- We want to know what the future holds.
- We want to be assured that there is life after death.
- We feel we'll have more control over our life if we know what is in store.
- We want to contact someone who has died (especially if the death was unexpected).
- We want to add excitement to our lives.

There is no doubt that there is a spirit world and demonic power is real.



LEADER TIP

Activity 2 on the work sheets may be helpful to do here.

The Bible gives an interesting account of a most unusual happening. King Saul who had disobeyed God so much that he was spiritually lost, went to visit the witch of Endor to ask her to call up Samuel. (This story is in I Samuel 28:3 - 19. You will not have time to do more than mention it in this session, but those young people who are interested may like to note the reference and read it at home.)

God had given the Israelites clear instructions about consulting the dead way back in their early days as a nation. He strongly condemned the practice.

Read Leviticus 20:6, 27.

The people of Canaan were heavily into the practices of the occult. These practices are hated by God and He said it was one reason why He was driving the Canaanites out of the land and giving it to the Israelites. God warned them not to indulge in such practices.

Read Deuteronomy 18: 10 - 13.

When Saul was made king, one of the first laws he passed was that spiritism, all mediums and wizards were to be banned from the land. Out of touch with God, Saul turned to the very practice he knew was detested by God. Instead of repenting, Saul asked for the dead prophet, Samuel to tell him what he should do.

Samuel, through God's power, spoke not through the medium but directly to Saul. Nor was his message vague or cryptic as is the case with many mediums.

Samuel told Saul that he and his sons would die in battle and that all he had already told him while he was still alive would come to pass.

We see from this incident that this practice is to be avoided by those who love God.

Christians do not need to turn to occultism to find out what they should do. God has promised to all who follow Him that He will show them the right way.

Read Proverbs 3:6.

There are other practices included in the occult besides spiritism.

b. **Fortune telling**

This assumes that people's futures are already set. Examples:

- Astrology: horoscopes – the art of working out the future from the position of the sun, moon, and planets. Horoscopes are supposed to be 'maps' showing the influence of the sky and planets on a particular date which reveal certain qualities and character traits connected with the signs of the zodiac. (We saw in our starter activity that astrology is not to be trusted.)
- Palmistry: to foretell events in a person's life from the lines on the palm of his hand. (The lines have a lot more to do with what work we do with our hands.)
- Card-laying: tarot cards. A trained 'reader' is supposed to be able to read the future from the mysterious patterns and symbols on the cards.

Too many young people have gone as a fun outing to an event where these activities have been going on. Some have been told devastating 'facts' e.g., 'You will die in a car accident in 18 months.'

Discuss: How would such a statement affect a person's life? (How would it alter his/her lifestyle; sleep pattern; plans?)

Do you think this is why God forbids us to try to find out what the future holds?

c. Witchcraft and magic

Some witches say there is a difference between white and black magic.

'White magic', they say, 'is the use of magic for good ends. Black magic uses magic for evil ends.'

Many contemporary witches stress that they only perform white magic. Perhaps your young people will be aware of the terrible superstitious acts of burning witches in the Middle Ages – and how all of this was done in the name of God.

Today, there is a growing cult amongst high school age girls to declare themselves to be 'witches' and to go through rites of worshipping Satan and declaring that they have the power to put a curse on God's people. Started as a joke or experiment some have been emotionally scarred for life.

As Christians we can be assured that Satan has already been defeated and we cannot be separated from God's love. No 'curse' is stronger than God.

Read Romans 8:38 - 39.

4. What can those who have been involved in wrong practices do?

When Paul told the people of Ephesus the message of salvation through Jesus Christ, they realised their involvement in magic practices could have no part in the new faith they embraced.

Read Acts 19:18 - 19.

In an act of confession they brought out the books relating to magic and other practices and burnt them.

Non-Christians, and Christians who have experimented in things such as magic, occult, ouija boards, tarot cards, fortune telling, horoscopes, transcendental meditation, etc., need to respond in a like manner.

There is a need for repentance and removal of all that comes before the Lordship of Christ in a person's life.

In all areas of our life we should put our trust only in God. There may be other aspects of our lives which do not honour God and the young people might like to give other examples e.g., lies, dirty jokes, stealing, pornographic magazines, cheating.

TAKING IT HOME

There are two mistakes we can make about the New Age and the occult. One is to say that they don't exist. The other is to develop a fascination for them that leads to dabbling in dangerous areas.

Just remember that God is in control. His power is omnipotent and with Him as our guide and Saviour no evil can ever hurt us.

To conclude a session such as this, the young people need a positive reminder that God is still in control.

Read from 1 John 4:4 (CEV) as a benediction for your group: 'Children, you belong to God, and you have defeated these enemies. God's Spirit is in you and is more powerful than the one that is in the world.'

Make sure you allow enough time to pray with the young people.

FOLLOW-THRU

Some of your group may well have friends who have been involved in occult practices. Now would be a good time to discuss with your young people the need to pray for such friends on a regular basis. This is a challenge in Get Involved and Grow in Mission.

FOR FURTHER READING

Most large Christian bookshops will have a wide selection of books dealing with New Age thinking and the occult. The following suggestions give a general overview of the subjects touched upon in this session.

BUTTERWORTH, Allan, J, and LANGLEY, M, *A Book of Beliefs*, Lion Publishing, 1981.

MATHER, G. and NICHOLS, L, *Dictionary of Cults, Sects, Religions and the Occult*, Zondervan Publishing House, 1993.

McDOWELL, J, and STEWART, D, *Concise Guide to Today's Religions*, Scripture Press, 1983.

LUTZER, E.W, and DeVRIES, J.F., *Satan's Evangelistic Strategy for This New Age*, Victor Books, 1989.

I

Choose one of these Bible verses to answer the following five New Age beliefs.

- Isaiah 45:9, 18 • John 14:6
- Romans 3:22 - 24 • Genesis 3:4-5
- Hebrews 9:27

A The New Age says that there is no difference between God, a person, a carrot or a rock.

The Bible says

THE NEW AGE?

B The New Age says that we are all gods in disguise. Only ignorance about our potential keeps us from realising our divine reality.

The Bible says:

C The New Age says all religions are one.

Jesus said:

D The New Age teaches reincarnation based on the ancient Hindu belief that at death souls pass from one body to another (animal or human); it therefore also teaches we are not personally responsible for our actions:

The Bible says:



E The New Age says that man can improve himself and the world by controlling events through conscious thought.

The Bible says:

2

Link the Scripture reference to the statement it matches.

- A** God condemns all forms of occult practice.
- B** In the Old Testament the penalty for practising spiritism was death.
- C** Christians will not own anything to do with the occult.
- D** Christians have no need to engage in occult practices because they have God and His Word to guide them.
- E** You can't be one of God's people and dabble in occult practises.
- F** Nothing can separate us from God's love when Jesus is our Saviour.

Deuteronomy 18:10 - 13

Leviticus 20:27

Romans 8:38 - 39

Acts 19:18 - 19

Leviticus 20:6

Proverbs 3:6

HIGHLIGHTS

- Christian beliefs and practices must be based on the teaching of the Bible.
- The New Age is based on some very ancient, false beliefs about people's ability to change themselves and the world.
- Dabbling with the occult is forbidden by God.
- We can trust God to lead us in our future lives.

3

How to deal with the occult.

● Understand that Satan has already been defeated.

Christ's death and resurrection sealed Satan's fate and destruction. This fact became a personal reality to us when we trusted Christ.

(Romans 8:35, 38 - 39)

● Know how Satan works – his methods, strategy and means of operation.

He gets us to do his work of destruction for him; whenever we misuse or abuse the good things (or people) God has given us, we harm ourselves, others, and damage God's creation. Satan presents evil to us in such a way that it looks good and right. His mode of operation is subtle and deceptive.

(2 Corinthians 11:13, 14)

● Be on the offensive in your spiritual walk.

This means getting to know God better through His word, the Bible. The Bible is called a 'two-edged sword' ... 'the sword of the Spirit' to use in defence and attack. Learn how to answer the attack of Satan with the Bible, as Jesus did in His temptations.

(Matthew 4:1 - 11)

I Use these passages of Scripture to show how unscriptural New Age teaching really is.

- John 14:6 • Hebrews 9:27
- Isaiah 45:9, 18 • Genesis 3:4-5
- Romans 3:22-24

There is no short cut to spiritual maturity. We must all grow up into Christ.

A The New Age says that there is no difference between God, a person, a carrot or a rock.

The Bible says _____

THE NEW AGE?

B The New Age says that we are all gods in disguise. Only ignorance about our potential keeps us from realising our divine reality.

The Bible says: _____

C The New Age says all religions are one.

Jesus said: _____

D The New Age teaches reincarnation based on the ancient Hindu belief that at death souls pass from one body to another (animal or human); it therefore also teaches we are not personally responsible for our actions:

The Bible says: _____

E The New Age says that man can improve himself and the world by controlling events through conscious thought.

The Bible says: _____

When people turn from God, they live in a spiritual vacuum which Satan is delighted to fill.

2

Join the Scripture reference to the correct sentence.

- A** God condemns all forms of occult practice.
- B** In the Old Testament the penalty for practising spiritism was death.
- C** Christians will not own anything to do with the occult.
- D** Christians have no need to engage in occult practices because they have God and His Word to guide them.
- E** You can't be one of God's people and dabble in occult practises.
- F** Nothing can separate us from God's love when Jesus is our Saviour.

Deuteronomy 18:10 - 13

Leviticus 20:27

Romans 8:38 - 39

Acts 19:18 - 19

Leviticus 20:6

Proverbs 3:6

The rebellious nature of man makes him easy prey for powers offering self-glorification and deification.

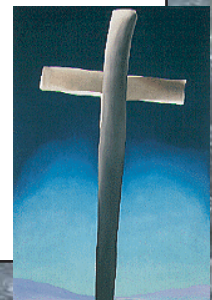
3

Why is New Age teaching attractive to some people?

4

Teaching that will help set free people who have been deceived by Satan and caught up in occult practices.

- A** Ask for forgiveness. *1 John 1:9*
- B** Be born again. *John 3:7*
- C** Know that Satan was defeated on the cross. *1 John 3:8, John 12:31*
- D** Take a stand. *James 4:7, Galatians 5:1*
- E** Renounce all association with anything of an occultic nature. *Acts 19:18 - 19*
- F** Be filled with the Holy Spirit. *Ephesians 5:18, Galatians 5:16, 22, 25*



Astrology is based on the belief that the planets affect our lives. But Uranus, Neptune and Pluto aren't included because the ancient world didn't know about them.

A SIMPLIFIED FORM OF THE DOCTRINES OF THE SALVATION ARMY

We believe that

1. God helped good men to speak and write what is in the Bible, so that from it we may learn the way God means us to live.
2. There is only one God, and He is altogether perfect in every way. He is the Creator, Preserver and Governor of all things. We should not worship anything or anyone else.
3. God the Father, Jesus Christ the Son and the Holy Spirit are one God.
4. Jesus is both truly God and truly human: He has both God's nature and our nature.
5. Our first parents, by their disobedience, lost their sense of God's favour, and came under the power of sin; and because of this we are all inclined to do wrong.
6. On the Cross Jesus suffered and died for the sins of everyone, so that whoever wants to may be saved.
7. To be saved we must be truly sorry for doing wrong and trust in Jesus, then the Holy Spirit will make us new people.
8. Salvation is a free gift from God. It is received when we believe in Jesus; and when we are saved we know it.
9. To keep good we must trust in Jesus to help us, and we must go on doing as He wants us to do.
10. Saved people are given the chance to be used by God to help Him. When they have given themselves to Him fully, they can be given power to serve Him, and be kept from sinning.
11. When our bodies die we ourselves go on living in a new and different way. At the end of time Jesus will judge all people. Those who have chosen Him to be their Saviour will be happy to live with Him as their King, forever. Those who have not done so will always be unhappy because they chose what separates them from all that is good and lovely.

My Discipleship Record

(To be sent to Divisional Headquarters by the 10th of the following month)

Month: _____
Name: _____
Corps: _____
Form/Age: _____
Date received by Tribe Leader _____

What's the most important thing you have learned this month, and how will this be applied to your life? _____

TRIBE

Tribe Leader's Comments:

Attendance: Week 1 2 3 4

Divisional Youth Secretary/Officer's Comments:
