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ABSTRACT

DEVELOPMENT OF A SERIES OF BIBLE STUDY GUIDES TO
PREPARE PRETEENS FOR BAPTISM AND MEMBERSHIP
IN THE SEVENTH-DAY ADVENTIST CHURCH

by

Francois J. Sarault

Adviser: A. Barry Gane

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

**Title: DEVELOPMENT OF A SERIES OF BIBLE STUDY GUIDES TO PREPARE
PRETEENS FOR BAPTISM AND MEMBERSHIP IN THE SEVENTH-DAY
ADVENTIST CHURCH**

Name of researcher: Francois J. Sarault

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Date completed: February 2000

Problem

According to the 1992 Valuegenesis Study, a survey of Adventist youth in grades 7-12 showed that 77 percent wanted a deeper relationship with God, and 66 percent were interested or very interested in Bible study. Yet, an informal survey of existing materials created to lead SDA youth into a deeper relationship with Christ through Bible study, baptism into Christ, and active membership in the Adventist Church points to these existing materials as being inadequate in approach and content. Preparing preteens for baptism and active membership in the Seventh-day Adventist Church must include something more than simplifying adult Bible studies or teaching church doctrines for knowledge retention and verbal acceptance. There is a need, therefore, for Bible study materials that will more effectively meet the needs of SDA preteens in preparing them for a meaningful relationship with Christ and moves them to baptism and participation in the Adventist Church.

Method

The Bible, Ellen G. White writings, and the *Seventh-day Adventist Church Manual* were examined for a basic set of requirements for baptism and church membership. A review of contemporary literature on developmental psychology, faith-stages, and temperament types shaped an understanding of how preteens think, feel, and make decisions. An investigation of current theories related to learning types and styles, including left- and right-brain research, added to this understanding and to the construction of a profile specific to preteens' cognitive abilities and age-related developmental tasks. Using this profile, a series of study guides to prepare preteens for baptism and church membership was developed, implemented, and evaluated.

Results

The baptismal preparation study guides were used with preteens during a three-year period, both in the church-school classroom and in the home. The guides were continually revised as more research was reviewed and the various styles of learning among the preteens became more apparent. The finalized series of study guides for preteens are part of the dissertation's appendix and are available to those interested in utilizing the benefits of understanding growth development, faith-stages, and basic learning styles.

Conclusions

Preteens are still developing physically, mentally, emotionally, and socially; they have certain cognitive limitations and abilities with respect to moving from the 'concrete' to the 'abstract.' They need to be guided through this growth process with multiple methods of instruction and active learning applications for the best possible communication of God's Word and faith development in the church environment.

Effectiveness is greatly enhanced when those who are committed to sharing the principles of the kingdom of God recognize the cognitive abilities and learning styles of preteens and have useful tools to complement their own skills.

Andrews University
Seventh-day Adventist Theological Seminary

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Presented in Partial Fulfillment
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Doctor of Ministry

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May 2000

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These contributors deserve more than an acknowledgment, more than a thank-you:

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My Family, supportive and patient, this dissertation and the finalized studies are dedicated to their love and helpfulness that make my life so complete. And many thanks to my daughter Leah, who ‘sheepishly’ drew the clipart for the entire set of lessons.

My Saviour, most of all, thanks be to Him, Whose grace is more than sufficient, for accepting all of us in His Kingdom as His children forever!

PREFACE

*The cross is tall,
And I too small
To reach His hand
Or touch His feet;
But on the sand
His footprints I have found,
And it is sweet
To kiss the holy ground.*

—J. Banister Tabb, *Child Verse*

And he said: I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven. And whoever welcomes a little child like this in my name welcomes me.

—Matt 18:3-5

Jesus Christ taught that the child was the standard of spirit and character in the kingdom of heaven. Do we honor Christ when we invert His teaching and expect from a child that process which He demanded from an adult who needs to return to childlikeness? This dissertation is an attempt as an adult to become as a child to teach the child in Christ to mature into an adult “in wisdom and stature, and in favor with God and man” (Luke 2:52).¹

¹All Scripture quoted is from the New International Version.

CHAPTER ONE

INTRODUCTION

Purpose of the Dissertation

The primary purpose for this dissertation was to develop a series of Bible study guides to prepare preteens for baptism and membership in the Seventh-day Adventist Church.

Jesus' departing words in Matt 28:19,20 exhort us to "go and make disciples of all nations, baptizing them . . . and teaching them to obey everything I have commanded you." Age-appropriate study guides for 'teaching and making disciples' would enable the church to fulfill its responsibility in making the Christian life more meaningful for our young people.

This project comes from a desire to relate the truth about God presented in the Scriptures to pre-teens, especially in preparation for their beginnings as new members of the Seventh-day Adventist Church. Most of the available doctrinal-baptismal preparation materials target a general audience. Those that target young people seem limited in their ability to reach preteens through their cognitive abilities and to help them make practical use of what they have learned.

Utilizing written and mental notes from my own pastoral experience in numerous studies given over the years naturally influenced the final product. As youth worker Steve Case states, "Studies that come straight from the pastor are personal and living rather than automated and sterile, not to mention that most pastors believe their own Bible studies are superior to the prefab versions!"¹

¹Steve Case, *It's My Choice: Junior Baptismal Guide Teacher's Manual* (Hagerstown, MD: Review and Herald Publishing Association, 1996), 5.

The secondary purpose for this dissertation was to enhance my personal understanding of how preteens think, learn, and make decisions, thus increasing my effectiveness in meeting their spiritual needs as a pastor and teacher.

I have a strong pastoral interest in working with young people and in helping others to do so as they represent a key—and sometimes neglected—part of the Adventist Church family. After seventeen years of pastoring in the Seventh-day Adventist Church, I am conscious of two things regarding preteens: one, that I have much more to learn about doctrines as understood through their minds and hearts; and second, that I have more to learn about *how* to share them. In addition, fathering my own three children through those brain-stretching and heartrending pre-teen years has reinforced the above conclusions.

Another purpose is to meet a need that has been strongly expressed over the years by numerous parents, church school teachers, and fellow pastors for materials that more adequately help SDA youth to understand our church's fundamental beliefs and better prepare them to become informed, baptized, and active members in the Adventist Church.

A further purpose is to help other pastors, teachers, and evangelists become more effective in encouraging preteens to accept Christ and to continue their faith experience through participation and witness in the church. My belief is that the results of this research will provide numerous insights for these church leaders as they work with preteens.

The baptismal materials and/or specific Bible study guides will be made available to those who carry out youth ministry in the Seventh-day Adventist Church—as well as to those in other Christian churches.

Finally, I hope to encourage others to do similar research on how to be more effective with specific age groups. Moreover, others may be persuaded to write new baptismal preparation study guides that incorporate an understanding of cognitive abilities and learning styles for these specific age groups. More useful resources would be available for those who recognize this need.

Justification for the Dissertation

Study of adolescent religious experience began in the late 1880s with a focus on religious consciousness and conversion. In the early 1900s the studies split into anthropological and psychoanalytical directions. After World War II, research concentrated on sociological problems including juvenile delinquency, siblings, peers, and parents. Since the 1950s there has been a deeper interest in the inner experience of young people in various religious denominations.

Seventh-day Adventists have also been concerned with the religious attitudes of their young people. In 1951 a national survey was taken by the SDA General Conference Department of Education and the Young People's Missionary Volunteer Department.¹ The report revealed that of those baptized between the ages of ten and fourteen, 26.8 percent had withdrawn from the church five years after baptism, and of those baptized between the ages of fifteen and eighteen, 21.8 percent had withdrawn from the church five years after baptism.

Charles Martin surveyed youth in four Midwestern Adventist academies in 1963 and discovered that only 55.5 percent agreed that "the doctrines are clear to me and I believe them."² Using the Martin questionnaire ten years later, Stanley Hardt conducted a study to determine whether attitudes had changed.³ He found that in every case the changes indicated a decrease in religious confidence—now only 35.5 percent agreed with the above statement.

The most significant and recent research done by Seventh-day Adventists on a large scale was the North American Division's "Project Affirmation." Out of its task force on Faith, Values

¹Department of Education and the Young People's Missionary Volunteer Department of the General Conference of Seventh-day Adventists, *Seventh-day Adventist Youth at Mid-Century* (Washington, DC: Review and Herald Publishing Association, 1951).

²Charles D. Martin, "Moral and Religious Problems and Attitudes as Expressed by Students in Four Seventh-day Adventist Academies" (M.A. thesis, Andrews University, 1963).

³Stanley G. Hardt, "A Comparative Study of the Expressed Moral and Religious Attitudes of Students in Two Adventist Academies to the Expressed Moral and Religious Attitudes of Students in Charles Martin's 1963 Study" (M.A. thesis, Andrews University, 1973).

and Commitment comes the study named “Valuegenesis,”¹ which is “probably the most important piece of research on church youth ever conducted by any religious body in North America.”² Valuegenesis was designed to provide a picture of the value systems of Adventist youth—particularly those in our schools—and to determine what factors in Adventist homes, schools, and churches nurture the values and faith that we cherish in our young people. The 1992 Valuegenesis study surveyed over 11,000 Adventist youth as well as an additional 5,000 teachers, principles, parents, and pastors. A quick glance at some of the pertinent findings from the first report points to the need for materials that target preteens in their faith response.

Of the 11,000 students in Adventist schools and non-Adventist schools in grades 6-12, about 82 percent were baptized and 18 percent counted themselves as Adventists, though not baptized. Findings on age at baptism from the Valuegenesis Study are presented in table 1.

Table 1

Adventist Youth—Average Age at Baptism

Age	Percentage
Baptized below age 11:	18
At age 11:	14
At age 12:	19
Above age 13:	9

Source: From Roger Dudley and V. Bailey Gillespie, *Valuegenesis: Faith in the Balance* (LaSierra, CA: LaSierra University Press, 1992), 110.

¹North American Division of Seventh-day Adventists—Joint Boards of Education/John Hancock Center for Youth Ministry at La Sierra University, *Project Affirmation-Valuegenesis* (La Sierra, CA: La Sierra University Press, 1992).

²Roger Dudley and V. Bailey Gillespie, *Valuegenesis: Faith in the Balance* (La Sierra, CA: La Sierra University Press, 1992), 12.

The research of Valuegenesis and of others has determined that the peak age for baptism of students between the ages of 9 and 14 is age 12.¹

Our young people are interested in learning more about spiritual things. Among the list of topics such as sexuality, drugs, alcohol, race and ethnic groups, etc., more than three-fourths of the respondents indicated they would like their spiritual connection with God to be deeper than what they presently experienced. Table 2 shows three major interests of Adventist youth.

Table 2

Adventist Youth—What They Want

Interested/Very Interested In	Percentage
A deeper relationship with God:	77
Learning more of the Bible:	66
Learning more about Adventism:	55

Source: From Roger Dudley and V. Bailey Gillespie, *Valuegenesis: Faith in the Balance* (LaSierra, CA: LaSierra University Press, 1992), 124.

The above percentages may indicate a desire more than a deficiency. Yet, an informal comparison of existing materials created to lead SDA young people into a deeper relationship with Christ through Bible study, baptism into Christ, and active membership in the Adventist Church points to these existing materials as being inadequate in approach and content.² A cursory look revealed strengths in the cognitive areas of understanding salvation and becoming a

¹Other Seventh-day Adventist studies have also confirmed similar results:
 1951: The Mid-Century Report indicates for children of SDA parents it was slightly under 12.
 1975: Clifton Maberly's report for the Hewitt Foundation indicates that of 264 youth surveyed between the ages of 8 and 14, age 12 is the peak age for baptism.
 1980: Carl S. Johnson's survey of 29 pastors indicated an average of 11 years and 6 months.

²See Appendix A: "Doctrinal Support by Selected SDA Bible Studies," and chapter 2: "Summary on Baptism Preparation and Membership in the SDA Church."

member, but weaknesses in the outworking of those beliefs after one becomes a church member:

1. *Strengths:* Beliefs on Scripture, the Son, Salvation, Second Coming, Great Controversy, and Baptism (i.e., getting into the church) were sufficiently covered. Beliefs on the Law, Sabbath, Stewardship and Behavior (i.e., distinguishing our church) were sufficiently covered or given more emphasis.

2. *Needs Strength:* Beliefs on the Father, Spirit, and Spiritual Gifts (i.e., additional aspects of relationship with God) were not covered in three series, and minimally in two series. Beliefs on Remnant and Mission of the Church and Unity in the Church (i.e., witnessing, sharing your faith and membership roles and responsibilities) were not covered in three of the studies.

The Valugenesis survey indicated that students prefer a personal approach for learning doctrines over that of lectures and do-it-yourself methods. Materials that incorporate active, relational, and personal elements in the learning experience would enhance the effectiveness of teaching doctrine. The value of the personal approach (plus materials) over that of individual learning through materials alone is illustrated by the data in table 3.

Table 3

Adventist Youth—How They Prefer Learning Doctrines

Method	Percentage
Talking to someone I like	73
Sabbath sermons	67
Sabbath-school classes	60
Church-school Bible classes	52
Bible correspondence courses	54
<i>Insight</i> magazine	54

Source: From Roger Dudley and Janet Leigh Kangas, *The World of the Adventist Teenager* (Hagerstown, MD: Review and Herald Publishing Association, 1996), 69.

The questionnaire asked the students what they have done with the understanding and faith they did have. Three-fourths indicated they had tried to share Jesus at least once during the past year and an even greater percentage shared God's activity in their life with someone else. More than half indicated that they tried to encourage someone to join the church and become a member. Tables 4 and 5 show young people actively sharing their faith.

Table 4

Adventist Youth—How They Witness

Activity (within the last year)	Percentage
Told someone about God's work in their life	75
Tried to encourage someone to believe in Jesus	79
Tried to encourage someone to join the SDA church	56

Source: From Roger Dudley and V. Bailey Gillespie, *Valuegenesis: Faith in the Balance* (La Sierra, CA: La Sierra University Press, 1992), 123.

Table 5

Adventist Youth—How They Get Involved

Activity (within the last few years)	<u>Percentage</u>		
	Never	Sometime	Often
Family projects to help other people	33	49	13
Attended evangelistic meetings or youth rallies	36	43	21
Attended religious programs or events as church or school	51	35	14
Sang in choir or musical group at church or school	33	25	42
Attended church programs or event for youth and adults	26	47	27

Source: From Roger Dudley and V. Bailey Gillespie, *Valuegenesis: Faith in the Balance* (La Sierra, CA: La Sierra University Press, 1992), 123.

Adventist youth desire a deeper relationship with God. They take or they have few opportunities to test, express, and grow their faith. Studies that speak to preteens on their level and cognitive ability would be more effective in preparing them for baptism and continuing their faith response in the church and in their daily lives.

There is a need, therefore, for Bible study materials that will more effectively meet the needs of SDA preteens in preparing them for a meaningful relationship with Christ and that moves them to baptism and authentic participation in the Adventist Church.

Definition of Terms

The following terms are defined as used in this study.

Preteens: An age group between nine and twelve years of age, and students usually in grades 4 through 8 or 9. It is also the age span during which most children whose parents are members of the Seventh-day Adventist Church are encouraged to prepare for baptism and to become formal members of the church. Most youth express a desire to be baptized in this age group at eleven or twelve years of age. The most important factors that may influence a pre-teen's readiness for baptism are parents, their minister, adult relatives and friends, peers, a week of spiritual emphasis, and attending church school.¹

¹Daniel Gutekunst, "The Implications of the Piagetian Stages to Readiness for Baptism" (Ph.D. dissertation, Andrews University, 1983), 109. Almost 600 students in SDA schools indicated the following ranking of influence:

For the overall group, highest to lowest were: (1) parents, (2) their minister, (3) adult relatives or friends, (4) peers, (5) week of prayer, (6) Sabbath school, (7) evangelistic meeting, (8) elementary school teacher, (9) Pathfinders, (10) academy teacher, (11) radio-TV, and (12) college teacher.

For those who felt they were baptized at the right time, highest to lowest were: (1) parents, (2) their minister, (3) adult relatives or friends, (4) week of prayer, (5) evangelistic meetings, (6) peers, and (7) elementary school teacher.

For those who felt they were baptized too young, highest to lowest were: (1) parents, (2 and 3) their minister and peers, (4) evangelistic meetings, (5) week of prayer, (6) adult friends, and (7) relatives.

For those who felt they were baptized too late, highest to lowest were: (1) parents, (2) their minister, (3) week of prayer, (4) academy teacher, (5) college teacher, (6) evangelistic meetings, and (7) elementary school teacher.

Baptism: A ceremony indicating or professing a covenant relationship with God and the beginning of membership in the Seventh-day Adventist Church. It is in most instances performed by an SDA minister who immerses the candidate in water after the candidate professes belief in Christ as Savior and Lord and assents to the baptismal vows. In addition, with a church congregation as audience, a majority vote is accepted as official record of acceptance into membership.

Baptismal preparation: The process of familiarizing a candidate with the essentials of salvation, the fundamental teachings of the church, and the responsibilities of church membership. “A minister should not present any candidate for baptism and church membership until he can satisfy the church by a public examination that the candidate has been well instructed and is ready to take such a step.”¹ A minister, evangelist, Bible worker, church school teacher or principal, Sabbath School teacher, or an SDA adult may provide the instruction to the candidate, but usually the minister will confirm or complete the preparation process.

Baptismal preparation methods: The methods may be through any combination of baptismal guides and Bible study guides, Bible marking studies, questions/discussion, filmstrip/movie/video, and lectures or preaching.

Baptismal vows: In the SDA church, a listing of thirteen condensed statements on faith in Christ and that are often read for verbal assent by a candidate at a baptism.²

Fundamental Beliefs: “Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs . . . constitute the church's understanding and expression of the teachings of Scripture. Revision of these statements may be expected at a General Conference Session when the church is led by the

¹*Seventh-day Adventist Church Manual* (Hagarstown, MD: Review and Herald Publishing Association, 1995), 28.

²*Ibid.*, 30-31. See Appendix C for the “Outline of Doctrine” (specifically written to instruct candidates for baptism and membership) and Appendix D for the “Thirteen Baptismal Vows.”

Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.”¹

Limitations of the Dissertation

This dissertation was directed toward preparing a series of baptismal preparation studies with an understanding of the cognitive abilities of preteens more than evaluating personal faith readiness in making that decision.

Outline of the Dissertation

The following was adopted for the development of a series of baptismal-preparation study guides for preteens:

A study of baptism and baptism preparation in the Bible, writings of Ellen G. White, and the *Seventh-day Adventist Church Manual* clarified requirements for accepting candidates for baptism and for membership in the Seventh-day Adventist Church. In addition, a review of available Bible study guides exposed doctrines that needed strengthening or were missing in these instructional materials that were designed for baptism preparation and church participation.

A review of contemporary works by those specializing in the field of human development provided an understanding of various physical, mental, and social theories of growth. A focus on determining age-related abilities and cognitive and moral maturation became central to this study. The work of several leading faith-development researchers also contributed to the understanding of human development—especially as it applied to faith and its nurturing among preteens.

A review of research on temperament and psychological types revealed reality is perceived from four basic perspectives. Recent work done by researchers on learning styles

¹Ibid., “Preface to the Fundamental Beliefs of Seventh-day Adventists,” 23. See Appendix B for a complete listing of the 27 Fundamental Beliefs.

complemented this section as temperament types relate to learning styles and teaching styles.

An awareness of new research on left- and right-brain processing and learning modalities added to a knowledge of these learning theories.

Based on the review of cognitive, moral, and faith developmental theories and temperament and learning style theories, a profile was created specifically for preteens.¹ The SDA Baptismal Vows and the SDA Fundamental Beliefs were used to make a second profile to serve as the scriptural framework in designing the series of preteen baptism preparation study guides.² One study from the newly designed set is included in this section as an example of learning style format and applicability for preteens.

The Bible studies were implemented both in the classroom of the local SDA church school and in the homes of preteens attending public school. This experience resulted in developmental changes in the lessons and observations that are now part of the finalized set of study guides.

Conclusions and suggestions for additional areas of study and implementation are presented. Ideas on enhancing the baptismal service and nurturing the new members are also included.

The Appendix consists of a review of currently available Bible study guides, SDA beliefs and baptismal vows, and the newly designed series of baptismal preparation Bible study lessons. Materials that have been used before, during, and after the baptism ceremony are also included in the appendix section.

¹See tables 20, 21, 22 in chapter 4, “Profile 1: Understanding Preteens.”

²See table 23 for “Profile 2: Baptismal Candidates Must Acknowledge a Minimum Set of Truths.”

CHAPTER TWO

BAPTISM AND BAPTISM PREPARATION

Introduction

This chapter opens with several biblical injunctions on the necessity of being baptized. The three major sections that follow focus on an understanding of baptism in the Scriptures, in the writings of Ellen G. White, and in the Seventh-day Adventist Church.

The first major section examines the spiritual meanings attached to water rituals in the areas surrounding Israel and in Israel itself, the shift in meaning John the Baptist gave to baptism, and baptism as understood by the early Christians after the Cross and Pentecost. Although a baptismal manual is not found in the Scriptures, an examination of verses associated with the ceremony disclose its purpose and meaning that candidates were to acknowledge in their decision to join the nation of Israel or the New Testament church.

This is followed by a look at Ellen G. White's perspectives on youth readiness for baptism, specific steps in preparing for baptism, and words of warning for youth and parents.

Next, the official Seventh-day Adventist Church's position on baptism and requirements for membership as indicated in the *Seventh-day Adventist Church Manual* are reviewed.

The summary asks two questions relevant to preteens: Do preteen candidates really understand the commitment they are making? and, Do we have age-appropriate materials that adequately prepare young people for baptism and active membership in the SDA Church? Chapter 3 answers the first question; chapter 4 offers an answer to the second one.

Baptism and Baptism Preparation in the Scriptures

Necessity of Baptism

Jesus said “unless a man is born of the water and the Spirit, he cannot enter the kingdom of God” (John 3:3). Nicodemus misunderstood this as applying to the ‘first-birth experience,’ but Jesus was clearly stating the necessity of a spiritual transformation to enter God’s kingdom.

Scripture specifically states that we should be baptized: “Repent and be baptized, everyone of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit” (Acts 2:38). Obviously, people can be saved without being baptized, such as the thief on the cross (Luke 23:43), but if we have accepted God’s grace and are committed to the principles of Jesus, we will want to be baptized.

Moreover, Jesus’ command to “go and make disciples of all nations, baptizing them . . . and teaching them to obey everything I have commanded you” (Matt 28:19, 20) emphasizes active commitment in teaching, discipling, and baptizing for the furtherance of His kingdom.

Baptism in Old Testament Times

Near Eastern Water Rituals

The ritual use of water, blood, wine, or fire was common among religious communities. These served to consecrate things, animals, and persons. The forms of sprinkling or pouring, washing, drinking, immersion, or passing through water signified a specific relationship to nature, history, a special community or deity.

One Bible dictionary suggests at least three meanings behind various water rituals of the regions surrounding Israel and which may have influenced its early ceremonies:¹

1. Water rituals as an act of purification: Trespassers against hygienic, moral, and social taboos are restored or initiated to full membership in the community and the service of the deity.

¹ *The Interpreter's Dictionary of the Bible* (1976), s.v. “Baptism.”

2. *Water rituals signifying birth out of chaos, life out of death:* It conveys, strengthens, or saves life by mediating participation in the life (and death) of a deity. This was done by sprinkling of drops of water (semen [or seed] of a god), or by lifting out of the water (womb of a goddess).

3. *Water rituals as a rite of passage:* The participant moves from one sphere into another by a ritual which sometimes included extreme dangers and rigorous tests. Events such as birth, name-giving, attainment of puberty, marriage, recovered health, warfare, victory, and death are shown to be more than mere natural, secular, incidental occurrences. Swallowed up by the superior order, the temporal is made sacred, bearable, and glorified.

Water Rituals in the Nation of Israel

For the nation of Israel, the water rituals often served the function of cleansing them of impurity from contact with the heathen. It was also regarded as a symbolic rehearsal of the passage through the Red Sea—and thus, along with circumcision and sacrifice, made the entrant a party to the same covenant by which natural Israelites had joined.¹

The *SDA Bible Dictionary* suggests at least three views for Israel's use of water in their ceremonies:²

1. *Cleansing and purification:* Jewish baptism was viewed largely as a cleansing from ritual defilement and included both sprinkling and bathing (Lev 14:8, 9; 16:4; cf. Zech 13:1). It was used to consecrate the priests (Exod 29:4; 40:32; Lev 16:4), the people of Israel as a 'kingdom of priests' (Exod 19:6, 10, 14, 22; Ezek 16:4, 9) and of individuals who have become unclean (Lev 12-15). Some rituals also included hyssop dipped in water and sprinkled on the people in a purification service (Lev 14:6,7; Num 19:17-19). Later in the OT, God employs water for cleansing and giving the spirit. In Ezek 36:25-26 God promises, "I will sprinkle clean water

¹*SDA Bible Dictionary* (1960), s.v. "Baptism."

²*The Interpreter's Dictionary of the Bible* (1976), s.v. "Baptism."

on you and you will be clean; . . . I will give you a new heart and put a new spirit in you.”¹

David prays, “Wash away all my iniquity and cleanse me from sin” (Ps 51:2), “Cleanse me with hyssop, and I will be clean, wash me and I will be whiter than snow” (vs. 7), and “Create in me a pure [clean, KJV] heart, O God; and renew a steadfast spirit within me” (vs. 10).

2. Water as the instrument of death and life: Water is under the control of God in the creation story (Gen 1) and the Spirit is “hovering over the waters.” In Noah’s new beginnings after the Flood, in Israel’s new beginnings after the Red Sea, and again forty years later at the Jordan, water serves as the symbol of both death and salvation or life.² References made to the deep or the sea often connect the idea of death as in Jonah 2:2-9. Water in the form of dew, rain, springs, rivers, and fountains take on a symbolic ‘living’ aspect—especially significant in the deserts and dry lands of Palestine.

3. Baptism as a legal rite: Sojourners, foreigners, and aliens could be assimilated into Israel by ‘proselyte baptism.’ Refugees from war and strangers by intermarriage could participate in an official ritual to join the Jewish people. There is no specific reference to ‘proselyte baptism’ in the Old Testament.³ At least two Inter-Testamental books mention this form of baptism.⁴

The Essenes and John the Baptist

Discoveries at Qumrân and in Cairo reveal that a Jewish sect known as the Essenes took baptism a step beyond ritual cleansing from defilement by immersing themselves daily,

¹Compare also Zech 12:10, “And I will pour out . . . a spirit of grace and supplication” and Joel 2:28-29, “I will pour out my Spirit on all people.”

²Only the experiences of Noah in the Flood and Israel in the Red Sea are referred to in the New Testament as a ‘type’ of baptism (1 Cor 10:1-2; 1 Pet 3:19-21) perhaps because lives are lost as well as reborn in these two historical incidents.

³The first occurrence of a term for this type of conversion is first found in Esth 8:17. After the Jews were allowed to defend themselves, “many people of other nationalities became Jews because fear of the Jews had seized them.”

⁴The Book of Tobit 1:8 and the Book of Judith 14:10.

symbolically washing away their sins.¹ They believed water to be cleaner than blood—a symbol more directly related to purification of the heart. It is apparent that the Jews who flocked to John in the wilderness understood the meaning of the rite and considered it an appropriate procedure.

John the Baptist's message had at least two differences. He extends proselyte baptism to include "repentance for the forgiveness of sins" (Luke 3:3) and "repent, for the kingdom of heaven is at hand" (Matt 3:2). John required it of the gentiles *and* the Jews—even of their religious leaders. He also contrasts his own baptism with a future "baptism of the Spirit and of fire" (Luke 3:16). The baptismal summons to the Jordan meant that Israel must come once more to the wilderness. As the people of God had been separated from Egypt by a pilgrimage through the water of the Red Sea, so Israel is exhorted again to experience separation; the nation is called to a second Exodus in preparation for a new covenant.²

Baptism in the New Testament

A review of verses in the New Testament pertaining to baptism reveals five different baptisms or symbolizing ceremonies. The baptismal waters of the Flood, the Red Sea, and the Jordan make up the first three. The baptism of Jesus (in the Jordan *and* on the cross) is included as a fourth, and the revelation at Pentecost ordains a new (fifth) baptism, namely, the believer's baptism of water and the Spirit.

In addition, the NT presents a basic understanding and behavior that a candidate for baptism was to acknowledge. These understandings are presented in tables 6 through 9 based on an arrangement of themes suggested by the verses reviewed. The first arrangement of basic elements or requirements for the five different baptisms is shown in table 6.

¹"Matthew," *Seventh-day Adventist Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald Publishing Association, 1956), 5:297.

²Glenn Barker, William L. Lane, and J. Ramsey Michaels, *The New Testament Speaks* (New York: Harper and Row Publishers, 1969), 76.

Table 6

Baptism Requires More Than Just Water

Text	Baptism	Element or Requirement
Noah's Baptism		
1 Pet 3:20-21 (Heb 1:7)	"Eight were saved through water, and this water symbolizes baptism" "By faith Noah, . . . built an ark to save his family. By his faith he condemned the world and by faith became heir of the righteousness that comes by faith."	faith
Moses' Baptism		
1 Cor 10:2 (Heb 11:29)	"They were all baptized into Moses in the cloud and in the sea." "By faith the people passed through the Red Sea"	faith
John the Baptist's Baptism		
Matt 3:6; Luke 3:3	"confessing their sins, they were baptized"	confession
Mark 1:4; Luke 3:3 Acts 13:24	"preaching a baptism of repentance and forgiveness of sins" "before the coming of Jesus John preached repentance and baptism"	repentance
Matt 3:8; Luke 3:8 Luke 3:12	"Produce fruit in keeping with repentance" "what must we do? . . . the man with two tunics should share, . . . the one with food should do the same, don't collect any more taxes than you are required to, don't exhort money and don't accuse people falsely"	ethics
John 1:31 Mark 1:8 Matt 3:11; Luke 3:16 Matt 3:7; Luke 3:7	"that he might be revealed to Israel" "He will baptize you with the Holy Spirit" "He will baptize you with the Holy Spirit and with fire" "who warned you to flee from the coming wrath?"	eschatological hope
Baptism of Jesus		
John 1:29	"Look, the Lamb of God, who takes away the sin of the world!"	forgiveness
Matt 3:16	"and he saw the Spirit of God descending like a dove" (same as Mark 1:10, Luke 3:22, John 1:32)	Holy Spirit
Matt 3:17	"This is my Son, whom I love; with you I am well pleased" (same as Mark 1:11; Luke 3:22)	relationship and favor of God
John 1:31	"reason I came baptizing was that he might be revealed to Israel"	eschatological fulfillment
Matt 3:15	"it is proper for us to fulfill all righteousness"	fulfill righteousness

Table 6—*Continued.*

Text	Baptism	Element or Requirement
Believer's Baptism		
Acts 2:38	"what shall we do ? . . . Repent and be baptized"	repentance
Acts 2:38	"and be baptized, . . . for the forgiveness of your sins"	forgiveness
Acts 22:12-16	"Get up, be baptized and wash your sins away"	wash sins away
Mark 16:16	"whoever believes and is baptized will be saved"	believes
Acts 2:41	"Those who accepted his message were baptized"	accepted message
Acts 8:12	"believed . . . as he preached the good news . . . were baptized"	believed good news
Acts 8:13	"Simon himself believed and was baptized"	believed
Acts 16:13-15	"Lydia . . . The Lord opened her heart to respond to Paul's message"	heart response
Acts 16:25-34	"what must I do to be saved? . . . Believe on the Lord Jesus Christ"	believe on the Lord
Acts 18:7-8	"Crispus . . . and his household believed in the Lord . . . baptized"	believe in the Lord
Acts 19:3-5	"He told the people to believe in Jesus . . . they were baptized"	believed in Jesus
Acts 8:36,37	"I believe that Jesus Christ is the Son of God"	Jesus is the Son
Matt 28:19	"baptizing them in the name of the Father, Son, Holy Spirit"	in the name of
Acts 2:38	"Repent and be baptized . . . in the name of Jesus Christ"	in the name of
Acts 8:12	"believed . . . in the name of Jesus Christ, they were baptized"	in the name of
Acts 22:12-16	"Get up, be baptized and wash away your sins, calling on his name"	calling on his name
Acts 9:17-18	"So that you may . . . be filled with the Holy Spirit . . . baptized"	filled with H/S
Acts 2:38	"be baptized . . . you will receive the gift of the Holy Spirit"	will receive H/S
Acts 10:44-48	"Holy Spirit fell on all them . . . Peter commanded . . . be baptized"	H/S fell on them
Matt 28:19	"go and make disciples . . . baptizing them"	discipleship
Rom 6:3	"who were baptized into Christ Jesus were baptized into his death?"	into His death

Notes:

1. Word occurrence in the New International Version of the New Testament:

"baptism" = 20 times in 18 verses "baptisms" = 1 time in 1 verse
 "baptize" = 12 times in 8 verses "baptized" = 50 times in 42 verses
 "baptizing" = 9 times in 9 verses

2. New Testament verses making an incidental references to baptism were not included in his study.

3. The baptism of Jesus is included in this table for two reasons. First, this baptismal event is unique in salvation history. Second, Jesus typologically fulfills the second major step in Israel's history. (See Matt 2:15, 17; 3:15; 4:1, 2; 5:1, 2; etc., where this idea is most visible.) Note also that the NT believer follows a similar pattern to the major steps in both Israel's and Jesus' life. For example:

- (a) Israel is called out of Egypt, baptized in Red Sea, wanders 40 years, receives law at Mount Sinai, etc.
- (b) Jesus is called out of Egypt, baptized in Jordan, tempted 40 days, gives new laws on the Mount, etc.
- (c) Believers are called out of the world, baptized, tempted, and obedient to the new commandment, etc.

Noah's Baptism

Peter makes the only parallel between the “Flood” and baptism and suggests that Noah and his family were “saved by faith” (Heb 11:7). They were symbolically washing away the old world (and all the faithless) and believed God would direct them in starting a new one.

Moses' Baptism

Paul makes the only parallel between the “cloud and the sea” and baptism. The Israelites were “saved by faith” (Heb 11:29). It was not the water or the fire that saved them—it was in faith that the “Lord will fight for you; you need only to be still” (Exod 14:14). The people going through the Red Sea compares to baptism in the sense of washing away the old life of Egypt and starting clean in a new land. The cloud may be a less obvious analogy to the “baptize with fire,” if the cloud is the ‘pillar of cloud’ that “brought darkness on the one side [for the Egyptian armies] and light to the other side [for the Israelites]; . . . all night long” (Exod 14:19-20).

John the Baptist's Baptism¹

Unless the Jews accepted John's baptism and the subsequent baptism of the Holy Spirit by Jesus Christ, they were no better than the heathen. Their descent from Abraham would avail them nothing (compare John 8:33, 39, 53; Rom 11:21; Gal 3:7, 29; Jas 2:21). All four Gospels record John the Baptist's calling in the desert. He moves baptism beyond the ideas of purification and cleansing to ethics and eschatology. Quoting from Isa 40:3-5, “making straight the way for the Lord,” John connects “produce fruit in keeping with repentance” (Matt 3:8,10; cf. Luke 3:4, 8-14) as an ethical requirement for baptism. The eschatological theme of “the one coming after him . . . needed to be revealed to Israel” was one of wide expectation. The people were anxious for a Savior, and so were the Pharisees and Sadducees—if only to flee the ax to the tree and the coming wrath!

¹ See also the previous discussion on the Essenes and John the Baptist.

Baptism of Jesus

John's ministry as 'forerunner' reaches its climax as Jesus appears. He makes a threefold declaration: Jesus was (1) the sin-bearing Lamb of God (John 1:29), (2) the one who was to baptize with the Spirit and fire (John 1:33), and (3) the Son of God (John 1:34).

Three reasons for Jesus being baptized provide additional meaning for the believer:

1. It announced the close of his private life in Nazareth to the opening of His mission to the world. As the sacrificial lamb was to be clean and spotless, so the 'Lamb of God' had to be a pure and perfect offering to satisfy the requirements of a just God. 1 John 3:3 adds, "Everyone who has this hope ["of when he appears," vs. 2] in him purifies himself just as he [Jesus] is pure."

2. It symbolically proclaimed that he was taking upon Himself the sins of the world and sharing its shame and pain. He came to "forgive our sins and purify us from all unrighteousness" (1 John 1:9), "to take away sins" (1 John 3:5), as well as, to be the "atoning sacrifice for our sins" (1 John 2:2).

3. It allowed God, the Father to dramatically and publicly ordain Him and confirm His mission. Certainly Jesus sought the companionship of the Father, illumination to see clearly the way set before Him, and the power to "fulfill all righteousness" in that path. It is worthy of note that at Jesus' baptism the revelation of the Holy Spirit (the dove descending) and the voice of the Father (declaring divine sonship) figure prominently in the later New Testament theologies of adoption and inheritance. The words of the Father's voice allude to Ps 2:7 and Isa 42:1 and may foreshadow the crucifixion. Jesus spoke metaphorically of His own death as a "baptism" in Luke 12:50. Just as the Jordan baptism inaugurated Jesus' ministry in Palestine, the Calvary baptism can be seen as inaugurating the ministry of the Holy Spirit in a wider realm.

Believers' Baptism

John the Baptist required repentance and forgiveness for baptism. After Pentecost both are still required, however, two new requirements are added. Candidates for baptism must now

acknowledge belief in Jesus (Acts 8:12) and that He is the Son of God (Acts 8:36-37). Paul makes a clear distinction between John's baptism and baptism in the name of Jesus (Acts 19:3-5).

The believer and the Holy Spirit

The significance of the Holy Spirit in the early church is much more pronounced than in times prior to the Cross and Pentecost. The Holy Spirit was manifested visibly, audibly, and had such an effect that they "turned the world upside down" (Acts 17:6). The close connection between NT baptism and the reception of the Holy Spirit is shown in table 7.

Table 7

Baptism Invokes the Holy Spirit

Text	Manifestation of Holy Spirit
Acts 10:44-48 "Can anyone keep these people from being baptized with water? They have received the Holy Spirit as we have"	before baptism
Acts 9:17-18 "Jesus . . . has sent me so that you may see again and be filled with the Holy Spirit. Immediately . . . he could see again. He got up and was baptized"	before baptism (?)
Matt 3:16 "Jesus . . . was baptized . . . Spirit of God descending like a dove"	during baptism
Mark 1:10-11 "as Jesus was coming up out of the water . . . the Spirit descending on him"	during baptism
John 1:32 "I saw the Spirit come down from heaven as a dove and remain on him"	during baptism
Luke 3:21-22 "Jesus was baptized too. And as he was praying . . . the Holy Spirit descended"	at (?)
Acts 2:38 "be baptized . . . And you will receive the gift of the Holy Spirit"	at or later (?)
Acts 1:5 "John baptized . . . but in a few days you will be baptized with the Holy Spirit"	sometime later
Acts 11:16 "John baptized with water, but you will be baptized with the Holy Spirit"	sometime later
Acts 8:16 "the Holy Spirit had not yet come upon any of them; they had been simply baptized into the name of the Lord Jesus"	sometime later
Acts 19:1-6 "they were baptized . . . When Paul placed his hands on them, the Holy Spirit came on them and they spoke in tongues and prophesied"	after baptism <i>and</i> laying on hands

Notes:

On the day of Pentecost, the Holy Spirit was experienced by the disciples and all who were gathered. It may be implied in Jesus' words in Acts 1:5 that they were baptized only with John's baptism of water and that in a few days the disciples were to be baptized with the Spirit. Scripture does not state whether the disciples were included in the believer's baptism of the 3,000 added that day.

The believer is assured of salvation

The believer in Christ receives a much greater assurance of his relationship to God and an inheritance than the OT believer. What the Old Testament promised to Abraham is now secured in the redemptive act of Christ—Jesus was baptized (at Jordan *and* Calvary) and therefore He did “fulfill all righteousness” (Matt 3:15). 1 Pet 3:21 clarifies that it is the resurrection that saves—it does cleanse us of our guilt (as dirt from the body), but more important, it restores our relationship with God. This results in a good conscience before God because the resurrected and ascended Christ is the one actually standing before God in our place (1 Pet 3:22)!

Table 8 lists verses on baptism which contain a promise or surety for the believer, and table 9 suggests additional themes in the NT that are associated with baptism.

Table 8

Baptism Adds Special Promises for the Believer

Text		Promise or Surety
Mark 16:16	“whoever believes and is baptized will be saved”	will be saved
Acts 16:25-34	“believe in the Lord Jesus, and you will be saved”	will be saved
Acts 2:38	“repent, be baptized, you will receive the gift of the Holy Spirit”	will receive gift of the Holy Spirit
Rom. 6:5	“If we have been united with him like this in his death, we will certainly be united with him in his resurrection”	will certainly be united with him in his resurrection
1 Pet 3:21 (a)	“this water symbolizes baptism that now saves you also”	baptism that now saves you
1 Pet 3:21 (b)	“not the removal of dirt from the body,”	
1 Pet 3:21 (c)	“but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ”	a good conscience before God saves you by the resurrection

Table 9

Baptism Adds Special Meaning for the Believer

Text	Theme Associated with Baptism
Matt 3:11; Luke 3:16 "He will baptize you with the Holy Spirit and with fire."	Pentecost (?), Final Judgment (?)
Luke 12:50 "I have a baptism to undergo"	death
Rom 6:3 "buried through baptism into Jesus' death"	death
Col 2:12 "buried with him in baptism"	death
Mark 10:38-39 "can you drink the cup I drink or be baptized with the baptism I am baptized with?"	death
Matt 20:20-28 "You will drink the cup and be baptized with the baptism I am baptized with"	death
1 Cor 15:29 "if the dead are not raised at all, why are people baptized for them"	resurrection
Rom 6:4-6 "united with him like this in his death . . . united with him in his resurrection"	resurrection
Eph 4:5 "one Lord, one faith, one baptism"	unity
1 Cor 1:13 "Is Christ divided? . . . Were you baptized into the name of Paul?"	unity
1 Cor 1:15 [factions of] "of Paul, of Apollos, of Cephas, of Christ"	unity
1 Cor 12:13 "baptized by one Spirit into one body . . . given one Spirit to drink."	unity
Gal 3:26-29 "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ . . . for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise."	sons of God, all are clothed with Christ, all are united in Christ, all are seed of Abraham, all are heirs of Christ, all are

Notes:

1. In 1 Cor 15:29 Paul is not judging the local practice of baptizing the dead or making a case for its biblical authority, but simply making a reference to it in his logical argument of the resurrection hope.
2. Regarding 1 Cor 12:13, Paul's theme of unity in 1 Cor 12 is a continuation of chapter 11's discussion of problems of disunity in their observance of the Lord's Supper—which is intended to unify everyone in "proclaiming His death" (1 Cor 11:26).

The themes from table 9 add to the understanding and meaning of baptism in the early church and are briefly explained.

1. *Pentecost and/or Final Judgment*: Matt 3:11 and Luke 3:16 may be a prophecy fulfilled at Pentecost by the outpouring of the Spirit under the symbol of “tongues of fire” (Acts 2:3, 4). A second understanding may include the dual theme of mercy and justice: ‘*baptized with the Spirit*’ for the believers at Pentecost and onward, and ‘*baptized with fire*’ for the wicked in their ultimate destruction. (Matt 3:12 includes both: “he will gather the good wheat into the barn, but burn up the chaff with unquenchable fire.” See also Matt 3:10 and Luke 3:9.)

2. *Death*: Baptism is used figuratively of death, either in sufferings which lead up to death, or death itself. In Luke 12:50 Jesus says “how distressed I am until it is completed” in the sense of being ‘immersed’ in the circumstances which bring one face to face with death. Both Matthew and Mark link together ‘baptism’ and the ‘cup of suffering’ at Gethsemane, at His trials, and on the cross with the ‘cup of death’ on the cross. (See Matt 20:22-23 with 26:39; Mark 10:38-39 with 14:36.) Baptism also symbolizes spiritual death to sin as Rom 6:9-11 makes clear that sin has no dominion over the dead. The hearers of Jesus’ speech uplifting John the Baptist gave an acknowledgment that “God’s way was right” (Luke 7:29) and, in baptism, justice is portrayed by the sinner accepting the execution of Jesus as his substitute.

3. *Resurrection*: After concentrating on ‘death through Adam’ in Rom 5, Paul uses the baptismal ideas of being buried and raised; he states seven times of being ‘alive’ in Christ now, in newness of life (Rom 6:4, 8, 11, 13), or at the resurrection with Christ (Rom 6:5, 22, 23).

4. *Unity*: The “one Lord, one faith, and one baptism” are all-inclusive. There is no other provision for entrance to the kingdom of God, no matter the difference. In the first chapter of the letter to the Corinthians, Paul strikes quick against the factions in Corinth, telling them to guard against divisions based on the one who performs the baptism. Paul again picks up the theme of baptism and unity (1 Cor 12:13)—right after his discussion of further divisions (1 Cor 11:18) surrounding the Lord’s Supper, which serves as a ‘type’ of baptism in the eating of the bread and

drinking the cup as “remembering the new covenant” and “proclaiming the Lord’s death until he comes” (1 Cor 11:23-26).

5. *Clothed*: Paul may be indirectly referring to the clothes Adam and Eve had to wear upon losing their innocence before God. In Christ we have new clothes (Isa 61:10, “he has clothed me with garments of salvation and arrayed me in a robe of righteousness”). In the four verses of Gal 3:26-29, Paul connects baptism with sonship, faith in Christ, unity, belonging, descendancy from Abraham, and entitlement to Abraham’s inheritance all together.

Related meanings of baptism

Several New Testament passages add to the meaning of baptism through the use of related words or phrases such as “born again” (John 3:3) and “washing of rebirth” (Titus 3:5).

A passage on footwashing is added to this list as it provides significant lessons for the believer’s continuing experience in Christ. Although important lessons on humility, service, and unity are blended by Jesus at the Last Supper, the washing of feet also served as a provisional ceremonial for washing of sin after baptism. Someone already bathed need not wash again except their feet (John 13:10); likewise, someone already baptized need not be wholly cleansed again except from sins that have subsequently accrued. As such, this post-baptismal act becomes extremely important for new converts to understand as part of their pre-baptismal instructions.

Passages that refer to baptism by related words and phrases revealing benefits of conversion and becoming a child of God are found in table 10.

Elementary teachings for new members

One final passage adds to this study on baptism from the Scriptures. In Heb 5:12-6:2 reference is made to “elementary teachings.” Paul exhorts his hearers to refrain from rehashing foundational teachings and to move on. Heb 6:1-2 suggests a set of six basic teachings for the new convert. A contrast between younger and older Christians is shown in table 11.

Table 10

Baptism Adds Special Benefits for the Believer

Text	Related Word, Phrase, or Theme
John 3:3-8 “No one can see the kingdom of God unless he is born again.” “No one can enter the kingdom of God unless he is born of water and the Spirit.”	can see kingdom can enter kingdom
1 John 5:3-6 “This is love for God: to obey his commands. And his commands are not burdensome, for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith. Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.”	can overcome can have victory
Heb 10:19-22 “Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.”	has confidence has access to God has full assurance, has guilt removed
Titus 3:4-7 “But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life.”	has God’s mercy is reborn is renewed become heirs has hope
2 Cor 2:21-22 “Now it is God who makes both us and you stand firm in Christ. He has anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.”	stands firm in Christ is sealed as His has a guarantee
Eph 4:30 “And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.”	is sealed for redemption
John 13:4-10 “Unless I wash you . . . you have no part with me” “A person who has had a bath needs only to wash his feet; his whole body is clean.”	has spiritual fellowship with Jesus has already been baptized can be re-consecrated

Notes:

The oriental custom of footwashing was reminiscent of OT laws pertaining to consecration and purification of the high priests (Exod 30:17-21; 40:30-32). As sinners, Aaron and his sons were to wash their *own* feet before entering the sanctuary. Jesus washed Peter’s feet after he saw its spiritual meaning.

The *SDA Bible Commentary* (5:1029) notes the threefold significance of footwashing: (a) it symbolizes cleansing from sin just as baptism symbolizes original cleansing from sin, (b) it symbolizes renewed consecration to service, and (c) it typifies the spirit of fellowship.

Table 11

Heb 5:11-6:2 Describes Diet for Infants and Maturing Christians

The Infant Christian	The Mature Christian
(5:13) "still an infant"	(6:1) "go on to maturity"
(5:11) "slow to learn"	(5:12) "ought to be teachers"
(5:13) "lives on milk"	(5:14) "by constant use train themselves"
(5:12) "elementary truth"	(5:13) "the teaching about righteousness"
	(5:14) "distinguish between good and evil"
(6:1, 2) "elementary teachings"	
foundation of:	
"repentance from acts that lead to death"	
"faith in God"	
"instruction about baptisms"	
"the laying on of hands"	
"the resurrection of the dead"	
"eternal judgment"	

Notes:

1. The "instructions" about baptism (Heb 6:2) are not stated. The usual word for baptism is not used in vs.1. The plural form (Greek, *baptismoi*) is used and may indicate the two baptisms in the Christian church by water and by the Spirit, but a more appropriate form of the word would be used if this were the case. The word occurs here and only in Mark 7:4, 8 and Heb 9:10 in which the context has reference to the Jewish purification rituals—but is not accepted as its primary meaning since these ceremonial washings are not part of fundamental doctrine in Christianity. What may be meant here is the elementary aspects of washing and purification similar to the Jewish rites.

2. In the OT the "laying on of hands" signified the transference of blessing and office (see Gen 48:9-14; Num 8:10, 11; Deut 34:9). New Testament believers received the Holy Spirit after baptism by this ordination as in Acts 6:6 and 1 Tim 4:14.

Summary of Baptism and Baptism Preparation in Scripture

In addition to Paul's six-item list in Heb 6:1-2, the study of NT verses on baptism revealed two significant patterns which provide a biblical base for instructing candidates for baptism. The first pattern views the sinner's past, present, and future relationship before God, and the second reveals significant parallels between the water ceremonies of Israel, John the Baptist, and the NT church.

Pattern of Past, Present, and Future Good News

1. Candidates for baptism are to understand and accept the fundamental truth of forgiveness (past sins paid for by Christ's death).

2. Candidates for baptism are to understand and accept the fundamental truth of repentance and a growing relationship with Christ in the present. This new status or standing of reconciliation (identifying with Jesus' death and burial by immersion) results in obedience, unity, and ethical responsibilities. The believer rises out of the water (identifying with Jesus' resurrection), experiences newness of life (reborn and adopted as a son/daughter of God), and has confidence to draw near to God (having a great high priest, being clothed with Christ). In addition, the Holy Spirit provides gifts for service and seals the believer.

3. Candidates for baptism are to understand and accept the fundamental truths of God's promises concerning the future. Baptism also symbolizes the hope of eternal life and sharing Christ's inheritance.

Parallel Elements

The parallels between elements or requirements of the OT, John the Baptist, and the NT water ceremonies are quite noticeable. To complete this section on baptism in the Scripture, these parallels are summarized in the ten categories seen in table 12.

Table 12

Water Ceremonies Reveal Parallel Elements

Baptism in OT Times	John the Baptist's Baptism	Baptism in NT Times
Candidates		
all coming out of Egypt	Jews, priests, leaders, Gentiles	"whosoever"
Faith Requirement		
Flood = get in the ark Red Sea = stand still	believe in the Coming One who baptizes with Spirit and fire	believe in the Gospel believe in Jesus Christ
Anointing		
water = rehearse Red Sea = instrument of death or life Spirit = God cleanses heart fire = cloud/pillar	water = wash away sins = "drink the cup" Spirit = Coming One baptizes with fire = Coming One baptizes with	water = wash away sins = death, resurrection Spirit = Pentecost, gifts fire = Pentecost, judgment
Cleansing		
from defilement and contact blood of sacrifices ceremonial washings	forgiveness for your sins Lamb of God who takes away sins daily immersion (Essenes)	Jesus' death = forgiveness Jesus' blood = clean robes Jesus' life = die daily
Purification		
from ritual impurity (uncleanness, immorality, etc.)	repent "don't extort" and "don't accuse"	Jesus' resurrection = victory = power over sin, world
Consecration		
separating the priests and people a "kingdom of priests"	to reveal the One Who is coming to Israel	clothed in Christ make disciples
Adoption		
circumcision and sacrifice (name changed by God)	not say "Abraham is our Father" "This is my beloved Son"	all sons of God by faith born anew in new family
Commission and/or Ethics		
(Israel baptized in Red Sea and then brought to Mt. Sinai)	prepare the way for the Lord bear fruit fit for repentance	go, make disciples, teach to obey
Eschatology		
Messianic kingdom, etc. promises to Abraham and seed	kingdom of heaven is near, at hand God can raise children for Abraham	kingdom is present and future = Abraham's seed and heirs
Maturity level		
choose to join Israel hope for promised blessing	choose to believe in Coming One hope for baptism of Spirit and fire	"milk" = elementary truths for new members

Baptism in the Writings of Ellen G. White

The writings of Ellen G. White hold importance in the Seventh-day Adventist Church as a respected commentator and special guide in areas of Scripture, church organization and administration, education, health and medical ministry, and many aspects of the believer's life in Christ. A review of over one hundred specific quotations concerning baptism preparation with youth provided the second major resource for the development of the series of baptismal studies for preteens.

Each passage was reviewed to determine significant ideas and concepts associated with baptism. Numerous statements were similar to those found in the Bible and several new categories emerged that add to the overall perspective. A new emphasis was placed on personal relationship and on parental responsibility. Several pertinent quotations are cited in this section and a summary collects specific phrases from relevant passages.

Age Level and Maturity Requirements

Ellen White states that children of preteen age are old enough and are cognitively able to understand sin and salvation. One passage indicated the age at which children may be baptized and another offers a caution of thinking they should wait until they are older.

Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period when they shall be old enough to repent and believe the truth. If properly instructed, very young children may have correct views of their state as sinners and of the way of salvation through Christ.¹

Never allow your children to suppose that they are not children of God until they are old enough to be baptized. Baptism does not make children Christians; neither does it convert them; it is but an outward sign, showing that they are sensible that they should be children of God by acknowledging that they believe in Jesus Christ as their Saviour and will henceforth live for Christ.²

¹Ellen G. White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 1:400.

²Ellen G. White, *Child Guidance* (Nashville, TN: Southern Publishing Association, 1954), 499.

Important Preparations for Baptism

Ellen White stresses that children need to understand the meaning of repentance, conversion, and the significance of baptism.¹ Pointing new converts to the sin-removing Lamb of God and being separate from the world are to be part of the pre-baptism examination.² Children are also included in the list of people who have a “work to do in taking the steps in conversion.”³ First steps in the new birth are specifically stated as “true repentance, faith in the merits of Christ, and baptism into his death, to be raised out of the water to live a new life.”⁴ Teaching young people of the privilege of daily receiving the Holy Spirit is also admonished.⁵

Warnings for Youth and Parents

If youth feel nothing is required of them in repentance and faith, they are acknowledged as “children of the wicked one,” are unbelievers, and are not adopted into God’s family.⁶ Parents are warned to be faithful shepherds and provide a right example—if the lambs are left to do as they choose and if they lose faith, courage, and interest, then they are held responsible.⁷

Summary of Ellen G. White’s Views on Baptism Preparation

Selected phrases that convey E. G. White’s views on baptism and baptism preparation are categorized in table 13.

¹White, *Testimonies for the Church*, 6:94.

²Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1946), 311.

³Ellen G. White, “The Life of Christ,” *Youth Instructor*, February 1, 1874, 7.

⁴Ellen G. White, *Manuscript Releases*, vol. 18 (Mountain View, CA: Pacific Press Publishing Association, 1948), 233.

⁵Ellen G. White, *Sons and Daughters of God* (Washington, DC: Review and Herald Publishing Association, 1955), 29.

⁶White, *Manuscript Releases*, 18:233.

⁷White, *Testimonies for the Church*, 6:94-95.

Table 13

Sampling of Ellen G. White's Views on Baptizing Young People

Selected Phrases	Theme
"Eight, ten, or twelve years of age are old enough"	age / maturity level
"not teach with reference to some future period"	"
"are . . . children of God"	"
"very young children may have correct views of their state as sinners"	"
"be addressed on the subject of personal religion"	personal relationship
"believe in Jesus Christ as their Saviour"	"
"[need to] give their hearts to God"	"
"[need to] profess the religion of Jesus Christ"	"
"[need to] feel something required in faith in Jesus as your Saviour"	"
"thorough understanding as to its [baptism] meaning"	meaning of baptism
= "it means repentance for sin, and new life in Christ Jesus"	"
"the first steps in the new birth"	"
= "true repentance of sin"	"
= "faith in the merits of Jesus Christ"	"
= "and baptism into his death"	"
= "to be raised out of the water to live a new life"	"
"understand the way of conversion and baptism, and are truly converted"	conversion / repentance
"have a work to do in taking the steps in conversion"	"
"all who live have sins to wash away"	"
"will henceforth live for Christ"	salvation / new life
"may have correct views . . . of the way of salvation"	"
"explain and simplify the plan of salvation"	"
"privilege to receive every day the baptism of the Holy Spirit"	"
"test of discipleship"	involvement / witness
"taking a stand on the Lord's side"	"
= "to come out from the world and be separate"	"
= "and touch not the unclean thing"	"
"count the cost"	"
"parents sacredly pledge to be faithful stewards over these children"	mentoring, shepherding
= "guide them in character building"	"
= "guard with special interest these lambs of the flock"	"
"[parents] prepare yourselves to act as faithful shepherds"	"
= "guiding . . . feet in the narrow way of obedience and in the straight path"	"
= "give right example, in love, courtesy"	"
= "Christian humility, giving up self to Christ"	"

Source: Ellen G. White, "The Published Ellen G. White Writings," CD-ROM, Rel. 2 (Silver Spring, MD: Ellen G. White Estate, 1994).

Baptism and Membership in the Seventh-day Adventist Church

The official position of the Seventh-day Adventist Church on baptism is found in the *SDA Church Manual*. A review of its guidelines for baptism preparation and requirements for membership provided an understanding of essential beliefs that candidates are to acknowledge. Three basic steps are required in order to be considered for church membership.

Faith, Instruction, and Practice Required for Membership

The first requirement is that of faith. “Baptism typifies the death, burial, and resurrection of Christ, and openly expresses faith in His saving grace and the renunciation of sin and the world, and is recognized as a condition of entrance into church membership.”¹

The second requirement for membership is careful instruction. Fifteen times on four pages of the *Church Manual*, under the section “Church Membership,” a phrase similar to “proper instruction,” “well instructed,” or “thoroughly instructed” is used.² The church has an especially prepared outline of doctrinal beliefs for instruction of baptismal candidates.³ Membership is based on understanding and accepting these beliefs:

The minister’s work is not completed until he has thoroughly instructed the candidates, and they are familiar with and committed to all fundamental beliefs and related practices of the church and are prepared to assume the responsibilities of church membership. . . . Churches should insist on the application of this as a guiding principle in the reception of new members.⁴

The third requirement is a willingness to put into practice these teachings and duties. The candidate must “by practice demonstrate a willing acceptance of all the doctrines taught by

¹*Seventh-day Adventist Church Manual*, “Outline of Doctrinal Beliefs,” No. 23, 192.

²*Ibid.*, 27-30.

³The “27 Fundamental Beliefs” constitute the SDA Church’s understanding and expression of the teaching of Scripture and are found in the *Church Manual*, 7-17. See Appendix B for a list of the 27.

The “Outline of Doctrinal Beliefs” was written to assist evangelists and pastors in giving instruction to prospective members is found in the *Church Manual*, 189-193. See Appendix C.

⁴*Ibid.*, 28.

Seventh-day Adventists and the principles of conduct which are an outward expression of these teachings.”¹ This ‘thorough instruction’ is to be followed by a “thorough inquiry.”² “When they give evidence that they fully understand their position, they are to be accepted.”³

Baptismal Vows

Preliminaries to the baptism ceremony include the candidate’s affirmation and acceptance of the doctrinal beliefs in the presence of the church membership. This acceptance is by a commitment to thirteen statements called “baptismal vows,” which are usually recited for a verbal assent or by raising of the hand.⁴

The thirteen statements are a condensed version of the beliefs of the church and are stated in question form.⁵ The first seven include belief in the Trinity, benefits of the Cross, authority of Scripture, Ten Commandments and the Sabbath, and the soon return of Jesus. The eighth and ninth refer to spiritual gifts and stewardship. The tenth covers physical health, and the eleventh asks a commitment to order one’s life in harmony with the preceding ten vows. The last two pose a question on the candidate’s desire for baptism and for church membership.

Summary on Baptism Preparation and Membership in the SDA Church

After proper instruction all candidates are required to acknowledge the vows, and as such, the vows serve as a summary set of truths for all members. The *Church Manual* makes no distinction between young people or adults in regard to their understanding or application of the

¹Ibid., 29.

²Ibid.

³Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press Publishing Association, 1962), 128, quoted in *Church Manual*, 29.

⁴*Seventh-day Adventist Church Manual*, 30-31.

⁵See Appendix D for a listing of the Thirteen Baptismal Vows.

vows. Some have recognized that a set of baptismal vows written specifically for children and youth would be more appropriate. These ‘simplified’ vows are not officially accepted, but may meet with local church approval for youth baptismal services.¹

The doctrinal outline specifically prepared for instructing baptismal candidates constitutes a basic set of elementary truths.² The twenty-eight doctrines include forgiveness, repentance, conversion, and new life in Christ, as well as the teachings of the Godhead, creation, law and Sabbath, etc. Doctrines on the function of the church, remnant, sanctuary, judgment, and death that distinguish Seventh-day Adventist beliefs from other denominations are also included.

As with the baptismal vows, there is no difference between age levels and it is assumed that the methods and materials used to teach the Outline result in sufficient comprehension to answer “I do” to the vows. This assumption hides two critical questions: Are the materials adequate for instructing young candidates for baptism and active membership? and Do young people baptized at the peak age of twelve really understand what they are committing to?

Age-appropriate Materials

Although many pastors, evangelists, and teachers may use additional resources, six currently available Bible study guides were examined to determine their adequacy in preparing candidates for initial membership (baptism) and active membership (responsibilities, duties, participation, etc.). In this short study, the number of Scripture verses used for teaching each fundamental belief were compared and tabulated.³

As stated in chapter 1, this review of six currently used Bible study guides revealed strengths in teaching salvation and becoming a church member, but exposed weaknesses in

¹See Appendix D for a simplified version of the baptismal vows for youth.

²Similar to the set of “elementary teachings” in Heb 6:1-2 as shown in table 11.

³See Appendix A for the comparison of baptismal preparation Bible study guides.

applying those beliefs after becoming a member. It was apparent from the review that the doctrines which apply faith (i.e. witnessing, mission of the church, use of gifts, etc.) were insufficiently supported or not covered in Bible study guides that are intended to prepare young people for participation in the church. Chapter 4 offers one option to remedy this.

Commitment Comprehension

Baptism is not simply a matter of faith or a belief in being saved by grace—there must be an understanding of God’s will. This understanding requires sufficient cognitive maturity. Research data suggest that “as young people get older the tendency is that more feel that they were too young when they were baptized . . . that they were unready for baptism.”¹

The review of cognitive development theory in chapter 3 confirms that children of seven to eleven years of age cannot grasp fully what they will comprehend at a later age.² Nonetheless, children of this age are able to understand faith and salvation to a level that is acceptable for baptism and membership in the SDA Church.

Conclusions on Baptism and Baptism Preparation in Scripture, the Writings of Ellen G. White, and in the Seventh-day Adventist Church

Scripture indicates parallel elements between the water ceremonies of the OT, John the Baptist, and the NT, and provides a basic set of requirements that candidates were to acknowledge for the rite. Israel was ‘called out’ of Egypt to experience a ‘baptism’ in the Red Sea and to prepare for a new relationship at Sinai based on faith, obedience, testing, and nurture in the wilderness and Canaan. Following a similar pattern, Jesus is ‘called out’ of Egypt, is

¹Gutekunst, 114. Gutekunst’s study also concluded that “sufficient cognitive maturity—to the point of Formal Operations stage as defined by Piaget—is a necessary but not a sufficient condition for baptism” (5).

²The Valugenesis data report that 31 percent felt they were too young, 11 percent thought it was just one of those things you do, and 27 percent believed it was the beginning of their adult faith commitment. Dudley and Gillespie, *Valugenesis*, 182.

baptized in the Jordan, tested in the wilderness, and expands the Ten Commandments in the Sermon on the Mount as a deeper description of a faith relationship with God. In the NT, candidates for baptism were to recognize that they also were ‘called out’ of the world for a new relationship of faith, testing, and obedience as children of God.¹ The writings of Ellen G. White emphasize the importance of personal religion, simplifying the plan of salvation for young people, and discipleship. Emphasis upon instruction and careful preparation dominate the SDA Church’s view on baptism for both adults and youth.

Baptism is an important step in renouncing the world and past life as a lost sinner and walking in newness of life in Jesus. It should not be seen as just a rite of passage with simple celebration, but a meaningful new-birth experience that is guided by the Holy Spirit, Scripture, parents, and the church family. In an age of denominationalism, the teaching of the elementary doctrines of the Bible must be connected with the SDA Church’s understanding of them, as a request for baptism is associated with membership in the SDA Church. These basic truths are included later in the profiles that serve as a framework for designing the Bible studies.²

Candidates are more inclined to be ‘indoctrinated’ than ‘activated.’ Forty percent of youth surveyed in the Valuegenesis Study agreed that “the emphasis on Adventist rules and standards is so strong that the message of Christianity gets lost.”³

“Instruction” teaches *religion* and “life in Christ and the church” teaches *faith*. Our materials need to include religion, but must have faith as an active, relational, living medium. In order to enhance the learning experience, the materials used to prepare individuals for baptism must reach the head with religion, the heart with faith, and the hands with action.

¹See chapter 4, table 22. Profile Three draws on this pattern as a partial background for the Bible lessons (i.e., a number of the lessons are specifically based on the steps Jesus took for our salvation).

²See chapter 4, table 21.

³Dudley and Gillespie, *Valuegenesis*, 51.

CHAPTER THREE

REVIEW OF LITERATURE ON HUMAN DEVELOPMENT, FAITH DEVELOPMENT, AND LEARNING DEVELOPMENT

Introduction

*Jesus continued to learn more and more
and to grow physically. People liked
him and he pleased God. --Luke 2:52¹*

Our constant goal as Christians is to “reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph 4:13). To reflect the glory and character of Christ, as He did of His Father, is the work of a lifetime of all who profess to belong to Him.

Only one verse in all Scripture speaks of the childhood development of Jesus: “And Jesus grew in wisdom and stature, and in favor with God and men” (Luke 2:52). Ellen White’s book, *The Desire of Ages*, reiterates this thought: “The powers of [His] mind and body developed gradually, in keeping with the laws of childhood.”²

In the Temple at Jerusalem at age twelve, Jesus said to His parents, “Didn’t you know I had to be in my Father’s house?” (Luke 2:49). The Jewish system of faith celebrates the reaching of this age of accountability with special events (boys’ *bar mitzvah*, and girls’ *bas mitzvah*).

¹*International Children’s Bible, New Century Version* (Dallas, TX: Word Publishing, 1988).

²Ellen G. White, *Desire of Ages* (Mountain View, CA: Pacific Press Publishing Association, 1940), 68.

As noted in chapter 1, the peak age for baptism among Seventh-day Adventists is twelve years of age. Are pre-teens ready for this important step?

Of first importance is to answer the question: Can nine-to-twelve-year-olds understand the meaning of making a commitment to Jesus Christ? Are they physically, mentally, emotionally, and socially mature enough to comprehend the meaning of this kind of decision?

Lawrence O. Richards, author of books on children and youth ministry, states,

What is important is that children have faith concepts that they can use at every stage of development to guide them in their exercise of faith responses in life. It is our task in ministry with children to teach them what they need to know, in ways they can understand and experience, and guide them lovingly to live out that simple faith that Jesus chose to commend.¹

This brings out the second important question: How can we, as adults, more effectively teach them through an understanding of their age level's abilities and limitations? How can God and the principles of His kingdom be presented to preteens in a way that involves them in a healthy, developing relationship with Him and in His church? SDA writer and youth leader Steve Case pictures the basic problem this way:

Most adults readily recognize that a child doesn't think in the same way as an adult, but few understand the thinking process and ability of children. As a result adults write simplified versions of adult Bible studies. The result is something like teaching a paraplegic to drive. . . . The person needs a specialized vehicle.²

The three sections of this chapter attempt to answer this basic problem through an examination of research theories in the fields of human development, faith development, and learning development. To prepare Bible studies specifically for preteens requires a perspective of physical, intellectual, emotional, social, and moral factors and of how they understand themselves, others, and the environment in which they interact.

¹Lawrence O. Richards, *Children's Ministry: Nurturing Faith Within the Family of God* (Grand Rapids, MI: Zondervan Publishing House, 1983), 123-124.

²Case, 5.

The first section provides an overview of developmental tasks and the seven major theories of human development that mark various stages in life. Particular attention is given to the theories that concentrate on cognitive development and learning abilities. Implications of each are given relative to Christianity, Seventh-day Adventism, and/or youth issues.

The second section presents the spiritual dimension of human development. Faith researchers have recognized stages of faith and developmental tasks that closely parallel secular theories. A recognition of developmental tasks and needs associated with the faith experience of preteens contributes to more effectively nurturing them in the spiritual growth process.

The third section considers temperament or psychological types as important to understanding differences in the way people see reality and interact with it. An understanding of the four basic styles of perceiving and processing experience and information suggests multiple methods of learning. A discussion of left- and right-brain research and the various elements of learning also enlarge the understanding of how teaching and learning can be more effective.

Chapter 4 collects the applicable elements and characteristics of preteens from these three sections and creates a background profile for designing the baptismal-preparation Bible study guides.

Section One: Review of Contemporary Literature on Human Development

The Psychosocial Perspective

Among life-span perspectives on the study of human development, the psychosocial perspective provides a wide umbrella to explore the major issues of behavior, learning, and maturation through the whole life span. *Psychosocial* designates a framework to study the interactions between the individual's (*psycho*) needs and abilities and society's (*social*) expectations. It identifies and differentiates biological, experiential, and social-environmental issues from infancy through old age. It also recognizes the influences of society and culture on communicating values and attitudes regarding behavior and relationships.

Psychosocial authority Erik H. Erikson theorized that we experience, develop, and grow through the interaction and modification of three major systems: the biological, psychological, and the societal.¹ The psychosocial perspective also accounts for what Julian Huxley termed *psychosocial evolution*--that is, the human abilities that allow us to gather knowledge from our ancestors and pass it on to our descendants.² The transmission of knowledge and values from generation to generation requires people who can internalize, adapt, and transfer them to others. Child-rearing practices, education styles, and modes of communication facilitate this psychosocial evolution.

Stages of Development

Stages of development are periods in a life span that are characterized by specific patterns of change in self-understanding, social relationships, and worldview. Each stage is unique in the way conflict is approached and new skills are acquired, and how competency is enhanced. At each stage, the accomplishments from the previous stage are applied toward mastery of the next stage's challenges.

From differing perspectives, researchers identified similar stages in the development process. Jean Piaget identifies four stages (from a cognitive perspective), Sigmund Freud identifies five life stages (from a sensual/emotional perspective), and Erik Erikson identifies eight stages (based on characteristics of psychosocial crises). Newman and Newman, husband and wife researchers at Ohio State University, recently added three to Erickson's list to total eleven stages (from a developmental task perspective) in the human life span.

The life stages suggested by these four researchers are compared in table 14.

¹Erik H. Erikson, *Childhood and Society* (New York: Norton Publishing Company, 1963), 37; cited in Barbara M. Newman and Phillip R. Newman, *Development Through Life* (Pacific Grove, CA: Brooks/Cole Publishing Company, 1995), 40.

²Julian Huxley, *The Uniqueness of Man* (London: Chatto and Windus Publishing Company, 1963); cited in Newman and Newman, 5.

Table 14

Four Researchers Designate Stages in the Human Life Span

Sigmund Freud		Jean Piaget		Erik Erikson	Newman and Newman	
					Prenatal	(– 0)
Oral	(year 1)	Sensori-motor	(0–2)	Oral-sensory	Infancy	(0-2)
Anal	(year 2)			Muscular-anal	Toddlerhood	(2-4)
Phallic	(2– 6)	Preoperational	(2–7)	Locomotor-genital	Early School Age	(4-6)
Latent	(7– puberty)	Concrete	(7–11)	Latency	Middle School Age	(6-12)
Genital	(puberty +)	Formal	(11-15)	Puberty & Adolescence	Early Adolescence	(12-18)
					Later Adolescence	(18-22)
				Young Adulthood	Early Adulthood	(22-34)
				Adulthood	Middle Adulthood	(34-60)
				Maturity	Later Adulthood	(60-75)
					Very Old Age	(75-death)

Source: Adapted from Barbara M. Newman and Phillip R. Newman, *Development Through Life* (Pacific Grove, CA: Brooks/Cole Publishing Company, 1995), 42, 43, 94, 101.

Notes: Stated age ranges are approximate. Each theorist has a differing perspective: Freud based his terminology on observations of sexuality in mental activity. Piaget based his terminology on observations on how children order their thinking. Erikson based his terminology on observations of psychosocial conflicts and how extremes are resolved. Newman completes Erikson's stages by dividing Adolescence Stage, adding Prenatal and Very Old Age.

Developmental Tasks

Genetics, maturity, society, and self-directed factors define development within life stages. An understanding of growth processes and developments associated with the life stages is valuable not only to researchers but to all relationships, especially caregivers. Barbara and Philip Newman stress the significance of the life-stage approach to human development:

A life-span perspective is a means to understand the challenges, conflicts and achievements that are central to people living through stages other than our own. In this respect it challenges our egocentrism. It assumes an interconnectedness among people at various periods of life and helps guide one's interactions with others so that they are optimally sensitive, supportive, and facilitative to the forces for growth at each stage.¹

This view of life development allows us to highlight changing orientations in the growth

¹Newman and Newman, xxi.

process and to identify the most significant tasks and preoccupations of each stage. In this psychosocial perspective are basic sets of skills and task competencies that indicate a healthy, normal development at each life stage. Success in learning these tasks leads to growth and a better chance of increased development in later stages. Conversely, failure of developmental tasks in one stage makes for increased difficulty with later stage tasks. The ages suggested by theorists are only approximations. People move from one stage to another after psychosocial events have occurred rather than because of chronological age. Each grows within his or her own timetable.

The tasks presented in table 15 are those that have major effects on the life experiences of most people in modern society and the stages during which each set of tasks is of primary learning value. As these tasks are mastered, new competencies enhance the person's ability to engage in more complex social relationships. To the Newmans' way of thinking, "a successful culture stimulates behavior that helps its members learn what they need to know for both their own survival and that of the group."¹

Erikson's stages are built partially on Freud's concepts and on his own observations of patterns in development and conflict. His list of eight basic life-stage categories relative to psychosocial conflicts is expanded by the recent research and observations of Newman and Newman.² The developmental conflicts and tasks of the stages through the age of about eighteen are presented in table 15.³

¹Ibid., 46.

²Their observations of life circumstances and concerns of certain age groups led them to add the Prenatal, and the Very Old Age stages. Modern changes in the onset of puberty, expanding need for education and training before entry into work life, and changes in the structure of the educational system caused them to divide Erikson's fifth stage into two stages of Early Adolescence and Later Adolescence, making a total of eleven life stages.

³Although the Newmans add the Prenatal Stage to the list of life stages, they do not consider developmental tasks applicable before birth.

Table 15

Life Stage Focus on Ego Conflicts and Developmental Tasks

Erikson's Ego Conflicts	Stage and Age	Newman and Newman's Developmental Tasks
Basic Trust vs. MisTrust	Infancy (0 – 2)	Social attachment Maturation of sensory, perceptual, and motor functions Sensori-motor intelligence and primitive causality Understanding nature of objects and of categorizing Emotional development
Autonomy vs. Shame and Doubt	Toddlerhood (2 – 4)	Elaboration of locomotion Fantasy play Language development Self-control
Initiative vs. Guilt	Early School Age (4 – 6)	Gender-role identification Early moral development Self-theory Group play
Industry vs. Inferiority	Middle School Age (6 – 12)	Friendship Concrete operations Skill learning Self-evaluation Team play
Identity vs. Role Confusion	Early adolescence (12 – 18)	Physical maturation Formal operations Emotional development Membership in the peer group Sexual relationships

Source: Adapted from Barbara M. Newman and Phillip R. Newman, *Development Through Life* (Pacific Grove, CA: Brooks/Cole Publishing Company, 1995), 42, 47.

Robert J. Havighurst believed that human development is a process of learning tasks required by the society in order to adapt. He believed that there are sensitive periods called *teachable moments*—that is, times when the person is most likely to acquire a new ability.¹ Most people learn developmental tasks at the appropriate time and sequence. Learning that occurs during the sensitive period enhances learning and performance in this task later in life. If a particular task is not learned during the sensitive period, learning it is more difficult later on.

¹Robert J. Havighurst, *Developmental Tasks and Education* (Chicago, IL: University of Chicago Press, 1953), 2, cited in Newman and Newman, 40.

Skills are learned in the sensitive period when much is happening internally and externally to stimulate growth areas.¹ Havighurst believed that living in a society was a long series of tasks to be learned. He concluded that the person who learns well gets satisfaction and reward and the person who does not learn well suffers unhappiness and social disapproval.

Implications of the Psychosocial Perspective

This view of life-stage development crosses all cultures and helps in the understanding of tasks and conflicts appropriate to various age groups. Bible lessons that integrate spiritual truths and principles appropriate to the preteen development level will help them adapt to expectations of their environment and society, develop relative life-stage skills and abilities, and deepen their faith response to a personal God.

The Seven Major Theories of Human Development and Change

The psychosocial perspective stated in the previous section presents an overview of human development. Explaining and analyzing human behavior requires theories to account for changes in physical, cognitive, social, and emotional development. Researchers and theorists take distinctive approaches to understand and define change and continuity across the stages of life.

The seven major theories fit under the psychosocial umbrella. These theories are not complete in themselves, but have their contribution toward an overall knowledge. A basic understanding of the seven theories (and data specific to the preteen-age group) will provide a broader background in which to develop the proposed Bible studies.

Before discussing each theory, a brief outline of the seven theories with a focus on how each one helps in understanding human development is presented in table 16.

¹An example of this is in learning language skills. Skills do not stop developing after Toddlerhood. Elementary and secondary school teaching focus on developing language with vocabulary, oral and written communication, and learning new languages. New and more complex ways of using language are learned in every life stage.

Table 16

Researchers Describe Human Development and Behavior

Theory - <i>Theorist</i>	= Behavioral Motivation - <i>Key Concept</i>	Main Focus - <i>Helps in Understanding</i>
Evolutionary Theory - <i>Lyell</i> - <i>Darwin</i>	= biologically-genetically determined - <i>uniformitarianism</i> - <i>natural selection</i>	emphasis on the “individual” - <i>unchanging laws of nature</i> - <i>adaptation to environment and modification of environment</i>
Cultural Theory - <i>Benedict</i>	= culturally determined - <i>generationally transmitted patterns</i> - <i>ethnic subculture identifications</i>	emphasis on “expectations” - <i>meaning from relationships</i> - <i>assimilation / pluralism</i>
Psychosexual - Psychoanalytical Theory - <i>Freud</i> - <i>Erikson</i>	= biologically-culturally determined - <i>id, ego, super ego</i> - <i>social conflict stages</i>	emphasis on “feeling” and “meaning” behind behavior - <i>sexual function/dysfunction</i> - <i>positive/negative development</i>
Cognitive Theory - <i>Piaget</i> - <i>Vygotsky</i> - <i>Kohlberg</i>	= biologically determined - <i>biologically determined stages</i> - <i>situationally shaped stages</i> - <i>educationally accelerated stages</i>	emphasis on “thinking” - <i>stages of understanding morality and justice</i>
Learning Theories Classical - <i>Pavlov</i> Operant - <i>Thorndike</i> Reinforcement - <i>Skinner</i> Social Learning - <i>Bandura</i> Cognitive - <i>Tolman</i>	= environmentally determined - <i>conditioned associations</i> - <i>trial-and-error learning</i> - <i>positive/negative strengthening</i> - <i>vicarious reinforcement</i> - <i>mental mapping of situation</i>	emphasis on “behavior” - <i>triggered/controlled behavior</i> - <i>repetition of consequences</i> - <i>increase/decrease behavior</i> - <i>imitation by observation</i> - <i>self-judged responses</i>
Social Role Theory - <i>Brim, Parsons</i>	= societally determined - <i>functions and norms of roles</i>	emphasis on “role complexity” - <i>patterns, identity, links of roles</i>
Systems Theory - <i>Bronfenbrenner</i>	= multidimensional - <i>inter-relationship between systems</i>	emphasis on “interdependency” - <i>open/closed family systems</i>

Source: Created from material in Barbara M. Newman and Phillip R. Newman, *Development Through Life* (Pacific Grove, CA: Brooks/Cole Publishing Company, 1995), 70-126, and William R. Yount, *Created to Learn* (Nashville, TN: Broadman and Holman Publishers, 1996), 73-121, 159-189.

The Theory of Evolution

The theory of evolution attempts to explain the existence and survival of increasingly more complex life forms. It emphasizes biological forces directing growth and observes adaptation to specific environments as an explanation for development and behavior.

In the 1830s, Charles Lyell initiated the idea of *uniformitarianism*, that nature's laws are unchanging and apply uniformly throughout time. After five years of sailing on the *HMS Beagle*, Charles Darwin published *The Origin of Species* in 1859. Darwin's explanation for the changes in species (contrary to Lyell's theory) from the beginnings of life to the present was *natural selection*. He observed variation among members of the same species in any given location and that some were better suited to the environment to survive, mate, and produce offspring than others were. This principle was termed *survival of the fittest* by Herbert Spencer in 1864.

Implications of the theory of evolution

Although Christians reject the main concept of evolution, it emphasizes the connection between the individual and the environment. Fitness and survival are related to an individual's capacity to form relationships, social competencies, and problem-solving skills, thus ensuring future generations. Behavior that does not learn to adapt to the environment seeks 'flight or fight' strategies and skills to either withdraw from it or control, abuse, and even destroy it.

The Bible truth of creation as a special act of a loving God teaches moral and ethical principles in relationships and between life and the world. Its answers to life's origin, purpose, and destiny help preteens in their search for life's meaning in a confusing world. Spiritual principles of life, love, respect, value, uniqueness, and interdependence promote healthy development and meaningful experience. Worshipping "Him who made" (Rev 14:7) helps preteens to understand themselves and others, and enables them to adapt and cope with changes and to become stronger in their skills of making life more meaningful.

The Theory of Cultural Determinism

While evolutionary theory emphasizes survival of the species through internal genetic reproduction, cultural theory puts emphasis on the external environment for shaping and guiding development. The term *culture* refers to the learned systems and behavior patterns that are shared by a people group and are transmitted from one generation to the next as a way of making sense and meaning out of relationships, situations, actions, and things of daily life. One needs only to have lived in one cultural environment and move to another to be conscious of the variety of ways that culture shapes and limits behavior.

One of the first cultural anthropologists, Ruth Benedict, argued that the course of individual development is foremost a product of cultural expectations.¹ She recognized that while some experiences are universal, such as the path of a person changing from a child to an adult, the path and the smoothness of steps along the path vary from one culture to another.

A deeper layer in the cultural determinism theory is that of ethnic identities within the larger society. An ethnic group may have a common ancestry and memories of a shared history, and may generally keep some common values, beliefs, preferences, and behavior norms. People within the ethnic group may differ in their intensity of attachment and loyalty. The values of a subculture shape child-rearing practices, educational dreams, marriage, and gender-roles.

Implications of the theory of cultural determinism

The events in various stages of development will be experienced as stressful or calm depending on how they are treated by the culture. Expectations impose their own affect on decisions regarding school, work, marriage, childbearing, religion, politics, as well as standards of beauty, companionship, leadership, and talent. What is understood as the normal pattern for development depends much upon what the society imposes on its individuals of differing ages,

¹Ruth Benedict, *Patterns of Culture* (New York: New American Library, 1950); cited in Newman and Newman, 81.

gender, and relationships. In the ‘culture’ of Christianity there is no room for ethnic stereotypes, racism, prejudice, ethnocentrism, and intolerance. In the subculture of Seventh-day Adventism, the implications are also obvious. Our particular sub-group of Christianity must learn pass on to its youth the peculiar definitions of marriage and the family, education, health and diet, and dress, etc., in a way that maintains distinctiveness and tolerance in a world of ecumenism and pluralism. Paul’s way of saying this is, “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will” (Rom 12:2). The culture of the kingdom of God must be seen in Seventh-day Adventist people and the church’s teachings in order to provide meaningful steps in the path of life and to encourage young people to be loyal to the subculture and to Jesus and to be “transformed into his likeness with ever-increasing glory” (2 Cor 3:18).

The Theory of Psychoanalytical–Psychosexuality

Much of Sigmund Freud’s work was an attempt to describe the processes by which motives, especially sexual and aggressive drives, prompt behavior. Although children are incapable of reproduction, he believed that their sexual drives operate on their fantasies, problem solving, and social interactions. His notable contribution in understanding development is the structures of personality—the id, the ego, and the super ego. The id, existing at birth, is the source of instincts and impulses, and is motivated by seeking pleasure and avoiding pain. In this ‘pleasure principle’ there is no regard for society’s norms, feelings of others, or even agreements between people. It seeks immediate satisfaction. Ego is the term for all mental functions that have to do with a person’s relationship to the environment, including perception, memory, judgment, language skills, self-awareness, and learning. The ego begins developing in the first six or eight months and is well established by age two or three. The ego responds to the demands of the id (and the superego) and works to establish a healthy emotional balance by satisfying needs through socially acceptable standards and norms. The superego includes moral precepts

and ideals about being a moral person. It begins to develop about age five or six and is established about seven years later at age twelve or thirteen. The superego is developed through a process called identification. Motivated by love, fear, and admiration, children actively imitate characteristics of their parents and internalize their parents' values.

When the id and the superego are stronger than the ego, the person may be tossed and turned psychologically by strong desires for pleasure and strong constraints against attaining those desires. . . . In Freud's psychoanalytical theory, it is the breakdown of the ego that leads to mental disorder.¹

According to Freud, at various times in life, all normal people resort to defense mechanisms—repression, projection, reaction, regression, displacement, rationalization, isolation, denial, and sublimation. These not only reduce anxiety but also may lead to positive social outcomes. The predominant defensive style becomes part of an overall personality pattern which permits the individual to regulate the impact of the environment and to perceive experiences in ways that are compatible with one's needs.

Freud described personality developments in five life stages describing sexual impulses (oral, anal, phallic, latent, and genital) which motivate growth and renewal as the body physically matures (see table 14). Conflicts that arise during adolescence and adulthood result from a failure to satisfy or express specific childhood sexual impulses. These impulses may have been so frustrated or overindulged that the person continues to seek gratification at later stages of life.

Erik Erikson's psychoanalytical work is partly based on Freud's stages (see table 14 for his almost parallel labels), and Freud's analysis of the ego. Erikson's emphasis was not on illness (Freud's view) but on a healthy exploration and mastery of the environment. Erikson's stages were compared with other researchers in table 14. His stage-related ego conflicts were presented in conjunction with the Newmans' developmental tasks in table 15.

¹Newman and Newman, 92.

Implications of the theory of psychoanalytical-psychosexuality

Freud's concepts grew out of his work with those suffering mental illness and are not considered a definitive base for understanding normal development. However, the following comment expresses the need for more research, more therapy, and more acceptable controls for early and later sexual impulses:

We need only look at a daily newspaper to recognize that the acceptance and expression of sexual impulses continues to be a point of conflict in modern society. Controversies over sexual dysfunction, sexual abuse, rape by strangers and acquaintances, sexual harassment in the workplace, sexually transmitted diseases, contraception, abortion, infidelity, and homophobia reveal how Americans find dealing with the expression of sexual impulses.¹

According to psychosexual theory, basic personality patterns are established in infancy and childhood. The family, especially the parent-child relationship, is the primary context within which conflicts are resolved. If these conflicts are not resolved and sensual needs not given an acceptable outlet, then they are often transferred into adult behavioral problems. We are now more aware of a child's needs to be hugged, snuggled, and warmed and touched by loving caregivers as an outlet for expressing healthy sensual needs (in spite of law suits!).

Erikson's theory defines the significant person(s) as changing or shifting at each stage through life. In describing the preteens from age six to twelve, he places self-evaluation at the center of developmental crisis. In the neighborhood and in school, children begin to evaluate themselves against others in terms of competency, acceptance in his stage of industry vs. inferiority. Failure in achievement and social skills leads to feelings of inferiority and diminished self-worth.

When preteens are expanding their social environment from family to friends, their key focus is developing physical, emotional, social, and academic skills. Biblically based and age-appropriate learning activities which foster these skills and recognize success in doing them with praise and affirmation will enhance their self-evaluation needs.

¹Ibid., 96.

The Theory of Cognitive Development

In the 1700s Jean-Jacques Rousseau laid the foundation for progressive (or child-centered) education. He carefully observed children and tried to adapt education to the child's level of development.

After World War II, the study of child development received a tremendous boost from Swiss psychologist Jean Piaget. He proposed the theory that human intelligence develops from the innate reflexes of infants to the abstract logical reasoning of adults through four stages.

L. S. Vygotsky takes Piaget's work one step further. Piaget mainly studied the individual's interaction with the environment and social setting; Vygotsky observed the reverse – how the environment and social setting influenced the individual.

Lawrence Kohlberg's work adds to this section on cognitive theory by studying the moral thinking of children. Contrary to Piaget's belief that moral reasoning was tied to a biological growth of abilities, Kohlberg believed that development could be accelerated by confronting children with situations requiring reasoning no more than one stage above their present level. His six stages of moral thinking are briefly discussed and are paralleled with Piaget and others in the next section on faith development.

Jean Piaget

Jean Piaget became fascinated with the study of knowledge. The questions *How do we know?* and *How do we think?* dominate his research. He accepted a job in Paris, standardizing the French version of the British intelligence test. There, he became fascinated with incorrect answers the school children gave to test questions and noticed similarities given by children of the same age and wondered what reasoning process the children followed.¹

The contribution of psychologist Jean Piaget has been to chart and define the differing

¹Dorothy G. Singer and Tracey A. Revson, *How a Child Thinks: A Piaget Primer* (New York: Plume Publishers, 1996), 4-5.

modes of mental development that every child goes through in maturation. Piaget examined how a child develops play, language, logic, time, space, and number concepts. Piaget defined intelligence as “an individual’s ability to cope with the changing world through continuous organization and reorganization of experience, reasoning is the essence of intelligence.”¹

Basic concepts in Piaget’s theory

The age ranges designated for each of Piaget’s six stages are only approximate. Individuals might pass through any of the stages more rapidly or more slowly than the ranges suggest. Piaget claims that the sequence of stages is constant and no earlier stage is ever skipped on the way to a later one. The accomplishments of each stage cumulate; that is, skills achieved in earlier stages are not lost with the advent of later stages. When Piaget indicates that a behavior occurs at a particular age level he usually means that about three-fourths of the children at that age exhibit that behavior. This developmental sequence was based solely upon Piaget’s very detailed, day-by-day observations of his own three children (Jacqueline, Lucienne, and Laurent). A number of investigators using sizeable samples of children have repeatedly seen the same basic behavior patterns that Piaget reported, and observed them to occur in the same general sequence that he described.

Piaget’s stages in cognitive development

The first stage of development, called *Sensori-motor*, is characterized by thinking that is limited to immediate experience as perceived through the senses. It is concrete and is bound by how the world responds to their physical actions. Time and language have no meaning. Objects have permanence as “out of sight, out of mind” suggests their disappearance is equal to non-existence.

The *Preoperational Stage* typifies ages two to seven. This stage has two phases. In the

¹Ibid., 13.

initial *preconceptual phase*, a child may recognize a triangle, a square, and a trapezoid, but to put them all together under the concept “geometric forms” is beyond their capability. In the *intuitive phase*, the child now feels his way toward logical thinking while being constantly deceived by the perceptual appearance of things. The notion of conservation or the ability to realize that certain attributes of an object are constant, even if it changes in appearance, are not yet evident.

The third stage, called *Concrete Operations*, typifies ages seven to eleven. Piaget used the term *operations* for activities of the mind, as opposed to the bodily activities of the sensorimotor period. The operations are called *concrete* because they relate directly to objects and not yet to verbal hypotheses. A concrete operation implies underlying general systems or ‘groupings’ such as classification, seriation, and numbering. Its applicability is limited to objects considered as real (concrete). These new mental abilities, according to David Elkind,¹ which constitute a set of internalized actions, permit children to do in their heads what before they had to do with their hands. Children in this stage need concrete representations to tie in their thinking.

The fourth stage, called *Formal Operations*, typifies ages eleven to fifteen. Formal (abstract) operations appear slightly before the onset of adolescence. Thinking refers to all possible relationships between variables. In this stage the child becomes capable of logical thinking *along with* abstractions; that is, with the “possible” as well as the “here and now.” Children at this stage begin thinking scientifically with “if . . . then” statements. The child can draw conclusions, offer interpretations, and develop hypotheses. He can work out all the logical possibilities, think proportionally, and generalize.

Piaget stages in moral development

According to Piaget, the essential aspect of morality is the tendency to accept and follow a system of rules regulating interpersonal behavior. Piaget began his study of moral behavior and

¹David Elkind, *The Child's Reality* (Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1978).

judgment with a detailed consideration of the children's game of marbles. Unlike rules dealing with lying and stealing, marbles is a child's game, not an adult's. To study children's behavior in the game of marbles, Piaget first acquired a thorough knowledge of the rules of the game. He carefully watched how children conceive the game and follow its rules. He asked about twenty boys, ranging from four to twelve or thirteen years of age, to explain the rules of the game. Piaget tried to appear as ignorant as possible about the rules so that the child would feel that he had to explain them.

In his classic work, *The Moral Judgement of the Child*, Piaget identifies three "stages" in the development of moral judgment.¹

In the first stage, *Pre-Moral*, up to five years of age, children are not concerned with the rules. They simply want to have fun, and rules get in the way.

In the second stage, *Moral Realism*, up to age eleven, rules are external and cannot be broken. If a rule is broken, the damage done determines the punishment. The letter of the law is real, no exceptions. Piaget used the term "heteronomy" to refer to the rules as from outside (*hetero* –others) authority (*-nomy* –law).

In the third stage, *Moral Relativism*, or *Moral Cooperation*, about age ten or eleven, children move to "autonomy" because rules can now be internalized (*auto* –self) and (*-nomy* –law). If a rule is broken, punishment is determined by intention, motive, and damage. The letter of the law gives way to the spirit of the law.

Piaget also distinguishes three broad stages in the development of the idea of justice. Up to age seven or eight, what is *just* is what is enjoined by adult authority. From age eight to eleven, equality and fairness become the governing principle. After about age eleven, equality is replaced by equity—taking account of individual circumstances, such as respect due to age or previous service rendered.

¹Jean Piaget, *The Moral Judgment of a Child* (Glencoe, IL: Free Press, 1960).

L. S. Vygotsky

Vygotsky's contribution to cognitive learning theory places the development of the higher mental processes in a social context. He maintains that the study of cognitive development must focus on the child in activity in a particular setting. Meaning for growth comes from interacting with the environment along with biological maturation. Through continuous interactions with others, especially adults and older children, a child revises and expands his or her level of understanding. Cognitive development works on two levels:

Every function in the child's cultural development appears twice: first on the social level, and later, on the individual level; first, between people (interpsychological), and then inside the child (intrapsychological). . . . All the higher functions originate as actual relations between human individuals.¹

Taking the two levels another step, Vygotsky offered the concept of the *zone of proximal development*. The *zone* is the area between an individual's problem-solving ability and the potential development of that ability with guidance from another—drawing on the expertise of others brings cognitive learning to a deeper level. An example of this would be the suggestion of a parent to put all the side pieces of a puzzle together first.

Cognitive development grows in the direction of those who provide the guidance. In this theory, the unique characteristics of a culture are reflected in the organization of mental activity. These characteristics are transmitted through language, tools, customs, and social relationships.

Lawrence Kohlberg

Kohlberg's research in moral reasoning was prompted by the atrocities of the Holocaust of World War II. How could the machine-gun executions, gas-showers, and mass graves be the work of a moral nation? Isn't there a law that goes beyond societal law? As with Piaget, Kohlberg used stories containing a moral dilemma to study the decision-making process and

¹L. S. Vygotsky, *Mind in Society* (Cambridge, MA: Harvard University Press, 1978), 57.

determine differences in development.¹ He proposed six stages, or three levels each containing two stages.²

In the *Preconventional Level*, the first stage is *Punishment/Obedience*. Personal consequences determine behavior. At this lowest level of reasoning, decision is based on personal needs and the rules of others. Stage two is called *Instrumental/Relativist*, and centers on what satisfies personal needs and occasionally the needs of others. The primary motive for this stage is the desire for personal benefit and a “scratch my back and I’ll scratch yours” idea.

In the *Conventional Level*, stage three, *Good Boy/Nice Girl*, is motivated by the desire for approval. Behavior is loyalty, living up to expectations, and being “good” to maintain affection and approval of others. In stage four, *Law and Order*, the laws that hold a society together are seen as doing what is right for maintaining social order and harmony. Obedience and behavior are motivated by anticipating dishonor, disapproval, and failure.

In the *Postconventional Level*, Piaget’s “formal operations” allows abstract principles to form as a basis for moral judgment. Stage five is called *Social Contract*, for an implied agreement among the group is based on the “greatest good for the greatest number.” There is democratic consensus on rights, standards, and changes to them.³ People conform to society’s laws as long as they guarantee and protect everyone’s rights. In the last stage, the *Universal Ethical Principle*, rules are based on the highly abstract rather than concrete, as the Golden Rule

¹Since Kohlberg based his theories on only males and a small number of them, his work has been questioned in recent years. Carol Gilligan has found some major differences working with females; see Carol Gilligan, *In a Different Voice: Psychological Theory and Women’s Development* (Cambridge: Harvard University Press, 1982). Also informative is Kathleen M. Galotti, “Gender Differences in Self-Reported Moral Reasoning: A Review and New Evidence,” *Journal of Youth and Adolescence* 18 (1989): 5.

²Kohlberg’s six stages are presented later in table 18 in a conclusion comparing stages of development in secular and (Fowler’s) spiritual theories.

³Smaller communities provide examples of alternate systems within the larger. Street gangs, organized crime families, and cultic groups live by their own rules. Colleges, schools, and churches are also social communities that set their own guidelines for behavior and justice.

is to the Ten Commandments. Reasoning at this stage involves justice, reciprocity, equality of human rights, and respect for individuality, and consistent application of these principles. “Love your neighbor as yourself” (Matt 22:39) is a stage six principle.

Implications of the cognitive development theory and moral development

Piaget’s research on cognitive ability reveals that children before ages ten or eleven are incapable of understanding abstract thought. They are limited to concrete thinking—logical problem solving, literal and personal thinking, classification, categorization, and serialization. Teaching to preteens the abstract truths about God and reality requires stories, visual aids, and hands-on activities. Using what they already know provides a bridge to learning new material and problem solving.

Piaget’s idea of justice for younger children is identified with formulated, concrete rules. Though Piaget does not specifically mention conversion, his theory of moral development is compatible with biblical principles. Teaching about morality and justice must include reasoning to resolve moral conflicts and seeing inadequacies in order to facilitate the process of moving to higher levels of relational behavior.

Vygotsky’s idea of culture’s role in shaping cognition magnifies Piaget’s theory by recognizing that the closer the social interaction, the greater the influence, especially in early learning and problem-solving experiences. Individuals can promote their own cognitive development by seeking interactions with the environment and others who can help them move to a higher level of development.

Kohlberg’s Preconventional thinking acts on the basis of “what’s best for me, or will satisfy my own needs.” It is egocentric until children move into more sociocentric environments and thinking because they begin to see the world from others’ viewpoints. Preteens presented

with specific moral dilemmas enable them to have a greater awareness of views, choices, and effects on relationships through interaction, listening, and openness.

The Theory of Learning Development

Five variations of learning theory help in the understanding of changes in human development: classical conditioning, operant conditioning, reinforcement, social learning, and cognitive behaviorism. Each theory is briefly reviewed with its respective implications.

Classical conditioning theory

Ivan Pavlov developed the principles of classical conditioning, a theory we may recall from elementary school, that of ‘the dog, bell and the food trick.’ This theory, sometimes referred to as *Pavlovian conditioning*, is the concept of shifting from one stimulus to another in order to control a particular response. Through this shifting, learning is through anticipating and preparing for coming events. Pavlov’s theory provides a model for understanding how numerous associations can be established and triggered in the process of memory and problem solving.

Classical conditioning accounts for the associational learning that occurs throughout life. When a specific symbol is connected with an image, an emotional reaction, or an object, the symbol takes on new meaning. Especially during the early years, positive and negative reactions to certain stimuli may lead to the same reaction for the rest of one’s life.

Operant and reinforcement conditioning theory

This theory is actually ‘trial-and-error’ learning. E. L. Thorndike studied this type of learning by observing cats as they figured out how to escape from a cage. Operant conditioning emphasizes the role of repetition and the consequences of behavior in learning. Well-known psychologist, B. F. Skinner piggy-backed on Pavlov’s and Thorndike’s theories by focusing on

intentionally changing voluntary behaviors through positive or negative reinforcement.¹ Positive reinforcers increase the recurrence of a desired behavior. Negative reinforcers increase the recurrence when they are removed. The key to transforming is behavioral modification. The environment controls the process; behavior can be modified in a desired direction as long as the person who is guiding the conditioning has control over the rewards or punishments.

Preteens need opportunities to try out different behaviors and to experience situations and problems which facilitate their growth, to develop attitudes and values, and to build relationships and faith, not as observers or robots, but as participants.

Social learning theory

Social learning differs from both classical and operant learning in that learning is based on observing and imitating the behavior of others, and it provides a rapid method for acquiring behaviors. Bandura and Walters suggest that children observe the behavior of a model and watch the outcome.² In a process called *vicarious reinforcement*, if the model's behavior is rewarded, it is more likely to be imitated; if punished, the behavior is more likely to be avoided. If a naughty behavior goes without punishment, it too is likely to be imitated. The success and failures we observe in others influence our own expectations and clarify how we learn to adapt. Newman and Newman comment on how the behavior of a model guides the behavior for others:

These models may be parents, older siblings, peers, entertainment stars, or sports heroes. Insofar as new role models may be encountered at any life stage, new observational learning is always possible. Exposure to a certain array of models and a certain pattern of rewards or punishments result in the encouragement to imitate some behaviors and to inhibit the performance of others. The similarity in behavior among people of the same age reflects their exposure to a common history of models, rewards, and punishments.³

¹Burrhus F. Skinner, *The Behavior of Organisms* (New York: Appleton-Century-Crofts Publishers, 1938).

²A. Bandura and R. H. Walters, *Social Learning and Personality Development* (New York: Holt, Rinehart & Winston Publishers, 1963).

³Newman and Newman, 113.

Social learning theory recognizes the significance of model observation and imitation. Scripture provides a similar principle: “Consider the outcome of their way of life and imitate their faith” (Heb 13:7) and “Be imitators of God” (Eph 5:1, 2). In the developmental tasks of friendship and self-evaluation, preteens need example models to test and imitate for their learning. Jesus is the supreme model and He taught by example. He not only talked about love, He loved those He talked with. Bible lessons using models of faith (even with their mistakes) direct preteen’s attention to a God who accepts people with forgiveness, acceptance, and love.

Cognitive learning theory

Edward Tolman contends that cognitive learning and behavior are based on the concept that a person develops a *cognitive map*.¹ This map is an internal mental picture of the learning environment. It includes expectations about rewards and punishments, appropriate responses, self-evaluations, and the physical and social settings. In this view, behavior in a situation represents only a part of what has been learned; the existence of a complex mental map is supported by the fact that people respond and adapt to changes in the situation or environment.

Cognitive-learning processes permit self-learning by evaluating our personal learning process and improving on it. Effective teachers help students do more than learn, they teach them to become effective learners. Sharing various methods, memory tricks and devices, and tools with students helps them learn to learn better. Thinking about learning, mnemonics, rhyming, acronyms, acrostics, analogies, and other such methods become useful to the student.

Theory of Social-Role Development

Social roles serve as a connecting link between society and the individual. As people observe and enter roles, their behaviors conform to the role expectations derived from socially agreed upon functions and responsibilities that make up that role. As we develop through all the

¹Edward C. Tolman, “Cognitive Maps in Rats and Men,” *Psychology Review* 24 (1967): 506-520.

life stages, we play a variety of roles within the family, school, and business, etc. We may bring our own competencies to the role, but most roles exist independent of the role-player. Roles are usually linked or reciprocal, as in teacher-student, parent-child, and employer-employee.

Obviously, the number of roles, the intensity of the involvement, the amount of time required, and the structure of the role(s) will contribute to a person's growth and maturation.

Implications of the social-role development theory

Every culture has new roles for all inhabitants moving through life stages. Some roles are age-related and skill-related, and some are related to several life stages (such as marriage partner from adolescence through adulthood). Each role brings with it expectations, constancy, and change, and prompts new learning. Social-role theory also helps in the understanding of stresses that come from overload (parental 'role-strain'), from loss (death of a life partner), or transition (school graduation). Helping preteens recognize, observe, and discover roles and define role expectations contributes to personal growth and in adapting to changes in roles. This concept is especially helpful for new members as they participate in the organizational life of the church.

Theory of Systems Learning

The previous six theories were viewed in relationship to the biological, social, and environmental factors. Each theory describes the interactions of one with another in various complex systems. To view them as interconnected elements is the study of *system theory*—believing that the whole is more than the sum of its parts. All systems, by definition, are sets of interdependent elements that share some common goals, functions, boundaries, and identities. For example, a 'family system' is a composite of internal genetic heritage, individual interactions, and reciprocal role relationships. An *open* family system responds to contexts from both within and outside the family, and, in the process, adapts and changes together as a whole. A *closed* family system does not allow for environmental influence for interchange and response.

Bronfenbrenner sees development as being influenced by the interactions that take place within the system and by its interactions with various other systems.¹ The interlocking of systems with the combined patterns of relationships, roles, norms, and resources within one system and other connecting systems reflects a set of laws, beliefs, and values that have an effect on the individual.

Implications of the systems learning theory

Because each person is an individual system and part of another system responses to information and stimuli must be seen as a whole and not of parts. When applied to families and how they establish and maintain functioning, boundaries and rules define the system. These boundaries control how family needs are met, determine who is a member and who is an outsider, and determine how new members are admitted to the family. Strict rules make for narrow boundaries and minimize interactions and relationships with other systems. Other families open their boundaries and allow for greater resources, influences, and contact from outside to enter in.

Summary of the Psychosocial Perspective and Human Development Theories

The psychosocial perspective and the seven theories provide a background for understanding changes in human development. Each view seeks to explain physical, intellectual, social, and emotional growth through observed patterns of developmental tasks, language, customs, and behavior. This framework helps to identify meaningful directions of growth in individuals as they move from one life stage to another and provides a frame of reference for those guiding development through the life span.² Developmental tasks combined, age-related capacities and skills, and the spiritual dimension of faith stages set the background for developing the Bible study series and provide the first profile for preteens in chapter 4.

¹Urie Bronfenbrenner, *The Ecology of Human Development* (Cambridge, MA: Harvard University Press, 1979), 22.

² Refer to table 16.

Section Two: Review of Contemporary Literature on Faith Development

Introduction

Jesus Christ, the model teacher, gave guidelines and examples for spiritual growth by pushing individuals to make their own applications of His teachings. He used questions, parables, and illustrations to invite people of various ages and degrees of faith to explore the possibilities of life and to determine a personalized response. What Jesus taught flowed out of Who He was. Faith is usually defined as what a person believes, and what one does is an expression of faith. It has degrees of understanding and conviction. It also has patterns of development that can be recognized as it expands and matures.

This section considers the theories of several leading faith researchers. Stages in faith development are closely related to developmental tasks (Newman and Newman), cognitive abilities (Piaget), psychosocial conflicts (Erikson), and phases in moral judgment (Kohlberg). These four theories are paralleled with Fowler's stages of faith at the conclusion of section 2 of this chapter. The earlier stages of faith development receive greater attention in this section and provide a base for making the first profile of preteens in chapter 4.

James Fowler

James W. Fowler, a leading faith researcher, believes that faith is a human universal and that we are born with capacities for faith. His comment on how faith grows or is shaped by others is significant to understanding it:

How these capacities are activated and grow depends to a large extent on how we are welcomed into the world and what kinds of environments we grow in. Faith is interactive and social; it requires community, language, ritual, and nurture. Faith is also shaped by initiatives from beyond us and other people, initiatives of spirit or grace. How these latter initiatives are recognized and imaged, or unperceived and ignored, powerfully affects the shape of faith in our lives.¹

¹James Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (New York: Harper and Row, 1981), xiii.

Fowler describes faith as a set of meanings that both give sense to life and can be changed. It is “those sudden or gradual processes that lead to significant changes in the *contents* of faith,” that really matter.¹ Relative to this process, he offers a definition of conversion: “Conversion is a significant recentering of one’s previous conscious or unconscious images of value and power, and the conscious adoption of a new set of master stories in the commitment to reshape one’s life in a new community of interpretation and action.”²

Understood in this way, conversion occurs in any of Fowler’s six stages of faith development or in any of the faith transitions between them.³ Faith development begins with a *Primal-Undifferentiated Faith*, as that of an infant who gains basic trusts from relationships and shared meanings from caregivers. This pre-first stage closely parallels Erikson’s Trust/Mistrust stage of the first two or three years of life.

From ages three to six or seven, *Stage One: Intuitive-Projective Faith* forms. It “is the fantasy-filled, imitative phase in which the child can be powerfully and permanently influenced by examples, moods, actions and stories of the visible faith of primally related adults.”⁴ This faith grows to the second stage as *Mythic-Literal Faith*, in which beliefs are appropriated with literal interpretations. Symbols and moral rules are one dimensional and literal in meaning. The major way of giving meaning to experience is through stories, which compares with the Concrete Operations thinking of Piaget and the reciprocal-fairness idea of Kohlberg at ages seven to eleven. At this time faith is ‘mythic’ because the child “works hard at sorting out the real from the make-believe.”⁵

¹Ibid., 285.

²Ibid., 281-282.

³Ibid., 282.

⁴Ibid., 133.

⁵Ibid., 135.

For twelve- to eighteen-year-olds, *Stage Three: Synthetic-Conventional Faith* typifies a “synthesis”—a pulling together of many elements into a personal meaning of life. Fowler says, “It is a ‘conformist’ stage in the sense that it is acutely tuned to the expectations and judgments of significant others and as yet does not have a sure enough grasp on its own identity and autonomous judgment to construct and maintain an independent perspective.”¹

W. R. Yount connects these stages together in his comment, “Abstract thinking (stage four, Piaget), identity issues (stage five, Erikson), and the discovery of alternative social systems (stage five, Kohlberg) provide a rich mix from which to synthesize one’s own meaning.”²

Stage Four: Individuative-Reflective is marked by “an interruption of reliance on external sources of authority. The ‘tyranny of the they’—or the potential for it—must be undermined.”³ Stage Four, then, is a relocation of authority within self. The symbols, stories, and rituals of previous stages are now questioned because life is more complex and the perspectives of others do not always provide meaningful experience.

Stage Five: Conjunctive Faith moves beyond the ‘either/or’ of the previous stage to a ‘both/many’ perspective.⁴ It “can appreciate symbols, myths and rituals (its own and others’) because it has been grasped, in some measure, by the depth of reality to which they refer.”⁵

The sixth stage of development describes the emptying of self and giving in to the radical love of God. In *The Perkins Journal*, Fowler states that in the *Universalizing Faith Stage*,

Many persons in this stage die at the hands of those they hope to change. . . . The rare persons who may be described by this stage have a special grace that makes them seem more lucid, more simple, and yet somehow more fully human than the rest of us. . . . Such persons are

¹Ibid., 172-173.

²William R. Yount, *Created to Learn: A Christian Teacher’s Introduction to Educational Psychology* (Nashville, TN: Broadman and Hollman Publishers, 1996), 125.

³Fowler, 179.

⁴Ibid., 185.

⁵Ibid., 198.

ready for fellowship with persons at any of the other stages and from any other faith tradition.¹

John H. Westerhoff III

John Westerhoff, a leading researcher on faith development, sees the number one greatest need for humans is to find meaning. He strongly believes that since faith cannot be “taught,” the community of believers (rather than the educational system) provides the best context for nurturing faith. He argues that school education and church ministries oriented toward children are primarily designed to teach religion, not to communicate faith. Observing that Christian schools produce educated atheists, he states,

There is a great difference between learning about the Bible and living as a disciple of Jesus Christ. We are not saved by our knowledge, our beliefs, or our worship in the church, just as we are not saved by our actions or our religion. We are saved by the anguish and love of God, and to live according to that truth is to have faith. . . . Faith cannot be taught by any method of instruction; we can only teach religion. We can know about religion, but we can only expand in faith, act in faith, live in faith.²

Two analogies illustrate Westerhoff’s view of growing faith: the rings of a tree and the pilgrimage of life. The tree is truly a tree at all stages and depends on the environment for sustenance. Like successive rings growing slowly, orderly, and building on previous rings, faith is not seen as greater faith, but as expanded faith. The pilgrimage model moves through four stages: *Experienced* (a sensory mode), *Affiliative* (an intuitive mode), *Searching* (an intellectual mode), and *Maturing* (a integrating of intuitive and intellectual modes). His model begins with faith that is observed, copied, explored, and tested through feelings and the senses as interaction with others provides the experiences to affiliate. In adolescence, dependence on others gives way to autonomy and the personal search for truth begins to question traditions for meaning that need to be owned. In the third stage, the authority of the community and the authority of self now

¹James Fowler, “Perspectives on the Family from the Standpoint of Faith Development Theory,” *The Perkins Journal* (Fall 1979): 13-14, quoted in Fowler, 201.

²John H. Westerhoff, *Bringing Up Children in the Christian Faith* (New York: Harper Collins Publishers, 1980), 36.

become the authority of God as in a free-willed personal union with Him. Belonging to the community is still important, but faith does not now doubt, judge, or criticize as it did in the previous stage.

Westerhoff maintains that children possess naturally the essential elements for having faith, which is best understood as perception, a disposition that determines what we see in experience and relationships. He suggests five guidelines for sharing our faith: (1) telling and retelling biblical faith stories together, (2) celebrating our faith and our lives, (3) praying together, (4) listening/talking, and (5) performing faithful acts of service and witness together.¹

Setting a context for sharing faith with children, he sees the Bible as a book of symbolic narratives which enlightens us about ourselves and fosters our growth. "It is a mistake to explain a story and tack on a moral at its close" because the meanings of the Bible's stories change at different times in our lives.² He continues,

When we use the Bible to indoctrinate people, we destroy the story and do injustice to the Scriptures. When we simply tell stories without explanations, people want to hear the stories over and over again. And when we have derived all we can from a story, we will temporarily set it aside until it becomes relevant once again. What is important for us to remember is that children and adults need to hear stories.³

Westerhoff recommends the need to return to telling stories:

Stories are basically oral in nature. They are meant to be told, dramatized, sung, danced, and expressed through the visual arts. They are not intended to be read only. . . . We need to become better storytellers so that our children will learn the stories and learn to tell them to their children someday.⁴

Our responsibility is not to offer children information, advice, or guidance, but help them come into touch with their struggles, pains, and doubts their questions reveal. He says,

¹John H. Westerhoff, *Bringing Up Children in the Christian Faith* (New York: Harper Collins Publishers, 1980), 36.

²*Ibid.*, 39.

³*Ibid.*, 39-40.

⁴*Ibid.*, 40.

What our children are really asking is for us to reveal and share ourselves and our faith, not to provide dogmatic answers. We do not need to answer our children's questions, but we do need to make our faith available to them as a source for their learning and growth. We can offer our own experience, doubts and fears, questions, insights, and stories. We can say to them, "I don't know the answer, but I will help you search." "I just don't know how to explain it, but together we might discover some insight." You see, it is in the relationship between us during our shared quest that God is revealed.¹

Bruce P. Powers

Powers sees the development of faith through the analogy of a lifeline that develops from the womb to the end of life (which for the Christian is not toward death, but life in Christ). Faith develops in this lifeline from the security, comfort, and dependency of the womb to experiences that require risking pain as well as pleasure. The response to these risks along the lifeline can be either a retreating back to the womb, or toward a fuller and more mature expression of all that is possible in Christ. He identifies a number of personal qualities that evolve in this process as successes and failures or advances and retreats, which achieve a fuller expression of faith in the journey toward maturity. Some of these characteristics include an open or closed outlook on life, transparency or opaqueness of self, self-controlled or other-controlled motivations, and transforming or preserving of our resources. The chosen priorities in each pair indicate a progression toward escape (back to the womb) or facing the present and seeking life.

Powers also sees stages in faith development.² His five stages in faith development are: *Nurture, Indoctrination, Reality Testing, Making Choices, and Active Devotion.*

Identifying phases of faith applicable to children, the first stage covers the years from birth to about age six, the second stage fits that of ages seven to about eighteen.

¹Ibid., 49-50.

²Bruce P. Powers, *Growing Faith* (Nashville, TN: Broadman Press, 1982), 14-21. Westerhoff makes the assumption that faith moves through life. Powers spells out the process more fully with developmental tasks that have to be mastered or completed before moving into the next phase.

The *Nurture Stage* reflects the content of faith coming from the Bible, curriculum materials, and what parents, teachers, ministers, and other significant people tell children is true. During this period a child memorizes material, learns how to act as a Christian, discovers what to say and not to say at church—all based on what the authorities said was important, namely what was printed in a book or said by the teacher or preacher.

The *Indoctrination Stage* shifts discovery and learning to looking at what others are doing, saying, and believing. Indoctrination is learning how to respond to what is right and what is expected in the faith community. The focus of faith during the preteen and teen years is the mastering of the content received during earlier years. Powers shares this insightful recognition of his own personal journey in faith experience:

This gave me the foundation on which I could begin my personal journey into knowing God. What were given were the best answers they had, and I learned them well. But as I began to discover toward the end of my teen years, their answers—which I had interpreted as literal forms, methods, and contents of the faith—were not always adequate in my experience. Gradually, I began to recognize that much of my faith—my way of knowing God—was secondhand, and that their answers would not always work for me as I faced new people, places, and experiences.¹

It is not until the next stages of *Reality Testing* and *Making Choices* that knowing, feeling, and doing in faith development move from being community-oriented (first from family and church family and then from peers) to becoming more self-oriented, individualized, and personally owned.

Because faith development during childhood years must rely on the ‘authorities’ and the experience of others for its foundations, a teaching strategy for preteens must make use of the content of faith by letting them “test their way of believing and decide why, where, and how

¹Ibid., 16.

authority will be exercised in their lives.”¹ Effective teaching also needs to encourage growth toward life, rather than toward the womb, by presenting and exploring the tensions and conflicts of life and ways to work them out in faith. The basic needs for growth and security come “not in having and holding as much as in seeking and finding.”²

Powers incorporates a five-step learning process for each stage in faith development: *Awareness, Recall, Understanding, Conviction, and Application*.³ The development of attitudes and feelings is significant in the strategy of teaching for conviction. He comments,

My observation is that churches spend the major portion of planned teaching time on the *awareness, recall, and understanding* levels. A distant second is the teaching time devoted to *application*, for example, through workshops, demonstrations, and on-the-job training. The major weakness, and the point of breakdown in the teaching-learning cycle, is intentional teaching that elicits learning at the *conviction* level.⁴

Powers states, “the effective teacher is a master at matching content with the appropriate method in order to achieve the level of learning desired.”⁵ In reference to the set of five steps, Powers emphasizes that, “teachers must become more knowledgeable of and proficient in guiding learning at the conviction level.”⁶

Powers provides numerous illustrations for accomplishing this with adults, but the principle remains the same. “To achieve learning at the conviction/attitude level, it is necessary to use interaction methods such as group discussion, role playing, and brainstorming.”⁷

¹Ibid., 22.

²Ibid., 23.

³Ibid., 73-76.

⁴Ibid., 91.

⁵Ibid., 80.

⁶Ibid., 92.

⁷Ibid., 80.

V. Bailey Gillespie

V. Bailey Gillespie claims that Christian faith “is lived reality with a belief conviction, a trusting relationship, and a love-filled life.”¹ He describes further,

Religion (faith) is best seen in the give and take of people, situations, experiences, in moments of quiet reflection and noisy action, in the stress of anxiety and depression, in confrontations with the needy (unloved and unlovable), as well as in the theological formulations of world views, and actual witness.²

Gillespie’s model of seven generic faith situations are not presented as a formal stage theory but as nurturing models that help in understanding faith development and are: *Borrowed, Reflected, Personalized, Established, Reordered, Reflective, and Resolute Faith*.³

Gillespie believes that theology is often too abstract to makes any sense. He states, Words like grace, faith, salvation, justification, sanctification, expiation are never part of a child’s vocabulary. These symbols must be experienced in order to be understood. As the symbolic function of religion is nurtured, the theology of the young child is enriched and understood. As the words become lived symbols, they are finally understood.⁴

Social and service-oriented programs, modeling heroes of faith, involvement in decision making and problem solving, and making history relevant by retelling and reliving the faith experiences are most important for nurturing this stage.⁵ He summarizes,

The understanding of faith is being enriched cognitively during this time due to the fact that much is happening intellectually and physically during this stage. The experience of creativity, of newness, of belonging to an historical movement or purpose, of sensing something about the values and goals of the family—all these provide an experience which prepares the child for adolescence and for the possibility of personally experiencing faith from personal choice.⁶

¹V. Bailey Gillespie, *The Experience of Faith* (Birmingham, AL: Religious Education press, 1988), 56.

²Ibid., 74.

³Ibid., 79-84.

⁴Ibid., 104.

⁵Ibid., 117-124.

⁶Ibid., 123-124.

Summary and Implications on Faith Development

Faith development happens in settings that are life-shaping—interactions with the environment and with others. The stage theories suggest that morality, justice, and faith expand as these interactions expand. Children learn through active involvement with their environment by observation, identification, and imitation. Although they will not understand or interpret these experiences the same way as an adult will, they still require the raw material to construct and reconstruct their perceptions of the world and try out different behaviors that will be positively or negatively reinforced by others. As Christians believing that God has revealed spiritual realities to us, and believing that faith cannot be ‘taught’ but ‘caught,’ then the task of nurturing faith is to communicate these realities through Scripture in harmony with their learning abilities and provide them with contexts that allow them to watch, explore, and test the faith of others and their own.

Gillespie mentions several other religious researchers who have observed various aspects of faith in children, including prayer (Long, Elkind, and Spilka, 1967), symbolic perceptions (Ronald Goldman, 1968), and drawing ideas of God (E. Harms, 1944).¹ Valuable examples, insights, and suggestions from these researchers and the four major ones reviewed in this section provide meaningful resources for developing the series of study guides to prepare preteens for baptism and church membership in chapter 4.²

Concluding this section are two tables. The faith stages of Fowler, Westerhoff, Powers, and Gillespie are compared in table 17. Then the four most helpful developmental theories from section one of this chapter are paralleled with the faith stages of James Fowler in table 18.

¹Ibid., 68-70.

²For example, three stages in children’s conceptions in prayer: in the *Global Undifferentiated Prayer Stage* vague ideas are reflected (ages 5-7); in the *Concrete Differentiated Prayer Stage* mechanical and memorized phrases are heard (ages 8-9); and in the *Abstract Differentiated Prayer Stage* personal meaning and purpose are evident (ages 10-12). Cited in Gillespie, 70.

Table 17

Four Theories Reveal Parallel Stages of Faith Development

<i>James Fowler</i>	<i>John Westerhoff</i>	<i>Bruce Powers</i>	<i>V. Bailey Gillespie</i>
0 (0-2) (Undifferentiated Faith)	1 Experienced Faith	1 (0-6) Nuture	1 (early childhood) Borrowed Faith
1 (3-7) Intuitive - Projective Faith			2 (middle childhood) Reflected Faith
2 (7-11) Mythic - Literal Faith	2 (preteen) Affiliated Faith	2 (7-18) Introctination	3 (early adolescence) Personalized Faith
3 (12-18) Synthetic - Conventional Faith	3 (teens) Searching Faith		4 (early adolescence) Established Faith
4 (18-30) Indivuitive - Reflexive Faith	4 (adult) Maturing or Owned Faith	3 (19-27) Reality Testing	5 (young adult) Reordered Faith
5 (30-40) Conjunctive Faith	Maturing or Owned Faith	4 (28-35) Making Choices	6 (middle adult) Reflective Faith
6 (40 +) Universalizing Faith		5 (36 +) Active Devotion	7 (older adult) Resolute Faith

Sources: James Fowler, *Stages of Faith* (New York: Harper Collins, 1976), 244-245; John Westerhoff, *Bringing Up Children in the Christian Faith* (New York: Harper Collins, 1980), 25-27; Bruce P. Powers, *Growing Faith* (Nashville, TN: Broadman Press, 1982), 14-21; V. Bailey Gillespie, *The Experience of Faith* (Birmingham, AL: Religious Education Press, 1988), 79-82.

Table 18

Five Theories Reveal Parallel Stages of Life and Faith Development

	DEVELOPMENTAL TASKS	PSYCHOSOCIAL CONFLICT	COGNITIVE ABILITY	MORAL JUDGMENT	FAITH STAGES
<i>Age</i>	<i>Newman & Newman</i>	<i>Erikson</i>	<i>Piaget</i>	<i>Kohlberg</i>	<i>Fowler</i>
0-2	<ul style="list-style-type: none"> - social attachment - sensory, motor, and perceptual maturation - emotional growth - nature of objects 	1 Trust / Mistrust	1 Sensori-Motor		0 (0-2) (Undifferentiated)
2-6	<ul style="list-style-type: none"> - locomotion - fantasy play - language skills - self-control - early morals - self-theory - group play - gender-roles 	2 Autonomy / Shame and Doubt 3 Initiative Guilt	2 Pre-Operations (intuitive) 3 Concrete-Operations (logical)	Pre-Conventional 1 <i>Punishment / Obedience</i> 2 <i>Instrumental / Relativist</i>	1 (3-7) Intuitive-Projective Faith
7-11	<ul style="list-style-type: none"> - friendships - team play - self evaluation - concrete operations - skill learning 	4 Industry Inferiority	4 Early Formal-Operations	Conventional 3 <i>Good Boy / Nice Girl</i>	2 (7-11) Mythic-Literal Faith 3 (12-18) Synthetic-Conventional
12-18	<ul style="list-style-type: none"> - physical maturaton - membership in the peer group - emotional develop - sexual relationships 	5 Identity / Role Confusion	Formal-Operations: (abstract)	4 <i>Law and order</i>	4 (18-30) Individuating-Reflexive Faith
18 +	<ul style="list-style-type: none"> - autonomy - gender identity - internalized morality - career choice - childbearing - work, lifestyle - marital nurturing 	6 Intimacy / Isolation 7 Generativity/ Stagnation 8 Integrity Despair	5 <i>Dichotomizing</i> 6 <i>Dialectic</i> 7 <i>Synthetic</i>	Post-Conventional 5 <i>Social Contract</i> 6 <i>Universal / Ethical Principle</i>	5 (30-40) Conjunctive Faith 6 (40 +) Universalizing Faith

Sources: Adapted from Barbara Newman & Philip Newman, *Development Through Life* (Pacific Grove, CA: Brooks/Cole, 1995), 47; Lawrence O. Richards, *A Theology of Children's Ministry* (Grand Rapids, MI: Zondervan, 1983), 152; James Fowler, *Stages of Faith* (New York: Harper and Row, 1981), 244-245.

Section Three: Review of Contemporary Literature on Temperament and Learning

Introduction

Effectiveness in teaching to different types of learners requires a recognition of one's own temperament and learning style as well as a strategy to develop skills and tools to meet the needs of differing styles of others. Understanding the differing ways people take in experience, process information, and make decisions helps in recognizing that people *are* fundamentally different.¹

A general knowledge of temperament differences also helps in overcoming intolerance and misunderstanding. Our first reaction may be to see the difference as a flaw in need of correction, but efforts to change the people *or* the differences, are difficult.

A third reason suggests that if one is not aware of his or her particular temperament and learning style and that it is reflected in their teaching style, then those with a differing temperament and learning style will find it more difficult to learn.

This section is divided into three parts. The first reviews the four basic temperaments and personality or psychological types as identified by researchers. The second part relates the four types to the four learning styles and how the recent discoveries in left- and right-brain functioning add to this understanding. The third part identifies elements of learning that enhance teaching skills to meet the needs of temperament type, learning style, and modality preferences.

The understanding of temperament, learning styles, and learning modes provides a many-sided approach to designing resources and developing teaching skills. It also makes the teacher and the material (i.e., spiritual things) more effective in meeting each type of learner.

¹ An additional benefit of understanding temperaments concluded by researchers Michael and Norrissey is that of spiritual growth, worship experience, and development of a more meaningful prayer life. "We are able to make contact with God and experience grace through all four of the psychological functions. . . . Since many of our most intense experiences of God and grace rise out of our unconscious inner being, it behooves us not to neglect those types of prayer which require us to activate our inferior functions and inferior temperaments." Chester P. Michael and Marie C. Norrissey, *Prayer and Temperament* (Charlottesville, VA: The Open Door, 1991), 17-18.

Temperament and Psychological Types

The two basic approaches in dividing human personality are either by grouping outward behavior patterns or by grouping inner functions. Believing in behavior over function, researchers Keirsey and Bates argue that the contributions of most motivational theorists fit into the concept of *temperament*, as it has “a much wider range of convenience as an explainer of behavior.”¹

Hippocrates believed the cause of differences in human personality to be an imbalance of the secretions of the heart, liver, lungs, and kidneys.² Greek mythology represented the temperaments metaphorically. Zeus sent four gods to make man more godlike and each gave according to their strength. Apollos gave a sense of spirit. Prometheus gave truth and science. Epimetheus gave a sense of duty. And Dionysus, god of wine and song, gave joy.³ In similar fashion, other researchers have identified and labeled four fundamental types of personality.⁴

Carl Jung

The theory of psychological types received its foundational support in the work of Carl Jung in the 1920s.⁵ He sought to create a practical psychology that would help individuals

¹David Keirsey and Marilyn Bates, *Please Understand Me: Character and Temperament Types*, 5th ed. (Del Mar, CA: Prometheus Nemesis Book Company, 1978), 27.

²Hippocrates in *Human Nature* (350 B.C.) derived his naming scheme from the four body fluids: *Sanguine* (blood from the heart), *Choleric* (yellow bile from the liver), *Phlegmatic* (phlegm from the lungs), and *Melancholic* (black bile from the kidneys). Cited in Keirsey and Bates, 29.

³*Ibid.*, 29.

⁴In the introduction to *Please Understand Me*, Keirsey and Bates mention several researchers with theories that correspond to the four basic temperaments:

Adickes:	on four world views:	dogmatic, agnostic, traditional and innovative
Spranger:	on four human values:	religious, theoretic, economic and artistic
Adler:	on four goals or pursuits:	recognition, power, service, and revenge
Kretschmer:	on abnormal behavior:	hyperesthetic, anesthetic, melancholic, hypomaniac
Keirsey-Bates:	on four basic pathologies:	hysteria, depression, compulsive, impulsive.

⁵Carl G. Jung, *Psychological Types* (Princeton, NJ: Princeton University Press, 1971).

understand one another by simplifying human behavior into categories of inner functions. Jung theorized that many apparently random differences in the way people behave are actually quite orderly and consistent. He recognized that sources of energy, satisfaction, and safety could be categorized as either *extroversion* or *introversion*.

He also observed that perception is accomplished through either *sensing* or *intuition*, and judgment is made through either *feeling* or *thinking*. All four perceptions are present in every person; usually one is favored and, therefore, dominant. The second most used function serves the first; the third is less often exercised and demands more energy. The fourth inferior function, sometimes called the shadow function, is the most immature and weakest spot, and with maturity, reflection, and conscious use may become a source for growth and learning. Jung combined the two attitudes and the four functions to arrive at a total of eight different psychological functions.

Katherine Briggs and Isabel Myers

After forty years of research, Katherine Briggs and her daughter Isabel Myers amplified Jung's findings and made them available to the public in 1962 with the publishing of the *Myers-Briggs Type Indicator*.¹ The Myers-Briggs test distinguishes sixteen distinct personality types from combinations of the four pairs and, as such, reveals the relative strength of each person's preference.² Myers and those that followed her lead focus on the relationship of the different *functions* rather than *attitudes* in regard to temperament.

¹Isabel Myers, *The Myers-Briggs Type Indicator Manual* (Palo Alto, CA: Consulting Psychologists Press, 1962).

²Keisey and Bates, 30-66. Myers assigned letters for the eight choices. The two pairs of *attitudes* are E (extrovert) or I (introvert) and J (judging) or P (perception). The two pairs of *functions* are S (sensing) or N (intuition) and T (thinking) or F (feeling) and may be viewed as E-I, S-N, T-F, and J-P. The sixteen combinations are grouped by both Myers-Briggs and Keisey-Bates into the four temperaments:

Sensing Perceivers:	(the SPs):	ISTP	ESTP	ISFP	ESFP	(= approx. 38% of people)
Sensing Judgers:	(the SJs):	ISTJ	ESTJ	ISFJ	ESFJ	(= approx. 38% of people)
Intuitive Thinkers:	(the NTs):	INTP	ENTP	INTJ	ENTJ	(= approx. 12% of people)
Intuitive Feelers:	(the NFs):	INFJ	ENFJ	INFP	ENFP	(= approx. 12% of people)

David Keirsey and Marilyn Bates

David Keirsey and Marilyn Bates expand Jung's insights and the Myers-Briggs' research in the opposite direction.¹ This team became more concerned with the external *attitudes* rather than the internal *functions*.² Keirsey and Bates conclude that "the real usefulness is not in memorizing the sixteen types, but in understanding the temperamental base of the types."³ In *Please Understand Me* they elaborate on the descriptions for each of the sixteen temperaments and their respective attitudes toward others in relationships of marriage, parenting, and work. Included are the most likely careers and examples of famous people for the four temperaments.

Bernice McCarthy lists several other who have recognized the merits of Jung's work and have seen four similar patterns of human behavior.⁴ Popularized versions of their research have also appeared in print to help in the understanding of differences in personality and temperament.⁵

¹Keirsey and Bates, 5-11.

²Myers-Briggs could be called 'function theorists' and Keirsey-Bates as 'attitude theorists.'

³Keirsey and Bates, 26.

⁴Bernice McCarthy, *The 4MAT® System: Teaching to Learning Styles with Right/Left Mode Techniques* (Barrington, IL: Excel, 1987), 24-26. Some examples are: Gordon Lawrence developed sixteen types of learners by recognizing patterns of a person's natural interests, values and commitments, work habits and preferences to concrete or abstract. Simon and Byram classify four kinds of study habits as: the Feeler Student, Thinker Student, Sensor Student, and Intuitior Student. David Merrill, people management researcher, reports four social styles as: Amiable, Analytical, Driver, and Expressive. Valerie Hunt identifies four 'body tension' patterns as: the Assister (absorbs reality), the Posturer (forms reality), the Resistor (edits reality), and the Percerverator (enriches reality). Stephen Montgomery, in the study of love and coercion, sees the four basic types as: Rationals, Guardians, Artisans, and Idealists.

⁵Examples of those who have popularized temperament and psychological types: Florence Littauer, in *Your Personality Tree*, uses the Popular Sanguines, the Perfect Melancholies, the Powerful Choleric, and the Peaceful Phlegmatics. Chester Michael and Marie Norrissey, in *Prayer and Temperaments*, correlate four exemplary saints: St. Ignatius of Loyola, St. Francis of Assisi, St. Thomas of Aquinas, and St. Augustine of Hippo. Taylor Hartman, in *The Color Code*, uses the Myers-Briggs types and several new 'filters' to explain temperament with the four colors of Blue, Yellow, Red, and White.

Implications of Understanding Temperament Types

Understanding *who* we are, *why* we react as we do, and *what* are our strengths and weaknesses is important to wholeness, growth, relationships, and teaching. We can learn to more fully appreciate those different from us because they *are* different. In addition, by realizing our own strengths and weaknesses, our greater learning experiences will include those who are opposite and different from us.

Misinterpreting the fundamental differences in others diminishes our ability to understand why people do what they do, want what they want, feel what they feel, believe what they believe, and act the way they act. These differences may not be bad ones, Keirsey and Bates remark:

And it is precisely these variations in behavior that trigger in each of us a common response: Seeing others around us differing from us, we conclude that these differences in individual behavior are but temporary manifestations of madness, badness, stupidity, or sickness. In other words, we rather naturally account for variations in the behavior of others in terms of flaw and affliction. Our job, at least for those near us, would seem to be to correct these flaws.¹

No amount of words or energy will get an “Ethiopian to change his skin or a leopard its spots” (Jer 13:23). Furthermore, we lessen our ability to appreciate and affirm those different from us because their sense of reward is not the same as ours.

A recognition of the four basic temperaments as they relate to four basic learning styles becomes all the more important as a teacher’s temperament type is directly related to his or her learning style *and* teaching style. Equally true, a student’s temperament type is directly related to his or her learning style. Temperament types appear early in human development. Keirsey and Bates believe that temperament “can be observed from a very early age—some features earlier than others—long before events have had time or occasion to imprint the person.”² A knowledge of the four temperaments, then, will become helpful in preparing teaching materials for preteens.

¹Keirsey and Bates, 2.

²Ibid., 28.

Learning Development and Learning Styles

David Kolb

David Kolb opened the field of learning styles by formulating the findings of his research on learning into a useful model.¹ Kolb believes that our dominant learning ability is the result of heredity, past experiences, and present environment. We learn depending on who we are, where we are, how we see ourselves, and what people ask of us. Similar to Jung's idea of *perception* and *judgment*, Kolb describes learning development through *perceiving* and then *processing*.

Kolb's first step in learning development is based on how experience and information are perceived—through *feeling* or *thinking*. Favoring one over the other determines the first phase in the preferred learning style. Those who perceive through feeling lean toward the *concrete* dimensions of reality. Using their senses, they learn through empathy and foster the actual experience itself. Those who perceive through thinking lean toward the *abstract*, they separate themselves from the experience in order to analyze what is happening. The second step in learning is how experience and information are processed. Some are *doers* and some are *watchers*. The particular method we prefer is our best way and most comfortable.

Combining the two modes of perceiving and the two modes of processing results in four different learning styles. Our particular combination forms our own unique style and is our most comfortable way to learn. Kolb's four styles are the Diverger (concrete-reflective), the Assimilator (abstract reflective), the Converger (abstract-experimentive), and the Accomodator (concrete-experimentive).² His model of four styles and four steps is seen in figure 1.

¹David A. Kolb, Irwin M. Rubin, and James M. McIntyre, *Organizational Psychology: An Experimental Approach*, 3rd ed. (Englewood Cliffs, NJ: Prentice-Hall, 1979), 27-42.

²McCarthy uses labels that are more descriptive of the preferred learning style: the Diverger is the *Innovative Learner*, the Assimilator is the *Analytical Learner*, the Converger is the *Common Sense Learner*, and the Accomodator is the *Dynamic Learner*. Bernice McCarthy, *The 4MAT® System: Teaching to Learning Styles with Right/Left Mode Techniques* (Barrington, IL: Excel, 1987), 37-43.

Fig. 1. Kolb's model shows four learning styles and four learning steps.

Source: Created from Bernice McCarthy, *The 4MAT® System* (Barrington, IL: Excel, 1987), 24.

Kolb's model is significant in that it helps to classify the four styles and it presupposes a natural learning sequence that moves from experience to reflection to conceptualization to experimentation. Each step is necessary for each type of learner to have an opportunity to show and develop their natural abilities and preferences. This sequence also enables one style of learner to develop the other three styles of learning through participating in all four steps. This not only makes the strong learning preference stronger, but also helps the learner to focus on his or her weaker functions and perception skills and utilize them in the whole learning process. If any of the learning steps are skipped or short-changed, so are the learners who prefer those steps. The complete four-step learning sequence of four researchers is illustrated in table 19.¹

¹Bernice McCarthy's eight-step learning sequence will be described in more detail in the next discussion on left- and right-brain modes and the benefits of teaching to both sides of the brain in the overall learning process.

Table 19

A Comparison of Four-Step Learning Theories

David Kolb	Gordon Lawrence	Marlene LeFever	Bernice McCarthy
1) experience = feel and watch	Sense Experience and Facts	WHY do I need to know this?	CONNECT- EXAMINE
2) reflect = think and watch	Use Intuition on Possibilities	WHAT do I need to know?	IMAGE- DEFINE
3) conceptualize = think and do	Analyze Consequences	HOW does this work?	TRY- EXTEND
4) experiment = feel and do	Examine Values and Results	WHAT can this become?	REFINE- INTEGRATE

Source: Bernice McCarthy, *The 4MAT® System* (Barrington, IL: Excel, 1987), 79; Marlene LeFever, *Learning Styles* (Colorado Springs, CO: Cook Publishing Company, 1995), 28-30; Gordon Lawrence, *People Types and Tiger Stripes*, 3rd ed. (Gainesville, FL: Center for Applications of Psychological Type, 1993).

Notes: McCarthy's sequence involves eight steps by incorporating the left-brain and right-brain functions as a process of moving from whole to part and back to whole again in each of the four styles. See figure 2.

Implications of Understanding Learning Styles

Both kinds of perceiving (feeling and thinking) and both kinds of processing (active and reflective) are equally valuable and each has strengths and weaknesses. A learner's preference for one method is the learner's best method; the other three methods are more difficult, but can be developed to enhance overall learning. Most schools validate the think-watch learners.¹ In addition, the older we get, our ability to move from the concrete to the abstract increases.²

¹ According to available data by McCarthy (51), 70% of learners are not this learning style.

² Jean Piaget's research discovered that, as we grow, we move through stages in becoming more logical, rational, and abstract. We move from the 'concrete stage' at about ages 7-11 to the 'formal operations stage' at about ages 11-15. See previous section in chapter 3 on Piaget's theory.

An awareness of learning styles and one's own preferred style is the beginning of becoming a more effective teacher.¹ Adapting the preferred style to the different modes of learning is a more difficult step because it is natural to teach in the same way in which we learn.² This is due to the fact that we find it natural to process out information the same way we processed in the information. Because learning style is related to teaching style, those who teach can better understand their own strengths and weakness as well as increase their ability to meet the various learning styles of others. Another learning styles researcher, Carolyn Mamchur, makes this concept more relevant:

When teachers pay attention to individual differences, all sides benefit. Once they are aware of the power and success related to adapting curriculum to meet the needs implied by individual differences, many teachers design courses in which all needs are met some of the time. This is a varied approach consciously designed to let each type have the advantage at different times. It works best when teachers let students in on what they are doing and why.³

A conscious strategy of developing the skills to meet the needs of all types is necessary to accomplish the best overall teaching and learning. We send our sensing/feeling and concrete-oriented children to school to learn how to think and be more abstract. Education that seeks to refine the intuitive gifts of sensing and feeling as well as enhancing the rationalizing skills of logic and analysis would accommodate and develop both modes of learning.

¹Instruments for determining Temperament, Psychological Types, and Personality:

Isabel Myers, "The Myers-Briggs Type Indicator," in *Manual, A Guide to the Development and Use of the Myers-Briggs Type Indicator* (Palo Alto, CA: Consulting Psychologists Press, 1985); David Keirsey and Marilyn Bates, "Kiersey Temperament Sorter," in *Please Understand Me: Character and Temperament Types*, 5th ed. (Del Mar, CA: Prometheus Nemesis Book Company, 1978), 5-11; Florence Littauer, "Your Personality Profile," in *Personality Plus* (Grand Rapids, MI: Fleming H. Revell, 1992), 17-21.

²Instruments for evaluating Learning Styles:

Marlene D. LeFever, "What's My Learning Style?" in *Learning Styles: Reaching Everyone God Gave You to Teach* (Colorado Springs, CO: David C. Cook Publishing Company, 1995), 28-30; Carolyn Mamchur, "Options: Determining Type Preferences for Adolescents," in *A Teacher's Guide to Cognitive Type Theory and Learning Style* (Alexandria, VA: Association for Supervision and Curriculum Development, 1996), 113-131; David A. Kolb, *The Learning Style Inventory* (Boston, MA: McBer and Company, 1981).

³Carolyn Mamchur, *A Teacher's Guide to Cognitive Type Theory and Learning Style* (Alexandria, VA: Association for Supervision and Curriculum Development, 1996), 60.

Teaching to Left- and Right-Brain Modes

Bernice McCarthy

Bernice McCarthy builds on Kolb's model of learning styles and the four learning steps by incorporating the findings of recent research in 'right brain/left brain processing' to add another significant dimension to the whole concept of learning.

The major findings were that the two halves of the brain, right and left, process information differently, and that both hemispheres are equally important. It had been long known that the *functions* of the two sides were different. What was discovered was that *processing* was different. Dr. Sperry comments, "There appear to be two modes of thinking, verbal and non-verbal, represented rather separately in the left and right hemispheres. . . . Our educational system, as well as science in general, tends to neglect the nonverbal form of intellect."¹

People who approach learning with a left-mode processing preference are systematic, analytical, theoretical, and objective; they solve problems by looking at the parts, and they rely primarily on language in thinking and remembering. The right-mode learners are more intuitive, open-ended, experiential, and subjective; they solve problems by looking at the whole picture, and they rely primarily on images in thinking and remembering. The left side does a lineal, sequential type of processing, while the right side uses a global process. How well something is remembered and learned depends on how well both sides of the brain were engaged when it was first learned.² Figure 2 illustrates Bernice McCarthy's expansion of Kolb's model to include the functions of left-brain and right-brain modes of processing with an eight-step learning cycle.

¹Dr. Roger W. Sperry, *Lateral Specialization of Cerebral Function in the Surgically Separated Hemispheres, The Psychophysiology of Thinking*, ed. F. J. McGuigan and R. A. Schoonover (New York: Academic Press, 1973), cited in McCarthy, 71. Sperry began research studying animals after severing the nerve cable that cross-connects both hemispheres of the brain. The 200 million fibers of the corpus callosum serve as a pathway for memory and learning between the hemispheres.

²McCarthy (82) sampled 1,813 teachers and administrators. Results revealed only 7.8% used their whole brain, 49.2% favored left-mode, 43.1% favored right-mode. For women, 48.2% favor the right-mode, for men it was 58.6 % favoring the left-mode.

Fig. 2. McCarthy adds left- and right-brain learning to the four basic styles
 Source: Created from Bernice McCarthy, *The 4MAT® System* (Barrington, IL: Excel, 1987), 112.

In each of the four quadrants of figure 2, both sides of the brain are used in processing. McCarthy's first two steps for the Imaginative Learners, who "need a reason," are CONNECT (right-brain mode) and EXAMINE (left-brain mode).

For the second quadrant, the Analytic Learners who "need the facts," Step 3 is IMAGE (right-brain) and Step 4 is DEFINE (left-brain). Changing to the "Doing" side of the model, the brain-side mode is also switched.

For the third quadrant, the Common Sense Learners who "need to try it," Step 5 is TRY (left-brain) and Step 6 is EXTEND (right-brain).

For the fourth quadrant, the Dynamic Learners who "need to teach it to themselves and to others," the last two steps are REFINES (left-brain) and INTEGRATE (right-brain).

McCarthy's eight-step learning sequence moves in a natural progression, teaching to all four learning styles. The value of the two steps for each learning style becomes more obvious. The right-brain mode learners will be comfortable half of the time and will learn to adapt the other half of the time; the same is true for the left-brain mode learners.

Analytic Learners succeed in school because their way of learning is validated the most. McCarthy observes that what traditionally happens in schools is exclusively in Steps 4 and 5—both steps being *left-brain* modes. In Step 4, students have been taught a principle, skill, or concept. In Step 5 they are asked to react to the given skill from the left side. The leading reason for learning is often skipped. The “creative stepping out, the adding something of their own, the applying their own uniqueness to the material, comes in Step Six.”¹

Implications for Left-Brain/Right-Brain Teaching

Effective teaching would include methods that help develop the flexible use of the whole brain in all four types of learners. McCarthy and Leflar observe:

We cannot lead our students to inquiry by using workbook pages as the major thrust of our lessons. We must motivate them by answering the question “Why?”; We must teach it to them by answering the question “What?”; We must lead them from the abstract to the real by answering the question “How does this work?”; and we must allow them the delight of self-discovery by building the question “If?”²

As God created us with a whole brain, McCarthy's eight-step sequence of learning provides an excellent structure for feeling *and* thinking about Him, and for watching *and* doing for Him. It encourages students to develop their skills from both sides of the brain, and to discover for themselves whether or not what they might have learned is worth knowing. These steps will be utilized in the development of the Bible studies for preteens in chapter 4.

¹McCarthy, 112.

²Bernice McCarthy and Susan Leflar, eds., *4MAT® in Action: Creative Lesson Plans for Teaching to Learning Styles with Right/Left Mode Techniques* (Oak Brook, IL: Excel, 1983), 22.

Modalities and Elements of Learning

In honoring the four learning styles and the left- and right-brain processing preferences, McCarthy recommends teaching to “modalities.”¹ Modalities are the sensory channels by which we receive information, and the three basic modalities are visual, auditory, and kinesthetic.² A visual learner learns by seeing and imaging. An auditory learner learns by listening and verbalizing. And a kinesthetic learner learns by doing and manipulating. All learners can benefit from using multiple and mixed modalities.³ In each of the four learning styles there are those who prefer *seeing* what they are learning, some who prefer *hearing*, and some who prefer *movement*.⁴

McCarthy suggests a number of activities that would favor the right-brain mode in each of the four learning quadrants. These activities facilitate more whole-brain learning such as: patterning, metaphors, imagery, analogies, use of paradox, synthesis, spatial relationships, demonstrations and experiments, and mixing of visual, auditory, and kinesthetic modes.⁵

¹Ibid., 128.

²Kinesthetic is also termed ‘tactile/kinesthetic.’ Tactile refers to the sense of touch, kinesthetic refers to movement.

³Twenty-one elements are described by educators Rita Dunn and Kenneth Dunn in *Teaching Secondary Students Through Their Individual Learning Styles* (Boston, MA: Allyn and Bacon, 1993), 5. They identify five basic areas that affect how learning happens. These are: Environmental (sound, light, temperature, design), Emotional (motivation, persistence, responsibility, structure), Sociological (self, pairs, peers, teams, adults, variation), Physiological (perceptual, energy/food intake, time, mobility), and Psychological (the four learning styles plus left-brain and right-brain modes).

⁴Instruments available for determining Preferred Modalities can be found in Marlene D. LeFever, “Find Your Strength—Visual, Auditory, or Tactile/Kinesthetic,” in *Learning Styles: Reaching Everyone God Gave You to Teach*, 101-102; idem, “Find Your Perceptual Strength—Visual, Auditory, or Tactile/Kinesthetic,” in *Instructor*, January 1980 (Columbus, OH: Zaner-Bloser, Inc.).

⁵McCarthy, 79.

Howard Gardner

Education researcher Howard Gardner expands visual/audio/kinesthetic modalities in his book *Frames of Mind*. He presents his 'Theory of Multiple Intelligences' as an approach to enhance the cognitive abilities through the languages or intelligences that all people speak and are influenced, in part, by their own culture.¹ These intelligences are tools for learning and problem-solving that everyone already possesses and can use with guidance.² Gardner's theory concentrates on the resources of the student rather than the teacher. The process of learning becomes more effective and interesting when the students learn to utilize as many of their own intelligences as possible. Gardner's seven intelligences are *Verbal/Linguistic*, *Body/Kinesthetic*, *Logical/Mathematical*, *Visual/Spatial*, *Musical/Rhythmic*, *Interpersonal*, and *Intrapersonal*.

David Lazear

Educator David Lazear builds on Gardner's theory by adding four distinct levels of teaching intended to improve the functioning of the seven intelligences.³ These four levels are *Tacit Intelligence* (what abilities a learner takes for granted), *Awareness Intelligence* (what strengths and weaknesses can be enhanced), *Strategic Intelligence* (choose a variety of the seven intelligences), and *Reflective Intelligence* (integrating all the seven intelligences into daily life).⁴ Lazear describes that the goal of this approach is to capitalize on the intelligences that the learner already has in his or her 'toolkit':

¹Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences* (New York: Harper and Row, 1983).

²Educator Linda Cambell makes Gardner's theory very simple and classroom practical with explanations for each of the seven intelligences. She provides numerous instructional applications in *Teaching and Learning Through Multiple Intelligences* (Needham Heights, MA: Allyn & Bacon, 1996).

³David Lazear, *Seven Pathways of Learning: Teaching Students and Parents About Multiple Intelligences* (Tucson, AZ: Zephyr Press, 1994), 3.

⁴*Ibid.*, 13.

We, as educators, need to do whatever it takes to teach students about their own multiple intelligences. Current cognitive research clearly shows that the more conscious students can become of every dimension of the learning teaching/process, the better they can be and will become as active learners who see themselves as responsible for their own learning.¹

Implications for Using Modalities and Elements in Learning

When too many of the elements that a learner needs are missing, learning is diminished or fails. When a large number of the elements that are important to a learner are present in a learning situation, learning happens.² Lazear would say it is like “cooking on more burners.”³

The easy part of the concept of learning styles and learning modalities is recognizing that it has immense value. The difficult part is rethinking and restructuring. Rita Dunn reports that “in testing 175,000 children in grades three through seven, researchers found that children could give valuable clues as to which of the twenty-one elements were important to them. They also had little trouble identifying their teachers’ preferences.”⁴

An understanding of the elements of learning that affect each child will help the child, the parent, and the teacher. A child labeled as ‘learning disabled’ may be actually ‘learning different.’ When methods are used that reach the preferred learning style and reinforce it through the second preference, more learning is accomplished. When learners are taught in ways that complement their own preferred styles and modalities, there will be a significant increase in achievement and attitude. Ideally, from a classroom management perspective, as all the learners will be learning in each of the stages or modalities, a decrease in behavior problems will be seen!

¹Ibid., 6.

²For example: “noise.” Some students need a lot of noise to learn as it helps them focus. Others need some noise. Some students need quiet as they get distracted easily. Those not affected either way will require that their attention be captured by their interest in the subject matter or in the teacher.

³Ibid., 5.

⁴Rita Dunn, “Can Students Identify Their Own Learning Styles?” *Educational Leadership*, February 1983, 60-63. Quoted in Marlene D. LeFever, *Learning Styles: Reaching Everyone God Gave You to Teach* (Colorado Springs, CO: David C. Cook Publishing Company, 1995), 224.

CHAPTER FOUR

DESIGN, IMPLEMENTATION, AND EVALUATION OF THE BAPTISMAL- PREPARATION STUDY GUIDES FOR PRETEENS

Introduction

This chapter constructs several profiles from elements of the previous two chapters to serve as the foundational model in developing a series of baptismal-preparation Bible study guides for preteens. Using this as a model, one of the study guides is explained to illustrate the process used in designing the series. The full set of lessons is contained in the Appendix.

The first profile identifies the developmental tasks and issues specific to preteens as reviewed in chapter 3. This profile of human development, faith stages, and learning styles for the eight-to-twelve-year age group includes suggestions for reaching and teaching preteens.

The second profile summarizes requirements for baptism and membership as reviewed in chapter 2. These requirements provide the scriptural foundation for the design of the lessons.

The third profile illustrates an outline for constructing the Bible lessons based on a selected theme of *Bad News and Good News for Young Sheep*. This outline covers the SDA Fundamental Beliefs by utilizing the seven basic steps in the OT sanctuary paralleled with the seven basic steps Jesus took for our salvation.

The implementation of the studies and an evaluation of the series end this chapter.

Profile 1: Understanding Preteens

The first profile, summarizing preteens in regard to their human development, faith development, and learning development, is presented in tables 20, 21, and 22.

Table 20

Profile 1-A: Human Development Theories Aid in Understanding Preteens

Developmental Theory, Researcher and Stage	Age-related Tasks, Issues, Abilities and Understandings	Suggestions for Reaching and Teaching
<u>Life Stage Perspective</u> Newman & Newman <i>Stage 3:</i> <i>Middle-School Age Tasks</i>	Form friendships Team play Self-evaluation Skill learning Concrete operations	Cooperative and competitive activities which develop self-worth, social skills, accomplishments, rewards
<u>Psychosocial Development</u> Erik Erikson <i>Stage 4:</i> <i>Industry vs. Inferiority</i> Sigmund Freud <i>Id, Ego, Superego</i> Ivan Pavlov <i>Classical Conditioning</i> Edward L. Thorndike <i>Trial-and-Error</i> Burrhus F. Skinner <i>Positive/Negative Reinforcement</i> Bandura & Walters <i>Vicarious Reinforcement</i>	Emotional growth emphasis Feelings of competency, competition Avoidance of inferiority feelings Avoidance of guilt feelings Satisfaction of felt needs Connected stimulus and response Repetition and consequences Increase/decrease desired behavior Observation and imitation	Affirmation from parents and primary caregivers validate initiative Activities foster self-resolution Associative learning activities Simple, mechanical activities Step-by-step learning programs Exemplified-faith models/heroes
<u>Cognitive Development</u> Jean Piaget <i>Stage 3:</i> <i>Concrete Operations</i>	Logical thought process on: - objects physically present - classifying, ordering, reversing - reflects <i>with</i> , not <i>on</i> operations Problem-solving ability based on: - reality and real problems - the present, what 'is' - cannot do abstract concepts yet Symbols understood by associations Abstract concepts yet understood Play is important for "knowing"	Develop memory skills Begin with the 'familiar' Use small-group projects Use individual problem-solving for self-learning Jesus' parables illustrate concrete to explain abstract <i>Matt 13:44 "The kingdom of heaven (abstract) is like treasure (concrete) hidden in a field" (concrete)</i>

Table 20—Continued.

<u>Moral Development</u>		
<p>Jean Piaget</p> <p><i>Stage 2:</i></p> <p><i>Moral Realism</i></p>	<p>Rules of the game are:</p> <ul style="list-style-type: none"> - external, objective, fixed - letter of law (not spirit) is real - equality and fairness important - conformity necessary - must agree on rules in play <p>Punishment is based on:</p> <ul style="list-style-type: none"> - result of action, must fit the crime - not on intent or circumstances 	<p>Focus on teaching:</p> <ul style="list-style-type: none"> - general principles - concrete actions or results - use real moral issues - use stories without a moral at the end to allow them to process and interact - ask 'why' questions
<p>Lawrence Kohlberg</p> <p><i>Stage 3:</i></p> <p><i>Conventional Morality</i></p> <p><i>"Good Boy / Nice Girl"</i></p>	<p>Right actions impress others</p> <p>Sociocentric thinking</p> <p>Sees world from view of others</p> <p>Moral decisions based on:</p> <ul style="list-style-type: none"> - maintain affection and approval - maintain social order - conformity - family expectations - traditional values - rules of social group or club 	<p>Moral reasoning can be accelerated through education by confronting with reasoning from next higher stage</p> <p>Ask the 'why' question in specific moral dilemmas</p> <p>Increase awareness of real moral issues like Jesus did in John 8:7; Matt 12:10</p>

Sources: Barbara M. Newman and Phillip R. Newman, *Development Through Life* (Pacific Grove, CA: Brooks/Cole Publishing Company, 1995), 42, 47, 92, 96, 353-403; Dorothy G. Singer and Tracey A. Revson, *How a Child Thinks: A Piaget Primer* (New York: Plume Publishers, 1996), 4-5; Jean Piaget, *The Moral Judgment of a Child* (Glencoe, IL: Free Press, 1960).

Table 21

Profile 1-B: Faith-Stage Theories Aid in Understanding Preteens

Researcher and Faith-Stage Theory	Age-related Tasks, Issues, Abilities and Understandings	Suggestions for Reaching and Teaching
James Fowler Stage 2 <i>Mythic-Literal Faith</i>	Faith relies on: <ul style="list-style-type: none"> - adding to given literal meaning - one-dimensional symbolism - appropriated beliefs - authority of others - implied family values 	Stories with meaning carried and trapped inside Symbolic & dramatic material affect deeply and powerfully The faith stories of others form new stories for them
John H. Westerhoff Stage 2 <i>Affiliated Faith</i>	Gift of faith comes by: <ul style="list-style-type: none"> - observing and imitating others - testing and exploring Perception of faith comes by: <ul style="list-style-type: none"> - feelings - sensory experiences Source of faith comes from: <ul style="list-style-type: none"> - rituals, symbols, myths - traditions - significant others - the belief set 	Guidelines for sharing faith: <ol style="list-style-type: none"> 1. TELL and retell biblical faith stories together 2. CELEBRATE our faith and our lives together 3. PRAY together as in close friendship with God 4. LISTEN and talk to each other 5. PERFORM faithful acts of service & witness together
Bruce P. Powers Stage 2 <i>Indoctrinated Faith</i>	Mastery of contents of faith is: <ul style="list-style-type: none"> - what to believe / how to behave - from Bible and religious lessons - from what was told to be true by parents, teachers, minister Response to expectations: <ul style="list-style-type: none"> - learned acceptable verbal patterns - patterning church role models 	Method for effective teaching: <ol style="list-style-type: none"> 1. awareness 2. recall 3. understanding 4. conviction 5. application - in individual experience - in interaction with others
V. Bailey Gillespie Stage 2 <i>Reflected Faith</i>	Cognitive enhancement of faith Words, symbols must be experienced Sense of creativity and belonging Sense of family values and goals Preparation for personal choices	<ol style="list-style-type: none"> 1. nurture involvement 2. modeling heroes 3. challenge problem solving 4. nurture wonder-moments 5. make history, re-live it

Sources: James Fowler, *Stages of Faith* (New York: Harper and Row, 1981), 63-68, 149-150; John Westerhoff, *Bringing Up Children in the Christian Faith* (New York: Harper Collins, 1980), 25-36; Bruce P. Powers, *Growing Faith* (Nashville, TN: Broadman Press, 1982), 14-17, 143-147, 74; V. Bailey Gillespie, *The Experience of Faith* (Birmingham, AL: Religious Education Press, 1988), 110-124.

Table 22

Profile 1-C: Temperament Types and Learning Styles Aid in Understanding Preteens

Researchers and Temperament or Learning Style Theory	Age-related Tasks, Issues, Abilities and Understandings	Suggestions for Reaching and Teaching
Myers & Briggs <u>Personality Type:</u> <i>Extraverts or Introverts</i> <i>Intuitives or Sensors</i> <i>Thinkers or Feelers</i> <i>Judgers or Perceivers</i>	<u>Characteristic sides:</u> sociable solitary people-charged self-charged innovative practical speculative experiential invisible emotion.... visible emotion analytical-trees synthetical-forest closed-minded open-minded planner tentative	<u>Use blended strategies of:</u> Interaction and concentration Play-time and work-time Share differing points of view Planned and spontaneous
Keirsey & Bates <u>Temperament Type:</u> <i>Senser - Perceivers</i> <i>Senser - Judgers</i> <i>Intuitive - Thinkers</i> <i>Intuitive - Feelers</i>	<u>Needs of each:</u> Action and freedom to perform hands-on, competition, risks Belonging, responsibilities, duties, services, Competency, building, inventing, science, logic, demonstrations To be "self" and "a somebody," recognition, caring, attention	<u>Use elements of:</u> Music, drama, art, crafts, contests, games, demos Recitation, drills, quizzes, compositions, demos Lectures, tests, projects, compositions, reports Group projects, interaction, discussion, shows, games
Kolb, McCarthy & LeFever <u>Learning Styles:</u> <i>Type 1: Imaginative Learner</i> <i>Type 2: Analytic Learner</i> <i>Type 3: Common Sense Learner</i> <i>Type 4: Dynamic Learner</i>	<u>Learns by:</u> Sensing and watching - seeks personal meaning - asks: <i>WHY do I need to know this?</i> Watching and thinking - seeks intellectual competence - asks: <i>WHAT do I need to know?</i> Thinking and doing - seeks problem solutions - asks: <i>HOW does it work ?</i> Doing and feeling - seeks possibilities, potentials - asks: <i>WHAT can it become?</i>	<u>Four basic learning steps:</u> <u>Eight whole-brain steps:</u> 1. experience: connect + examine 2. reflect: image + define 3. conceptualize: try + extend 4. experiment: refine + integrate

Sources: David Keirsey and Marylyn Bates, *Please Understand Me* (Del Mar, CA: Prometheus Nemesis, 1978), 121-128; Bernice McCarthy, *The 4MAT® System* (Barrington, IL: Excel, 1987), 28-43, 29, 90-127.

Profile 2: Minimal Set of Baptismal Requirements

The second profile aids the Bible study design process by providing a concise skeleton of beliefs that are deemed as necessary for acceptance as a candidate for baptism and membership as reviewed in chapter 2. This profile provides a simple comparison of the “elementary truths” behind the baptismal vows and the fundamental beliefs and is presented in table 23.

Table 23

Profile 2: Baptismal Candidates Must Acknowledge Minimum Set of Truths

13 Baptismal Vows	27 Fundamental Beliefs	Elements of NT Baptism	Elementary Teachings of Heb 6:1-2
# 1 GOD & TRINITY	# 2, 3, 4, 5, 6	(Argument by implication of baptismal ‘formula’)	
# 2 DEATH of CHRIST & SALVATION	# 7, 8, 9, 10	Faith in Son of God	<i>“Faith in God”</i>
# 3 FORGIVENESS & REPENTANCE	# 9, 10	Anointing (wash sins)	<i>“Repentance from acts that lead to death”</i>
# 4 RIGHTEOUSNESS & GODLINESS	# 9, 10, 23	Cleansing (‘die’ daily)	<i>“Instructions about baptism”</i>
# 5 SCRIPTURE & PRAYER	# 1	Maturity (belief & hope)	
# 6 LAW & SABBATH & CREATION	# 18, 19, 6	Purification (ethics)	<i>“Eternal judgment”</i>
# 7 ADVENT, WITNESS, & HEAVEN	# 23, 24, 25, 26 # 27	Commission, eschatology Adoption	<i>“Resurrection of dead”</i>
# 8 SPIRITUAL GIFTS & PROPHECY	# 16, 17 23		<i>“Laying on of hands”</i>
# 9 CHURCH & STEWARDSHIP	# 11, 12, 13 20	Consecration (as ‘priests’)	
# 10 TEMPERANCE & HEALTH	# 21		
# 11 CHRISTIAN BEHAVIOR	# 21		
# 12 BAPTISM	# 14, 15	Baptism of water/spirit/fire	
# 13 MEMBERSHIP	# 11, 12, 13 # 22 “Marriage” (not included in 13 Baptismal Vows)	Candidates = “whosoever”	

Profile 3: Selecting a Theme and Designing the Lessons

The most recent sourcebook on the fundamental beliefs of the Seventh-day Adventist church suggests three “functions” for Christ-centered doctrine:

Finally, we have written this book recognizing that Christ-centered doctrine performs three obvious functions: first, it edifies the church; second, it preserves the truth; and third, it communicates the gospel in all its richness. True doctrine calls for far more than belief—it calls for action. Through the Holy Spirit, Christian beliefs become loving deeds. A true knowledge of God, His Son, and the Holy Spirit is “saving knowledge.”¹

Although teaching our beliefs should definitely accomplish the above three functions, they are not necessarily the “goal” of God’s revelation. This statement suggests that the final goal of understanding Christ-centered doctrine is “action.” Perhaps the authors *assumed* the ultimate goal of God’s creation and re-creation—that of being *with* us and our being *with* Him, “for in him we live and move and have our being” (Acts 17:28). “Being” in Christ, in this sense, is followed naturally by “doing” for Him.²

With young people specifically in mind, Dick Alexander believes that many church leaders cannot agree on this goal:

The goal of youth ministry is the goal of the entire church: maturity—“The stature which belongs to the fullness of Christ.” . . . It is concerned with, and is part of, the total body of Christ, and has as its focus the single goal of producing Christ-likeness. Its goal is not recreation, socialization, patriotism, or even evangelism. To say the goal of the church is evangelism is roughly akin to saying the mark of good parenting is having babies. The task is not to proliferate newborns who will be left unnourished, but to develop growing, dynamic, maturing youth who share Christ from the fullness of their lives. If evangelism is the natural, inevitable overflow of a Christ-filled life, could it be that part of the reason for the current lack of evangelism in many circles is that we’re asking the starving to give bread?³

¹General Conference Ministerial Association, *Seventh-day Adventists Believe: A Biblical Exposition of Fundamental Doctrines* (Hagerstown, MD: Review and Herald Publishing Association, 1989), viii.

²In spite of the fact that “by their fruits [actions] ye shall know them” Matt 7:20 (KJV), it is easier to write about and prescribe doctrines and standards that are to be understood and acted upon than it is to define relational faith. Likewise, it is easier to judge whether one is in accordance with the doctrines than it is to evaluate personal devotion, friendship, and love to God.

³Dick Alexander, “The Goal of Youth Ministry,” *Ministering to Youth*, ed. David Roadcup (Cincinnati, OH, Standard Publishing, 1980), 44, 45.

Preteens *are* starving—starving for the love, friendship, and righteousness of Jesus Christ, not more teachings on how to act. Christians and non-Christians alike hunger for a heaven or a destination better than this world. What makes the difference between them is that without a desire to *be with* Christ and *be like* Christ, no form of heaven would be eternally satisfying.

In the plan of saving sinners, God's goal is to restore His image in us, and our goal, by faith, is to let Him do it. This all-encompassing focus is behind an outline given by Ellen G.

White and sets a tone for teaching children:

We should teach our children to consider the work of God. They should be instructed of His love, and the provision He has made for their salvation. Lead them to give their young hearts as a grateful offering, fragrant with love, to Him who has died for them. Point out the attractive loveliness of the earth, and tell them of the world to come, that shall never know the blight of sin and death, where the face of nature will no more wear the shadow of the curse. Lead their young minds to contemplate the glories of the reward that awaits the children of God. Cultivate their imaginative powers by picturing the splendor of the new earth and the city of God; and when they are charmed with the prospect, tell them it will be more glorious than their brightest imagination can portray.¹

This paragraph suggests six areas of instruction that easily present 'mini-goals' based on the primary goal of becoming Christ-like:

1. Work of God:	GOAL = <i>how He restores His image in us.</i>
2. Love of God:	GOAL = <i>how He demonstrates it to us.</i>
3. Salvation:	GOAL = <i>how He accomplishes it in us.</i>
4. Offering of self:	GOAL = <i>how we become like Christ.</i>
5. This earth:	GOAL = <i>where we reflect becoming like Christ.</i>
6. New Earth:	GOAL = <i>where we will always be with Christ.</i>

The purpose of teaching and preparing preteens for baptism is to enable them to enter into a faith relationship with a loving God Who wants them to become like Him, not to become like a set of doctrines and behavioral rules. The Bible has a lot to say about commandments, laws, statutes, and motivating obedience by reward or punishment, but it speaks more about God's forgiving activity in the lives of people who were interested in a faith relationship with Him.

¹Ellen G. White, "We Should Teach Our Children to Consider the Work of God," *Review and Herald*, February 14, 1888, 1.

Selecting a Title and a Central Topic

The title for the series of lessons, *Bad News—Good News for Young Sheep!* was chosen to point out the contrast between the *Bad News* of sin and what it did to friendship with God, and the *Good News* of salvation in Jesus and how that friendship was restored.

The basic elements of OT sanctuary were selected as the first modality set or source of concrete object lessons for the studies. The steps Jesus took for our salvation parallel these elements (as ‘type’ meets ‘antitype’) and serve as the second modality set. Along with lesson-related activities and stories, these two modalities help the preteen to grasp the basic concepts of Scripture and salvation necessary for baptismal candidacy.

The first reason for selecting the sanctuary and its services as a topic is based on God’s choice to use a multitude of concrete object lessons to teach the “children of Israel.” This suggests that their cognitive abilities and limitations were similar to those of preteens. They experienced the ten plagues, the Red Sea ‘baptism’, the smoke, fire, earthquake, and trumpet sound at Mt. Sinai, and numerous other sensory-based events in the wilderness. Then, to help the Israelites further understand the abstract concepts of how He feels about the sinner and deals with sin, God used blood, water, fire, animals, bread, oil, light, and incense as concrete teaching devices which they could easily understand. The concrete steps of bringing, killing, washing, and burning sin offerings served to demonstrate the abstract elements of conviction, repentance, cleansing, forgiveness, etc. Although the Jews might have missed the “Lamb of God” in their symbolic lamb, the NT provides the concrete connecting links and associations that allow preteens to understand this symbol and others as being fulfilled in the steps Jesus took for our salvation.

The second reason for selecting this central topic is based on the SDA perspective of the sanctuary. It is viewed as the primary ‘key’ in understanding the fuller dimensions of prophecy,

typology, judgment, and atonement. The sanctuary is also believed by Seventh-day Adventists to contain the gospel in types and figures, as well as the “correct understanding of the ministration of the heavenly sanctuary to be the foundation of our faith.”¹

Utilizing the Four-Step Learning Cycle

Before identifying the specific outline for the set of lessons, the four learning styles suggested by McCarthy (see figure 2) and the four basic learning steps suggested by Kolb and others (see table 19) are utilized in each lesson as a sequence to facilitate the complete learning process. Each of the four steps is illustrated through a clip-art icon in the upper-right corner of each page. These four icons ‘clue in’ both the instructor and the learner that a specific learning step is happening. “Feely,” a sheep with a stethoscope on its heart, suggests the first activity of the lesson is feeling oriented. “Brainy,” the second sheep with a diploma and mortarboard, indicates the knowledge part of the lesson. With hands in pockets, “Handy” gives the clue that the next step in the learning cycle has to do with doing something. The fourth sheep, “Lovey,” wears a Jesus tee-shirt, suggesting to the student and teacher that the last part of the lesson has something to do with bringing it all together on becoming more like Jesus.

Some lessons easily lend themselves to forming the learning cycle and the icons become obvious. Other lessons may require more creativity and preparation on the part of the instructor to actually fill out the four-step sequence with appropriate activities and Bible passages. In addition, numerous pieces of clip-art and ‘cartooned-sheep’ are scattered throughout the series to illustrate particular points in a lesson and to stimulate interest.

The four learning steps indicated by the four iconic sheep are seen in figure 3.

¹Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1946), 221.

STEP 1	STEP 2	STEP 3	STEP 4
Imaginative	Analytic	Common Sense	Dynamic
“feel”	“think”	“action”	“potential”
Why do I need to know?	What do I need to know?	How do I make it work?	What can it or I become?

“Feely”	“Brainy”	“Handy”	“Lovey”

Fig. 3. Iconic sheep designate the four important learning styles and steps.

Designing the Outline for the Bible Lessons

The first three lessons present a perfect creation and the friendship of the LORD God and what happened to both through Adam and Eve’s disobedience. The concrete imagery of the first three chapters of the book of Genesis provides this opening theme.

The remaining lessons illustrate God’s plan of restoring what was lost in the Garden of Eden. The seven steps in the OT sanctuary are paralleled with the seven steps Jesus took for our salvation. The title of each lesson identifies the abstract concept behind the concrete images, elements, and events used in each learning sequence.

The full outline of the series of lessons is seen table 22.

Table 24

Profile 3: Design Outline for Baptismal-Preparation Study Guides for Preteens

NUMBER and TITLE	THEME	CONCRETE LESSON	ABSTRACT CONCEPT	SALVATION DOCTRINE
1. You're Special!	Special Creation	Perfect World	Friendship with God	Creation & Blessings
2. You're Busted!	Friendship Tested	Imperfect World	Friendship Lost	Sin & Curses
3. You're Still Loved!	Still Friends	First Lamb Killed	Wages of Sin	Forgiveness & Hope
4. Once Was Alive, Now I'm Dead!	Introduction	SANCTUARY (God's dwelling place)	TEMPLE (Jesus' dwelling places)	Prophecy Church Plan of Salvation
5. Once Was Guilty, Now I'm Forgiveness!	<u>STEP 1</u> blood	LAMB (substitution)	INCARNATION (substitution)	Conviction Forgiveness Nature of Man
6. Once Was Dirty, Now I'm Clean!	<u>STEP 2</u> water	LAVER (washing)	BAPTISM (sinlessness)	Cleansing Baptism Footwashing
7. Once Was Dead, Now I'm Alive!	<u>STEP 3</u> fire	ALTAR of BURNING	CRUCIFIXION (death)	State in Death Lord's Supper
8. Once Was Blind, Now I See!	<u>STEP 4</u> light	LAMPSTAND	RESURRECTION (raised)	New Life Witnessing
9. Once Was Empty, Now I'm Filled!	<u>STEP 5</u> bread	TABLE of BREAD	ASCENSION (and Pentecost)	Scripture Holy Spirit Gifts, Fruits
10. Once Was Weak, Now I'm Strong!	<u>STEP 6</u> incense	INCENSE ALTAR	INTERCESSION (heavenly ministry)	Prayer Promises & Hope
11. Once Was Afraid, Now I'm Fearless!	<u>STEP 7 - A</u> truth or counterfeit?	ARK pot of manna budded rod Ten Commandments	RETURN (just prior to)	Great Controversy Counterfeits Creation-Evolution State of Dead Law-Sabbath/Sunday
12. Once Was Doomed, Now I'm Redeemed!	<u>STEP 7 - B</u> friends forever	ARK mercy seat shekinah presence	RETURN (during & after)	Last Day Eents Second Coming Millenium New Earth

Sample Lesson Explained

To illustrate the four learning styles and four-step learning sequence, Lesson 7 is expanded in detail.¹ The third step in the sanctuary and the third step Jesus took for our salvation are presented in this study.

The sanctuary's altar of burnt offering provides the initial concrete object, and then is paralleled with the crucifixion of Jesus.² The fire and the consumed sacrifice on the altar become concrete images of complete destruction, not symbols of pain and torment. Understood this way, the abstract concept of total separation can be associated with an understanding of the state of death as seen in Jesus' experience of complete separation from His Father at the Cross.

The activities and texts enable students to participate and strengthen both left- and right-brain modes of perception and processing. They act, feel, and visualize in the activities and stories, and then move to think, reason, and make sense out of it.

The opening activity captures the attentions of all the students who need to *experience* and ask the *Why do I need to know?* question. The action of burning a clipped lock of hair with a 'sin' written on a paper connects the concrete smell of the burning sacrificial animals with the sin. Thus, 'fire' becomes a powerful image to relate the effect of God consuming sin and sinner. This aids in understanding the concept of hell in a later lesson.³ Adding a story for *reflection* enhances this concrete image and abstract learning. In this case, Aaron's two sons, Nadab and Abihu, offer unholy fire and become a burnt offering themselves!

¹Lessons may be used by both the teacher and the student(s).

²The first step, the substituting of a lamb for an offering, was presented in Lesson 5 and was paralleled with Jesus as the Lamb of God. Lesson 6 looked at the laver and the perfect, defect-free, and washed offering as the second step and compared it with the baptism of Jesus.

³The lessons are not presented in the traditional 'argument' format (obvious or subtle) that typifies the majority of adult Bible studies. Discussion of other Christian beliefs may add confusion to preteens in their first-time understanding of SDA beliefs. The instructor has the freedom to answer any questions on evolution, hell, Sunday observance, tongues, etc., or to wait until a later lesson. For example, Lesson 11 looks at the three items inside the ark and closest to God's Presence—the symbols which Satan most vigorously attacks and counterfeits with false beliefs.

The concrete complete destruction of the sacrifice is analyzed in the second phase of learning. The creation of man in Gen 2:7 is usually presented as a two-part formula of “dust + breath = life.” This lesson adds a third and most important element—friendship of the LORD! Friendships are very important to preteens. “Life” is to be defined, not in terms of simple existence, but as “dust + breath + LORD God’s friendship = life.” Understanding “life” from this perspective helps preteens to view “death” as truly *Bad News*. It’s concrete to them, that is, it is like being “alive” but having absolutely “no friends.” The *Good News* is that Jesus filled in the parts of the equation, thereby helping preteens understand what happens when the formula is in the negative. In demonstrating the ultimate definition of “death,” Jesus gave up His breath and gave up His friendship with the Father.

The third learning step makes “common sense” of the state of man after death, as the natural question of “What happens when we die?” arises. The story of sleeping Lazarus (John 11) helps preteens to answer this question.

The fourth step completes the learning sequence. It is formed in the context of celebrations and holidays. Celebrating “death” as *Good News* is seen in the Passover and in the Communion Service. The two concrete images from Israel’s Passover (unleavened bread and blood on the doorposts, Exod 12) are connected to the Lord’s Supper Service. In this manner, preteens are enabled to comprehend the meaning of “proclaiming His death” (1 Cor 11:26).

The entire set of lessons following this procedure is provided in the appendices.

Implementation and Evaluation

In the past three to five years at least thirty-two preteens were involved in taking the lessons. Seventy-five percent of them were church-school students and the lessons were usually given during the first class period at the school. Twenty-five percent attended public school and the lessons were given in the home, usually after they arrived home from school or early evening.

Huntingdon Valley Christian Academy (previously Greater Philadelphia Junior Academy) separates ten grades into five divisions. The full series of lessons were implemented at least five times in four school years with fifth-and-sixth graders and seventh-and eighth graders.¹ Students volunteered to leave their scheduled class for the one-hour baptismal-preparation course and the size of the classes ranged from three to fourteen students. The classes were scheduled for the same day and time each week and, due to interrupting school programs and vacations, took approximately four to six months to complete. Some of the activities, such as Lesson 3's drama or Lesson 9's communion bread making, required the full class period to complete.

The process of writing, teaching, and rewriting each lesson became clearer with repetition and a keener sense of personal teaching style. Also, the four learning styles of the students became more apparent through observing their participation in activities, journal entries, and questions and answers. Mental and written notes of their reactions and responses helped to simplify or eliminate confusing elements, as well as replace certain activities with more effective ones. In all cases, an activity requiring everyone to participate *as a group* received a more favorable reaction than individual activities shared *with the group*. Lesson 7's hair cutting/burning activity and Lesson 2's scrapbook collage both provide an excellent concrete message, but the words and faces of the students revealed that *doing together* is preferred over *writing, watching or listening individually*.

¹The lessons were also used as part of the ninth-and-tenth grade curriculum during a period that our church school was without a high-school Bible teacher. I volunteered to teach the class for the school year and took advantage of the opportunity to test the lessons on thirteen and fourteen-year olds. Although students in this age group have greater cognitive abilities and can understand abstract concepts more readily than preteens, they still enjoyed the variety of group activities that were used to begin the learning cycle of each study. Some of the activities were revised to reflect more relevant interests, such as an assignment to record the content of various television commercials and magazine advertisements in order to discover conflicts between Christian principles and secular values. Recognizing that life-development tasks are different for teens, the twelve lessons of the series were still used to share the Bad News/Good News Lessons—but with a shift in the latter part of the learning cycle. The concrete images of each lesson were connected to the abstract concepts more quickly, and therefore, more time was used in processing their life-stage interests and experiences at each step relating to faith and friendship with Jesus and with each other.

Observations made of students' reading skills and comprehension provided a necessary element in the evolution of the lessons. Some seventh and eighth grade students using the Bible for the first time seemed to have more difficulty than those in fifth and sixth grades who were familiar with the Bible! In order to accommodate both groups, portions of the lessons were shortened, vocabulary level was lowered, and most sentences were reduced to one line.

Although a variety of Bible-study materials and a computerized Bible-search program were used as preliminary resources, the actual classroom experience was essential to compiling appropriate scripture verses.¹ Hundreds of verses and passages were reviewed in order to choose specific Bible texts that not only focused on the main point of the lesson, but also held similar contexts. Passages that contained an added or an unrelated concept were overlooked to maintain simplicity. An example of this would be the removal of John 6:54, "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day," from Lesson 9 on spiritual bread.

Baptismal-preparation studies given in the homes of eight individuals who did not attend church school required more ingenuity in the activity sections of the lessons. Because many of the activities in the twelve lessons were designed as *group* activities, giving these studies to one or two individuals at a time inhibits the desired effect of *group* dynamics. While it may seem desirable to give studies one-on-one in order to be more personal with an individual student, the home provides a narrower context for learning—whether or not the home is spiritually active. Preteens want and need group interaction. Learning spiritual things outside the home allows a broader context for developing the left- and right-brain together, experiencing God's Word as relational, and expanding an understanding of faith beyond cognitive acceptance.

¹Quick Verse Version 4.0 (Hiawatha, IA,: Parsons Technology, 1997).

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

Summary

The baptismal-preparation lessons were created to fill a personal desire of leading preteens to a better understanding of salvation with Bible study materials that were more suitable to their age group than those currently in publication. Studies more related to their cognitive abilities would enhance their understanding Bible truth, their willingness to participate in activities, and help to develop their young faith.

Research covering human development provided a resource for understanding stages of growth specific to ages nine through twelve. Review of materials on faith development disclosed typical stages of religious experience and related parameters for instruction and facilitating the faith in preteens. Recent studies in learning styles and brain hemisphericity added to the overall framework of the lessons by adapting to the needs of left- and right-brain learners.

The finalized lessons are the product of the above three areas of study as well as personal experience in teaching preteens in the classroom and in the home. The lessons were used to prepare preteens for baptism in both settings and notes taken from their questions, and reactions helped to refine the wording, selection of stories and Scripture texts, and the arrangement within each lesson.

A Scripture-coverage summary of the twenty-seven doctrinal beliefs and minimum baptismal requirements providing an overview of the lessons are shown in table 26.

Table 25

*The Bad News-Good News Lessons for Young Sheep Support
Doctrinal Beliefs*

Doctrinal Belief Set	Approximate Count of Supporting Scripture Verses
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Twenty-Seven SDA Fundamental Beliefs:

1.	SCRIPTURE	7
3.	FATHER	4
4.	SON	20
5.	SPIRIT	7
6.	CREATION	32
7.	NATURE OF MAN	9
8.	GREAT CONTROVERSY	10
9.	LIFE, DEATH, AND RESURRECTION	19
10.	SALVATION	35
11.	THE CHURCH	7
12.	REMNANT AND MISSION	2
14.	UNITY IN THE BODY	4
15.	BAPTISM	11
16.	LORD'S SUPPER	6
17.	SPIRITUAL GIFTS	8
18.	GIFT OF PROPHECY	3
19.	LAW OF GOD	10
20.	SABBATH	10
21.	STEWARDSHIP	3
22.	CHRISTIAN BEHAVIOR	18
23.	MARRIAGE AND FAMILY	2
24.	SANCTUARY AND JUDGMENT	14
25.	SECOND COMING AND PROPHECY	27
26.	DEATH AND RESURRECTION	23
27.	MILLENNIUM AND END OF SIN	12
27.	NEW EARTH	9

Thirteen SDA Baptismal Vows:

1.	GOD and TRINITY	7
2.	DEATH of CHRIST and SALVATION	27
3.	FORGIVENESS and REPENTANCE	14
4.	RIGHTEOUSNESS and GODLINESS	14
5.	SCRIPTURE and PRAYER	15
6.	LAW, SABBATH, and CREATION	27
7.	ADVENT, WITNESS, HEAVEN	22
8.	SPIRITUAL GIFTS and PROPHECY	18
9.	CHURCH and STEWARDSHIP	11
10.	TEMPERANCE and HEALTH	18
11.	CHRISTIAN BEHAVIOR	17
12.	BAPTISM	15
13.	MEMBERSHIP	4

Conclusions

The research for this dissertation in three areas of human development has magnified my understanding of preteens at least threefold: (1) a knowledge of life-stages has increased my understanding of age-related abilities and limitations, (2) a study of faith development has expanded my ability to sense and understand the various stages of faith in myself and others, and (3) recognizing that there are three *other* learning styles has enhanced the method at which I learn, teach, and preach (as well as making me more tolerant of others who do not seem to learn the same way I do!).

These three results have been both cause for joy and remorse. Joy, because I can now more effectively reach and minister to three times the audience (i.e., the other three psychological types), and remorse, because in reflection, I have unconsciously neglected that audience in past years of preaching and teaching God's Word.

I am able to conclude on a personal (and somewhat biased) level that the two end products—my personal growth and the new series of baptismal-preparation Bible studies—fulfill the initial goal of this dissertation. I have also noticed a more favorable reaction in the responses of the baptismal candidates who took the lessons.

My own left- and right-brain expansion since the beginning of this dissertation can only be measured by the degree of satisfaction I now have, and, therefore, any data would be subjective in nature. Similarly, an instrument for verifying a significant increase in activity between the brain-to-heart and heart-to-brain of the students taking the lessons would also be subjective.

The *Bad News—Good News Lessons* were given to at least twenty-four students in the church-school classroom and eight individuals in their homes. Other Bible study lessons may have been given either before, during, or after by pastors of students in other local churches, but a comparison of their effectiveness was beyond the scope of this dissertation. In addition, because

preteens do not readily move in their thinking process from the concrete to the abstract until about age twelve (when the left- and right-brain's corpus callosum nerve cable is matured and cognitive abilities are enhanced), an instrument to measure effectiveness at the beginning and end of taking the lessons may not provide usable data. Similarly, a measurement of effectiveness at the end of the lessons might be likened to 'apples and oranges', as at age thirteen their cognitive abilities, life-stage tasks, concepts of morality, and faith development have moved into the next phase of life.

Another factor adding to the difficulty of evaluating the use of the lessons with preteens is the participation level of their parents and siblings in church. Previous research, such as the Valuegenesis study, revealed that more youth stay in the church who are in families which are more active in the church and have a spiritual home environment than are those who must experience faith alone.

All thirty-two preteens went through the process of deciding to prepare for baptism, taking and completing the lessons, and were baptized in the SDA church. At least twenty-eight are known at the present time as regular church attendees.¹ Several have chosen to attend public school and their involvement in church activities has noticeably diminished. For those preteens who are still in the vicinity, their desire to continue their religious experience is seen by their monthly attendance at our new youth church services and in the regular worship services.

In addition to all the above, I feel confident that the remaining purposes behind this dissertation are also fulfilled. Insights from the research in human development, faith development, and learning styles will enable pastors, teachers, and evangelists to become more effective in teaching and reaching preteens. The result of recognizing differences in how people learn and grow is only realized by actually experimenting with the different styles.

¹Twenty out of the twenty-four leaving our ten-grade school have enrolled at an SDA boarding academy to complete their high-school years as junior-year students.

Recommendations

Two recommendations for developing further Bible studies are suggested. Additional recommendations relating to faith development and learning styles may provide fruitful research for teachers and preachers desiring to enhance their effectiveness in leading others to a deeper relationship with God and each other.

Baptism-Preparation Lessons for New Teenagers and Other Age Groups

Baptized preteens become Christian teenagers—they have a completely new set of developmental tasks and experiences that test their faith response. The first recommendation is that of developing lessons that continue the series after baptism. Bible beliefs need to be shared that assist the new member's faith development into the next stage of human development and of life in the church as an active and responsible member. The teaching of Scripture can now take advantage of the new cognitive abilities that are possible after the age of twelve. Developing a set of post-baptismal Bible lessons that utilize an understanding of the new life-stage tasks and skills of teens would provide a more effective tool for those who are sensitive to their age-related needs. In addition, Paul's admonition in Heb 6:1 of "let us leave the elementary teachings about Christ and go on to maturity" suggests much more to study after the "foundations" have been learned. Such subjects as prophecy, eschatology, church ministries, the Holy Spirit, faith, and others can be developed on a deeper level.

The second recommendation is that of developing baptismal-preparation studies that focus specifically on those who are just beginning their faith journey as a teenager (or adult). Life-stage tasks in areas of physical, emotional, social, and sexual growth are different from those of preteens. Elementary doctrines need to be portrayed in a way that relates to human developmental stages. Although there are many baptismal-preparation materials in publication, a resource that adopts the three-part model of human development, faith stages, and learning styles would provide a more complete and effective base on which to instruct other age groups.

Additional Areas for Further Research and Development

Several other contexts suggest an opportunity or a need for further research and perhaps development of new Bible studies.

Learning becomes more effective when the four-step learning cycle is utilized to enhance both left- and right-brain activity. Bible-doctrine studies need to be developed that incorporate all four steps. Lessons written with the four different types of learners in mind would be more effective than those studies that focus mainly on cognitive and abstract approaches to teaching Bible truths.

The dynamics of teaching one individual as opposed to a group of students suggests greater difficulty in using the four-step learning cycle. Research in this area could lead to development of Bible studies that suggest ways for a teacher and/or a single student to observe, reflect, and actively experiment what is cognitively learned.

Maturational differences between males and females may offer valuable insight for enhancing gender-based teaching.¹

Just as teachers who recognize their personal learning/teaching style can more effectively reach students with other learning styles, preachers can benefit from knowing their own preaching style. A tool that would help pastors to recognize this and to prepare sermons for a congregation of different types of learners would greatly enhance the 'faith cometh by hearing' experience.

As a final recommendation, research in how God is perceived differently through the four basic human temperaments (and revealed through four Gospels) would provide a rich foundation for developing new resources to enhance our worship experience, prayer life, and church hymnody.²

¹See footnote 1 on page 57 on recent research regarding differences in moral reasoning and human development among males and females.

²See footnote 1 on page 77 on research done by Michael and Norrissey regarding the connection between temperaments and worship experience.

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APPENDIX

APPENDIX A

DOCTRINAL SUPPORT OF SELECTED SDA BIBLE STUDY GUIDES

Approximate Count of Scripture Verses Supporting the SDA 27 Fundamental Beliefs

SDA FUNDAMENTAL BELIEFS	The BIBLE SAYS	The G.A.T.E. Program	GOOD NEWS for TODAY	BAPTISMAL MANUAL	IT'S MY CHOICE	JESUS, CHURCH, and ME
Intended Age Group:	Adults	Ages 10-15	'Kids'	Juniors	Juniors	Juniors
1. SCRIPTURE	34	19	9	6	6	8
2. TRINITY	25	8	21	2		2
3. FATHER	2	34		4		
4. SON	21	38	13	7		1
5. SPIRIT	95	13				14
6. CREATION	8	149	32	31	1	42
7. NATURE of MAN	18	56	15	13		16
8. GREAT CONTROVERSY	16	152	17	6	1	13
9. LIFE, DEATH, and RESURRECTION	5	59	19	11		1
10. SALVATION	46	213	28	14	19	13
11. THE CHURCH	20	35	25	29		4
12. REMNANT and MISSION	87	37				1
13. UNITY in the BODY		35		15		
14. BAPTISM	57	19	23	15	5	13
15. LORD'S SUPPER		71		9	4	
16. SPIRITUAL GIFTS	2	36			9	15
17. GIFT of PROPHECY		19		5		7
18. LAW of GOD	63	24	29	10	13	
19. SABBATH	69	55	19	11	8	25
20. STEWARDSHIP	48	50	13	16		4
21. CHRISTIAN BEHAVIOR	38	41	81	51		20
22. MARRIAGE and FAMILY		56		1		
23. SANCTUARY and JUDGMENT	3	182			11	4
24. SECOND COMING and PROPHECY	99	89	48	18	19	33
25. DEATH and RESURRECTION	40	33	19	19	11	16
26. MILLENIUM and END of SIN	93	22	16	15		
27. NEW EARTH	49	34	23	21		5

Source: SDA Church Manual, (Hagerstown, MD: Review and Herald Publishing Association, 1985); *The Bible Says-Revised*, (Washington, DC: Review and Herald Publishing Association, 1977); Jim Harris, *The G.A.T.E. Program Baptismal Celebration Guide* (Washington, DC: General Conference, 1988); Marjorie Gray, *Good News For Today-Kid's Lessons* (Keene, TX: Seminars Unlimited / Multivisual Productions, 1989); Lawrence M. Nelson, *Baptismal Manual for Junior Youth* (Washington, DC: Review and Herald Publishing Assn., 1972); Steve Case, *It's My Choice Junior Baptismal Guide* (Hagerstown, MD: Review and Herald Publishing Association, 1996); Kirk King, *Jesus, His Church & Me Junior Baptismal Guide*, (N. CA Conference Communication Department, 1991)

Notes: 1. Study guides are available through the Adventist Book Centers. 2. Scripture verses were counted individually, not as a whole passage. 3. There is subjectivity in the tabulation—this comparison of available materials is intended to reveal overall coverage of the SDA 27 Fundamental Beliefs to reveal areas of strength and weakness.

APPENDIX B

THE 27 FUNDAMENTAL BELIEFS¹

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teachings of Scripture. Revision of these statements may be expected at a General Conference Session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

1. Holy Scripture

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. 2 Pet 1:20, 21; 2 Tim 3:16, 17; Ps 119:105; Prov 3:5, 6; Isa 8:20; John 10:35; John 17:17; 1Thess 2:13; Heb 4:12.

2. Godhead

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all knowing, above all, and ever present. He is infinite and beyond all human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. Deut 6:4; Matt 28:19; 2 Cor 13:14; Eph 4:4-6; 1 Pet 1:2; 1Tim 1:17; Rev 14:6, 7.

3. God, the Father

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. Gen 1:1; Rev 4:11; 1 Cor 15:28; John 3:16; 1 John 4:8; 1 Tim 1:17; Exod 34:6,7; John 14:9.

4. God, the Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. John 1:1-3; 14; Col 1:15-19; John 10:30; 14:9; Rom 6:23; 2 Cor 5:17-19; John 5:22; Luke 1:35; Phil 2:5-11; Heb 2:9-18; 1 Cor 15:3,4; Heb 8:1-2; John 14:1-3.

5. God, the Holy Spirit

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. Gen 1:1; Luke 1:35; 4:18; Acts 10:38; 2 Pet 1:21; 2 Cor 3:18; Eph 4:11-12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.

¹*Seventh-day Adventist Church Manual*, "Fundamental Beliefs of Seventh-day Adventists" (Washington, DC: Review and Herald Publishing Association, 1995), 7-17.

6. Creation

God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made "the heaven and the earth" and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. Gen 1; Gen 2; Exod 20:8-11; Ps 19:1-6; Ps 33:6, 9; Ps 104; Heb 11:3.

7. The Nature of Man

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. Gen 1:26-28; 2:7; Ps 8:4-8; Acts 17:24-28; Gen 3; Ps 51:5; Rom 5:12-17; 2 Cor 5:19,20; Ps 51:10; 1 John 4:7, 8, 11, 20; Gen 2:15.

8. The Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. Rev 12:4-9; Isa 14:12-14; Ezek 28:12-18; Gen 3; Rom 1:19-32; 5:12-21; 8:19-22; Gen 6-8; 2 Pet 3:6; 1 Cor 4:9; Heb 1:14.

9. Life, Death, and Resurrection of Christ

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. John 3:16; Isa 53; 1 Pet 2:21, 22; 1 Cor 15:3, 4, 20-22; 2 Cor 5:14, 15, 19-21; Rom 1:4; 3:25; 8:3, 4; 1 John 2:2; 4:10; Col 2:15; Phil 2:6-11.

10. Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus Christ as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. 2 Cor 5:17-21; John 3:16; Gal 1:4; 4:4-7; Titus 3:3-7; John 16:8; Gal 3:13, 14; 1 Pet 2:21, 22; Rom 10:17; Luke 17:5; Mark 9:23, 24; Eph 2:5-10; Rom 3:21-26; Col 1:13, 14; Rom 8:14-17; Gal 3:26; John 3:3-8; 1 Pet 1:23; Rom 12:2; Heb 8:7-12; Ezek 36:25-27; 2 Pet 1:3, 4; Rom 8:1-4; 5:6-10.

11. The Church

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in the Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. Gen 12:3; Acts 7:38; Eph 4:11-15; 3:8-11; Matt 28:19, 20; 16:13-20; 18:18; Eph 2:19-22, 23; 5:23-27; Col 1:17,18.

12. The Remnant and Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second Advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. Rev 12:17; 14:6-12; 18:1-4; 2 Cor 5:10; Jude 3, 14; 1 Pet 1:16-19; 2 Pet 3:10-14; Rev 21:1-14.

13. Unity in the Body

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who had adopted us as His children. Rom 12:4, 5; 1 Cor 12:12-14; Matt 28:19-20; Ps 133:1; 2 Cor 5:16, 17; Acts 17:26, 27; Gal 3:27, 29; Col 3:10-15; Eph 4:14-16; 4:1-6; John 17:20-23.

14. Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members of His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. Rom 6:1-6; Col 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matt 28:19, 20.

15. The Lord's Supper

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot washing to signify renewed cleansing, to express a willingness to serve one another in Christ-like humility, and to unite our hearts in love. The communion service is open to all believing Christians. 1 Cor 10:16, 17; 11:23-30; Matt 26:17-30; Rev 3:20; John 6:48-63; 13:1-17.

16. Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such

ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. Rom 12:4-8; 1 Cor 12:9-11, 27, 28; Eph 4:8; 11-16; Acts 6:1-7; 1 Tim 2:1-3; 1 Pet 4:10, 11.

17. The Gift of Prophecy

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. Joel 2:28, 29; Acts 2:14-21; Heb 1:1-3; Rev 12:17; 19:10.

18. The Law of God

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. Exod 20:1-17; Ps 40:7, 8; Matt 22:36-40; Deut 28:1-14; Matt 5:17-20; Heb 8:8-10; John 16:7-10; Eph 2:8-10; 1 John 5:3; Rom 8: 3, 4; Ps 19:7-14.

19. The Sabbath

The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. Gen 2:1-3; Exod 20:8-11; Luke 4:16; Isa 56:5, 6; 58:13, 14; Matt 12:1-12; Exod 31:13-17; Ezek 20:12, 20; Deut 5:12-15; Heb 4:1-11; Lev 23:32; Mark 1:32.

20. Stewardship

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of the church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. Gen 1:26-28; 2:15; 1 Chr 29:14; Hag 1:3-11; Mal 3:8-12; 1 Cor 9:9-14; Matt 23:23; Rom 15:26, 27.

21. Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord, we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that

because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. Rom 12:1, 2; 1 John 2:6; Eph 5:1-21; Phil 4:8; 2 Cor 10:5; 6:14-17; 1 Pet 3:1-4; 1 Cor 6:19, 20; 10:31; Lev 11:1-47; 3 John 2.

22. Marriage

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message. Gen 2:18-25; Matt 19:3-9; John 2:1-11; 2 Cor 6:14; Eph 5:21-33; Matt 5:31, 32; Mark 10:11, 12; Luke 16:18; 1 Cor 7:10, 11; Exod 20:12; Eph 6:1-4; Duet 6:5-9; Prov 22:6; Mal 4:5, 6.

23. Christ's Heavenly Sanctuary Ministry

There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. Heb 8:1-5; 4:14-16; 9:11-28; 10:19-22; 1:3; 2:16, 17; Dan 7:9-27; 8:13, 14; 9:24-27; Num 14:34; Ezek 4:6; Lev 16; Rev 14:6, 7; 20:12; 14:12; 22:12.

24. The Second Coming of Christ

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. Titus 2:13; Heb 9:28; John 14:1-3; Acts 1:9-11; Matt 24:14; Rev 1:7; Matt 26:43, 44; 1 Thess 4:13-18; 1 Cor 15:51-54; 2 Thess 1:7-10; 2:8; Rev 14:14-20; 19:11-21; Matt 24; Mark 13; Luke 21; 2 Tim 3:1-5; 1 Thess 5:1-6.

25. Death and Resurrection of the Saints

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day, death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their

Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. Rom 6:23; 1 Tim 6:15, 16; Eccl 9:5, 6; Ps 146:3, 4; John 11:11-14; Col 3:4; 1 Cor 15:51-54; 1 Thess 4:13-17; John 5:28, 29; Rev 20:1-10.

26. The Millenium and End of Sin

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. Rev 20; 1 Cor 6:2, 3; Jer 4:23-26; Rev 21:1-5; Mal 4:1; Ezek 28:18, 19.

27. The New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. 2 Pet 3:13; Isa 35; 65:17-25; Matt 5:5; Rev 21:1-7; 22:1-5; 11:15.

APPENDIX C

OUTLINE OF DOCTRINAL BELIEFS¹

This summary of doctrinal beliefs is especially prepared for the instruction of candidates for baptism.

1. The true and living God, the first person of the Godhead, is our heavenly Father, and He, by His Son, Christ Jesus, created all things. (Matt. 28:18, 19; 1 Cor 8:5, 6; Eph 3:9; Jer 10:10-12; Heb 1:1-3; Acts 17:22-29; Col 1:16-18.)
2. Jesus Christ, the second person of the Godhead, and the eternal Son of God, is the only Saviour from sin; and man's salvation is by grace through faith in Him. (Matt 28:18; John 3:16; Mic 5:2; Matt 1:21; 2:5, 6; Acts 4:12; 1 John 5:11, 12; Eph 1:9-15; 2:4-8; Rom 3:23-26.)
3. The Holy Spirit, the third person of the Godhead, is Christ's representative on earth, and leads sinners to repentance and to obedience of all God's requirements. (Matt 28:18, 19; John 14:26; 15:26; 16:7-15; Rom 8:1-10; Eph 4:30.)
4. Through Christ, believers receive forgiveness of sins which are forsaken and confessed, and for which, as far as lies in their power, restitution is made. (Eph 1:7; Col 1:14, 15; 1 John 1:7-9; Isa 55:6, 7; Ezek 33:15; Matt 5:23, 24; 6:14, 15.)
5. The Bible is God's inspired word, and is the full, the sufficient, and the only basic rule of faith and practice. (2 Tim 3:15-17; 2 Pet 1:19-21; Ps 119:9, 11, 105, 130; 1 Thess 2:13; Isa 8:20; Jer 15:16; Heb 4:12.)
6. All who enter the kingdom of heaven must have experienced conversion, or the new birth, through which man receives a new heart and becomes a new creature. Thus, regardless of ethnic or social background, he becomes a member of "the whole family in heaven and earth." (Matt 18:3; John 3:3; 2 Cor 5:17; Ezek 36:26, 27; Heb 8:10-12; 1 Pet 1:23; 2:2; Acts 17:26; Eph 3:15.)
7. Christ dwells in the regenerate heart, writing upon it the principles of God's law, leading the believer to delight to obey its precepts, and imparting power for such obedience. (2 Cor 6:16; Ps 40:8; Heb 8:10-12; John 14:15; Col 1:27; 3:16; Gal 2:20; Eph 3:14-21.)
8. Upon His ascension Christ began His ministry as high priest in the holy place of the heavenly sanctuary, which sanctuary is the antitype of the earthly tabernacle of the former dispensation. As in the type, a work of investigative judgment began as Christ entered the second phase of His ministry, in the Most Holy Place, foreshadowed in the earthly service by the Day of Atonement. This work of the investigative judgment in the heavenly sanctuary began in 1844, at the close of the 2300 years, and will end with the close of probation. (Heb 4:14; 8:1, 2; Lev 16:2, 29; Heb 9: 23, 24; Dan 8:14; 9:24-27; Rev 14:6, 7; 22:11.)
9. The second coming of Christ is the hope of the church, the climax of the gospel, and the goal of the plan of redemption, when Jesus will come literally, personally, and visibly, with all His holy angels. Many signs of the times testify that His coming is at hand. And the almost complete fulfillment of all the various lines of prophecy indicates that "he is near, even at the doors." (John 14:1-3; Titus 2:11-14; Heb 9:28; Acts 1:9-11; Rev 1:7; Matt 25:31; Luke 9:26; 21:25-33; Matt 24:14; 36-39, 33, margin.)

¹*Seventh-day Adventist Church Manual*, "Outline of Doctrinal Beliefs" (Washington, DC: Review and Herald Publishing Association, 1995), 192-195.

10. The righteous dead will be raised to life at Christ's second Advent. Together with the righteous living, they will be caught up to meet the Lord in the air, and go with Him to heaven, there to spend the one thousand years known as the millennium. (Rev 1:7; John 5:25, 28, 29; Hos 13:14; 1 Cor 15:51-55; 1 Thess 4:13-18; John 11:24, 25; 14:1-3; Rev 20:6, 4, 5; Isa 25:8, 9.)

11. The wicked who are living at the time of Christ's second advent will be slain by the brightness of His coming. These, with the wicked dead of all ages, will await the second resurrection, at the close of the one thousand years. (2 Thess 1:7-10; 2:8; Jude 14, 15; Rev 20:5, 12, 15; John 5:28, 29; Acts 24:15; Isa 24:21, 22.)

12. At the end of the one thousand years, the following events will take place: (a) Christ and the righteous will descend from heaven, with the Holy City, the New Jerusalem (Rev 21:2, 10); (b) the wicked dead will be resurrected for final judgment (Rev 20:11, 12); (c) the wicked will receive the final wages of sin when fire comes down from God out of heaven to consume them (Rev 20:7-10, 14, 15; and (d) this fire, which destroys the works of sin, will purify the earth. (2 Pet 3:10-14; Mal 4:1-3; Rev 20:8, 4.)

13. The earth, cleansed by fire and renewed by the power of God, will become the eternal home of the redeemed. (2 Pet 3:9-13; Isa 65:17-25; 35:1-10; 45:18; Matt 5:5; Mal 4:1-3; Prov 11:31.)

14. The seventh day of the week is the eternal sign of Christ's power as Creator and redeemer, and is therefore the Lord's Day, or the Christian Sabbath, constituting the seal of the living God. It should be observed from sunset Friday to sunset Saturday. (Gen 2:1-3; Exod 16:23-31; 20:8-11; John 1:1-3, 14; Ezek 20:12, 20; Mark 1:21-32; 2:27, 28; Isa 58:13; Luke 4:16; 23:54-56; 24:1; Acts 17:2; Heb 4:9-11; Isa 66:22, 23; Lev 23:32.)

15. Marriage is one of the God-given institutions dating from the Garden of Eden, before sin entered the world. Jesus honored the institution of marriage and upheld its sanctity and permanence. The New Testament repeatedly affirms the sacredness of the marriage relationship, and instructs that it is to be entered into with a lifelong commitment to fidelity and moral purity. Sexual intimacies between male and female outside of marriage or between members of the same sex are contrary to the divine plan and condemned in the Bible as sin. Those who are followers of Jesus will by His grace maintain moral purity within these biblical guidelines concerning sexual relationships. "For this is the will of God, your sanctification: that you abstain from immorality" (1 Thess 4:13, RSV).

The Christian husband and wife are to love and respect one another as God loves and respects them. They are commanded to love and respect their children, to treat them gently, and to teach them love and serve God. To this end they are to utilize family worship, attendance at Sabbath School and other church services, and as much as possible, the schools operated by the church. Likewise children are to fulfill their responsibilities to respect and obey their parents. (Gen 2:21-24; Deut 4:6, 7; Matt 19:3-9; 1 Cor 6:9-11; Eph 5:24, 25, 28; Col 3:18-21; 1 Thess 4:3-8; Heb 10:23-35; 13:4; 1 Pet 3:7.)

16. The tithe is holy unto the Lord, and is God's provision for the support of His ministry. Freewill offerings are also part of God's plan for the support of His work throughout the world. (Lev 27:30-32; Mal 3:8-12; Num 18:20-28; Matt 23:23; Prov 3:9, 10; 1 Cor 9:13, 14; 2 Cor 9:6, 7; Ps 96:8.)

17. Immortality comes only through the gospel, and is bestowed as a gift from God at Christ's second coming. (1 Cor 15:21, 22, 51-55; Ps 146:3, 4; Eccl 9:5, 6, 10; 1 Tim 6:15, 16; 2 Tim 1:10; 1 John 5:11, 12.)

18. The condition of man in death is one of unconsciousness. All men, good and evil alike, remain in the grave from death to the resurrection. (Eccl 9:5, 6; Ps 115:17; 146:3, 4; Job 14:10-12, 21, 22; 17:13; John 11:11-14; 1 Thess 4:13; John 5:28, 29.)

19. The Christian is called unto sanctification, and his life should be characterized by carefulness in deportment and modesty and simplicity in dress. (1 Thess 3:13; 4:3, 7; 5:23; 1 Pet 2:21; 3:15, 3-5; Isa 3:16-24; 1 Cor 10:31; 1 Tim 2:9, 10.)

20. The Christian should recognize his body as the temple of the Holy Spirit. He will therefore honor God by caring for his body intelligently, partaking in moderation of that which is good and avoiding the use of that which is harmful, abstaining from all unclean foods, from the use, manufacture, or sale of alcoholic beverages, the use, manufacture, or sale of tobacco in any of its forms for human consumption, and from the misuse of, or trafficking in, narcotics or other drugs. (1 Cor 3:16, 17; 6:19, 20; 9:25; 10:31; 2 Cor 7:1; Gal 5:17-21; 6:7, 8; 1 Pet 2:9-12; 1 Cor 10:1-11; Lev 11:1-8.)

21. The church is to come behind in no gift, and the presence of the gift of prophecy is to be one of the identifying marks of the remnant church. (1 Cor 1:5-7; 12:1-28; Amos 3:7; Hos 12:10, 13; Rev 12:17; 19:10.) Seventh-day Adventists recognize that this gift was manifested in the life and ministry of Ellen G. White.

22. The Bible teaches a definite church organization. The members of this organization are under sacred obligation to be subject thereunto, loyally to support it, and to share in its maintenance. They are admonished not to forsake the assembling of themselves together. (Matt 16:16-18; Eph 1:10-23; 2:19-22; 1 Cor 14:33, 40; Titus 1:5-9; Matt 18:15-18; 1 Cor 12:12-28; 16:1-3; Heb 10:25; Acts 4:32-35; 6:1-7.)

23. Baptism by immersion typifies the death, burial, and resurrection of Christ, and openly expresses faith in his saving grace and the renunciation of sin and the world, and is recognized as a condition of entrance into church membership. (Matt 3:13-17; 28:19; Acts 2:38, 41-47; 8:35-39; 16:32, 33; 22:16; Rom 6:1-11; Gal 3:27; Col 3:1-3.)

24. The ordinance of the Lord's Supper commemorates the Saviour's death; and participation by members of the body is essential to Christian growth and fellowship. It is to be preceded by the ordinance of footwashing as a preparation for this solemn service. (Matt 26:26-29; 1 Cor 11:23-26; John 6:48-56; 13:1-17; 1 Cor 11:27-30.)

25. In the Christian life there is complete separation from worldly practices, such as card playing, theater going, dancing, et cetera, which tend to deaden and destroy the spiritual life. (2 Cor 6:15-18; 1 John 2:15-17; Jas 4:4; 2 Tim 2:19-22; Eph 5:8-11; Col 3:5-10.)

26. Through the study of the Word God speaks to us, imparting light and strength; and through prayer the soul is united with God. These are heaven's ordained means for obtaining victory in the conflict with sin and for the development of Christian character. (Ps 19:7, 8; 119:130; John 6:63; 17:17; 1 Pet 2:2, 1; 1 Thess 5:17; Luke 18:1; Ps 55:17; Isa 50:4.)

27. Every church member is under sacred command from Jesus to use his talents in personal soul-winning work in helping to give the gospel to all the world. When this work is finished Jesus will come. (Matt 25:14-29; 28:18-20; Rev 22:17; Isa 43:10-12; 2 Cor 5:17-20; Rom 10:13-15; Matt 24:14.)

28. In accordance with God's uniform dealing with mankind, warning them of coming events that will vitally affect their destiny, He has sent forth a proclamation of the approaching return of Christ. This preparatory message is symbolized by the three angels' messages of Revelation 14, and meets its fulfillment in the great Second Advent Movement today. This has brought forth the remnant, or Seventh-day Adventist Church, keeping the commandments of God and the faith of Jesus. (Amos 3:7; Matt 24:29-34; Rev 14:6-10; Zeph 3:13; Mic 4:7, 8; Rev 14:12; Isa 26:2; Rev 22:14.)

APPENDIX D

SEVENTH-DAY ADVENTIST BAPTISMAL VOWS¹

"Candidates for baptism or those being received into fellowship by profession of faith shall affirm their acceptance of the following doctrinal beliefs of the Seventh-day Adventist Church in the presence of the church or other properly appointed body."

1. Do you believe there is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons?
2. Do you accept the death of Jesus Christ on Calvary as the atoning sacrifice for your sins and believe that by God's grace through faith in His shed blood you are saved from sin and its penalty?
3. Do you accept Jesus Christ as your Lord and personal Savior believing that God, in Christ, has forgiven your sins and given you a new heart, and do you renounce the sinful ways of the world?
4. Do you accept by faith the righteousness of Christ, your Intercessor in the heavenly sanctuary, and accept His promise of transforming grace and power to live a loving, Christ-centered life in your home and before the world?
5. Do you believe that the Bible is God's inspired Word, the only rule of faith and practice for the Christian? Do you covenant to spend time regularly in prayer and Bible study?
6. Do you accept the Ten Commandments as a transcript of the character of God and revelation of His will? Is it your purpose by the power of the indwelling Christ to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord and the memorial of Creation?
7. Do you look forward to the soon coming of Jesus and the blessed hope when "this mortal shall ... put on immortality"? As you prepare to meet the Lord, will you witness to His loving salvation, and by your life and your word to help others to be ready for His glorious appearing?
8. Do you accept the Biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church?
9. Do you believe in church organization? Is it your purpose to support the church by your tithes and offerings and by your personal effort and influence?
10. Do you believe that your body is the temple of the Holy Spirit; and will you honor God by caring for it, avoiding the use of that which is harmful; abstaining from all unclean foods; from the use, manufacture, or sale of alcoholic beverages; the use, manufacture, or sale of tobacco in any of its forms for human consumption; and from the misuse of or trafficking in narcotics or other drugs?
11. Do you know and understand the fundamental Bible principles as taught by the Seventh-day Adventist Church? Do you purpose, by the grace of God, to fulfill His will by ordering your life in harmony with these principles?
12. Do you accept the New Testament teaching of baptism by immersion and desire to be so baptized as a public expression of faith in Christ and His forgiveness of your sins?
13. Do you accept and believe that the Seventh-day Adventist Church is the remnant church of Bible prophecy and that people of every nation, race, and language are invited and accepted into its fellowship? Do you desire to be a member in this local congregation of the world church?

¹*Seventh-day Adventist Church Manual*, 30-31.

SIMPLIFIED BAPTISMAL VOWS¹

1. I believe in God the Father; in His Son, Jesus Christ; and in the Holy Spirit.
2. I accept the death of Jesus to pay for my sins.
3. I accept the new heart Jesus gives me in place of my sinful heart.
4. I believe that Jesus is in heaven as my best friend and that He gives me the Holy Spirit so I can obey Him.
5. I believe God gave me the Bible as my most important guidebook.
6. By God living in me, I want to obey the Ten Commandments, which include the observance of the seventh day of the week as the Sabbath.
7. I want to help as many people as possible to be ready for the soon coming of Jesus.
8. I believe God gives special abilities to His people, and that the Spirit of Prophecy is given to His chosen people.
9. I want to help God's church with my influence, effort, and money.
10. I want to take good care of my body because the Holy Spirit lives there now.
11. With God's power, I want to obey the basic principles of the Seventh-day Adventist Church.
12. I want to be baptized to show I am a Christian.
13. I want to be a member of the Seventh-day Adventist Church, and believe this church has a special message to give to the world.

EDITOR'S NOTE: Although these vows are not officially accepted by the SDA Church, this simplified version is more understandable to young people and may meet with local church approval for use in youth baptismal services and acceptance for membership.

¹Steve Case, *It's My Choice: Junior Baptismal Guide: Teacher's Manual* (Hagerstown, MD: Review and Herald Publishing Association, 1996), 119.

BAD NEWS *and* GOOD NEWS *for* YOUNG SHEEP

Baptismal Preparation Bible Lessons for Preteens

***Twelve Outline Studies in the Sanctuary and Salvation
following Jesus through His***

Incarnation

Baptism

Crucifixion

Resurrection

Ascension

Intercession

and Return!

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP*Theme: Notes for the Shepherd-Instructor***LESSON 0 - Page 1****Once Was a Student, Now I'm a Teacher!****INTRODUCTION**

These baptismal preparation lessons are designed on the premise that preteens think, feel, and act their age! That is, they're not teens yet and can't experience scripture and faith as teens do. They're also not 'young' adults that can understand adult things in a 'simplified' way.

Research in human growth has shown that nine-to-twelve-year olds have their own set of life-stage tasks that need to be recognized in order to be effective in helping them develop healthy physical, mental and social skills. Faith development researchers have also documented that preteens learn faith through the senses and need activities that allow them to 'grow' faith through stories, experimentation, interaction, and involvement in service related events. In addition, experts in effective teaching methods have discovered that for 'complete' learning to take place, a four-step sequence that meets the four basic types of learners needs to be adopted.

METHOD

These lessons were designed with the three areas mentioned above in mind. Each lesson contains four pages, each page represents one of the four learning styles and is marked with a 'sheep' icon (each shown at right) that also represents the basic idea of what is happening on that particular page. The easy to understand order moves from feeling to thinking to application to potential.

The sheep with the heart suggests that the introduction of the subject needs to be experienced through the senses (right-brain active) by an activity that creates interest. The sheep with the diploma and mortar-board indicates that the material is now left-brain active and presents the necessary concrete base for beliefs which are abstract in nature. (Preteens have difficulty with symbolism and abstraction, but they are able to make associations with literal and concrete images.) The third icon of a sheep with hands in the pockets moves to a scripture application of how Jesus accomplished salvation. The fourth sheep wears a 'Jesus tee-shirt' and denotes that the goal of every lesson is not only to develop faith in Jesus, but to become more like Jesus!

These lessons may be used as a guide for the instructor, but students may benefit from having the materials and writing in the lessons as well. Of course, each instructor may have a 'better' way to demonstrate a Bible truth or get the student interested and involved. By all means, use your tools!

Once Was a Student, Now I'm a Teacher!

LESSON 0 - Page 2

MATERIALS NEEDED

For the student, two books are needed. The New International Version is the version used in these lessons. Other versions may be used, however, variant wordings of certain passages may present some confusion as some of the lessons may optimize a special word, such as 'temple.' Each student needs a journal or scrapbook to record events and reactions, do certain projects, and write their experiences.

For the teacher, preparation time is required before using each lesson. Obtaining activity materials ahead of time may be necessary. Some activities may require transportation, a kitchen, or a pre-arranged adventure for a service event. Activities can be modified or substituted, but are required. Some students understand only by 'doing' and some understand by 'observing.' Requiring everyone to 'do' an activity helps the both 'doers' and 'watchers' develop the right-brain, then everyone becomes interested in the rest of the lesson which develops the left-brain.

LESSON THEME

These lessons contain the basic elements for preteens to understand the SDA Thirteen Baptismal Vows. The SDA Twenty-Seven Fundamental Beliefs are also presented in a context that preteens are able to comprehend. The *Bad News and Good News for Young Sheep* provides a series of contrasting truths—each lesson is entitled with a related theme that moves from the 'bad news' to 'good news.'

For the first three lessons, the Garden of Eden illustrates the most important concept preteens need to see every major belief with—the *friendship of God*. Chapters 1-3 of Genesis provide the introductory idea of *Bad News—Good News*. God's friendship is lost for everyone because of Adam and Eve's disobedience, but hope is given for restoring that friendship through the LORD God's promises.

The Lord God demonstrated "forgiveness by blood" in administering the first animal sacrifice for Adam and Eve. This object lesson was further developed by God at the foot of Mt. Sinai through the sanctuary and its services. The sanctuary's seven basic elements provide literal and concrete illustrations of how God deals with sin and restores the sinner. These elements are then connected to the New Testament's view of Jesus as the true object to which they pointed. In the process of reviewing each of the seven elements of the sanctuary and the seven steps Jesus took for our salvation, the abstract concepts of guilt, conviction, confession, forgiveness, and restoration are discussed.

There are no 'new truths' presented, only basic truths in a slightly 'new' shape. The lessons are designed with minimal 'argument'—they are not apologetic in nature and do not necessarily attack the beliefs of other denominations. Counterfeit beliefs, such as evolution, Sunday observance, and immortality of the soul, are covered after the true belief has been covered. It is important to review each lesson before classtime to grasp the 'flow' and recognize that certain aspects of the same belief may be purposely covered in a future lesson.

An overview of the twelve lessons covering the steps in the sanctuary corresponding to the seven steps Jesus took for our salvation is provided on the next page.

Once Was a Student, Now I'm a Teacher!

LESSON 0 - Page 3

Bad News—Good News for Young Sheep**Lesson Overview**

NUMBER and TITLE	THEME	CONCRETE LESSON	ABSTRACT CONCEPT	SALVATION DOCTRINE
1. You're Special	Special Creation	Perfect World	Friendship with God	Creation & Blessings
2. You're Busted	Friendship Tested	Imperfect World,	Mis-Trust & Results	Sin & Curses
3. Your Still Loved	Still Friends	First Lamb Killed	Death Penalty	Forgiveness & Hope
4. Once Was Alive, Now I'm Dead!	Introduction to Sanctuary	SANCTUARY <i>(God's Dwelling Place)</i>	TEMPLE <i>(Jesus Dwells With Us)</i>	Prophecy Church Plan of Salvation
5. Once Was Guilty, Now I'm Forgiveness!	<u>STEP 1</u> blood	LAMB <i>(substitution)</i>	Jesus' INCARNATION <i>(substitution)</i>	Conviction Forgiveness Nature of Man
6. Once Was Dirty, Now I'm Clean!	<u>STEP 2</u> water	LAVER <i>(washed inside & out)</i>	Jesus' BAPTISM <i>(sinlessness)</i>	Cleansing Baptism Footwashing
7. Once Was Dead, Now I'm Alive!	<u>STEP 3</u> fire	ALTAR of BURNING <i>(completely destroyed)</i>	Jesus' CRUCIFIXION <i>(death)</i>	State of Death Lord's Supper
8. Once Was Blind, Now I See!	<u>STEP 4</u> light	LAMPSTAND <i>(illumination)</i>	Jesus' RESURRECTION <i>(raised)</i>	New Life Witnessing
9. Once Was Empty, Now I'm Filled!	<u>STEP 5</u> bread	TABLE of BREAD <i>(God's provisions)</i>	Jesus' ASCENSION <i>(H/S replacement)</i>	Scripture Holy Spirit Gifts, Fruits
10. Once Was Weak, Now I'm Strong!	<u>STEP 6</u> incense	INCENSE ALTAR <i>(God's power)</i>	Jesus' INTERCESSION <i>(heavenly ministry)</i>	Prayer Promises & Hope
11. Once Was Afraid, Now I'm Fearless!	<u>STEP 7 -A</u> truth or counterfeit?	Inside the ARK <i>pot of manna budded rod Ten Commandments</i>	Jesus' RETURN <i>(just prior to)</i>	Great Controversy <i>Creation & Evolution Death & Immortality Law & Sabbath/Sunday</i>
12. Once Was Doomed, Now I'm Redeemed!	<u>STEP 7 -B</u> friends forever	Outside the ARK <i>mercy seat shekinah Presence</i>	Jesus' RETURN <i>(during & after)</i>	Last Day Events Second Coming Millennium New Earth

Once Was a Student, Now I'm a Teacher!

LESSON 0 - Page 4

NEED MORE CONVINCING?

"The correct understanding of the ministration of the heavenly Sanctuary
is the foundation of our faith.

Evangelism, 221

"The Jewish Tabernacle was a type of the Christian church."

Signs, 14, Feb 1900.

"The system of the Jewish economy was the gospel in figure,
a presentation of Christianity which was to be developed as fast as
the minds of the people could comprehend spiritual light."

Fundamentals of Christian Education, 238.

"Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol.
In all, God desired His people to read His purpose for the human soul."

Education, 36.

"He abode in the sanctuary in the midst of His people.

Through all their weary wandering in the desert,
the symbol of His presence was with them.

So Christ set up His tabernacle in the midst of the tents of men,
that he might dwell among us,
and make us familiar with His divine character and life."

Desire of Ages, 23.

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP

LESSON 1 - Page 1

Theme: *Special Creation & Friendship***YOU'RE SPECIAL!****1. GOD MADE YOU SPECIAL!**

Activity: In the *Guinness Book of World Records* to find some strange things that people do just to prove that they are unique and special! Write in your scrapbook about some unique things that are amazing! Is there anything special they should give *you* a call about?

God loves things so much He has not made any two exactly alike.
 Snowflakes and raindrops are never the same size, shape, or design.
 Rainbows and sunsets are never exactly alike.
 Even identical twins are not really identical. You are unique.

Out of all the people on this earth right now, there's only one like you!
 What can you do that you think nobody else can do like you?
 Can you curl your tongue, wiggle your ears, bend your fingers? Something only *you* can do?

The first chapter of the Bible tells the story of special creation.
 The Lord God made this world to enjoy and to be happy with Him as our Creator and Friend.

Read whole creation story in Gen 1-2:4 and then fill in the boxes below.

Fill in the fourth column with what our senses actually do.

Fill in the fifth column with things you really enjoy when you use your senses!

God made both man and animals on the sixth day . . . *but we are extra special, aren't we!*

DAY OF CREATION	GOD CREATED	YOU HAVE and ANIMALS HAVE (the senses of:)	YOU DO and ANIMALS DO (use senses to:)	YOU CAN but ANIMALS CAN'T ! (things you appreciate but animals don't:)
1 Gen 1:1-5	<i>light</i>	<i>eyes</i>	<i>see</i>	<i>enjoy beauty:</i>
2 Gen 1:6-8	<i>air</i>	<i>nose</i>	<i>smell</i>	<i>enjoy fragrance:</i>
3 Gen 1:9-13	<i>vegetation</i>	<i>tongue</i>	<i>taste</i>	<i>enjoy flavors:</i>
4 Gen 1:14-19	<i>sun, moon, stars</i>	<i>brain or mind</i>	<i>reason & logic</i>	<i>enjoy time and order:</i>
5 Gen 1:20-23	<i>fish, birds</i>	<i>ears</i>	<i>hear</i>	<i>enjoy music:</i>
6 Gen 1:24-31	<i>mammals, mankind</i>	<i>hands</i>	<i>touch</i>	<i>enjoy touching:</i>
7 Gen 2:1-4	<i>Sabbath</i>	<i>heart</i>	<i>feelings</i>	<i>enjoy real love:</i>

YOU'RE SPECIAL!

LESSON 1 - Page 2

2. GOD MADE A PERFECT WORLD!

Activity: Alphabet scavenger hunt. Provide a paper lunch-bag for everyone and search for things in nature that God has made, one for each of the 26 letters of the alphabet (i.e. "A" for acorn, etc.). Time the activity and then compare what everyone found.

First, creation tells us about the Creator's design and power.

Gen. 1, 2 - Try to memorize what God made on each day of creation.

An easy way to remember the days of creation is by memorizing the first three days in their order as God "forming" and then the second three as God "filling."

Fill in the blanks and guess what he filled the 7th day with:

GOD FORMING:			GOD FILLING:	
1:	<i>light</i>	→	4:	<i>lights: sun, moon, and stars</i>
2:	<i>water, sky</i>		5:	<i>fish and birds</i>
3:	<i>land (and vegetation)</i>		6:	<i>mammals and mankind</i>
7:		→	7:	<i>God Himself !</i>

Second, creation tells us about the Creator's purpose: He made everything especially for us!

Isa 45:18 He is God, he who fashioned and made the earth, he founded it; he did not create it to be empty, but formed it to be inhabited."

God added an extra day to creation week to enjoy being with us as our Creator!

Imagine what it would be like to spend a day with the Creator. What would you ask Him?

Third, the Bible tells that we are to worship the Creator.

Rev 14:6-7 Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. He said in a loud voice, "Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water."

Find the three verbs in the flying angel's message above. What do you think each one means?

How can you "fear, give glory, and worship" God?

3. GOD GAVE A PERFECT BLESSING!

God not only created a beautiful earth, but He did it for us to live on, to enjoy, and to be happy.

And to make sure we were happy He gave three special blessings.

Find them in the creation story and write them in below:

Verse	WHAT WAS BLESSED?	WHAT WAS THE BLESSING?
Gen 1:22	<i>animals</i>	<i>= to be fruitful, increase, fill the earth</i>
Gen 1:28 (2:15, 19) 1:29,30	<i>man</i> <i>(male & female)</i>	<i>to be fruitful and increase = family</i> <i>man to rule over all animals = work</i> <i>(name animals & take care of garden)</i> <i>given every seed-bearing plant = food</i>
Gen 2:2, 3	<i>the 7th day</i>	<i>God made the (Sabbath) day holy = worship</i> <i>('holy' = sacred, special, different from the six)</i> <i>('Sabbath' = rest, God stopped His work)</i>

YOU'RE SPECIAL!

LESSON 1 - Page 3

4. GOD MADE A PERFECT IMAGE OF HIMSELF!

Write what God said in
Genesis 1:27 (first part):

"So God created man in his own image"

Write how God did it
in Genesis 2:7:

"the Lord God formed man from the dust of the
ground and breathed into his nostrils the breath
of life and the man became a living being."

Activity: Remember playing with "playdo" and making little figures with it?

God used the dirt in the garden to form and shape Adam and then made Adam come alive.

As Adam was created with a perfect physical body and probably already knew a whole bunch of vocabulary words. Make up a short drama, skit, or story of what Adam's first 15 minutes were like. Include Adam's first sights, first thoughts, first feelings, first questions.

What would the LORD God answer to Adam asking: "Where did I come from?" and "Why am I here?"

Do you have a pet?

Do you "love" it, *really* "love" it? Not really.

At least not like how people love people.

That's because your pet is not in the same image.

For real love, we need to be in the same image.

You were made in God's image.

Animals aren't! Even the angels aren't!

God made us in His image so He can love us

and we can love Him in return.

The Bible says "*God so loved the world*" (John 3:16), and "*He loved us first*" (1 John 4:19).

Jesus said, "*Love God with all your heart and with all your soul and with all your mind. . . .*"

Love your neighbor as yourself" (Matthew 22:38-39).

Extra Credit!

When you are reading through the Bible watch for the different names of God that are used.

There are over 500 different ones in the Bible and each has a different meaning.

(Make a separate scrapbook page to keep a list how many you can find!)

What was the creator's name in the creation story of Genesis 1: "God"

What was the creator's name in the creation of Adam (Gen 2:7): "LORD God"

"God" is a title that includes God the Father, God the Son, and God the Holy Spirit.

"LORD God" is the Creator's "personal name" and His friendship name.

↳ When you see God's name as "LORD" all in capital letters, it is a translation of the Hebrew name "Yahweh" (or just YHWH in some Bibles) and is sometimes written as "Jehovah." It means "I am that I am" or "I am the One who causes to be."

(When you find it in lower case letters as "Lord" it means "master.")

↳ In the New Testament, when God becomes a man, His personal name as the Son of God is "Jesus."

YOU'RE SPECIAL !

LESSON 1 - Page 4

5. LORD GOD AND ADAM MADE A PERFECT FRIENDSHIP!

Friendships are based on love and caring for one another.
 God provided for everything that Adam and Eve needed to be happy.
 He gave them food to eat, work to do, and animals to care for.
 He also spent each Sabbath with them as a special day.
 They enjoyed their special relationship with their Creator and Friend.
 God wants us to remember that He created us and that He cares for us.
 In the "Sermon on the Mount" Jesus told the people about God's care.
 He gave some illustrations and then He asked them some questions.
 Read Jesus' words below and write the answers on the right:

Matthew 6:

YOUR ANSWER

25 *"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear.*

Is not life more important than food, and the body more important than clothes?

?

26 *Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them.*

Are you not much more valuable than they?

?

27 *Who of you by worrying can add a single hour to his life ?*

?

28 *And why do you worry about clothes?*

?

See how the lilies of the field grow. They do not labor or spin.

29 *Yet I tell you that not even Solomon in all his splendor was dressed like one of these.*

30 *If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith?*

?

JESUS' ANSWER

31 *So do not worry, saying,*

'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

don't worry

32 *For the pagans run after all these things,*

and your heavenly Father knows that you need them.

the Father knows

33 *But seek first his kingdom and his righteousness, and all these things will be given to you as well.*

seek kingdom first

You were made special so that the LORD God and you could have a special friendship!

Activity:

First Read 1 Corinthians 13. Ask a friend to help you find at least seven positive qualities of love and seven negative qualities of love (in verses 4-8) and then write them all in a column on the left. Together write a personal example of each and share what or how you felt when it happened to you.

Activity:

Make a "Sabbath Evening Worship Page" in your scrapbook.

Collect suggestions for Friday/Saturday Evening Vespers.

Some ideas are:

1 Corinthians 13 from different versions of the Bible.

Songs from your favorite songbook about God's love and friendship.

Patriarchs and Prophets, chapter 2: "The Creation."

Steps to Christ for Youth, chapter 1: "God's Love for Man."

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP

LESSON 2 - Page 1

*Theme: Sin and its Results***YOU'RE BUSTED****1. GOD's PERFECT WORLD GONE BAD ?**

Activity: Search through magazines for pictures to cut and paste in your scrapbook. Make one page a collage of things that reveal how our environment has been destroyed. Make another page of things you can find of things we doing to clean it up.

RE-GENESIS 1

- 1 In the beginning, the HUMANS began to re-create the heavens and the earth.
- 2 **AND THE HUMANS SAID**, let there be light; and there was light ...
and there was neon, halogen, and fluorescent,
and so humans combined the Night and the Day.
- 3 **AND THE HUMANS SAID**, let there be Firmament; and there was firmament:
the higher firmament with ozone holes and radiowaves,
the lower firmament with smells, smog, acid rain.
- 4 **AND THE HUMANS SAID**, let the waters be gathered together into one place:
and let it be filled with rust, oil and wastes,
and let all the dry land be covered with asphalt, tar, and concrete.
- 5 **AND THE HUMANS SAID**, let us put our own lights in the firmament for signs and seasons:
for signs of destruction and seasons of warfare; and so humans made two great lights ...
a greater light to rule as it blasts and explodes from tanks, ships, and planes,
a lesser light to rule as it shoots from angry and careless hands.
- 7 **AND THE HUMANS SAID**, let the waters and the firmament bring forth swarms of animals:
unclean ones for eating and causing sickness, disease and pestilence,
untamed ones for sports and trophies and museums.
- 8 **AND THE HUMANS SAID**, let the land bring forth living creatures according to their kinds:
unnumbered ones for leather, oil, and perfume, uncountable ones for circus, lab and zoo.
- 9 **AND THE HUMANS SAID**, let us make gods after our images and likenesses.
and so gods were made in the image of humans; golden gods of glitter, gusto and greed.
- 10 And then on the last day of all the human creation,
when humans thought to rest, and were pleased with all that they had re-created,
- 11 The **ONE** who verily made HUMANS came to Earth (which **HE** verily, verily made),
and saw what the HUMANS had done.
- 12 **AND GOD SAID**, Behold, I will create a new heavens and a new earth,
for the first heaven and the first earth will pass away.
- 13 **AND GOD SAID**, Behold, **I AM THE LORD God**, I will make all things new.
and so, **HE** created a new heavens and a new earth.
- 14 **AND GOD SAW** all that **HE** had made, and lo, it was verily, verily good.

— written by F. J. Sarault for an "Earth-Day" Sermon

YOU'RE BUSTED!

LESSON 2 - Page 2

2. WHAT'S IN YOUR PERFECT WORLD ?

How did the creation story paraphrase on page 1 make you feel?

Do you think it is too exaggerated or is it too true?

Read Rev 11:17-18.

If you could design a perfect world, what would it be like?

IN MY PERFECT WORLD

THINGS I WOULD:
KEEP IN:

THINGS I WOULD
LEAVE OUT:

Share your ideas about a perfect world with someone else and compare notes together.

What did you both include or exclude?

Did you choose animals, minerals or vegetables?

Did you choose things, places, (or maybe *certain* people)?

What could you do about polluted water? polluted air? sickness and disease? waste?

To trash or not to trash ?

Cross out the trash barrel if you dump or circle the "recycle" symbol if you save:

	glass	X		plastic	X		aluminum	X
	cardboard	X		paper	X		magazines	X
	grocery bags	X		engine oil	X		clothing	X
	batteries	X		_____	X			

Reduce - Reuse - Recycle !

Activity: Discover what you can do or find to help our environment and resources. Call your community's town hall and find out how recycling is done in your area, where the items go, and what they become as recycled new products. "Adopt a Mile" and help clean up the litter on both sides of the road near your school or church.

If you have computer access to the Internet, do a web search on 'recycle' and find some interesting websites such as:

www.recycle.org www.greenpeace.org

YOU'RE BUSTED!

LESSON 2 - Page 3

3. FRIENDSHIP REQUIRES TRUST

God made a perfect world in a perfect week with a perfect garden that had perfect animals and a perfect man and a perfect woman eating perfect food. What went wrong? How did the "perfect" become "imperfect"?

God provided everything Adam and Eve needed to be happy and stay happy. God also made Adam and Eve perfectly free to make their own choices. The first choice they were to make is found in Genesis 2:16 and 17. Write in the two choices they were given below:

Sounds simple. Yet behind these two choices is the principle of believing and trusting. The LORD God created them, loved them and knew what was best for them. It was just a special rule that their special Friend required them to follow. They had to believe that it was best not to eat from the Tree of Good and Evil. They could eat from the Tree of Life and any other tree, . . . *just not THAT one.*

4. FRIENDSHIP IS TESTED

Somebody else was in the Garden who did not trust the LORD God. Read Genesis 3:1-13. The Serpent did not want a friendship with God nor want to follow the same rule. If he could get Adam and Eve to break the rule, he could show that the rule was unfair. If the rule was unfair, then God was being unfair and not really their friend. The serpent told them three lies. Find them in these verses:

Genesis 3:4	LIE # 1:	<u><i>You will not surely die,</i></u>
Genesis 3:5	LIE # 2:	<u><i>your eyes will be opened,</i></u>
Genesis 3:5	LIE # 3:	<u><i>and you will be like God, knowing good and evil.</i></u>

Have you ever had a friend lie to you? How did you feel? What happened to your friendship? How did the LORD God feel when He came looking for Adam and Eve? What were they doing and what did they say when He found them?

They were **AFRAID**: What do you think they were afraid of?

They were **NAKED**: How did they know they were naked?

They were **HIDING**: Why were they hiding?

They were **BLAMING**: Who were they blaming?

YOU'RE BUSTED!

LESSON 2 - Page 4

5. FRIENDSHIP IS BROKEN

Adam and Eve disappointed LORD God by not believing what He said.
As a result of not believing Him, He gave six curses:

Gen 3:14	Serpent:	<u>crawl on belly</u>
3:15		<u>enmity between serpent and woman</u>
3:16	Woman:	<u>pain in childbirth</u>
3:16		<u>husband to rule over</u>
3:17-18	Adam:	<u>ground cursed = hard work</u>
3:19		<u>return to dust = death</u>

And then:

Gen 3:21	LORD God:	<u>made clothes for them</u>
23-24	Adam & Eve:	<u>were driven out of the garden</u>
24(b)	Cherubim angels:	<u>guarded the tree of life</u>

Why didn't He just give them another chance and say, "Better luck next time!"?
Describe in your own words what happened as a result of their choice:

They had a perfect friendship with LORD God.
They had a perfect friendship with each other.
They had a perfect friendship with the animals.
They had a perfect home in the Garden of Eden.
They had a perfect work in the Garden to do.
They had a perfect food from Tree of Life.
They had a perfect set of clothes (light).
They had a perfect existence of living forever.

busted!

Extra Credit!

Look up the following Bible "definitions" of sin:

John 16:9	<u>not believing in Jesus</u>
Isa 59:1	<u>separation from God</u>
Jam 4:17	<u>knowing good and not do it</u>
Rom 14:23	<u>whatever is not of faith</u>
1 John 3:4	<u>lawlessness</u>

Activity:

The following problems might exist in your school, church, or community.
Discuss selected issues in terms of *cause and effect* on friendships.

family:	homes (divorced, single parenting, etc.) homeless (shelter, orphanage, etc.)
health:	substance abuse (drugs, alcohol, tobacco) diet issues (overweight, deformity, anorexia, etc.)
media:	TV, videos, movies (violence, sex, etc.)
greed:	crime, gambling, lottery, stealing, etc.

To enhance understanding, prevention, and sources of help, arrange a special talk, demo, or tour . . . do a survey or telephone interview, etc.

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP

LESSON 3 - Page 1

*Theme: Acceptance and Hope***YOU'RE STILL LOVED!**

Activity: Act out this story by using a few people and a few simple props such as a lunch bag, strings suspenders, posterboard or wipeboard and markers, etc.

He Took My Whipping For Me

Years ago there was a certain school which no teacher could handle.

The boys were so rough that the teachers resigned. A young, grey-eyed teacher applied, and the old director scanned him, then said, "Young feller, do you know what you are asking? An awful beating! Every teacher we have had for years has had to take it." He replied, "I'll risk it."

Finally, he appeared for duty. One big fellow, "Tom," whispered, "I won't need any help, I can lick him myself." The teacher said, "Good morning boys, we have come to conduct school." They yelled at the top of their voices. "Now, I want a good school, but I confess I do not know how unless you help me. Suppose we have a few rules. You tell me and I will write them on the board." One fellow yelled, "No stealin'!" Another yelled, "On time." Finally ten rules appeared.

"Now," said the teacher, "a law is no good unless there is a penalty attached. What shall we do with the one who breaks them?"

"Beat him across the back ten times without his coat on."

"That is pretty severe, boys, are you ready to stand by it?"

Another yell, and the teacher said, "School comes to order!"

In a day or so "Big Tom" found his dinner was stolen. The thief was located---a little hungry fellow, about ten. Then the next morning the teacher announced, "We have found the thief and he must be punished according to your rule---ten stripes across the back. Jim, come up here!" The little fellow, trembling came up slowly with a big coat fastened up to the neck and pleaded, "Teacher, you can lick me as hard as you like, but please don't make me take my coat off!"

"Take that coat off; you helped make the rules!"

"O teacher, don't make me!" He began to unbutton, and what did the teacher behold? The boy had no shirt on, but strings for braces over his little bony body to hold up his pants.

"How can I whip this child?" he thought, "but I must do something if I keep this school." Everything was quiet. "How come you're without a shirt, Jim?" He replied, "My father died and mother is very poor. I have only one shirt and she is washing it today, and I wore my brother's big coat to keep warm."

The teacher, with rod in hand, hesitated. Just then "Big Tom" jumped up to his feet and said, "Teacher, if you don't object I will take Jim's licking for him."

"There is a certain law that one can become a substitute for another. Are you all agreed?"

Off came Tom's coat, and after five hard strokes the rod broke! The teacher bowed his head and thought, "How can I finish this awful task?" Then he heard the entire school sobbing, and what did he see? Little Jim had reached up and caught Tom with both arms around the neck.

"Tom, I am sorry I stole your dinner, but I was awful hungry. Tom, I'll love you till I die for taking my licking for me! I'll love you forever!"

--- by A.C. Dixon

YOU'RE STILL LOVED!

LESSON 3 - Page 2

Activity: Try one of these demonstrations:

- Have each person write some specific sins or just the word "sin" on a sheet of paper using a artist's paint brush and "disappearing ink" (from a novelty or magic store).
- Stir a few drops of red ink into a glass of water, then add a few drops of Clorox.
- Make a simple cross of wood (that fits inside a mayonnaise jar) with the longer piece drilled 'hollow.' Plug the bottom of the hole with a small wad of tissue and then fill it with sodium-thiosulfate crystals (from drug store). Fill jar with water. Add iodine. Put the cross so that wet tissue releases the crystals. The red water will instantly become clear!

1. GOD IS STILL YOUR FRIEND

Gen 3:21 The LORD God made garments of skin for Adam and his wife and clothed them.

If you were Adam or Eve, how would you feel as:

- you watched the Life-Giver take the life of an animal?
- you saw the blood spill out on the ground as the animal died?
- you put on the clothes made from the skins to hide your nakedness?

Gen 3:24 After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

If you were the LORD God, what words would you use:

- to tell Adam and Eve that You still loved them but hated what they did?
- to 'drive' Adam and Eve out of the Garden?
- to tell them they couldn't they eat from the Tree of Life (see Gen 3:22)?
- to tell them that You would someday 'die' instead of them?
- to explain 'forgiveness' and give them hope of face-to-face friendship again?

Here are some of the words God uses for forgiving our sins:

Ps 32:1	<u>covered</u>
Ps 103:12	<u>removed</u>
Isa 1:18	<u>white as snow</u>
Micah 7:19	<u>cast in sea</u>
Heb 8:12	<u>forgotten</u>
1 John 1:7	<u>cleansed</u>
1 John 2:12	<u>forgiven</u>
1 John 3:5	<u>taken away</u>
Rev 1:5	<u>washed</u>

Activity:

Write Isa 53:4-7 in your journal and substitute your "name" for "our, us, we," and replacing Jesus' name for "he, him."

YOU'RE STILL LOVED!

LESSON 3 - Page 3

2. OUR GOD IS A PROMISE-KEEPER

If you were Adam or Eve,
How often would you come to the Garden entrance hoping to get back in?
How would you tell the Garden of Eden story to your children, and grandchildren?
What promises would you tell them over and over again to keep them hoping ?
The story of Genesis 1, 2, and 3 is the message of God's continuing friendship.
Here's a quick summary of Lessons 1, 2, and 3:

You're Special!

God created us to be loved by Him and to live with Him forever!
God said, "Always believe Me and you will be happy and live."
As long as Adam and Eve continued to trust God, they enjoyed His friendship.

You're Busted!

Adam and Eve chose to listen to the Serpent rather than believe the LORD God.
They disobeyed and lost their special face-to-face friendship with Him.
They lived outside of the beautiful Garden of Eden until they eventually died.

You're Still Loved!

Adam and Eve didn't like being ashamed, afraid, and the idea of dying.
They disobeyed and deserved to die, but their Friend would die instead!
The LORD God promised that He would re-create and restore everything.

Because we all die like Adam did, the greatest promise we can hold on to is the promise of life. When the LORD God came back (as Jesus Christ) to actually take the death penalty by dying at Calvary, He said "*Father, forgive them*" (Luke 23:34). He was not just speaking to the soldiers who nailed Him to the cross, but to everyone who would believe that God forgives.

Two of the greatest promises in the Bible that bring us the greatest hope are found in John. Fill in the most important words:

- John 3: 16 For God so loved the world that he gave his one and only Son,
that whoever believes in him shall not perish but have eternal life.*
- 17 For God did not send his Son into the world to condemn the world,
but to save the world through him.*
- John 14:1 Do not let your hearts be troubled. Trust in God; trust also in me.*
- 2 In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.*
- 3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.*

The Good News is that God still loves us and has promised us eternal life!
The Good News is that God still loves us and has promised to be with us again!
We need to believe that God still loves us and is a promise-keeping God!

YOU'RE STILL LOVED!

LESSON 3 - Page 4

3. THE GOOD NEWS HAS TWO PARTS

God wants us to be happy and live forever with Him.
 He can't bring sinners to heaven and let us infect it.
 How can God bring the sinner to heaven without the sin?
 How can he get rid of sin without destroying the sinner?
 Peter tells us that God has provided everything we need to live and trust God.
 He gives two reasons in verse 4 for the promises God makes.
 He also gives us something called an "addition table."
 (Notice also the "subtraction table" in verse 9.)

2 Pet 1

3 *His divine power has given us everything we need for life and godliness
 through our knowledge of him who called us by his own glory and goodness.*

4 *Through these he has given us his very great and precious promises,
 so that through them you may
 participate in the divine nature*

[= GOOD NEWS, Part 1]

and escape the corruption in the world caused by evil desires.

[= GOOD NEWS, Part 2]

5 *For this very reason, make every effort to add*

6		<i>to your faith</i>	<u>goodness</u>
		<i>and to goodness</i>	<u>knowledge</u>
		<i>and to knowledge</i>	<u>self-control</u>
		<i>and to self-control</i>	<u>perseverance</u>
		<i>and to perseverance</i>	<u>godliness</u>
7		<i>and to godliness</i>	<u>brotherly kindness</u>
	<i>and to brotherly kindness</i>	<u>love</u>	

8 *For if you possess these qualities in increasing measure, they will keep you from being
 ineffective and unproductive in your knowledge of our Lord Jesus Christ.*

9 *But if anyone does not have them, he is*

*nearsighted
 and blind,
 and
 has forgotten
 that he
 has been cleansed
 from his
 past sins.*

10 *Therefore, my brothers, be all the more eager to make
 your calling and election sure.*

For if you do these things, you will never fall,

11 *and you will receive a rich welcome into the eternal
 kingdom of our Lord and Savior Jesus Christ.*

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP**LESSON 4 - Page 1***Theme: Law & Sanctuary/Temple***Once Was Alive, Now I'm Dead!**

Activity: Take a trip to the Post Office and look at the bulletin board or the book of "Wanted Criminals." Take notes and then design a "wanted poster" with a picture drawing of yourself and write why God wants you! Put it in your journal.

1. GOD WANTS TO BE WITH US

GENESIS describes the beginning adventures of God with Adam and Eve. They broke their friendship with God and were separated from Him. But God made a promise that someday He would restore that friendship. For almost 2500 years the people built altars and made animal sacrifices. They believed God would keep His promise so they could be always together again.

EXODUS describes the beginning adventures of God with the people of Israel. At this time in history the Israelites were slaves in Egypt and not worshipping God. God used Moses to lead them out of Egypt and slavery and become His special nation. He saved them through the ten plagues and opened the Red Sea for them to pass through. Then, He led them through the desert to Mt. Sinai and spoke the Ten Commandments.

Exod 20:1,2 And God spoke all these words:

"I am the LORD your God, who brought you out of Egypt, out of the land of slavery."

The Ten Commandments

I	Above all else love God alone,
II	Bow down to neither wood nor stone,
III	God's name refuse to take in vain,
IV	The Sabbath rest with care maintain,
V	Respect your parents all your days,
VI	Hold sacred human life always,
VII	Be loyal to your chosen mate,
VIII	Steal nothing small nor great,
IX	Regard with truth your neighbor's deed,
X	And rid the mind of selfish greed.

Rom 7:9 Once I was alive apart from law; but when the commandment came, sin sprang to life and I died.

Extra Credit: God wrote the Ten Commandments on tablets of stone with His Own finger! See Exod 31:18. He also asked Moses to write down 613 additional laws about feast days, ceremonies, health, marriage, and civil duties. These laws (often called statutes, ordinances, and codes) are found in Exodus through Deuteronomy and were given to help the Israelites better understand their relationship to God, to each other, and to their surrounding nations.

Find the number of laws summarized in the following verses:

Mic 6:8	<u>do justice, love mercy, walk humbly with God</u>	<u>3</u>
Matt 22:36-40	<u>love God . . . love neighbor</u>	<u>2</u>
1 Cor 13:13	<u>greatest is love</u>	<u>1</u>

3. GOD'S PRESENCE IN THE JERUSALEM TEMPLE

During King David's and King Solomon's time, a permanent temple was built. Read about what happened when this temple was completed in 2 Chr 7:1-6.

2 Chr 7:1 *When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple.*

SOLOMON'S TEMPLE

Nebuchadnezzar's army destroyed Solomon's Temple.
In 605 B.C. the furniture and gold was taken to Babylon.
Jeremiah and the priests hid the ark to avoid its capture.
In the fall of 457 B.C. King Artaxerxes made a decree to rebuild it.
The Temple was rebuilt, but something was different.
All the furniture was brought back, but the ark was not found.
God's Presence was not in the new Temple!

JERUSALEM TEMPLE

In 20 B.C. King Herod helped the enlarging of the Temple. It was the most beautiful building in all of Jerusalem! The Israelites (now called "Jews") still made sacrifices. But God's glory was not seen in this larger Temple either. The Temple and all its buildings were destroyed in A.D. 70. Today, a famous Muslim shrine occupies this site.

The most amazing thing in all of Bible history is that when Jesus Christ entered the Temple in Jerusalem most of the people, including the priests and rabbis, didn't know it was God's Lamb! The blood of the animals didn't actually bring forgiveness, but the blood of Jesus Christ. The sacrifices were only object lessons to teach them about the true Lamb and they missed it! See Heb 9:11-15 and do the math below to see if *you* would have known when to expect Him.

Notes: Do not be concerned with terms in Dan 9 you don't understand. Also, a "seven" is the same as seven days or one week. In Bible prophecy "time symbols" are often used. For example: one "day" = one "year". (See Ezek 4:6). Also remember that there is no year "0" when B.C. changes to A.D.

Once Was Alive, Now I'm Dead!

LESSON 4 - Page 4

3. GOD'S PRESENCE IS THE TEMPLE

Without God's "Presence" in the Jerusalem Temple it had changed over the years. It was difficult to hear over the noise of the moneychangers and noisy animals. At the beginning of His ministry, Jesus entered the Temple and was very upset. Read about it in John 2:13-22. Notice especially verse 21. (See also John 1:14 where "dwelling" = "tabernacled" in the original language.)

- John 2: 19 Jesus answered them, "Destroy this temple,
and I will raise it again in three days."
20 The Jews replied, "It has taken forty-six years to build this temple,
and you are going to raise it in three days?"
21 But the temple he had spoken of was his body.*

When Jesus was "destroyed" (crucified) something very significant happened in the Temple:

- Matt 27: 50 And when Jesus had cried out again in a loud voice, he gave up his spirit.
51 At that moment the curtain of the temple was torn in two from top to bottom.*

The veil or curtain that separated the Holy Place from the Most Holy Place was ripped open! Until Jesus came, only the high priest was allowed to enter and be in God's presence.

- Heb 9: 24 For Christ did not enter a man-made sanctuary that was only a copy of the
true one; he entered heaven itself, now to appear for us in God's presence.
Heb 10: 19 since we have confidence to enter the Most Holy Place by the blood of Jesus,
20 by a new and living way opened for us through the curtain, that is, his body,*

The sanctuary came to an end ---all that it had pointed to was now filled full in Jesus!
Jesus Christ is the *Lamb of God* that made the ultimate sacrifice in His death on the Cross.
Jesus Christ is the *True Temple* that provides a way for the forgiven sinner to be with God.
Jesus Christ is our *Great High Priest* to serve for us before God in the heavenly sanctuary!

4. GOD'S PRESENCE IN OUR "BODY" TEMPLE

The ceremonies, services, and animals of the Sanctuary or Temple were no longer needed. Forgiveness comes not by sacrificing a lamb, but by accepting the death of the Lamb of God. The Christians understood that it was Jesus Who was the final sacrifice as our Substitute. They also believed that the "temple" was not a building anymore, but something new. Look in this passage to find what the "new" temple is:

- Eph 2:19 Consequently, you are no longer foreigners and aliens,
but fellow citizens with God's people and members of God's household,
20 built on the foundation of the apostles and prophets,
with Christ Jesus himself as the chief cornerstone.
21 In him the whole building is joined together and rises
to become a holy temple in the Lord.
22 And in him you too are being built together
to become a dwelling in which God lives by his Spirit.*

Activity: Read Exod 40. In your journal, design a simple worship service bulletin that includes songs, verses, prayers that refer to God being with you, forgiveness, redemption, etc. How does it compare with your church's bulletin? If your 'body' is a 'temple,' what kind of a floor plan would you draw? If God's Spirit is dwelling in you, what would you keep and what would you leave out?

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP**LESSON 5 - Page 1***Theme: Substitution - Incarnation - Forgiveness***Once Was Guilty, Now I'mForgiven!****Activity:** It is important to make the right substitution:

Prepare a recipe for some chocolate-chip cookies. Make part of the recipe substituting something else for one of the main ingredients, such as bitter-sweet chocolate instead of sweet chips. Make the other part according to the recipe, and then bake for some fun!

Dan Millman, in *Chicken Soup for the Soul*, tells the story about a courageous young boy:

Many years ago, when I worked as a volunteer at Stanford Hospital (Palo Alto, California), I got to know a little girl named Liza who was suffering from a rare and serious disease. Her only chance of recovery appeared to be a blood transfusion from her five-year old brother, who had miraculously survived the same disease and had developed the antibodies needed to combat the illness. The doctor explained the situation to her little brother, and asked the boy if he would be willing to give his blood to his sister. I saw him hesitate for only a moment before taking a deep breath and saying, 'Yes, I'll do it if it will save Liza.' As the transfusion progressed, he lay in a bed next to his sister and smiled, as we all did, seeing the color returning to her cheeks. Then his face grew pale and his smile faded. He looked up at the doctor and asked with a trembling voice, 'Will I start to die right away?' Being young, the boy had misunderstood the doctor; he thought he was going to have to give her all his blood. —Dan Millman, "On Courage," *Chicken Soup for the Soul*, vol. 1, 27

1. SUBSTITUTION IN EDEN

Have you ever had a "substitute" teacher at school?

The new teacher temporarily took the place of your real teacher.

The first lesson Adam and Eve learned after they sinned concerned a "substitute" death.

The LORD said "disobey and die" and an animal died instead of Adam and Eve.

The LORD chose the first one, sacrificed it, and then made clothes for them.

Death of an innocent life (the animal's) would substitute for the death of the guilty's life (theirs).

2. SUBSTITUTION IN THE SANCTUARY

Inside the courtyard were several wooden stakes in the ground.

The attached rings were for tying the animals to be sacrificed.

Notice the steps the sinner experienced in Lev 4:

v. 27-28	made aware of the sin	= conviction
v. 28, 32	personally chose a lamb/goat without defect	= responsible
v. 32	brought (walked an open distance of 1/2 mile)	= repentance
v. 33	put hand on its head to 'transfer' the sin	= confession
v. 33	slew the lamb by cutting a vein in its neck	= death
v. 34-35	a priest caught the blood, etc. and burned the offering on the altar	= forgiveness
		= "atonement"

Once Was Guilty, Now I'm Forgiven!

LESSON 5 - Page 2

3. SUBSTITUTION IN JESUS

Bad News: Sin is so horrible in God's eyes that He has to destroy it.
(It's "bad" only if you are still attached to it!)

You might be forgiven:

- if an animal could die for your sin, but you'd still be a sinner
(How many animals do you have?)
- if gold or silver could pay for sin, but you'd still be a sinner !
(How much money do you have?)
- if a person could die for your sin, but you'd still be a sinner !
(How many friends do you have?)
- if you died for your own sin, but you'd be dead !
(How many times can you die?)

Good News: Sinners are so loved in God's heart that wants to save them.
(It's "good" only if you want to be un-attached to it!)

You will be forgiven:

- if God died for your sins,
you'd be forgiven as often as you asked,
and you'd be alive !

1 Pet 1:18 For you know that it was not with perishable things
such as silver or gold that you were redeemed . . .
19 but with the precious blood of Christ, a lamb without blemish or defect.
20 He was chosen before the creation of the world,
but was revealed in these last times for your sake.

1 Pet 3:18 For Christ died for sins once for all,
the righteous for the unrighteous, to bring you to God.

Jesus is the "Lamb of God, that takes away the sins of the world," John 1:29.
The most amazing part of our salvation is that God Himself (in Jesus Christ) is our Substitute!
The greatest mystery of our salvation is that God (Who is the source of life!) died for us!

Jesus was not GOD just wearing a human disguise.
(like Clark Kent changing in a phone booth to Superman)
Jesus was not HUMAN and just had superhuman power.
(like Popeye when he ate a can of spinach)
The Bible tells us that Jesus was both God and man.
(something we humans definitely can not understand)

This first step Jesus took for us is called the **INCARNATION**.
Read the story about it in Luke 1:26-35.
Who was the "mother" and the real "father" of Jesus?

Once Was Guilty, Now I'm Forgiven!

LESSON 5 - Page 3

3. REASONS TO BELIEVE THE INCARNATION

Who did Jesus say He was?

*John 5:18 For this reason the Jews tried all the harder to kill him;
not only was he breaking the Sabbath, but he was even
calling God his own Father making himself equal with God.*

Paul tried to put this amazing "God-Human" idea into words:

*Phil 2:6 Who, being in very nature God
7 but made himself nothing, taking the very nature of
a servant being made in human likeness
8 And being found in appearance as a man
he humbled himself and became obedient to death— even death on a cross!*

Activity: Jesus was 100% GOD . . . draw a line to match up with the texts:

Luke 11:1-44	- said He was God.
Mark 2:5 -	- was "God with us"
Luke 24:6 -	- called God His "Father."
Luke 24:27 -	- fed thousands with one lunch
Matt 8:23-27 -	- calmed a storm at sea
Mark 5:1-20 -	- sent demons into a herd of pigs
Mark 8:22-26 -	- made a blind man see
John 5:1-9 -	- made a lame man walk
Luke 7:1-10 -	- healed the sick
John 10:30 -	- raised the dead to life
Matt 1:23 -	- forgave sins
John 5:18 -	- came back to life
Matt 14:14-21 -	- fulfilled more than 40 prophecies

Activity: Jesus was 100% HUMAN . . . draw a line to match up the texts:

John 20:28	- said He was the "Son of Man"
John 4:6 -	- was born (as a human baby)
Matt 23:37 -	- was hungry
Luke 19:10 -	- was thirsty
Matt 1:25 -	- was tired
Matt 4:2 -	- was tearful and cried
Heb 5:8 -	- was outraged
Luke 22:39-46 -	- was tempted
Mark 15:37 -	- prayed to God
John 2:13 -	- learned obedience
Matt 4:1 -	- was anguished
Mark 1:35 -	- died

Once Was Guilty, Now I'm Forgiven!

LESSON 5 - Page 4

4. REASONS JESUS BECAME INCARNATE FOR YOU

Good News: ☒ **God loves you!**

1 John 4:10 This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

Good News: ☒ **God hates sin!**

Rom 8:3 God . . . by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man,

Good News: ☒ **God doesn't want you to die!**

2 Pet 3:9 He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

Good News: ☒ **God wants to forgive you!**

1 John 1:9 If we confess our sins, he is faithful and just and will forgive us our sins

Good News: ☒ **God wants you to forgive others as He forgave you!**

Matt 6:14 For if you forgive men when they sin against you, your heavenly Father will also forgive you.

5. BIBLE STORIES ABOUT FORGIVENESS

Use a concordance and count how many times these words are used:

forgave	=	<u>7</u>
forgive	=	<u>74</u>
forgiven	=	<u>45</u>
forgiveness	=	<u>17</u>

How many times did Jesus say we are to forgive one another?

$$\text{Matt 18:22 } \underline{70} \times \underline{7} = \underline{490}$$

Activity: The following Bible stories focus on God's forgiveness. Choose one of the stories and create a drama or a short skit from it.

John 8:2-11	The Adulterous Woman
Luke 15:11-22	The Lost Son
Matt 18:23-35	The Unmerciful Servant
Mark 2:1-12	The Four Faithful Friends
Luke 17:11-19	The Ten Lepers

Put yourself in the place of the one (s) needing forgiveness. Write in your journal a paragraph what "forgiveness" means to you, and then write out a "prayer" to God thanking Him for forgiving you.

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP

LESSON 6 - Page 1

Theme: Laver - Sinlessness - Baptism/Footwashing

Once Was Dirty, Now I'm Clean!**Activity:** Wash and clean a dirty car together—both inside and out. **1. THE LAMBS GET WASHED**

Blood, as a symbol of life, served as the first object lesson in the sanctuary.

- the *life* of an animal was substituted for the *life* of a sinner.

Water, as a symbol of cleansing, serves as the second object lesson.

- the *washing* of the animal was the next step in an offering to God.

Inside the courtyard was a large basin for water called the laver. It was placed between the altar and the door of the Holy Place. It was made from the mirrors given by the women of Israel (Exod 38:8). The water came from the rock that Moses hit with his rod (Exod 17:5, 6). In the desert, water is more valuable than any other thing!

In Solomon's Temple, six lavers were six feet high and five feet in diameter!

The first use for the water was for washing the animals before they were burned.

Lev 1:3 If the offering is a burnt offering from the herd, he is to offer a male without defect. He must present it . . . so that it will be acceptable to the LORD.

9 He is to wash the inner parts and the legs with water, and the priest is to burn all of it on the altar. It is a burnt offering, an offering made by fire, an aroma pleasing to the LORD.

God was telling them that the animal-substitute had to be both 'defect-free' and 'clean.' Before it was burned on the altar it had to be washed on the outside and on the inside.

The second use for water was for washing the hands and feet of the priests.

Exod 30:19, 20 Aaron and his sons are to wash their hands and feet with water from it.

Exod 40:32 They washed whenever they entered the Tent of Meeting or approached the altar.

Their hands had to be cleaned of blood and their feet had to be cleaned of dirt. Both had to be washed before entering and doing their work inside the Sanctuary!

→ If you were a sinner in their time, how would you feel:

- as you watched the priest clean your offering?
(how do you take a bath in the desert?)
- as you smelled the burning animals 24-hours a day?
(sin really stinks, doesn't it!)

→ If you were a priest in those days, how would you feel:

- as sinners brought their animals day after day?
(priests took turns so they wouldn't become desensitized)
- as you had to wash their animals?
(why couldn't they all do it at home before they came?)

Once Was Dirty, Now I'm Clean!

LESSON 6 - Page 2

2. GOD'S LAMB GETS WASHED

Sanctuary Step 2: Washing the sacrifices to present them clean inside and out.

Salvation Step 2: Jesus was baptized to present Himself as a sinless offering.

(Jesus' baptism story is also found in Mark 1:1-11; Luke 3:1-22; John 1:18-34.)

Mat 3:13 Then Jesus came from Galilee to the Jordan to be baptized by John.

Mat 3:14 But John tried to deter him, saying,

"I need to be baptized by you, and do you come to me?"

Mat 3:15 Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.

Mat 3:16 As soon as Jesus was baptized, he went up out of the water.

At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him.

Mat 3:17 And a voice from heaven said,

"This is my Son, whom I love; with him I am well pleased."

The incarnation teaches us that Jesus became a human in order to become our substitute offering.

The baptism teaches us that Jesus was declaring that His life was a thoroughly clean offering.

God can accept only a whole, defect-free, and clean offering---one that is perfect.

In taking our place as a sin offering, Jesus also had to be perfect---perfectly without sin.

The Bible clearly states this:

Heb 4:15 For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.

REASONS JESUS WAS BAPTIZED

Question: Jesus was not guilty of any sin and did not need to be forgiven. If Jesus never sinned, then why was He baptized?

Answer: This event announced at least four things:

- ⇒ that His private life in Nazareth was now ending.
- ⇒ that His mission to save us was now beginning.
- ⇒ that His mission was take away the sins of the world.
- ⇒ that His mission was to please God.

Paul connects the word *washing* with *re-birth* and *renewal* in Titus 3:

3 At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures.

We lived in malice and envy, being hated and hating one another.

4 But when the kindness and love of God our Savior appeared,

5 he saved us, not because of righteous things we had done, but because of his mercy.

He saved us through

the washing of rebirth and renewal by the Holy Spirit

6 whom he poured out on us generously

through Jesus Christ our Savior.

Once Was Dirty, Now I'm Clean!

LESSON 6 - Page 3

3. GOD'S PEOPLE GET WASHED

Bad News: We are *born* and will die.
We are *born* as sinners in need of a Savior!

Good News: We can be *reborn* and live!

Jesus had a conversation about this with a very important Jewish leader in John 3:

- 1 Now there was a man of the Pharisees named Nicodemus,
a member of the Jewish ruling council.
- 2 He came to Jesus at night and said, "Rabbi, we know you are a teacher who has come from God.
For no one could perform the miraculous signs you are doing if God were not with him."
- 3 In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God
unless he is born again."
- 4 "How can a man be born when he is old?" Nicodemus asked.
"Surely he cannot enter a second time into his mother's womb to be born!"
- 5 Jesus answered, "I tell you the truth, no one can enter the kingdom of God
unless he is born of water and the Spirit."

As a good Jew, Nicodemus *thought* he could enter God's kingdom just because:

- ⇒ he was physically born a Jew and traced his family tree all the way back to Abraham!
- ⇒ he always went to church and regularly offered a lamb sacrifice at the Temple!
- ⇒ he did his best to obey the Ten Commandments and the 613 laws of Moses!

But Jesus told him he had to be *born again* of the *water* and the *Spirit*!

As a sinner, we can only enter God's kingdom:

- ⇒ being spiritually reborn as a son or daughter of God the Father!
- ⇒ being spiritually washed and our sins taken away by the Lamb!
- ⇒ being spiritually renewed to stay clean by the power of the Spirit!

HOW CAN I BE REBORN WHEN I AM STILL ALIVE?

Rom 6:3 Or don't you know that all of us who were baptized
into Christ Jesus were baptized into his death?

- 4 We were therefore buried with him through baptism into death in order that,
just as Christ was raised from the dead through
the glory of the Father, we too may live a new life.

"If you are born once you die twice.
If you are born twice, you die once!"

REASONS I NEED TO BE BAPTIZED:

Baptism tells God and others that I want to enter *His kingdom*.
Baptism declares that I want to be member of *God's family*.

✂ Baptism admits that I am a sinner deserving to die
and I want Jesus as my substitute!

✂ Baptism shows that I was spiritually *unclean*.
and I want to be washed *clean*.

✂ Baptism says that as a sinner I was *born* in sin
and I want to be *reborn* in Jesus!

Once Was Dirty, Now I'm Clean!

LESSON 6 - Page 4

4. GOD'S PEOPLE GET RE-WASHED

Bad News: You're dirty and have taken a bath and are clean.

You just got your hands and feet dirty.

Do you need to take a bath all over again?

Good News: If you're *reborn*, baptism washed you inside and out.

If you've sinned since baptism, you only need to wash your feet!

We don't need to be *reborn* over and over again.

Jesus helped Peter and the other disciples to understand this by washing their feet.

John 13:10 Jesus answered,

"A person who has had a bath needs only to wash his feet ; his whole body is clean.

12 When he had finished washing their feet, he put on his clothes and returned to his place.

"Do you understand what I have done for you?" he asked them.

13 "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am.

14 Now that I, your Lord and Teacher, have washed your feet,
you also should wash one another's feet.

15 I have set you an example that you should do as I have done for you .

This story of Jesus washing the disciples feet took place the evening before He died.

Jesus demonstrated His willingness to still wash us clean even if we've already been baptized.

1 John 1:9 If we confess our sins, he is faithful and just and will forgive us our sins
and purify [or wash] us from all unrighteousness.

Our church follows this example of Jesus with a *Footwashing Service*.

It happens about every three months on Friday evening or at worship.

It is often thought of as a *mini-baptism* as we wash one another's feet.

We kneel in front of a partner with a towel and a basin of water.

Before washing their feet we ask God for forgiveness and cleansing.

After washing both feet, our partner does the same for us.

It is a little bit awkward at first, but it is a spiritually moving experience.

And it prepares us to celebrate in the *Communion Service* (next lesson).

Before we can celebrate what He has done we need to let Him do it!

REASONS I NEED MY FEET WASHED:

Footwashing is a reminder of my *rebirth*
and the need for my *renewal* again.

Footwashing admits that I have gotten *dirty*
and I desire to be completely *clean* again.

Footwashing reminds me that sin *separates*
and forgiveness brings us *together* again.

Activity: Imagine yourself as one of the disciples at this supper.

As you walk everywhere barefoot or with sandals, the Creator of the Universe
bends over to wash *your* feet. What would you want to say to Him?

Read Ps 51 and then write a special letter in your journal to Jesus.

Observe the Footwashing Service at your church and write your reaction.

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP

LESSON 7 - Page 1

*Theme: Altar of Burnt Offering - Death of Jesus - Communion/State of Death***Once Was Dead, Now I'm Alive!**

Activity: Have everyone cut a strand of hair from their head and place it inside a small, folded piece of paper that has a 'sin' written on it. Start a small flame with a piece of paper in a tin can and then burn the hair/sin-paper for illustrating the smell in the camp and the destruction of sin.. Option: Try to obtain 'flash paper' from a magic or novelty store and have everyone write a 'sin' on their piece, then let each person carefully hold it over the tin-can flame. It will totally disappear!

1. A SACRIFICE ON THE ALTAR

The third object-lesson of the Courtyard was fire showing the image of burning, *completely and utterly* destroying the offerings.

(Exod 27:1-8.)

The altar of burnt-offering was about nine feet square. It was almost six feet high and had horns at each corner. It was centered between the door of the Courtyard and the Holy Place. It was made from wood overlaid with copper or brass. Moses' brother Aaron, the high priest, offered the first sacrifice:

Lev 9:24 Fire came out from the presence of the LORD and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.

Fire is an important symbol in the Bible that suggests the meaning of complete and total burning. The animals were already *dead* from the knife, in a sense, they were now *completely dead*. Nothing was left of the animal—no skin, no hair, no bones, no flesh---just ashes or dust. (Remember the curse for disobedience? *Gen 3:19 For dust you are and to dust you will return.*)

Two Basic Types of Sacrifices:

Individual Sin Offerings: *brought by the sinner. (See Lesson 5.)
brought to receive forgiveness for individual sins.*

If you brought one lamb every time you disobeyed, how many lambs would you need? Would you continue to bring one every time until you had no more in your flock? Or, would you find out how to stop disobeying so you wouldn't need to bring one? If the Israelites trusted God *more and more*, they would bring sacrifices *less and less*! Eventually, they would choose not to sin and would not need to bring any sacrifices!

Morning & Evening Offerings: *brought by the priests. (See Exod 29:38-46.)
brought to receive forgiveness for all the Israelites.*

Without exception, the priests made two 'whole burnt-offering' every day. Every day at sunset a special sacrifice was put on the altar and burned for twelve hours. Every day at sunrise a special sacrifice was put on the altar and burned for twelve hours. The skin, hair, flesh, and bones *burned* for 24 hours . . . and it *smelled* for 24 hours. The whole camp of Israel could continually smell it and know that forgiveness was theirs. Even if they weren't actually committing a sin at that moment!

Activity: Read the story in Lev 10:1-11. Aaron's sons became their own burnt sacrifice! Why? (v. 9). If you saw it happen, how would you feel? Write in your journal about why God "consumes" sin.

Once Was Dead, Now I'm Alive!

LESSON 7 - Page 2

2. A SACRIFICE ON THE CROSS

The hardest thing to understand in the whole Bible is how God could die. Period.
So, this will be the hardest lesson in this series. Let's define "death" first.

Bad News: (HINT: *life* has three parts to it; *death* has only one part:)

Gen 2:7 the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life and the man became a living being.

FRIENDSHIP with God
+ DUST of the ground
+ the BREATH of God
= a living being

Gen 2:16-17 You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.

a LIVING being
+ disobedience
= death

Gen 3:19 for dust you are and to dust you will return.

death = dust

Isa 59:2 But your iniquities have separated you from your God
Eccl 12:7 and the dust returns to the ground it came from, and the spirit returns to God who gave it.

Bad News: If: death = only DUST, then: death = no friendship with God and no breath of God
If: death = NOT living, then: death = NOT being with God!

Good News:

Rom 5:8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

If Jesus took my PLACE, then He must have died my DEATH for me.

If Jesus died my DEATH, then HE had no friendship with God and no breath of God
Jesus' friendship with God was before creation and ended at the Cross:

John 17:5 And now, Father, glorify me in your presence with the glory I had with you before the world began.

Mark 15:34-37 And at the ninth hour Jesus cried out in a loud voice, . . . "My God, my God, why have you forsaken me?" . . . With a loud cry, Jesus breathed his last.

Good News: Jesus died believing He *never* to see His Father again!

Jesus *died* for us believing that His sacrifice was a complete separation from God.

Jesus *died* by choosing to give up being with His Father so we could always be with His Father.

Activity: Have you ever had anyone close to you die?

We are able to endure almost any physical pain on earth, but none is so deep or so painful as losing a family member or a close friend.

Read Rom 8:38-39 and re-write it in your own words in your journal.

Once Was Dead, Now I'm Alive!

LESSON 7 - Page 3

3. WHY DO WE GO TO FUNERALS THEN?

Bad News: The wages of sin is death (Rom 6:23).
We all end up at a funeral sometime.

QUESTION: *if:* I was dead in sin, now I'm alive in Jesus, why do we die?

ANSWER: *if:* Jesus came and died so we could have eternal life, and
Jesus promised to return so we could be with Him,

then: the death we experience in returning to dust must be temporary!

Good News:

- 1 Thess 4:13 Brothers, we do not want you to be ignorant about those who fall asleep,
or to grieve like the rest of men, who have no hope.*
- 14 We believe that Jesus died and rose again and
so we believe that God will bring with Jesus those who have fallen asleep in him.*
- 16 For the Lord himself will come down from heaven, with a loud command,
with the voice of the archangel and with the trumpet call of God,
and the dead in Christ will rise first.*
- 17 After that, we who are still alive and are left will be caught up together with them
in the clouds to meet the Lord in the air.
And so we will be with the Lord forever.*

if: Jesus calls all the sleeping believers to "rise" when He comes,
then: Our dust comes to life! (As when He formed Adam, see Gen 2:7.)
If God had the power to do it for Adam, He can do it for you!

Read the story of *Sleeping Lazarus* in John 11:1-44.
Jesus' friend Lazarus was sick and then he died.
Jesus and the disciples arrived after the funeral.

What did Jesus first tell them?	v. 11	<u>Our friend has fallen asleep;</u>
Why was He going then?	v. 11	<u>but I am going there to wake him up.</u>
What did they think?	v. 13	<u>he needed more rest</u>
Then what did Jesus say?	v. 14	<u>"Lazarus is dead"</u>
How long was he dead?	v. 17	<u>four days</u>
What did Jesus say?	v. 43	<u>"Lazarus, come out!"</u>

Good News: What promise does Jesus make ?

*John 11:25-26 I am the resurrection and the life.
He who believes in me will live, even though he dies;
and whoever lives and believes in me will never die.
Do you believe this?"*

What is your answer? _____

Activity: If everyone who has died is "sleeping" (returned to dust, etc.),
write in your journal some questions you have now.
(Your questions may be answered in the next lessons!)

Once Was Dead, Now I'm Alive!

LESSON 7 - Page 4

4. LET'S CELEBRATE!

What special days and holidays do you celebrate with excitement?

☐ Birthday	☐ Anniversary	☐ Fourth of July
☐ Good Friday	☐ Memorial Day	☐ Graduation Day

One of the most important holidays Israel observed was the "Passover Feast."

In the spring every year they celebrated all the above holidays in the same week!

Read Exod 12:1-28 and find out why they were so happy and joyful!

God told them to remember this event in Exod 13:3:

"Commemorate this day, the day you came out of Egypt, out of the land of slavery, because the LORD brought you out of it with a mighty hand."

Match the Israelite's celebration to one of our special days ↗

- it was their first day as a new nation of people	.....	<u>a birth-day</u>
- it was the first day of their independence	.....	<u>Fourth of July</u>
- it was the day they were not slaves but free	.....	<u>Graduation</u>
- it was to be their 1st month of the religious year	....	<u>New Year's Day</u>
- it was a reminder that the Egyptian first-born died	...	<u>Good Friday</u>
- it was a reminder that the Israelite first-born lived	...	<u>the Passover Day!</u>

About 1500 years later, Jesus and the disciples came to Jerusalem to celebrate Passover.

They ate a Passover Supper on a Thursday evening (and then Jesus died the next afternoon).

Paul records the command of Jesus to commemorate Himself as the 'Passover Lamb':

- 1 Cor 11: 23 The Lord Jesus, on the night he was betrayed, took bread ,
 24 and when he had given thanks, he broke it and said,
*"This is my body, which is for you; do this **in remembrance of me.**"*
 25 In the same way, after supper he took the cup ,
 saying, *"This cup is the new covenant in my blood;
 do this, whenever you drink it, **in remembrance of me.**"*
 26 For whenever you eat this bread and drink this cup,
 you proclaim the Lord's death until he comes.

- Bread** - made without the fermenting ingredient of yeast or leaven
 - was eaten as a symbol for His body, referring to 'sinless' death

- Cup** - grape juice without fermentation (alcohol), blood-like color
 - was used as a symbol for blood, referring to His death

Activity: Write in your journal a letter thanking Jesus for dying for you.

Collect a list of hymns on the theme of celebrating Jesus' death such as:

"Redeemed" "At the Cross" "Wondrous Love"

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP**LESSON 8 - Page 1***Theme: Lampstand - Resurrection - Light/Darkness - New Life***Once Was Blind, Now I See!**

Activity: Using a scarf or eye-patch, blindfold someone for walking through a simple obstacle course either inside or outside. Place obstacles that have to be avoided, jumped over, or walked around. Others are to give instructions to the blinded one on how to get from the start to the finish line. Take turns so all get to experience blindness.

1. GOD SAID, "LET THERE BE LIGHT"

In the Courtyard payment for sin was demonstrated in three steps:

STAKES: the lamb was substituted and sin was confessed (= *Jesus' Incarnation*)

LAVER: the lamb was washed and sin was cleansed inside and out (= *Jesus' Sinlessness*)

ALTAR: the lamb was completely burned and sin was consumed (= *Jesus' Crucifixion*)

The fourth of the seven steps in the Sanctuary is found inside the Holy Place:

(Exod 25:31-40.)

The lampstand provided light inside the window-less sanctuary.

It was made from pure gold and had a total of seven branches.

Each branch held a golden dish or bowl.

These bowls were shaped like almond buds and held the oil and wicks.

In the land of Palestine, the almond tree is one of the earliest trees to bloom with brilliant white flowers in the spring.

(The Hebrews called it the *awakener tree*.)

Also read the story in Num 17:1-5 and discover what happened to the Aaron's staff or almond-tree stick.

Num 17:8 Moses . . . saw that Aaron's staff . . . had not only sprouted but had budded, blossomed and produced almonds.

The 'dead' stick came to life by the power of God!

Only olives from the top branches of the olive tree were pressed for making pure olive oil.

Every evening and morning the wicks were trimmed and fresh olive oil was supplied.

The lampstand was first lit by coals from the courtyard altar and was to shine continually.

The light from the lamps helped the priests to see the table and the altar inside the Holy Place.

Before wax candles and lightbulbs, people used oil lamps.

Lamps have been found in almost every ancient tomb in Palestine.

(People were buried in the belief that the dead needed to see!)

Made of clay, lamps had one hole for the wick and one for adding oil.

Some of them had handles and others had leather straps on them.

How might the Israelites have used one of these ancient flashlights?

Ps 119:105 Your word is a lamp to my feet and a light for my path.

Activity: Find some pictures of clay lamps in a Bible dictionary and try making some with modeling clay and let them dry and harden. Cut some cloth to form a wick and add some olive oil.

Once Was Blind, Now I See!

LESSON 8 - Page 2

2. LIFE is LIGHT, DEATH is DARKNESS

1 John 1: 5 God is light; in him there is no darkness at all.

What do lightbulbs, candles, and flashlights have in common?

provide light to help us to see through the darkness

What do floodlights, headlights, and lighthouses have in common?

provide light to help us avoid danger and possible death

As light helps us to see, truth helps us to understand.

Truth helps us to "see" through error, falsehood, wrong, and evil.

The sanctuary lamb pointed to the Jesus as the Lamb of God,

The sanctuary lampstand points to Jesus as the Light of God.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

4 In him was life, and that life was the light of men.

9 The true light that gives light to every man was coming into the world.

14 The Word became flesh and made his dwelling among us.

Complete the following equation with the bold words from above:

$$\frac{\text{Word}}{(v. 1)} = \frac{\text{God}}{(v. 1)} = \frac{\text{life (in him)}}{(v. 4)} = \frac{\text{light of men}}{(v. 4)} = \frac{\text{true light}}{(v. 9)} = \frac{\text{Word became flesh}}{(v. 14)}$$

Jesus was born (incarnated) so we could see God.

After being with Jesus for three years, Philip, one of the disciples, was having trouble 'seeing.'

John 14:8 Philip said, "Lord, show us the Father and that will be enough for us."

9 Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father."

Three "I am" promises Jesus made help us see more clearly through the darkness:

John 8:12

**"I am the light
of the world**

*Whoever follows me
will never walk in darkness,
but will have
the light of life.*

John 11:26

**"I am the resurrection
and the life**

*He who believes in me will live,
even though he dies;
and whoever lives and believes in me
will never die.
Whoever follows me
will never walk in darkness,*

John 14:6:

**"I am the way
and the truth
and the life**

*No one
comes to the Father
except
through
me.*

Once Was Blind, Now I See!

LESSON 8 - Page 3

3. JESUS is BIG LIGHT, WE are LITTLE LIGHTS!

Bad News: All the religions of the world have different ideas about death.
Just ideas, because no one has come back and told us about it.

Good News: *Except One.*

Read about it in Luke 23:44—24:6. Imagine that you were there.
What did you see and what did you hear?

- at the sixth hour in all the land? darkness (23:44-45)
- at the ninth hour in the temple? curtain torn (23:45)
- at the ninth hour on the cross? Jesus died (23:46)
- at the tomb on the first day? it was empty (24:1-3)
- how did the two 'men' look? like lightning (24:4)
- What did they say? Why do you look for the living from among the dead? He is not here, He is risen! (24:5-6)

One of the disciples was not with the others when Jesus met with them after His resurrection. He needed more convincing before he would believe.

Read the story of the doubting of Thomas in John 20:24-29. What did he finally believe?

*John 20:27 Then he said to Thomas, "Put your finger here; see my hands.
Reach out your hand and put it into my side. Stop doubting and believe."*

28 Thomas said to him, "My Lord and my God!"

The disciples could not help but proclaim the GOOD NEWS that Jesus was alive!

*1 John 1:1 That which was from the beginning, which we have heard,
which we have seen with our eyes, which we have looked at and our hands have touched--
this we proclaim concerning the Word of life*

*2 The life appeared; we have seen it and testify to it, and
we proclaim to you the eternal life, which was with the Father and has appeared to us.*

Jesus is the Light, Life and the Resurrection!
If we believe it, then we become a 'light' also!

*Matt 5:14 You are the light of the world.
A city on a hill cannot be hidden.*

*15 Neither do people light a lamp and put it under a bowl.
Instead they put it on its stand,
and it gives light to everyone in the house.*

*16 In the same way, let your light shine before men,
that they may see your good deeds
and praise your Father in heaven.*

Activity: The most upsetting and the most comforting verses in the Bible are:

Ecc 9:

- 5 For the living know that they will die, but the dead know nothing;
they have no further reward, and even the memory of them is forgotten.*
- 6 Their love, their hate and their jealousy have long since vanished;
never again will they have a part in anything that happens under the sun.*

Rom 6:

- 23 For the wages of sin is death,
but the gift of God is
eternal life
in Christ Jesus our Lord.*

Write these two verses on a page in your journal. Then do a 'mini-survey' by asking five to ten people what they believe happens to them after they die. Write their answers on the same journal page and then share the two verses with them. Record their reactions and then share your own light from God.

Once Was Blind, Now I See!

LESSON 8 - Page 4

4. DIED, BURIED, AND ALIVE WITH JESUS

Bad News: In the baptism ceremony (Lesson 6), the beginning steps are *confession of sin, entering the water, and going completely under.*

Good News: *You don't stay under!*

Underline the *we* statements that connect baptism in Jesus with new life:

- Rom 6:1 What shall we say, then? Shall we go on sinning so that grace may increase?
 2 By no means! We died to sin; how can we live in it any longer?
 3 Or don't you know that all of us who were baptized into Christ Jesus [we] were baptized into his death?
 4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

4. JESUS PROMISED ABUNDANT LIFE

John 10:10 I have come that they may have life, and have it to the full

God is your Best Friend and wants everyone to have the fullest life. He is also interested in everything you do every day, not just when you might have some time left over. Add up the hours you spend doing various activities in an average week and fill in the first pie chart. Then look up each Bible reference for the second pie chart and draw a line from the verse to each of your activities that would apply. Discover a new life in Jesus that you didn't see but God does!

MY BUSY WEEK:

- ___ Watching TV
- ___ Eating
- ___ Homework
- ___ Telephone
- ___ Exercise/Sports
- ___ Socializing
- ___ Grooming
- ___ Dressing
- ___ Cleaning
- ___ other

Add up your total number of hours for the week here:

Did you have any extra time left in the week for spending time with your Best Friend Jesus
 Yes _____ No _____

MY BUSY WEEK with GOD:

- ___ Phil 4:8
- ___ 1 Cor 10:31
- ___ Matt 7:12
- ___ Gen 1:29
- ___ Lev 11
- ___ 1 Tim 2:9, 1 Pet 3:3-5
- ___ 1 Cor 15:33
- ___ 1 Cor 6:12
- ___ Mal 3:8-11, 2 Cor 9:7
- ___ Any areas of your life God missed?

Matt 22:37 Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.'

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP

LESSON 9 - Page 1

*Theme: Table of Bread - Ascension/Pentecost - Scripture/Gifts/Church***Once Was Hungry, Now I'm Fed!****Activity #1-2:** This activity teaches two concepts - teamwork and the need for all ingredients.

Depending on the size of the group, tie about four to six people together 'wrist to wrist' in a circle or a line with small ropes about two feet long. Arrange for the ingredients to be accessible and without untying wrists, have them make this tasty recipe of soft bread:

1 to 1-1/2	cups	whole wheat flour	1/4	cup oil
5	cups	white flour	1/3	cup sugar
1/2 to 1	cups	pecan meal	1-1/2	cup water
2 to 3	tspn	salt		

Mix all ingredients except water. Add water slowly until dough can roll like pie crust. Preheat oven to 350. Roll out and score into about 2" x 2" pieces, poke each with fork. Bake until just brown, about 15 to 20 minutes. Watch edges, they will burn fast.

Activity #3: While waiting for baking . . . each person counts how many times a partner naturally blinks their eyes in two minutes. Divide to get the average of number seconds between blinks, then multiply to get number of blinks/day.

1. GOD MAKES BREAD

Did you know that every thirteen seconds someone on this earth dies from hunger?

The Israelites thought Moses was leading them into the desert to do just that!

Read the story of Israel being fed by God for 40 years in the wilderness (Exo 16).

Miracle # 1 = Each person gathered manna and any left ungathered spoiled by noon.

Miracle # 2 = On the sixth day they were to gather twice the amount of the other days.

Miracle # 3 = There was none on the seventh-day.

Miracle # 4 = 40 yrs. x 365 = 14,600 manna breakfasts, manna lunches, manna suppers!

What kind of meals do you suppose they made with this special food?

What was God's reaction when they went out to gather manna on the Sabbath?

Why do you think God used this as a "test" for obedience?

Where was the pot of manna placed after Israel built the sanctuary? Heb 9:4.

2. PRIESTS MAKE BREAD

On the north side of the sanctuary in the Holy Place, a special table covered with gold was made.

Exo 25:23-30 describes the table as well as the bowls and pitchers for the drink offerings.

What were the twelve loaves called in Exo 25:30? bread of the Presence

Lev 24:5-9 gives the instructions for making the bread for each Sabbath. Who ate it?

The people depended on God to provide them with the manna every day for nourishment.

They were also reminded every Friday to gather and prepare the double portion of the manna ahead of time so they could enjoy the Sabbath more fully.

The priests kept the bread and the drink offerings on the Table as a continual reminder that God's provisions for life never fail. They ate this holy bread as a lesson that God also provides the spiritual food for our lives as well.

Once Was Empty, Now I'm Filled!

LESSON 9 - Page 2

2. SPIRITUAL BREAD

How long do you think you could live:
 without eating any physical food?
 without eating any spiritual food?

In Eden Adam and Eve had all the food they needed in order to eat well.
 They also had all the friendship with God they needed in order to live well.
 The LORD God spoke with Adam and Eve face to face, as a friend to a friend.
 Because 'sin separates' (Isa 59:2) they could no longer enjoy that special friendship.
 After they sinned God had to use other methods to communicate His love.
 Except for Mt. Sinai, God spoke through chosen people to tell the bad and the good news.
 God used angels, dreams, predictions, prophecy, poetry, sermons, letters, and even a donkey!
 Sometimes the messages were bad news about coming doom and destruction!
 The messages almost always ended with good news and promises for hope!

*2 Pet 1:21 For prophecy never had its origin in the will of man,
 but men spoke from God as they were carried along by the Holy Spirit .*

The Holy Spirit guided many prophets to speak for God.
 Some of them only spoke God's message.
 Some, about forty, recorded God's messages.
 The Bible is a 'collection' of 66 of those messages.
 Try to learn their names and how to find them in your Bible.
 Jesus did not write any books because He "was the Word of God."
 As the Word, He spoke and demonstrated the Word.

Read the familiar story in John 6 of the boy with the lunch that fed 5000 people.
 On one day, Jesus multiplies the loaves of bread and feed their hunger.
 The next day they come back with an empty stomach wanting more physical food!
 As usual, Jesus has a lesson to teach, using the 'bread' to talk about 'spiritual food'!

*John 6:27 Do not work for food that spoils ,
 but for food that endures to eternal life,,
 which the Son of Man will give you.*

- 32 *Jesus said to them, "I tell you the truth, it is not Moses
 who has given you the bread from heaven, but
 it is my Father who gives you the true bread from heaven.*
 33 *For the bread of God is he who comes down from heaven
 and gives life to the world."*
 34 *"Sir," they said, "from now on give us this bread."*
 35 *Then Jesus declared, "I am the bread of life. .
 He who comes to me will never go hungry, ,
 and he who believes in me will never be thirsty.*

Activity: Multiply and divide: $\frac{52 \text{ (hrs)} \times 60 \text{ (min)}}{365 \text{ (days)}} = \frac{3120}{365} = 8\text{-}1/2$ minutes per day !

To recite the Bible aloud requires about seventy hours; to silently read all of it takes about fifty-two hours.
 Your answer is how many minutes it would take each day to finish reading the whole Bible in one year!
 There are 1187 chapters . . . how many chapters would you need to read each day to finish the Bible in one year?

Once Was Empty, Now I'm Filled!

LESSON 9 - Page 3

3. SPIRITUAL BREAD

In His 'farewell sermon' Jesus told the disciples He was going to leave them. The disciples were both disappointed and delighted at the same time.

John 14:1 "Do not let your hearts be troubled. Trust in God; trust also in me.

2 In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.

3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

Jesus could not stay, He had another step in saving sinners to complete.

John 16:7 But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you but if I go, I will send him to you.

The Holy Spirit is called the *Counselor* and *Spirit of Truth* (v. 13). 40 days after His resurrection Jesus left the earth to go to heaven. This fifth step Jesus took for our salvation is called the Ascension.

Read the amazing story of the Ascension of Jesus in Acts 1:1-11. What did He promise them?

Acts 1:5 but in a few days you will be baptized with the Holy Spirit.

What happened after Jesus ascended to heaven (ten days later)?

Acts 2:1 When the day of Pentecost came, they were all together in one place.

2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.

3 They saw what seemed to be tongues of fire that separated and came to rest on each of them.

4 All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Pentecost was one of the holidays that came about seven weeks and one day after the Passover. Do some quick math to get a connection between the holidays and the events:

(Lev 23:15)	seven weeks	Jesus' death to His ascending to heaven:	40 days
	+ the 'day after'	Jesus' ascending to coming of Holy Spirit:	+ 10 days
	Passover plus 50 days = Pentecost		50

Both of these holidays related to the planting and harvesting of wheat. Passover celebrated the first ripening of the grain for making bread. A special lamb was killed and bread was eaten on the feast of Passover. Pentecost celebrated the harvest by 'waving' two loaves of bread.

Activity: Have a birthday party or an un-birthday party. Celebrate something! Have a cake or cupcakes with one candle; but using your creativity, think of some things that you can associate or make an anniversary of as a group to celebrate. Plan your celebration out in your journal with details, ideas, and the meanings behind the items you will use for the event. Can you think of things people in different cultures use for celebration?

Once Was Empty, Now I'm Filled!

LESSON 9 - Page 4

4. SPIRITUAL GIFTS and FRUIT

Peter spoke to a crowd of people that same day about Jesus and salvation.

You can read the whole inspired message in Acts 2:14-36.

How did the hearers of Peter's good news respond to what they heard?

- Acts 2:37 When the people heard this, were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?"*
- 38 Peter replied, repent and be baptized, every one of you, in the name of Jesus for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.*
- 41 Those who accepted his message were baptized, and about three thousand were added to their number that day.*

On the Passover (Exo 14) the Israelites celebrated their first 'birth-day' as a new nation.

On this Pentecost (Acts 2) the people celebrated their first 'birth-day' as a new church.

Here's Luke's report of what the people did in this brand new church:

- Acts 2:42 They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.*
- 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts,*
- 47 praising God and enjoying the favor of all the people.*

Spiritual gifts are abilities that God gives and blesses in a special way for a special use.

Some people have natural skills and talents, like an artist, athlete, or musician might have.

Some people have trained skills and talents, like a computer programmer, or an airline pilot.

Some people have been 'blessed' by the Holy Spirit with a gift that helps the church:

How many different gifts are there in 1 Cor 12:8-10? _____. In Eph 4:11 _____.

- 1 Cor 12:4 There are different kinds of gifts, but the same Spirit.*
- 5 There are different kinds of service, but the same Lord.*
- 6 There are different kinds of working, but the same God works all of them in all men.*
- 7 Now to each one the manifestation of the Spirit is given for the common good.*

Spiritual fruit are not gifts of service, but gifts of character.

Gal 5:22-23 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Spiritual gifts are gifts from the Holy Spirit.

If spiritual fruit is *fruit*, how is it grown?

Activity: As part of the party activity, wrap and tie various pieces of fruit from the grocery store as gifts. Present them at random and ask the person why he or she not only likes that fruit, but how they are like that fruit. Do the same with the fruit of Gal 5:22-23 in a surprise package for each. Locate different Bible translations and compare the lists of the fruit of the Spirit in Gal 5:22-23. Add new words (or fruit) to your list on a journal page.

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP

LESSON 10 - Page 1

*Theme: Altar of Incense - Intercession - Prayer/Power***Once Was Weak, Now I'm Strong!**

Activity: The breath of life is air and the breath of abundant life is prayer. A "Tournament of Air" makes for concrete fun and makes the importance of prayer more real. Try numerous short contests such as: longest-breath-holder, farthest-feather-blower, biggest-balloon-blower, and the fastest-balloon-popper. Make it interesting with helium balloons and a voice-changing song. On a humid day, use string wands for blowing ten-foot long bubbles with a with a solution of dish soap, glycerin, and water. Burn some incense during the study to help tie the sanctuary step with the concept of continual intercession.

1. THE PRIESTS WERE CLOSE TO GOD

In the Courtyard was the constant smell of burning flesh, bones, and hair.

In the Holy Place was the constant smell of dried blood as it was sprinkled on this altar.

The incense burned continually upon this altar to cover the odor that entered the Most Holy.

(Exod 30:1-10.)

The incense altar was made of wood covered with pure gold.

It was three-and-a-half feet high and about eighteen inches square.

It had horns on the top corners and a crown of gold around it.

Hot coals from the courtyard altar were brought to it every day.

Each morning and evening incense was put on the hot coals.

Sweet smelling smoke would fill both rooms in the sanctuary.

A special recipe was required for making incense:

Exod 30:34-36 Take fragrant spices—gum resin, onycha and galbanum—and pure frankincense, all in equal amounts, and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred. Grind some of it to powder and place it . . . where I will meet with you , it shall be most holy to you.

All the priests favored this task more than any of the other tasks having to do with the sanctuary.

It was at this incense altar that the priest could come the closest to the Presence of God.

While the priest was burning the incense inside the sanctuary, the people were praying outside.

The priest could not be seen, but by faith, they knew he was meeting with God.

Five special ingredients were prepared separately, carefully weighed, and then blended.

The spices were beaten to small powder and salted to preserve the incense from spoiling.

When the freshly made incense was put on the coals, the whole camp of Israel could smell it.

How did the Psalmist understand the meaning of this service and of the incense?

Ps 141:1 O LORD, I call to you; come quickly to me.

Hear my voice when I call to you.

2 *May my prayer be set before you like incense ;
may the lifting up of my hands be like the evening sacrifice.*

3 *Set a guard over my mouth, O LORD;
keep watch over the door of my lips.*

Once Was Weak, Now I'm Strong!

LESSON 10 - Page 2

2. OUR GREAT HIGH PRIEST IS CLOSEST TO GOD

God is not the source of war, but don't we ask Him to help our side win?
 God is not the source of death, but don't we ask Him to give us hope?
 God is not the source of pain, but don't we ask Him give us comfort?
 God is not the source of sickness, but don't we ask Him for healing?
 God is not the source of weakness, but don't we ask Him for strength?

Can God hear us? *Isa 59: 1 Surely the arm of the LORD is not too short to save,
 nor his ear too dull to hear.*

Does God hear us? *2 But your iniquities have separated you from your God;
 your sins have hidden his face from you, so that he will not hear.*

Bad News: *Ps 66: 18 If I had cherished sin in my heart,
 the Lord would not have listened ;*

Good News: *19 but God has surely listened
 and and hear my voice in prayer .
 20 Praise be to God, who has not rejected my prayer
 or withheld his love from me!*

Bad News: Because of Adam and Eve's sin, we've lost our close friendship with God.
 There's nothing we can do or say to be special friends again.
 Except pay the penalty for sin and then we be dead and have no friends!

Good News: But God loves you so much He wants to be friends again with you.
 Instead, He sent Jesus to be our substitute in death.
 Because Jesus paid the penalty for us, His love opens His ears!

In the previous lesson, the fifth step Jesus took for us was to ascend to heaven.
 In the sixth step, what is He doing now in heaven?

*Heb 4:14 Therefore, since we have a great high priest who has gone through the heavens,
 Jesus the Son of God, let us hold firmly to the faith we profess.*

*16 Let us then approach the throne of grace with confidence,
 so that we may receive mercy and find grace to help us in our time of need.*

What can we do now?

John 16:23 I tell you the truth, my Father will give you whatever you ask in my name .

Activity: John 1:18 states that no one has ever really seen God, with one exception. Only a few people have ever come really close or have spoken directly with God.
 Find out who they are:

Gen 3:9-13	<u>Adam & Eve</u>
Gen 5:24	<u>Enoch</u>
Gen 15:1-5	<u>Abraham</u>
Exod 33:11	<u>Moses</u>
Isa 6:1-8	<u>Isaiah</u>
1 Sam 3:3-11	<u>Samuel</u>
Rev 1:17	<u>John</u>
John 1:18	<u>JESUS</u>

Once Was Weak, Now I'm Strong!

LESSON 10 - Page 3

3. WE CAN COME CLOSE TO GOD

Jesus said, You are my friends (John 15:14).
 Someone has said prayer is like talking to God as a friend.
 To ask *Why should we pray?* is like asking *Why should we breathe?*
 We don't ask God for air, He gives it to us because as the Creator He loves us!

Why do you have friends?
 Is it to get something from them, or to share something with them?
 We have friends is because we talk, listen, sit, play, and work together.
 A friend is one to whom you can speak freely with share your feelings.
 A friend is one who understands, supports, and encourages.

What or how should you pray?

One day, after Jesus prayed, the disciples asked Him to teach them how to pray (Luke 11:1).

His answer is called "The Lord's Prayer," and is found in Matt 6:9-13 and Luke 11:2-4:

Most people have the words of the King James Version memorized.

It's a good idea to learn it, but a better idea to learn the three basic parts.

You can remember them by the three "A's":

*Our Father who is in heaven,
 hallowed be your name,
 your kingdom come,
 your will be done on earth as it is in heaven.*

} = ADORE

*Give us today our daily bread.
 Forgive us our debts,
 as we also have forgiven our debtors.
 And lead us not into temptation,
 but deliver us from the evil one.*

} = ASK

*For thine is the kingdom, and the power,
 and the glory, forever. Amen.*

} = ACCEPT

These three parts can form any prayer and conversation in your friendship with God.

ADORE: Praise Him for *Who He is*—Father and King!
 Praise Him for *What He is*—holy!
 Praise Him for *What He does*—His will!

ASK: Confess *Who you are*—a debtor, or sinner owing God your life!
 Confess *What you've done*—forgiven others as you want forgiveness.
 Ask for *What you want done*—in harmony with His will and promise.

ACCEPT: The third part is the part that believes that God has the power to provide.
 It's trusting that whatever God answers will be the best for you!
 Accepting the answer means giving Him the credit and thanking Him.

Activity: Using a concordance, look up the word "pray" or "prayer" in the Bible. Find the references to discover not only other kinds of prayer, but different things people prayed for. Keep a special "prayer" page in your journal for special things or people you might be praying for. Keep another special "promise" page in your journal to record any you find.

Once Was Weak, Now I'm Strong!

LESSON 10 - Page 4

4. WE CAN STAY CLOSE TO GOD

Six steps in the sanctuary and six steps in salvation have been studied so far. The seventh one concerns our friendship with God becoming face-to-face. King David wrote a prayer that puts the steps together in his own words. His Psalm shows the close friendship he had with the LORD. Read istthrough, part by part, and try to connect each part of the prayer with steps in the sanctuary for the repenting sinner.

PRAISE⇒	Ps 32:1	<i>Blessed is he whose transgressions are forgiven, whose sins are covered.</i>
PRAISE⇒	2	<i>Blessed is the man whose sin the LORD does not count against him and in whose spirit is no deceit. When I kept silent, my bones wasted away through my groaning all day long.</i>
CONVICTION⇒	4	<i>For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. Selah</i>
CONFESSION⇒	5	<i>Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD"—and you forgave the guilt of my sin. Selah</i>
FORGIVENESS⇒	6	<i>Therefore let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him.</i>
PRAYER⇒	7	<i>You are my hiding place; you will protect me from trouble and surround me with songs of deliverance. Selah</i>
REQUESTS⇒	8	<i>I will instruct you and teach you in the way you should go; I will counsel you and watch over you.</i>
PROTECTION⇒	9	<i>Do not be like the horse or the mule, which have no understanding but must be controlled by bit and bridle or they will not come to you.</i>
PROMISES⇒	10	<i>Many are the woes of the wicked, but the Lord's unfailing love surrounds the man who trusts in him.</i>
FRIENDSHIP⇒	11	<i>Rejoice in the LORD and be glad, you righteous; sing, all you who are upright in heart!</i>
REJOICING⇒

Activity: Another well known prayer in the Bible is "The Shepherd's Prayer." Read Ps 23 in several different translations and then write it in your own words in your journal. Try using a different name for the LORD in the first verse instead of Shepherd and try to make the rest of your own psalm-prayer follow the idea.

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP*Theme: Inside the Ark - Manna/Rod/Law-Last Day Counterfeits***LESSON 11 - Page 1****Once Was Afraid, Now I'm Fearless!**

Activity: Use paper currency to demonstrate genuine and counterfeit. Before the lesson prepare any denomination of currency with very tiny drops of white-out on obscure points of three bills. Make these counterfeits almost impossible to detect. Photocopy three bills on one sheet of paper: one genuine, two counterfeits and vice versa on another sheet. Have students try to discern which is true, which is counterfeit.

1. GOD'S SPECIAL SOUVENIRS

In the Courtyard were the first three object lessons of removing sin: blood, water, and fire.
 In the Holy Place were the next three object lessons of keeping from sin: light, bread, incense.
 In the Most Holy Place were the next three items that God kept them close to His Presence.

(Exod 25:10-22)

A curtain separated the two sections of the holy tent.
 The 'ark of the covenant' was the only furniture inside.
 It was made of wood covered inside and out with gold.
 A special cover was made with hinges to open it.
 This cover was called the 'mercy seat' and the visible light of God's Presence 'sat' above this cover.
 Two golden angels were placed on the left and right sides.
 The high priest could go beyond this curtain once a year.
 This is where God's His visible Presence of light was seen.

God ordered Moses to place three objects inside the ark:

Heb 9:4 This ark contained the
gold jar of manna
Aaron's staff that had budded
and the stone tablets of the covenant.

These three items were so special that they were placed under God's Presence in the ark.
 Each item was of special importance to the people of Israel as evidence of God's power.
 God's authority, care, and promises are revealed by the three souvenirs inside the ark:

The golden pot contained manna that supernaturally appeared each day, except on the Sabbath!
 The (dead) rod that budded and grew almonds came back to life only with God's power!
 The stone tablets recorded the Ten Commandments that God wrote with His own finger!

And each item is so special that God's enemy has made counterfeits of each one!

(Note: Each item was reviewed in Lessons 5, 6, and 7)

Activity: Do you have any souvenirs or a personal photo album? Why do you keep them? What event or memory is attached to them? Share at least one thing you have kept and why it is so special to you.

Once Was Afraid, Now I'm Fearless!

LESSON 11 - Page 2

2. SATAN'S FIRST COUNTERFEIT

Because a counterfeit is *a l m o s t* like the real thing, people believe it is true. Only by knowing the true things can you know the counterfeits.

The manna was real to the Israelites—they collected it for their daily food. After leaving Egypt, the people never feared to go hungry. Every day, except the Sabbath day, they witnessed God's creative power. They were not to work on the seventh day, but were to worship the Creator. Because God loved them, He would provide for their needs. After the manna stopped, the jar of manna would remind them of His love. The Fourth Commandment would also remind them of God's power.

*Exod 20:8 Remember the Sabbath day by keeping it holy.
9 Six days you shall labor and do all your work,
10 but the seventh day is a Sabbath to the LORD your God . . .
11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day.
Therefore the LORD blessed the Sabbath day and made it holy.*

The heavens, the earth, the seas, and life itself, came into existence by God's power. For all these things to happen by themselves would seem impossible, yet people believe it. *Where did I come from?* has always been a puzzling question for those not believing Gen 1. To believe that our beginnings came from clouds of gas is a 'creation' without a Creator. The theory of evolution contradicts the Bible and is Satan's counterfeit story of creation. And not "remembering the Sabbath" is a way of not remembering the Creator.

Bad News: *Rom 1:20 For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.*

Good News: *Rev 14:6 Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth . . .
7 He said in a loud voice, "Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water."*

The pot of manna and the Sabbath to be a reminder that God made everything.

Exod 31:13 Say to the Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy.

Most of Christianity believes that the Sabbath has been changed to Sunday. The Moslem religion makes Friday the most holy day of the week. The rest of the world remembers any day of the week or no day at all. Satan's counterfeits change God's commands and signs as a way to 'forget' God. Observing the true Sabbath day is the only true way to worship God as the Creator.

Activity: Manna is not falling any more. What do we have for evidence or miracles which help us to believe in a Creator God? Make a journal page of either 'excuses' people make for not believing that "God said, and it was so" or a journal page of clipped-out pictures that show the supernatural design of a God Who created everything.

Once Was Afraid, Now I'm Fearless!

LESSON 11 - Page 3

3. SATAN'S SECOND COUNTERFEIT

The second item inside the ark was Aaron's rod that budded and grew almonds. They Israelites had proof that their God was a Creator God and a re-Creator God. If God could raise a dead stick to life, He could raise a dead person to life!

God told Adam that he was *mortal*—subject to death.

Satan told Eve that she was *immortal*—not subject to death.

Who only has immortality?

1 Tim 6: 15 God , the blessed and only Ruler,
the King of kings and Lord of lords,

16 who alone is immortal
and who lives in unapproachable light.

Who receives immortality as a gift?

1 Cor 15:51 Listen, I tell you a mystery: We will not all sleep , but we will all be changed —

52 in a flash, in the twinkling of an eye, at the last trumpet.

For the trumpet will sound ,

the dead will be raised imperishable, and we will be changed .

53 For the perishable must clothe itself with the imperishable,
and the mortal with immortality

When does it happen, already? or in the future?

John 5:28 Do not be amazed at this, for a time is coming for a time is coming
when all who are in their graves will hear his voice

29 and come out—those who have done good will rise to live,
and those who have done evil will rise to be condemned .

Bad News: Rev 20:5 The rest of the dead did not come to life
until the thousand years were ended.

Good News: Rev 20:5-6 This is the first resurrection. Blessed and holy are those who have part
in the first resurrection. The second death has no power over them . . .

Bad News: Those who have done evil get to sleep for an extra one thousand years!
But, in this second resurrection, they are raised to be condemned.

Good News: Those who wait for Jesus and have done good are raised in the first resurrection.
But they get to live forever because Jesus already died the second death for them!

Many Christians believe that those who have died are already with Jesus.
Some Christians believe that Jesus died for everyone and all get to live.
Many non-Christians believe that life continues in some other form.
Some believe that you get reincarnated and live over and over again.
Some even believe that communication with the dead is possible.
Satan's greatest lie is that "when you die, you don't die."
These counterfeits change or avoid what God has clearly said.

Activity: It can be discomfoting to know that no one is in heaven yet, (except Enoch and Moses). God's plan and timetable is in His control. Draw a timeline on a journal page, called *The Millennium*, with the first and the second resurrection at the ends and one thousand years between. Then write in the details of who, when, how, what happens under each resurrection. (What happens during the one-thousand years is discussed in the next lesson.)

Once Was Afraid, Now I'm Fearless!

LESSON 11 - Page 4

4. SATAN'S THIRD COUNTERFEIT

Before the creation of this world, a controversy or war began in heaven. Lucifer, Satan's name in heaven, doubted God's love, law, and authority. If God loved the angels so much, then why did they need to have any rules? Michael, God's name with the angels, loved Lucifer and wanted his loyalty. Convinced that God was unfair, Lucifer and many fellow angels rebelled.

Rev 12:7 And there was war in heaven, Michael and his angels fought against the dragon, and the dragon and his angels fought back.

9 The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

Satan and his angels were no longer welcomed in heaven by Michael and the loyal angels. Here on earth, he led Adam and Eve to believe that the rules were too hard and God was unfair. He deceived them into believing that their lives would be better without God and His laws. They were unhappy, separated from the LORD, and forced to leave the Garden of Eden.

God's law is a description of His love for us and our love for Him. And as long as God and angels and people exist, so will God law.

Matt 5:18 I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

Satan's first method of changing the God's law was to add more laws. The people thought God wanted obedience more than their love. They made thousands of little laws in order to keep the big ones!

Satan's second method was to subtract from the Ten Commandments. The second one was removed and the tenth law was split to still make ten. And only the first line of the fourth commandment was kept.

Satan's third method was to do away the Ten Commandments completely. Many Christians thought they were too difficult to perfectly obey. And because Jesus obeyed them for us, they are no longer needed!

These counterfeits lead people away from God and from obedience. People believe them to excuse their sins and avoid judgment. God's true law measures our love for Him and our loyalty.

John 14:15 If you love me, you will obey what I command.

Bad News: *Eccl 12:14 For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.*

Good News: *Isa 33:22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; it is he who will save us.*

Jesus perfectly kept God's law to become a perfect sacrifice for us. Jesus also writes the law in our hearts and minds (see Heb 8:10-12). Jesus gives us the power to keep them and become more like Him!

Activity: Read Exod 32:19-24 and discover the funniest excuse in the Bible made by Moses' 84-year old brother! Make a journal page of other *excuses* or *reasons* you have used or heard for not following God's laws, or rules at school or home.

THE BAD NEWS/GOOD NEWS FOR YOUNG SHEEP*Theme: The Ark/Day of Atonement - Judgment/Last Day Events/Heaven***LESSON 12 - Page 1****Once Was Doomed, Now I'm Redeemed!**

Activity: Provide a banana, sewing thread, and a needle for everyone. Use the threaded needle to poke in and out around the inside of the peel until the thread meets the first hole. By pulling both ends of the thread at the same time, the banana will be invisibly 'sliced'. Repeat this procedure several times to create a banana already sliced and ready for desert!

1. JUDGMENT IN THE SANCTUARY

The seventh and last object lesson is the most exiting one in the whole sanctuary. The visible and unapproachable light of God's Presence hovered above the golden ark.

As the people moved through the desert to Canaan, the Cloud or Fire marked the way for them. Wherever and whenever the Cloud or Fire stopped, the traveling people of Israel stopped. The priests would look to the symbol of God's Presence and placed the ark directly below it. The courtyard was measured out and the whole sanctuary was set up for services once again.

Exod 25:22 There, above the cover between the two cherubim that are over the ark of the Testimony, I will meet with you and give you all my commands for the Israelites.

Sometimes God would communicate to the high priest by His light shining on the angel on the right to give approval, or a shadow covered the angel on the left to give disapproval. Because the high priest could not enter the Most Holy, he was able to see the light or the shadow over the top of the curtain and tell the people of God's acceptance or rejection.

Picture yourself among the worshipping Israelites on the Day of Atonement-Judgment and you are watching the high priest perform his duties:

On the tenth day of the seventh month was the *Day of Atonement*, also called *Day of Judgment*. Every year, only on this day, the high priest could enter inside the Most Holy Place. Trumpets sounded and the people were to repent and confess all their sins. The high priest would wear a special robe and be dressed completely in white. He would sacrifice a bull and sprinkle its blood on the furniture and on the ark. Then he would select two goats, sacrifice one, and sprinkled its blood on the ark. All the time he was inside, all the people were silently praying outside. The second goat was led out into the desert to ultimately die on its own. Anyone who did not want to worship God was also put outside the camp. The curtain, stained with blood from the past year's sprinkling, was replaced. Finally, the high priest exited the sanctuary in a beautiful robe and crown. And then he blessed all the waiting worshippers with these words:

*Num 6:24-26 "The LORD bless you and keep you;
the LORD make his face shine upon you and be gracious to you;
the LORD turn his face toward you and give you peace."*

The day ended with a feast celebrating God's judgment and removal of sin.

Once Was Doomed, Now I'm Redeemed!

LESSON 12 - Page 2

2. JUDGMENT AT THE SECOND COMING

Many events are happening on earth to let us know that Jesus is soon returning. Paul tells us in 2 Tim 3:1-5 that people will be very wicked just before He comes. Circle and count how many things the wicked do: 19

- 3:1 *But mark this: There will be terrible times in the last days.*
 2 *People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy,*
 3 *without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good,*
 4 *treacherous, rash, conceited, lovers of pleasure rather than lovers of God—*
 5 *having a form of godliness but denying its power. Have nothing to do with them.*

He told the disciples many warning signs to let us know His coming is near.

Find at least seen of them from Matt 24:

vs. 5	<u>wars</u>	vs. 9	<u>persecution</u>
vs. 7	<u>famines</u>	vs. 11	<u>false prophets deceiving</u>
vs. 7	<u>earthquakes</u>	vs. 24	<u>great (false) signs and miracles</u>
vs. 14	<u>gospel preached to whole world, and then the end will come</u>		

The signs that actually happen when Jesus returns are unmistakable.

It will be personal:	Acts 1:8-10	<u>Jesus returns the same way He left</u>
It will be visible:	Rev 1:7	<u>every eye will see Him</u>
It will be audible:	1 Thess 4:16	<u>trumpet sound and a call to rise</u>

When Jesus returns the second time, all everyone will be judged.

All who have ever lived, is living, or will live will have been judged.

Read the parable Jesus told about the judgment in Matthew 25:31-46.

Notice the two decisions in this judgment:

- Matt 25:31 When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.*
- Judged!** ⇨ 32 *All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.*
- 33 *He will put the sheep on his right and the goats on his left.*
- Good News!** ⇨ 34 *Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.'*
- Bad News!** ⇨ 41 *Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.'*

The separation of the sheep and the goats decides only the *whoever* of God's judgment.

Good News: John 3:36 *Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him.*

Once Was Doomed, Now I'm Redeemed!

LESSON 12 - Page 3

3. JUDGMENT DURING THE ONE-THOUSAND YEARS

*I dreamed death came the other night, and heaven's gates swung wide.
 With kindly grace an angel came and ushered me inside.
 But there to my astonishment, stood folks I'd known on earth,
 Some I'd judged and labeled as unfit and little worth.
 Indignant words rose to my lips, but never were set free;
 For every face showed stunned surprise, NO ONE EXPECTED ME !*
 —source unknown

Imagine the feeling you'll experience when Jesus comes and calls your name!
 Picture yourself and all the redeemed saints rising in the clouds to be with Him in heaven!
 You are overwhelmed with the sights, but even more, to finally be with your Best Friend!
 As you look around, you notice two other things that seem to bother you . . .

First, that some people are there that you thought weren't going to be!

And second, that some people are not there that you thought for sure would be!

Did God make a mistake?

The purpose of God in giving us a thousand years in heaven is to ask *Why?*

The key to understanding God's decisions is knowing that His judgment is true.

1 Sam 16:7 The LORD does not look at the things man looks at.

Man looks at the outward appearance, but the LORD looks at the heart .

Like the activity you did with the banana that was already sliced before you peeled it,
 God looks at the motives inside people's hearts more than what they do on the outside.
 Only He knows whether a person has truly chosen to accept Jesus as his or her Redeemer.
 All the wicked, whether dead already or slain at Jesus coming, are still asleep.
 They have not been resurrected yet to receive their wages or rewards.
 When we are sure that all God's decisions are both just and merciful, we will be satisfied.
 Only then can we allow Him to end the judgment process and finally destroy the wicked.
 The judgment will finally end when Jesus comes to earth a third time to give the wages for sin.

Rev 20:7 When the thousand years are over, Satan will be released from his prison

8 and will go out to deceive the nations in the four corners of the earth . . .

*9 They marched across the breadth of the earth and surrounded the camp of God's people,
 the city he loves. But fire came down from heaven and devoured them.*

10 And the devil, who deceived them, was thrown into the lake of burning sulfur

14 Then death and Hades were thrown into the lake of fire.

The lake of fire is the second death.

Bad News:

The lake of fire parallels the third step in the sanctuary.
 The sacrifice was burned and totally separated from life.
 On the Cross Jesus was totally separated from His Father.
 At the end of the millennium, Satan, his angels, and all
 the wicked are also burned and separated from life.
 This is the true meaning of the second death.

Good News:

*John 3:16 For God so loved the world
 that he gave his one and only Son,
 that whoever believes in him
 shall not perish
 but have eternal life.*

Once Was Doomed, Now I'm Redeemed!

LESSON 12 - Page 4

4. SPECIAL FRIENDSHIP WITH GOD AGAIN!

God's plan to be with His people is almost complete.
They are with Him, but they have no final home yet.
Heaven is beautiful, but God's plan calls for a new earth . . .

Good News: a perfect earth:

Rev 21:1 *Then I saw a new heaven and a new earth ..
for the first heaven and the first earth had passed away . . .*

Good News: a perfect garden:

Rev 22:3 *No longer will there be any curse. .*

Good News: a perfect friendship again:

Rev 21:3 *Now the dwelling of God is with man ..
and he will live with them. They will be his people,
and God himself will be with them and be their God.*

Good News: a perfect family:

Rev 21:7 *He who overcomes will inherit all this,
and I will be his God and he will be my son. .*

Good News: a perfect food:

Rev 2:7 *To him who overcomes,
I will give the right to eat from the tree of life,
which is in the paradise of God.*

Good News: a perfect health:

Rev 21:4 *He will wipe every tear from their eyes.
There will be no more death or mourning or crying or pain . . .*

Good News: a perfect temple:

Rev 21:22 *I did not see a temple in the city,
because the Lord God Almighty and the Lamb are its temple*

Good News: a perfect worship:

Rev 5:13 *Then I heard every creature in heaven and on earth
and under the earth and on the sea, and all that is in them,
singing:
"To him who sits on the throne and to the Lamb
be praise and honor and glory
and power, for ever and ever!"*

Final Activity: Think about what it would be like to live there—forever!
Write about it in your journal.

- What would be your first words to Jesus?
- What would you feel every time you saw His hands and feet?
- What would you like to learn about with the Creator as your teacher?
- What would you ask Adam and Eve?
- Who would you like to meet with there?
- What job would you like to have there?

APPENDIX F

BAPTISMAL CEREMONY IDEAS FOR PRETEENS

The transition into membership and church life should not be an assumed one. It should be marked with celebration, rejoicing, and things beyond the 'kodak moment.' Experience has taught me that pastors and church families cannot afford to neglect a preteen after baptism.

Appendix F includes several suggestions that may not be original, but with a little imagination may create a more memorable experience for the new believer in Christ.

Exhibit 1: Personal Invitations from the Pastor

Once the baptismal date has been set, a special invitation from the pastor sent to friends and relatives of the candidates helps to lift the celebration to a higher level and provides an opportunity for drawing guests that might not otherwise enter the church.

Exhibit 2: Baptismal Gift from the Pastor

In addition to the Baptismal Certificate (and maybe a 'new-birth' birthday cake), a special gift is appropriate for new members welcoming them into fellowship. The E. G. White compilation entitled, "*The Story of Redemption*" makes an excellent gift for preteens two reasons.¹ First, it covers the whole plan of salvation from the fall of Lucifer to the new earth in 67 short chapters and allows the preteen (now maybe a teen) to become cognizant of a deeper level of salvation. Second, it provides the new member with something to enhance the celebration of Sabbath's evening vesper time. Sample 2 is a printed or handwritten page that is glued to the inside flyleaf of this book before gift-wrapping.

Exhibit 3: Baptismal Congratulations from the Pastor

A personal letter to the new member is an added touch to remembering the baptismal event and serves as a gentle reminder of helpful items that make for the transition into church life.

Exhibit 4: Spiritual Guardian Charge from the Pastor

At each baptism, not only should photographs be taken, but also a record of the candidate's specially requested spiritual guardian. This person plays an important role in the continued nurture of the preteen as a 'brother's-keeper.' A similar letter is sent to the guardian, indicating his or her high regard and responsibility.

Exhibit 5: One-Year Anniversary Celebration

A special card, containing an enlarged (or framed) photograph of the preteen's baptism, adds to the value of the first-birth experience and church membership. An annual 'first-birth' birthday party, celebrating all new members within the year, also enhances the continued nurture and celebration of an event more important than our natural birth.

¹Ellen G. White, *The Story of Redemption* (Hagerstown, MD: Review and Herald Publishing Association, 1980)

EXHIBIT 1: PRE-BAPTISM INVITATION LETTER

December 1999

Dear Friend,

I have the happy privilege of inviting you to share in a special celebration service on behalf of _____. He has recognized that God has a plan for his life and by faith believes that His Son Jesus Christ so loved that he gave His life for him. Like the baptism of Jesus in the Jordan River, Gregory will be declaring his faith by participating in a spiritual ceremony that includes dedication, singing, and rejoicing.

The church family, _____ family, and his friends would like for you to help make this event a memorable one by attending our church on Saturday, December 31.

This special occasion (which includes a dinner after the service) will be held at the Chestnut Hill Seventh-day Adventist Church at 8700 Germantown Avenue, Philadelphia, PA. The service is a simple one and will be part of our worship on that Sabbath. at 11:00 in the morning.

Your presence at this happy event will help to make our joy more complete as you witness _____'s faith and hope in dedication to His Lord and Redeemer.

Sincerely,

Pastor

P.S. Picture taking and special-card giving are allowed at our church.

EXHIBIT 2: BAPTISMAL GIFT IDEA

(a page for gluing to the flyleaf of *The Story of Redemption*)Sabbath, *date***Dear *name* ,**

**May the special day of your
baptism in Jesus and on
becoming a member of
our church family be
remembered each day**

**as you wake and pray,
as you read your Bible,
as you read this book.**

- † **You might read a chapter for
Sabbath evening for vespers.**
- † **Pretend the main character in
each one is you.**
- † **Believe that God is meeting
with you on each page.**
- † **Learn about Him and yourself
and desire to be ready when
His Son returns to earth for
your final redemption to heaven !**

**Make this "Story of Redemption" be "your story."
God's promises and blessings are yours always !**

*"Don't let people look down on you
because you are young;
see that they look up to you
because you are an example to them
in your speech and behavior,
in your love and faith and sincerity."*

FIRST TIMOTHY 4:12 J. B. PHILLIPS TRANSLATION

Pastor

EXHIBIT 3: POST-BAPTISMAL LETTER TO NEW MEMBER

date _____

Dear _____,

Congratulations !

As of last Sabbath, _____ you are officially a member of a "family" that circles the earth, who are looking for the soon return of Jesus, and are preparing to meet Him each day. All heaven rejoices that you have made your public decision to "die with Christ and now live in Him" and to become a member of God's church family.

Although you have made this important decision, remember that your spiritual struggles are not over. Satan will try his very best to discourage you and persuade you to give up your faith---but God is Greater, He understands, and He promises to keep you as long as you keep trusting in Him!

Here are some suggestions that will help you with victory:

1. Cherish your membership - you are a child of God in His family now.
2. Spend time each day in prayer and bible study.
3. Encourage and take part in family worship in your home.
4. Determine to be at our church services on time and to help in any way.
5. Be careful to represent Christ and our church in all you do and say.
6. When ever you need help, call your spiritual guardian you chose.
7. Remember that the pastor is always available to help you also.

Waiting for Christ's soon return,

Sincerely,

Pastor

"Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus." Philipians 1:6

EXHIBIT 4: POST-BAPTISMAL LETTER TO SPIRITUAL GUARDIAN

date _____

Dear _____,

Congratulations !

As of last Sabbath, _____

you are officially chosen spiritual guardian

for our new member in Christ

name _____

Although *name* made this important decision, *he/she* needs your love, experience, and understanding. Remember that *name*'s spiritual struggles are not over just because *he/she* was baptized. Satan will try his very best to discourage and persuade them to give up their faith---but God is Greater, He understands, and He promises to provide all that you need to be a brother's keeper!

Here are some suggestions that may help you with your shepherding:

1. Help *name* cherish his/her membership – *he/she* is a child of God in His family and in our church family now.
2. Spend time at least once a week in prayer with *name*.
3. Encourage them to participate in personal or family worship each day.
4. Facilitate transportation if needed to church and special events.
5. Be careful to represent Christ and our church in all you do and say.
6. When ever you need help, call *your* spiritual guardian or shepherd.
7. Remember that the pastor is always available to help you as well.

Waiting for Christ's soon return,

Sincerely,

Pastor

EXHIBIT 5: ONE-YEAR FIRST-BIRTH FIRST BIRTHDAY CARD

(showing outside of the card with an enlarged photograph of their baptism one year prior
and the inside invitation to the birth-day celebration)

HAPPY

FIRST FIRST-BIRTH BIRTHDAY!

You are invited to a special celebration this coming *date*
When we will be honoring all those who were baptized this past year.

Please bring two items with you:

A short testimony of your new life in Christ from this past year,

And a small gift of thanks for your spiritual guardian

(it's his/her anniversary too!)

Pastor

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