

# *Jesus:* **MESSAGES** *from His Heart*



# ENCOUNTER

ADVENTIST CURRICULUM

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This curriculum is a collaborative initiative of the Education  
Departments of Australian Union Conference, New Zealand Pacific  
Union Conference, and the North American Division.

North American Division of Seventh-day Adventists  
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## WORDS TO LIVE BY

Dear Friends,

“Come, follow Me”...

While “following” means little to people today when we follow sport teams, trends in popular culture, and the news—none of this really matters. When Jesus says “follow” (Matt. 4:19), it’s an invitation to come close; a call into a deeper relationship with Him. Following Him does matter.

Jesus is no less invested in our lives and calling than He was back then. He notices those who watch and follow from a distance. He sees the wistful looks in His direction. And so He comes to us, right up to where we are; to the fishing boat, to the collection booth, to our doors, and to our desks and invites us to come, “follow Me.” And then He shares some of the most profound, radical, and important messages you could ever hear about how to live an abundant life with Him.

What does it mean to truly follow? For the original disciples who left everything, it was a physical thing to follow their Rabbi. They literally placed their feet in Jesus’ footprints and were covered in dust as they walked in step with Him. For us it is a following of the heart and the mind; a direction we take, a choice we make to talk and walk and eat and laugh as if He were still here among us. For indeed, we are not left alone (John 16:7).

Remember who stands beside you as you teach and as you follow your calling. May you be renewed and strengthened, and as you’re teaching your students to look to Jesus and His messages during this unit, one of those young people who has been following from a distance, hoping to be noticed, will respond to the invitation to come, “follow . . .”

May you follow Him wholeheartedly today,

Nina

# Jesus MESSAGES from





# 1: MESSAGES *His Heart*

## WORDS TO PLAN BY

The following quote from *The Spirit of Prophecy* shares what teachers should share with their students:

“Let us study together. I have nothing that you cannot receive if you open your mind to Christ’s teachings. The Bible is your guidebook and my guidebook. By asking questions you may suggest ideas that are new to me. Various ways of expressing the truth we are studying will bring light into our class. If any explanation of the word differs from your previous understanding, do not hesitate to state your views of the subject. Light will shine upon us as in the meekness and lowliness of Christ we study together.”

—ELLEN G. WHITE, *COUNSELS TO PARENTS, TEACHERS, AND STUDENTS* (NAMPA, IDAHO: PACIFIC PRESS, 2011), P. 436

# JESUS: MESSAGES FROM HIS HEART

<b>UNIT LEARNING INTENTION</b>	An exploration of how accepting Jesus and His messages will forever change my life when I choose to follow Him.		<b>THE QUESTION</b>	What happens when I accept Jesus and His messages?
			<b>THE TRUTH</b>	Everything in my life will start to change as I follow in His footsteps.
			<b>THE ISSUES</b>	Messages of Jesus, Sermon on the Mount (being blessed, salt and light, the law, loving your enemies, giving, prayer, fasting, the righteousness of Christ, living a changed life for God, judging others), being called, discipleship.
<b>SPIRITUAL GROWTH FOCUS</b>	<input type="radio"/> Vision <input checked="" type="radio"/> Gospel <input checked="" type="radio"/> Lordship <input checked="" type="radio"/> Presence	<b>FUNDAMENTAL BELIEFS</b>	1 – The Holy Scriptures, 3 – The Father, 4 – The Son, 5 – The Holy Spirit, 7 – The Nature of Humanity, 10 – The Experience of Salvation, 11 – Growing in Christ, 19 – The Law of God	<b>UNIT DURATION</b> 16 Hours

UNIT CONTEXT	SERIES OVERVIEW	UNIT RESOURCES	
<p>The most powerful message ever preached, Jesus' Sermon on the Mount gives us messages directly from the heart of God. Through His blessing, His "filling up" of the Old Testament law, and His gentle but direct teachings of building a life on the solid foundation, Jesus drew the multitudes into a relationship with Him.</p> <p>Today He does the same for us, and invites us to "Come, follow me." (Matt. 4:19) Accepting this call changed the lives of Jesus' disciples as they walked in His footsteps for three years. Without a doubt, it will also radically change your life and your students' lives if they choose to follow Him.</p>	<p><b>God's Heart</b></p> <p><input type="radio"/> 10.1A Hosea: Extreme Love</p> <p><input type="radio"/> 10.1B David: After His Heart</p> <p><input checked="" type="radio"/> 10.2A <b>Jesus: Messages From His Heart</b></p>	<p><b>Flash Drive</b></p> <ul style="list-style-type: none"> <li>Unit plan</li> <li>Ocean Waves sound file</li> <li>Galilee PowerPoint</li> </ul>	<p><b>Resource Kit</b></p> <ul style="list-style-type: none"> <li>Large poster</li> <li>Book: <i>Thoughts From the Mount of Blessing</i> (1 copy)</li> <li>Book: <i>Humble Hero</i> (class set)</li> <li>Book: <i>Christ's Object Lessons</i> (1 copy)</li> <li>Book: <i>Daring to Ask for More</i></li> <li>DVD: <i>War Room</i></li> <li>Small prism</li> <li>Kinetic sand</li> <li>Poster: Lighthouse with wave crashing</li> <li>Pure Flake Finishing Salt: Jacobsen Salt</li> <li>Audio Bible: The Bible Experience (Grade 9 Resource Kit)</li> <li>Book: <i>Messiah</i> (Class set: Grade 9.2A Resource Kit)</li> <li>DVD: <i>Matthew</i> (Grade 9.2 B Resource Kit)</li> </ul>

COURSE FOCUS	COURSE ABILITIES	UNIT CONTENT
<p><b>RS.10.0.1</b> Identify and examine Scripture as the foundational source of revealing of God, taking into account its origin and purpose.</p> <p><b>RS.10.0.2</b> Explore and evaluate Seventh-day Adventist biblical fundamental beliefs.</p> <p><b>RS.10.0.3</b> Apply Seventh-day Adventist beliefs in discipleship of Christ through relationships, lifestyle, and service.</p> <p><b>RS.10.0.4</b> Explore and examine the life of Ellen G. White as a prophet of God and utilize her writings.</p>	<p><b>RS.10.0.5</b> Develop a wide range of techniques for studying the Bible as its own expositor and incorporate its relevance from past to present through studying Ellen White's writings and other contemporary and historical documents.</p> <p><b>RS.10.0.6</b> Acquire and integrate knowledge to research and analyze biblical stories and/or spiritual concepts, in some depth.</p> <p><b>RS.10.0.7</b> Develop creative and higher order thinking skills (research, analysis, synthesis, evaluation, etc.) based on a biblical worldview.</p> <p><b>RS.10.0.8</b> Use verbal and nonverbal responses to convey a clear, engaging message across a range of communication types about biblical spirituality to meet the needs of specific contexts, purposes, and audiences.</p> <p><b>RS.10.0.9</b> Develop the skills to give reasons to support one's thinking, applying prior knowledge to new contexts, in order to clarify one's own personal, biblical position.</p> <p><b>RS.10.0.10</b> Analyze and apply the relevance of biblical and historical themes and apply this to one's life.</p> <p><b>RS.10.0.11</b> Identify and explore ways in which one's relationship with God and His Word is life changing and is expressed through knowledge, attitudes and actions.</p> <p><b>RS.10.0.12</b> Learn relationship-building skills by applying Biblical, Christ-like principles of genuine care for others, handling challenges in human relationships, communicating effectively, accepting responsibility, participating in community, and serving others.</p>	<p><b>10.2.A Be able to understand some of the key messages of Jesus from His Sermon on the Mount, and what it means to be a disciple.</b></p> <p><b>10.2.1</b> Identify and investigate the messages from Jesus' Sermon on the Mount and other messages.</p> <p><b>10.2.2</b> Personally apply the messages from the Sermon on the Mount in relevant and meaningful ways.</p> <p><b>10.2.3</b> Investigate what Jesus meant when He taught about the kingdom of God</p> <p><b>10.2.4</b> Explore what it means to be a follower of Jesus.</p>

## UNIT PREPARATION

THINGS TO DO BEFORE YOU BEGIN	MATERIALS (Teacher to Source)		
<ol style="list-style-type: none"> <li>Read through the whole unit to gain a sense of its direction and flow. Identify how you would like to adapt the unit in light of your local circumstances and class group. Spend some time in prayer, asking God to use you and to bless your students.</li> <li>Ensure that each student has a personal Bible they can use in class. This is their textbook! (We recommend the NKJV if possible.)</li> <li>Also ensure that your students each have an Encounter Journal, size 8 ½ x 11. This may be a continuation of their journal from the last unit.</li> <li>Print and assemble all appendices you wish to use from your flash drive. Laminate, if possible, for durability. Print the other necessary files from your flash drive and photocopy enough for each student.</li> <li>Note the possible formative assessment options throughout this unit, as indicated by a ★.</li> <li>Note the Bible references under each Learning Phase. You may wish to allocate these Bible verses to your students as memory texts throughout the unit.</li> <li>You may choose to have your students write down key "Share" points from this unit in their Encounter Journals as a way of keeping track of key learning points.</li> <li>Purchase or source the items in the right Materials column for use throughout this unit.</li> <li>Borrow the audio The Bible Experience, the Matthew DVD, and the class set of Messiah that were distributed with the Encounter Resource Kits for Grade 9.</li> <li>Source and distribute "Longing for a Messiah" (teacher to print or distribute electronically): <a href="http://archives.adventistreview.org/article/5912/archives/issue-2012-1535/longing-for-a-messiah">archives.adventistreview.org/article/5912/archives/issue-2012-1535/longing-for-a-messiah</a></li> <li>Source various types of music to use during group or individual work.</li> <li>Find and watch the video clips mentioned throughout the unit in the Resources column.</li> <li>Have a selection of Adventist Bible commentaries available for students to use.</li> <li>For your own benefit, listen to "The Beatitudes" by David Asscherick: <a href="https://www.youtube.com/watch?v=in21OupAznw">youtube.com/watch?v=in21OupAznw</a>; "The Sermon on the Mount" by Ivor Meyers: <a href="https://www.youtube.com/watch?v=GbCzH-cUbel">youtube.com/watch?v=GbCzH-cUbel</a>.</li> </ol>	<table border="0"> <tr> <td style="vertical-align: top;"> <ul style="list-style-type: none"> <li>Blank paper for each student</li> <li>A pencil for each student</li> <li>Butcher paper</li> <li>Markers</li> <li>Colored pens</li> <li>Music of your choice</li> <li>Two forks</li> <li>A glass,</li> <li>Toothpick</li> <li>Box of matches</li> <li>Salted and unsalted cashews</li> <li>Unsalted and salted pretzels</li> <li>Fresh cucumber or tomato</li> <li>Salt</li> <li>Popped corn (with &amp; without salt)</li> <li>Art supplies or computers</li> <li>Adventist Bible Commentaries</li> <li>Post-it Notes</li> <li>A birdcage &amp; cloth</li> <li>Flashlight</li> </ul> </td> <td style="vertical-align: top; padding-left: 20px;"> <p>The Bible Project: "Read Scripture New Testament: Matthew 1–13," <a href="http://jointhebibleproject.com/?video=1-27">jointhebibleproject.com/?video=1-27</a></p> <p>"#Falling Plates," <a href="https://www.youtube.com/watch?v=KGlX11BxF24">youtube.com/watch?v=KGlX11BxF24</a></p> <p>"Friend of God-1 The Beatitudes by David Asscherick," <a href="https://www.youtube.com/watch?v=in21OupAznw">youtube.com/watch?v=in21OupAznw</a></p> <p>"Wonderful Lesson for Attitude," <a href="https://www.youtube.com/watch?v=Wd2DVmYehEo">youtube.com/watch?v=Wd2DVmYehEo</a></p> <p>"This Is Where Your Salt Comes From," <a href="https://www.youtube.com/watch?v=um7QcI8-XiM">youtube.com/watch?v=um7QcI8-XiM</a></p> <p>"Matthew 5:17-48 - But I say to you," <a href="https://www.youtube.com/watch?v=0lf0thi8DFE">youtube.com/watch?v=0lf0thi8DFE</a> "Firstfruits," <a href="http://danstevers.com/store/firstfruits/">danstevers.com/store/firstfruits/</a></p> <p>"Cheerful Giver," <a href="http://sermonspice.com/product/64642">sermonspice.com/product/64642</a></p> <p>"Our Father," <a href="https://www.vimeo.com/166303527">vimeo.com/166303527</a></p> <p>"Depraved Indifference," <a href="https://www.youtube.com/watch?v=UWHJ6-YhSYQ">youtube.com/watch?v=UWHJ6-YhSYQ</a></p> <p>"Jesus – It Is Hard for a Rich Man to Enter the Kingdom of Heaven," <a href="https://www.youtube.com/watch?v=WXsMPXSyf7I">youtube.com/watch?v=WXsMPXSyf7I</a></p> <p>"The Parable of the Wise and Foolish Builders," <a href="https://www.vimeo.com/130593967">vimeo.com/130593967</a></p> <p>"Two Houses," <a href="https://www.vimeo.com/76232353">vimeo.com/76232353</a></p> <p>"Follow," <a href="http://ignitermedia.com/products/1923-follow">ignitermedia.com/products/1923-follow</a></p> <p>"The Denial of St Peter," <a href="http://hopechannel.com/au/watch/the-denial-of-st-peter">hopechannel.com/au/watch/the-denial-of-st-peter</a></p> </td> </tr> </table>	<ul style="list-style-type: none"> <li>Blank paper for each student</li> <li>A pencil for each student</li> <li>Butcher paper</li> <li>Markers</li> <li>Colored pens</li> <li>Music of your choice</li> <li>Two forks</li> <li>A glass,</li> <li>Toothpick</li> <li>Box of matches</li> <li>Salted and unsalted cashews</li> <li>Unsalted and salted pretzels</li> <li>Fresh cucumber or tomato</li> <li>Salt</li> <li>Popped corn (with &amp; 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UNIT'S KEY TEXTS	POSTER SYMBOLISM	ACKNOWLEDGMENTS
<p><b>Matthew 7:24</b> (NKJV) "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock..."</p> <p><b>1 John 2:6</b> (NKJV) "Whoever claims to live in Him must walk as Jesus did"</p>	<p><b>Symbolism to look for in the Jesus: Messages From His Heart poster:</b></p> <ul style="list-style-type: none"> <li>A vintage portrait of the Sea of Galilee is seen here, as this is where Jesus spent the majority of His ministry.</li> <li>Jesus is sitting on the hillside, sharing messages from His heart when He "fills up" the Old Testament law in the Sermon on the Mount.</li> <li>Light streams from above, symbolizing the light from heaven and the fact that the response was "that the people were astonished at His teaching" (Matt. 7:28, NKJV)</li> <li>Two fishing boats can be seen on the lake. One boat has been left on the shore, representing Peter, Andrew, James, and John, who left their fishing to follow Jesus. Footprints can be seen on the sand, indicating discipleship and what it means to truly follow Him.</li> <li>A multitude sits around Jesus on the hillside.</li> </ul>	<p><b>Principal Writer:</b> Nina Atcheson</p> <p><b>Ideas Team:</b> Nina Atcheson Andon Boyce Ben Kreiter Desmond Suarez Deborah Parrish Sarita Butler</p> <p><b>Copy Editor:</b> Daun Redfield</p>

## UNIT OVERVIEW (continued)

### FUNDAMENTAL BELIEFS COVERED WITHIN THIS UNIT

#### 1. Holy Scriptures:

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration. The inspired authors spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to humanity the knowledge necessary for salvation. The Holy Scriptures are the supreme, authoritative, and the infallible revelation of His will. They are the standard of character, the test of experience, the definitive revealer of doctrines, and the trustworthy record of God's acts in history. (Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; 2 Tim. 3:16, 17; Heb. 4:12; 2 Peter 1:20, 21.)

#### 3. 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 those of the Father. (Gen. 1:1; Deut. 4:35; Ps. 110:1, 4; John 3:16; 14:9; 1 Cor. 15:28; 1 Tim. 1:17; 1 John 4:8; Rev. 4:11.)

#### 4. 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 human, 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 heaven 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. (Isa. 53:4-6; Dan. 9:25-27; Luke 1:35; John 1:1 3, 14; 5:22; 10:30; 14:1 3, 9, 13; Rom. 6:23; 1 Cor. 15:3, 4; 2 Cor. 3:18; 5:17-19; Phil. 2:5 11; Col. 1:15-19; Heb. 2:9-18; 8:1, 2.)

#### 5. The Holy Spirit:

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. 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, 2; 2 Sam. 23:2; Ps. 51:11; Isa. 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Rom. 5:5; 1 Cor. 12:7-11; 2 Cor. 3:18; 2 Peter 1:21.)

#### 7. The Nature of Humanity:

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. 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, 15; 3; Ps. 8:4-8; 51:5, 10; 58:3; Jer. 17:9; Acts 17:24-28; Rom. 5:12-17; 2 Cor. 5:19, 20; Eph. 2:3; 1 Thess. 5:23; 1 John 3:4; 4:7, 8, 11, 20.)

#### 10. The Experience of 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 as Savior and Lord, Substitute and Example. This saving faith 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. (Gen. 3:15; Isa. 45:22; 53; Jer. 31:31-34; Ezek. 33:11; 36:25-27; Hab. 2:4; Mark 9:23, 24; John 3:3-8, 16; 16:8; Rom. 3:21-26; 8:1-4, 14-17; 5:6-10; 10:17; 12:2; 2 Cor. 5:17-21; Gal. 1:4; 3:13, 14, 26; 4:4-7; Eph. 2:4-10; Col. 1:13, 14; Titus 3:3-7; Heb. 8:7 12; 1 Peter 1:23; 2:21, 22; 2 Peter 1:3, 4; Rev. 13:8.)

#### 11. Growing in Christ:

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Savior and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. We are also called to follow Christ's example by compassionately ministering to the physical, mental, social, emotional, and spiritual needs of humanity. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (1 Chron. 29:11; Ps. 1:1, 2; 23:4; 77:11, 12; Matt. 20:25 28; 25:31-46; Luke 10:17-20; John 20:21; Rom. 8:38, 39; 2 Cor. 3:17, 18; Gal. 5:22 25; Eph. 5:19, 20; 6:12-18; Phil. 3:7-14; Col. 1:13, 14; 2:6, 14, 15; 1 Thess. 5:16 18, 23; Heb. 10:25; James 1:27; 2 Peter 2:9; 3:18; 1 John 4:4.)



# ORIENTATION · Learner Bait

Duration: 20 Minutes

Jeremiah 10:32; Matthew 10:38; Luke 9:23–24, John 3:30; 14:33; Romans 6:6–7; 8:12–13; 12:1–12; Galatians 2:20; 5:24; Ephesians 4:22–24; Philippians 3:8

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>What leaving behind a life of selfishness looks like.</p> <p>Our lives are like a book—but who has been writing our story?</p> <p>God is the One who directs our steps.</p> <p>The Bible says that when we give our lives to God, we lay self aside—we decrease and He increases.</p>	<p><b>PREPARE</b> Before students enter the classroom, place a blank piece of paper and a pencil on each students' desk.</p> <p><b>READ</b> After students are seated, share that you've been thinking a lot lately about yourself, and begin <b>reading aloud</b> "A Note to Me."</p> <p><b>ASK</b></p> <ul style="list-style-type: none"> <li>• <i>What could you write on the paper in front of you about your life right now?</i></li> <li>• <i>What has it been like when you've been the one writing your own pages—your own life story?</i></li> </ul> <p><b>READ</b> Invite a student to read the following verse: <b>Jeremiah 10:23</b>, "LORD, I know that people's lives are not their own; it is not for them to direct their steps." (NIV)</p> <p><b>DISCUSS</b></p> <ul style="list-style-type: none"> <li>• <i>What does this verse mean?</i></li> <li>• <i>How can your life not be your own? (Aren't you the one living it?)</i></li> </ul> <p><b>READ</b> After allowing some time for students to share their experiences in pairs, open a class discussion on students' <b>thoughts</b> on the above questions.</p> <p>Invite different students to look up the following verses and read them aloud to the rest of the class, keeping the following question in mind:</p> <ul style="list-style-type: none"> <li>• <i>What else does the Bible say about our lives?</i></li> </ul> <p><b>Galatians 2:20; Ephesians 4:22–24; Philippians 3:8; Luke 9:23–24; Romans 12:1–12; Galatians 5:24; Romans 8:12, 13; John 3:30; Luke 14:33; Matthew 10:38; Ephesians 4:22; Romans 6:6, 7.</b></p>	<p>Paper, pencils</p> <p>A Note to Me (Appendix A: Teacher to print from flash drive)</p> <p>Student Bibles</p> <p>Student Bibles</p>

## 9 INTELLIGENCES

- Verbal/Linguistic
- Logical
- Visual
- Kinesthetic
- Musical
- Interpersonal
- Intrapersonal
- Natural
- Spiritual





FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>Jesus is the ultimate example of a life that was not His own.</p> <p>A summary of Old Testament people and events leading to Jesus.</p> <p>The universe waited for a Savior to dwell on the earth to save them.</p> <p>Words that describe Jesus.</p> <p>Jesus was both human and divine.</p> <p>Jesus understands what we go through every day because He was human—as well as divine.</p>	<p><b>SHARE</b> We've recently explored God's intense love for His people, as seen in the Old Testament (through the story of Hosea), and have looked at how to live as people after God's own heart (through the story of David). Now we look to the ultimate example of a Man who shared direct messages right from God's heart to ours.</p> <p><b>DO</b> Invite students to rate themselves on a number line from 1 (not much) to 10 (a lot!) in relation to the following question:</p> <ul style="list-style-type: none"> <li>• <i>What is your understanding of the people and events from Genesis to Jesus?</i></li> </ul> <p>Then, ask various students along the number line what they know, and what they want to know.</p> <p><b>READ</b> Then invite the class to do a <b>popcorn reading</b> (volunteers read at will, out loud) of "<b>Longing for a Messiah</b>" by Andy Nash, a summary of how God has sought to redeem us to Himself since Eden, and the journey along the way. As they read, invite students to <b>highlight new learnings or questions</b> they have along the way. Then have them meet with Clock Partner 8 to discuss the following questions:</p> <ul style="list-style-type: none"> <li>• <i>What <b>three new things</b> have you learned from this article?</i></li> <li>• <i>What is <b>one question</b> you still have?</i></li> </ul> <p>Invite various pairs to share their learning's and questions with a brief class discussion about this article.)</p> <p><b>SHARE</b> The <b>whole universe waited in anticipation</b> for the moment <b>when God Himself would come to dwell among humankind</b>. They watched to see how He would manifest Himself in the human race and the ways in which He would show them His purpose to save and His heart.</p> <p><b>BRAINSTORM</b> Invite students to call out words that <b>describe Jesus</b> and write these words on the board to begin to capture a picture of Him. (Be sure to add the following words if they are not included: love, truth, salvation, gift, humble, teacher, master, radical, guide, giver, human)</p> <p><b>SHARE</b> Jesus was <b>human and divine</b>, and he was a man in the same kind of way that we are human. He was a real person with a real body, in real time.</p> <p><b>READ</b> Invite students to read <b>Hebrews 4:15</b>, "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin." (NKJV)</p> <p><b>DISCUSS</b> Notice the <b>double negative</b> in this verse: ". . . we do not . . . who cannot . . ."</p> <ul style="list-style-type: none"> <li>• <i>Why do you think Paul wrote it this way, instead of just saying, ". . . we do . . . , who can . . ."? (Is it because people are inclined to think that Jesus doesn't understand our temptations and weaknesses?)</i></li> </ul> <p><b>SHARE</b> It's amazing to think that <b>our high priest, Jesus Christ, does understand us and what we experience every day</b>. He faced it all, as we do. He was a real man who faced the same anxieties, temptations and challenges that we face. Yet at the same time, <b>He was also divine—our perfect Creator and Maker</b>.</p>	<p>"Longing for a Messiah" (teacher to print or distribute electronically) <a href="http://archives.adventistreview.org/article/5912/archives/issue-2012-1535/longing-for-a-messiah">archives.adventistreview.org/article/5912/archives/issue-2012-1535/longing-for-a-messiah</a></p> <p>Student Bibles</p>



# ORIENTATION · Learning Context (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>When Jesus was at the temple, He first realized the purpose for His mission on Earth.</p>	<p><b>ASK</b> • <i>When did <b>Jesus first realize the reason He had come to Earth?</b></i></p> <p><b>SHARE</b> When Jesus went to the <b>temple when He was twelve years old</b> and saw the lambs that were being sold for the sacrifices, He had an epiphany. He realized those lambs represented Him. (Luke 2:41–50; <i>The Desire of Ages</i>, pp. 75–83) Perhaps this is why He stayed for three extra days at the temple, talking with the priests—perhaps He was coming to terms with what He had just realized.</p> <p><b>PAIR-SHARE</b> Invite students to pair up with another student whom they haven't yet spoken to today to discuss the following question:</p> <ul style="list-style-type: none"> <li>• <i>What do we know about Jesus between the time He was twelve and when He started His ministry, at about the age of thirty?</i></li> <li>• <i>What exactly is Luke referring to in Luke 2:52?</i></li> </ul> <p><b>(Note: The birth and childhood of Jesus is explored in more depth in unit 9.2A.)</b></p>	<p>Student Bibles</p>
<p>Jesus had nearly twenty years to consider His first sermon to the multitude.</p>	<p><b>SHARE</b> Luke 2:52 tells us that <b>Jesus grew</b> in wisdom (<b>intellectually</b>), stature (<b>physically</b>), and in favor with God (<b>spiritually</b>) and man (<b>socially</b>). For the next 18 years or so, Jesus was in the carpenter shop, at the bench. Although He knew He was the Messiah, the One the nation of Israel had waited for, for a thousand years, He waited for the right time. He knew He would have to present Himself as the Messiah to the world, but <b>He had nearly twenty years to prepare that first sermon</b>. He knew one day He'd lay down the saw to go and share His Father's messages—not as the law giver, but as the <b>law explainer</b>.</p> <p><b>JOURNAL</b> Invite students to silently journal a response to the following questions in their Encounter Journals:</p> <ul style="list-style-type: none"> <li>★ • <i>What do you think Jesus was considering as He planned His first sermon?</i></li> <li>• <i>Was there anything He had to be careful of, or avoid?</i></li> </ul> <p><b>DO</b> Invite students to stand and take their Encounter Journals to share their thoughts on the above questions with Clock Partner 6.</p>	<p>Encounter Journals</p>
<p>Jesus was careful not to align Himself with any of the political powers at the time.</p>	<p><b>SHARE</b> Share that <b>Jesus was God in the flesh</b> (Phil. 2:5–11; John 8:58), and so, in human words, Jesus was able to <b>share directly what was on God's heart</b>. Jesus had to walk a fine line so that He did not align Himself with any of the political groups at the time. These were the groups (with a simple description):</p> <ul style="list-style-type: none"> <li>- <b>Pharisees:</b> tangled in man-made traditionalism to prevent another exile</li> <li>- <b>Sadducees:</b> forgotten the power of Scripture; busy seeking the favor of the Romans</li> <li>- <b>Zealots:</b> busy looking for ways to aggressively fight the Romans</li> <li>- <b>Essenes:</b> lived separate lives in the wilderness like monks to preserve their purity</li> </ul> <p>Each of these political groups sent different spiritual messages to the people, vying for their allegiance. Jesus must have considered how to approach all of this with a very different message—God's message.</p>	<p>Encounter Journals</p>



# ORIENTATION · Learning Context (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>Author and purpose of the book of Matthew.</p> <p>An overview of the book of Matthew.</p> <p>One of Matthew's foci is the fulfillment of prophecy</p> <p>Parallels between the story of Exodus and Jesus' ministry.</p>	<p><b>DISCUSS</b> • <i>Jesus' first sermon is found in Matthew. Do you know <b>who wrote the book of Matthew, and what the purpose of this gospel is?</b></i></p> <p><b>SHARE</b> The disciple Matthew is believed to be the author of this book. As a Jew himself, he is speaking to a <b>Jewish audience</b>. Yet we can see through his opening chapter (the genealogy of Jesus, which includes four women, outsiders from other nations, and people of questionable character) <b>that everyone can be included in this salvation story</b>. This genealogy also shares Jesus' names with us: Jesus—Yeshua/Joshua (Savior), Christ (the anointed One), and Emmanuel (God with us). It is this God with us who embraces this family history and lives among us, inviting both insiders and outsiders to be part of this story.</p> <p><b>WATCH [EXTENSION]</b> Watch "<b>Matthew 1–13</b>" (8:16 min.), which gives an overview of the first half of the book of Matthew.</p> <p><b>SHARE</b> One word that Matthew seems to repeat over and over is <b>fulfilled</b>. He retraces the story and history of the nation of Israel and <b>shows how Jesus, the law giver, now fulfills the law and the history of the prophets</b>. Matthew, who would have known the Scriptures, now writes how he sees Jesus is fulfilling them.</p> <p><b>DO</b> Write the following <b>words on your board from the story of the Exodus</b>. Then invite students to write a correlating event from the Jesus' life if they can think of one. You may need to encourage their thinking here. (See examples in parentheses below):</p> <ul style="list-style-type: none"> <li>- <b>Joseph had dreams and was taken to Egypt.</b> (Jesus' father, Joseph, had a dream about taking Jesus to Egypt)</li> <li>- <b>God led the children of Israel out of Egypt</b> (Jesus came out of Egypt)</li> <li>- <b>They were "baptized" in the Red Sea</b> (Jesus was baptized in the Jordan River)</li> <li>- <b>They were in the wilderness for 40 years</b> (Jesus went into the wilderness for 40 days)</li> <li>- <b>God worked signs and wonders among them</b> (Jesus performed miracles)</li> <li>- <b>God met them on a mountaintop</b> (Jesus speaks to the people on the Mount of Beatitudes)</li> <li>- <b>God gave them His law</b> (Jesus amplifies the law)</li> </ul> <p>Source: Andy Nash, <i>The Book of Matthew: Save Us Now, Son of David</i> (Nampa, Idaho: Pacific Press, 2016), p. 27</p> <p><b>SHARE</b> This shows us just some of the significance of Jesus' ministry while He was on Earth.</p>	<p>The Bible Project: "Read Scripture New Testament: Matthew 1–13"  <a href="http://jointhebibleproject.com/resources/read-scripture-matthew-1-13-video">jointhebibleproject.com/resources/read-scripture-matthew-1-13-video</a></p>

## 9 INTELLIGENCES

- Verbal/Linguistic
- Logical
- Visual
- Kinesthetic
- Musical
- Interpersonal
- Intrapersonal
- Natural
- Spiritual



# EXPLORATION · Animated/Engaged Learning

Duration: 700 mins

Luke 6:12; Matthew 5-7; 13; 8:1; 8:10; 12:15; 14:13; 19:2; 20:9; John 1:43; 6:63-64; 1 Corinthians 1:26-29; Hebrews 13:21; Isaiah 64:6; Zephaniah 2:3.

FOCUS	LEARNING EXPERIENCES	RESOURCES
	<p>This Learning Phase is divided into the following subsections:</p> <ol style="list-style-type: none"> <li>1. <b>Called</b> (100 min.)</li> <li>2. <b>On the Hillside</b> (60 min.)</li> <li>3. <b>The Beatitudes</b> (100 min.)</li> <li>4. <b>Salt</b> (40 min.)</li> <li>5. <b>The Law</b> (100 min.)</li> <li>6. <b>Giving, Prayer, and Fasting</b> (300 min. with assessment)</li> </ol> <p><b>SUMMATIVE ASSESSMENT 1</b> There are so many important messages that Jesus shared while He walked the earth. In class time, this unit will focus primarily on the Sermon on the Mount; however, while students are exploring these important messages, invite them to choose one other message that Jesus shared and explore the significance of this message to them personally. <i>Christ's Object Lessons</i> by Ellen G. White is a great resource for this assessment. (Please note that the end time is explored in the Revelation unit, the sanctuary in the Daniel unit, and many other messages are woven throughout this curriculum. Grade 8 devotes a whole term to the parables of Jesus.)</p> <ul style="list-style-type: none"> <li>- Choose one of Jesus' messages (aside from the Sermon on the Mount or the kingdom parables in Matthew 13).</li> <li>- Research and reflect on the life lessons from your chosen message</li> <li>- Explore what this message has to do with being a disciple of Jesus</li> <li>- Share how these messages apply to your life, personally, in any communication form of your choice (in consultation with your teacher).</li> </ul>	
<p>Jesus spent a whole night in prayer before He called His disciples and preached His first sermon.</p> <p>Why follow?</p>	<p><b>1. CALLED (100 MIN.)</b></p> <p><b>READ</b> Invite one student to read <b>Luke 6:12</b>, which shares how Jesus spent a <b>whole night in prayer</b> on a mountain before He called the disciples and preached His first sermon. All of this most likely happened on the same mountain.</p> <p><b>DISCUSS</b></p> <ul style="list-style-type: none"> <li>• <b>Why</b> did Jesus spend a whole night in prayer?</li> <li>• <b>What</b> do you think He prayed about?</li> <li>• Have <b>you ever prayed</b> for a long time, or through the night?</li> </ul> <p><b>SHARE</b> The following day was going to be a very important one for Jesus. In fact, He was about to establish the beginning of the Christian church.</p> <p><b>PLAY</b> Play the game "Who am I?"</p> <ul style="list-style-type: none"> <li>- Barak Obama has 75 million of me. Taylor Swift has 78 million, and Oprah Winfrey 31 million. (Answer: Twitter <b>Followers</b>.)</li> </ul> <p><b>DISCUSS</b></p> <ul style="list-style-type: none"> <li>• <i>What is it about these people that makes so many want to "follow" them?</i></li> </ul> <p>(People want <b>someone to admire, to look up to, and to emulate</b>. They perceive these individuals to have success, therefore they conclude that their lives have value and purpose—something we all want.)</p>	<p>Student Bibles</p> <p>For up-to-date Twitter statistics, go to <a href="http://twitaholic.com">twitaholic.com</a></p>



# EXPLORATION · Animated/Engaged Learning

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>The innate need to follow someone or something is prevalent in all.</p>	<p><b>SHARE</b> Whether we know it or not, whether we admit it or not, <b>we are all following someone or something.</b> It is human nature. Too often it is popular culture that determines who we “follow.” The big question is:</p> <ul style="list-style-type: none"> <li>• How do you <b>decide</b> who, or what, is worth <b>following</b>?</li> </ul>	
<p>The Bible shares that Jesus had many followers.</p>	<p><b>READ</b> Have various students read the following verses, and then discuss the <b>common thread: Matthew 4:25; 8:1; 8:10; 12:15; 14:13; 19:2; 21:9.</b> (It is clear that Jesus had a large number of followers.)</p>	<p>Student Bibles</p>
<p>The difference between a disciple and a follower.</p>	<p><b>ASK</b> • What was the special name given to Jesus' <b>closest followers</b>?</p> <p><b>WRITE</b> In their Encounter Journals have students write their <b>definition</b> of the word <b>follower</b> and their definition of <b>disciple</b>.</p> <p>★</p> <ul style="list-style-type: none"> <li>• Is there any difference between them? If so, what?</li> </ul>	<p>Encounter Journals</p>
<p>Reasons why Jesus was worth following.</p>	<p><b>SHOW</b> Show students <b>“A True Follower.” Discuss the concept</b> portrayed there. There are different kinds of followers and various degrees of following. Some are more serious about following than others. Invite students to think of ways this is also true in popular culture.</p> <p><b>DISCUSS</b> Earlier we <b>discussed</b> some <b>possible reasons</b> why people have so many “followers.”</p> <ul style="list-style-type: none"> <li>• To be a follower, we must be drawn to someone. <b>What was it about Jesus</b> that “drew” people to Him?</li> </ul>	<p>A True Follower: Appendix B (See Flash Drive)</p>
<p>The rabbi made the final decision as to whom he would call to follow him.</p>	<p><b>READ</b> “In the forgotten land of Galilee, was a small fishing partnership run by four young men: two sets of brothers. These men apparently had a heart for God, because for a while some of them followed John the Baptist. But, to their surprise, John the Baptist had pointed them in the direction of another young man from their own region.” (<i>Adult Sabbath School Guide, April–May 2106</i>).</p> <p><b>SHARE</b> It’s interesting to note in John 1 that these men had approached Jesus and asked if they could spend time with Him. This is how the culture worked back then—men would approach a rabbi (teacher) and ask to follow him, but <b>it was the rabbi who made the final decision as to who his disciples would be.</b> These men had spent a whole year with Jesus before He called them to be His disciples (see John 1–5), and His calling them would have been a very exciting moment for them.—<i>Adult Sabbath School Study Guide, April–June 2016</i>).</p>	
<p>In His early ministry, Jesus called only a few.</p>	<p><b>READ</b> Ask various students to read the following <b>verses</b> and identify the <b>common thread: Matthew 4:19, 8:22, 9:9, John 1:43.</b></p>	<p>Student Bibles</p>
<p>What students already know about the disciples.</p>	<p><b>SHARE</b> Out of all who followed Him, <b>Jesus specifically “called” only a few.</b> He asked those few to leave everything for the sake of following Him.</p>	



# EXPLORATION · Animated/Engaged Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>Jesus' disciples were ordinary people like you and me.</p> <p>The characteristics of a disciple.</p> <p>A mind map of the disciples and various concepts about what it means to follow.</p> <p>Jesus' calling of the disciples.</p> <p>Jesus desires for us to follow Him willingly.</p> <p>The men Jesus chose were humble and teachable.</p>	<p><b>DO</b> ★ Divide your students into two teams for a <b>thinking relay race</b>. Place two large pieces of butcher paper at the front of your classroom, and have students line up at the back of the room. When you say "Go!" have one person from each team run to the paper to write one thing they know about the disciples of Jesus. These students will run back and give the marker to the next student in line, who will then run up to write something different. See who has the longest list, and invite both groups to read their list to the whole class.</p> <p><b>PLACE</b> One by one <b>write</b> the following labels on your <b>board</b>. As you write each one, ask the students to <b>identify which disciple</b> or disciples the label could apply to. Labels could include Fisherman, Pessimist, Teenager, Terrorist, White-collar criminal, Show-off, Small-town boy, Uneducated, Poor. (For reference, the 12 disciples are listed in Luke chapter 5.)</p> <p><b>STUDY</b> ★ In order to further explore the characteristics of Jesus' disciples, give each student a <b>"Word Study Sheet."</b> You may choose to assign certain texts to small groups, or you may have your students do this task individually. As each scripture is read and discussed, have the students <b>summarize</b> on their sheet what the verse tells them about disciples.</p> <p><b>DO</b> ★ Divide students into four groups. Give each group a piece of <b>butcher paper</b> and some <b>colored pens</b> and have them <b>create a mind map</b> of what they have learned so far about the disciples and what being a disciple is. (Ensure they leave enough space on their mind map to add the messages of Jesus' Sermon on the Mount.)</p> <p><b>READ [OPTIONAL]</b> Read <b>"The Call by the Sea"</b> by Ray Minner, a <b>first-person fictional account</b> of Jesus calling the disciples to follow Him. Add to the atmosphere by playing the Seascape <b>sound file</b> quietly in the <b>background</b>. (Note: This account makes it seem like John hadn't met Jesus before he was called. The Spirit of Prophecy says otherwise, and you may like to discuss how this account could have been different with this reality.)</p> <p><b>DISCUSS/ READ</b> Invite students to discuss the following questions in light of the Bible verse below:</p> <ul style="list-style-type: none"> <li>• <i>Why do you think <b>Jesus chose ordinary people to be His disciples, rather than the educated religious men?</b></i></li> </ul> <p>Read <b>1 Corinthians 1:26–29</b>.</p> <ul style="list-style-type: none"> <li>• <i>How is this <b>good news</b> for us?</i></li> </ul> <p><b>ASK</b></p> <ul style="list-style-type: none"> <li>• <i>What <b>one thing</b> did all the disciples have in common? (They were <b>willing</b>.)</i></li> <li>• <i>What were they <b>willing to do?</b> (to leave all, to follow, to learn, to take a risk, to trust, to change, to be like the Rabbi, etc.)</i></li> </ul> <p>Share the statement <b>Jesus does not call the qualified, He qualifies those He calls.</b> (Read <b>Hebrews 13:21</b>).</p> <p><b>SHARE</b> The men <b>Jesus chose</b> were <b>humble and teachable and much more willing to follow Him with their whole hearts than the religious men who were stuck in tradition</b>. Jesus' call was simple and short. "Follow Me, and I will make you fishers of men." (Matt. 4:19, NKJV). They understood what He meant, and it <b>took no convincing</b>—they followed immediately.</p>	<p>Two large pieces of butcher paper.</p> <p>Markers</p> <p>Energetic music</p> <p>Word Study Sheet (Appendix C: Teacher to print from flash drive)</p> <p>Butcher paper</p> <p>Colored pens</p> <p>Story: The Call by the Sea (Appendix D)</p> <p>Ocean Waves sound (flash drive)</p> <p>Student Bibles</p>



# EXPLORATION · Animated/Engaged Learning (continued)

## FOCUS

## LEARNING EXPERIENCES

## RESOURCES

Jesus' call to follow has implications on the entire life of the individual who responds.

**SHARE** Jesus' disciples included **the Twelve** who were "appointed and ordained earlier that morning. . . . As the most intimate associates of Jesus, they formed an inner circle and naturally took their places next to Him; but there were, in addition, **many others who followed Jesus** and were also **known as disciples** (DA 488 . . .). Later in His ministry, at least, there were **several women** as well who accompanied Him and who ministered to the needs of the disciples (Luke 8:1-3; cf. Matt. 27:55). Some of these devout women were probably present upon this occasion. However, **the audience was composed largely of peasants and fishermen** (DA 299; MB 39). **Spies** were also present (DA 307; MB 47 . . .)." - F. D. Nichol, Ed., *The Seventh-day Adventist Bible Commentary*, vol. 5, 2nd ed. (Hagerstown, Md.: Review and Herald, 1980), p. 323.

**DISCUSS** Jesus' call was to "**Come.**" He offered a life of peace and hope to all.  
**Discussion/Teaching Points:**

- The disciples had "followed" Jesus on and off for a while, but there came a time when He called them to leave all and follow.
- It took the disciples a while to understand what it meant to be a true follower.
- They already loved and respected Jesus or they would not have done as He asked in letting down their nets after a night of fruitless labor.
- They had found a teacher or leader worthy of following.

**MATCH** ★ This activity asks the students to **match** one of the eleven "**conclusion**" statements to the **supporting verse** from the story. Give half the class a verse card and the others a conclusion card. Have them **circulate until they find their "partner."** There may be more than one verse that fits a conclusion and vice versa. They will need to negotiate until they find the best fit. Line up and **read** through the cards **in order**.

Why did Jesus call people to follow Him?

**WRITE** ★ Have students take out their Encounter Journals to do a **60-second write** (write as much as they can, in silence, in 60 seconds) on the following question:

- *Why do you think Jesus called these men to follow Him—to be His disciples?*

**SHARE** The reason Jesus came to Earth was to **rescue humankind** from their sinful state, to help **restore** our broken and damaged **relationship with God**, and to encourage us to **pass on His message of love** to the rest of the world.

**WATCH** Watch the video clip "**Falling Plates**" (4:07 min.), a short film about the life, death and love of a Savior, concluding with the question, "Will you follow Me?"

Note: Try to resist making applications at this point. The students will be challenged to make applications themselves later in the unit.

Conclusion statements and supporting verses (Appendix E: Teacher to print from flash drive)

Encounter Journals

"#Falling Plates"  
[youtube.com/watch?v=KGlx11BxF24](https://www.youtube.com/watch?v=KGlx11BxF24)



FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>Facts about Galilee and events that occurred there.</p> <p>Information and pictures about Galilee and the surrounding areas.</p> <p>The majority of Jesus' ministry was in Galilee.</p> <p>A description of the area and people living in, and around, Galilee.</p> <p>Some may see Jesus as an outdated, historical figure, yet He and His messages are more relevant than you may realize.</p> <p>Jesus' messages were about how to live in a relationship with God and are the basis of conversion.</p>	<p style="text-align: center;"><b>2. ON THE HILLSIDE (60 min.)</b></p> <p><b>DO (SILENT ROUND ROBIN)</b> ★ Have students form groups of three or four to do a <b>Silent Round Robin</b> (for instructions, see Supplementary Teaching Material 1) and have them silently write down anything they <b>know about the area of Galilee and what happened there</b>. See which group has the longest list and invite them to read their list to the class.</p> <p><b>LIST</b> Share the excerpt <b>Galilee Facts</b> and the surrounding countryside along with some <b>pictures from the Galilee</b> PowerPoint slides.</p> <p><b>SHARE</b> In the early chapters of Matthew and Luke we read about Jesus' early ministry. If we look at <b>Matthew 4:12</b>, we read that <b>Jesus "departed to Galilee"</b> when He heard that John had been put into prison. It was here in Galilee that most of Jesus' ministry happened. Share that the people in Galilee were much more receptive to Jesus' message than those in Judea. It seems that the closer people lived to the temple, the less they felt their need of God, and the less interested they were in the message of repentance proclaimed by John and the gospel message proclaimed by Jesus.</p> <p><b>READ</b> Invite students to read <b>Matthew 4:12–16</b>, which tells us about Jesus moving to Galilee.</p> <ul style="list-style-type: none"> <li>• <i>What does this passage tell us about this area?</i></li> </ul> <p>(It was an area of "darkness," a "region and shadow of death.")</p> <p><b>EXPLAIN</b> Zebulun and Naphtali were two of Jacob's sons. Their descendants became two of the tribes that settled in the northern region of Canaan, but these tribes gave up their faith in God, and Galilee became a mixed population and quite a confused, dark place. Galilee's most famous prophet, Jonah, tells us the level of commitment from this area. Yet it was here, amongst rude, backward and spiritually distant people that Jesus chose to base His ministry.—<i>Adult Sabbath School Study Guide</i>, April-June 2016 <b>(Please note: We recommend for you to end your lesson here.)</b></p> <p><b>SHARE</b> Not everyone in wider society today finds Jesus, and what He said, interesting or relevant. For some He is seen as an ancient figure who spoke about various topics and performed miraculous signs. Some people see Jesus' teachings as outdated, yet as we look more closely at what Jesus shares, perhaps you will see that <b>Jesus shares some of the most profound, radical, and relevant messages you have ever heard</b>. Remember—He had spent nearly twenty years thinking about what He would share, so it's worth listening to!</p> <p><b>READ</b> Invite students to read what Jesus said about the words that He spoke in <b>John 6:63, 64a</b>, "It is the Spirit who gives life; the flesh profits nothing. <b>The words that I speak to you are spirit, and they are life</b>. But there are some of you who do not believe." (NKJV)</p> <p><b>EXPLAIN</b> So Jesus' words, which are both spirit and life, enter our real world now and can change everything if we allow them to. What Jesus and His disciples shared with the ancient world related to the most important matters—topics that people had been struggling with for centuries. <b>Jesus shared these messages about how to live the best kind of life possible in a partnership with God</b>, as an alternative way of thinking (compared to the priests and rulers of the time), and the people who heard them accepted them with hunger. These messages were the <b>basis of many people's conversion</b>.</p>	<p>Silent Round Robin (Supplementary Teaching Material 1)</p> <p>Galilee Facts (Appendix F)</p> <p>Galilee PowerPoint slides (flash drive)</p> <p>Student Bibles</p> <p>Student Bibles</p>



FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>Student reflections on sermons they have heard or would like to hear.</p>	<p><b>PAIR-SHARE</b> Play some music and invite students to pair up with their Clock Partner 3 to discuss the following questions:</p> <ul style="list-style-type: none"> <li>• <i>What is the <b>most powerful sermon you've ever heard?</b> Why? What made you remember it?</i></li> <li>• <i>What <b>kinds of topics</b> do you think <b>pastors should preach about</b> more than they do?</i></li> </ul>	<p>Music of your choice</p>
<p>The Sermon on the Mount is the most powerful sermon ever preached.</p>	<p><b>SHARE/ CHALLENGE</b> The entire Bible is full of incredible messages from God, but it's the words of Jesus in the <b>most powerful sermon ever preached</b> that we will look at over the next few weeks. Some see this sermon as the highest moral standard possible, while others see the social gospel (a way to bring the kingdom of God to Earth through human effort). Either way, the words that Jesus shares in <b>His Sermon on the Mount</b> show us how we can <b>live our lives with Jesus</b>. They also <b>give us hope and sympathy</b> in a crazy world. One scholar once suggested that <b>if all we had from the whole Bible was the Sermon on the Mount, we would know enough about God and how to be saved</b>. These few chapters in the book of Matthew are clearly important! Perhaps you could challenge yourself to memorize this mini Bible so that no one can ever take it from you, since it summarizes the main messages of Christ.</p>	
<p>People came to hear Jesus, expectantly.</p>	<p><b>EXPLAIN</b> People from <b>all over Galilee came to hear and see Jesus</b>, as well as others from Judea, Jerusalem, from Decapolis, Tyre and Sidon, and the Phoenician cities on the shore of the Mediterranean. Luke 6:18 says they all came to hear Jesus teach and to be healed of their sickness. Some of them might have heard John the Baptist, or even seen Jesus baptized in the Jordan. Some might have heard about Jesus' first miracle at Cana and wondered, "Who is this guy?" They wanted to hear Him for themselves! One thing they all hoped for was that Jesus would be the <b>deliverer that they had waited for—from the Romans</b>. The disciples may have even wondered whether this would be the day that Jesus declared His plans to become king. There would have been an electric expectation in the air as people from all over waited on a grassy hillside.</p>	
<p>The difference in teaching and preaching.</p>	<p><b>READ &amp; RESPOND</b> Invite students to silently read <b>Matthew 5:1–2</b> and <b>Matthew 7:28–29</b> and then respond to the following questions:</p> <ul style="list-style-type: none"> <li>★ • <i>What do you notice about <b>what Jesus does at the beginning of his sermon?</b> (He sees that there are too many people, so He goes up the mountain so they can all hear Him. Then, instead of standing to preach, He sits down. Actually, He doesn't preach, He teaches.)</i></li> <li>• <i>What is the <b>difference between teaching and preaching?</b></i></li> <li>• <i>Do you think preaching or teaching is more likely to draw "followers"?</i></li> <li>• <i>How did the crowd respond at the end of Jesus' sermon? How do you think you would have responded?</i></li> </ul>	
<p>Jesus sat because this was what a teacher was expected to do while teaching.</p>	<p><b>SHARE</b> • <b>Why did Jesus sit down instead of stand?</b></p> <p>"It is reasonable to conclude that, in harmony with ancient custom, Jesus usually sat as He taught and preached (see Matt. 13:1; 24:3; Mark 9:35; . . . ). This was the usual manner of the rabbis. <b>A teacher was expected to sit while teaching</b>. On this occasion, at least, the multitude also sat down on the grass. (DA 298)." - Nichol, <i>The Seventh-day Adventist Bible Commentary</i>, vol. 5, p. 323.</p> <p><b>SHARE</b> Maybe you've read this sermon before. As we look at it now, let's hear it with new ears. Imagine Jesus' voice echoing across the mountainside and down into the valley before Him. Jesus' words weren't insipid or passive; they reached into the heart of every person sitting there near Him.</p>	



# EXPLORATION · Animated/Engaged Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
The people were astonished by Jesus' teachings.	<p><b>ASK</b> • At the end of His sermon, the <b>people were astonished</b>. (Matt. 7:28, 29) <b>Why?</b> They'd never heard anything like this before! This man, Jesus, hadn't been to seminary; He wasn't a member of the Sanhedrin, yet He had the audacity to say, six times, "You have heard. . . . But I say to you . . ." He had real authority! This was radical, revolutionary, and revelatory for everyone who was listening. (Source: "Friend of God-1 The Beatitudes by David Asscherick," youtube.com/watch?v=in21OupAznw )</p>	
Jesus messages were radical, revolutionary, and revelatory.	<p><b>WRITE</b> Write the following three words on your board, and have students <b>look up the meaning</b> of each word:</p> <ul style="list-style-type: none"> <li>★ - <b>Radical</b></li> <li>- <b>Revolutionary</b></li> <li>- <b>Revelatory</b></li> </ul> <p>Then invite students to write these three words into their Encounter Journals (or on their mind maps). As you look at Jesus' sermon over the next few weeks, invite students to look for and write down some of <b>Jesus' messages that were radical, revolutionary, and revelatory</b> under each of these three headings.</p>	Encounter Journals or mind maps
A full picture of the Sermon on the Mount.	<p><b>LISTEN/DO</b> Share that both <b>Luke and Matthew wrote about this sermon</b>. Matthew's version is three times longer than Luke's and is more devotional in its style, while Luke focuses more on a historical narrative. - Nichol, <i>The Seventh-day Adventist Bible Commentary</i>, vol. 5, p. 323. We will look primarily at Matthew's version.</p> <p>Invite students to <b>listen to the entire Sermon on the Mount</b> (Matthew 5-7) on your <b>audio Bible</b> (it should take about 20 minutes). As students listen, invite them to follow along in their personal Bibles (alternatively, distribute photocopied chapters for students to mark),</p> <ul style="list-style-type: none"> <li>- underlining statements that stand out most to them, and</li> <li>- on Post-it Notes, writing any questions they have about anything Jesus said.</li> </ul>	Audio Bible: The Bible Experience (See Grade 9 Resource Kit) Student Bibles
Sub-themes from Jesus' sermon.	<p><b>DO</b> Have each group take their mind maps that were previously created and list the <b>main sub-themes in Jesus' sermon</b>. Students will add personal notes and insights to their mind maps as the sermon is explored. Also, have students stick their Post-it Note questions around their mind maps, and be sure to address each question at some point over the next few weeks.</p> <p>★</p> <p><b>READ [HOMEWORK]</b> Distribute copies of Humble Hero and have students read chapter 31, "<b>The Sermon on the Mount</b>" (pp. 134-140). Alternatively, students may want to listen to it here: <a href="http://ellenwhiteaudio.org/">ellenwhiteaudio.org/</a></p> <p>★ Ask students to <b>pray before they read or listen</b> that <b>God will speak personally to them</b>. Then ask students to <b>write down at least five personal takeaway messages</b> that God is speaking to their hearts. Invite students to volunteer to share these messages with the rest of the class.</p>	Mind maps  <i>Humble Hero</i> (Resource Kit)



# EXPLORATION · Animated/Engaged Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>Exploring Jesus' messages in the Beatitudes.</p> <p>Reflecting on personal messages from the Beatitudes.</p> <p>Students synthesize one new insight from what has been learned so far.</p>	<p><b>3. THE BEATITUDES (Matt. 5:1–12) (100 min.)</b></p> <p><b>EXPLORE</b> ★ Jesus spoke about blessing us at the very beginning of His message on the mount. Explore His messages in the inductive Bible study, <b>The Be-Attitudes</b> (Matt. 5:1–12)</p> <p><b>PAIR-SHARE OR JOURNAL</b> ★ Invite your students to meet with a friend to <b>share their thoughts on the following questions</b>, or alternatively, have students reflect and <b>respond to these questions in their Encounter Journals</b>. Play some reflective music while students do this.</p> <ul style="list-style-type: none"> <li>• <i>What does it mean to you to be blessed by Jesus?</i> (God's blessings are separate from life's circumstances and means that God is watching over me and my future, despite what happens to me. Knowing that I'm blessed means that I can live securely in this tumultuous world in safety with Him.)</li> <li>• <i>Which of the beatitudes characteristics are you personally most challenged by?</i></li> <li>• <i>Which blessing from Jesus do you need most right now?</i></li> </ul> <p><b>DO</b> ★ Invite students to take a Post-it Note and do a <b>60-second write</b> on <b>one new insight</b> they have learned so far. Then have students <b>add this to their group's mind map</b>. Invite students to look for and write down some of <b>Jesus' messages that were radical, revolutionary, and revelatory</b> under each of these three headings.</p>	<p>The Be-Attitudes inductive Bible study (Appendix G: Teacher to print from flash drive)</p> <p>Be-Attitudes Question Cards (Appendix H: Teacher to print from flash drive)</p> <p>Encounter Journals</p> <p>Reflective music</p> <p>Post-it Notes</p> <p>Mind maps</p> <p>Encounter Journals</p>
<p>What not enough salt, too much salt, and just the right amount of salt taste like.</p> <p>The value and source of salt.</p>	<p><b>4. Salt (Matt. 5:13) (40 min.)</b></p> <p><b>PREPARE</b> <b>Note: Before you teach the following class, please be sure to purchase the following food: Raw cashews and salted cashews, unsalted and salted pretzels and popcorn, fresh cucumber or tomato, and salt.</b></p> <p><b>DO</b> Invite a volunteer student to come to the front of the classroom to sample the following food (all without salt): unsalted cashew nuts, unsalted pretzels, unsalted popcorn, fresh cucumber or tomato. Then invite them to sample the same foods, but this time with a little salt. Then give the same student another slice of cucumber or tomato with too much salt.</p> <p><b>ASK</b></p> <ul style="list-style-type: none"> <li>• <i>How does salt change food?</i></li> <li>• <i>Where does salt come from?</i></li> <li>• <i>Why is salt valuable?</i></li> </ul> <p><b>WATCH/DO</b> Watch <b>"This Is Where Your Salt Comes From"</b> (8:06 min.) which shares how salt is harvested and the value of salt in the food industry. One worker states, <i>"Doesn't it make sense to use the best quality salt to enhance the quality of your food, than just using the cheapest ingredient possible?"</i></p> <p><b>(Note: You may want to only show the first 2–3 minutes of this video because it is a little long.)</b></p>	<p>Raw and salted cashews, unsalted and salted pretzels, fresh cucumber or tomato. Salt.</p> <p>"This Is Where Your Salt Comes From" <a href="https://www.youtube.com/watch?v=um7Qcl8-XiM">youtube.com/watch?v=um7Qcl8-XiM</a></p>





FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>Words associated with God's law.</p> <p>The same God who shared the Ten Commandments was now sharing this sermon.</p> <p>Jesus didn't come to abolish but to fulfill the law.</p> <p>The Jews needed to hear this message again; a message of love for their hearts—not for rules.</p> <p>Jesus enhances the messages in the Old Testament about the Law.</p> <p>Biblical truth is not relative and doesn't change throughout generations.</p>	<p><b>5. The Law (Matt. 5:17–47)</b> (100 min.)</p> <p><b>DO</b> Invite students to form two groups to do a relay race to the question (two teams write key words on the board about what they know):</p> <ul style="list-style-type: none"> <li>★ <b>What do you know about God's Law?</b></li> </ul> <p>(<b>Note:</b> Students should all have some prior knowledge about this, since it was explored in the Hosea unit last term.)</p> <p><b>DO</b> Invite each group to <b>share their lists of words or concepts associated with God's Law.</b></p> <p><b>SHARE</b> This same God who had announced the <b>Ten Commandments with thunder and lightning on Mount Sinai</b> was now sharing the <b>same principles of the same law</b> under a summer sky, on a peaceful mountain beside a lake. After Egypt, God's people needed to be impressed with God's majesty and His great love (as seen in their experiences in the wilderness). Now Jesus explained with great love and tenderness these same kingdom principles.</p> <p><b>WATCH</b> Watch the <b>Matthew DVD's</b> depiction of Jesus sharing this message (6 min.), based on <b>Matthew 5:17–48.</b></p> <p><b>WRITE</b> Invite students to <b>write two questions they have about this short passage</b> in their Encounter Journals. Then invite students to pair up with Clock Partner 7 to <b>share their questions</b> and attempt to <b>answer their partner's questions.</b> Then open the discussion for the whole class, so that all students can share their thoughts on each other's questions.</p> <p>★</p> <p><b>DISCUSS</b> You may choose to have students discuss the following questions as well:</p> <ul style="list-style-type: none"> <li>• Have you ever <b>blindly followed rules or rituals?</b> (Explain)</li> <li>• What conclusions can you <b>take away</b> from Jesus' message here?</li> </ul> <p><b>EXPLAIN</b> Jesus doesn't make a distinction between the ceremonial, civil, or moral law (first five books of the Old Testament [OT]) and the Prophets (the rest of ancient Scripture). But He does affirm all of God's will as recorded in the Hebrew Scriptures, showing its continuity. <b>Jesus fulfills the OT Scriptures, "filling it up" and giving it fuller meaning.</b> By saying that not even one jot (the smallest part of a letter) will be removed, Jesus emphasizes the endurance of Scripture (the OT), even in the new era that He is a part of (Andrews Study Bible notes, p. 1254). "He had not come to abolish any part of the Scriptures He Himself had given (1 Peter 1:11; PP 366), and which testified of Him (John 5:39; cf. Luke 4:21)." - Nichol, <i>The Seventh-day Adventist Bible Commentary</i>, vol. 5, p. 332.</p> <p><b>SHARE</b> With this in mind, we can conclude that <b>biblical truth is not relative.</b> It's <b>not about what you think or feel is right.</b> It's about what God says is right, through the Old Testament prophets, and then through Jesus. As we journey through life, we should <b>hold tight onto the Bible</b> and never minimize what God has given us in His Word.</p>	<p><i>Matthew</i> DVD (Grade 9.2B Resource Kit) or "Matthew 5:17–48 – But I Say to You," <a href="https://www.youtube.com/watch?v=0lf0fhi8DFE">youtube.com/watch?v=0lf0fhi8DFE</a></p> <p>Encounter Journals</p>



# EXPLORATION · Animated/Engaged Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>Visual expressions about the law of God.</p> <p>It's what is in our hearts that really matters to God. Our actions are secondary.</p> <p>Mathematical equations of righteousness, Jesus, and humankind.</p> <p>A parable about a man who becomes a baker but doesn't know to bake with flour.</p>	<p><b>CREATE</b> ★ Distribute a copy of the <b>Law Quotes</b> from the book <i>Thoughts from the Mount of Blessing</i> and invite students to <b>read the quotes</b> and <b>select one</b> that speaks to them. Then have students design a meme (either with art supplies or on their computers) that visually expresses the message of the quote. Have students stick their memes around the classroom walls in a place of their choice.</p> <p><b>SHARE</b> Each of the law quotes essentially gets to the heart of the matter—the fact that it's not all about the outward expression, it's <b>what's in the heart that counts</b>. In contrast, many of the Jewish leaders upheld a system of religion that was about keeping the rules rather than bringing a person to God. (Remember though, that we can't paint all Pharisees with a negative brush. Although many of them were against Jesus, quite a number of them and also of the priests [predominantly Sadducees] became believers [see Acts 6:7; 15:5].)</p> <p><b>RIGHTEOUSNESS</b></p> <p><b>WRITE</b> Have students do a <b>60-second write</b> in their Encounter Journals to the following:</p> <p>★ • <b>Define righteousness.</b></p> <p><b>DISCUSS</b> Invite students to share their definitions and <b>create a list of key words</b> on the board. Then create a <b>class definition</b>.</p> <p><b>SHOW</b> Righteousness is doing right, following God's law. It is love. But the simplest definition of righteousness is:</p> <p style="padding-left: 40px;"><b>Righteousness = Jesus</b></p> <p style="padding-left: 40px;"><b>Jesus = Righteousness</b></p> <p>So the only way we can get righteousness is:</p> <p style="padding-left: 40px;"><b>Humankind + Jesus = Righteousness</b></p> <p>If this is true, then,</p> <p style="padding-left: 40px;"><b>Humankind = nothing</b></p> <p>This might be confronting. <b>We can't produce any righteousness on our own</b>, although in the eyes of heaven, we are worth everything (even the death of God's Son). Without Jesus, we have no righteousness at all. It's not something that we can produce or store up. <b>Isaiah 64:6</b> says that "all our righteousnesses are as filthy rags." (Source: Morris Venden, <i>95 Theses of Righteousness by Faith</i> (Nampa, Idaho: Pacific Press, 2003), pp. 17, 18.)</p> <p><b>READ</b> Read the story "<b>The Baker</b>," about a man who opens a bakery but doesn't use a main ingredient.</p> <p><b>DISCUSS</b> • <i>What is the <b>moral behind this story</b>, as it relates to righteousness?</i></p> <p><b>EXPLAIN</b> <b>Zephaniah 2:3</b> says, "Seek righteousness." Many people seek righteousness because they think it's the way to get to Jesus. They think that if they do all the right things, they will be righteous. But the key is to <b>seek Jesus</b>. When we know Him, His righteousness is ours—it covers our sin. A relationship with Jesus will make <i>all</i> the difference in your life.</p>	<p>Law Quotes (Appendix I: Teacher to print from flash drive)</p> <p>Art supplies or computers</p> <p>Encounter Journals</p> <p>The Baker (Appendix J: Teacher to print from flash drive)</p>



# EXPLORATION · Animated/Engaged Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
True and false statements about righteousness.	<p><b>DO</b> Distribute a copy of <b>Righteousness: True or False?</b> to each student. Give them two minutes to read the statements and mark each with a "Yes" or "No." Once they have finished this, have students stand and find a partner. Play some music, and have students explain their answers to their partners. Have students swap partners multiple times.</p>	<p>Righteousness: True or False? (Appendix K: Teacher to print from flash drive)</p>
The role of works and faith in our relationship with God.	<p><b>SHARE</b> You may want to further explain that our <b>good works aren't the basis of our salvation.</b> Jesus saves anyone who accepts Him as their Best Friend, and all we have to do to be saved is accept that gift. But the closer we come to Jesus, the more we want to flee from the things that will hurt Him and our relationship with Him.</p>	<p>Music of your choice.</p>
Synthesis of what has been learned on righteousness.	<p><b>READ [EXTENSION]</b> Read and discuss <b>James 2:14–26</b> to explore the <b>relationship between faith and works.</b> Consider the fact that Abraham left Ur by faith alone. On the other hand, it took a lot of works for the Israelites to get to Canaan! Both examples show that our relationship with God needs faith as well as works, and we cannot be stagnant—but we can be constantly learning, growing, seeking, and sharing Him.</p>	<p>Encounter Journals</p>
The impact of human-focused righteousness.	<p><b>WRITE</b> ★ Invite students to <b>write</b> in their Encounter Journals <b>one takeaway from what they have learned.</b> Then invite them to find someone they haven't yet spoken to today to share their thoughts.</p> <p><b>SHARE</b> Jesus' message tells us that <b>we need more than humanly manufactured righteousness</b> such as the scribes and Pharisees offered (Matt. 5:20). He sets the bar so high in sharing that <b>only God's righteousness</b> (which we can receive only as a <b>gift from Jesus Himself</b>) <b>will save us.</b></p>	
Some of the laws found in the torah.	<p><b>PAIR-SHARE</b> Invite students to meet with their Clock Partner 1 to pair-share their thoughts on the following questions:</p> <ul style="list-style-type: none"> <li>• <i>Do you know <b>anyone who has abandoned a relationship with God</b> because of another <b>person's rigid belief system?</b></i></li> <li>• <i>What <b>advice</b> could you give them?</i></li> </ul>	<p>Computers, Internet: "A List of the 613 Mitzvot (Commandments)," <a href="http://jewfaq.org/613.htm">jewfaq.org/613.htm</a></p>
The righteousness of Jesus was ultimately about the heart's motives.	<p><b>RESEARCH</b> Give students ten minutes to research the <b>613 laws found in the torah</b> and select two to share with the rest of the class. (Alternatively, you may want to share four laws, relating to the Sabbath, from Appendix L.)</p> <p><b>SHARE</b> Share that the scribes and Pharisees were very particular about following the 613 laws found in the Mishnah (the traditional writings of the Jews) —the exact letter of the law. In contrast, the <b>righteousness that Jesus demanded was about the heart's motive rather than the external actions.</b> It was about the underlying principles of the law. (Jesus gave examples of this in verses 21–48, as seen in the next activity.)</p>	<p>Torah laws about the Sabbath (Appendix L)</p>
Further insights into other aspects of the law that Jesus explained.	<p><b>DO</b> ★ Place the following <b>five station titles</b> around the classroom, along with the <b>readings and discussion questions.</b> Each student should receive their own copy of the Scripture reference, the reading, and questions:</p> <ul style="list-style-type: none"> <li>- <b>A Spirit of Hate</b></li> <li>- <b>Making Things Right</b></li> <li>- <b>Imagined Immorality</b></li> <li>- <b>Surrendering Self</b></li> <li>- <b>The Blessing of Marriage</b></li> </ul>	<p>Station Titles (Appendix M: Teacher to print from flash drive)</p> <p>Law Station Readings and Questions (Appendix N: Teacher to print from flash drive)</p> <p>Encounter Journals</p>





FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>How does others' approval motivate us to help others?</p> <p>The Pharisees believed righteousness revolved around their giving, prayers, and fasting.</p> <p>Reasons we give others gifts, and the kinds of gifts God wants from us.</p> <p>What the firstfruits of our giving look like.</p> <p>What true giving really means.</p>	<p><b>5. GIVING, PRAYER, AND FASTING (MATT. 6:1–18)</b> (300 min., including in-class assessment time)</p> <p><b>GIVING (Stewardship)</b></p> <p><b>PAIR-SHARE</b></p> <ul style="list-style-type: none"> <li>• When did you last <b>boast on social media about something good you did for someone?</b></li> <li>• To what extent does <b>others' approval</b> drive your <b>motivation to help others?</b></li> </ul> <p><b>SHARE</b> <b>Giving, prayer, and fasting</b> were most likely the <b>three most commonly observed forms of Pharisaical "righteousness" in Jesus' day.</b> Jesus didn't speak against these acts, but He made a point about the heart's motives being the focus.</p> <p><b>SHARE [EXTENSION]</b> "From a discussion of true righteousness (ch. 5) Christ now turns to the practical application of righteousness to the duties of the citizen of the kingdom of heaven (ch. 6; see DA 312). Christians are to avoid making a show of their acts of worship and benevolence. In three examples—acts of charity (vs. 2–4), prayer (vs. 5–8), and fasting (vs. 16–18)—Jesus contrasts the old practices of Judaism with the exalted ideals of the kingdom of heaven." - Nichol, <i>The Seventh-day Adventist Bible Commentary</i>, vol. 5, pp. 343, 344.</p> <p><b>PAIR-SHARE</b></p> <ul style="list-style-type: none"> <li>• What kinds of <b>gifts do you like to give someone you love</b> (family member, friend, boyfriend/girlfriend)?</li> <li>• What makes <b>you want to give gifts</b> to someone?</li> <li>• What kinds of <b>gifts can you give to God?</b></li> <li>• Is there anything that <b>God needs or asks for you to give Him?</b></li> </ul> <p><b>WATCH</b> Watch the short video "<b>Firstfruits</b>" (3:30 min.), which explores the principal of the firstfruit and why it's central to our giving. Putting God first with our finances is important, and it challenges us to put God first in every aspect of our lives. God shouldn't be given the leftovers.</p> <p><b>ASK</b></p> <ul style="list-style-type: none"> <li>• <b>Do you tithe? (Why or why not?)</b></li> </ul> <p><b>EXPLORE</b> ★ Distribute a copy of the inductive <b>Bible study Giving</b> (Matt. 6:1–4), and invite students to read the Bible references, discuss, and note what the Bible shares about tithing, as well as their personal responses to the first part of this study in their Encounter Journals.</p> <p><b>DO</b> In their Encounter Journals have students do a <b>60-second write</b> to the following question:</p> <ul style="list-style-type: none"> <li>• <b>What does the Bible say about tithing?</b></li> </ul> <p><b>MINGLE</b> Invite students to share their 60-second summaries with three different students. Students should give one compliment and one suggestion to what each person has written.</p>	<p>"Firstfruits": danstevers.com/ store/firstfruits/</p> <p>Inductive Bible study: Giving (Appendix O: Teacher to print from flash drive)</p> <p>Encounter Journals</p> <p>Pen</p>



# EXPLORATION · Animated/Engaged Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>Summarize the key messages of the study on tithe.</p>	<p><b>SUMMARIZE</b> <b>Draw your students' attention to some of the key points:</b> The Bible clearly states that God is the owner of this world and has given His blood to redeem it. Everything in it rightfully belongs to Him. God has asked us to be stewards of it, which means that the things we have—our money and possessions—are not really ours. They have actually been entrusted to us from God to do His work. He also tells us that if we're faithful in giving Him tithes and offerings, He will make the rest of our money go further—to the extent where there will be so many blessings that there won't be room to receive them.</p> <p><b>DISCUSS</b></p> <ul style="list-style-type: none"> <li>• <b>Do you know of people outside of the Seventh-day Adventist church who tithe?</b> (Invite students to look up some of the following names: William Colgate, John D. Rockefeller Sr; Henry John Heinz; James Cash Penney, James L. Kraft, Milton Snavely Hershey. These successful business men have tithed and have been very successful. The Bible also tells us that Abraham and Jacob paid tithe, and many other pillars of our faith likely did also, beyond the pages of the Bible. (Gen. 14:18–20; Gen. 28).</li> <li>• <b>How has this study changed your perspective on what tithing really means?</b> <i>What questions do you still have?</i></li> </ul>	
<p>God blesses when we are faithful to His ways.</p>	<p><b>WATCH</b> Watch the video "<b>Cheerful Giver</b>" (1:35 min.), which explores the biblical principles about giving, the fact that God owns everything, so we are giving back what is already His, and the fact that God blesses us when we are faithful to follow His ways.</p> <p><b>PRAYER</b></p> <p><b>Note: A whole section on prayer will be explored in depth in the final Grade 10 unit, Living in the Waiting. Due to time restraints, prayer will be looked at only briefly here, in the context of the Lord's Prayer.</b></p>	<p>"Cheerful Giver" <a href="http://sermonspice.com/product/64642">sermonspice.com/product/64642</a></p>
<p>The Lord's Prayer is powerful across cultures.</p>	<p><b>WATCH</b> Watch the short video "<b>Our Father</b>" (1 min.), which shares the <b>Lord's Prayer in different languages.</b></p> <p><b>SHARE</b> God does hear everyone, everywhere.</p>	<p>"Our Father": <a href="https://vimeo.com/91016435">vimeo.com/91016435</a></p>
<p>Student's initial thoughts about prayer.</p>	<p><b>PAIR-SHARE</b> Invite students to find their Clock Partner 7 to share their thoughts on the following questions:</p> <ul style="list-style-type: none"> <li>• <i>What do you think most <b>people</b> pray about?</i></li> <li>• <i>When you pray, what do <b>you</b> most pray about?</i></li> </ul>	
<p>Prayers in Jesus' day were usually in temples, in synagogues, or on street corners.</p>	<p><b>EXPLAIN</b> "The Temple and synagogues were . . . the usual places of prayer" in Jesus' day. People would stand for hours in the morning and evening, praying for all to see. Sometimes the Pharisees would pray on street corners for all to hear and later, certain prayers were designated specifically for different activities (sitting, walking, riding, or lying in bed.) - Nichol, <i>The Seventh-day Adventist Bible Commentary</i>, vol. 5, p. 345. In His sermon, Jesus addressed everyone personally (in the singular tense), showing them a very different way to pray.</p>	



# EXPLORATION · Animated/Engaged Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
Exploring the Lord's Prayer.	<p><b>DO</b> ★ Then, while students are still in pairs, distribute a copy of <b>The Model Prayer</b> (Matt. 6:9–13) to each student. Invite students to <b>mark, consider, and discuss</b> the <b>different parts of this prayer</b> that Jesus modeled, line by line (you will notice two versions on the handout: NKJV and NLT). Then have them discuss the following question:</p> <ul style="list-style-type: none"> <li>• <b>What stands out to you most about Jesus' prayer?</b></li> </ul>	The Model Prayer (Appendix P: Teacher to print from flash drive)
Exploring the messages in the Lord's Prayer in more detail.	<p><b>DISCUSS</b> Open the discussion to the whole class, inviting <b>students to share their responses</b>. Share that <b>Jesus' prayer models important principles about how we can approach the Lord of the universe as our best Friend</b>. (Throughout the discussion, you may also want to add comments from <i>The Seventh-day Adventist Bible Commentary</i> notes on the Lord's Prayer.)</p> <p><b>SHARE</b> What we pray in secret (v. 4) God sees and understands. "Prayer does not provide God with information of what He would otherwise be unaware, nor is it intended as a means of persuading Him to do what He would otherwise be unwilling to do. <b>Prayer links us with the Omniscient One</b>, and conditions our wills to cooperate effectively with His will." - Nichol, <i>The Seventh-day Adventist Bible Commentary</i>, vol. 5, p. 345. Our prayers should be sincere, simple, and from our hearts.</p>	<i>The Seventh-day Adventist Bible Commentary</i> Notes: The Lord's Prayer (Appendix Q)
Exploring in more detail what the Bible says about prayer.	<p><b>EXPLORE</b> ★ Explore what the Bible says on the topic of prayer in more depth through the <b>inductive Bible study, The Power of Prayer</b>. (Note: Your students will do a Silent Card Shuffle activity in the middle of this inductive study, as a break, so please have this activity ready. For more information, see Appendix R.)</p>	The Power of Prayer (Appendix R: Teacher to print from flash drive)
What we should be careful of when we pray.	<p><b>ASK</b> • <i>Is there anything we should be wary of when we pray?</i></p> <p><b>SHARE</b> We should be <b>wary of any type of prayer that isn't biblical</b>. Jesus warns about the "<b>vain repetitions</b>" and "<b>much speaking</b>" of heathen prayers, characteristics that had been adopted by the Pharisees. Jesus tells us, "Do not be like them. For your Father knows the things you have need of before you ask Him." Matt. 6:8. We don't need to include any rituals in our prayers to God. Rituals often lead to idolatry, and are contrary to what God asks of us.</p>	Prayer Silent Card Shuffle (Appendix R: Teacher to print from flash drive)
The dangers of centering prayer and other spiritual formation practices.	<p><b>EXPLAIN</b> Share that there is a <b>dangerous form of prayer</b> in some Christian circles today, called <b>centering prayer</b>. "While true biblical meditation is thought-filled and active, the goal of centering prayer is to clear one's mind from all thoughts and concerns until consciousness ceases (known as entering "the silence") so that one can more clearly hear the voice of God within."—Melody Mason, <i>Daring to Ask for More</i> (Nampa, Idaho: Pacific Press, 2014), pp. 230, 231</p> <p>"Rather than directing our minds to see Christ as our Intercessor in the heavenly sanctuary (where the Bible states His physical presence is—not inside us), and rather than inspiring us to pray to Christ through the Holy Spirit (which lives inside us as long as we obey God—see Acts 5:23), people are deceived into thinking they can come right into Christ's actual presence whenever they choose, communicating with Him directly through "mind stilling" practices such as contemplative prayer, centering prayer, prayer labyrinths, guided imagery, and so on."—Mason, <i>Daring to Ask for More</i>, p. 228</p> <p>You may wish to share more about the <b>dangerous forms of prayer and meditation</b> from the book <i>Daring to Ask for More</i> (chapter 23) by Melody Mason. Have students read this chapter and discuss how to identify and avoid these dangers. Identify the danger of basing your faith around feelings and experiences rather than Scripture.</p>	Book: <i>Daring to Ask for More</i> , chapter 23. (Resource Kit)



# EXPLORATION · Animated/Engaged Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
A story of how prayer can change lives.	<p><b>WATCH</b> Watch the movie <b>War Room</b> (120 min.), which shares the story of a seemingly together family who struggle with various issues and how the power of prayer brings transformation and peace to their challenges.</p> <p><b>DISCUSS</b> • <i>How has this film changed or challenged the way you view prayer?</i></p> <p><b>SHARE</b> We should remember that it's not a room that makes our prayers effective, but coming to God regularly, humbly, to seek a closer walk with Him in all aspects of our lives.</p>	DVD: War Room (Resource Kit)
The reason we pray is to communicate with God as a friend and bring us closer to Him.	<p><b>READ</b> Share the following quote: "In order to commune with God, we must have something to say to Him concerning our actual life. Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him." —Ellen G. White, <i>Steps to Christ</i> (Nampa, Idaho: Pacific Press, 1999), p. 93</p> <p><b>NOTE: Prayer will again be explored on a more personal level in the final Grade 10 unit, Living in the Waiting.</b></p>	
Defining fasting.	<p><b>FASTING</b></p> <p><b>ASK</b> After showing the multitude a different way of praying (compared to the scribes and Pharisees), Jesus then spoke about fasting, another ritualistic practice that was common in the day.</p> <ul style="list-style-type: none"> <li>• <b>What is fasting?</b></li> <li>• <i>Have you ever fasted?</i></li> </ul>	
Jesus speaks about fasting.	<p><b>READ</b> Invite a student to read aloud <b>Matthew 6:16–18</b>, where Jesus speaks about fasting.</p> <p><b>DISCUSS</b></p> <ul style="list-style-type: none"> <li>• <i>What was at the heart of Jesus' message here about fasting?</i></li> <li>• <i>What does this mean for us?</i></li> </ul>	Student Bibles
Jesus redefined fasting and shared what it should be.	<p><b>EXPLAIN</b> <b>Fasting in ancient times fasting involved looking sad and heaping ashes on your head to show how unhappy you were.</b> The Pharisees fasted religiously every Monday and Thursday. Jesus said if we fast, that it shouldn't be done as a ritual, but to <b>reach the poor and needy</b> (see Isa. 58:3–9) and our appearance should actually be joyful!—<i>Andrews Study Bible notes</i>, p. 1256</p> <p>Jesus' taught that fasting is to be a personal experience—something you do because of a need you have; not as a pious formality or to earn a reputation for being spiritual. - Nichol, <i>The Seventh-day Adventist Bible Commentary</i>, vol. 5, p. 349. A misconception is that fasting is related only to food, but fasting can relate to other things we abstain from. <b>True fasting should be the fulfillment of Isaiah 58</b>—grasping onto the invisible things of God and submitting the visible things that we depend on.</p>	



# EXPLORATION · Animated/Engaged Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>What the Spirit of Prophecy shares about when to fast.</p>	<p><b>SHARE</b> In the <b>Bible, whenever people fasted and prayed, God worked mightily on their behalf.</b> (Deliverance from enemies, supernatural deliverance from prison, outpouring of the Holy Spirit, etc.) In her book <i>Daring to Ask for More</i>, Melody Mason shares that “Ellen White has written a number of reasons why and when we should consider fasting. Consider the following:</p> <ul style="list-style-type: none"> <li>- We should fast when searching out essential truths so our understanding is clear.</li> <li>- We should fast when seeking the heavenly wisdom that God has promised.</li> <li>- We should fast when seeking God’s direction in making important plans.</li> <li>- We should fast when dedicating our talents to God’s service.</li> <li>- We should fast when requesting God’s help in a crisis.</li> <li>- We should fast when contending with demonic oppression.</li> <li>- We should fast when seeking God for more laborers for the harvest.</li> <li>- We should fast for unity among church members.</li> <li>- We should fast when seeking heart cleansing and spiritual renewal.</li> <li>- We should fast when seeking to overcome spiritual temptation.</li> <li>- We should fast when seeking to develop an appetite for plain food.</li> <li>- We should fast when seeking to conquer disease (for a meal or two).”</li> </ul> <p style="padding-left: 40px;">Mason, <i>Daring to Ask for More</i>, pp. 174, 175</p> <p>(For full references to the Spirit of Prophecy for each of these points, see the book, <i>Daring to Ask For More</i> in your Resource Kit.)</p>	
<p>The purpose of fasting when we pray.</p>	<p><b>EXPLAIN</b> “We must remember that there is no merit in the fast itself; the purpose of fasting is to change our hearts and bring us into a deeper consecration to God... it is a means of cleansing the heart of distractions and helping us have a more receptive frame of mind to what God wants to do in our lives and through our prayers.” – Mason, <i>Daring to Ask for More</i>, pp. 173, 174. <b>(Please Note: If time permits, explore some of the times in the Bible when God’s people prayed and fasted.)</b></p>	
<p>Things we can fast from.</p>	<p><b>DISCUSS</b></p> <ul style="list-style-type: none"> <li>• <i>What kinds of things can you fast from?</i> (You can fast from many things—<b>food, technology, sugar, or anything that consumes you</b>—so that you can focus completely on your walk with God.)</li> <li>• <i>How can our fasting help the poor and needy?</i></li> </ul>	
<p>It’s very easy to feel indifferent about others who are less fortunate—yet there is always someone worse off than we are.</p>	<p><b>WATCH</b> Watch “<b>Depraved Indifference</b>” (7:55 min.), a passionate plea to think beyond our own lives and what we have to those who need our compassion and help.</p> <p><b>ASK</b></p> <ul style="list-style-type: none"> <li>• <i>What is your response to this video?</i></li> </ul>	<p>“Depraved Indifference” youtube.com/ watch?v=UWHJ6-YhSYQ</p>
<p>What the Bible says about helping orphans.</p>	<p><b>RESEARCH</b> In groups of two, have students <b>use a concordance to research what the Bible says about helping orphans.</b> Then, in their Encounter Journals, have each student finish the following statements in relation to orphans:</p> <p style="padding-left: 40px;"><b>God calls me to . . . So I would like to . . .</b></p>	<p>Bible Concordance Student Bibles Encounter Journals</p>



# EXPLORATION · Animated/Engaged Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>What the Bible says about helping orphans.</p> <p>Things we can fast from to make a difference to others and ourselves.</p> <p>Scientists share what fasting does to your brain.</p> <p>Adding thoughts to the group's mind map.</p> <p>Exploring some of Jesus' other messages and finding ways to creatively share them with others.</p>	<p><b>SHARE</b> There are various organizations around the world that help those less privileged. One organization that helps children and young adults is Restore a Child, which provides the basic needs of protection, nutrition, education, and healthcare for orphans and underprivileged children so that they may become fulfilled and productive adults.</p> <p><b>DISCUSS</b></p> <ul style="list-style-type: none"> <li>• <i>Have you ever really wondered what it would be like to be an orphan—to have no family to care for you; look out for you; defend you?</i></li> <li>• <i>Did you know that we were all orphans until God “adopted” us? (Read John 14:18.)</i></li> </ul> <p><b>DO</b> Invite various students to share what they discovered in the Bible about how we should care for orphans.</p> <p><b>ASK</b></p> <ul style="list-style-type: none"> <li>• <i>What do these verses tell us about how God sees the orphans in our world?</i></li> </ul> <p><b>DO</b> As a class, do the <b>Restore a Child</b> Do Fast program, reminding your students of the importance of helping other children around the world.</p> <p><b>RESEARCH [EXTENSION]</b> Invite students to <b>research</b> the latest finding on the <b>physical and spiritual benefits of fasting</b>.</p> <p><b>DO ★</b> Have students <b>add key insights from giving, prayer, and fasting to their group's mind map</b>. Invite students to consider what they might place under their headings: <b>Radical, Revolutionary, and Revelatory</b>.</p> <p><b>SUMMATIVE ASSESSMENT 2</b> In pairs, invite students to choose one of the following topics or passages. Each student will investigate a key message from Jesus from their passage, apply the message, and explore how the message changes perspectives for those who follow it. Then have students plan, script, create, and finally, share a 1–2 minute video of Jesus' message from their chosen passage. (This can take the form of a paraphrase.) Encourage students to make their videos as challenging and as engaging as possible. Messages include:</p> <ul style="list-style-type: none"> <li>• Treasures (Matt. 6:19–24)</li> <li>• Worry (Matt. 6:25–34)</li> <li>• Judging Others (Matt. 7:1–6)</li> <li>• Asking, Seeking, Knocking (Matt. 7:7–12)</li> <li>• The Narrow Way (Matt. 7:13–14)</li> <li>• Fruits (Matt. 7:15–20)</li> </ul> <p>Ensure that all of the above messages are chosen. Allow some time in class for students to plan this task.</p>	<p>Student Bibles</p> <p>For more information on Restore a Child, see <a href="http://restoreachild.org/">restoreachild.org/</a></p> <p>For information on the Do Fast Program see <a href="http://restoreachild.org/do.html">restoreachild.org/do.html</a></p> <p>Mind maps</p>



# EXPLORATION · Animated/Engaged Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>Students synthesize one new concept and share it with a partner.</p> <p>Jesus explains what it means to really follow Him.</p> <p>Jesus' teachings on the kingdom of God.</p>	<p><b>WATCH</b> Have all students submit their videos and <b>watch them together in class</b>. Discuss key messages that were brought out (you may need to draw out some messages more than others, depending on the depth and quality of your student's videos). Point out the amazing fact that <b>Jesus' messages are still so very relevant to us today</b>.</p> <p><b>DO</b> Invite students to stand and find their Clock Partner 9 to <b>share one new or interesting concept they have learned recently</b>.</p> <p><b>ASK</b> One of the reoccurring messages that Jesus shared while on Earth was about the kingdom of God.</p> <ul style="list-style-type: none"> <li>• <b>What did Jesus mean when He spoke about the kingdom of God?</b></li> </ul> <p><b>EXPLORE</b> To explore one conversation Jesus had about the kingdom of God, invite students to read <b>Matthew 19:16–30</b>. Using the SDA Bible Commentary consider what Jesus' words mean to us today.</p> <p><b>WATCH</b> After you have explored this Bible study together, watch this same short scene from the <b>Matthew DVD (2:48 min.)</b>, inviting students to see how this film producer has depicted this scene, and whether there are <b>additional insights that students notice</b> that haven't yet been discussed.</p> <p><b>ASSESSMENT [HOMEWORK]</b> Then invite students to read more about the <b>parables of the kingdom in Matthew 13</b>, as well as <b>Christ's Object Lessons, chapter 2</b>, and write a 300-word reflection on <b>what Jesus really meant when He spoke about the kingdom of God</b> and how these messages further explain what He shared in His Sermon on the Mount.</p> <p>★</p>	<p>Student Bibles</p> <p>SDA Bible Commentary</p> <p>Matthew DVD (Resource Kit)</p> <p>Or, "Jesus – It Is Hard for a Rich Man to Enter the Kingdom of Heaven," <a href="https://www.youtube.com/watch?v=WXsMPXSyf7I">youtube.com/watch?v=WXsMPXSyf7I</a></p> <p>Christ's Object Lessons (Resource Kit) chapter 2</p>
<p><b>9 INTELLIGENCES</b>    ● Verbal/Linguistic   ● Logical   ● Visual   ● Kinesthetic   ● Musical   ● Interpersonal   ● Intrapersonal   ● Natural   ● Spiritual</p>		



# REFLECTION · Heart Learning

Duration: 20 Minutes  
1 Corinthians 6:20

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>A drama about the price of freedom that Christ offers to us.</p> <p>Student reflection on the messages of Jesus and the offer of freedom in Him.</p> <p>The teacher's testimony of how Jesus' messages have changed his or her life.</p>	<p><b>ACT</b> Have two students act out the skit "<b>The Birdcage</b>" (by memory if possible).</p> <p><b>SHARE</b> It's easy to feel trapped in life's circumstances, in sin, in this world. But this same <b>Jesus who offers us freedom has spoken of ways we can live an abundant life in Him. He changes our circumstances and gives us freedom.</b> His words, spoken on that mountainside, still echo through the corridors of time into our hearts today.</p> <p>God never forces His words or His offer upon us, but He opens the cage, extends His hand, and is there to help guide us in the darkness and pain of this world, while sharing what is truly good and right—messages directly from His Father's heart. He's concerned, not about the good things we do to try to win His approval, but about the state of our hearts.</p> <p><b>READ</b> Invite your students to read <b>1 Corinthians 6:20</b>, "For <b>you were bought at a price;</b> therefore glorify God in your body and in your spirit, which are God's." (NKJV)</p> <p><b>ASK</b> • <i>Why was the <b>price of humankind so great?</b></i></p> <p><b>REFLECT</b> Distribute a copy of the following reflection questions to each student, and invite them to look back through their Encounter Journals to some of the messages Jesus shared and individually respond. As students do this, play some reflective music.</p> <ul style="list-style-type: none"> <li>• <i>How does it make you feel to know that <b>Jesus bought the birds (you) and then opened the cage</b> to offer you freedom from a tormenting enemy?</i></li> <li>• <i>Jesus didn't come to Earth just to pay the price for our lives. He came to restore our picture of God so that we could know Him and respond to His invitation of grace. Which of <b>Jesus' messages encourage you most right now?</b> Which message <b>challenges you</b> the most?</i></li> <li>• <i>Think of <b>someone you know who is in a "cage" right now.</b> (This may even be you.) How can you <b>encourage them with some of the messages of Jesus</b> that you have explored?</i></li> </ul> <p><b>TESTIFY</b> As the teacher, share about <b>a time in your life</b> when <b>Jesus' messages encouraged you.</b> Then share about a time when they <b>confronted you or challenged you.</b></p> <p><b>SHARE</b> Share that when something is changed, it's like it is new, or different now. The closer you come to Jesus, with an open heart, the more you realize that what He offers is truly amazing—and how undeserving you really are. Being near Jesus can change everything: How you see others. How you see yourself. How you see your life and its purpose. It changes the words that come out of your mouth and what you choose to put into your mind and heart</p>	<p>The Birdcage (Appendix S: Teacher to print from flash drive for two students) A birdcage with a cloth to cover it.</p> <p>Student Bibles</p> <p>Jesus' Messages Reflection Questions (Appendix T: Teacher to print from flash drive) Reflective music</p>

### 9 INTELLIGENCES

- Verbal/Linguistic
- Logical
- Visual
- Kinesthetic
- Musical
- Interpersonal
- Intrapersonal
- Natural
- Spiritual



FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>The parable of building on the rock and sand.</p> <p>The difference between the wise and foolish builders.</p> <p>Sand in Galilee can have the appearance of rock.</p> <p>The strong foundation was the difference.</p> <p>The beauty of magnified sand and what this could represent in our lives.</p> <p>What building on sand looks like.</p> <p>The difference between building on rock compared to sand.</p>	<p style="text-align: center;"><b>THE ROCK (Matt. 7:24–29)</b></p> <p><b>SHARE</b> Jesus chooses to <b>finish his sermon</b> with a <b>short, meaningful metaphor</b> that the multitude on the mountain would have instantly related to. He began by saying, "Therefore whoever hears these saying of Mine, and does them, I will liken him to a wise man who built his house on the rock." (Matt. 7:24)</p> <p><b>WATCH</b> Watch "<b>The Parable of the Wise and Foolish Builders</b>" (2:04 min.) or "<b>Two Houses</b>" (1:15 min.).</p> <p><b>COMPARE/ CONTRAST</b> Invite students to <b>read this parable</b> in <b>Matthew 7:24–29</b>, and then, in their Encounter Journals, <b>compare and contrast the wise man and the foolish man</b>.</p> <p><b>DO</b> Show your students some <b>kinetic sand</b> that sticks together unlike regular sand. Invite a few students to come to the front to build something of their choice in two minutes.</p> <p><b>SHARE</b> This kinetic sand doesn't really look like sand because it sticks together and can be formed. The <b>sand</b> in Galilee was somewhat similar, and it can have the <b>appearance of rock</b>, until water touches it. Then it crumbles like sand. Clearly the <b>difference in the houses was in the foundation</b>. One was on the rock, while the other wasn't.</p> <p><b>DISCUSS</b> The foolish builder always gets a bit of a hard time in this parable.</p> <ul style="list-style-type: none"> <li>• <i>What do you think his main reasons were for building on the sand?</i></li> </ul> <p><b>SHOW</b> Type "<b>sand magnified 250 times</b>" into Google and show your students the beautiful pictures of what sand really looks like close up, even though it appears to be boring with the naked eye.</p> <p><b>DO</b> ★ Divide your class into groups of three and give students five minutes to <b>create an analogy of what this beautiful sand might represent</b> in our lives.</p> <p><b>ASK</b> • <i>Do we ever build on what appears to be rock, when really we build on sand? (What does this look like in our lives?)</i></p> <p><b>EXPLAIN</b> This short parable was the <b>pinnacle of Jesus' message on the mount</b> (Matt. 7:24). Jesus says that anyone who hears and does what He has talked about in this sermon is like the wise man.</p> <p><b>SHARE</b> The reality is that <b>two camps exist</b>. One builds on rock, the other on sand. The difference between those two camps is:</p> <ul style="list-style-type: none"> <li>- Those who hear and put into practice (v. 24)</li> <li>- Those who hear and don't put them into practice (v. 26)</li> </ul> <p>Interestingly, <b>both camps hear the words of Jesus</b>. Both camps <b>have the opportunity to obey</b>.</p>	<p>"The Parable of the Wise and Foolish Builders" <a href="https://vimeo.com/130593967">vimeo.com/130593967</a></p> <p>OR "Two Houses" <a href="https://vimeo.com/76232353">vimeo.com/76232353</a></p> <p>Student Bibles Encounter Journals</p> <p>Kinetic sand (Resource Kit)</p> <p>Computer/Internet</p>



# REFLECTION · Soul Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>Jesus is our only sure foundation.</p> <p>What else does God tell us about building strong foundations?</p> <p>Jesus sought to show us His true character from this sermon.</p> <p>His messages are spoken directly to us today. Will we accept them into our lives?</p>	<p><b>SHOW</b> Show your students the <b>poster of a wave crashing over a lighthouse</b> with a man standing outside the door of the lighthouse and place this picture somewhere prominent in your classroom.</p> <ul style="list-style-type: none"> <li>• <i>Have you ever felt like that man?</i></li> </ul> <p>Share that only the foundation holds us strong during times like these.</p> <p><b>READ</b> Share the following quote: "In our character building we must build on Christ. He is the sure foundation—a foundation which can never be moved."—Ellen G. White, <i>Sons and Daughters of God</i> (Hagerstown, Md.: Review and Herald, 2003), p. 155</p> <p><b>EXPLORE</b> ★ Explore what God tells us about building strong foundations, by having students look up and <b>paraphrase</b> the following Bible verses in their Encounter Journals: <b>Hebrews 3:4; Psalm 104:5; Psalm 127:1</b>. As students do this, play the hymn "<b>My Hope Is Built on Nothing Less.</b>"</p> <p><b>READ</b> Share the following quote: "In the Sermon on the Mount, He sought to undo the work that had been wrought by false education, and to give His hearers a right conception of His kingdom of His own character. . . . The truths He taught are no less important to us than to the multitude that followed Him. We no less than they need to learn the foundation principles of the kingdom of God."—Ellen G. White, <i>The Desire of Ages</i>, p. 299</p> <p><b>SHARE</b> Maybe these messages of Jesus have undone something you've been told over the years that has been wrong about Jesus too? Now that we have heard Jesus' messages, we are really <b>like one of those amongst the multitude</b> that day on the mountainside. <b>He speaks these words directly to you and me.</b></p>	<p>Lighthouse with wave crashing picture (Resource Kit)</p> <p>Student Bibles</p> <p>Encounter Journals</p> <p>Rock Verses (Appendix U: Teacher to print from flash drive)</p> <p>iTunes: "My Hope is Built on Nothing Less."</p>
<b>9 INTELLIGENCES</b>	<input checked="" type="radio"/> Verbal/Linguistic <input type="radio"/> Logical <input checked="" type="radio"/> Visual <input checked="" type="radio"/> Kinesthetic <input checked="" type="radio"/> Musical <input checked="" type="radio"/> Interpersonal <input checked="" type="radio"/> Intrapersonal <input checked="" type="radio"/> Natural <input checked="" type="radio"/> Spiritual	



FOCUS	LEARNING EXPERIENCES	RESOURCES
The response of the disciples and the crowd at the end of Jesus' sermon.	<p><b>DISCUSS</b> And so, after a 25-minute sermon, where Jesus had shared so much about His heart, His disciples still sat there at His feet.</p> <ul style="list-style-type: none"> <li>• <i>What do you suppose the <b>disciples and the multitude</b> were <b>thinking or expecting at the end of Jesus' sermon</b>?</i></li> <li>• <i>What would <b>you</b> have thought or done?</i></li> </ul>	
The multitudes hang on Jesus' every word—it was like food to them.	<p><b>SHARE</b> Invite students to read <b>Matthew 7:28, 29</b> again. The <b>people were astonished at His teaching</b>. Jesus taught with authority (but unlike the scribes). Imagine how they must have felt and what ideas were flowing in their minds! Perhaps they couldn't wait to go home to tell their family or friends these radical ideas. And then they <b>followed Him</b> down the mountainside. But then the multitudes and disciples were so drawn to Jesus that they <b>didn't want to leave Him</b>. We read in other parts of the Gospels that they stayed for days, even denying themselves food, to hear Jesus speak! <b>Do we hang on His every word like they did?</b></p>	Student Bibles
Who are Jesus' disciples today?	<p><b>DISCUSS OR PAIR-SHARE</b></p> <ul style="list-style-type: none"> <li>• <i>Does Jesus still have disciples today?</i></li> <li>• <i>Would you say that all who follow Christ (Christians) are His disciples?</i></li> <li>★ <i>Why or why not?</i></li> <li>• <i>What does it take to be a disciple?</i></li> <li>• <i>A true disciple walked so closely behind his master that he became covered in the dust of the feet of his master. Do you know someone who follows Jesus this closely?</i></li> </ul> <p><b>SHARE</b> Jesus' disciples and followers weren't always proud to be associated with Him.</p>	
Some of the lessons Jesus' followers learned about Him and what it means to truly follow.	<p><b>VIEW</b> Show the video clip "<b>Follow</b>" (5:40 min.), a Twitter timeline of Jesus' followers.</p> <p><b>PAIR-SHARE</b> In addition to the video, ask your students to <b>imagine what it might have been like to be there, following Jesus</b>, posting comments on social media about all they were seeing and experiencing. Invite them to quietly pair-share their thoughts on the following questions:</p> <ul style="list-style-type: none"> <li>• <i>What messages did the clip share about "following"?</i></li> <li>• <i>"He was despised and rejected by mankind." (Isaiah 53:3) These are strong words! What do you think your personal reaction would have been to this man, Jesus, had you lived during His time?</i></li> <li>• <i>Which character do you most relate to from this story?</i></li> </ul> <p><b>SHARE</b> Jesus originally had just twelve whom He called as disciples. Then He had a crowd. Now He has 2.1 billion people who <b>call themselves</b> His followers.</p>	"Follow" video clip: <a href="http://ignitermedia.com/products/1923-follow">ignitermedia.com/products/1923-follow</a>
Our feet tell us where we stand and where we are going.	<p><b>EXPLAIN</b> Share that the Bible talks about feet almost as much as it does about our hearts and eyes. Feet tell us two important facts about someone:</p> <ul style="list-style-type: none"> <li>Where they are <b>standing</b>.</li> <li>Where they are <b>going</b>.</li> </ul>	



FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>A disciple of Jesus walks where He did.</p> <p>Jesus again calls Peter to follow Him.</p> <p>Discipleship is a journey, not a destination.</p>	<p><b>SHARE</b> A firm, consistent walk with Jesus in the direction He wants to take us is a key characteristic of a committed disciple of Jesus. "Whoever claims to live in him must <b>walk as Jesus did.</b>" (1 John 2:6, NIV)</p> <p><b>READ</b> Invite three students to read <b>John 21</b>, allocating the roles of narrator, Jesus, and Peter to the text. Play the Seascape <b>sound file</b> quietly in the <b>background</b>.</p> <p><b>OR</b></p> <p><b>READ [OPTIONAL]</b> Read to your students "<b>Feed My Lambs</b>," a first person account of the story of Jesus renewing His call for His disciples to follow Him.</p> <p><b>DISCUSS</b> Discuss this story:</p> <ul style="list-style-type: none"> <li>• <b>Why</b> did Jesus ask Peter three times whether he loved Him?</li> <li>• <b>How</b> did Jesus show that He loved Peter and the disciples?</li> <li>• <b>What</b> did He mean by asking Peter to follow Him when He was leaving them very soon?</li> </ul> <p><b>WATCH [EXTENSION]</b> Invite students to watch "<b>The Denial of St Peter</b>" (3 min.) and consider the emotions of the different characters in this painting, as well as the following question:</p> <ul style="list-style-type: none"> <li>• <i>How would you felt had you denied Jesus?</i></li> </ul> <p><b>SHARE</b> Explain that discipleship for all of us, just like it was for Peter, is a <b>process</b>. It is a <b>journey, not a destination</b>.</p> <p><b>DO</b> Ask your students to read and then cut out the footstep statements from the <b>Footsteps handout</b>, and then choose those that are relevant to them and place them in order, making a timeline of their spiritual journey. Challenge students to consider whether it is time to take another step. <b>What would that step be?</b> Invite them to choose one (or more) steps and paste them into their Encounter Journals as a commitment to following Jesus more closely as His disciple.</p>	<p>Student Bibles</p> <p>Seascape sound file (flash drive)</p> <p>Story: "Feed My Lambs" (Appendix V)</p> <p>The Denial of St Peter hopechannel.com/au/watch/the-denial-of-st-peter</p> <p>Footstep Statements (Appendix W: Teacher to print from flash drive)</p> <p>Encounter Journals</p>

9 INTELLIGENCES

- Verbal/Linguistic
- Logical
- Visual
- Kinesthetic
- Musical
- Interpersonal
- Intrapersonal
- Natural
- Spiritual



FOCUS	LEARNING EXPERIENCES	RESOURCES
<p>The purpose of a prism.</p>	<p><b>SHARE</b> Share that there is one final message from Jesus' 25-minute sermon that you haven't explored yet—one that ties in well with the topic you'll be exploring next.</p> <p><b>DISCUSS</b> But before you look at this final message, show your students a prism and discuss the following questions:</p> <ul style="list-style-type: none"> <li>• <b>What is a prism?</b></li> <li>• <b>What is the purpose of a prism?</b></li> <li>• <b>Why is light an important variable in the function of a prism?</b></li> </ul> <p><b>DO</b> Shine light through your prism to make a rainbow on your classroom wall.</p>	<p>Prism (Resource Kit)</p>
<p>One small lamp would have been enough to light up the average home in Galilee.</p>	<p><b>SHARE</b> Share that similarly, when Jesus spoke these words on the mountainside, it was probably still morning. As always, He kept their attention by <b>using interesting examples from nature and things they could see to share key messages</b>. The morning sun would have been casting shadows on the mountainside and valleys, as it glistened on the lake. The small villages surrounding the Sea of Galilee would have stood out clearly. Amongst those who were listening were fishermen and peasants whose small homes had only one room. <b>A single lamp would have given light to their whole house, and it is in this context that Jesus shares about how they can be like this small light.</b>—Jerry D. Thomas, <i>Blessings</i> (Nampa, Idaho: Pacific Press, 2008), p. 42</p>	<p>Prism (Resource Kit) Flashlight (Teacher to source)</p>
<p>Jesus calls us to be like a light to our world—to shine for, and reflect, Him.</p>	<p><b>READ</b> Keeping this picture in their minds, invite your students to read <b>Matthew 5:14-16</b>.</p> <p><b>DO</b> Share that in <b>Matthew 5:14-16</b> Jesus shares some powerful words about <b>us being like a shining light for Him</b>. Give each student a <b>bookmark</b> that shares how God wants to use each of us to bring out His colors in the world, reflecting Him. <b>Read both sides</b> of this bookmark to your students.</p>	<p>Student Bibles</p> <p>Prism bookmark (Sample Appendix X: Samples in Resource Kit. Teacher to print from flash drive.)</p>
<p>Jesus, the only true source of light in this dark world, calls us to represent Him and follow in His footsteps.</p>	<p><b>EXPLAIN</b> Share that <b>each of us are like small prisms around this world, and each of us can shine differently</b> and refract beautiful <b>colors from Jesus</b>. The only true source of light in this world comes from Jesus (John 1:4; 8:12; 9:5; Is. 9:2). When we accept Jesus into our lives, He asks us to become light bearers too. (Read Isaiah 60:1, 2) Jesus says to us, "You've given yourselves to Me . . . now, go! Arise! Shine! Go to the dark world and shine for Me!" When Jesus lives in our heart, it is impossible to hide our light. <b>God's love shines brightly in contrast to the dark and selfish heart</b>. When we choose Jesus, we can't hold back from shining for Him, and in the same way that God has blessed us, we can be a blessing to others by choosing to follow completely in the footsteps of Jesus.</p>	
<p>God wants all of His children to belong to His family and calls us to come to Him and then go into the world.</p>	<p><b>SHARE</b> Then place the <b>"Come" and "Go" sign</b> around your neck (showing the word <b>Come</b>). Share: "God wants all of His children to belong to His family. He spent His time saying "Come to me, I love you, and I want to transform your life and make it amazing." The people who came were <b>transformed</b>, and then He said, "Go." (Turn the sign around your neck to reveal this word). Go! Transform your world and show them who I am and how much I love them."</p>	<p>"Come" and "Go" Sign (Appendix Y: Teacher to print from flash drive)</p> <p><b>Note:</b> We are all in the process of this "coming" to Jesus or "going" to share Him. Some of us might be at the stage of hearing the invitation for the first time.</p>



# CELEBRATION · Kaizen Learning (continued)

FOCUS	LEARNING EXPERIENCES	RESOURCES
The Great Commission.	<p><b>READ</b> Invite a student to read <b>Matthew 28:19, 20</b>: “<b>Go and make disciples</b> of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.” (NLT)</p>	Bible
A pencil parable.	<p><b>READ</b> Remind students of the “Note to Me” from the beginning of the unit, and of how true discipleship is all about denying self and following Christ completely. Hold a box of pencils in your hand. Then invite a student to come to the front of the class to read “<b>The Parable of the Pencil</b>” while you read the Bible verses throughout.</p>	The Parable of the Pencil (Appendix Z)
God can use us as His disciples when we surrender our lives to Him.	<p><b>SHARE</b> When we finally realize <b>we aren't strong enough, smart enough, or talented enough</b>, then ironically we are in the <b>best position for God to shine through us</b> in significant ways. It is then that He can hold us (like a pencil) to write His message of love on this world. This is what the disciples did in the early church, which is what will be explored in the next unit.</p> <p><b>PRAY</b> Pray with your students—that God will help each of them personally in their walk with Him, and that God's truth and light will reach to the edges of the earth.</p>	

**9 INTELLIGENCES**

- Verbal/Linguistic
- Logical
- Visual
- Kinesthetic
- Musical
- Interpersonal
- Intrapersonal
- Natural
- Spiritual

# STUDENT ASSESSMENT 10.2A JESUS: MESSAGES FROM HIS HEART

Student Name: \_\_\_\_\_ Due Date: \_\_\_\_\_

ASSESSMENT TASKS	STANDARDS ASSESSED
<p><b>FOCUS:</b> Choose a message that Jesus shared about the kingdom of God (aside from the Sermon on the Mount) and share how this applies to your life, and what it means to be a disciple, in a communication form of your choice.</p> <p><b>ASSESSMENT OPTION 1:</b></p> <p>There are so many important messages that Jesus shared while He walked the earth. Choose one other message that Jesus shared and explore the significance of this message to you personally. (Christ's Object Lessons is a great resource for this assessment.)</p> <ul style="list-style-type: none"> <li>Choose one of Jesus' messages (aside from the Sermon on the Mount or the kingdom parables in Matthew 13).</li> <li>Research and reflect on the life lessons from your chosen message</li> <li>Explore what this message has to do with being a disciple of Jesus</li> <li>Share how these messages apply to your life, personally, in any communication form of your choice (in consultation with your teacher).</li> </ul> <p><b>ASSESSMENT OPTION 2:</b></p> <p>Select one of the following topics or passages, investigating the key messages from Jesus from your chosen passage, applying these messages and exploring the implication of these messages on a follower of Jesus. Then plan, script, create, and finally, share a 1–2 minute video of Jesus' message from your chosen passage. (This can take the form of a paraphrase.) Use the multiple intelligences, making it as challenging and as engaging as possible. Messages include:</p> <ul style="list-style-type: none"> <li>Treasures (Matt. 6:19–24)</li> <li>Worry (Matt. 6:25–34)</li> <li>Judging Others (Matt. 7:1–6)</li> <li>Asking, Seeking, Knocking (Matt. 7:7–12)</li> <li>The Narrow Way (Matt. 7:13–14)</li> <li>Fruits (Matt. 7:15–20).</li> </ul> <p><b>ASSESSMENT OPTION 3:</b></p> <p>Read about the parables of the kingdom in Matthew 13, as well as Christ's Object Lessons, chapter 2, and write a 300 word reflection on what Jesus really meant when He spoke about the kingdom of God. Also explore how these parables further explain what He shared in His sermon on the Mount.</p>	<p><b>10.2.A Be able to understand some of the key messages of Jesus from His Sermon on the Mount, and what it means to be a disciple.</b></p> <p><b>10.2.1</b> Identify and investigate the messages from Jesus' Sermon on the Mount and other messages.</p> <p><b>10.2.2</b> Personally apply the messages from the Sermon on the Mount in relevant and meaningful ways.</p> <p><b>10.2.3</b> Investigate what Jesus meant when He taught about the kingdom of God</p> <p><b>10.2.4</b> Explore what it means to be a follower of Jesus.</p> <p><b>RS.10.0.5</b> Develop a wide range of techniques for studying the Bible as its own expositor and incorporate its relevance from past to present through studying Ellen White's writings and other contemporary and historical documents.</p> <p><b>RS.10.0.6</b> Acquire and integrate knowledge to research and analyze biblical stories and/or spiritual concepts, in some depth.</p> <p><b>RS.10.0.7</b> Develop creative and higher order thinking skills (research, analysis, synthesis, evaluation, etc.) based on a biblical worldview.</p> <p><b>RS.10.0.8</b> Use verbal and nonverbal responses to convey a clear, engaging message across a range of communication types about biblical spirituality to meet the needs of specific contexts, purposes, and audiences.</p> <p><b>RS.10.0.9</b> Develop the skills to give reasons to support one's thinking, applying prior knowledge to new contexts, in order to clarify one's own personal, biblical position.</p> <p><b>RS.10.0.10</b> Analyze and apply the relevance of biblical and historical themes and apply this to one's life.</p> <p><b>RS.10.0.11</b> Identify and explore ways in which one's relationship with God and His Word is life changing and is expressed through knowledge, attitudes and actions.</p> <p><b>RS.10.0.12</b> Learn relationship-building skills by applying Biblical, Christ-like principles of genuine care for others, handling challenges in human relationships, communicating effectively, accepting responsibility, participating in community, and serving others.</p>

	EXCELLENT	GOOD	FAIR	POOR
<p><b>Incorporation of Research</b> RS. 10.0.5 RS. 10.0.6</p>	Student demonstrates a strong foundation of research and analysis of biblical stories and/or spiritual concepts from a variety of sources.	Student demonstrates a good foundation of research and some analysis of biblical stories and/or spiritual concepts from a few sources.	Student demonstrates some research of biblical stories and/or spiritual concepts from a few sources.	Student demonstrates little research of biblical stories and/or spiritual concepts from few sources.
<p><b>Thinking Skills</b> RS. 10.0.7</p>	Student demonstrates a strong level of higher order thinking and creativity when addressing chosen tasks. It is clearly evident that thinking tools were used to help compose final responses.	Student approaches chosen tasks with a considerable amount of higher order thinking and creativity. There are some indications that thinking tools were used to help compose final responses.	Student approaches chosen tasks with some higher order thinking and creativity. Thinking tools were involved in the process, but not effectively.	Student demonstrates little or no higher order thinking, creativity, and originality. Little or no evidence of the use of thinking tools are provided.
<p><b>Communication</b> RS. 10.0.8</p>	The structure, syntax, and method of communication is of very high standard. The method of communication has been selected with strong intention to convey a very engaging, clear message to a particular audience.	The structure, syntax, and method of communication is of good standard. The method of communication has been selected with some intention to convey an engaging, clear message to a particular audience.	The structure, syntax, and method of communication is of sound standard. The method of communication has been used to convey a message.	The structure, syntax, and method of communication is of poor standard. The method of communication has been used to convey some messages.
<p><b>Application of Biblical Themes</b> RS. 10.0.9 RS. 10.0.10 RS. 10.0.11</p>	Student clearly analyzes and applies their chosen topic in relation to their personal worldview. Relevant life application is featured in great detail.	Student explores and applies their chosen topic in relation to their personal worldview. Relevant life application is included.	Student attempts to explore and apply their chosen topic in relation to their personal worldview. Relevant life application is somewhat included.	Student poorly explores and applies their chosen topic in relation to their personal worldview. Little to no relevant life application is included.

Comments: \_\_\_\_\_ Grade: \_\_\_\_\_

# TEACHER UNIT REFLECTION

Date Implemented: \_\_\_\_\_

In the following sections, please use a scale of 1 to 5: 1 = low, 5 = high.

I believe this Unit fulfilled the Encounter Curriculum framework in the following ways:

OBJECTIVES	Teacher's Reflections on this Unit:
<p><b>Throughout this Unit, I challenged my students to:</b></p> <p>1 2 3 4 5 Experience God</p> <p>1 2 3 4 5 Grow in their Biblical knowledge</p> <p>1 2 3 4 5 Catch a greater vision of what God is like</p> <p>1 2 3 4 5 Catch a vision of what God thinks of them</p> <p>1 2 3 4 5 Grow as a disciple</p> <p>1 2 3 4 5 Experience the gospel</p> <p>1 2 3 4 5 Live life differently because of their discoveries</p> <p>1 2 3 4 5 Become more discerning in their decision making</p> <p>1 2 3 4 5 Develop a servant heart</p>	
<p><b>My students were challenged to contemplate God in the following ways:</b></p> <p><input type="radio"/> Vision    <input type="radio"/> Gospel    <input type="radio"/> Lordship    <input type="radio"/> Presence</p>	
TEACHING STRATEGIES	
<p><b>The following range of strategies were used:</b></p> <p>1 2 3 4 5 Emotional Engagement</p> <p>1 2 3 4 5 Dramatic Enthusiasm</p> <p>1 2 3 4 5 Physical Movement</p> <p>1 2 3 4 5 Variety</p> <p>1 2 3 4 5 Novelty</p> <p>1 2 3 4 5 Nine Intelligences</p> <p>1 2 3 4 5 Thinking Skills/Inquiry Learning</p> <p>1 2 3 4 5 Experiential Learning</p> <p>1 2 3 4 5 Reflective Practice</p>	
CLASSROOM CULTURE	
<p><b>Rate the classroom culture during this Unit:</b></p> <p>1 2 3 4 5 Community</p> <p>1 2 3 4 5 Belonging</p> <p>1 2 3 4 5 Self-disclosure about real issues</p>	
<p><b>Overall Success of this Biblical exploration:</b></p> <p>1 2 3 4 5 Head</p> <p>1 2 3 4 5 Heart</p> <p>1 2 3 4 5 Hand</p>	

# A NOTE TO ME

Adapted from *The End of Me* by Kyle Idleman (David C. Cook, 2015)

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 For use in *Learner Bait*.

**(Teachers: Please adapt the following content in square brackets according to your gender.)**

Dear Me,

I've known you for as long as I can remember.

I once heard there's "a friend who sticks closer than a brother," and yes, that's us, though I doubt it's what the proverb was talking about. I've been close to a lot of people, but you and me? We have quite an attachment.

Looking back, it's fair to say I've treated you pretty well. As a matter of fact, more times than I can count, I've put you ahead of anything and everything else. Agreed?

As we were growing up, I tried to make sure you were always at the front of the line. I saw to it that you got the biggest cookie on the plate, the best parking spot, the comfiest chair in any room we entered.

In school, I noticed the little things you liked, and I went after them. [You loved it when people laughed at your jokes, so I made sure they were good. You liked it when the girls flocked after you, so I made sure you were always noticed—at other's expense.] You always loved attention, so I did everything in my power to see that you got it. You still like the spotlight, so I've maneuvered to keep you in its glare. Now that we have the Internet, I have more tools. I post only the pictures that show you at your very best. Anybody would think you're living the dream. Have you seen the comments people write about you? When you have struggled or had a hard time, I've done my best to keep that our little secret. I've tried to make you happy.

Sure, it was a little easier to keep you happy when you were a little tyke. A simple temper tantrum got the job done. Then, as we grew older, I had to be a little more discreet. You wanted to keep winning and getting your way—all the while looking humble and unassuming. That gets tricky! Not to mention tiring.

[Take getting a girlfriend, for example. I know that I should think of her, and put her needs before mine—at least some of the time, but you constantly insist on being first. Sometimes there's that little voice that says, "Pssst, just pretend you didn't see her text asking for help. That way you can finish watching the game! She's not that important. Not like you are." And more often than not, I comply, and I put you before her. This is easier to do now, since she has broken up with me.]

Me, I know how you can get defensive, but you have had a tendency not to give me all the information. Walking through the [sporting-goods store]? Not your finest hour. I love to see you excited, but we should have taken a look at the budget first.

As a matter of fact, you never seem to care about dull stuff like [saving money] and consequences and what happens tomorrow. I've said more than a few harsh words on your behalf to certain people, and you never warned me about the mess. You never told me I couldn't unsay what I said.

I love you, Me. But I can't keep living for you. You always insisted that if I'd just keep you happy, then I'd be happy—as simple as that. But you know what? It's not as simple as that. It never has been.

Me, I've let you be in control and sit in the driver's seat, but it's clear you can't be trusted. You keep insisting you know the way we should go, but it always seems to be a dead end. I've looked into some other options, and I have decided to begin a journey down a different path. It's narrow and difficult and not many choose it, but it leads to real abundant life. However—and there is no easy way to say this—I can't take this path if I bring you along.

So, Me, this is the end of you.

Sincerely,

*Me*

## A TRUE FOLLOWER

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# WORD STUDY SHEET

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## Key Verses

Luke 5:11 A disciple . . .

Luke 6:13 A disciple . . .

John 13:35 A disciple . . .

John 8:31 A disciple . . .

John 15:8 A disciple . . .

John 17:10 A disciple . . .

Luke 14:33 A disciple . . .

Matthew 5:1 A disciple . . .

Matthew 8:23 A disciple . . .

Matthew 8:25 A disciple . . .

Matthew 9:19 A disciple . . .

Matthew 13:10 A disciple . . .

Matthew 4:19 A disciple . . .

Mark 8:34 A disciple . . .

Matthew 28:19 A disciple . . .

A dictionary definition:

Greek Language Meaning:

# STORY: THE CALL BY THE SEA

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 For use in *Animated/Engaged Learning*.

From Ray Minner, *The Disciple Diaries Teen Devotional* (Hagerstown, Md.: Review and Herald, 2004), p. 11-14.

Decisions are not usually hard for me. Even in my youth I could make choices easily without worrying if I had done the right thing. Of course it wasn't that way with some of my friends. Fortunately, in our village we didn't find ourselves confronted with a barrage of choices to make daily. Our lives were pretty predictable.

Only three places were central to my life: the lake, the shore where we moored our fishing boat, and home. I had long ago finished my schooling. Except for the Sabbath my days all began and ended with sameness that promised to continue through the rest of my life. Contemplating my future, I knew I could look forward to a lot of fish.

Our business focused mostly on the northern end of the lake, prime territory for the tilapia and other fish we shipped daily to Jerusalem and Caesarea. As long as fish remained a staple diet for the Jews, Samaritans and Romans, and the other ethnic groups we traded with (and the authorities continued to renew our contract to fish for them, since they owned the right to the fish in the lake), we would be in fine shape. Naturally, we depended on a bountiful supply of fish, but nature almost always provided for us.

My father, Zebedee, my brother James, and I took a lot of pride in our profession, including the way we treated our employees. Zebedee Fishing Enterprises was well known throughout Judea as a good outfit to work for. We weren't wealthy by any means (and never could be, because the fish in the lake were government property), but we managed a decent living, and we enjoyed the respect of our customers and competitors alike.

Oh, I'm sorry. I haven't introduced myself properly. I'm telling you all about my life, and you don't even know me yet. I'm John.

Nothing would have set me apart from any of the other boys who lived by that lake. We would run down to the lake shore the moment we sensed any excitement underway, whether it was a boat collision or rumors of a really big school of fish in the area. Sometimes it was fun just to watch those big storms roll in across the lake, with the amazing lightning streaks and cool whitecaps rushing to shore and even the gusts of wind that would almost knock you down.

I say it was fun, but it was a little scary, too, because every now and then some family from Bethsaida or Capernaum or Tiberius would learn that their boat didn't make it through the storm. We always ran first to our mooring spot to make sure Father was still safe.

James and I would help him every afternoon as he and his crew prepared for a night on the lake. (Well actually, first we would check to see what food mother was sending out with them and help ourselves to the sample Father pretended not to know we always took. Then we would assist him.)

And that's pretty much how our days passed. Then suddenly we were old enough to work full time on the fishing boats.

Growing up in Galilee simply meant that one day you might be a student of Rabbi Horshon's and the next you were spending the first day of the rest of your life in your father's stable or vineyard or shop—in our case, on our father's boat.

## STORY: THE CALL BY THE SEA (CONTINUED)

I had become accustomed to the routine. It was physically demanding and the hours were long, but we would never have expected anything else. After all, it was our life. We followed the plan.

EVERYONE followed the plan.

As the years have passed, people have asked many times how someone like me, who knew only about following, became a leader. I always tell them how gentle and gradual and simple it was. It began the day I came ashore and looked into the eyes of a Man who calmly said, "Follow Me."

That moment divides everything that had ever happened in my life. I still see Him standing there on shore, still remember the way His hair moved in the wind.

At first I wasn't sure whether He was speaking to James or me. Really, we were both rather busy at the moment. Neither of us had time to chat. But if you've ever seen Jesus—I mean, really looked at Him—you know how difficult He is to ignore. So before we even realized what was happening, my brother and I were face to face with the Man who would change . . . everything.

We talked for only a few moments. And as the years have passed I have long forgotten exactly what He said. I just knew at once that I wanted to be with Him. He talked about making us "fishers of men," and He spoke of us as "disciples." And even though we weren't sure what that meant, we knew instinctively that what He had on His mind that morning would carry us far beyond Galilee into a life that we had never dreamed of.

Looking back, it's hard to believe we weren't more skeptical, or at least cautious. But any doubts we might have had, just could not withstand the conviction we saw in His face. I wouldn't call it stern determination if that is what you're picturing. It was more a serene assurance that He was

on a critically important mission. If He wanted us to be part of that mission, we, incredibly, were ready. Just like that. Decision made.

I could tell you what that meant for me, but right now it might be a good idea for you to give some thought to what it will mean for you. No, not my decision—your decision. Because if Jesus has never confronted you and offered to make you His disciple, He will. Count on it.

When James and I decided to follow Jesus that day, we left everything behind—our boats, our nets, even the previous night's catch. We sacrificed it all to start down a new path. Is that what Jesus wants you to do?

Exactly what is involved in becoming a young twenty-first-century disciple of Jesus? Why would anyone want to do that? What are the risks? What do you think your life would be like after you spend some time walking beside Him through the gym and cafeteria, the mall, the shop where you work after school? Are you ready to be surprised? Are you prepared to discover qualities you never knew you had?

On the day that Jesus comes calling, you stand at a fork. Beneath Galilee's bright sky that morning I turned my back on the ordinary.

. . . Twenty centuries after John, Jesus still waits at the spot where He finds us and says, "Follow Me."

Why do some teens drop everything and come, while others hesitate, looking longingly back at the lake and the fish, and still others respond with anger that He would ask anything from them? We know what John's choice was. We know the consequences.

# CONCLUSION STATEMENTS AND SUPPORTING VERSES

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## Conclusion Statements

## Supporting Verses (NIV)

These men already knew Jesus well.	"When he had finished speaking, he said to Simon, 'Put out into deep water, and let down the nets for a catch.'"—Luke 5:4
These men had respect for Jesus and wanted to please Him.	"Simon answered, 'Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets.'"—Luke 5:5
Peter and the others were not yet full-time disciples.	"Simon answered, 'Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets.'"—Luke 5:5
Jesus was a popular teacher.	"One day as Jesus was standing by the Lake of Gennesaret, the people were crowding around him and listening to the word of God."—Luke 5:1
The fishermen considered Jesus their teacher.	"Simon answered, 'Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets.'"—Luke 5:5
These men trusted Jesus.	"Then Jesus said to Simon, 'Don't be afraid; from now on you will fish for people.' So they pulled their boats up on shore, left everything and followed him."—Luke 5:10, 11
The demonstration of Jesus' power made Peter feel unworthy.	"When Simon Peter saw this, he fell at Jesus' knees and said, 'Go away from me, Lord; I am a sinful man!'"—Luke 5:8
These fishermen had been afraid to fully follow Jesus.	"Then Jesus said to Simon, 'Don't be afraid; from now on you will fish for people.' So they pulled their boats up on shore, left everything and followed him."—Luke 5:10, 11
Jesus proved He could take care of their needs.	"When they had done so, they caught such a large number of fish that their nets began to break. So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink."—Luke 5:6, 7
Jesus had a more important job for them than catching fish.	"Then Jesus said to Simon, 'Don't be afraid; from now on you will fish for people.'"—Luke 5:10
They believed that following Jesus was worth leaving everything behind.	"Then Jesus said to Simon, 'Don't be afraid; from now on you will fish for people.' So they pulled their boats up on shore, left everything and followed him."—Luke 5:10, 11

## GALILEE FACTS

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**Note: As you share the following information, please also show the PowerPoint pictures (on your flash drive) of these places.**

Each summer for the past few years I've led tour groups to Israel. It's a life-changing experience to walk in the steps of Christ and study Scripture on-site. My favorite place of all is the northern shore of the sweet-watered lake called the Sea of Galilee, only eight miles wide and thirteen miles long. On our morning boat ride, we head east from the northwest corner of the lake toward the ancient town of Capernaum, where Jesus is staying with Peter in his lake house. (Amazingly, Simon Peter's first-century house has been identified with near certainty; an early church built over it has more than one hundred inscriptions of graffiti containing the name of Christ. Just behind the house are the remains of a first-century synagogue once presided over by the synagogue ruler, Jarius.)

As our boat cruises slowly along the northern coast, I point out some intriguing spots on the lake. Out of the grassy shore a spring of water gushes into the lake. This is Tabgha (meaning "seven springs")—a fisherman's paradise even today. The warm springs produce algae, attracting tilapia and other fish. This site is thought to be the place where Peter and the boys loved to fish—and where Jesus called Peter and Andrew to full discipleship.

"Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, and immediately they left the boat and their father

and followed him" ([Matt. 4:]21, 22 [NIV]). Could it have been in the gushing Tabgha spring itself where James and John were washing and preparing their nets? It certainly fits the description of Matthew 4:22. In fact, Mark's account of this day lends even more insight—describing Jesus and His four full-time disciples as continuing on (eastward) to Capernaum synagogue, spending Sabbath afternoon at Peter's house, and then after sunset being visited by a host of sick people. The following morning, Mark describes Jesus getting up very early, leaving Peter's house, and praying in a "lonely place" (Mark 1:35, NASB). Even today at the Sea of Galilee, there's an area between Tabgha and Capernaum that's referred to as a "lonely place." Just below is a little harbor and a natural hillside amphitheater with perfect acoustics. A speaker in a boat could have his voice easily heard by hundreds of people sitting on the hillside.

These types of geographical details provide an even greater sense of awe as we consider the eternal God taking on flesh and living among men and women, boys and girls on the north shore of the Sea of Galilee. It was here that Jesus "went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people" (Matthew 4:23 [NIV]).

# THE BE-ATTITUDES (MATT. 5:1–12) INDUCTIVE BIBLE STUDY

By Nina Atcheson

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 For use in Animated/Engaged Learning.

*“Seeming to forget that He was on this earth and not in heaven, Jesus greets the crowd with words that are commonly spoken in the realms of glory. He speaks words of blessing, which we call the “Beatitudes,” not just to those who heard Him that morning, not just to those who believe in Him, but to the whole human family.*

*“His words make clear what identifies a true follower of His. He leaves no doubt as to which character traits receive heaven’s blessing. Turning away from the so-called elite, He speaks to the common people, the people the elite despised. Jesus offers these same blessings to everyone who chooses to follow Him. To the spiritually helpless, the gentle-hearted, the sad, the ostracized, the hated, and the abused, Jesus throws open His arms and says, ‘Come to Me, and I will give you peace.’”*

—Jerry D. Thomas, *Blessings* (Nampa, Idaho: Pacific Press, 2008), pp. 7, 8.

## 1. What does the word beatitude mean?

**Teaching Point:** It's the attitude we should have, or the state of "being" we should find ourselves in, in certain scenarios.

## 2. What do you think the repeated word—blessed—in this passage really means?

**Teaching Point:** Blessed another word for "happy."

## 3. Is there any kind of intentional sequence to these eight blessings?

**Teaching Point:** There is a clear sequence here that relates to our spiritual life and walk with God.

As you consider each of the following blessings, draw a symbol beside each beatitude to represent the meaning of each.

BLESSING #1: “ ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.’ ” (Matt. 5:3, NKJV)

## 4. Look at the first phrase that comes out of Jesus' mouth in His first sermon. Why did He start with this, and what does it really mean?

**Teaching Point:** Jesus was talking about spiritual poverty here. When you realize you're spiritually bankrupt because heaven is your home—when you suddenly realize your own brokenness and desperate need for a Savior. Everyone's spiritual life begins with this first realization.

*This poverty "refers to those who are in dire spiritual poverty and sense keenly their need of the things the kingdom of heaven has to offer. . . . Those who do not feel their spiritual need, who think themselves 'rich, and increased with goods' and in 'need of nothing,' are, in the sight of Heaven, 'wretched, and miserable, and poor' (Rev. 3:17). None but the 'poor in spirit' will ever enter the kingdom of divine grace; all others feel no need of heaven's riches, and decline its blessings."—Nichol, The Seventh-day Adventist Bible Commentary, vol. 5, p. 325*

## The Be-Attitudes (continued)

## 5. Whom can you think of in the Bible who was “poor in spirit”?

**Teaching Point:** Anyone who reached rock bottom because they realized they were nothing without God. The thief on the cross. The woman at the well. Elijah after Mount Carmel. Jesus was inadvertently saying that the people's Jewishness didn't recommend them to God—that if you realized your need to be saved, you would be blessed from that alone.

## 6. What did Jesus mean by “the kingdom of heaven”?

“The kingdom of heaven. . . . It is important to note that Christ was here speaking not so much of His future kingdom of glory as of the present kingdom of divine grace. In His teachings Christ dealt often with the kingdom of grace in the hearts of those who accept His sovereignty, as illustrated by the parables of the Tares, the Mustard Seed, the Leaven, the Dragnet (Matt. 13:24, 31, 33, 47), and many others (see MB 8, 108).

“The Jews conceived of the kingdom of heaven as a kingdom based on force that would compel the nations of earth to submit to Israel. But the kingdom Christ came to establish was one that begins within men's hearts, permeates their lives, and overflows into other men's hearts and lives with the dynamic and compelling power of love.”—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 325

## 7. What impact would this first sentence have had on those listening?

**Teaching Point:** These first few words are so radical that many probably struggled to really hear them. The spiritually bankrupt can go to heaven?! It would have seemed revolutionary! These words would have fallen like dew on the hearts of the multitude, who were told by the spiritual leaders that they were inadequate.

BLESSING #2: “ ‘Blessed are those who mourn. They will be comforted.’ ” (v. 4, GW)

## 8. What does it mean to mourn?

**Teaching Point:** This blessing is for those who realize their spiritual poverty (the poor in spirit) and feel a sense of spiritual depravity. You might have felt this during an altar call, or if you've ever really realized how great sin is.

“In this blessings, Jesus is referring to the genuine, heartfelt sadness that sin causes. When we picture Jesus on the cross, we can clearly see our human sinfulness, for it is sin that put Him there. We can see that even though God loves us with great tenderness, we often show no gratitude, ignoring Heaven's most precious Gift – our Friend Jesus. By ignoring Him, we've caused Him to suffer again the pain He felt at the cross. It's as if we're separated from God by a deep, dark chasm of sin, and it breaks our hearts.” - Thomas, *Blessings*. Pacific Press, Idaho. 2008, p. 18

“Blessed are they also who weep with Jesus in sympathy with the world's sorrow and in sorrow for its sin. In such mourning there is intermingled no thought of self. Jesus was the Man of Sorrows, enduring heart anguish such as no language can portray. His spirit was torn and bruised by the transgressions of men. He toiled with self-consuming zeal to relieve the wants and woes of humanity, and His heart was heavy with sorrow as He saw multitudes refuse to come to Him that they might have life. All who are followers of Christ will share in this experience. As they partake of His love they will enter into His travail for the saving of the lost. They share in the sufferings of Christ, and they will share also in the glory that shall be revealed. One with Him in His work, drinking with Him the cup of sorrow, they are partakers also of His joy.”—White, *Thoughts from the Mount of Blessing*, pp. 12, 13

“The profound spiritual poverty of the “poor in spirit” . . . is matched by the deep mourning of the persons described in v. 4. In fact, it is a deep sense of spiritual need that leads men to ‘mourn’ for the imperfection they see in their own lives (see MB 9; cf. DA 300). Christ here refers to those who, in poverty of spirit, long to reach the standard of perfection (cf. Isa. 6:5; Rom. 7:24). There is a message of comfort here also for those who mourn because of disappointment, bereavement, or other sorrow (see MB 10–12).”—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 325

## The Be-Attitudes (continued)

**9. How does Jesus feel about pain that we experience?**

**Teaching Point:** Here Jesus also speaks directly to people who are hurting because of grief. God doesn't cause these tragedies to happen (Lam. 3:33), but when we lean on Him during these times, we can grow closer to Him (Heb. 12:10), and in this unexpected way, they can be a blessing to us. These words, straight from Jesus' mouth, can be comforting to us when we are sad or hurting.

**10. In what ways can God comfort us? (2 Cor. 1:3, 4; John 16:33)**

**Teaching Point:** God can comfort us in different ways, and the Bible is full of promises we can claim that can strengthen us when we feel helpless and at our lowest. God Himself is the God of all comfort, who can also bring others to comfort us (2 Cor. 1:3, 4). We can be comforted through prayer, which can bring peace that passes understanding (John 16:33; Phil. 4:7).

"As God meets the sense of spiritual need with the riches of the grace of heaven . . . , so He meets the mourning over sin with the comfort of sins forgiven. Except there be first a sense of need, there will not be mourning for what one lacks—in this case, righteousness of character. Mourning for sin is thus the second requirement made of those who present themselves as candidates for the kingdom of heaven, and follows naturally in sequence after the first step."—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 325

Blessing #3: "Blessed are the meek, for they will inherit the earth." (v. 5, NIV)

**11. What does it mean to be meek?**

**Teaching Point:** When you realize you're a sinner and in need of grace, the difference between you and those around you is actually no difference at all. You're not a white guy, you're a guy. In the same way that the guy beside you is a guy. You're not a black person, you're a person. This should be easy, especially for Christians—but sadly this is not always true. We are all fundamentally the same.

"Meekness is the attitude of heart and mind and life that prepares the way for sanctification. A 'meek' spirit 'is in the sight of God of great price' (1 Peter 3:4). 'Meekness' is often mentioned by NT writers as a cardinal Christian virtue (see Gal. 5:23; 1 Tim. 6:11). 'Meekness' toward God means that we accept His will and His dealing with us as good, that we submit to Him in all things, without hesitation (cf. MB 15). A 'meek' man has self under complete control. Through self-exaltation our first parents lost the kingdom entrusted to them; through meekness it may be regained (MB 17)."—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, pp. 325, 326

"Patience and gentleness under wrong were not characteristics prized by the heathen or by the Jews. The statement made by Moses under the inspiration of the Holy Spirit, that he was the meekest man upon the earth, would not have been regarded by the people of his time as a commendation; it would rather have excited pity or contempt. But Jesus places meekness among the first qualifications for His kingdom. In His own life and character the divine beauty of this precious grace is revealed."—White, *Thoughts from the Mount of Blessing*, p. 14

**12. Knowing what it means to be meek, why do you think people find this characteristic challenging?**

**Teaching Point:** People like to climb the invisible hierarchy ladder. They like to be better and look better than others and will often go to extremes to put others down to "inherit the earth." Satan likes to make us believe this is how to get ahead in life, and these were his original thoughts in heaven (see Isaiah 14:13, 14). Jesus was just the opposite; "he made himself nothing by taking the very nature of a servant, being made in human likeness." (Phil. 2:7, NIV)

## The Be-Attitudes (continued)

**13. Why would meekness give you the earth?**

**Teaching Point:** Jesus, the Creator, the King of the universe, was gentle and meek enough to come to this earth to help humankind. Nothing He did on this earth was for Himself. (In Matthew 11:29, Jesus calls for us to learn from Him, who is gentle and humble in spirit.) When we give up selfishness and let go of our pride to follow Jesus, we can experience peace on this earth.

"The 'poor in spirit' are to receive the riches of the kingdom of heaven (Matt. 5:3); the 'meek' are to 'inherit the earth.' It is certain that the 'meek' do not now inherit the earth, but rather the proud. Nevertheless, in due time the kingdoms of this world will be given to the saints, to those who have learned the grace of humility (cf. Dan. 7:27). Eventually, says Christ, those who humble themselves—those who learn meekness—will be exalted."—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 326

So far . . . you realize you're spiritually bankrupt. You mourn this condition, which leads to meekness and seeing others through God's eyes. What's next?

Blessing #4: " 'Blessed are those who hunger and thirst for righteousness, for they shall be filled' " (v. 6, NKJV).

**14. What does it feel like to be really hungry or thirsty? (When have you experienced this?)****15. Why would this analogy have been easy to understand for the multitude listening that day?**

"This metaphor was especially forceful in a country where the average annual rainfall is not more than 26 in. . . . What is true in Palestine is generally true throughout large sections of the Near East. Bordering on large desert areas, even much inhabited land is semi-arid. No doubt many in the audience now listening to Jesus had experienced pangs of thirst. As illustrated in the case of Hagar and Ishmael, a traveler who lost his way or who missed one of the few springs en route could easily find himself in serious straits. . . .

"But Jesus spoke of the hunger and thirst of the soul (see Ps. 42:1, 2). Only those who long for righteousness with the eager anxiety of a man starving for lack of food or famishing for want of water, will find it. No earthly source can satisfy the hunger and thirst of the soul, whether it be material riches, profound philosophies, the satisfaction of physical appetites, or honor and power."—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 326

**16. What is righteousness?**

**Teaching Point:** Righteousness is the gift of salvation from God (as an act of mercy). It's the fact that Jesus was treated as we deserve, so that we can be treated as He deserves.—Ellen G. White, *The Desire of Ages* (Nampa, Idaho: Pacific Press, 2002), p. 25

"Righteousness is holiness, being like God. Righteousness is love, and love is the light and the life of God. Righteousness is living according to God's laws of love."—Thomas, *Blessings*, p. 24

"Among the Greeks 'righteousness' consisted in conformity to accepted customs. To the Jews it was essentially a matter of conformity to the requirements of the law as interpreted by Jewish tradition (see Gal. 2:16–21). But for Christ's followers, righteousness took on a broader [different and unique] meaning. Instead of going about to establish their own righteousness, Christians were called to submit 'themselves unto the righteousness of God' (Rom. 10:3). They sought for the righteousness 'which is through the faith of Christ, the righteousness which is of God by faith' (Phil 3:9).

"The righteousness of Christ is both imputed and imparted. Imputed righteousness brings justification. But the justified soul grows in grace. Through the power of the indwelling Christ he conforms his life to the requirements of the moral law as set forth by Jesus' own precept and example. This is imparted righteousness (see COL 310–312). It was this that Christ had in mind when He encouraged His listeners to think in terms of being 'perfect' as their heavenly Father is perfect. . . . Paul observes that the perfect life of Jesus has made it possible for 'the just requirement of the law' to 'be fulfilled in us, who walk not according to the flesh but according to the Spirit' (Rom. 8:4, RSV)."—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, pp. 326, 327

## The Be-Attitudes (continued)

**17. What can I do to be righteous?**

**Teaching Point:** *Nothing. We always want to do something to earn it, and try to do something—but we can't. We can't earn righteousness with God through what we do, no matter how hard we try. We can't give a sacrifice, and we can't buy it. (Isa. 55:1) Others around us will never be able to satisfy the emptiness we feel in our souls—this can only be filled by Jesus. He promises to fill us like nothing else will. (John 6:35; Rev. 3:20)*

**18. How can I be “hungry and thirsty” for righteousness?**

**Teaching Point:** *Have you ever felt really hungry or thirsty, to the point where you'd give anything for some food or water? When we have a desire for Jesus to fill our souls in this same way, just like we need food to fill our bellies, this is what it means to hunger for righteousness. The more we learn about Jesus' perfect character, the more we will be amazed, and will want to be like Him, changed and desiring His presence in our lives. His words in the Bible will fill us and will have new meaning as we hunger to know Him more.*

**19. How does understanding righteousness change us?**

**Teaching Point:** *When we realize that the universe doesn't revolve around us, and when we accept God's mercy and gift of salvation, we are converted, and start to treat others the way that God has treated us.*

Blessing #5: “Blessed are those who show mercy. They will be treated mercifully.” (v. 7, GW)

**20. What is true mercy? Is there a difference between grace and mercy?**

**Teaching Point:** *The Oxford dictionary defines mercy as “compassion or forgiveness shown toward someone whom it is within one's power to punish or harm.” The difference between mercy and grace is “mercy is God not punishing us as our sins deserve, and grace is God blessing us despite the fact that we do not deserve it. Mercy is deliverance from judgment. Grace is extending kindness to the unworthy.”—“What Is the Difference Between Mercy and Grace?” got Questions?org, <http://www.gotquestions.org/mercy-grace.html>*

*“The mercy of which Christ here speaks is an active manward virtue. It is of little value until it takes the form of merciful deeds. In Matt. 25:31–46 deeds of mercy are presented as being the test of admission to the kingdom of glory. James includes deeds of mercy in his definition of ‘pure religion’ (James 1:27). Micah (ch. 6:8) sums up man's obligation to God and to his fellow men as ‘to do justly, and to love mercy, and to walk humbly’ with God. Note that Micah, like Christ, mentions both humility before God and mercy toward men. These may be compared with the two commandments on which ‘all the law and the prophets’ hang (Matt. 22:40).”—Nichol, The Seventh-day Adventist Bible Commentary, vol. 5, p. 327*

**21. How can you show mercy?**

**Teaching Point:** *By helping the poor, sick, hurt, depressed, or addicted. (See Job 29:12–16; Ps. 41:1–3.)*

**22. Why is it sometimes hard to show mercy to others?**

**Teaching Point:** *Our human hearts are naturally evil and selfish. When we do show mercy, it's because the Holy Spirit has influenced us, and God is the source of all mercy. “When we show mercy, we share a bit of God's nature, and His love shines through us to others. When our hearts are connected to His heart of infinite love, we will also want to help people, not condemn them.”—Thomas, Blessings, p. 27*

## The Be-Attitudes (continued)

Blessing #6: “ ‘Blessed are the pure in heart, for they shall see God.’ ” (v. 8, NKJV)

### 23. Why was purity important to those listening to Jesus on the mountainside?

**Teaching Point:** “The Jews of Jesus’ day were so particular about ceremonial purity—their rituals for being considered holy or clean—that their rules turned every day into a heavy burden. They were so focused on the rules and laws, so afraid that they might be dirtied by some unholy or unclean thing or person that they didn’t see the ugly stain their selfishness and hate was leaving on their souls.”—Thomas, *Blessings*, p. 29

“Jesus does not mention this ceremonial purity as one of the conditions of entering into His kingdom, but points out the need of purity of heart. The wisdom that is from above “is first pure.” James 3:17. Into the city of God there will enter nothing that defiles. All who are to be dwellers there will here have become pure in heart. In one who is learning of Jesus, there will be manifest a growing distaste for careless manners, unseemly language, and coarse thought. When Christ abides in the heart, there will be purity and refinement of thought and manner.

“But the words of Jesus, ‘Blessed are the pure in heart,’ have a deeper meaning—not merely pure in the sense in which the world understands purity, free from that which is sensual, pure from lust, but true in the hidden purposes and motives of the soul, free from pride and self-seeking, humble, unselfish, childlike.”—White, *Thoughts from the Mount of Blessing*, pp. 24, 25

### 24. What happens to a physically unhealthy heart?

**Teaching Point:** It stops working because it can’t pump blood around the body, and the body dies.

### 25. What does it mean to have a pure heart?

**Teaching Point:** The closer we get to Jesus, the more uncomfortable we’ll feel about dirty thoughts, crude language, rudeness, pride, and selfishness. Jesus is not attractive to the world, so a pure heart is something that is not really sought after. Yet you can’t get a pure heart by isolating yourself from others (like monks—through praying, fasting, chanting). You can be pure by helping people, since Jesus is there with you when you reach out in ministry to others, testifying of Him. But a person can help people for the wrong reasons also. One cannot make oneself pure in heart; this is the work of God in us as we surrender to Him and seek to walk in His ways and follow His will through a prayerful approach to life’s challenges.

“To be ‘pure in heart’ is equivalent to being clothed with the robe of Christ’s righteousness . . . , the ‘fine linen’ with which the saints are arrayed (Rev. 19:8; cf. ch. 3:18, 19)—perfection of character.

“It was not ceremonial purity that Jesus had in mind (Matt. 15:18–20; 23:25), but inward cleanness of heart. If the motives are pure, the life will be pure.

“Those with pure hearts have forsaken sin as a ruling principle in the life, and their lives are without reserve consecrated to God (see Rom. 6:14–16; 8:14–17). To be ‘pure in heart’ does not mean that one is absolutely sinless, but it does mean that his motives are right, that by the grace of Christ he has turned his back on past mistakes, and that he is pressing toward the mark of perfection in Christ Jesus (Phil. 3:13–15).”—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 327

### 26. Why did Jesus connect a pure heart with seeing God?

**Teaching Point:** Jesus said we need to have a pure heart if we want to see God and have a relationship with Him now. In the same way that what we put into our bodies affects our health and hearts, when we feed our hearts with junk, they become sick. In fact, when Jesus comes back, those with impure hearts won’t be able to look at Him. So the condition of our hearts is very important, and what we choose to let into our hearts determines what our relationship with God is like. (Solomon wrote about this in Proverbs 3:1–5.)

“The words ‘see God’ refer to spiritual as well as to physical sight. Those who feel their spiritual need enter the ‘kingdom of heaven’ (v. 3) now; those who mourn for sin (v. 4) are comforted now; those who are humble-hearted (v. 5) receive their title to the new earth now; those who hunger and thirst for the righteousness of Jesus Christ (v. 6) are filled now; the merciful (v. 7) obtain mercy now. In like manner, the pure in heart have the privilege of seeing God now, through eyes of faith; and eventually, in the

## The Be-Attitudes (continued)

glorious kingdom, it will be their privilege to see Him face to face (1 John 3:2; Rev. 22:4). Furthermore, only those who develop the heavenly vision in this present world will have the privilege of seeing God in the world to come."—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 327

"Only those with singleness of heart will ever 'see God.' When the 'eye' of the soul is 'single' the life will be full of 'light' (Matt. 6:22, 23). Too many Christians become spiritually cross-eyed in the attempt to keep one eye fixed on the heavenly Canaan and the other on the 'pleasures of sin' (Heb. 11:25) and the 'flesh pots' of Egypt (Ex. 16:3). Our only safety is to live by principle, to make God first in the life. . . . The window of the soul must be kept clean if we would 'see God.' "—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 328

Blessing #7: " 'Blessed are those who make peace. They will be called God's children.' " (v. 9, GW)

### 27. Why was this message radical to those listening?

**Teaching Point:** Although everyone wanted peace, there wasn't much of it around. Essentially, Jesus was saying, "If you spread peace, you will be like Me."

"Christians are to be at peace among themselves (1 Thess. 5:13) and to 'follow peace with all men' (Heb. 12:14). They are to pray for peace, to work for peace, and to take a constructive interest in activities that contribute to a peaceful state of society."—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 328

### 28. Why would it be good to be called one of God's children?

**Teaching Point:** There is a spiritual battle raging over every person on this world. Our decisions align us with one side or the other. Romans 8:17 tells us that as God's children, we are heirs with Christ—meaning we'll live forever in God's kingdom.

"To be a son of God means to resemble Him in character (1 John 3:2; cf. John 8:44). 'Peace-makers' are the 'sons of God' because they are at peace with Him themselves, and are devoted to the cause of leading their fellow men to be at peace with Him."—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 328

### 29. How can you bring peace to someone who needs it?

**Teaching Point:** "Jesus is the only Source of true peace. His presence in our hearts eases our pain and quiets our anger. A person who is at peace with God and with those around him cannot be made miserable." —Thomas, *Blessings*, p. 32

Blessing #8: " 'Blessed are those who are persecuted for doing what God approves of. The kingdom of heaven belongs to them.' " (v. 10, GW)

### 30. What might persecution look like in your life?

### 31. Why would Jesus make a point of including and blessing those who were persecuted?

**Teaching Point:** Those who live like Jesus will feel persecution (in some form) throughout their lives. You might feel like you're the only one who is standing up for Jesus in a crowd of friends. You might be teased for your faith. People in powerful positions might persecute you (like they did Jesus). It's often through persecution that our faith (and others' watching us) grows stronger. Romans 8:18 can encourage us.

"Whenever a person shares the love of Jesus, resistance and criticism rise up to fight against it. Whenever someone shares with another an understanding of Jesus and His way, he or she is pulling that person away from following Satan. This makes Satan angry, and he tries to stop what is happening."—Thomas, *Blessings*, p. 33

"Here Christ refers primarily to persecution suffered in the process of forsaking the world for the kingdom of heaven."—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 328

## The Be-Attitudes (continued)

**32. How do you feel about being persecuted because you follow Jesus? Is this a reality in your life?**

*“Christ warned those who would be His disciples that they would be ‘hated of all men for my name’s sake’ (Matt. 10:22), but hastened to add that whoever ‘loseth his life for my sake shall find it’ (ch. 10:39). Christians must expect to ‘suffer for his sake’ (Phil. 1:29).”—Nichol, The Seventh-day Adventist Bible Commentary, vol. 5, p. 329. At the same time, Christians shouldn’t live life with a persecution complex.*

**33. So what does it really mean to be blessed by Jesus?**

**Teaching Point:** *To be blessed is more than just being happy. It is separate from life’s circumstances and means that God is watching over me and my future, and that I can live securely in this tumultuous world in safety with Him.*

*These first words of Jesus’ sermon echo empathy, sincere love, and an understanding of the challenges that the people (and we) face. These words were radically different from what they would have heard in the synagogues from the priests, who were entirely focused on outward, perceived righteous living. Jesus spoke to their hearts; He identified with the struggles of the people (whether they were discouraged, mourning, seeking mercy, being persecuted, etc.) The promise of a blessing was an important concept, especially in those times. Consider God’s promise of blessing to Abraham, Isaac’s blessing to Jacob, Jacob wrestling with God and begging for a blessing. It held more value than worldly possessions, although such possessions were often a result of a blessing.*

**34. Is it possible to be blessed by Jesus and still experience pain in our lives?**

**Teaching Point:** *Jesus didn’t promise an easy life as His follower, or because of these blessings. He did promise hope though—and blessings that extend into eternity.*

*Matthew, who was writing to a primarily Jewish audience, wants his readers to see the parallels between Moses and Jesus. It’s interesting to note that there are ten Beatitudes and Ten Commandments (Exod. 20:1–17). The first four of both deal with a person’s relationship to God, and the last six look at a person’s relationship with each other. (See Andrews Study Bible notes, p. 1254.)*

# Be-Attitudes Question Cards

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## LAW QUOTES

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# THE BAKER

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Once upon a time there was a man who wanted to become a baker. He had always loved fresh-baked bread, and he thought he would enjoy baking it for others.

So he checked around town for the best location for a new business. He got a corner lot, hired the town contractor, and soon had his bakery ready to open, with gleaming stainless steel sinks and appliances in back, and shining glass cases in front to display his goods.

But things didn't go too well for the baker. He worked long hours. He advertised every way he could think of. He tried his best to make a go of it. Yet he couldn't seem to produce the kind of bread he had tasted in the past. When customers came by to see his new building, they seldom purchased any of his goods. And they never returned.

Finally, after years of struggling, he had to admit he was a failure. He was at the point of bankruptcy. He had tried everything he knew to make his bakery successful, and nothing had worked.

Just when he was ready to give it up completely, he heard about something that revolutionized his entire business. He learned that in order to make bread he needed flour! He hadn't tried that before, but somehow it sounded good to him. And when he began using flour, it made all the difference.

Source: Morris Venden, *95 Theses of Righteousness by Faith* (Nampa, Idaho: Pacific Press, 2003), p. 19

# RIGHTEOUSNESS: TRUE OR FALSE?

Source: Venden, *95 Theses of Righteousness by Faith*, pp. 32–33

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 For use in *Animated/Engaged Learning*.

**NOTE: Print and hand out un-solved student worksheets from Flash Drive. Solutions are shown here for your convenience.**

**TRUE FALSE**

- Righteousness is something we do.
- A Christian does what is right because he's a Christian, not to become a Christian.
- Righteousness is Jesus.
- Righteousness is nothing more than right doing.
- The only way to seek righteousness is to seek Jesus.
- We can earn righteousness.
- Our good deeds help us to be saved.
- Salvation is based not on what you do but who you know.
- Doing right by not doing wrong is not doing right.
- Righteousness will make you moral, but morality will not make you righteous.
- Christ's righteousness is only for us, and not in us.
- We should do the best we can toward righteousness. Christ will make up the difference.
- Morality is righteousness.
- Our good works are not the basis of our salvation (but are a result of our being in a relationship with Jesus Christ).

# TORAH LAWS

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The 613 laws of the Mishnah can be found at [www.jewfaq.org/613.htm](http://www.jewfaq.org/613.htm)

## FOLLOWING ARE FOUR LAWS ABOUT THE SABBATH.

### 1. **If a hen lays an egg on the Sabbath, is it OK to eat it?**

The majority opinion of the Pharisees was that if the hen was an egg-laying hen, then it was not OK to eat an egg laid on the Sabbath because the hen was working. However, if a hen was not an egg-laying hen—if it was just a hen being fattened up to be eaten—then it was OK to eat the egg because this wasn't the hen's primary labor. (There was also a suggestion that you could eat an egg laid on Sabbath by a laying hen as long as you later killed the hen for breaking the Sabbath.)

### 2. **Is it OK to look at yourself in the mirror on Sabbath?**

No, because if you see a gray hair you might be tempted to pluck it, and this would be reaping and, as such, a violation of the Sabbath.

### 3. **If your house catches fire on Sabbath, is it OK to go salvage your clothes?**

You should carry out only one set of clothing. However, if you put on one set of clothing, then you may carry out another set. (By the way, if your home catches fire, it's not OK to ask a Gentile to put out the fire, but if the Gentile is putting out the fire anyway, that's OK.)

### 4. **Is it OK to spit on Sabbath?**

You may spit on a rock, but you may not spit on the ground because that would be making mud, or mortar.

Source: *Adult Sabbath School Bible Study Guide*, April–June 2016, p. 74.

## FIVE STATION TITLES

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# FIVE STATION READINGS AND QUESTIONS

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## 1. A SPIRIT OF HATE

**“But I tell you, if you are angry with a brother or sister, you will be judged.” (Matt. 5:22, NCV)**

“Through Moses the Lord had said, “Thou shalt not hate thy brother in thine heart. . . . Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself.” Leviticus 19:17, 18. The truths which Christ presented were the same that had been taught by the prophets, but they had become obscured through hardness of heart and love of sin.

“The Savior’s words revealed to His hearers the fact that, while they were condemning others as transgressors, they were themselves equally guilty; for they were cherishing malice and hatred.

“Across the sea from the place where they were assembled was the country of Bashan, a lonely region, whose wild gorges and wooded hills had long been a favorite lurking ground for criminals of all descriptions. Reports of robbery and murder committed there were fresh in the minds of the people, and many were zealous in denouncing these evildoers. At the same time they were themselves passionate and contentious; they cherished the most bitter hatred of their Roman oppressors and felt themselves at liberty to hate and despise all other peoples, and even their own countrymen who did not in all things conform to their ideas. In all this they were violating the law which declares, ‘Thou shalt not kill.’

“The spirit of hatred and revenge originated with Satan, and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit, and its fruit will be unto death. In the revengeful thought the evil deed lies enfolded, as the plant in the seed. ‘Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.’ 1 John 3:15.

“ ‘Whosoever shall say to his brother, Raca [vain fellow], shall be in danger of the council.’ In the

gift of His Son for our redemption, God has shown how high a value He places upon every human soul, and He gives to no man liberty to speak contemptuously of another. We shall see faults and weaknesses in those about us, but God claims every soul as His property—His by creation, and doubly His as purchased by the precious blood of Christ. All were created in His image, and even the most degraded are to be treated with respect and tenderness. God will hold us accountable for even a word spoken in contempt of one soul for whom Christ laid down His life.

“ ‘Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?’ ‘Who art thou that judgest another man’s servant? to his own master he standeth or falleth.’ 1 Corinthians 4:7; Romans 14:4.

“ ‘Whosoever shall say, Thou fool, shall be in danger of the hell of fire.’ R.V. In the Old Testament the word ‘fool’ is used to designate an apostate, or one who has abandoned himself to wickedness. Jesus says that whoever shall condemn his brother as an apostate or a despiser of God shows that he himself is worthy of the same condemnation.

“Christ Himself, when contending with Satan about the body of Moses, ‘durst not bring against him a railing accusation.’ Jude 9. Had He done this, He would have placed Himself on Satan’s ground, for accusation is the weapon of the evil one. He is called in Scripture, ‘the accuser of our brethren.’ Revelation 12:10. Jesus would employ none of Satan’s weapons. He met him with the words, ‘The Lord rebuke thee.’ Jude 9.

“His example is for us. When we are brought in conflict with the enemies of Christ, we should say nothing in a spirit of retaliation or that

## Five Station Readings and Questions (continued)

would bear even the appearance of a railing accusation. He who stands as a mouthpiece for God should not utter words which even the Majesty of heaven would not use when

contending with Satan. We are to leave with God the work of judging and condemning."

—White, *Thoughts from the Mount of Blessing*, pp. 55–58

- Are there groups of people that are disliked or hated within your society?
- Why is criticism, meanness, or even hatred something that people struggle with today?
- Do you think criticizing someone and murder are equal as a sin?
- What can you do to guard your heart against meanness and your words against criticism?

## 2. MAKING THINGS RIGHT

**"Go and make peace with that person." (Matthew 5:24, NCV)**

"The love of God is something more than a mere negation; it is a positive and active principle, a living spring, ever flowing to bless others. If the love of Christ dwells in us, we shall not only cherish no hatred toward our fellows, but we shall seek in every way to manifest love toward them.

"Jesus said, 'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' The sacrificial offerings expressed faith that through Christ the offerer had become a partaker of the mercy and love of God. But for one to express faith in God's pardoning love, while he himself indulged an unloving spirit, would be a mere farce.

"When one who professes to serve God wrongs or injures a brother, he misrepresents the character of God to that brother, and the wrong must be confessed, he must acknowledge it to be sin, in order to be in harmony with God. Our brother may have done us a greater wrong than we have done

him, but this does not lessen our responsibility. If when we come before God we remember that another has aught against us, we are to leave our gift of prayer, of thanksgiving, of freewill offering, and go to the brother with whom we are at variance, and in humility confess our own sin and ask to be forgiven.

"If we have in any manner defrauded or injured our brother, we should make restitution. If we have unwittingly borne false witness, if we have misstated his words, if we have injured his influence in any way, we should go to the ones with whom we have conversed about him, and take back all our injurious misstatements.

"If matters of difficulty between brethren were not laid open before others, but frankly spoken of between themselves in the spirit of Christian love, how much evil might be prevented! How many roots of bitterness whereby many are defiled would be destroyed, and how closely and tenderly might the followers of Christ be united in His love!"

—White, *Thoughts from the Mount of Blessing*, pp. 58, 59

- Have you ever followed this advice to its full extent? (Asked for forgiveness, and then also done or given something in return for any damage you've done to their life.)
- Why is it hard to be the first person to show love and forgiveness, especially in a situation where perhaps the other person has been the one to hurt you first?
- How does gossip relate to this advice from Jesus?
- Is there someone in your life right now whom you have hurt (even without them knowing) by twisting their words or damaging their reputation? How can you make things right?
- Summarize Jesus' advice here in one sentence.

## Five Station Readings and Questions (continued)

## 3. IMAGINED IMMORALITY

**“I tell you that if anyone looks at a woman and wants to sin sexually with her, in his mind he has already done that sin with the woman.” (Matt. 5:28, NCV)**

“The Jews prided themselves on their morality and looked with horror upon the sensual practices of the heathen. The presence of the Roman officers whom the imperial rule had brought into Palestine was a continual offense to the people, for with these foreigners had come in a flood of heathen customs, lust, and dissipation. In Capernaum, Roman officials with their gay paramours haunted the parades and promenades, and often the sound of revelry broke upon the stillness of the lake as their pleasure boats glided over the quiet waters. The people expected to hear from Jesus a stern denunciation of this class, but what was their astonishment as they listened to words that laid bare the evil of their own hearts!

still reigns in the heart. The soul is still in the gall of bitterness and in the bond of iniquity. He who finds pleasure in dwelling upon scenes of impurity, who indulges the evil thought, the lustful look, may behold in the open sin, with its burden of shame and heartbreaking grief, the true nature of the evil which he has hidden in the chambers of the soul. The season of temptation, under which, it may be, one falls into grievous sin, does not create the evil that is revealed, but only develops or makes manifest that which was hidden and latent in the heart. As a man ‘thinketh in his heart, so is he;’ for out of the heart ‘are the issues of life.’ Proverbs 23:7; 4:23.”

—White, *Thoughts from the Mount of Blessing*, pp. 59, 60

“When the thought of evil is loved and cherished, however secretly, said Jesus, it shows that sin

- Do you know anyone who takes pride in their immorality or lustful thoughts? (Perhaps they brag about it.)
- Why is lust such a seemingly subtle sin?
- Why do you need to consciously fight against the sin of lust in popular culture?
- What can you do to protect your mind against lust?

## 4. SURRENDERING SELF

**“If your right hand causes you to sin, cut it off and throw it away.” (Matt. 5:30, NCV)**

“To prevent disease from spreading to the body and destroying life, a man would submit to part even with his right hand. Much more should he be willing to surrender that which imperils the life of the soul.

“Through the gospel, souls that are degraded and enslaved by Satan are to be redeemed to share the glorious liberty of the sons of God. God’s purpose is not merely to deliver from the suffering that is the inevitable result of sin, but to save from sin itself. The soul, corrupted and deformed, is to be purified, transformed, that it may be clothed in ‘the beauty of the Lord our God,’ ‘conformed to the image of His Son.’

‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.’ Psalm 90:17; Romans 8:29; 1 Corinthians 2:9. Eternity alone can reveal the glorious destiny to which man, restored to God’s image, may attain.

“In order for us to reach this high ideal, that which causes the soul to stumble must be sacrificed. It is through the will that sin retains its hold upon us. The surrender of the will is represented as plucking out the eye or cutting off the hand. Often it seems to us that to surrender the will to God is to consent to go through life maimed or crippled. But it is better, says Christ, for self

## Five Station Readings and Questions (continued)

to be maimed, wounded, crippled, if thus you may enter into life. That which you look upon as disaster is the door to highest benefit.

“God is the fountain of life, and we can have life only as we are in communion with Him. Separated from God, existence may be ours for a little time, but we do not possess life. ‘She that liveth in pleasure is dead while she liveth.’ 1 Timothy 5:6. Only through the surrender of our will to God is it possible for Him to impart life to us. Only by receiving His life through self-surrender is it possible, said Jesus, for these hidden sins, which I have pointed out, to be overcome.

“It is possible that you may bury them in your hearts and conceal them from human eyes, but how will you stand in God’s presence?”

“If you cling to self, refusing to yield your will to God, you are choosing death. To sin, wherever found, God is a consuming fire. If you choose sin, and refuse to separate from it, the presence of God, which consumes sin, must consume you.

“It will require a sacrifice to give yourself to God; but it is a sacrifice of the lower for the higher, the earthly for the spiritual, the perishable for

the eternal. God does not design that our will should be destroyed, for it is only through its exercise that we can accomplish what He would have us do. Our will is to be yielded to Him, that we may receive it again, purified and refined, and so linked in sympathy with the Divine that He can pour through us the tides of His love and power. However bitter and painful this surrender may appear to the willful, wayward heart, yet ‘it is profitable for thee.’

“Not until he fell crippled and helpless upon the breast of the covenant angel did Jacob know the victory of conquering faith and receive the title of a prince with God. It was when he ‘halted upon his thigh’ (Genesis 32:31) that the armed bands of Esau were stilled before him, and the Pharaoh, proud heir of a kingly line, stooped to crave his blessing. So the Captain of our salvation was made ‘perfect through sufferings’ (Hebrews 2:10), and the children of faith ‘out of weakness were made strong,’ and ‘turned to flight the armies of the aliens’ (Hebrews 11:34). So do ‘the lame take the prey’ (Isaiah 33:23), and the weak become ‘as David,’ and ‘the house of David . . . as the angel of the Lord’ (Zechariah 12:8).”

—White, *Thoughts from the Mount of Blessing*, pp. 60-63

- *Is this advice harsh? (Explain your thoughts.)*
- *What do you think of Timothy’s statement, she “who uses her life to please herself is really dead while she is alive”?*
- *When you stand before God, with an open heart (completely bare), what will He see?*
- *Do you think it’s a sacrifice to give yourself to God? In what ways?*

## 5. THE BLESSING OF MARRIAGE

**“Is it right for a man to divorce his wife for any reason he chooses?” (Matt. 19:3, NCV)**

“Among the Jews a man was permitted to put away his wife for the most trivial offenses, and the woman was then at liberty to marry again. This practice led to great wretchedness and sin. In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow. ‘Everyone,’ He said, ‘that putteth away his wife, saving for the cause of fornication, maketh her

an adulteress: and whosoever shall marry her when she is put away committeth adultery.’ R.V.

“When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as ordained at creation. ‘Because of the hardness of your hearts,’ He said, Moses ‘suffered you to put away your wives: but from the beginning it was not so.’ Matthew 19:8. He

## Five Station Readings and Questions (continued)

referred them to the blessed days of Eden, when God pronounced all things 'very good.' Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then, as the Creator joined the hands of the holy pair in wedlock, saying, A man shall 'leave his father and his mother, and shall cleave unto his wife: and they shall be one' (Genesis 2:24), He enunciated the law of marriage for all the children of Adam to the close of time. That which the Eternal Father Himself had pronounced good was the law of highest blessing and development for man.

"Like every other one of God's good gifts entrusted to the keeping of humanity, marriage has been perverted by sin; but it is the purpose of the gospel to restore its purity and beauty. In both the Old and the New Testament the marriage relation is employed to represent the tender and sacred union that exists between Christ and His people, the redeemed ones whom He has purchased at the cost of Calvary. 'Fear not,' He says; 'thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer, the Holy One of Israel.' 'Turn, O backsliding children, saith the Lord; for I am married unto you.' Isaiah 54:4, 5; Jeremiah 3:14. In the 'Song of Songs' we hear the bride's voice saying, 'My Beloved is mine, and I am His.' And He who is to her 'the chiefest among ten thousand,' speaks to His chosen one, 'Thou art all fair, My love; there is no spot in thee.' Song of Solomon 2:16; 5:10; 4:7.

"In later times Paul the apostle, writing to the Ephesian Christians, declares that the Lord has constituted the husband the head of the wife, to be her protector, the house-band, binding the members of the family together, even as Christ

is the head of the church and the Saviour of the mystical body. Therefore he says, 'As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives.' Ephesians 5:24–28.

"The grace of Christ, and this alone, can make this institution what God designed it should be—an agent for the blessing and uplifting of humanity. And thus the families of earth, in their unity and peace and love, may represent the family of heaven.

"Now, as in Christ's day, the condition of society presents a sad comment upon heaven's ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped for companionship and joy, the gospel of Christ offers a solace. The patience and gentleness which His Spirit can impart will sweeten the bitter lot. The heart in which Christ dwells will be so filled, so satisfied, with His love that it will not be consumed with longing to attract sympathy and attention to itself. And through the surrender of the soul to God, His wisdom can accomplish what human wisdom fails to do. Through the revelation of His grace, hearts that were once indifferent or estranged may be united in bonds that are firmer and more enduring than those of earth—the golden bonds of a love that will bear the test of trial."

—White, *Thoughts from the Mount of Blessing*, pp. 63–65

- *How do your thoughts about divorce align with what the Bible says?*
- *Is there ever a situation where you think it is okay to leave a marriage? (Explain.)*
- *How has marriage been distorted by sin?*
- *How do you think marriage can bring glory to God and help humanity?*

# GIVING INDUCTIVE BIBLE STUDY

By Nina Atcheson

 See Flash Drive for electronic copy.

 For use in *Animated/Engaged Learning*.

Read Matthew 6:1–4.

**1. If you were to summarize Jesus' message here in one word, what word would you choose?**

**2. In verse 1, Jesus gives a warning. Why did He make a point of this?**

*Teaching Point:* The religious leaders at this time were very focused on what others thought of them. They were pretentious. They made sure everyone knew their good acts, and they believed this made them more righteous. Here Jesus completely reprimands this approach by saying that when we do good things to be seen by others, God doesn't approve and won't reward us.

**3. Read the following quote and share your response:** "Christ's own words make His meaning plain, that in acts of charity the aim should not be to secure praise and honor from men. Real godliness never prompts an effort at display. Those who desire words of praise and flattery, and feed upon them as a sweet morsel, are Christians in name only."—White, *Thoughts from the Mount of Blessing*, p. 80

**4. In verse 2, Jesus says not to sound a trumpet before you're about to do something good because this is hypocritical. But a little while earlier (5:14–16), Jesus tells His listeners to let their light shine and their good deeds be seen. Is this a contradiction? (Explain)**

*Teaching Point:* Jesus isn't condemning charity (or prayer or fasting—in the words to follow), but rather He's saying that we shouldn't be self-centered in our public spirituality. When we let our lights shine, our acts are completely God-centered. - See Andrews Study Bible notes, p. 1256

**5. How is it possible to do a charitable deed and not let your left hand know what your right hand is doing? (v. 3)**

*Teaching Point:* "It is said that among the Arabs the right and the left hand are figurative of close friends. There is no need, Jesus says, for closest friends to know about one's pious deeds."—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 344

Jesus is talking about humility here. Clearly your body knows what's going on, but He's encouraging us to be discreet about our acts of service rather than seeking to let everyone around us know about how good we are to be giving. God sees exactly what is in our hearts and our motivation for giving.

**6. What is the main principal that should guide what we choose to give (to God and others)? Read Psalm 50:10–12; Haggai 2:8; Psalm 104:24, 25; Genesis 2:19; 1 Chronicles 29:14–16; Exodus 19:5; Deuteronomy 10:14; Job 41:11.**

*Teaching Point:* The Bible clearly states that God is the owner of this world. Everything in it rightfully belongs to Him. See Mark Finley, *What the Bible Says About* (Nampa, Idaho: Pacific Press, 2012), pp. 328, 329.

**7. What are the reasons for this world belonging to Christ? (Pss. 24:1, 2; 102:25; Isa. 40:26; 43:1; 48:13; 45:18; 42:5; Gen. 1:1; 1 Pet. 1:18; 19; 2:24; 3:18; 1 Cor. 7:23; Rev. 1:5; Heb. 9:12–14; Matt. 20:28; 26:28; Col. 1:14)**

*Teaching Point:* God is the true Owner of this world, because He created it, and then when it was messed up—He redeemed it. Everything we have is a gift of His grace—including us. He made everything in the first place and then gave His blood to redeem it.

## Giving (continued)

**8. What is a steward? If we are stewards of this earth, what does that really mean? (Gen. 1:28; Luke 16:10; 12:42; Matt. 25:21, 23)**

**Teaching Point:** A steward is someone who looks after another person's property and affairs. If we are stewards of this earth, it means that God has asked us to look after it. This means that the things we have—our money and possessions—are not really ours. They have actually been entrusted to us to do God's work, and He's asked us to look after them for Him. God is seeing whether we can be trusted with earthly possessions before He gives us heavenly possessions.

**9. For the person who doesn't know God but works really hard and becomes rich—where does their wealth come from? (Ps. 127:1, 2; 1 Cor. 4:7; James 1:17; Deut. 8:17, 18)**

**Teaching Point:** It's easy to forget that everything we own has actually come from God. We work hard and often become proud because of what we have, forgetting that it's God who gives everything, even to those who don't know Him. Sometimes people might cut corners to get rich—by lying, stealing, or cheating, but this only brings a loss of self-respect and a guilty conscience.

**10. What does Malachi 3:8–10 tell us about giving back to God?**

**Teaching Point:** It says that we are guilty of robbing God. He knows we need to eat, buy clothes, make house payments, and so on, but He also tells us that if we're faithful in giving Him tithes and offerings, He will make the rest of our money go further—to the extent where there will be so many blessings that there won't be room to receive them.

**11. What is tithe? Is it really important? (Lev. 27:30, 32; Gen. 14:18–20; Num. 18:21–24; Deut. 14:22–25; 2 Chron. 31:5, 6; Neh. 13:12; Heb. 7:5–9; Mal. 1:8, 13)**

**Teaching Point:** Tithe is "a tenth part of one's income consecrated to God."—The Westminster Dictionary of the Bible, p. 609. In His book *What the Bible Says About*, (pp. 336–338), Pastor Mark Finley says that tithe is important for the following reasons:

- Tithe supports ministry and pays the wages of our ministers.
- It's fair because those who earn more, pay more—those who earn less, pay less. So no one is charged a greater proportion of their income.
- The Bible tells us that the tenth part of our wage is actually not ours to keep. (Lev. 27:30, 32) To keep it would actually be stealing from God Himself. So we actually don't "give" it to God—we're returning back to Him something that is already His. It shows God that He can trust us with that which is His. When we faithfully give it back to Him, He blesses the other nine-tenths so that it goes far beyond our expectations.
- God appointed the Levites to serve as priests. They were supported by the people's tithes instead of being given land as an inheritance. (Num. 18:21–24; Deut. 14:22–27; 2 Chron. 31:4–6; Neh. 13:10–12)
- When we give tithe to God, it shows that we really believe He owns all we have.

**12. What did God promise the Israelites who made Him "first" in their giving? Do these promises apply to us today as well? (Luke 6:38; Prov. 3:9, 10; 11:24, 25; 19:17; 22:9; Mal. 3:10, 11; Matt. 10:42; 2 Cor. 9:6)**

**Teaching Point:** God promises that when we give back to Him and His cause, He will bless us exceedingly. God challenges us to test Him in this space—and when we do, we'll see the blessings flow!

**13. Is there a difference between tithes and offerings? What is the most important thing to remember when we give to God?**

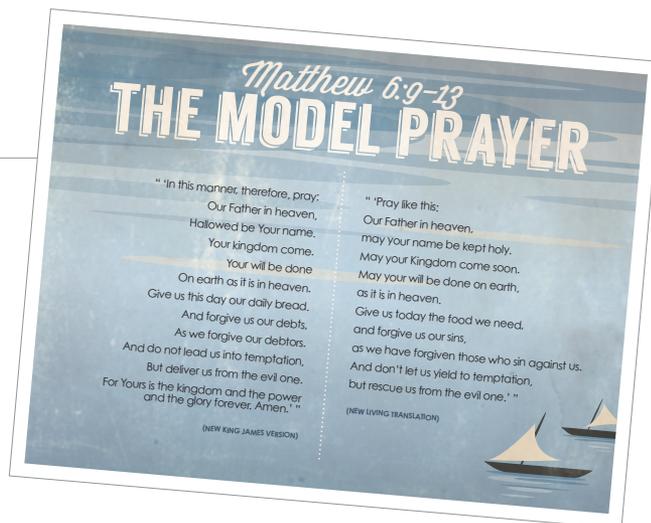
**Teaching Point:** Yes. Tithe is the tenth that is holy to God. Offerings are in addition to the tenth. Our attitude is what is most important when we give. If we give so that everyone around us sees how much we're giving, this shows that our pride is more important than our gift to God. Everyone is able to give differently—and what might be small to one person might be a lot in God's eyes (Luke 21:1–4).

"All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heartbreaking confession of sin and humbling of the soul before Him. Only by constant renunciation of self and dependence on Christ can we walk safely."—Ellen G. White, *Christ's Object Lessons*, (Hagerstown, Md.: Review and Herald, 2003), p. 159.

# THE MODEL PRAYER

**USB** See Flash Drive for electronic copy.

**3** For use in *Animated/Engaged Learning*.



## MATTHEW 6:9–13 (NKJV)

“ ‘In this manner, therefore, pray:  
 Our Father in heaven,  
 Hallowed be Your name.  
 Your kingdom come.  
 Your will be done  
 On earth as it is in heaven.  
 Give us this day our daily bread.  
 And forgive us our debts,  
 As we forgive our debtors.  
 And do not lead us into temptation,  
 But deliver us from the evil one.  
 For Yours is the kingdom and the power  
 and the glory forever. Amen.’ ”

## MATTHEW 6:9–13 (NLT)

“ ‘Pray like this:  
 Our Father in heaven,  
 may your name be kept holy.  
 May your Kingdom come soon.  
 May your will be done on earth,  
 as it is in heaven.  
 Give us today the food we need,  
 and forgive us our sins,  
 as we have forgiven those who sin against us.  
 And don’t let us yield to temptation,  
 but rescue us from the evil one.’ ”

# THE LORD'S PRAYER

## SEVENTH-DAY ADVENTIST BIBLE COMMENTARY NOTES

 Nichol, *The Seventh-day Adventist Bible Commentary*, VOL. 5, PP. 346–347 Matthew 6:9–13 (NKJV)

 For use in *Animated/Engaged Learning*.

**Our Father.** First in every prayer should be a recognition of our sonship to the heavenly Father. We may be unworthy to address Him as “Father,” but whenever we do so in sincerity He receives us with rejoicing (see Luke 15:21–24) and acknowledges us as His sons indeed. The fact that He is our Father binds us together as Christians in the great, universal fellowship of faith with all men who in sincerity and truth recognize the Father of our Lord Jesus Christ.

**Which art in heaven.** In spite of the close, personal relationship between their “Father” in heaven and themselves, His earthborn sons will nevertheless always be aware of His infinite majesty and greatness (see Isa. 57:15) and of their own utter insignificance (see Matt. 6:5). The consciousness that “God is in heaven, and thou upon earth” (Eccl. 5:2) brings to the contrite heart the spirit of reverence and humility that is the first condition of salvation.

**Hallowed.** *Gr. hagiazo*, “to regard [or “treat”] as holy,” related to the adjective *hagios*, “holy.” The name of God is honored in two ways: (1) by divine acts that lead men to acknowledge and reverence Jehovah as God (see Ex. 15:14, 15; Joshua 2:9–11; 5:1; Ps. 145:4, 6, 12), and (2) by men honoring Him as God and according Him the worship and obedience that are His due (see Isa. 58:13; Matt. 7:21–23; Acts 10:35; etc.).

**Be thy name.** In modern usage a name is little more than a tag by which a person may be identified. In Bible times, however, a person’s name was more intimately associated with him as an individual. Often it “stood for traits of character that the parent desired to see developed in the child” (PK 481). God’s name stands for His character (see Ex. 34:5–7). The significance the Jews attached to the divine name is reflected in the reverence with which they uttered it, or, more commonly, left it unarticulated or used a circumlocution for it (see Vol. I, pp. 170–173). The name of God is holy, or “hallowed,” because God Himself self is holy. We hallow His name by acknowledging His holiness of character and by permitting Him to reproduce that character in us.

The tense of the Greek word shows that the request is anticipatory, looking forward to the time when God’s holy name will be universally hallowed. . . .

**10. Thy kingdom come.** . . . Christ here speaks, not so much of the kingdom of grace, as of the kingdom of His glory (MB 108), for which the kingdom of grace prepares the way and in which it culminates (see ch. 25:31). Such an interpretation is supported by the tense of the Greek verb. . . .

Throughout the ages the promise that the kingdoms of this world would eventually become the kingdom of our Lord Jesus Christ (Rev. 11:15) has spurred the citizens of the kingdom of grace to holy living (1 John 3:2, 3) and to self-sacrifice in the proclamation of the good news of the kingdom (see Acts 20:24; 2 Tim. 4:6–8). In the minds and hearts of true Christians in all ages “that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13) has ever been uppermost and has inspired them to holier living.

**Thy will be done.** Christ now turns to the will of God, particularly as it affects this earth. When human hearts yield to the jurisdiction of the kingdom of divine grace, the will of God for them is accomplished. The tense of the Greek verb shows that this petition is also anticipatory. The request is for an end to the reign of sin and for the arrival of that moment when the will of God will be as universally accomplished upon this earth as it is throughout the other dominions of God’s creation.

**11. Give us.** In the first part of the Lord’s Prayer (vs. 9, 10) attention is directed to the Fatherhood, character, kingdom, and will of God. In the second part of the prayer (vs. 11–13) petition is made for the temporal and spiritual needs of man.

It was the “common people” who heard Christ gladly (Mark 12:37). For the most part these were humble fishermen, farmers, and workmen. Such was the company that now listened to Him on the hillside

## The Lord's Prayer Commentary (continued)

overlooking the Plain of Gennesaret and the Lake of Galilee (MB 39; DA 299). Employment was uncertain for many of them, living conditions were precarious, and there were perhaps few who had not known actual hunger and want at one time or another, owing to drought, oppressive taxation, and other hardships. As is usually the case, those who have but little of this world's goods are more keenly aware of their dependence upon God for the necessities of life than are those who have enough and to spare.

**Daily.** Gr. *epiousios*, a word that appears in the NT only here and in Luke 11:3. Its exact meaning is uncertain. The single occurrence of the word in secular Greek literature throws little light on its meaning. Among the meanings suggested are the following: (1) necessary for existence, (2) for the present day, (3) for the coming day. The words of Matt. 6:34 tend to confirm the idea of a daily supply sufficient for life. . . .

**Bread.** Even those who have an abundance of "bread," and of this world's goods, do well to remember that it is God who gives "power to get wealth" (Deut. 8:18), a lesson Jesus graphically portrayed in the parable of the Rich Fool (Luke 12:16–21). Everything that we have comes from God, and in our hearts there should ever be gratitude for His goodness. Our "daily bread" includes both physical and spiritual provisions.

**12. Forgive.** Gr. *aphiemi*, a common word in the NT, frequently meaning "to send away," or "to dismiss," "to leave" (see Matt. 4:11; Mark 4:36; etc.). The meaning "to forgive" is probably based on the idea that the repentant petitioning soul is sent away in peace.

**Debts.** Gr. *opheilema*, a common word for legal debts (cf. Rom. 4:4), but used here of moral and spiritual indebtedness. Here sin is picture as a debt and the sinner as a debtor. The parallel passage in Luke has "sins" (ch. 11:4). See on Matt. 18:28, 30; Luke 7:41–43. As we forgive. That is, as it is our habit to forgive. Textual evidence is divided . . . between this and the reading "as we have forgiven," implying that we dare not ask for forgiveness unless and until we have forgiven our fellow men. . . .

**Our debtors.** That is, those who have wronged us.

**13. Temptation.** Gr. *peirasmos*, "temptation," also "trial," or "test," as in 1 Peter 4:12. The verb form, *peirazo*, is translated "prove" (John 6:6), "assayed" (Acts 16:7), "examine" (2 Cor. 13:5), and "try," or "tried" (Heb. 11:17; Rev. 2:2, 10; 3:10). Even when the English word "temptation" is used to render *peirasmos* it is sometimes clear from the context that it means "test," or "trial" (Acts 20:19; James 1:2; cf. 1 Peter 4:12). The Scriptures make it clear that God "tests," or "proves," men (see Gen. 22:1; Ex. 20:20; etc.) but never tempts them to sin (James 1:13).

The petition should perhaps be understood as a request, "Do not permit us to enter into temptation" (see 1 Cor. 10:13. . .). This part of the Lord's Prayer is sometimes understood as a plea to God to remove all temptation from us. But God's promise is not that we shall be protected from temptation, but that we shall be protected from falling (John 17:15). Too often we willfully place ourselves in the way of temptation. . . . Truly to pray "lead us not into temptation" is to renounce the ways of our own choosing and to submit to the ways of God's choosing.

**Evil.** Gr. *poneros*. In the form here used, *poneros* may refer to either an evil thing or an evil person. . . . It is not clear which is intended here. Some prefer "evil one," that is, the devil, whereas others think that evil as a principle is intended. The conjunction "but" may seem to make "evil" parallel to "temptation" in the preceding clause; if so, "evil" probably refers to moral wrong.

**Thine is the kingdom.** This clause introduces the doxology to the Lord's Prayer. Important textual evidence may be cited . . . for the omission of this doxology. It is not in Luke's version of the prayer (Luke 11:4). However, the sentiment it expresses is certainly scriptural, and closely parallels 1 Chron. 29:11–13. A shorter doxology occurs in 2 Tim. 4:18.

The "kingdom," "power," and "glory" here ascribed to the Father certainly include the present kingdom of divine grace in the hearts of men, but look forward primarily to the glorious kingdom to be ushered in with the return of Christ to this earth to reign in power and glory. . . .

**Amen.**

# THE POWER OF PRAYER

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 For use in *Animated/Engaged Learning*.

Main source: Finley, *What the Bible Says About*, pp. 71–77

**Please also read *Daring to Ask for More* by Melody Mason (in your Resource Kit), and use portions of this book to address questions you students may have. This book, and the topic of prayer, will also be explored more in the unit next term, *Living in the Waiting*.**

*“Prayer is opening our hearts to God as a friend. It enables us to share with Him our joys and sorrows, our strengths and weaknesses, our victories and defeats, and our successes and failures. There is nothing that concerns us that He is uninterested in. Prayer is not a sanctified gift list presented to God as children present their Christmas list to a fictional Santa Claus. Prayer is intimate communication with God.*

*Through prayer we discover what is on God’s mind, and we share with Him what is on ours. Prayer may include praise, confession, repentance, petition, thanksgiving, and intercession. Our heavenly Father longs for us to come to Him in prayer. In prayer we acknowledge our absolute dependence on Him.”* —Finley, *What the Bible Says About*, p. 71.

## 1. What invitation does Jesus give us in relation to prayer? (Matt. 7:7, 8; John 14:13, 14; Jer. 33:3; Luke 21:36)

**Teaching Point:** When we come to God, He not only hears our prayers but will always answer them. The answer may be “Yes,” “No,” or “Wait; not yet.”

## 2. What promise does God give us when we pray? (Jer. 29:12, 13; Isa. 65:24; Lam. 3:25; Zech. 13:9; Ps. 34:15, 17)

**Teaching Point:** God hears us and the prayers that are unspoken on our hearts, and He promises to answer us, even before we call out to Him.

## 3. What are the different parts of Jesus’ prayer (the Lord’s Prayer) in Matthew 6:5–15?

**Teaching Point:** Jesus begins His prayer with “Our Father,” demonstrating that Jesus is not against public prayer. The word used here for Father can be translated as “Daddy,” and a very personal approach is taken. Jesus’ prayer starts with God and His concerns, and only then moves on to our requests and desires. — Andrews Study Bible notes, p. 1256

- The prayer begins with showing respect and adoration for God.
- It then shares a longing for God’s kingdom on the earth, and His will.
- It then moves to personal requests.
- Forgiveness for self is then sought.
- It then requests power to overcome sin and the enemy.
- It concludes with again giving glory to God.

## 4. How much do requests usually dominate your prayers?

**Teaching Point:** The word prayer comes from the Latin word precarious, which means “to beg.” Requests often dominate our prayers—similar to a conversation between a parent and a child. — Andrews Study Bible notes, p. 1256

## 5. Is it important to pray in the format of the Lord’s prayer?

**Teaching Point:** While Jesus shared this prayer as part of His Sermon on the Mount, this was a public prayer. While it is good to incorporate these aspects in our prayers (rather than only coming to God with our requests), God also wants us to approach Him with what is on our heart, as a child approaches their daddy. Prayer is not a complicated process, but rather sharing what is on our hearts with our best Friend.

## The Power of Prayer (continued)

**6. Read the verses surrounding the Lord's Prayer (Matt. 6:5–15).****What special advice on prayer does Jesus give us here?**

**Teaching Point:** Jesus tells us not to be hypocritical about our prayers because the purpose of prayer is not to show others how close we are to God. He advises us to forgive others before coming to God to ask for forgiveness.

**7. Have you heard anyone “use vain repetitions” (v. 7), and what does this mean?**

**Teaching Point:** Vain repetitions is repeating the same phrase to God. Some traditions repeat set prayers (such as Hail Mary, or mantras) without putting much thought into believing that their prayer brings absolution. Jesus tells us this is not necessary, or good for us. “‘To speak stammeringly,’ ‘to say the same thing over and over again,’ ‘to babble,’ ‘to rattle off,’ ‘to speak without giving thought to what is spoken.’ Jesus did not proscribe all repetition, for He Himself used repetitions (ch. 26:44).”—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 345

However, we should see prayer as an uncomplicated conversation that should not include rituals (which often lead to idolatry).

**8. How do you think people sometimes try to “bring God down to us”? What does Jesus' prayer tell us about this in His prayer here?**

**Teaching Point:** Jesus' phrases “in heaven” and “hallowed be Your name” tell us of the coming kingdom and the majesty of God. It shows us that God is both near us and approachable and at the same time majestically beyond us. — Andrews Study Bible notes, p. 1256. God is sovereign, and we should stand in awe of Him and be drawn to Him through prayer, rather than see Him as an equal with ourselves.

**9. Have you ever experienced the power of prayer with a group of people, asking for something very specific, and waiting on the Lord? What does the Bible share about this? (Matt. 18:19, 20)**

**Teaching Point:** The power of united prayer cannot be denied. The Bible says that where two or three are gathered, the Lord is also in their midst. Ellen White also shares the following statement: “The promise is made on condition that the united prayers of the church are offered, and in answer to these prayers there may be expected a power greater than that which comes in answer to private prayer. The power given will be proportionate to the unity of the members and their love for God and one another.”—Ellen G. White, *Manuscript Releases*, vol. 9 (Hagerstown, Md.: Review and Herald, 1999), p. 303. This is something to stop and take notice of! There is great power in a unified, loving group of Christians praying.

**10. What do you think Satan's response is, when God's followers pray?**

**Teaching Point:** It makes him angry, and he doesn't like God's people utilizing the power available to them through God. Ellen White shared that “at the sound of fervent prayer, Satan's whole host trembles.” — *Testimonies for the Church*, vol. 1, p. 345. Prayer is powerful! If we'd only dare to realize how God can help us when we ask!

## ACTIVITY: SILENT CARD SHUFFLE

Divide students into groups of four and have students do a Silent Card Shuffle (where students categorize statements) on what the Bible says about the blessings of prayer. See end of Appendix R and your flash drive for the cards to use for this game.

**11. What role does faith play in answered prayer?**

**(Matt. 21:22; Mark 11:24, 25; James 1:6, 7; Heb. 11:6; Matt. 17:20.)**

**Teaching Point:** Faith is not a magical formula to manipulate God into doing what we want. Faith is having a relationship with God just like we have with our best friends. Faith believes, hopes, and trusts, knowing that God desires only our best good. It seeks His will—not our own. When Jesus said, “If you have enough faith you can move mountains,” He was explaining that if you trust in God, either the challenges you are facing will be divinely removed through His supernatural power or He will give you the strength to cope with the challenges. Sometimes our mountains might not be removed, but we might have the energy to climb them. (Sometimes small hills seem like mountains, but in Jesus' strength, mountains will seem like small hills.)

## The Power of Prayer (continued)

**12. How does Jesus' prayer life provide us with a model for our own prayer lives?  
(Mark 1:35; Luke 5:16; 9:18; 9:29; 11:1; Heb. 5:7, 8)**

**Teaching Point:** Jesus placed priority on prayer. Each day He set aside a specific time to pray. Early in the morning, He spent time with His Heavenly Father to receive strength for the day. Jesus also had special places set aside to pray. He often spent time in nature talking with God. In the Garden of Gethsemane, in the shadow of the olive trees, was one of His favorite places to pour out His heart to God. Jesus regularly prayed out loud. When the disciples heard Him baring His soul to God in intimate communication, they requested that He "teach" them to pray just like He prayed. An effective prayer life requires that we, too, set aside specific times for prayer when we can be alone with God to pour out our hearts to Him (see Matt. 26:39; Heb. 5:7).

**13. How does the Holy Spirit cooperate with us in our prayer lives?  
(Rom. 8:26; Eph. 2:18; Jude 20; Eph. 6:18)**

**Teaching Point:** The Holy Spirit leads us to prayer, guides us in prayer, and reassures us after prayer. The role of the Holy Spirit in our prayer lives is indispensable. As we come to God with our fallen humanity, the Holy Spirit interprets our hearts' desires and takes our feeble words and presents them in the language of heaven to our loving heavenly Father. The Holy Spirit convicts us of our need of prayer. He constantly reveals our spiritual helplessness without the power of God. The Holy Spirit is constantly drawing our hearts to God.

**14. What does the Bible mean when it says to "pray without ceasing"? (1 Thess. 5:17)**

**Teaching Point:** To pray without ceasing means to be always in a frame of mind or atmosphere of prayer. In other words, there should never be a time in our lives when prayer is inappropriate. If our minds are in harmony with Jesus, we will turn to Him naturally throughout the day. As we approach God confidently with hearts full of thanksgiving and fervently present our needs before Him, He will answer our prayers in the way He knows is best for us.

**15. Are there some things that hinder our prayers?  
(Ps. 66:18, 19; 2 Chron. 7:14; James 1:6–8; 4:3.)**

**Teaching Point:** If we cherish sin in our hearts, live hypocritical lives, and use prayer as a method simply to get what we want from God, we will miss the precious relationship He desires—and we certainly will not get answers to our prayers.

**16. Where does our confidence rest when we pray, and what is our focus in prayer?  
(1 John 5:14; Matt. 26:39; John 8:29; Heb. 10:7)**

**Teaching Point:** As we pray, our confidence doesn't rest in our faith, our goodness, or our prayers. Our confidence is in God's goodness. It is in His gracious mercy to us. As we pray, the Holy Spirit interprets our prayers before God's throne. The righteousness of Jesus is mingled with our prayers to make them acceptable to God because even our best efforts are tinged with our sinful humanity. As we pray, our prayers are united with Jesus' prayers on our behalf. Jesus is praying for us in heaven's sanctuary daily.

**17. What is the goal of prayer?**

**Teaching Point:** The goal of all prayer is to lead us into a closer relationship with Jesus and instill within us a deeper desire to do His will. The purpose of prayer is not to get our way but to align our will with His (Matt. 6:10). As you enter into an ever-deepening relationship with Jesus through prayer, you will enter into life's greatest joy. Your soul will be at rest, and your heart will find peace. Prayer and Bible study are the most important and needed aspects of a vibrant relationship with God. "Prayer had become lengthy and repetitious, and its sincerity of thought and expression obscured by an impersonal literary form, beautiful in phraseology but too often lacking in sincerity of spirit. . . . In the Lord's Prayer Jesus rescued from the mass of literary verbiage that which was essential and restored it to a simple and compact form whose meaning could be comprehended by the most simple soul. Thus, while reflecting to a certain extent the prayers of Judaism, the form of the Lord's Prayer is nevertheless an inspired and original prayer in its own right. Its originality inheres in its selection of petitions and in its arrangement. Its universal acceptance reflects the fact that it expresses more perfectly than any other prayer the fundamental needs of the human heart."—Nichol, *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 346

## The Power of Prayer (continued)

## ACTIVITY: SILENT CARD SHUFFLE

The key question in relation to this activity is, **What advice does the Bible give about prayer?**

After the Silent Card Shuffle, have each group discuss the question:  
**What do each of these areas mean to you in your prayer life?**

(See answers below, and your Flash Drive for the printable cards for this activity.)

**PRAY WITH THANKSGIVING**

"So I will go about Your altar, O Lord, that I may proclaim with the voice of thanksgiving, and tell of all your wondrous works." **(Ps. 26:6, 7, NKJV)**

"Oh come, let us sing to the Lord! Let us shout joyfully to the Rock of our salvation. Let us come before His presence with thanksgiving." **(Ps. 95:1, 2, NKJV)**

"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God." **(Phil. 4:6, NKJV)**

"Continue earnestly in prayer, being vigilant in it with thanksgiving." **(Col. 4:2, NKJV)**

**PRAY WITH PERSEVERANCE**

"Pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you." **(1 Thess. 5:17, 18, NKJV)**

"Praying always." **(Eph. 6:18, NKJV)**

"Continue earnestly in prayer." **(Col. 4:2, NKJV)**

"Then He spoke a parable to them, that men always ought to pray and not lose heart." **(Luke 18:1, NKJV)**

**PRAY EARNESTLY**

"The effective, fervent prayer of a righteous man avails much."

**(James 5:16, NKJV)**

**PRAY CONFIDENTLY**

"Let us therefore come boldly [confidently] to the throne of grace, that we may obtain mercy and find grace to help in time of need." **(Heb. 4:16, NKJV)**

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful." **(Heb. 10:22, 23, NKJV)**

# SKIT: THE BIRDCAGE

By Eddie James and Tommy Woodard, *Skits That Teach: Lactose Free* (Youth Specialties; 2006)

 See Flash Drive for electronic copy.

 For use in Heart Learning.

**WHAT:** A metaphor for the trap of sin, “The Birdcage” reveals how easy it is to become trapped and how Jesus gave his life to set us free. (Themes: salvation, grace, freedom in Christ)

**WHO:** Boy/Satan, Man/Jesus

**WHEN:** Any time

**WHY:** Luke 4:18–21; Romans 8:31–39; Revelation 20:10

**WEAR:** A birdcage with a cloth to cover it. Boy should wear a baseball cap to the side to appear youthful.

**HOW:** This skit is funny, but with a clever spin as it takes a serious turn. Play it for laughs during the first scene, but then strive for sincerity during the second scene to allow the audience to feel the weight of the message.

*As the scene opens, Boy enters carrying a birdcage covered by a cloth. As he walks, he bumps into Man. Man has been looking for something.*

**Man:** Excuse me, what’s that you’ve got there?

**Boy:** Just some wild birds I caught.

**Man:** Really. Where’d you catch them?

**Boy:** Over in that field.

**Man:** Well, what are you going to do with those wild birds?

**Boy:** I’m gonna play games with them.

**Man:** Games? What kind of games do you plan with wild birds?

**Boy:** I poke a stick at ‘em, and I scare ‘em, and I make ‘em fight with each other. Sometimes I shake their cage. That’s what I do.

**Man:** What are you gonna do with them when you’re done playing with them?

**Boy:** I’m gonna feed ‘em to my cat. I got a cat that loves wild birds.

**Man:** Actually, I had some birds fly away from me. I think those are my birds.

**Boy:** Finders keepers, losers weepers.

## SKIT: The Birdcage (continued)

**Man:** Those are my birds.

**Boy:** Describe them.

**Man:** Beautiful birds with bright feathers and a beautiful song.

**Boy:** That's them. Five dollars.

**Man:** What?

**Boy:** Ten dollars.

**Man:** You're making me buy back my own birds?

**Boy:** Twenty dollars, that's my final offer.

**Man:** Twenty dollars?

**Boy:** Yeah . . . they're exotic birds.

**Man:** You found them in a field.

**Boy:** So? It was an exotic field.

**Man:** Right. Okay, here's your twenty dollars. That's quite a sacrifice, you know.

**Boy:** Whatever. *(Boy takes the money and gives the cage to the Man. Then he walks away).*

**Man:** *(Opens cage)* There you go. Go on now, you're free. *(Sings)* Jesus loves me this I know, for the Bible tells me so. Little ones to Him belong; they are weak, but He is strong . . . *(Covers up the cage and sets it on the ground).*

*At this point the mood shifts to a spiritual scene. Man becomes Jesus, and Boy becomes Satan. (Use vocal and physical qualities to differentiate these characters from the Man and Boy). Satan enters.*

**Satan:** I see you're looking at the cage.

**Jesus:** Yeah, what's in there?

**Satan:** Humans.

**Jesus:** Humans? Where did you find them?

**Satan:** In the Garden. *(Pause)* The funny thing is, I didn't put them in the cage; they put themselves in there.

**Jesus:** What are you going to do with them now that they're in the cage?

**Satan:** Going to play games with them.

**Jesus:** What kind of games?

## SKIT: The Birdcage (continued)

**Satan:** Games they think will bring them lots of pleasure but will really leave them totally empty. I'm going to make right seem wrong, and wrong seem right.

**Jesus:** What next?

**Satan:** They'll be damned for all eternity. What else would happen to them?

**Jesus:** How about freedom?

**Satan:** Oh yeah . . . freedom. Do you know what these humans will do if you give them freedom?

**Jesus:** Yes.

**Satan:** You know they're no good. They've turned their backs on you before, and they'll do it again.

**Jesus:** At least they'll have a choice.

**Satan:** You're serious?

**Jesus:** Very serious.

**Satan:** How far are you willing to go? Tears?

**Jesus:** Yes.

**Satan:** Your blood?

**Jesus:** Yes.

**Satan:** Your life? That's quite a sacrifice. Are you willing to give your life?

**Jesus:** Yes. *(Opens the cage.)* There you go. You're free. Free to live the way My Father intended. Free. Free.

*Jesus watches humanity fly in freedom, smiles, and exits.*

*Optional closing: After Jesus has opened the cage and shown that it is now empty, the actor looks at the audience and says . . .*

**Actor:** Maybe this describes you right now. You feel like you're in a prison, and you want to be set free. Christ came to give us freedom. He wants you to be free to live life as He intended. Don't miss the opportunity to find out about the freedom He bought for you with His life.

# JESUS' MESSAGES REFLECTION QUESTIONS

**USB** See Flash Drive for electronic copy.

 For use in Heart Learning.

- ***How does it make you feel to know that Jesus bought the birds (you) and then opened the cage to offer you freedom from a tormenting enemy?***

Jesus didn't come to Earth just to pay the price for our lives. He came to restore our picture of God so that we could know Him and respond to His invitation of grace.

- ***Which of Jesus' messages encourage you most right now?***
- ***Which message challenges you the most?***
- ***Think of someone you know who is in a "cage" right now. (This may even be you.) How can you encourage them with some of the messages of Jesus that you have explored?***



# ROCK VERSES

**USB** See Flash Drive for electronic copy.

 For use in Soul Learning.

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## STORY: “FEED MY LAMBS”

Source: Ray Minner, *The Disciple Diaries Teen Devotional* (Hagerstown, Md.: Review and Herald, 2004), p.113

 See Flash Drive for electronic copy.

 For use in Life Learning.

A first-person fictional account of the renewal of Jesus' call to follow.

In the closing years of my life not a single day passes that I don't in memory revisit that hill on that Friday. I never watch thunderclouds form over the Mediterranean without recalling the brilliant lightning that ripped through our souls the day that noon was dark as midnight.

That day has no rival for the most horrendous of my life. Laying my own family members in their graves did not compare to the devastation I endured as I looked up at that crude wooden cross and saw the Lord of my life giving His.

Indeed the only reason I can bring myself to tell it now is that I must. Without the horror of that experience I would be drowning in my own sins. And so would you.

The years we had spent at His side had brought healing to literally thousands, had brought breath back to some whose breath was gone, and, one by one, had revealed to us the truths about God that the evil one had been so effective in blurring. We believed that Jesus was the promised Messiah even though we still had not grasped its full meaning. Our picture of God's triumph over evil was so incomplete! And so simplistic.

The foreshadowing that Jesus offered us again and again, even on that last Thursday night at supper, seems so obvious in retrospect. But we didn't get it. Not until later that night in the garden when events started spinning out of control did we ever seriously consider that the establishment of the kingdom of heaven had a downside.

The element of fear had never been characteristic of my life. But that night I was afraid. We were all afraid. Was our belief in Jesus genuine? Yes. Never doubt it. But was it strong enough to see us through the events rushing upon us?

Nights can seem long when you are troubled and sleep refuses to come. But that night as we hovered like cowards in the shadows, monitoring every transfer of Jesus from one court or palace to another, feeling abjectly helpless, occasionally fearing for our own lives, daylight seemed only a distant memory. There is no way to reproduce the feeling. Nor would you want me to.

I was standing close enough to hear Peter, who had become one of my dearest friends, loudly and profanely swear that he had nothing to do with Jesus. You wouldn't want me to reproduce that feeling either. Imagine the overheard betrayal of your closest friend and multiply it a thousand fold; then maybe you can begin to understand.

I need not recount every detail, relive every hour. You know that story. But I saw it happen. I was there to witness Him emerge from the judgment hall under the weight of the abominable cross, and I even knew what it meant. Only His Father could save Him now. I even tried to think of ways that that might happen. Maybe some of these very Roman soldiers were really angels!

"That's it!" I convinced myself.

"That's how it will happen!"

Then as the sky darkened and thunder rampaged across that incredible scene I remembered the Jesus who had demonstrated mastery of the natural elements. If He could quiet a storm, perhaps He had started this one, and it would be His cover for escape.

Not one of those things happened. Instead the bleeding, dying Jesus whom I loved so much looked directly down at me and said, "Son, behold your mother." I knew immediately what He meant. Mary was right next to me. A beautiful woman

## Story: “Feed My Lambs” (continued)

of beautiful character, she was in her late 40s. After all that she had done for Him, He wanted to make certain that her needs were provided. She deserved nothing less. In my case, being a disciple of Jesus would mean carrying out the obligation He felt to the unique woman who, having received her life from Him, had in turn brought human life to Him. I considered it an honor. Now I would have two mothers, and for the rest of their lives they would receive the best I had to give.

Somehow the hours went by, and the Sabbath “rest” finally descended on Jerusalem. “How can these people rest after what they have done to the Lord of the Sabbath?” I asked myself. But there were no answers that day.

Nor would any answers come Saturday night, which seemed as endless and uncertain as Thursday night with its fear and Friday night with its shocking grief. No, we would not receive any answers until Sunday morning, when I arrived, totally out of breath, at the entrance to an empty tomb.

None of us had dared believed Mary Magdalene. But Peter and I had never known her to lie to us, and she was too sensitive to pull a practical joke. Her grief had been as profound and disabling as ours.

So we went. And when we saw, we believed.

Even though His life had been restored, Jesus didn’t spend much time with us after that. His physical withdrawal had begun, and only on a few occasions did He show himself. But they were enough.

One morning after a discouraging night fishing on the lake, we approached the shore with no catch to show for our efforts. Those nights happen, of course, but they are never good for morale. We would have no wages that day, and on top of it, we were hungry.

Suddenly a solitary figure called out from the shore. “Have you caught anything?”

Thinking perhaps it was a merchant from town hoping to stock his market stall for the day, we regretfully shouted back, “No.”

“Cast your net on the right side of the boat,” came the immediate reply. “You will find some.”

Incredibly, the advice proved to be correct, and we scrambled to gather in the fish that swarmed into the net, almost capsizing in the process!

“Look!” I yelled as I grabbed hold of Peter. “It’s the Lord!”

He had prepared a fire and was just standing there, smiling as He waited for us to bring Him some fish. “Come and eat,” He said.

Do you remember the joy you felt the first time you grasped what Jesus means to you—the first time you felt you could look into His face and “see” Him looking back at you? Well, we experienced that same joy whenever we encountered Him in person after an absence. I can’t express to you how we felt as we pulled the boat up onto the beach.

And yet it would be an awkward reunion for Peter. Waiting for His moment, Jesus turned to the one who had pledged his loyalty forever, but had tossed it aside under fire. “Peter, do you love Me more than these?”

It was a question that cut through flesh and muscle and fat right down to bone. Standing only a few feet away, I could feel Peter’s pain.

He became defensive. “Of course, Lord! You know I love you!”

“Feed My lambs.”

Silently Peter pondered this, and the rest of us pretended not to notice what was happening. Thomas elaborately stamped out the fire while Matthew made sure everyone knew he was rinsing the boat’s iron skillet in the lake.

## Story: “Feed My Lambs” (continued)

“Peter, do you love Me?”

The second query startled us. What was this?  
After all, Peter had answered already.

“Yes, Lord,” he squirmed. “You know I love You.”

“Feed My sheep.”

The third time was almost too much to bear.

“Peter, do you love Me?”

My poor friend was ready to explode by now. The guilt of his betrayal, his pride, the accumulated anxiety through which all of us had come, came pouring out of him. “Lord, You know everything! And yes, You know that I love you.” I thought he must be near tears.

Yes, Jesus knew. He had known all along.

“Peter, as a young man you have made your choices and taken care of yourself. But when you are old, you will have to go where you do not wish to go.”

I realize now that Jesus was making sure that Peter understood what being a first-century disciple involved. Then when He was satisfied He simply said, “Follow Me.”

We had heard that before. The two words that would change everything. Now, after all that had happened, here was Jesus, still looking into our faces with that incomprehensible love, still saying, “Follow Me.”

We were beginning to understand.

*. . . A lot of people who describe themselves as Christians follow Christ, all right—just at a safe distance. They're the ones at the back of the crowd. If you want to think of it that way, they're still in God's "presence," but the situation is less demanding back there. As a result, they don't really have to focus on what He is saying at any given time—indeed, they often can't hear Him. As for the cost of being a disciple . . . what's that?*

*Peter experienced the true cost. Saul helped impose a heavy cost on Stephen, then as Paul, eventually paid it himself. Centuries later the Waldenses carried the blood-stained banner—stained, that is, with both His blood and theirs. In modern times we have had heroes such as Dietrich Bonhoeffer, the Christian theologian executed by the Nazis. Cassie Bernall paid the price in the library at Columbine High School.*

*All of us pay a price, even those of us never called to lay down our lives. We pay the price by being willing to pay that price. “Yes, I will follow,” we tell Jesus, “whatever that means and wherever it takes me.”*

*When Jesus looked into Peter's eyes and said, “Feed My lambs,” He was talking about you. But He was also speaking to you. For you are the Peter and the Matthew and the Andrew and the Mary Magdalene of the twenty-first century. If you choose to be.*

## FOOTSTEPS STATEMENTS

USB See Flash Drive for electronic copy.

7 For use in Life Learning.



I am drawn to Jesus.

I am learning more about Jesus.

I know He died to save me.

I know Jesus loves me.

I follow at a distance.

I want to give everything to follow.

Jesus has spoken to my heart.

I follow closely.

I feel the call to follow Jesus more than I have been.

I have made a choice to follow Jesus and be baptized.

I have been baptized.

I am learning more about what it means to follow.

I have studied Jesus' words.

I have decided to follow.

I am a disciple-in-training.

I am getting better at loving people.

Other disciples have helped me.

I have seen Jesus' love in some of His disciples.

Jesus has called me to do a specific work.

I work with Jesus as a disciple-maker.

## BOOKMARK

 See Flash Drive for electronic copy.

 For use in Kaizen Learning.

See sample in the unit Resource Kit. Print more from the PDF on your Flash Drive.



# COME AND GO SIGNS

**USB** See Flash Drive for electronic copy.

 For use in Kaizen Learning.

From the PDF on your Flash Drive, print both pages on large paper then and glue back-to-back.



# THE PARABLE OF THE PENCIL

 See Flash Drive for electronic copy.

 For use in Kaizen Learning.

The Pencil Maker took the pencil aside, just before putting him into the box. “There are five things you need to know,” he told the pencil, “before I send you out into the world. Always remember them and never forget, and you will become the best pencil you can be.”

“**One:** You will be able to do many great things, but only if you allow yourself to be held in Someone’s hand. [Acts 1:8, NKJV: “ ‘But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.’ ”]

“**Two:** You will experience a painful sharpening from time to time, but you’ll need it to become a better pencil. [Heb. 12:8, NIV: “If you are not disciplined—and everyone undergoes discipline—then you are not legitimate, not true sons and daughters at all.”]

“**Three:** You will be able to correct any mistakes you might make. [Heb. 12:11, NIV: “No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.”]

“**Four:** The most important part of you will always be what’s inside. [Gal. 2:20, NKJV: “I have been crucified with Christ; it is no longer I who live, but Christ lives in me.”]

“And **Five:** On every surface you are used on, you must leave your mark. No matter what the condition you must continue to write.” [1 Cor. 15:58, NKJV: “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.”]

The pencil understood and promised to remember, and went into the box with purpose in his heart.

And when he was old and came before the Pencil Maker, He said those five special words: “Well done, my faithful pencil,” the Pencil Maker said. “You have written what you were meant to write in the world.” [Matt. 25:21.]

Source Unknown

# SILENT ROUND ROBIN INSTRUCTIONS

 Eric Frangenheim, *Reflections on Classroom Thinking Strategies*, 9th ed. (Loganholme, QLD.: Rodin Educational Publishing, 2010), p. 86

This is a useful cooperative learning strategy.

## PROCESS

1. Divide class into groups of 3 to 6 students. Each student needs a response sheet and a pen or pencil.
2. Display the topic for all students to see.
3. At a given signal, all students begin to write their responses on their own piece of paper—in silence.
4. After one to two minutes, give the prearranged signal for students to pass their paper to the next person, read the responses, and then contribute their own additional ideas.

NOTE: Students need to contribute new ideas each time they receive a new response sheet. They may not keep writing the same ideas on each sheet. They are also not to repeat ideas that are already on the sheet.

5. Repeat swapping until the sheets have returned to the original student, or until their ideas have stopped flowing.
6. Each group can then discuss their findings, make a collated list, and report back the best one to four ideas.

## BENEFITS OF THIS ACTIVITY:

- No one student can dominate the thinking of others. Also, reading the ideas of others can spark new ideas for the students.
- Shyer and less confident students are more comfortable in this situation because they are not confronted by speaking in public.
- There is an unspoken understanding by students that they all need to contribute or face letting the team down.
- A large range of ideas can be generated rapidly.
- By asking students to determine the most important, unusual, significant responses to be shared with the class, students are engaging in higher order thinking (evaluation). They are also honoring the ideas of others.



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