



REVIVAL GENERATION.

FUGE CAMPS 2024

BIBLE STUDY LEADER GUIDE

2024



REVIVAL GENERATION.

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INTRODUCTION

Welcome to one of your most important jobs – FUGE Camps Bible Study Leader!! You have an incredible opportunity to help shape the lives of hundreds of students by pointing them to Christ! You will stand before students and share the truths of Scripture all summer! While you have a huge responsibility, this summer will be one of the most rewarding experiences you have ever had. Thank you for accepting this calling on your life!

This Bible Study Leader Guide provides you a detailed plan for teaching Bible study. The lessons in this Guide are based on guided-discovery, creative learning. You are expected to follow this plan and not lecture to your group or do your own study. While this is written in script form, you do not have to memorize it. You will prepare teaching outlines from this plan.

The best way to prepare to teach before the summer is to study the Scripture and use the lessons as your personal Bible study. As you interact with Scripture and the material in the Guide, take notes and answer the questions for yourself. Learn from the lessons before you attempt to teach them. If you teach a small group of students or young adults at your church or school, consider teaching these lessons before you get to camp. Allow the Holy Spirit to teach you through this study and then allow Him to use you to teach your students.

The tag line for FUGE Camps is, ‘Life-Changing Camps.’ Bible study is the foundational part of the experience and the life-change. Prepare yourself and pray for your students. Then, sit back and watch God do His work. The goal is for God to work in the lives of students during Bible study.

Each day provides a teaching plan and commentary on the Scripture passage. The outline for each day is as follows:

OVERVIEW

This provides a daily overview with a life question, Scripture passages and key verse.

GATHER THESE SUPPLIES

This is the list of supplies you need each day.

PREPARE AHEAD OF TIME

These are preparations to make before the session.



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MOTIVATION

The motivation section includes learning activities designed to introduce the concept for the day and to create interest in the following Bible study material.

EXAMINATION

The Scripture study includes learning activities to encounter the meaning and truth of each Bible passage, and it's broken down into teachable sections. This section contains a key verse activity to help students memorize these verses.

APPLICATION

The application section allows you as the leader a time to sum up the lesson in a personal way, and it allows the students to put into words what they have learned.

COMMENTARY

This section provides commentary from the Holman Old/New Testament Commentary series and will provide you background and helpful information on the Scripture passages.

We hope you have the time of your life, and we will be praying for you throughout the summer!

FUGE Camps Coordinators



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TEACHING PLANS

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Opening Night

Introductions

Once you get your group to your meeting space, call roll to account for every student who has been assigned to your group. Introduce yourself and share a brief portion of your story. Allow time for students to introduce themselves by sharing their name, church group and hometown.

Name Game

Play the name game below. Learning the names of your students should be a priority.

Group Juggle

Instruct students to stand in a circle. Toss a ball to a student and say, “Here you go, (insert name).” Receiving student will say, “Thanks, (insert your name). Here you go, (insert name)” as he or she passes the ball to that person. Continue doing this until all students have caught and thrown the ball. The last person will toss it back to you. Instruct students to put their arms and hands behind their backs as soon as they have had the ball. Also tell them to remember to whom they threw the ball. If you have time, do this again in the same order as before or introduce a second object. Continue as you have time.

Get to Know Each Other Game

Play the game below so students can get to know one another.

Clumps

Call out a number and instruct students to form groups of that size. Then, give them a question to answer within their groups such as ‘Where were you born?’ Do several rounds of this. Here are some questions to use with each round: What would you do on a free afternoon? If you could only eat one food for the rest of your life, what would it be? What is your favorite birthday gift? What is the most beautiful place you have visited? What is your dream job?

Instruct students to stay in their last group as you move into the theme introduction.



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Introduction to Theme and Bible Study

Distribute a Camp Guide and pen to each student. Instruct students to write their name and church name on the back cover. Tell them you will collect these each day and then allow them to take their Camp Guide with them on closing morning.

Ask: **“What is our theme for this summer?”** (Revival Generation)

Say: **“Within your groups, share what comes to mind when you hear the word ‘revival’.”** After a few minutes, lead groups to define what is meant by revival. Allow groups to share.

Share this definition: **“Revival isn’t goosebumps or an emotional high. Revival is the spiritual awakening of God’s people to their true nature and purpose.”**

Share: **“Many times throughout history, we have seen the people of God rise up and turn back to Him with passion and fervor for their faith in times of great revival. You will read about five of these this week in your Camp Guide. These include Pentecost, the Great Awakening, the Protestant Reformation, the Jesus Movement, and the recent revival movements at Asbury University and Auburn University.”**

Say: **“In Bible study this week, we will look at four stories in the Bible of great change and revival that resulted in generational impact. You will be challenged to experience personal revival and discover what it will take for your generation to be known as the Revival Generation.”**

Say a prayer over the theme and Bible study, that God will stir and move in the hearts of all at camp.

Student Question Cards

Pass out question cards and instruct students to complete the questions. Collect the question sheets. Later in the evening, make notes from the cards. These will be collected at paper party on opening night to be given to group leaders so they will know better how to pray for and minister to their students at camp.

Missions Emphasis

Draw attention to the mission posters and share the IMB and NAMB emphasis for the week.

International Mission Board (IMB) - North America Middle East – Ethiopia

For the last century, Ethiopia has faced trauma, famine, and war. Amid these challenges is a great need for the gospel. Among the various people groups throughout Ethiopia and its neighboring countries, nearly half still have no gospel witness among them. We want to see Jesus known and worshiped among these unreached and unengaged peoples.



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While Ethiopia faces great challenges, there is a growing church among them as well. We are encouraged that there are believers in some of the unreached people groups as well as some healthy churches among these peoples. Our hope is to empower and equip national believers to reach the unreached peoples of the Horn of Africa on their way to reaching the world. We believe that a part of the Revelation 7:9 vision is to invest in Ethiopian believers as they research, strategize, and are trained to serve the unreached unengaged people groups (UUPGs) of the Horn of Africa.

North American Mission Board (NAMB) - Send Network – Philadelphia

Noelson and Edna are Haitian immigrants who currently live in Philadelphia. They discovered that all the Haitian churches in their community worshiped in Creole which was difficult since their children spoke English at school during the week. They decided to begin studying the Bible in English in their home. Many other people learned about this and began to come to their home for church.

In 2020, Send Network, the North American Mission Board’s church planting initiative, helped Noelson, Edna and their kids start First Haitian Metanoia Baptist Church. It’s a congregation that’s different from most every other congregation in the Chery’s community, because not only do they worship and preach in a language young people can understand—but they also give those young people opportunities to teach, lead and participate in ministry.

When you give to the FUGE Camps mission offering this summer, you’re helping support the Annie Armstrong Easter Offering so missionary families, like the Cherys, can start new churches like First Haitian Metanoia Baptist Church. You’re helping provide Bibles and chairs and microphones and everything else they need.

MFuge Local Missions

Every year a portion of the mission offering received at camp goes back to the local community through MFuge grants. Local ministries that we partner with can apply for the grant to continue ministry throughout the year. It is amazing to see how the Lord uses these ministries throughout the year.

Say: **“Later in the week during worship, we will collect a mission offering. This money will be taken up in your church group”**. Challenge students to give to the offering. Make them aware of which night the offering will be collected in worship. Share the name of your mission mobilizer and the location of the mission table.

Evangelism Training

Say: **“As opportunities arise to share the gospel of Jesus Christ, we want you to be prepared, so we are going to learn an evangelistic method for sharing Jesus with those in which you come into contact.”** Note: MFuge ministry track leaders will use the full MTET plan at this time.



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How to Start a Gospel Conversation

Walk through and discuss the points to FIRM below for how to start a gospel conversation.

F – family and/or friends

I - interests

R - religion

M - message

Gospel Conversation Talking Points

Walk through the gospel conversation talking points below.

1. God created a perfect world. He created man and woman in His image to be in a love relationship with Him.
2. The man and woman disobeyed God, causing a break in that relationship. Sin entered the world.
3. God sent His Son, Jesus, who loves us so much that He left heaven, came to earth as a baby, and lived a perfect life; He never sinned.
4. Jesus died on a cross to pay the punishment for our sin. We have all chosen our own way instead of loving God.
5. Jesus was buried in a tomb for three days, but on the third day God raised Him back to life!
6. If we trust Jesus and ask Him to be our Lord and Savior, we can have abundant life here on earth and eternal life with Him when we die.
7. Jesus promised He will return one day; until then He gives us His Holy Spirit to live in and with us. [Source: Adapted from <https://www.creativebiblestudy.com/how-to-share-the-gospel.html>]

Say: If you have opportunities to share the gospel this week at camp, you can always refer back to this plan. We will revisit this at the end of the week.

Announcements

Communicate announcements and camp rules given to you by your leadership staff. Collect Camp Guides from students.

Prayer

Pray over the group and dismiss.



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Day 1: Where Does It Begin?

OVERVIEW

Pray and Turn to the Lord – Hannah and Samuel

Scripture: 1 Samuel 1:9-20,26-28; 1 Samuel 7:2-14

Key Verse: “This is the confidence we have before him: If we ask anything according to his will, he hears us” (1 John 5:14).

Life Questions: Is prayer an active part of your life? What can you do to spend more time with God?

Samuel, a prophet in Israel, ushered in a time of revival for the Israelites. He called the people to repent, to turn away from their false gods, and to turn to and worship only God. Samuel, whose life was the result of the prayer of his mother, Hannah, called out to God in prayer and offered a sacrifice. The obedience to Samuel’s call to repentance led to the end of Philistine domination and a reclaiming of land and towns. It also signaled a time where the people served and worshiped only God.

GATHER THESE SUPPLIES:

- Construction paper — Four sheets, different colors + three sheets of yellow
- White paper
- Scissors
- Notecards
- Painter’s tape
- Camp Guides
- Extra Bibles
- Posters — Key Verse + The Elements of Prayer (provided)

PREPARE AHEAD OF TIME:

- Hang the Key Verse Poster and The Elements of Prayer Poster on a focal wall.
- Roll painter’s tape.
- Cut four sheets of different colored construction paper into small slips (enough for each student to have one).
- Print the statement below on four pieces of paper:
Revival is the spiritual awakening of God’s people.
- Make copies of the Steps to Baking a Cake instructions, one for each group, and cut apart the steps, keeping them together in sets:
Steps to Baking a Cake



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- Read recipe
- Gather ingredients, mixing bowl, cake pan
- Preheat the oven
- Add ingredients to mixing bowl
- Mix ingredients
- Grease the cake pan
- Pour cake batter into cake pan
- Place cake pan in oven
- Bake for designated time
- Let cool
- Ice the cake
- Print a copy of the questions below for each group:
 - What is the real purpose of prayer?
 - Does God hear our prayers? How do you know?
 - Why should we pray if God is sovereign and knows everything already?
 - How does God answer our prayers?
- Print the following three statements on three separate half sheets of yellow construction paper:
 1. Hannah was persistent in her praying.
 2. Hannah was honest in her praying.
 3. Hannah's prayer helped align her heart with God's will and change her outlook.
- Print each of the seven statements below and cut them apart:
 1. Hannah was married to a man named Elkanah.
 2. Hannah and Elkanah lived in Ramah.
 3. Hannah was barren, which is another word for childless. Hannah desperately wanted to give her husband a son, but where today's Scripture starts, it had not happened yet.
 4. Being childless was not due to sin or anything that Hannah had or had not done.
 5. In the culture of the day, a barren wife was a big deal, causing Hannah to feel deep shame. It added to Hannah's feelings of guilt when other women taunted her.
 6. Eli was a Jewish priest living in the days of the judges and serving God at the tabernacle in Shiloh.
 7. Hannah was in anguish and poured out her heart to the Lord in prayer.
- Print each of the Scripture references below on a notecard:
Matthew 14:23; Matthew 26:39; Mark 1:35; Luke 5:16



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MOTIVATION

As students finish Quiet Time, give one of four different colored slips of paper to each. Invite students to find the others with the same color of paper to form four groups and to sit in a circle on the floor. Ask for a show of hands of those who played the game, Telephone as a child. Say: **“We are about to play this game now.”**

Ask each group to designate the oldest member of their group as the leader. Call the leaders to you and give them a piece of paper with the message below written on it. Tell them to keep the message to themselves and not allow others to see it.

“Revival is the spiritual awakening of God’s people.”

Instruct the leaders to go back to their group and when you say “go,” they need to whisper the message in one student’s ear and ask him to pass the message to the person next to him. Explain that the message needs to pass from one person to another until the last one whispers it back into the leader’s ear. Share that the goal is to pass the original message all the way back to the leader.

Signal to begin. After groups appear to be finished, reveal the message that each leader was given. Ask leaders to share the message they heard from their last student.

Debrief with these questions:

- **What was necessary to ensure the correct message was passed along?**
- **What would you do differently if given the chance to do it again?**
- **What difference would having loud, distracting music or sounds playing during the activity make?**

Say: **“As we discussed last night, this summer’s theme is ‘Revival Generation.’ The message you passed around in your groups was a definition of revival. The question we will be answering today is: Where does revival begin? Let’s pray before we dive into today’s Scripture.”**

Say a brief prayer as you transition into Bible Study.

EXAMINATION

Lead students to stay in their groups from the previous activity. Give each group a set of the Steps for Baking a Cake that you printed and cut apart beforehand. Ask students to work with the others in their group to place the steps in the proper order.



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Steps to Baking a Cake

- Read recipe
- Gather ingredients, mixing bowl, cake pan
- Preheat the oven
- Add ingredients to mixing bowl
- Mix ingredients
- Grease the cake pan
- Pour cake batter into cake pan
- Place cake pan in oven
- Bake for designated time
- Let cool
- Ice the cake

After a couple of minutes, read the list of steps above and ask groups to check their order.

Say: **“The starting point for baking a cake is to read the recipe to see what ingredients you need, how much you need of each item, what cooking utensils are necessary, the temperature and length of time to bake, and to get the basic instructions.”** Ask: **“What might result if you did not follow the correct order?”**

Say: **“Revival starts with prayer. You learned in Quiet Time this morning that prayer is two-way communication with God. Sometimes, we want to do all the talking, but listening is a vital part of it. That is why we did the listening activity to start today’s study.”**

Ask a couple of volunteers to share something they learned about prayer during Quiet Time.

Give each group a list of the following questions and invite them to discuss these as a group:

- **What is the real purpose of prayer?**
- **Does God hear our prayers? How do you know?**
- **Why should we pray if God is sovereign and knows everything already?**
- **How does God answer our prayers?**

After a couple of minutes, ask each group to briefly share their discussion of one of the questions.



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Say: **“Prayer is about us recognizing God and inviting Him into our lives. When we do, we get to know Him more intimately and build a relationship with Him. God always hears our prayers and answers them in a way that is in keeping with His will. But prayer also changes our perspective.”**

Point students to the “Answered Prayers” section on page 16 in their Camp Guides.

Say: **“Let’s look at three ways God answers prayers, and record these in your books: 1. Yes, 2. No, 3. Wait.”** Share these one at a time as students record them. Guide students to choose one of these and record how God answered in that way. As they do this, share a personal story.

Ask: **“If a parent or family member called you and your phone didn’t show who was calling, would you know who it was once you answered and heard the person speaking to you? Why?”** (*Yes, because you know the family member.*) Say: **“In the same way, spending time with God in prayer and the Word, allows us to know Him and His voice because we know His character.”**

Explain that you are going to read a couple examples in today’s Scripture of how prayers made a difference.

1 Samuel 1:9-20,26-28

Instruct students to open their Bibles to **1 Samuel 1**. Share that 1 Samuel is the ninth book in the Old Testament, just after the book of Ruth.

Hand out the context statements below to seven students and instruct them to read aloud their statement in numerical order and then tape it to the focal wall.

NOTE: The Scripture passages this summer have some difficult names. Please be aware of this as you call on students to read and give them permission to pronounce these the best they can and do so confidently as they read. Help them as needed.

- 1. Hannah was married to a man named Elkanah.**
- 2. Hannah and Elkanah lived in Ramah.**
- 3. Hannah was barren, which is another word for childless. Hannah desperately wanted to give her husband a son, but where today’s Scripture starts, it had not happened yet.**
- 4. Being childless was not due to sin or anything that Hannah had or had not done.**



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5. In the culture of the day, a barren wife was a big deal, causing Hannah to feel deep shame. It added to Hannah's feelings of guilt when other women taunted her.
6. Eli was a Jewish priest living in the days of the judges and serving God at the tabernacle in Shiloh.
7. Hannah was desperate and in anguish and poured out her heart to the Lord in prayer.

Call on a student to read aloud **1 Samuel 1:9-18**:

9 On one occasion, Hannah got up after they ate and drank at Shiloh. The priest Eli was sitting on a chair by the doorpost of the LORD's temple. **10** Deeply hurt, Hannah prayed to the LORD and wept with many tears. **11** Making a vow, she pleaded, "LORD of Armies, if you will take notice of your servant's affliction, remember and not forget me, and give your servant a son, I will give him to the LORD all the days of his life, and his hair will never be cut." **12** While she continued praying in the LORD's presence, Eli watched her mouth. **13** Hannah was praying silently, and though her lips were moving, her voice could not be heard. Eli thought she was drunk **14** and said to her, "How long are you going to be drunk? Get rid of your wine!" **15** "No, my lord," Hannah replied. "I am a woman with a broken heart. I haven't had any wine or beer; I've been pouring out my heart before the LORD. **16** Don't think of me as a wicked woman; I've been praying from the depth of my anguish and resentment." **17** Eli responded, "Go in peace, and may the God of Israel grant the request you've made of him." **18** "May your servant find favor with you," she replied. Then Hannah went on her way; she ate and no longer looked despondent.

Say: **"There are three important things to note from this passage about Hannah's prayers."** Hand out the three half sheets of yellow paper with statements to three different students. As you discuss them, instruct the three students to tape their sheet to the focal wall.

1. Hannah was persistent in her praying.

Share that Hannah prayed to God for a son for several years. She found herself in a waiting situation. Verse 20 of 1 Samuel 1 says she waited for some time. But, she did not give up.

Say: **"Waiting is never an easy task. We must realize that God's timing is different from our timing. If we are in a season of waiting, we are to be active during the wait. Continuing to pray is one way of being active. We must not give up!"**

Point students to page 16 in their Camp Guides to complete the activities under the "Persistent in Praying" section.

Note something you are currently asking of the Lord, either for yourself or someone else.



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List some actions you can take to not give up.

2. Hannah was honest in her praying.

Share: Hannah did not hide her emotions, her struggles, or her desires from the Lord. She asked specifically for a son, not just a child. Male children were greatly desired to carry on the family lineage, as well as for land inheritance. Sometimes we hesitate to take our deepest anxieties and doubts to God, but He can handle them. He already knows our hearts; therefore, we can and should speak honestly with Him. He has the power to help us endure our struggles or to deliver us from them.

Say: **“We need to be honest without being disrespectful. We do not have to have it all together before we approach God.”**

Point students to page 17 in their Camp Guides to complete the activities under the “Honesty in Praying” section.

What are you not being honest about in your time with the Lord?

3. Hannah’s prayer helped align her heart with God’s will and change her outlook.

Say: **“Hannah turned her struggle over to the Lord and let go of it. Her prayers out of hurt and desperation helped her to align her heart to God’s will. Spending time with the Lord in prayer changes how we see and deal with situations and circumstances. After her prayer and encouragement from Eli, she found a new sense of hope.”**

Point students to page 17 in their Camp Guides to complete the activities under the “Praying Changes Perspective” section.

What do you need to give to the Lord and let go of?

How does your perspective need to change in a particular area of your life?

Assign each student an A, C, T, or S. Lead students to find others with their letter and form four groups. Explain that you are about to take a closer look at prayer by focusing on the elements of prayer.

Give each group the definition of their word below from the poster cutouts. Invite groups to read their definition, discuss whether their element is easy or difficult to include in prayer, and to come up with an example.



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Adoration — to show deep love and respect for and worship the Lord.

Confession — to disclose or unburden your sin to the Lord.

Thanksgiving — to show gratitude to the Lord for His many blessings.

Supplication — to pray for others or for yourself.

Ask each group to select a representative to share their element and definition. Refer students to the “Elements of Prayer” section of their Camp Guides on page 17 and lead them to record the four elements of prayer as you talk through them by filling in the blanks and then to match the definition to the element.

Point out that each of our prayers does not have to contain all four elements. They might only contain one of the four elements.

Say: “Let’s read on to see how the Lord responded to Hannah’s prayers for a son. Invite a student to read aloud **1 Samuel 1:19-20**:

19 The next morning Elkanah and Hannah got up early to worship before the LORD. Afterward, they returned home to Ramah. Then Elkanah was intimate with his wife Hannah, and the LORD remembered her. **20** After some time, Hannah conceived and gave birth to a son. She named him Samuel, because she said, “I requested him from the LORD.”

Ask another student to read aloud **1 Samuel 1:26-28**:

26 “Please, my lord,” she said, “as surely as you live, my lord, I am the woman who stood here beside you praying to the LORD. **27** I prayed for this boy, and since the LORD gave me what I asked him for, **28** I now give the boy to the LORD. For as long as he lives, he is given to the LORD.” Then he worshiped the LORD there.

Share: Hannah and Elkanah returned home to Ramah. God heard Hannah’s prayer and gave her a son. She named the child, Samuel, which means “heard of God.” She did not back out once she got what she wanted. She realized that Samuel was not hers but the Lord’s. After Samuel was weaned, she dedicated him to the Lord and sent him to live with Eli in the temple and become a prophet of Israel. A prophet was a person who received a message(s) from God that is then relayed to the people.

Ask: “**How did Hannah and Elkanah respond to God in verses 19 and 28?**” (*They worshiped.*)

Explain: They acknowledged God’s work and His gift and praised Him for it. They did not just take it and go on with life. In fact, Hannah and Elkanah worshiped even before God answered Hannah’s prayer for a son and then again after he was born and dedicated to the Lord.



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Say: “Hannah prayed to the Lord again in Chapter 2, which you read about in Quiet Time earlier this morning or in your group time. In this prayer time, Hannah prayed from the depths of her joy. She rejoiced in all God had done for her. She proclaimed God as the Giver of life. Point out that much of this prayer of Hannah’s falls into the adoration element.

1 Samuel 7:2-14

Say: “Turn in your Bibles to Chapter 7 of 1 Samuel. We are going to read about a time when Samuel cried out to God in prayer. Israel had faced the Philistines twice and they had been defeated both times in Chapter 4. The story we are about to read took place twenty years later. The Israelites had turned their backs on God and worshiped other gods.”

Call on a student to read aloud **1 Samuel 7:2-6:**

2 Time went by until twenty years had passed since the ark had been taken to Kiriath-jearim. Then the whole house of Israel longed for the LORD. **3** Samuel told them, “If you are returning to the LORD with all your heart, get rid of the foreign gods and the Ashtoreths that are among you, set your hearts on the LORD, and worship only him. Then he will rescue you from the Philistines.” **4** So the Israelites removed the Baals and the Ashtoreths and only worshiped the LORD. **5** Samuel said, “Gather all Israel at Mizpah, and I will pray to the LORD on your behalf.” **6** When they gathered at Mizpah, they drew water and poured it out in the LORD’s presence. They fasted that day, and there they confessed, “We have sinned against the LORD.” And Samuel judged the Israelites at Mizpah.

Explain how all of Israel longed for the Lord, but they were holding on to their other gods. Samuel instructed them to return to the Lord with all their hearts. To do that, they had to put away the other things that received their focus.

Say: “Let’s look at the steps the Israelites took. Record these in your Camp Guides on page 18 in the “Put Away & Return to God” section as I share them.”

Israelites	Me
1. Removed the other gods.	1.
2. Worshiped only God.	2.
3. Fasted and confessed.	3.
4. Drew water and poured it out before the Lord.	4.

Next to the Israelite steps, record steps that you need to take to turn your heart fully to God in the Me column.

Share: Samuel interceded on behalf of the Israelites. He prayed for revival. Remember, that is where revival begins. The people pleaded for Samuel not to stop. He prepared a burnt offering and cried out to God. His burnt offering was offered along with his



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prayer, so that the people's committing themselves to God is again not merely a matter of words.

Call on another student to read aloud **1 Samuel 7:7-11:**

7 When the Philistines heard that the Israelites had gathered at Mizpah, their rulers marched up toward Israel. When the Israelites heard about it, they were afraid because of the Philistines. **8** The Israelites said to Samuel, "Don't stop crying out to the LORD our God for us, so that he will save us from the Philistines." **9** Then Samuel took a young lamb and offered it as a whole burnt offering to the LORD. He cried out to the LORD on behalf of Israel, and the LORD answered him. **10** Samuel was offering the burnt offering as the Philistines approached to fight against Israel. The LORD thundered loudly against the Philistines that day and threw them into such confusion that they were defeated by Israel. **11** Then the men of Israel charged out of Mizpah and pursued the Philistines striking them down all the way to a place below Beth-car.

Share: The Philistines heard about the worship at Mizpah and saw an opportunity to attack the Israelites while they were seemingly distracted. God did not stop them. Instead, the Philistines pursued the Israelites, and the people were still afraid. They had been defeated twice by the Philistines.

Ask: "**Why do you think God did not stop them but allowed them to pursue the Israelites?**" (*To test their faith, to build trust, so that God would receive glory*)

Say: "**God threw the Philistines into confusion, so they were defeated by the Israelites. He answered Samuel's prayer with a 'yes.'**"

Call on another student to read aloud **1 Samuel 7:12-14:**

12 Afterward, Samuel took a stone and set it upright between Mizpah and Shen. He named it Ebenezer, explaining, "The LORD has helped us to this point." **13** So the Philistines were subdued and did not invade Israel's territory again. The LORD's hand was against the Philistines all of Samuel's life. **14** The cities from Ekron to Gath, which they had taken from Israel, were restored; Israel even rescued their surrounding territories from Philistine control. There was also peace between Israel and the Amorites.

Point out that the Israelites stopped and realized and acknowledged how God had provided for them and worshiped just like Hannah did. Samuel placed a stone marker as a remembrance of the help God had given them in **verse 12**.

Refer students to page 18 of their Camp Guides to the "Ebenezer Stone" section. Point out that Ebenezer means stone of help. Lead them to print the following statement on the rock diagram and then list ways God has helped them around the stone: **The Lord has helped me!**

Share: The Philistines were subdued and did not pursue Israel all the days of Samuel, not just this one time. God honored Samuel and his prayer, and it impacted and



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benefitted the whole nation of Israel for years. As long as Samuel was a leader of the nation of Israel, they remained true to God. God worked in Samuel's life even before he was born, starting with Hannah's prayer for his life. Prayer impacts generations!

Say: **"You may think you are too young, but your prayer does matter and can be significant. You can have an impact on your generation, not just now but for the future, and it begins with your close circle - friends, family, and acquaintances."**

Refer to page 19 of the Camp Guides to the "Intercessory Prayer" section and tell students to take a moment to ponder this question: **On whose behalf do you need to intercede?** Instruct them to write the name(s) in their books and commit to pray for them.

APPLICATION

Say: **"Today, we have discussed how prayer is the beginning of revival. Jesus, even as the Son of God, still felt the need to pray and spend time in prayer to the Father. Let's look at a few examples now of when Jesus prayed."**

Give four students one of the Scripture reference cards: Matthew 14:23; Matthew 26:39; Mark 1:35; Luke 5:16. Ask them to read aloud their verse, one at a time.

Point students to the "My Prayer Life" section on page 19 in their Camp Guides. Ask them to complete the prayer activities found there.

On a scale from 1 to 10, how active is your prayer life? Mark where you land.

1	5	10
Non-existent	Only when I need something	Daily

What can you do to spend more time with God?

Point to the Key Verse Poster and invite students to recite it together in unison. Say: **"Each day in quiet time, you will be reading about a story of significant revival that occurred throughout history."** Reference today's story of revival in the Camp Guide that is part of quiet time and ask a student to briefly recap it.

PRAYER

Say: **"We can find encouragement by keeping a prayer journal of God's work in our lives. This provides a written record of God's faithfulness that we can look back on during times of discouragement."**



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Ask students to turn to page 19 in their Camp Guides to the “Prayer Journal” page and write a prayer about how they want revival to impact them and how they want the Lord to use their generation for His sake. Remind them that revival starts with prayer.

While students complete this activity, play a song from the camp playlist. Ask a volunteer to pray, closing the Bible Study session.

COMMENTARY

Understand the Context

1 SAMUEL 1:1–2:11

First Samuel begins by introducing a family from Ephraim, one of Israel’s tribal territories. A man named Elkanah [el KAY nuh] had two wives—Peninnah [pih NIN uh] and Hannah—and each year they would travel to the sanctuary at Shiloh to offer sacrifices to the Lord (1:1–3).

Hannah was childless (1:5), and Peninnah, who had children, used the situation to taunt Hannah without mercy (1:6–7). Elkanah’s attempts to reassure Hannah failed (1:8), for she desperately desired to have a son.

Hannah prayed to the Lord from the depths of her anguish (1:9–11). She vowed that if He would give her a son, she would give him back to the Lord. That is, he would belong to the Lord first and then to her. As a symbol of this promise, the boy’s hair would never be cut, indicating he would be placed under a Nazirite [NAZ uh right] vow of dedication to God (see Num. 6:1–8).

Eli, the elderly chief priest at Shiloh, watched Hannah as she prayed in her anguish, and erroneously concluded that she was drunk (1 Sam. 1:12–14). He scolded her for being irreverent. Hannah, however, clarified that she was praying to the Lord out of her brokenness and pain (1:15–16). Eli then blessed her, and Hannah went away encouraged (1:17–18).

The family returned home to Ramah [RAY muh], and in the course of time Hannah conceived and gave birth to a son, whom she named Samuel (1:19–20). After she weaned her son, the family went again to Shiloh and offered a sacrifice to the Lord (1:24–28). A joyful Hannah appeared before Eli and reminded him of the blessing he had prayed for her. True to her word, Hannah dedicated Samuel to the Lord and left him at the sanctuary to serve with Eli. God later would use Samuel to lead Israel. Hannah prayed to the Lord again—this time from the depths of her joy (2:1–10). She rejoiced in all God had done for her. She proclaimed God as the Giver of life. Samuel remained at Shiloh, serving the Lord in the presence of Eli the priest, while Hannah and Elkanah returned to Ramah (2:11).

Explore the Text

HANNAH’S PRAYER (1 SAM. 1:10–11)

Hannah desperately wanted to give her husband a son, but so far she had not. It seemed that giving birth wasn’t the Lord’s will for her. In that culture, a barren wife felt deep shame. It added to Hannah’s feelings of guilt when other women, especially other wives who had children, taunted her. Hannah was desperate; she poured out her heart to the Lord in prayer.



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We should note that nothing in the text indicates Hannah’s barrenness resulted from any sin on her part. Scripture affirms that God sometimes allows suffering in people’s lives to bring glory to Him (John 9:1–3; 2 Cor. 12:7–9). In any case, the text affirms that Hannah took her burden to the Lord.

1.10 The words *deeply hurt* (“deep anguish,” NIV) reveal that Hannah’s pain penetrated her innermost being; it impacted all she was and did. Her inability to conceive was constantly on her mind. The phrase rendered *deeply hurt* literally means “bitter of soul” and includes the Hebrew term (*mara*) used by a grief-stricken Naomi to describe her situation after the deaths of her husband and two grown sons (see Ruth 1:3–5, 20).

Hannah prayed to the Lord. Perhaps as she did so, Hannah remembered other Israelite women from past generations to whom God had given children when all seemed hopeless. For example, Abraham’s wife Sarah had given birth to Isaac—her first child—when she was in her nineties, long past her childbearing years (Gen. 17:17; 18:11; 21:1–2). Samson’s mother had been unable to conceive until the Lord miraculously empowered her to become pregnant (Judg. 13:2–3, 24). Perhaps examples like these gave Hannah hope that God would respond to her prayers similarly.

The name the Lord reveals that Hannah prayed to the covenant God of Israel, Yahweh. This name in Hebrew literally means “I am who I am” (Ex. 3:14) and can also be rendered as “I cause to be what exists.” Thus, it emphasizes on the one hand God’s absolute sovereignty over all as the Creator-Sustainer and on the other hand God’s gracious, ongoing nearness to His chosen people (Ex. 6:6–8). Hannah prayed to the only God she believed could speak life into existence within the confines of a heretofore barren womb.

Hannah wept with many tears (“wept bitterly,” ESV). The Hebrew term stresses the intense level of her grief. The mixture of words and sobs no doubt contributed to Eli’s misreading of the situation (1 Sam. 1:12–14).

1.11 In the law, vows represented serious commitments. People did not have to make them, but if they did they were to keep them (Num. 30:2). Regulations in the law also guided when a husband could or could not cancel a vow made by his wife (Num. 30:10–15). Hannah’s vow thus demonstrated her earnest desire to conceive a son. Elkanah later endorsed her vow (1 Sam. 1:23).

Hannah addressed her vow to the Lord of Hosts (“Lord Almighty,” NIV). As stated before, the name Lord highlighted God’s power and sovereignty as well as His presence with His people. The title of *Hosts* emphasized God’s command over the celestial armies—either the stars of heaven or heaven’s angelic armies. In either case, these countless Hosts were available to carry out any command of God, including the command to come to Hannah’s aid.

The phrase *if You will take notice* indicates that Hannah wanted the Lord to look closely at her difficult situation. She needed the Lord to help her overcome her affliction as only He could. In Scripture, the word *remember* often means more than bringing something to mind; it means to act on someone’s behalf based on an ongoing relationship (see Gen. 8:1; 19:29; Ex. 2:24). In contrast, the word *forget* can describe the opposite: to intentionally choose not to act on someone’s behalf. Hannah described herself as *God’s servant*—someone who belonged to God and obeyed His will. On the basis of that relationship of trust and dependence on Him, she made her request.

Hannah asked for a son. The Hebrew term here literally means “a seed of men.” However, the context—note the use of masculine pronouns him and his in the latter part of the verse—indicates that she desired to have a male child. She vowed that if God granted her request then she would give him to the Lord all the days of his life. In other words, Hannah would recognize the child as God’s special gift by dedicating him wholly to God.

The words *his hair will never be cut* (“there shall no razor come upon his head,” KJV) reveal that Hannah was putting her yet-to-be-born son under a Nazirite vow (Num. 6:5–8). Although usually invoked by the individual, this vow was a promise of special consecration. It required a guarded, humble lifestyle and a commitment to special service to the Lord. In addition, the vow could be in force either for a limited period of time or for a lifetime. Hannah promised a lifetime of consecration for her son.



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ELI'S AFFIRMATION (1 SAM. 1:12-18)

Eli was introduced in 1:3 as the father of Hophni [HAHF nigh] and Phinehas [FIN ih huhs], two priests who turned out to be utterly corrupt (2:12-17, 22-34). Eli's sons already were serving as priests at Shiloh when Hannah came to pray, yet Eli also maintained a presence there during worship activities. He was sitting near the sanctuary entrance when Hannah began to pray (1:9).

1:12 Hannah continued praying, a phrase that suggests her prayer was both fervent and for a lengthy time. The phrase in the Lord's presence is a reminder that the ark of the covenant was stationed at Shiloh at this time (see 4:4; also Josh. 18:1; Ps. 78:60). Hannah would not have been allowed to be in close proximity to the ark. Nevertheless, simply to be at the sanctuary where the ark rested was to have assurance of being in the Lord's presence.

As Hannah prayed, Eli watched her lips ("marked her mouth," KJV; "observed her mouth," NIV). Part of a priest's role was to instruct and guide worshipers in proper worship, so Eli was not wrong in observing Hannah's praying. However, he completely misunderstood what he observed.

1.13 The Hebrew phrase rendered *was praying silently* literally means "was speaking unto her heart." In Isaiah 40:2 this phrase emphasizes tenderness of speech, words filled with emotion and concern. Hannah was praying from the depths of her heart, yet her voice could not be heard. She was making no audible sounds, although her lips were moving (literally "were quivering," "were trembling"). Meanwhile, the most experienced priest at the Lord's sanctuary proved to be spiritually insensitive and inept in regard to Hannah's situation. Eli thought she was drunk. He added insult to Hannah's injury.

1.14 The words *scolded her* (literally "said to her") convey the likely harsh tone of Eli's rebuke. He assumed she had drunk too much wine at the sacrificial meal (1 Sam. 1:9). That Eli jumped so quickly to this conclusion might suggest that his sons had allowed (if not promoted) drunkenness and immorality to become all too common at the religious festivals held at Shiloh (see 2:22; compare Judg. 21:19-20; Isa. 28:7).

Eli voiced his stern rebuke by asking Hannah, "How long are you going to be drunk?" The accusation must have stung Hannah. She had been pouring out her heart to the Lord in a state of deep emotional anguish. Now the chief priest at the Lord's sanctuary commanded her, in essence, to go home and sleep off her stupor. In a case of sad irony, Eli sternly chided a true worshiper but failed to deter his two priestly sons from disgracing themselves, their father, and the Lord's sanctuary by their corrupt activities.

1.15 In her immediate negative response ("No, my lord"), Hannah combined respect for Eli's priestly authority with her need to clarify Eli's hurtful and wrong conclusion. She was not intoxicated but rather was a woman with a broken heart ("a sorrowful spirit," KJV; "troubled in spirit," ESV). The Bible affirms that God takes notice of the brokenhearted who humble themselves before Him (Ps. 51:17; Isa. 66:2; Jas. 4:7-10; 1 Pet. 5:6-7).

Not only was Hannah sober, she had not consumed any wine or beer ("strong drink," KJV, ESV)! Wine often was served as part of Israel's sacrifices and festivals (Ex. 29:40; Num. 15:5-10). The Hebrew word rendered beer could denote any of a variety of fermented beverages consumed during celebrations (Deut. 14:26). The Bible warns against the dangers of alcoholic beverages (Prov. 20:1; 23:31-35) and forbids drunkenness (Eph. 5:18), listing it among the works of the flesh practiced by those who will not inherit God's kingdom (Gal. 5:19-21). However, Hannah's point was that while her emotional state was admittedly troubled, alcoholic drink had nothing to do with it.

Hannah clarified that she had been pouring out [her] heart before the Lord. This word-picture describes well the lament-prayer, an honest, verbal confession of one's helplessness and utter dependence on God to meet a need (see Lam. 2:19). Tears of sorrow often mingle with the pouring out of words (2:18). Hannah's prayer-lament no doubt included a confession of her grievous circumstances and a tearful plea for God to give her a son. Maybe you have experienced such a difficult challenge in your life and need His solution. Are you willing to pour out your heart in prayer to Him?

1.16 The Hebrew words translated *don't think of* appear in a tense and construction that can mean "stop thinking what you're already thinking." In other words, Hannah realized that Eli had formed a hasty,



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poor opinion of her. He had passed judgment on her without knowing her true circumstances. The pronoun *me* literally reads “your maidservant” (“thine handmaid,” KJV). It reflects Hannah’s consistent humility and respect before Eli. He had misread her actions, but she nonetheless showed respect for him as God’s priest. The Bible encourages us to respect our leaders since they will give account for their labors to God (Heb. 13:17). At the same time, leaders must lead with integrity, following the Lord’s leading and providing good examples for others to follow (1 Pet. 5:2–3).

The expression *wicked woman* (“daughter of Belial,” KJV; “worthless woman,” ESV) describes one who strongly opposes God and His ways (1 Sam. 2:12; 1 Kings 21:13; compare 2 Cor. 6:15). The usage here is the only time in Scripture that it refers to a woman. The irony is that Hannah was at the Lord’s sanctuary at Shiloh precisely because she faithfully worshiped the God of Israel. She did not oppose God and His ways; rather, through her prayer she submitted herself fully to Him.

The word translated praying literally means “speaking,” but the context supports that Hannah was referring to prayer. Indeed, prayer at its core is speaking with God. Hannah’s prayer was not casual; rather, she prayed from the depth (literally “abundance”) of [her] anguish and resentment. The term rendered anguish also can mean “complaint” (KJV) or “anxiety” (ESV). The word translated resentment also can mean “grief” (KJV, NIV) or “vexation” (ESV). Hannah found her inability to conceive a child frustrating, and that inability resulted in her anxiety and grief. She desperately wanted to give Elkanah a son and heir, and it was vexing when she could not. Hannah rightly took her troubled feelings to the Lord in prayer.

Sometimes Christians hesitate to take their deepest anxieties and doubts to God, but He can handle them. He already knows our hearts; therefore, we can and should speak honestly with Him. He has the power to help us endure our struggles or to deliver us from them.

1.17 Eli realized he had misunderstood Hannah’s actions and, to his credit, changed his rebuke to a blessing. The word *peace* translates the Hebrew word *shalom* [shah LOHM]. It derives from a root word meaning “to be complete or whole.” Thus, to have peace is to experience completeness or fullness of life—life as God intended it to be.

The expression God of Israel highlighted God’s covenant relationship with His people. He was the God of Abraham, Isaac, and Jacob (Gen. 28:13). Indeed, God changed Jacob’s name to Israel (Gen. 32:28), and Israel’s tribes for the most part were named after Jacob’s sons. Interestingly, Hannah commonly referred to God as “the Lord” (that is, “Yahweh”), the name God had revealed to Moses as His personal, covenant name (Ex. 3:15). Some Bible students point to this fact as an illustration that Hannah’s relationship with God in reality was closer even than that of the priest Eli’s!

The words *petition* and *requested* derive from the same Hebrew root word, which has the basic meaning of “to ask” or “to inquire.” The word *requested* also appears in 1 Samuel 1:20 as an explanation of the meaning of the name Samuel. In the birth of her son Samuel, Hannah would receive precisely what she requested from the Lord.

1.18 Hannah continued to display humility and respect before Eli. The Hebrew word translated *favor* also can mean “grace” (KJV). Indeed, the word represents a short form of Hannah’s name. Hannah was in every respect a woman of grace. In the ultimate sense, God’s grace is His unmerited favor that He extends to sinners when they repent and believe in His Son Jesus Christ (Eph. 2:8–9). Since Eli was God’s priest, Hannah sought divine favor through God’s authorized representative.

Eli’s blessing of peace changed Hannah’s entire countenance. The priest had now asked God to grant her request, so she went on her way. Previously she had wept bitterly and had refused to eat (1 Sam. 1:7); now her appetite returned, and she ate. Moreover, she no longer looked despondent (“her countenance was no more sad,” KJV). Hannah now had hope.

Believers today also need to remember the power that words can have, either to harm or to encourage. Parents can encourage children; teachers can encourage students; church leaders can encourage new believers. As we affirm others’ faith in God to meet their needs, we bless their lives and further motivate them to trust God in all circumstances.



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HANNAH'S PRESENTATION (1 SAM. 1:26–28)

The Lord did indeed bless Hannah and granted her request for a son. At some point after the family returned from Shiloh to their home in Ramah [RAY muh], Hannah became pregnant. In due time she gave birth to a son, whom she named Samuel as a way of acknowledging the child as a gift from God (1 Sam. 1:19–20). Hannah raised her son and did not return with her husband to Shiloh for their annual pilgrimages until Samuel was old enough to live permanently at the sanctuary (1:21–25).

1.26 Bible students have debated Samuel's age when his mother brought him to live permanently at the Shiloh sanctuary. One suggestion is that he was around three years old. This conclusion is based on the weaning practices of ancient tribal societies and the fact that the Hebrew word for "boy" in 1:24 can mean any age from infancy to marriageable age. The phrase "though the boy was still young" in 1:24 seems to point to the younger end of that age spectrum. In any case, Hannah stayed true to her vow and brought Samuel to Shiloh along with a generous offering to present to the Lord.

Hannah sought out Eli to testify how God had answered her prayer and the priest's blessing on her. She addressed Eli with her usual attitudes of humility and respect: "Please, my lord" and "as sure as you live, my lord." She reminded Eli of their encounter years earlier, calling to mind that she had been that woman who stood here beside you praying to the Lord. Perhaps many women came and prayed at Shiloh, but Hannah was sure Eli would remember the unusual circumstances that surrounded their meeting.

1:27-28. In the Hebrew construction, the phrase *for this boy* appears first, suggesting that Hannah's emphasis was on God's gift of a son and not on her ability to pray effectively. Indeed, Hannah testified that the Lord gave me what I asked Him for. God had answered her prayers to the fullest. In her darkest hour, she had taken her burden to Him and pleaded with Him to give her a son. She had vowed that if God would so bless her, she would give the boy to the Lord for a lifetime of special dedication and service. True to her word, she stood at Shiloh with Samuel her son, ready to fulfill her promise.

Hannah's vow regarding Samuel was lifelong. She had vowed to God that if He gave her a son, she would give the boy to Him "all the days of his life" (1:11). She repeated that commitment with the words for as long as he lives, he is given to the Lord. Hannah would not go back on her vow.

The passage concludes with the statement that he bowed in worship to the Lord there. Presumably the *he* meant young Samuel. However, the feminine pronoun "she" appears in this statement in the 1 Samuel manuscript found among the Dead Sea scrolls. The "she" would be a reference to Hannah. Still other ancient manuscripts contain the plural pronoun "they," suggesting that everyone involved responded in worship. Whatever the case, Samuel was introduced at an early age to the worship of the God of Israel. That experience laid a foundation for a life of fruitful ministry, just as it does for many believers today.

Believers today also can find great encouragement by keeping a prayer journal of God's work in their lives. The journal provides a written record of God's faithfulness on which they can draw in times of discouragement. It also can provide opportunities for parents to share their faith stories with their children as they lead them to follow the Lord.

Bryan Beyer and LeBron Matthews, [Explore the Bible: Adult Commentary: 1 Samuel \(Summer 2016\)](#) (LifeWay Christian Resources, 2016), 11–19.

Understand the Context

1 SAMUEL 7

In chapter 7, the focus returns to Samuel and to Israel's conflict with the Philistines, picking up with events some twenty years after the ark's return. Samuel led the Israelites in a time of repentance and renewal (7:1–6). During a worship gathering at Mizpah for all the Israelites, the Philistines saw their opportunity to destroy Israel. Because of Samuel's intercessory prayer, however, the Lord threw the Philistines into confusion, and the Israelites routed their enemy (7:7–11). The Philistines did not invade



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Israel's territory again for the rest of Samuel's life (7:12–14). Samuel lived in his family hometown of Ramah and settled into a ministry of judging Israel on a circuit of key towns (7:15–17).

Bryan Beyer and LeBron Matthews, [Explore the Bible: Adult Commentary: 1 Samuel \(Summer 2016\)](#) (LifeWay Christian Resources, 2016), 11–19.

Explore the Text

1 SAMUEL 7:2–14 As Far as This Yahweh Has Helped Us

The Old Testament can use its word for “help” in two ways, but when it talks about God’s helping, the second connotation regularly applies. “Helping” is then not so different from delivering. It is something God does when you cannot help yourself. When Samuel gives the name “Help-stone” to the place where God delivers Israel from the Philistines, that’s the kind of help he is referring to. Before the calamitous defeat in chapter 4, the Israelite army had its base at Help-stone; maybe this Help-stone is the same place or maybe a different one with the same name, but either way it draws attention to the difference in the two events. There was an irony about the name of that place in chapter 4. If it’s the same place, maybe it always had this name, and Samuel is now drawing attention to a new significance that the name now has. That is often the case with Old Testament names. Either way, formerly it was not a place where Israel experienced God’s help, either when they didn’t seek it or when they thought they could manipulate it.

Help-stone has now lived up to its name. It’s no coincidence that this happens when Israel has moved on in its relationship with God, though the people have apparently needed time to do so. Evidently the Philistines’ return of the covenant chest did not imply a resolution of tensions between the Philistines and the Israelites. The Philistines are still controlling considerable territory on the coastal plain that counts as part of “the promised land.” So Israel “mourns” after God; it grieves over its position.

Now Samuel regularly shows himself capable of being a tough guy. A mere show of weeping gets no one anywhere with him. Never mind the tears: what about your stance in relation to Yahweh and in relation to the Masters and the Ashtorets?

The Hebrew word for Master is baal, an ordinary Hebrew word for a master, lord, or owner but also a word used to describe a Canaanite god. The use of it is thus parallel to the use of the word *Lord* to describe Yahweh. So like Lord, in effect Master can be a proper name. The Old Testament generally uses Master for a Canaanite god and Lord for the real God, Yahweh, to make the difference clear. Like other ancient peoples, the Canaanites acknowledged a number of gods, and, strictly speaking, the Master was simply one of them (though one of the most prominent), but here as elsewhere the Old Testament uses the plural Masters to refer to Canaanite gods in general. In a similar way, Ashtoret or Ashtarte was a particular goddess, but the name came to be used in the plural as a general term for a goddess. So the Masters and the Ashtorets denote Canaanite deities, male and female, in general. (Ashtoret is probably not the real pronunciation of the name but a bowdlerized version that combines the consonants of the actual name and the vowels of boshet, the Hebrew word for “shame.” It thus suggests that worshiping these deities is something utterly shameful. We will come across other names, such as Ish-bosheth and Mephibosheth, that are more obviously bowdlerized names.)

Perhaps the opening of the story implies that the defeat related in chapter 4 had led to the Israelites’ abandoning Yahweh to see if serving other gods would work out better. If so, some years have passed, and it has not done so. They are now “mourning after Yahweh,” but not in such a way as to give up their recourse to other gods. Samuel challenges them to do so. So first they remove these alien gods, then they gather for Samuel to cry out and plead for them with Yahweh. First there has to be the action that indicates “turning” or “returning” to Yahweh; second there has to be the expression of sorrow in the context of worship, in words and in symbolic ways. All these are aspects of repentance. The water-



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pouring rite does not appear elsewhere in the Old Testament, but it could naturally suggest a way to seek cleansing.

The Philistines rightly perceive that the Israelites' gathering in this way portends trouble, but (like the Israelites themselves in chapter 4) they don't draw the right conclusions. Instead of making them withdraw, it makes them attack. The Israelites in turn panic, not believing Samuel's promise about God delivering them. Fortunately this doesn't make God simply despair and go off, and fortunately they also again turn to Samuel in a way they did not turn to Eli in chapter 4. One implication and result is that the significance of Samuel grows by leaps and bounds. He started off as a sanctuary janitor. Then God turned him into a prophet. In this chapter he has become someone "leading" Israel or exercising authority, the term that described the "judges" and was also used of Eli. Samuel also functions here as a priest. While his effective adoption by Eli might mean he counted as belonging to the priestly line, the other unique features of stories such as this one suggest that the rules in the Torah were not operative in his day. Further, he prays on the people's behalf, which he might do both as prophet and as priest. His burnt offering is an accompaniment to his prayer, so that the people's committing themselves to God is again not merely a matter of words. As with the water pouring, the Old Testament does not otherwise refer to offering a suckling lamb (another indication that the rules in Samuel's day were different from the ones in the Torah). God's answer to his prayer comes not in words but in action, in a thundering that reduces the Philistines to confusion, so the Israelites do not have to fight them but just mop them up. There could hardly be a sharper contrast with the story in chapter 4. Yes, God "helps" them in that second sense.

For the Israelites, the battle meant God had been an extraordinary and decisive help to them "as far as this" in making it possible for them to reach their destiny as a people. They were not all the way there yet, but they were well on the way, and experiencing God acting powerfully on such an occasion had the capacity to embolden them about the certainty that God would take them to that destiny. During the narrative that will unfold through the story of Saul and into the early years of David, God will do so.

John Goldingay, [*1 and 2 Samuel for Everyone: A Theological Commentary on the Bible*](#), Old Testament for Everyone (Louisville, KY; London: Westminster John Knox Press; Society for Promoting Christian Knowledge, 2011), 40–44.



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2024 FUGE Camps Bible Study – REVIVAL GENERATION

Day 2: What Does It Take?

OVERVIEW

Confess and Repent of Your Sins – John the Baptist

Scripture: Luke 1:57-66; Luke 3:1-22

Key Verse: “Therefore repent and turn back, so that your sins may be wiped out” (Acts 3:19).

Life Question: What sins do you need to admit and turn away from?

After 400 years of silence from God with no divine revelations or prophets, John the Baptist initiated a time of revival as the forerunner of Christ, one who would prepare the way to the Messiah. His preaching was bold and uncompromising with a focus on repentance. He always pointed people to Jesus.

GATHER THESE SUPPLIES:

- Rectangle shaped, clear plastic bin
- Objects – small, large, light, heavy - coin, marble, small stone, etc.
- Four large sheets of paper
- Markers
- Two sheets of white copy paper
- Penny
- Tape
- Scissors
- Notecards
- Washable markers
- Hand soap
- Paper towels
- Painter’s tape
- Camp Guides
- Extra Bibles
- Poster – Key Verse (provided)

PREPARE AHEAD OF TIME:

- Hang Key Verse Poster on focal wall.
- Roll painter’s tape.



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- Fill the clear plastic bin with water.
- Print each of these seven statements and cut them apart:
 1. Zechariah was a priest from the tribe of Levi and his wife, Elizabeth, was a cousin of Mary, the mother of Jesus.
 2. Zechariah and Elizabeth were righteous in God's sight.
 3. They were without child and were older in years.
 4. They prayed for a child, and God heard them.
 5. An angel appeared to Zechariah and told him they would have a son to be named John.
 6. The angel told them John would turn many of the Israelites to the Lord.
 7. Zechariah questioned the angel, and as a result could not speak until John was born.
- Print a copy of these questions for each group:

What is your name, and what is its meaning?
Were you named after someone? If so, who?
If you could have chosen your name, what would it be?
- Print each of the following on a notecard:

Going on an overnight camping trip
Running a half marathon
Taking a final exam
Auditioning for a role in a play
- Fold two paper airplanes that will actually fly. Tape a penny to the front top of one of them.

MOTIVATION

Ask those who have heard the term “ripple effect” to raise their hands. Ask a couple of these students to share a definition or example of ripple effect. Below is a definition to share. It is also in the Camp Guide on page 30.

Ripple Effect — Gradually spreading influence or a series of consequences caused by a single action or event.

Gather the plastic bin filled with water and the objects you collected. Explain that you are going to show a demonstration of a ripple effect.

- **Place the clear plastic bin on the floor in the middle of the room.**
- **Invite students to encircle it so they can see.**
- **One at a time, drop each object into the water.**
- **Notice the ripple in the water after each object is dropped.**



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- **Invite students to make observations.**

Note: If you have a large group of 25-30 students, you will want to form two groups and have two sets of supplies.

Ask students to share a definition of sin. Use the definitions shared to create one definition. Here are some examples: a failure to do what is right; an offense or transgression against God; a willful turning away from God. Invite students to share something they learned in their Quiet Time about confession and repentance.

Say: **“We are all sinners, but as believers and followers of Christ, when we confess and repent of our sins, we experience forgiveness. Our sin has a ripple effect. It does not just impact us. It affects others. But the good news is that when we confess our sins and repent of them, that also has a ripple effect. When others see us confess and repent and the forgiveness and freedom that comes from that, they will want the same thing.”**

Share that today’s lesson will focus on the next step in the revival process: acknowledging our sin, being sorry for it, and turning away from it. We will study about John the Baptist, who shared a new message that started a ripple effect for generations to come.

Say a short prayer as you transition into reading and studying today’s Bible passages.

EXAMINATION

Instruct students to turn to the last book of the Old Testament. Ask one of them to share the name of that book (Malachi). Announce that from the end of Malachi to Chapter 1 of Luke was approximately 400 years, a time where no new prophets were raised, and God revealed nothing new to the Jewish people. However, God was preparing for a big reveal coming in Luke 2.

Lead students to turn in their Bibles to **Luke 1**. Say: **“God prepared the way to complete His eternal mission of forgiveness and salvation for His people by sending John the Baptist as the forerunner of Christ, who made the way for Christ’s coming.”**

Read aloud Luke 1:17:

“And he will go before him in the spirit and power of Elijah, to turn the hearts of fathers to their children, and the disobedient to the understanding of the righteous, to make ready for the Lord a prepared people.”



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Hand out the context statements below to seven students and instruct them to read aloud their statement in numerical order and then tape it to the focal wall.

1. **Zechariah was a priest from the tribe of Levi and his wife, Elizabeth, was a cousin of Mary, the mother of Jesus.**
2. **Zechariah and Elizabeth were righteous in God's sight.**
3. **They were without a child and were older in years.**
4. **They prayed for a child, and God heard them.**
5. **An angel appeared to Zechariah and told him they would have a son to be named John.**
6. **The angel told them John would turn many of the Israelites to the Lord.**
7. **Zechariah questioned the angel, and as a result could not speak until John was born.**

Luke 1:57-66

Ask a student to read aloud **Luke 1:57-66**:

57 Now the time had come for Elizabeth to give birth, and she had a son. **58** Then her neighbors and relatives heard that the Lord had shown her his great mercy, and they rejoiced with her. **59** When they came to circumcise the child on the eighth day, they were going to name him Zechariah, after his father. **60** But his mother responded, "No. He will be called John." **61** Then they said to her, "None of your relatives has that name." **62** So they motioned to his father to find out what he wanted him to be called. **63** He asked for a writing tablet and wrote, "His name is John." And they were all amazed. **64** Immediately his mouth was opened and his tongue set free, and he began to speak, praising God. **65** Fear came on all those who lived around them, and all these things were being talked about throughout the hill country of Judea. **66** All who heard about him took it to heart, saying, "What then will this child become?" For, indeed, the Lord's hand was with him.

Refer to the "Who's Who" section of the Camp Guides on page 30. Instruct students to place an "E" beside the statements that pertain to Elizabeth and a "Z" by those about Zechariah:

1. ____ **Priest from the tribe of Levi**
2. ____ **Without child**
3. ____ **Advanced in age**
4. ____ **Righteous in God's sight**
5. ____ **Could not speak because of unbelief**
6. ____ **Cousin to Mary, mother of Jesus**

Answers: 1. Z; 2. E, Z; 3. E, Z; 4. E, Z; 5. Z; 6. E

Lead students to review **Luke 1:15-17**, and then ask them to shout out what they find there about John.



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He would be:

- **Great in the sight of the Lord**
- **Filled with the Holy Spirit**
- **Turn many of the children of Israel to the Lord**

Say: **“Elizabeth and Zechariah are described as righteous in the sight of God.”**

Ask: **“What does ‘righteous in the sight of God’ mean and look like?”** (*They sought after the Lord and were obedient and did what was right.*)

Ask rhetorically: **“Can you be described as righteous in the sight of God?”**

Instruct students within their groups to discuss the following questions:

- **What is your name, and what is its meaning?**
- **Were you named after someone? If so, who?**
- **If you could have chosen your name, what would it be?**

Refer students to the “What’s in a Name” section of their Camp Guides on page 31 to **share the meaning of their name**. If they do not know, encourage them to do some research to find out.

Ask: **“What did Elizabeth and Zechariah name their son?”** (*John*)

Share: John means “God is gracious.” The Lord was gracious to Elizabeth and Zechariah in their old age and gave them a son. In biblical days, to an Israelite, a person’s name represented his character and described his nature. The angel told Zechariah to name the child John. Tradition would have them name the child Zechariah after his father or another relative. Elizabeth and Zechariah were being obedient to the Lord instead of to culture. People were saying that something was going to be different with this child.

Ask: **“In verse 66, what question did the people ask?”** (*What then will this child become?*)

Say: **“If God could show His hand so strongly in the birth of John, He could do so much more as the child matured.”** Ask: **“What do you think God was getting ready to do among them?”**

Say: **“We are about to see how God used John to help set the stage for Jesus.”**



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Luke 3:1-20

Assign each student a letter on John's name: J, O, H, N. Instruct them to get with others with the same letter and form groups. Even them as needed. Give each group a large sheet of paper, a marker, and one of the following prompts:

- **Going on an overnight camping trip**
- **Running a half marathon**
- **Taking a final exam**
- **Auditioning for a role in a play**

Instruct groups to brainstorm and record all the necessary steps to prepare for their assigned event. After a short time, allow one group to briefly share. Say: **“Now, let's see how John was preparing the way for Jesus by boldly proclaiming this new message of baptism of repentance for the forgiveness of sins.”**

Invite a student to read aloud **Luke 3:1-6:**

1 In the fifteenth year of the reign of Tiberius Caesar, while Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, **2** during the high priesthood of Annas and Caiaphas, God's word came to John the son of Zechariah in the wilderness. **3** He went into all the vicinity of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, **4** as it is written in the book of the words of the prophet Isaiah: A voice of one crying out in the wilderness: Prepare the way for the Lord; make his paths straight! **5** Every valley will be filled, and every mountain and hill will be made low; the crooked will become straight, the rough ways smooth, **6** and everyone will see the salvation of God.

Say: **“These verses were a fulfillment of prophecy written in the book of Isaiah more than 700 years before John came to fulfill it.”**

Lead students to turn in their Bibles to **Isaiah 40:3-5**. Read this passage aloud:

3 A voice of one crying out: Prepare the way of the LORD in the wilderness; make a straight highway for our God in the desert. **4** Every valley will be lifted up, and every mountain and hill will be leveled; the uneven ground will become smooth and the rough places, a plain. **5** And the glory of the LORD will appear, and all humanity together will see it, for the mouth of the LORD has spoken.

Invite students to point out the similarities between the two Scriptures. Ask another student to read aloud **Luke 3:7-20:**

7 He then said to the crowds who came out to be baptized by him, “Brood of vipers! Who warned you to flee from the coming wrath? **8** Therefore produce fruit consistent with repentance. And don't start saying to yourselves, ‘We have Abraham as our father,’ for I tell you that God is able to raise up children for Abraham from these stones. **9** The ax is already at the root of the trees. Therefore, every tree that doesn't produce good fruit will be cut down and thrown into the fire.” **10** “What then should we do?” the



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crowds were asking him. **11** He replied to them, “The one who has two shirts must share with someone who has none, and the one who has food must do the same.” **12** Tax collectors also came to be baptized, and they asked him, “Teacher, what should we do?” **13** He told them, “Don’t collect any more than what you have been authorized.” **14** Some soldiers also questioned him, “What should we do?” He said to them, “Don’t take money from anyone by force or false accusation, and be satisfied with your wages.” **15** Now the people were waiting expectantly, and all of them were questioning in their hearts whether John might be the Messiah. **16** John answered them all, “I baptize you with water, but one who is more powerful than I am is coming. I am not worthy to untie the strap of his sandals. He will baptize you with the Holy Spirit and fire. **17** His winnowing shovel is in his hand to clear his threshing floor and gather the wheat into his barn, but the chaff he will burn with fire that never goes out.” **18** Then, along with many other exhortations, he proclaimed good news to the people. **19** But when John rebuked Herod the tetrarch because of Herodias, his brother’s wife, and all the evil things he had done, **20** Herod added this to everything else—he locked up John in prison.

Share: According to John, repentance is not confined to religious acts such as going to church or to our private life. Repentance enters the place where we do everyday life. It isn’t based on our status but is seen by our fruit.

Ask: “**What are the practical examples of living life consistent with repentance that John gives in verses 10-14?**” (*Give to those in need, don’t take more than is yours, don’t take money by force, be satisfied with your wages*)

Say: “**These are selfless acts giving glory to God through acts of obedience such as helping those in need, doing what is right, and being content.**”

Instruct students to turn to page 31 in their Camp Guide to the “Everyday Repentance” section. Read the question aloud and give these examples: Pray for others. Serve at a food pantry. Go on a mission trip. Then, ask students to write what actions they will take in their book.

What specific actions will you take that are evidence of repentance and fruit in your life?

Say: “**The people in John’s day had to cross the hard line from self-centered religious pride and piety to humble acceptance of baptism based on confession of their sins. Then they would be ready to see the salvation God had prepared in Jesus. John proclaimed good news to the people and rebuked people in verses 18 and 19. He was bold in his faith and did not hold back to prepare the people for the Lord. As a result, he was thrown into prison.**”

Point students back to page 32 to the “Living Humbly” section in their Camp Guides and ask them to mark where they see themselves on the scale and to answer the question found there:



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Self-centered -----Living humbly

What is keeping you from moving closer to the “living humbly” side of the scale?

Say: **“The people were awaiting a Messiah. John could have taken the credit or made out like he was the Messiah, but he knew his role. He was the forerunner who prepared the way for Jesus.”**

Luke 3:21-22

Ask a student who hasn’t read to read aloud **Luke 3:21-22:**

21 When all the people were baptized, Jesus also was baptized. As he was praying, heaven opened, **22** and the Holy Spirit descended on him in a physical appearance like a dove. And a voice came from heaven: “You are my beloved Son; with you I am well-pleased.”

Say: **“Baptism is the public expression of one’s following Christ. It is symbolic of the washing away of sin and new life in Christ. John baptized Jesus so that we would have an example to follow. “**

Refer students to the “Baptism” section of their Camp Guides on page 32 to fill in the blanks and to share details of their baptism. As they do this, share your baptism story briefly.

Note: If doctrinal questions come up, refer students back to their group leader. We may have some students who were baptized as infants.

Say: **“When we are baptized, we are making a public statement of our faith. When others see it, this will open opportunities for us to share.”**

APPLICATION

Ask a volunteer to come to the front. Give this student the paper airplane without the penny and instruct the student to throw the plane and see how far they can make it go. Then, give the student the second paper plane with the penny taped to it and challenge him with the second one to attempt to bypass the distance of the first one. When he tries to fly it, it should immediately fall to the ground. Reveal that the second one has a penny taped to it.

Debrief this activity by explaining that the penny represents sin in our lives. As you debrief, write the word “sin” numerous times on both of your hands using a washable marker. Say: **“Sin weighs us down and keeps us from being and doing all that God intends. It also creates a barrier between us and God. The way to let go of that weight is to confess it, repent of it, and accept forgiveness.”**



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Move the plastic bin of water to your table. Use hand soap and water to wash off the sin words on your hands. Dry your hands with a paper towel. Show students that the sin words were washed away. Share how this is what happens with our actual sin when we confess and repent and have Jesus in our lives.

Say: **“We were created to be in relationship with Him, but our sin stands in the way. God made a way back to Him by sending Jesus to live a sinless life on earth, to be crucified and raised from the dead as a sacrifice for our sins, so we can spend eternity with God.”**

Ask rhetorically: **“Have you accepted Christ and surrendered your life to Him? Have you taken the step of baptism? If not, I would love to talk to you after class or be sure to talk with your youth pastor or an adult from your church.”**

Refer students to page 34 to the “If Then” section of their Camp Guides and instruct them to match the “if” statement with the appropriate “then” statement.

- **If I work overtime, then I will be paid for time and a half.**
- **If I brush my teeth regularly, then I will have less chance of getting cavities and gum disease.**
- **If the weather is stormy today, then we will have indoor recreation.**
- **If I fail to put gas in my car, then eventually the car will run out of gas.**
- **If I do not do my assignments and study for my test, then I will not make a good grade in the class.**

Then, lead students to fill in the blanks of 1 John 1:9 in their Camp Guide as you read it: “If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

Say: **“When we turn to God and turn away from our sins and selfishness, we experience revival personally and get serious about our faith. In the process, others will be impacted, possibly for generations to come.”**

Point to the Key Verse Poster and invite students to recite it together in unison. Ask a student to share a recap of today’s story of revival about the Great Awakening.

PRAYER

Ask students to turn to page 35 in their Camp Guides to the “Prayer Journal” page. Instruct them to do some soul searching and then write a prayer of confession and repentance. Play a song from the worship playlist while students work. Ask a volunteer to pray, closing the Bible Study session.



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COMMENTARY

The Forerunner's Earthly Birth and Heavenly Mission (1:57–80)

SUPPORTING IDEA: God prepares the way to complete his eternal mission of forgiveness and salvation for his people.

1:57–58. At the proper time, God fulfilled his promise to Zechariah and Elizabeth. Can you imagine the neighbors' reaction to this grace-child of their old age. They knew this was no ordinary child. This was the Lord's mercy. Elizabeth's attitude was infectious. Joy broke out all around.

1:59–63. God followed proper timing. So did the parents. They followed the law and on the eighth day presented the child for circumcision (Lev. 12:3). The ceremony included officially naming the child. Neighbors assumed the obvious. First child, child of old age—naturally he would have no other name but his father's. So they agreed the boy was a new Zechariah. Elizabeth interfered. Not so! John is his name. Confusion erupted. That name appears nowhere on the family tree. Why would you do a thing like that? Let Dad decide. Still silent (vv. 20–22), Zechariah wrote the name John. Astonishment filled the room. Zechariah had learned his lesson. Do not ask why or how. Just obey God.

1:64–66. Obedience brought renewed fulfillment of God's words (v. 20). Zechariah had words—no longer words of questioning and doubts but words of praise and joy. Silence now moved to the neighbors. Awestruck, they tried to figure out what had happened. The news traveled fast. The entire hill country spread the word. As they talked, they also questioned. Evidence was clear: In this child of the barren and the silent, God was at work. If God could show his hand so strongly in this birth, what would he do when the child matured? What was God getting ready to do among them?

Trent C. Butler, [Luke](#), vol. 3, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 13–14.

The Earthly Setting: In the Desert under Rome (3:1–2)

SUPPORTING IDEA: Jesus ministered in real time and space under difficult conditions.

3:1–2. Historian Luke faithfully set out the historical conditions Jesus and John faced as they ministered. Luke introduced us to the historical odds stacked against Jesus from the beginning of his ministry. He introduced the enemies, the government leaders whose opposition Jesus faced throughout his ministry. Tiberius Caesar ruled Rome from A.D. 14 to 37. Luke thus placed John's ministry in A.D. 28–29. Tiberius excelled as a military commander and governmental administrator, although his problems with the Roman Senate led him to abandon Rome for the isle of Capri from A.D. 26 until his death in A.D. 37. Luke mentioned Tiberius to help his patron Theophilus set Jesus in universal history and to show his readers that the gospel was not just a Jewish matter but had universal importance. Eventually Jesus would have to face Roman authority, not Tiberius but Pontius Pilate.

Pilate haunted Jesus throughout his ministry, though as ruler of Galilee Herod had opportunity to question him (23:6–12). John's ministry had a different political locale: Perea. He dealt with Herod Antipas, son of Herod the Great. Antipas inherited Galilee and Perea from his father and ruled there from 4 B.C. to A.D. 39 when the emperor Gaius exiled him. Herod's mother Malthace was a Samaritan and raised her sons Antipas and Archelaus in Rome. Antipas at times placated the Jews and at other times antagonized them. He married the daughter of the king of Nabatea, then divorced her to marry Herodias, his own niece and wife of Antipas's half brother. Aretas of Nabatea defeated Antipas in battle. John and



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other Jews attacked him for a marriage they considered unlawful (Lev. 18:13, 16; 20:21). Herod Antipas retaliated against John by imprisoning him (v. 20).

Herod Philip was another son of Herod the Great who inherited Batanaea, Trachonitis, Auranitis, Gaulonitis, and other territory, ruling from 4 B.C. to A.D. 33/34. Known for his desire for justice and as a builder, he created Caesarea Philippi. He married Antipas's daughter, Salome (see Mark 6:22).

Lysanias ruled Abilene, west of Damascus, but brief mention of him in Josephus and in an inscription from Abila give us scant information about Lysanias. Luke apparently mentioned him to give a feeling of completeness to his historical setting.

Jesus and John faced another power structure—the Jewish religious leaders. Here Annas and Caiaphas ruled supreme. Quirinius (see 2:2) appointed Annas high priest in Jerusalem about A.D. 6. He served until Valerius Gratus removed him from office in A.D. 15. His son-in-law Caiaphas (John 18:13), and five of his sons also became high priest. Annas remained the priestly power broker and leader of opposition to Jesus and the early church even after he no longer held office (see John 18:12–24; Acts 4:6).

Joseph Caiaphas was appointed high priest by Valerius Gratus about A.D. 18 and was removed about A.D. 36 by Vitellius, thus actually serving during the ministries of John and Jesus, though Annas retained great influence. Caiaphas prophesied that Jesus would die for the nation (John 11:47–53). He apparently cooperated closely with the Roman authorities throughout his term of office, seemingly not challenging Pilate. He also established the practice of allowing vendors to sell their wares in the temple.

In this political and religious setting, God renewed his activity in human history. He gave his word to John just as he had to the prophets of old. Such word came in the desert where John lived (see 1:80). Political and religious activity centered in urban Jerusalem. God's activity centered in the desolate wilderness of the Jordan River. The remainder of Luke's Gospel shows which activity proved most effective.

The Heavenly Message: Baptism, Repentance, and Forgiveness (3:3–6)

SUPPORTING IDEA: John prepared the way for Jesus to show God's salvation by calling people to repent, be baptized, and experience God's forgiveness.

3:3. God often mystifies people when he acts. Four hundred years after Malachi, another prophet appears. What an appearance! People left the civilization of the city and came to him in the wilderness. They had to search him out, for he did not stay in one place. His message drew them to him. It was simple, but haunting: Be baptized. Why would a Jew be baptized? Perhaps Gentile baptism had entered Judaism by this time. Certainly the strange people at Qumran loved to purify people with water. John called for more than immersing one's body. He called for cleansing one's soul, admitting the wrongs done against God and against other people and turning away from such actions and attitudes. Yes, pious Jews must admit they, not just Gentiles, are sinners.

According to John, even religious leaders had to escape their pious pretense of pleasing God and seek God's forgiveness. Why? Not just to establish a right relationship with God, what Christians would term salvation. No, John's baptism qualified a person to meet the One to come. In God's special time of activity, John consistently played the role of preparing. His baptism prepared people to meet the holy Son of God and receive the good news of salvation that he would bring.

3:4–6. Strange activities renew God's prophetic actions and prepare the way for the Worthy One. At least, that is what John said. What authority did he have to make such claims? He rested completely on the authority of Scripture. As seen in chapters 1–2, Luke sought at each step to show that God's good news is based on God's old news. Isaiah 40:3–5 promised Old Testament Israel God's deliverance from Babylonian exile along a path God would provide in the wilderness. John's audience was promised an even greater experience of deliverance—salvation from sin. Such salvation was not a secret that God hid in the wilderness. It was a salvation God was proclaiming for all mankind (literally, "all flesh").



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God is consistent. He sticks to his purposes. He fulfills his word and then uses the word to bring new fulfillment and meaning to a new generation. For John's generation, salvation came in the same setting as for the exiles: the wilderness. It came in a new way. People did not have to cross the dry desert between Babylon and Palestine. They had to cross the hard line from self-centered religious pride and piety to humble acceptance of baptism based on confession of their sins. Then they would be ready to see the salvation God had prepared in Jesus.

The Earthly Ministry: Call to Repent and Reform (3:7–14)

SUPPORTING IDEA: Repentance is more than submitting to a ritual act; it is a change of lifestyle in relationship to people in need.

3:7–9. The heavenly message needed, earthly application. John supplied this vigorously. Seeing Jews proud of their religion standing in the baptismal line, he shocked them. No words of congratulations, gratitude, or praise to God. Instead, he issued a stinging attack. John practiced prophetic name calling. He saw straight through those wanting to be baptized. They wanted one more credential behind their name, one more religious act they could tell everyone about. They were not saints. They were snakes. They needed to take John seriously, along with the God who stood behind John. They needed to know divine wrath was coming.

Just as prophets of old tried to warn the nation and prevent God's discipline and judgment, so John played out the prophetic role. If you want to go through the ritual, be ready to live the life. Gaining God's forgiveness requires more than carrying out another religious ritual. Forgiveness means changing your way of living, producing new fruit in your life. Repentance is not a one-time performance. Repentance is a continuing way of life—a life totally different from the one that required repentance in the first place. Repentance is a change of life, not just an exchange of words. Repentance depends on much more than keeping up family traditions and relying on proud and proper family trees.

John declared that God does not have to work with the family of Abraham. He can start over again. He can pick up the rocks in the wilderness and start a new family of Abraham. He can fulfill his promises to bless Abraham (Gen. 12; 15; 17) with the new family of Abraham.

John told these religious leaders that they had no claim on God. They could never bring pressure to bear on him to fulfill his promises. He will do so in the ways he chooses with the people he chooses. God's threat is not an empty gesture. He is already at work. He has picked up his sharpened ax and is chopping away at the roots of Israel's family tree. One factor determines which trees get chopped and which may continue living. God is the fruit inspector. Trees with good fruit live. Others die and burn.

3:10–14. John, these leaders said, your language is too theological, too full of pictures. What do you really want us to do? His reply: Go look at your clothes. Do you have a change of clothes? Take one and give to a person who needs it. Do you have a food supply for today? Invite someone to share it with you. Yes, these words fit everyone. You do not have to be rich to show fruits of repentance. Just have a little extra for today and give it away.

The message is not just for religious folks. Those people everyone knows are traitors and sinners can come to repentance, too. Yes, tax collectors, Jews who work for the Roman government and make a good living because they charge more than the government demands—these hated national traitors can repent. What must they do? Stop unjust practices. Collect exactly the amount of tax you are supposed to. Live on what the Roman authorities allot you, not on what you can extort from the Jewish people.

Even members of the Roman army can ask for repentance. These were probably Jews who signed up for military service or were conscripted by the government. They may have been Jews assigned to protect the tax collectors. They received small wages. They could use their authority and the fear of Rome to force people to give them money. Repentance for them meant refusing the temptation to get extra money just because they had the power to do so. Repentance meant living on what they had agreed to work for, whether that proved to be a living wage or not.



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According to John, repentance is not confined to religious acts or private life. Repentance enters the place where you work. You must carry out your job in ways that reflect the life God approves of. No matter how much power and authority you have, no matter how much money you can get by exercising such authority, you do not have God's authority to use your power to get that money. Like the prophets of old, John called for justice, righteousness, and mercy in every area of life (see Amos 5:24; Mic. 6:8).

The Heavenly Promise: A Greater One Coming (3:15–17)

SUPPORTING IDEA: One greater than John is coming with the baptism of the Spirit and fire to bring judgment to the world.

3:15. Who was John? The crowds could not quite make up their minds. Could he possibly be the deliverer whom Judaism was waiting for? Was he the promised Messiah whom God would anoint to deliver them from Rome and restore the kingdom to Israel? Suspense built as the people talked among themselves who this John really was.

3:16. John quickly shattered the suspense and messianic hopes. He knew his role. He baptized with water, seeking repentance and cleansing from sin. He was weak and insignificant in face of the coming One, who was mightier and more powerful—so powerful that John did not consider himself qualified to touch him and serve him as the most humble slave. Only a slave would do the dirty job of untying sandals caked with dust from the roads of Galilee and Judea. No Hebrew could be required to do this for another Hebrew. Pride prevented Jews from even considering such action for a fellow Jew.

John looked at it from the other perspective. He did not have the qualifications to accomplish this filthy, humiliating task for Jesus. Jesus was too great for John to touch. Not only was Jesus' character and power far superior to John—so was his mission. He brought the Holy Spirit as he baptized. But not just the Holy Spirit. He also brought fire as he baptized. The Spirit set the recipient apart as belonging to God's people, empowered to do God's work. Fire purged and burned. Those who responded to Jesus received a purging baptism that implanted the Spirit in them (v. 21) and incorporated them into Christ's people of the kingdom. Those who rejected Jesus received the Spirit's judgment, a judgment expressed as a burning fire that destroyed them (cf. Isa. 4:2–6).

3:17. John used a twofold agricultural image to explain Jesus' baptism with Spirit and fire. A farmer took a large fork-shaped shovel and tossed grain into the air. The heavy grain fell to the threshing floor to be gathered and prepared for use. The lighter chaff flew off in the breeze and had to be swept up and burned because it was useless. So Jesus' coming divided people into two camps: the people of the Spirit and the people destroyed and made useless by the fire.

The Forerunner's Passing: Imprisonment (3:18–20)

SUPPORTING IDEA: John's role was temporary and could be contained by political powers.

3:18. Luke summarized John's role. He was a comforter, an encourager. That is the meaning of *parakalon*, exhorted. He preached the good news. Jesus would also preach good news of the kingdom (4:43). 3:19–20. But the big difference is that no one could stop Jesus until his hour had come, no matter how much his preaching upset them. The first time John rebuked Herod, Herod got the best of him, putting him in prison and locking him up. Why would John risk so much? Because he knew repentance needed to begin in high places. The political representative of Rome masqueraded as a person who cared for and was obedient to the Jewish way of life. His marriage to his brother's wife unmasked the masquerade. Not only did he participate in divorce; he also married his own niece, violating the law (Lev. 18:13, 16; 20:21). The sinful king showed he had more power than a saintly prophetic wilderness preacher. John's ministry was over. He had accomplished his task for God. A new ministry began—a new day in the history of God's kingdom.



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Earthly Dedication: Pleasing the Father (3:21–22)

SUPPORTING IDEA: Although Jesus needed no repentance, he identified with those who did.

3:21. Jesus identified with the crowds, and implicitly against leaders like Herod, by joining the line for John's baptism. For him baptism became an hour of prayer. For God the baptism became opportunity to testify, as he opened heaven to speak to earth. Modern disciples seek answers to the Bible's unanswered questions. Why was Jesus baptized? How could a person who had no sin identify with those whom he knew were sinners? How did the sinless Son of God relate to a baptism for repentance and the forgiveness of sin?

3:22. God did not answer our question. He chose to testify to the greatness of Jesus. He sent his Holy Spirit to Jesus incarnate as a dove, where Jesus was incarnate as a person. Jesus is the Son of God, loved by God and pleasing to God. Other questions need no answers when you see who Jesus is and what he is up to. Of course, he did not need to repent. He did not need forgiveness. He did need the Spirit's power. Now he could fulfill his task and baptize with that Spirit and with fire.

Trent C. Butler, [Luke](#), vol. 3, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 46–51.



REVIVAL GENERATION.

2024 FUGE Camps Bible Study – REVIVAL GENERATION

Day 3: What Does It Lead To?

OVERVIEW

Obedience and Worship the Lord – Hezekiah

Scripture: 2 Chronicles 29:1-11,27-30; 2 Chronicles 30:1-9,26-27

Key Verse: “Let everything that breathes praise the LORD. Hallelujah!”
Psalm 150:6

Life Questions: In what area do you need to obey God’s leading? Is your life one of worship to the Lord?

After years under the leadership of “bad” kings, the Israelites, under King Hezekiah, experienced a time of revival. Hezekiah removed pagan objects of worship from the temple and reinstated temple worship of God only. Under Hezekiah’s leadership, the people purified the streets of Jerusalem of pagan altars. And he brought back the Passover celebration.

GATHER THESE SUPPLIES:

- Sheets of white paper — one per student
- Pens — one per student
- Four large sheets of paper
- Scissors
- Markers
- Painter’s tape
- Camp Guides
- Extra Bibles
- Poster – Key Verse (provided)

PREPARE AHEAD OF TIME:

- Hang Key Verse Poster on focal wall.
- Roll painter’s tape.
- Draw the picture from the motivation activity on a sheet of paper.
- Print a copy of the following questions for each group:
 1. Who are the authority figures in your life?
 2. What are some of the rules in your everyday life?
 3. What are some possible consequences of disobeying the rules?



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4. Share about the last time you disobeyed your parents or a teacher. Why do you think you made the decision to disobey?
- Print each of these seven statements and cut them apart:
 1. Hezekiah became the King of Judah when he was about 25 years old and reigned for 29 years.
 2. His name means “Yahweh (Jehovah) strengthens.”
 3. During his first year as king, he reopened and repaired the temple.
 4. He went to great lengths to get rid of the idols that were all over the city and place God back at the center of Jerusalem.
 5. He restored worship and purified the streets of pagan altars.
 6. He brought back the Passover celebration.
 7. He was known as being a great and good king and for his obedience to God throughout his entire life.
 - Print a copy of the following questions for each group:
 1. What is worship?
 2. What does it look like at your church?

MOTIVATION

Explain that everyone is going to play “Simon Says Draw,” which is a variation of the children’s game “Simon Says.”

1. Give each student a sheet of white paper and a pen.
2. You will be “Simon” and will be responsible for giving directions for drawing.
3. Play the game like the typical “Simon Says,” but give out drawing directions instead of actions. For example: “Simon Says, draw a large circle.”
4. All players are to draw what has been instructed, but only if it is preceded with “Simon Says.”
5. If a player draws when Simon doesn’t say to draw, just let them continue and then bring home that point at the end when you show your pic and debrief.

Use the following instructions for drawing:

Simon says, draw a large rectangle.

Simon says, add a large triangle on top.

Simon says, draw a door in the rectangle.

Draw a person next to the door.

Draw a flower next to the rectangle.

Simon says, add a window next to the door.

Add a sun above the large triangle.

Simon says, draw a chimney on the left side of the roof.



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Draw smoke coming from the chimney.

Once you have completed all picture directions, hold up your drawing for those who are still in the game to compare. Recognize the student with the drawing closest to your original.

Say: **“The point of the game we just played was for me to tell you what to do and for you to follow and obey my instructions. When we turn to God and pray and confess and repent of our sins, we experience revival which leads to a life of obedience and worship. We will learn more about this today as we study King Hezekiah.”**

Say a short prayer as you transition into reading and studying today’s Bible passages.

EXAMINATION

Designate the four corners of your classroom as follows: January-March; April-June; July-September; October-December. Instruct students to move to the corner representing their birth month. Be sure to even groups as necessary.

Give each group a sheet of paper and marker. Ask them to discuss the following questions as a group:

- 1. Who are your authority figures?**
- 2. What are some of the rules in your everyday life?**
- 3. What are some possible consequences of disobeying the rules?**
- 4. Think about the last time you disobeyed your parents or a teacher. Why do you think you made the decision to disobey?**

Allow a student from the January-March group to briefly share their discussion of question 1. Then, ask a student from the April-June group to do the same with question 2. Continue two more times to get through all four questions and groups.

Say: **“God is the ultimate authority figure in our lives, and we were created to love and obey Him. If we have an obedience problem, then we have a love problem. Let’s take a look at King Hezekiah, a king who loved God and followed and obeyed Him. Turn to 2 Chronicles in your Bibles.”**

2 Chronicles 29:1-11

Hand out the context statements below to seven students and instruct them to read aloud their statement in numerical order and then tape it to the focal wall.



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1. Hezekiah became the King of Judah when he was about 25 years old and reigned for 29 years.
2. His name means “Yahweh (Jehovah) strengthens.”
3. During his first year as king, he reopened and repaired the temple.
4. He went to great lengths to get rid of the idols that were all over the city and place God back at the center of Jerusalem.
5. He restored worship and purified the streets of pagan altars.
6. He brought back the Passover celebration.
7. He was known as being a great and good king and for his obedience to God throughout his entire life.

Ask a student to read aloud **2 Chronicles 29:1-11**. Consider splitting this into smaller portions and asking multiple students to read.

1 Hezekiah was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother’s name was Abijah daughter of Zechariah. **2** He did what was right in the LORD’s sight just as his ancestor David had done. **3** In the first year of his reign, in the first month, he opened the doors of the LORD’s temple and repaired them. **4** Then he brought in the priests and Levites and gathered them in the eastern public square. **5** He said to them, “Hear me, Levites. Consecrate yourselves now and consecrate the temple of the LORD, the God of your ancestors. Remove everything impure from the holy place. **6** For our ancestors were unfaithful and did what is evil in the sight of the LORD our God. They abandoned him, turned their faces away from the LORD’s dwelling place, and turned their backs on him. **7** They also closed the doors of the portico, extinguished the lamps, did not burn incense, and did not offer burnt offerings in the holy place of the God of Israel. **8** Therefore, the wrath of the LORD was on Judah and Jerusalem, and he made them an object of terror, horror, and mockery, as you see with your own eyes. **9** Our fathers fell by the sword, and our sons, our daughters, and our wives are in captivity because of this. **10** It is in my heart now to make a covenant with the LORD, the God of Israel so that his burning anger may turn away from us. **11** My sons, don’t be negligent now, for the LORD has chosen you to stand in his presence, to serve him, and to be his ministers and burners of incense.”

Refer students to “A Divided Kingdom” section, page 44 in their Camp Guides and share the historical context found there:

The nation of Israel originally consisted of twelve tribes, one representing each of Israel’s sons. After Solomon’s death, when the Israelites began not following God, Judah split from them, forming two kingdoms. The Northern Kingdom was known as Israel, consisting of nine tribes and taken captive by Assyria. The Southern Kingdom was known as Judah, consisting of two tribes and taken captive by Babylon. Members of the tribe of Levi, the priests, were in both kingdoms. The two kingdoms were captive to other nations because they turned away from God and worshiped false gods. Hezekiah was named king of the Southern Kingdom of Judah.



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Say: **“Hezekiah’s father, Ahaz, was evil and did not follow God. In fact, he forsook God and led the people to do the same for more than thirty years. During these years, the people turned away from God and worshiped other idols. They closed the temple and built altars to their false gods all over the land. The disobedience of Ahaz turned the entire kingdom against God.”**

Refer to yesterday’s study on confession and repentance. Remind students about the ripple effect activity and say: **“The sins of disobedience on the part of Ahaz had a generational ripple effect. In this case, it was a bad one.”**

Ask: **“Why do you think the closing of the temple was such a big deal? Why was it imperative for Hezekiah to reopen it?”**

Share: The temple in Old Testament days was a holy place, the dwelling place for God on earth. In the temple, people could worship God, and God could speak to them. They made animal sacrifices there as an act of repentance and atonement for sin. The Holy of Holies is where the high priest went once a year to atone for the sins of the people. Hezekiah wanted to reopen the temple for worship to the one true God. For that to happen, the temple had to be consecrated.

Ask: **“What does ‘consecrate’ mean?”** (*To make or declare holy and sacred and to dedicate to the Lord.*) Instruct students to write this definition in their Camp Guides on page 44 in the “Living Sacrifice” section.

Say: **“Once Jesus came, died, resurrected, and ascended into heaven, instead of having a physical building as a temple, the Holy Spirit now dwells in those who are believers. Our bodies are the temple of the Holy Spirit now.”**

Read aloud Romans 12:1:

“Therefore, brothers and sisters, in view of the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your true worship.”

Point students to the “Living Sacrifice” section of the Camp Guides on page 44 and lead them to answer the questions found there:

How have you defiled your temple? In other words, how is sin affecting your life?

What steps do you need to take to consecrate it? Put another way, what areas of your life do you need to dedicate to the Lord?



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Share: Hezekiah could have followed in his father’s footsteps and continued to lead the people in their evil ways, but he decided to make a change and break the sin cycle of his father. He was a descendant of David and did what was right in the Lord’s sight, just as David had done instead of following his father. He ushered in a time of revival that brought about generational change.

Ask: “**According to verses 8 and 9, what are some of the consequences for disobedience and turning away from God for the people of that day?**” (*God made them an object of terror, horror, and mockery. The fathers were killed, and families were taken into captivity.*)

Say: “**If we follow and obey God, we will receive blessings. If not, we will face consequences.**” Refer to the “Blessings and Consequences” section on page 45 of the Camp Guides and lead students to categorize the blessings and consequences.

Place the words below in the appropriate column as to which are blessings for obeying God and consequences of disobeying God.

Conflict, confusion, knowledge, loss of a privilege, greater opportunities, shame, life to the full, regret, joy, cost, peace, missed opportunities

Blessings from Obeying God

Consequences of Disobeying God

Answers:

Blessings

Knowledge, greater opportunities, peace, joy, life to the full

Consequences

Conflict, confusion, loss of privilege, cost, regret, shame, missed opportunities

Give the correct answers. Point out that if we will just obey God, our lives will be so much greater. Explain that this does not mean that our lives will be easy or free of suffering, because we still live in a broken world. Share how the consequences are often self-inflicted or encouraged from the devil; they are not from God.

Point them back to the “Obeying God” section on page 46 to answer the following questions:

Why is obeying God’s commands and following Him difficult for you at times?

How do you know God’s commands and what He is wanting you to do?



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What are some things you can do to help you choose to obey God before you have to make decisions?

Share a personal obedience story of your own such as being obedient to spend your summer working camp or a personal story of disobedience and how that worked out for you such as driving too fast and getting a speeding ticket. **Note:** Remember not to be too vulnerable and share too much here. If you are questioning whether you should share it, then do not.

2 Chronicles 29:27-30

Lead groups to discuss the following questions.

- 1. What is worship?**
- 2. What does it look like at your church?**

Point out that worship is more than what you do at church. It is a lifestyle.

Invite another student to read aloud **2 Chronicles 29:27-30:**

27 Then Hezekiah ordered that the burnt offering be offered on the altar. When the burnt offerings began, the song of the LORD and the trumpets began, accompanied by the instruments of King David of Israel. **28** The whole assembly was worshiping, singing the song, and blowing the trumpets—all this continued until the burnt offering was completed. **29** When the burnt offerings were completed, the king and all those present with him bowed down and worshiped. **30** Then King Hezekiah and the officials told the Levites to sing praise to the LORD in the words of David and of the seer Asaph. So they sang praises with rejoicing and knelt low and worshiped.

Ask: **“What was happening in these verses?”** (*Worship*) **“What led the Israelites to worship?”** (*Obedience*)

Pick up a pencil or pen, hold it in your hand, and extend your arm. Draw attention to the object in your hand. Ask: **“What is it? What is it used for?”** On the count of 3, drop the object. Ask students to make observations.

Ask: **“Why did the object fall to the ground when I let go of it?”** (*The law of gravity*) **“Can you see gravity?”** (*No*) Say: **“No one can see gravity, but that does not mean it isn’t real. In fact, we just saw its effects. We cannot see God, but we know He is alive and real. We see Him all around us.”**

Discuss: **Why do you think God is worth worshiping?** Invite students to call out characteristics of God that make Him worthy.



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Say: “**God is so amazing, as we have just heard. He is so worthy of our praise and worship.**” Refer students to the “Worship” section in their Camp Guides on page 46 to answer the questions.

1. **Do you view worship as something that mainly happens at church, or does it happen in other areas of your life?**
2. **Do you feel closer to God when you spend time worshipping Him? Why or why not?**
3. **How would your life change if you decided to live a lifestyle of true worship?**

Point out how the stories of revival that we have been reading about during quiet time often started when people turned to the Lord, prayed, and worshiped Him.

2 Chronicles 30:1-9

Lead students to turn to **2 Chronicles 30:1-9**, but do not call on a student to read. Instead, **share this synopsis**: In these verses, Hezekiah reinstated the Passover celebration. He had reopened the temple, and the people were once again worshipping the Lord. He sent word across the land inviting people to join in the celebration. He urged them to remember what the Lord had done in the past and to serve Him.

1 Then Hezekiah sent word throughout all Israel and Judah, and he also wrote letters to Ephraim and Manasseh to come to the LORD’s temple in Jerusalem to observe the Passover of the LORD, the God of Israel. **2** For the king and his officials and the entire congregation in Jerusalem decided to observe the Passover of the LORD in the second month, **3** because they were not able to observe it at the appropriate time. Not enough of the priests had consecrated themselves, and the people hadn’t been gathered together in Jerusalem. **4** The proposal pleased the king and the congregation, **5** so they affirmed the proposal and spread the message throughout all Israel, from Beer-sheba to Dan, to come to observe the Passover of the LORD, the God of Israel in Jerusalem, for they hadn’t observed it often, as prescribed. **6** So the couriers went throughout Israel and Judah with letters from the hand of the king and his officials, and according to the king’s command, saying, “Israelites, return to the LORD, the God of Abraham, Isaac, and Israel so that he may return to those of you who remain, who have escaped the grasp of the kings of Assyria. **7** Don’t be like your ancestors and your brothers who were unfaithful to the LORD, the God of their ancestors so that he made them an object of horror as you yourselves see. **8** Don’t become obstinate now like your ancestors did. Give your allegiance to the LORD, and come to his sanctuary that he has consecrated forever. Serve the LORD your God so that he may turn his burning anger away from you, **9** for when you return to the LORD, your brothers and your sons will receive mercy in the presence of their captors and will return to this land. For the LORD your God is gracious and merciful; he will not turn his face away from you if you return to him.”

Ask if anyone knows anything about the Passover celebration, and then **share**: The Passover was a holiday commemorating the Israelites being freed from slavery in Egypt. On the eve of the exodus from Egypt, when the death angel passed over, the



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first born of the Israelites were spared. This holiday was a time for the Israelites to stop and remember the Lord's faithfulness.

Point students to the last sentence in **verse 9** beginning with the word "For," and instruct them to read it aloud together.

"For the LORD your God is gracious and merciful; he will not turn his face away from you if you return to him."

Lead students to turn in their Camp Guides to the "Grace and Mercy" section on page 47 to the activity there.

Make a list of as many ways as you can of how God has been faithful in your life and how He has shown you His grace and mercy.

2 Chronicles 30:26-27

Ask a student who hasn't read yet to read aloud **2 Chronicles 30:26-27**:

26 There was great rejoicing in Jerusalem, for nothing like this was known since the days of Solomon son of David, the king of Israel. **27** Then the priests and the Levites stood to bless the people, and God heard them, and their prayer came into his holy dwelling place in heaven.

Say: **"In these verses, we see where revival came to the land, and there was great rejoicing."**

Discuss as a large group: **What will it take for there to be a great revival among your generation? Throughout our nation?**

APPLICATION

Lead students to stand in one circle facing into the circle. Instruct them to close their eyes. Share that you are going to walk around the circle and tap two students on the shoulder. Tell them that if you tap them one time, they will be the leader. If you tap them two times, they will be trying to distract students to follow them instead of the leader.

Walk the circle and tap the two students. Instruct the ones who were tapped to open their eyes and make eye contact so they can identify the other person. Then, ask students to open their eyes and instruct both the leader and distractor to begin making motions, subtly at first. Lead students to follow who they think is the leader. No one is allowed to talk. Allow this to continue through several different motions. Stop the activity and ask students to identify the leader.



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Debrief this activity. Ask questions such as: **“How did you know who to follow? Was it easy or difficult to follow? How did having someone to distract you impact your following the leader?”**

Share: As we have discussed today, obedience is necessary in our walk with the Lord. If we truly love the Lord, we will follow Him and obey Him. We must be careful of distractions that may get in the way of that.

Say: **“You may not be in an ‘official’ position of leadership like the person in our activity, but you can be a leader where you are to those you come in contact with daily. Be a leader to your peers. Show them a life lived in obedience and love to the Lord and those in authority over you.”**

Direct students to look at the two pictures on page 48 in their Camp Guides.

Ask: **“How many of you played with Legos® when you were younger? How many of you still love building sets or plan to be a Master Builder?”**

Say: **“Some of the Lego sets are very detailed with lots of pieces. These sets come with step-by-step instructions for building the set.”** Ask: **“What is the difference between the two pictures in your book? Why do you think this happened?”**

Say: **“If you skip or forget a step, the Lego set will not become what it was intended to be. Likewise, if we do not take time to worship the Lord personally and corporately and live a worshipful lifestyle of obedience, we will miss out on the best life that God intends for us.”**

Refer students to the “Next Steps” section of their Camp Guides on page 48 to the outline of Lego blocks. Lead them to print next steps of obedience and worship they are committing to take soon.

Print next steps of obedience and worship that you will commit to take on the block outlines below.

[Art Note: outlines of Lego blocks]

Point to the Key Verse Poster and invite students to recite it together in unison. Ask a student to recap the story of revival about the Protestant Reformation.



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PRAYER

Ask students to turn to page 49 in their Camp Guides to the “Prayer Journal” page and instruct them to **write a prayer of worship**. Play a song from the worship playlist while students work. Ask a volunteer to pray, closing the Bible Study session.

COMMENTARY

Hezekiah (2 Chron. 29:1–32:33)

Hezekiah (ca. 727/726–698/697 B.C.) is certainly one of the Chronicler’s favorite kings. Excluding the Chronicler’s accounts of David and Solomon, this is the most extensive of all the royal narratives, stretching over four chapters (2 Chron. 29–32). Here the Chronicler composed an almost completely new narrative with very specific ideas on how to portray this king.

A major event that is described in full by the Deuteronomist (in 2 Kgs. 17) but omitted totally by the Chronicler is the fall of Samaria and the northern kingdom, Israel, to the Assyrians in 722 B.C. (i.e., during Hezekiah’s reign over Judah). This introduced a new phase in Judah’s history in which they were the only surviving Israelite kingdom. M. A. Throntveit (*When Kings Speak: Royal Speech and Royal Prayer in Chronicles* [Atlanta: Scholars Press, 1987], pp. 40, 120–25) argues that new aspirations for a “reunited monarchy” emerged in these days. He therefore sees a new section starting in 2 Chronicles 29, which focuses on the reunited monarchy. I am not so convinced that these aspirations were political in nature. However, the new phase certainly gave new impetus to the understanding of All-Israel. The Chronicler promoted not a revived and reunified David-Solomon empire but a theological unity, a national reunion around the temple worship of Yahweh. The Chronicler, however, related Hezekiah and Josiah to one another in a way that is analogous to the relationship between David and Solomon.

The Chronicler made very eclectic and limited use of the text in Kings. He uses the introduction to the king’s reign in 2 Chronicles 29:1–2 (adapted from 2 Kgs. 18:1–3) and inserts into his account huge portions of narrative about the cleansing and rededication of the temple (2 Chron. 29:3–36) as well as about the celebration of the Passover (30:1–27), before rejoining very briefly the source account in his description of Hezekiah’s reform measures in 31:1–21 (an adaptation and expansion of 2 Kgs. 18:4–7). The most extensive use of source materials is 2 Chronicles 32:1–33, where the Chronicler (albeit again very selectively) uses 2 Kings 18:13, 17–37; 19:35–37; 20:1–21. Interestingly enough, large parts of the Deuteronomist’s account are also attested in Isaiah 36–39, a narrative section that probably stems from the eighth-century B.C. prophet, who was a contemporary of King Hezekiah.

How did the Chronicler recast and restructure this narrative in order to shift its focus? The temporal organization of the Chronicler’s narrative, as well as the constellations of acting subjects and indirect objects, shifts the narrative focus from the Deuteronomist’s emphasis on political events to the Chronicler’s emphasis on cultic events. The temporal focus in Chronicles is on year one of Hezekiah’s reign, established by an elaborate and almost slow-motion description of the temple cleansing, Passover celebrations, and organization of the Levites and priests (29:3–31:21). This description (apart from one verse in 2 Kgs. 18:4) is not in the Deuteronomistic version. What can be categorized as “post-year one” in the Chronicler’s account (2 Chron. 32:1–33) carries the main focus in the Deuteronomistic account (which even structures those events with precise temporal indications). The construction of this narrative by the Chronicler therefore reshapes (or retells) the account of the past in order to move it from the realm of political history to the realm of cultic history.

29:1–2 As usual, the Chronicler omits the synchronism with the Israelite king (Kings no longer mentions northern kings after the house of Israel came to an end in 722 B.C.). The positive qualification of



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Hezekiah is made in the statement he did what was right in the eyes of the Lord, just as his father David had done. The comparison of Hezekiah with David (the only king thus far to get this qualification) is already present in the source text.

29:3–11 Second Chronicles 29:3 opens quite a long section (the Chronicler's own material) with the very elaborate temporal indication in the first month of the first year of his reign. The Chronicler wanted to portray this king as immediately starting to reform the cult after the devastating events of his father Ahaz's reign. This "first year of his reign" is also the Chronicler's primary interest.

Whereas Ahaz closed the doors of the temple and started sacrificing "at every street corner in Jerusalem" (28:24), the new king opened the doors of the temple of the Lord and repaired them (29:3). The Hebrew word translated "repair" in the NIV (and most other translations) is prominent in Chronicles, *chazaq* ("to strengthen"). Here, the word is certainly used as a pun on the name of King Hezekiah (*chizqiyahu*, "the Lord strengthens"), since the verb occurs another four times in this account.

In the next sections the Chronicler indicates that Hezekiah prepared the way for extensive temple renovations. He gives a prominent role to the priests and the Levites in this whole endeavor. The king addresses them in the extensive direct speech in 29:5–11, opening with the words listen to me, Levites (the latter term used in the generic sense here; see introduction to §2.8). The king calls on them to perform two tasks: consecrate yourselves now and consecrate the temple of the Lord, the God of your fathers (29:5). The verb translated "consecrate" in the NIV (a reflexive of the verb *qadash*) is used frequently in the king's speech but also seems to have some programmatic overtones. Apart from two instances (26:18 in connection with Uzziah, and 36:14 in connection with the exile), all other occurrences of this verb are in the narratives on David, Solomon, Hezekiah, and Josiah. The Chronicler develops a special relationship between these four kings (see commentary on 34:1–36:1). This is achieved by means of, among other things, the use of certain programmatic terminology such as "consecrate." The consecration of the temple is further described in the phrase remove all defilement from the sanctuary ("sanctuary" is *haqqodesh*, a word related to "consecrate"). The choice of the word "defilement" (*niddah*) shows the Chronicler's great contempt for the state of the temple before Hezekiah's restoration started. The Hebrew word is related to the menstrual bleeding of women, which was considered utterly impure in the cultic worldview of the time.

In 29:6–9 the Chronicler provides the historical reasons for Judah's present disastrous state. It is clear that the description particularly refers to the evils of Hezekiah's own father, Ahaz. These evils of the fathers are strongly expressed in 29:6: our fathers were unfaithful (*ma'al*); they did evil in the eyes of the Lord our God and forsook (*azab*) him, again with two strong programmatic words in the Chronicler's version of this statement.

The intention of the king (29:10) is expressed clearly (to make a covenant with the Lord, the God of Israel), and to do so, he calls upon the "priests and Levites," whom the Lord has chosen ... to stand before him and serve him (29:11). We may assume that this strong call was also intended for the priests and Levites in the Chronicler's own time, the context to which this communication was primarily addressed.

Second Chronicles 29:25–30 specifically involves the Levites in the celebrations. They are reinstated in the way prescribed by David and Gad the king's seer and Nathan the prophet; this was commanded by the Lord through his prophets (29:25). Their function is particularly to praise the Lord with the words of David and of Asaph the seer (29:30). This section is particularly reminiscent of the Chronicler's description of David's cultic organization. According to 1 Chronicles 23–27, the Levites are quite prominent in accompanying with their music and instruments the sacrificial worship (which is to be performed by the priests). According to the Chronicler's depiction, this tradition is taken up again during the reign of Hezekiah. After Hezekiah had given the word, the assembly could join in the sacrificial celebrations. Enormous numbers of animals were slaughtered for the sacrifices, so much so that the priests could not handle the slaughtering alone, so their kinsmen the Levites helped (literally "strengthened," *chazaq*) them (29:34). This remark is particularly interesting. It may seem that the Chronicler wants to portray the Levites and priests in a good working relationship with one another. However, the motivational clause included in 29:34 also creates another impression: for the Levites had been more conscientious in consecrating (*qadash*) themselves than the priests had been. The entire book of Chronicles provides fairly equal portrayals of the Levites and the priests, but the present text sounds another evaluative note.



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One may assume that the Chronicler, without being overly biased, wanted to advance the Levites' cause by indicating that they had already consecrated themselves (the same sentiment is expressed in 30:3).

Louis C. Jonker, [1 & 2 Chronicles](#), ed. W. Ward Gasque, Robert L. Hubbard Jr., and Robert K. Johnston, Understanding the Bible Commentary Series (Grand Rapids, MI: Baker Books, 2013), 267–271.

30:1–9 This subsection (which is the Chronicler's own material in full) is dedicated to the preparations for and celebration of the Passover. Passover occupies a very prominent place, not only in the Hezekiah narrative, but also in the Josiah account. However, it is here in the account of Hezekiah's reign that the Passover is mentioned for the first time in Chronicles.

It is introduced in 30:1 with the remark that Hezekiah sent word to all Israel and Judah and also wrote letters to Ephraim and Manasseh, an all-inclusive designation that leaves no misunderstanding that the northern tribes are seen as part of the cultic community of Jerusalem. They are invited by the king to come to the temple of the Lord in Jerusalem and celebrate the Passover to the Lord, the God of Israel. Whereas the traditional Passover celebration, according to Exodus 12, had to take place in the family sphere, the Chronicler's narrative makes clear that the Passover was celebrated as a national event during the time of Hezekiah.

The king explicitly instructed and sent letters to the people from Beersheba to Dan (30:5) to come to Jerusalem for the celebration. In the end it seems that the ideal of an all-inclusive celebration was striven for, but this did not really materialize: people in Ephraim and Manasseh, as far as Zebulun, ... scorned and ridiculed the royal couriers. The lone exception: some men of Asher, Manasseh and Zebulun humbled themselves (kana') and went to Jerusalem (30:10–11).

The words of the king's letter are given in 30:6b–9. The people are called to return to the Lord, the God of Abraham, Isaac and Israel (30:6). This designation for Yahweh occurs only here in Chronicles, and the Chronicler hereby not only relates Hezekiah's Passover to the ancestral era before the existence of the monarchy but also thereby includes both southern and northern traditions. The king calls on the people to not be like your fathers and brothers, who were unfaithful (ma'al) to the Lord (30:7)—again a clear indication of the Chronicler's theological vision that promoted faithfulness to Yahweh. Although the king's letter is suffused with the Chronicler's style and language, it is also clear that the Chronicler took a leaf from the Deuteronomist's book in composing it (without the letter being represented in the Deuteronomistic version). A prominent Deuteronomistic term, "to return" (shub), encompasses the letter's content. The call in 30:6 is: people of Israel, return (shub) to the Lord. And the promise in 30:9 is: if you return (shub) to the Lord, then your brothers and your children ... will come back (shub) to this land, for the Lord your God is gracious and compassionate. Apparently, the Chronicler is playing on the exilic condition of the northern kingdom here. The Passover in Jerusalem should be the way in which Judah's brethren from the north can "turn back to" Yahweh so that they may be released from their captivity. This is typical of the Deuteronomistic theology, which also exercised enormous influence on the Deuteronomistic History.

The evaluation of the Passover provided in 30:26 is problematic: since the days of Solomon son of David king of Israel there had been nothing like this in Jerusalem. The mentioning of King Solomon as a historical point of comparison is strange, because there is no explicit indication in Chronicles that the Passover was celebrated in Solomon's time. Second Chronicles 8:13, however, states that the Feast of Unleavened Bread was celebrated, or rather reestablished together with other feasts, after the completion of the temple in Jerusalem. The evaluative reference in the Hezekiah account probably refers to this celebration. Hezekiah's Passover celebrations end with a blessing on the people by the priests and the Levites, words that God heard ..., for their prayer reached heaven, his holy dwelling place (30:17).

Louis C. Jonker, [1 & 2 Chronicles](#), ed. W. Ward Gasque, Robert L. Hubbard Jr., and Robert K. Johnston, Understanding the Bible Commentary Series (Grand Rapids, MI: Baker Books, 2013), 271–274.



REVIVAL GENERATION.

2024 FUGE Camps Bible Study — REVIVAL GENERATION

Day 4: What Will You Do With It?

OVERVIEW

Heed the Call and Share Your Passion — Philip

Scripture: Acts 6:2-7; 8:4-8,26-40

Key Verse: “Do not lack diligence in zeal; be fervent in the Spirit; serve the Lord” (Romans 12:11).

Life Questions: Are you passionate in your faith and pursuit of the Lord? Do you have a sense of urgency in sharing Jesus with others?

Philip was a follower of Christ who became one of the seven chosen to serve and assist the twelve disciples. He was a man full of wisdom and the Holy Spirit. He heard and heeded the call of the Lord to share with the Samaritans, which was the beginning of a revival in the church, bringing peace, strength, and an increase in the Kingdom.

GATHER THESE SUPPLIES:

- Eight paper cups
- Four paper plates
- Skittles® candy (Pick out and do not use the yellow ones because the “S” is difficult to see.)
- Notecards
- Painter’s tape
- Camp Guides
- Extra Bibles
- Posters — Key Verse, Gospel Conversation Diagram, IMB Mission (provided)
- Pictures – eagle’s nest, eaglets in nest, eaglet being pushed out of nest, eaglet falling and flapping, eagle soaring (provided)

PREPARE AHEAD OF TIME:

- Hang the Key Verse, Gospel Conversation Diagram, and IMB Mission posters on a focal wall.
- Roll painter’s tape.
- Print each of the seven statements below and cut them apart:
 1. The new church was growing rapidly, so much so that the work was more than the twelve disciples could handle.

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2. They elected seven men to devote themselves to help care for the people, and Philip was one of them.
 3. The church began to be persecuted by people like Saul, who was later called Paul.
 4. To avoid persecution, members of the church scattered.
 5. Phillip headed to Samaria to proclaim the good news.
 6. Keep in mind that Jews and Samaritans hated each other, so it was a big deal that Philip went to share Jesus with this group of people.
 7. Philip boldly led an Ethiopian eunuch to salvation. This became a pivotal point in the spread of the gospel because he took the message to Africa.
- Print the following Good News Cards:

Card 1	Card 2	Card 3	Card 4
New Baby	Made the Team	Celebrated a Birthday	New Puppy
Baby	Tryout	Cake	Animal
Newborn	Audition	Gifts	Dog
Infant	Ball	Candles	Bark
Brother	Player	Party	Pet
Sister	Skills	Friends	Furry
Crib	Coach	Balloons	Cute

- **Print each of the statements below on a notecard:**
 - One person can have a positive impact on large numbers of people.
 - The most influential people make the biggest impact.
 - A small group of people can literally change the world.
 - Inaction is as powerful as action.
- Print four copies of these questions:
 - How does it make you feel knowing that you have the opportunity to be a messenger of the good news?
 - What are some practical ways you can preach the gospel in your daily life?

MOTIVATION

Form small groups by moving around the room and assigning students one of the following words: share, the, good, news. Even teams as necessary. Ask each team to pick a student to send to the front.

Explain that you are going to play a game similar to the Taboo® board game by Hasbro. Tell them that today you will be talking about good news, and you want to see how they do with sharing some good news.



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Give each volunteer a Good News Card that you printed beforehand. Say: **“The words at the top of the card contain the good news you will share. You are to describe the top word(s), but you cannot say any of the words on the list below the top word(s) when you are describing the good news.”**

Ask each volunteer to share their good news with their group. Do this all at the same time. Give them one minute to do so. Be sure to time them. Instruct groups to guess the good news being shared. You will want a student(s) to make sure the volunteer describing the good news does not use a word on the list. If time lapses without a proper guess, allow the other groups to guess. Recognize the group to be the first to guess their good news.

Debrief this activity, discussing how easy or difficult it was and why. Ask the volunteers: **“How did having limits placed on the words you could use make this more difficult?”**

[Source: Adapted from <https://teresaklassen.wordpress.com/2010/10/16/good-news-grade-4-6-sunday-school-lessons-for-children/>]

Point students to the “News” section in the Camp Guides on page 58.

Say: **“We receive news from many different mediums. What are some of them? Look at the pictures in your book and identify them.”**

Identify the Different Ways We Receive News

[Art Note: Include a symbol/pic to represent social media, newspapers, television, word of mouth]

Direct them to answer this question in their books:

What is the best news you have ever received?

Allow a short time for students to share their answer to the question. Say: **“The best news you will ever hear is the gospel, and we are going to study about Phillip, who followed the Lord’s direction and led an important man to salvation.”**

Say a short prayer as you transition into reading and studying today’s Bible passages.

EXAMINATION

Hand out the context statements below to seven students and instruct them to read aloud their statement in numerical order and then tape it to the focal wall.

REVIVAL GENERATION.

1. The new church was growing rapidly, so much so that the work was more than the twelve disciples could handle.
2. They elected seven men to devote themselves to help care for the people, and Philip was one of them.
3. The church began to be persecuted by people like Saul, who was later called Paul.
4. To avoid persecution, members of the church scattered.
5. God led Philip to Samaria to proclaim the good news.
6. Remember that Jews and Samaritans hated each other, so it was a big deal that Philip went to share Jesus with this group of people.
7. Phillip boldly led an Ethiopian eunuch to salvation. This became a pivotal point in the spread of the gospel because he took the message to Africa.

Acts 6:2-7

Explain that you are going to do an activity now to show exponential growth. Give each group an empty paper cup, a paper cup with Skittles candy, and a paper plate. **Note:** Each group should get approximately 50 Skittles. Instruct students NOT to eat the Skittles. Be sure to collect these and reuse them each week. We cannot afford to buy Skittles each week of the summer.

Give these instructions: Place two Skittles in the empty cup, shake it, and empty it on the paper plate. If no letter S is showing, place the Skittles back in the cup. If a letter S is showing, place the two and an additional Skittle in the cup.

Say: **“Let’s pretend the first time you roll (Trial 1), there is one Skittle with an S. You will record 1 in the ‘Candies with an S’ row, and you will add another candy to the cup and record 3 in the ‘Total Candies row’.”**

For each Skittle with an S on it, add another Skittle to the cup. Repeat this for up to 6 trials. Do this altogether as you instruct the group. Lead groups to record the results in the Camp Guide, in the “Exponential Growth” section on page 58 after each roll.

Trial	1	2	3	4	5	6
Candies with S						
Total Candies						

REVIVAL GENERATION.

Here is an example of a completed grid.

Trial	1	2	3	4	5	6
Candies with S	1	2	4	7	5	9
Total Candies	3	5	9	16	21	30

[Source: Adapted from <https://mathequalslove.net/exponential-growth-and-decay-skittles-activity/>]

Ask groups to share observations. Focus on the Total Candies row. Collect the Skittles and other items.

Say: **“Exponential growth is defined as growth whose rate becomes ever more rapid in proportion to the growing total number or size. We are about to see in our Scripture for today how the message of the gospel spread exponentially.”**

Note: If you have a group that did not see exponential growth in the Skittles activity, debrief by explaining that is what happens when we stay quiet and do not share Jesus.

Ask a student from the “share” group to read aloud **Acts 6:2-7**:

2 The Twelve summoned the whole company of the disciples and said, “It would not be right for us to give up preaching the word of God to wait on tables. **3** Brothers and sisters, select from among you seven men of good reputation, full of the Spirit and wisdom, whom we can appoint to this duty. **4** But we will devote ourselves to prayer and to the ministry of the word.” **5** This proposal pleased the whole company. So they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a convert from Antioch. **6** They had them stand before the apostles, who prayed and laid their hands on them. **7** So the word of God spread, the disciples in Jerusalem increased greatly in number, and a large group of priests became obedient to the faith.

Ask: **“What was the problem the disciples faced in these verses?”**

Share that the church was growing rapidly. The disciples were struggling to share the gospel and provide a care ministry. They had too much on their plates and needed help. So, they let the people choose seven men to take care of distributing needed resources to those who were struggling.

Direct students to turn to the “Chosen” section on page 59 of their Camp Guides. Instruct students to circle Philip’s name in the list of the seven deacons. Then, lead them to list the qualifications that they can find in **verse 3**.



REVIVAL GENERATION.

The Seven

- Stephen
- Philip
- Prochorus
- Nicanor
- Timon
- Parmenas
- Nicolaus

Their Qualifications

- 1.
- 2.

Point out that the apostles prayed and laid hands on them and commissioned them to go and do the work.

Reread **verse 7** aloud. Ask: **“What was the result of the ministry being done?”** (*The Word of God spread, and the number of disciples increased greatly.*) Point back to the exponential growth activity.

Acts 8:4-8

Read the following statement aloud: **“A small group of people can literally change the world.”** Ask students to share their thoughts on this statement.

Say: **“We are about to see where a small group of believers literally changed the world with the gospel message.”**

Invite a student from the “the” group to read aloud **Acts 8:4-8:**

4 So those who were scattered went on their way preaching the word. **5** Philip went down to a city in Samaria and proclaimed the Messiah to them. **6** The crowds were all paying attention to what Philip said, as they listened and saw the signs he was performing. **7** For unclean spirits, crying out with a loud voice, came out of many who were possessed, and many who were paralyzed and lame were healed. **8** So there was great joy in that city.

Say: **“One of the seven men chosen along with Philip was Stephen. He became known as the first martyr because he was stoned to death for his faith. As a result of his death and the persecution of the new believers, out of fear, the church members began to scatter and spread out. If they stayed, they could possibly be killed. As a result of this scattering, the gospel spread.”**



REVIVAL GENERATION.

Share the following story:

Once upon a time, there was a mom and dad eagle who began to build a nest high in a tall, sturdy pine tree. They found strong branches to weave together to build their nest and added grass, moss, cornstalks, and other strong fibers. (Hold up picture of an eagle's nest.) To make the nest a comfortable place for their babies, the eagle parents put their own feathers in the bottom of the nest to pad it.

When the eaglets hatched, they had a nice comfortable place to live while they were cared for by their parents. (Hold up picture of eaglets in the nest.) The day arrives when the eaglets need to learn to fly. To do so, they need to leave the nice, big comfy nest. The mama eagle begins to make the nest uncomfortable by taking the soft feathers out of the nest.

Mama eagle knows that her babies need to fly to survive so she begins to beat her wings driving the first eaglet to the edge of the nest. She pushes him over the edge, and he begins to fall, forcing him to try to use his wings to learn to fly. (Hold up picture of eaglet being pushed out of nest.) He flaps and falls, and mom swoops under her falling eaglet and catches him on her back and soars upward into the sky. The eaglet feels safe once again until his mom, without warning dives downward causing the eaglet to lose his grip. The mama eagle continues to allow her baby to fall and flap and each time his wings are strengthened. (Hold up picture of baby eagle falling and flapping.) Soon he soars on his own. If mama eagle would not have made her eaglets uncomfortable, her babies may have never left the comfort of their nest to become the strong beautiful birds they were intended to be. (Hold up picture of eagle soaring.)

[Source: <https://ministry-to-children.com/acts-8-lesson/>]

Ask: **“What is the point of this story?”** (*To push the eaglets out of the comfort of the nest.*)

Explain that just like the mom in the story, God sometimes needs to make us uncomfortable to move us where He needs us. He took Philip out of his comfort zone and sent him to Samaria. The Jews hated the Samaritans. They considered them half-breeds with a distorted theology. The Jews would literally cross the Jordan River instead of traveling through Samaria, so the fact that Philip was being sent to Samaria was a big deal.

Say: **“No doubt, this was not easy for Philip. God oftentimes allows hard things because He sees the bigger picture. He can use it for His good and grow our faith in the meantime.”**



REVIVAL GENERATION.

Refer students to the “From Hard to Good” section in their Camp Guides on page 59.

Share about a time in your life or a family member or friend’s life when God took a hard situation and used it for His good.

Share how Philip’s obedience to go into Samaria fulfills the command given in **Acts 1:8**.

Refer students to page 59 of the Camp Guide to **Acts 1:8**. Read the verse aloud and point out the reference to Samaria.

“But you will receive power when the Holy Spirit has come on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

Acts 8:26-40

Ask a student from the “good” group to read aloud **Acts 8:26-40**:

26 An angel of the Lord spoke to Philip: “Get up and go south to the road that goes down from Jerusalem to Gaza.” (This is the desert road.) **27** So he got up and went. There was an Ethiopian man, a eunuch and high official of Candace, queen of the Ethiopians, who was in charge of her entire treasury. He had come to worship in Jerusalem **28** and was sitting in his chariot on his way home, reading the prophet Isaiah aloud. **29** The Spirit told Philip, “Go and join that chariot.” **30** When Philip ran up to it, he heard him reading the prophet Isaiah, and said, “Do you understand what you’re reading?” **31** “How can I,” he said, “unless someone guides me?” So he invited Philip to come up and sit with him. **32** Now the Scripture passage he was reading was this: He was led like a sheep to the slaughter, and as a lamb is silent before its shearer, so he does not open his mouth. **33** In his humiliation justice was denied him. Who will describe his generation? For his life is taken from the earth. **34** The eunuch said to Philip, “I ask you, who is the prophet saying this about—himself or someone else?” **35** Philip proceeded to tell him the good news about Jesus, beginning with that Scripture. **36** As they were traveling down the road, they came to some water. The eunuch said, “Look, there’s water. What would keep me from being baptized?” **38** So he ordered the chariot to stop, and both Philip and the eunuch went down into the water, and he baptized him. **39** When they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch did not see him any longer but went on his way rejoicing. **40** Philip appeared in Azotus, and he was traveling and preaching the gospel in all the towns until he came to Caesarea.

Call on a student from the “news” group to share a recap of these verses.

Say: **“Specific directions were given by the angel. Philip listened and obeyed and went on his way. It appears that he did not even question it.”**

Say: **“Oftentimes, we look for excuses not to obey God or we just ignore His directions altogether.”** Ask: **“How might the outcome of these verses have been different if Philip had chosen to do his own thing and not obey God?”**



REVIVAL GENERATION.

Share that a eunuch was an important governmental official. In this case, he was a Gentile who was reading from a scroll. He did not know Jesus at this time, but he knew the Old Testament. He was reading from Isaiah, exactly what he needed to be reading for Philip to step in and share. This was the foretelling of Jesus' birth found in Isaiah 53:7-8. There was no confusion on Philip's part when he overheard the eunuch reading.

Philip told the good news of Jesus. The eunuch put his faith in Jesus and was baptized. As believers, we all share a calling to make Jesus known and to share Him with those who do not know Him.

Within groups, lead students to discuss these questions:

- **How does it make you feel knowing that you have the opportunity to be a messenger of the good news?**
- **What are some practical ways you can preach the gospel in your daily life?**

Say: **"God is working in people's lives. You just need to be obedient so you can be part of the story. Philip was sent to be used where the guy was to share the gospel. God wants to use us, too. We must be prepared to share, and we must keep in mind the urgency in sharing with the lost."**

Point to the IMB mission poster. Refer to our Ethiopian mission emphasis. Remind them where our money is going.

Say: **"The eunuch went on his way rejoicing because the gospel brings joy to our lives. According to verse 8, the eunuch went back to his home in Africa. The mission is not done yet. We are continuing Philip's ministry."**

APPLICATION

Share that Philip could have avoided the gospel conversation with the eunuch altogether. But he did not. He stopped and engaged and shared Jesus, and as a result, the man came to know the Lord.

Say: **"Think back to opening night when we discussed how to have a gospel conversation using FIRM. Turn to page 59 in the Camp Guide for a diagram and refresher."**

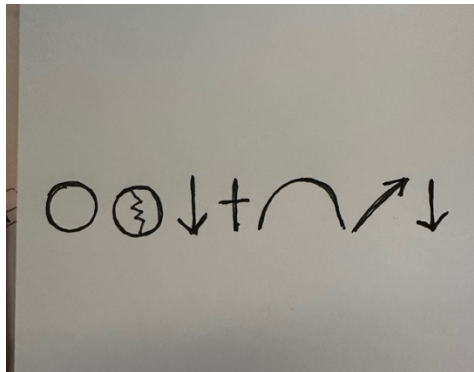
Point to the Gospel Conversation Diagram Poster and instruct students to turn to page 60 in the Camp Guide to the Gospel Conversation Talking Points section for the gospel presentation we discussed on opening night.

REVIVAL GENERATION.

1. God created a perfect world. He created man and woman in His image to be in a love relationship with Him.
2. The man and woman disobeyed God, causing a break in that relationship. Sin entered the world.
3. God sent His Son, Jesus, who loves us so much that He left heaven, came to earth as a baby, and lived a perfect life; He never sinned.
4. Jesus died on a cross to pay the punishment for our sin. We have all chosen our own way instead of loving God.
5. Jesus was buried in a tomb for three days, but on the third day God raised Him back to life!
6. If we trust Jesus and ask Him to be our Lord and Savior, we can have abundant life here on earth and eternal life with Him when we die.
7. Jesus promised He will return one day; until then He gives us His Holy Spirit to live in and with us.

[Source: Adapted from <https://www.creativebiblestudy.com/how-to-share-the-gospel.html>]

Ask students to draw the diagram in their Camp Guide as they review each step in the presentation. Encourage students to use this in the future to share Jesus with others.



If time permits, for MFuge groups, allow a couple of students to share how they used FIRM and the gospel presentation on site this week.

Say: **“The new believers like Phillip were passionate about sharing Jesus and the gospel message.”** Ask: **“How would you define ‘passion’ or ‘passionate’?”**

To be passionate about something, a person is compelled by intense emotions or strong feelings. Ask rhetorically, **“How passionate are you to share Jesus with others?”** Refer students to the “Share Your Passion” section of the Camp Guides on page 61.



REVIVAL GENERATION.

On the meter below, draw the needle where you land as to how passionate you are about your faith and calling to share Jesus.

[Art note: A meter similar to a gas gauge with empty on the left side and full on the right side.]

What is holding you back from sharing Jesus with others?

What can you do to be more passionate about sharing Jesus with others?

Point to the Key Verse Poster and invite students to recite it together in unison. Call on one student to share about today's story of revival about the Jesus Movement.

Share: This week, we have learned how to experience revival in our own hearts and how to share that with a lost and dying world. As a student generation, you can make a huge impact on the world and be known as the Revival Generation! Ask: **“Are you up for the challenge? Will you make that commitment today?”**

PRAYER

Ask students to turn to page 61 in their Camp Guides to the “Prayer Journal” page. Instruct them to **write a prayer thanking God for sending Jesus and asking the Lord for boldness in sharing Jesus with those who do not know Him.** Play a song from the worship playlist while students work. Ask a volunteer to pray, closing the Bible Study session.

COMMENTARY

A. Need for Servants (vv. 1–2)

SUPPORTING IDEA: God calls different people to accomplish different tasks in his church.

6:1. If we applied modern terms to the two groups of people we find in our verse, we might call the Grecian Jews the “liberals” and the Aramaic-speaking Jews the “conservatives.” That would not describe their theology, but rather their cultural practices and the attitudes of most of them toward the law as it pertained to New Covenant Christians. Since the Jerusalem church was located in the heart of Palestine where Aramaic-speaking Jews would have been the majority population, the question of discrimination arose (Eph. 4:31; Heb. 12:15). The particular issue was the distribution of food to widows, but the real problem was much wider.



REVIVAL GENERATION.

The word disciples appears twice in the early verses in our chapter, used first here in Acts and, interestingly, never in Paul's epistles. We should view it as synonymous with believers or later, Christians, for Luke distinguishes disciples from the Twelve to which he refers in verse 2. Chapters 1–5 have dealt solely with Jews and Jerusalem. Now chapters 6–9 will focus on Greek ("Hellenistic") Christians and those connected with them. The stories of Stephen, Philip, and Saul in the following chapters are all linked to this opening verse about Grecian Jews.

Luke gives us an honest look at the age-old problem of prejudice. This was not essentially a racial division, since these people were all Jews; but we do see a definite cultural problem. The "outsiders" didn't act, talk, or live like the pure-blooded Palestinian Jews, so they were treated like second-class citizens.

Some commentators suggest that widows came immediately into focus because many older Jews who lived outside of Palestine returned to that country to live out their final years and die on holy soil. As in our society, widows often struggled more than others to provide for themselves. Unlike our society, no Medicare or Medicaid programs, no pensions or insurance policies could take care of older people. God gave the church that responsibility.

The Bible has a great deal to say about widows, both in the Old Testament as well as in the New (1 Tim. 5:9–16; Jas. 1:27). The word overlooked indicates that this neglect was neither direct nor intentional. The busy apostles had not appointed anyone to handle these matters, so they simply slipped through the cracks.

The translation of daily distribution of food seems somewhat unfortunate. Luke uses the common New Testament word for ministry (diakonia) which appears four times in the first four verses of Acts 6.

6:2. The Twelve (a term which appears only here in Acts) gathered all the believers together. They noted that though the problem was real, they themselves could not and should not handle it. Here again in verse 2 the word diakonia appears twice—once translated ministry, but the second time it takes the English words wait on. Literally, the passage could be translated "to minister at table."

The key idea seems to be that ministry is ministry whether it consists of teaching God's Word or taking care of widows. We tend to look at a passage like this and make distinctions of importance between taking care of widows and teaching God's truth. Luke does not seem to make such distinction, nor does it appear that was what the Twelve intended. Yes, teaching and prayer claimed priority, but not all disciples were involved in that. God calls different people to different kinds of ministries, and the key lies not in spelling out some level of importance, but being faithful to the call.

The word for table (trapezai) appears in the Gospels to describe the money tables Jesus overturned in the temple. Quite possibly, Luke is not talking about a soup kitchen here, but the administrative procedure of gathering and dispensing funds for the care of Christian widows in the Jerusalem church and making sure that the handling of those funds and their distribution was done fairly.

The Twelve refused to get involved in matters of church finance because they considered themselves already busy enough with the proclamation of the Word. This might be a helpful suggestion in some modern churches where senior pastors control checking accounts and other church-related business enterprises, sometimes to public ruin and disgrace. The Twelve gathered all the disciples together, not just a select group. From the earliest days of the New Testament the church practiced strong congregational involvement in church decisions. We see it here, and we'll also see it in chapters 11; 13; and 15. This was not a problem for the apostles; it belonged to the congregation, and they had to deal with it.

Qualifications of Servants (vv. 3–4)

SUPPORTING IDEA: Ministry is everyone's responsibility, but different ministry tasks require different ministry qualifications.



REVIVAL GENERATION.

6:3–4. The Twelve challenged the entire congregation to elect seven leaders who would undertake this ministry. Why seven? No mystical or theological reason. Jewish courts commonly consisted of seven members, and that would have been the logical choice for Jerusalemite Christians. They were men, though one would hardly make a universal declaration of this applicable to the modern church. In the culture of first-century Judaism that would have been the only possible selection.

This point however, raises the wider issue of whether these seven men became the first deacons, a view commonly espoused from this passage. It seems unlikely that the church had any concept of “officers” at this point, though certainly Paul clearly treats the office of deacon in 1 Timothy 3. The issue here was taking care of widows, not electing officers. The word *diakonia*, though it certainly gave birth to the word deacon, hardly seems related to any kind of title in this passage.

The words from among you draw interest. Do they imply that the leaders selected should come from the group complaining about the injustice? Though we might not conclude that from verse 3, a quick glance at the Greek names in verse 5 suggests that the people selected seven Hellenists.

What about reputation? These were not just people who looked as though they might be effective or who signed up as volunteers. The first essential qualification required that they be known to be full of the Spirit and wisdom. How often we reverse that in our day. We select officers or teachers for various aspects of church ministry and hope they will grow into the task. Not so here. The candidates not only possessed the qualities desired; those qualities had to be obvious to the total congregation!

So Luke has already mentioned three kinds of ministries in four verses: the ministry of food distribution, the ministry of serving tables (money or otherwise), and the ministry of the Word.

Selection of Servants (vv. 5–7)

SUPPORTING IDEA: Church leaders can only be effectively chosen when a congregation submits to the leading of the Holy Spirit and to the qualifications the Bible requires.

6:5. Notice that the Twelve offered a suggestion, not a dictatorial decision. The apostles put forth the idea, but the church elected the leaders (just as they chose Matthias in chapter 1). Look at the names of the seven men. As I suggested earlier, most commentators believe they were all Hellenists, though that cannot be proven since Palestinian Jews also had Greek names. One stands out as a Gentile convert (proselyte).

6:6. The selection was followed by a commissioning service in which the apostles dedicated the candidates (cf. Exod. 18:13–27; Num. 27:16–23). Though many churches still practice physical laying on of hands at ordination services, we should probably not read that back into this text. This Jewish ritual practiced by Jewish Christians gave no hint that God intended to create a new church office. In fact, Luke uses laying on of hands several ways in Acts, including healing (9:17); the giving of the Spirit (8:18); and as here, commissioning to a task (13:3).

As a longtime teacher of leadership courses, I cannot leave this passage without pointing out several fascinating patterns we find in this model:

1. The early church took seriously the combination of spiritual and material concerns. This was not just a soul-saving center, but a congregation which recognized the genuine needs of its widows and designed a practical, biblical plan to take care of them.
2. The early church always seemed ready to adjust its organization to meet needs. We tend to get so locked into structure that we bypass needs if we have no pattern to handle them. In the New Testament church, structure only developed to meet needs.
3. The early church practiced positive attitudes of restraint. In this particular case they fixed no blame, showed no paternalism toward the Hellenistic widows, and certainly gave no hint of autocratic leadership on the part of the Twelve.

Can we find a key word in all this? Certainly it has to be the word ministry or service (*diakonia*). The one who rows a boat seldom has time to rock it, and here were seven new rowers about to take on significant congregational responsibilities.



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6:7. Luke updates us, and the news is still good. Not only does he tell us that the number of disciples in the city increased rapidly, but a large number of priests became obedient to the faith. Priests served in twenty-four weekly courses at the temple each year, in addition to the function of the high priestly family. At this particular time we would expect as many as eight thousand priests and ten thousand Levites to be involved in temple functions.

Most Bible scholars agree we should not equate the priests of this passage with the Sanhedrin henchmen of 4:1. Considerably poorer, these priests quite likely practiced sincere piety and devotion to God. Consequently, the message of a risen Messiah alive in the hearts of his people would have attracted them.

Kenneth O. Gangel, [Acts](#), vol. 5, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1998), 90–93.

Context of Philip's Ministry (vv. 1–8)

SUPPORTING IDEA: Christian witness brings great joy.

8:4–5. Any congregation needing a verse for every-member evangelism can find it right here. Remember, the apostles stayed at Jerusalem, so the scattered Hellenists were essentially lay leaders; yet wherever they went, they proclaimed the Word of God. What a magnificent picture of dedicated believers. Picture them as they run for their lives, grasping what few possessions they could take with them when the persecution broke out. See them praying for deliverance but also for courage to be faithful to their Savior and to proclaim his message effectively wherever they went.

Luke introduces Philip for the second time in his narrative. Previously (6:5) he was just one of seven leaders appointed to handle ministry to the widows. Now, as Saul embodied the persecution, Philip embodies the behavior of the scattered Christians. He went down (from a higher area to the plains) and proclaimed the message of Messiah. An outcast Hellenist in the land of the outcasts—no wonder the Samaritans responded so well.

The gospel moved out into Samaria. Luke must not have considered it important for us to know which city became the point of first contact. Before this event concludes, the Lord's people are preaching the gospel in many Samaritan villages (v. 25).

8:6–8. As a historian, Luke enjoyed recording great speeches, but he says nothing about Philip's preaching, again a possible contrast with the eloquent Stephen. This does not in any way demean Philip's ministry, since communicating the message of the gospel in a less-than-polished form is considerably better than not communicating it at all. In Stephen we saw courageous eloquence; in Philip we see aggressive and effective evangelism.

Luke emphasizes the miracles this lay leader performed in Samaria—exorcism (casting out demons) and healings. Such powerful signs made the people interested in what he had to say.

Verses like this lead some to wonder whether response to the gospel today might not be much more widespread if the same kind of miracles were regularly done by God's people. Several things must draw our attention here. First, the accompaniment of the gospel by miracles—though not limited to the early chapters of Acts, certainly represents the transitional time in which God did a new work with a new message. Second, we must see the miracles as secondary—as in the ministry of Christ. The purpose of the miracle is to attract attention to the gospel. Verse 12 clearly indicates that the message of Christ, not the experience of signs and wonders, was the issue. Nevertheless, a combination of miracle and message brought great joy to the city. The gospel had reached “foreign soil” for the first time. In the text of Acts, Philip was the first missionary, even though Samaria lay just a few miles away and did not require the learning of a different language.

Kenneth O. Gangel, [Acts](#), vol. 5, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1998), 121–122.



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Contrast in Evangelism (vv. 26–29)

SUPPORTING IDEA: In God’s value system, it matters not whether one’s preaches to hundreds in a city or one in the desert. Faithfulness to call is the only issue.

8:26. The southernmost of the five chief Philistine cities, Gaza lay about fifty miles southwest of Jerusalem. It was destroyed about 98 b.c. and then later rebuilt by Pompey. Philip, sent by an angel, would soon enter a new phase of ministry.

Surely the place and timing seemed inappropriate. Why would God move him from an area-wide evangelistic campaign just getting underway in Samaria, down to this lonely desert road? Luke wants us to see what the early Christians were really like. Contrast Philip with Jonah. Empowered by the Holy Spirit, this lay evangelist went wherever God sent. Philip was on his way to the end of the Palestinian world of that time. South and west of Gaza the desert trailed off across Sinai into Egypt. There was nothing.

8:27–28. Philip was in God’s plan again and functioning through the Spirit. Gaza was not the target at all, but rather an Ethiopian eunuch, treasurer to the queen, on his way home from temple worship, presumably in an ox-drawn chariot. Both eunuch and Candace are probably government titles. In that case the man probably was, like Nicolas in 6:5, a proselyte or full convert to Judaism. This would mean he was a Gentile who had embraced the Jewish religion and Scriptures which he now read. Some commentators believe that because Luke uses both eunuch and the title of treasurer, that the two terms mean different things: physical castration and political office. If that is the case, the Ethiopian could not have been a full participant in temple worship (Deut. 23:1) though he was certainly a full participant in God’s promise (Luke 14:12–14).

8:29. How easy we find it to picture Philip plodding southward on that desert road, casually observing the common sight of a foreign visitor returning from Jerusalem and, in the custom of the day, reading aloud, this time from Isaiah 53. What might the evangelist have been thinking? Perhaps mixed emotions—the loneliness of the place, possibly regret at leaving the thriving effort in Samaria, and even a wish that this stranger could really understand the Messiah of whom the prophet had written.

Silent musings appealed neither to Philip nor Luke. This is an action story, and since an ox-drawn vehicle hardly moved at blazing speed, the Spirit can easily say to Philip, “Catch that chariot!”

Contact with the Target (vv. 30–35)

SUPPORTING IDEA: When a willing Christian communicates the gospel to a prepared listener, spiritual miracles take place.

8:30–31. Philip’s question, doubtless placed in his mind by the Holy Spirit, illustrates a basic theme in Luke and Acts—how to find Jesus in the Old Testament. Luke had already written to Theophilus that Jesus is the key to understanding that ancient Scripture (Luke 24:45).

This problem has never disappeared. People caught up in religion of various kinds not only fail to understand the intricacies of their chosen religion, but make no connection between that dogma and God’s genuine revelation through the Bible. Has there ever been a better invitation to proclaim the gospel than this? He invited Philip to come up and sit with him.

8:32–33. Imagine the exhilaration in Philip’s heart as he realized why the Spirit had sent him to the desert. Here is a good man in need of grace, a serious searcher whose religion had not satisfied his quest for reality. God had prepared not only his heart but his mind. What better Old Testament text from which to preach Jesus than Isaiah 53:7–8. Indeed, it is so dramatic, Luke spells out the verses. This common messianic text in Judaism was hardly interpreted by the rabbis in light of God’s suffering servant, an unthinkable concept in first-century Jewish theology. Jesus had said repeatedly he had not come to wrest power from the Romans and build an earthly kingdom. “The Son of Man had not come to be served but to serve” (Mark 10:45) and even to die. This Christian interpretation of Isaiah Philip knew well. He was quite prepared to explain Jesus from this venerable text.



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8:34–35. Not only did the eunuch invite Philip to sit with him and explain the text, but he asked the very questions that lead to an introduction of the Savior. Could Philip have begun somewhere in Deuteronomy or Job and explained the new covenant gospel to this man? Quite probably. God made it much easier. Jesus had repeatedly quoted portions of Isaiah 53 as being fulfilled in his death (Matt. 8:17; John 12:38; Luke 22:37), and the disciples certainly passed that information on to the Christians in the early church. With joy Philip explained, and with joy Luke recorded this good man hearing for the first time the good news about Jesus.

Can we conceive of a modern parallel to this incident? Picture yourself waiting in the departure lounge of an airport. A stranger sitting next to you has an open Bible on his lap. He may not be reading aloud, but his finger moves along the lines as he ponders the words. You glance over and discover he's in John 3 rapidly approaching verse 16. God prompts you to speak, and you say something like, "How unusual to find someone reading a Bible in an airport; isn't that third chapter wonderful?" The stranger turns to you and replies, "It is interesting; but I'm stumped on this sixteenth verse. What exactly does it mean to believe in Jesus and have eternal life?" Could you handle that situation without a seminary degree? Any serious Christian would offer a prayer of thanks and plunge in with a simple explanation of the gospel.

Convert in the Desert (vv. 36–40)

SUPPORTING IDEA: God has ordained believer's baptism as a way of demonstrating that we have come to faith in his Son.

8:36–37. We cannot know whether Philip closed his explanation of the gospel with a mention of baptism as he had heard Peter do earlier (2:38). Verse 12 indicates Philip clearly understood that baptism follows faith so he may have done that. Or, as a Jewish proselyte, the eunuch may have understood that when one places faith in God, water baptism symbolizes that internal act.

8:38. Luke seems to take pains to talk about going down into the water and coming up out of the water. Since the word baptizo always carries the idea of total immersion, we must assume that is what happened here. The focus of this passage is not baptism but the conversion of a black, non-Jewish official to Christ.

8:39–40. Even as they emerged from the water, a miracle occurred as the Spirit took Philip away. He disappeared immediately from the eunuch's vision. The word here is *herpasen*, a forceful and sudden action with no resistance. In this chapter only the Holy Spirit is more active than Philip. Leaving a rejoicing new Christian behind, Philip showed up at Azotus and continued evangelizing in all the towns as he made his way northward to Caesarea, where he apparently put down roots (Acts 21:8–9).

Luke's Gospel speaks often of joy (twenty-two times compared to thirteen in Matthew and three in Mark). We should not be surprised therefore that he emphasized a rejoicing treasurer on his way back to Ethiopia. Luke is carefully detailing the spread of the gospel. This double-barreled record of Philip's ministry is a potent part of Luke's gospel story. First, the gospel to the hated Samaritans, a half-breed race with distorted theology in the eyes of all good Palestinian Jews. Now, a Gentile secular official from a foreign land will take Jesus home with him. The church of Jesus Christ began sending missionaries to Africa almost two thousand years ago. The first was an African, a high government official, possibly a man with physical limitations.

Kenneth O. Gangel, [Acts](#), vol. 5, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 1998), 125–128.



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BIBLE STUDY LEADER 101

GENERAL TIPS

1. Learn names. Find a way that works for you and do it. This doesn't sound like much, but when you know their names, students feel you are interested in and care about them.
2. Study the student information card. The questions really help in starting relationships. You may want to think of some more questions such as favorite toy, movie, worst date, proudest moment, etc.
3. Do your best to hang out and talk with students during meals and hang time. Granted, sometimes they will be preoccupied with others, but find times to talk with them.
4. Be yourself. The Bible study materials, as written, are great, but allow it to take on your personality and teach it the way that is best suited to you.
5. Love students but lead them. You will have times that you will want them to think you are the coolest, but make sure you lead them. Being a Bible study leader is not a popularity contest.
6. Do not compare yourself or your group to others. Anytime we compare, we will always come out the loser. Focus on your students and your call to the job.
7. Don't focus on negatives, but believe you have a great group—because you do.
8. Don't give up when you have a tough group, or they don't meet your expectations. They can and will be a great group if you lead them the way they need to be led. Study your group and meet them where they are.
9. Pray, pray, and pray some more for your students. Pray over the seats before opening night. Pray over chairs in your Bible study room daily. Pray with students. Pray!
10. Don't just hang out with the “fun kids,” “popular kids,” or “pretty kids” in your group. Try to build relationships with all of them. Some may not be responsive, but you may just be surprised if you try.
11. When you need help, ask for it. Other staffers and your leadership will be ready to help.



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12. Your Bible study may flop one day. Do your best to fix it.
13. Allow the Holy Spirit to speak and teach through you. Pray for this each day.
14. See Bible study as a time of worship and lead that way.
15. Don't stay up too late. Lack of sleep will eventually affect you in your Bible Study.
16. Keep personal time with the Lord a priority throughout the summer.
17. Be forgiving. They are kids.
18. Look for students who need encouragement and encourage them.
19. Build them as a group.
20. Challenge students to minister to one another.
21. Help them search for why they are in this specific Bible Study group.

CLASSROOM MANAGEMENT TIPS

1. Set expectations from the beginning and hold students to that (especially day 1) to make the rest of the week easier. Be consistent from day to day.
2. Tell students on opening night that Bible study is God's time, to respect that and be prepared to listen to what He is saying.
3. Do not be afraid to have students sit in a different area if they are being disruptive where they are.
4. Allow rowdy/active students to be active. Forcing an active student to sit alone in silence will most likely cause a larger distraction.
5. Be prepared! Do not procrastinate setting up for Bible study. If you are prepared, you will have confidence and in turn, Bible study will run smoother.
6. Set the tone the first night and watch your own attitude and enthusiasm. Students will feed off of you.



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7. On your Bible study outline, keep a maximum and minimum time for each section.
8. Do not allow down time. In other words, know where you are going and move from one thing to the next with easy, smooth, and quick transitions.
9. Learn names of students. They have more respect for you, and it is easier to stop a behavior that is a distraction.
10. Know your material backward and forward so you are able to keep a flow of Bible Study regardless of time, tangents, etc.
11. Do not yell over your students. Silence is your friend.
12. Address disruptive behavior immediately. Pull students aside, make expectations clear.
13. If your group is sleepy, lead them to stand and stretch or take a move break.
14. Walk around during Bible study. Do not sit during group discussion time. Keep moving around from group to group.
15. Keep your frustrations to yourself. Do not allow this to show.
16. Give all students a note card to hold throughout Bible study if they are too nervous to ask questions out loud or if it is not pertinent at the time.
17. Establish a healthy learning environment from the beginning. Students must feel safe. They must feel comfortable to participate and ask questions. Students must feel like what you are teaching is relevant.
18. Always keep calm. Do not panic. Never let them see you sweat.



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CLASSROOM DECORATING AND MAINTENANCE TIPS

1. Classrooms should be neat, professional, colorful and distraction free. We want to create a learning environment where students can hear from the Lord and experience life change.
2. Be aware of what your location wants you to use to hang items on the wall masking tape, painters' tape, packing tape, sticky tack, push pins, etc. Do not use tape on walls that may pull off the paint. Do not use sticky tack if it will leave a greasy spot.
3. When taping items to a wall, roll the tape and place on the back of the poster, butcher paper or whatever you are hanging. Tape should not be seen on the outside of the item being hung.
4. When you cut an item to display, make sure you cut in straight lines.
5. Handwriting should be neat and readable. Get someone who has good handwriting to write your posters if you need to. It makes a big difference.
6. Use color-coding. Pick one color to represent each day of Bible study and then make all of your posters, Bible study note cards, etc. match that color for the day. This can help both you and students keep things straight.
7. Use colored posters/butcher paper when you can, instead of white.
8. Display your Bible study name in your room. Consider creating a signing wall. Purchase a bed sheet or use butcher paper, write the Bible study name on it really big, then have students sign the sheet each week so you can take it home at the end of the summer.
9. If you have activities that need to be written out each week for Bible study, write them ALL out during prep-time during Training Week. That way, all of your BS prep for the whole summer is done.
10. Make sure you have a set place for everything. Don't just keep markers in a pile on the floor, but have an actual place for them, etc.
11. Include your students in keeping everything looking neat. Bible study isn't over until everyone has helped get the classroom back in order.
12. During reset each week, make sure you have all butcher paper pulled and labeled for each day. Also, make sure you have enough index cards, pens, etc.



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Don't wait for each day to grab your supplies. Your week will be much smoother if everything is already set.

13. Even after you have everything prepared, make sure you check your room before opening night. We are rarely the only activity on campus, so make sure that everything is ready to go where you left it.
14. Feel free to collect items to bring from home that are thematic, the color of your Bible study flag, or that relate to your Bible study name.
15. Consider purchasing a 3-drawer plastic storage organizer to store your supplies.

HOW TO DEAL WITH A DIFFICULT STUDENT

Participants who are difficult may have other issues that are the root of their behavior. Please remember they are not acting up against you.

Common Factors That Lead to Misbehavior:

Fear of failure
Fear of the unknown
Poor self-esteem
Displaced anger
Attention seeking
Loss of personal power
Physiological factors – drugs, malnourishment, etc.

Guidelines for Dealing with Difficult Participants:

1. Reinforce the positive – when the participant does something right – praise him/her.
2. Redirect challenging behavior.
3. Be consistent/fair in your conduct and expectations.
4. Respond to rational questions with rational responses and authoritative questions with authoritative responses.
5. Always remain calm when participants misbehave.
6. Avoid power struggles – redirect the structure/situation.
7. Serve as a good role model – verbally/non-verbally consistent.
8. Do not allow one belligerent participant to ruin the entire experience for the other participants.



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Techniques for Dealing with Difficult Participants:

1. “Contracting” – establish reasonable, positive expectations.
2. Rephrase the negative situation with a positive response.
3. Establish clear, concise, truly enforceable limits.
4. Ask questions such as:
 - What is the problem?
 - Why is this a problem?
 - What are your choices?
 - What are you going to choose to do?
5. Allow natural consequences to teach if the participant's safety isn't jeopardized.
6. Seat disruptive participants close to you.

Reporting Difficult Participants:

1. Report difficult participants to your camp leadership.
2. Camp leadership will lead and direct the situation from there. He/she will communicate with you, if your participation is needed.

Restraining a Participant:

- Staffers should not restrain participants under any circumstances.
- If a leader feels that an extreme circumstance warrants breaking with this policy for the safety and well-being of the participant, they will have to exercise independent judgment given the circumstances to do so.
- Any time a participant exhibits behavior that causes a staffer to consider an exception to this policy, it is recommended the camp director contact the group leader and possibly the local police. The camp director should decide whether the participant should be sent home.