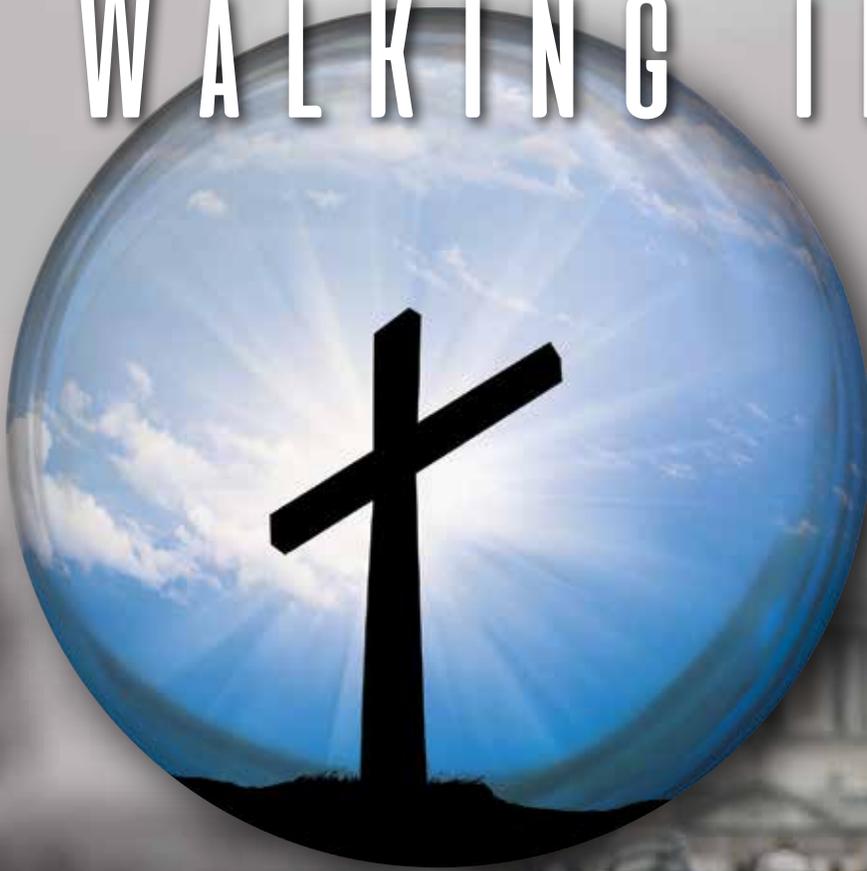


WALKING IN TRUTH



SAMPLER

LESSONS 7 AND 11

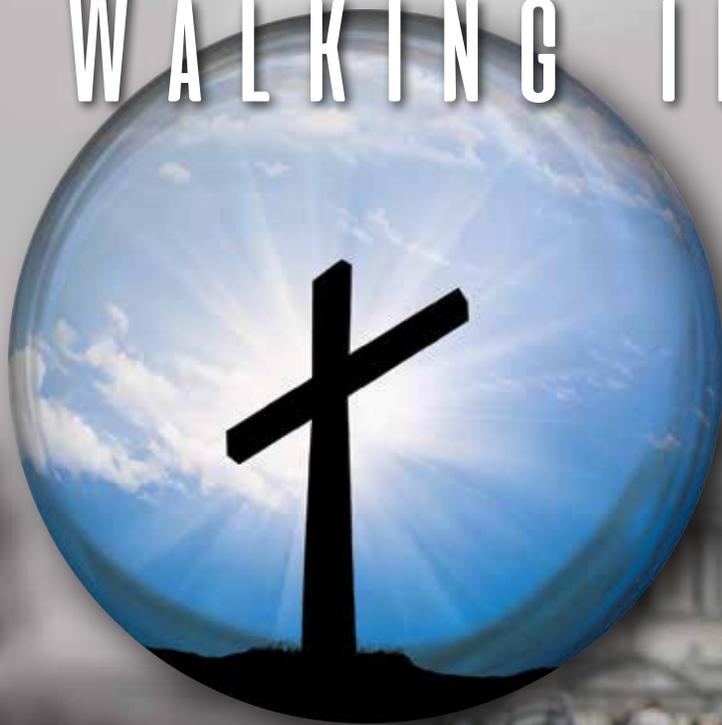
TEACHER MANUAL | STUDENT WORKBOOK | STUDENT TEXT



Christianity in Action

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WALKING IN TRUTH



Christianity in Action

TEACHER MANUAL



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Samples reduced; not actual size

Teacher Manual

CURRICULUM OVERVIEW

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CURRICULUM OVERVIEW

Foreword

According to the latest research from the Barna Group, fewer than ten percent of Gen Z Christians actually have a biblical worldview. The vast majority know the “right answers,” but when asked what they actually believe, more than ninety percent of them deny the foundational teachings of the faith—historic Christian doctrines about salvation, the Bible, Jesus, and God.

The majority of the next generation is now in middle school. This is the time when students start to question what they’ve been taught by their parents and teachers. They want to make up their own minds about what’s true and what’s not. This course respects their search for truth and provides a context where young Christians can ask hard questions, explore doubts, and find convincing answers.

Summit Ministries, the recognized leader in apologetic and worldview curriculum, has designed this unique Bible course to give students an overview of four major worldviews and their various answers to questions about God, humanity, morality, culture, and so much more. Through its framework, students will learn the essential beliefs of Christianity and how other worldviews fail to adequately explain our reality. In the end, your students will be able to see why the Christian worldview makes sense.

That said, it’s not enough to simply show students how Christianity adequately explains reality. This claim must be demonstrated in ways that students can interact with and understand through discussion and hands-on interactions. Summit’s ultimate goal is to move students from right belief to right practice, to help them not only understand but live out their faith in today’s post-Christian culture.

Summit materials are developed by world-class experts in the fields of biblical scholarship, philosophy, law, ethics, science, and more. This course is written to be age-appropriate for young minds. It will help equip students to “stand [their] ground, putting on the belt of truth and the body armor of God’s righteousness” (Ephesians 6:14).

Yours in Christ,

The Summit Curriculum Development Team

Teacher Manual

CURRICULUM OVERVIEW

Introduction

Children's beliefs and values develop early in life, and students bring these into the classroom. Foundational beliefs and values influence how students interpret the world and guide their actions. Walking in Truth is a unique curriculum designed to help students in sixth through eighth grades build foundational beliefs and values from a biblical perspective. In an age of competing worldviews, this curriculum will help middle school students formulate a biblical perspective of the world and then live accordingly. Walking in Truth incorporates worldview and Bible survey curricula in a way that cohesively presents and affirms the biblical Christian worldview within the historic truths of creation, the fall, and redemption. It also addresses three worldviews that compete with Christianity—Islam, naturalism, and new spirituality—so students may engage in evaluative and comparative studies of biblical and unbiblical worldviews.

Christian schools have a unique opportunity to model educational excellence, preparing students to enter society with a distinctly biblical worldview in which they integrate their faith with their academic knowledge. From this integrated approach to education, students are enabled to not only remain firm in their Christian faith, but are also encouraged to make valuable contributions to society.

Summit Ministries

Established in 1962, Summit Ministries exists to train future Christian leaders to understand our times, faith, and culture and to know what it means to think and act like a Christian in every area of life. Summit Ministries is committed to developing curricula that will help students articulate and apply the biblical worldview. Key strategies in this battle for the mind are Building on the Rock (for elementary students); Walking in Truth (for middle-school students); and *Understanding the Times*, *Understanding the Faith*, and *Understanding the Culture* (for high school students and adults). The latter three texts examine 10 academic disciplines within a framework of six worldviews, including Marxism, secularism, postmodernism, new spirituality, Islam, and Christianity.

Design of Walking in Truth

The design and goals for Walking in Truth are based on the premise that no worldview curriculum can, or should, provide an exact model for Christian thinking and action. Rather, a worldview curriculum must present a framework of biblical truth and values, encourage students to reflect upon it, and provide opportunities for students to apply what they have learned. Ultimately, it is up to students to individually embrace biblical truth and to act upon it as they are enabled by the Holy Spirit. Within these parameters, the goal of Walking in Truth is to help students develop a cohesive Christian worldview through which they can interpret the world around them and respond to it biblically in both their thoughts and actions. It prepares students to answer the big questions about God, the universe, people, truth, and right and wrong. Walking in Truth also equips students to identify the inherent contradictions and false ideas of unbiblical worldviews.

A common concern among many Christian school teachers is that after years of religious education, students neither understand the relationships between the Bible facts they have memorized, nor link those facts with a clearly defined worldview. Bible stories, such as Noah and the Ark, and David and Goliath remain unrelated to the real-life issues students face. This situation creates a disjointed perspective, reinforcing a sacred-versus-secular dichotomy of thought. Walking in Truth is a correlated worldview and Bible survey course that examines the major themes and truths of Christianity within the framework of the Bible. The worldview component of the curriculum is designed to be taught during the first part of the school year, which is then followed by the Bible survey. The biblical truths and character traits presented in the Building on the Rock K–5 series are reviewed in the worldview section of Walking in Truth Grades 6–7 with worldview questions woven into the Bible survey sections of the Grade 6–8 curriculum.

From its founding in 1962, Summit Ministries has focused on applying Christianity's essential doctrines to guide students to understand the times and know what our society ought to do.¹ Summit's board of directors, employees, and volunteers seek to clearly state our faith as well as the convictions that flow from it.

Statement of Faith

As a Statement of Faith, **Summit** agrees with and holds to the Apostles' Creed, an ancient profession affirmed by Jesus-followers for more than 1,500 years:

[We] **believe** in God, the Father almighty, creator of heaven and earth.

[We] **believe** in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come again to judge the living and the dead.

[We] **believe** in the Holy Spirit, the holy catholic [universal] church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. AMEN.

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CURRICULUM OVERVIEW

Summit's Faith and Convictions

Statement of Convictions

As an outworking of this Statement of Faith, Summit agrees with and holds to certain convictions describing what we know to be true about the world:

God. *God, existing eternally in three persons, Father, Son, and Holy Spirit, is the source of all truth and he expresses his nature relationally.*ⁱⁱ God has revealed himself both in nature and through the Bible, the only inerrant, inspired, authoritative word of God.ⁱⁱⁱ This has implications for the institutions of church, family, commerce and government.^{iv}

Humanity. *All human beings bear God's image and are thus inherently valuable—beginning at conception—whether or not society regards them as healthy, productive, or useful.* As God's image-bearers, men and women of all races and nationalities have the capacity and the calling to steward creation, create economic and social value, pursue justice, stand against evil, and act in a transforming way in culture.^{vi}

Salvation. *Through sin humanity has departed from God's way, but through our Lord Jesus Christ God has made a way for us to be reconciled to him, to be transformed to understand and do his will, and to be ambassadors of his gospel.*^{vii} Further, God has instituted the church as a vital means by which his gospel would be proclaimed and practiced.

Society. *Citizens of the kingdom of heaven will always be the best citizens of the kingdom of man, because obeying God above all earthly powers is what best secures the blessings of liberty.* Government is God-ordained to punish evil and protect the good. When it oversteps its bounds by failing to recognize the value of each person, or by constraining conscience, or by calling good what God calls evil and calling evil what God calls good, we must call it to account.^{viii}

Marriage. *God made human beings male and female, equal in value but complementary in their relationship to one another (Genesis 1:26-27). Gender is not a mere social construction, but part of a loving Creator's design that is lived out in singlehood as well as in marriage, which we believe to have been created by God and intended for one man and one woman, for life (Genesis 2:18-25).*^{ix} Man/woman marriage is the only proper place for intimate sexual relationship, and it is the proper place in which to welcome children—by birth or adoption—as a blessing from God.^x As valuable as marriage is, though, we believe that only God can ultimately meet our need for intimacy, and that our identity is properly placed in Christ rather than in our marital status or our assessment of our feelings of sexual attraction.^{xi}

Stewardship. *Human beings were given charge over God's creation, and we take seriously our calling to care for it.*^{xii} We are called to bear God's image through creativity and industriousness.^{xiii} We support the principles of free exchange, respect for private property, and honesty as being means by which we best care for our planet, serve one another, and alleviate poverty and its effects.^{xiv}

We see these convictions as based on justified true beliefs describing the world as it actually is, not on mere opinion or upbringing. Thus, out of gratitude and commitment to our Lord, we will believe them, act upon them, and seek to persuade others.^{xv}

The following endnotes reference various chapters from the Understanding the Times book series to further illustrate and explain our convictions.

ⁱUnderstanding the Times, chapters 1 and 2.

ⁱⁱUnderstanding the Faith, chapter 4.

ⁱⁱⁱUnderstanding the Faith, chapter 3.

^{iv}Understanding the Times, chapter 15, and Understanding the Culture, chapter 12.

^vUnderstanding the Faith, chapters 5, 8, and 9, and Understanding the Culture, chapter 8.

^{vi}Understanding the Culture, chapters 15 and 16.

^{vii}Understanding the Faith, chapters 6 and 17.

^{viii}Understanding the Culture, chapter 13.

^{ix}Understanding the Culture, chapter 10.

^xUnderstanding the Times, chapter 13, and Understanding the Culture, chapter 10.

^{xi}Understanding the Culture, chapter 9.

^{xii}Understanding the Culture, chapter 11.

^{xiii}Understanding the Times, chapter 16, and Understanding the Culture, chapters 14.

^{xiv}Understanding the Times, chapter 16, and Understanding the Culture, chapters 17.

^{xv}Understanding the Culture, chapter 1.

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Scope and Sequence

Walking in Truth is built on the strong foundation of the worldview component from Summit’s elementary Bible series, Building on the Rock. The Walking in Truth series explores the big worldview questions about God, the universe, people, truth, and right and wrong. Students will first seek the answers to these questions through a biblical perspective. Then they will evaluate and critique how three competing worldviews—Islam, naturalism, and new spirituality—interpret these questions in relation to the Christian worldview. The Walking in Truth series culminates with a comprehensive Christian approach toward the disciplines of theology, philosophy, ethics, psychology, sociology, biology, and history. Students will be able to apply biblical principles to all aspects of their lives as they learn what it means to think, make decisions, and act in ways that glorify God and align to his Word.

	Grade 6 The Christian Worldview	Grade 7 Competing Worldviews	Grade 8 Christianity in Action
Worldview Focus	Christian answers to worldview questions about God, the universe, people, truth, and right and wrong	Evaluation, analysis, and critique of Islam, naturalism, and new spirituality in comparison with Christianity	Cultural engagement and life application of the Christian worldview within the disciplines of theology, philosophy, ethics, psychology, sociology, biology, and history
Bible Survey Themes	<p style="text-align: center;">The Acts of the Apostles</p> <ul style="list-style-type: none"> • The birth, early growth, and persecution of the church • Peter takes the gospel to the Gentiles • The spread of the gospel to Judea and Samaria • The spread of the gospel to Syria, Greece, and Turkey • The spread of the gospel to the ends of the earth • Paul’s arrest, trial, and journey to Rome 	<p style="text-align: center;">Romans, 1 and 2 Corinthians</p> <ul style="list-style-type: none"> • Sin, faith, and salvation • Free from sin, alive in Christ • Moral issues in the church • Worship, the Lord’s Supper, and spiritual gifts • The certainty of the resurrection • God’s ambassadors 	<p style="text-align: center;">Epistles</p> <ul style="list-style-type: none"> • Paul’s counsel to the churches • Mentoring a young pastor • The superiority of Christ • Faith lived out • Humility and hope • Love, faith, and the last days

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CURRICULUM OVERVIEW

Using Walking in Truth

Materials and Components

Walking in Truth is created to guide students to the understanding that there is no difference between the secular and sacred—all truth is God’s truth. Its unique cross-curricular design integrates multiple subjects including mathematics, science, social studies, ethics, psychology, sociology, theology, art, and language arts. This enables students to practice critical thinking and collaborative skills as well as to gain the understanding that knowledge is interdependent and connected rather than a set of individual, isolated subjects.

Each grade level of Walking in Truth includes a teacher manual, student textbook, full-color student workbook, and blackline masters and presentations slides. The House of Truth model that was constructed in *Building on the Rock* is not used in Walking in Truth. However, the 20 Biblical Truths and 20 character traits that make up the House of Truth are reviewed in Grade 6.

The Teacher Manual is divided into two sections—Worldview and Bible Survey. The number and length of the Worldview and Bible Survey lessons vary within each grade level, however, there is always a total of 136 daily lessons. This format accommodates those schools that hold weekly chapel services in lieu of Bible class. Enrichment activities are provided to enhance student learning, provide additional content, or extra lessons. The Worldview section builds on the foundational truths from Summit’s elementary series called *Building on the Rock*.

The Bible Survey section covers specific books of the New Testament with different themes each year. Both Worldview and Bible Survey sections are divided into units, each beginning with a unit divider page, followed by a lesson preparation page, which includes an overview of the lesson, a complete list of the supplemental materials required for the lesson, the lesson objectives, and a planning ahead sidebar, which lists the materials to be obtained in advance.

The subsequent pages for each lesson include sidebars for the memory verse, key terms, preparation, enrichment activities, and pertinent topic comments. Each lesson is divided into daily teaching, which can be identified by an orange rectangle with the number of each day (e.g. Day 1), and the student textbook and student workbook pages to be covered on that day. Each lesson begins with a section called *Getting Started*, followed by several Topics that flesh out the lesson content. Lesson backgrounds are provided for each Topic, as well as instructional cues for the teacher and suggested discussion questions that you can choose from to create engaging dialogue. The last day of each lesson allows for reviewing the material and administering the student performance assessment. Student Workbook (SW) answers are shown on reduced-size images at the back of each main lesson in the Teacher Manual.

The Student Textbook (ST) is a hard-bound book which provides the course content for students. The Student Textbook can be read aloud in class or you can assign the reading the night before. Unless otherwise specified, all Scripture is taken from the New Living Translation® (NLT®) version.

The Student Workbook (SW) is a full-color work text with perforated pages designed for students to complete and turn in for assessment. Daily lessons have a corresponding two-page student workbook assignment. Students will often have to use their Student Textbook or read from their Bible to complete the exercises.

Blackline masters (BLMs) are available online (see the back cover of this manual for the web address, username, and password). These materials serve a variety of purposes; some have cooperative-learning activities and games, such as debates, plays, and a mock trial; while others are enriched student learning and assessment tools. Tests are provided at the end of each lesson. Presentation slides (PSs) are also available on the Summit website. Presentation slides are full-color visual aids used to enhance instruction and can be displayed using a computer, an overhead projector, or an LCD projector.

Teacher Manual

CURRICULUM OVERVIEW

How to Teach a Lesson

1 The lesson number 5 tells you that this is Lesson 5.

2 The memory verse is shown on the first day of the lesson, but it may be introduced on a different day. You can use the Bible version approved by your school for the memory verse.

3 Key terms are listed on the first day of the lesson, but may be introduced on later days.

4 Preparation **P** identifies what you need in order to prepare for class. A **P** icon will be located by the Instruction section whenever preparation is needed.

5 The horizontal orange bar tells you that it is Day 1 and you will be using Student Textbook pages 56–59 and Student Workbook pages 47–48.

6 The Lesson Background offers a summary of each section students will read in the Student Textbook.

5 **1** Biology

2 MEMORY VERSE
John 1:3

3 KEY TERMS
• neo-Darwinism
• intelligent design
• abiogenesis
• biogenesis
• macroevolution
• microevolution
• design argument

4 PREPARATION **P**
• **Day 1:** Make a copy of **BLM 5.1A Biology Paragraph** for each student. (Day 1: *Instruction 6*)
• **Day 3:** Obtain a set of interlocking plastic bricks, chenille stems, a building set, and a model that hasn't been put together. (Day 3: *Instruction 1*)
• **Day 4:** Make a copy of **BLM 5.4A The Designer** for yourself. (Day 4: *Instruction 2*)
• **Day 4:** Make one copy of **BLM 5.4B Research Assignments** for each student. (Day 4: *Instruction 3*)
• **Day 5:** You will need to take students to the library or make arrangements for access to the internet for their research assignments. (Day 5: *Instruction 1*)
• **Day 6:** Access and preview the five videos listed in the Lesson Background. See the inside back cover of this manual for instructions to stream videos. (Day 6: *Instruction 1*)

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5 Day 1
Student Text pp. 56–59 Student Workbook pp. 47–48

Getting Started—3D Printer

Instruction

1 Read *Getting Started—3D Printer* (ST page 56).

Discussion Questions

- Gwen needed a part for her robotics project and asked to use a 3D printer to make it. Was the 3D printer able to create the part from nothing? **No, it needed information and materials.**
- What did the 3D printer specifically need to make Gwen's part? **a CAD program, an STL file, and the correct powdered-materials cartridge**
- Why wasn't the 3D printer able to make the part from the photo on Gwen's phone? **The 3D printer needed a specific program and someone to execute it in order for it to create the part.**
- Can you think of anything that can just make itself or make something else without help? **No, everything has a cause.**
- The 3D printer needed someone to give it detailed information before it could produce the part. What does this imply? **that there must be a designer—someone to get the process started**
- The robotic part had a specific design. What does this imply? **Someone had to design it.**
- If creation shows evidence of design, what can you conclude? **Creation must have had a designer.**
- Knowing that a designer is necessary for something to be created, what are the chances of the universe creating itself? **They are highly unlikely.**

2 Read *Does It Really Matter?* (ST pages 56–57).

Topic 1—Darwinism or Design?

6 Lesson Background

In 1859, Charles Darwin's treatise *On the Origin of Species* introduced the idea of natural selection, suggesting that new species came about naturally as individuals with traits better suited to survival passed them on to their offspring. Naturalistic evolution assumes that all living creatures—including human beings—descended, after billions of years and without the involvement of a divine Creator, from single-celled organisms. And how did those organisms arise? Life must have begun, some say, through random, natural processes involving earthly chemicals. The apparent design of living beings is simply an illusion.

Neo-Darwinism is the theory that new species arise from natural selection acting over vast periods of time on chance mutations in DNA. In contrast, the theory of intelligent design says that the universe did not come into existence by chance but was the creation of an intelligent mind. The Bible teaches that life is the handiwork of a personal Creator and that human beings were

© Walking in Truth Grade 8

Teacher Manual

CURRICULUM OVERVIEW

created to glorify God through an intimate relationship with him (Psalm 103:22, 148:5; Romans 11:36; Ephesians 2:10).

7 Instruction P C

3 Display **PS 5.1A Evidence of Design**. Have students observe the uniqueness and mathematically perfect design of the images. Share that the top left is a peacock feather, top right is a sunflower, bottom left is a nautilus, and bottom right are artichokes. Ask students how likely they think it is that these types of designs would have randomly formed without a cause. If something exists, it must have a cause. It takes more faith to believe that all the different species of living things could have developed such perfection on their own than it does to believe God created it all.

4 Read *Topic 1—Darwinism or Design?* (ST pages 57–59). Emphasize the definitions of *neo-Darwinism* and *intelligent design*.

5 Read **John 1:3** and introduce it as the memory verse.

6 Distribute **BLM 5.1A Biology Paragraph** assignment to each student. Read the instructions and inform students the rough draft will be due on Day 6. The final paper is due on Day 9. Students will recite the paragraph from memory during Lesson 9.

7 Assign **SW 5.1 Getting Started and Topic 1** for students to complete in class, as homework, or use for class discussion.

Day 2

Student Text pp. 59–62 Student Workbook pp 49–50

Topic 2—Abiogenesis or Biogenesis?

Lesson Background

Abiogenesis is the theory that life originally came from nonliving matter more than 3.5 billion years ago. While scientists have been able to produce amino acids through carefully controlled experiments, such chemicals are still not alive. No one has been able to show how life itself could come about in nature. Naturalistic scientists have suggested that, given enough time and a multitude of planets with the right conditions, life would arise. But the probability of a planet having all of the necessary conditions to support complex life is so tiny that a more reasonable explanation may be to believe that God designed Earth to support life.

Biogenesis is the theory that life only comes from preexisting life; it cannot generate itself. In 1668, Italian physician Francesco Redi found that rotting meat did not spontaneously produce maggots. In 1860, French scientist Louis Pasteur demonstrated that even microscopic organisms like bacteria do not arise on their own but come from airborne spores. Though scientific findings support biogenesis rather than abiogenesis, evolutionists continue to proclaim life began from nonliving matter (without God).

PREPARATION P

- **Day 7:** Access and preview the three pro-life videos in the Lesson Background. (Day 7: Instruction 2)
- **Day 8:** Make one copy of **BLM 5.8A Learn to Discern Quiz** for each student. (Day 8: Instruction 2)

8 ENRICHMENT

- Use **BLM 5.3A Coded Messages** for an excellent discussion on naturalism and biblical worldviews.
- View the following videos for further worldview discussion: *Does God Hate People Who Practice Homosexuality?* (Schlemon, 4:23); *What Is the Biggest Challenge for the Pro-Life Movement?* (Klusendorf, 1:18); *How Can Christians Champion the Pro-Life Movement?* (Klusendorf, 1:50); and *Why Should We Be Encouraged in the Pro-Life Movement?* (Klusendorf, 1:41).
- For a biblical worldview discussion about the death with dignity view: *Is 'dying with dignity' a human right?* (Almon, 3:23). Use **BLM 5.7A Dying with Dignity** for discussion questions.

7

Instruction provides a systematic plan to present the lesson content. Discussion Questions, Class Activities, and Class Discussion exercises are provided to create meaningful dialogue and assess students' understanding. Video Interviews of various worldview and apologetic experts are provided for each of the nine Worldview lessons.

8

Enrichment offers a variety of extra activities to enhance students' learning. All enrichment ideas are optional.

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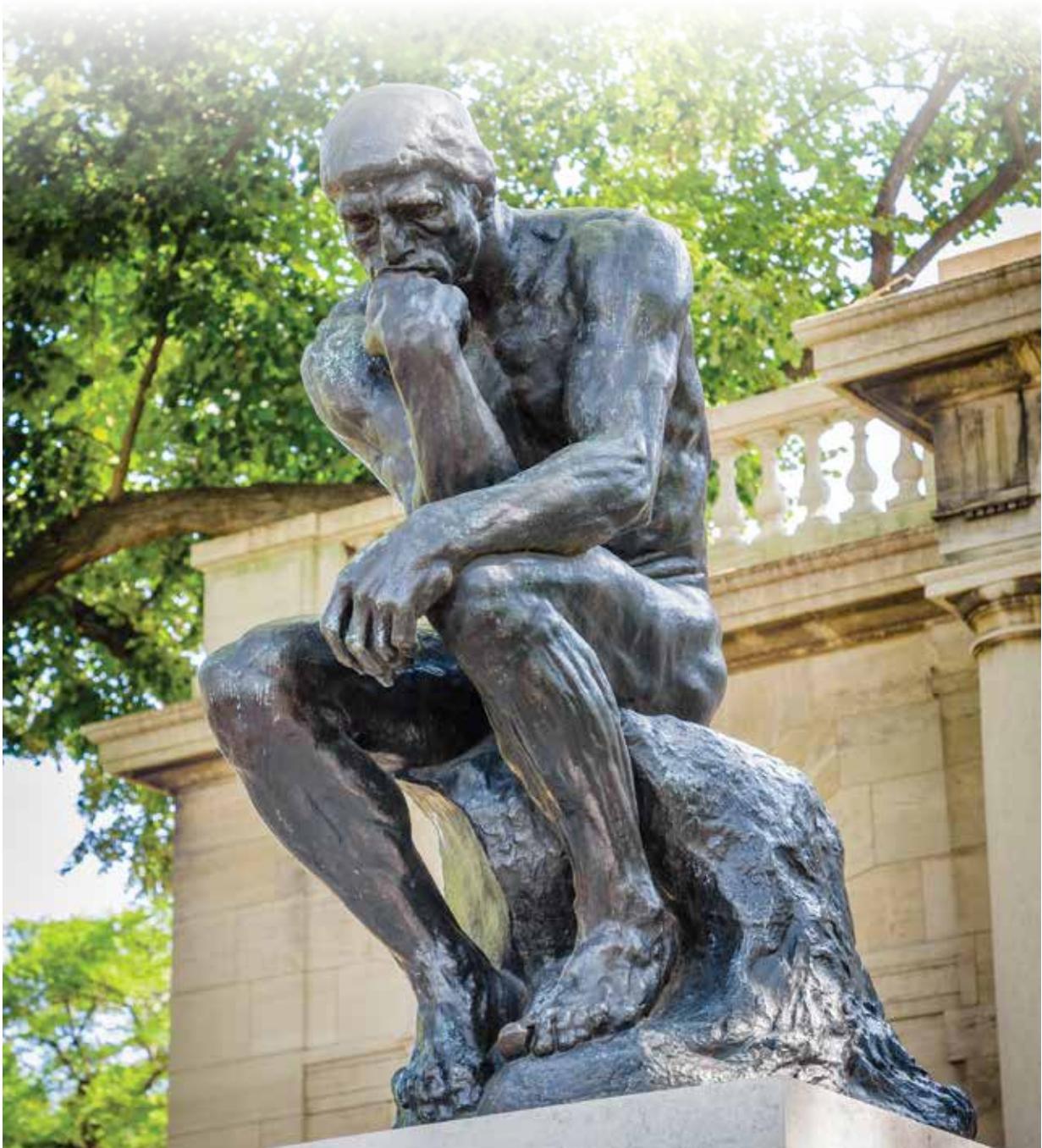
9

On the third page of the lesson (not shown here), the Comments **C** sidebar offers additional information on certain Topics. A **C** icon will be located next to Topics with coordinating comments. On the remaining pages of the lesson you may use the Notes sidebars to write additional questions or helpful teaching hints of your own.

xi

Unit 1

Worldview



Samples reduced; not actual size

Sociology

Lesson 7

Overview

Worldviews vary in their ideas about the source of society's problems and the cure for these ills. Secularism, Marxism, and postmodernism assume an individual's value is determined by society and that his or her actions are determined by heredity and culture. Problems in society can be solved by changing society and culture through science and human reason, without reliance on divine revelation. Christians, in contrast, believe people are valuable because they are made in God's image and that each person, despite being influenced by heredity and culture, is ultimately responsible for his or her actions. Problems in society are the result of sin; they must be solved by changing *people* first. Without discounting the usefulness of science and human reason, our hope is in Christ and his transformative work in each human heart.

Different worldviews regard the family in different ways. Secularism teaches people should form families and raise children as they see fit. Marxism teaches that children should ideally be raised and educated by the state. Postmodernism holds that any family arrangement is as good as the next; anything goes. Christians, in contrast, teach that God designed the nuclear family to consist of a husband, a wife, and their children (Genesis 1:28, 2:23–25). Such teaching is opposed today by outspoken members of society who claim traditional families are outdated. To counteract the influence of such thinkers on their children, many Christian parents prefer to homeschool or enroll their children in Christian schools.

Jesus commanded his disciples to preach the good news and make disciples (Matthew 28:19–20). His followers are to love one another, and love God, and thus be salt and light in the world (Matthew 5:13–16, John 17:23). While the church has achieved this with varying degrees of success throughout history, the challenge to embody Christ's love to a hurting world continues today. Believers have dual citizenship (Philippians 3:20) and are called to represent the kingdom of God to those around them, calling them to reconciliation (2 Corinthians 5:20). This means that even in ordinary lives, they must take care to honor God and live in ways that will attract others to him (Romans 12:10–18).

PLANNING AHEAD

For **Day 3**, you will need a stethoscope.

For **Day 5**, Read the **Application Story: The Dog Park** (ST pages 94–96) and **BLM 7.5A The Dog Park** prior to class. Note that the story briefly touches on abuse in the home; however, the family dynamics change when they begin attending church.

For **Day 6**, you will need to preview the four videos listed in the Lesson Background.

NOTES

Objectives

Students will be able to

- describe sociology as the study of how human beings interact socially in groups.
- contrast the views of secularists, Marxists, and postmodernists in terms of the family.
- explain why Christians see the family as the basic unit of society.
- discuss reasons why the church can and should influence society.
- evaluate the application story.
- view four videos and discuss their key points as they relate to the study of sociology.
- discuss God's plan for marriage and the family as a foundation for society.

SUPPLEMENTAL MATERIALS

Blackline Masters

BLM 7.1A Sociology Paragraph
BLM 7.3A Worldview Tree Answer Key
BLM 7.4A What Is the Church?
BLM 7.5A The Dog Park
BLM 7.7A Learn to Discern Quiz
BLM 7.7B Foundations for Society
BLM Test 7

Student Workbook

SW 7.1 Getting Started and Topic 1, Parts 1–2
SW 7.2 Topic 1, Part 3, and Topic 2, Parts 1–2
SW 7.3 Topic 2, Part 3
SW 7.4 Topic 3
SW 7.5 The Dog Park
SW 7.6 Video Interviews

Presentation Slides

PS 7.1A Healthy Society Scale
PS 7.2A Atheistic Worldviews
PS 7.3A The Worldview Tree
PS 7.4A Family, Church, and State
PS Lesson 7 Worldview Summary

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7 Sociology

Day 1

Student Text pp. 83–87 Student Workbook pp. 67–68

MEMORY VERSE

Ephesians 4:3–4

KEY TERMS

- sociology
- secularism

PREPARATION P

- **Day 1:** Print a copy of **BLM 7.1A Sociology Paragraph** for each student. (Day 1: *Instruction 6*)
- **Day 3:** Obtain a stethoscope. Retrieve students' healthy society scale papers from Day 1 (Day 3: *Instruction 1*)
- **Day 3:** Make a copy of **BLM 7.3A Worldview Tree Answer Key** for yourself. (Day 3: *Instruction 3*)
- **Day 4:** Print a copy of **BLM 7.4A What Is the Church?** for each student. (Day 4: *Instruction 1*)
- **Day 5:** Print a copy of **BLM 7.5A The Dog Park** for your use. (Day 5: *Instruction 2*)
- **Day 6:** Access and preview the four videos listed in the Lesson Background. See the inside back cover of this manual for instructions to stream videos. (Day 6: *Instruction 1*).
- **Day 7:** Print a copy of **BLM 7.7A Learn to Discern Quiz** for each student. (Day 7: *Instruction 1*)
- **Day 7:** Print a copy of **BLM 7.7B Foundations for Society** for each group of four or five students. (Day 7: *Class Activity*)

Getting Started—Dumb Idea?

Instruction

- 1 Read *Getting Started—Dumb Idea?* (ST pages 83–84) Emphasize the definition of *sociology*. Explain that societies are voluntary associations of individuals, and institutions are established organizations, such as banks or universities. Human beings are social beings; God created us to be in fellowship with one another.

Discussion Questions

- What did Emma say in response to her youth pastor's suggestion that the students stay off social media for a week? **She said that it was a dumb idea.**
- Was the youth pastor asking the students to abandon their friends? Why or why not? **He was not asking them to abandon their friends. All he asked them to do was to talk to their friends in person for a week.**
- What did the youth pastor say about relationships? **They are "messy," and they take work.**
- What did the youth pastor say about social media? **It shouldn't take the place of face-to-face interaction.**

Topic 1—A Healthy Society, Parts 1–2

Lesson Background

What makes a healthy society? Is it the quality of the schools? The crime rate? The number of suicides? The job opportunities? Or are there multiple factors that contribute to the health of society?

From a biblical Christian perspective, there are three major parts for building a lasting social order—the family, the church, and the state. Atheistic worldviews reject the idea that human beings are made in God's image, so they reject the idea that individuals have inherent worth. The value of individuals depends on what they can contribute to society.

Three leading atheistic views are secularism, Marxism, and postmodernism. Each views society in a slightly different way, yet all deny God's design for people to live in community.

Instruction P C

- 2 To introduce the topic of sociology, display **PS 7.1A Healthy Society Scale**. Have students write each indicator from the left-hand column on a piece of paper. Go through each item, asking students to quickly rank their perception of health or lack of health for each topic on a scale of one to five. Explain that it is not necessary to know a lot about each topic; this survey is just an opinion. Have each student compute his or her overall average by adding up the numbers written for each indicator, and then dividing by 10. Collect the papers for a discussion on Day 3.

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- 3 Read *Parts 1 and 2* in *Topic 1—A Healthy Society* (ST pages 85–87).
- 4 Inform students that there are a variety of beliefs about human communities. Worldviews that leave God out of the picture depend on human beings to regulate society. We know that human beings cannot make ethical or moral choices perfectly because all people have a sinful nature.

Note: Emphasize that a secular worldview is not the same as a postmodern worldview. Although both deny the existence of God, secularism does not fault religion for society's ills, nor does it oppose religion. Secularism views human beings as rational and truth as what is reasonable. Postmodernism is opposed to any group that lays claim to knowledge of absolute truth and sees religion as an evil in society.
- 5 Read **Ephesians 4:3–4** and discuss the reasons Paul called the Ephesians to live in peace with one another. Inform students this is their memory verse.
- 6 Distribute **BLM 7.1A Sociology Paragraph** assignment to each student. Read the instructions and inform students the rough draft will be due on Day 5. The final paragraph is due on Day 8.
- 7 Assign **SW 7.1 Getting Started and Topic 1, Parts 1–2** for students to complete in class, for homework, or use for class discussion.

Day 2

Student Text pp. 87–89 Student Workbook pp 69–70

Topic 1—A Healthy Society, Part 3 and Topic 2—The Family, Parts 1–2

Lesson Background

The family is one of the basic institutions of society. A person's worldview determines how he or she views the family. Secularism holds that there is no universal, absolute model for the family; it is a matter of individual choice or social agreement. Adults should be able to form whatever type of relationship they believe works best for them and to raise children as they see fit. Marxism teaches that the traditional family is an unnecessary holdover from capitalism and that children should be raised and educated by the state. Postmodernism denies the existence of truth; it is suspicious of any worldview, including Christianity, that claims to know how the world actually is. Postmodernism holds that all family arrangements are as good as the next.

The biblical Christian worldview claims that God created the world and designed traditional marriage as the optimal institution for raising healthy children (Genesis 1:28, 2:23–25). The primary family unit comprises a husband, a wife, and their children—although this structure may be altered through death, divorce, or infertility. Traditional marriages have been the backbone of civilization and are good for society. They provide a multitude of benefits, including better health, greater safety, more wealth, better outcomes for children, and more.

ENRICHMENT

- Have students obtain a copy of their church's newsletter or bulletin. Highlight activities in which your church is involved in your community. Find out if teens are permitted to volunteer for community outreach, and, if so, when is the next opportunity.
- Have students find out who represents your community in your state congress or senate. Have them write a letter to this person to express their views about a current local issue, such as smoking or vaping among teens. Make sure each student explains that he or she is a Christian and cares about your community. Review each letter before mailing.
- Show the following videos for further worldview discussion: *What Role Does Religion Play in Society?* (Myers, 3:51); *Why Should Religion Play a Role in Society?* (Stonestreet, 3:20); *Is Feminism Good or Bad for Society?* (Stonestreet, 3:46); and *Can We Maintain Hope in a Broken Culture?* (Stonestreet, 2:23).

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COMMENTS **C**

- **Topic 1:** Social media is neither good nor bad, but it can be a danger to our faith depending on how we use it or how often we use it. We know that we are *in* the world, but we are not *of* the world, and we should not lower our standards of moral behavior when posting or reading material on social media. Unfortunately, Christians can become addicted to social media and become more invested in their virtual lives than their real lives. Students can spend more time on social media and texting than in study or in developing genuine, long-standing relationships with their peers.
- **Topic 3:** The biblical Christian worldview affirms that the nuclear family is a type of God’s master plan for human beings. If the family breaks down, the nation breaks down, and the purpose and potential for humankind breaks down. God is not an impersonal force, but Trinity—Father, Son, and Holy Spirit—a “family” of perfect love. Supporting and defending the family must be a primary calling for the church.

Instruction

- 1 Review Topic 1, Parts 1 and 2. Read *Part 3—Two Approaches in Topic 1* (ST page 87). Emphasize the definition of *secularism*.
- 2 Read *Parts 1 and 2 in Topic 2—The Family* (ST pages 87–89). Remind students that just as there are atheistic worldviews about society in general, there are atheistic worldviews about the family. Explain that a “neurotic climate” is the view that those who believe in traditional roles of marriage and child-rearing have a distorted (neurotic) perception of reality, and they have imposed this reality on others.
- 3 Display **PS 7.2A Atheistic Worldviews**. Ask students if they can identify which of the images represents Marxism, secularism, and postmodernism. Point out that it is not always easy to determine a difference in how these worldviews are practiced. However, all three worldviews leave out the crucial ingredient for a healthy society: God. Also note that while these atheistic worldviews promote various nontraditional family arrangements, this does not mean that all the people in alternative family arrangements are atheists. For example, many LGBTQ people hold to some form of theistic beliefs.
- 4 Assign **SW 7.2 Topic 1, Part 3 and Topic 2, Parts 1–2** for students to complete in class, for homework, or use for class discussion.

Day 3

Student Text pp. 89–90 Student Workbook pp. 71–72

Topic 2—The Family, Part 3

Lesson Background

Sadly, God’s design for the family as a husband and wife and their children is denied by those in society who want to change the definition of marriage and family; they see it as outdated. Many believe that people should be free to pursue the relationships and sexual involvement they desire. Messages contradicting traditional Christian teaching are taught in public schools and popular culture through movies, TV shows, music, games, and social media. Some secular humanists seek also to oppose parents’ authority in educating children, preferring to give authority to the state. This results in classes teaching evolutionary theory as fact, homosexuality as perfectly normal, and safe-sex practices instead of abstinence and self-control. Because of this atheistic influence, many Christian parents prefer to homeschool or enroll their children in a private Christian school where their values will be affirmed.

Instruction **P**

- 1 Show students a stethoscope. Ask: What’s a stethoscope used for? Can the stethoscope provide information to its user? What kind of information can it provide? Can the stethoscope make a diagnosis? Why not? Who makes the diagnosis? What information does a medical provider use to determine a diagnosis?

Relate this discussion to the diagnosis of a healthy society. Review the average rankings from students’ papers on Day 1. Ask students how a less-than-perfect rating

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is symptomatic of poor societal health. What do you think will happen to the health of society if the trend continues? Do you think society has changed? How?

- 2 Read *Part 3—Christian Values under Attack* in *Topic 2* (ST pages 89–90).
- 3 Display **PS 7.3A The Worldview Tree**. Allow students to take turns reading the text. Stop at each dark bold question and challenge students to discuss the answer. Use **BLM 7.3A Worldview Tree Answer Key** to guide students to the correct answers.
- 4 Assign **SW 7.3 Topic 2, Part 3** for students to complete in class, for homework, or use for class discussion.

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Day 4

Student Text pp. 91–93 Student Workbook pp. 73–74

Topic 3—The Church

Lesson Background

The church is commanded to share the good news and make disciples (Matthew 28:19–20). A healthy local church is intended to model love for God and for others to society (John 17:23); its members are to be salt and light in the world (Matthew 5:13–16). This is something the church has done with varying degrees of success throughout history. When the church was born, Roman civilization had brought peace to much of the world. But when the Roman Empire fell, chaos reigned in Europe for centuries. The church kept the spark of civilization alive. It organized hospitals, orphanages, and schools and helped people in many ways. Gradually, it gained respect and authority, and its influence now extends throughout the world.

Christians are citizens of the land where they are born or naturalized (Acts 21:39), but they are also citizens of heaven (Philippians 3:20). They have a civic responsibility to be good citizens, and a spiritual responsibility to be worthy ambassadors of the kingdom of God (2 Corinthians 5:20). This means that even as they seek to serve others (Mark 10:44–45, Galatians 5:13), whether in ordinary life or by taking on responsibilities in government, they must obey God rather than human authorities (Acts 5:29).

Instruction **P** **C**

- 1 As a review in advance of reading the next topic, distribute a copy of **BLM 7.4A What Is the Church?** to each student. As a class (or independently) direct students to complete BLM 7.4A. Briefly discuss students' responses to the questions.
- 2 Read *Topic 3—The Church* (ST pages 91–93).
- 3 Display **PS 7.4A Family, Church, and State**. Read and discuss the roles of the family, church, and state.
- 4 Assign **SW 7.4 Topic 3** for students to complete in class, for homework, or use for class discussion.

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Day 5

Student Text pp. 94–96 Student Workbook pp. 75–76

Application Story: The Dog Park

Instruction **P**

- 1 Have students gather in groups of four or five. Challenge them to list the main ideas taught in Lesson 7 without looking at their textbook. After a few minutes, have groups share their responses. List them on the board. (A complete list should include sociology, secularism, Marxism, postmodernism, the family, the church, and the state, atheistic worldviews of society, and atheistic views of the family.)
- 2 Have students remain in their group. Read *The Dog Park* (ST pages 94–96). Direct students to discuss and complete the exercises on **SW 7.5 The Dog Park**. After about 10–15 minutes, use the answer key for SW 7.5 at the end of Lesson 7 to guide students to understand the correct answers. For further discussion of the story, use **BLM 7.5A The Dog Park**.
- 3 Have students turn in their rough draft for the **Sociology Paragraph** assignment.

Day 6

Student Text pp. none Student Workbook pp. 77–78

Video Interviews

Lesson Background

In this lesson, students will view four interviews of various Christian educators and authors. Each expert answers a specific worldview or apologetics question. These videos will allow students to expand their knowledge and provide biblical answers to thought-provoking questions. The following videos will be used in today's lesson:

1. What Role Does Family Play in Society? (Marshall, 1:28)
2. Should Christians Use Social Media to Discuss Beliefs? (McDowell, 2:00)
3. How Does Christianity Elevate Women? (Sharp, 4:47)
4. Did God Only Create Two Genders? (Stonestreet, 5:44)

Instruction **P**

- 1 Have students complete **SW 7.6 Video Interviews** while watching the videos. Play the videos in the order listed above. Before each video, direct students to read the questions associated with that particular video so they know what to listen for. After the video has been shown, students should write their answers to the questions independently. It may be necessary to play a video more than once. There are approximately 14 minutes of videos.
- 2 After all the videos have been played and students have completed the exercises, discuss the answers together as a class.

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Note: Some of the topics call for mature and sensitive discussion, and you may wish to counsel students who have questions outside of class time.

NOTES

3 If time allows, ask the following questions:

Discussion Questions

- What do statistics tell us about children growing up without the benefit of two parents who are married? **These children are five times more likely to grow up in poverty.**
- Should Christians care about restoring broken family relationships? **Yes. The family is the basic unit of society, and it's important that families remain intact if possible.**
- Is it okay for Christians to use social media? **Yes. Social media is an effective platform for Christians to share their beliefs.**
- Is there anything Christians should avoid when using social media? **Yes. They should avoid name-calling and any behavior that is not generous or gentle.**
- How should Christians talk about their faith on social media? **They should always speak the truth, know what they believe, and never resort to name-calling or personal attacks.**
- How did Jesus break the rules of his society? **He spoke to the Samaritan woman and affirmed Mary's right and privilege to hear and learn God's Word.**
- Is gender a social construct or a biological reality? **Gender is a reality. We cannot just decide to be male or female. Our gender is a biological fact of life.**

4 Inform students they will have a quiz at the start of the next day's lesson.

Day 7

Class Activity: Foundations for Society

Instruction **P**

1 Distribute **BLM 7.7A Learn to Discern Quiz** to students and allow time for them to complete the quiz. Collect to assess students' understanding. Discuss the answers.

Class Activity: Foundations for Society

- Form groups of four or five students. **Distribute BLM 7.7B Foundations for Society** to each group. Have groups complete the activities and report their ideas to the class.

Note: Make sure students understand that God's plan for marriage is a lifelong union of one man and one woman. Tragically, due to sin, some marriages end in divorce. Be

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sensitive to the fact that a growing number of students do not come from an ideal home environment. Help students understand the difference between God's original, ideal, design and the reality of living in a fallen, broken world. Just because a student does not have the ideal family situation does not mean that he or she cannot overcome, through Christ's power, that deficit. God often uses extended family members and the church as means to help children and youth to develop personally and spiritually. On the other hand, we should not go to the opposite extreme by saying that all types of living situations are equal. There are definite advantages to a two-parent family, which is evidence of God's original good design.

- 2 Time permitting, have students break into groups of two and pair share what they have learned about sociology in this lesson.
- 3 Remind students that the **Sociology Paragraph** assignment is due on Day 8.

Day 8

Test

Display **PS Lesson 7 Worldview Summary** to help students prepare for the test. Use **BLM Test 7** as a student performance assessment. Have students turn in their assignment from **BLM 7.1A Sociology Paragraph**. Have students begin reading Lesson 8.

Name _____ Date _____

Getting Started and Topic 1, Parts 1–2 **7.1**

1. Write your memory verse and reference. Ephesians 4:3–4 will vary according to Bible version used.
2. Read the sentences below and check those that best define *sociology*.
 - Sociology is the study of why people think and act as they do.
 - Sociology is the study of human societies and institutions.
 - Sociology is looking at how people function in group settings.
 - Sociology is a set of rules for human interactions.
3. Write the following in the order they would naturally develop beginning with the smallest in number: **families, tribes, individuals, nations, villages.**
 - individuals
 - families
 - villages
 - tribes
 - nations
4. What are the three key building blocks of society?
 - family
 - church
 - state or nation
5. Check the "vital signs" that might indicate the health of a society.

<input checked="" type="checkbox"/> divorce rates	<input checked="" type="checkbox"/> civil rights or racism	<input checked="" type="checkbox"/> suicide rates
<input checked="" type="checkbox"/> violent crimes	<input type="checkbox"/> number of sports stadiums	<input checked="" type="checkbox"/> influence of charities
<input checked="" type="checkbox"/> quality of education	<input type="checkbox"/> quality of news reports	<input type="checkbox"/> number of people

Categorize each statement according to the worldview it represents.

	Secularism	Marxism	Postmodernism
6. Society can be perfected through communism.		<input checked="" type="checkbox"/>	
7. There is no truth, and those who claim there is are wrong.			<input checked="" type="checkbox"/>
8. The problems of society can be solved through reason.	<input checked="" type="checkbox"/>		
9. People who say there is absolute truth should be opposed.			<input checked="" type="checkbox"/>

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7.1 Getting Started and Topic 1, Parts 1–2, continued

10. Write **S** next to statements that describe secularism, **C** next to statements that describe Christianity, and **M** next to those that describe Marxism.
 - S Religion should have no say in how society is run.
 - S People can control society through reason.
 - M Society makes us who we are.
 - C Human beings are not inherently good and cannot govern through reason alone.
 - M Society will advance as socialism becomes more and more communistic.
11. Read the scenario. Answer the question.
A postmodernist is on a university campus. A Christian speaker is sharing the view that abortion is morally wrong. This view is contrary to the postmodernist, who does not view abortion as wrong. What might the postmodernist say to the speaker? Possible answer: Your views are wrong because there is no absolute truth or absolute right or wrong. I believe that abortion is not wrong, and there is no reason for you to declare that it is wrong. Right and wrong are whatever people want them to be.
12. What does the biblical Christian worldview say is really the problem with people and societies? What event brought discord into the world? Sin is the problem with society. The fall ushered sin into the world. 
13. Read Romans 1:16 and 2 Corinthians 5:17. What does Paul say is the only solution for our broken society? The only way human beings can fix a broken society is by fixing themselves first. They must become new through faith in Christ.
14. Reflection Question: What are some ways Christians can influence society for the better?
Answers will vary.

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WALKING IN TRUTH™



Christianity in Action

STUDENT WORKBOOK



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Samples reduced; not actual size

Student Workbook

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Name _____ Date _____

Getting Started and Topic 1, Parts 1–2

7.1

1. Write your memory verse and reference. _____

2. Read the sentences below and check those that best define *sociology*.

- a. _____ Sociology is the study of why people think and act as they do.
- b. _____ Sociology is the study of human societies and institutions.
- c. _____ Sociology is looking at how people function in group settings.
- d. _____ Sociology is a set of rules for human interactions.

3. Write the following in the order they would naturally develop beginning with the smallest in number:
families, tribes, individuals, nations, villages.

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

4. What are the three key building blocks of society?

- a. _____
- b. _____
- c. _____



5. Check the “vital signs” that might indicate the health of a society.

- | | | |
|----------------------------|---------------------------------|------------------------------|
| _____ divorce rates | _____ civil rights or racism | _____ suicide rates |
| _____ violent crimes | _____ number of sports stadiums | _____ influence of charities |
| _____ quality of education | _____ quality of news reports | _____ number of people |

Categorize each statement according to the worldview it represents.

	Secularism	Marxism	Postmodernism
6. Society can be perfected through communism.			
7. There is no truth, and those who claim there is are wrong.			
8. The problems of society can be solved through reason.			
9. People who say there is absolute truth should be opposed.			

7.1 Getting Started and Topic 1, Parts 1–2, continued

10. Write **S** next to statements that describe secularism, **C** next to statements that describe Christianity, and **M** next to those that describe Marxism.

- _____ Religion should have no say in how society is run.
- _____ People can control society through reason.
- _____ Society makes us who we are.
- _____ Human beings are not inherently good and cannot govern through reason alone.
- _____ Society will advance as socialism becomes more and more communistic.

11. Read the scenario. Answer the question.

A postmodernist is on a university campus. A Christian speaker is sharing the view that abortion is morally wrong. This view is contrary to the postmodernist, who does not view abortion as wrong. What might the postmodernist say to the speaker? _____

12. What does the biblical Christian worldview say is really the problem with people and societies? What event brought discord into the world?



13. Read Romans 1:16 and 2 Corinthians 5:17. What does Paul say is the only solution for our broken society?

14. Reflection Question: What are some ways Christians can influence society for the better?

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Name _____ Date _____

Topic 1, Part 3, and Topic 2, Parts 1–2

7.2

1. Does every human being have inherent worth or is our value only as a member of society?

2. There is a saying that “the family is the backbone of society.” Do you agree or disagree? Explain.

3. Do atheistic worldviews agree on the function of the family? Why do you think their views differ?

Write **secularist**, **Marxist**, or **postmodernist** on the line depending on how the worldview interprets marriage.

4. _____ It is an outdated religious belief.
5. _____ Claiming marriage is one man and one woman devalues all others.
6. _____ It is no longer necessary for raising children—the state will take over.

Check the column that best reflects the view of the speaker.

7. “I don’t think there is any absolute truth in how a family should be formed. Family is what you want it to be.”
8. “State-run preschools and schools take the place of the family.”
9. “When you say the traditional family is the only true family, you limit all other types of families.”
10. “The traditional family is out of date.”

Secularism	Marxism	Postmodernism

11. Explain the Christian worldview’s claims about traditional marriage.



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7.2 Topic 1, Part 3, and Topic 2, Parts 1–2, continued

12. Check qualities of marriage that are part of God's design.

- | | | |
|---|---|--|
| <input type="checkbox"/> one man and one woman | <input type="checkbox"/> one flesh | <input type="checkbox"/> lasts a few years |
| <input type="checkbox"/> three or more partners | <input type="checkbox"/> ends in divorce | <input type="checkbox"/> nurtures children |
| <input type="checkbox"/> begins with love | <input type="checkbox"/> two male parents | <input type="checkbox"/> is a contract |

13. List three things that may change a family from God's original design.

- a. _____
- b. _____
- c. _____

Choose the best answer(s) for each question.

14. Which are true of marriages and families patterned after God's original design?

- | | |
|---|--|
| <input type="radio"/> Family members always get along. | <input type="radio"/> Married people live longer. |
| <input type="radio"/> There is no benefit to society. | <input type="radio"/> The state has an easier time raising children. |
| <input type="radio"/> Taxes go up to support education. | <input type="radio"/> Married parents provide a loving environment. |

15. What happens to society when the traditional family disintegrates?

- | | | |
|---|--|---|
| <input type="radio"/> Nothing happens. | <input type="radio"/> People live longer. | <input type="radio"/> People are happier. |
| <input type="radio"/> Civilization begins to erode. | <input type="radio"/> Children are physically and emotionally healthier. | |

16. What are benefits of marriage?

- health happiness arguments partnership a loving relationship

17. Which are societal benefits from the traditional family?

- less poverty
- less government
- less education
- less crime and violence

18. Reflection Question: If traditional marriages and families bring blessings and benefits to society, why do you think atheistic worldviews oppose God's plan for marriage and family? _____

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Name _____ Date _____

Topic 2, Part 3

7.3

1. Despite positive benefits of traditional marriage and family, both have been under attack for decades. Check the reasons why marriage and family have been threatened.

- _____ a. Atheistic worldviews see marriage as outdated.
- _____ b. There are legal pressures to change the definition of marriage.
- _____ c. God's plan for marriage has not changed.
- _____ d. The media portrays marriage as restricting sexual freedom.
- _____ e. Public schools teach that homosexuality is a legitimate lifestyle.
- _____ f. Students are given condoms and advised on their use.
- _____ g. Young women are instructed about how to get abortions without parental consent.
- _____ h. Christians teach God's Word as it relates to marriage and family.

2. The family is being delegitimized in many ways. List five sources of negative messages about the traditional family.

- a. _____ b. _____
- c. _____ d. _____
- e. _____

3. Whose responsibility is it to educate children about sex, marriage, and the family—the public schools' or the parents'? Explain your answer. _____

4. Read Deuteronomy 6:6–7. When and where should parents teach values to their children?

5. Read Psalm 78:5–6. Answer the questions.

- a. Who established laws or precepts to govern society? _____
- b. Who is responsible for teaching these things to children? _____
- c. If parents pass on God's design for the family to their children, what will their children do?

- d. Do you think parents need to partner with schools to teach children, especially regarding sex education? _____



Student Workbook

LESSON 7

7.3 Topic 2, Part 3, continued

6. Who has the God-given authority for the family? _____
7. What might happen if the state assumes control over the family, and God is no longer in the picture?
- _____
- _____

Check the column that best represents the speaker's worldview.

	Humanism	Christianity
8. "Parents have the authority over their children's education."	<input type="checkbox"/>	<input type="checkbox"/>
9. "Religious morality and values should not be taught in sex-ed classes."	<input type="checkbox"/>	<input type="checkbox"/>
10. "The state does a better job of educating children than do parents."	<input type="checkbox"/>	<input type="checkbox"/>
11. "Children need to be taught responsible behavior by their parents."	<input type="checkbox"/>	<input type="checkbox"/>

12. Fill in the circles of the values or understandings godly parents should teach children.
- | | | |
|--|--|---|
| <input type="checkbox"/> commitment in marriage | <input type="checkbox"/> sexual freedom | <input type="checkbox"/> respect for others |
| <input type="checkbox"/> healthy boundaries for dating | <input type="checkbox"/> God's plan for children | <input type="checkbox"/> responsible behavior |
| <input type="checkbox"/> avoiding sexual temptation | <input type="checkbox"/> modesty and decency | <input type="checkbox"/> God's plan for sex |
| <input type="checkbox"/> sexual purity | <input type="checkbox"/> society's standards | <input type="checkbox"/> God's view of marriage |

13. Why is it important that parents take the lead role in educating their children about sex, dating, and marriage?
- _____
- _____



14. Reflection Question: Why is it important for Christian parents to have not just one conversation about sex, but an ongoing dialogue with their child about right and wrong?
- _____
- _____
- _____
- _____

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Name _____ Date _____

Topic 3 7.4

1. How is the word *church* used in the Bible? How is it misunderstood today? _____
- _____



2. Is the church just a clubhouse for Christians? Why or why not?
- _____
- _____

3. Does the church have a specific mission? If so, what is its mission? _____
- _____

Mark the column that shows the true role of the church.

	What the Church Should Be	What the Church Should Not Be
4. A social club for Christians	<input type="checkbox"/>	<input type="checkbox"/>
5. The Body of Christ	<input type="checkbox"/>	<input type="checkbox"/>
6. Just a building where believers meet	<input type="checkbox"/>	<input type="checkbox"/>
7. A place for a wedding or funeral	<input type="checkbox"/>	<input type="checkbox"/>
8. The primary channel God uses to share the good news and make disciples	<input type="checkbox"/>	<input type="checkbox"/>

9. Fill in the circles in front of the signs of a healthy church.
- | | |
|--|--|
| <input type="checkbox"/> It provides a context for believers to worship God. | <input type="checkbox"/> It helps people grow as disciples. |
| <input type="checkbox"/> It teaches people about their need for a Savior. | <input type="checkbox"/> It has little concern for the community. |
| <input type="checkbox"/> It assists believers to grow spiritually. | <input type="checkbox"/> It provides entertainment on Sundays. |
| <input type="checkbox"/> It is only a nice place for a wedding. | <input type="checkbox"/> It provides an example of true community. |
| <input type="checkbox"/> It is frequently empty and unused. | <input type="checkbox"/> It does little to reach nonbelievers. |

10. Reflection Question: Should the church minister to its neighboring community or only support overseas missions? Explain. _____
- _____

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7.4 Topic 3, continued

11. What was the church's role during the Dark Ages? _____
- _____
- _____
12. List four innovations that were developed or improved during the Dark Ages because Christians believed that God gave them the capacity to reason and an obligation to improve society.
- a. _____ b. _____
- c. _____ d. _____
13. How did Christians such as Carey, Wilberforce, and Kuyper make a difference in society?
- _____
- _____
14. Read Matthew 5:13–16. Explain what Jesus meant by being salt and light to the world.
- _____
- _____

Complete the sentences.

15. Because Christians are citizens of their native land and of heaven, they have what is known as _____.
16. Christians are to _____ the laws of the government in their country unless those laws defy God's laws.
17. Paul tells us to _____ for our civil leaders.
18. Government leaders are _____ by God.
19. The _____ of citizens include paying taxes, respecting the laws and rights of others, and defending the country when necessary.
20. Pastor Tony Evans declares that the church is called out to be part of a spiritual legislative body with the task to enact heaven's _____ in a society that is largely controlled by those opposed to God.

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Name _____ Date _____

The Dog Park 7.5

1. Have you ever owned a pet that needed training? How did you accomplish that training? How is the training of a pet similar to how we are as God instructs us? _____
- _____

2. Dogs run in packs. In this story, each human is the dog's alpha, or the master. How is this like a human family? How is it different? _____
- _____

3. If a dog pack is similar to a human family, then the dog park represents society. In what ways is it like a human society? In what ways is it different? _____
- _____



4. A dog park has certain rules that govern it. What are some of the rules that govern our society? Why are laws important and necessary? What would happen to society if people were free to choose their own laws? _____
- _____
- _____

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Student Workbook

LESSON 7

7.5 The Dog Park, continued

5. In the story, Helga was abused by her master's mate. When we lack moral training, it is often the weakest who suffer. This is especially true of those within the family. Why do you think that is? Why do people often hurt those closest to themselves? _____

6. The "special place" that Helga's master went to each week was church. What kind of impact did church (faith in Christ) have on her master, and eventually on her master's mate? What is it about the gospel that has such a profound effect on a person? _____

7. The rottweiler, Thor, gets attacked by another dog. Helga mentions that the dog is "wild." What is it about human nature that makes us "wild"? How do parents train their children to make them "civilized"? How does it impact society? _____



8. Governments put laws in place to control human "wildness." Although these laws are vital to a peaceful society, why do they ultimately fail to change the human heart? _____

Name _____ Date _____

Video Interviews 7.6

What Role Does Family Play in Society?

1. It's critically important that we consider the role of the _____ in restoring a flourishing society.
2. How does marriage protect children? _____
3. A child born outside of marriage is _____ times more likely to experience poverty.
4. Data is not _____. A child's life can be changed.
5. All of us, in some shape or form, suffer from some kind of _____ poverty.
6. We need to be concerned with the reestablishment of relationships and the most fundamental relationship is that of the _____.

Should Christians Use Social Media to Discuss Beliefs?

7. We must communicate in an _____ manner.
8. What problems frequently arise with social media? _____
9. Why does the speaker encourage Christians to use social media anyway? _____
10. Why is it important for Christians on social media to know what they believe and why they believe it? _____
11. What should characterize Christians on social media? _____
12. What should Christians not do on social media? _____
13. We have a great responsibility to speak _____ and to be willing to _____.

7.6 Video Interviews, continued

How Does Christianity Elevate Women?

14. What two things should people consider in answering this question? _____
15. How were women treated in first-century Judea? _____
16. Why was it countercultural for Jesus to speak to the Samaritan woman? _____
17. How did Jesus treat women? _____
18. Why did Jesus say Mary chose "the one thing that is necessary?" _____
19. What norms did Jesus break when he accepted Mary as a student? _____
20. What does the Bible teach about women? _____

Did God Only Create Two Genders?

21. How does Genesis introduce the two genders? _____
22. Two _____ are essential for God's plan for human beings to fill the earth.
23. Was God's decision to create both a man and a woman a random decision? Why or why not? _____
24. What does the Bible say about a man and woman when they are joined in marriage? _____
25. What potential do heterosexual relationships that same-sex relationships do not? _____
26. Is gender a social construct? Why or why not? _____

WALKING IN TRUTH™



Christianity in Action

STUDENT TEXTBOOK



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Samples reduced; not actual size

Sociology Lesson 7

Getting Started—Dumb Idea?

“That’s a dumb idea,” Emma said in response to the youth pastor’s suggestion.

“What would our friends think?” Sarah asked.

Other kids chimed in, but no one in the group of 20 or so teens seemed in favor of the experiment. Going off social media for a week would be social suicide!

“I’m not saying abandon your friends,” the youth pastor clarified. “All I’m saying is talk to them in person for a week. Spend more time with your families instead of staring at a screen.” He waved his hand around the room. “Hang out with each other. Go to the mall or a movie. Use your eyes when you talk with someone, not your thumbs.”



“It’s quicker to do things online,” Emma said.

“And easier,” Sarah added.

The pastor nodded. “Relationships can be messy. They take work. They can’t be reduced to 140 characters or six-second videos. Besides, it’s too easy to hide behind screens and not share your true selves. You can have a thousand friends ‘following’ you and still be lonely.”

No one spoke, as the words hit close to home.

“God made us for relationships,” the pastor went on. “From the beginning he said it wasn’t good for humans to be alone. That’s why we’re born into families. That’s why we need to be involved in a church family. That’s why you’re part of this youth group.”

“I’m here because my parents make me come,” Bruce said.

Everyone laughed.

“We’re glad they do,” the pastor said. “You’re a lot of fun. We would miss you if you stopped coming.” He looked around the group. “We need each other. I need you. All I’m asking is that we concentrate more on being present for seven days.”

A few of the kids were nodding now.

“There’s a place for social media,” the pastor said. “But it shouldn’t take the place of face-to-face interaction.”

“Can I quote that?” Bruce asked.

The pastor smiled. “That depends on what the group decides to do. Are you ready to vote?”

Student Text

LESSON 7

People in Community

In the last lesson, we looked at psychology, the study of how individuals think and behave. Here we will look at **sociology**, which is *the study of human societies and institutions*. Society is people coming together in community. It is what humans have always done.



Most people naturally want to be around other people. That's why we get together for almost any reason: holidays and special occasions, concerts and sporting events, family reunions and parties; the list is endless. When we're not together, we're constantly reaching out to others through calls, texts, emails, chat rooms, and the like.

We're made for human relationships. It's how God designed us from the beginning. One of the first things he said after creating Adam was, "It is not good for the man to be alone. I will make a helper who is just right for him" (Genesis 2:18). Then God told the couple, "Be fruitful and multiply. Fill the earth and govern it" (Genesis 1:28). And looking ahead to when this would happen, he told them to start new families from existing ones, "This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one" (Genesis 2:24).

Couples expand into families. Families join into tribes. Tribes merge into societies. At each level we have to learn how to get along. We have to maximize the benefits of being together and minimize the dangers. That's what sociology is all about—how individuals behave in society.

Scripture talks about three key building blocks of society—the family, the church, and the state, or government. Each has a different role to play in how we get along.

1. Family: Where we all start out. It is meant to be a place of love and learning how to get along with others.

2. Church: The family of God united through faith. It is the physical body of Christ carrying on his ministry in the world.

3. State: God-ordained protector of God-given rights, such as life and liberty.



We will explore the first two of these social institutions—family and church. We will touch on the third by looking briefly at a Christian's dual citizenship. In this lesson, these key questions will be addressed:

What makes for a healthy society?

Are the traditional institutions of marriage and family outdated?

What role should the church play in society?

Sociology

The study of human societies and institutions

Student Text

LESSON 7

Topic 1—A Healthy Society

“What makes for a healthy society?” This is a question every worldview must address.



A physician can check certain vital signs to determine if a patient is healthy. She will measure bodily functions like temperature, pulse, blood pressure, and oxygen level. If any of these are outside the normal range, there is cause for concern.

As with individuals, societies have certain vital signs that show how healthy they are. Cultural vital signs include: crime rates, divorce rates, substance abuse, sexual promiscuity, babies born out of wedlock, homelessness, suicides, education, civil rights, racism, voter turnout, and the influence of charities, among others.

Part 1—Atheistic Worldviews

If we don't score very well as a society, whose fault is it? And whose responsibility is it to improve our health? Different worldviews have different ideas about the source of our problems and their cure.

Atheistic worldviews are materialistic (only matter exists) and naturalistic (all that happens is the result of natural causes). These worldviews reject the idea that human beings are made in God's image. They don't have a solid basis on which to say that every human has inherent worth, or certain rights and responsibilities. Instead, they purport that our value comes from what we can do. Moreover, they teach our thoughts and actions are determined by our genetic makeup and our cultural environment.



Because there is no God, there are no absolute standards. Humans have no ultimate purpose. Here's a glimpse at what the three leading atheistic worldviews mentioned in other lessons teach about sociology.

Secularism professes that there is no universal, absolute standard for human behavior. Concepts such as right, wrong, normal, good, and bad refer to things that people have decided to agree on. What seems right is not the result of the image of God within us

but is simply what we have picked up from society as being right or what we think will make us happy. When it comes to personal and public problems, human reason has the solutions, not God. Secularism isn't opposed to religion; it just doesn't believe that religion should have a say in how society is run. People should have the freedom to practice religion privately, but religion shouldn't be used to shape public standards and policies.



Marxism is firmly rooted in Darwinism. It sees humanity as evolving biologically and socially. Society needs to move beyond socialism and then eventually to a “communist” utopia. Marxists believe that once communism is achieved, religion will disappear, socioeconomic classes will melt away, government will no longer be necessary, and everyone will own everything in common. Our meaning and purpose don't come from God but from our collective struggle to bring about this communist utopia. One of the founding fathers of communism, Karl Marx, said, “It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness.”¹ In other words, society makes us who we are; it shapes our morals and desires.

Student Text

LESSON 7

Postmodernism denies the existence of absolute truth, teaching that when worldviews claim to know the truth, death and destruction inevitably follow. Postmodernists cite the thousands of Christians and Muslims who died in the Crusades fighting for their version of the truth, and, in the last 100 years, the tens of millions who died because of Marxists trying to bring about communism. Postmodernism teaches tolerance of all personal beliefs and sees religion, especially Christianity, as intolerant. In a postmodern world, everything possible becomes permissible, everything permissible becomes desirable, and everything desirable becomes normal.



Part 2—The Christian Worldview

In stark contrast to these worldviews, Christianity says sin is the problem with people and societies. The answer to this problem is the grace of God and the power of Jesus Christ. It is in him that we find the only real hope for health and wholeness.

The Christian worldview teaches that humans are made in God's image and that he gave us free will. This was evident in the freedom to disobey him that was present from the beginning (Genesis 3). If we have free will, then we are responsible for our actions. We must face the consequences of our ideas and actions. We can't blame society. As one author put it:

If man's behavior were somehow conditioned by genetic code or social externals, then no just judge could blame him for the evil he commits. But Scripture teaches unequivocally that God blamed Adam and Eve for succumbing to the temptation to disobedience and punished them accordingly.²



The "fall" of Adam and Eve brought discord into the world. Harmony with God, ourselves, others, and nature was knocked out of sync. The result is that instead of reflecting God's love, we consistently break his two greatest commandments: to love God with all our heart, soul, mind, and strength; and to love others as ourselves (Luke 10:27).

Our relationships with God and others are broken and in need of healing. This is also true of the societies we form. But this doesn't mean Christians should have a negative view of society. In fact, Christians have the most cause to be hopeful because of the redemptive work of Jesus Christ. His power is greater than the power of sin.

"For I am not ashamed of this Good News about Christ," declared the apostle Paul. "It is the power of God at work, saving everyone who believes—the Jew first and also the Gentile" (Romans 1:16). The Bible declares that through God's grace we are made new: "This means that anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun" (2 Corinthians 5:17).

Those who have been made new should not only be able to live better lives; we should help create better societies. We are not to hide our light under a basket but, "instead, a lamp is placed on a stand, where it gives light to everyone in the house. In the same way, let your good deeds shine out for all to see, so that everyone will praise your heavenly Father" (Matthew 5:15–16).

Student Text

LESSON 7

Worldviews that fail to understand the image of God in humankind, or our sinfulness, aren't able to identify and address the true causes of social problems. This is why they end up with the wrong solutions. There is a definite connection between how a worldview sees who we are (psychology) and how it sees society (sociology).



Part 3—Two Approaches



We will examine two basic approaches to understanding society. The first approach, the one taken by atheistic worldviews, holds that social institutions are more important than individuals. This approach is championed by secularism. **Secularism** is an atheistic and materialistic worldview that advocates for a public society free from the influence of religion. It assumes that humans can be ethical and moral without God. It is based on human reason alone. Anything to do with God or the supernatural is rejected.

Secularism insists that since God does not exist, our ethics should be based on human experience and not based on supposedly divine revelation. We must rely on science and human reason to solve societal problems. While people only live for 70 or 80 years, societies last for centuries. Therefore, secularists reason that societies are more important than individuals.

A second approach to understanding society comes from monotheistic worldviews like Christianity. Based on the Bible, Christianity says that every human being has inherent worth as an individual, not just as part of a larger society. Each person has an eternal soul and is created in God's image. In God's view, societies are here just for a moment, whereas individuals are eternal. Moreover, it is the individual who has been granted authority and responsibility for shaping the larger society. However, this does not downplay the importance of sociology. We were created to be social beings. Just as God has perfect relationships within the Trinity, humans as His image-bearers were also created for relationships. We enter into the first, and most important, of those relationships at birth.

Secularism
An atheistic and materialistic worldview that advocates for a public society free from the influence of religion

Topic 2—The Family

The family is one of the basic institutions of society. However, not all worldviews see the traditional family in the same way. Atheistic worldviews have very different attitudes about family than the biblical Christian worldview.

Part 1—Atheistic View of the Family

What do the atheistic worldviews say about the traditional family?

Secularism denies that there is a universal, absolute model for the family. What people call a normal family is simply a matter of individual choice or social agreement. Secularism sees the traditional notions of marriage and family as relics of outdated religious beliefs. They don't really care if people practice their religion privately; they just don't want religion dictating how others should live. Limiting marriage to just two adults of the opposite gender is too restrictive for a modern secular society. Adults should have the freedom to pursue alternatives like cohabitation, open marriage, polygamous marriage, same-sex marriage, and the like. Adults should be allowed, even encouraged, to form whatever type of relationship they believe works best for them. And they should have the freedom to raise children within those alternative families however they see fit. One leading psychology professor even goes so far as to say, "Marriage and family life have been largely responsible . . . for today's prevailing neurotic climate . . . and it is precisely this climate that makes so difficult the acceptance of a different, healthier way of life."³



Marxism doesn't only want to abolish private property; the nuclear family must go as well. Marxists believe that the traditional family is an unnecessary holdover from capitalism. *The Communist Manifesto* says, "The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital."⁴ Traditionally, having and raising children has been one of the primary purposes of marriage. Under Marxism, the government assumes the burden of educating children. So, marriage is no longer a necessary condition for children. And once communism is reached, the collective is ultimately responsible for child-rearing. Adults are free to copulate with whomever they wish. Without the burden of children, marriage is no longer vital.



Postmodernism denies the existence of truth and is very suspicious of any worldview that claims to know how the world really is. Since Christianity claims to be true, postmodernism is opposed to it and its teachings that limit marriage and family. The Christian worldview claims that God created the world and designed traditional marriage as the optimal institution for raising healthy children. Postmodernism rejects this. There is no God, and there is no design for the family or optimal family for raising children. Anyone who claims that the best marriage is one man and one woman devalues all other marriage and family formations. Traditional marriages and families aren't better or worse than any other. There is no right way to view love, sex, marriage, and family in a postmodern world. As one postmodernist psychiatrist says, "The only sane foregone conclusion about any relationship is that it is an experiment."⁵ In other words, every marriage and family structure is just as good as the next.

Part 2—Christian View of the Family



The Christian worldview teaches that the family is the initial, and most vital, building block of society. When a man and a woman are joined together, they become "one flesh" (Genesis 2:24). This union is meant to last a lifetime, as Jesus affirmed: "But 'God made them male and female' from the beginning of creation. 'This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one.' Since they are no longer two but one, let no one split apart what God has joined together (Mark 10:6-9).

Christianity holds that the covenant of marriage and the institution of the family were ordained by God (Genesis 1:28, 2:23-25). They are designed to provide a loving environment that encourages mental, emotional, and spiritual growth. The basic unit has always been a husband, a wife, and their children. Although this structure may be altered through death, divorce, or infertility, these don't change the original family structure.



Scientific studies show that this family makeup is best for individuals and society. After surveying more than 130 studies, a leading professor of medicine concluded: "Married people live longer and generally are more emotionally and physically healthy than the unmarried."⁶

Traditional marriages have been the backbone of civilization. As one family researcher noted: "It can be demonstrated from history that no society has ever survived after its family life deteriorated."⁷ The traditional man-and-woman marriage is good for society. According to extensive research done by United Families International, traditional marriage leads to:

- Better health and greater longevity
- Less crime, less violence
- Safer homes
- Safer communities
- Less poverty, more wealth
- Better intimate relations
- Less substance abuse and addiction
- Less hardship and better outcomes for children
- Less government, lower taxes
- More happiness⁸

Part 3—Christian Values under Attack

Despite these and other positive benefits, the traditional view of marriage and family has been under attack for decades in our society. There are social and legal pressures to change the definition of marriage and family. This push comes from the people who see the traditional family as outdated, believing that it inhibits sexual freedom. Atheists say we are only animals after all, and sex is just a natural physical drive we should express any way we want.

Today, children in sex-education classes are taught that homosexuality is a perfectly natural lifestyle. Students are given condoms and advised to use them. Teenage girls are instructed on how to get abortions without parental knowledge or consent. Two prominent evangelicals once described such sex-ed programs as "a crash course in relativism, in immorality, and in anti-Christian philosophy."⁹

What is being taught in public schools reflects the messages in popular culture that promote sexual immorality. Movies, TV shows, music, and social media encourage every form of sexual activity and having children out of wedlock. It's not surprising that attempts to redefine marriage and family are pushed by supporters of moral relativism (the belief that there are no objective moral norms that apply to everyone).

Besides attacking the traditional definition of family, atheistic worldviews also oppose its role in educating children. In the Bible, we see God giving parents the job of passing on a spiritual heritage to their offspring: "And you must commit yourselves wholeheartedly to these commands that I am giving you today. Repeat them again and again to your children. Talk about them when you are at home and when you are on the road, when you are going to bed and when you are getting up (Deuteronomy 6:6-7).



Parents still have the ultimate responsibility for their children's education. But in a society that is deeply influenced by atheism, the state often claims greater authority over children than parents have. The state, not the family, controls what is taught in public schools. As a prominent American cleric writes,

"Any time you try to argue that someone, or some 'institution,' owns the family, you will end up viewing the family as just a human creation, a mere contract. If that's all it is, then there's no reason for the State not to violate it, just as it violates all sorts of private contracts. What principle is to prevent the State from taking a family's children, re-educating them, or breaking it up whenever it seems socially and politically expedient?"¹⁰



The US educational system has long been a target of atheists. They see it as the primary way to influence young people with their naturalistic belief system. As far back as 1930, humanist Charles Francis Potter wrote: "Education is the most powerful ally of Humanism, and every American public school is a school of Humanism. What can the theistic Sunday-schools, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching?"¹¹

Because of this atheistic influence, many Christian parents choose to teach their children at home or enroll them in private Christian schools. It is their way of seeking to pass on a godly heritage to the next generation:

"We will not hide these truths from our children; we will tell the next generation about the glorious deeds of the LORD, about his power and his mighty wonders. For he issued his laws to Jacob; he gave his instructions to Israel. He commanded our ancestors to teach them to their children, so the next generation might know them—even the children not yet born—and they in turn will teach their own children. So each generation should set its hope anew on God, not forgetting his glorious miracles and obeying his commands. (Palm 78:4-7)

Student Text

LESSON 7

Topic 3—The Church

Our word *church* comes from the Greek word *ekklesia*, which means a *called-out assembly or congregation*. From this original idea of church, the word went on to mean

- a local congregation of Christians
- a Christian denomination
- the building where believers meet

The church is the body of Christ on Earth (1 Corinthians 12:12–13). It is the primary channel God uses to share the good news and to make disciples (Matthew 28:19–20). We gather together as the church to learn more about our relationship with God and to become equipped to show his love to others. As Peter wrote, . . . for you are a chosen people. You are royal priests, a holy nation, God’s very own possession. As a result, you can show others the goodness of God, for he called you out of the darkness into his wonderful light (1 Peter 2:9).

When it is healthy, the church

- teaches people about their ultimate need for fellowship with God (Romans 10:14–15),
- helps Christians grow as disciples and come to know God more fully (1 Peter 4:10–11),
- gives believers a context in which to worship God and enjoy fellowship together (Hebrews 10:24–25), and
- provides an example of what true community is (1 Peter 4:8–11).



Part 1—Salt and Light

Jesus calls his followers to be salt and light in our earthly societies (Matthew 5:13–16). This is something the church has done with varying degrees of success throughout history.

When the church was born, Roman civilization had brought peace to much of the world. But within 400 years, Rome fell to northern barbarians. During the next few centuries, chaos reigned in Europe. Cities and cultural centers disappeared. Literacy and law crumbled. But one force kept barbarism from completely taking over—the church.



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The medieval church kept the spark of civilization alive. Monks preserved not only the Bible but classical literature as well. For example, during the seventh century in France, the clergy were the best-educated and reportedly the least immoral group in Europe. French monks ran schools and sheltered orphans, widows, and paupers. They built aqueducts, opened hospitals, and gained the respect of a population staggering under greedy and dishonest political leaders.¹²

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Christians are told to obey government leaders as being ordained by God: *Everyone must submit to governing authorities. For all authority comes from God, and those in positions of authority have been placed there by God* (Romans 13:1).

Paul tells us to pray for our civil rulers so that we may live at peace: *I urge you, first of all, to pray for all people. Ask God to help them; intercede on their behalf, and give thanks for them. Pray this way for kings and all who are in authority so that we can live peaceful and quiet lives marked by godliness and dignity* (1 Timothy 2:1–2).

Yet if our leaders ask us to do anything that conflicts with God’s Word, we must obey God rather than any human authority (Acts 5:29). In every occasion we should do things in such a way that everyone can see you are honorable. Do all that you can to live in peace with everyone (Romans 12:17–18).



Conclusion

Sociology is the study of how human beings live with each other. The premise of Christian sociology is that society functions best when it is organized around the family (father, mother, and children) and supported by the church.

Christian sociology recognizes the value of every person as God’s image-bearer. It strives to maintain the balance in society among the God-ordained institutions of family, church, and state. Atheistic worldviews want to dismantle and reorganize these institutions. They see religion and the traditional family as holdovers from a prescientific age that hinder human growth. They view the biblical teachings about the sinfulness of humans and the need for a broken world to be redeemed as destructive. Humans are inherently good, they insist, and society has to evolve to allow us to reach our full potential.



The Christian worldview, on the other hand, teaches that we are sinful and selfish. Evil in our societies is rooted in the human heart. When human hearts are changed through the saving power of God’s grace, our societies will change. The vehicles through which this can happen are the family and the church.

Christian author and professor Andy Crouch challenges us to take an active role in making society better:

I wonder what we Christians are known for in the world outside our churches. Are we known as critics, consumers, copiers, condemners of culture? I’m afraid so. Why aren’t we known as cultivators—people who tend and nourish what is best in human culture, who do the hard and painstaking work to preserve the best of what people before us have done? Why aren’t we known as creators—people who dare to think and do something that has never been thought or done before, something that makes the world more welcoming and thrilling and beautiful?¹⁷

What would taking this challenge to heart mean in your life?

ENDNOTES

- 1 Karl Marx and Frederick Engels, *The Individual and Society* (Moscow: Progress Publishers, 1984), 162.
- 2 William A. Stannmeyer, *Clear and Present Danger* (Ann Arbor, MI: Servant Books, 1983), 42.
- 3 Robert Rimmer, “An Interview with Robert Rimmer on Prenatal Consonance and Group Marriages,” *The Humanist* (March/April 1974): 14.
- 4 Karl Marx and Friedrich Engels, *The Communist Manifesto* (New York: Penguin Books, 2002), 240.
- 5 Algis Valiunas, “Mental Health,” *The Weekly Standard* 11, no. 9 (November 14, 2005): 41.

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The same was true in other European countries. Because Christians got involved in society, the Dark Ages gave way to the light of Christian culture. As one sociologist points out:

It was during the so-called Dark Ages that Christian monks, throwing off the stultifying grip of Roman repression and mistaken Greek idealism, developed or improved innovations like the three-field system of agriculture, eyeglasses, the water wheel, and clocks. All of these remarkable developments can be traced to the unique Christian conviction that progress was a God-given obligation, entailed in the gift of reason.¹³

Social evils were addressed and changed by Christians such as missionary William Carey and William Wilberforce, a British statesman. He worked through church and government to end the slave trade in much of the world.¹⁴



WILLIAM WILBERFORCE
1759–1833

Many other Christians made a difference in their spheres of influence, such as Abraham Kuyper (1837–1920). This Dutch theologian and pastor worked diligently to influence public life in the Netherlands. He founded a Christian university, published a newspaper, and was even elected prime minister. His social, political, and educational reforms benefit the Netherlands to this day.¹⁵ Other examples could be given for many countries around the globe.

Part 2—Dual Citizenship

A citizen is a member of a state or nation. Citizens owe allegiance to their government and are entitled to its protection.

The duties of citizenship include: obeying the laws of the country, respecting the rights of others, paying taxes, and defending the country when necessary. In return, citizens are granted certain rights. In the US, these include the rights to freedom of speech and worship; to vote in elections; to a fair trial by jury; and to life, liberty, and the pursuit of happiness.



Christians have dual citizenship. We are citizens of heaven (Philippians 3:20), but we also have a civic responsibility to be good citizens in our culture. Pastor Tony Evans says the church is made up of people who have been, “called out from the general population to serve in the parliament, congress, or counsel of the community in order to establish the governance, guidelines, rules, and regulations for the broader citizenry. To be a part of the church of Jesus Christ, as Jesus defined it, is to be a part of a spiritual legislative body tasked to enact heaven’s viewpoint in hell’s society.”¹⁶

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6 “Several Studies Link Good Health With Religious Belief, Prayer,” AP Wire Service, *Statesville Record & Landmark* (February 13, 1996): 8–A.

7 Paul Popenoe, quoted in “Behavior: The American Family: Future Uncertain,” *Time* (December 28, 1970): 34.

8 Marcia Barlow, *A Guide to Family Issues: The Marriage Advantage*, (Gilbert, AZ: United Families International, 2008), 33–77. <http://www.unitedfamilies.org/wp-content/uploads/2015/09/Marriage-Guide.pdf>.

9 James C. Dobson and Gary L. Bauer, *Children at Risk: The Battle for the Hearts and Minds of Our Kids* (Dallas, TX: Word, 1990), 112.

10 Ray Sutton, *Who Owns the Family? God or the State?* (Nashville, TN: Dominion Press, 1986), 3.

11 Charles Francis Potter, *Humanism: A New Religion* (New York, NY: Simon and Schuster, 1930), 128.

12 William Grimes, review of *The Victory of Reason: How Christianity Led to Freedom, Capitalism and Western Success*, by Rodney Stark, *New York Times*, Jan. 22, 2006. <https://www.nytimes.com/2006/01/22/arts/the-victory-of-reason-how-christianity-led-to-freedom-capitalism-and.html>.

13 *Ibid.*

14 Hugh Thomas, *The Slave Trade: The Story of the Atlantic Slave Trade: 1640–1870* (New York: Simon and Schuster, 1999), 550.

15 Charles Colson, *Against the Night* (Ann Arbor, MI: Servant Books, 1989), 133–4.

16 Tony Evans, *Overcome Embrace* (Chicago: Moody, 2011), 251.

17 Andy Crouch, *Culture Making: Recovering Our Creative Calling*, (Downers Grove, IL: IVP Books, 2013), 97.

Application Story: The Dog Park

I can’t wait! We’re almost there! I can smell it!

The feel of the wind on my face is so refreshing. I open my mouth and let my tongue hang out. After being cooped up in the house day after day . . . this is pure bliss.

And, it’s a rare treat. My master isn’t cruel, he’s just rarely around. He leaves early in the morning most days, and comes home long enough to feed me and let me out to relieve myself before leaving again. When he finally comes home for the night, he stumbles into the house and collapses onto his bed . . . if he makes it that far. Sometimes he sleeps on the couch, or even the floor.

But today—oh glorious day!—he’s taking me to the dog park! I’ll have to figure out what I did to earn his favor so I can—ahhh! A squirrel! Cmon, Master! Get this car parked so I can go chase it.

Bark! Bark! Bark!

“Shut up, Thor!”

I stop immediately, although I really, REALLY, want to go after that squirrel. It’s so close . . . but Master will be angry with me, and I definitely don’t want to upset him. He might take us back home.

The car finally stops and Master opens the door. I wait for him to attach the leash, then I leap out of the car. A minute later, we’re past the pair of gates and inside dog heaven! A pair of retrievers and a large poodle greet me with a round of sniffing. Master pushes them aside and removes my leash. And with that, I’m gone!

I’m still making my way around the perimeter and marking my territory when a brown English bulldog makes her way over to me. “Hey, there big guy. Do you remember me?”

I cock my head to the side. She smells familiar. “Helga, right? We met last time I was here.”

“That’s right. Not bad for a Rottie. And here I thought your breed was all muscle and no brains.”

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Student Text

LESSON 7

"Ha. That's funny coming from a bulldog," I tease in return. My gaze is drawn toward a group of young German Shepherds tearing off after a ball thrown by one of the humans. "Don't they ever get tired of that?"

"Obviously not," Helga said. She turned to look at them and I can see one of her long canine teeth sticking out from her jowls. "Then again, that's what their human alpha expects from their pack."

"Speaking of that, where's your human?"

"Over there," Helga points with her snout toward a middle-aged blonde woman dressed in a T-shirt and jeans. Two preteen girls stand nearby petting a couple of other dogs.

"Are those her cubs?" I ask.

"Yep. They're part of my pack. Whenever they're home, we spend all our time together."

I try to imagine what that would be like. I think back to those rare moments when Master pets me. What would it be like to have that all the time from multiple humans? "You're lucky to have them."

Helga snorts. "Yeah, but it wasn't always that way."

"What do you mean?"

"My human and her mate would fight constantly, and sometimes he would take out his anger on me. I spent many long nights recovering from his abuse. It was even worse when I would see Master or her cubs crying. I did what I could to comfort them."

"But one day, he left. After that, a strange thing happened to Master. Once a week, she would get herself and the girls all dressed up and leave the house in the morning. It was different from their normal routine. And when they returned, they carried with them a different set of smells. Their scents changed. They no longer gave off the musky odor of sadness. They smelled joyful. They go to the same place at least once every week."

Speaking of smells, something in the grass catches my attention. I flop onto my back and roll in it. The sunlight warms my belly. "Did she ever say the name of the place?"

"Yes. Its name is kind of like the sound you make when you sneeze. CHERCH!"

I roll back to my paws. "This chersch sounds like a great place. And it's a good thing her mate is no longer around to hurt you."

Helga looks down at me. "That's the weirdest thing. He came back a few months ago, but he had the same smells on him that Master and the cubs get when they go to chersch. And even more, he acts differently. He doesn't fight with Master nearly as much as he used to. When they do fight, he doesn't hurt us anymore. He's changed. He—look out!"

Helga's warning sends me leaping to my feet—my senses on high alert. Rapid movement to my left causes me to turn just in time to see a snarling Labrador barreling toward me. The attacker hits me full force and knocks me backward. His teeth are dangerously close to my neck, but I'm able to twist out from under his weight. Now that I'm back on my feet, I square off with him.

"What's your problem?" I growl.

"This is my territory! I marked it before you arrived. Now get out of here!"

"I don't think so." I'm a Rottweiler. I don't get bullied easily. I lunge at him, and he dodges. I hit him on the side of his head with one of my heavy paws. He retaliates with a snap of his teeth. A human leg pushes me to the side while another pushes the Lab in the opposite direction. Soon, strong hands grab my collar and pull me back.

"You need to control your dog!" Master shouts at the other human.

"What are you talking about? Your dog started it!"

The two humans begin to yell at each other until Helga's Master and several other humans intervene. While Master is distracted, Helga comes up next to me.

"Are you okay?"

"Yeah. What's with that Lab?"

Helga glances over at the dog, who was now being held down by his Master. "I've seen him a few times. He's wild. His human alpha has the same scent as my Master's mate used to have. I think it has to do with training. You know how they train us to obey? I think some humans need that as well. I think that's what happened to my Master and her mate. I think they go to chersch once a week for training. When they learn to control themselves, the pack is happier. Unfortunately, that Lab and his Master lack training, and the world is a more dangerous place because of it."

I stand motionless, stunned by her words.

"C'mon, Thor. We're leaving."

Master begins walking toward the exit and I have no choice but to follow. I glance back at Helga, her words still echoing in my mind. I never thought about the fact that human alphas might need training also. I guess even they have wild natures and instincts that need correction. I can only hope someone convinces my Master to go to chersch to get the training he needs.

Presentation Slides

LESSON 7

Healthy Society Scale PS 7.1A

On a scale of 1 to 5, with 1 being "healthy" and 5 being "unhealthy," how you would rate the cultural health of our nation?

Indicator	Healthy				Unhealthy	
	1	2	3	4	5	
Crime rate	1	2	3	4	5	
Divorce rate	1	2	3	4	5	
Drug/alcohol abuse	1	2	3	4	5	
Sexual promiscuity	1	2	3	4	5	
Homelessness	1	2	3	4	5	
Suicide rate	1	2	3	4	5	
Quality of public education	1	2	3	4	5	
Racial unity	1	2	3	4	5	
Voter turnout	1	2	3	4	5	
Charity/volunteer organizations	1	2	3	4	5	

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The Worldview Tree PS 7.3A

Let's think about the bigger picture of where ideas come from. Notice the branch on the "worldview tree" labeled *sociology*, which answers the question *What makes a healthy society?* Since marriage is an important part of society, let's trace the source of the definition of *marriage*.

Start with the root of theology. **What question does it ask?**

For the sake of this experiment, let's answer that question in the negative, that God does not exist. From that presupposition, the "sap" of naturalism goes up the trunk to produce fruit on the limb of philosophy.

What questions does philosophy ask?

How does naturalism answer the question of reality?

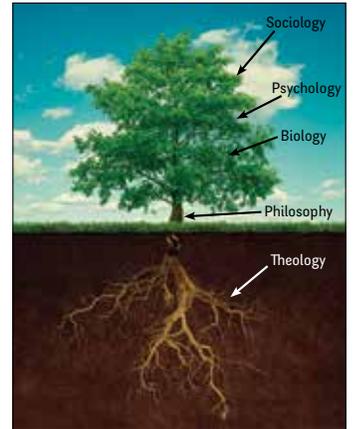
So if God does not exist and only nature is real, then how do we answer the question of biology, which asks, **What's the origin of life?**

If this line of reasoning is true, **what are the implications for psychology regarding the nature of human beings?**

Therefore, if all this is the case, **what shapes society?**

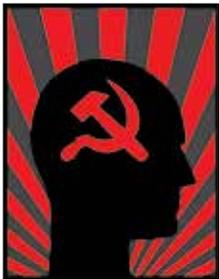
Now, let's compare each of these areas by starting with a different assumption about God. If we assume God is real, as described in the Bible, **what are the implications for each discipline?**

Now do you understand why there is such a huge discussion going on in our society and other nations about the definition of *marriage*? It's not just a social or legal issue, but ultimately a theological one.



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Atheistic Worldviews PS 7.2A



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Family, Church, and State PS 7.4A

Read the chart below to see how Christians have a crucial role in the family, the church, and the state.

Family	Church	State
Marriage is foundation of the family. A husband and wife have the responsibility to love, submit to, and respect one another.	The church is the body of Christ in the world. Members are salt and light to the community, showing reverence and respect for one another.	The state's role is to be the servant of the people, protecting and defending their lives and liberties from internal and external threats.
Children are responsible to obey their parents.	The elders of the church have responsibility for establishing strong spiritual leadership and for teaching sound doctrine.	The state's role is to establish laws to govern society in a way that protects the freedom of its citizens. It has a duty to prosecute those who would break the laws of the land and deprive citizens of life or liberty.
Parents are responsible to meet the physical and spiritual needs of their children.	Jesus taught the Word and fed the 5,000 people on the hillside. Both their physical and spiritual needs were met. Part of the mission of the church is to respond to the community's physical and spiritual needs.	The state's role is to provide for the physical safety of its citizens and to protect the rights of the people to worship without restrictions.
Parents have the responsibility for their children's education.	The church is responsible for teaching sound doctrine. Many churches provide Sunday school and educational programs. Ministers are responsible for preaching God's Word accurately.	The state has no implicit mandate for educating children. Sadly, public education may promote ideas or values that conflict with the biblical Christian worldview by teaching evolution as fact, homosexuality as perfectly natural, and moral relativism in sex-ed courses.
Parents have the responsibility to pass on a spiritual heritage to their children.	The church supports parents in affirming the spiritual growth of their children. Most churches provide instruction to parents about having their children dedicated and baptized. Some churches also have courses for older children prior to taking communion or confirming their faith.	The state has no role in passing along a godly heritage apart from protecting the rights of citizens to practice their faith.

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Samples reduced; not actual size

Unit 2

Bible Survey



Samples reduced; not actual size

Riches in Christ Lesson 11

Overview

Ephesians is the tenth book in the New Testament. The apostle Paul wrote the letter during his house imprisonment in Rome in about AD 60. Along with Colossians, Philippians, and Philemon, it is known as a *prison epistle*. The earliest manuscripts do not address the letter to a specific congregation; it may have been circulated to churches in and around Ephesus.

Paul's connection with Ephesus is mentioned in the book of Acts. On his second missionary journey, Paul visited Ephesus (after leaving Corinth). He evidently planted a church there (Acts 18:19), although he only stayed a short time. Aquila and Priscilla, tentmakers and Paul's friends, moved to Ephesus at the end of Paul's second journey. They presumably led the new church. In Acts 19, Luke wrote that Apollos, a Jewish evangelist, visited the city and began to preach in its synagogue, emphasizing the baptism of John. Later, Priscilla and Aquila taught Apollos about God's plan of redemption through Christ and the baptism of the Holy Spirit.

Paul spent more than two years teaching in the city (Acts 19:8–10). During his third missionary journey, he stopped on the nearby island of Miletus to say goodbye to the Ephesian elders (Acts 20). Then he returned to Jerusalem and was subsequently imprisoned in Rome.

Ephesus was a prominent Roman colony, a center for both trade and religion. The temple of Artemis there was one of the seven wonders of the ancient world. Worship of Artemis included gross sexual promiscuity. Despite the pagan culture in the city, the church in Ephesus grew steadily and remained faithful to God.

Paul's words in Ephesians were meant to encourage the first-century believers, but they also encourage Christians today. His epistle has a logical structure. Its first three chapters are about the heavenly calling of the church and are doctrinal. Its last three chapters are about the earthly conduct of the church and are practical. Major topics in Ephesians are God's grace, unity in the Spirit, godly living, mutual submission, and putting on the full armor of God.

Objectives

Students will be able to

- describe the church in Ephesus and Paul's intent in writing Ephesians.
- analyze the relationship between salvation, grace, and good works for both Jewish and Gentile believers.
- explain God's mysterious plan and why it was perceived as such.
- discuss unity in Christ and how it is demonstrated through our faith and behavior.
- compare Paul's commands for holy living with his commands for marriage.
- evaluate Paul's instructions to various groups in light of his teaching on spiritual warfare.

PLANNING AHEAD

For **Days 3 and 6**, you will need a paper bag or basket.

For **Day 5**, you will need a blindfold and several items with different scents.

NOTES

SUPPLEMENTAL MATERIALS

Blackline Masters

BLM 11.3A Hints of the Mystery
BLM 11.4A The Apostles' Creed
BLM 11.6A Paul's Descriptions
BLM Test 11

Student Workbook

SW 11.1 Getting Started and Topic 1
SW 11.2 Topics 2 and 3
SW 11.3 Topic 4
SW 11.4 Topic 5
SW 11.5 Topic 6
SW 11.6 Topics 7 and 8

Presentation Slides

PS 11.1A Aegean Region of Turkey, Part 1
PS 11.1B Aegean Region of Turkey, Part 2
PS 11.6A Armor
PS 11.6B Armor of God

Teacher Manual

LESSON 11

11 Riches in Christ

Day 1

Student Text pp. 137–139 Student Workbook pp. 107–108

MEMORY VERSE

Ephesians 2:4–5

KEY TERMS

• submission

PREPARATION P

- **Day 1:** Write the following words on the board: *family, house, bride, and soldier.* (*Getting Started: Instruction 1*)
- **Day 3:** Print a copy of **BLM 11.3A Hints of the Mystery.** Cut the strips for the verses and place them in a paper bag or basket. (*Topic 3: Instruction 1*)
- **Day 4:** Print a copy of **BLM 11.4A The Apostles' Creed** for every student. (*Topic 5: Instruction 2*)
- **Day 5:** Obtain a blindfold and several items with different scents, such as scented candles, fresh pine needles, a clove of garlic, tomato juice, vanilla, or perfume. Arrange the items on a table at the front of the classroom. (*Topic 6: Instruction 1*)
- **Day 6:** Print a copy of **BLM 11.6A Paul's Descriptions.** Cut the strips for the verses and place them in a paper bag or basket. (*Topic 7: Instruction 1*)

Getting Started—The Main Ideas

Lesson Background

The book of Ephesians is more accurately titled *Paul's Epistle to the Ephesians* because the book is really a letter, or *epistle*. Paul, who called himself an apostle to the Gentiles (Romans 11:13), wrote this letter while under house arrest in Rome in about AD 60. Tychicus took the letter back to Ephesus. Unlike the books of Romans or 1 and 2 Corinthians, Paul did not address this letter to a specific congregation; the letter may have been intended for several small congregations, made up of both Jewish and Gentile converts to Christianity. Although Paul mentions the Gentiles frequently in the letter—for example, in saying, “Don’t forget that you Gentiles used to be outsiders” (Ephesians 2:11)—he also discussed the need for the church to be united in one faith.

Instruction P

- 1 Point to the words written on the board. Ask students whether they know what one thing has been compared to all these things. After a few guesses, explain that Paul compared the church to a family, a house or temple, a bride, and a soldier. These comparisons are all found in the book of Ephesians. Ask whether students can think of other analogies used in Scripture about the church. Possible answers might include a body (1 Corinthians 12:12–27), a vine (John 15:1–8), representatives of a foreign kingdom (2 Corinthians 5:18–21, Philippians 3:20), a flock (John 10:1–16), and more.
- 2 Read *Getting Started—The Main Ideas* (ST page 137). Emphasize the key term *submission*.

Discussion Questions

- Who were the intended readers of the letter to the Ephesians?
- What did Paul want to teach them?
- What is submission? Is it voluntary or involuntary? How do you know?

Topic 1—Blessings in Christ

Lesson Background

Each of the books of the New Testament has its own special theme, or message, even though it may deal with many different topics. The book of Ephesians stands out because its theme is the riches we have in Christ. When we consider the riches of Bill Gates, Jeff Bezos, or Warren Buffet, we seem poor in comparison. However, all the wealth of all the billionaires of this world is but pennies when we think about the spiritual wealth we have in Christ. Paul pointed out our spiritual riches not only to the Jewish believers in Jesus, but also to their Gentile brothers and sisters in Christ, who lived an “impoverished” lifestyle prior to coming to faith.

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Paul mentioned the Holy Spirit throughout this epistle. God the Holy Spirit is the one who channels spiritual riches to us from God the Father through God the Son. Not to know and depend on the Holy Spirit's provision is to live in spiritual poverty.

Instruction **C**

- 1 Read *Introduction* and the first paragraph of *Part 1—Introduction to Ephesians* in *Topic 1* (ST pages 137–138). Display **PS 11.1A Aegean Region of Turkey, Part 1**. Point out the first picture. Explain that the body of water north of Turkey is the Black Sea, and the body of water to the west and south of Turkey is the Aegean Sea. Van Lake is in the middle of the country. Ask students if, in looking at ordinary maps of Turkey, they ever realized it was so mountainous. Have students compare the second picture with the topography depicted in the first picture. Explain that Ephesus is in the light purple section of the map, depicting the Aegean region. Note that because of the mountains, the rivers in that region would flow from east to west, toward the Aegean Sea. Display **PS 11.1B Aegean Region of Turkey, Part 2**. Point to the locations of Izmir (the largest city of the region, Selçuk (south of Izmir and the closest city to Ephesus), and Ephesus (Ephesos) on the map. Explain that the photographs show the amphitheater in Ephesus and the road to its right, which slopes gently downhill toward the sea.

Continue reading *Part 1*.

Discussion Questions

- What was Ephesus known for?
- Who were Priscilla and Aquila and what did they do?
- How did Paul describe himself and the Ephesians?

- 2 Read *Part 2—Redemption through Christ* (ST pages 138–139). Have students identify the verbs used in the Scripture passages regarding God's actions in relation to people (such as *blessed, loved, chosen*). List them on the board.

Discussion Questions

- What are the blessings that those who believe in Jesus receive?
- What do these verses and the words on the board say God is like?
- What was the mysterious plan God revealed to Paul?
- What was God's purpose for both Jews and Gentiles?

- 3 Read *Part 3—Praying for Spiritual Wisdom*.

Discussion Questions

- What made Paul give thanks?
- Why do you think Paul prayed for the believers' spiritual understanding?
- What is one analogy that Paul used for the church in this passage?
- Why is Jesus' position of authority so significant?

ENRICHMENT

- Have students learn about other creeds and confessions used by Christians, including the Nicene Creed and the Athanasian Creed.
- Invite a pastor or historian to give students an overview of church history and how different denominations came about.
- Have students relate the gifts Christ gave the church (Ephesians 4:11) to how their own church functions.
- In Ephesians 4:25 Paul says, "Stop telling lies. Let us tell our neighbors the truth, for we are all parts of the same body." Assign students to write an essay about the problem of lying.

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LESSON 11

COMMENTS

- **Topic 1:** In Ephesians 1:5, Paul wrote about God’s decision, through Christ, to bring us into his family “in advance.” Although the noun *predestination* is never used in Scripture, the verb *predestinate* (in the Greek *proorizō*) is used twice in chapter 1 (Ephesians 1:5, 11) and refers to God’s determination that those who are in Christ will be blessed.
- **Topic 6:** Submission in marriage is often misunderstood as being sexist or one-sided. Some characterize it as a wife’s duty to mindlessly obey her husband. But Paul’s words in Ephesians give us a picture of marriage as a mirror of the relationship Christ has with the church. When a husband submits to the Lord, he serves his wife, nurtures her God-given talents, cares for her needs, cherishes her, and treats her with love and respect. When a wife acts with reverence for Christ, she similarly serves her husband, treats him with love and respect, and submits to him as the church submits to Christ.
- **Topic 7:** Paul’s instructions to believers on how to live within an unjust social structure (slavery) do not imply its approval. Paul never provided a theological rationale for slavery; elsewhere, he urged slaves to become free if they are able to do so (1 Corinthians 7:21). For more information, see “Doesn’t the Bible Condone Slavery?” in *Confronting Christianity*, by Rebecca McLaughlin (Crossway, 2019).

4 Read **Ephesians 2:4–5** and introduce it as the memory verse.

5 Assign **SW 11.1 Getting Started and Topic 1** to be completed by students.

Day 2

Student Text pp. 140–141 Student Workbook pp. 109–110

Topic 2—The Gift of Grace

Lesson Background

In chapter 1, Paul described the riches we have in Christ: freedom; God’s favor, grace, forgiveness, and wisdom; and a spiritual inheritance by faith (Ephesians 1:7–8, 11). In chapter 2 of Ephesians, Paul described a complementary truth: we have a new spiritual position because of faith. Because of grace, any sinner who trusts Christ has been raised from the dead, is seated in the heavenly realms (Ephesians 2:6), and is united with Christ.

Paul went on to explain God’s grace as salvation completely apart from any merit or works on our part. Grace means that God does it all for Jesus’ sake. Our salvation is a gift of God; a gift, not a reward (Ephesians 2:8–9). This salvation has a purpose: that we might “do the good things he planned for us long ago” (Ephesians 2:10), “producing every kind of good fruit” (Colossians 1:10) and motivating “one another to acts of love and good works” (Hebrews 10:24).

Instruction

1 Remind students that in a previous lesson they briefly discussed terms relating to belief in God (see Lesson 2 Theology). These included *atheism*, *polytheism*, *monotheism*, *pantheism*, and *agnosticism*. Review the definitions of each term. Explain that an example of polytheistic religion is Hinduism. Two examples of monotheistic religions are Judaism and Islam.

Direct students to form five groups. State that each group will discuss how people are saved from their sins, based on what the adherents of the terms they are given might say. Assign atheism and agnosticism to group 1, polytheism/Hinduism to group 2, monotheism/Judaism to group 3, monotheism/Islam to group 4, and pantheism to group 5. Note that you did not assign any group to discuss Christianity because that topic will be covered later in class.

Allow each group a few minutes for discussion. Then, have a representative from each group present a summary of its discussion to the class. When all groups have finished, explain that today’s reading (which includes the memory verse, Ephesians 2:4–5) will highlight a key difference between Christianity and all the worldviews discussed thus far.

2 Read *Topic 2—The Gift of Grace* (ST page 140).

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LESSON 11

Discussion Questions

- What makes the biblical Christian worldview different from other worldviews?
- What personal beings exist, according to the biblical Christian worldview?
- How does the devil influence human beings, according to Paul?
- What event was necessary for God to grant life to Jesus' followers?
- What is grace? Why is it important?
- What good are good works, according to Paul?

COMMENTS **C**

- **Topic 8:** The pronouns in the armor-of-God passage are plural; therefore, the words do not apply just to individual Christians. The church needs to put on the armor of God.

Topic 3—One in Christ

Lesson Background

Prior to the United Kingdom's involvement in World War II, its prime minister, Neville Chamberlain, went to Germany to try to negotiate with the Nazi regime. He was certain that he had reached an agreement for peace with Hitler. But just one year later, Germany invaded Poland, and in 1939, Britain declared war. The peace mission had failed—as do most human efforts at establishing a lasting peace.

There is, however, a covenant that will not fail, but lasts eternally; it has been sealed by the blood of Jesus Christ. This is the peace treaty that Paul explained in Ephesians 2. It contains three very important concepts: peace, unity, and reconciliation.

Most converts in Ephesus were Gentiles, so Paul described their former condition as “outsiders.” They were without hope, without citizenship, without a covenant relationship, and without God. Yet, in Christ, they were reconciled to God, participated in the covenant, and received hope, and citizenship. The Jewish believers, of course, had to accept the Gentile believers' new position in Christ. They needed to understand that Jesus' work on the cross abolished the enmity between Jews and Gentiles and between sinners and God.

Instruction **P**

- 1 Read *Topic 3—One in Christ* (ST pages 140–141).

Discussion Questions

- Why was there enmity between Jews and Gentiles?
- How did Christ break down the hostility between them?
- What benefit did this bring to the Gentiles?
- How did Christ benefit the Jews?
- What analogies did Paul use for the church in Ephesians 2:19–22?

- 2 Assign **SW 11.2 Topics 2 and 3** for students to complete.

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Day 3

Student Text pp. 141–142 Student Workbook pp. 111–112

Topic 4—God’s Plan

Lesson Background

In chapter 3 of Ephesians, Paul gave his readers a description of himself as a prisoner and an apostle to the Gentiles. Because of his calling to reach the Gentiles, some Jews accused him of prejudice against Jewish believers. This was not the case; in fact, elsewhere in the New Testament we read that Paul demonstrated his concern for Jewish Christians by taking up an offering to help those who were suffering from a famine in Judea and Jerusalem (Acts 21:17–19). He ministered to the Gentiles because God had given him the assignment to preach reconciliation and restoration with God.

The mystery Paul preached was that everyone—both people who had never heard of God (Gentiles) and those who had heard of him all their lives (Jews)—stood on the same ground before God. They received the same offer, help, and promises in Christ Jesus. The good news was now accessible and welcoming to everyone across the board.

Not only did God’s plan give Gentiles a new relationship, the Holy Spirit made them heirs to the riches of all God’s children. These riches include God’s unlimited resources needed to live holy lives.

Instruction **P**

- 1 Display the paper bag with the strips you cut from **BLM 11.3A Hints of the Mystery**. Have seven volunteers each draw a strip from the bag. Then have the volunteers to read their verses in order from one to seven. Point out that the first four verses are all promises spoken by God to specific individuals; have the class identify them. Discuss their significance in the nation of Israel. The next two verses are prophecies by Isaiah. Ask: Whom was Isaiah referring to when he spoke of David’s heir? Who was addressed in Isaiah 49:6? What do the verses from Psalm 98 add to the story?

Lead students to understand that throughout Israel’s history, there had been hints that the special covenant they enjoyed with God would eventually encompass the peoples of all the earth. Even though the church in Ephesus had mostly Gentile converts, it also had Jewish believers. Paul spoke about the promises God made to Abraham, Isaac, and Jacob and their descendants, and explained what they meant for the church.

- 2 Read *Introduction* and *Part 1—The Mystery* in *Topic 4* (ST pages 141–142).

Discussion Questions

- What do you think helped Paul handle being under house arrest?
- What did Paul consider was his “special responsibility”? Why?
- How do you think the Gentiles felt when they learned of God’s plan?

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- How do you think the Jews felt about it?
- In view of the Scriptures we read at the start of class, do you think that it was right for Paul to describe God’s plan as a “mystery?” Why or why not?
- Why did Paul call himself “the least deserving of God’s people”?
- How was the ability to come boldly before God different than the Ephesians’ previous religious experience?

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3 Read *Part 2—Praying for Spiritual Growth*.

Discussion Questions

- Why do you think it was important for Paul to pray for the church at Ephesus?
- Why did Paul emphasize God’s love?
- How did Paul discuss God’s power?
- What led Paul to give glory to God?

4 Assign **SW 11.3 Topic 4** for students to complete in class.

5 If time allows, have students write out prayers of their own creation for the spiritual growth of the congregation in the churches they attend. Encourage creative approaches, such as writing the prayer in the form of a poem or using the church’s name as an acronym so each letter begins a new petition. Invite those who would like to share their prayers to do so.

Day 4

Student Text pp. 143–144 Student Workbook pp. 113–114

Topic 5—Unity in Christ

Lesson Background

In the first three chapters of Ephesians, Paul explained the mystery of God’s plan to unite both Jews and Gentiles into one body through the atoning work of Christ. In the next three chapters, Paul discussed how to live as children of light in a dark world.

Paul emphasized that believers were not to live like the Gentiles, who let themselves go in sexual obsession, addicted to every sort of perversion. Christians must not blend into their culture by behaving in the same way as everyone around them. They are called to think differently, speak differently, and act differently: speaking the truth in love and growing more and more like Christ (Ephesians 4:15).

Instruction **P**

1 Divide the class into teams. When you give the signal, have teams make a list of as many different Christian denominations and groups of Christians as they can for three minutes.

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The team with the most names wins. Have that team read its list aloud while competing teams delete duplicates from their lists. Determine how many groups students were able to identify. Contrast this number with 9,000, the number of denominations listed in the World Christian Database (worldchristiandatabase.org), which includes Catholic, Orthodox, Coptic, independent, and Protestant groups; Pentecostals, Charismatics, and evangelicals; and much more. State that in the first part of today's topic, students will repeatedly see another number mentioned in the Scriptures.

- 2 Read the *Introduction* and the first four paragraphs of *Part 1—One Body, One Spirit* (ST page 143).

Discussion Questions

- What are the seven different “ones” that unite believers?
- Why do you think these affirmations came *after* the command that the Ephesians be gentle, humble, patient, and make allowance for each other's faults?
- What kind of attitude is needed for unity and peace?
- If there are so many Christian denominations, how can we affirm there is “one faith?”

Explain that there are differences among Christians about many different matters, but we still share one faith. Remind students that God works in human history. He used general revelation to communicate with human beings, and special revelation to communicate his plan to Abraham and his descendants, through whom he would bless all humanity (Galatians 3:8). When Jesus came, he promised that the Spirit would guide the church (John 16:33). With the Holy Spirit's help, the Bible was completed, and the church grew. One of the statements that Christians adopted to affirm their common faith was what has come to be known as *the Apostles' Creed*.

Distribute **BLM 11.4A The Apostles' Creed** to students. Remark that this creed was adopted by Christians before the middle of the second century and continues to be affirmed by Christians everywhere. Have the class read the creed aloud. Direct students to mark, in their respective copies, the parts that support Christians' belief in the following “ones:” one Father, one Lord, one Spirit, one body, and one hope. Note that baptism is not mentioned in the creed, though it, and the Lord's Supper, are sacraments for Christians worldwide. Remark that Christians are unified, but not uniform. Add that God gave his church diverse gifts.

- 3 Read the remainder of *Part 1* (ST pages 143–144).

Discussion Questions

- Who are the gifts God gave to the church?
- What is their responsibility?
- What is the goal of equipping the church?
- What is the point of speaking truth in love?

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Point out that the emphasis of this passage is on the church's attaining maturity. The next part of the lesson talks about how Christians are to live.

- 4 Read *Part 2—Children of Light* (ST pages 144–145).

Discussion Questions

- How did Paul portray the lives of Gentiles who did not know Christ?
- Who renews Christians' thoughts and attitudes?
- What are Christians supposed to be like?
- What are believers to stop doing? What are they to do instead?
- Why is forgiveness important in the church?

- 5 Assign **SW 11.4 Topic 5** for students to complete.

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Day 5

Student Text pp. 145–146 Student Workbook pp. 115–116

Topic 6—The Spirit-Led Life

Lesson Background

At the beginning of chapter 5, we see Paul call on the Ephesians to imitate Christ. Like children who learn proper behavior from their loving parents, we are to watch what God does and do it (Ephesians 5:1). When we observe how Christ loved us, we notice that his love is extravagant.

Paul admonished the believers to be careful about how they lived and to make the most of every opportunity to do good (Ephesians 5:16). Christians should not act thoughtlessly but understand what the Lord wants them to do, giving thanks for everything to God the Father in the name of Jesus Christ (Ephesians 5:20).

Paul used the word *mystery* to describe the relationship that God has with the church. The word is *mystērion* in Greek. It implies something that cannot be totally understood or that is hidden and hasn't yet been revealed. Yet, Paul called on husbands and wives to imitate, in their union, the mysterious union that Christ has with the church (Ephesians 5:21–33).

Instruction **P** **C**

- 1 Direct students' attention to the table with scented items. Tell the class you need volunteers who do not have allergies and do not mind being blindfolded for a brief time. Explain that each blindfolded volunteer will have to identify the scent of the item you give them to smell. Some scents will be pleasant; others, less so.

Conduct the activity. Ask the volunteers whether it was easy or hard to detect the scent, and whether it was pleasant or not. Invite the rest of the class to share their reactions to the exercise. State that today's lesson describes Christ's sacrifice as "a pleasing aroma" to God, and that we are to imitate Christ.

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- 2 Read *Introduction* and *Part 1—Live Pure Lives* in *Topic 6* (ST page 145).

Discussion Questions

- What sins did Paul warn the Ephesians should have no place among them?
- What did he say would happen to those who make excuses for sin?
- What metaphors did Paul use to compare sinners and righteous people in this passage?
- What does Paul contrast with drinking wine?
- What is the role of music in the Christian life?
- What should we thank God for in our lives, and why?

- 3 Review the key term, *submission*, and recall your classroom discussion as to whether submission is voluntary or involuntary. Emphasize the differences between submission and subordination, subjection, and subservience.

- 4 Read *Part 2—Husbands and Wives* (ST page 146).

Discussion Questions

- Why do you think that after addressing the whole church, Paul decided to write specifically to husbands and wives?
- What instruction was given to both husbands and wives?
- What instruction was given to wives three times?
- What instruction was given to husbands three times?
- Why do you think husbands and wives received different instructions?

Explain that in the Greek culture that Ephesus was part of before the Romans conquered the area, women were not regarded as equal to men. They were not even regarded as being of the same species! When the Roman Empire conquered the area, they improved the status of women. The Romans believed that women were human, but not equal to men in legal status. Women who were part of a man's household had more legal rights than women on their own. Women did have more rights than slaves, who were considered mere property. Add that in Roman culture at the time, the husband had absolute power over his household. Submission to the person with the power in the household was a matter of course. Paul's insistence that husbands love their wives, and even die for them, was shocking and scandalous to the Ephesians. Christians' teaching that men and women were both created in God's image to rule the world together (Genesis 1:27–28) transformed society. Emphasize that the Christian faith not only raised the status of women in ways that were unprecedented in that ancient culture, but it transformed the concept of marriage as well.

- 5 Assign **SW 11.5 Topic 6** for students to complete.

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LESSON 11

Day 6

Student Text pp. 146–148 Student Workbook pp. 117–118

NOTES

Topic 7—Godly Relationships

Lesson Background

When a young person accepts Christ, he or she is not released from normal obligations of life, such as attending school or doing chores at home. If anything, faith in Christ should make him or her a better person at home. Children who love the Lord ought to obey the godly instruction of their parents and teachers. Paul reminded his readers in Ephesus that obedience brings a blessing (Exodus 20:12).

In the first-century Roman world, fathers had supreme authority over the family. Roman fathers could even (legally) put their children to death by exposure. Obviously, Paul did not expect Christian fathers to murder or abuse their children. He knew that children need encouragement and nurture from their parents. Children also need discipline—further evidence of their parents' love.

Slavery in the Roman Empire was an accepted institution, yet when Paul admonished slaves to obey their masters (Ephesians 6:5), he was not condoning slavery. It is God's will that believers do a good job; having a right heart attitude on the job is important even today. Christian "masters," submitted to the Lord, must not threaten their workers but always seek their welfare (Ephesians 6:9).

Instruction P C

- 1 Display the paper bag with the strips you cut from **BLM 11.6A Paul's Descriptions**. Have volunteers each draw a strip from the bag. Direct the class to listen for the ways that Paul described himself, in addition to describing himself as an apostle. Have the volunteers read their verse aloud. Ask the class for one-word answers to tell how Paul described himself. Note that three of these words—child, father, slave—refer to relationships that will be discussed in today's lesson.
- 2 Read *Topic 7—Godly Relationships* (ST pages 146–147).

Discussion Questions

- What is the promise given to children who obey their parents?
- Why do you think that fathers were told not to provoke their children?
How do you think that command was seen by the believers who had a Roman upbringing?
- How do you think Paul's instructions to slaves were perceived by slaves?
- How do you think masters reacted when they were reminded they themselves had a Master?
- Why didn't Paul identify himself as a master, even though he did claim to be a child, a father, and a slave?
- Why did Paul address these three pairs of relationships: husbands/wives, parents/children, and masters/slaves?

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Topic 8—The Armor of God

NOTES

Lesson Background

Sooner or later every believer discovers that the Christian life is more like a battleground than a playground. Satan, our unseen enemy, always seeks to steal, kill, and destroy us (John 10:10). Not only is Satan strong, but he is also wise and subtly cunning. So, using the analogy of a Roman soldier, Paul explained what believers needed for hand-to-hand combat with the devil. They are to put on the belt of truth and the body armor of God's righteousness (Ephesians 6:14). Truth is an essential defense against Satan.

Roman soldiers wore *caliga*, sandals that had extra thick soles and were studded with hobnails. Paul indicated that the shoes represented the gospel that Christians must be prepared to share with the world (Ephesians 6:15). The Roman shield was large and made of tough wood covered with leather. Paul used the shield as an analogy for a living faith: one that is strong enough to protect us when Satan shoots "fiery arrows" at our hearts and minds (Ephesians 6:16).

Paul also told the Ephesians to put on salvation as their helmet, understanding and holding firm to biblical Christian doctrine, and take up the sword of the Spirit, which is the Word of God (Ephesians 6:17).

Instruction **C**

- 1 Display **PS 11.6A Armor**. Have students discuss what the pictures have in common and how protective gear has changed over time. Ask what items in the pictures are not for protection, but for attack. What professions require the use of armor? In what situations is armor used today? Do Christians today ever find themselves in situations that require armor? Add that the next topic describes the armor that Christians should wear.
- 2 Read *Topic 8—The Armor of God* (ST pages 147–148).

Discussion Questions

- Paul had just written about different types of human relationships. Why did he tell the Ephesian believers that their fight was not against flesh and blood?
- What enemies did Paul identify?
- What three opponents do Christians fight?

- 3 Display **PS 11.6B Armor of God**. Direct students to identify each piece of armor, how it is described, and whether it is used for protection or for attack.

Discussion Questions

- How do the different pieces of armor that Paul mentioned relate to our fight against each of our three opponents: the world, the flesh, and the devil?
- Read Ephesians 6:18. Is prayer a weapon? Why or why not?

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STUDENT WORKBOOK



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Student Workbook

LESSON 11

Name _____ Date _____

Getting Started and Topic 1

11.1

Fill in the circle(s) to answer the questions.

1. Which are Paul's prison epistles?

Romans, Galatians, and Ephesians

Ephesians, 1 and 2 Timothy, and Titus

Ephesians, Philippians, Colossians, and Philemon

Romans, Ephesians, Colossians, and Philemon

2. Who took Paul's letter to Ephesus?

Apollos

Aquila and Priscilla

Tychicus

Artemis

3. Why was the city of Ephesus important?

its military

its temples

its port

its mines

4. What people were in the Ephesian congregations?

Jewish believers in Jesus

slaves

former worshippers of pagan gods

free subjects of the Roman Empire

Jews who had become Gentiles



5. What analogies did Paul use for the church in his letter to the Ephesians?

a family

a vine

a flock

a house or temple

a bride

a soldier

6. What should motivate one's *submission* to another person? _____

7. Write the words and reference for your memory verse. _____

8. Read Romans 5:6–8. Compare it with your memory verse. How do the passages describe human beings?

How do they describe God? What do they say about Christ? _____

11.1 Getting Started and Topic 1, continued

9. Explain who Priscilla and Aquila were. _____

10. Read Ephesians 1:1. How did Paul describe himself? How did he describe the church?

11. Read Ephesians 1:3–8. Explain why God chose to bless sinful human beings.

Complete the sentences below. Refer to Ephesians 1:9–11 as needed.

12. God’s will regarding Christ was a mystery to _____
because _____

13. God’s plan and purpose were that _____

14. What does Ephesians 1:14 say the Holy Spirit guarantees for believers?

15. Read Ephesians 1:15–23. What part of Paul’s prayer is most meaningful to you? Why? _____



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Name _____ Date _____

Topics 2 and 3 11.2

Read Ephesians 2:1–10. Answer the questions.

1. What are sinners like? _____

2. What is God like? _____



3. Place a check mark by the sentences that are true regarding salvation.

- _____ It is only by God's grace. _____ It is a reward for good works.
 _____ It is an example of God's kindness. _____ It is for all who are united with Christ Jesus.
 _____ It is a result of belief. _____ It is deserved for being God's masterpiece.

4. How is Christianity's view of salvation different from that of all other worldviews?

Compare Ephesians 2:1–10 with Titus 3:3–8. Answer the questions.

5. What do these passages have in common? _____

6. Who is mentioned in Ephesians but not in Titus? _____

7. Who is mentioned in Titus but not in Ephesians? _____

8. What do both passages state that the people God redeems should do? _____

11.2 Topics 2 and 3, continued

Read Ephesians 2:11–18. Answer the questions.

9. Describe the attitude that the Jews had toward Gentiles. _____

10. How might the Gentiles have felt toward the Jews as a result? _____

11. What did the people of Israel have that the Gentiles did not have? _____

12. What did Paul imply was more important than Jewish traditions? _____

13. How are Jews and Gentiles reconciled in Christ? _____

14. Which verse in this passage names all three of the members of the Trinity? _____

15. Write the letter that indicates what each phrase is being compared to in Ephesians 2:19–22.

- A. the church B. Christ C. the Gentiles D. the apostles and prophets
 _____ a dwelling _____ a holy temple _____ a house _____ the cornerstone
 _____ a foundation _____ a family _____ citizens _____ strangers and foreigners

16. The images Paul used in Ephesians were also used elsewhere in the New Testament. Write the letter that tells what image is used in each verse. One verse uses two images.

- A. a holy temple B. a family C. citizens
 _____ 1 Peter 2:5 _____ Galatians 6:10 _____ Philippians 3:20
 _____ Revelation 3:12 _____ 1 Corinthians 3:16



Name _____ Date _____

Topic 4 11.3

1. How did Paul describe the task of sharing the gospel?

- as a chore as a privilege
 as a responsibility as a ritual

2. To whom did God reveal his plan?

- to his holy apostles to Paul to previous generations
 to prophets to unseen rulers and authorities in heavenly places

3. Whom did Paul say was his jailer?

- the soldier to whom he was chained
 unbelieving Jews
 the Lord Jesus Christ
 the Gentiles who benefited from his imprisonment
 the emperor Caesar



4. What did Paul want the church in Ephesus to feel about his imprisonment?

- encouraged guilty ashamed honored

5. How was Paul's task as an apostle different from that of the other apostles? _____

6. What is required to share in God's bounty to his children? _____

7. Why did Paul describe God's plan as a mystery? _____



8. Jewish believers had a hard time accepting Gentiles as equal partakers of God's riches and coheirs of God's kingdom. What people might you have a hard time accepting in your church if they became Christians? Why?

11.3 Topic 4, continued

9. Paul wrote, "we can now come boldly and confidently into God's presence" (Ephesians 3:12). How was this relationship with God different from how it had been for the Ephesians before they believed in Christ?

A. It was different for Jewish believers because _____

B. It was different for Gentile believers because _____

In Ephesians 3:14–19, Paul prayed for the believers in Ephesus. However, he had already prayed for them earlier in his letter, in Ephesians 1:15–20. Compare the prayers. Answer the questions.

10. What do the prayers have in common? _____

11. What quality or qualities of God did Paul focus on in his first prayer? _____



12. What was his focus in the second prayer? _____

13. How is love mentioned in Paul's first prayer? _____

14. How is the love in the second prayer different from that in the first prayer? _____

Both prayers are immediately followed by sentences that begin with the word "Now."

15. What was Paul celebrating in Ephesians 1:21–23? _____

16. What was he celebrating in Ephesians 3:20–21? _____

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Name _____ Date _____

Topic 5 11.4

1. Paul encouraged the Ephesians to be patient and make allowance for each other's faults. Describe a time when you had to be patient with someone else. What helped you in this process?

2. Read in John 17:20–21. Relate Paul's words in Ephesians 4:4–6 to Jesus' prayer. _____

3. In what way(s) do the gifts Christ gave to the church equip it? Complete the table listing what you consider are the distinct duties of each office.

	Apostles	Prophets	Evangelists	Pastors	Teachers
What do these people do?					
How does this gift equip the church?					

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11.4 Topic 5, continued

4. Which of the signs of a mature church, according to Ephesians 4:13–16, do you believe are the most difficult to achieve? Why?

Complete the sentences.

5. In Ephesians 4:25, Paul forbade _____. He commanded _____ because _____.

6. In Ephesians 4:26–27, Paul forbade _____. He commanded _____ because _____.

7. In Ephesians 4:28, Paul forbade _____. He commanded _____ because _____.

8. In Ephesians 4:29, Paul forbade _____. He commanded _____ because _____.

Read Ephesians 4:30. Answer the questions.

9. Paul forbade an action and gave reasons for this, but he did not command a substitute. What substitute action was implied? _____

10. The doctrine of the Trinity teaches that there is one God who exists as three Persons: God the Father, God the Son, and God the Holy Spirit. How does this verse show that the Holy Spirit is a Person? Explain. _____

11. Read the verses. Tell how they show the Personhood of the Holy Spirit.

Acts 8:29: _____

Acts 20:28: _____

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Name _____ Date _____

Topic 6 11.5

1. Explain how Ephesians 5:1 reflects Jesus' teaching in Matthew 5:48.

2. Paul commanded believers to live lives filled with love, like Christ. He then mentioned Christ's death on the cross as an action that demonstrated that love. Give another example of love from Christ's life. Then describe how you can follow that example in your own life. _____

3. What strategy have you found is the best way for you to fight the following sins in your life?

a. Greed: _____

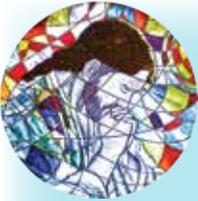
b. Obscene stories, foolish talk, and coarse jokes: _____

c. Idolatry: _____

d. Making excuses for sin: _____

4. What will happen if you are fooled into making excuses for sin? _____

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11.5 Topic 6, continued

5. What should Christians do when they discover deeds of evil and darkness? _____

6. Paul commanded the believers in Ephesus to be filled with the Spirit. Read the Scriptures. Complete the table.

Bible verse(s)	What people did/do when filled with the Holy Spirit
Exodus 31:2–3	
Micah 3:8	
Luke 1:41–45	
Luke 1:67–68	
Acts 2:4	
Acts 4:31	
Ephesians 5:17–19	

7. Paul's teaching about marriage was a great contrast to what was taught and believed in Greek and Roman culture. Explain why his teaching was countercultural. _____

8. How is Paul's teaching about marriage countercultural today? _____

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Student Workbook

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Name _____ Date _____

Topics 7 and 8 11.6

1. Why should children obey their parents, according to Ephesians 6:1-3? _____

2. Why was Paul's command to fathers, in Ephesians 6:4, contrary to what would be expected in the culture of the Roman Empire at that time? _____

Read Ephesians 6:5-9. Fill in the circles to show your answers.

3. What commands did Paul give to slaves for relating to masters?
- | | |
|--|--|
| <input type="radio"/> Obey your masters. | <input type="radio"/> Convince them to free you. |
| <input type="radio"/> Tell them not to beat you. | <input type="radio"/> Try to please your masters. |
| <input type="radio"/> Forgive them. | <input type="radio"/> Take care when they watch you. |
| <input type="radio"/> Fear your masters. | <input type="radio"/> Serve with enthusiasm and sincerity. |



4. What commands did Paul give to masters?
- | | | |
|--|---|---|
| <input type="radio"/> Watch your slaves closely. | <input type="radio"/> Do not threaten your slaves. | <input type="radio"/> Reward your slaves. |
| <input type="radio"/> Make your slaves obey. | <input type="radio"/> Remember you have a Master in heaven. | |

5. What did Paul mean when he said that masters were to treat slaves "in the same way"? _____

6. Paul commanded, "Work with enthusiasm, as though you were working for the Lord rather than for people" (Ephesians 6:17). Give an example of what it would mean for you to work with enthusiasm in each of the following settings.

- A. At home: _____

- B. At school: _____

- C. At church: _____

11.6 Topics 7 and 8, continued

7. What three opponents do believers face in their walk with God? _____

8. What opponent(s) did Paul identify in Ephesians 6:11-12? _____

9. Identify the various pieces of the armor of God shown in the picture.



10. Describe a time when you used one of the pieces of the armor of God to resist the enemy.

11. Read Hebrews 4:12 and Psalm 119:11. How does this weapon help believers in battling against sin?

12. Paul directed the Ephesians to be alert and pray for believers at all times. Compose a short prayer for the church today.

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STUDENT TEXTBOOK



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Riches in Christ **Lesson 11**

Getting Started—The Main Ideas



The book of Ephesians follows Paul’s letter to the Galatians in the New Testament. Like Romans, Galatians, and 1 and 2 Corinthians, Ephesians is an epistle, or letter. It may have been meant for a single congregation (the book of Acts indicates that Paul visited the church there), but it was probably circulated to several house churches in and around Ephesus. Paul heard of the faith of the believers in the area, but had not personally met all of them.

In the letter, Paul explained the wonderful riches that believers have received through Christ. He referred to the church as a family, a house or temple, a bride, and a soldier outfitting himself with armor. These analogies were written to illustrate the unity of purpose of the church and to show how individual members must work together. Paul spoke to the need to put away gossip, criticism, lying, jealousy, grudge holding, and anger, because these are barriers to unity in the body of Christ. He also discussed the need for **submission**—*the act of yielding to the will or authority of another person out of love or respect for that person.*

Submission

The act of yielding to the will or authority of another person out of love or respect for that person

Topic 1—Blessings in Christ

Introduction: Ephesians is notable for several reasons. First, along with Philipians, Colossians, and Philemon, it is one of Paul’s prison epistles, written in about AD 60 while Paul was under house arrest in Rome. Although Paul was not free to come and go, he was able to write letters and to receive visitors. One such visitor, Tychicus, may have been sent to Paul from the Ephesian church. In Paul’s closing remarks to the church, or churches, he indicated that he sent Tychicus back to the church with the letter and his personal encouragement. Also noteworthy is that although many of Paul’s epistles deal with false teaching and problems in the local church, Ephesians does not include a reference to specific people or doctrinal issues in the city of Ephesus. Ephesians deals with topics at the very core of what it means to be a Christian—both in faith and in practice.



Part 1—Introduction to Ephesians

Ephesus was located near the western shores of modern-day Turkey, where the Aegean Sea meets the former estuary of the River Kaystros, about 80 kilometers south of Izmir, near modern-day Selçuk. It is currently

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uninhabited and is an archaeological site, but in Paul's day, it was the Mediterranean's main commercial center and major port. Today, it is about six miles from the sea due to a buildup of silt from the river.

The Lydian King Croesus, who ruled from 560 to 547 BC, was famous for funding the temple of Artemis in Ephesus. Artemis was the goddess of the hunt, chastity, childbirth, wild animals, and the wilderness. She was the patroness of Ephesus. Artemis' temple was one of the Seven Wonders of the Ancient World, but today only a single column stands in the nearby ruins that remain from the once-magnificent pagan temple.

It is possible that the church in Ephesus was started by Paul but led by Priscilla and Aquila, a Jewish couple who knew the doctrines of the Christian faith (Acts 18:26), and who were left in Ephesus by Paul on his second missionary journey (Acts 18:18–19). It was in Ephesus that Priscilla and Aquila met Apollos, a Jewish evangelist, and taught him about God's plan of salvation as well as the baptism of the Holy Spirit (Acts 18:24–26). Later Paul traveled to Ephesus and preached there for three years (Acts 19:8–10, 20:31).



FOURTH-CENTURY
BAPTISTERY IN TURKEY

The church in Ephesus included both Jewish and Gentile converts to Christianity. In introducing himself as the author of the letter, Paul referred to his role as an *apostle*, someone sent on a mission, and he called the Ephesians *God's holy people*, regardless of their former beliefs.

¹This letter is from Paul, chosen by the will of God to be an apostle of Christ Jesus.

I am writing to God's holy people in Ephesus, who are faithful followers of Christ Jesus. ²May God our Father and the Lord Jesus Christ give you grace and peace. Ephesians 1:1–2

Paul began his letters with the words "grace and peace." God's grace gives us peace!

Part 2—Redemption through Christ



The church in Ephesus probably included many slaves given the enormous slave population in the first-century Roman Empire. Some historians estimate that as many as one-third of the people in the empire were slaves. So, when Paul talked about Christ having purchased our freedom with his blood, enslaved members of the church would have been comforted by the message. Those who were free, both Jews and Gentiles, would also have understood the analogy. We were slaves to the consequences of our sin; Christ freed us!

³All praise to God, the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms because we are united with Christ. ⁴Even before he made the world, God loved us and chose us in Christ to be holy and without fault in his eyes. ⁵God decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ. This is what he wanted to do, and it gave him great pleasure. ⁶So we praise God for the glorious grace he has poured out on us who belong to his dear Son. ⁷He is so rich in kindness and grace that he purchased our freedom with the blood of his Son and forgave our sins. ⁸He has showered his kindness on us, along with all wisdom and understanding. Ephesians 1:3–8

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Paul went on to describe the mystery that God had hidden until he sent his Son into the world; God's plan to bring about our salvation! Through Christ's atonement, all the relationships of creation, in heaven and on the earth, will be restored.

⁸ God has now revealed to us his mysterious will regarding Christ—which is to fulfill his own good plan. ⁹ And this is the plan: At the right time he will bring everything together under the authority of Christ—everything in heaven and on earth. ¹⁰ Furthermore, because we are united with Christ, we have received an inheritance from God, for he chose us in advance, and he makes everything work out according to his plan.

Ephesians 1:9–11

There are very few guarantees in life, especially when it comes to making plans. However, God's plans are perfect because he is perfect. The Holy Spirit's presence in our heart is a guarantee that we will see God's plans come to fruition. Notice that all of God's plans for our lives are ultimately for his glory.

¹² God's purpose was that we Jews who were the first to trust in Christ would bring praise and glory to God. ¹³ And now you Gentiles have also heard the truth, the Good News that God saves you. And when you believed in Christ, he identified you as his own by giving you the Holy Spirit, whom he promised long ago. ¹⁴ The Spirit is God's guarantee that he will give us the inheritance he promised and that he has purchased us to be his own people. He did this so we would praise and glorify him.

Ephesians 1:12–14

Part 3—Praying for Spiritual Wisdom

Have you ever wondered why some people seem to have all the answers and others are clueless? When it comes to spiritual insight and wisdom, we don't have to wonder. God is more than willing to help us grow in the knowledge of him and of his will. Paul said that he prayed for the Ephesians constantly. He mentioned specifically that he prayed for them to grow in their faith. Why do you think Paul prayed for the believers' spiritual understanding?



¹⁵ Ever since I first heard of your strong faith in the Lord Jesus and your love for God's people everywhere, ¹⁶ I have not stopped thanking God for you. I pray for you constantly. ¹⁷ Asking God, the glorious Father of our Lord Jesus Christ, to give you spiritual wisdom and insight so that you might grow in your knowledge of God. ¹⁸ I pray that your hearts will be flooded with light so that you can understand the confident hope he has given to those he called—his holy people who are his rich and glorious inheritance.

¹⁹ I also pray that you will understand the incredible greatness of God's power for us who believe him. This is the same mighty power ²⁰ that raised Christ from the dead and seated him in the place of honor at God's right hand in the heavenly realms. ²¹ Now he is far above any ruler or authority or power or leader or anything else—not only in this world but also in the world to come. ²² God has put all things under the authority of Christ and has made him head over all things for the benefit of the church. ²³ And the church is his body; it is made full and complete by Christ, who fills all things everywhere with himself.

Ephesians 1:15–23

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Topic 2—The Gift of Grace

Introduction: No single teaching of any religion sets Christianity apart more than the doctrine of grace—God's unmerited (unearned) favor. Other worldviews rest on human beings reaching out to God, trying to earn his favor, or trying to become more godlike themselves, or they ignore God. In Christianity, we understand that we are unable to do anything to earn God's favor. Paul described us as being “dead” in our sins (Ephesians 2:1), and the dead cannot do anything to help themselves. The only hope for our redemption and reconciliation with God is through faith in the gift of Christ's atoning work on the cross.



¹ Once you were dead because of your disobedience and your many sins, ² you used to live in sin, just like the rest of the world, obeying the devil—the commander of the powers in the unseen world. He is the spirit at work in the hearts of those who refuse to obey God. ³ All of us used to live that way, following the passionate desires and inclinations of our sinful nature. By our very nature we were subject to God's anger, just like everyone else.

⁴ But God is so rich in mercy, and he loved us so much, ⁵ that even though we were dead because of our sins, he gave us life when he raised Christ from the dead. (It is only by God's grace that you have been saved!) ⁶ For he raised us from the dead along with Christ and seated us with him in the heavenly realms because we are united with Christ Jesus. ⁷ So God can point to us in all future ages as examples of the incredible wealth of his grace and kindness toward us, as shown in all he has done for us who are united with Christ Jesus.

⁸ God saved you by his grace when you believed. And you can't take credit for this; it is a gift from God. ⁹ Salvation is not a reward for the good things we have done, so none of us can boast about it. ¹⁰ For we are God's masterpiece. He has created us anew in Christ Jesus, so we can do the good things he planned for us long ago.

Ephesians 2:1–10

Topic 3—One in Christ

Introduction: Recall that the church in Ephesus was made up of both Jewish and Gentile Christians. Pious Jews considered all non-Jews as “unclean” people. They considered themselves clean because of their heritage and their strict observance of the Law, especially the law of circumcision. Paul pointed out that Jews and Gentiles were both sinners before God and needed to be cleansed by Christ. Whenever we feel separated, excluded, or alienated from others, we should reread these verses to realize that no one is ever separated from God's love or from the body of believers.



¹¹ Don't forget that you Gentiles used to be outsiders. You were called “uncircumcised heathens” by the Jews, who were proud of their circumcision, even though it affected only their bodies and not their hearts. ¹² In those days you were living apart from Christ. You were excluded from citizenship among the people of Israel, and you did not know the covenant promises God had made to them. You lived in this world without God and without hope. ¹³ But now you have been united with Christ Jesus. Once you were far away from God, but now you have been brought near to him through the blood of Christ.

¹⁴ For Christ himself has brought peace to us. He united Jews and Gentiles into one people when, in his own body on the cross, he broke down the wall of hostility that separated us. ¹⁵ He did this by ending the system of

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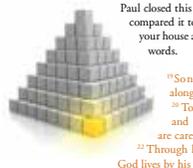
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law with its commandments and regulations. He made peace between Jews and Gentiles by creating in himself one new people from the two groups. ¹⁶ Together as one body, Christ reconciled both groups to God by means of his death on the cross, and our hostility toward each other was put to rest.

¹⁷ He brought this Good News of peace to you Gentiles who were far away from him, and peace to the Jews who were near. ¹⁸ Now all of us can come to the Father through the same Holy Spirit because of what Christ has done for us.

Ephesians 2:11–18

Paul closed this section in his epistle by comparing the church to a family. He also compared it to a house, with the cornerstone being Christ himself. Think about your house and the blessings you have as a member of a family as you read Paul's words.



¹⁹ So now you Gentiles are no longer strangers and foreigners. You are citizens along with all of God's holy people. You are members of God's family. ²⁰ Together, we are his house, built on the foundation of the apostles and the prophets. And the cornerstone is Christ Jesus himself. ²¹ We are carefully joined together in him, becoming a holy temple for the Lord. ²² Through him you Gentiles are also being made part of this dwelling where God lives by his Spirit.

Ephesians 2:19–22

Topic 4—God's Plan

Introduction: Even though Paul was under house arrest in Rome, and supervised by soldiers, he was free to move from room to room. He may have been chained to a soldier at night to prevent escape, but Paul never saw Caesar as his jailer; he called himself a “prisoner of Christ” because Jesus was his Lord, and he served Christ primarily on behalf of the Gentiles who did not know the riches of faith in Christ. Paul didn't hesitate to preach God's eternal plan of salvation which God had revealed to him and the other apostles. This revelation united both believing Jews and believing Gentiles together as fellow heirs of salvation.

Part 1—The Mystery

Perhaps you have been entrusted to keep a secret, such as the time and location of a surprise birthday party or the contents of a package under the Christmas tree. Maybe you've been bursting to tell someone and found it difficult to keep quiet. Paul knew the biggest secret of all time—God's plan to reconcile the world to himself.

¹ When I think of all this, I, Paul, a prisoner of Christ Jesus for the benefit of you Gentiles . . . ² assuming, by the way, that you know God gave me the special responsibility of extending his grace to you Gentiles. ³ As I briefly wrote earlier, God himself revealed his mysterious plan to me. ⁴ As you read what I have written, you will understand my insight into this plan regarding Christ. ⁵ God did not reveal it to previous generations, but now by his Spirit he has revealed it to his holy apostles and prophets.



⁶ And this is God's plan: Both Gentiles and Jews who believe the Good News share equally in the riches inherited by God's children. Both are part of the same body, and both enjoy the promise of blessings because they belong to Christ Jesus. ⁷ By God's grace and mighty power, I have been given the privilege of serving him by spreading this Good News.

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⁸ Though I am the least deserving of all God's people, he graciously gave me the privilege of telling the Gentiles about the endless treasures available to them in Christ. ⁹ I was chosen to explain to everyone this mysterious plan that God, the Creator of all things, had kept secret from the beginning.

¹⁰ God's purpose in all this was to use the church to display his wisdom in its rich variety to all the unseen rulers and authorities in the heavenly places. ¹¹ This was his eternal plan, which he carried out through Christ Jesus our Lord.

¹² Because of Christ and our faith in him, we can now come boldly and confidently into God's presence. ¹³ So please don't lose heart because of my trials here. I am suffering for you, so you should feel honored.

You might be wondering why God kept his plan a secret for so many centuries. Jewish believers understood that salvation for the Gentiles would come through Israel (Isaiah 11:10, 49:6), but they had a hard time accepting Gentiles as equal partners of God's riches and coheirs of God's kingdom. Most thought a non-Jew could only be saved by becoming a Jew. As an apostle to the Gentiles, Paul explained that all people are saved through faith in Christ Jesus. God called him to reveal this mystery even though Paul had previously persecuted God's people (1 Corinthians 15:9).

Part 2—Praying for Spiritual Growth

Paul declared that God's love reaches every corner of existence. Lasting longer than our lives, it is wider than our understanding, higher than our thoughts, and deeper than our feelings. Paul prayed that the Ephesians would come to understand God's love, because without experiencing God's love, they were incomplete. There are four distinct requests Paul prayed for the believers: for inner spiritual strength, the indwelling of Christ in their hearts, the power to understand the dimensions of God's love, and to personally experience that love.



Because we read in English and live in an individualistic society, we can get the mistaken impression that Paul used the pronouns “you” and “your” as if he were addressing only individual believers. But in Greek, all the pronouns Paul used in his prayer were plural. So, Paul prayed for the entire body of believers to be made complete with all the fullness of life and power that came from God.

¹⁴ When I think of all this, I fall to my knees and pray to the Father, ¹⁵ the Creator of everything in heaven and on earth. ¹⁶ I pray that from his glorious, unlimited resources he will empower you with inner strength through his Spirit. ¹⁷ Then Christ will make his home in your hearts as you trust in him. Your roots will grow down into God's love and keep you strong. ¹⁸ And may you have the power to understand, as all God's people should, how wide, how long, how high, and how deep his love is. ¹⁹ May you experience the love of Christ, though it is too great to understand fully. Then you will be made complete with all the fullness of life and power that comes from God.

Ephesians 3:14–19

Paul ended this section of his epistle with a brief doxology—a statement of praise. The remaining chapters of Ephesians transition to new themes and practical matters within the church.

²⁰ Now all glory to God, who is able, through his mighty power at work within us, to accomplish infinitely more than we might ask or think. ²¹ Glory to him in the church and in Christ Jesus through all generations forever and ever! Amen.

Ephesians 3:20–21

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Topic 5—Unity in Christ

Introduction: In the first three chapters of Ephesians, Paul explained the mystery of God's plan to unite both Jews and Gentiles into one body through the atoning work of Christ. In the next three chapters, Paul discussed how to live in unity as children of light in a dark world.

Part 1—One Body, One Spirit



Even though Paul penned the words we read today in Ephesians chapter 4 nearly 2,000 years ago, they apply to Christian behavior today. As you read these verses, consider how your behavior compares to what Paul said Christians ought to do.

¹Therefore I, a prisoner for serving the Lord, beg you to lead a life worthy of your calling, for you have been called by God. ²Always be humble and gentle. Be patient with each other, making allowance for each other's faults because of your love. ³Make every effort to keep yourselves united in the Spirit, binding yourselves together with peace. ⁴For there is one body and one Spirit, just as you have been called to one glorious hope for the future.

⁵There is one Lord, one faith, one baptism, ⁶one God and Father of all, who is over all, in all, and living through all.

Ephesians 4:1–6



Did you notice how many times Paul used the word "one"? Our oneness in Christ is the basis of unity in the church. Yet, even though we are *united*, we are not *uniform*. God has given each Christian at least one spiritual gift to fulfill different functions within the church—with the ultimate goal of glorifying God.

⁷However, he has given each one of us a special gift through the generosity of Christ. ⁸That is why the Scriptures say,

"When he ascended to the heights, he led a crowd of captives and gave gifts of his people."

⁹Notice that it says "he ascended." This clearly means that Christ also descended to our lowly world. ¹⁰And the same one who descended is the one who ascended higher than all the heavens, so that he might fill the entire universe with himself.



¹¹Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. ¹²Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. ¹³This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ.

¹⁴Then we will no longer be immature like children. We won't be tossed and blown about by every wind of new teaching. We will not be influenced when people try to trick us with lies so clever they sound like the truth. ¹⁵Instead, we will speak the truth in love, growing in every way more and more like Christ, who is the

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head of his body, the church. ¹⁶He makes the whole body fit together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love.

Ephesians 4:7–16

Part 2—Children of Light

Perhaps at this point, the Ephesians wondered how to live as redeemed people. So, Paul said, in effect, "Now that you know what Christ has done for you, here's what you ought to do for Christ." We have a holy calling to live a life of purity and faith. He emphasized things believers should do, including being humble, gentle, patient, and forgiving. He commanded believers to stop living for pleasure, lying, letting anger control behavior, stealing, or any type of sinful behavior.

¹⁷With the Lord's authority I say this: Live no longer as the Gentiles do, for they are hopelessly confused. ¹⁸Their minds are full of darkness; they wander far from the life God gives because they have closed their minds and hardened their hearts against him. ¹⁹They have no sense of shame. They live for lustful pleasure and eagerly practice every kind of impurity.

²⁰But that isn't what you learned about Christ. ²¹Since you have heard about Jesus and have learned the truth that comes from him, ²²throw off your old sinful nature and your former way of life, which is corrupted by lust and deception. ²³Instead, let the Spirit renew your thoughts and attitudes. ²⁴Put on your new nature, created to be like God—truly righteous and holy.

²⁵So stop telling lies. Let us tell our neighbors the truth, for we are all parts of the same body. ²⁶And "don't sin by letting anger control you." Don't let the sun go down while you are still angry, ²⁷for anger gives a foothold to the devil.

²⁸If you are a thief, quit stealing. Instead, use your hands for good hard work, and then give generously to others in need. Ephesians 4:17–28



The saying, "Sticks and stones can break my bones, but words will never hurt me" is a lie. Words do hurt! Paul grouped foul language (cussing, swearing, and using crude words) with abusive language because both types of words can do damage to relationships. Insults can do more damage than fists. Paul commanded the believers only to speak what is helpful. He urged them to encourage or edify one another by their words.



²⁹Don't use foul or abusive language. Let everything you say be good and helpful, so that your words will be an encouragement to those who hear them. Ephesians 4:29

As a personal Being, God has feelings. Paul not only reminded the believers of this fact, but warned them that by their behavior, they can bring sorrow to God's heart, like disobedient, disrespectful children grieve their parents.

³⁰And do not bring sorrow to God's Holy Spirit by the way you live. Remember, he has identified you as his own, guaranteeing that you will be saved on the day of redemption.

³¹Get rid of all bitterness, rage, anger, harsh words, and slander, as well as all types of evil behavior. ³²Instead, be kind to each other, tenderhearted, forgiving one another, just as God through Christ has forgiven you. Ephesians 4:30–32

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Topic 6—The Spirit-Led Life

Introduction: You do not need to look far to find a multitude of problems in today's culture. In fact, you may look at our culture's problems and say, "What a mess!" But the sin we see in the world today is nothing new. In the first-century world of Ephesus, immorality, cruelty, slavery, broken relationships, and abuse of all kinds were commonplace. Paul's solution to the problems in the home and society was regeneration through Christ—a life filled with love and submission to Christ and to one another.



Part 1—Live Pure Lives

How can anyone hope to live a God-pleasing life in such a dark world? Paul's answer was to imitate Christ. Becoming like Christ means getting rid of things that keep us from imitating him. Christ loved us and offered himself as a sacrifice for us. Sin has no place among God's people.



¹Imitate God, therefore, in everything you do, because you are his dear children. ²Live a life filled with love, following the example of Christ. He loved us and offered himself as a sacrifice for us, a pleasing aroma to God.

³Let there be no sexual immorality, impurity, or greed among you. Such sins have no place among God's people. ⁴Obscene stories, foolish talk, and coarse jokes—these are not for you. Instead, let there be thankfulness to God. ⁵You can be sure that no immoral, impure, or greedy person will inherit the Kingdom of Christ and of God. For a greedy person is an idolater, worshipping the things of this world.

⁶Don't be fooled by those who try to excuse these sins, for the anger of God will fall on all who disobey him. ⁷Don't participate in the things these people do. ⁸For once you were full of darkness, but now you have light from the Lord. So live as people of light! ⁹For this light within you produces only what is good and right and true. Ephesians 5:1–9

Not only did Paul call on the Ephesians to get rid of certain things, but he challenged them to take on new attitudes and actions.

¹⁰Carefully determine what pleases the Lord. ¹¹Take no part in the worthless deeds of evil and darkness; instead, expose them. ¹²It is shameful even to talk about the things that ungodly people do in secret. ¹³But their evil intentions will be exposed when the light shines on them. ¹⁴For the light makes everything visible. This is why it is said,

"Awake, O sleeper, rise up from the dead, and Christ will give you light."

¹⁵So be careful how you live. Don't live like fools, but like those who are wise. ¹⁶Make the most of every opportunity in these evil days. ¹⁷Don't act thoughtlessly, but understand what the Lord wants you to do. ¹⁸Don't be drunk with wine, because that will ruin your life. Instead, be filled with the Holy Spirit, ¹⁹singing psalms and hymns and spiritual songs among yourselves, and making music to the Lord in your hearts. ²⁰And give thanks for everything to God the Father in the name of our Lord Jesus Christ. Ephesians 5:10–20



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Topic 7—Godly Relationships

Part 2—Husbands and Wives



Paul went on to discuss relationships in the home. He stated that the home should mirror the relationship Christ has with the church. This can only happen if both spouses are controlled by the Spirit, husbands love their wives, and wives respect their husbands.

¹And further, submit to one another out of reverence for Christ.

²For wives, this means submit to your husbands as to the Lord. ³For a husband is the head of his wife as Christ is the head of the church, He is the Savior of his body, the church. ⁴As the church submits to Christ, so you wives should submit to your husbands in everything.

⁵For husbands, this means love your wives, just as Christ loved the church. He gave up his life for her ⁶to make her holy and clean, washed by the cleansing of God's word. ⁷He did this to present her to himself as a glorious church without a spot or wrinkle or any other blemish. Instead, she will be holy and without fault. ⁸In the same way, husbands ought to love their wives as they love their own bodies. For a man who loves his wife actually shows love for himself. ⁹No one hates his own body but feeds and cares for it, just as Christ cares for the church. ¹⁰And we are members of his body.

¹¹As the Scriptures say, "A man leaves his father and mother and is joined to his wife, and the two are united into one." ¹²This is a great mystery, but it is an illustration of the way Christ and the church are one. ¹³So again I say, each man must love his wife as he loves himself, and the wife must respect her husband. Ephesians 5:21–33

Part 1—Parents and Children

Introduction: Do you find it easy to be a Christian on Sunday yet difficult to follow Christ the rest of the week? Perhaps you should look at the way you conduct yourself in your relationships. Children, parents, teachers, students, classmates, and teammates all engage in relationships. The topic was as important to first-century Christians as it is to us today. Paul devoted a substantial portion of his epistle to defining how we ought to treat one another within our relationships. We already saw how he addressed marriage. Paul also wrote about parents and children, masters and slaves.



¹Children, obey your parents because you belong to the Lord, for this is the right thing to do. ²"Honor your father and mother." This is the first commandment with a promise: ³If you honor your father and mother, things will go well for you, and you will have a long life on the earth.

⁴Fathers, do not provoke your children to anger by the way you treat them. Rather, bring them up with the discipline and instruction that comes from the Lord.

⁵Slaves, obey your earthly masters with deep respect and fear. Serve them sincerely as you would serve Christ. ⁶Try to please them all the time, not just when they are watching you. As slaves of Christ, do the will of God with all your heart. ⁷Work with enthusiasm, as though you were working for the Lord rather than for people. ⁸Remember that the Lord will reward each one of us for the good we do, whether we are slaves or free.

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⁹ Masters, treat your slaves in the same way. Don't threaten them; remember, you both have the same Master in heaven, and he has no favorites. Ephesians 6:1–9

It is important to remember that when Paul told slaves to obey their masters, he was not justifying or promoting the institution of slavery. Slavery was an inherent evil in a godless society. Christianity was new, limited in size and lacking any authority, so the church was powerless to make sweeping and immediate changes in the culture. Change, of course, happened within the church; the cultural and societal distinctions between its members were stripped away by God's amazing grace. Eventually, the church became the primary institution for social change.

Topic 8—The Armor of God

Introduction: Remember that Paul was under house arrest in Rome at the time he wrote the letter to the Ephesians. Although he was probably free during the day to move about, he was likely chained to a soldier at night. The Roman soldier was fitted with the armor he needed for defense and the weapons he needed for offense. Paul used the Roman soldier's equipment as an analogy for the Christian life.

The idea of spiritual warfare is intimidating. Christians face three opponents: the world, our own flesh, and the devil. The "world" is the society around us that is opposed to God, our flesh is our sinful nature, and the devil is Satan. He is our enemy, tempter (Matthew 4:3), accuser (Revelation 12:7–11) and a liar (John 8:44). Satan and his demons launch attacks against God's children, yet we are not powerless. Paul described the weapons we have at our disposal in order to battle evil.

¹⁰ A final word: Be strong in the Lord and in his mighty power.
¹¹ Put on all of God's armor so that you will be able to stand firm against all strategies of the devil.
¹² For we are not fighting against flesh-and-blood enemies, but against evil rulers and authorities of the unseen world, against mighty powers in this dark world, and against evil spirits in the heavenly places.



¹³ Therefore, put on every piece of God's armor so you will be able to resist the enemy in the time of evil. Then after the battle you will still be standing firm.
¹⁴ Stand your ground, putting on the belt of truth and the body armor of God's righteousness.
¹⁵ For shoes, put on the peace that comes from the Good News so that you will be fully prepared.
¹⁶ In addition to all of these, hold up the shield of faith to stop the fiery arrows of the devil.
¹⁷ Put on salvation as your helmet, and take the sword of the Spirit, which is the word of God. Ephesians 6:10–17

Paul continued his letter with the admonition to pray and news of his situation.

¹⁸ Pray in the Spirit at all times and on every occasion. Stay alert and be persistent in your prayers for all believers everywhere. Ephesians 6:18

Did you notice how all-compassing this verse is? Paul instructed believers to pray for each other all the time and in every place. Christians do not need to pray only at special times of day or in special places; God is pleased whenever and wherever we pray.

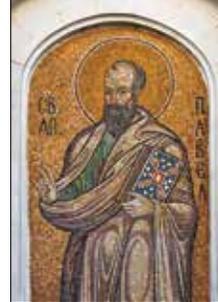
What kinds of prayers should we make? Two examples in the letter to the Ephesians are Paul's prayer for the believers to have spiritual wisdom (Ephesians 1:15–23) and for their spiritual growth (Ephesians 3:14–21). But at the end of his letter, Paul asks the Ephesians to pray that he would have boldness to proclaim the Good News:

¹⁹ And pray for me, too. Ask God to give me the right words so I can boldly explain God's mysterious plan that the Good News is for Jews and Gentiles alike.
²⁰ I am in chains now, still preaching this message as God's ambassador. So pray that I will keep on speaking boldly for him, as I should.

²¹ To bring you up to date, Tychicus will give you a full report about what I am doing and how I am getting along. He is a beloved brother and faithful helper in the Lord's work.
²² I have sent him to you for this very purpose—to let you know how we are doing and to encourage you. Ephesians 6:19–22

Finally, Paul closed his letter with a blessing:

²³ Peace be with you, dear brothers and sisters, and may God the Father and the Lord Jesus Christ give you love with faithfulness.
²⁴ May God's grace be eternally upon all who love our Lord Jesus Christ. Ephesians 6:23–24



Black Line Masters

LESSON 11

Hints of the Mystery 11.3A

- Genesis 22:17–18
"I will certainly bless you, [Abraham]. I will multiply your descendants beyond number, like the stars in the sky and the sand on the seashore . . . Through your descendants all the nations of the earth will be blessed."
- Genesis 26:3–4
"I will give all these lands to you and your descendants just as I solemnly promised Abraham, your father. I will cause your descendants to become as numerous as the stars of the sky, and I will give them all these lands. And through your descendants all the nations of the earth will be blessed."
- Genesis 28:13–14
"[Jacob.] I am the LORD, the God of your grandfather Abraham, and the God of your father, Isaac . . . Your descendants will be as numerous as the dust of the earth! They will spread out in all directions—to the west and the east, to the north and the south. And all the families of the earth will be blessed through you and your descendants."
- Genesis 49:10
"The scepter will not depart from Judah, nor the ruler's staff from his descendants, until the coming of the one to whom it belongs, the one whom all nations will honor."
- Isaiah 11:10
The heir to David's throne will be a banner of salvation to all the world. The nations will rally to him, and the land where he lives will be a glorious place.
- Isaiah 49:6
"You will do more than restore the people of Israel to me. I will make you a light to the Gentiles, and you will bring my salvation to the ends of the earth."
- Palm 98:2–3
The LORD has announced his victory and has revealed his righteousness to every nation! He has remembered his promise to love and be faithful to Israel. The ends of the earth have seen the victory of our God.

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The Apostles' Creed 11.4A

- [We] believe in God, the Father almighty,
creator of heaven and earth.
- [We] believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven;
he is seated at the right hand of the Father,
and he will come again to judge the living and the dead.
- [We] believe in the Holy Spirit,
the holy catholic [universal] church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

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Paul's Descriptions 11.6A

- Romans 8:15–16
For all who are led by the Spirit of God are children of God. So you have not received a spirit that makes you fearful slaves. Instead, you received God's Spirit when he adopted you as his own children. Now we call him, "Abba, Father." For his Spirit joins with our spirit to affirm that we are God's children.
- Galatians 4:4–6
But when the right time came, God sent his Son, born of a woman, subject to the law. God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children. And because we are his children, God has sent the Spirit of his Son into our hearts, prompting us to call out, "Abba, Father."
- 1 Corinthians 4:14–15
I am not writing these things to shame you, but to warn you as my beloved children. For even if you had ten thousand others to teach you about Christ, you have only one spiritual father. For I became your father in Christ Jesus when I preached the Good News to you.
- 1 Thessalonians 2:11
And you know that we treated each of you as a father treats his own children.
- Philemon 1:10
I appeal to you to show kindness to my child, Onesimus. I became his father in the faith while here in prison.
- Romans 1:1
This letter is from Paul, a slave of Christ Jesus, chosen by God to be an apostle and sent out to preach his Good News.
- 1 Corinthians 9:19
Even though I am a free man with no master, I have become a slave to all people to bring many to Christ.

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Name _____

Test 11

- Memory Verse: Write the words and reference. _____

 - Define *submission* and describe how Paul recommended submission in relationships.

- Fill in the circle(s) that best answer(s) each question.
- Why did Paul write to the Ephesian congregations?

<input type="radio"/> to combat false teachers in the church	<input type="radio"/> to tell them about God's mysterious plan
<input type="radio"/> to raise funds for missionary work	<input type="radio"/> so they would know their riches in Christ
<input type="radio"/> to teach them about water baptism	<input type="radio"/> to encourage those who had been persecuted
<input type="radio"/> so they would live worthy of their calling	<input type="radio"/> to teach them about the Lord's supper
 - What did Paul say that believers all share?

<input type="radio"/> one Spirit	<input type="radio"/> one gift	<input type="radio"/> one Lord	<input type="radio"/> one faith	<input type="radio"/> one reward
<input type="radio"/> one Father	<input type="radio"/> one body	<input type="radio"/> one earth	<input type="radio"/> one hope	<input type="radio"/> one God
 - What are five gifts that God gives to the church?

<input type="radio"/> disciples	<input type="radio"/> apostles	<input type="radio"/> teachers	<input type="radio"/> prophets
<input type="radio"/> evangelists	<input type="radio"/> deacons	<input type="radio"/> elders	<input type="radio"/> pastors
 - What did God reveal to the apostles and command Paul to preach to the Gentiles? Why had it been a mystery to Paul's ancestors?

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Presentation Slides

LESSON 17

Aegean Region of Turkey, Part 1 PS 11.1A



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Aegean Region of Turkey, Part 2 PS 11.1B



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Armor PS 11.6A



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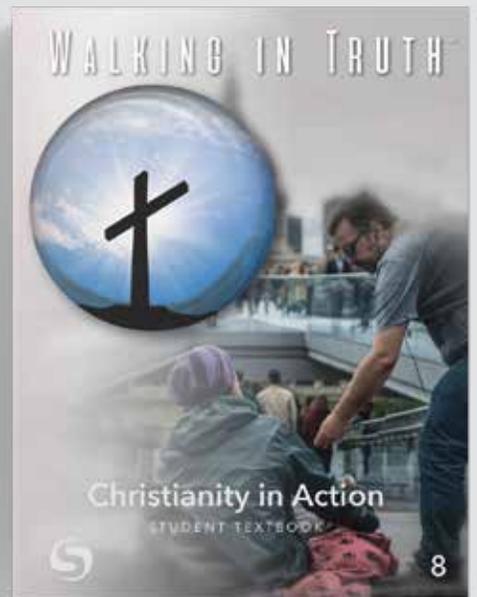
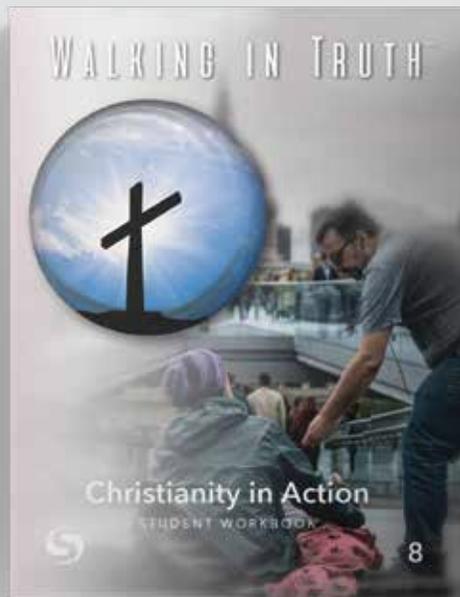
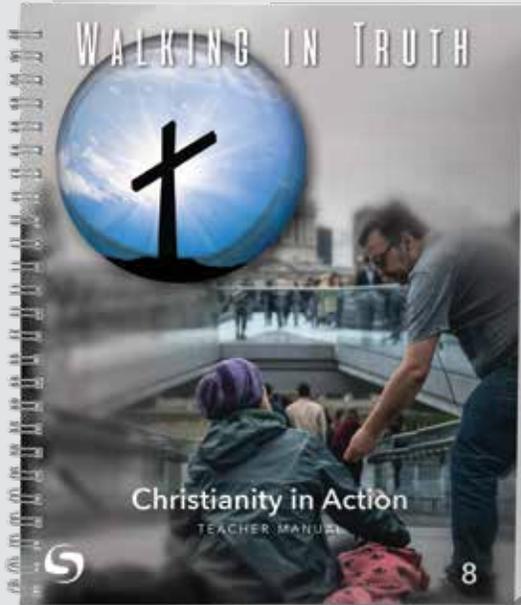
Armor of God PS 11.6B

THE ARMOR OF GOD



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