

SOAPS WORKSHEET

BOLD FOR CORPS CADETS | COURSE C | BOOK 2 | DECEMBER | FALL 2015

NAME: _____

S

READ THE SCRIPTURE (1 pt.)

COMPLETE THE SOAPs SECTIONS USING THE FOLLOWING SCRIPTURE: HEBREWS 3:1-6.

O

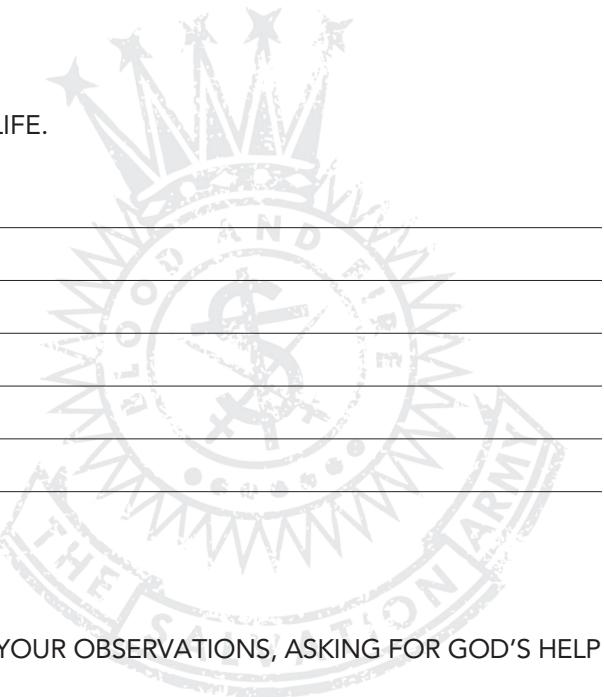
WRITE AN OBSERVATION (1 pt.)

WRITE AN OBSERVATION ABOUT THIS SCRIPTURE. IN OTHER WORDS, WHAT DO YOU "SEE" IN THIS SCRIPTURE?

A

WRITE AN APPLICATION (1 pt.)

WRITE HOW THIS SCRIPTURE APPLIES TO YOUR LIFE.



P

PRAY (1 pt.)

PRAY SPECIFICALLY ABOUT THIS SCRIPTURE AND YOUR OBSERVATIONS, ASKING FOR GOD'S HELP IN APPLYING ITS TRUTH TO YOUR LIFE.



UNLEASHED

SUPPLIES NEEDED:

- Bibles
- BOLD booklets
- Pens/pencils
- Downloaded video clip on computer, iPad, etc. or Wi-Fi access and bookmarked clips
- 3 sponges, a bowl of water, a plate, and various cleaning products
- Copies of *Monthly Questions* and *Activity Record* sheets
- Copies of the *Take Home Bookmark*

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BEFORE CLASS:

- Read the *Leader Overview*.
- Download the clip for the *Engage* section from the BOLD curriculum link at www.sayconnect.com (Dec_Week1_F15.mpg) in advance and save it to your computer, or bookmark it (www.youtube.com/watch?v=EVKWVA7lNCk), ensuring you have an Internet connection for viewing. Ensure that you have the sound working and adequate projection for your group's size. This video was written, drawn, and animated by the USA Western Territory (script by Cari Arias and illustrations by Jason Leighton), based, with the author's permission, on *The Losers Club: Lessons from the Least Likely Heroes of the Bible*, by Jeff Kinley.
- Make copies of *Monthly Questions* and *Activity Record* sheets.
- Make enough copies of the *Take Home Bookmark* found at the end of the lesson for each corps cadet.

LEADER OVERVIEW

The purpose of this lesson is to give the corps cadets a broad overview of the church beginning in Acts and an understanding of the purpose of church. These are concepts they will explore further throughout the lessons this month.

Corps cadets will receive an introduction on the life of Peter as the person upon which Jesus built His church. They will also look at the church in Jerusalem and then in Antioch



as examples of the early church. As application, they will consider stereotypes that non-Christians have of church and the reality of what their own church experience looks like.

This is an important topic for this generation of young people to consider, since culture says that church is outdated and a waste of time. One author quoted a research participant saying:

“If we’re going to talk about the church today, let’s be really blunt... People are voting with their feet. The next generation is not going to church. For the most part, they are going to the First Church of Starbucks. The future of the church is five people over a latte studying a copy of the Purpose Driven something or other. In fifteen years, present trends continuing, the church in America will be half of what it is” (Julia Duin, *Quitting Church*).

The same author wrote, “But for the most part, the heavy-duty issues—racism, sexuality, even heresy—are not dealt with. Undeserved suffering, intractable situations, unanswered prayer, and the quiet discouragement of millions of Christians—these elephants in the church living room are left to sit there. But if the church won’t bring them up, others will.”

Also, “While your typical teenager can probably barely explain the basics of the faith, their Mormon counterparts are studying the Scriptures and the Book of Mormon every morning for several years to prep themselves for mission trips. Small wonder this is a fast-growing religion.”

These issues mean that the church is declining in numbers. It doesn’t mean that the church is disappearing. The church exists because God ordained it to exist. We need each other to understand the fullness of God and His love and to show that love to those who haven’t yet experienced it.

This is one of the reasons that Corps Cadets exists—to give our teens an understanding of the basics of the faith, as well as to touch on topics they grapple with in their everyday lives as they move forward in being the church. We are not here to give them all the answers, but rather to walk with them on the journey so we can see when their feet start to turn off the path, and we can lovingly guide them back into fellowship to deal with their questions and their pain as they grow and mature in their faith. They are ushering in the church of tomorrow by being developed as disciples and leaders!

LEADERSHIP PRINCIPLE

God brings about change from the inside out.

MEMORY VERSE

“But Christ is faithful as the Son over God’s house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory.” Hebrews 3:6



INTRODUCTION

(5 minutes)

Read from the book together as a brigade, stopping to have the corps cadets look up and read each reference aloud.

UNLEASHED

Why do you go to church? Have you ever been asked that? Have you ever considered what the real answer is for you? What is the church anyway?

Before His death and resurrection, Jesus proclaimed that Peter would be a foundational “rock” of the church (Matt. 16:18). More events happened, and Jesus was then crucified and resurrected. Acts 2 then tells us about how the Holy Spirit came at Pentecost. Think about it like a huge confetti cannon. The Holy Spirit showed up, and the church was “unleashed”—growing in leaps and bounds and moving out to other communities. And there was Peter, right in the middle of the unleashing, preaching the summary of the entire message of the Bible in just one sentence (Acts 2:36).

The church spread from Jerusalem. It is considered the first Gentile church to be founded. In other words, it was the first church that wasn’t just for the Jews, or the people of Israel that the Old Testament focuses on. It was a church that shared the Good News to people who didn’t all look alike or come from the same background. And it was a church committed to sending out missionaries (including Paul, a former hater of the church and a future well known author of many letters in the New Testament).

The apostles (those who believed in Jesus and His teachings) shared the message with people all over and were persecuted for it (3:30-33; 7:59). But they spread out and pressed on (8:4)! By then, there were various churches taking root in different communities, including Antioch.

Antioch was the capital city of Syria (modern day Turkey). It was the third largest city in the Roman Empire and a tremendous commercial hub where many people passed through to trade products and services. In reality, it was an ideal place for the gospel message to be shared, then taken back by the hearers to their own communities. God doesn’t plan things without a purpose—including the building of churches!

The church at Antioch became a training ground for some amazing leaders that we read about in the New Testament, such as Barnabas, Titus, Luke, and—of course—Peter. It was also here that believers were first called “Christians.” The word’s roots mean “belonging to Christ” or “Christ-like ones.” The people in Antioch, and other early churches, were not there just to soak up the music, or out of obligation to “go to church.” They were considered radical in their community. They looked different from the world. They looked like Christ.



ENGAGE

(5 minutes)

Watch “Peter, ‘The Rock’.”

Show the video that you either downloaded (Dec_Week1_F15.mpg; 4 min. 25 sec.) or bookmarked (www.youtube.com/watch?v=EVKWVA7INCk) before class. Discussion on this video will take place in the *Explore* section (or you may choose to ask the first discussion question at this point).

READ

(5 minutes)

Read Exodus and the first Acts passages aloud. Then ask the corps cadets to take turns reading verses from the second Acts passage: Exodus 20:8-11; Acts 2:42-48; and Acts 11:19-30.

EXPLORE

(15 minutes)

Ask: **Thinking about the video we watched a few minutes ago, what do you find interesting about Peter being chosen as a foundational pillar of the church?**

Allow response. If they need prompting, you may ask additional questions, such as:

- Did his experience surprise you?
- Would you expect that a synagogue leader or someone studying the Torah (the first 5 books of the Bible) would be more appropriate?
- Do you think Jesus should have chosen someone who didn't deny knowing Him?

Ask: **What examples do we get of Christian community from Acts 2?** (Acts 2:42-48)

Allow response. Then say: **Author Julia Duin wrote, “Miracles happened in Acts 2 when Christians decided to share things in common, be willing to suffer together, and be part of a supernatural church. They can happen again if enough believers are willing to pay the price. Then people will begin craving church instead of quitting church...” The church in Jerusalem was a community all about mission!**

Ask: **What do you think is the price that believers need to pay for church to look that way?**

Allow response. Then add from the following:



- First and foremost, obedience to God
- Self-sacrifice
- Humility
- Willingness to serve
- Love for others

Ask: **Reading about the church in Antioch, how would you define “church”?**
(Acts 11:19-30)

Allow response.

Say: “The first Jesus Followers were not, as so many churches are today, communities of conformity. Rather, they were communities animated by a common spirit—engaged in the mission of following their sovereign and no other” (Robin Meyers). The early church used a Greek word to identify themselves: *ekklesia*. From this word, we get the word “ecclesiology.” Ecclesiology means the doctrine of the church. So, basically, church is a group of people following the Savior together.

APPLY

(20 minutes)

Ask: **What stereotypes do non-Christians have about church?**

Allow response. Add from the following, if necessary:

- It is boring.
- It is filled with hypocrites (people who don't live out what they say).
- It's a place of judgment.
- It's a waste of time.

Say: **Most stereotypes really are about seeing the church as somewhere to go instead of church being a way of life in God!**

Then say: **Many people have said that it's the people in church who turn them away. A famous Christian author, Philip Yancey, said, “In short, Christianity kept me from Christ.” But as he started to really look at church and consider where he wanted to worship, he realized that the history of church was something he liked. He wrote, “How easily we forget that the Christian church was the first institution in the history of the world to bring together on equal footing Jews and Gentiles, men and women, slave and free. The earliest Christians broke down barriers. Unlike most other religions, Christians**



welcomed men and women alike.” That’s what Jesus had in mind for the church.

Share these things about what church *should* be like:

- A place where we don’t feel judged by saints, but can find accountability from other sinners trying to follow Jesus
- A place where we can bring our pain and questions rather than be scared of being made fun of for not knowing the Bible
- Something that feels like healthy family
- Somewhere we expect important things to happen in our lives
- A place that sets people free who are bound by sin
- A group of people that try to live like Jesus

Ask: **How much does the church where you are look like Christ?**

Allow response.

Do the “SpongeChurch” activity. Set out a bowl of water and a plate and have three sponges available: a dry sponge, a sponge soaking in the bowl of water, and a sponge that has gotten wet but has been squeezed out and is sitting damp on the plate.

Ask: **Which sponge would be best to clean up a mess?**

Allow response. Then ask, allowing response to each question: **Why would the dry sponge not work? What would happen if I pulled the sponge out of the bowl and started cleaning with it?**

Explain: Let’s assume these sponges are our churches as a whole, or even each of us as people who go to church. The dry one represents the church that doesn’t teach from the Bible (but instead only topics in the news or current events or other books that are not the Bible) or the person who never makes God’s Word real in their own life. It wouldn’t do much good on the “dirt” (or the sin or ugliness) in the world around them, would it? It’s okay to preach topically and definitely important to connect the Bible to current events. And God uses many writers to share His truths. But if we neglect God’s Word in our churches—and in our own lives—we are powerless to change the world.

The sponge sitting in the bowl is like the church that never reaches out to the community or the Christian who comes to church just to sing and soak it all up, but not do anything with it in their daily life outside the church building. They soak up the good stuff...but do you know what happens to a sponge like



this one in the bowl? If it tries to clean up things, it makes a bigger mess, and if it just stays in the bowl, it starts to grow mold and smell bad.

The last sponge represents the person that soaks in what is offered in a healthy church, but then gets “squeezed out” in service and ministry and loving others outside of the church walls. It can clean up things around it, then go back to the water to get cleaned itself and squeezed out all over again. It’s used the way the inventor intended.

Take out a variety of cleaning products. Then say: **Ultimately, we should want to be used by God.** These cleaning products are an example of his bigger plan and picture for church. Alone, they won’t serve every purpose. For example, glass cleaner won’t do a very good job of cleaning the carpet. And floor wax won’t do a great job of getting dirt off windows and mirrors. They are all needed for the best possible housecleaning job. God uses a variety of church bodies—different corps as well as different denominations, or groups of Christians with a slightly different take on their beliefs and styles—to make a difference in a fallen world.

Ask: **Which sponge does your corps look like? How about you, individually?**

Allow response.

Ask: **How does the 4th Commandment apply directly to you?** (Exodus 20:8-11)

Allow response. Then say: **Let’s look at Hebrews 10:23-25. Why do you think it’s so easy to give up meeting together (going to church)?**

Allow response. Some possible answers may include:

- We forget what church is about (worshiping God and learning more about following Him).
- We get caught up in small issues (arguments between denominations or between people within one congregation).
- We focus on the details (like style of worship or stage setup) rather than the big picture of *being* the church.
- These things become discouraging and remove our focus off of God.

Ask: **Why do we need church?**

Allow response. Then say: **There are many reasons to go to church.**

Say: **Pastor Rick Warren of Saddleback Church in California suggests these reasons for why we should go to church: we need a church family to help us center our life around God through worship; to help us connect with other believers through fellowship; to help us cultivate spiritual maturity through**



discipleship; to prepare us to contribute something back through ministry; and to help us communicate God's love through evangelism.

Then say: Barnabas Piper, the son of famous pastor, speaker, and author John Piper said this: **"Churches are groups of sinful people who believe the same things and are trying to go in the same direction. Such a venture is fraught with mistakes, hurts, stupidity, and frustration. I have been a member of four different churches in my life, and all of them have frustrated me, all for different reasons. There simply isn't a perfect church out there. But this is not a reason to give up on church. Because, despite its ugliness and brokenness, the church is the place where healing happens."**

Explain: It's important to understand that more than just good reasons to go to church, the church is *needed*. The church functions as Christ's body—His hands and feet to a hurting world. We are called to care for Christians within the church (each other) and serve the world outside of the walls of our church buildings, too. Ephesians 3:14-19 tells us that it's together with all the saints that we can understand the incomprehensible love of God. We need each other to understand God's fullness. We're not meant to walk the journey of faith and discipleship alone. And we're not meant to live it just for ourselves—we need to serve others and share the Good News with them, too. That's what being Jesus looks like as a body of believers!

PRAY

(5 minutes)

Pray this prayer by Pastor Rick Warren to close:

God, I look at these people that I love and that You love and I thank You for our church family. Dear God, it's not usually that we don't know the right thing to do. We know the right thing. It's just that we forget it. We get so busy and we forget it. We make excuses. We procrastinate. We postpone it. We get busy and we just don't do it. Today, I ask You to help each of us take some next steps and move to the next level of spiritual growth and maturity. Help us to act on what we know to do.

Now repeat this prayer silently in your hearts after me: God, I want to center my life around You. I want to get better connected to Your fellowship and Your family. I want to grow to spiritual maturity. I want to make a contribution with my life. I want to communicate Your love to others. I want somebody to be in heaven because of me. Thank You for this church family where I can learn Your purposes for me. Amen.



TO CLOSE THE CLASS

(5 minutes)

Have the corps cadets fill out their *Activity Record* points for the week and complete *Monthly Questions* 1 and 2. Collect to use next week.

Give each corps cadet a *Take Home Bookmark*.

RESOURCES AND RECOMMENDED FURTHER READING

Barnett, Paul. *The Birth of Christianity: The First Twenty Years*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2005.

Crabb, Larry. *Real Church: Does it Exist? Can I Find It?* Nashville, TN: Thomas Nelson, 2009.

Duin, Julia. *Quitting Church: Why the Faithful Are Fleeing and What to Do about It*. Grand Rapids, MI: Baker Books, 2008.

Meyers, Robin. *The Underground Church: Reclaiming the Subversive Ways of Jesus*. San Francisco, CA: Jossey-Bass, 2012.

Piper, Barnabas. *The Pastor's Kid: Finding Your Own Faith and Identity*. Colorado Springs, CO: David C. Cook, 2014.

The Salvation Army Handbook of Doctrine. London, England: Salvation Books, The Salvation Army International Headquarters, 2013.

Truesdale, Al, ed. *Global Wesleyan Dictionary of Theology*. Kansas City, MI: Beacon Hill Press, 2013.

The Wesley Study Bible New Revised Standard Version. Nashville, TN: Abingdon Press, 2009.

Yancey, Philip. *Church: Why Bother?* Grand Rapids, MI: Zondervan, 1998.

WEB RESOURCES

http://guff.com/glt-americans-organized-religion/20?ts_pid=2

www.rawstory.com/rs/2015/03/americans-are-turning-away-from-organized-religion-in-record-numbers/

<http://theranch.org/2015/03/22/this-days-thought-from-the-ranch-this-weeks-sermon-copy/>

TAKE HOME BOOKMARK



BIBLE STUDY OUR HERITAGE LEADERSHIP DISCIPLESHIP

LEADERSHIP PRINCIPLE

God brings about change from the inside out.

MEMORIZE

"But Christ is faithful as the Son over God's house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory."

Hebrews 3:6

DID YOU KNOW?

Religious service attendance (church) fell from 41% in 1971 to 31% in 2002. By 2006, it was estimated that only about 65 million out of an estimated 300 million Americans were attending church on a regular basis. A 2002 Barna study gave these answers as some of the top reasons American Christians no longer went to church: stale worship, watered down beliefs, congregations split by color and race, not relevant, and lack of good leaders.

GO DEEPER

Read the 7th "I Will" statement of "The Soldier's Covenant" and journal or discuss your personal commitment to church.

Read more about the beginning of church history by reading all of Acts.

Watch "Be the Church" at www.youtube.com/watch?v=L0Dmq6B7D6M.

Complete the activity on page 26 of the *Young Salvationist*.



BIBLE STUDY OUR HERITAGE LEADERSHIP DISCIPLESHIP

LEADERSHIP PRINCIPLE

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Complete the activity on page 26 of the *Young Salvationist*.





BELONGING

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SUPPLIES NEEDED:

- Bibles
- BOLD booklets
- Pens/pencils
- Envelopes
- Copies of the “Label the Crest” sheets
- Copies of *Monthly Questions and Activity Record* sheets
- Copies of the *Take Home Bookmark*

BEFORE CLASS:

- Read the *Leader Overview*.
- Make copies of the “Label the Crest” sheets. Cut up the labels and put each set in a separate envelope.
- Make copies of *Monthly Questions and Activity Record* sheets, if needed.
- Make enough copies of the *Take Home Bookmark* found at the end of the lesson for each corps cadet.

LEADER OVERVIEW

The purpose of this lesson is to introduce the corps cadets to The Salvation Army as a church and as part of the Holiness Movement.

In this lesson, corps cadets will be engaged by labeling the crest to see if they know what each part means. They will explore Scripture about holiness and be introduced to key people in the early Holiness Movement. As application, they will consider what it means to them to belong to a worldwide Salvation Army.

This is how *The Salvation Army Handbook of Doctrine* (pp. 247-248) explains the doctrine of the Church:

The Church is the fellowship of all who are justified and sanctified by grace through faith in Christ. Membership in the body of Christ is not optional for believers: it is a reality given to all who know Christ, the Head of the Church. It is a benefit of the Atonement through which we are invited into fellowship with God and with one another.



Salvation Army doctrine implies a doctrine of the Church. Each doctrine begins: "We believe...". "We" points to a body of believers, a community of faith—a church.

One very important change since the 11 Articles of Faith were formulated and adopted is the evolution of the movement from an agency for evangelism to a church, an evangelistic body of believers who worship, share fellowship, minister and join in mission together.

Salvationists are members of the one body of Christ. We share common ground with the universal Church while manifesting our own characteristics. As one particular expression of the Church, The Salvation Army participates with other Christian denominations and congregations in mission and ministry. We are part of the one, universal Church.

The corps is The Salvation Army's local congregation. It is a visible expression of the Church. It has its own ways of worshipping, training and serving, based on the teaching of the Bible, the guidance of the Holy Spirit and the nature of its mission. Its purpose is consistent with the calling and teaching of the one, universal Church. Its three key strengths are its missional zeal, its commitment to holiness and its strong community outreach.

It is has been said over and over again that William and Catherine Booth did not intend to start a new denomination. They wanted to help people get saved and then introduce them into Bible believing congregations. But The Salvation Army became church. The people who came wanted a place to worship, a place to serve, a place to be included, and a place to belong. This is what The Salvation Army provided.

The theology of William and Catherine Booth was strongly influenced by the Methodists, particularly by the teaching of John Wesley, the father of Methodism. *The Salvation Army Handbook of Doctrine* explains that Wesley's theology, including the possibility of salvation for all people and growth towards holiness, was vital in the development of Salvation Army doctrine, as was his preaching about inward (personal) and outward (social) holiness as expressed in the greatest commandments: Love the Lord your God totally, and love your neighbor as you love yourself. Both William and Catherine Booth believed in a holiness that was both personal and social.

Their theology was also influenced by Phoebe Worrall Palmer, a member of the Methodist Episcopal church, who was a holiness advocate, author, revivalist, practical theologian, and editor. She was often called the "Mother of the Holiness Movement." She and her husband held revival meetings in England from 1859-1863 (Kostlevy, pp. 196-198).

Palmer used a combination of three Scriptures as the keystones of her understanding of holiness, which has been called "altar theology": Romans 12:1; Matthew 23:19; and 1 John 1:7b. First, surrender all to God; second, believe God is able and willing to sanctify now; and, third, tell someone about it. William and Catherine Booth took



this a little further. They took it into action. As Catherine said, “A salvation that does not lead to service is no salvation at all.”

The Salvation Army, as a church, belongs to the Holiness Movement. This is the term used to describe the people, denominations, and religious groups that emphasize—as taught by John Wesley (i.e. in the Wesleyan tradition)—a second, distinct work of grace, after salvation. This second work of grace is when the Christian believer is filled with the Holy Spirit and entirely sanctified (Taylor, p. 260).

In your brigade, you might have first, second, third, fourth, and even fifth generation Salvationists. This is always a tricky thing to balance when teaching a lesson. You have those who believe they have heard it all before and know it all and you have those for whom this will all be new. Help your corps cadets to understand that there is always more to learn if they pay attention. Also, you can often have the corps cadets who are more familiar with the material explain it to the newer corps cadets. Then you can fill in the blanks.

LEADERSHIP PRINCIPLE

God brings about change from the inside out.

MEMORY VERSE

“But Christ is faithful as the Son over God’s house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory.” Hebrews 3:6

INTRODUCTION

(5 minutes)

Read from the book together as a brigade.

BELONGING

William and Catherine Booth did not plan to start a new denomination. They wanted to help people get saved and then introduce them into Bible believing congregations. They soon found that the established churches still didn’t want the people the Booths worked with in their congregations—even though they had become Christians. But these new Christians wanted a place to worship.

Even when they were allowed into the churches, they had to sit at the back so their appearance and behavior wouldn’t bother or offend the regular worshipers. They wanted to go to a church where they would be included and welcomed.

William Booth realized—as the ministry grew—that he needed some of the people to stay with him to help. Once people got saved, they wanted a place to serve. So, without meaning to, The Salvation Army became church: a place to worship, a place to serve, and a place to be included and to belong. This is what The Salvation Army provided.



William and Catherine Booth both came from Methodist backgrounds. William was even ordained in the Methodist New Connexion. So they were strongly influenced in their faith by John Wesley, the father of Methodism. The Booths were also influenced by Phoebe Worral Palmer, a member of the Methodist Episcopal church, when she came to England and held revival meetings. She was often called the “Mother of the Holiness Movement.”

As The Salvation Army became established as a church, it became part of the Holiness Movement. This is the term used to describe the people, denominations, and religious groups that emphasize—as taught by John Wesley (i.e. in the Wesleyan tradition)—a second, distinct work of grace, after salvation. This second work of grace is when the Christian believer is filled with the Holy Spirit and entirely sanctified (Taylor, p. 260).

ENGAGE

(5 minutes)

Say: **A crest is a heraldic device placed above the shield in a coat of arms, or used separately (Webster's, p. 327). Heraldry is the art or science having to do with coats of arms, genealogies, etc. A herald is a person or thing that comes before to announce, or give an indication of, what follows (Webster's, p. 630). This means that The Salvation Army crest is a symbol that announces what we are about. When you see The Salvation Army crest, you can know what is coming.**

Say: **Let's see if we know what the different parts of The Salvation Army crest mean.**

Do the “Label the Crest” activity.

If you have mostly corps cadets who know a lot about The Salvation Army already, have them do it individually as a race. If you have a lot of new corps cadets who are not familiar with The Salvation Army, have them play in pairs, matching each new corps cadet with an older corps cadet. Give each person or pair a copy of the “Label the Crest” sheet and an envelope with the labels.

The answers to the “Label the Crest” activity:

- The Sun represents the light and fire of the Holy Spirit.
- The Cross represents the cross on which Jesus died as a sacrifice for our sins.
- The S represents Salvation available to all through Jesus.
- The Crossed Swords represent God’s Word, our weapon, with which we fight for God and salvation against sin and the devil.
- The Gospel Shots represent 7 basic truths of the gospel:
 1. God is real and holy.



2. Sin is evil and separates us from God.
 3. There is a punishment for sin, which is fair and everlasting.
 4. Jesus died on the cross to take the punishment for the sin of the world.
 5. Salvation and forgiveness are free to anyone who accepts Christ.
 6. Every Christian should share the gospel with others in any way they can.
 7. God rewards those who are faithful with eternal life in Heaven with Him.
- Blood and Fire is The Salvation Army motto. Jesus's blood washes us from sin. The fire of the Holy Spirit makes us pure and helps us lead lives that are pleasing to God.
 - The Crown represents the eternal reward of life in heaven for all who are faithful to Jesus.

Once everyone has finished, say: **The Salvation Army crest teaches about:**

- **The Trinity,**
- **Sin and its punishment,**
- **Salvation,**
- **Sanctification,**
- **Spiritual warfare,**
- **Moral responsibility, and**
- **Eternal life for the faithful.**

The Salvation Army flag works the same way. The Salvation Army flag tells people what we believe. We believe in the Trinity, in salvation, and in sanctification. The outside blue border stands for the purity and holiness of God. The inner red stands for the blood of Jesus Christ. The central yellow stands for the fire of the Holy Spirit. The "Blood and Fire" motto says we believe the blood of Jesus saves us and the fire of the Holy Spirit sanctifies us. One is not enough —we need both.

READ

(5 minutes)

Have the corps cadets look up the four passages and bookmark them, so they can find them easily during the *Explore* section of the lesson: Philippians 4:1-6; 1 Thessalonians 5:23; Hebrews 12:14; and 1 Peter 1:15-16.



EXPLORE

(20 minutes)

Say: There are many distinctive things about The Salvation Army. We have already explored the meaning of the flag and the crest. We also have a holiness table in every one of our chapels and hold Holiness Meetings weekly. All of these together point to the fact that holiness is central to who we are as a church.

Why does holiness matter? Let's see what Scriptures says.

Have a corps cadet read 1 Peter 1:15-16.

Ask: **What do we learn from 1 Peter 1:15-16?**

Allow response. Then add as needed:

- God is holy.
- We are to be holy.
- Holiness shows in what we do.
- God, through Scripture, tells us to be holy.

Have a corps cadet read 1 Thessalonians 5:23-25.

Ask: **What do we learn from 1 Thessalonians 5:23-25?**

Allow response. Then add as needed:

- We can be sanctified.
- It's available to every believer.
- God will do what He says He will do.
- He calls us to be holy—He makes it possible.

Say: Actually, The Salvation Army's tenth doctrine is taken directly from these verses. Can anyone say the tenth doctrine from memory?

If not, read it, then have the corps cadets say it with you: "We believe it is the privilege of all believers to be wholly sanctified and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ."

Have a corps cadet read Hebrews 12:14.

Ask: **What do we learn from Hebrews 12:14?**

Allow response. Then add as needed:

- We need to be holy to see God.
- Staying holy involves our choices as well as God's work.



Say: God doesn't call us to something that's impossible. So, being holy has to be possible. It's only possible through Jesus' sacrifice and the Holy Spirit's power.

Have a corps cadet read Philippians 1:4-6.

Ask: **What do we learn from Philippians 1:4-6?**

Allow response. Then add as needed:

- We can count on God to do what He says He is going to do.
- We can count on God to finish what He starts.
- His work with us is going to continue until Jesus comes.

Say: Holiness matters in The Salvation Army. In fact, The Salvation Army is part of what is called the Holiness Movement.

Have the corps cadets re-read the last paragraph of the introduction.

Say: There are two key people in the Holiness Movement that you need to know. The first is John Wesley and the second is Phoebe Worrall Palmer. They both influenced William and Catherine Booth and their understanding of holiness.

Say: John Wesley (1703-1791) was the father of Methodism. He taught the possibility of salvation for all people and growth towards holiness. This influenced William and Catherine Booth and The Salvation Army greatly. Wesley believed in both inward and outward holiness. Jesus explained this as the greatest commandment. Inward or personal holiness means loving the Lord your God with everything you have and everything you are. Outward or social holiness means loving your neighbor as yourself. The Booths also believed in a holiness that is both personal and social.

Say: Phoebe Worrall Palmer (1807-1874) was a member of the Methodist Episcopal church. She was also a holiness advocate, author, revivalist, practical theologian, and editor. She was considered one of the most significant American Protestant women of the 19th century. She was often called the "Mother of the Holiness Movement." She and her husband held revival meetings in England from 1859-1863 (Kostlevy, pp. 196-198), some of which Catherine Booth attended. Phoebe Palmer, a women preaching about holiness, had a great influence on Catherine.

Say: Palmer used a combination of three Scriptures as the keystones of her understanding of holiness, which has been called "altar theology": Romans 12:1; Matthew 23:19; and 1 John 1:7b. First, surrender all to God; second, believe God is able and willing to sanctify now; and, third, tell someone about it. William and Catherine Booth took this a little further. They took it into action. As Catherine said, "A salvation that does not lead to service is no salvation at all."



Say: William Booth expanded on the idea—showing it was an ongoing process: “We’re a salvation people—this is our specialty—getting saved and keeping saved, and then getting somebody else saved, and then getting saved ourselves more and more until full salvation on earth makes the heaven within, which is finally perfected by the full salvation without, on the other side of the river” (Green, *William Booth*, p. 132; Barnes, p. 45).

APPLY

(10 minutes)

Say: In July 2015, Salvationists from all over the world went to London for the Boundless Congress to celebrate The Salvation Army’s 150th birthday. They celebrated as “One Army with One Mission and One Message. We see a God-raised, Spirit-filled Army for the 21st century—convinced of our calling, moving forward together into the world of the hurting, broken, lonely, dispossessed and lost, reaching them in love by all means with the transforming message of Jesus, bringing freedom, hope and life” (General Linda Bond’s Mission Statement).

Say: When The Salvation Army first began spreading across the globe, William Booth said he did not want small Salvation Armies, but one Salvation Army throughout the world. What do you think he meant? Allow response.

Ask: What does being part of a worldwide Army mean to you? Allow response.

Ask: What can you do to feel more connected to the worldwide Army? Allow response.

Add from the following as needed:

- Explore The Salvation Army’s International Headquarters website.
- Copy from *The Salvation Army Year Book* the list of 126 countries in which The Salvation Army works (Slovakia became the 127th country in September 2015). Pray for a different country every night.
- Read previous issues of *All the World*, available on the IHQ website.
- Send Christmas cards to the reinforcement personnel from your territory serving overseas. Don’t ask for a response.

PRAY

(5 minutes)

Read the following poem by General John Gowans (R) as the closing prayer:

Army

**When we were made
The sky was full**



Of steeples and of spires,
With churches of a thousand kinds
To suit each man's desires.
And priests and pastors hurried
In their thousands to their task.
Why did You make this 'Army-Church',
Am I allowed to ask?
With bandsmen in the organ loft
And songsters in the choir,
And brilliant banners blazing
With the motto 'Blood and Fire'?

Was it because with incense
And the changing of the Creed
You wanted Your own shock-troops
Of a very diff'rent breed?
And with the more sedate of saints
The rougher sort as well,
Irrev'rently to shake the living
Daylights out of Hell!!

**Thank you for making the part of the church that is The Salvation Army,
for calling it into being.**

AMEN

TO CLOSE THE CLASS

(5 minutes)

Have the corps cadets fill out their *Activity Record* points for the week and complete *Monthly Questions* 3 and 4. Collect to use next week.

Give each corps cadet a *Take Home Bookmark*.

RESOURCES AND RECOMMENDED FURTHER READING

Barnes, Cyril J. *The Founder Speaks Again: A Selection of the Writings of William Booth*.
London, England: Salvationist Publishing and Supplies, Ltd., 1960.

Gowans, John. *The War Cry*, July 16, 1983, New York (taken from *Army On Its Knees*, p. 54)

Green, Roger J. *Catherine Booth: A Biography of the Cofounder of The Salvation Army*.
Grand Rapids, MI: Baker Books, 1996.

Green, Roger J. *The Life & Ministry of William Booth: Founder of The Salvation Army*.
Nashville, TN: Abingdon Press, 2005.



Kostlevy, William C., ed. *Historical Dictionary of the Holiness Movement*. Lanham, MD: The Scarecrow Press, Inc., 2001.

The Salvation Army Handbook of Doctrine. London, England: Salvation Books, The Salvation Army International Headquarters, 2010.

Taylor, Richard S., ed. *Beacon Dictionary of Theology*. Kansas City, MO: Beacon Hill Press of Kansas City, 1983.

The Wesley Study Bible New Revised Standard Version. Nashville, TN: Abingdon Press, 2009.

Webster's New World College Dictionary. New York, NY: Simon & Schuster Macmillan Company, 1997.

WEB RESOURCES

<http://legacy.biblegateway.com>

IHQ bulletins on IBM Notes

TAKE HOME BOOKMARK

BOLD

BIBLE STUDY OUR HERITAGE LEADERSHIP DISCIPLESHIP

LEADERSHIP PRINCIPLE

God brings about change from the inside out.

MEMORIZE

"But Christ is faithful as the Son over God's house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory."

Hebrews 3:6

DID YOU KNOW?

General Eva Burrows, the 13th General of The Salvation Army, said, "I do not preach Christianity; I preach Christ, as a living Savior."

GO DEEPER

Read the 2nd doctrine and 8th "I Will" statement of "The Soldier's Covenant." Discuss or journal how they relate to today's lesson.

Find out more about One Army—One Mission —One Message at www.salvationarmy.org/onearmy/youth.

Follow through on one of more of the activities mentioned in the *Apply* section.

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LABEL THE CREST

THE LABELS

The light and fire of the Holy Spirit.

Jesus died as a sacrifice for our sins.

Salvation is available to all through Jesus.

God's Word with which we fight for God and salvation against sin and the devil.

7 basic truths of the gospel:

- God is real and holy.
- Sin is evil and separates us from God.
- There is a punishment for sin, which is fair and everlasting.
- Jesus died on the cross to take the punishment for the sin of the world.
- Salvation and forgiveness are free to anyone who accepts Christ.
- Every Christian should share the gospel with others in any way they can.
- God rewards those who are faithful with eternal life in Heaven with Him.

The Salvation Army motto: Jesus's blood washes us from sin. The fire of the Holy Spirit makes us pure and helps us lead lives that are pleasing to God.

The eternal reward of life in heaven for all who are faithful to Jesus.

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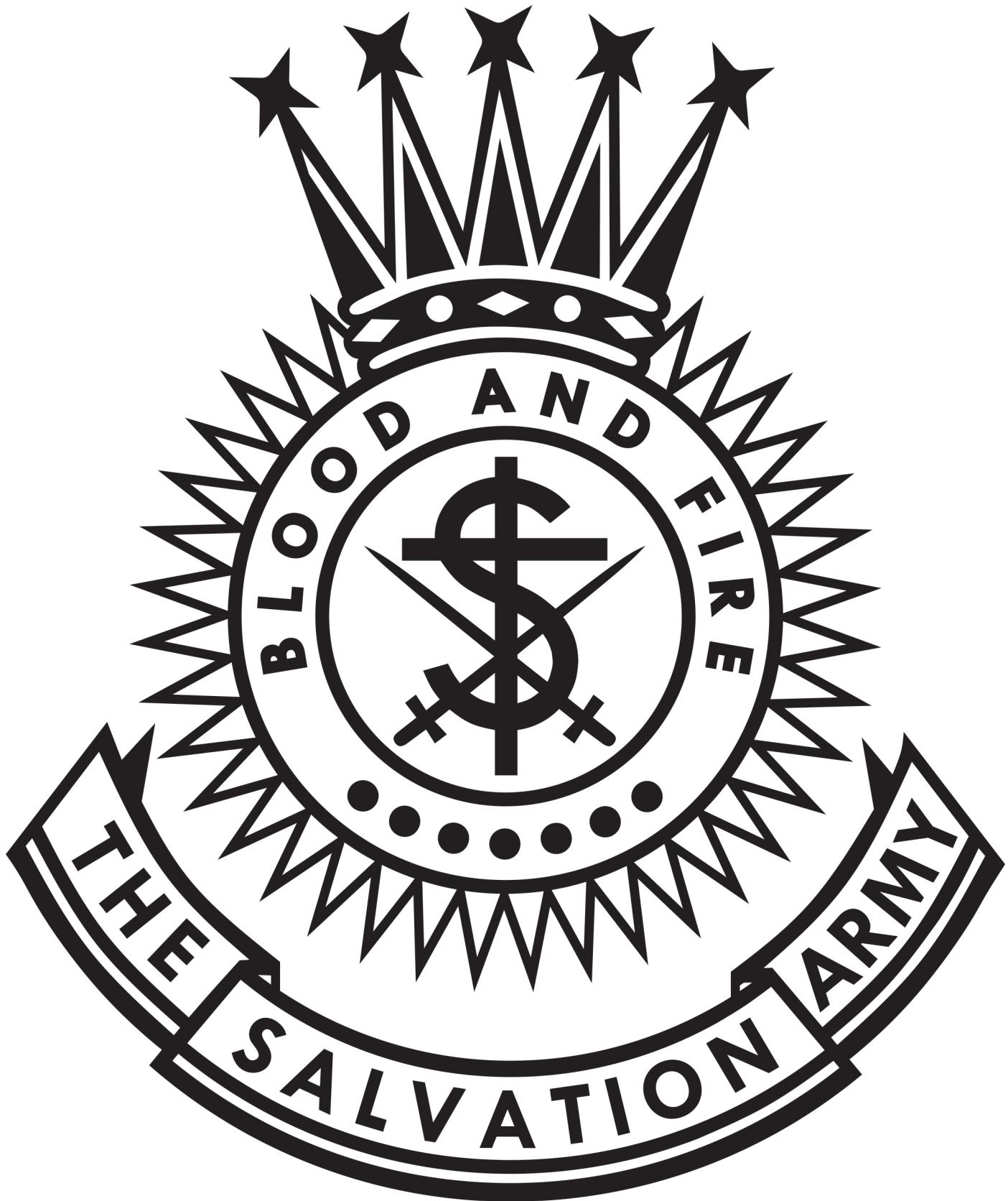
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The eternal reward of life in heaven for all who are faithful to Jesus.

LABEL THE CREST





PLANNING WORSHIP

SUPPLIES NEEDED:

- Bibles
- BOLD booklets
- Pens/pencils
- Paper lunch bags (5)
- Balloons (5) and broom/dustpan (optional)
- Scissors
- *The Song Book of The Salvation Army*
- Topical Bible
- *Concordance to the Song Book* (if available)
- Copies of “Mad-Lib Planning” sheet
- Copy of “Mad-Lib Worship Program” sheet
- Copies of the “We Believe” sheet
- Copies of *Monthly Questions and Activity Record* sheets
- Copies of the *Take Home Bookmark*

W
3

BEFORE CLASS:

- Read the *Leader Overview*.
- Write each of the following headings on a separate paper lunch bag: congregational songs; Scripture; sermon topic; praise and worship songs; and additional elements, like dance or drama. If choosing the more active option, use the “Mad-Lib Planning” sheets yourself. Write down several randomly selected congregational songs, Scripture passages, sermon topics, praise and worship songs, and additional elements. Place each inside a balloon that you will blow up once you get to class.
- Make copies of the “Mad-Lib Planning” and “Mad-Lib Worship Program” sheets.
- Make copies of the “We Believe” sheet.
- Make copies of *Monthly Questions and Activity Record* sheets, if needed.
- Make enough copies of the *Take Home Bookmark* found at the end of the lesson for each corps cadet.



LEADER OVERVIEW

The purpose of this lesson is to help corps cadets understand that how we worship flows from what we believe and to teach them how to plan a worship service.

In this lesson, corps cadets will engage with the idea that worship is not a random act. They will explore what we believe about God and the kind of relationship He wants with us and how that is reflected in Salvation Army worship. They will also learn what is involved in properly planning a worship service. They will apply what they've learned by using various resources to start choosing elements for a service.

What do we believe? We believe in Jesus. We believe in salvation—by grace through faith for the “whosoever” (John 3:16-17).

We believe in sanctification—by grace through faith—and holy living (1 Thessalonians 5:23).

We believe in the Scriptures as God’s divine, living Word, which is always to be treated with honor and respect (Hebrews 4:12). We believe Scripture guides us (Psalm 119:105). We believe Scripture protects us (Psalm 119:11).

We also believe in focusing on the internal reality of God’s life in us instead of the external trappings. We believe in a personal relationship with Jesus and the power of the Holy Spirit to lead us every day. We believe God wants us to be unified as a Church so that people will see Him through our love for each other (John 17:20-23).

Why does it matter what we believe? It matters because what we believe about Who God is and what kind of relationship He wants to have with us shapes our worship.

We have Holiness and Salvation Meetings because we believe in both experiences. We have a mercy seat/penitent form and a holiness table as signs of the two different experiences. Our chapels are more pragmatic than beautiful. They are simple and purposeful with the symbols of the cross, the crest, the flags, and the holiness table because we believe the inner reality is more important than the outward expression. We believe God wants a personal relationship with each of us, so our prayers are personal and spontaneous. We encourage people to tell the story of their personal journey with God through testimony. There is a lot of room for personal expression in our meetings—music, even dance and drama. We believe we come in to worship to go out to serve.

LEADERSHIP PRINCIPLE

God brings about change from the inside out.

MEMORY VERSE

“But Christ is faithful as the Son over God’s house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory.” Hebrews 3:6



INTRODUCTION

(5 minutes)

Read from the book together as a brigade.

PLANNING

Does worship just happen? Sometimes. Is it wrong to plan it as though we can tell God when to show up? No. Should we, like the Quakers do, sit and wait, only speak or sing or pray when we feel a direct leading from God? Maybe sometimes. Can worship happen in spite of bad planning? Yes. Can excellent planning fail to create an actual worship experience? Yes.

Planning a worship service can be really intimidating. There is so much to think about and take into consideration. But if you keep three things in mind, much of the rest will fall into place.

First, keep the Holy Spirit in the plan from the very beginning. Sometimes we wait until the end and say, "Lord, please bless these plans we've made." If we were honest, the rest of the sentence would be, "even though we didn't invite you into the process." Invite the Holy Spirit from the beginning and follow His lead.

Second, know the congregation. The most carefully and beautifully planned program can go wrong if it's for the wrong congregation. A program full of quiet, reflective moments, meditative music, and a detailed verse-by-verse sermon is wonderful for a congregation of adults who have been Christians for a long time. It would be a disaster for one with a lot of children who stay in the meeting. Equally, a program full of puppets, action songs, visual aids, and an interactive object lesson for the sermon would be great for a corps with a lot of youth, but not for one with mostly older adults.

Third, a worship service might include vocal and instrumental music, drama, or dance, but it is not a performance opportunity. All elements should focus the congregation's hearts and minds on the central meaning of the meeting—not on the particular talent of the individual or group. The main purpose is ALWAYS worship. The main focus is God.

Our worship is shaped by what we believe about who God is and what kind of relationship He wants to have with us.

ENGAGE

(5 minutes)

Do the "Mad-Lib Planning" activity.

In this activity, the corps cadets will randomly pick elements for a worship service.

Bring out the paper lunch bags labeled with the following: congregational songs; Scripture; sermon topic; praise and worship songs; and additional elements, like dance or drama.



Give each corps cadet a “Mad-Lib Planning” sheet and a pen. Have scissors, copies of *The Song Book of The Salvation Army*, and Bibles available.

Have corps cadets fill in the “Mad-Lib Planning” sheet. They can use their favorite songs and Scriptures or open the song book and Bible randomly, point to a song and Scripture verse, and write that down.

Once they written something for each item, have them cut the paper into strips and place each strip in the appropriate bag.

Shake each bag. Each time, ask a different corps cadet to pull a piece of paper out of the bag. Don’t let the corps cadets see what is on each slip chosen.

Fill in the blanks on the “Mad-Lib Worship Program” sheet with what’s written on each chosen strip. To complete the program, you will need to choose two congregational songs, two Scriptures (one for Call to Worship), and two praise and worship songs. You will only need one special item and one sermon topic.

Once the program is set, read it aloud.

ACTIVE OPTION:

If your corps cadets need more action, write Scripture, songs, sermon topics, etc. onto slips of paper before class and put them inside balloons. Blow up and tie off balloons once you get to class.

When the corps cadets arrive, have them pop the balloons and gather the slips of paper. Then have them work together or in groups to try to create a cohesive program from the scattered pieces.

Provide earplugs for kids who have trouble with sudden loud sounds. Have a dust pan and broom handy to clean up the popped balloons.

Ask: **Is this how you would actually plan a worship program? Why or why not?**

Allow response.

Say something like: **Planning worship is more than filling in the spaces on a program. While sometimes it's good to shake up the process if you're stuck in a rut, most of the time it's better to be more organized and deliberate.**

READ

(5 minutes)

Assign each verse to one corps cadet to have them read aloud when indicated during the *Explore* section of the lesson: Psalm 119:11; Psalm 119:105; John 3:16; John 17:20-23; 1 Thessalonians 5:23; and Hebrews 4:12.



EXPLORE

(20 minutes)

Say: **Understanding why we worship helps us understand the way we worship.**
Let's look at the Scripture to see what we believe, then think about how that belief is expressed in our meetings.

Have someone read Hebrews 4:12. Then say: **We believe in the Scriptures as God's divine, living Word, which is always to be treated with honor and respect.**

Have someone read Psalm 119:105. Then say: **We believe Scripture guides us.**

Have someone read Psalm 119:11. Then say: **We believe Scripture protects us.**

Ask: **How is this expressed in our meetings?**

Allow response. Then add from the following as needed:

- Scripture is read in every meeting; sometimes we stand out of respect for the Word of God.
- We read along because studying Scripture is everyone's responsibility.
- We are quiet and listen. If we are reading Scripture aloud, we speak clearly and confidently.
- Scripture is the basis for our sermons.
- Scripture is often put to music so we can meditate on it night and day.
- It is often part of our praise and worship.

Have someone read John 3:16. Then say: **We believe that Jesus is the Son of God and He died to save everyone from their sins. We believe we are saved by grace through faith.**

Ask: **How is this expressed in our meetings?**

Allow response. Then add from the following, if needed:

- We have Salvation Meetings.
- We have a mercy seat so anyone who wants to can come to pray.
- We give the opportunity for people to accept Jesus.
- Many of our songs are about Jesus.
- People give testimonies about how Jesus saved them and keeps them walking in the Christian life.

Have someone read 1 Thessalonians 5:23. Then say: **We believe in sanctification—by grace through faith—and holy living.**



Ask: **How is this expressed in our meetings?**

Allow response. Then add from the following, if needed:

- We have Holiness Meetings in which the corps officer preaches about the possibility of living a holy life.
- We have a holiness table.
- We sing a lot of songs about holiness.
- People give testimonies about how the Holy Spirit helps them live faithfully.

Say: **We believe in a personal relationship with Jesus and the power of the Holy Spirit to lead us every day.**

Ask: **How is this expressed in our meetings?**

Allow response. Then add from the following, if needed:

- Our prayers are personal and spontaneous.
- There is a lot of room for personal expression—testimony, music, even drama and dance.

Have someone read John 17:20-23. Then say: **We believe our personal relationships with God as well as our relationships with other Christians lead others to believe. Real worship prepares us to go out into the world.**

Ask: **How is this expressed in our meetings?**

Allow response. Then add from the following, as needed:

- Opportunities for service at the corps during the week
- Opportunities for service in the community during the week
- Tithes and special offerings, such as World Services, remind us of how we are connected to the local community as well as The Salvation Army around the world.
- The challenge shared through music, Scripture, and sermon

Say: **Now that we understand what we believe and how it's shown/expressed in our meetings, let's look at how to plan a worship service.**

Ask: **What is the first thing you do when planning a worship service?**

Allow response.

Then say: **Pray. Always pray. Start with prayer. Continue in an attitude of prayer and openness to the Holy Spirit's leading. End with prayer.**

Ask: **What elements should a program include?** Allow response.



Make sure prayer, singing, Scripture, and sermon are included. Then say something like:
Sometimes programs get too full. You always want to be sure whoever is preaching has enough time. You also want to leave time for reflection and response.

Ask: **How can you vary the elements?** Allow response.

Add from the following, as needed:

- Music—solo, group, adults or children, congregational, or instrumental
- Scripture—responsive, unison, choral on one passage or several on a theme, or video
- Additional elements—Drama, dance, signing, timbrels, or bells
- Testimony—congregational during a song or individual before sermon
- Sermon—regular, spread out through the program, object lesson or visuals

Ask: **What resources can you use?** Allow response.

Add from the following, as needed:

- Concordance. Usually whoever is preaching provides the Scripture. But if you are working from a theme, a concordance can help you find verses and passages from that theme. You look up the key word in the verse. All verses under mercy will include the word mercy.
- Topical Bible. In a topical Bible, the verses are organized by theme. All the verses under mercy will not necessarily include the word but will relate to the concept.
- *The Song Book of The Salvation Army*. The sections are labeled by topic: God the Father, the Gospel, Life of Holiness, Special Occasions, etc.
- *Concordance to the Song Book*. It is organized, first, by keyword and, then, by Scripture in songs.

Ask: **What else do you need consider when planning a worship program?**

Allow response.

Add from the following, as needed:

- Pick a theme or Scripture. Then connect the rest of the program to that theme or Scripture.
- When choosing songs, don't choose too many that are new. If using unfamiliar words, choose a familiar tune. If using new songs in praise and worship, have them written out on an insert as well as projected on the screen. Always have a back up plan if technology fails.



- If children stay in your service the whole time, make sure there is something for them.
- Know who is available to help you. For example, you can't do a three-person drama alone.

APPLY

(15 minutes)

Say: **Our worship is shaped by what we believe about Who God is and what kind of relationship He wants to have with us.**

Complete the “We Believe” sheet.

Have available copies of *The Song Book of The Salvation Army*, the *Concordance to the Song Book* (if available), Bibles with concordances, and a topical Bible or concordance. Give each corps cadet a copy of the “We Believe” sheet. Divide into six small groups. Remember, a group can be one person. Assign each group one of the “We Believe” statements: we believe in salvation; we believe in sanctification; we believe in a personal relationship with Jesus Christ; we believe God wants us to be in community; we believe God wants us to be joyful; and we believe loving God moves us to do good works.

Tell the corps cadets to **find three ways to express each belief in a Salvation Army meeting.**

Say: **It isn't enough to say, “Sing a song, read a Scripture, and say a prayer.” Sing what song? Read what Scripture? Say what in a prayer?**

Say: **Before you start, pray in your groups, asking the Holy Spirit to help you as you plan.**

Give them a couple of minutes to come up with their suggestions.

Bring the brigade back together to share their choices. Have everyone write the three ideas for each “We Believe” statement on their sheets. At the end of the activity, each corps cadet should have three things written for each belief statement.

Encourage corps cadets to keep the sheets in their Bibles in case they are ever asked to prepare a program. It will give them a good start.

PRAY

(5 minutes)

Say: **Even though these ideas are for corporate worship, a lot of them would work for personal devotions. Reading Scripture; reading, singing, or listening to songs; playing your instrument; thinking of how you would express out loud what you believe and have experienced; maybe even dancing—you could do all of these things as part of your own daily quiet (or not so quiet) time.**

Sing a closing prayer together, like the doxology. Or, ask for a favorite praise chorus.



TO CLOSE THE CLASS

(5 minutes)

Have the corps cadets fill out their *Activity Record* points for the week and complete *Monthly Questions* 5 and 6. Collect to use next week.

Give each corps cadet a *Take Home Bookmark*.

RESOURCES AND RECOMMENDED FURTHER READING

The Salvation Army Handbook of Doctrine. London, England: Salvation Books,
The Salvation Army International Headquarters, 2010.

Waldron, John D. G. S. R. *Selections from Published and Unpublished Writings of George Scott Railton*. London, England: The Salvation Army, 1981.

The Wesley Study Bible New Revised Standard Version. Nashville, TN: Abingdon Press, 2009.

WEB RESOURCES

www.christianitytoday.com/edstetzer/2014/january/what-should-worship-look-like-3-questions-to-ask-when-plann.html?paging=off

<http://legacy.biblegateway.com>

www.umcom.org/learn/plan-transitions-create-a-worship-service-flowchart

This includes big pictures (albeit not culturally diverse): [www.wikihow.com/Plan-a-Weekly-Worship-Service-\(Christian-Protestant\)](http://www.wikihow.com/Plan-a-Weekly-Worship-Service-(Christian-Protestant))

TAKE HOME BOOKMARK

BOLD

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LEADERSHIP PRINCIPLE

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MEMORIZE

"But Christ is faithful as the Son over God's house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory."

Hebrews 3:6

DID YOU KNOW?

George Scott Railton wrote: "But we go to church to come out again...While millions are going to hell, we belong on the street corner, outside bars, in the dark places, as well as at the corps. That's where we can do what God wants us to do, and get people saved..."

Be sure you are as willing to go to the dirtiest place in town and be cursed and beaten for Christ's sake, as you are to go to church and hear kind words. Then you'll do." (paraphrased)

GO DEEPER

Read the 2nd doctrine and 8th "I Will" statement of "The Soldier's Covenant." Discuss or journal how they relate to today's lesson.

Watch Tim Hawkins talk about hand-raising in church at https://youtu.be/TK2_ezOBa2A.



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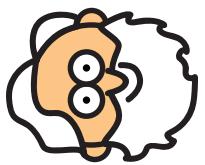
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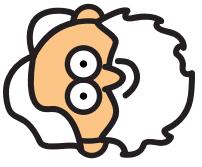
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MAD-LIB

PLANNING



PLANNING

CONGREGATIONAL SONG

SCRIPTURE VERSE OR PASSAGE

SERMON TOPIC

PRAISE AND WORSHIP SONG

ADDITIONAL ELEMENT, LIKE DANCE OR DRAMA

CONGREGATIONAL SONG

SCRIPTURE VERSE OR PASSAGE

SERMON TOPIC

PRAISE AND WORSHIP SONG

ADDITIONAL ELEMENT, LIKE DANCE OR DRAMA

MAD-LIB WORSHIP PROGRAM

CALL TO WORSHIP _____

CONGREGATIONAL
SONG _____

SCRIPTURE _____

PRAYER AND
WORSHIP SONGS _____

SPECIAL ELEMENT _____

SERMON _____

MAD-LIB WORSHIP PROGRAM

CALL TO WORSHIP _____

CONGREGATIONAL
SONG _____

SCRIPTURE _____

PRAYER AND
WORSHIP SONGS _____

SPECIAL ELEMENT _____

SERMON _____

WE BELIEVE

WE BELIEVE in salvation.

1. _____
2. _____
3. _____

WE BELIEVE in sanctification.

1. _____
2. _____
3. _____

WE BELIEVE in a personal relationship with Jesus Christ.

1. _____
2. _____
3. _____

WE BELIEVE God wants us to be in community.

1. _____
2. _____
3. _____

WE BELIEVE God wants us to be joyful.

1. _____
2. _____
3. _____

WE BELIEVE loving God moves us to do good works.

1. _____
2. _____
3. _____



THE BODY

W
4

SUPPLIES NEEDED:

- Bibles
- BOLD booklets
- Pens/pencils
- Several puzzles (no more than 50 pieces)
- Copies of *Monthly Questions* and *Activity Record* sheets
- Copies of the *Take Home Bookmark*

BEFORE CLASS:

- Read the *Leader Overview*.
- Have the puzzles separated from the boxes with the pieces in a Ziploc® bag. Leave one piece from each puzzle in its box.
- Make copies of *Monthly Questions* and *Activity Record* sheets, if needed.
- Make enough copies of the *Take Home Bookmark* found at the end of the lesson for each corps cadet.

LEADER OVERVIEW

The purpose of this lesson is to give corps cadets a solid understanding of the universal Church, major branches, denominations, and The Salvation Army's part in it all.

In this lesson, corps cadets will once again be challenged to look at Scripture as the model for church (and everything else we do), understanding that The Salvation Army is one piece of a larger puzzle. They will explore the metaphor of the body that Scripture uses to describe the church. As application, they will consider their identity as Christians in the Church, as Protestants, as Armenians, as Salvationists, and as corps cadets.

You may find it beneficial to read the chapter entitled "A Salvationist Understanding of the Church" in *The Salvation Army Handbook of Doctrine* prior to this lesson as well as resources and websites listed at the end of the lesson. The websites, in particular, give good overviews of the differences between Protestants and Roman Catholics as well as Calvinism and Arminianism.

LEADERSHIP PRINCIPLE

God brings about change from the inside out.



MEMORY VERSE

"But Christ is faithful as the Son over God's house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory." Hebrews 3:6

INTRODUCTION

(5 minutes)

Read from the book together as a brigade.

THE BODY

The Bible gives several metaphors for the church—the most commonly used being that of the body. We are all members that make up the church, just as each part makes up the whole body. We often use this metaphor for the members in one church and each of our gifts. While that's an accurate use of the metaphor, there is another that describes the larger picture.

The church (lowercase C) is the place we go to for worship in our own distinct way. The Hebrew roots of the word mean "the act of assembling." We get together with other people who worship the same true God that we do. By assembling together on a regular basis, we grow in community and grow toward holiness.

The Church (capital C) is the full picture of God's people around the world. As *The Salvation Army Handbook of Doctrine* states, "The Church is the fellowship of all who are justified and sanctified by grace through faith in Christ." In other words, the big picture is that of those who confess that Jesus is their Savior and live as He commands. Within the Church, there are two main branches: Protestant and Roman Catholic. The Salvation Army falls under Protestant churches. Under Protestants, the two main divisions are Arminianism and Calvinism, with a major difference between the two being how free will is defined. The Salvation Army falls under Arminianism.

Within each branch, there are many denominations—an identifiable religious group with its own distinctions in belief and practice. The Salvation Army is its own recognized denomination. We come out of a holiness heritage that was deeply influenced by John and Charles Wesley and the Methodist denomination (in which William Booth was raised). The Salvation Army became its own denomination out of the desire to focus on a group of people that the Church was not meeting the needs of by and large: the poor and outcast.

No denomination can claim that it is THE Church. Each denomination is made up of churches that are part of the bigger picture; each one plays a special role in God's kingdom. "Salvationists are members of the one Body of Christ. We share common ground with the universal Church while manifesting our own characteristics" (*The Salvation Army Handbook of Doctrine*). In other words, we are not the Savior; we serve and reflect the Savior!



Ultimately, when it comes right down to it, God's Church is made up of people, not buildings or denominations. It is made up of sinners, saved by grace, seeking to learn from Scripture and the power of the Holy Spirit how to live in love. We need that type of community to keep living a holy life—one that is set apart for God's glory. "For the watching world, we ourselves offer up proof that God is alive. We form the visible shape of what God is like" (Philip Yancey). We are the body of Christ to those around us.

ENGAGE

(10 minutes)

Do the "Puzzled?" activity.

Divide your corps cadets into pairs (or groups of 3-4 if you have a larger brigade) and give each pair or group a puzzle in a Ziploc bag. Be sure that one puzzle piece is still in the box. Do not give them the box. Tell them they have five minutes to put their puzzle together. As they get close to finishing, you will likely hear comments about missing a piece.

At the end of five minutes, ask: **Did everyone complete their puzzle? Why not?**

Allow response. Then ask: **Would it have been easier to put the puzzle together looking at the box?**

Allow response. Then hand each pair or group their corresponding box with the missing puzzle piece. Let those that didn't finish their puzzle continue to work on it as you continue the lesson.

Say: Author Philip Yancey wrote, "Every church shoots for an ideal, and every church misses the mark. But at least a picture of the ideal gives us something to shoot for." It is much easier to put the picture together when you have the box to look at. This is why we bother to study what the church looks like in the Bible. That's what we did in our first lesson this month. But we also need to go back to Scripture continually as we study any theme to make sure we are matching our picture against the ideal.

Then say: You were given a puzzle with a piece missing from it. Without that piece, you could still get a good idea of what the overall picture looked like. But it wasn't complete. That's a good example of individual denominations and churches. Without our denomination—The Salvation Army—the world would still get a good picture of Who God is and His plan of salvation for all people. However, a piece of the puzzle would be missing. We have an important role to play in growing God's kingdom here on earth. We're going to take a look at the big picture as well as our particular piece of the puzzle in this lesson.

**READ**

(5 minutes)

Divide your corps cadets into six groups, giving each group one passage to read together now and read aloud when applicable in the *Explore* section. Remember that a group may consist of one person: **Psalm 145:4-7; Romans 12:4-5; 1 Corinthians 12:21-26; Ephesians 4:4-6; Philippians 2:1-2; and 1 Peter 2:9.**

EXPLORE

(10 minutes)

Ask: **What are some things these passages say about the body?** (Romans 12:4-5; 1 Corinthians 12:21-26; Ephesians 4:4-6)

Allow response. Then add from the following:

- The members do not all have the same function.
- Each part of the body belongs to the other.
- No part can tell another part, "I don't need you."
- Parts that seem weaker are indispensable.
- Parts that seem less honorable are treated with special honor.
- Parts that are unpresentable are treated with special modesty.
- God has put the body together.
- There should be no division in the body.
- The parts of the body should have equal concern for each other.
- If one part of the body suffers, every part suffers.
- If one part of the body is honored, every part rejoices.
- There is one body.

Ask: **What purpose does the passage from Psalms give us for the Church?** (Psalm 145:4-7)

Allow response. Then clarify: **The Church passes on God's truth from one generation to the next. It spans throughout all of history and will continue long after we are gone, sharing God's truth about grace and love throughout the ages.**

Ask: **What are some ways that the Church is united across denominations, borders, and generations?** (Ephesians 4:4-6; Philippians 2:1-2; 1 Peter 2:9)



Allow response. Then add from the following:

- Through one Spirit
- Through one Lord
- Through one faith
- Through one baptism (of the Holy Spirit)
- Through one God and Father
- United in Christ
- All share in the Spirit
- All believers are a chosen people
- All are a royal priesthood
- All are God's special possession
- We all declare God's praises
- We all walk in light

APPLY

(15 minutes)

Say: **One author writes, "The Church is made up of all who are brought into union with God by supernatural grace flowing from Christ as head"** (Avery Dulles). That means we are drawn together in the greater Church (with a capital C) because of God's grace and as followers of Jesus through faith. It's through the Church that the world sees what love truly is and how it is lived out. The same author states, **"The Church is seen as existing for the glory of God and of Christ, and for the salvation of its members in a life beyond the grave."**

Ask: **What is our identity as Christians in the Church?**

Allow response. Then add from the following:

- Believers in God
- Receivers of grace
- Followers of Jesus Christ
- People of faith
- People who love



- Receivers of salvation
- People who have eternal life

Say: There are several key differences between Protestants and Roman Catholics. It's important to note that "Catholic" and "Roman Catholic" can mean different things. In this lesson, we are focusing on the major branch of Roman Catholicism. Roman Catholics believe that the Pope is the head of the worldwide Church. Protestants recognize the Pope and his leadership, but not his ultimate authority over the entire Church. That could be the equivalent to saying that the General is the ultimate authority over all Christians. Roman Catholics hold Mary in higher regard than Protestants. They pray to Mary and other saints and believe she was sinless.

While both branches believe in justification (being in a right relationship with God) through grace, Roman Catholics believe our actions are a key part of this process, whereas Protestants believe that it comes only through grace by faith. Roman Catholics focal point in worship (or Mass) is communion; Protestants focus on the sermon, preached from the Bible. Finally, Roman Catholics hold church tradition as authority alongside Scripture, while Protestants see that Scripture is the only central authority for faith and practice.

Ask: **What is our identity as Protestants?**

Allow response. Then add from the following:

- Believers in Jesus as the only sinless person who walked on earth
- Focused on justification by grace through faith
- Teaching from the Bible as the central part of corporate worship
- Believers in Scripture as the only key authority

Say: Calvinism was named for John Calvin who lived in the early 1500s. Arminianism was named for Jacobus Arminius who lived in the late 1500s. Both were theologians who basically tried to explain God's sovereignty and man's responsibility when it came to salvation. There are five main points of difference between the two systems of theology:

1. **Free Will:** Calvinism states that we are in bondage to sin and cannot make the choice of accepting God; instead, He chooses us. Arminianism states that God enables every sinner to repent, but He will not interfere with free will, and although God convicts humans, we still must make the choice to follow Him.
2. **Election:** Calvinism states that God has chosen in advance which sinners will be saved. Arminianism states that God knows in advance which sinners will be saved, but it still depends on the individual's free will to



choose. Think of this like an escalator. A person has to choose to step on (free will), but once the choice has been made, the escalator (God) elects (or predetermines) where you will end up (eternal life).

3. **Atonement:** Calvinism states that Christ died for those God chose in advance (elected) to be saved. Arminianism states that Christ died for every person, but only those who consciously receive His forgiveness are saved.
4. **Calling:** Calvinism states that those God elected cannot resist the Holy Spirit's call. Arminianism states that all are called and each individual can accept or reject the Holy Spirit's call.
5. **Salvation:** Calvinism states that those who are chosen by God, once they are saved, are saved eternally no matter what. Arminianism states that those who have received salvation still have the free will to walk away from it. This is not the same as "losing our salvation." We don't believe we can "lose" our salvation, as in it might just slip out of our grasp if we don't do the right things. The belief is that we are secure in our choice; we can choose to continue on the path of eternal life, or we can choose to step off the path, turn around, willingly walk away from God, and choose eternal separation from Him.

Ask: **What is our identity as Armenians?**

Allow response. Then add from the following:

- Although sinners, we have free will and the choice to choose God or not
- Believers in Christ's death for all sinners
- Knowing that the Holy Spirit calls everyone, but allows us to accept or reject the call
- Secure in our individual decision to either choose life or choose death

Say: *The Salvation Army Handbook of Doctrine* says that The Salvation Army's "three key strengths are its missional zeal, its commitment to holiness and its strong community outreach." Our mission is carried out through our presence in the world, public proclamation of the gospel, personal evangelism, pointing to the evidence of the Holy Spirit's power to transform lives, identifying with and offering compassionate serve to the poor and disadvantaged, and working with the oppressed for justice and liberty. During William Booth's time, many churches were seen as groups that demonstrated a lack of concern for the unsaved (especially the poor). *The Handbook of Doctrine* states, "Salvationists have sometimes been tempted to judge other denominations harshly in the light of our own standards, particularly with reference to mission and care for the marginalized.



Such superior attitudes are unacceptable and can be counteracted by a proper understanding of the Church and The Salvation Army's place within it."

Ask: **What is our identity as Salvationists?**

Allow response. Then add from the following:

- Followers of Christ with an outward (missional) focus
- Christians who focus on the poor and marginalized (the last, the least, and the lost)
- People who work specifically with the oppressed, seeking justice and freedom
- Lovers of God who are at war against sin and oppression

Ask: **Is it wrong to have our own denomination?**

Allow response, then say: **No.** Denominations are part of God's design for this puzzle known as the Church. Each denomination is a piece of the puzzle. Our differences in beliefs do not change Who Jesus is. They are part of how we worship Him and present Him to others. Some people will connect with one denomination better than another. That's part of the beauty of the overall puzzle!

Say: The overall goal of the Corps Cadet program is to prepare young people for a lifelong commitment to spiritual growth and a personal relationship with Jesus Christ and for serving God and The Salvation Army to the fullest extent possible. Aims of the program include the following:

- To provide an atmosphere in which spiritual growth can occur
- To provide opportunities for development of leadership skills
- To deepen knowledge and appreciation of Salvation Army history, policies, and practices
- To provide training and opportunities to develop soul-winning experiences
- To provide an opportunity for Christian fellowship and relationship-building in a safe and caring small group

Ask: **What is our identity as corps cadets?**

Allow response. Then add from the following:

- Young people learning to be disciples of Christ
- Students who are learning leadership skills in order to serve in the church



- Christians seeking to grow spiritually
- Teens learning about the piece of the puzzle of God's kingdom known as The Salvation Army, who we are, and how we can serve others
- A group of followers of Jesus Christ who are growing and learning together in community

Say: **One way to explain who we are to others is to say that we are Christians in the worldwide Church who are part of the Protestant-Armenian branch in a denomination called The Salvation Army (closest to the Methodists), serving specifically in the local role as a disciple learning to be a leader in the church through a program called Corps Cadets.**

Say: **How would you explain to others how we fit in the Church as Salvationists?**

Do this together as a group, asking for input from each corps cadet. Some possibilities include:

- A family—we are one member of a bigger family that focuses on those who are often forgotten by society
- A flock of sheep with a Shepherd—we are just one member of a group of churches and denominations that look to Jesus to guide us
- A building (the hall is the traditions that are common to all; the rooms are denominations)—The Salvation Army might be considered the dining room where people are served, fed, and accepted as part of the family
- Wheel and spokes—we are one spoke that serves those who might not fit in elsewhere

Ask: **If you are part of the Church as a follower of Jesus, why is it still important to attend a church?**

Allow response. Then say: **Although faith is individual, it is meant to be lived out in community. We are part of the Church (with a capital C) just by accepting God's forgiveness through what Jesus did for us on the cross. However, we need a church (lowercase c) community to help us grow and live this truth out in our daily lives.**

PRAY

(5 minutes)

Ask each corps cadet to pray a one-sentence prayer out loud, thanking God for something specific about either the worldwide Church or the local church. Then close the prayer time praying for the other corps, churches, and denominations around the world seeking to glorify God and show His love to all.



TO CLOSE THE CLASS

(5 minutes)

Have the corps cadets fill out their *Activity Record* points for the week and complete *Monthly Questions* 7 through 10.

Ensure that all *Monthly Questions* are complete, with the corps cadet's name on each paper. Collect completed papers to turn in to DHQ.

Give each corps cadet a *Take Home Bookmark* and Book #2 to take home.

RESOURCES AND RECOMMENDED FURTHER READING

Belcher, Jim. *Deep Church: A Third Way Beyond Emerging and Traditional*. Downers Grove, IL: IVP Books, 2009.

Duin, Julia. *Quitting Church: Why the Faithful Are Fleeing and What to Do about It*. Grand Rapids, MI: Baker Books, 2008.

Dulles, Avery. *Models of the Church*. New York, NY: Doubleday, 2002.

Meyers, Robin. *The Underground Church: Reclaiming the Subversive Way of Jesus*. San Francisco, CA: Jossey-Bass, 2012.

The Salvation Army Handbook of Doctrine. London, England: Salvation Books, The Salvation Army International Headquarters, 2013.

Truesdale, Al, ed. *Global Wesleyan Dictionary of Theology*. Kansas City, MI: Beacon Hill Press, 2013.

The Wesley Study Bible New Revised Standard Version. Nashville, TN: Abingdon Press, 2009.

Yancey, Philip. *Church: Why Bother?* Grand Rapids, MI: Zondervan, 1998.

WEB RESOURCES

<http://christianityinview.com/protestant/denominations.html>

www.exploregod.com/difference-between-protestantism-and-catholicism?gclid=CISMqNqz08QCFYU-aQodnWMAhg

www.gotquestions.org/Calvinism-vs-Arminianism.html



www.graceonlinelibrary.org/reformed-theology/arminianism/calvinism-vs-arminianism-comparison-chart/

http://hirr.hartsem.edu/research/fastfacts/fast_facts.html

<http://undergod.procon.org/view.background-resource.php?resourceID=87>

STOP ➔ REMEMBER TO FILL OUT THE COURSE EVALUATION.

TAKE HOME BOOKMARK

BOLD

BIBLE STUDY OUR HERITAGE LEADERSHIP DISCIPLESHIP

LEADERSHIP PRINCIPLE

God brings about change from the inside out.

MEMORIZE

"But Christ is faithful as the Son over God's house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory."

Hebrews 3:6

DID YOU KNOW?

The three fastest-growing religious groups in North America are the Assemblies of God, Mormons, and Catholics. There are approximately 314,000 Protestant churches in the United States. The Salvation Army is the 35th largest denomination in the country. 59% of all US churches have a regular Sunday attendance of less than 100 people.

GO DEEPER

Read the 7th "I Will" statement of "The Soldier's Covenant" and journal or discuss your personal commitment to church.

Read the article at <http://tinyurl.com/lv7qsbq>.

Watch www.youtube.com/watch?v=vt0FvQsMmzU about The Salvation Army's relationship with other churches.



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