

Requirement 3

KNOW AND EXPLAIN PSALM 23 OR PSALM 46.

CLASS PERIODS

One

OBJECTIVE

To enable Friends to know Jesus as Friend and Protector, and to discover personal meaning in the Scriptures.

EXPLANATION

PSALM 23: Probably the best known and best loved of all the psalms is Psalm 23, universally known as The Shepherd Psalm. It is at once the delight of childhood and the consolation of old age. It has been variously called The Pearl of Psalms, The Nightingale Psalm, The Shepherd's Song About His Shepherd, etc. Augustine noted that this psalm was the hymn of the martyrs. Undoubtedly more books and articles have been written on this psalm and more poems and hymns composed on its theme than on any other of the psalms. It has a message for men of every age.

But it is more than The Shepherd Psalm. It paints not only the picture of the tender Shepherd, leading His flock to rest and feed "in green pastures" "beside the still waters" and protecting them from the perils of the wilderness, but also the picture of the gracious Host, providing super-abundance of food and solicitous care for His guest. The psalm closes with a profession of absolute confidence in Jehovah to lead His child lovingly through this life and to entertain him as His guest to the end of his days.

The poem falls into three stanzas. The first two (vs. 1-3 and v.4) present the ideas of loving guidance and protection; the third (vs.5,6) presents the idea of hospitality provided by a host.

Ps. 23 has no touch of nationalism. It is universal in its appeal. The experiences of David as a shepherd in the ruggedness of the Judean hills, and later as a royal host in the opulence of the Oriental court in the capital city, surely fitted him for writing this sweetest of sacred lyrics.

PSALM 46: Has been designated Luther's Psalm because the great reformer, who was accustomed to singing it in time of trouble, paraphrased it in his hymn, "A Mighty Fortress", No. 261 in The Church Hymnal. The psalm is a glorious hymn on the theme that, in the midst of the upheavals of nations, God's people are safe. To express this theme, so pertinent also to the last days, the psalmist chose a form of verse unusually regular for Hebrew poetry. Three stanzas practically equal in length, with refrain and Selah appropriately placed, present pictures involving striking contrasts: roaring waters and rocking mountains, and a quiet river; nations in turmoil, and the earth melting at the voice of the Lord; the desolation of war, and God ruling quietly above the nations. After a notable victory in the days of Jehoshaphat, the Israelites sang this hymn (see PK 201-203). Ps. 46, 47, 48 are closely related in thought and probably share the same background. That David was the author of Ps. 46 may be inferred from PK 203.

Oliver Cromwell, it is said, asked the people to sing this psalm, saying: "That is a rare psalm for a Christian. God is our refuge and strength, a very present help in trouble. If pope and Spaniard and devil set themselves against us, yet in the name of the Lord we shall destroy them. The Lord of hosts is with us, the God of Jacob is our refuge." Ps. 46 was sung in Paris by the revolutionists of 1847; in India, by the hard-pressed British in the Sepoy rebellion. It may well be the hymn of God's people during the increasing perils of the last days. Compare Isaac Watt's hymn, "God Is the Refuge", No. 89 in The Church Hymnal.

TEACHING METHODS

1. Rewrite the Psalm in your own words on a large piece of paper, leaving room to illustrate with drawings or pictures.
2. Have the Friend class become a voice choir and present the Psalm as an item during a church service.
3. Divide up the verses amongst the Friend class and have each member make up a visual aid to demonstrate his understanding of his particular section. Spend a meeting putting it all together with each child explaining his own discoveries.
4. Write out the Psalm by hand from a modern translation and illustrate verse by verse.
5. The author of Ps. 23 and Ps. 46 was a man who enjoyed the out-of-doors experience. It would be very appropriate for the juniors in their study and memorising of these chapters to have it included as part of a campout program.

RESOURCES

Creative Bible Study Methods Pub. Moody. Author: Ray Baughman.

METHOD OF TESTING

Repeat from memory the psalm of your choice and successfully show your understanding of this psalm.

Requirement 4

IN CONSULTATION WITH YOUR LEADER CHOOSE ONE OF THE FOLLOWING OLD TESTAMENT CHARACTERS: JOSEPH, JONAH, ESTHER OR RUTH. DISCUSS WITH YOUR GROUP, CHRIST'S LOVING CARE AND DELIVERANCE AS SHOWN IN THE STORY.

CLASS PERIODS

One

OBJECTIVE

To draw out the Friend's impressions of God's care in the lives of the characters in these Old Testament stories, and to discover how they point to and parallel the life and ministry of Jesus.

TEACHING METHODS

1. For Joseph and/or Ruth:

Tell a condensed story of Joseph (Genesis 37 to 50) or Ruth (Book of Ruth), and write on the blackboard a list of the main events as listed below. Then explain to the juniors that many events in the lives of Old Testament characters point forward to the life of Jesus and our relationship to Him. Now ask the juniors to describe how each point demonstrates what Jesus did when he lived on this earth.

JOSEPH

Loved by his father

Sent to see his brothers

Because they hated Joseph, his brothers sold him as a slave

Suffered in prison

His father believes he is dead

Brought out of prison

Becomes Prime Minister

Saves his family from starvation

JESUS

Much loved Son of His Father

Sent to help his human brothers on earth

Treated like an enemy

Suffered on the cross

Really does die and is separated from His Father

Resurrection of Jesus

Ascended to a place of honour on the Right Hand of God

Is able to save His brothers

RUTH

Naomi and family leave
the promised land

Death and tragedy strike

Naomi and Ruth return

Ruth gleanes in the fields of
Boaz who is a mighty man of
wealth

Boaz related to Ruth

Boaz loves and marries Ruth

OUR RELATIONSHIP TO JESUS

Sometimes we leave the protection
of God's plan

Trouble always comes as a result

Suffering problems and trials often
turns us back to Jesus and His plans

Jesus gives us special privileges

Jesus is our brother

Jesus loves and cares for us forever

2. Joseph

Have your class make a list of the characters and discover the hidden meaning behind their names with the use of a Bible Dictionary. Explain how each name is designed to tell us something about God or Jesus and how they care for us. Answers are listed for teacher's help.

JOSEPH	He shall add	ISRAEL	As a prince you have
JUDAH	Praise		power with God and with men
GAD	Armed and prepared	ASHER	Happy/blessed
NAPHTALI	Wrestling	MANASSEH	Forgetting the past
SIMEON	Listening and	LEVI	Attached to God
	hearing with	ISSACHAR	The reward is mine
	acceptance	BENJAMIN	Son of the right hand

3. Jonah

The book of Jonah is the only one of the twelve so-called Minor Prophets that is strictly narrative in form. It is an account of Jonah's mission to the city of Nineveh to announce its speedy destruction because of its sins. The prophet entertains misgivings and perplexities as to his carrying out the charge of God to go to Nineveh. The very thought of journeying to this great metropolis, the difficulties and seeming impossibilities of the task, made him shrink from undertaking the divine commission and question its wisdom. Failing to rise to that strong faith that should have led him to realise that with the divine command came the divine power to accomplish it, Jonah sank into discouragement, dread, and despair (see PK 266). Knowing the loving-kindness and long-suffering of God, Jonah was also afraid that if he delivered the divine message and the heathen accepted it, the threatening doom he pronounced upon them would not come to pass. This would be a deep humiliation to him, as it thus turned out to be, and

this he could not endure (ch. 4:1,2). He at first disobeyed, but through a series of events was led to carry out the commission. The inhabitants of Nineveh repented, and for a time turned from their sins. Jonah was angry, but God justified His gracious dealings.

Among the lessons taught by Jonah's prophecy is the truth that God's grace brings salvation to all (Titus 2:11), that it was indeed not confined to the Jews, but was also to be revealed among the heathen. God has "also to the Gentiles granted repentance unto life" (Acts 11:18). Like Peter (Acts 10), Jonah came to realise reluctantly that God was willing to receive those of every nation who turned to Him. By referring to "the men of Nineveh" who responded to Jonah's call to repentance, Jesus condemned the pharisaical and prideful Jews of His day (see Matt. 12:41; Luke 11:32) and all others who, in their religious complacency and false sense of soul security, deceive themselves into thinking that they are the favoured people of God, and thus assured of salvation.

Jesus used the experience of Jonah in the sea as an illustration of His death and resurrection (Matt. 12:39,40). His reference to the book of Jonah established the veracity of the book.

4. Esther

Considered as literature the book of Esther is at once both an idyl and an epic. It depicts a crisis in the fortunes of God's people that threatened them with annihilation. The instrument of deliverance is a Jewess, elevated from a quiet life with her cousin and foster father, Mordecai, to be queen of a world empire. The narrative displays Esther as a woman of clear judgement, remarkable self-control, and noble self-sacrifice. The challenge of Mordecai, "Who knoweth whether thou art come to the kingdom for such a time as this?" (ch. 4:14), projected the youthful queen to the heights of heroic action. In solemn dignity her spirit rose to answer the demand of the hour in the courageous and thrilling words, "If I perish, I perish." When at the critical moment the scepter was held out to her she did not immediately identify the villain, but with remarkable restraint and deliberate care guided the king and Haman into a situation calculated to be most favourable to her purpose. Fiction could not conceive of a more dramatic and surprising series of coincidences than those that led up to the exposure and death of Haman. In Purim, the Feast of Lots, the Jews ever commemorate Heaven's disposal of Haman's evil plan, which a "lot" had presumably indicated would succeed (see ch. 3:7).

The religious character and moral teaching of the book of Esther may be summarised thus:

1. Though God's name does not appear in the entire book, His providence is manifest throughout. No disbeliever in God could possibly have written the book; no believer can read it without

finding his faith strengthened. Deliverance is presented by the writer as the result of a living faith in God.

2. The book of Esther provides an account of the origin of an important Jewish national festival, the Feast of Purim, which is still observed with rejoicing each year.
3. A vital moral lesson pervades the narrative. With the passing of Haman's brief day of popularity the transitory nature of earthly power and prosperity becomes painfully evident. God humbles the proud and exalts those who trust in Him.
4. The providence of God is strikingly displayed. Divine power is united with human effort. The means used are human, but the deliverance itself is divine.

Comparisons of Human Nature

<u>ESTHER</u>	<u>MORDECAI</u>	<u>HAMAN</u>
Shy and timid	God's representative	Devil's character
Loved God	Similar work to Holy Spirit	Full of hatred
Accepted responsibility	Refused to support evil	Planned to murder
Depended on Mordecai for guidance	Humble - deep conviction	Full of pride
Honest	True hearted	Deceitful
Courageous	Knew the peril faced	Impatient to destroy
Ready to die	No compromise	No truth in him
Victorious	Victorious	Defeated for his sin

RESOURCES

"Bible and Story Hour Series" Currently available from your ABC on record and cassette. "Bible in Living Sound" soon to replace the above.

SDA Bible Dictionary; Patriarchs and Prophets; God Sent a Man; Christ in All the Scriptures.

METHOD OF TESTING

Complete the exercise in the desired manner.

Advanced Requirement

KNOW DIFFERENT METHODS OF PURIFYING WATER AND DEMONSTRATE YOUR ABILITY TO BUILD A CAMP SHELTER. CONSIDER THE SIGNIFICANCE OF JESUS AS THE WATER OF LIFE AND AS OUR REFUGE PLACE.

CLASS PERIODS

Two

OBJECTIVE

To help the junior associate some of the basic and important lessons of survival with spiritual truths about Jesus.

TEACHING METHOD

This requirement could be divided into three sessions as follows:

- One class period - instruction on purifying water and building a camp shelter.
- One out of class period - for practical application of skills.
- One class period - for spiritual applications.

RESOURCE

1. METHODS OF PURIFYING WATER

The only way to be sure that water is safe for drinking and cooking or washing dishes is to chemically test it. If this has not been done, you must sterilise it, no matter how clean it looks, for it may carry serious diseases, such as typhoid fever.

- A. Boil the water for twenty minutes (from the time it actually starts to boil). This will cause the water to taste flat because the air has been removed, but you can restore its good flavour by stirring it vigorously or pouring it back and forth several times from one container to another.
- B. Use one to two drops of iodine in a litre of water and let it stand for thirty minutes. Iodine Purification Tablets may be obtained.
- C. Use one part chlorine to 100 parts water. Let stand 30 minutes. Laundry bleach is commonly used.

- D. Halizone or Puritabs are water-purifying tablets which depend on the release of chlorine gas. Therefore, if used, these tablets should be fresh. Keep the bottle tightly closed, with some cotton in it to absorb the moisture. Place the number of tablets directed on the label, in the water, and let stand for thirty minutes.

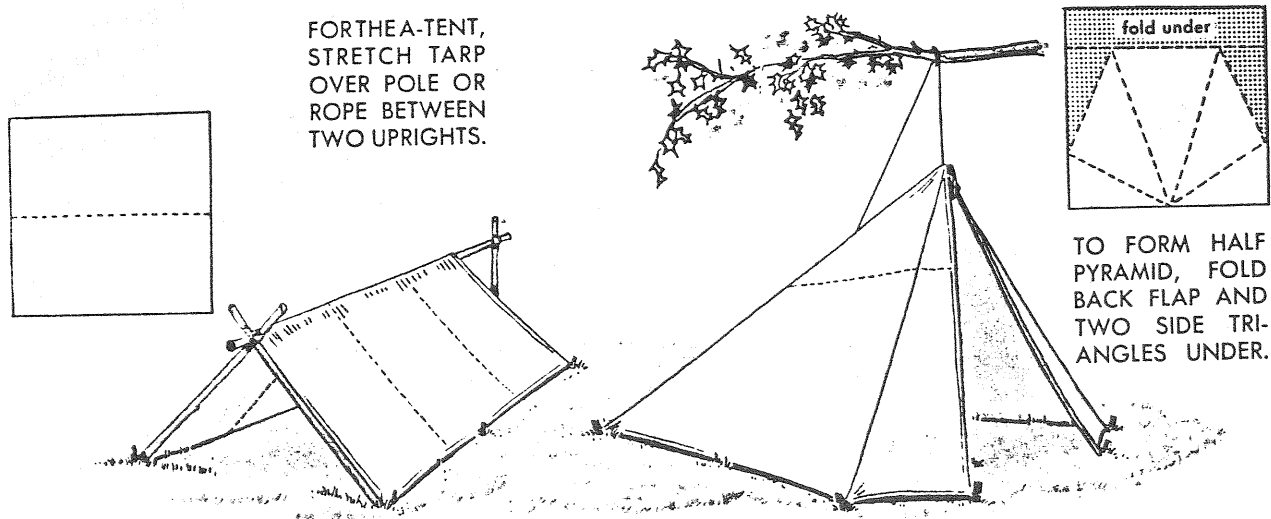
2. CAMP SHELTER

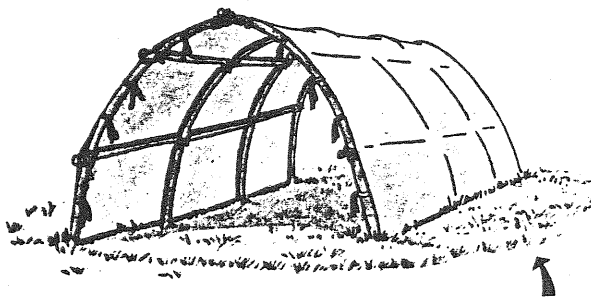
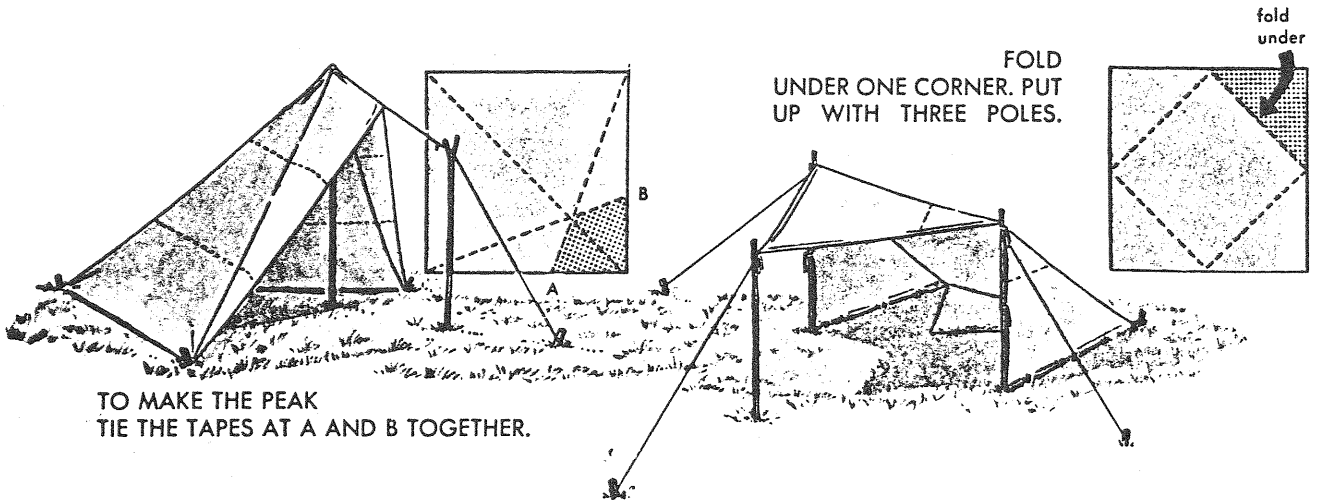
The simplest type of shelter is the lean-to. It may be made by placing a rope or ridgepole about 2 metres above the ground between two trees or two stakes and about 2 metres apart. When selecting forked stakes to drive be sure that there is a straight drive from head to toe, that the head is bevelled and the toe pointed. Drape a sheet of plastic, tarpaulin, etc. over the ridgepole. The corners and sides may be held down with pegs or stones. More elaborate lean-tos may have sturdier frames and thatched roofs. A framework of battens is lashed across two forked sticks and long grass, reeds, rushes, ferns, palm leaves or leafy branches may be used as thatching. The thatching may be sewn, tufted or tied on to the battens. The method used will depend on the material available.

If you need warmth, keep your lean-to fairly small. It is better to build two lean-tos for four people than one for them all. Always build a lean-to so that its front opening is cross-wind.

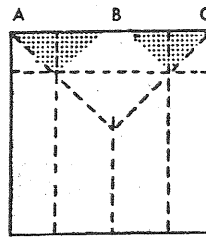
A rubber liferaft or a canoe or boat turned over or propped against a rock or log may provide a rough shelter, and can be made into a better one with the aid of a sheet of plastic or a tarpaulin or a wall of stones or branches.

SOME METHODS OF USING A TARPAULIN TO MAKE A CAMP SHELTER

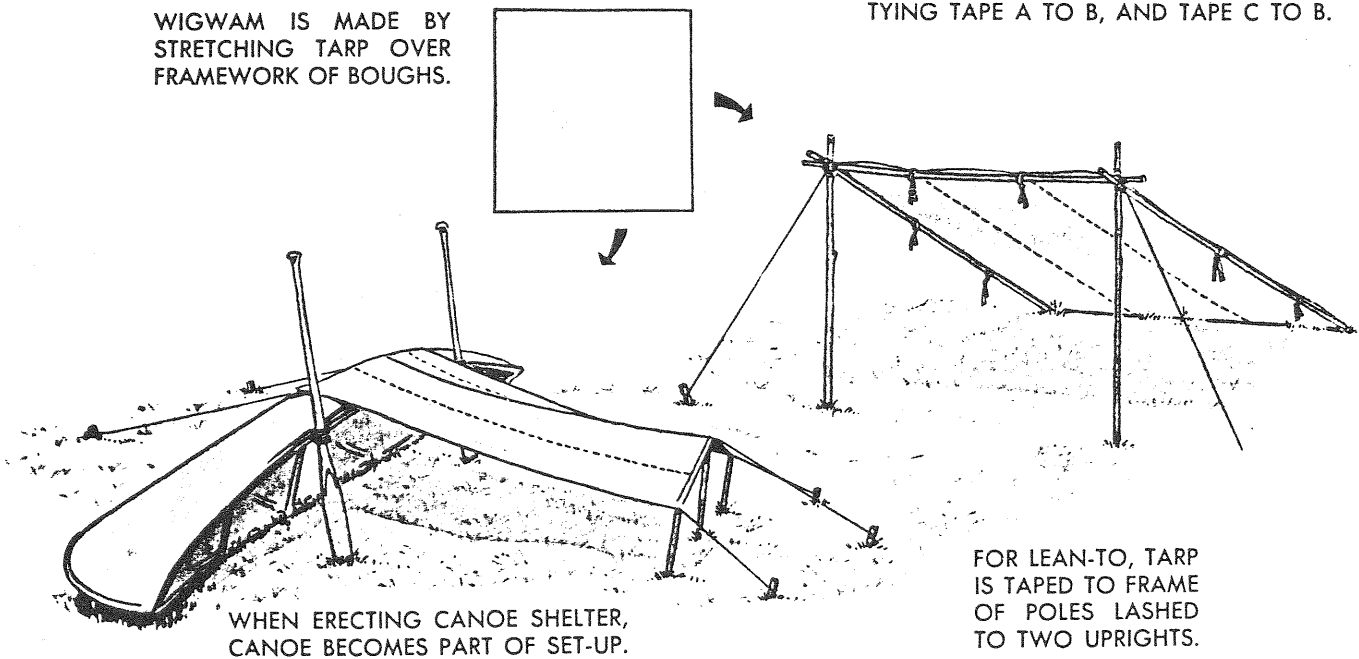




WIGWAM IS MADE BY STRETCHING TARP OVER FRAMEWORK OF BOUGHS.



MAKE BOX-CORNERS BY TYING TAPE A TO B, AND TAPE C TO B.



3. JESUS AS THE WATER OF LIFE

A. John 4:4-42 Story of Woman at the Well

This water represents the life of Christ, and every soul must have it by coming into living connection with God. (Test. to Ministers, p.266.)

"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst."

He who seeks to quench his thirst at the fountains of this world will drink only to thirst again. Everywhere men are unsatisfied. Only One can meet that want. The need of the world, "The Desire of all nations," is Christ. The divine grace which He alone can impart, is as living water, purifying, refreshing, and invigorating the soul.

Jesus did not convey the idea that merely one draught of the water of life would suffice the receiver. He who tastes of the love of Christ will continually long for more; but he seeks for nothing else. And He who reveals to the soul its necessity is waiting to satisfy its hunger and thirst. The cisterns will be emptied, the pools become dry; but our Redeemer is an inexhaustible fountain. We may drink, and drink again, and ever find a fresh supply. He in whom Christ dwells has within himself the fountain of blessing, - "a well of water springing up into everlasting life." From this source he may draw strength and grace sufficient for all his needs. (DA p.187)

The Saviour is still carrying forward the same work as when He proffered the water of life to the woman of Samaria. To every soul, however sinful, Jesus says, If thou hadst asked of Me, I would have given thee living water.

The gospel invitation is not to be narrowed down, and presented only to a select few, who, we suppose, will do us honour if they accept it. The message is to be given to all. To them, as to the woman at the well, He says, "I that speak unto thee am He."

He did not neglect the opportunity of speaking to one woman, though she was a stranger, an alien from Israel, and living in open sin.

Often He began His lessons with only a few gathered about Him, but one by one the passers-by paused to listen, until a multitude heard with wonder and awe the words of God. The worker for Christ should not feel that he cannot speak with the same earnestness to a few hearers as to a larger company. There may be only one to hear the message; but who can tell how far-reaching will be its influence? (DA p.194)

B. John 7:37-44 Last Day of the Feast

"If any man thirst, let him come unto Me, and drink." If, with this promise before us, we choose to remain parched and withered for want of the water of life, it is our own fault. If we would come to Christ with the simplicity of a child coming to its earthly parents, and ask for the things that He has promised, believing that we receive them, we should have them. (9T p.179)

Jesus lifted up His voice, in tones that rang through the courts of the temple: "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." The condition of the people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity, their eyes had been dazzled with light and colour, and their ears regaled with the richest music; but there had been nothing in all this round of ceremonies to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which would be in them a well of water, springing up unto everlasting life.

"If any man thirst, let him come unto Me." The rich, the poor, the high, the low, are alike welcome. He promises to relieve the burdened mind, to comfort the sorrowing, and to give hope to the despondent. Many of those who heard Jesus were mourners over disappointed hopes, many were nourishing a secret grief, many were seeking to satisfy their restless longing with the things of the world and the praise of men, but when all was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst. The Holy Spirit presented the symbol before them until they saw in it the offer of the priceless gift of salvation.

The cry of Christ to the thirsty soul is still going forth, and it appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted ones are offered the refreshing draught of eternal life. Jesus is still crying, "If any man thirst, let him come unto Me, and drink." "Let him that is athirst come. And whosoever will, let him take the water of life freely." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Rev. 22:17, John 4:14. (DA pp 453,454.)

C. Exodus 17:6, Numbers 20:8 Smiting The Rock

The flowing of the water from the rock in the desert was celebrated by the Israelites, after their establishment in Canaan, with demonstrations of great rejoicing. In the time of Christ this celebration had become a most impressive ceremony. It took place on the occasion of the Feast of Tabernacles, when the people from all the land were assembled at Jerusalem. On each of the seven days of the feast the priests went out with music and the choir of Levites to draw water in a golden vessel from the spring of Siloam. They were followed by multitudes of the worshipers, as many as

could get near the stream drinking of it, while the jubilant strains arose, "With joy shall ye draw water out of the wells of salvation." Then the water drawn by the priests was borne to the temple amid the sounding of trumpets and the solemn chant, "Our feet shall stand within thy gates, O Jerusalem." The water was poured out upon the altar of burnt-offering, while songs of praise rung out, the multitudes joining in triumphant chorus with musical instruments and deep-toned trumpets. (P.P. p.412)

The priest had that morning performed the ceremony which commemorated the smiting of the rock in the wilderness. That rock was a symbol of Him who by His death would cause living streams of salvation to flow to all who are athirst. Christ's words were the water of life. There in the presence of the assembled multitude He set Himself apart to be smitten, that the water of life might flow to the world. In smiting Christ, Satan thought to destroy the Prince of life; but from the smitten rock there flowed living water. (D.A. p.454)

Christ combines the two types. He is the rock, he is the living water. The same beautiful and expressive figures are carried throughout the Bible. Centuries before the advent of Christ, Moses pointed to him as the rock of Israel's salvation; the psalmist sung of him as "my Redeemer," "a rock of habitation," "rock of my heart," "rock of my refuge." In David's song his grace is pictured also as the cool, "still waters," amid green pastures, beside which the heavenly Shepherd leads his flock. Again, "Thou shalt make them," he says, "drink of the river of thy pleasures. For with thee is the fountain of life." And the wise man declares, "The wellspring of wisdom is as a flowing brook." To Jeremiah, Christ is "the fountain of living waters;" to Zechariah, "a fountain opened..for sin and for uncleanness."

Isaiah describes him as the "rock of ages," and "the shadow of a great rock in a weary land." And he records the precious promise, bringing vividly to mind the living stream that flowed for Israel: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." "I will pour water upon him that is thirsty, and floods upon the dry ground;" "in the wilderness shall waters break out, and streams in the desert." The invitation is given, "Ho, every one that thirsteth, come ye to the waters." And in the closing pages of the sacred word this invitation is echoed. The river of the water of life, "clear as crystal," proceeds from the throne of God and the Lamb; and the gracious call is ringing down through the ages, "Whosoever will, let him take the water of life freely." (PP p.413)

4. JESUS AS OUR REFUGE

A. General Scriptures

Romans 8:1 "No condemnation for those..in Christ Jesus."
Hebrews 6:18 "We who have fled to take hold of the hope."

2 Samuel 22:3 "...my rock, in whom I take refuge."
Psalm 9:9 "The Lord is a refuge for the oppressed."
Psalm 91:2,9 "He is my refuge and my fortress."

We must know our real condition, or we shall not feel our need of Christ's help. We must understand our danger, or we shall not flee to the refuge. We must feel the pain of our wounds, or we should not desire healing.
(C.O.L. p.158)

B. Lessons from Cities of Refuge Numbers 35:6-28

The cities of refuge appointed for God's ancient people were a symbol of the refuge provided in Christ. The same merciful Saviour who appointed those temporal cities of refuge, has by the shedding of his own blood provided for the transgressors of God's law a sure retreat, into which they may flee for safety from the second death. No power can take out of his hands the souls that go to him for pardon. "There is therefore now no condemnation to them which are in Christ Jesus." "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us;" that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. (PP pp 516,517)

The Lord made provision to insure the safety of those who should take life unintentionally. Six of the cities assigned to the Levites - three on each side the Jordan, were appointed as cities of refuge, to which the manslayer might flee for safety.

The cities of refuge were so distributed as to be within a half day's journey of every part of the land. The roads leading to them were always to be kept in good repair; all along the way, sign-posts were to be erected bearing the word "Refuge" in plain, bold characters, that the fleeing one might not be delayed for a moment. Any person - Hebrew, stranger, or sojourner - might avail himself of this provision. But while the guiltless were not to be rashly slain, neither were the guilty to escape punishment. The case of the fugitive was to be fairly tried by the proper authorities, and only when found innocent of intentional murder was he to be protected in the city of refuge. The guilty were given up to the avenger. And those who were entitled to protection could receive it only on condition of remaining within the appointed refuge. Should one wander away beyond the prescribed limits, and be found by the avenger of blood, his life would pay the penalty of his disregard of the Lord's provision. At the death of the high priest, however, all who had sought shelter in the cities of refuge were at liberty to return to their possessions. (P.P. pp 515,516)

He who fled to the city of refuge could make no delay. Family and employment were left behind. There was no time to say farewell to loved ones. His life was at stake, and every other interest must be sacrificed to the one purpose - to reach the place of safety. Weariness was forgotten, difficulties were unheeded. The fugitive dared not for one moment slacken his pace until he was within the walls of the city.

The sinner is exposed to eternal death, until he finds a hiding-place in Christ. Just as loitering and carelessness might rob the fugitive of his only chance for life, so delays and indifference may prove the ruin of the soul. Satan, the great adversary, is on the track of every transgressor of God's holy law, and he who is not sensible of his danger, and does not earnestly seek shelter in the eternal refuge, will fall a prey to the destroyer.

The prisoner who at any time went outside the city of refuge was abandoned to the avenger of blood. Thus the people were taught to adhere to the methods which infinite wisdom appointed for their security. Even so, it is not enough that the sinner believe in Christ for the pardon of sin; he must, by faith and obedience, abide in him. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries."