



# DIVE

# PREVIEW

And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.  
Micah 6:8 (NIV)

Dive

Year 3, Unit 2

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# Did You

925 million people



11 million children die



22,000 children die



- The population of the world is **7 billion**.
- **925 million people** do not live in the populations of the USA, Canada, and Australia.
- Two-thirds of the world's hungry live in China, the Democratic Republic of the Congo, and Pakistan.<sup>2</sup>
- **35 million** people are living with HIV.
- More than **11 million children** die each year from health issues such as malaria, diarrhea, and pneumonia.
- **22,000 children die** each day from preventable causes.
- **1.4 billion** people in developing countries live on **or less**.<sup>6</sup>
- **Half** the world's population lives on less than \$2 a day.
- **1.7 billion** people lack access to clean water.
- **2.3 billion** people suffer from malnutrition.
- **12 percent** of the world's population lacks access to clean water, and none of the 12 percent live in developed countries.
- There are more people held in slave states than there were during the American Civil War—**million**.
- An estimated **300 million** children live in areas of violence, exploitation, and abuse, including child soldiers.
- The U.S. government budget for efforts to combat human trafficking is **\$50 million**; the U.S. government's budget for the war on drugs is **\$19 billion**.<sup>11</sup>

#### Sources:

<sup>1</sup><http://www.census.gov/main/www/popclock.html>

<sup>2</sup>FAO News Release, 2010

<sup>3</sup>UN AIDS Report on the Global Epidemic, 2010

<sup>4</sup>MDG Report - Goal 4, 2010 (pdf)

<sup>5</sup>UNICEF State of the World's Children, 2010 (pdf)

<sup>6</sup>IFAD Rural Poverty Report 2011

<sup>7</sup>WHO Unsafe Water, Sanitation and Hygiene (pdf)

<sup>8</sup>Water as Commodity - The Wrong Prescription by Maude Barlow

<sup>9</sup>[www.notforsalecampaign.org](http://www.notforsalecampaign.org)

<sup>10</sup><http://www.unicef.org/search/search.php?querystring=child-l>

<sup>11</sup>White House Drug Policy Website

# Know?

**1 billion** people.<sup>1</sup>

have enough to eat—more than the  
d the European Union combined.<sup>2</sup>

in just **7 countries**: Bangladesh,  
the Congo, Ethiopia, India, Indonesia,

with HIV/AIDS.<sup>3</sup>

**1 million** children die each year from preventable  
measles, malaria, and pneumonia.<sup>4</sup>

die each day due to conditions of poverty.<sup>5</sup>

in the poorest countries live on **\$1.25 a day**

on less than **\$2** a day.

do not have access to clean water.<sup>7</sup> That's 1 in 6.

die from water-borne diseases each year.<sup>7</sup>

of the world population uses **85 percent** of its  
energy in developing countries.<sup>8</sup>

in the world today—about **27**  
times the entire transatlantic slave trade.<sup>9</sup>

Millions of children worldwide are subjected to  
including the worst forms of child labor.<sup>10</sup>

Efforts against human trafficking:  
The current budget for efforts against drug

Source: The Institute for Food and Development Policy

labor+stats&go.x=0&go.y=0



**1.7 billion**



**27 million**



**300 children**



**19 billion**

# Doing Service

vs.

# Doing Justice

- Service can be a one-time event.
- Service results in immediate, but usually temporary, change.
- The goal of service is to help other people.
- Service can make those receiving help feel like they are inferior because they need help.
- Service usually focuses on addressing physical/material needs.
- Service is working to feed the hungry.

- Justice is an on-going commitment.
- Justice knows that bringing about lasting change takes time.
- The goal of justice is to eliminate barriers so other people can help themselves.
- Justice empowers those who need help.
- Justice focuses on addressing what is causing people to have those physical/material needs.
- Justice involves working to fix the problems causing the hunger in the first place.

**“If you have come to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us walk together.”**

—Lila Watson, Australian Aboriginal woman,  
in response to mission workers

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# What's Yours Is Mine!

Readers' Theater Based on 1 Kings 21 (NLT)

## Characters:

Narrator  
King Ahab  
Naboth  
Jezebel  
Two Scoundrels  
Voice of God  
Elijah

**Narrator:** Now there was a man named Naboth, from Jezreel, who owned a vineyard in Jezreel beside the palace of King Ahab of Samaria. One day Ahab said to Naboth:

**Ahab:** "Since your vineyard is so convenient to my palace, I would like to buy it to use as a vegetable garden. I will give you a better vineyard in exchange, or if you prefer, I will pay you for it."

**Naboth:** "The LORD forbid that I should give you the inheritance that was passed down by my ancestors."

**Narrator:** So Ahab went home angry and sullen because of Naboth's answer. The king went to bed with his face to the wall and refused to eat! His wife Jezebel said:

**Jezebel:** "What's the matter? What's made you so upset that you're not eating?"

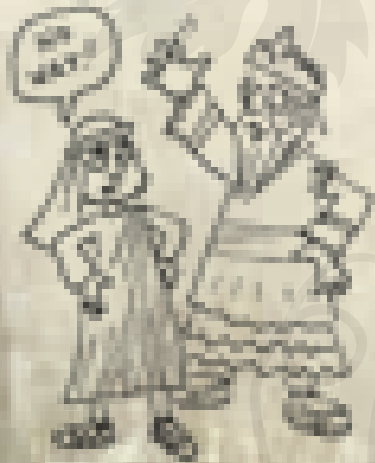
**Ahab:** "I asked Naboth to sell me his vineyard or trade it, but he refused!"

**Jezebel:** [sarcastically] "Are you the king of Israel or not? Get up and eat something, and don't worry about it. I'll get you Naboth's vineyard!"

**Narrator:** So she wrote letters in Ahab's name, sealed them with his seal, and sent them to the elders and other leaders of the town where Naboth lived. In her letters she commanded:

**Jezebel:** "Call the citizens together for fasting and prayer, and give Naboth a place of honor. And then seat two scoundrels across from him who will accuse him of cursing God and the king. Then take him out and stone him to death."

PREVIEW



**Narrator:** So the elders and other town leaders followed the instructions Jezebel had written in the letters. They called for a fast and put Naboth at a prominent place before the people. Then the two scoundrels came and sat down across from him.

**Two Scoundrels:** [*together, pointing at Naboth*] “He cursed God and the king!”

**Narrator:** So Naboth was dragged outside the town and stoned to death. The town leaders then sent word to Jezebel, “Naboth has been stoned to death.” When Jezebel heard the news, she said to Ahab:

**Jezebel:** “You know the vineyard Naboth wouldn’t sell you? Well, you can have it now! He’s dead!”

**Narrator:** Ahab immediately went down to the vineyard of Naboth to claim it. But the LORD said to Elijah:

**Voice of God:** “Go down to meet King Ahab of Israel, who rules in Samaria. He will be at Naboth’s vineyard in Jezreel, claiming it for himself. Give him this message: ‘This is what the LORD says:

“Wasn’t it enough that you killed Naboth? Must you rob him, too? Because you have done this, dogs will lick your blood at the very place where they licked the blood of Naboth!””

**Narrator:** So Elijah set out to find Ahab. When Ahab saw Elijah coming, he exclaimed:

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**Ahab:** “So, my enemy, you have found me!”

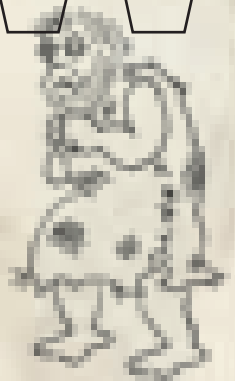
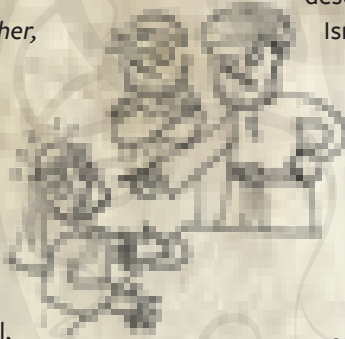
**Elijah:** “Yes. I have come because you have sold yourself to what is evil in the LORD’s sight. So now the LORD says, ‘I will bring disaster on you and consume you. I will destroy every one of your male descendants, slave and free alike, anywhere in Israel! I am going to destroy your family as I did the family of Jeroboam son of Nebat and the family of Baasha son of Ahijah, for you have made me very angry and have led Israel into sin.’ And regarding Jezebel, the LORD says, ‘Dogs will eat Jezebel’s body at the plot of land in Jezreel.’ The members of Ahab’s family who die in the city will be eaten by dogs, and those who die in the field will be eaten by vultures.”

**Narrator:** No one else so completely sold himself to what was evil in the LORD’s sight as Ahab did under the influence of his wife Jezebel. His worst outrage was worshiping idols just as the Amorites had done—the people whom the Lord had driven out from the land ahead of the Israelites.

But when Ahab heard this message, he tore his clothing, dressed in burlap, and fasted. He even slept in burlap and went about in deep mourning.

Then another message from the LORD came to Elijah:

**Voice of God:** “Do you see how Ahab has humbled himself before me? Because he has done this, I will not do what I promised during his lifetime. It will happen to his sons; I will destroy his dynasty.”



# An Advocacy **Success** Story

When Mary Crickmore, a CRC missionary in Mali, learned of plans by a corrupt government office to kick villagers off the land they had been farming for decades, she was horrified. Not only would her friends lose their livelihoods and homes, but the office that was planning to take their land would be receiving development assistance funds for doing it—money that was supposed to help the very people it would hurt.

misdeeds, and Mary was even invited to help renegotiate the proposal for funding.

Now, the people not only remain on their land, but the development assistance money will bring in irrigation, paved roads to the villages, and other improvements that increase quality of life for the villagers in Mali.

*From [http://www.crcna.org/pages/osj\\_socialjustice.cfm](http://www.crcna.org/pages/osj_socialjustice.cfm)*

However, across the world in Oklahoma, Jim, one of Mary's supporters, learned from her of the corrupt office's plans to take away the land. So he wrote a letter to his senator. His senator listened. And his senator took the issue to Washington, D.C.

This led to officials from the development assistance fund to check out the situation that had been brought to their attention in person. Sure enough, they quickly learned of the office's deceit. The office was promptly removed from the project, corrupt officials were jailed for their

How is the story of the Malian villagers similar to Naboth's story? How is it different?

What other stories do you know of people who have been treated unfairly by governments or people in charge?



# STICKY S

Roll the dice and read the situation

(pick either the number on one die)

What would you do if you were in this situation?

1. Over the weekend a Middle Eastern family moved in down the block. This morning your neighbor, a girl you walk to school with, asks how you feel about the “terrorists” that have moved in.

2. Outside you see three black teenagers walking down the sidewalk. Your friend says they are probably gang members.

3. A kid on your soccer team tells a joke about people who are deaf.

4. In the cafeteria, your classmates are making fun of a student who wears second-hand clothes and gets free hot lunch.

5. A new student at school says she’s Native American. Another kid says, “Been to any powwows lately?”

6. Your friend is a smart girl, but she acts dumb so boys will like her more.



# SITUATIONS

ion with the same number you rolled  
ie or the number both add up to).  
ou were in that situation?

7. A new kid at church is from Korea. You want to be friends, but your other friends say he's a nerd.
8. Your new friend at school eats foods that are different from what your family eats. She invites you over for dinner, but you're afraid that you won't like the food.
9. Your youth group is going to visit a nursing home. Your friend says he won't go because "old people are weird and smell bad."
10. Your friends are listening to music that says terrible things about women.
11. A girl in school says her family is Muslim and doesn't eat pork. Another kid says, "That's the craziest thing I've ever heard!"
12. A classmate says that most Hispanic people are born in Mexico and came to our country illegally.

[Adapted from *Hand in Hand: Helping Children Celebrate Diversity*, pp. 124-125]

*“Like an unchecked cancer, hate corrodes the personality and eats away its vital unity. Hate destroys a man’s sense of values and his objectivity. It causes him to describe the beautiful as ugly and the ugly as beautiful, and confuse the true with the false and the false with the true.”*

—Dr. Martin Luther King Jr.

U.S. black civil rights leader and clergyman (1929-1968)

# PREJUDICE: How Am I Doing?

**Prejudice** means judging someone before you really know that person. People are prejudiced when they judge someone solely on traits such as skin color, nationality, gender, religion, age, social group, economic status, and so on. Prejudice can also mean forming an opinion without sufficient evidence.

Do you know any real live human beings who have absolutely no prejudices against anyone or any group of people? Other than Jesus, they’re pretty hard to find.

God wants all of us to recognize where our attitudes toward others need improvement. The Holy Spirit will help us work on overcoming our prejudices and treating everyone as our neighbors.

As a first step, try this short **survey** to the right. Don’t worry—you don’t have to show anyone your answers.

NEVER RARELY SOMETIMES OFTEN

1. My own feelings have been hurt when people have called me names or excluded me from some activity.  NEVER  RARELY  SOMETIMES  OFTEN
2. I have been mean to people who are different from me and have probably hurt their feelings.  NEVER  RARELY  SOMETIMES  OFTEN
3. I have laughed at others because of the way they dress, walk, or talk.  NEVER  RARELY  SOMETIMES  OFTEN
4. I have thought or said that all people from a certain group were stupid or lazy.  NEVER  RARELY  SOMETIMES  OFTEN
5. I get angry at people whom I just can't stand.  NEVER  RARELY  SOMETIMES  OFTEN
6. When people are mean to me, I'm mean right back.  NEVER  RARELY  SOMETIMES  OFTEN
7. I try to be respectful toward people who are old.  NEVER  RARELY  SOMETIMES  OFTEN
8. I try to treat with respect people who have disabilities.  NEVER  RARELY  SOMETIMES  OFTEN
9. I try to learn about cultures and customs other than my own.  NEVER  RARELY  SOMETIMES  OFTEN
10. I try to say good-not bad-things about others.  NEVER  RARELY  SOMETIMES  OFTEN
11. I try not to pass along rumors that put other people down.  NEVER  RARELY  SOMETIMES  OFTEN
12. Others can see that I'm a Christian by the way I treat them.  NEVER  RARELY  SOMETIMES  OFTEN

# PREVIEW

*I need to ask for God's help to fight my prejudice toward \_\_\_\_\_.*

*One thing I could do to be a better neighbor to \_\_\_\_\_ is \_\_\_\_\_.*



# PREVIEW

# Night of Violence

*Jesus had been praying in the Garden of Gethsemane with his disciples. Three times Jesus went to pray alone, and each time he returned to find his disciples sound asleep.*

[Jesus said to his disciples] “Are you going to sleep on and make a night of it? My time is up, the Son of Man is about to be handed over to the hands of sinners. Get up! Let’s get going! My betrayer is here.”

The words were barely out of his mouth when Judas (the one from the Twelve) showed up, and with him a gang from the high priests and religious leaders brandishing swords and clubs. The betrayer had worked out a sign with them: “The one I kiss, that’s the one—seize him.” He went straight to Jesus, greeted him, “How are you, Rabbi?” and kissed him.

Jesus said, “Friend, why this charade?”

Then they came on him—grabbed him and roughed him up. One of those with Jesus\* pulled his sword and, taking

a swing at the Chief Priest’s servant, cut off his ear.

Jesus said, “Put your sword back where it belongs. All who use swords are destroyed by swords. Don’t you realize that I am able right now to call to my Father, and twelve companies—more, if I want them—of fighting angels would be here, battle-ready?”

But if I did that, how would the Scriptures come true that say this is the way it has to be?”

Then Jesus addressed the mob: “What is this—coming out after me with swords and clubs as if I were a dangerous criminal? Day after day I have been sitting in the Temple teaching, and you never so much as lifted a hand against me. You’ve done it this way to confirm and fulfill the prophetic writings.”

Then all the disciples cut and ran.

A few hours later . . .

Jesus answered [Pilate], “My kingdom doesn’t belong to this world. If it did, my followers would have fought to keep me

from being handed over to the Jewish leaders. No, my kingdom doesn’t belong to this world.”

Matthew 26:45-56, (*The Message*);  
John 18:36 (*CEV*)

\* John 18:10 tells us that this disciple was Peter.

## For Reflection:

- What violence do you see in this passage?
- Why do you think the gang of leaders came for Jesus with swords and clubs?
- Why do you think Peter whipped out his sword?
- How did Jesus respond to the violence?
- What do you think Jesus meant by “All who use swords are destroyed by swords”?
- What do you think Jesus wanted to teach Peter—and all of us—about violence? About God’s kingdom?

# Stop the

“Don’t let evil get the best of you;”

—Romans 12:2

## PREVIEW

### BAD BULLY

Someone at school has been bullying you lately—pushing you in the hall, blocking your way into class, even threatening to beat you up just for the fun of it. What do you do?

### CYBERSPACE HATE

One of the girls in class tried copying off your test the other day. You shook your head at her so she'd get the message to stop. Now this girl has posted some nasty things about you online! She called you ugly and stupid—among other things. What do you do?

### MALL MAUL

You're walking to school with your friends when someone from another school approaches you. They're looking for trouble. Your friends try to block your way and provoke you. What do you do?

Choose one of these situations and realistically respond to the victim.  
Be ready to act out the situation.

# Violence

“Get the best of evil by doing good.”

1, *The Message*

to the mall with some  
ne other kids from  
pproach you, obviously  
le. When you and  
o ignore them, they  
nd start harassing and  
fter exchanging words,  
ws a punch. What do

## DEMEANING DATING

You really like your boyfriend, but he gets really mad at you when you talk to other guys whom you have been friends with for a long time. He doesn't want you hanging out with them or even with your girlfriends if he's not there. He's constantly texting and calling to check up on you. Lately he's gotten really mean about it, and it seems like he's trying to control your life. What do you do?

## NOT-SO GRAND THEFT

You're out for a ride on your bike when suddenly a group of older teenagers starts to run after you. They chase you down and push you off your bike. One of them grabs the bike and takes off on it, laughing. They tell you to “run home to mommy” and never come back to that neighborhood again. You go home and report everything to the police, but they say there isn't much of a chance you'll ever get your bike back. You are angry and want to get even, but also a little scared about what will happen if you ever see those guys again. How do you deal with those feelings?

ns, and decide how you could  
violence in a non-violent way.  
uation and your solution.

# Stop the

A new youth-driven campaign aims to end bullying where it begins: with kids and the choices they make.

**I Choose**, available free to schools and communities, asks children and teens to adopt and embrace one of five words representing powerful social concepts: *friendship, kindness, respect, compassion, love*. In teacher-guided discussions, students analyze the meaning of their word and then strive to use it in daily interactions. When

confronted with a choice involving peer relationships, they're asked to choose their word to put into action.

A bracelet imprinted with "I Choose" serves as a reminder and a message to others.

**I Choose** was developed with the help of the youth community at *YourSphere.com* (a kids-only social networking site). "We asked who they thought could end bullying, and 98 percent of respondents said, 'Kids can,'" says Mary Kay Hoal, the website's founder and president. "When we asked about the choices they thought would be effective in helping them end bullying, they chose these five.

"Bullying is a global issue, and cyberbullying is at an all-time high," says Hoal, an internet safety expert.

The need is made painfully clear at *WhatDoYouChoose.com*, where students can share stories and videos

about their own experiences with bullying.

Maddie, 15, remembers bullies starting to leave nasty notes in her locker and binder when she was in seventh grade. They called her "fat," "ugly," and "worthless." "It got worse the following year," she writes.

"I started to believe them. . . . So I stopped eating, not completely but to the point where I would eat so little a day, I was very, very light-headed and sick by the end of the school day. . . . I started wearing more makeup than I already was wearing, and I was just a mess," she writes.

"To try to forget about the hurt and pain those people caused me, I turned to cutting myself. Not a good idea. I never told my parents because they were in the middle of getting divorced."

Maddie's doing better now, she writes, but the experience taught her how intensely painful and isolating life is for the victims of bullies.

Adults and children who've already chosen their words also have a place to share on the site. Nine-year-old Gladys chose *kindness*.

"I choose *kindness* because it's like *love*. Love shows up when kindness comes around. So kindness is like niceness and love merged together," she writes.



# e Bullies!

“It’s also like *friendship*. If you’re kind, people want to be your friend, right? It’s also like *respect*. If you’re showing respect, that is a sign of kindness. Last, it’s *compassion*. If you’re helping others, isn’t that showing kindness? *Friendship, respect, love and compassion* all start with *kindness*.”

“It’s that kind of critical thinking that helps children remember they have a choice and that with their choices they have the power to change people,” Hoal says.

“**I Choose** is an important reminder to children that their choices *do* matter,” Hoal says. “We want them to stop, think, and remember.”

[http://www.fwfamily.com/index.php?option=com\\_content&view=article&id=878%3AKids-help-create-program-to-end-bullying&catid=190%3Aonline&Itemid=11](http://www.fwfamily.com/index.php?option=com_content&view=article&id=878%3AKids-help-create-program-to-end-bullying&catid=190%3Aonline&Itemid=11)

A national CDC survey indicates that 33 percent of high school students were in at least one physical fight within a 12-month period.

([www.cdc.gov/violenceprevention/pdf/yvfactsheet-a.pdf](http://www.cdc.gov/violenceprevention/pdf/yvfactsheet-a.pdf))

National estimates indicate that 30 percent of youth in grades six through ten are involved in bullying, either as a target or as the bully. Some kids even experience both.

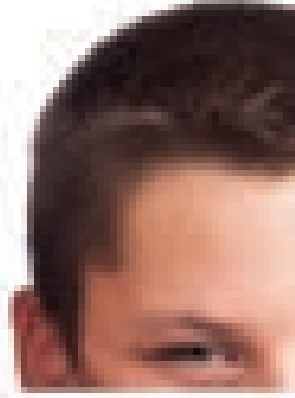
(U.S. Dept of Health and Human Services)

## What Do You Think?

- What do you think about those statistics? Do they seem high or low? Or about right?
- What do you think about the “I Choose” campaign?
- Do you think it could help you respond better to bullies?
- Which word would you choose?

“Thou shalt not be a victim. Thou shalt not be a perpetrator. Above all, thou shalt not be a bystander.”

—Holocaust Museum, Washington, D.C.



# Steps to Personal

“Seek peace and pursue it”

Psalm 34:14, NIV

# PREVIEW

How can we avoid resorting to violence?

Now look up the following passages, and then see if they are on your list:

Proverbs 15:1

Matthew 5:21-24

Matthew 5:38-40

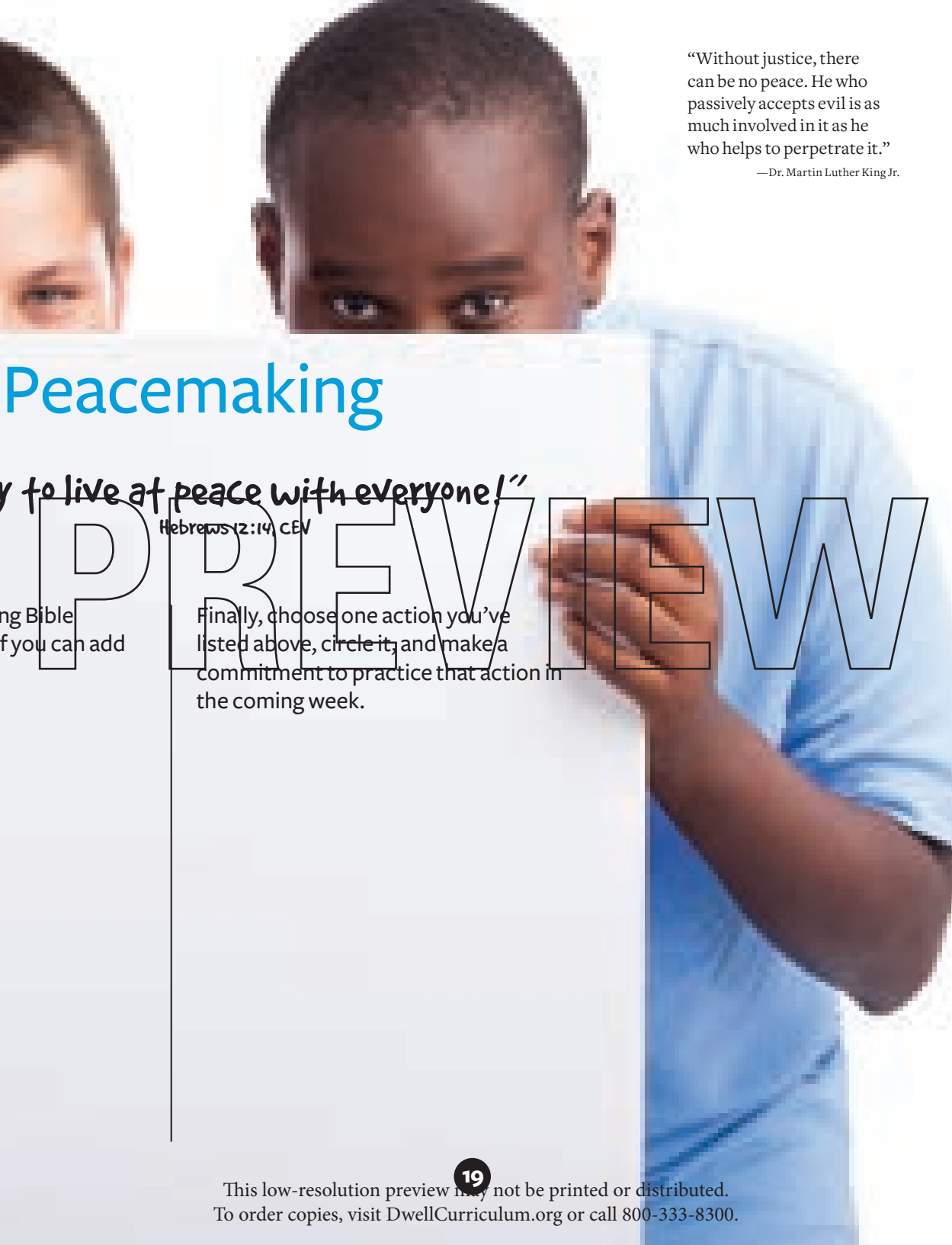
Matthew 5:44

Colossians 3:8-9

Colossians 3:12-13

How can we become the peacemakers God wants us to be?

In the space below, list some ideas that you’ve thought of during today’s session:



“Without justice, there can be no peace. He who passively accepts evil is as much involved in it as he who helps to perpetrate it.”

—Dr. Martin Luther King Jr.

# Peacemaking

“*How to live at peace with everyone!*”

Hebrews 12:14, CEV

ing Bible  
if you can add

Finally, choose one action you've listed above, circle it, and make a commitment to practice that action in the coming week.

PREVIEW

# Martin Luther King Jr.

*“True peace is not merely the absence of tension: it is the presence of justice.”*

Dr. Martin Luther King Jr., leader of the American civil rights movement, preached and modeled a Christian response to vicious racial hatred and violence. Despite threats, violence, and imprisonment, Dr. King and his Southern Christian Leadership Conference stuck to their non-violent policy while protesting and disobeying unjust laws imposed on them.

**Dr. King was assassinated  
on April 4, 1968.**

*“Our actions must be guided by the deepest principles of our Christian faith. Love must be our regulating ideal. . . . Hate begets hate, violence begets violence. . . . We must meet the forces of hate with the power of soul. . . . If one day you find me sprawled out dead, I do not want you to retaliate with a single act of violence. I urge you to continue protesting with the same dignity and discipline you have shown so far.”*

(Martin Luther King Jr., quoted in Stephen B. Oates, *Let the Trumpet Sound: The Life of Martin Luther King, Jr.*, Harper and Row, 1982)



# REWRITE

## *Nuggets of Wisdom*

What priceless advice do you find in Ecclesiastes 5:8-20?

Rewrite these **“words to live by”** in your own words in the space below.

# GOD AND I

Sometimes I feel like ads and commercials do more than make me interested in trying a new product. In some ways, they make me feel a little less content with what I have. A little dissatisfied with the clothes I've got in my closet.

A little like something new would make me happier.

I worry sometimes about the way these ads affect me. If I don't pay attention, I can get the wrong idea about what's really important. Even though I say money and things can't make me happy, my actions and the way I spend my money might tell a different story. And what if I'm so interested in having new things that I never have any money to save or to give to God?

## **Does God Care?**

So why should I be concerned about this? The fact is, God cares very much about the way I use what he's given me. In *God*

*and Your Stuff*, author Wesley Willmer points out that 17 of Jesus' 38 parables were about money! The Bible mentions possessions 2,172 times. Money and possessions definitely matter to God.

The Bible points out that materialism is a dangerous disease. The writer of Ecclesiastes said, "Whoever loves money [and things] never has money enough; whoever loves wealth is never satisfied with his income" (5:10). That writer knew what he was talking about! If we are too focused on having things, we can get to the point where we're never satisfied. We'll always want a new backpack, tickets to another concert, or whatever people at school are wearing. . . .

TV commercials are right about one thing: having something new can feel good! But if I use new things to give me confidence instead of turning to God, I can start to depend on things to

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# MY STUFF

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make me feel like I have worth— instead of remembering that my worth comes from the fact that God made me and loves me.

## *To Buy or Not to Buy*

We need to remember that

God has given us everything we have, whether it's extra babysitting money, a check from a job, or birthday cash from Grandma. How we spend our money is important to him. Jesus taught that we can know the condition of our hearts by thinking about what we treasure. He warned that we can't serve God totally and be obsessed with having more stuff at the same time (Matt. 6:21, 24).

So what's the answer? I'm learning to think carefully when I see an ad or when I see something on a commercial I'd like. I try to ask myself questions like these:

- Have I given money to God's work?
- Have I saved some money?

- Is this something I need or something I want?
- If it's something I want, should I wait until later or save for it?
- Why do I want this? Do I want to impress somebody? Am I

trying to make myself happier? Do I think having this will fill up some "hole" that only God can fill?

I'm also trying to be more grateful for what I have. I know I can count on God's help to get my wants under control. I know that God wants me to seek his kingdom (Matt. 6:33). He wants to help me . . . even more than I want a new pair of shoes I saw at the mall last weekend.

[Adapted from from WWM Year 3 Unit 8, Kids Care, From Campus Life, June/ July 2003, Vol. 62, No. 3, page 32. Used by permission.]

**Greed** is the excessive desire to get and possess something—usually money. A person who is full of greed cannot possibly fulfill God’s basic law (*love God above all and love your neighbor as yourself*) because he or she is single-mindedly devoted to getting things, getting more, and hanging on to what he or she has.

# PREVIEW

## Rich toward God

"Since there will never cease to be some in need on the earth, I therefore command you, Open your hand to the poor and needy neighbor in your land."  
—Deuteronomy 15:11 (NRSV)



In the parable of the rich fool (Luke 12:13-21), Jesus says it's more important to be "rich toward God" than to continue to store up stuff for yourself. Here are a few questions that can help you think about how to do this:

**1. Things in my life that have the potential of becoming a "greed" issue for me are:**

- wanting the latest video games, the newest phone, or other device that all the other kids have but that my parents can't afford or won't let me have
- being unwilling to share my stuff with siblings or friends
- wanting to own something so badly I can't think of much else
- not giving any of the money I receive or earn to my church or a charity
- feeling jealous when others get something I'd like to have, even though I don't need it
- caring too much about myself and what I get to have and not enough about others
- wanting too much of what I see advertised on TV or in magazines
- wishing my parents had more money so I could get all the stuff I want to have whenever I want it
- not being able to tell the difference between stuff I need and stuff I want
- other: \_\_\_\_\_
- other: \_\_\_\_\_

**2. I could work on this issue by**

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**3. A few ways I can be "rich toward God" by giving to God and others are**

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# Amos 5

[The Sovereign LORD says,]

<sup>7</sup>“You twist justice, making it a bitter pill for the oppressed.  
You treat the righteous like dirt.

<sup>8</sup>How you hate honest judges!

How you despise people who tell the truth!

<sup>9</sup>You trample the poor,

stealing their grain through taxes and unfair rent.

Therefore, though you build beautiful stone houses,  
you will never live in them.

Though you plant lush vineyards,  
you will never drink wine from them.

<sup>12</sup> For I know the vast number of your sins  
and the depth of your rebellions.

You oppress good people by taking bribes  
and deprive the poor of justice in the courts.

<sup>13</sup> So those who are smart keep their mouths shut,  
for it is an evil time.

<sup>14</sup> Do what is good and run from evil  
so that you may live!  
Then the LORD God of Heaven's Armies will be your  
helper,  
just as you have claimed.

<sup>15</sup> Hate evil and love what is good;  
turn your courts into true halls of justice.  
Perhaps even yet the LORD God of Heaven's Armies  
will have mercy on the remnant of his people.

<sup>16</sup> I hate all your show and pretense—  
the hypocrisy of your religious festivals and solemn  
assemblies.

<sup>22</sup> I will not accept your burnt offerings and grain  
offerings.

I won't even notice all your choice peace offerings.

<sup>23</sup> Away with your noisy hymns of praise!  
I will not listen to the music of your harps.

<sup>24</sup> Instead, I want to see a mighty flood of justice,  
an endless river of righteous living.”

(Amos 5:7, 10-15, 21-24, NLT)

# \*Living Justly

## Martin Luther King Jr.

On April 12, 1963, Martin Luther King Jr. led a peaceful march. That day he was arrested for violating a state circuit court injunction against protests. King was placed in solitary confinement in the Birmingham, Alabama, jail. This is part of a letter King wrote from that jail.

Though I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label. I was not Jesus an extremist for love: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despite-fully use you, and persecute you." Was not Amos an extremist for justice: "Let justice roll down like waters and righteousness like an ever-flowing stream." Was not Paul an extremist for the Christian gospel: "I bear in my body the marks of the Lord Jesus." Was not Martin Luther an extremist: "Here I stand; I cannot do otherwise, so help me God." And John Bunyan: "I will stay in jail to the end of my days before I make a butchery of my conscience." And Abraham Lincoln: "This nation cannot survive half slave and half free." And Thomas Jefferson: "We hold these truths to be self-evident, that all men are created equal. . . ." So the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremists for the preservation of injustice or for the extension of justice? . . .

I have traveled the length and breadth of Alabama, Mississippi and all the other southern states. On sweltering summer days and crisp autumn mornings I have beheld the impressive outlines of other massive religious-education buildings. Spires pointing heavenward. I have found myself asking: "What kind of people worship here? Who is their God?"

Over and over I have found myself asking: "What kind of people worship here? Who is their God?" Over and over I have wept over the laxity of the church. In deep disappointment I have wept over the laxity of the church. Yes, these questions are still in my mind. In deep disappointment I have wept over the laxity of the church. But be assured that my tears have been tears of love. There can be no deep disappointment where there is not deep love. Yes, I love the church. How could I do otherwise? I am in the rather unique position of being the son, the grandson and the great-grandson of preachers. Yes, I see the church as the body of Christ. But, oh! How we have blemished and scarred that body through social neglect and through fear of being nonconformists.

There was a time when the church was very powerful—in the time when it was deemed worthy to suffer for what they believed. . . . Whenever the early Christians entered a town, the people in power became disturbed and immediately sought to convict the Christians for being “disturbers of the peace” and “outside agitators.” But the Christians persisted, in the conviction that they were “a colony of heaven,” called to obey God rather than man. Small in number, they were big in commitment. They were too ancient to be “astronomically intimidated.” By their effort and example they brought an end to such ancient evils as infanticide and gladiatorial contests.

Things are different now. So often the contemporary church is a weak, ineffectual voice with an uncertain sound. So often it is an arch defender of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church's silent—and often even vocal—sanction of things as they are.

But the judgment of God is upon the church; it will lose its authenticity, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning for the twentieth century. Every day I meet young people whose disappointment with the church has turned into outright disgust.

Perhaps I have once again been too optimistic. Is organized religion too inextricably bound to the status quo to save our nation and the world? . . . But again I am thankful to God that some noble souls from the ranks of organized religion have broken loose from the paralyzing chains of conformity and joined us as active partners in the struggle for freedom. They have left their secure congregations and walked the streets of Albany, Georgia, with us. They have gone down the highways of the South on tortuous rides for freedom. Yes, they have gone to jail with us. Some have been dismissed from their churches, have lost the support of their bishops and fellow ministers. But they have acted in the faith that right defeated is stronger than evil triumphant. . . . They have carved a tunnel of hope through the dark mountain of disappointment.

I hope the church as a whole will meet the challenge of this decisive hour. But even if the church does not come to the aid of justice, I have no despair about the future. I have no fear about the outcome of freedom in the struggle in Birmingham, even if our motives are at present misunderstood. We will reach the goal of freedom in Birmingham and all over the nation, because the goal of America is freedom. . . . We will win our freedom because the sacred heritage of our nation and the eternal will of God are embodied in our echoing demands.

An excerpt from “Letter from the Birmingham Jail” by Martin Luther King Jr., April 16, 1963

[[http://mlk-kppoi.stanford.edu/index.php?i=resources/article/annotated\\_letter\\_from\\_birmingham](http://mlk-kppoi.stanford.edu/index.php?i=resources/article/annotated_letter_from_birmingham)]



# PREVIEW

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# Mother Teresa

Mother Teresa dedicated her life to serving the poor in India. As a little girl, she felt God calling her to serve “the least of these” as a missionary. When she turned 18 she left home to become a nun and eventually moved to Calcutta, India. Once there, she began to serve the poorest of the poor and show compassion to the people no one else cared for— the destitute, the dying, the orphans, the sick, and all those overlooked by the rest of society.

Mother Teresa dedicated her life to caring for people. She left everything behind to go to live with and serve people in need. In doing so, she inspired thousands of others to do the same. What started as a mission for charity and service became a mission of justice as Mother Teresa worked to help others respect the dignity and worth of all people and provide a structure of care for those who had no one to care for them.

PREVIEW

# The Starfish

One day a man was out walking along the beach when off in the distance he saw a group of people picking up objects from the sand and gently tossing them into the ocean. As he got closer, he asked one of the people, “What are you doing?”

The person replied, “Throwing these starfish back out into the water. The tide is going out and if they don’t make it back into the water, they’ll die.”

“Well,” the man said, “what a waste of time! Don’t you realize that there are miles of beach here and hundreds of starfish that need help? You’ll never make a difference!”

As he was saying this, the person reached down, picked up another starfish, and threw it out into the water. As it splashed into the ocean, the person turned to the man, smiled, and said, “It made a difference for that one.”

(adapted from an original story by Loren Easley)

PREVIEW

Dive, Year 3, Unit 2

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