

Module One:



30
HOUR
FAMINE

The King and I

FULLER YOUTH INSTITUTE



Module One: The King and I

A friend once warned me, “Balance is something we swing through on our way to the other extreme.”

That statement has proven remarkably true. We often find balance just out of our reach when it comes to our nutrition habits (from low fat to low carb) and reality-TV viewing habits (one day we can’t get enough of *American Idol*; the next we feel like throwing our TVs through the window).

Balance is also elusive when it comes to our involvement in the kingdom of God. On one extreme, many of us claim God is sovereign and all-powerful. God’s will is being done whether we’re serving in South Africa or sitting on the couch. In the name of trusting God, we feel comfortable leaving the heavy kingdom lifting to God, knowing His ways are higher than ours.

Others feel deeply burdened by our responsibility to represent the King at all times and in all places. With the exception of a 60-second “Bless our work, God” prayer every morning, we’re so busy *doing* God’s work that we often leave God out of the process. We’d rather burn out than rust out, so we maintain a workaholic lifestyle that others applaud and affirm as “noble” and “godly.”

We’re disengaged from God’s kingdom work, or we’re over-engaged in work, work, work.

Where is the balance?

The truth is that Scripture teaches a bit of both extremes. God is the ultimate worker, yet God chooses to involve us in kingdom work.

We see this balance in Jesus’ powerful “I am” statements. Jesus calls Himself the “light of the world,” but then He asks us to be “light” also.

He refers to Himself as “the good shepherd,” but He asks us to feed His sheep.

He calls Himself “the true vine,” but He invites us to abide in Him that we may bear fruit in His name.

Whether your youth group’s tendency is more toward apathy or hyperactivity, 30 Hour Famine and this module invite you to consider a more biblical perspective of the kingdom. God is the King, and God invites us to live actively in His kingdom as He expands his kingdom around the world and in our own backyard.

When it comes to worldwide hunger, we all have a role to play. Some of you—and your students—need to get off the couch.

Others need to take a nap.

Given the extent of hunger worldwide, all of us need to prayerfully ask God to fill us with grace and power so we can be the kingdom agents God wants us to be.

“Through God’s grace in Christ, we become active participants in God’s grace, and Christ takes shape in us...It is like the cripple by the pool of Bethesda...he could not walk until Jesus delivered him, then he was empowered to move, to participate in the deliverance that Jesus brought.”

– Glen H. Stassen and David P. Gushee,
Kingdom Ethics

Family Page The King and I

Some of the points we discussed with students in this lesson were:

- We EITHER take on full responsibility ourselves for helping others, OR we fail to act, leaving all the responsibility to God.
- God is the King AND we are part of God's kingdom work.
- As members of the kingdom, God invites us to act on His behalf.

A Scripture passage to read together:

- Have someone in your family read aloud Ephesians 3:20-21:
Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.
- What do you think it means that God is at work within us? Describe how it feels knowing God can use us to show others the true character of the King.

Some questions you might want to discuss as a family include:

- What does our family already do to help others?
- Why do you think God chooses to work *through* us instead of doing all the work?
- Describe how it feels when you sense God working through you.
- What else can our family do in order to serve others?
- According to Dallas Willard in *The Divine Conspiracy*, "We are becoming who we will be—forever." How will the type of service we just talked about shape who we are becoming.

If it feels right to schedule a day or night for your family to serve others, by all means, do it!

If you don't know where to start, find a local rescue mission, contact your church to see which organizations they partner with, or make sack lunches one afternoon or evening and distribute them to people who are homeless.

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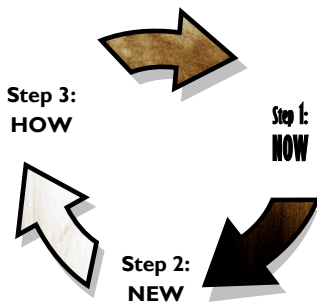
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NOW: What's going on now?

Do We Have What It Takes?

Big Idea: We EITHER take on full responsibility ourselves for helping others, OR we fail to act, leaving all the responsibility to God.

You'll need:

- A copy of “Beat Poverty: We Have What It Takes” from www.30hourfamine.org (look for the Fuller Curriculum page in the Leaders area)
- Computer and projector or some other way to show the video
- A whiteboard or poster paper
- Pens

Welcome students and ask them to share about some of the best things that have happened to them in the last week. After hearing some of their “highs,” ask them to share any “lows” that they’ve experienced in the last week also.

Explain: In addition to the “lows” that we have experienced, there are all sorts of very severe “lows” that are experienced by people around the world. What are some disasters you’ve heard about recently in which people have actually been killed? Have students share disasters they’ve heard about, and the number of people they recall who died in that disaster. (If you have online access at your meeting place, you could have one student online getting the actual number of fatalities for those instances.) Write the disasters and the number of deaths on a whiteboard.

Add up those figures and explain: **That’s a large amount of people who died. There is another great tragedy that faces the world every day, every hour in fact. It is a silent tragedy. But it is brutal and does not discriminate. Hunger and poverty kill 29,000 children each day.¹ Do you remember the big Tsunami that struck on December 26, 2004? Three times as many people die from hunger and poverty each month than the total number of people killed by that Tsunami** (according to the United Nations, approximately 230,000 were reported dead or missing).

Q: Why do you think the hunger and poverty that affect our world every day don’t get as much attention?

Odds are good that students will point out that the problem of hunger seems overwhelming. Explain: **You might be surprised that tackling and solving the problem of world hunger isn’t as impossible as you might think.**

At this point, play the “Beat Poverty: We Have What It Takes” video for your students. You might want to let students know that it’s a Canadian video so they use the word “tonnes” instead of “tons”.

¹ United Nations World Food Programme, http://www.wfp.org/aboutwfp/facts/hunger_facts.asp.

Q: What stands out to you in this video?

Q: What do you think of the quote by Bono from U2 that “We are the first generation that can look poverty in the eye and say this and mean it—we have the cash, we have the drugs, we have the science. Do we have the will to make poverty history?”

Q: What’s the difference between simply making poverty history by our own means and allowing God to do it through us?

Q: Even after seeing the video, what keeps you from believing that we have what it takes to beat poverty?

Explain: The good news is that as followers of Christ, we never act on our own. We act as part of the church of Christ, and we act in the power and name of Christ.

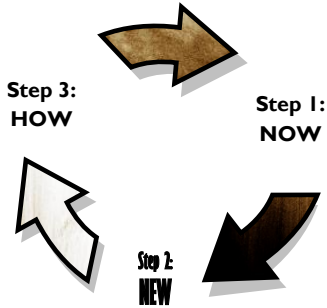
Draw a line on your whiteboard or piece of paper and label it: **RESPONSE TO MAJOR CRISIS**. Explain that one end represents the “God does it all” side (we tell ourselves we don’t have to do much because God’s doing it all); the other end represents the “It’s up to us” perspective (we’re often so busy trying to help, we leave God out of the picture). Explain that believers fall somewhere on this continuum in their responses to every news story or crisis—hunger or otherwise.

Q: When it comes to hunger around the world, think about the Christians you know. Which end of the line are they closest to? Why do you think that is?

Q: What about us? Where do we in this youth group fall when it comes to worldwide hunger? What makes you say that? How do you feel about your answer?

Q: What’s your sense of how God might view our position on the continuum when it comes to worldwide hunger?

Close with: Today we’re starting a series called “Hungry for the Kingdom”. We are going to journey together into the world of hunger and its effects on men, women, and children around the world. Hopefully each week we’ll gain a better understanding of the role God is inviting us to play in the hope and healing He offers around the world. (Note: you can also mention the 30 Hour Famine specifically here, especially if your group has participated in the past.)



NEW: What's the Kingdom Perspective?

I Am...

Big Idea: God is the King, AND yet we are part of God's kingdom work.

You'll need:

- "Faces of India" PowerPoint available at www.30hourfamine.org. (Look for the Fuller Curriculum page in the Leaders area.)
- Whiteboard or poster paper and pens (optional)
- Bibles

Point back to the "Response to Major Crisis" line you drew in the previous **NOW** section. Say: **While we can't always perceive God's response to horrible crises like hunger, what do we know about God's character that tells us God is still active and responsive to those whose lives are crippled—literally or metaphorically—by hunger?**

Continue: **One way to look at God's activity in the midst of worldwide hunger is from the perspective of God's kingdom. What do we mean by "God's kingdom"? We mean the areas of this world that align with God's will as King. While God has been active as King in our world since creation, God's activity took on a new dynamic after Jesus came to earth.**

We learn much about God's kingdom from Jesus' own words. In Mark 1:15, Jesus refers to the kingdom by announcing, "The time has come...the kingdom of God is near. Repent and believe the good news!" God's kingdom came through Jesus; it's like the kingdom put on a pair of sandals and walked around as a first-century human.

As theologian Lesslie Newbigin explains, "The kingdom now has a name and a face...the name and the face of Jesus."²

While God's kingdom is active in the world, there's a lot of darkness in the world around us. But in the midst of that darkness, God's kingdom is light. Jesus Himself says so in John 8:12: "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

In Exodus 3:14 as God appears to Moses through the burning bush, God tells Moses, "I am who I am." The verb tenses connote continuing, unfinished action, meaning God is "the One who always is." In the gospel of John, Jesus similarly points to Himself as the Divine "I am." (In addition to the passages included in this option, see also John 8:58-59.)

² Lesslie Newbigin, *Sign of the Kingdom* (Grand Rapids, MI: Eerdmans, 1980), 18.

So...we know Jesus represents the kingdom and that Jesus is also light. Yet Jesus also invites us to be part of sharing that light with others. He doesn't want us to sit in a dark room, smiling at each other because we have the light. He commissioned us to be light in the world in His Sermon on the Mount (Matthew 5:14-16): "You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and praise your Father in heaven."

In both the Old and New Testaments, light frequently represents purity and presence in the midst of filth and forsakenness. The reference to a "city on a hill" would make great sense to Jesus' first-century audience. Often built of white limestone, ancient cities shined in the sun and could not easily be hidden. At night the residents' oil lamps would cast a glow in the surrounding areas.

Q: In what ways do we hide the light of Jesus?

Q: What is it that makes us hide the light of Jesus that's inside of us?

Q: Right now hunger and poverty are forms of darkness. How do you think Jesus might want us to be "light" for those who are poor or hungry? If your students seem a bit overwhelmed by the idea of being "light" in the midst of the darkness of hunger, you should probably validate that. Let's be honest—it is pretty overwhelming.

Continue: **One nation dramatically affected by poverty is India. To make the situation in India more tangible, I'm going to read aloud some statistics. After I read each one, we're going to do two things. First, let's figure out how many students in our youth group would be affected if our youth ministry were in India. Once we figure out that number, let's have that many students stand up.** (Note to leaders of larger groups: one easy way to do this is to have students quickly get into groups of 10 and sit down together. That way for each percentage figure it will be simple for the appropriate number to stand within each circle of 10 without students getting distracted by figuring out the numbers based on the entire room.)

After I read the statistic, I am going to read an "I am" statement of Jesus in the gospel of John. As we represent your King in His kingdom, how do we share in the "I am" characteristic with the people in Asia? Read each of the statistics below, then the "I am" statement and then give students a few moments to brainstorm how they can embody that "I am" statement in Asia.

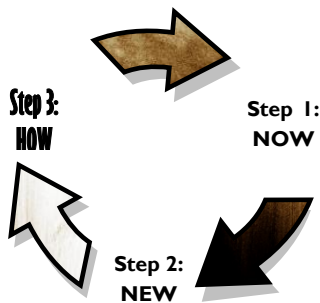
- **Of its almost 1 billion people, India has 350-400 million living below the poverty line.** Pause to let students figure out how many of them that would be if they were in India (if you or your students need a bit of math help, that's 35-40%). Once that number of students is standing, read: **"I am the gate for the sheep," John 10:7.**
- **Nearly 10% of infants in India are born dead or will die during the first days of their life.** Pause until the right number of students is standing, then read: **"I am the resurrection and the life," John 11:25.**
- **Close to 46% of India's children under the age of 3 suffer from malnutrition.³** Pause until the right number of students is standing and then read: **"I am the bread of life," John 6:35.**

³ Adapted from www.goal.ie; "Where We Work: India," 2007.

- **Approximately 58% of children in India do not receive the proper vaccinations.** Pause until the right number of students is standing and then read: **“I am the way and the truth and the life,” John 14:6.**
- **Almost half of Indian children live with the reality that their growth has been permanently stunted due to malnourishment.**⁴ Pause until the right number of students stand up and then read: **“I am the true vine,” John 15:1.**

While you’re reading the statistics, you can play the “Faces of India” PowerPoint so students can visualize the faces of Indians affected by hunger and poverty.

Close with: **So the question for us now is: Are we willing to be the true kingdom and represent who God is to the people affected by hunger?** You might find this to be a natural point to conclude in prayer, asking God to help us all shine the light of His kingdom, just as Jesus did in the first century and continues to do today. As you pray, you and your students could light some candles to serve as visual symbols of God’s light and their own commitment to reflect that light to others.



HOW: How can we live this out?

Your Kingdom Come

Big Idea: As members of the kingdom, God invites us to act on His behalf.

You’ll need:

- Blank invitations that have plenty of room to write
- Pens or pencils
- Bibles

Distribute invitations and pens to your students and explain: **Part of what I love most about our King is that He invites us to play a part in His kingdom work around the world. I’m giving you each a blank invitation and I’d like you to take few minutes to write down a description of the type of kingdom that God is inviting you (as well as the rest of us) to be a part of.** You might want to help students get started by sharing some of your ideas of what the kingdom is like.

After a few minutes, invite some of your students to share what they have written.

Explain: **Now let’s get more specific about poverty and hunger. What is God’s invitation to us as kingdom people when it comes to poverty? What type of people does God want us to be? What does God want us to do?** Give students a few minutes to write down their ideas on the inside of their invitations and then share them with the group. At this point, you can share any plans you have related to 30 Hour Famine.

⁴ Adapted from www.infochangeindia.org; “Some Indicators of Child Health.”

Q: It's been said that we can only say God is King if we have accepted and are living out His kingdom invitation. What do you think of that?

Continue: **Whenever you get invited to a party or an event, you talk with (or RSVP to) the person who has invited you. The same is true with God's invitation to be part of His kingdom. He invites us to talk to Him through prayer.**

Given the extent of hunger around the world, sometimes it's difficult to know how to pray. Jesus' own prayer in Matthew 6:9-13, commonly known as the Lord's Prayer, gives us a helpful pattern. It's interesting to note that the first half of the Lord's Prayer focuses on God's glory, while the latter half revolves around God's activity on our behalf.

While Jesus models praying to "Our Father in heaven" in Matthew 6:9, *Father* was not a typical word used in that era to address God. Until Jesus, it was considered too familiar and presumptuous. Yet by using the phrase "Father in heaven," Jesus reminds His disciples, and us today, of God's transcendence.

Close with: **To end our discussion, I'm going to read the Lord's Prayer—one phrase at a time. After I read each one, I'm going to pause for a few moments to allow one of you to pray that prayer in your own words, as it relates to what we've**

discussed today about hunger. So for example, after I read, "Our Father in heaven" (Matthew 6:9), one of you might feel led to pray something like, "To our Father-God who reigns in the midst of tragedy and poverty."

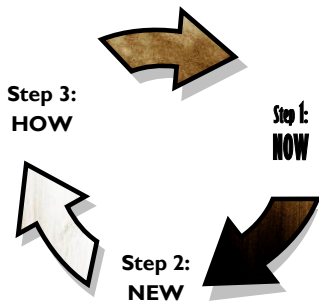
Once you think your students have a feel for the call-and-response, dive into Matthew 6:9-13. If you're not sure where to stop after each phrase, you could use the periods and commas in your own Bible translation as a guide. You could also opt to ask your students to first write out their prayers on their invitations (or other paper if there is no more room on the invitation), and then invite a few volunteers to read theirs aloud in a corporate time of prayer.

After you've finished your prayer time, encourage students to take their invitations home with them and put them somewhere they'll see them regularly (car dashboard, bathroom mirror, bedroom closet door) as an ongoing reminder of God's kingdom invitation.

Optional Closing: At the end of this session (and perhaps after every one), you might consider giving students 8½" x 11" pieces of paper and inviting them to draw, write, or depict what strikes them about being part of the King's response to hunger. You could then collect these every week and keep them in a three-ring binder for the students to peruse throughout the series. Then at the end of your 30 Hour Famine experience, you and your students will have a vivid and tangible reminder of how the kingdom has impacted you.



Module One



NOW: What's going on now?

To Serve or Not to Serve

You'll need:

- A whiteboard or poster paper
- Pens

Welcome students and check in with them to see how they are doing. To help get students thinking about service, lead the following discussion:

Q: In what ways have you seen people serve you or others in the last week? Write their answers on your whiteboard.

Q: How about you? In what ways have you served others in the last week? Write their answers on your whiteboard.

Q: What sorts of things have prevented you from serving in the last week?

Q: How would you describe the service that we—collectively—have done in the last week or month?

Q: As followers of the King, our level and type of service communicates what the King and the kingdom is like. What do you think we have communicated about the kingdom in the last week?

Q: If you had to grade the Christians you know in how well they serve others, what grade would you give them? If you were to grade Christians around the world, what grade would you give them? Why is that?

Q: What grade would you give the non-Christians that you know? Why did you choose that grade?

Q: Do you think that it's fair to expect Christians to serve more, or somehow in a different way, than non-Christians? Why or why not?

Explain: **MTV surveyed over 1,300 12 to 24 year-olds to figure out what keeps kids from getting involved in service. Here are the top five reasons that kids don't serve:**

1. It's just not for me (18 percent).
2. I like to hang out with friends (15 percent).
3. I don't have enough time (14 percent).
4. I don't know how to get started (14 percent).
5. I want to see concrete results (8 percent).⁵

⁵ MTV's national survey was comprised of 1308 12-24 year-olds who completed online surveys and 98 students who were interviewed personally. The MTV research can be accessed for free at <http://www.mtv.com/thinkmtv/research/>

Q: What are some of other reasons that teenagers don't serve others in need?

Explain: **I know some followers of Christ who seem to be slow to serve because they think that God somehow doesn't need them. They think that since God is God, He should be able to solve people's problems on His own. What do you think of that idea?**

On the whiteboard, write "God + us = helping people."

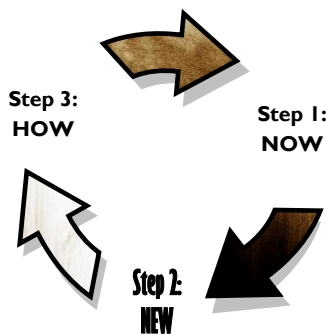
Q: Can we help people in need without involving God? Why or why not?

Q: Do you think it's possible to be saved if we don't participate in what concerns God?

Q: Could God help people without using us? If so, then why do you think He chooses to work through us?

Q: If God plus us equals 100% of helping people, what percent is God's work? What percent is our work?

Explain that while we're talking in terms of an equation, the reality is that there's no simple equation for how much is up to God, and how much is up to us. Many times, God works on His own to help people, yet at other times He chooses to work through us.



NEW: What's the Kingdom Perspective?

Walking and Talking Art

You'll need:

- Paper, magazines, pens, scissors, tape
- Bibles

Make sure every student has a Bible or photocopies of Ephesians 2:1-10. Like many letters in the New Testament, Paul wrote the letter to the Ephesians. But what makes the book of Ephesians different from many of Paul's other epistles is that it doesn't address any particular theological error or heresy. Instead, Paul seems concerned with helping the believers in Ephesus (pronounced Ef-eh-sus) understand some basic Christian beliefs.

Ask a student to read Ephesians 2:1-3 to the group.

Q: What words stand out to you in this passage? Please summarize the passage in one sentence.

Q: What does this passage say about our lives apart from God?

Ask another student to read Ephesians 2:4-9.

Q: Which words stand out to you in this section of Ephesians 2? Instead of being “dead,” what happens to us through Christ? Based on this passage, how would you define it? You might want to point out here that *grace* is God’s free gift to us—both in our present lives on earth and our eternal lives in the future—which God offers to us through Christ.

Interestingly, Paul includes himself in the “all of us” who are disobedient and dead apart from Christ in Ephesians 2:3. Paul teaches in Romans 3:23 that “all have sinned and fall short of the glory of God,” and he backs that up in this Ephesians passage by including himself in the category of people who need Jesus to rescue them from sin.

Ask another student to re-read Ephesians 2:9 and read 2:10 as well.

Q: What’s the difference between the “works” in verse 9 and the “works” in verse 10? At this point you might want to clarify that the “works” in verse 9 refer to deeds or activities we do in order to save ourselves (apart from God’s grace); the “works” in verse 10 refer to the ways we obey God in our daily actions, as a sign of our gratitude for salvation.

Q: The root word for *created* in verse 10 is “ktizo” (pronounced kuh-tiz-oh) and is only used in the Greek language when referring to God. What’s special about the way God creates?

Q: The word for *workmanship* in verse 10 is “poiema” (pronounced poe-ay-ma), which means “work of art” in Greek. What do you think it means to be a work of art?

Continue: **While the words *King* or *kingdom* aren’t mentioned in Ephesians 2, they help us understand more of what Paul describes. God is the King who rescues us from death caused by sin, and God now invites us to do “good works” for others as an expression of our gratitude for citizenship in God’s kingdom.**

The imagery in Isaiah 64:8 that “We are the clay, you are the potter; we are all the work of your hand” is similar to Paul’s teachings in Ephesians 2:1-10. In the midst of Isaiah’s prayer for God’s deliverance, Isaiah remembers that the Father has created us and continues to shape us.

Close with: **Since we are God’s works of art, today we’re going to make some of our own works of art. I’ll give each of you two pieces of paper. On one I’d like you to write, “God as King,” and on the second I’d like you to write, “The King working through me.” I’ll also give you pens, magazines, scissors, and tape. I’d like you to draw, write, or cut out pictures from magazines that express a King who offers us grace and rescues us, as well as the ways we can reflect those same characteristics in our own lives. Do the same thing on the other sheet to depict the ways we can reflect those same characteristics in our own lives.**

Sometimes it may seem as though Paul’s writings are all about grace and the book of James is all about works. As we see from Ephesians 2:1-10, Paul’s theology is grounded in grace, but then he encourages believers to serve out of gratitude for their salvation. If we think Paul and James are teaching different messages, then we probably aren’t reading them carefully enough.

Give students plenty of time to do this and then invite volunteers to share one or two of their pieces of art. Completing the art collages could take a while, so you may want to conclude with some sort of prayer after students finish their artwork and have a chance to share.

The main idea for your students in this option (as well as this module) is that as King, God is at work in the world, bringing His kingdom to reality, and desiring to see all of the world reflect His kingdom character and values. God

also seems to offer an invitation for our involvement. If you think that's still a bit fuzzy for your students, you might want to try explaining that main idea and then use the following discussion questions:

- **Does what I've just said make sense?**
- **What are your thoughts about that?**
- **Do you think most people—most Christians, even—know that?**
- **Tell us what you think Christians believe about God wanting to partner with Him to address these issues.**
- **How do we know if we're taking on too much responsibility ourselves and not realizing God's power and reign in the midst of crises like worldwide hunger?**



Note: depending on how elaborate you make your “feast,” this HOW option by itself might make a great lesson.

You'll need:

- Ahead of time, set up some sort of “dining room” for your students in a room **OTHER THAN** the one you normally meet in. Ideally, try to make it look like a banquet with candles, tablecloths, and centerpieces.
- Food for a feast; at the very least, pie for dessert
- Plates, napkins, silverware
- White or clear plastic spoons
- Pens or markers that will write on plastic spoons (we recommend permanent markers, but experiment on your own first to be sure this works)

Explain: **I have good news for you about following the King and entering God's kingdom. It's not something we have to fight our way into; Jesus took care of that on the cross for us.**

So how do we enter the kingdom? In *The Divine Conspiracy*, Dallas Willard writes, “Think of visiting in a home where you have not been before. It is a fairly large house, and you sit for a while with your host in a living room or on the veranda. Dinner is announced, and he ushers you down a hall, saying at a certain point, ‘Turn, for the dining room is at hand,’ or more likely, ‘Here's the dining room.’ Similarly, Jesus directs us to His kingdom.”⁶

I want to show you something... At that point, have your students follow you into the “dining room” you have set up in another room/location in your building.

⁶ Dallas Willard, *The Divine Conspiracy* (San Francisco: Harper Collins, 1998), 31.

Following the King and entering the work of the kingdom is a lot like entering this dining room. As we enter, we are saying that we want to follow the King, and that we are willing to let our lives reflect His work.

Invite students to sit at the tables you have prepared. Serve whatever “banquet food” is available. During the dinner, you can either lead one large group discussion about the following questions, or disperse adult leaders throughout the tables with copies of these questions so they can facilitate discussion in smaller groups.

Q: How does it feel to be at a banquet? How, if at all, does being at a banquet like this make you behave or talk differently?

Q: Imagine that all types of God’s people are at the table with us—including people who are in poverty. What would you say to them? How would you treat them?

Explain: **Let’s get more specific. I’m going to read you a true story about Richard, a young boy in Zambia, who is poor because his parents died of AIDS when he was only eight.** (Note: we’ll dive much more deeply into the connections between poverty and HIV and AIDS in Module 4.)

When Richard’s parents died because of AIDS, his six older siblings deserted him and his two younger sisters. But Richard decided he would not leave his sisters, Winnie and Catherine, who were 6 and 4.

After being abandoned, Richard, Winnie and Catherine spent some time at their grandfather’s home. Unfortunately, their grandfather died a few years after their parents did. The good news is that the three were able to live in their grandfather’s hut. The bad news is that Richard had to drop out of school because he had no money for school. Even though Richard worked for other families during the day, there were times when the three children had to go without food because there was no food in the house.

Every day Richard’s friends go to school to learn and have fun, but he goes to work. He’s hoping that he can make enough money so that his sisters don’t have to drop out of school also.

Because he knows his parents were killed by AIDS, he is remaining sexually abstinent until he gets married. He’s also protective of his sisters in the hopes that they don’t get HIV as well.⁷

Q: If Richard were sitting here at the special kingdom feast, what would you say to him? What would you say to his sisters?

Q: What would you say to the six older siblings who deserted them?

Q: How (if at all) is that different than what you would say if you were not trying to follow the King and represent His kingdom but were just trying to be “a good person”? How is it similar?

Explain: **Being a kingdom person means that when we walk out of this room, we treat those in need THE SAME WAY that we would treat them inside this room.**

Distribute plastic spoons and pens to each person and explain: **We take this spoon and its purpose for feeding us for granted. We need to be reminded that there are others around us who do not have the privilege of owning, let alone using, a spoon. Think of a word to express how you want to live actively in the kingdom with Richard in mind. Write your word on your spoon.**

⁷ Taken from the 2005 One Life Revolution curriculum, “Lesson 3: Growing Up Fast: Stores of Zambians and AIDS.”

Then each time you use a spoon, remember Richard's story, your word you have chosen, and your place in the kingdom.

Close in prayer, asking God to strengthen you all by His grace so that you can be the kingdom people that He invites you to be.

Quotes for a PowerPoint/DVD Presentation

If you'd like, you can play the "Module I Quotes" PowerPoint during your time with students. This PowerPoint is available at www.30hourfamine.org. (Look for the Fuller Curriculum page in the Leaders area.)

"One of the great liabilities of life is that all too many people find themselves living amid a great period of social change, and yet they fail to develop the new attitudes, the new mental responses, that the new situation desires. They end up sleeping through a revolution."

—Martin Luther King, Jr., "A Knock at Midnight"

"If we were to point to one topic that above all others has been the recipient of the labors of biblical scholars and theologians in the twentieth century, it would no doubt be the kingdom of God."

—Stanley Grenz, *Theology for the Community of God* (Grand Rapids, MI: Eerdmans, 1994), 492.

"We are becoming who we will be—forever."

—Dallas Willard, *The Divine Conspiracy* (New York: HarperCollins, 1998), 11.

"The revolutionary image of Jesus didn't come to me in Sunday school as a boy; there, Jesus was a nice, quiet, gentle, perhaps somewhat fragile guy on whose lap children liked to sit..."

—Brian McLaren, *The Secret Message of Jesus* (Nashville: W Publishing Group, 2005), 33.

"Reading the Bible from the margins of society is not an exercise that reveals interesting perspectives on how other cultures read and interpret biblical texts. To read the Bible from the margins is to grasp God in the midst of struggle and oppression."

—Miguel A. De La Torre, *Reading the Bible from the Margins* (New York: Orbis Books, 2002), 4.

"Biblical texts...reveal a God who is the liberator, the seeker of justice, the doer, and the subverter."

—Miguel A. De La Torre, *Reading the Bible from the Margins* (New York: Orbis Books, 2002), 160.

"The kingdom now has a name and a face...the name and the face of Jesus."

—Lesslie Newbigin, *Sign of the Kingdom* (Grand Rapids, MI: Eerdmans, 1980), 18.

"We have to remind ourselves constantly that in speaking of the kingdom we are speaking of something that has no existence at all apart from God himself."

—C. Leslie Milton, *Your Kingdom Come* (Grand Rapids, MI: Eerdmans, 1978), 4.

“The remarkable thing about fearing God is that when you fear God, you fear nothing else; whereas if you do not fear God, you fear everything else.”

—Oswald Chambers, *The Highest Good* (Fort Washington, PA: Christian Literature Crusade, 1976).

“The power of evil rests on the power of ‘imperial speaking,’ the power by which evildoers seek to create an illusion that ‘all is well.’”

—Miroslav Volf, *Exclusion and Embrace* (Nashville: Abingdon Press, 1996), 89.

“The kingdom of God is *performative*; it is God’s performance in which we actively participate.”

—Glen H. Stassen and David P. Gushee, *Kingdom Ethics* (Downers Grove, IL: InterVarsity Press, 2003), 21.

“Through God’s grace in Christ, we become active participants in God’s grace, and Christ takes shape in us...It is like the cripple by the pool of Bethesda...he could not walk until Jesus delivered him, then he was empowered to move, to participate in the deliverance that Jesus brought.”

—Glen H. Stassen and David P. Gushee, *Kingdom Ethics* (Downers Grove, IL: InterVarsity Press, 2003), 36.

“The kingdom of God is present in Jesus’ ministry, but it is at the moment beset by limitations; one day soon it will ‘come with power,’ the limitations removed.”

—F.F. Bruce’s *New Testament Development of Old Testament Themes* (Grand Rapids, MI: Eerdmans, 1968), 28.