

Youth Teaching Resources

April 26, 2020



Lent / Easter / Pentecost—All Things New

Psalm 118:1-4, 19-29—"A New Foundation"

Colossians 3:1-17 (RCL 1-11)—"A New Wardrobe"

1 Peter 1:3-9—"A New Future"

1 Peter 1:13-25 (RCL 1:17-22)—"A New Birth"

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Find links and videos related to this lesson.

A New Birth

1 Peter 1:13-25 (RCL 1:17-22)

YOUTH Teaching Guide

by Jeremy Colliver

This youth teaching outline is designed to support THE BIBLE LESSON by Tony Cartledge, printed in *Baptists Today*. You can subscribe to either the digital or print edition of *Baptists Today* to access the lessons. Please also ensure that each person in your class has a copy of *Baptists Today* so they can prepare before the lesson.

PARENT PREP

How often do you wish you had a reset button to be able to redo something that just happened? What if we had a relearn button instead of a redo button? How would things change if we focused on what we learned from a situation instead of punishing ourselves? We have the opportunity to offer re-dos to our students. Be gracious in your offerings but also be gracious in your relearning.

TEACHING THE LESSON

Fellowship

Before you begin your session, gather several brain teasers that will test your students. As you begin your session, challenge your students to solve the brain teasers that you collected before the session, but explain to them that they will only have one chance to give the correct answer. Allow time for the students to solve the brainteasers and then have them present the answers to the larger group. If they don't answer the brainteasers correctly, give them grace and allow them to try again. After they present their answers the second time, facilitate a discussion using questions like the following:

- 1) How much pressure did you feel knowing that you would only have one guess at the brainteaser?
- 2) How did you feel when you were given a second chance?
- 3) What did you learn from the first time trying to complete the brainteaser?
- 4) How many second chances do you get on a daily basis?
- 5) How is your faith deepened by second chances?

Information

Transition to the next section of the session by reading 1 Peter 1.13-25. Allow the students to ask any initial questions they have about the text. As you answer their questions, you may want to provide some of the information found in Tony's commentary to answer their questions. When the students have had an opportunity to share their initial thoughts, continue the discussion by facilitating a discussion using questions like the following:

- 1) How does right behavior start with right thinking?
- 2) Why does Paul say you need to prepare to live a good life?
- 3) Where does our hope lie in living a good life?
- 4) How are we to sustain our new lives in Christ?
- 5) How is Jesus' death and resurrection only the beginning of our story?
- 6) How does loving God lead to loving others?
- 7) What is "the word of God"? How are to proclaim its good news?
- 8) How are true believers exiles in their own culture?

If your group would like to dig deeper in their discussion, share some of the insights that Tony provides in the "Digging Deeper" portion of his commentary. You may want to use some questions like the following to facilitate your discussion:

- 1) Where are the five times "hope" is used in this passage? What does this say about Paul's commitment to hope?
- 2) How does this passage capture strong love?
- 3) How did the Jewish people become exiles?

You may also want your group to discuss "The Hardest Question" if they would like to continue their discussion on this passage. Tony poses the following question to consider as "The Hardest Question": How can we understand atonement?

Transformation

Conclude your session by showing the clip "Build Takes a Terrible Tumble" from Lego Masters. If you are unable to show the clip, summarize it to the best of your ability, and then facilitate a discussion using questions like the following:

- 1) Why are they so upset with their builds falling apart?
- 2) Why is everyone else so upset if it is a contest?
- 3) When you have had something happen that you wished you could have a do over?
- 4) Have you ever given someone the opportunity to have a do over? What caused you to make this decision?
- 5) How are do-overs part of your faith journey?

Close with a prayer asking God for a re-do, even though we ask for them consistently every day.

Digging Deeper

by Tony Cartledge

Digging Deeper is designed to support THE BIBLE LESSON by Tony Cartledge, printed in *Nurturing Faith Journal*. Watch for the “shovel” icon in the THE BIBLE LESSON, and then reference that item in this Digging Deeper resource. You can subscribe to either the digital or print edition of *Nurturing Faith Journal* to access the lessons. Please also ensure that each person in your class has a copy of *Nurturing Faith Journal* so they can prepare before the lesson.

Less, and more—The lectionary text from the epistles for the third Sunday after Easter is 1 Peter 1:17-22, which speaks of the redemption we have in Christ through the power of the resurrection. Those verses, however, are integrally related to a larger unit of the text, vv. 13-25. Since we are more concerned with understanding the scripture than with exact adherence to the lectionary, we will consider the larger text.

Hope—The word “hope” is used five times in 1 Peter, beginning in 1:3 (“he has given us a new birth into a living hope . . .” Believers are to “set all your hope on the grace that Jesus Christ will bring you when he is revealed” (1:13), so that their “faith and hope are set on God” (1:21). In chapter three, the author speaks of “the holy women who hoped in God” (3:5) and “the hope that is in you” (3:15).

Past or future?—A closer look at the author’s word choices near the end of v. 13 raise a question. The NRSV translates it as “set all your hope on the grace that Jesus Christ will bring you when he is revealed.” The NET has “set your hope completely on the grace that will be brought to you when Jesus Christ is revealed.” Most modern translations follow the same pattern.

The passive participle translated as “will bring you,” “will be brought to you,” or “to be given you” (NIV), however, is in the present, not in the future tense. In his life, work, death, and resurrection, Christ has already brought grace to the world. “When he is revealed” probably refers to Christ’s future return, however, so translators tend to give the participle a future sense.

Richard Vinson comments: “Either orientation makes sense: Christ’s appearance brought God’s grace to the world and would serve as grounds for the readers’ hope, while Christ’s second coming will complete God’s work of grace and may also be the resting place for their hope. If the author meant the second coming, then one can either fudge the translation of the participle (the NRSV translates it “will bring” as if it were future), or infer that he was looking at the future with such confidence that the readers could count the delivery as already made” (“1 Peter,” in *1 & 2 Peter, Jude*, Smyth & Helwys Bible Commentaries [Smyth & Helwys, 2010], 66).

Holiness—Peter’s call for believers to consciously follow Christ rather than being conformed to the world calls to mind Paul’s similar challenge in Rom. 12:1-2: “*I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.*”

Digging Deeper *continued*

Strong love—Peter’s call for real and reciprocal love is emphatic. The Greek word behind “mutual love” is the root of our word “Philadelphia” – famously known as the “city of brotherly love.” The modifier is *anupokriton*: “not hypocritical,” thus, sincere or genuine.

The Word—While Peter made it clear that his use of “God’s word” was in reference to the good news about Jesus, we are reminded that the Fourth Gospel connects God’s word with Jesus himself: “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1).

Exiles—Whether prompted by forced exile under the Assyrians and Babylonians, famine, discrimination, or economic opportunity, Jewish emigrants had spread to every corner of the known world by the first century, a scattering commonly known as the “diaspora.”

The Hardest Question

by Tony Cartledge

The Hardest Question is designed to support THE BIBLE LESSON by Tony Cartledge, printed in *Nurturing Faith Journal*. You can subscribe to either the digital or print edition of *Nurturing Faith Journal* to access the lessons. Please also ensure that each person in your class has a copy of *Nurturing Faith Journal* so they can prepare before the lesson.

How can we understand the atonement?

Several theories for understanding the atonement have developed through the years, all of them based in one way or another on varying interpretations of scripture.

The “*ransom theory*,” a view held by some early church fathers, holds that Christ offered himself as a ransom for human sin. The “*Christus Victor*” theory is a modified view of this, arguing that humankind was held hostage by a hostile power and that Christ died to win our freedom. Both of these imply that the debt of our sin was paid to Satan, but Satan could not keep his prize, and Christ arose victorious, setting sinners free.

The “*recapitulation theory*,” argued in the second century by Irenaus, sees Jesus as a new Adam, as one who undoes the damage and rights the wrongs caused by the first man.

The “*satisfaction theory*,” developed by Anselm of Canterbury in the 11th century and reflecting medieval views of defending one’s honor, holds that God’s honor was so affronted by human sin that only the death of Christ could provide satisfaction to the besmirching of God’s honor. In this view, God in Christ pays humanity’s debt to God’s self.

The “*penal substitution theory*” became popular among the reformers in the 16th century. They began with Anselm’s view but argued that it wasn’t God’s honor that human sin offended, but the moral law centered in God’s justice and holiness. Humanity’s sin had to be punished, according to this view, but the sin was so great that no human could pay the penalty for it, so Christ took our punishment upon himself, paying our debt to God.

The “*moral influence*” or “*moral example*” theory, attributed to Peter Abelard in the 12th century, sees no reason to insist that Christ had to die in order to appease God’s sense of honor or justice. Rather, this view holds that Christ’s death was an open declaration of God’s deep love for humankind, a sacrifice so amazing that people would be drawn to repent, follow Christ’s example, and live for God. In this view, Christ’s death doesn’t pay a necessary debt to either Satan or to God, but displays sacrificial and exemplary love for the people of God’s creation.

A “*governmental theory*” of the atonement was developed by Hugo Grotius in the 17th century. It argues that God has the ability to forgive whomever God wishes to forgive, and that no payment or penalty is required. Jesus’ death, then, was to uphold divine standards and demonstrate how seriously humans had violated God’s moral governance of the world, thus moving them to accept God’s offer of forgiveness.

These are not the only theories of the atonement, but are the most prominent. What should we conclude? Should we study each view far more deeply than this brief review, with an eye toward determining which one is correct, or should we acknowledge that the mystery of the

The Hardest Question *continued*

atonement is much too complex and close to God for any human to fully understand?

The late Australian scholar Leon Morris saw profit in trying to learn something from each of the differing views, while leaving the full answer to God:

So we need all the vivid concepts: redemption, propitiation, justification, and all the rest. And we need all the theories. Each draws attention to an important aspect of our salvation and we dare not surrender any. But we are small-minded sinners and the atonement is great and vast. We should not expect that our theories will ever explain it fully. Even when we put them all together, we will no more than begin to comprehend a little of the vastness of God's saving deed ("Theories of the Atonement," in the *Evangelical Dictionary of Theology*, 2nd edition, ed. Walter Elwell [Baker Books, 2001], 116-19).