

# Order of Creation

## Set 1 (**Genesis 1:1-2:4a**)

God separates light and dark, day and night.

God creates the sky.

God allows dry land to appear.

God creates trees, vegetables and fruit.

God creates the sun, moon, and stars.

God creates sea creatures and birds.

God creates cattle, creeping things and wild animals.

God creates humankind.

God rests.

## Set 2 (**Genesis 2:4b-25**)

God creates earth and the heavens.

God creates man.

God plants a garden with several trees and a river.

God creates every animal of the field and bird of the air.

God creates woman.

The man and woman are naked and unashamed in the garden.

# Order of Creation Answers

## Set 1 (**Genesis 1:1-2:4a**)

1. God separates light and dark, day and night.
2. God creates the sky.
3. God allows dry land to appear.
4. God creates trees, vegetables and fruit.
5. God creates the sun, moon, and stars.
6. God creates sea creatures and birds.
7. God creates cattle, creeping things and wild animals.
8. God creates humankind.
9. God rests.

## Set 2 (**Genesis 2:4b-25**)

1. God creates earth and the heavens.
2. God creates man.
3. God plants a garden with several trees and a river.
4. God creates every animal of the field and bird of the air.
5. God creates woman.
6. The man and woman are naked and unashamed in the garden.

# Preamble to the Social Principles

As you listen to the following excerpt from the Social Principles, underline any words or phrases that talk about what we, as United Methodist Christians, believe, value, and are called to do:

## **Preamble to the Social Principles of The United Methodist Church**

We, the people called United Methodists, affirm our faith in God our Creator and Father, in Jesus Christ our Savior, and in the Holy Spirit, our Guide and Guard.

We acknowledge our complete dependence upon God in birth, in life, in death, and in life eternal. Secure in God's love, we affirm the goodness of life and confess our many sins against God's will for us as we find it in Jesus Christ. We have not always been faithful stewards of all that has been committed to us by God the Creator. We have been reluctant followers of Jesus Christ in his mission to bring all persons into a community of love. Though called by the Holy Spirit to become new creatures in Christ, we have resisted the further call to become the people of God in our dealings with each other and the earth on which we live.

Grateful for God's forgiving love, in which we live and by which we are judged, and affirming our belief in the inestimable worth of each individual, we renew our commitment to become faithful witnesses to the gospel, not alone to the ends of the earth, but also to the depths of our common life and work.

# Who Sinned?

Read the following Scripture passages, and identify the sinners (that is, all of the people who commit sins) in each passage and what sins they committed:

**1. Genesis 3**

**2. Genesis 4:1-16**

**3. Genesis 27:1-10, 15-19, 30-35; 33:1-4**

**4. Genesis 31:19-23**

**5. Exodus 2:11-15**

**6. 2 Samuel 11:2-27**

**7. Matthew 26:14-16, 47-50; 27:3-5**

**8. Luke 22:54-62**

**9. Acts 5:1-11**

**10. Acts 8:9-24**

# Sin Is Real

"Sin is not hurtful  
because it is forbidden,  
but it is forbidden  
because it is hurtful."

—Benjamin Franklin

"PLEASURE IS THE  
BAIT OF SIN."

—PLATO

"A sin takes on a new and  
real terror when there  
seems a chance that it is  
going to be found out."

—Mark Twain

"He that falls  
into sin is a  
man; that grieves  
at it, is a saint;  
that boasts of it,  
is a devil."

—Thomas Fuller

"Sin with the  
multitude, and your  
responsibility and  
guilt are as great and  
as truly personal, as  
if you alone had done  
the wrong."

—Tryon Edwards

"NOT TO BE  
ASHAMED OF  
SIN IS TO SIN  
DOUBLE."

—GERMAN  
PROVERB

# Stories of Redemption

Read your assigned Scripture(s) and think about any difficult decisions made by the persons in the story. How do the persons in the story put themselves at risk? How are they, or others, rewarded for the difficult decisions they make?

**Exodus 2:1-10** (Moses' mother, Pharaoh's daughter)

**Daniel 3:8-30** (Shadrach, Meshach, and Abednego)

**John 4:7-30** (Jesus, the woman at the well)

**Mark 14:32-42** (Jesus in the garden)

**Luke 23:26-43** (Jesus, the repentant criminal)

# The Spirit Moving in John Wesley

*Fill in the blanks below to create an interesting story about the founder of Methodism.*

Country

Occupation

Noun

Plural noun

Organization

Book title

Place

---

Occupation

Mode of transportation

Place

Group of people

Religion

Adjective

Country

Weather event

Emotion verb ending in -ed

Verb ending in -ed

Group of people

Weather event

Present tense verb

---

Verb ending in -ed

City

Book title

Body part (Keep it clean!)

---

Noun

Present tense verb

Noun

Present tense verb

# The Spirit Moving in John Wesley Narrative

John Wesley grew up in (**country**) in the early 1700s as the son of a (**occupation**) in the Church of England. He really, really wanted to be a good (**noun**), which he thought meant following a lot of (**plural noun**). During college, he led a group called the (**organization**) that met regularly to study (**book title**), visited people who were sick or in (**place**), and held each other accountable for their actions.

John became a (**occupation**) in the Church of England in 1728. Seven years later, he traveled by (**mode of transportation**) to (**place**), where he tried without much luck to convert the (**group of people**) to (**religion**), even though he wasn't (**adjective**). Disappointed at this failure, John returned to (**country**). On the way, his ship was threatened by a terrible (**weather event**). John was (**emotion verb ending in -ed**), but he (**verb ending in -ed**) a group of (**group of people**) who faced the (**weather event**) with total calmness. Impressed, he decided to (**present tense verb**) more about their faith and why it was so much deeper than his.

Back in England, John (**verb ending in -ed**) a meeting on Aldersgate Street in (**city**). While someone was reading (**book title**), John felt his (**body part**) "strangely warmed." He later wrote, "I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins."

For the first time, John understood that salvation isn't a (**noun**) you (**present tense verb**). It is a (**noun**) you (**present tense verb**).

---

John Wesley grew up in England in the early 1700s as the son of a priest in the Church of England. He really, really wanted to be a good Christian, which he thought meant following a lot of rules. During college, he led a group called the Holy Club that met regularly to study the Bible, visited people who were sick or in prison, and held each other accountable for their actions.

John became a priest in the Church of England in 1728. Seven years later, he traveled by ship to Georgia, where he tried without much luck to convert the Native Americans to Christianity, even though he wasn't prepared. Disappointed at this failure, John returned to England. On the way, his ship was threatened by a terrible storm. John was terrified, but he noticed a group of Moravian Christians who faced the storm with total calmness. Impressed, he decided to learn more about their faith and why it was so much deeper than his.

Back in England, John attended a meeting on Aldersgate Street in London. While someone was reading Martin Luther's commentary on the Book of Romans, John felt his heart "strangely warmed." He later wrote, "I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins."

For the first time, John understood that salvation isn't a prize you earn. It is a gift you accept.



# Spirit Movement Cards

---

## **RICHARD ALLEN**

---

Born a slave in 1760, Richard Allen bought his freedom (and his brother's freedom) in 1777. In 1784, he became one of the first Methodist preachers in America.

Most early Methodists believed in the abolition of slavery, but African Americans weren't treated as equals in many congregations. In 1786, while Allen was praying at Philadelphia's St. George Methodist Episcopal Church, a church leader told Allen that he had to get up and move to the area reserved for African Americans. Instead, Allen and all of the other African Americans got up and left the church altogether. In 1794, he formed Bethel African Methodist Episcopal Church in Philadelphia. In 1816, Allen gathered other African-American Methodists and founded the African Methodist Episcopal Church, giving African-American Methodists a church where they could worship God in peace.

---

## **PETER CARTWRIGHT**

---

Peter Cartwright was a Methodist preacher in the early 1800s, during the Second Great Awakening, a time of great religious revival and growth in many Christian denominations. As a Methodist circuit rider for nearly 50 years, Cartwright traveled hundreds of miles each month by horseback to spread the gospel and start churches, usually in people's homes. During his ministry, 10,000 people came to Christ. But Cartwright sacrificed much and lived a life of poverty to spread the gospel. Once, he came home with just six cents in his pocket—and that was borrowed. Here's how he described the life of a circuit rider in his autobiography:

He went through storms of wind, hail, snow, and rain; climbed hills and mountains, traversed valleys, plunged through swamps, swam swollen streams, lay out all night, wet, weary, and hungry, held his horse by the bridle all night, or tied him to a limb, slept with his saddle blanket for a bed, his saddle or saddle-bags for his pillow, and his old big coat or blanket, if he had any, for a covering.

---



---

## **JAMES LAWSON**

In the late 1950s, James Lawson was a young black Methodist minister in Nashville, Tennessee. As the struggle for civil rights heated up, he began studying the nonviolent protest techniques that Martin Luther King, Jr., was using in Alabama. Lawson recruited black college students to protest segregation by sitting at whites-only lunch counters, where they were ignored, at best, or beaten, at worst. Thanks to the efforts of Lawson and others, the lunch counters and downtown stores were soon integrated.

Because of his involvement in the protests, Lawson was expelled from Vanderbilt University's Divinity School. Many of the school's faculty resigned in protest after Lawson's expulsion. The school later regretted its decision. Lawson received Vanderbilt Divinity School's first Distinguished Alumnus Award in 1996 and joined the faculty as a distinguished professor in 2007.

---

## **AUSTIN GUTWEIN**

In 2004, when he was nine years old, Austin Gutwein saw a video about children whose parents had died from AIDS. A basketball player, Austin decided to raise money on World AIDS Day by shooting one free throw for every child who would be orphaned by AIDS that day, a total of 2,057 children—so 2,057 free throws. Austin raised almost \$3,000, which was enough to sponsor eight children through World Vision.

Since then, Austin's project has grown into an organization called Hoops for Hope. It's the biggest basketball shoot-a-thon in the world and has raised more than \$1 million for AIDS orphans, money that has bought them food, clothing, and shelter—plus a new school and a medical testing facility—all because a nine-year-old boy heard the Holy Spirit calling his name.

# Forefathers, Mothers, and Others Biographies

## **Francis Asbury** (1745–1816)

Between 1769 and 1774, John Wesley sent eight missionaries from the Church of England to America. With the American Revolution brewing, all but Asbury soon went home. From 1771 to 1784, Asbury traveled the country on horseback, sharing the gospel and establishing Methodist societies. A serious student of the Bible, he would get up before 5 a.m. to study, often turning to Hebrew and Greek texts to get the full meaning of what he was reading.

The Church of England stopped sending clergy to the American colonies during the Revolutionary War, prompting Wesley to ordain the first Methodist superintendent in the new United States, Thomas Coke, in 1784. Coke then ordained Asbury as a second bishop of the newly formed Methodist Episcopal Church. Asbury remained an important leader of the church until his death in 1816. (Coke returned to England in 1785.)

During his ministry, Asbury traveled 270,000 miles, or about 6,000 miles a year. He preached 16,000 sermons, or about one a day. Under his leadership, the church grew from 15,000 members and 83 preachers to 211,000 members and more than 700 preachers.

## **Barbara Heck** (1735–1804)

Barbara Heck was an Irish Methodist who emigrated to America around 1760. She's often called the mother of American Methodism.

In 1766, Heck grew concerned that her fellow Methodists—including her cousin, Philip Embury, a lay preacher—were neglecting their faith and drifting into sin. After discovering a deck of playing cards (which she considered sinful because of their possible connection to gambling), Heck begged Embury to hold church services in his home, saying, "You must preach to us, or we shall all go to hell together, and God will require our blood at your hands!"

Embury responded, preaching in his home to a group that included Heck, her African-American maid, and three other people. The congregation soon outgrew Embury's house. Two years later, 250 members joined together to fund their first building.

Heck and her husband, Paul, remained loyal to Britain during the American Revolution. They fled to Canada during the war, where they helped establish more Methodist societies.

**John Stewart** (1786–1823)

John Stewart, not to be confused with television personality Jon Stewart, overcame many early problems, including alcoholism and depression, to become one of the Methodist Church's first missionaries.

Stewart was poor and of mixed ancestry (white, African American, and Native American), traits that didn't give him much status in early nineteenth-century America. After years of struggling with addiction, Stewart accepted Christ at an 1815 Methodist camp meeting in Ohio.

Stewart felt a call from God to preach to the Wyandot Indians in the frontier country of northern Ohio. He received a preaching license and founded the Wyandot Methodist Mission—the church's first officially recognized mission—in 1816. Sadly, Stewart died of tuberculosis in 1823, a year before a permanent church building was constructed for the Wyandots. That building is now a historic shrine of The United Methodist Church.

In a letter to the Wyandots, Stewart wrote words that could have applied to his story: "If you persevere in the way of well-doing," he wrote, "when you have made your way through much tribulation, and lie down on your dying bed, you will be filled with the glorious prospect of the reward that awaits you."

**William Wadé Harris** (c. 1860–1929)

William Wadé "Prophet" Harris was a Liberian missionary who helped establish Christianity in Côte d'Ivoire (Ivory Coast) during the early twentieth century.

Harris was born into the Glebo tribe in Liberia. As a teenager, he spent six years with his maternal uncle, a Methodist pastor, who baptized him and taught him to read and write. When he was about 21, he had a powerful conversion experience, and he soon began working for the Episcopal Church in Liberia.

Within a few years, however, Harris felt a strong urge to become a missionary. In 1913, he traveled to nearby Côte d'Ivoire and began going from village to village, encouraging people to turn to Christ. Within 18 months, more than 100,000 people had been baptized. When Protestant missionaries, including Methodists, arrived in 1924, they found thousands of people ready to be taught by "the white man with the Book" that Prophet Harris had told them to expect.

In 2004, the million-member Protestant Methodist Church of Côte d'Ivoire, built on the foundation Prophet Harris laid, merged with The United Methodist Church.

# Forefathers, Mothers, and Others Cards

<p><b>William Wadé Harris</b> (c. 1860–1929)</p>	<p>Was born in Liberia and served as a missionary to Côte d'Ivoire (Ivory Coast)</p>	<p>Had a conversion experience about age 21</p>	<p>Baptized more than 100,000 people in 18 months</p>
<p><b>John Stewart</b> (1786–1823)</p>	<p>Was a freeborn man of white, African-American, and Native American heritage</p>	<p>Struggled with alcoholism and depression</p>	<p>Started the Methodist Church's first official mission, working with the Wyandot Indians</p>
<p><b>Barbara Heck</b> (1735–1804)</p>	<p>Was called "Mother of American Methodism"</p>	<p>Prompted cousin Philip Embury to start preaching in New York</p>	<p>Helped start Methodist societies in Canada</p>
<p><b>Francis Asbury</b> (1745–1816)</p>	<p>Was a missionary sent from England to America</p>	<p>Served as leader of Methodist Episcopal Church from 1784–1816</p>	<p>Rode 270,000 miles on horseback and preached 16,000 sermons</p>

