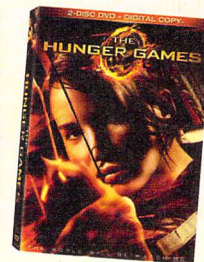


## EDITOR'S NOTE

This is the second set of studies in a year-long series that explores the hard edge of Biblical truths.

## supplies

You'll need Bibles; permanent markers; various tapes, glues, twine, and yarn; and sticky notes. Also, gather several unwanted broken household items from church members (like a broken mixer, mirror, DVD player, chair, doll, and so on). Optional: DVD player, TV, *The Hunger Games* DVD)



## The World Is Still Broken

Have teenagers form teams of three or so, and give each team a broken household item. Direct their attention to a collection of (inadequate) "fix-it" items (various glues, tapes, and twine) and give teams just a few minutes to try to repair their broken item so that it can function properly.

When time's up, invite each team to show their "fixed" item to the rest of the group and demonstrate how it works. Gather all the broken/fixed items in one spot.

Ask:

- In your opinion, which is the best fix? Why?
- Of all these items, which do you think is the most broken?
- Which would be the toughest to truly fix, and why?

Say something like: **There's lots of brokenness in our world—and it goes a lot deeper than just broken glass or household items needing repair.**

Rhetorically ask: **What do you think of when I say "the world is broken"? How do you see brokenness in our world?**

Have kids write responses describing the brokenness in the world on sticky notes. Have them affix the notes to the broken/fixed items until they're covered.

Read aloud some of the notes and discuss them, asking questions like these:

- Why did this come to mind for you?
- How does it demonstrate brokenness?
- What is it that's "broken"?

(Option: Show a short scene of your choosing from *The Hunger Games*. Say: **The book and the movie *The Hunger Games* use a futuristic fictional world to magnify and critique problems and brokenness that are part of our real-life world today.**

**What are some examples of brokenness highlighted and critiqued by *The Hunger Games*? If needed, offer themes like consumerism/materialism, injustice and poverty, war, violence as entertainment.)**

Invite volunteers to read aloud **Genesis 1:1-2:3**. Reiterate the poetic chorus of the passage: What God created originally was purely *good*. Then say something like: **But this isn't the world we live in any longer. We don't live in a world of pure peace, beauty, and vitality, do we?**

Invite volunteers to describe their understanding of the Fall in Genesis 3; as needed, build upon their ideas to explain how the effects of sin and brokenness have touched not just human beings, but all of the created world (Romans 8:19-20).

Say something like: **We live in a broken world, and the Bible powerfully describes that reality. It's full of examples of war, violence, deceit, disease, injustice, oppression, political turmoil, hunger, poverty, and worse. When Jesus died on the Cross, he *conquered sin*—our relationship with God is "fixed" by the Cross as we commit our lives to him and live in God's grace. But the Cross does not *erase* the reality of our sin-touched world; the Cross doesn't "fix" the brokenness. At least *not yet* . . .**

Have kids form pairs to wrestle a bit with these theological questions:

- What does Jesus' death and resurrection "fix" in the world and in my life?
- What doesn't it "fix," and why?

Gather back together and invite kids to share their ideas; then draw their attention from the first chapters of the Bible to the last. Invite volunteers to read aloud **Revelation 21:1-7 and 21:22-22:5**. Explain that in the present we experience the "spiritual" restoration the Cross brings us—our relationship with God is healed. But someday in the future the full and complete restoration of all things will happen—and we can live as people of this future hope even in the midst of today's broken world.

Say something like: **God created us to long for home—to long for this perfect and peaceful world he intends for us.** Conclude by inviting the group to pray just the first part of the Lord's Prayer, Matthew 6:9-10, focusing on God's coming kingdom and their desire to live with a focus on that future hope. ●

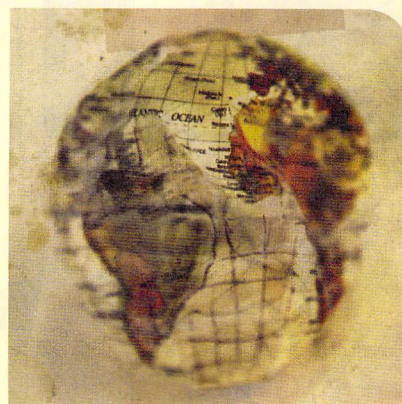


Photo by Ray Tollison