

B3

The *why* of advocacy

The biblical basis

Section B3 considers why advocacy is important for Christians, and the role of the church in advocacy. It looks at how advocacy is part of the outworking of God's purpose for the world through 'integral mission', a phrase that Tearfund uses to describe the interconnection between prayer, proclamation and practical service. It explores what we can learn from characters in the Bible who engaged in advocacy, with a particular focus on Jesus' example.



Facilitator's notes

This section explores a series of questions and answers. The format is different from all the other sections in two ways:

1. The facilitator's notes give the answers to the exercises, so if the toolkit is being used in a training workshop a facilitator needs to be careful not to give the answers before the exercises have been done.
2. The tools in this section are study notes, designed to be freestanding on individual pages.

Training facilitators must be familiar with the material. They do not need to have direct experience of integral mission but they must have a good understanding of it. If necessary, they could bring in people with more expertise when using this section in a training workshop.

- Why should Christians be involved in advocacy? 44
- What is the role of the church in advocacy? 44
- What is integral mission and how is advocacy part of it? 46
- What can we learn from characters in the Bible who were advocates? 46
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Tools

This section introduces tools that can help us apply our learning in a practical way. In a training workshop, they can be used as handouts.

- TOOL 11: Study notes: The fullness of salvation 50
- TOOL 12: Study notes: God's justice and compassion 51
- TOOL 13: Study notes: Biblical motivations for advocacy 52
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Training exercises

This section outlines interactive training exercises that can be used with groups, in order to deepen understanding of the issues that have been raised and to practise application of the tools that have been introduced. They are ideal for use in a training workshop.

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SECTION B3 Facilitator's notes



Why should Christians be involved in advocacy?

At the heart of the Bible is the story of salvation. Salvation is about 'putting things right' and restoring things to how God wants them to be – for us as individuals, for Christians as a community of believers, for the whole of society and for the environment. Salvation enables people to become citizens of the kingdom of God. It offers a hope in the present, even though the fullness of salvation will only occur in the future.

Christians should be involved in advocacy work as part of this picture of 'putting things right'. They will be motivated in different ways and prompted by the Holy Spirit to get passionately involved (see **TOOL 13: Study notes: Biblical motivations for advocacy**). Advocacy for Christians is an outworking of obedience to God, a desire for justice and compassion for others (particularly people who are poor, marginalised and vulnerable) and it is a way of pointing people towards Jesus Christ.

God has placed Christians in many different areas of work and levels of society, all of which need to be influenced and transformed if poverty is to be alleviated. Christians need to use their strategic influence by following the biblical example:

- Speaking out against injustice and idolatry
- Modelling an alternative society, showing how God intended it to be
- Confronting authority when it goes against what the Bible teaches
- Praying for God to intervene
- Bringing peace and reconciliation
- Seeking social and economic justice.

For more information, please see:

TOOL 11: Study notes: The fullness of salvation

TOOL 12: Study notes: God's justice and compassion

TOOL 13: Study notes: Biblical motivations for advocacy.

Please also see Section F2 about planning for risks, which covers common concerns for Christians involved in advocacy.



What is the role of the church in advocacy?

No local church is perfect. Local churches are made up of people on a path of growth and change, who are seeking to create the kind of communities that God wants on earth. There are always opportunities for churches to have a greater impact in the local community and wider society. Yet the worldwide church is the redeemed people of God, in whom his Spirit lives, and this makes the church the most powerful agent of change in the world.

One of the powerful roles of the church is to be a prophetic voice, speaking out for change in society, and for people who are poor, vulnerable and marginalised. In this sense, churches have a strategic role to play in advocacy for and with the local community. This role includes:

■ Local influence

The local church has the ability to exert real power and influence on local issues and local power-brokers. As part of the community, the local church sees and experiences local injustice first hand and can often be in a position to speak out and take action.



- **Empowering citizens**

The local church is often well placed to empower citizens at a grassroots level because it represents large numbers of people. The local church is influential, sustainable and relevant to local people. It also has a recognised moral voice that carries weight and authority (although we need to recognise that in some contexts the church's moral voice has been undermined by scandal).

- **Gathering information locally**

The local church is ideally placed to gather first-hand accounts and information about what is happening at a local level. They can then pass this on to others in their wider church structures and networks who can use it to inform and strengthen their advocacy work (although this role is not possible where the local church is isolated from or unconnected to the wider bodies of the church).

- **Sharing information at a local level**

The local church provides a natural forum in which information can be shared with church members and community members, as people gather together on a regular basis. This information can then be used to address injustices and hold decision-makers to account.

- **Acting as a mediator and peacemaker**

The local church can act as an important force for reconciliation in a community because it brings a strong values base and theology that promote reconciliation in every sphere of life. However, it is important to acknowledge that churches, in some places and at some times, have been guilty of going against an underlying ethos of peace.

- **Prayer**

The local church can encourage prayer, which can help to shape and influence the hearts and minds of those in power.

There are also potential problems for the local church when involved in advocacy:

- Church leaders can be politically compromised (eg if they seek to influence political leaders with bribery).
- Churches can abuse their power.
- Churches do not always have a legitimate mandate to speak.
- Churches can lack specialist knowledge.
- Churches can fail to teach, and implement learning, on social justice.
- Churches can be vulnerable to state persecution.

Further information on the role of the church in advocacy can be found on the Tearfund International Learning Zone (TILZ) website, <http://tilz.tearfund.org>.



What is integral mission and how is advocacy part of it?

The mission of the church is to restore relationships through reconciliation – with God, self, the environment, people close to us and people we do not know. The outworking of this is what Tearfund calls integral mission. It is based on the understanding that the mission of God is 'to bring about, through Jesus Christ, a transformed creation wholly governed by God, from which all evil and suffering will be banished'.

Integral mission is therefore a term that describes God's holistic care for a person in community with others and the rest of creation and the environment. It is a term used by theologians, activists, advocates, church leaders and others to describe the combined outworking of prayer, gospel proclamation and practical service.

From the perspective of human needs, God's concern is comprehensive because his mission is to redeem a new humanity to populate a new heaven and earth. He meets people whatever their material, emotional, spiritual, economic, environmental and social needs. Restoring our relationship with God cannot be divorced from the restoration of all other relationships. The restoration of relationships leads to a process of transformation for the better. This will not reach its final result until Jesus Christ returns and brings a life of wholeness.

The process of restoring human relationships and bringing about positive social transformation happens through the interaction of three main groups within society: governments, businesses and civil society, with the church playing a unique role within civil society. While God is working through all these groups, only the church can bring about transformation in full, as only the church can bring the love and knowledge of Jesus Christ.

For the relationships between these three main groups to be restored to function as they should, and for this to result in good transformation, it is critical that we understand and engage with their roles and the power and influence that they each have:

- **Governments** are an expression of God's purpose to provide order and stability, judge evil and provide public services.
- **Businesses** are an expression of God's purpose to create, produce and distribute goods and services that people need to live, as well as providing employment and contributing to society through taxation.
- **Civil society**, as the realm between household and government, has a role to play in holding governments and businesses to account.
- **The church** has a unique role within civil society, as it bears witness to the rule/kingdom of God in Christ to influence all three main groups to ensure justice and to overcome poverty.

Advocacy, in the sense of influencing decision-makers and holding them to account to address the underlying causes of poverty, is therefore a fundamental part of integral mission.

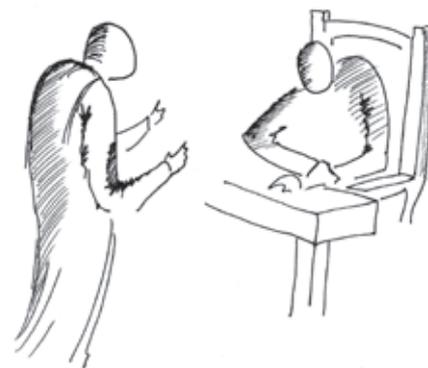


What can we learn from characters in the Bible who were advocates?

The Bible is full of stories about people who have engaged in advocacy – men and women, old and young, who loved God and his people, who spoke out against injustice, modelled an alternative society, challenged the misuse of power, confronted people in authority, influenced decision-makers, prayed for God to intervene and persuasively brought about change in society.

Apart from Jesus, three of the most obvious advocates in the Bible are:

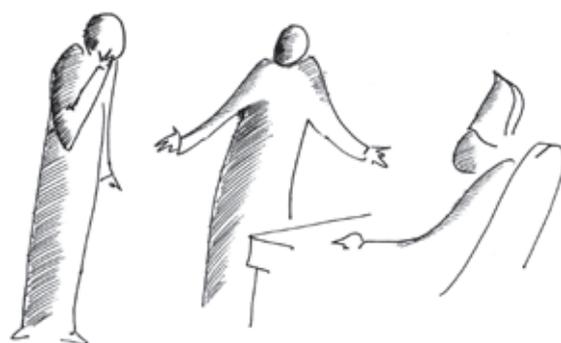
- **Nehemiah** (Nehemiah 1:2–4, 2:1–20, 5:1–13)
The walls of Jerusalem, the city of God, were in ruins, so Nehemiah went to King Artaxerxes, and then to the king’s officials, to seek permission to rebuild the walls. He also confronted the Jews who were lending money to poor people, demanding repayment with high interest and seizing land, property and even people as security for their loans if the loans were not repaid.



From Nehemiah’s example, we learn that advocacy involves:

- *Godly motivations* – Nehemiah had a deep love for God and his people, and a longing to see God’s honour restored and his people repent.
- *Choosing and researching the right issue* – Nehemiah surveyed the broken walls in person and gathered first-hand evidence about the situation.
- *Reflection and prayer* – Nehemiah took time to bring the situation before God. He did not jump in and act without thinking.
- *Seizing opportunities* – Nehemiah was afraid when the king spoke to him, but he used his position of influence, requesting letters for the governors, which were granted.
- *Respect for those in authority* – Nehemiah was polite and deferential to the king.
- *Clear communication* – Nehemiah knew what message he had to give to the king. He was clear in what he asked.
- *Working with others* – At every stage, Nehemiah involved the right people. He did not work on his own.
- *Confronting opposition* – Sanballat and Tobiah did not want the welfare of the people to be promoted. They mocked and ridiculed Nehemiah, but he knew how to respond.
- *Righteous anger* – Nehemiah was furious about the injustice of what was being experienced by his fellow Jews.
- *Knowing the facts* – Nehemiah was able to challenge the interest payments being demanded by his fellow Jews from each other because he knew the law that was being broken.

- **Moses and Aaron** (Exodus chapters 5–12 but particularly 6:13, 6:26–7:24, 11:1–10, 12:29–36)
During a time when God’s people were living in Egypt, oppressed and enslaved, God called Moses and Aaron to go to Pharaoh, the leader of Egypt, and to ask him to let his people go.



From Moses’ example, we learn that advocacy involves:

- *Obedience to God’s call* – Moses went to Pharaoh because God called him, having heard the cries of his oppressed people, and because God cares about those suffering injustice.
- *Patience and perseverance* – Moses had to keep going back to Pharaoh and repeat the same message ten times.
- *Courage and risk-taking* – Moses faced increasing hostility from Pharaoh in response to his requests.

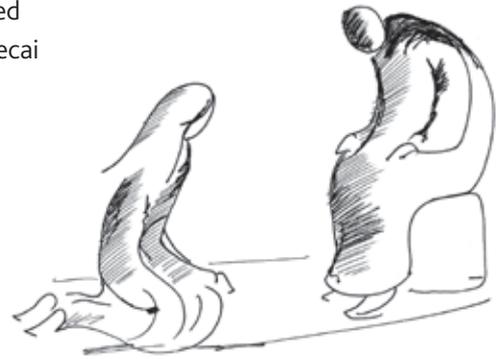
- *Overcoming excuses* – Moses had a speech impediment so God gave him Aaron to work with him and help him communicate.
- *Working with others* – Moses had access to Pharaoh, but Aaron did the speaking. They were both advocates but played different roles.
- *Persevering* even when we don't see any progress and are confused by events – God warned Moses that Pharaoh's heart was hardened. However, eventually Pharaoh let them go.

■ **Esther and Mordecai** (Esther 3:8–4:17, 7:1–8:8, 8:11–13)

Just after Esther became Queen, a decree was issued demanding the annihilation of God's people. Mordecai told Esther and urged her to enter the presence of her husband, the king, to plead with him to save her people.

From Esther's example, we learn that advocacy involves:

- *Godly motivations* – Esther and Mordecai loved God and cared deeply about his people and this is what spurred them into action.
- *Awareness of the need* – The advocacy issue was determined by the need of the people and Mordecai was aware of the need – indeed, he was directly affected.
- *Using our position of influence* – Mordecai believed that Esther was in position in the royal palace for this specific time.
- *Courage and risk-taking* – Esther knew that if the king did not raise his sceptre she would die, but she had to overcome her fear to enter his presence.
- *The importance of timing* – Esther waited until exactly the right moment to make her request to the king.
- *Working with others* – Mordecai was the one who was aware of the need, Esther was the one who had access to the king, and the people were all able to pray and fast on her behalf.
- *Clear messages* – Esther knew exactly what she wanted the king to do and how she wanted the new decree to be worded.



This is not a comprehensive list, but some of the other advocates in the Bible worth studying include:

- **Abraham** (Genesis 18:16–33) who pleaded with God to save Sodom.
- **Samuel** (1 Samuel 13:1–15) who rebuked Saul when he broke the law.
- **Joseph** (Genesis 41:1–57) who warned Pharaoh that there would be a famine and influenced him to plan ahead to reduce the risk of disaster.
- **Paul** (Acts 22:22–23:35, 25:8–12, 26:24–32) who appealed to his rights and entitlements as a Roman citizen before the governor.
- **Amos** (Amos 5:23–24), **Micah** (Micah 6:8) and **other Old Testament prophets** who spoke out against injustice and oppression.



What can we learn from Jesus' example?

Throughout the gospels, we see the attitude and actions of Jesus towards those who are oppressed and towards those who have power. They also reveal how he uses his own power.

Jesus' approach to power had the following characteristics:

- **Service** – Servant leadership
- **Respect** – Responsible use of power without the use of force

- Empowering – Developing others to carry on the work
- Courage – Speaking out for what is true, and challenging injustice
- Integrity – Modelling what he was advocating
- Model citizen – Observing the law unless it goes against God’s law
- Motivated by love – Love for enemies and for those who are hated.

Passages to study

- **Jesus washes his disciples’ feet** (John 13:1–17)

Jesus had arrived in Jerusalem just before the Passover, and he knew that he was about to be killed. His acts and teaching had threatened the power of the Pharisees and Sadducees and they wanted to get rid of him so that they would keep their dominant position in Jewish society. Jesus used the opportunity to wash his disciples’ feet. We see that:

- Unlike most of the Jewish leaders, Jesus was motivated by love, not power or position
- He explained his actions and used them to teach and challenge others
- He modelled a lesson in selfless service, showing his followers the path that they are called to take
- He identified with those with a low position in society.

- **Jesus and the woman who is caught in adultery** (John 8:1–11)

The teachers of the law brought a woman to Jesus who had been caught committing adultery. The accusers wanted to humiliate the woman and to trap Jesus. The man, who had also committed adultery, is not mentioned in the account. They brought the woman out in public, ready to be stoned. We see that:

- Jesus did not act hastily, but remained calm and in control of himself
- He did not approve of sin
- Although he did not defend the woman’s actions, he was willing to stand up to the powerful
- He taught forgiveness, rather than condemnation
- He was motivated by love and desire for reconciliation.

- **Jesus clears the temple** (Matthew 21:12–17)

Just after Jesus entered Jerusalem, he went to the temple area and started to turn over the tables of the money-changers and those selling doves. He also healed the blind and lame, and the children shouted praises to him. However, he rebuked the crowd, including the chief priests and teachers of the law, for their lack of faith and for allowing the temple to be corrupted. We see that:

- Jesus attacked exploitation of poor people
- He had no formal authority in the temple, but people listened to him because of what he did
- He knew the time to act
- He explained his actions to those around him
- He tackled the causes of poverty and suffering, through healing people and challenging the oppressors
- He was willing to challenge cultural customs when they were against God’s will.

For more information, please see **TOOL 14: Study notes: Jesus the advocate.**



TOOL 11

Study notes: The fullness of salvation

Isaiah prophesies the coming of the Messiah to bring salvation. He is concerned about the salvation of nations (Israel first and then all nations) but knows that this salvation will come through one man. Isaiah chapter 1 shows that sin has social (v15–17), environmental (v19–20) and political (v23) consequences. The root of sin is a broken relationship with God (v2–4), which leads to broken relationships at all other levels. Salvation is ‘putting things right’ and reversing the effects of sin, bringing healing at all levels: individual, societal and political. Salvation is, therefore, the restoration of the earth and its people to the glory and joy that God intended from the beginning. The Bible contains a number of pictures of this glory that is to come (Isaiah 11:1–9, 25:1–8; Ezekiel 47:1–12; Revelation 21).

The kingdom of God

The fullness of salvation is expressed as the good news of the coming of the kingdom of God. This kingdom is to be found wherever God reigns – in people’s hearts, relationships, systems and structures. It was prophesied in the Old Testament and brought about by Jesus.

- The kingdom has come but we wait for its fulfilment (Mark 1:15).
- The kingdom will put things right, bring redemption and reconciliation (Colossians 1:20, 2 Corinthians 5:19) and is good news to the poor (Luke 4:18–19).
- There will be opposition to the kingdom because it is in conflict with the current world.

The good news of the kingdom

In the Gospel of Luke, Jesus explains his mission by quoting from Isaiah 61: *“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favour”* (Luke 4:18–19). This good news is the fullness of salvation and includes:

- Reconciliation with God – the call to repent and believe is for individuals to come back to God and live in peace with him and each other.
- Freedom from oppression – including political, as well as individual, liberation (as in the Exodus from Egypt), because Jesus has brought all powers under his control.
- Personal and collective blessing from God.
- Good news for the poor – salvation is particularly good news for people living in poverty because God values them as much as he values everyone else. This is different from the world’s attitude towards them, which often makes them feel like second-class citizens. The kingdom of God turns the world’s values the right way round.

This focus on God’s kingdom as ‘good news for the poor’ is at the heart of Tearfund’s mission.



TOOL 12

Study notes: God's justice and compassion

As human beings, we are made in God's image (Genesis 1:27). All human beings have equal value and should have equal respect. God loves all people and has a special concern for those living in poverty, the marginalised and the oppressed, because they often experience suffering and injustice. His concern for poor and oppressed people and his desire for justice are part of his character. This is shown throughout the Bible in his actions, laws and commands.

Justice in the Old Testament

The most significant example in the Old Testament of God working for justice is the liberation of his people from oppression in Egypt, as part of his plan to bring them to the promised land. This involved physical liberation from slavery, political liberation from an oppressive regime and spiritual liberation so that they could worship God freely. The Exodus shows us God's compassion and his desire for justice and freedom. Compassion and justice are often found together in God's actions and commands. In Exodus 3:7–8, we read *'The Lord said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land."*' The Exodus can be seen to foreshadow the true liberty that Christ brings to his followers.

God's commands and laws are a reflection of his character and a guide to how he wants us to live. Throughout them, he shows a special concern for protecting those on the edge of society:

- In Deuteronomy, the Israelites are commanded to walk in the way of God. This includes recognising that God *'defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing'* (Deuteronomy 10:18).
- Isaiah speaks of true obedience to God: *'Is this not the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter – when you see the naked, to clothe them, and not to turn away from your own flesh and blood?'* (Isaiah 58:6–7).
- Other key Old Testament passages which show God's desire for justice and mercy for his people are Leviticus 25, Amos 5:11–15 and Micah 6:8.

Justice in the New Testament

- Jesus shows this concern in his actions (see TOOL 14: Study notes: Jesus the advocate).
- Jesus teaches that the most important commandments are to love God and love your neighbour. Loving God with all our heart means being changed to become more like him and to have his heart. Jesus uses the parable of the Good Samaritan to show what this love looks like in practice (Luke 10:25–37).
- The Pharisees are told off for neglecting justice: *'Woe to you Pharisees, because you give God a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practised the latter without leaving the former undone'* (Luke 11:42).
- James teaches Christians to treat all people equally, in particular, not to insult poor people or ignore their needs (James 2:1–26).



TOOL 13

Study notes: Biblical motivations for advocacy

Our motivations for what we do are driven by our values. Biblical values are constant but they only become our values when we live by them. Because we each prioritise values differently, we should be careful to understand how and why others have prioritised values in their approach to advocacy. Below are some biblical values which link to advocacy work:

Wise stewardship of resources

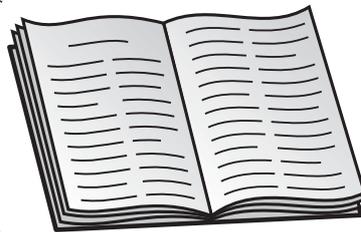
We need to treat the environment with respect, taking proper care of all animals, fish and birds, and using the earth's natural resources to the benefit of all people, not just a few (Genesis 1–2).

Compassion

God has compassion for the vulnerable, marginalised and oppressed. The Israelites were told not to take advantage of a widow or an orphan (Exodus 22:22) and to look after poor people (Leviticus 23:22). The psalmist speaks of God as being '*gracious and compassionate*' and '*slow to anger and rich in love*' (Psalm 145:8).

Love and active responsibility to others

Jesus placed love at the heart of all commandments (Matthew 22:37–40).



Equality of all human beings before God

This includes equality regardless of age, gender, race or intelligence and recognises human beings as made in the image of God (Genesis 1–2; Galatians 3:28).

Reconciliation and peace within communities

God intends that all people should live at peace with each other and reconciliation is at the heart of his plan (Matthew 5:9). We need to promote peaceful and supportive relationships within communities, and to seek reconciliation in all situations.

Social and economic justice

Many of the laws in Leviticus were written to promote justice, such as using fair measurements for trade (19:36), not charging interest (25:36), fair distribution of land (25:8–54) and paying fair wages to labourers (see also Malachi 3:5).

See also Section B1 on why Tearfund does advocacy.



TOOL 14

Study notes: Jesus the advocate

In 1 John 2:1, we are told that Jesus advocates on our behalf when we sin: *'If anybody does sin, we have an advocate with the Father – Jesus Christ, the Righteous One.'* The examples below give some insight into Jesus' character as an advocate.

Jesus modelled servant leadership and was prepared to suffer for others

When James and John asked Jesus if one could sit on the right and the other on the left in his kingdom (Mark 10:37), Jesus replied: *'For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many'* (v45). He says that the path of his disciples is the same: *'Whoever wants to be great among you must be your servant, and whoever wants to be first must be slave of all'* (v43–44). He demonstrated his servant nature by washing his disciples' feet, and challenging them to do the same (John 13:14–15). He was also prepared to sacrifice himself for the sake of others (1 John 2:1–2), becoming an advocate for us by means of his death. His willingness to face danger and death drew attention to his message and was crucial to the effectiveness of his advocacy.

Jesus modelled how he wanted society to be and encouraged others to fulfil their responsibility

Jesus loved God above everything and was obedient to his will (Luke 22:42; Hebrews 5:7–10), spending time in prayer (Mark 1:35). He loved his neighbour, which was shown in the way he treated outsiders (eg healing the woman who had been bleeding in Luke 8:40–48). He associated with sinners (eg Zacchaeus in Luke 19:1–10), treated women with dignity and respect (eg Martha and Mary in Luke 10:38–42) and loved his enemies (Luke 23:34). He also taught others to follow his example (Matthew 5–7; Luke 10:25–37).

Jesus gave back dignity and value to those who were despised and marginalised

Jesus associated with those who were on the edge of society. He accepted the anointing by the 'sinful woman' (Luke 7:36–50) and rebuked his disciples when they stopped people bringing children to him (Luke 18:16). He also healed the blind, the sick, the demon-possessed and other outsiders such as the man who was chained among the tombs and the woman who had been bleeding for 12 years (Mark 5:1–20, 25–34).

Jesus obeyed the law of the land

Jesus obeyed the law of the land where this did not go against God's law. When questioned about taxes (Mark 12:13–17), he concluded by saying: *'Give back to Caesar what is Caesar's and to God what is God's.'* He encouraged Jews to obey the state. However, the main emphasis of this instruction was to *'give to God what is God's'*. This means that his followers must follow God's will, upholding justice and righteousness for God's glory.

Jesus challenged corruption, hypocrisy and injustice in Jewish society

When entering the temple in Jerusalem, he drove out the traders and money-lenders (Mark 11:15–17). He warned against the hypocrisy of the ruling Jewish powers (Matthew 16:6). He criticised their ignorance of justice and mercy, their use of power for personal gain and the way they led people astray (Luke 11:37–53; Matthew 9:9–13, 12:1–14).

Jesus taught love for enemies

In Jesus' day, many Jewish people hated the Romans. Some of the Zealots killed Roman soldiers, and many people were expecting a Messiah to come and liberate them from their oppression by Rome and re-establish an earthly kingdom for the Jewish people. However, Jesus taught love for enemies instead of hate: *'Love your enemies and pray for those who persecute you'* (Matthew 5:44), and said, *'Blessed are the merciful, for they will be shown mercy'* (Matthew 5:7). Another example of love and forgiveness was on the cross when Jesus cried out: *'Father, forgive them, for they do not know what they are doing'* (Luke 23:34).

Section B3 Training exercises



EXERCISE 15 The role of the church in advocacy

Aim To understand why Christians and churches should engage in advocacy and what roles they can undertake as advocates

TYPE This exercise is in two parts. Both parts work well with a group, but the second part can also be used by individuals in private study.

TIPS Sufficient time needs to be allowed to do the Bible studies. It is important not to give away answers from the Facilitator's notes ahead of time.

METHODS Individual reflection, brainstorm, small group discussion, Bible study, presentation, plenary discussion

MATERIAL Sticky notes or blank cards

HANDOUTS **TOOL 11:** Study notes: The fullness of salvation
TOOL 12: Study notes: God's justice and compassion

- STEPS**
1. Give each participant three or four sticky notes or blank cards and ask them, working individually, to write on them words or phrases that come to mind when asked, 'What is God's purpose for his world?' Clarify that it should be just one word or phrase per sticky note or blank card.
 2. As they complete this, invite them to come and place their sticky notes or cards at the front. Cluster the sticky notes or cards together in common themes.
 3. Generate a discussion, identifying the main points, and invite clarification where needed.
 4. Divide the participants into three groups, making sure that each group has at least one Bible.
 5. Assign each group with one of the following Bible passages: Isaiah 61, Luke 4:18–19 and Revelation 21.
 6. Ask each group to read their assigned passage and answer the following questions:
 - What does this passage say about God's purposes for his world? (Look out for these key words: 'salvation', 'kingdom of God' and 'good news'.)
 - What roles should Christians be playing to bring about God's purposes for his world?
 - Where does advocacy and/or working for justice come into these roles?
 7. After sufficient time, invite each group to present back in plenary, and lead a discussion about the role of the church in God's plan to bring about his kingdom, and the place of advocacy within that. Refer to **TOOL 11: Study notes: The fullness of salvation** and **TOOL 12: Study notes: God's justice and compassion** for guidance. Refer also to the Facilitator's notes in this section.



EXERCISE 16 Advocates in the Bible

Aim To identify and learn from characters in the Bible who acted as advocates

TYPE This exercise works well with a group but can also be used by individuals in private study

TIPS Sufficient time needs to be allowed to do the Bible studies. It is important not to give away answers from the Facilitator's notes ahead of time.

METHODS Brainstorm, small group discussion, Bible study, presentation, plenary discussion

MATERIAL Flipchart stand and paper, pens

HANDOUTS **TOOL 13: Study notes: Biblical motivations for advocacy** (and also, from Section A – **TOOL 4: Roles of an advocate**)

- STEPS**
1. Give out, or refer back to, Section A – **TOOL 4: Roles of an advocate**. Brainstorm which biblical characters took on any of the roles of an advocate. Write the names of these people on flipchart paper and make sure that everyone understands why each character has been identified. If appropriate, invite participants to explain the thinking behind their choice.
 2. Depending on numbers, identify three to five main characters, and divide participants into small groups, enough for one per character. Assign each group a different character and make sure each group has at least one Bible.
 3. Using the Facilitator's notes about the advocates in the Bible, along with **TOOL 13: Study notes: Biblical motivations for advocacy**, make sure each group knows which Bible passages to look up to find out more about the character they have been assigned.
 4. Ask participants to read their Bible passages and identify what we can learn about advocacy from their assigned character. If it helps, ask them to draw a table or grid and fill in their answers to the following questions:
 - What issue did they advocate about?
 - Who did they advocate to?
 - How did they advocate and what roles did they undertake?
 - What characteristics did they show and what can we learn from them?

PLEASE NOTE: Do not give them the answers from the Facilitator's notes!
 5. After sufficient time, invite each small group to feed back in plenary and present their findings. It can be helpful if a volunteer writes up the responses on flipchart paper for everyone's benefit.
 6. Lead a plenary discussion around the key things you can learn from the characters in the Bible who acted as advocates. You might want to refer to the Facilitator's note, 'What can we learn from characters in the Bible who were advocates?'

**EXERCISE 17 Jesus and power**

Aim To understand Jesus' approach to power

TYPE This exercise works well with a group, but can also be used by individuals in private study

TIPS Sufficient time needs to be allowed to do the Bible studies. It is important not to give away answers from the Facilitator's notes ahead of time.

METHODS Small group discussion, Bible study, presentation, plenary discussion

HANDOUT TOOL 14: Study notes: Jesus the advocate

- STEPS**
1. Divide the participants into three groups, making sure that each group has at least one Bible.
 2. Assign each group with one of the following Bible passages: John 13:1–17, John 8:1–11 and Matthew 21:12–17.
 3. Ask each group to read their assigned passage and answer the following questions:
 - What were the characteristics of Jesus' approach to those who were oppressed, suffering or marginalised?
 - What were the characteristics of Jesus' approach to those who had power?
 - How did Jesus use his own power?
 - What can we learn from his approach?
 4. After sufficient time, invite each group to present back in plenary, and lead a discussion about what we can learn from Jesus' example, applying the learning to real-life examples wherever possible. You might want to refer to the Facilitator's note, 'What can we learn from Jesus' example?'