



**Theme: The Soldier of God
(El Soldado de Dios)**



August 16, 2025

This book has been adapted from the Spanish language Vacation Bible School materials entitled El Soldado De Dios, which is published by Publicaciones Mensaje de Vida; 58607 Road 601; Ahwahnee, CA 93601. Much of the material included herein has been copied directly from those materials and should be considered as belonging to them even though their materials are not marked as copyrighted. The English translations and much of the editing in both Spanish and English are the work of John Howard, Ivette Ramos and Maria Marban under the ministry of Riverview Church of Bonsall, California. This original material may be used freely for any ministry purpose without restriction.

The original materials are intended to be used in a weeklong Vacation Bible School, which uses a storytelling format in which the teacher reads or tells the story using color pictures to illustrate portions of it. These stories have been edited into dramas or skits consistent with the VBS format used by the Mexico Outreach VBS materials produced by Institute of Outreach Ministries (IOM), a ministry of Azusa Pacific University. This book is derived primarily from the Libro de Maestro (Teacher's Book) in the Mensaje de Vida materials with material also from the Libro de Director (Director's Book).

The original Mensaje de Vida materials also include other excellent Spanish language resources such as student books with material on each day's lesson, maps, and craft suggestions. These resources are great, even essential, parts of the Vacation Bible School resources, especially the student books. They can be ordered from Mensaje de Vida at the address given above for very reasonable prices. You can get more information by calling 888-683-7277 (voice) or 559-683-7028 (voice or fax). Their email is info@mensajedevida.com and they also have a website: <http://www.mensajedevida.com> that can accept on-line orders. All the Mensaje de Vida materials and the web site are entirely in Spanish.

In 2013, Mensaje De Vida updated the El Soldado De Dios series. This manual reflects that update.

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Introduction

Organization of this Manual

This manual is organized into three main parts:

- This Introduction – gives an overview of the program and provides the daily flow of activities. This section points you to details contained in the other two sections.
- The Daily Sections – contain the lesson material for each day’s lesson including the aim and emphasis of the day’s teaching along with the scripture passage(s) covered, the surprise script, the drama script, application questions for the lesson, memory verses, and crafts and object lessons for the lesson. There is also a page for each level of the student books that translates the response sheet and cut out craft page for that day. This section also points you to the material in the Additional Resources section.
- The Additional Resources Section – contains or explains resources used on several days such as the student books, map, and the theme song.

Some materials, mainly the student book, are partially covered in the daily sections and partially covered in the additional resources section. Your best bet for understanding the materials not in this manual is to order a set of them from Mensaje de Vida publishers and have them at hand when you go through the manual.

Planning and Preparation

Like the materials in the APU Mexico Outreach Resource Manual, this course requires quite a lot of preparation – especially for the dramas. Typically drama casting, reading, and rehearsal require 10 or so hours together in addition to cast members’ individual study of the scripts. This time does not include making props, scenery and costumes. Craft preparation and object lesson preparation also take several hours particularly if the crafts for some lessons are supplemented with other crafts and if a Women’s Craft Night (or afternoon) is planned. At Riverview church, we try to devote an hour and a half of each of our training sessions to VBS preparation.

It is important to organize your team both in Mexico and during your training sessions. You will need a VBS director and a drama director. In the experience of Riverview, it is important that the VBS director be an adult. The drama director needs to be someone who is mature and has good leadership capabilities but doesn’t absolutely have to be an adult. The IOM Mexico Outreach Leader’s Manual has good advice about team formation and use of adult supervision along with youth leadership. You should make out a chart that shows who has primary responsibility for each task on a day-by-day basis and who that person’s helpers are. Again the Mexico Outreach Leader’s Manual has a good sample chart that can be tailored to your program. The chart should be filled out at the first meeting. Here’s a suggested list of tasks to be charted: Music team; Opening (pledge, promise, prayer, and announcements); Surprise; Drama team; Crafts (including student book, emblems, coloring); Scripture memorization; object lessons; Map; Alphabet; Games (if you do them); Krata-Kraft lesson (if you do it); and Closing. Many of these tasks (for example, object lessons) don’t need to be done by the same person each day. For other tasks (for example, drama and music), it may be best to have a team that takes responsibility for getting the task done every day. Obviously, each team member will be involved with multiple tasks each day. If our teams are more than 15 for a church site, we typically divide into two groups for VBS preparation time in our training sessions: Drama (lead by the drama director) and everything else (lead by the VBS director). The drama team does casting and rehearsal. The VBS director organizes the remainder of the team to do craft material preparation, application question and object lesson rehearsal, memory verse memorization, and other tasks. Preparation of drama costumes and props as well as some of the craft materials preparation should be separate from the training sessions. At Riverview, it has been very effective to recruit a team of church members who are not going to Mexico (usually they are mostly team members’ parents) to do this work.

Materials needed for the crafts described with each day’s lesson in this book include transparent tape, scissors, pencils (with erasers), colored pencils, glue, crayons and/or markers and extra paper. Bring a pencil sharpener. The crafts are taken from the Mensaje de Vida materials and coordinate directly with the lessons. You may want to add additional crafts especially for the older students. The “Additional Resources” section has some extra crafts that were used with this program by the Riverview Church teams. In addition you might want to get coloring pages appropriate to the lessons from various Sunday school resource books. Translate the words and type them out on

pieces of paper. These can be glued to the coloring pages prior to making copies for the students to color. Tables should be available for doing the crafts. Spanish language materials from Mensaje de Vida should be ordered several weeks in advance. These include student books, the map, and the theme song sheet. Optionally you can also order the Krata-Kraft lesson, the Libro de Director (Director's Book) and the Libro de Maestro (Teacher's Book) from Mensaje de Vida. The material from the latter two resources has largely been translated and incorporated into this book. See the "Additional Resources" section at the end of the book for further explanation of the Mensaje de Vida resources.

Division of Classes

Mensaje de Vida recommends you divide into four class levels: preschool (párvulos): 3 to 5 years; beginners (principiantes): 6 to 8 years or elementary grades 1 to 3; intermediates (intermedios): 9 to 11 years or grades 4 to 6; youth (jovencitos): 12 years and up. (Note: The three "Emphasis" paragraphs in the daily sections correspond to the three student books rather than the four levels.) Class divisions allow you to adapt the material to the ages. If you do divide up, it is good to use some more challenging supplemental crafts or object lessons in the older groups. If it isn't practical to have four divisions or even two, you can put everyone together and have the older children help the younger ones. For the memory work, the crafts, and the work in the student books, it may be best to divide into small groups, as many as you have helpers on your staff, so that the students can have more individual attention.

At Riverview, we have typically divided into three classes with ages up to 8 in the first group, 9 to 11 in the middle group, and 12 and up in the upper group. They use student (alumno) books 1, 2, and 3, respectively.

Sometimes, because of lack of helpers or of space, you might not be able accept children younger than six years old. Also, in cases where there are big differences in the reading levels don't divide according to age, divide according to ability: those that know how to read and write, those who don't, with a separate class for the older ones who don't know how to read and write, so that they don't feel penalized by being with the younger children. The student books are designed to support this (see the "Additional Resources" section).

Lessons

This book is designed for a five-day course on how a soldier of God uses the full armor of God (Ephesians 6:13-18) using Bible stories as illustrations. Each day's lesson is as follows:

- Lesson 1 – Esther – The Helmet of Salvation (Esther 1 through 10)
- Lesson 2 – Job – The Breastplate of Righteousness and the Belt of Truth (Job 1, 2, and 42)
- Lesson 3 – Paul and Silas – The Sandals of the Gospel (Acts 13, 14, and 16)
- Lesson 4 – Joshua – The Shield of Faith (Joshua 1:1-9, 5:13-15, 6)
- Lesson 5 – Gideon – The Sword of the Spirit (Judges 6 and 7)

For a typical APU Mexico Outreach week, the first lesson would be done on Sunday afternoon. The remaining lessons can be done in the morning or afternoon, Monday through Thursday. The Mensaje de Vida course recommends a sixth day for review and a closing ceremony with parents present. If this is desired it could be done on the evening of the last program day in a Mexico Outreach week.

The Daily Program

This VBS program is designed to last about three hours each day. Some prefer to have the VBS in the morning, others in the afternoon. Our Riverview Church groups usually do it in the afternoon. That allows us to travel to the site after morning worship, set things up, and have a shared meal with our partner church, including many of the VBS students, before starting the program.

It's better not to use a rigid timetable for the daily program. Allow the time to be used where it is most needed each day. For example, you might allow the children to continue to say memory verses while doing a craft or coloring. Adapt the program to your needs and preferences. The following table shows a suggested sequence with nominal starting times for a morning or afternoon VBS. Although this manual is written mainly for a program using a drama to tell the daily story, there are references to the storytelling format in what follows. This provides the flexibility to use the Libro de Maestro to tell the story for groups who might not have a big enough team to put on a drama but who do have a person on the team fluent enough to tell the story in Spanish using the Libro de Maestro and its color

illustrations. The sequence and duration suggested below are flexible but provide a rough indication of how long each part might take. The various activities in the schedule are explained further in the subsequent paragraphs.

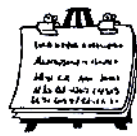
| Morning | Afternoon | |
|---------|-----------|---|
| 10:00 | 1:00 | Opening together (see next section) |
| 10:30 | 1:30 | The day's lesson in drama (see "Drama or Story" below) followed by application questions – see the section for each day. Break up into classes for the application questions or immediately after them. |
| 11:00 | 2:00 | Craft, scripture memory and object lesson – see the daily sections. See also the Memory Work paragraph in the Additional Resources section. The map (see Addition Resources section). |
| 11:40 | 2:40 | Recreation (if it is done) the games should be prepared beforehand. The Mexico Outreach Resource Manual has some good games. If you prefer, you can use more time on the memory work, songs, or the sword drill* game. A snack might be served at this point. |
| 12:00 | 3:00 | Memory work: the alphabet – see the Additional Resources section |
| 12:10 | 3:10 | Work in the student books |
| 12:50 | 3:50 | Closing all together. Songs, announcements, review of the alphabet together, review of the lesson, sword drill game* (all at Director's discretion) |

* Instructions for the sword drill game: (only practical when Bibles are available for everyone) The leader gives a citation from the Bible. The children look for it, jump to their feet, and the leader indicates the first who was on his or her feet to read. You can do it with everyone or in teams. It is a good idea to include some verses that go with the lesson of the day

Be sensitive to the need children have to break up activities in order to keep them from getting restless or losing focus. For example, after the drama, breaking up into classes forms a natural activity that gets students out of their chairs and moving around. If you do your program in one large group, you might find that you need to inject an active song or something else to get them on their feet before plowing into the application questions. Depending on your group, you might find you need to interject games or other "large muscle activities" at other points.

Opening

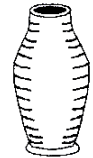
Everyone meets together for the following activities:

1. Scripture – To emphasize the atmosphere of reverence you can recite this in unison: "DIOS está en su santo templo. Calle delante de Él toda la tierra, Habacuc 2:20" ("But the LORD is in his holy temple; let all the earth be silent before him. Habakkuk 2:20"). You can write this with a marker on a big sheet of paper fastened to a board or easel. When the recitation is over flip the sheet to the back, allowing the next sheet to be revealed (the promise, a song sheet, etc.) At Riverview, we made laminated sheets with this verse in large print years ago and just reuse them every year. (Note: if you are not actually meeting in a church building but in a house or another building, it should be explained that while this location is being used for meetings where we worship God and learn His Word, we must treat it as the house of God.) 
2. Pledge – Recite the following promise (or pledge): "Prometo lealtad a la sangrada Biblia, la Santa Palabra de Dios, y la haré lámpara a mis pies y lumbreira a mi camino. Esconderé sus dichos en mi corazón para no pecar contra Dios." ("I promise loyalty to the sacred Bible, the holy Word of God, and I will make it a lamp to my feet and light to my way. I will hide your sayings in my heart to not sin against God"). The promise should be written either on a sheet on the board or easel or a blackboard. A song that venerates the Bible could be sung at this time. The Libro de Director from Mensaje de Vida has a section with suggested Spanish language hymn resources. It suggests singing at this time "Santa Biblia Para Mí" ("Holy Bible for Me") or for variety, the hymn "Biblia Preciosa" ("Precious Bible") from the hymnbook Himnos y Corros de Palabras Fieles (Hymns and Songs of Faithful Words), no. 6. It is a nice touch to have a younger student stand up front with an open Bible in his or her hands during the recitation of the promise and the singing of the hymn.

3. Prayer - Say a prayer blessing the students, teachers, and the lesson.
4. A hymn of adoration. It is helpful for the children to learn a hymn of adoration each year and sing it each day at this time. "Santo, Santo, Santo", number 16 in the Mexico Outreach Resource Manual is a great example. You will also find some appropriate hymns suggested in section XVII of the Libro de Director. Specifically, "¿Cuan Grande Es El!" (How Great Thou Art) is recommended for this series. The Libro De Director suggests several hymnals which contain this hymn and it is also available on-line at [many](#) web sites.
5. Do that day's part of the Armor of God Object Lesson. See the Additional Resources section for more information on the Object Lesson.
6. Singing. The first day you can teach the illustrated chorus, "Toda La Armadura" – "The Whole Armor", (see Additional Resources section) and perhaps sing some familiar choruses. The illustrated chorus can be repeated each day and the other songs varied.
7. (Optional) Teach a part of the Krata-Kraft lesson "Reject or Receive." See the Additional Resources section for more information on the Krata-Kraft lesson.
8. Announcements. The first day explain about the prizes for such things as the student who learns the most verses, the one that bring the most visitors, and the one with the best work in the student booklet. See the Additional Resources section for more on this.
9. The Surprise. This is explained in the following section.

The Surprise:

The point of the surprise is to simulate the children's interest in the coming lesson. Seek to create an atmosphere of mystery. There is something to discover so don't explain the lesson. Each day prepare an object hidden in a big pottery jar (like Gideon's men used). At the end of each day's opening, with the classes still all together, the object is revealed and a short comment given as a tease for the day's subject. Here are suggested objects and comments for each day's lesson:



First Day: Two "scrolls" rolled up and sealed like in ancient times. Ideally, they should be sealed with wax (say from a candle) with an impression made in the top by, for example, a button with a raised pattern. "Ah, dos rollos como los antiguos, y bien sellados. ¿Qué mensaje tendrán? Parece importante. Y para unas personas era tan importante que... oh, no puedo echar a perder la historia contándola antemano. Vamos a verlo en el drama." ("Ah, two scrolls like in ancient times, and well-sealed. What message will they have? It seems important. And for some people it was so important that ... oh, I can't give away the story by telling it beforehand. We are going to see it in the drama.")



Second Day: A potsherd broken from a clay vessel. "Vean, un pedazo de una tinaja rota. ¿Para qué serviría? Para la basura, ¿verdad? Ustedes nunca van a usar un pedazo roto como este como se usó en la historia de hoy, porque se usó para... oh, no puedo decir lo demás. Tenemos que esperar que la drama nos cuente" ("See, a piece of a broken pot. What it is good for? The trash, right? You are never going to use a broken piece like this as it was used in today's story because it was used for ... oh, I can't say the rest. We have to wait for the drama to tell us.")

Third Day: A lantern or kerosene lamp. An oil lamp would be ideal. "Ah, tú sacaste una lámpara. Pues, todos hemos usado una, ¿no? Pero no como se usó en la historia de hoy, porque nosotros no estamos encargados con una... oh, no puedo decir con qué, ni qué pasó. Eso lo oiremos en la drama." ("Ah, you took out a lamp. Well, everyone has used one, no? But not like it was used in today's story, because we are not entrusted with a ... oh, I can't say with what nor what happened. That we will hear in the drama.").

Fourth Day: A red cord. "¿Quién se atreve a subir o bajar un lugar alto sólo por una cuerda? En la historia hoy había... pero hay que esperar la drama para saber." ("Who would dare to climb up or down from a high place on only a cord? In today's story there was ... but you have to for the drama to know.").

Fifth Day: A torch or firebrand. "Si estuviera una tea encendida, ¿fuera bueno dejarla dentro de la tinaja? No. Afuera brilla mejor. Pero en la historia de hoy, no querían que nadie... oh, no debo decir lo sabrán en la drama" ("If this torch were burning, would it be better to leave it inside the jar? No. It shines better outside. But in today's story they didn't want anyone to ... oh, I can't say you'll know from the drama"). Alternatively you could use a flashlight. For the flashlight add the following line at the beginning: "Usamos este por ver en la noche. Pero en tiempos antiguos usaron una tea encendiendo." ("We use this to see at night. But in ancient times they used a burning torch.")

The Drama or Story

Drama – The drama for each day has been adapted from the daily stories in the Libro de Maestro from Mensaje de Vida. The point is to communicate the day’s scripture passage to all the students together. The drama scripts were written with the idea that most of the cast might not be fluent in Spanish. Accordingly they are in Spanish and English. The English is intended to be a little more word for word with the Spanish rather than a smoothly flowing equivalent. This helps the cast understand what the words or phrases in Spanish mean. The scripts are also written to minimize the number of characters with significant speaking parts so that those with the best Spanish skills can be assigned the main speaking roles. Additionally, some of the more fluent cast members can play different speaking roles in different acts effectively by doing a change of costume between the acts. Since the actors have few lines, being dramatic, even overacting, is key to their communicating. Think silent movie melodrama. The narrator in each drama does have a lot of lines but can read from the script from behind a podium or music stand. Even so, the narrator will need to practice in advance so as to be able to do a dramatic storytelling rather than simply reading the script. The narrator is also sometimes supposed to point out places on the map during the story. So even a narrator with great Spanish skills will need to practice the drama. This means that if you use a translator as the narrator, you’ll need to give him or her a chance to have the materials in advance. Some groups have also recorded the narrator parts in advance using a native speaker.

Cue cards are a must especially for those who are not fluent and should be used for the presentations themselves and not just for rehearsal. They prevent the cast from having to memorize all their lines in Spanish with the attendant flubs, freezes, and meaningless ad-libs. See the Additional Resources section for information about the cue cards. For preparation, it is recommended that the cast do a read through in English from the script to get a feel for the story, a read through in Spanish from the script, and rehearsal(s) with the cue cards. The morning of each program day, another read through in Spanish from the script is very helpful. As with any dramatic presentation, it is a good idea to have a director who stages the action and directs the cast on their delivery of the lines. Some of the scenes do require a “cast of thousands”. Every member of your team can be pressed into service for these parts since they don’t involve any speaking or at most a few words. In some cases you may even want to recruit some of the VBS students to act as crowd members (make sure you have some extra robes if you do). Also, some action, say among Job’s friends, can be produced as one person with one or more hand puppets. This is especially effective if the material lends itself to humor. Or you can simply collapse some speaking roles together. For example, you could have Job’s three friends on stage but have only one of them do all the speaking.

Good costumes, props and scenery add a tremendous amount to the effectiveness of the drama. Most likely your church or group has some costumes from Christmas pageants and the like. If not, you should recruit someone to make simple robes and head cloths. Most likely someone has toy armor that can be used for soldier costumes. Armor and weapons are important to theme of the program. Each day’s drama script has a section at the beginning that lists suggested props. Some of the props are crucial to the effectiveness of the presentation.

Scenery can be made from painted heavy cardboard. Typically an appliance store can provide refrigerator and freezers boxes, which are ideal for this. Alternatively you can make stage flats from wooden or PVC frames with painted paper or canvas over them. The frames can be disassembled for transport and then reassembled on site. The paper or canvas can be rolled up for transport and placed on the frames for each day. With only a small number of flats, you can cover a lot of scenes. At Riverview, we try to reuse scenery year after year so that there is less to create new each year.

Story – If you prefer to use a story telling format to communicate the scripture passage, you can use the Libro de Maestro to tell the story. It is designed for just that and has excellent color picture pages to help tell the story. In this case, you will need to order enough copies of the Libro de Maestro so that the teacher or translator for each class can have one. Teachers or translators will definitely need to practice telling the story beforehand. For the storytelling format, you should break into classes that are in separate rooms or areas. The Libro de Maestro also has instructions for tailoring the story according to the age level of the students. Obviously, it is crucial for the storyteller to have an excellent grasp of Spanish so that the story can be told in a dramatic fashion rather than just read.

If you are a small team and have few fluent Spanish speakers, you could use the storytelling format with the whole group together. This would allow you to tell the daily scripture story with only a single person (maybe your translator) who is fluent in Spanish.

Esther – The Helmet of Salvation (Ester – El Yelmo de la Salvación)

Esther 1 – 10

Aim: That each student would take “the helmet of salvation” (which is to know Christ as one’s Savior).

Propósito: Que cada alumno lleve “el yelmo de la salvación” (que es conozca a Cristo como su Salvador).

Emphasis for Lower Level: God, in His love, gave us a Savior and the helmet of salvation that we can use.

Emphasis for Middle Level: The importance of telling others the good news so that they too can take the helmet of salvation.

Emphasis for Upper Level: The importance of understanding that the helmet of salvation proceeds only from the work of Christ on the cross, and He protects us from the teachings that promise salvation through some other means.

Énfasis para los menores: Dios, en su amor, nos dio un Salvador y el yelmo de la salvación que podemos usar.

Énfasis para los medianos: La importancia de contar a otros las buenas nuevas para que ellos también puedan llevar el yelmo de la salvación.

Énfasis para los mayores: La importancia de entender que el yelmo de la salvación se consigue sólo por medio de la obra de Cristo en la cruz, y nos protege de las teorías que prometen salvación por otro medio.

Surprise: Two sealed scrolls. Say: “Ah, dos rollos como los antiguos, y bien sellados. ¿Qué mensaje tendrán? Parece importante. Y para unas personas era tan importante que... oh, no puedo echar a perder la historia contándola antemano. Vamos a verlo en la drama.” (“Ah, two scrolls like in ancient times, and well-sealed. What message will they have? It seems important. And for some people it was so important that ... oh, I can’t give away the story by telling it beforehand. We are going to see it in the drama.”)

Personajes (Characters):

Narrador (Narrator)
Rey Asuero (King Ahasuerus or Xerxes)
Consejero de Rey (king's advisor)
Ester (Esther)
Mardoqueo (Mordecai)
Amán (Haman)
Dos conspiradores (two conspirators)
Dos soldados (two soldiers)
Siervo de Mardoqueo (Mordecai's servant)

Props (Accesorios):

Crowns for King and Esther
Signet ring for King
Scroll for proclamation
Sackcloth and ashes
King's golden scepter
Banquet table
Food for banquet

Primero Acto

[El Palacio del Rey]

Narrador: Antiguamente los soldados como los de Grecia y Roma usaban espadas, lanzas y flechas y tenían que ponerse una armadura hecha de cuero y de metal. En la cabeza llevaban un yelmo o casco de metal contra los golpes del enemigo. ¿Sabían ustedes que nosotros también debemos llevar puesto un yelmo? Sí, Pablo dice en Efesios 6:17: “Tomad el yelmo de la salvación”, porque el cristiano es un soldado de Dios, y necesita llevar la armadura de Dios en la batalla contra su enemigo Satanás. Hoy la historia es de una joven llamada Ester, que estaba lejos de su propio pueblo en Judá. Su nación había perdido una guerra porque había dejado de obedecer a Dios.

Act 1

[The King's Palace]

Narrador: Long ago soldiers of Greece and Rome used swords and spears and arrows and had to put on armor made of leather and of metal. On their heads, they wore a helmet of metal against the blows of the enemy. Did you know that we too ought to wear a helmet? Yes, Paul said in Ephesians 6:17: “Put on the helmet of Salvation” because the Christian is a soldier of God and needs to wear the armor of God in the battle against his or her enemy, Satan. Today the story is about a young woman named Esther who was far from her own people in Judah. Her nation had lost a war because they had stopped obeying God.

Narrador: La pequeña Ester quedó huérfana, pero su primo Mardoqueo la crio y llegó a ser una joven muy hermosa.

[Rey y consejero entran]

Narrador: Vamos a ver que pasó un día en el palacio del rey Asuero.

Rey: Estoy solitario.

[Consejero hace como hablando al rey.]

Narrador: Sus consejeros propusieron que reúnen todas las jóvenes más hermosas en el reino al palacio para escoger entre ellas una reina.

Rey: Que así sea hecho.

[Consejero se sale]

Narrador: Ester fue llevado junto con otras mujeres. Pero Mardoqueo le había aconsejado que no dijera que ella era de los judíos. Era tan simpática y tan bonita que caía en gracia con todos los que la conocían. Prepararon a las jóvenes con perfumes y lecciones en el comportamiento de la corte real y a fin de un año fueron presentándolas al rey, una por una.

[Consejero y Ester entran]

Narrador: Cuando le tocó a Ester, el rey Asuero la escogió para ser su reina.

Rey: *[colocando la corona en la cabeza de Ester]* Serás mi reina.

[Todos salen celebrando]

Segundo Acto

[En las calles de Susa]

[Entra Mardoqueo]

Narrador: Ahora vemos a Mardoqueo, el primo de Ester, en su lugar en Susa. Estaba lejos de su propio país. Pero él tenía un puesto en el gobierno. Estaba sentado a la puerta del rey, y conocía bien lo que ocurría en el reino.

[Entran los conspiradores]

Narrador: Un día Mardoqueo oyó a dos oficiales del rey que estaban tan enojados con el rey que pensaban matarlo.

Conspirador 1: ¡Debemos matarlo!

Conspirador 2: Estoy de acuerdo.

Conspirador 1: Muy bien.

[Se sale Mardoqueo]

Narrador: Mardoqueo mandó las noticias a Ester. Entonces ella habló al rey en nombre de Mardoqueo.

[Mardoqueo y soldados entran, Mardoqueo apunta a los conspiradores, soldados agarran a los conspiradores y salen]

Narrador: El rey ordenó una investigación y los dos del complot fueron ahorcados. Todo esto fue escrito en un libro del rey pero quedó olvidado.

[Amán se entra]

Narrator: Little Esther became orphaned but her cousin Mordecai raised her and she became a very beautiful young woman.

[King and advisor enter]

Narrator: Let's see what happened one day in King Ahasuerus' palace.

King: I'm lonely.

[Advisor acts as if talking to the king.]

Narrator: His advisors proposed that that gather all the most beautiful young women in the kingdom to the palace to choose a queen from among them.

King: Make it so.

[Advisor exits]

Narrator: Esther was taken along with other women. But Mordecai had advised her not to reveal that she was of the Jews. She was so likeable and so pretty that she was pleasing to all those who knew her. They prepared the young women with perfumes and lessons in the etiquette of the royal court and at the end of a year they were presented to the king, one by one.

[Advisor and Ester enter]

Narrator: When it was Esther's turn, King Ahasuerus choose her for his queen.

King: *[placing crown on Esther's head]* You will be my queen.

[All exit celebrating]

Act 2

[In the streets of Susa]

[Mordecai enters]

Narrator. Now we see Mordecai, Esther's cousin, in his place in Susa. He was far from his own country. But he had a position in the government. He was seated at the king's gate and knew well what went on in the kingdom.

[Conspirators enter]

Narrator: One day Mordecai overheard two of the king's officials who were so enraged at the king that they were thinking of killing him.

Conspirator 1: We must kill him!

Conspirator 2: I agree.

Conspirator 1: Very good.

[Mordecai exits]

Narrator: Mordecai sent news to Esther. Then she told the king in the name of Mordecai.

[Mordecai and soldiers enter; Mordecai points at the conspirators, soldiers grab the conspirators and exit]

Narrator: The king ordered an investigation and the two plotters were hung. All this was written in a book of the king but was forgotten.

[Haman enters]

Narrador: Había un amigo del rey llamado Amán. Era el favorito del rey. Todo el mundo tenía que hacerle reverencia, inclinándose ante él cada vez que pasaba.

[Amán se acerca a Mardoqueo]

Narrador: Aman era muy orgulloso. Cuando vela a Mardoqueo que no se inclinaba, se llenaba de ira.

Amán: ¡Inclínate ante mí!

Mardoqueo: No.

[Mardoqueo hace como hablando a Amán.]

Narrador: Continuó: “Soy un judío. Amo solamente a Dios y solo a él doy reverencia.”

[Amán sale con ira.]

Narrador: Estaba tan furioso que no le parecía suficiente castigar a Mardoqueo solo, sino que quiso matar a todos los judíos.

[Mardoqueo sale.]

Tercero Acto

[El Palacio del Rey]

[Entran el rey y Amán. Amán tiene un rollo.]

Amán: Hay una gente mala en el reino.

[Amán hace como hablando al rey.]

Narrador: Continuó: “Esta gente tiene leyes diferentes a las nuestras, y no obedecen la ley del país. Es bueno acabar con ellos. Yo pagaré el valor de ellos para que el rey no pierda el valor de sus esclavos.”

[Rey hace como hablando a Amán.]

Narrador: El rey replicó: “Quédate con el dinero y haz lo que mejor te parezca.”

[Rey da su anillo a Amán, se sale Amán. Amán hace como sellando el rollo con el anillo.]

Narrador: Confía en su primer ministro, y no le importaba la gente. Entregó su anillo a Amán para sellar una carta que ordenaba la matanza de todos los judíos, hombres, mujeres y niños en todo su reino el día trece de Adar, que sería nuestro mes de marzo.

Cuarto Acto

[En las calles de Susa]

[Mardoqueo y siervo entran]

Narrador: Los reyes de Persia tenían el poder de vida y muerte sobre sus sujetos según su antojo. Pero las leyes, una vez firmadas, no se podían cambiar. Salieron los correos del rey a todas las provincias con esa ley.

[Consejero del rey entra con proclamación]

Consejero: ¡Escúchame!

Narrador: Continuó: “Así manda el rey: en el día trece de Adar destruid, matad, y exterminad todos los judíos en el todo país, hombres, mujeres y niños. No dejad nadie viviendo, ni uno siquiera.”

[Consejero clava proclamación en la pared y se sale]

Mardoqueo: *[rompe su vestido]* ¡Ay!

[Mardoqueo hace como hablando al siervo.]

Narrator: There was a friend of the king named Haman. He was a favorite of the king. The whole world had to make reverence to him, bowing each time he passed.

[Haman approaches Mordecai]

Narrator: Haman was very prideful. When he saw that Mordecai didn't bow, he was filled with ire.

Haman: Bow before me!

Mordecai: No.

[Mordecai acts like he's talking to Haman.]

Narrator: He continued: “I am a Jew. I love only God and worship only God.”

[Haman exits angrily.]

Narrator: He became so furious that it didn't seem sufficient to punish just Mordecai, instead he wanted to kill all the Jews.

[Mordecai exits.]

Act 3

[The King's Palace]

[The king and Haman enter. Haman has a scroll.]

Haman: There is an evil people in the kingdom.

[Haman acts as if talking to the king.]

Narrator: He continued: “This people has laws different from ours and doesn't obey the law of the country. It is good to do away with them. I will pay the cost of them that the king not lose the value of his slaves.”

[King acts as if talking to Haman.]

Narrator: The king replied: “Keep your money and do what seems good to you.”

[King gives his ring to Haman. Haman acts as if he is sealing the scroll with the ring.]

Narrator: He trusted his prime minister and the people weren't important to him. He turned his ring over to Haman to seal a letter that ordered the death of all the Jews, men, women, and children, in his whole kingdom on the third day of Adar, which is our month of March.

Act 4

[In the streets of Susa]

[Mordecai and servant enter]

Narrator: The kings of Persia had the power of life and death over their subjects according to their whim. But their decrees, once signed, couldn't be changed. The runners of the king went out to all the provinces with this law.

[King's advisor enters with proclamation]

Advisor: Listen to me!

Narrator: He continued: “Thus orders the king: on the third day of Adar destroy, kill, and exterminate all the Jews in the whole country, men, women, and children. Leave no one alive, not even one.”

[Advisor nails proclamation to wall and exits]

Mordecai: *[tears clothing]* Oh no!

[Mordecai acts as if speaking to servant.]

Narrador: Continuó “¡Que horrible! ¡Nos van a matar! Ve al palacio y dile a la reina Ester que necesito verla.”

[Siervo se sale]

Narrador: Cuando lo supieron los judíos del mandamiento del rey, hubo gran llanto. Muchos rompieron su ropa en señal de luto, y se pusieron cilicio y ceniza, Mardoqueo también se vistió de cilicio y ceniza.

[Mardoqueo se pone cilicio and ceniza]

[Éster entra]

Mardoqueo: *[Muestra la proclamación]* Mira esto.

Ester: ¡No puedo creerlo!

Mardoqueo: Debes intervenir con el rey.

Ester: Es imposible.

[Ester hace como hablando a Mardoqueo.]

Narrador: Continuó: “Cualquier que se acerque a él en el patio interior, hay una sola ley: la pena de muerte. La única excepción es que el rey, extendiendo su cetro de oro, le perdone la vida. Hace ya treinta días que el rey no me ha pedido presentarme ante él.”

Mardoqueo: ¡Escúchame!

[Mardoqueo hace como hablando a Ester.]

Narrador: Continuó: “No pienses que por estar en la casa del rey serás la única que escape con vida.

¡Quién sabe si no has llegado al trono precisamente para un momento como éste!”

[Ester hace como hablando a Mardoqueo.]

Narrador: Ester replicó: “Ve y reúne a todos los judíos que están en Susa, para que ayunen por mí. Durante tres días no coman ni beban. Ayunaré con mis doncellas al igual que ustedes. Entonces me presentaré ante el rey, por más que vaya en contra de la ley.

Ester: ¡Y si perezco, que perezca!

Quinto Acto

[En el palacio del rey]

[Rey y Amán entran]

Narrador: Después de tres días, Ester se puso su vestido de reina y con mucho temor, fue a la puerta del rey.

[Ester entra y se queda al lado]

Narrador: Ella sabía bien que si el rey no extiende su cetro de oro, su vida se le sería quitada.

[Rey extiende el cetro]

Rey: ¿Qué tienes, reina Ester?

[Rey hace como hablando a Ester.]

Narrador: Continuó: “¿Cuál es tu petición? Hasta la mitad de mi reino, se te dará.”

Ester: Mi deseo y petición es que...

[Ester hace como hablando al rey.]

Narrator: He continued: “How awful! They are going to kill us! Quick run to the palace and tell Queen Esther that I need to see her.”

[Servant exits]

Narrator: When the Jews learned of the king’s order, there was great weeping. Many tore their clothes as a sign of grief and put on sackcloth and ashes. Mordecai also wore sackcloth and ashes.

[Mordecai puts on sackcloth and ashes]

[Esther enters]

Mordecai: *[Shows the proclamation]* Look at this.

Esther: I can’t believe it.

Mordecai: You must intervene with the king.

Esther: It is impossible.

[Esther acts as if talking to Mordecai.]

Narrator: She continued: “Whoever approaches him in the inner court there is only one law: the death penalty. The only exception is if the king, extending his gold scepter, spares his life. It has been thirty days that the king has not asked me to present myself before him.”

Mordecai: Listen to me!

[Mordecai acts as if talking to Esther.]

Narrator: He continued: “Don’t imagine that by being in the house of the king you will be the only one who escapes with her life.

Who knows but that you have been raised to the throne precisely for a time such as this?”

[Esther acts as if talking to Mordecai.]

Narrator: Esther replied: “Go and gather all the Jews that are in Susa in order to fast for me. During three days neither eat nor drink. I will fast with my maids the same as you. Then I will present myself before the king even though it is against the law.”

Esther: And if I perish, I perish!

Act 5

[In the palace of the king]

[King and Haman enter]

Narrator: After three days, Esther put on her queen’s robe and with much fear, went to the king’s door.

[Esther enters and remains at the side]

Narrator: She knew well that if the king didn’t extend his golden scepter, her life was over.

[King extends scepter]

King: What is it, Queen Esther?

[King acts as if talking to Esther.]

Narrator: He continued: “What is your petition? Up to half of my kingdom I will give you.”

Esther: My desire and petition is that...

[Esther acts as if talking to king.]

Narrador: Continuó: “Si me he ganado el favor de Su Majestad, y si le agrada conceder mi petición, venga mañana con Amán al banquete que les voy a ofrecer, y entonces le daré la respuesta.”

Rey: Con mucho gusto.

[Ester sale]

Narrador: Amán estaba más orgulloso que nunca ir al banquete de la reina. Estaba muy contento. Pero pronto esto cambió. Parece que en la noche pasada el rey no pudo dormir y mandó traer el libro de memorias para que se lo leyeran. Leyeron de cómo Mardoqueo le había avisado del complot contra su vida, y el rey preguntó: “¿Qué honra se le hizo a Mardoqueo?” Y le dijeron: “Nada”. Ahora, quiso honrar a Mardoqueo.

Rey: Amán.

Amán: ¿Sí, Señor?

[Rey hace como hablando a Amán.]

Narrador: El rey replicó “¿Qué se hará al hombre cuya honra desea el rey?” Amán pensó a sí mismo: “¿A quién va a querer honrar el rey sino a mí?”

[Amán sonrisa abiertamente.]

Amán: Para ese hombre...

[Amán hace como hablando al rey.]

Narrador: Continuó: “Que se mande traer una vestidura real que el rey haya usado, y un caballo en el que haya montado y que lleve en la cabeza un adorno real. Uno de los funcionarios más ilustres del rey lo debe pasar a caballo por las calles de la ciudad, proclamando a su paso: ‘¡Así se trata al hombre a quien el rey desea honrar!’”

Rey: Muy bien.

[Rey hace como hablando a Amán.]

Narrador: Continuó: “¡Apúrate! Haz todo lo que has dicho al judío Mardoqueo, sin omitir nada.”

[Amán puesta cara larga y se sale aturdido.]

Narrador: ¡Qué desagradable declaración para el altivo Amán! Como sugirió su esposa, Zeres, ya había construido una horca altísima para Mardoqueo. ¡Y ahora debe honrar lo! Tuvo que obedecer al rey y hacer a Mardoqueo todo lo que dijo al rey. Entonces, se fue a su casa tan apenado que casi olvidó el banquete de reina Ester. Pero más tarde, llegó la hora para el banquete.

[Siervos traen la mesa. Ester y Amán entran. Todos se sienten, y comen, y beben. Rey habla a Ester.]

Narrador: Dijo el rey: “Dime cuál es tu petición, reina Ester, y se te concederá.”

Ester: ¡Oh rey!

[Ester hace como hablando al rey.]

Narrator: She continued: “If I have gained the favor of Your Majesty and if it pleases you to grant my petition, come tomorrow with Haman to the banquet that I am offering you and then I will give you my response.”

King: With great pleasure.

[Esther exits]

Narrator: Haman was more proud than anything to go to the queen’s banquet. He was very happy. But quickly this changed. It seems that the previous night the king wasn’t able to sleep and he ordered them to bring the book of records so it could be read. They read of how Mordecai had warned of the plot against his life and the king asked “What honor was given to Mordecai?” And they said “Nothing”. Now he wished to honor Mordecai.

King: Haman.

Haman: Yes, Lord?

[King acts like he’s talking to Haman.]

Narrator: The king answered: “What shall be done for the man whom the king desires to honor?” Haman thought to himself: “Whom is the king going to want to honor but me?”

[Haman smiles broadly.]

Haman: For this man ...

[Haman acts as if talking to king.]

Narrator: He continued: “Order a royal robe brought that the king has worn and a horse that the king has ridden and put on his head a royal crest. One of the king’s most illustrious officials should walk him on horseback through the streets of the city proclaiming on the way: ‘Thus is treated the man the king wishes to honor!’”

King: Very well.

[King acts like he’s talking to Haman.]

Narrator: He continued: Hurry! “Do all that you said for the Jew Mordecai without omitting anything.”

[Haman’s face falls and he exits stunned.]

Narrator: What a disagreeable proclamation for the haughty Haman! At his wife, Zeresh’s, suggestion, he had already built a high gallows for Mordecai. And now he has to honor him! He had to obey the king and do to Mordecai everything he had said to the king. Afterwards, he went home so grieved that he almost forgot Queen Esther’s banquet. But later, the time for the banquet arrived.

[Servants bring table. Esther and Haman enter.

Everyone sits, eats and drinks. King talks to Esther.]

Narrator: The king said: “Tell me what is your petition, Queen Esther, and I will grant it.”

Esther: Oh king!

[Esther acts as if she’s talking to the king.]

Narrador: Continuó: “Si tú me quieres, pido mi vida, y la vida de mi pueblo, porque fuimos vendidos para ser matados.”

Rey: No entiendo. ¿Quién ha hecho eso?

Ester: El enemigo es este malvado Amán.

Narrador: El rey pienso a sí mismo: “¿Cómo es posible que yo confiaba en ese Amán? Mi hermosa reina está entre los judíos condenados, y Amán tiene la culpa.”

[Consejero entra y hace como hablando.]

Narrador: El consejero del rey dijo: “Amán tenía hecha en su casa una horca de veinte y tres metros de altura para colgar allí a Mardoqueo.”

[Soldados entran.]

Rey: Colgad Amán en ella.

[Soldados agarran Amán, Rey toma el anillo de él y soldados salen con él]

Ester: Oh rey.

[Ester hace como hablando al rey.]

Narrador: Continuó: “Mardoqueo es mi primo que me crio.”

El rey decidió poner Mardoqueo en el puesto de primer ministro en lugar de Amán.

[Mardoqueo entra. Rey hace como hablando al.]

Narrador: El rey dijo a Mardoqueo: “No puedo cambiar la ley porque la ley de Persia no se puede cambiar. Pero te doy el anillo que había tomado de Amán, y te permito hacer una nueva ley.”

[Rey da el anillo a Mardoqueo.]

Narrador: Mardoqueo dio una nueva ley, sellada con el anillo, que daba permiso a los judíos a defenderse. Se tradujeron en cada idioma del reino y se mandó a todas las provincias con mucha prisa.

[Todos salen]

Narrador: Cuando se supo que Mardoqueo se había hecho grande, que la reina era su prima, y que Amán había sido ahorcado, los judíos se alegraron mucho, y los que no eran judíos se hicieron judíos por temor. Todos podían aprovechar la nueva ley para defenderse, y se salvaron.

Narrator: She continued: “If you love me, I ask for my life, and the life of my people, because we have been sold to be killed.”

King: I don’t understand. Who has done this?

Esther: The enemy is this evil Haman.

Narrator: The king thought to himself: “How is possible that I trusted in this Haman? My beautiful queen is among the condemned Jews and the guilt is Haman’s.”

[Counselor enters and acts as if talking to king.]

Narrator: The king’s counselor told him: “Haman had made at his house a gallows of 23 meters in height to hang Mordecai there.”

[Soldiers enter]

King: Hang Haman on it.

[Soldiers grab Haman. King takes ring from Haman. Soldiers leave with him]

Esther: Oh king,

[Esther acts as if she’s talking to the king.]

Narrator: She continued: “Mordecai is my cousin who has raised me.”

The king decided to put Mordecai in the post of prime minister in place of Haman.

[Mordecai enters. Kings act as if talking to him.]

Narrator: The king told Mordecai: “I cannot change the law because the law of Persia is unchangeable. But I give you the ring that I have taken from Haman and allow you to make a new law.”

[King gives ring to Mordecai]

Narrator: Mordecai gave a new law, sealed with the ring, which gave permission to the Jews to defend themselves. It was translated into every language of the kingdom and sent to all the provinces with great haste.

[Everyone exits]

Narrator: When it was known that Mordecai had been made great, that the queen was his cousin, and that Haman had been hung, the Jews rejoiced greatly, and those who were not Jews became afraid of the Jews. All were able to take advantage of the new law to be defended and they were saved.

Preguntas Para Aplicación

¿Cuál fue el secreto de la reina Ester? *[Era judía y era la prima de Mardoqueo]* ¿Cómo reaccionó cuando le pidieron a Ester que arriesgue su vida para salvar su pueblo? *[Tuvo miedo pero decidió a tomar el riesgo. Ella dijo “Si perezco, que perezca”]* ¿Quien murió por nosotros para salvarnos? *[Jesús]*

¿Por qué odiaba Amán a Mardoqueo y a los otros judíos? *[Porque solo deseaba reverencia a Dios y no a él.]* ¿Qué hizo? *[Hizo que el rey lo dejara hacer una ley para matar todos los judíos]* ¿Tenemos hoy un enemigo que quiere aniquilarnos? *[Sí]* ¿Quién? *[Satanás]*

La ley que se hizo para matar a los judíos no se podía cambiar. ¿Qué hicieron el rey y Mardoqueo para superar este problema? *[Hicieron una nueva ley que permitió salvar a los judíos.]* La nueva ley era un yelmo de salvación para los judíos. Hasta hoy los judíos celebran una fiesta todos los años para recordar a la valiente reina Ester que estuvo dispuesta a dar su vida para salvar a su pueblo. En la misma manera, Dios ha hecho una nueva ley para nosotros por alguien que murió en la vez de nosotros. ¿Quién es? *[Jesús.]*

Para los incrédulos: La vieja ley de la muerte no se cambió. Vino una nueva ley que protegía a los judíos que querían aprovecharla para su defensa. De la misma manera la ley de la muerte no cambia para nosotros, pero la nueva ley del perdón y vida salva a todos los que aceptan a Cristo como su Salvador (Romanos 6:23). Así puedes ponerte el yelmo de la salvación aceptando a Cristo como tu Salvador.

Para los creyentes: Los mensajeros del rey corrieron en caballos, en camellos, en mulas, y otros como pudieron, para llevar el mensaje de salvación a todas partes del mundo conocido. Nosotros, que conocemos las buenas nuevas de salvación, también debemos apurarnos a llevarlas a todas las personas. Nuestro Rey nos ha mandado: “Id, predicad a todo el mundo”. ¿Estás haciendo tu parte?

Application Questions

What was Queen Esther’s secret? *[She was Jewish, she was Mordecai’s cousin]* How did she react when she was asked to risk her life to save her people? *[She was afraid but she decided to take the risk. She said “If I die, I die”.]* Who has died in our place to save us? *[Jesus]*

Why did Haman hate Mordecai and the other Jews? *[They only wanted to worship God and not him]* What did he do? *[He persuaded the king to let him make a law to kill all the Jews]* Do we have an enemy today who seeks to have us annihilated? *[Yes]* Who? *[Satan]*

Once the law was made to wipe out the Jews, it couldn’t be changed. What did the king and Mordecai do to overcome this problem? *[They made a new law that allowed the Jews to be saved]* The new law was a helmet of salvation for the Jews. To this day the Jews celebrate a feast every year to remember the courageous Queen Esther who was willing to give her life to save her people. In the same way, God has made a new law for us through someone who died in our place. Who was it? *[Jesus.]*

For the unbelievers: The old law of death couldn’t be changed. A new law came that protected the Jews who wanted to accept it for their defense. In the same way the law of death does not change for us but the new law of forgiveness and life saves everyone who accepts Christ as their Savior (Romans 6:23). In this way you can put on the helmet of salvation accepting Christ as your Savior.

For the believers: The king’s messengers went out on horses, on camels, on mules, and others however they could to carry the message of salvation to every part of the known world. We who know the good news of salvation also ought to hurry to carry it to everyone. Our King has ordered: “Go, and preach to the whole world”. Are you doing your part?

Versículos de memoria:

Alumno 1 y 2 – Efesios 6:17a “Y tomad el yelmo de la salvación...”

Alumno 3 – 1 Timoteo 2:5 “Porque hay un solo Dios, y un solo mediador entre Dios y los hombres, Jesucristo hombre.”

Memory Verses:

Student 1 and 2 – Ephesians 6:17a “And take the helmet of salvation ...”

Student 3 – 1 Timothy 2:5 “For there is only one God and only one mediator between God and men, the man Christ Jesus.”

Crafts and Object Lessons

1. Color today's Emblems (see the Additional Resources section).
2. Do today's part of the Whole Armor of God object lesson (see Additional Resources section.)
3. Do today's part of the whole armor of God craft from the student booklet (see the following pages).
4. Have the students make "letters" ("cartas") to take the good news to their friends like those Mordecai used to send out the good news of the Jews' salvation.

- Announce: "Así como en la antigüedad llevaban las cartas con la nueva ley que daba oportunidad de salvación, nosotros podemos llevar cartas hablando de la salvación en Cristo". (Just as in antiquity they carried letters with the new law that gave the opportunity for salvation, we can carry letters speaking of the salvation in Christ.)
- Give each child several strips of paper and have them write a salvation-related verse on each one (for example John 3:16, Romans 6:23, Ephesians 2:8, John 5:24, Romans 8:1). Tell them to make sure they have at least as many strips of paper as they have friends with whom they'd like to share the gospel.

For the younger students who can't write you should have some strips prepared with verses already written or printed on them.

- Have them roll up each strip of paper like an ancient scroll. Have a teacher (or Mordecai from the drama) seal them with sealing wax and an engraved ring. You can also use wax from a candle or chewing gum in lieu of sealing wax.
- Encourage the students to distribute these letters to anyone they feel needs to hear the gospel. Tell them to write the name of anyone they are specifically thinking of on one of their strips so they won't forget who they had in mind. The younger children will need some help to do this.

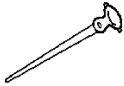
Alumno 1 – Response Sheet

Choose the correct responses.

1. What did the king put on Esther's head?



2. What did the king extend to Esther when he saw her enter the patio?



3. Whom did God choose to save the Jewish people from destruction?

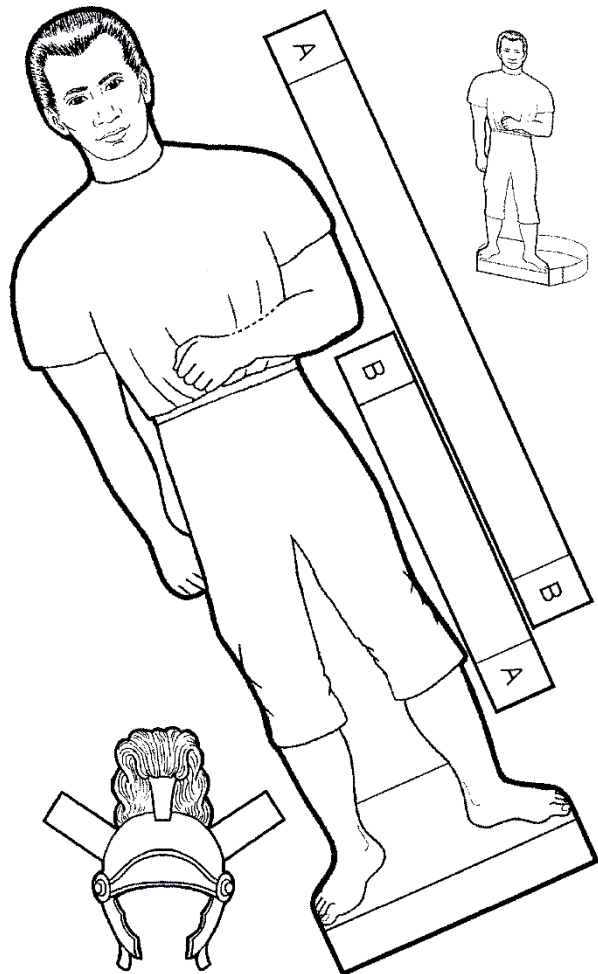


See the figure of the soldier on the next page.

1. Color the soldier and his helmet.
2. Cut out page 3 [the figure at right] on the dashed line.
3. Glue the entire page on a sheet of card stock.
4. Cut out the soldier, the 2 strips, and the helmet on the heavy lines.
5. Glue the back of the short strip to the feet of the figure of the soldier, leaving flaps "A" and "B" loose.
6. Glue part "A" of the long strip over part "A" of the short strip. Also join the two parts "B" so that it make a semicircle shape like you see in the drawing.

Each day you will cut out something else so that at the end of the week, your soldier will be dressed in the full armor. Keep your armor in an envelope with your name on it.

Cut Out Craft



Alumno 2 – Response Sheet:

Make a circle around the correct responses.

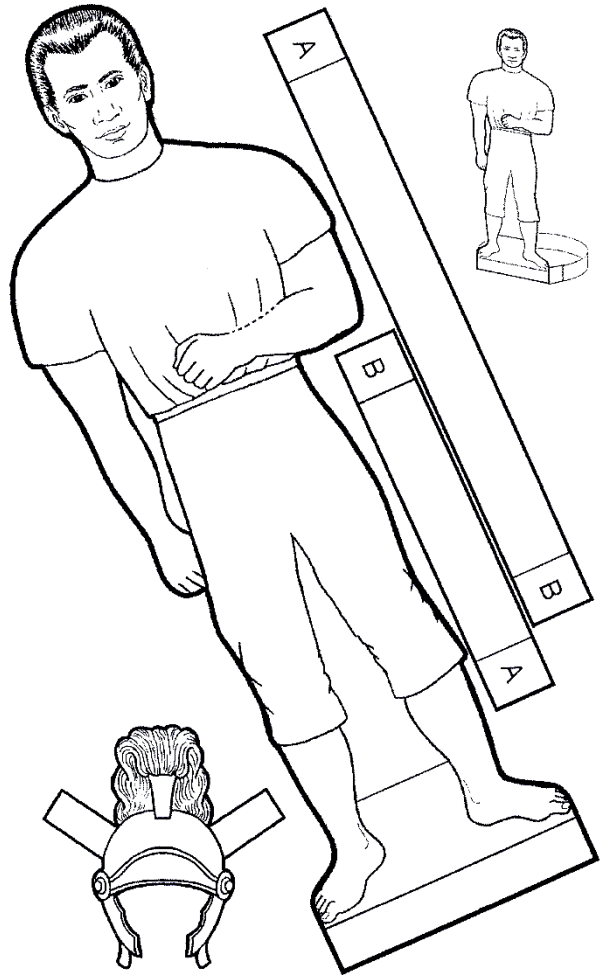
1. What did the king put on Esther's head?
A sword A noose A crown
2. Who wanted to put an end to the Jewish people?
Haman Ahasuerus Esther Mordecai
3. Who told Esther that the Jews were in danger?
Haman Ahasuerus Mordecai Vashti
4. What did the king extend to Esther when he saw her enter the patio?
The crown The scepter The decree Sack cloth
5. What happened to the Jews after this?
They were: hanged saved prisoners
6. Who saves you from sin?
Queen Priest Jesus Christ Doctor

See the figure of the soldier on the next page.

1. **Color the soldier and his helmet.**
2. **Cut out page 3 [the figure at right] on the dashed line.**
3. **Glue the entire page on a sheet of card stock.**
4. **Cut out the soldier, the 2 strips, and the helmet on the heavy lines.**
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6. **Glue part “A” of the long strip over part “A” of the short strip. Also join the two parts “B” so that it make a semicircle shape like you see in the drawing.**

Each day you will cut out something else so that at the end of the week, your soldier will be dressed in the full armor. Keep your armor in an envelope with your name on it.

Cut Out Craft



Alumno 3 – Response Sheet:

Fill in the missing words in the story:

The prime minister, who was named _____, hated Mordecai because he wouldn't give him honor. Haman got permission from the king, who was named _____, to put his seal on an unchangeable law condemning all the _____ to death. He ordered a giant _____ built intending to hang Mordecai on it. He didn't know that Mordecai was a relative of the beautiful queen, who was named _____.

She asked for three days of fasting and risked her life by going to the king without permission. She asked for the life of her people. King Xerxes ordered that _____ be hanged on the gallows he had built and made _____ prime minister. The decree against the Jews couldn't be changed but another law was made giving them the right to defend themselves. They were saved and there was great joy.

[Answers: Haman (Amán), Ahasuerus (Asuero), Jews (judíos), gallows (horca), Esther (Ester), Haman (Amán), and Mordecai (Mardoqueo)]

We too are slaves of sin, under the sentence of death. But Christ gave his life so that we could be saved. The new law of forgiveness and life brings salvation to all those who accept Christ as their Savior.

IF YOU ACCEPT CHRIST, YOU HAVE THE HELMET OF SALVATION AND ARE A SOLDIER OF CHRIST.

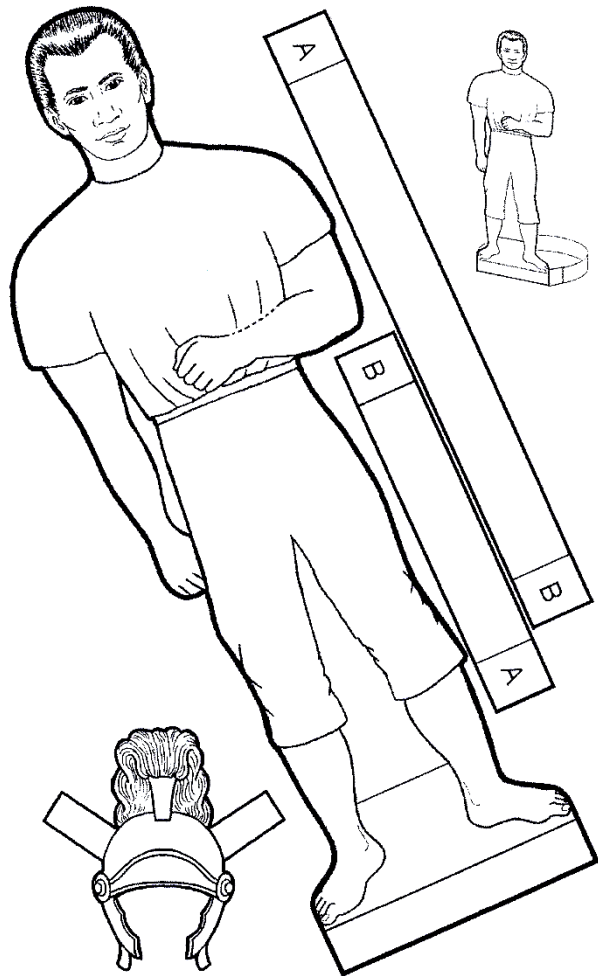
When you put the helmet of salvation on your soldier, ask yourself if you have it on too. Do you? _____

See the figure of the soldier on the next page.

1. **Color the soldier and his helmet.**
2. **Cut out page 3 [the figure at right] on the dashed line.**
3. **Glue the entire page on a sheet of card stock.**
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Cut Out Craft:



Job – The Breastplate of Righteousness and the Belt of Truth (Job – La Coraza de Justicia y El Cinto de Verdad)

Job 1, 2, 42

Aims: That each child understand that his or her own righteousness is insufficient and that he or she is justified only through faith in Christ.

Propósitos: Que cada niño entienda que su propia justicia no basta, sino que es justificado sólo por la fe en Cristo.

Emphasis for Lower Level: The confidence we have because God always sees us and is allowing whatever happens to us for our good.

Emphasis for Middle Level: That it is better to suffer at the side of God than to go along with those who later will be revealed to be wrong.

Emphasis for Upper Level: The omnipotence and omnipresence of God in contrast with the limited and changeable theories of men.

Énfasis para los menores: La confianza que tenemos porque Dios siempre nos ve y está permitiendo lo que nos pasa para nuestro bien.

Énfasis para los medianos: Que es mejor sufrir solo al lado de Dios que juntarnos con los que más tarde se encontrarán equivocados.

Énfasis para los mayores: La omnipotencia y la omnisciencia de Dios en contraste con lo limitado y lo cambiante de las teorías del hombre.

Surprise: A potsherd: Say: “Vean, un pedazo de una tinaja rota. ¿Para qué serviría? Para la basura, ¿verdad? Ustedes nunca van a usar un pedazo roto como este como se usó en la historia de hoy, porque se usó para... oh, no puedo decir lo demás. Tenemos que esperar que la drama nos cuente” (“See, a piece of a broken pot. What it is good for? The trash, right? You are never going to use a broken piece like this as it was used in today’s story because it was used for ... oh, I can’t say the rest. We have to wait for the drama to tell us.”)

Personajes (Characters):

Narrador (Narrator)
Job (Job)
Pobres (poor people)
Satanás (Satan)
Dos siervos de Job (Job’s 2 servants)
Esposa de Job (Job’s wife)
Tres amigos de Job (Job’s 3 friends)

Props:

Purse for Job
Potshard for Job
Red stickers for Job’s sores
Sacrificial altar

Primero Acto

[Un día malo para Job]

Narrador: Ayer empezamos a estudiar acerca de la armadura del soldado de Dios. Oímos la historia de Ester, que nos enseñó acerca del yelmo de la salvación. Hoy vamos a hablar de la coraza de justicia y el cinto de verdad. Los soldados romanos usaban una coraza o cota que era de cuero cubierto con tiras de bronce para proteger el corazón y los pulmones. También el soldado de Dios debe llevar siempre puesta la coraza de justicia, porque así el enemigo no lo puede vencer.

Act 1

[Job’s bad day]

Narrator: Yesterday we began studying about the armor of the soldier of God. We heard the story of Esther, which taught us about the helmet of salvation. Today we are going to talk about the breastplate of righteousness and the belt of truth. Roman soldiers used a breastplate or coat that was of leather covered with strips of bronze to protect the heart and lungs. Likewise the soldier of God should always have on the breastplate of righteousness so the enemy cannot win.

Narrador: El cinto de los soldados antiguos era algo como una falda corta cubierto de tiras de metal delgadas y flojas que les protegía la cadera y la parte inferior de la espalda. El cinto de verdad es importante para avanzar en la lucha. Pero Satanás, el enemigo, el padre de las mentiras, nos tienta a decir lo que no es verdad. Por eso Dios, que odia la mentira, manda a sus soldados a llevar el cinto de verdad.

Hay un hombre en la Biblia que es muy conocido por ser justo y paciente. Se llama Job.

[Job entra con un manto rico y una bolsa gorda]

Narrador: Job era muy rico, muy sabio, muy poderoso entre su gente y muy bueno.

[Pobres entran.]

Narrador: Las viudas buscaban su ayuda, los huérfanos también contaban con él, y los hombres de negocio pedían su consejo. Todos lo apreciaban.

[Job les da dinero.]

Narrador: Dios había bendecido a Job con muchos hijos que eran ya mayores y tenían sus propias casas y familias. Dios le dio también muchos animales. Para cuidarlos Job tenía muchos criados que lo querían y lo respetaban porque era justo y bueno con ellos.

[Siervos entran y saludan a Job de las manos.]

Narrador: Ya ven cómo él llevaba siempre la coraza de justicia y el cinto de verdad.

[Todos salen]

Narrador: Pero un día, Satanás se presentó delante de Dios.

[Satanás entra.]

Narrador: Dios dijo: “Satanás, ¿De dónde vienes?”

Satanás: De recorrer la tierra y de andar por ella.

Narrador: Dios replicó: “¿Te has puesto a pensar en mi siervo Job? No hay en la tierra nadie como él; es un hombre recto e intachable, que me honra y vive apartado del mal.”

Satanás: Claro.

[Satanás hace como hablando al cielo.]

Narrador: Continuó: “¿Y acaso Job te honra sin recibir nada a cambio? De tal modo has bendecido la obra de sus manos que sus rebaños llenan toda la tierra. Pero extiende la mano y quítale todo lo que posee, ¡a ver si no te maldice en tu propia cara!”

Dios replicó: “Muy bien. Todas sus posesiones están en tus manos, con la condición de que a él no le pongas la mano encima.”

[Satanás sale.]

Narrador: Satanás no esperó para nada. Aprovechó todo en un solo día.

[Job entra.]

Narrator: The belt of ancient soldiers was something like a short skirt covered with strips of thin, loose metal that protected the hips and the lower part of the back. The belt of truth is important for advancing in the fight. But Satan, the enemy, the father of lies, tempts us to say what is not true. Because of this, God, who hates lies, orders His soldiers to put on the belt of truth.

There is a man in the Bible very well known for being righteous and patient. He is named Job.

[Job enters in rich robe with a fat purse]

Narrator: Job was very rich, very wise, and very powerful among his people and very good.

[Poor enter.]

Narrator: The widows sought his help, the orphans also counted on him, and businessmen sought his counsel. Everyone appreciated him.

[Job gives them money.]

Narrator: God had blessed Job with many children who were already adults and had their own houses and families. God also gave him many animals. In order to care for them, Job had many servants who loved him and respected him because he was just and good with them.

[Servants enter and shake hands with Job.]

Narrator: They could see how he always wore the breastplate of righteousness and the belt of truth.

[Everyone exits]

Narrator: But one day, Satan came before God.

[Satan enters.]

Narrator: God said: “Satan, where have you come from?”

Satan: From roaming the earth and going upon it.

Narrator: God replied: “Have you taken note of my servant, Job? There is no one on earth like him, he is a right and blameless man who honors me and lives apart from evil.”

Satan: Of course.

[Satan acts as if talking to heaven.]

Narrator: He continued: “And would Job honor you without receiving anything in return? You have blessed him in such a way that his flocks fill the whole world. But extend your hand and take away all he has and see if he doesn’t curse you to your very face!”

God replied: “Very well. All his possessions are in your hands with the condition that you don’t place your hand on him.”

[Satan exits.]

Narrator: Satan didn’t wait at all. He took everything in a single day.

[Job enters.]

[Siervo 1 entra corriendo.]

Siervo 1: ¡Amo!

[Siervo 1 hace como hablando a Job.]

Narrador: Continuó: “Los bueyes y los burros estaban arando y los enemigos de repente llegaron y los robaron. Mataron a los criados.”

[Siervo 1 se sale.]

Narrador: ¡Qué lástima! ¡Los criados muertos y las quinientas yuntas de bueyes y los quinientos burros robados! Era un golpe duro.

[Siervo 2 entra corriendo.]

Siervo 2: ¡Amo!

[Siervo 2 hace como hablando a Job]

Narrador: Continuó: “Fuego cayó del cielo y quemó las ovejas y a los pastores. Todos están muertos.”

[Siervo 2 se sale.]

Narrador: ¡Siete mil ovejas y todos sus pastores en un momento! Ya eran dos golpes duros.

[Siervo 1 entra corriendo.]

Siervo 1: ¡Amo!

[Siervo 1 hace como hablando a Job.]

Narrador: Continuó: “Ladrones atacaron y llevaron todos los camellos, y mataron a todos los criados.”

[Siervo 1 se sale.]

Narrador: ¡Tres mil camellos perdidos, y lo que era más terrible, todos los criados muertos! Pobre Job. Pero eso no era lo peor todavía.

[Siervo 2 entra corriendo.]

Siervo 2: ¡Amo!

[Siervo 2 hace como hablando a Job.]

Narrador: Continuó: “Tus hijos y tus hijas estaban comiendo juntos y un gran viento tumbó la casa sobre ellos y murieron.”

[Siervo 2 se sale.]

Narrador: Pobre Job. ¡Tanto en un solo día! Todos sus hijos, todos sus criados, y toda su hacienda. Ahora vamos a ver qué hace Job, si ama a Dios todavía, o no.

[Job rasga su manto y cae delante de Dios.]

Job: Señor, te adoro.

[Job hace como orando.]

Narrador: Continuó: “No tenía nada cuando nací, y no puedo llevarme nada conmigo al morir. Jehová me dio, y Jehová me lo quitó.”

Job: Sea bendito el nombre de Jehová.

[Job se sale.]

Narrador: En todo este sufrimiento y pérdida Job no pecó. No dudó de Dios y no culpó a Dios.

[Entra Satanás.]

Narrador: Dios dijo a Satanás: No hay en la tierra nadie como Job; es un hombre recto e intachable, que me honra. Y aunque tú hablaste contra él para arruinarlo sin motivo, ¡todavía mantiene firme su integridad!”

Satanás: ¡Una cosa por la otra!

[Servant 1 enters running.]

Servant 1: Master!

[Servant 1 acts like he's talking to Job.]

Narrator: He continued: “The oxen and the donkeys were grazing and the enemy suddenly arrived and stole them. They killed your servants.”

[Servant 1 exits.]

Narrator: How sad! The servants dead and the 500 yoke of oxen and the 500 donkeys stolen. It was a hard blow.

[Servant 2 enters running.]

Servant 2: Master!

[Servant 2 acts like he's talking to Job]

Narrator: He continued: “Fire fell from heaven and burned up the sheep and the shepherds. All are dead.

[Servant 2 exits.]

Narrator: 7000 sheep and all their shepherds in one moment. Now it was two hard blows.

[Servant 1 enters running.]

Servant 1: Master!

[Servant 1 acts like he's talking to Job.]

Narrator: He continued: “Robbers attacked and took all the camels and killed all the servants.”

[Servant 1 exits.]

Narrator: 3000 camels lost and what is more terrible, all the servants dead! Poor Job. But that was still not the worst.

[Servant 2 enters running.]

Servant 2: Master!

[Servant 2 acts like he's talking to Job.]

Narrator: He continued: “Your sons and daughters were eating together and a great wind knocked down the house on them and they died. “

[Servant 2 exits.]

Narrator: Poor Job. So much in only one day! All his children, all his servants, and his whole household. Now we are going to see what Job does, if he still loves God or not.

[Job tears his robe and falls down before God.]

Job: Lord I worship you.

[Job acts like he's praying.]

Narrator: He continued: “I had nothing when I was born and I can't take anything with me to death. The Lord gives and the Lord takes away.”

Job: Blessed be the name of the Lord.

[Job exits.]

Narrator: In all this suffering and loss Job didn't sin. He didn't doubt God and he didn't blame God.

[Satan enters.]

Narrator: God said to Satan. “There isn't anyone on earth like Job, he is a right and blameless man who honors me. And even though you spoke against him to ruin him without cause, still he holds on to his integrity!”

Satan: One thing for another!

[Satanás hace como hablando a Dios.]

Narrador: Continuó: “Como Tú salvaste su vida, el hombre da todo lo que tiene. Pero extiende la mano y hiérello, ¡a ver si no te maldice en tu propia cara!”
Dios respondió: “Muy bien. Job está en tus manos. Eso sí, respeta su vida.”

[Satanás se sale.]

Segundo Acto

[En las Cenizas]

Narrador: Satanás entonces hirió a Job con una terrible enfermedad. Tuvo llagas desde los pies hasta la cabeza. Era asquerosa y dolorosa.

[Entra Job en trapos y cubierto con llagas. Se sienta y se rasca las llagas con un pedazo de vasija roto.]

Narrador: Llegó su esposa. Por supuesto, consolará a Job, ¿no?

[Entra la esposa de Job.]

Esposa: ¿Todavía confías?

[Esposa hace como hablando a Job.]

Narrador: Entonces dijo: “Maldice a Dios y muérete.”

Job: Mujer.

[Job hace como hablando a Esposa.]

Narrador: Continuó “Hablas como una necia. ¿Aceptaremos el bien de Dios y no aceptaremos el mal?”

[Se sale la esposa de Job.]

Narrador: Aun con esta tentación tan grande, Job confiaba en Dios. Amaba a Dios y se quedó con la coraza de justicia y con el cinto de verdad. Por fin, llegaron tres amigos para consolarlo.

[Entran los tres amigos y se sientan.]

Narrador: Casi no lo conocían, porque estaba muy cambiado. Quedaron allí siete días y siete noches antes de hablar una palabra. Durante esos días pensaron mucho. Ellos sabían que Dios era justo y todopoderoso, y les parecía que todos los sufrimientos tenían que ser por castigo de Dios. Pensaban que Job había pecado.

Al fin de los siete días empezaron a hablar.

Amigo 1: Ponte a pensar:

[Amigo 1 hace como hablando a Job.]

Narrador: Continuó: “¿Cuándo se ha destruido a la gente íntegra? Confiesa su pecado.”

Job: ¡Ay!

[Job hace como hablando a Amigo 1.]

Narrador: Continuó: ¡Si Dios se decidiera a destrozarme por completo y aniquilarme! Aun así me quedaría este consuelo: ¡que no he negado las palabras del Dios Santo!

Amigo 2: ¿Acaso Dios pervierte la justicia?

[Amigo 2 hace como hablando a Job.]

Narrador: Continuó: “Dios no rechaza a quien es íntegro. ¡Confiesa tu pecado!”

Job: Sé esto muy bien.

[Satan acts like he's talking to God.]

Narrator: He continued: “Since you saved his life, the man gives all that he has. But extend your hand and strike him to see if he doesn't curse you to your face!”
God responded: “Very well. Job is in your hands. Only do not take his life.”

[Satan exits.]

Act 2

[In the ashes]

Narrator: Satan then struck Job with a terrible illness. He had sores from his feet to his head. It was disgusting and painful.

[Job enters in rags and covered with sores. He sits down and scrapes the sores with a potshard.]

Narrator: His wife arrived. Naturally, she will comfort him, right?

[Job's wife enters.]

Wife: Are you still faithful?

[Wife acts like she's talking to Job.]

Narrator: Then she said: “Curse God and die.”

Job: Woman.

[Job acts like he's talking to his wife.]

Narrator: He continued: “You talk like a fool. Shall we accept good things from God and not accept bad?”

[Job's wife exits.]

Narrator: Even with this great temptation, Job trusted in God. He loved God and endured with the breastplate of righteousness and the belt of truth. At last three friends arrived to console him.

[The three friends enter and sit down.]

Narrator: They almost didn't know him because he was quite changed. They remained there for seven days and seven nights before saying a word. During this time they thought deeply. They knew that God is just and powerful and it seemed to them that all the suffering must be punishment from God. They thought that Job had sinned.

At the end of the seven days they began to speak.

Friend 1: Consider this:

[Friend 1 acts as if he is talking to Job.]

Narrator: He continued: “When has an upright man been destroyed? Confess your sin.”

Job: Agh!

[Job acts as if talking to Friend 1.]

Narrator: He continued: If only God would but decide to completely destroy me and annihilate me! Even so there remains to me this consolation: that I have not denied the words of the Holy God!

Friend 2: Does God pervert justice?

[Friend 2 acts as if he's talking to Job.]

Narrator: He continued: “God does not reject he who has integrity. Confess your sin!”

Job: I know this very well.

[Job hace como hablando a Amigo 2.]

Narrador: Continuó: “¿Cómo puede un mortal justificarse ante Dios? Más bien me gustaría presentar mi caso ante Dios. Porque ¡como médicos no valen nada!”

Amigo 3: Amigo.

[Amigo 3 hace como hablando a Job.]

Narrador: Continuó: “¿Qué es el hombre para creerse puro, y el nacido de mujer para alegar inocencia?”

Job: ¡Ustedes son consoladores malos!

[Job hace como hablando a Amigo 3.]

Narrador: Continuó: “Aunque Dios me matara, en El esperaré. Pues, yo sé que mi Redentor vive. ¿Acaso no se fija Dios en mis caminos? Si he andado en malos pasos, ¡que Dios me pese en una balanza justa, y así sabrá que soy inocente!”

En todo esto, Dios ha dado pruebas fuertes a Satanás que Job lo amaba en verdad, y que no le servía por la riqueza ni la buena salud, ni por la fama ni el honor. Entonces, respondió a Job diciendo:

[Todos hacen como escuchando a Dios.]

Narrador: “¿Dónde estabas cuando puse las fundaciones de la tierra? ¡Dímelo, si de veras sabes tanto! He creado la tierra, la luz, la lluvia, el hielo, las estrellas, las nubes, el relámpago, los pájaros, los animales, y todo lo que hay en el universo. ¿Estabas allí cuando se hicieron esas cosas? ¿Podías explicarlas y manejarlas?”

[Job se prostra delante de Dios.]

Narrador: Entonces, Job reconoció mucho más que antes, lo grande y poderoso que era Dios. También reconoció que Dios era santo y perfecto.

Job: Yo sé bien que tú lo puedes todo.

[Job hace como hablando a Dios.]

Narrador: Continuó: “Conozco que no hay pensamiento que se esconda de ti y que no es posible frustrar ninguno de tus planes. Reconozco que he hablado de cosas que puedo comprender. Ahora que te veo me aborrezco. ¡Arrepiento!”

Entonces Dios les ordenó a los tres amigos llevar siete becerros y siete carneros a Job para ofrecerlos en sacrificio y dijo “Mi siervo Job orará por vosotros, porque de cierto a él atenderé para no trataros afrentosamente, por cuanto no habéis hablado de mí con rectitud como mi siervo Job.

Así que los tres amigos supieron de Dios mismo que habían juzgado mal a Job. ¡Qué vergüenza sentían!

[Siervos llevan el altar. Job levanta los brazos.]

Narrador: Job oró por sus amigos y Dios aceptó su oración, y los perdonó.

[Job baja los brazos. Tres amigos se salen.]

Narrador: Entonces Dios premió a Job. Dios sanó a Job.

[Job quita etiquetas.]

[Job acts as if talking to Friend 2.]

Narrator: He continued: “How can a mortal justify himself before God? Even so, I would like to present my case to God. Because as physicians you are worthless!”

Friend 3: Friend.

[Friend 3 acts as if he’s talking to Job.]

Narrator: He continued: “What is man to think himself pure and him born of woman to claim innocence?”

Job: You are bad comforters!

[Job acts as if talking to Friend 3.]

Narrator: He continued: “Even if God kills me, I will hope in Him. For, I know that my Redeemer lives. Hasn’t God seen my ways? If I have walked in evil ways, let God weigh me in a just scale and thus He will know that I am innocent!”

In all this, God had given Satan strong proof that Job truly loved Him and didn’t serve Him for riches or good health or for fame or honor. Then God responded to Job saying:

[Everyone acts like they are listening to God.]

Narrator: “Where were you when I laid the foundations of the earth? Tell me, if you really know so much! I have created the earth, the light, the rain, the ice, the stars, the clouds, the lightning, the birds, the animals, and everything that exists in the universe. Were you there when I made those things? Could you explain them and direct them?”

[Job prostrates himself before God]

Narrator: Then Job saw much more clearly the greatness and power of God. He also saw that God was holy and perfect.

Job: I know well that you can do anything.

[Job acts as if talking to God.]

Narrator: He continued: “I know that there is no thought that is hidden from you and that it is impossible to frustrate any of your plans. I see that I have spoken of things that I cannot comprehend. Now that I see you I despise myself. I repent!”

Then God ordered the three friends to take seven calves and seven rams to Job to offer them in sacrifice and said: “My servant Job will pray for you for I will certainly listen to him so as not treat you dishonorably as much as you have not spoken rightly about me like my servant Job.

Now the three friends knew from God himself that they had misjudged Job. What shame they felt!

[Servants bring in the altar. Job lifts his arms.]

Narrator: Job prayed for his friends and God accepted his prayer and pardoned them.

[Job lowers his arms. Three friends exit.]

Narrator: Then God rewarded Job. God healed Job.

[Job removes scab stickers.]

Narrador: Dio lo bendijo muchísimo. Le dio el doble de lo que tenía antes. ¡Imagínense! Antes tenía siete mil ovejas y ahora catorce mil. Antes tenía tres mil camellos, ahora seis mil. Primero tenía quinientas yuntas de bueyes, ahora mil, y también de los burros, tenía mil en vez de quinientos. Era muy, muy rico.

[Entran siervos y le ponen un manto rico a Job]

Narrador: Job recibió todavía más bendición, porque Dios le dio otra familia de siete hijos y tres bellas hijas, las más bellas de toda la región. Job vivió tantos años que pudo conocer a sus nietos y a sus biznietos. Y lo bueno es que después de tanto sufrimiento, Job confiaba todavía más que antes en Dios. Lo conocía mucho mejor.

[Todos salen]

Narrator: God blessed him abundantly. He gave him double what he had before. Imagine! Before he had 7000 sheep and now 14,000. Before he had 500 yoke of oxen, now 1000, and also burros, he had 1000 instead of 500. He was very, very rich

[Servants enter and put rich robe on Job]

Narrator: Job received still more blessings because God gave him another family of seven sons and three beautiful daughters, the most beautiful in the whole region. Job live so long that he was able to know his grandchildren and his great grandchildren. And the best part is that after so much suffering, Job trusted still more than before in God. He knew Him much better

[All exit]

Preguntas Para Aplicación

¿Cómo mostró Job que verdaderamente llevaba la coraza de justicia? [*Porque no pecó ni culpó a Dios aun cuando cosas muy malas le sucedieron.*]

¿Merecía Job las cosas que recibió? [*No*] ¿Por qué se permitió Dios que Satanás atacara a Job? [*Para prueba que Job era justo delante de Él.*] Job vistió en la coraza de justicia aun en las pruebas.

¿Cómo mostró Job que llevaba el cinto de la verdad? [*Siempre confiaba en Dios porque sabía que Dios es bueno.*] ¿Cómo respondió Job a su esposa? [*Dijo que debemos aceptar ambos lo bueno y lo malo de Dios.*] ¿Dijo algo acerca de Cristo? [*Sí, dijo “Yo sé que mi Redentor vive.”*]

¿Que enseñó Dios a Job? [*Que es imposible entender a Dios y sus caminos.*]

¿Qué les ordenó Dios a los tres amigos de Job? [*Ofrecer sacrificios.*] ¿Por qué no hacemos sacrificios hoy? [*El trabajo de Cristo.*] Sí, es porque Cristo murió en la cruz. Hizo el sacrificio perfecto, y ya no es necesario otro (Hebreos 9:12, 25-28).

Para los incrédulos: Job se quedó con su coraza de justicia y su cinto de verdad. Dios les había explicado a sus amigos que Job era bueno. Pero Job, al haber comprobado la perfección de Dios, ahora sabía que su propia justicia no era suficiente. Sabía que necesitaba un Salvador, y se arrepintió de sus pecados. Nosotros también necesitamos la coraza de justicia y el cinto de verdad, pero la justicia nuestra no es suficiente y, como Job, necesitamos un Redentor. Cristo nos ofrece su justicia si creemos en Él. Si no has aceptado a Cristo, hazlo hoy, porque Él murió en la cruz para darte la salvación, y así tendrás la coraza de justicia y el cinto de verdad.

Para los creyentes: Si tú has creído ya, tienes la coraza de justicia y el cinto de verdad que Dios te ha dado. Acuérdate de tenerlos siempre puestos, pues tú eres un soldado de Cristo, y necesitas toda la armadura de Dios para tener protección contra el maligno. Dios nos manda llevar esa armadura. Si decimos mentiras o si hacemos alguna cosa injusta, no estamos llevando la armadura. ¡Mucho cuidado!

Application Questions

How did Job show that he truly wore the breastplate of righteousness? [*Because he didn't sin or blame God even when very bad things happened to him.*]

Did Job deserve the things that happened to him? [*No*] Why did God allow Satan to harm Job? [*To prove he was righteous before Him.*] Job dressed in the breastplate of righteousness even in trials.

How did Job show that he wore the belt of truth? [*He trusted God no matter what; he knew that God was good.*] How did Job respond to his wife? [*He said we should accept both the good and bad from God.*] Did he say anything about Christ? [*Yes, he said, “I know that my Redeemer lives.”*]

What did God teach Job? [*That he could not possibly understand God and his ways.*]

What did God order Job's three friends to do? [*Make sacrifices.*] Why don't we make sacrifices today? [*The work of Christ.*] Yes, it is because Christ died on the cross. He made the perfect sacrifice and no other is needed (Hebrews 9:12, 25-28)

For the unbelievers: Job was steadfast with his breastplate of righteousness and his belt of truth. God had explained to his friends that Job was good. But Job, having tasted the perfection of God, now knew that his own righteousness was insufficient. He knew that he needed a Savior and he repented of his sins. We too need the breastplate of righteousness and the belt of truth but our righteousness is insufficient and, like Job, we need a Redeemer. Christ offers us his righteousness if we believe in Him. If you have not accepted Christ, do it today because He died on the cross to give you salvation and in this way you will have the breastplate of righteousness and the belt of truth.

For the believers: If you have already believed, you have the breastplate of righteousness and the belt of truth that God has given you. Remember to always wear them since you are a soldier of Christ and need the armor of God to have protection against the evil one. God orders us to carry this armor. If we tell lies or if we do something unfair, we aren't carrying the armor. Be very careful!

Versículos de memoria:

Alumno 1 – Job 1:22 “En todo esto Job no pecó...”

Alumno 2 – Romanos 5:1 “Justificados, pues, por la fe...”

Alumno 3 – Filipenses 3:9 “No teniendo mi propia justicia,... sino... la justicia que es de Dios por la fe.”

Memory Verses:

Student 1 – Job 1:22 “In all this Job did not sin ...”

Student 2 – Romans 5:1 “Justified, then, by faith ...”

Student 3 – Philippians 3:9, “Not having my own righteousness ... but ... the righteousness that is from God through faith.”

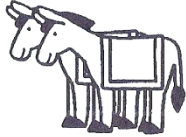
Crafts and Object Lesson

1. Color today's Emblem.
2. Do today's part of the Whole Armor of God object lesson. (See Additional Resources section.)
3. Do today's part of the whole armor of God craft from the student booklet.
4. For the youngest group, use the following as an object lesson: Have them form a circle with one student in the center as "Job". Recap the conversations of Job's friends bringing out their assumption that Job's misfortune must be punishment for sin. Then have another student switch places with "Job" and play the role of the blind man in John 9. Tell that story, emphasizing John 9:2, 3 that we cannot know the cause of an illness. Make the point that we cannot judge one another.
5. Make a "sand art" cross as follows:
 - Cut out half sheets of brightly colored card stock.
 - At the bottom of each half sheet write the following: "Yo sé que mi Redentor vive." ("I know that my Redeemer lives.") from Job 19:25^a.
 - The easiest way to do this craft is to buy cross sand art kits. These can be purchased at a craft store or ordered on-line (for example at <http://www.orientaltrading.com/> - look for "Religious Sand Art Picture Craft Kit") Glue a sand art kit on each piece of card stock. Alternatively you can draw your own cross pattern on the card stock and buy various colors of craft sand. The prepared craft card will look something like the drawing on the right.
 - Have the students fill in the each segment of the cross and the background with a different color sand. If you used the kit, simply peel off the cover of a segment (which reveals a sticky surface) and sprinkle one of the colors of sand on it. If you made your own pattern, put some glue on a segment and sprinkle it with sand. (This method is a little trickier and you should practice beforehand to have some idea of how much glue is the right amount.)



Alumno 1 – Response Sheet

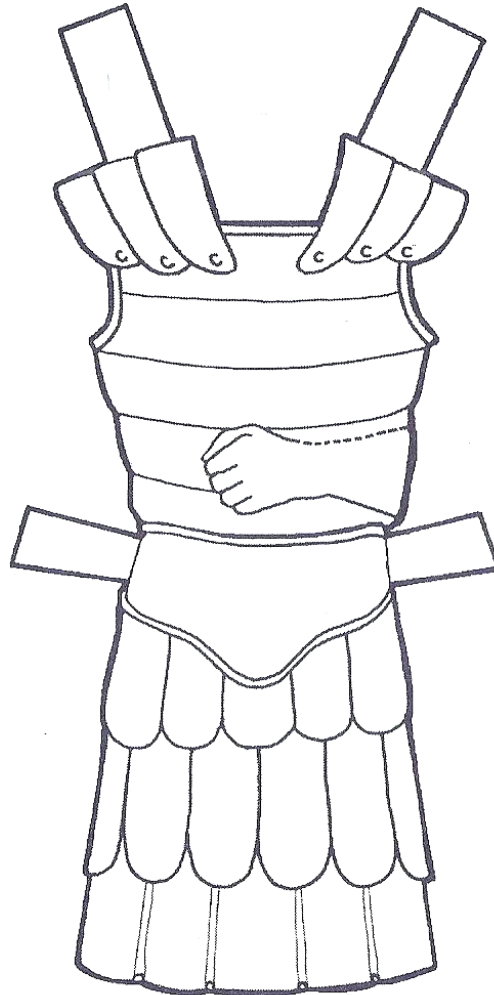
Make a circle around each thing that Job lost.



In spite of all his suffering, Job didn't sin.
Be like him.
Whatever happens, don't stop trusting God

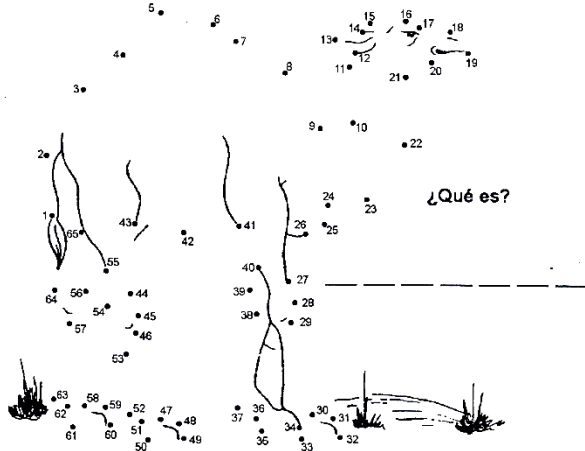
Cut Out Craft

Color and cut out the breastplate of righteousness and the belt of truth in order to keep dressing your soldier. Cut ONLY on the dashed line on the arm. In this way you'll get the soldier ready to be dressed with the shield of faith.



Alumno 2 – Response Sheet:

Connect the dots to see one of Job’s animals. [Note: in the drawing, “¿Qué es?” Means “What is it?” and the fill-in answer is “camello” (camel).]



Make a list of what Job lost and what he didn’t lose. Choose from the following words: Oxen (Bueyes), Asses (Asnas), Faith (La Fe), Camels (Camellos), His wife (La esposa), The belt of truth (La cinta de verdad), Three daughters (tres hijas), The breastplate of righteousness (La coraza de justicia), His health (La salud), Seven sons (Siete hijos), Sheep (Ovejas).

What Job lost:

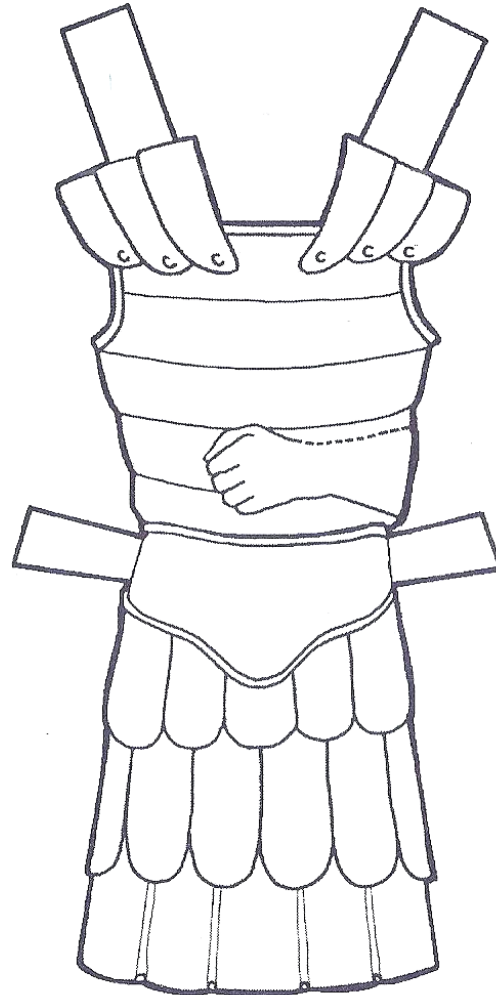
What Job didn’t lose:

Be like Job. Never lose the breastplate of _____ and the belt of _____.

[Answers: righteousness (justicia) and truth (verdad).]

Cut Out Craft

Color and cut out the breastplate of righteousness and the belt of truth in order to keep dressing your soldier. Cut ONLY on the dashed line on the arm. In this way you’ll get the soldier ready to be dressed with the shield of faith.



Alumno 3 – Response Sheet:

Read Job 1:2-3 and not the quantity of what Job lost in one day:

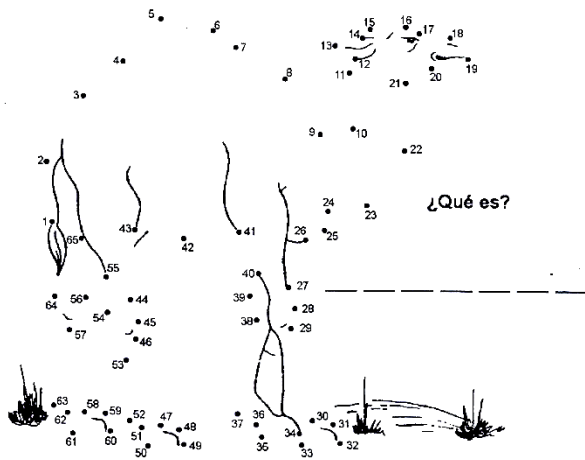
_____ sheep _____ camels
 _____ yoke of oxen _____ donkeys
 _____ servants _____ sons _____ daughters
[Answers: 7,000, 3,000, 500, 500, many [muchísimos], 7, and 3]

Read Job 1:21-22 and fill in the missing words:

Suffering these losses, Job said: “Jehovah gave and Jehovah _____, blessed be the name of _____”. In all this Job did not sin. He didn’t lose the breastplate of righteousness or the belt of truth. Later, Job suffered painful sores all over his body. Three of Job’s _____ arrived to comfort him but instead they accused him of suffering because of sin. But _____ didn’t lose faith. God rewarded him with double the wealth he had before and gave him _____ sons and _____ daughters.
[Answers: took away (quitó), Jehovah (Jehová), friends (amigos), Job (Job), 7, 3]

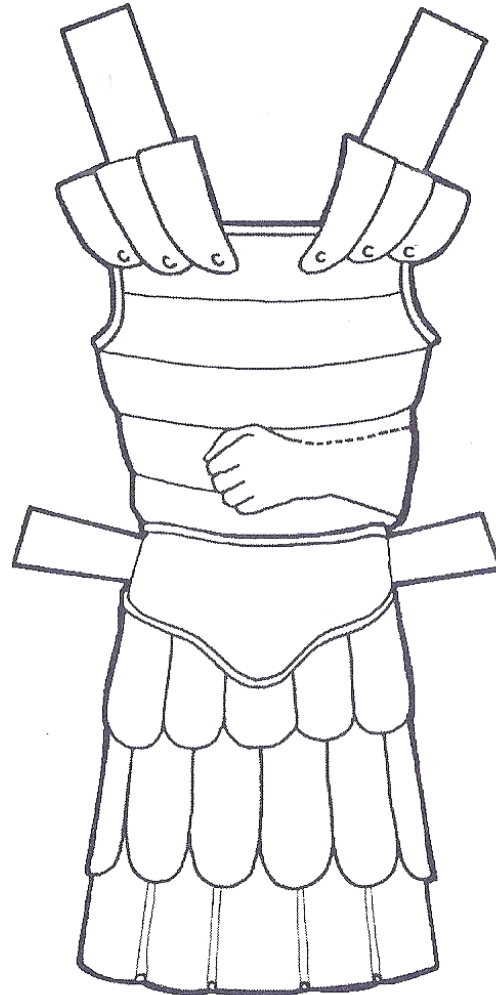
Connect the dots to see one of Job’s animals.

[Note: in the drawing, “¿Qué es?” Means “What is it?” and the fill-in answer is “camello” (camel).]



Cut Out Craft:

Color and cut out the breastplate of righteousness and the belt of truth in order to keep dressing your soldier. Cut ONLY on the dashed line on the arm. In this way you’ll get the soldier ready to be dressed with the shield of faith.



Paul and Silas – Shoes of the Gospel (Pablo y Silas – Calzados del Evangelio)

Acts 13, 14, 16

Aim: That each child be interested in being shod with the gospel of peace, that is, to share the good news of salvation in Christ at every opportunity.

Propósito: Que cada niño tenga interés en estar calzado del evangelio de paz, es decir, predicar en cada oportunidad, las buenas nuevas de salvación en Cristo.

Emphasis for Lower Level: Our Heavenly Father doesn't want anyone to be lost; He wants us to tell others the good news of the gospel.

Emphasis for Middle Level: Be ready, like Paul and Silas, to suffer if need be in carrying the good news to everyone.

Emphasis for Upper Level: Think seriously and ask direction from the Lord to discover what task you are equipped to do to serve the Lord.

Énfasis para los menores: Nuestro Padre Celestial no quiere que ninguno se pierda; quiere que contemos a otros las buenas nuevas del evangelio.

Énfasis para los medianos: Estar listos, como Pablo y Silas, para sufrir, si es necesario, llevando las buenas nuevas a todos.

Énfasis para los mayores: Pensar con seriedad, y pedir la dirección del Señor para decidir cuál será la tarea que podemos cumplir sirviendo al Señor.

Surprise: A lantern or kerosene lamp. Say: “Ah, tú sacaste una lámpara. Pues, todos hemos usado una, ¿no? Pero no como se usó en la historia de hoy, porque nosotros no estamos encargados con una... oh, no puedo decir con qué, ni qué pasó. Eso lo oiremos en la drama.” (“Ah, you took out a lamp. Well, everyone has used one, no? But not like it was used in today’s story, because we are not entrusted with a ... oh, I can’t say with what nor what happened. That we will hear in the drama.”).

Personajes (Characters):

Narrador (Narrator)
Barjesús (Barjesus)
Lidia (Lydia)
Mujeres (women - at the riverside)
Pablo (Paul)
Silas (Silas)
Endemoniada (Demon possessed girl)
Gentío (Crowd)
Dos dueños de la esclava (2 slave owners)
Dos soldados (2 soldiers)
Preso (prisoner)

Props:

Stones for stoning Paul
Jail cell with door
Chains for prisoners
Keys for jailer

Primero Acto
[En el campo]

Narrador: ¿Quién puede recordar qué partes de la armadura de Dios estudiarnos ayer? *[Deja responder los alumnos.]* Sí, la coraza de justicia y el cinto de verdad. ¿Quién era el que llevaba esa armadura? *[Deja responder los alumnos.]* Sí, era Job, que fue probado y bendecido de Dios. Y el, día anterior, ¿qué fue? *[Deja les responder.]*

Act 1
[In the countryside]

Narrator: Who can remember what parts of the armor of God we studied yesterday? *[Let students respond.]* Yes, the breastplate of righteousness and the belt of truth. Who was it that wore this armor? *[Let students respond.]* Yes, it was Job, who was tested and blessed by God. And the day before, what was it? *[Let them respond.]*

Narrador: Sí, el yelmo de la salvación, y la historia de la hermosa reina que arriesgó su vida para salvar a su pueblo. ¡Ojalá todos aquí tengan ya puesta la armadura de Dios como buenos soldados de Cristo! Hoy vamos a hablar del calzado del soldado de Dios. Los soldados romanos usaban sandalias para proteger sus pies en las largas marchas. El hombre que nos dijo que nos vistiéramos de toda la armadura de Dios se llamaba Pablo.

[Pablo se entra y anda de un lado al otro del escenario.]

Narrador: Pablo fue el primer misionero evangélico. Hizo viajes muy largos para hablar a todos, hasta en otros países, las buenas nuevas de la salvación que podemos tener en el Señor Jesús. Tenía que caminar mucho, porque en ese tiempo no había carros y cuando andaba tan lejos, tenía que estar bien calzado. Pablo hizo tres largos viajes de miles de kilómetros, parándose muchas veces para contar a todos de la salvación que podían tener en Cristo.

Pero el calzado especial que Pablo llevaba no eran solo los zapatos. Era el calzado de la armadura de Dios, y se llamaba “apresto” o la preparación del evangelio de la paz.

[Pablo se para en el centro del escenario.]

Narrador: Hay tantas cosas interesantes en estos viajes que solamente podremos contar una parte. Se despidieron de la iglesia en Antioquía *[muéstrela en el mapa]* y viajaron a la isla de Chipre *[muéstrela.]*. *[Barjesús se entra y agita las manos a Pablo.]*

Narrador: Allí, un hombre malo quiso impedir que Pablo predicara.

[Pablo levanta las manos. Barjesús hace como no puede ver y se sale andando a tientas.]

Narrador: El Señor le castigó, dejándolo ciego por un tiempo. Cuando el gobernador vio ese milagro, creyó en Cristo.

Entonces cruzaron el mar y siguieron caminando y predicando hasta que llegaron a la región de Pisidia *[muéstrela]*.

[Gentío entra. Pablo hace como predicando. Una persona se arrodilla y levanta las manos al cielo.]

Narrador: En la ciudad de Iconio, unos creyeron pero otros odiaron a Pablo y echaron los discípulos del cuidado.

[Otros empujan a Pablo al lado de escenario. Gentío se sale.]

Narrador: En la ciudad de Listra hicieron un milagro, sanando a un hombre que era cojo desde su nacimiento.

[Gentío se entra con piedras.]

Narrador: Pronto llegaron los de Iconio, hablando contra los discípulos.

[Gentío apedrea a Pablo. Pablo se cae. Gentío sale.]

Narrator: Yes, the helmet of salvation and the story of the beautiful queen who risked her life to save her people. I hope that everyone here has already put on the armor of God like good soldiers of Christ! Today we are going to talk about the footwear of the soldier of God. Roman soldiers used sandals to protect their feet on long marches. The man who told us to dress in the whole armor of God was named Paul.

[Paul enters and walks from side to side of the stage.]

Narrator: Paul was the first gospel missionary. He made very long trips to tell everyone, even those in other countries, the good news of the salvation that we can have in the Lord Jesus. He had to walk a lot because in that time there were no cars and when he was walking that far, he had to be well shod. Paul made three long trips stopping many times to tell everyone about the salvation that they can have in Christ.

But the special footwear that Paul wore wasn't only his shoes. It was the footwear of the armor of God and it was called the “readiness” or the preparation of the gospel of peace.

[Paul stops on in the middle of the stage.]

Narrator: There are so many interesting things in those trips that we can only consider a little. They said goodbye to the church in Antioch *[show it on the map]* traveled to the island of Cyprus *[show it]*. *[Barjesus enters and waves his arms at Paul.]*

Narrator: There an evil man wanted to hinder the preaching of Paul.

[Paul raises his hands. Barjesus acts like he can't see and exits feeling his way.]

Narrator: The Lord punished him, making him blind for a time. When the governor saw this miracle, he believed in Christ.

Then they crossed the sea and continued walking and preaching until they reached the region of Pisidia *[show it]*.

[Crowd enters. Paul acts as if preaching. One person kneels and lifts his hands to heaven.]

Narrator: In the city of Iconium, some believed but some hated Paul and threw the disciples out of the city.

[Others push Paul to side of stage. Crowd exits.]

Narrator: In the city of Lystra they did a miracle healing a man who was lame from birth.

[Crowd enters with stones.]

Narrator: Soon some from Iconium arrived, talking against the disciples.

[Crowd stones Paul. Paul falls down. Crowd exits.]

Narrador: Se enojaron contra Pablo y lo apedrearon y lo dejaron por muerto.

[Silas se entra, se arrodilla, y toca a Pablo.]

Narrador: Los creyentes lo rodearon con mucha tristeza y mucha oración, y...

[Pablo se levanta lentamente.]

Narrador: ¡Qué gozo! ¡Pablo se levantó! Y no dejó de predicar de Cristo a pesar de su sufrimiento.

[Todos se salen.]

Narrador: Por fin, regresaron para informar a la iglesia.

Segundo Acto

[A La Orilla del Río en Filipos]

Narrador: Más tarde empezaron el segundo viaje. Esta vez Pablo llevó a Silas por compañero.

[Pablo y Silas se entran y andan de lado al otro del escenario.]

Narrador: No fueron por el mismo camino, sino por otras ciudades, caminando y predicando hasta llegar a Troas *[muéstrelo]*.

[Pablo y Silas se paran al centro del escenario.]

Narrador: Allí el Señor le mostró una visión de un hombre que estaba de pie rogándole: “Pasa a Macedonia y ayúdanos”.

[Pablo y Silas se salen.]

Narrador: Obedientes, buscaron un barco y cruzaron hasta Macedonia para seguir caminando y predicando allí. Hoy uniremos nos a Pablo y Silas en Filipos *[muéstrelo]*. En este lugar fueron varios judíos que reunieron a la orilla del río cada sábado para orar. Entre ellos fueron unos pocos hombres y muchas mujeres y una mujer importante se llama Lidia.

[Lidia y otras mujeres entran]

Narrador: Había también varios quien no fueron judíos. Pablo y Silas asistieron a la reunión.

[Pablo y Silas entran]

Pablo: Escúchenme

[Todos acercan a Pablo y Silas. Pablo hace como predicando.]

Narrador: Pablo predicó el evangelio a ellos. Después de escuchó esta predicación, Lidia creyó, y muchos otros también.

[Lidia y otros se arrodillan, todos salen]

Tercero Acto

[En las calles de Filipos]

Narrador: Pablo y Silas se estaban quedando en la casa de Lidia y predicaban la palabra de Dios. Dios trabajaba poderosamente en ellas.

[Pablo y Silas y gentío entran]

Narrador: Pero el enemigo, Satanás, también estaba trabajando.

[Endemoniada entra]

Narrador: Todos los días una joven esclava con un espíritu malo los seguía gritando.

Narrator: They were enraged against Paul and stoned him and left him for dead.

[Silas enters, kneels and touches Paul.]

Narrator: The believers surrounded him with much sadness and much prayer and ...

[Paul slowly gets up.]

Narrator: What joy, Paul was raised! And he didn't stop preaching Christ on account of his suffering.

[All exit.]

Narrator: Finally they returned to inform the church.

Act 2

[Riverside in Philippi]

Narrator: Later they started a second journey. This time Paul took Silas as his companion.

[Paul and Silas enter and walk from side to side on the stage.]

Narrator: They didn't go on the same road but through other cities going and preaching through here until arriving in Troas *[show it]*.

[Paul and Silas stop in at center stage.]

Narrator: There the Lord showed him a vision of a man who was standing begging him “Come to Macedonia and help us”.

[Paul and Silas exit.]

Narrator: Obediently, they found a ship and crossed to Macedonia to continue traveling and preaching there. Today we join Paul and Silas in Philippi *[show it]*. In this place there were several Jews who met at the riverside each Sabbath to pray. Among them were a few men and many women and an important woman named Lydia.

[Lydia and other women enter]

Narrator: There were also several who were not Jews. Paul and Silas attending the meeting.

[Paul and Silas enter]

Paul: Hear me.

[Everyone gathers around Paul and Silas. Paul acts as if he is preaching.]

Narrator: Paul preached the gospel to them. After hearing this sermon, Lydia believed and many others too.

[Lydia and others kneel, everyone exits.]

Act 3

[In the streets of Philippi]

Narrator: Paul and Silas were staying at the house of Lydia and preaching the word of God. God worked powerfully in them.

[Paul and Silas and crowd enter]

Narrator: But the enemy, Satan, was also working.

[Demon possessed girl enters]

Narrator: Every day a young slave girl with an evil spirit followed them shouting.

Endemoniada: ¡Escúchenme!

Narrador: Dijo: “Estos hombres son siervos del Dios Altísimo, y les anuncian a ustedes el camino de la salvación.”

Pablo reconoció que era un espíritu malo, y le desagradaba.

Endemoniada: ¡Escúchenme!

Narrador: Él sabía que Cristo prohibía que los demonios hablaran, y que él los expulsaba con autoridad.

Endemoniada: ¡Escúchenme!

[Pablo enfrente a la endemoniada.]

Narrador: Por fin Pablo se molestó demasiado.
[Pablo levanta sus brazos y hace como gritando a la endemoniada.]

Narrador: Dijo al espíritu: “Te mando en el nombre de Jesucristo que salgas de ella.”

[La endemoniada se desmaya. Pablo le ayuda ponerse de pie y ella sale alegremente]

Narrador: Cuando los hombres que comerciaban con la joven vieron que habían perdido su ganancia, se enojaron.

[Los dueños entran con los soldados y golpean a Pablo y Silas.]

Narrador: Llevaron a Pablo y a Silas a las autoridades, al foro de Filipos.

[Soldados agarran a Pablo y Silas. Todos salen.]

Narrador: Los magistrados, sin preguntar si la acusación era justa, mandaron azotarlos con varas. Después de azotarlos mucho, los echaron en la cárcel, mandando al carcelero que los cuidara con seguridad.

Cuarto Acto

[En el cárcel]

[Otro preso ya está encadenado.]

[Carcelero entra con Pablo y Silas encadenados]

Narrador: El carcelero, para asegurarse bien, los metió en el calabozo más adentro, donde era más oscuro y sin aire fresco, y además, les metió los pies en el cepo.

[Carcelero los encierra en la pared y cierra la puerta. Se sale.]

Narrador: Los presos no podían acostarse. Estaban en una posición dolorosa por los pies en los cepos, y tenían las espaldas heridas, y sangrientas por causa de los muchos azotes que les daban. ¿Les parece que ellos lloraban? Creo que nosotros estaríamos llorando. Pero escuchen lo que hacían, ya a la medianoche cuando no podían dormir por el dolor: oraban y ¿¡Que es este que escucho!?

Demoniac: Listen!

Narrator: She said: “These men are servants of the Most High God, who are announcing the way of salvation.”

Paul recognized that it was an evil spirit and it displeased him.

Demoniac: Listen!

Narrator: He knew that Christ forbade the demons from talking and that he expelled them with authority.

Demoniac: Listen!

[Paul confronts the demoniac.]

Narrator: Finally Paul was bothered too much.
[Paul raises his arms and acts like he is shouting at the demonic.]

Narrator: He said: “I order you in the name of Jesus Christ to come out of her.”

[Demoniac faints. Paul helps her to her feet and she exits joyfully]

Narrator: When the men who made money off of the young woman saw that they had lost their income, they were enraged.

[Owners enter with soldiers and beat up Paul and Silas.]

Narrator: They took Paul and Silas to the authorities at the forum of Philippi.

[Soldiers grab Paul and Silas. Everyone exits.]

Narrator: The magistrates, without asking if they were justly accused, ordered them beat with rods. After beating them a lot, they threw them into the jail, ordering the jailer to guard them securely.

Act 4

[In the jail]

[Prisoner is already chained]

[Jailer enters with Paul and Silas in chains]

Narrator: The jailer, to secure them well, put them in the inner cell where it was very dark and there was no fresh air and, further, put their feet in the stocks.

[Jailer locks them to the wall and locks the door. He exits.]

Narrator: The prisoners couldn't lie down. They were in a painful position with their feet in the stocks and they had wounded and bloody backs because of the many blows that they were given. Does it seem like they would cry? I think we would be crying. But listen to what they did; it was already midnight but they couldn't sleep because of the pain: they prayed and what is that I hear?

Pablo y Silas: *[cantando]*

He decidido seguir a Cristo.

He decidido seguir a Cristo.

He decidido seguir a Cristo.

No vuelvo atrás, No vuelvo atrás.

Narrador: Es seguro que los otros presos pensarían: “¿Cómo pueden estar tan contentos?” De repente un gran terremoto hizo temblar toda la cárcel.

[Cárcel se sacude, presos saltan libres]

Narrador: El temblor despertó al carcelero.

[Carcelero entra, corriendo. Se para a la entrada de la cárcel]

Narrador: Cuando vio las puertas abiertas se asustó mucho, porque creía que los presos habían huido. El gobierno romano mataba a los carceleros si dejaban escapar a un preso.

[Carcelero saca su espada, y se prepara para matarse.]

Narrador: Dijo a sí mismo: “Mejor es que me mate, y que no me agarren las autoridades.”

Pablo: ¡Señor!

[Pablo corre al carcelero y hace como hablando a él.]

Narrador: Dijo: “No te hagas ningún mal, pues todos estamos aquí.”

[Carcelero deja caer la espada. Hace como es asustado con las rodillas temblando.]

Narrador: El susto del terremoto, el susto de las puertas abiertas, y el susto de lo que podía acontecerle. Ahora el carcelero quería saber quién era Pablo.

Carcelero: *[arrodillándose]* Señores.

Narrador: Preguntó: “¿Qué debo hacer para ser salvo?”

[Pablo hace como hablando al carcelero.]

Narrador: Paul respondió: “Cree en el Señor Jesucristo, y serás salvo, tú y tu casa.”

Carcelero: Creo.

[Pablo hace como hablando al carcelero.]

Narrador: A esa hora, después de la medianoche, le explicaron más de la Palabra, y a los que estaban en su casa, y todos creyeron en Cristo. Entonces el carcelero les lavó las heridas.

[Todos salen]

Narrador: Después se bautizó él, con todos los suyos, llevó a Pablo y a Silas a su casa, y les dio de comer.

Cuando fue de día Pablo y Silas fueron a casa de Lidia y visitaron a los hermanos. Allí, consolaron a los demás. ¡Imagínense! Al moverse lo más mínimo, tenían que sentir mucho el dolor de las heridas. Pero, al recordar el milagro del terremoto y el carcelero que llegó a conocer al Señor, se regocijaban de sufrir por el nombre de Cristo.

Paul and Silas: *[singing]*

I have decided to follow Jesus.

I have decided to follow Jesus.

I have decided to follow Jesus.

No turning back. No turning back.

Narrator: Certainly the other prisoners were thinking: “How can they be so happy?” Suddenly a great earthquake made the whole jail tremble.

[Jail shakes, prisoners jump up free.]

Narrator: The temblor woke up the jailer.

[Jailer enters running. He stops at the entrance to the jail.]

Narrator: When he saw the open doors he was very afraid, since he believed that the prisoners had fled. The Roman governor executed those jailers who let a prisoner escape.

[Jailer takes out his sword and prepares to kill himself.]

Narrator: He said to himself: “It is better to kill myself than that the authorities take me.”

Paul: Sir!

[Paul rushes to the jailer and acts as if he’s talking to him.]

Narrator: He said: “Don’t do anything bad to yourself since we are all here.”

[Jailer drops his sword. He acts as if he is in shock with knees shaking.]

Narrator: The shock from the earthquake, the shock of the open doors, and the shock of what could have happened. Now the jailer wanted to know who Paul was.

Jailer: *[kneeling]* Sirs.

Narrator: He asked: “What must I do to be saved?”

[Paul acts like he is talking to the jailer.]

Narrator: Paul said: “Believe in the Lord Jesus Christ and you will be saved, you and your house.”

Jailer: I believe.

[Paul acts like he is talking to the jailer.]

Narrator: At this hour, after midnight, they explained more about the Word to him and to those in his household and all believed in Christ. Then the jailer washed their wounds.

[Everyone exits]

Narrator: After being baptizing, with all his family, they took Paul and Silas to his house and gave them food.

When it was day, Paul and Silas went to Lydia’s house and visited the brethren. There they comforted others. Imagine! If they moved at all they must have felt a lot of pain from their wounds. But remembering the miracle of the earthquake the jailer that came to know the Lord they rejoiced to suffer in the name of the Lord.

El Soldado de Dios
Día 3 – Pablo y Silas – Calzados del Evangelio

Narrador: Siguieron de Filipos, con el calzado puesto, yendo por otras ciudades y predicaron el evangelio. Hicieron más viajes, sufriendo muchas tribulaciones, y estando expuestos a la muerte. ¿Dejarían por eso de predicar? Nunca.

The Soldier of God
Day 3 – Paul and Silas – Shoes of the Gospel

Narrator: They continued on from Philippi, their footwear ready, going to other cities and preaching the gospel. They made more journeys suffering many trials and being exposed to death. Did they stop preaching because of it? Never.

Preguntas Para Aplicación

¿Cómo se llama el trabajo para que Dios envió Pablo y Silas? [*Misioneros*] ¿Y que hace un misionero? [*Predica el evangelio especialmente en otros países*]

¿Cuándo Pablo echo fuera el demonio de la joven esclava, fue bueno para ella o fue malo? [*Bueno*] ¿Por qué no le gusto a los dueños de la esclava esto que era bueno? [*Porque habían perdido su ganancia*] ¿Entonces, amaban a su esclava? [*No, solo querían su dinero.*]

¿Cuándo Pablo y Silas fueron a la cárcel, heridos y en dolor, que hicieron? [*Cantaron himnos*] ¿Cómo pudieron hacer eso? ¿Crees que les gustó la situación? [*No, pero estaban llenos de gozo del Señor porque El los confortaba*]

¿El carcelero trataba bien o mal a Pablo y Silas? [*Mal*] ¿Qué hizo? [*Puso sus pies en el cepo en una posición dolorosa mientras tenían sus espaldas heridas*] ¿Cómo trataba Pablo al carcelero, bien o mal? [*Bien*] Después del terremoto ¿Que hizo Pablo para el carcelero? [*Impidió que se matara*] ¿Y qué más? [*Le compartió del evangelio*] ¿Porque se comportó Pablo así de esa manera? [*Porque fue enviado por Dios a compartir del evangelio a todos*] ¿Entonces, amó Pablo a su perseguidor? [*Si, amaba a todos*]

¿Cómo respondió el carcelero al evangelio? [*Creó.*] Y entonces ¿cómo trató a Pablo y Silas? [*Lavó las heridas y le dio de comer.*] Habían venido con los pies calzados con el apresto del evangelio de la paz, y encontraron, donde no pensaban encontrar, a unos que creyeran y recibieran la paz que la salvación da. Dios todo lo sabía, y por eso los mandó allá.

Para los creyentes: Si tú eres un soldado de Cristo, no olvides de llevar puesto el calzado del evangelio como Pablo y Silas. Cristo nos dice: “Id por todo el mundo y predicad el evangelio”. En Hechos 1:8, nos manda ser testigos en casa, en la vecindad y hasta lo último de la tierra.

Para los incrédulos: Si tú no eres soldado de Cristo y estás buscando la salvación como el carcelero, puedes creer, como él, en el Señor Jesús como tu Salvador. Murió por ti también, y quiere que tú seas salvo. Así serás soldado de Cristo y tendrás el calzado del evangelio.

Application Questions

What do you call the work to which God sent Paul and Silas? [*Missionaries*] And what does a missionary do? [*Preach the gospel especially in other countries*]

When Paul cast out the demon from the young slave girl, was it good or bad for her. [*Good*] Why didn't her owners like this good thing? [*Because they had lost their income*] Then, did they love their slave? [*No they only wanted their money.*]

When Paul and Silas were in the jail, wounded and in pain, what did they do? [*Sang hymns*] How could they do that? Do you think they liked the situation? [*No, but they were filled with the joy of the Lord because He comforted them.*]

Did the jailer treat Paul and Silas well or badly? [*Badly*] What did he do? [*Put their feet in the stocks in a painful position while they had wounded backs.*] Did Paul treat the jailer well or badly? [*Good*] After the earthquake, what did Paul do for the jailer? [*Stopped him from killing himself*] And what else? [*Shared with him the gospel.*] Why did Paul behave this way? [*Because he was sent by God to give the gospel to everyone.*] Then, did Paul love his tormentor? [*Yes, he loved everyone*]

How did the jailer respond to the gospel? [*He believed.*] And, then, how did he treat Paul and Silas? [*He washed their wounds and feed them.*] They had come with feet shod with the readiness of the gospel of peace and encountered, where they had not expected to encounter, some who believed and received the peace that salvation brings. God knew everything and because of this He sent them there.

For the believers: If you are a soldier of Christ, don't forget to put on the sandals of the Gospel like Paul and Silas. Christ tells us: “Go to all the world and preach my gospel”. In Acts 1:8, He sends us to be witnesses at home, in our neighborhood and to the end of the earth.

For the unbelievers: If you are not a soldier of Christ and are looking for salvation like the jailer, you can believe, as he did, in the Lord Jesus as your Savior. He died for you too and wants you to be saved. In this way you will be a soldier of Christ and will have the sandals of the gospel.

Versículos de memoria:

Alumno 1 – Marcos 16:15 “Id por todo el mundo y predicad...”

Alumno 2 – Marcos 16:15 “Id por todo el mundo y predicad el evangelio a toda criatura”

Alumno 3 – Romanos 1:16a “Porque no me avergüenzo del evangelio, porque es poder de Dios para salvación a todo aquel que cree...”

Memory Verses:

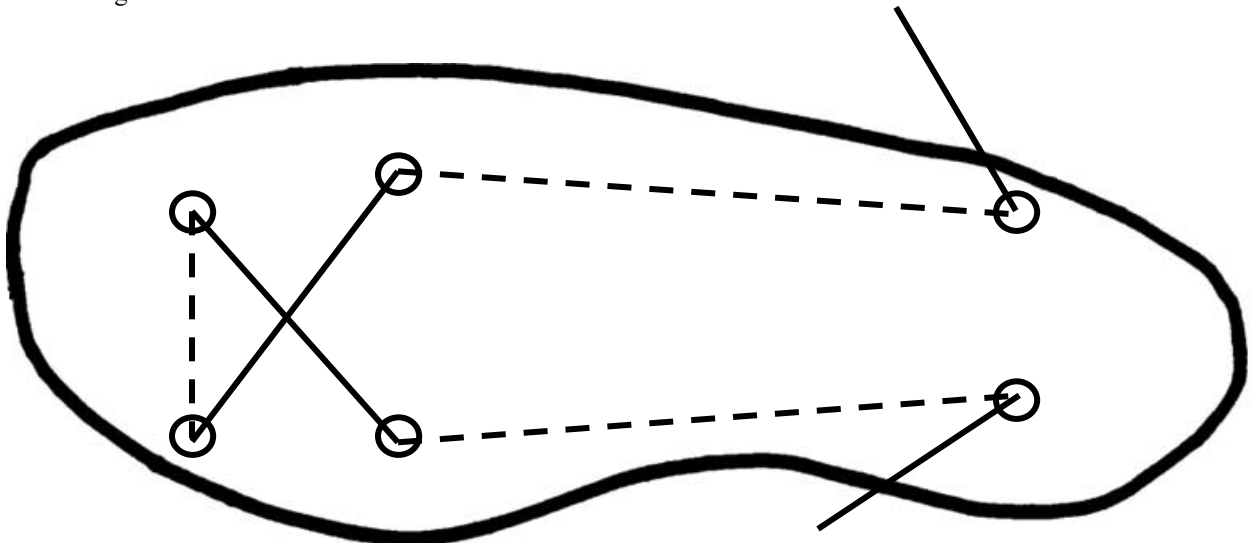
Student 1 – Mark 16:15 “Go through the whole world and preach ...”

Student 2 – Mark 16:15 “Go through the whole world and preach the gospel to every creature”

Student 3 – Romans 1:16a “Because I am not ashamed of the gospel, because it is the power of God for salvation to everyone who believes ...”

Crafts and Object Lesson

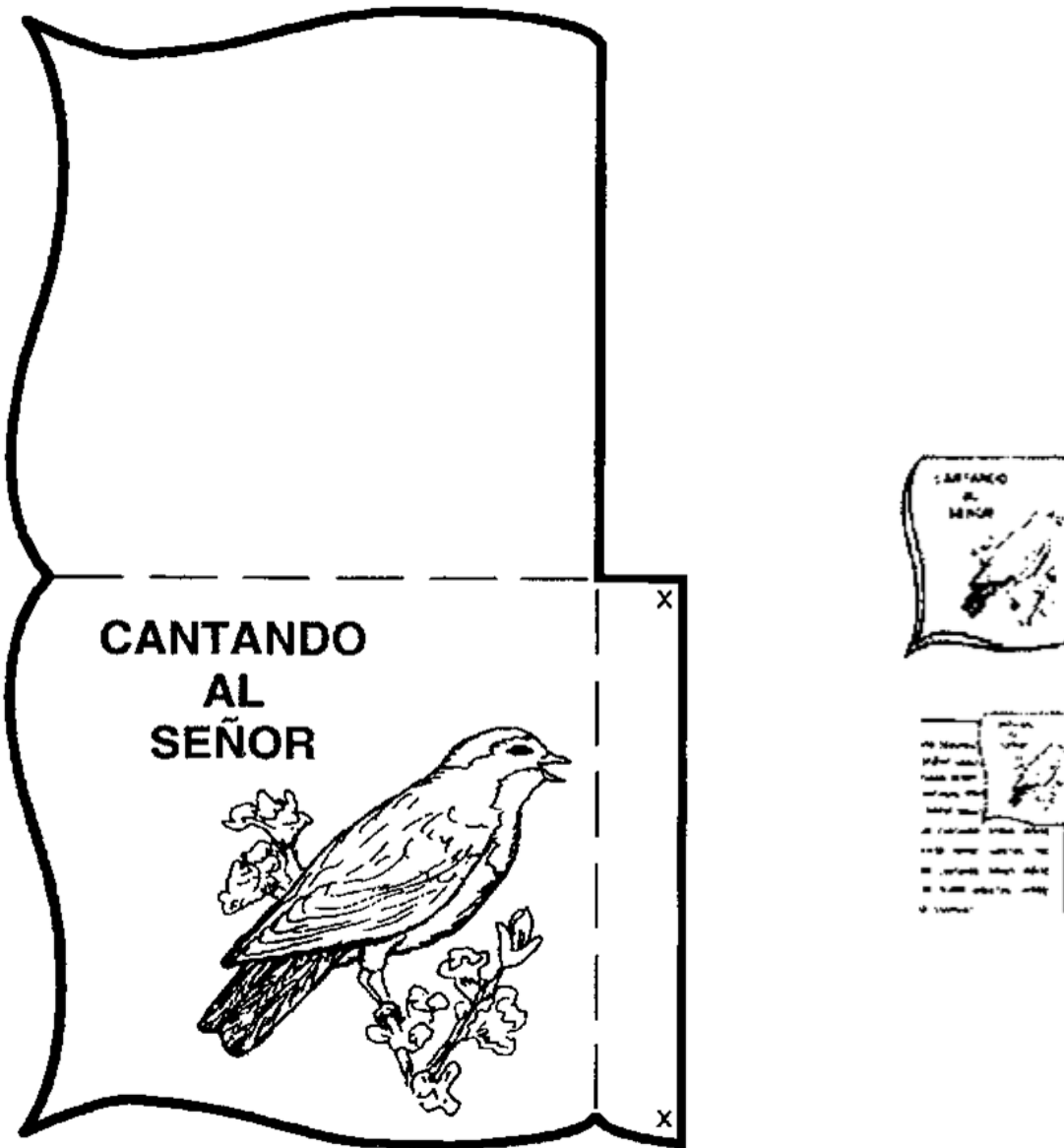
1. Color today's Emblem. (See Additional Resources section.)
2. Do today's part of the Whole Armor of God object lesson. (See Additional Resources section.)
3. Do today's part of the whole armor of God craft from the student booklet. (See following pages.)
4. For the younger students, put up signs to name several spots in the classroom as the cities Paul visited. You can have some students in each city and others who represent Paul and his companions. Have them go from place to place explaining the gospel. Add other details.
5. Make "calzados" ("footwear") for each student. Here's two alternatives for this craft:
 - a) Make paper "calzados" for the students by tracing the outline of their feet and cutting it out. Have some strips prepared beforehand that say "ID" (go) or "PREDICAD" (preach) or "ID Y PREDICAD". Glue the strips to the "calzados" and decorate them. These are suitable for refrigerator or wall display at home
 - b) Make wearable "calzados" out of heavy cardboard for the students. Prepare the patterns in two or three sizes beforehand. An appliance box makes a good source of suitable cardboard. Have some strips prepared beforehand that say "ID" (go) or "PREDICAD" (preach) or "ID Y PREDICAD". Glue the strips to the "calzados" and decorate them. Make holes in the cardboard for laces as shown in the drawing to following drawing.



Use "curly" shoe laces to hold the "calzados" on the students' feet. (Colored curly laces can be bought in quantity from craft stores or on-line.) Have the students thread the shoe laces (one lace per "calzado") according to the drawing above – where the solid lines are on top and the dashed lines are below. The lace sections on the bottom should be pulled tight and held in place by small brass safety pins put through the lace on the top of the shoe. The student should put his or her foot on the "calzado" while lacing the X portion to avoid lacing it too tightly. The loose ends of the each lace will be sticking up through the holes in the back and pinned in place. To wear a "calzado", slip the toes through the X in front and tie the loose ends of the lace in front of the ankle. If desired, you put colored beads on the four front safety pins to represent the gospel in colors as follows: Gold (de oro) for the preciousness of God (His holiness and purity); black (negro) to represent our sin that separates us from God; red (rojo) for Christ's blood given as a sacrifice to pay for our sins; and white (blanco) to represent our being washed clean of sin when we accept Jesus as our savior.

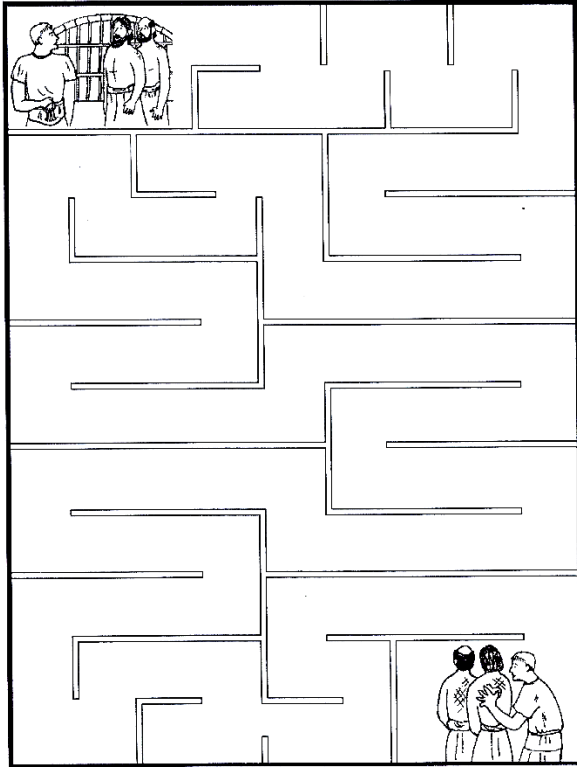
6. Use the pattern below to make a bookmark. Copy the pattern and have each student make the bookmark as follows:
- Cut out the pattern and color it. - Fold it on the dotted lines.
 - Glue the tab with the "X" to the back of the bookmark

The finished bookmark should look like the top drawing on the right of the pattern. The bookmark is used as shown in the bottom drawing.



Alumno 1 – Response Sheet

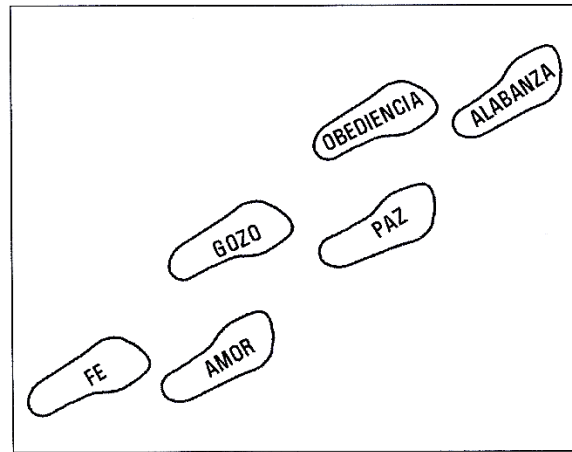
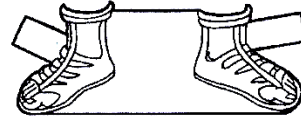
Help the jailer to take Paul and Silas to his house so the gospel can be preached to his family.



Cut Out Craft

Cut out the sandals of the gospel and put shoes on your soldier.

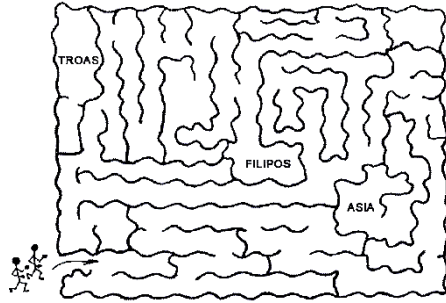
Also cut out the road on which he should walk.
Make your soldier walk on the path of faith and obedience.



[Note: the footprints say (left to right): faith, love, joy, peace, obedience, and praise.]

Alumno 2 – Response Sheet:

Without crossing any lines, take Paul and Silas to Philippi so they can preach there.



Answer YES or NO:

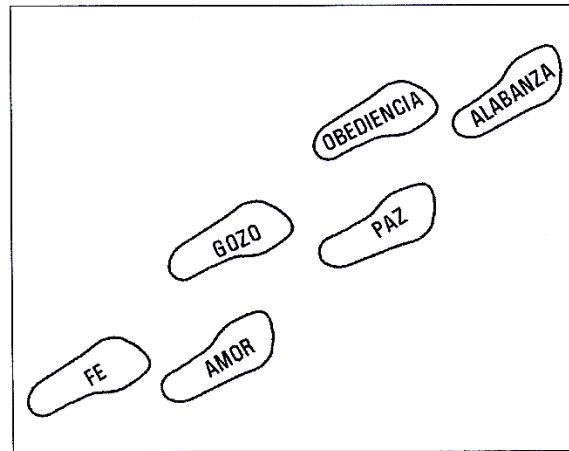
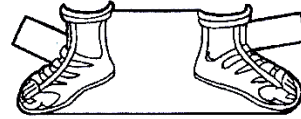
- Paul and Silas preached the gospel. ____
- Everywhere, everyone accepted the gospel ____
- Some men became enraged at Paul and Silas. ____
- Paul and Silas were jailed for being murderers. ____
- In jail, they spent the night weeping. ____
- God sent an earthquake to free them. ____
- The jailer accepted the gospel and was saved. ____

Below, write the names of some friends or acquaintances with whom you want to share the gospel.



Cut Out Craft

Cut out the sandals of the gospel and put shoes on your soldier.
 Also cut out the road on which he should walk.
 Make your soldier walk on the path of faith and obedience.



[Note: the footprints say (left to right): faith, love, joy, peace, obedience, and praise.]

Alumno 3 – Response Sheet:

Write the correct letter beside each phrase

- (A) The masters of the demonized girl
- (B) The jailer
- (C) Lydia
- (D) The demonized girl
- (E) Paul and Silas
- (F) A man of Macedonia

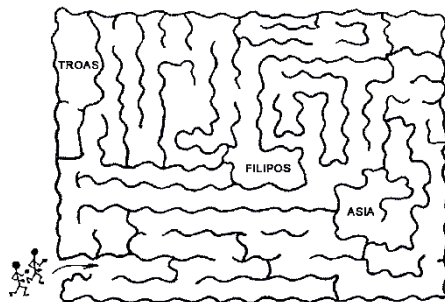
1. ___ said: “Come over to Macedonia and help us.”
Acts 16:9
2. ___ said: “Come into my house and stay.”
Acts 16:14-15
3. ___ said: “These men are servants of God.”
Acts 16:16-17
4. ___ said: “These men are stirring up our city.”
Acts 16:19-20
5. ___ said: “What must I do to be saved?”
Acts 16:27-30
6. ___ said: “Believe in the Lord Jesus Christ and you will be saved.”
Acts 16:9

Without crossing any lines, take Paul and Silas to the town of Philippi to preach the Word of God there.

Do you go out sharing the gospel?

With whom?

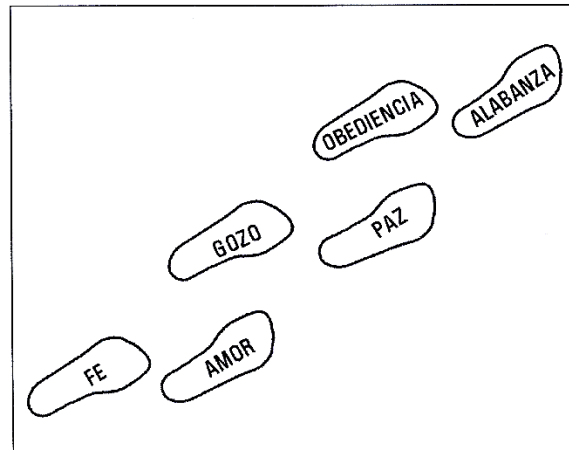
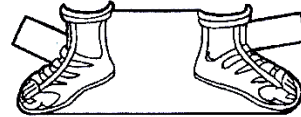
The Lord told you: “Go and preach the _____ to the whole _____.”
(Mark 16:15)



Cut Out Craft:

Cut out the sandals of the gospel and put shoes on your soldier.

Also cut out the road on which he should walk. Make your soldier walk on the path of faith and obedience.



[Note: the footprints say (left to right): faith, love, joy, peace, obedience, and praise.]

Joshua – The Shield of Faith (Josué – El Escudo de la Fe)

Joshua 1:1-9; 2; 3; 5:13-15; 6

Aim: That each student would decide to always carry the shield of faith.

Propósito: Que cada alumno decida llevar siempre el escudo de la fe.

Emphasis for Lower Level: God has given us faith as a shield to protect us.

Emphasis for Middle Level: Obey God, carrying the shield of faith.

Emphasis for Upper Level: The scientific (archeological) proof that reinforces faith.

Énfasis para los menores: Dios nos ha dado la fe como un escudo para protegernos.

Énfasis para los medianos: Obedecer a Dios, llevando el escudo de la fe.

Énfasis para los mayores: Las pruebas científicas (arqueológicas) que refuerzan la fe.

Surprise: A red cord. Say: “¿Quién se atreve a subir o bajar un lugar alto sólo por una cuerda? En la historia hoy había... pero hay que esperar la drama para saber.” (“Who would dare to climb up or down from a high place on only a cord? In today’s story there was ... but you have to for the drama to know.”).

Personajes (Characters):

Narrador (Narrator)
Dos espías (Two spies)
Rahab (Rahab)
Dos soldados de Jericó (2 soldiers)
Josué (Joshua)
Ángel del Señor (Angel of the Lord)
Ejército de Israel (Army of Israel)
Sacerdotes (Priests - for ark and trumpets)

Props:

Rahab's house with window and door
Blanket for hiding spies
Israelite camp scenery
Red cord
Jericó (whole city prop with collapsing walls to march around, needs a "house of Rahab" section that doesn't collapse with a red cord in the window)
Ark of the Covenant
Rams' horns

Primero Acto

[El campamento de Israel]

Narrador: Cada día hemos visto una parte de la armadura de los soldados de los tiempos antiguos. Para estar completamente protegido, el soldado necesitaba también un escudo. Los soldados romanos usaban un escudo rectangular que les protegía tanto las piernas como el pecho. ¿Para qué servía el escudo? *[Que los niños respondan]*. Sí, para parar las flechas, la espada y la lanza del enemigo. También el soldado de Dios necesita llevar un escudo, porque el enemigo tira sus dardos. Son las tentaciones que siempre vienen a nuestras vidas.

La Biblia nos cuenta de un soldado de Dios que llevaba el escudo de la fe. Dios lo escogió para ser el capitán de los israelitas en lugar de Moisés, quien había muerto. Todos sabían que Dios había escogido a Josué.

[Josué entra]

Act 1

[The camp of Israel]

Narrator: Each day we have seen a part of the armor of the soldiers of ancient times. To be completely protected the soldier also needed a shield. Roman soldiers used a rectangular shield that protected the legs as well as the chest. What was the shield for? *[Let the children respond]*. Yes, to stop the arrows, the sword, and the spear of the enemy. Likewise the soldier of God needs to carry a shield because the enemy shoots his darts. They are the temptations that always come into our lives.

The Bible tells of a soldier of God who carried the shield of faith. God choose him to be the captain of the Israelites in place of Moses, who had died. Everyone knew that God had chosen Joshua.

[Joshua enters]

Narrador: Tenían razón de estar contentos con su nuevo jefe, y el pueblo entero prometió obedecerlo. Los israelitas estaban junto al río Jordán. El campamento cubría mucho terreno, porque ellos eran unos tres millones. Estaban contentos, porque casi toda su vida habían esperado entrar en la tierra prometida. Pero Josué sabía que al otro lado del río estaba la ciudad de Jericó, que tenía muros muy grandes. Tenían que ganar la batalla en Jericó antes de entrar en la otra parte de la tierra prometida.

[Dos espías se entran y acercan a Josué.]

Narrador: En primer lugar, Josué escogió a dos hombres y los mandó solos hasta Jericó para ver cómo era la tierra y qué pensaba la gente.

[Josué hace como mandando los espías a Jericó. Espías se salen. Entonces Josué se sale.]

Segundo Acto

[Afuera de la casa de Rahab]

Narrador: Era peligroso. Tuvieron que pasar a nado el río Jordán que estaba muy crecido. Después caminaron hacia Jericó observando que esa región era como un jardín. Entraron en Jericó por las grandes puertas del muro, esperando que nadie se diera cuenta de que ellos estaban allí. Pudieron ver algo de la ciudad, y oyeron lo que decía la gente.

[Entran los dos espías]

Espía 1: ¡Que gran ciudad! ¡Que muros formidables!

Espía 2: ¡Silencio!

[Espía 2 hace como hablando a espía 1.]

Narrador: Continuó: “¡Cuidado! Necesitamos encontrar un lugar donde podemos pasar la noche.” Estaban cercano de la casa de una mujer llamada Rahab, que vivía en la parte alta del muro. Dios los guió a aquel lugar.

[Rahab se sale de su puerta]

Espía 1: Buenas tardes, dama.

[Espía 1 hace como hablando a Rahab.]

Narrador: Continuó: “Mi compañero y yo necesitamos un lugar para pasar la noche. ¿Puede ayudarnos?”

Rahab: Sí.

[Rahab hace como hablando a los espías.]

Narrador: “Continuó: Creo que necesitan más que una cama. Necesitan un lugar para esconderse.”

Espía 2: Es la verdad. ¿Puedes ayudarnos?

Rahab: Síganme.

[Todos entran por la puerta de Rahab. Rahab esconde los espías debajo de la manta.]

Narrador: Rahab supo que ellos eran israelitas. Ella había oído del poder del Señor y tuvo miedo de ofenderlo. Pero Rahab no fue la única persona quien sabía que los espías estaban en Jericó.

[Entran dos soldados y paran a la puerta.]

Narrator: They were right to be happy with their new leader and the whole people promised to obey him. The Israelites were next to the river Jordan. The camp took up a lot of ground because there were about three million people. They were happy because almost their whole lives they had been waiting to enter the Promised Land. But Joshua knew that on the other side of the river was the city of Jericho, which had huge walls. They had to win the battle in Jericho before entering any other part of the Promised Land.

[Two spies enter and approach Joshua.]

Narrator: First of all, Joshua chose two men and sent them alone to Jericho to see what the land was like and what the people were thinking.

[Joshua acts like he's sending the two spies to Jericho. Spies exit. Then Joshua exits.]

Act 2

[Outside Rahab's house]

Narrator: It was dangerous. They had to swim across the river Jordan which was at its highest. Afterwards they walked towards Jericho seeing that the region was like a garden. They entered into Jericho through the big gates in the wall, hoping that no one would notice that they were there. They could see some of the city and they heard what the people were saying.

[Spies enter]

Spy 1: What a great city! What formidable walls!

Spy 2: Quiet!

[Spy 2 acts as if he's talking to spy 1.]

Narrator: He continued: “Careful! We need to find a place where we can spend the night.”

They were near the house of a woman named Rahab who lived on the highest part of the wall. God guided them to that place.

[Rahab comes out of her door]

Spy 1: Good afternoon, ma'am.

[Spy 1 acts as if talking to Rahab.]

Narrator: He continued. “My companion and I need a place to pass the night. Can you help us?”

Rahab: Yes.

[Rahab acts like she talking to spies.]

Narrator: She continued: “I think that you need more than a bed. You need a place to hide.”

Spy 2: That is the truth. Can you help us?

Rahab: Follow me.

[All enter Rahab's door. Rahab hides the spies under the blanket.]

Narrator: Rahab knew that they were Israelites. She had heard of the power of the Lord and was afraid of offending Him. But Rahab was not the only person who knew that the spies were in Jericho.

[Two soldiers enter and stop at the door.]

Soldado 1: ¡Rahab!

[Rahab se sale. Soldado hace como hablando a ella.]

Narrador: Continuó: “Hombres de los hijos de Israel han venido aquí esta noche a espiar la tierra.

Sabemos que están aquí. Sacá fuera a los hombres.”

Rahab: Bueno.

[Rahab acts as if talking to the soldiers.]

Narrador: Continuó: “Es verdad que dos hombres vinieron, pero yo no sabía de dónde eran, y cuando iba a cerrar la puerta, ellos se salieron. Si ustedes salen enseguida a buscarlos podrán alcanzarlos.”

Rahab era una mujer pagana y no creía que era malo mentir.

Soldado 2: ¡Vamos alcanzarlos!

[Salen los soldados corriendo]

Narrador: Salieron los hombres del rey a buscar a los dos espías por todo el camino hasta el Jordán.

[Rahab descubre los espías]

Rahab: Israelitas.

[Rahab hace como hablando a los espías.]

Narrador: Continuó: “Yo sé que Dios les ha dado esta tierra, porque el temor de ustedes ha caído sobre nosotros. Hemos oído que Jehová hizo secar las aguas del mar Rojo delante de ustedes cuando salieron de Egipto. Nuestro corazón ha desmayado. Prometan en el nombre de Jehová que ustedes me salvarán a mí con toda mi familia porque yo les he salvado la vida a ustedes.”

Espía 1: Prometemos.

[Espía 1 hace como hablando a Rahab.]

Narrador: Continuó: “Cuidáramos de tú y tu familia si haces dos cosas. Tienes que dejar una cuerda roja en la ventana para que los israelitas vean cuál es tu casa, y toda tu familia tiene que estar dentro de esa casa. No podemos prometer salvarlos si no están en la casa marcada con la cuerda roja.

Rahab: Estoy de acuerdo.

Espía 2: Pero...

[Espía 2 hace como hablando.]

Narrador: Continuó: “¿Cómo vamos a salir de la casa y de la ciudad? Las puertas están cerradas, y muchos velan.”

[Rahab busca una cuerda roja y la baja por la ventana.]

Rahab: Esta casa está encima del muro. Pueden salirse por esta ventana. Vayan al monte, y quédense escondidos para que no los encuentren. Después de tres días pueden seguir su camino.

[Salen los espías por la ventana y se salen.]

[Rahab exits.]

Soldier 1: Rahab!

[Rahab comes out. Soldier acts as if talking to her.]

Narrator: He continued: “Men of the sons of Israel have come here tonight to spy out the land. We know that they are here. Bring out these men.”

Rahab: Right.

[Rahab acts as if talking to the soldiers.]

Narrator: She continued: “It is true that two men came but I didn’t know where they were from and when I came out to lock the door, they left. If you go out and look for them you will be able to overtake them.”

Rahab was a pagan woman. She didn’t think it was bad to lie.

Soldier 1: Let’s catch up with them them!

[Soldiers exit running]

Narrator: The king’s men went out to search for the spies everywhere on the road to the Jordan.

[Rahab uncovers the spies]

Rahab: Israelites.

[Rahab acts as if talking to the spies.]

Narrator: She continued: “I know that God has given you this land because the fear of you has fallen upon us. We have heard that Jehovah dried up the waters of the Red Sea in front of you when you came out of Egypt. Our hearts have fainted. Promise me in the name of Jehovah that you will save me with my whole family because I saved your lives.”

Spy 1: We promise.

[Spy 1 acts as if talking to Rahab.]

Narrator: He continued: “We will take care of you and your family if you do two things. You must hang a red cord in the window so that the Israelites see which house is yours and your whole family must be inside that house. We cannot promise to save them if they are not in the house marked with the red cord.

Rahab: I agree.

Spy 2: But...

[Spy 2 acts as if he’s talking.]

Narrator: He continued: “How are we going to get out of the house and the city? The gates are locked and many are watching.”

[Rahab looks for a red cord and hangs it on the window]

Rahab: This house is on top of the wall. You can go out through this window. Go to the mountain and wait hidden so that no one will find you. After three days, then you can make your way.

[Spies go out the window and exit.]

[Rahab exits.]

Narrador: Los dos espías se fueron al monte donde quedaron escondidos tres días y entonces regresaron al campamento de Israel con buenas noticias para Josué. Entonces Josué llevó a los israelitas al Jordán donde Dios hizo un milagro. ¡Detuvo las aguas del río Jordán! Los israelitas pasaron en seco. ¡Estaban en la tierra prometida! Ahora los habitantes de Jericó estaban más asustados que nunca. Veían desde sus muros que los israelitas estaban cubriendo el terreno del lado del Jordán donde estaba Jericó. Las muchas carpas se extendían en el llano.

Tercero Acto

[El campamento de Israel]

[Josué entra]

Narrador: Más tarde, cuando Josué estaba cerca de Jericó, vio a un hombre delante de él.

[Entra el ángel con una espada en su mano.]

Josué: ¡Pare!

[Josué hace como hablando al ángel.]

Narrador: Continuó: “¿Eres de los nuestros o de nuestros enemigos?”

Ángel: ¡De ninguno!

[Ángel hace como hablando a Josué.]

Narrador: Continuo: “Me presento ante ti como Príncipe del ejército del Señor.”

[Josué se postra boca abajo.]

Josué: ¿Qué dice mi Señor a su siervo?

Narrador: Josué se postró delante de él, porque reconoció que era el mismo Señor.

[Ángel hace como hablando a Josué.]

Narrador: El Señor dijo: “Quita tus zapatos de tus pies, porque el lugar donde estás es santo.”

[Josué se quita los zapatos]

[Ángel hace como hablando a Josué.]

Narrador: Continuó: “¡He entregado en tus manos a Jericó! Tú y tus soldados marcharán una vez alrededor de la ciudad; así lo harán durante seis días. Siete sacerdotes llevarán trompetas, y marcharán frente al arca. El séptimo día marcharán siete veces alrededor de la ciudad, mientras los sacerdotes tocan las trompetas. Cuando todos escuchen el toque de guerra, el pueblo deberá gritar a voz en cuello. Entonces los muros se derrumbarán, y cada uno entrará sin impedimento.”

[Ángel se sale.]

Narrador: Parece que fue un plan de batalla muy extraño. Pero Josué no dudó del Señor. Tenía el escudo de la fe, y obedeció.

[Josué sale]

Narrador: Llamó a los levitas, los sacerdotes judíos que cuidaban el arca del pacto donde Dios prometía estar con su misma presencia, y les dijo que llevaran el arca del pacto alrededor de la ciudad de Jericó.

Narrator: The two spies went to the mountain where they remained hidden three days and then returned to the camp of Israel with good news for Joshua. Then Joshua took the Israelites to the Jordan where God did a miracle. He stopped the waters of the Jordan! The Israelites passed through on dry land. They were in the Promised Land! Now the inhabitants of Jericho were more afraid than ever. They saw from their walls that the Israelites were covering the land on the side of the Jordan where Jericho was. Their many tents extended into the plain.

Act 3

[The camp of Israel]

[Joshua enters]

Narrator: Later, when Joshua was near Jericho, he saw a man in front of him.

[Angel enters with sword in his hand]

Joshua: Halt!

[Joshua acts as if talking with the angel.]

Narrator: He continued: “Are you of us or of our enemies?”

Angel: Of neither!

[Angel acts as if talking to Joshua.]

Narrator: He continued: “I appear before you as the Prince of the army of God.”

[Joshua prostrates himself face down]

Joshua: What does my Lord say to his servant?

Narrator: Joshua prostrated himself before Him because he knew that it was the Lord Himself.

[Angel acts like he's talking to Joshua.]

Narrator: The Lord said: “Take off your shoes because the place where you are is holy.”

[Joshua takes off his shoes.]

[Angel acts as if talking to Joshua.]

Narrator: He continued: “I have given Jericho into your hands! You and your soldiers will march one time around the city, this they will do for six days. Seven priests will carry trumpets and march in front of the ark. The seventh day they will march seven times around the city while the priests sound the trumpets. When everyone hears the war call, the people must shout at the top of their voices. Then the walls will fall down and everyone will enter without impediment.”

[Angel exits.]

Narrator: It seems like it was a very strange battle plan. But Joshua didn't doubt the Lord. He had the shield of faith and he obeyed.

[Joshua exits.]

Narrator: He called the Levites, the Jewish priests who cared for the Ark where God promised to have His very presence, and told them that they were to carry the Ark around the city of Jericho.

Cuarto Acto

[A los muros de Jericó]

Narrador: Y así lo hicieron.

[Josué, trompetistas, sacerdotes con el arco, y ejército entran y marchan alrededor de la ciudad]

Narrador: *[mientras marcha el ejército]* Seguro que ese desfile parecía ridículo a los que miraban desde los muros de Jericó. ¿Cómo podrían ganar una victoria de esa manera? Dieron una vuelta completa, que quizás duró una hora y regresaron a su campamento. ¡Qué ataque más extraño!

[Trompetistas tocan las trompetas. Todos salen]

Narrador: El segundo día volvieron a hacer lo mismo.

[Josué, trompetistas, sacerdotes con el arco, y ejército entran y marchan alrededor de la ciudad]

Narrador: *[mientras marcha el ejército]* Y el tercer y el cuarto y el quinto también. Seguro que algunos dentro de Jericó ya estaban perdiendo el miedo.

[Trompetistas tocan las trompetas. Todos salen]

Narrador: El sexto día dieron otra vuelta igual, en orden, sin hablar, y regresaron al campamento.

[Desfile entra y marchan varias veces alrededor de la ciudad. No importa si es exactamente siete veces.]

Narrador: *[mientras marcha el ejército]* El séptimo día los israelitas se levantaron a la primera luz de día. Pero al terminar la vuelta aquel día, no se fueron al campamento. Siguieron la marcha, dando otra vuelta. Los de Jericó miraban desde los muros. ¿Qué creen ustedes que pensaban? Algunos tenían a los israelitas por locos, cansándose por nada. Otros tenían miedo, recordando lo del mar Rojo y del Jordán. Unos confiaban en los grandes muros. El rey y los soldados no sabrían qué pensar de esa clase de guerra que nunca habían visto. Pero en una casa la gente estaba confiada. ¿Cuál era? *[Deja que los alumnos respondan.]* Sí, la de Rahab, que tenía el escudo de la fe. Estaba protegida. Cada vez que los israelitas dieron la vuelta podían ver una cuerda roja en una ventana y sabían que era la casa de Rahab. Los israelitas seguían caminando. Empezaron la séptima vuelta. Estaban animándose más a pesar de tanto caminar, porque sabían que pronto Dios iba a hacer un gran milagro. Tenían el escudo de la fe. Sabían que Dios les iba a entregar la ciudad de Jericó.

Josué: ¡Gritan!

[Todos gritan o soplan las bocinas.]

Narrador: ¡Qué gran ruido!

[Los muros se derriban menos la casa de Rahab]

Narrador: En ese momento los grandes muros se cayeron hacia afuera. Nubes de polvo se levantaron cuando las piedras y las casas que estuvieron encima del muro se derrumbaron. La tierra temblaba.

[Israelita entra la casa de Rahab. Saca Rahab y ambos se salen.]

Act 4

[At the walls of Jericho]

Narrator: And so they did it.

[Joshua, trumpeters, priests with the ark, and the army enters and marches around the city]

Narrator: *[while the army is marching]* Surely this parade looked ridiculous to those who were watching from the walls of Jericho. How could they win the victory like this? They made a complete circle, which lasted maybe an hour and returned to their camp. What a strange attack!

[Trumpeters sound the trumpets. Everyone exits]

Narrator: The second day they returned to do the same.

[Joshua, trumpeters, priests with the ark, and the army enters and marches around the city]

Narrator: *[while the army is marching]* And the third and the fourth and the fifth too. Surely some inside Jericho had already lost their fear.

[Trumpeters sound the trumpets. Everyone exits]

Narrator: The sixth day they did another circle, in order, without talking, and returned to the camp.

[Parade enters and marches several times around the city. It's not important if it is exactly seven times.]

Narrator: *[while the army is marching]* The seventh day the Israelites arrived at first light. But after circling the city that day, they did not go to the camp. They continued the march, making another circle. Those in Jericho watched from the walls. What do you think they were thinking? Some took the Israelites for crazies, tiring themselves out for nothing. Others were afraid, remembering the Red Sea and the Jordan. Some trusted in the great walls. The king and the soldiers didn't know what to think of this sort of war that had never been seen. But in one house the people were confident. Which one? *[Let students respond.]* Yes, Rahab's, who had the shield of faith. It was protected. Each time that the Israelites made a circle they could see a red cord in one window and knew that it was the house of Rahab. The Israelites continued walking. They started the seventh circuit. They were becoming more excited in spite of so much walking because they knew that soon God was going to do a great miracle. They had the shield of faith. They knew that God was going to deliver the city of Jericho to them.

Joshua: Shout!

[Everyone shouts or blows horns]

Narrator: What a huge noise!

[Walls fall down except for Rahab's house]

Narrator: In that moment the great walls fell outward. Clouds of dust rose up when the stones and the houses that were on top of the wall fell down. The earth trembled.

[Israelite enters Rahab's house. He brings out Rahab and they exit.]

Narrador: Rahab se salvó por la fe y la obediencia, colgando el cordón rojo, y nos hace recordar nuestra salvación por creer en la obra de Cristo en la cruz.

[Todos entran la ciudad]

Narrador: Con los muros derribados, todos los israelitas treparon por las piedras caídas y tomaron la ciudad. Su escudo era su fe. Los de Jericó no tenían esa fe, no tenían por donde escapar, y todos resultaron muertos. Los israelitas sacaron primero el oro, la plata y el metal para la casa de Dios, y luego la ciudad fue quemada. ¡Qué gran victoria! Estos siete días de dar vueltas alrededor de Jericó hacen una semana sin igual en la historia de Israel.

[Todos salen]

Narrador: Muchas veces, antes y después de este acontecimiento, leemos que a los israelitas les faltaba la fe. Pero aquí tenían puesto el escudo de la fe. Leemos en Hebreos 11:30 y 31: “Por la fe cayeron los muros de Jericó después de rodearlos siete días. Por la fe... Rahab no murió junto con los desobedientes, pues había recibido en paz a los espías”.

Narrator: Rahab was saved through faith and obedience, hanging the red cord, and this makes us remember our salvation through believing in the work of Christ on the cross.

[Everyone enters the city]

Narrator: With the walls collapsed all the Israelites climbed through the fallen stones and took the city. Their shield was their faith. The people of Jericho didn't have that faith, they had no place to escape, and as a result they all ended up dead. The Israelites first took the gold, the silver and the metal for the house of the Lord and afterwards the city was burned. What a great victory! Those seven days of making circles around Jericho made a week without equal in Israel's history.

[Everyone exits]

Narrator: Many time before and after this event, we read that the Israelites were lacking faith. But here they were carrying the shield of faith. We read in Hebrews 11:30 and 31. “Through faith the walls of Jericho fell after going around them for seven days. Through faith Rahab ... didn't die with those who were disobedient since she had received the spies in peace”.

Preguntas Para Aplicación

¿En esta historia, quiénes llevaban el escudo de la fe? [*Josué, Rahab, la gente de Israel*] ¿Cómo mostró Josué que llevaba el escudo de la fe? [*Obedeció al Señor siguiendo el plan de la batalla*] ¿Cómo mostró Rahab que llevaba el escudo de la fe? [*Recibió los espías en paz y los escondió. Colgó el cordón rojo*] ¿Cómo mostraron los israelitas que llevaban el escudo de la fe? [*Marchando alrededor de Jericó por siete días*]

¿Derribó la gente de Israel los muros de Jericó? [*No*] ¿Cómo se derribaron los muros? [*Dios lo hizo*] ¿Qué hizo la gente? [*Marcharon alrededor de la ciudad, tocando las bocinas, y gritando*] ¿Derribaron esos hechos los muros? [*No, Dios lo hizo.*] ¿Si Dios hizo todo, por qué fue importante que marchara la gente? [*Así pudieron aprender a llevar el escudo de las fe y confiaron en Dios*]

¿Por qué escondió Rahab a los espías? [*Porque tuvo miedo de Dios*] ¿Cuando se cayeron los muros, pudo Rahab hacer algo para salvarse ella y su familia – pudo luchar contra el ejército? [*No*] ¿Cómo se salvaron? [*Colgó el cordón rojo en la ventana*] El color del cordón representa algo que puede salvarnos. ¿Qué es eso? [*La sangre de Cristo*]

Para los creyentes: Como Dios pudo derribar los grandes muros alrededor de Jericó, también puede tumbar las dificultades en nuestras vidas si llevamos puesto el escudo de la fe. Muchas veces hay que obedecer aunque no podamos entender todas las cosas. Si entendemos todo, ya no es por fe. Vamos a orar para que el Señor nos ayude a llevar siempre el escudo de la fe como lo hizo Josué.

Para los no creyentes: Nosotros, como Rahab, pertenecemos a una raza condenada a morir, lejos de Dios, pecadores, pero por la fe somos aceptados y perdonados (Efesios 2:12-13). Jericó estaba listo para el juicio, pero Rahab escapó por su fe. Así mismo, el mundo hoy está listo para el gran juicio de Dios, y sólo se escapará el que tiene fe en el Señor Jesús. Pon tu fe en Jesús.

Application Questions

In this story, who had the shield of faith? [*Joshua, Rahab, the people of Israel*] How did Joshua show that he had the shield of faith? [*He obeyed the Lord in following the battle plan*] How did Rahab show that she had the shield of faith? [*She received the spies in peace and hid them. She hung the red cord.*] How did the Israelites show they had the shield of faith? [*By marching around Jericho for seven days*]

Did the people of Israel knock down the walls of Jericho? [*No*] How did the walls get knocked down? [*God did it*] What did the people do? [*They walked around the city, blew horns, and shouted*] Did those actions knock the wall down? [*No, God did it*] If God did everything, why was it important for the people to march? [*So they learned to use the shield of faith and rely on God*]

Why did Rahab hide the spies? [*Because she feared God*] When the walls fell down, could Rahab do anything herself to save her family – could she fight the army? [*No*] How were they saved? [*She hung the red cord in the window*] The color of the cord symbolizes something that can save us. What is that? [*The blood of Christ*]

For the believers: Just as God could smash the great walls surrounding Jericho, He can also knock down the difficulties in our lives if we carry the shield of faith. There are many times when we must obey even though we can't understand everything. If we understood everything, that would not be by faith. Let's pray for the Lord to help us always carry the shield of faith just as Joshua did.

For the unbelievers: We, like Rahab, belong to a race condemned to death, far from God but through faith we are accepted and forgiven (Ephesians 2:12-13). Jericho was ready for judgment but Rahab escaped through faith. Likewise, the world today is ready for the great judgment of God and only he will escape who has faith in the Lord Jesus. Place your faith in Jesus.

Versículos de memoria:

Alumno 1 – Salmo 3:3 “Tu, Jehová, eres escudo alrededor de mí.”

Alumno 2 – Hebreos 11:30 “Por la fe cayeron los muros de Jericó después de rodearlos siete días”.

Alumno 3 – Efesios 6:16. “Sobre todo, tomad el escudo de la fe, con que podáis apagar todos los dardos de fuego del maligno.”

Memory Verses:

Student 1 – Psalms 3:3 “You, Lord, are a shield about me.”

Student 2 – Hebrews 11:30 “By faith the walls of Jericho fell after they marched around them seven days.”

Student 3 – Ephesians 6:16 “Above all, take the shield of faith with which you can extinguish all the fiery darts of the evil one.”

Crafts and Object Lesson

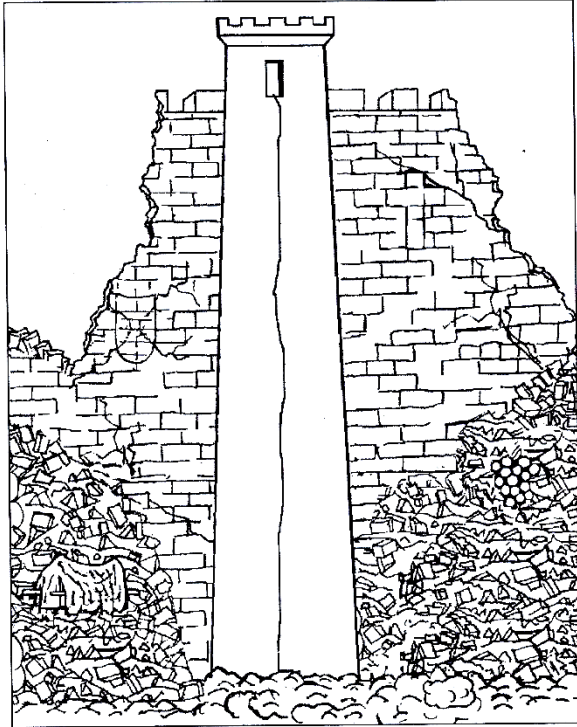
1. Color today's Emblem. (See Additional Resources section.)
2. Do today's part of the Whole Armor of God object lesson. (See Additional Resources section.)
3. Do today's part of the Whole Armor of God craft from the student booklet. (See following pages.)
4. Make a "window" for each student with a red cord surrounding it or hanging from it. This can take the form of a picture frame craft. Alternatively, you can use a brightly-colored plastic or paper dinner plate with a "window frame" made from craft sticks glued to it.

If an instant camera or a digital camera and printer are available you can take a picture of each student to put in the frames. If this is not feasible, you can have each student draw a picture of himself or herself and put his or her name under it. In this case provide a piece of paper for the drawing which is cut to exactly fit inside the "window" frame. Use markers to write "Salvado por la sangre de Jesús" ("Saved by the blood of Jesus") around the outside of the "window" frame.

If you take pictures, it's a good idea to be prepared to make extra ones for other family members. Many Mexicans have seldom if ever had a picture of themselves and you will most likely find that the word travels fast that you are making pictures for people. This can turn into a great way to draw people into the church and perhaps get conversations started.

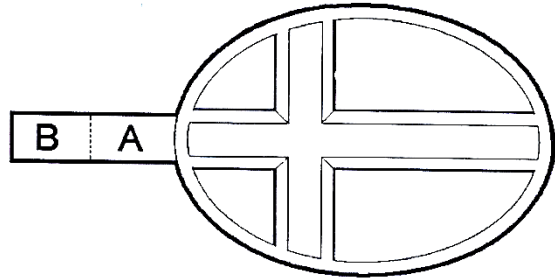
Alumno 1 – Response Sheet

On the walls of Jericho, find and color the following: A cross, the Ark of the Covenant, a shield, a cloud, some grapes.

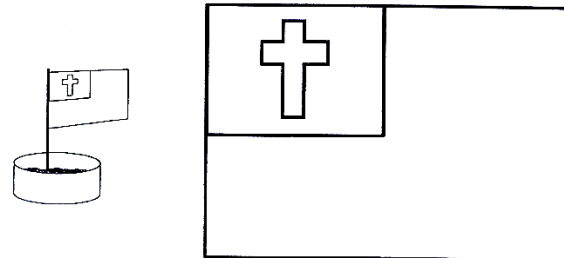


Cut Out Craft

1. Glue the shield of faith on cardstock to strengthen it.
2. Color and cut out the shield.
3. Fold the tab on the dashed line.
4. Glue part “A” to the back of the shield.
5. Insert part “B” in the slit you cut in the breastplate of righteousness.

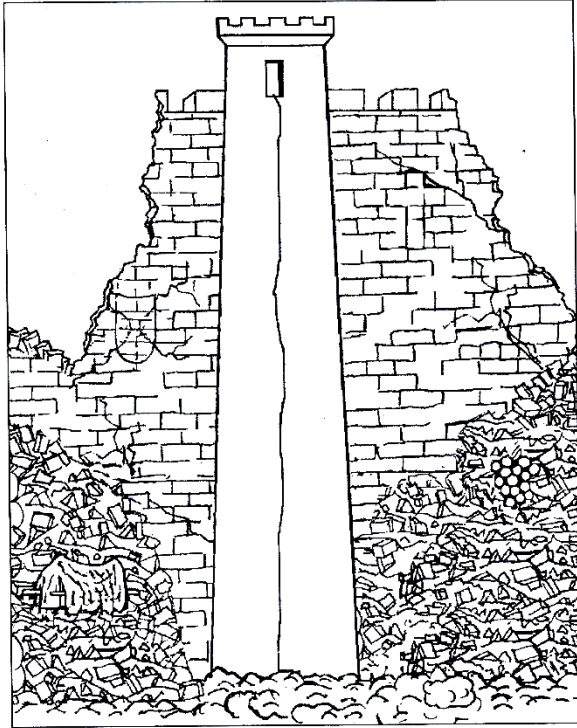


The Christian flag should be colored like this:
The cross – red (symbolizing the blood of Christ).
The background behind the cross – blue (symbolizing heaven)
The rest – white (symbolizing purity).
Glue the flag onto a toothpick. Fill a small can with sand. Raise flag in it.



Alumno 2 – Response Sheet:

On the walls of Jericho, find and color the following: A cross, the Ark of the Covenant, a shield, a cloud, some grapes.

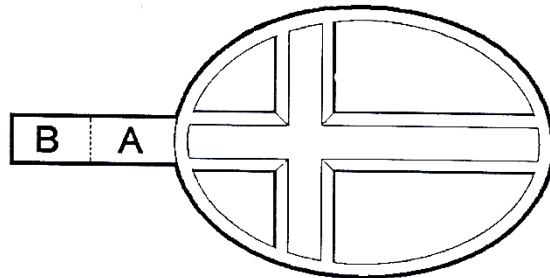


Trace lines to join the words with the correct phrases.

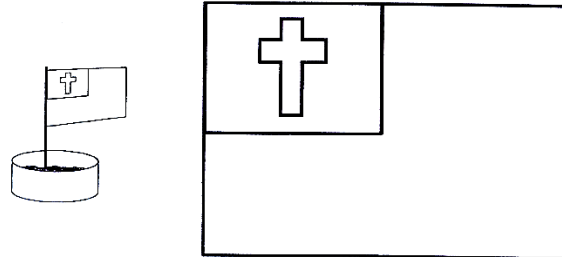
- | | |
|---------|---|
| JERICHO | They were protected by Rahab |
| SPIES | Leader of Israel after Moses |
| JOSHUA | A city conquered by Israel |
| RAHAB | The river that God parted for Israel |
| JORDAN | She hung a red cord in her window |
| GOD | Through this virtue the walls fell down |
| WALLS | Appeared to Joshua carrying a sword |
| FAITH | Were marched around for seven days |

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Alumno 3 – Response Sheet:

Write the missing words in the spaces:

1. The leader who took Moses' place was _____.
2. He sent two spies to the city of _____.
3. They were received in the house of _____.
4. She hid them because she had faith in _____.
5. The Israelites crossed the River _____.
6. They walked around the city of Jericho for _____ days.
7. When they sounded the trumpet and shouted, the walls _____.
8. Only _____ and her family were saved because she had faith _____.

[Answers: Joshua (Josué), Jericho, (Jericó), Rahab (Rahab), God (Dios), Jordan (Jordán), 7, fell (derribó), and Rahab.]

Remember that true faith produces obedience.

What command from God will you obey today? _____

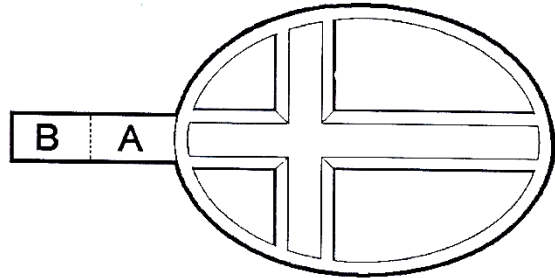
Rahab's red cord makes of think of the plan of redemption. In the whole Bible, from beginning to end, a red line of blood can be traced connecting the stories of sacrifices made in faith and obedience. They are images of the sacrifice of Christ on the cross.

Connect the drawings with a red line to record the "scarlet cord" of the teaching that Christ, the Lamb of God, came to pour out his blood on the cross and cleanse all wickedness from all those who believe in Him

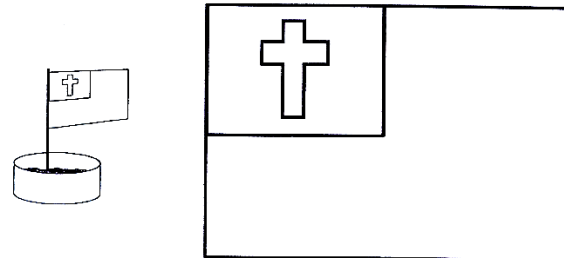


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Gideon – The Sword of the Spirit (Gedeón – La Espada del Espíritu)

Judges 6, 7

Aims: That each student would habitually read (or hear), obey, and use the sword of the Spirit which is the word of God.

Propósitos: Que cada alumno tenga por costumbre leer (u oír), obedecer y utilizar la espada del Espíritu que es la Palabra de Dios.

Emphasis for Lower Level: The Israelites suffered because of their evil ways but God was waiting for them to return to Him and when they cried out, He heard them and saved them.

Emphasis for Middle Level: Use the sword of the Spirit like Gideon, his people's hero, who surrendered to the Lord.

Emphasis for Upper Level: Obey the call of God to serve Him with your whole life. God gives us power if we obey.

Énfasis para los menores: Los israelitas sufrían por su maldad, pero Dios esperaba que volvieran a Él, y cuando clamaron Él los oyó y los salvó.

Énfasis para los medianos: Utilizar la espada del Espíritu como Gedeón, el héroe de su pueblo que se entregó al Señor.

Énfasis para los mayores: Obedecer el llamamiento de Dios para servirle con toda su vida. Dios da el poder si le obedecemos.

Surprise: A torch or firebrand. Say: “Si estuviera una tea encendida, ¿fuera bueno dejarla dentro de la tinaja? No. Afuera brilla mejor. Pero en la historia de hoy, no querían que nadie... oh, no debo decir lo sabrán en la drama” (“If this torch were burning, would it be better to leave it inside the jar? No. It shines better outside. But in today’s story they didn’t want anyone to ... oh, I can’t say you’ll know from the drama”). Alternatively you could use a flashlight. For the flashlight add the following line at the beginning “Usamos este por ver en la noche. Pero en tiempos antiguos usaron una tea encendiendo.” (“We use this to see at night. But in ancient times they used a burning torch.”)

Personajes (Characters):

Narrador (Narrator)
Gedeón (Gideon)
Ángel del Señor (Angel of the Lord)
Dos siervos (two servants)
Varios guerreros (several fighting men – as many as possible)
Dos soldados de los madianitas (2 Midianite soldiers)

Props:

A Bible
Basket for wheat
"Special effect" for burning Gideon's offering
Idol of Baal
Fleece for Gideon
Ram's horn trumpets
Torches
Jugs for covering lamps
Midianite tent (small, real tent)

Primero Acto

[A la encina en Orfa]

Narrador: ¿Quién puede nombrar una parte de la armadura de Dios? Sí, el yelmo de la salvación. ¿Y otra? *[Repase las otras.]* Todas esas partes son para proteger al soldado. Pero hoy vamos a ver la parte de la armadura que se usa para luchar activamente: la espada.

Act 1

[At the oak in Ophrah]

Narrador: Who can name one of part of the armor of God? Yes, the helmet of salvation. And another *[review the others.]* All of those parts are to protect the soldier. But today we are going to see the part of the armor that is used actively to fight: the sword.

Narrador: *[Muestre una Biblia]* Aquí vemos la espada porque Pablo nos dice que la espada del espíritu es la Palabra de Dios. ¿Recuerdan la victoria tan grande que tuvieron los israelitas en Jericó cuando se cayeron los muros? *[Déjalos responder.]* Bueno, Dios les dio muchas otras victorias. Pero no obedecieron al Señor y por fin empezaron a adorar a los ídolos. Y, como había prometido, Dios mandó enemigos, esta vez los madianitas, para castigarlos. Sembraban todos los años por siete años seguidos, ya cuando la cosecha estaba lista, llegaban los madianitas, tantos que parecían langostas. Comían todo lo que encontraban. Robaban el trigo, la cebada, las frutas y casi todos los animales. Por fin los israelitas se acordaron de Dios y clamaron a Él. Dios les mandó un profeta que les hizo recordar que sufrían ese castigo por su desobediencia. Pero también llamó a un joven llamado Gedeón para guiar a su pueblo y salvarlos del enemigo.

[Gedeón entra con una canasta de trigo y la sacude.]

Narrador: Un día Gedeón estaba sacudiendo trigo, escondido de los madianitas. Pensó que estaba solo, pero cuando levantó los ojos...

[Ángel entra]

Narrador: Era el mismo ángel que apareció a Josué aquel día antes de la batalla de Jericó, el mismo Señor Jesús. El Señor aún no había venido al mundo, y cuando quería hablar con un hombre, se le aparecía como ángel.

Ángel: ¡El Señor está contigo, guerrero valiente!

Gedeón: Entonces...

[Gedeón hace como hablando al ángel.]

Narrador: Continuó: “¿Por qué nos está pasando todo esto? ¿Dónde están todas las maravillas que nos contaban nuestros padres, cuando decían: ¡El Señor nos sacó de Egipto! ¿El Señor nos ha desamparado y nos ha entregado en manos de Madián!”

Gedeón lo encontró difícil de creer. Parece que no recordaba que Israel estaba sufriendo por su pecado. Pero Dios tenía un plan para salvar a su pueblo.

Ángel: ¡Vé!

[Ángel hace como hablando a Gedeón.]

Narrador: Dijo: “Vé con esta tu fortaleza, y salvarás a Israel de la mano de los madianitas. ¿No te envió yo?”

Gedeón: Ah, Señor mío...

[Gedeón hace como hablando al ángel.]

Narrador: Continuó: “¿Con qué salvaré yo a Israel? Mi familia es pobre, y yo el menor de la casa de mi padre.”

[Ángel hace como hablando a Gedeón.]

Narrador: El Señor dijo: “Ciertamente yo estaré contigo, y derrotarás a los madianitas como a un solo hombre.”

Entonces Gedeón preparó una ofrenda.

Narrador: *[Show a Bible]* Here we see the sword because Paul tells us that the sword of the Spirit is the Word of God. Remember the great victory that the Israelites had in Jericho when the walls fell down?

[Let them respond.] Good, God gave them many other victories. But they disobeyed the Lord and, finally they began to worship the idols. And, as he had promised, God sent enemies, this time the Midianites, to punish them. They sowed every year for seven consecutive years, yet when the harvest was ready the Midianites would arrive, so many they seemed like locusts. They ate everything they found. They stole wheat, barley, fruits and almost all the animals. Finally the Israelites remembered the Lord and cried out to Him. God sent them a prophet who told them that they were being punished for their disobedience. But He also called a young man named Gideon to guide his people and save them from the enemy.

[Gideon enters with basket of wheat and shakes it]

Narrador: One day Gideon was threshing wheat, hidden from the Midianites. He thought he was alone but when he looked up...

[Angel enters]

Narrador: It was the same angel that appeared to Joshua that day before the battle of Jericho, the Lord Jesus, himself. The Lord had not yet come into the world and when he wanted to talk with a man, He appeared to him as an angel.

Angel: The Lord is with you, valiant warrior.

Gideon: Then...

[Gideon acts like he's talking to the angel.]

Narrador: He continued: “Why is all this happening to us? Where are the wonders that our fathers told us when they said: The Lord took us out of Egypt? The Lord has forsaken us and has delivered us into the hands of Midian!”

Gideon found it difficult to believe. It seems that he didn't remember that Israel was suffering for its sin. But God had a plan for saving His people.

Angel: Go!

[Angel acts like he's talking to Gideon.]

Narrador: He said: “Go in this your strength and you will save Israel from the hand of the Midianites. Is it not I who is sending you?”

Gideon: Oh, my Lord.

[Gideon acts like he's talking to the angel.]

Narrador: He continued: “With what can I save Israel? My family is poor and I am the least of my father's house.”

[Angel acts like he's talking to Gideon.]

Narrador: The Lord said: “Surely I will be with you and you will destroy the Midianites as a single man.”

Then Gideon prepared an offering.

[Gedeón derrama trigo en una tela y pone lo a los pies del ángel. Ángel “quema” la ofrenda y Gedeón se postra.]

Gedeón: ¡Ay de mí, Señor y Dios!

Narrador: Tuve miedo por que vio al ángel del Señor cara a cara.

Ángel: Paz, no tengas temor, no morirás.

[Todos salen]

Narrador: Gedeón hizo allí un altar a Dios y lo llamó “Jehová es paz”. Esa noche el Señor le dijo que derribara el ídolo de Baal que su padre tenía. Gedeón buscó a unos siervos de su padre para ayudarlo, y de noche (por miedo de los vecinos que adoraban allí a Baal) regresaron al bosque.

[Entran Gedeón y dos siervos. Tumban el ídolo de Baal y lo rompen en pedazos. Todos salen]

Narrador: Por la mañana cuando el pueblo lo vio, quiso matar a Gedeón por haberlo hecho, pero su padre les dijo que si Baal era un dios, podía defenderse a sí mismo.

Ya el gran ejército de los madianitas había acomodado sus carpas otra vez en el valle de Jezreel.

[Gedeón entra y toca el cuerno.]

Narrador: Pero el Espíritu de Dios vino sobre Gedeón y cuando tocó su cuerno los israelitas de allí cerca empezaron a reunirse.

[Unos guerreros entran.]

Narrador: También envió mensajeros a otros pueblos de Israel, y vinieron de más lejos.

[Más guerreros se entran.]

Narrador: Eran en total treinta y dos mil hombres. Corrieron las noticias acerca de este joven que tenía el valor de tumbar Baal. Pero, Gedeón quiso estar seguro del llamamiento del Señor.

Gedeón: *[al cielo]* Señor.

[Gedeón hace como hablando al cielo.]

Narrador: Dijo: “Si has de salvar a Israel por mí, mira, tenderé un vellón de lana sobre el suelo. Si el rocío cae sólo sobre el vellón y todo el suelo alrededor queda seco, entonces sabré que salvarás a Israel por mi conducta.”

[Gedeón pone el vellón en el suelo. Espera un poco, lo recojo y toca el vellón y el suelo.]

Narrador: ¡El vellón fue mojado y el suelo fue seco!

[Todos hacen como sorprendidos.]

Gedeón: *[al cielo]* Señor.

[Gedeón hace como hablando al cielo.]

Narrador: Dijo: “Dios, no te enojés conmigo. Permíteme hacer una prueba más con el vellón. Esta vez haz que sólo el vellón quede seco y que todo el suelo quede cubierto de rocío.”

[Gedeón pone el vellón en el suelo. Espera un poco, lo recojo y toca el vellón y el suelo.]

[Gideon pours wheat in a cloth and puts it at the feet of the angel. Angel “burns” the offering and Gideon prostrates himself]

Gideon: Woe is me, Lord and God!

Narrator: He was afraid because he saw the angel of the Lord face to face!

Angel: Peace, don’t be afraid, you will not die.

[Everyone exits]

Narrator: Gideon made an altar to God and called it “Jehovah is peace”. That night the Lord told him to smash the idol of Baal that his father had. Gideon looked for some of his father’s servants to help him and at night (for fear of the neighbors who worshiped Baal there) they returned to the grove.

[Gideon and two servants enter. They tip over the idol of Baal and break it into pieces. All exit.]

Narrator: In the morning when the people saw it, they wanted to kill Gideon for having done it but his father told them that if Baal were a god, he would have been able to defend himself.

Already the great army of the Midianites had set up their tents once again in the valley of Jezreel.

[Gideon enters and blows the horn.]

Narrator: But the Spirit of God came over Gideon and when he blew his horn, the Israelites from nearby began to gather.

[Some fighting men enter.]

Narrator: He also sent messengers to the other towns of Israel and they came from further away.

[More fighters enter]

Narrator: There were a total of 32,000 men. The news spread about this young man who had the courage to knock down Baal. But Gideon wanted to be sure of the calling of the Lord.

Gideon: *[to heaven]* Lord.

[Gideon acts as if addressing heaven.]

Narrator: He said: “If you are going to save Israel through me, look, I will put a fleece of wool on the ground. If the dew falls only on the fleece and all the soil around stays dry, then I will know that you will save Israel by my actions.”

[Gideon puts the fleece on the ground He pauses, picks it up and touch the fleece and the floor.]

Narrator: The fleece was wet and the soil was dry!

[Everyone acts surprised.]

Gideon: *[to heaven]* Lord.

[Gideon acts as if addressing heaven.]

Narrator: He asked: “God don’t be angry with me. Allow me to make one more test with the fleece. This time make only the fleece stay dry and all the soil become covered with dew.”

[Gideon places the fleece on the ground. He pauses, picks it up and touch the fleece and the floor.]

[Todos hacen como sorprendidos.]

Narrador: ¡El vellón fue seco y el suelo fue mojado! Ahora, Gedeón estaba seguro que Dios lo había llamado, y se levantó con todo su ejército para pelear contra los madianitas.

[Todos salen]

Segundo Acto

[En la fuente de Harod]

[Gedeón y ejército entran]

Narrador: Llegaron arriba del valle donde estaba el campamento de los madianitas. Entonces el Señor probó a Gedeón. Dijo a Gedeón: “El pueblo que está contigo es mucho para que yo entregue a los madianitas en su mano, no sea que Israel diga: ‘Mi mano me ha salvado’. Ahora, pues, anuncia que el que tenga miedo se vuelva.

Gedeón: ¡Escuchen!

[Gedeón hace como hablando al ejército.]

Narrador: Continuó: “¡Cualquiera que esté temblando de miedo, que se vuelva y se retire del monte de Galaad!”

[Unos de los guerreros salen]

Narrador: ¿Cuántos creen ustedes que se volvieron? ¡Veintidós mil hombres! Y dejaron sólo diez mil israelitas, que parecían nada contra las multitudes del enemigo. Pero Dios dijo a Gedeón: “Todavía es mucho el pueblo; llévalos a las aguas, y allí los probaré.”

[Todos cruzan al otro lado de la escena]

Narrador: Gedeón no dudó y llevó al pueblo al agua. La prueba era un secreto entre Dios y Gedeón. Entonces Dios le dijo: “A los que beban el agua con las manos, sepáralos de los que se arrodillen a beber como los perros.”

[Guerreros beben. Unos doblan las rodillas para tornar el agua como un perro y otros beban usando sus manos.]

Narrador: Casi todos doblaron las rodillas. Solamente trescientos beben el agua usando sus manos. Quizás Gedeón pensaba que quedaban muy pocos, pero obedeció.

Gedeón: ¡Escuchen!

[Guerreros se levantan. Gedeón hace como hablando a ellos.]

Narrador: Los dijo: “Todos los que doblaron las rodillas para beber, váyanse a sus tiendas.”

[Estos guerreros salen]

Narrador: ¡Quedaron solamente los trescientos soldados para una batalla contra quizás un millón!

[Todos salen]

Tercero Acto

[Al campamento de los madianitas]

[Gedeón y ejército entran y se sientan al lado del escenario.]

[Everyone acts surprised.]

Narrator: The fleece was dry and the soil was wet! Now Gideon was sure that God had called him and he rose up with his army to go light against the Midianites.

[Everyone exits]

Act 2

[At the spring of Harod]

[Gideon and the army enter.]

Narrator: They arrived above the valley where the camp of the Midianites was. Then the Lord tested Gideon. He said to Gideon: “The people with you are many so that if I were to give the Midianites into your hand, it might be that Israel says: ‘My own hand has saved me.’ Now then, announce that he who is afraid should turn back.”

Gideon: Attention!

[Gideon acts like he’s talking to army.]

Narrator: He continued: “Whoever is trembling with fear, may turn around and leave from Mount Gilead.”

[Some of the soldiers leave]

Narrator: How many do you think turned back? 22,000 men! And that left only 10,000 Israelites which seemed like nothing against the multitudes of the enemy. But God said to Gideon: “The people are still too many, take them to the water and there I will test them.”

[Everyone crosses to the other side of the stage]

Narrator: Gideon didn’t doubt and took the people to the water. The test was a secret between God and Gideon. Then God told him: “Those who drink the water with their hands, separate them from those who kneel to drink like dogs.”

[The fighters drink. Some kneel to lap the water like a dog and others lift the water to their mouths in their hands.]

Narrator: Almost all of them knelt. Only 300 took the water in their hands to their mouths. Maybe Gideon thought that those who remained were too few but he obeyed.

Gideon: Attention!

[Fighters stand. Gideon acts as if he’s talking to them.]

Narrator: He told them: “All those who knelt to drink, go to your tents.”

[Those fighters leave.]

Narrator: There remained only the 300 soldiers for a battle against maybe a million!

[Everyone exits.]

Act 3

[At the Midianite camp]

[Gideon and army enter and sit down at the side of the stage]

Narrador: Dios sabía que Gedeón necesitaba ayuda después de la prueba para fortalecer su fe. Dios dijo a Gedeón: “Levántate y baja al campamento de los madianitas y escucha lo que digan. Después de eso cobrarás valor para atacar el campamento.”

[Gedeón se levanta]

Narrador: Fue bajando el cerro con cuidado, apenas viendo a lo lejos en la oscuridad las carpas de los madianitas que se extendían en el valle. Había tantos que parecían una plaga de langostas.

[Gedeón se acerca la tienda con cuidado]

Narrador: Oyó una voz de la tienda que dijo: “En sueños yo veía un pan que rodaba hasta el campamento de Madián, y llegó a la tienda, y la golpeó de tal manera que cayó, y la trastornó de arriba abajo, y la tienda cayó.”

Entonces otra voz da esta respuesta: “Esta no es otra cosa sino la espada de Gedeón. Dios ha entregado en sus manos a todos los madianitas.”

[Gedeón se retira de la tienda con cuidado]

Gedeón: ¡Gloria a Dios!

Narrador: Dijo a sí mismo: “¡Ciertamente Dios ha entregado los madianitas en mis manos!”

Entendió por qué Dios lo había mandado allí, y le dio las gracias.

Gedeón: *[a los 300]* Levántense.

[Todos se levantan. Gedeón hace como hablando.]

Narrador: Dijo: “Jehová ha entregado el campamento de Madián en sus manos. Sigam mi ejemplo. Cuando llegue a las afueras del campamento, hagan exactamente lo mismo que me vean hacer. Cuando yo y todos los que están conmigo toquemos nuestras trompetas, ustedes también toquen las suyas alrededor del campamento, y digan: ‘Por el Señor y por Gedeón.’”

Repartió a los trescientos hombres en tres escuadrones, dando a cada uno una trompeta y un cántaro vacío con una tea ardiendo adentro.

[Gedeón y guerreros acercan a la tienda.]

Narrador: Todos los guerreros bajaron el cerro sin hacer ruido hasta el campamento de los madianitas.

[Gedeón señala con el dedo y dos grupos de guerreros van a los lados del escenario.]

Narrador: Gedeón llevó a un grupo por un lado, y mandó a los otros dos grupos por otros lados del campamento. A la medianoche cuando casi todo de los madianitas estaba durmiendo, Gedeón tocó su bocina y quebró el cántaro.

[Gedeón toca su bocina y quiebra el cántaro. Otros hacen lo mismo.]

Todos: ¡La espada de Jehová y de Gedeón!

Narrator: God knew that Gideon needed help after the test to strengthen his faith. God said to Gideon, “Get up and go down to the camp of the Midianites and listen to what is said. After this you will regain courage to attack the encampment.”

[Gideon gets up]

Narrator: He went down the hill carefully, barely seeing at a distance in the dark the awnings of the Midianites that extended into the valley. There were so many that it seemed like a plague of locusts.

[Gideon cautiously approaches the tent]

Narrator: He heard a voice from the tent saying: “In a dream I saw a loaf of bread that rolled up to the camp of Midian and came to the tent and struck it in such a manner that it fell and it flipped over and the tent collapsed.”

Then another voice responded: “This is nothing else but the sword of Gideon. God has delivered all the Midianites into his hands.”

[Gideon cautiously moves away from the tent.]

Gideon: Glory to God!

Narrator: He said to himself: “Surely God has delivered the Midianites into my hands!”

He understood why God had sent him there and he gave thanks.

Gideon: *[to the 300]* Get up.

[All rise. Gideon acts like he’s talking.]

Narrator: He said: “Jehovah has delivered the camp of the Midianites into our hands. Follow my example. When you come to the outskirts of the camp, do exactly the same as you see me doing. When I and all those with me blow our trumpets, you also blow yours all around the camp and say ‘For the Lord and for Gideon.’”

He divided the 300 men in three companies giving each one a trumpet and a jug with a lighted torch inside.

[Gideon and fighters approach tent.]

Narrator: All the fighters went down the hill without making noise right up to the camp of the Midianites.

[Gideon points his finger and two groups of fighting men go to the side of the stage.]

Narrator: Gideon took a group to one side and sent the other two groups to other sides of the camp. At midnight when almost all the Midianites were sleeping, Gideon blew his trumpet and broke his jug.

[Gideon blows trumpet and breaks jug. Others do the same.]

Everyone: The sword of Jehovah and of Gideon!

Narrador: Se veía de repente la luz de la tea ardienda. ¡Qué alboroto se formó! Los madianitas se despertaron con sonidos tan de cerca, y con luces que aparecieron de la nada en varias direcciones alrededor.

[Los dos madianitas salen de la tienda]

Narrador: ¡Qué confusión! Se creían rodeados por un gran ejército, más grande que el de ellos. En el susto y la confusión buscaron escaparse.

[Madianitas se golpean y se empujan el uno al otro y corren alrededor del escenario.]

Narrador: Los madianitas empezaron a matarse los unos a los otros en la oscuridad y el apuro por escapar. *[Gedeón y los guerreros los cazan.]*

Narrador: Aquella noche Dios dio a su pueblo una victoria grandísima sobre los enemigos, y los israelitas que se habían ido a sus casas volvieron otra vez para ayudar.

[Otros guerreros se entran. Gedeón y los guerreros los cazan a los Madianitas. Todos salen corriendo.]

Narrador: Nunca más volvieron los madianitas a molestar a los israelitas. Todo el pueblo de Israel entendió que era la mano de Dios que lo hizo, y no ellos mismos.

Es un buen ejemplo para nosotros. Gedeón sabía que en esa batalla tan grande no basta una espada de metal. Tenían que usar otra, una invisible, la espada del Espíritu, la Palabra de Dios. *[Muestre la Biblia.]* Los trescientos obedecieron la palabra de Dios y gritaron: “La espada de Jehová”. Era una espada más poderosa que una de metal, y por esa espada espiritual ganaron la victoria.

Narrator: Suddenly the light of the burning torch could be seen. What a racket they made! The Midianites were awakened by sounds close by and by lights that appeared from nothing in several directions all around.

[The two Midianites exit the tent.]

Narrator: What confusion! They thought they were surrounded by a great army, much bigger than theirs. In the fright and the confusion they tried to escape.

[Midianites hit and push one another and run around the stage.]

Narrator: The Midianites began to kill one another in the dark and the rush to escape.

[Gideon and the fighters chase them.]

Narrator: That night God gave to His people a huge victory over their enemies and the Israelites who had gone to their houses returned again to help.

[Other fighters enter. Gideon and the fighters chase the Midianites. Everyone exits running.]

Narrator: The Midianites never again returned to bother the Israelites. The whole people of Israel understood that it was the hand of the God that did it and not themselves.

It is a good example for us. Gideon knew that in that huge battle, a sword of metal isn't enough. They had to use another, an invisible one, the sword of the Spirit, the Word of God. *[Show the Bible]* Gideon saw the word that God sent him and obeyed. The 300 obeyed the word of God and shouted: “the sword of Jehovah.” It was a sword more powerful than one of metal and through that spiritual sword they gained the victory.

Preguntas Para Aplicación

¿Qué problema enfrentó los israelitas? [*Los madianitas llegaban cada año y robaban su cosecha.*] ¿Por qué permitió Dios eso? [*Dios los estaba castigado porque adoraban a los ídolos.*]

¿Quién llegó a ver Gedeón? [*El Señor Jesucristo apareciendo como un ángel.*] ¿Qué mensaje tuvo el ángel? [*Que él salvara a Israel.*] ¿Qué tuvo Gedeón que hacer la primera vez? [*Tuvo que destruir el ídolo de Baal.*] ¿Por qué? [*Porque Dios no podía bendecir al pueblo mientras adoraban a los ídolos.*]

¿Tuvo Gedeón confianza en la batalla contra los madianitas? [*No*] ¿Qué hizo Dios para ayudarlo a creer? [*El velón, el viaje al campamento de los madianitas*] Dios dio su Palabra a Gedeón para fortificarlo.

¿Por qué mandó Dios a tantos soldados que se regresan? [*Así no podían pensar que ganaron la victoria por sí mismos.*] ¿Quién ganó la victoria? [*Dios*] ¿Cómo? [*Hizo que los madianitas se mataron los unos a los otros.*]

Entonces: ¿Con que espada ganaron la victoria? [*La espada de Jehová o del Espíritu.*] Tenemos una espada espiritual también. Es la Palabra de Dios. ¿Cómo podemos usarla correctamente? La usamos leyendo y obedeciendo lo que Dios nos dice en la Biblia. Cuando somos obedientes, Satanás huye como huyeron los enemigos aquella noche. Como soldados de Dios, debemos leer y memorizar las Escrituras, para así poder ganar la batalla espiritual.

Para los no creyentes: Si no eres soldado de Cristo, no puedes luchar bien contra el enemigo. No tienes la armadura de Dios, ni puedes usar la espada del Espíritu de que estudiamos hoy. Primero tendrás que aceptar al Señor Jesús, y así tendrás el yelmo de la salvación y las demás piezas de la armadura. Cristo murió por ti. Él quiere salvarte y darte toda la armadura. Hoy mismo puedes aceptarlo como tu Salvador.

Para los creyentes: Si ya eres soldado de Cristo, acuérdate de ser como Gedeón que usó la espada del Espíritu y así obtuvo la victoria. Aun Cristo usó la espada cuando Satanás lo tentó en el desierto; citó la Biblia, y el enemigo huyó. Recuerda que “la Palabra de Dios es más cortante que toda espada de dos filos” (Hebreos 4:12). No te olvides de llevarla, de leerla, de usarla cuando hablas con otras personas.

Application Questions

What problem did the Israelites face? [*The Midianites came every year and took their crops*] Why did God allow that? [*God was punishing them because they worshiped idols.*]

Who came to see Gideon? [*The Lord Jesus Christ appearing as an angel.*] What message did the angel have? [*That he would save Israel.*] What did Gideon have to do first? [*Destroy the idol of Baal.*] Why? [*Because God couldn't bless the people while they worshiped idols*]

Was Gideon confident about the battle with the Midianites? [*No*] What did God do to help him believe? [*The fleece, the trip to the Midianite camp.*] God gave His Word to Gideon to strengthen him.

Why did God order so many soldiers to go away? [*So they wouldn't think they had won the victory themselves*] Who did win the victory? [*God*] How? [*He made the Midianites kill each other.*]

Then, what sword did they use to win the victory? [*The sword of Jehovah or the Spirit.*] We have a spiritual sword too. It is the word of God. How can we use it correctly! We use it by reading and obeying that which God has said in the Bible. When we are obedient, Satan flees as the enemies fled that night. As soldiers of God we must read and memorize the Scriptures because this is the way to be able to win the spiritual battle.

For the unbelievers: If you are not a soldier of Christ you can't fight well against the enemy. You don't have the armor of God nor can you use the sword of the Spirit that we are studying today. First you must accept the Lord Jesus and in that way you will have the helmet of salvation and the rest of the pieces of the armor. Christ died for you. He wants to save you and give you the whole armor. This very day you can accept Him as your Savior.

For the believers: If you are already a soldier of Christ, agree to be like Gideon who used the sword of the Spirit and so they won the victory. Even Christ used the sword of the Spirit when Satan tempted Him in the desert. He quoted the Bible and the enemy fled. Remember that “the Word of God is sharper than any two-edged sword” (Hebrews 4:12). Don't forget to carry it, to read it, and to use it when you talk with other people.

Versículos de memoria:

Alumno 1 – Hebreos 4:12a “Porque la palabra de Dios es viva...”.

Alumno 2 – Hebreos 4:12a “Porque la palabra de Dios es viva y eficaz...”

Alumno 3 – Hebreos 4:12a “Porque la palabra de Dios es viva y eficaz, y más cortante que toda espada de dos filos”.

Memory Verses:

Student 1 – Hebrews 4:12a “Because the word of God is living ...”

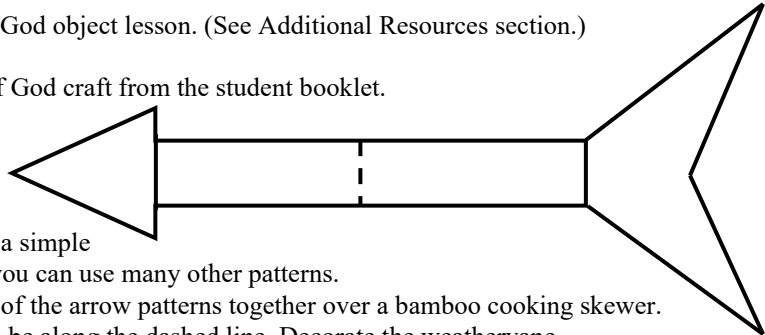
Student 2 – Hebrews 4:12a “Because the word of God is living and effective ...”

Student 3 – Hebrews 4:12a “Because the word of God is living and effective and sharper than every two-edged sword.”

Crafts and Object Lesson

1. Color today's Emblem. (See Additional Resources section.)
2. Do the last part of the Whole Armors of God object lesson. (See Additional Resources section.)
3. Do the last portion of the whole armor of God craft from the student booklet.

4. Make little weathervanes (veletas) as follows:



- Cut out weathervane patterns from card stock beforehand. You can use a simple pattern like the one at the right. Or you can use many other patterns.
- To make the weathervane, glue two of the arrow patterns together over a bamboo cooking skewer. In the pattern shown the skewer will be along the dashed line. Decorate the weathervane.
- Place the skewer inside a straw. Use a plastic straw that has a flexible section and bend the section at a right angle. This allows the bottom of the skewer to rest against the bend in the straw. It's a good idea to practice this craft beforehand to make sure that the finished product actually turns and points into the wind.

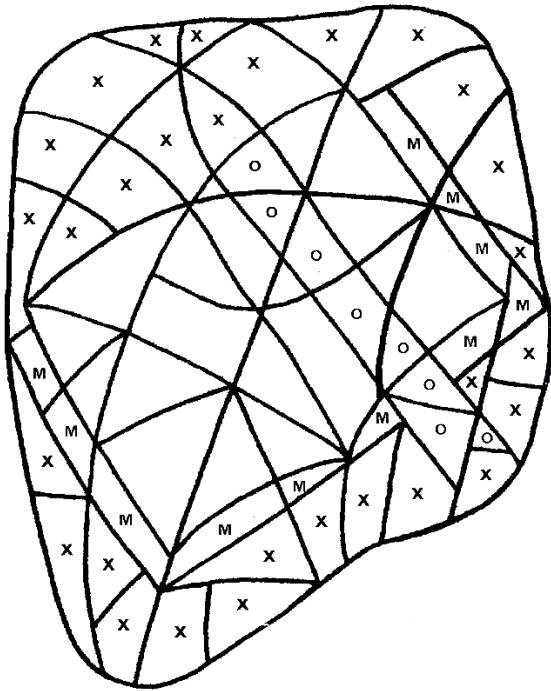
Explain that a person who is like a weathervane turns with every breeze. A person who is like a weathervane doesn't think for himself but just follows along with the rest, just like the people of Israel did. With Joshua and Gideon and the other judges, the people followed God but when each judge died, they followed the rest of the people who worshiped other gods. We should not be like a weathervane that obeys a breeze but like Gideon who followed the Lord even though the majority were not.

5. Make a heart puzzle with the words of the Psalm 119:11 written on it (you can use the pattern below). The students can color it and cut it into pieces on the lines. It can be utilized as an aid in memorizing the verse and as a contest to see who can put the puzzle together quickest.



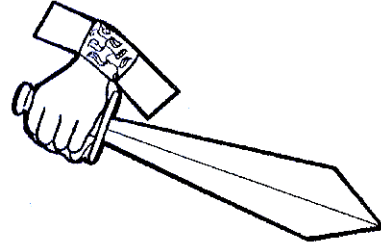
Alumno 1 – Response Sheet

Color green each section marked “X”. Color red each section marked “O” and black each section marked “M”. Remember that the Word of God can help you triumph in Christ.



Cut Out Craft

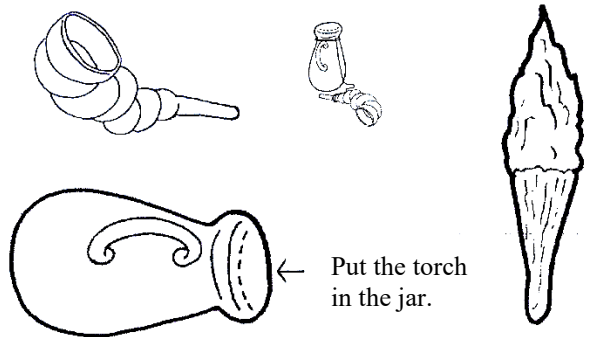
Cut out your Christian soldier’s sword. With it, the soldier will have all the armor that is listed in Ephesians.



For an additional activity:

1. Glue the trumpet (horn), the torch, and the jar onto card stock.
2. Make a slit in the jar and insert the torch in it.
3. Glue a piece of felt on the back of the jar and of the horn so you can put them in the soldier’s hands.

Using these things, you can tell the story of Gideon.



Alumno 2 – Response Sheet

Fill the spaces at the foot of the page with the correct words choosing from the following: God (Dios), sword (espada), angel (ángel), men (hombres), Midianites (madianitas), wheat (trigo).

The vertical word will be the name of a great hero [Gideon (Gedeón)] who carried the sword of the Spirit. Be like him. Hear and obey the Word of God.

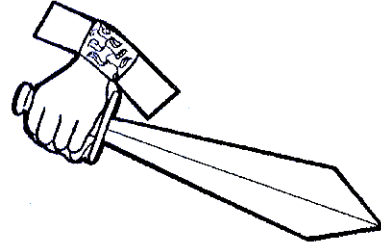
An _____ appeared to Gideon.
Gideon choose 300 _____ for the battle.
Gideon obeyed _____, destroying the idols.
The army shouted: “The _____ of Jehovah and of Gideon.”
Gideon was threshing _____ on the threshing floor when he heard God.
By faith, Gideon and his few soldiers defeated the _____.

| | | |
|-------|---|-------|
| _____ | □ | _____ |
| _____ | □ | _____ |
| _____ | □ | _____ |
| _____ | □ | _____ |
| _____ | □ | _____ |
| _____ | □ | _____ |
| _____ | □ | _____ |

[Answers: ángel, hombres, Dios, espada, trigo, madianitas.]

Cut Out Craft

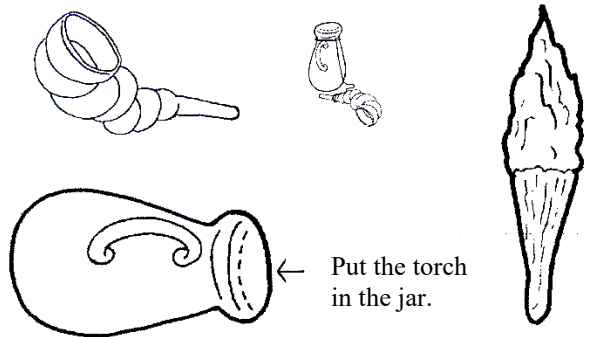
Cut out your Christian soldier’s sword. With it, the soldier will have all the armor that is listed in Ephesians.



For an additional activity:

1. Glue the trumpet (horn), the torch, and the jar onto card stock.
2. Make a slit in the jar and insert the torch in it.
3. Glue a piece of felt on the back of the jar and of the horn so you can put them in the soldier’s hands.

Using these things, you can tell the story of Gideon.



Alumno 3 – Response Sheet

Fill the spaces at the foot of the page with the indicated words. The vertical word will be the name of a great hero [*Gideon (Gedeón)*] who carried the sword of the Spirit. Be like him. Hear and obey the Word of God.

1. An _____ appeared to Gideon.
2. Gideon choose only _____ hundred for the battle.
3. Gideon _____ God, sending the rest home.
4. The army shouted: “The _____ of Jehovah and of Gideon.”
5. They sounded the trumpets and broke the jars that they had in their _____.
6. By faith, Gideon and his few soldiers defeated the _____.

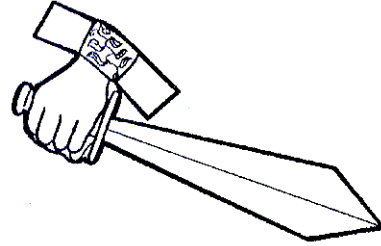
[Answers: angel (ángel), three (tres), obeyed (obedeció), sword (espada), hands (manos), and Midianites (madianitas).]

| | | | | |
|-----|-----|---|-----|-----|
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Gideon obeyed God even though he might not have understood why the Lord told him to decrease the number of soldiers. What do you do when God tells you to do something that seems difficult or impossible?

Cut Out Craft

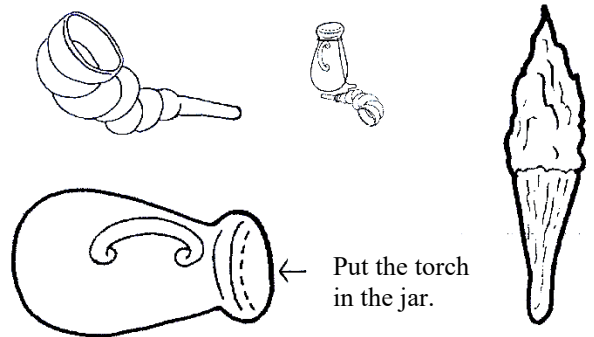
Cut out your Christian soldier’s sword. With it, the soldier will have all the armor that is listed in Ephesians.



For an additional activity:

1. Glue the trumpet (horn), the torch, and the jar onto card stock.
2. Make a slit in the jar and insert the torch in it.
3. Glue a piece of felt on the back of the jar and of the horn so you can put them in the soldier’s hands.

Using these things, you can tell the story of Gideon.

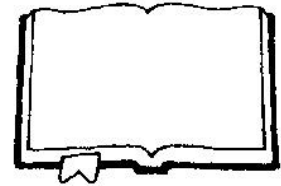


Additional Resources

The Memory Work

The memory verses of each lesson are found in this book at the end of each day's section and in the student booklets on the title page of each lesson. The theme verse (Ephesians 6:11) and theme text (Ephesians 6:13-18) are on the back of the student booklet. All these can be used for memory verses. If the littlest children can't memorize them, they can at least take a copy home to share with their parents. The verses should be reviewed every day and each day's verses added to the ones learned from the previous days until they learn them all. Ideally by the end of the week each student should also be able to recite the theme text.

To stimulate interest in learning the memory verses, there are 28 figures in the form of an open Bible inside the front cover of each student booklet. When a child learns a text, then the teacher should write the scripture reference of the text in these little Bibles. The student can then color them.



Some students will learn the verses of each lesson and theme text easily. You ought to take advantage of their ability with opportunity for more memory work. Some classes show more enthusiasm than others so the teacher should take note of each student's level of interest. If prizes are offered from the beginning, it helps to raise the students' interest. A special prize can be given to whoever memorizes the most in each class level. If two or more learn more than fifty verses, they should get a "most learned" prize even though there might be several such students in the same class. In this case, the one who learns the most should be given an extra prize.

For those who want to memorize more verses, the following scriptures coordinated with the daily lessons of the course can be assigned.

1. La lucha del soldado (the struggle of the soldier) – 2 Timoteo 2:3,4; 4:5,7,8; 1 Pedro 5:8,9 (2 Timothy 2:3,4; 4:5,7,8; 1 Peter 5:8,9)
2. La Palabra (the Word) – Isaías 49:2, Apocalipsis 1:16; Colosenses 3:16; 1 Pedro 2:2; 2 Timoteo 3:15-17; Santiago 1:21-25 (Isaiah 49:2, Revelation 1:16; Colossians 3:16; 1 Peter 2:2; 2 Timothy 3:15-17; James 1:21-25)
3. Predicar el evangelio (preaching the gospel) – Hechos 1:8; 13:47; 20:24; Romanos 1:14; 1 Corintios 9:16 (Acts 1:8; 13:47; 20:24; Romans 1:14; 1 Corinthians 9:16)
4. El escudo de la fe (the shield of faith) – Gálatas 3:11; 1 Timoteo 6:11,12 (Galatians 3:11; 1 Timothy 6:11,12)
5. La coraza de justicia (the breastplate of righteousness) - Romanos 3:20; 4:5; 5:1, 9; Tito 3:5 (Romans 3:20; 4:5; 5:1,9; Titus 3:5)
6. El cinto de verdad (the belt of truth) – Santiago 1:18; Juan 14:6; 17:17; Salmo 51:6; 91:4; Proverbios 12:22; Colosenses 3:9 (James 1:18; John 14:6; 17:17; Psalms 51:6; 91:4; Proverbs 12:22; Colossians 3:9)
7. El yelmo de la salvación (the helmet of salvation) – Juan 1:12; 3:3, 16-18, 36; 5:24; Hechos 16:31; 4:12; Romanos 6:23; 8:1; 10:9, 10 (John 1:12; 3:3, 16-18, 36; 5:24; Acts 16:31; 4:12; Romans 6:23; 8:1; 10:9, 10)
8. La victoria (victory) – 1 Corintios 15:57; 1 Juan 5:4, 5 (1 Corinthians 15:57; 1 John 5:4, 5)

These verses, along with the theme text and the daily lesson, are more than enough to fill the sheet in the student booklet. It is a good idea to give a small prize to each student who fills his or her sheet.

For those who don't have Bibles, you can make copies of these verses to be studied at home. It is better to hand out only a few verses each day so that the children won't be discouraged by getting them all at once. They will ask for more verses if they catch the enthusiasm from of students. Success is a powerful motivation.

The Alphabet

The alphabet is a part of the memory work. You should make a large Spanish alphabet on cards (one letter per card). A set of such cards is also available from Mensaje de Vida and can be ordered with the course materials. Each day, teach the letters that are referenced by the daily lesson. When the teacher shows a letter, the children recite in unison the letter and what it represents. The number you see in front of each letter indicates the lesson in which you find the letter and the day that it is taught. There are more letters for the earlier days. As part of each day's work, the letters that were learned before should be reviewed and then the new letters added in alphabetic order until the whole alphabet is done on the fifth day.

- 1) A Armadura, la armadura de Dios (Armor, the armor of God)
- 5) B Bocina, la que tocó Gedeón (Trumpet, the one Gideon blew)
- 2) C Coraza, la de justicia (breastplate, that of justice)
- 3) Ch Chismes, contra Pablo y Silas (Slander, against Paul and Silas)
- 4) D Dardos, los del enemigo (Darts, those of the enemy)
- 5) E Espada del Espíritu, la Palabra de Dios (Sword of the Spirit, the Word of God)
- 4) F Fe, por fe cayeron los muros de Jericó (Faith, by faith the walls of Jericho fell)
- 5) G Gedeón, un juez de Israel (Gideon, a judge of Israel)
- 1) H Horca, la que prepara Amán (Gallows, the one Haman prepared)
- 5) I Idolatría, el pecado de los judíos (Idolatry, the sin of the Jews)
- 2) J Job, el hombre justo (Job, the righteous man)
- 3) K Kilómetros, los muchos que anduvo Pablo predicando (Kilometers, the many that Paul walked preaching)
- 3) L Látigos, los de Pablo y Silas en Filipos (Lashes, those of Paul and Silas in Philippi)
- 5) Ll Llamas, las de las teas de los tres cientos (Flames, those of the torches of the 300)
- 1) M Mardoqueo, el primo de la reina Ester (Mordecai, the cousin of Queen Esther)
- 1) N Nuevas, las buenas nuevas en toda lengua (News, the good news in every tongue)
- 3) Ñ Niña, la que se curó del espíritu malo (Girl, she that was cured of the evil spirit)
- 2) O Ovejas, las que perdió Job (Sheep, those that Job lost)
- 4) P Príncipe, del ejército de Jehová (Prince, of the army of Jehovah)
- 2) Q Quebrantado, cómo se vio Job (Broken, as Job was seen)
- 4) R Rahab, la de Jericó que tenía fe (Rahab, she of Jericho who had faith)
- 3) S Silas, el compañero de Pablo (Silas, the companion of Paul)
- 3) T Terremoto, el que abrió la cárcel (Earthquake, that which opened the jail)
- 2) U Ulceras (llagas), las del pobre Job (Ulcers (sores), those of poor Job)
- 4) Y Victoria, la que Dios nos da en Cristo (Victory, that which God gives us in Christ)
- 1) X Excelencia, la de la reina Ester (Excellence, that of queen Esther)
- 1) Y Yelmo, el de la salvación (Helmet, that of salvation)
- 1) Z Zeres, la esposa del malvado Amán (Zeresh, the wife of the evildoer Haman)

The Student Booklets

The student books available from Mensaje de Vida are a vital resource for the program. They are divided into three levels: Alumno 1 (purple cover) for the youngest students, Alumno 2 (green cover) for the middle students, and Alumno 3 (yellow cover) for the older students. Each level of student book has more a more difficult response section and, in some cases, a different cut out craft. If you break into the four class divisions recommended in the introduction, you might find that the Alumno 1 is best suited to the preschoolers and the beginners (párvulos y principiantes), Alumno 2 to the intermediates (intermedios), and Alumno 3 for the upper level (jovencitos).

Each student book is 8 ½" by 5 ½" and is organized as follows: Inside the cover there are "Bibles" for recording memorized verses (see the Memory Work section above). Next, there is a daily lesson section for each of the five days (this is explained below). The theme song "Toda la armadura" is inside the back cover. On the outside of the back cover is the theme verse ("versículo lema") – Ephesians 6:11, the words to "Toda la armadura", and theme text ("texto lema") – Ephesians 6-13-18. There are also spots for the student's name ("Nombre"), teacher's name ("Maestro") and for recording attendance ("asistencia").

Each daily section has the following contents:

- A title page with a drawing to color and the memory verse for that day (see the daily Memory Verse section above).
- A response sheet with questions or puzzles (see each daily Crafts and Object Lessons section above).
- A cut out craft (see each daily Crafts and Object Lessons section above).

Each student should write his or her name on the back of the book and leave it at the VBS site until the last day. Each day's cut out craft can be displayed at the class site. To keep the cut out craft paper from being lost, the student's name should be written on the back of each one and they should be kept at the VBS site until the last day.

In addition to the three student booklets there is a smaller booklet available called a Minicuaderno, primarily intended for those seeking a very economical alternative. The Minicuaderno has smaller pages (4 ¼" by 5 ½") and has two sheets for each lesson. The first tells the story in a very simple way with a verse to memorize and, on the back, has a drawing to color. The second sheet has the scripture text citations for where the story is told in the Bible, a recap of the story with blanks to fill in, an additional verse and, on the back, another drawing to color. Here are the answers for each day's second sheet:

- First day: "Amán" (Haman), "Mardoqueo" (Mordecai), "Judíos" (Jews), "horca" (gallows), "Ester" (Esther), "Asureo" (Xerxes), "Amán" (Haman), and "Mardoqueo" (Mordecai).
- Second day: "Job" (Job), "Satanás" (Satan), "Dios" (God), "Job" (Job), "ovejas" (sheep), "camellos" (camels), "hijos" (children), "sarna" (sores), "ovejas" (sheep), "Job" (Job), and "amigos" (amigos).
- Third day: "Pablo" (Paul), "predicando" (preaching), "Jesús" (Jesus), "muerte" (dead), "sed" (thirst), "Filipos" (Philippi), "Silas" (Silas), "cantaron" (they sang), and "terremoto" (earthquake).
- Fourth day: "dos" (two), "Jericó" (Jericho), "Rahab" (Rahab), "Dios" (God), "ventana" (window), "muro" (wall), "Jordán" (Jordan), "días" (day), "seis" (six), "siete" (seven), "bocinas" (trumpets), "muros" (walls), "Rahab" (Rahab), "fe" (faith), and "rojo" (red).
- Fifth day: "israelitas" (Israelites), "cuevos" (caves), "Dios" (God), "Gedeón" (Gideon), "trientaydos mil" (32,000), "tres cientos" (300), "cuerno" (horn), "cantara" (jar), "espada" (sword), and "Dios" (God).

The Theme Music

The theme song for this program is "Toda la armadura" ("The Whole Armor"). It is based on the theme text on the back of the student booklets: Ephesians 6:13-18. It is printed with score on the inside back cover of the student booklets and the words are on the back cover with the theme text. The theme song can be used daily but should be introduced with an explanation the first time. The words and score are on the following page. Mensaje de Vida offers a booklet that can be used to lead the songs. It has the words in poster-size print along with illustrations. They suggest you color the illustrations. Mensaje de Vida also offers a CD with various VBS theme songs including this one. The CD has a version of the song with singing and one with just music for singing along.

Here is a pretty literal translation of "Toda la armadura":

The Whole Armor

All the armor of the Lord take on, to be able to conquer.
Coat *[of mail]* of righteousness and belt of truth, each faithful one take.
And with the gospel your feet shod; and the shield of faith.
Sword and helmet of salvation take. Be valiant.

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Toda la armadura

G. M. J. Lear **G D Em Bm** Arreg. por Sergio Vilaseca **C**

To - da la ar - ma - du - ra del Se - ñor to - mad, Pa - ra po - der ven - cer.

Co - sta de jus - ti - cia y cin - to de ver - dad, To - me ca - da fiel.

Y del e - van - ge - lio vues - tros pies cal - zad; Y es - cu - do de la fe,

Es - pa - da y yel - mo de sa - lud to - mad. Va - lien - tes sed.

Música propiedad de Alianza Cristiana y Misionera. Registrada 1939. Usada con permiso.

Bible Text Sheets

The Mensaje de Vida course materials include 10 of these sheets and each has a Bible text along with decorations to color. These can be taken home and put on the wall or refrigerator to provide an attractive reminder of the VBS lessons.

The Use of the Maps

Mensaje de Vida offers a large Spanish language map of the ancient eastern Mediterranean and Middle East, which is coordinated to this VBS course. Also included is a sticker sheet with pictures portraying the story of each day. These can be cut out and placed on the map. The map has a box for each day's story in the area of the map where the story took place. You place the picture for each day's story on the map at a particular point in each day such as at the end of the scripture memory work. If desired, you can use sticking the picture on the map as a reward for some achievement such as the student who brings the most friends. There are also some stickers with pictures of the parts of the armor of God.

In addition the Libro de Maestro (Teacher's Book) has two maps: one for the lesson on Paul and another, at the end of the book, for the rest of the locations associated the lessons. These could be used for the drama in lieu of the map kit and are intended to be used if you opt for the storytelling format.

Cue Cards

There is a cue card section at the end of this manual. This document is designed to be printed out on 8 ½ x 14 inch paper. The cue cards have the dialogue in Spanish but the character names and the stage directions in English. To produce the most readable sheets, it's a good idea to use a copier to enlarge them to the maximum size paper the copier can accommodate. Then punch holes and mount them with rings on a cardboard back so that the pages can be quickly flipped. If you can copy double sided in such a way that two pages are visible and readable at once as the pages are turned, it gives the actors twice as much dialogue visible (this can be a bit tricky to work out with some copiers). It can also be helpful to color code the speaker parts by using a highlighter of a particular color for each role to highlight the character names for that role. For the Riverview Church Mexico teams, cue cards are what makes the drama format possible. They are used not just in rehearsal but also in the actual performance.

The Soldier of God Object Lesson

The Mensaje de Vida materials have a poster of an ancient soldier without any of his armor. The object lesson kit also includes the pieces of armor for each day. During the course, the armor associated with that day's lesson is added. The soldier should be glued to posterboard beforehand so that he can be stood up and displayed better. Use double sided tape to stick the daily armor on the soldier. Instead of using the cardboard soldier kit you may prefer to make armor out of cardboard covered with aluminum foil and dress one of the children in the armor each day. Also various "Whole Armor of God" child play sets are available at Christian bookstores and on the Internet but, unfortunately, these have the words in English. Still you might find such a set useful if you can cover over the English words with the Spanish equivalents.

The director should adapt the following daily introduction and list of scriptures for each day's object lesson. It is recommended that the person doing the Object Lesson either read the scriptures in the list or have students read them if there are enough Bibles available and the students' reading skills allow it. If you elect to have students read, it is helpful to make up strips of paper with the individual verses references written on them to distribute beforehand. Alternatively one could also put the entire text on the paper to save time in looking up the scripture.

Primer Día

¿Por qué era necesario en el tiempo de San Pablo que el soldado tuviera puesta la armadura? Para protección contra las lanzas, espadas, flechas, etc. ¿Por qué se llaman los cristianos soldados? San Pablo hizo esa comparación en Efesios 6:11-18. Él sabía que teníamos una lucha, y no con un enemigo que se puede ver, sino con uno invisible, que procura acabar con nosotros. Es astuto, malo, y tiene más poder que nosotros. Pero no puede más que Dios. Por eso necesitamos tener la armadura de Dios. Él nos la da para protección. Hoy vemos **El Yelmo de la Salvación** (Efesios 6:17). La Palabra dice: “Toma” porque antes de poner el yelmo de la salvación, tenemos recibirlo, pues es un regalo. Es para protección de la cabeza, los pensamientos. Sabemos que Dios nos salva.

1. Es de Dios: Salmo 27:1, 37:39, Isaías 1:2:2
2. Es solamente por medio del Señor Jesucristo: Juan 10:9, Hechos 4:12, 15:11; Romanos 5:1,9
3. Depende de nuestra fe y confesión: Romanos 10:9, 10
4. Es regalo: Juan 3:16, Romanos 6:23, Efesios 2:8.
5. Nos salva de la condenación eterna y nos da la vida eternal: Juan 3:18, 26; 5:24; Romanos 8:1

Segundo Día

La Coraza de Justicia (Efesios 6:14) es para proteger el corazón, símbolo bíblico del espíritu. Pero ningunos somos justos (Tito 3:5). ¿Cómo podemos ponerla?

Pues, si recibimos a Cristo, Él nos da su justicia.

1. Es de Dios: Salmo 97:2; 119:137; Jeremías 23:6; Filipenses 3:9
2. Podemos conseguirla: Hechos 14:39; Romanos 3:24, 5:1; Gálatas 2:16
3. Es requisito de todo cristiano: Mateo 5:20; Filipenses 1:10,11

El Cinto De Verdad (Efesios 6:14) aseguraba la coraza y la espada. Cristo es la verdad. Nosotros podemos error, pero Cristo, no. Se tenemos a Cristo, tenemos la verdad. Debemos seguir la verdad y decir la verdad.

1. Cristo es verdad: Juan 1:14; 14:26; Deuteronomio 32:4; Hebreos 6:18.
2. Hablar verdad es mandamiento de Dios: Levítico 19:11; Efesios 4:25; Colosenses 3:9.
3. Dios aborrece la mentira: Proverbios 6:16, 17; 12:22; Salmo 101:7. Ejemplo de unos que no dijeron la verdad: Hechos 5:1-11.

Tercer Día

Calzados Con **El Apresto Del Evangelio** (Efesios 6:15): Las sandalias del soldado romano estaban preparadas con clavos para poder pegarse donde paraban y quedar firmes en la lucha. El soldado cristiano pone el apresto del evangelio; se prepare y lleva las buenas nuevas a todo el mundo sin vacilar.

1. Todos necesitan el evangelio: Romanos 6:23; 3:23; 10:13-15.
2. El Señor nos manda predicarlo: Marcos 16:15; Mateo 28:19; Hechos 1:8.

First Day

Why was it necessary in the time of Saint Paul that the soldier put on his armor? For protection against spears, swords, arrows, etc. Why are Christians called soldiers? Saint Paul made this comparison in Ephesians 6:11-18. He knew that we are in a fight and not with enemies that can be seen rather with one invisible who seeks to do away with us. He is smart, evil, and has more power than us. But he cannot do more than God. Because of this we need to have the Armor of God. He gives it to us for protection.

Today we see **the Helmet of Salvation** (Ephesians 6:17). The Word says: “Take” because before we can put on the helmet of salvation, we must receive it, for it is a gift. It is to protect the head, the thoughts. We know that God saves us.

1. It is from God: Psalms 27:1, 37:39, Isaiah 12:2
2. It is only through the Lord Jesus Christ: John 10:9, Acts 4:12, 15:11; Romans 5:1,9
3. It depends on faith and confession: Romans 10:9, 10
4. It is a gift: John 3:16, Romans 6:23, Ephesians 2:8.
5. He saves us from eternal condemnation and gives us eternal life: John 3:18, 26; 5:24; Romans 8:1

Second Day

The Breastplate of Righteousness (Ephesians 6:14) is to protect the heart, Biblical symbol of the spirit. But none are righteous (Titus 3:5). How can we put it on?

Since, if receiving Christ, He gives us His righteousness

1. It is from God: Psalms 97:2; 119:137; Jeremiah 23:6; Philippians 3:9.
2. We must seek it: Acts 14:39; Romans 3:24, 5:1; Galatians 2:16.
3. It is required of every Christian: Matthew 5:20; Philippians 1:10, 11.

The Belt of Truth (Ephesians 6:14) secures the breastplate and the sword. Jesus is the truth. We can err, but not Christ. If we have Christ, we have the truth. We ought to seek the truth and say the truth.

1. Christ is truth: John 1:14; 14:26; Deuteronomy 32:4; Hebrews 6:18.
2. God commands us to speak truth: Leviticus 19:11; Ephesians 4:25; Colossians 3:9.
3. God hates lies: Proverbs 6:16, 17; 12:22; Psalms 101:7. Example of those who didn't abandon the truth: Acts 5:1-11.

Third Day

Shod With **The Readiness Of The Gospel** (Ephesians 6:15): The sandals of the Roman soldier were fitted with nails to be able to stick where they were placed and stay firm in the battle. The Christian soldier puts on the readiness of the gospel; he prepares himself and brings the good news to the whole world without wavering.

1. Everyone needs the gospel: Romans 6:23, 3:23; 10:13-15.
2. The Lord sends us to preach it: Mark 16:15; Matthew 28:19; Acts 1:8

Cuarto Día

El Escudo De La Fe (Efesios 6:16): El enemigo tiraba lanzas y daba con la espada o mandaba flechas con puntas encendidas, pero el escudo paraba todo, porque se movía para proteger cualquier parte del cuerpo. Así la fe nos ayuda con todo problema que tengamos.

1. La fe es de Dios: Romanos 10:17; Efesios 2:8.
2. Somos justificados por fe: Romanos 5:1; Habacuc 2:4; Filipenses 3:9.
3. Ejemplos Bíblicos: La lista en Hebreos 11.

Quinto Día

La Espada Del Espíritu es La Palabra De Dios (Efesios 6:17) porque el Espíritu fue que inspiró la Biblia. Él es que nos ayuda a usarla correctamente. La Palabra es viva, es poderosa, es cortante. Cristo la usó en la tentación y venció a Satanás. Debemos conocerla bien para poder usarla.

1. El soldado de Dios debe amar la Palabra de Dios: Salmo 119:47, 119:140; Jeremías 15:16
2. Debe estudiar la Palabra: Deuteronomio 11:18; Salmo 1:1, 2; 119:11.
3. Debe usar la Palabra: Hebreos 4:12; 2 Timoteo 2:15.

Fourth Day

The Shield of Faith (Ephesians 6:16): The enemy threw spears and stabbed with the sword or shot arrows with flaming points, but the shield stopped all, because it could be moved to protect every part of the body.

Likewise faith helps us with every problem we have.

1. Faith is from God: Romans 10:17; Ephesians 2:8.
2. We are justified by faith: Romans 5:1; Habakkuk 2:4; Philippians 3:9.
3. Biblical examples: the list in Hebrews 11.

Fifth Day

The Sword Of The Spirit is The Word Of God (Ephesians 6:17) because it was the Spirit who inspired the Bible. He is who helps us to use it correctly. The Word is alive, it is powerful, it is sharp. Christ used it in His temptation and defeated Satan. We should know it well so as be able to use it.

1. The soldier of God should love the Word of God: Psalm 119:47, 119:140; Jeremiah 15:16
2. He must study the Word: Deuteronomy 11:18; Psalms 1:1, 2; 119:11.
3. He must use the Word: Hebrews 4:12; 2 Timothy 2:15

The Krata-Kraft Visual Lesson (Krata-Kraft no. 25)

The Krata-Kraft Visual lessons are offered by Mensaje de Vida as an extra Spanish language instructional resource. They have a series of color pages with symbolic pictures that are used to represent the material being taught and are coordinated with a memory verse. The pictures can be cut out and put on a flannel graph or just shown from the book. There is a lesson that is read with each picture. You can teach a little bit each day or however you choose. The lesson recommended for use with the Soldier of God curriculum is *Rechaza o Recibe* (Reject or Receive), Krata-Kraft lesson # 25. This lesson is a visualization of some of the names of Christ and of five privileges that God offers us through Christ. It teaches that every person is responsible for receiving or rejecting Christ and these privileges. It gives a good opportunity for the students to make a decision to accept Christ. The song "Ahora Te Acepto" (Now I Accept You), in the chorus book No. 50 Adelante Juventud #3 & 4, goes well with the lesson.

Prizes

You should give prizes at the final program for students who excel at various things. For example: (1) to those with perfect attendance (2) to those who are always on time (3) to the student with the best workbook of each class (4) to the one who brought the most visitors (5) to the one who learned the most memory verses; (6) for whatever else that motivates a child.

To simulate the student to bring more visitors, you can make a board for each class with ribbons (or threads) for each student. For each visitor that the student brings, glue a heart or a star on his or her ribbon. The memory verse "books" and the coloring squares discussed below can also be hung on the ribbons to display each student's work. That way every student will have something on their ribbon.

Teacher's Book

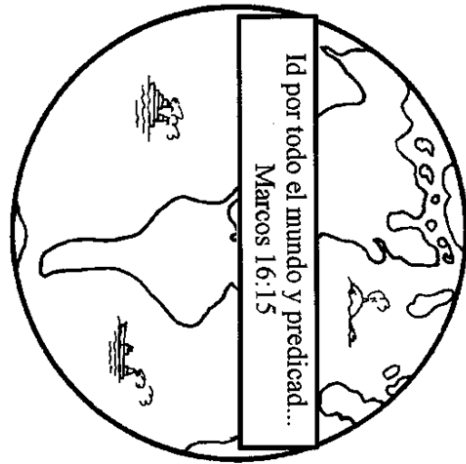
The Mensaje de Vida Libro de Maestro is entirely in Spanish. You will need this book if you intend to do the storytelling format. It has the story for each day along with interleaved full page color illustrations of the story. The story has cues for the teacher as to when each illustration is to be shown to the students. In addition it has maps used in a couple of stories.

Director's Book

The Mensaje de Vida Libro de Director has been largely translated into English and included in this book.

Coloring Squares (Emblems)

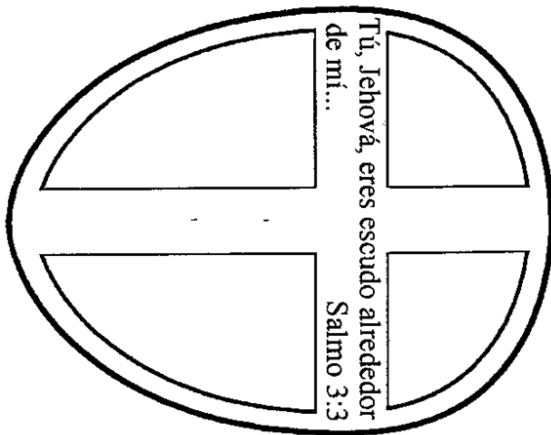
The following pictures can be copied and used for coloring with each day's lesson. If you prefer, Mensaje de Vida sells them in packages of 25.



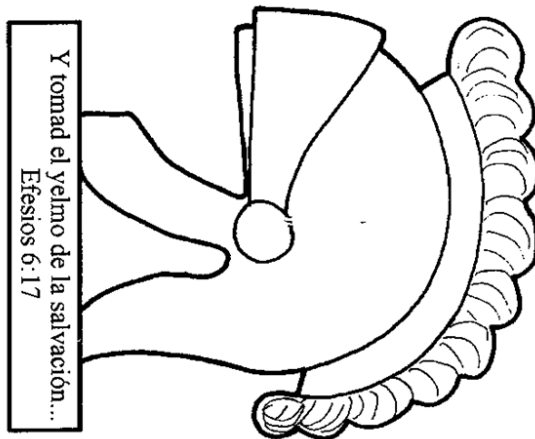
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The Soldier of God

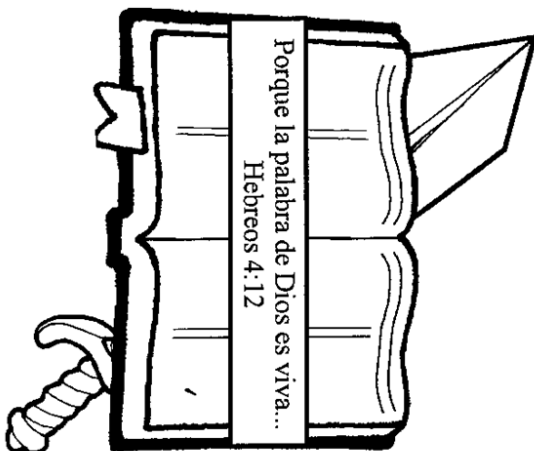
Each student can color the figure for the day and put his or her name on the back. It could be given as a prize for memorizing the verse on it. You can let them take the emblem home each day or you can glue each one to a ribbon and let them take the ribbon and all the emblems home on the last day.



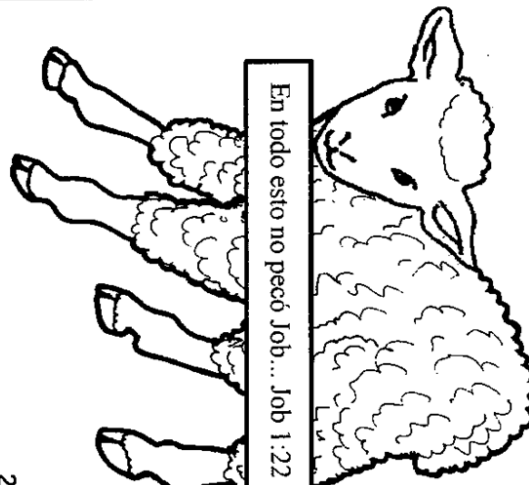
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