

INTERACTIVE TEACHING/LEARNING GUIDE

Week 15

SESSION TITLE: "Defilement: Why Leadership Fails"

FOCAL PASSAGE: (Genesis 34:1-31)

Central Teaching/Learning Aim: To help the learner realize the effects of sin in his/her life and how it can impact leadership opportunities.

I. Creating Interest in the Series (Hook)

A. Share the following information:

In recent weeks the use of steroids by athletes has been prevalent in the news. Major league baseball players were called in and questioned by Congress. News reports have indicated that this drug abuse is out of control all the way down to the high school level. Perhaps one of the first and highest profile cases of steroid abuse and tragedy is the story of the former fastest man in the world, Ben Johnson.

Ben Johnson was arguably the fastest man in history, when he flew down the track in a world record 9.79 seconds to beat Carl Lewis in 1988.

But photographs freezing that astounding moment of the 1988 Seoul Olympics reveal a dark side of Johnson. At the finish line, in angry celebration and to taunt Lewis, Johnson thrust an index finger to the sky. Johnson later told reporters, "I don't care about the perfect race. I don't care what the world record is. I just wanted to beat Carl."

Johnson's pursuit of shaming a rival brought shame upon himself. The Olympics' crackdown on illegal drugs, requiring post-race urine tests of all winners, revealed Johnson had taken stanozolol, a forbidden anabolic steroid. Within three days he was stripped of his medal and record and banned from competitive athletics for two years. He left Seoul like a criminal, hiding his face behind a briefcase as he was mobbed by photographers. This is the man who once said, "Running is my life," The man who sold out to the luxuries and fame it brought.

But wealth came with professional athletics. The year before the Seoul Olympics his income was estimated at about a million dollars. His appearance fee rose to a reported \$30,000, and he signed multimillion-dollar contracts with sporting goods manufacturers.

His high living, however, was marred by allegations that his superbly muscled body got that way through the use of illegal steroids. Just days before the Olympic track events, an American trainer noticed Johnson's eyes "so yellow with his liver working overtime processing steroids that I said he's either crazy or he's protected with an insurance policy." After Johnson's disgrace at the '88

Olympics, his coach admitted Johnson had used steroids for nearly seven years....

In October 1988, just months after the Olympics, Johnson was charged with pointing a starter's pistol from his car at another motorist on a busy highway. In 1989, in a scuffle with five men outside a Toronto night club, he suffered a broken tooth and swollen lip.

In 1990 his agent sued him for \$425,000 for breach of contract. In 1991 he pleaded guilty to assault charges involving a former teammate. She told police that at a Toronto track and field center Johnson had pushed her and grabbed her throat. Reports said he was angry about comments she made to reporters about his Olympics drug test.

A seemingly small decision to enhance athletic performance with an illegal drug set Johnson up for a life out of control.

Adapted from Jeanne Zornes, "Taking the High Road," Pursuit, Vol. V, No. 1, 1996, pp. 13-15

Ask – How can steroid use be compared to the effects of sin in our lives? Have members listen for evidence of sin as today's Scripture is read out loud.

Read – (Genesis 34:1-31)

Ask – What sins did you observe? List them on the board.

State – Today we are going to discuss how sin affects our lives and can destroy our leadership opportunities.

B. Optional Method – Read the following statements:

"Horrible, murders, stabbings and shootings, are now looked for in the morning papers with as much regularity as we look for our breakfast... Scarcely a day passes that we do not hear of the most outrageous assault with a deadly weapon."

"In San Francisco, city government became so corrupt that a citizens' vigilance committee took over, violently. A well-known citizen said, "These United States need one grand national vigilance committee, composed of the body of the people, to overthrow the government in Washington."

Time Magazine "The Bad Old Days", May 8

Ask – When do you think these statements were made? Sounds like today. Actually, they were written in the 1850's. Walt Whitman made the comment about overthrowing the government.

State – Sin begets sin. It has been happening throughout history. Have members listen for examples of sin as you have today's Scripture read out loud.

Read – (Genesis 34:1-31) List examples of sin on the board.

State – Today we are going to discuss how sin affects our lives and can destroy our leadership opportunities.

C. Optional Method – Movie Clip “The Count of Monte Cristo”

Start: 00:52:56

Stop: 00:54:07

DVD: Scene 13

Synopsis: *The Count of Monte Cristo* tells the story of Dantes (James Caviezel) who is unjustly accused and sentenced to life in France's most dreaded prison. After 13 years he escapes, becomes wealthy, and then seeks revenge on those who ruined his life. Throughout the movie Dantes struggles deeply with his belief in God, moving from a simple faith to a loss of faith, and finally to a mature faith.

During his years in prison, Dantes' makes friends with a wonderful priest, whose godly influence has a huge impact on Dantes' spiritual understanding. Together they dig a tunnel to escape, but just before it's completed, a cave-in injures the priest. As he lies dying on the stone floor of his cell, the priest gives Dantes a treasure map that he'd hidden all his years in prison, which ends up making Dantes wealthy. But it's the priest's final words that stick with Dantes forever.

"When they asked me about the treasure of Sparta, I lied," the priest confesses.

"You lied?" Dantes asks.

"I'm a priest, not a saint." [Then he tells Dantes how to use the map to find the treasure.]

"When you escape," the priest continues, "use the treasure for good. Only for good."

"No," Dantes says angrily. "I will surely use it for my revenge."

"This is your final lesson. Do not commit the crime—[the priest struggles for a breath] do not commit the crime for which you now serve the sentence. God said, 'Vengeance is mine.'"

Dantes says, "But I don't believe in God."

"It doesn't matter," the priest responds with a smile. "He believes in you."

Moments later the priest dies, and Dantes escapes. Not only do the priest's words help Dantes discover the treasure—by the end of the movie they help Dantes rediscover the God who is faithful even when we are faithless. God believes in the worth of fallen humanity.

The Count of Monte Cristo (Touchstone Pictures, 2002); story by Alexandre Dumas, screenplay by Jay Wolpert, directed by Kevin Reynolds

State – This is a great story of the growth of a man who was set out for revenge but overcame his anger to move on to forgiveness.

In today's Scripture passage we observe the opposite. Jacob's sons take revenge into their own hands and bring shame and trouble upon their father.

State – Today we are going to discuss how sin affects our lives and can destroy our leadership opportunities.

II. Book

A. Utilize the discussion guide to examine the Scripture passages.

III. Look

A. Place members into groups. Ask them to read and discuss a case study and be prepared to share their discussion with the entire class.

IV. Took

A. Share the following story:

Amy Biehl died a violent death. In 1993, the 26-year-old white Fulbright scholar was registering black voters for South Africa's first free election, when she was dragged out of her car and stabbed and beaten to death by a mob of black Africans spurred by a group intent on the violent overthrow of the apartheid government.

Soon afterward, Amy's parents, Linda and Peter Biehl, quit their jobs and moved from Orange County, California, to South Africa, where they established a foundation in Amy's name. Today, two of her killers work for the foundation. They call Linda Biehl "Makhulu," or grandmother, and she treats them as her sons. "Forgiving is looking at ourselves and saying, 'I don't want to go through life feeling hateful and revengeful, because that's not going to do me any good,'" says Biehl. "We took Amy's lead. We did what we felt she would want."

Caroline Hsu, "50 Ways to Fix Your Life," *U.S. News & World Report*, (12-27-04 to 01-03-05); Vol. 137, no. 23; p.86

State – This is an unbelievable example of forgiveness and love. Revenge and hate would seem to be the natural responses.

The Biehl's now have a very successful ministry instead of a life ravaged by hate.

Ask – Is there anyone you need to forgive this week? Are there any “risky behaviors” that you need to put out of your life this week? Do you need someone to hold you accountable? Take the steps this week to protect your leadership roles.

B. Optional Method – Place members into groups and ask them to pray for one another in the following ways:

1. Pray for the power to overcome temptation in our lives. Claim (1 Cor. 10:13).
2. Pray for the power to forgive instead of seeking revenge.
3. Pray for the wisdom to be Christ-like leaders.
4. Pray for the perseverance to follow-through.

DISCUSSION GUIDE
(Teacher's Copy)

1. Identify how the following characters were guilty of "risky behavior":
- a. Dinah (vs. 1-2) She went to visit the daughters of Hamar and should not have gone.
 - b. Shechem (v. 2) He raped Dinah, and it cost him his life.
 - c. Jacob (v. 5) He remained silent about the rape and did not act as a leader for his family.
 - d. Hamor (vs. 8-9) He asked for Dinah to be given to his son even after Shechem had raped her.
 - e. Simeon and Levi (vs. 13-17, 25-20) They deceived and killed all of the males of the city, putting Jacob and his family at great risk.
 - f. The men of the city (vs. 23-24) They were greedy and allowed themselves to be circumcised which left them vulnerable.

2. You have heard it said, "sin will keep you longer and take you farther than you ever intended to go," are you involved in "risky behavior"?

3. If you are involved in "risky behavior" what could be the consequences of your sin?

4. How can you escape the trap of sin? (1 Cor. 10:13)

5. What do the following passages say about "right living"?

- a. (1 Cor. 15:33) Do not hang around lost people indiscriminately.
- b. (Eph. 5:11) Do not participate in sin, expose sin.
- c. (Deut. 32:35) Do not take revenge into your own hands.

6. Sinful "risky behavior" is counter-productive but we are called to be risk takers for Christ. Identify principles of "Christian Risk Taking" in the following passages:

- a. (Eph. 5:15-16) _____
- b. (Pv. 3:5-6) _____
- c. (2 Tim. 1:7-8) _____
- d. (Matt. 26:51-53) _____
- e. (Luke 9:23-26) _____

7. List all of the leadership roles you are currently providing, and then evaluate how you are doing. Are you at risk of forfeiting leadership because of your behavior? Are you thriving in these roles?

- a. _____
- b. _____
- c. _____
- d. _____

DISCUSSION GUIDE
(Student's Copy)

1. Identify how the following characters were guilty of "risky behavior":

- a. Dinah (vs. 1-2) _____
- b. Shechem (v. 2) _____
- c. Jacob (v. 5) _____
- d. Hamor (vs. 8-9) _____
- e. Simeon and Levi
(vs. 13-17, 25-20) _____
- f. The men of the city
(vs. 23-24) _____

2. You have heard it said, "sin will keep you longer and take you farther than you ever intended to go," are you involved in "risky behavior"?

3. If you are involved in "risky behavior" what could be the consequences of your sin?

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7. List all of the leadership roles you are currently providing, and then evaluate how you are doing. Are you at risk of forfeiting leadership because of your behavior? Are you thriving in these roles?

- a. _____
- b. _____
- c. _____
- d. _____

Case Studies

Case Study 1

Bob is telling John another crude joke. Every time they go to lunch together, Bob shares a vulgar joke. John really does not enjoy the jokes, but Bob is his boss and is not a Christian.

What would you do in John's situation?

What kind of risk would John take if he took a stand?

What is the risk for not taking a stand?

What role could revenge play in this scenario?

Case Study 2

Lisa decided to attend a Right to Life rally in front of an abortion clinic. Many Right to Lifers have gathered, and many abortion-rights advocates are there to counter protest. The scene becomes ugly as the two sides square off and yell and make gestures at each other. Lisa is against abortion but is not convinced that what they are doing is right either.

What would you do in Lisa's situation?

What kind of risk would Lisa take if she took a stand?

What is the risk for not taking a stand?

What role could revenge play in this scenario?

Case Study 3

Larry had a very difficult childhood. His father abused him verbally and physically. His mother was a battered wife and scared to stand up to her husband. When Larry turned eighteen, he left home and now at thirty-five years of age, he has never communicated with his parents since. Recently his pastor spoke of forgiveness and reconciliation. He wants to approach his parents, but he is not sure how.

What would you do in Larry's situation?

What kind of a risk would Larry take if he approached his parents?

What is the risk for not taking a stand?

What role could revenge play in this scenario?

Case Study 4

Jennifer is a really hard worker and has tremendous work ethic. Diane is lazy and cuts as many corners as possible. Their boss rarely comes to the office and does not see the difference in their work ethics. Jennifer continually covers up for Diane because she wants the business to be successful. They both receive the same pay.

What would you do in Jennifer's situation?

What kind of risk would Jennifer take if she took a stand?

What is the risk for not taking a stand?

What role could revenge play in this scenario?

THE Word For The Week

Hope: When God Appoints New Leadership Genesis 37:2-36

Monday – Read Genesis 37:2-36

- Who were Jacob's wives and their sons? (Genesis 35:23-26)
- Why did Jacob love Joseph more than his other sons, and how did he show it? (v 3)
- How would you describe Joseph? Resilient? Gutsy? A trouble-maker? A dreamer?
- Why might a parent favor one child over another?
- How do you show love to your children? Your siblings? Your parents?

Tuesday – Read Genesis 37:2-36

- How did Joseph's brothers treat him? (v 4)
- What did Joseph's brothers do to him? (vv 23-28)
- What makes jealousy such a powerful emotion?
- Have you experienced sibling rivalry in your life? How did you feel?
- Based on 1 Corinthians 13:4-8a what aspect of love do you need to appropriate today?

Wednesday – Read Genesis 37:2-36

- Why would Joseph assess his brothers' work and criticize them? (v 2; 12-14)
- Why do the brothers heed Reuben's appeal in verses 21-24?
- What is Judah's motivation that sways his brothers in verses 25-28?
- Would Reuben have been responsible for his younger brother?
- What was Reuben's response to Joseph's "disappearance"? (v 29)

Thursday – Read Genesis 37:2-36

- What kind of dreams did Joseph have, and how did his brothers respond when he told them about them? (vv 5-11)
- Why were the brothers so spiteful to Joseph?
- What provoked Jacob, but made him mindful of Joseph's dreams?
- How do we foster kids' dreams while keeping their feet on the ground?
- What dreams do you have for the future and have you shared them with your family?

Friday – Read verses below

- Why would Jacob conclude that a wild animal had attacked Joseph? (Genesis 37:20)
- Once again, Jacob the "deceiver" was deceived! How long can sin persist? (Ex. 34:7)
- What does God think of lying and other forms of deception? (Psalm 5:6; Prov. 6:16-19)
- How much time did it take for the brother's "pre-meditated" murder to be formulated?
- How quick does sin overtake you? (Genesis 4:7; James 1:14-16)
- Keep a short account of sin; confess them today. (James 5:16; 1 John 1:9)
- Ask God to reveal Himself to you in a personal and intimate way today.

Ancient/Future - A Journey through Genesis
"Defilement: Why Leadership Fails"
Genesis 34:1-31

(Exegetical . . . What it meant to Israel back THEN)

**THE DECEITFUL AND PROFANE VENGEANCE OF JACOB'S SONS
IN THEIR EXCESSIVE SLAUGHTER OF SHECHEM,**
(after Shechem's Rape of Their Sister Dinah, Jacob's Fearful Appeasement,
Shechem's Proposal of Marriage, and The Son's Counter-Proposal of Circumcision)
**WAS MOTIVATED BY SHECHEM'S "PROSTITUTION"
OF THEIR SISTER, DINAH.**

- I. Shechem's infatuation with Dinah, following her visit to his city and his rape of her, caused him to command his father to arrange his marriage to Dinah, (1-4).
 - A. A consequence of Jacob's settling near Shechem (33:18-19) was Dinah's going into the city to socialize with the Canaanite women, (1).
Note: Moses made the relationship between Jacob's settling near the wrong kind of people (profane and defiled) and the rape of Dinah clear to the Israelites. They were not even to get close to the Canaanites when they entered the land. If they did get close to the world, they would be defiled.
 - B. A consequence of Dinah's socializing with the Canaanite women was that Shechem raped her, (2).
 - C. Shechem's infatuation with Dinah caused him to command his father to arrange his marriage to Dinah, (3-4).
- II. Jacob's response to the news that Dinah had been raped (and was being kept by Shechem) was a silence of fear and appeasement, (5).
- III. Jacob's son's deceitful proposal that all the men of Shechem accept the covenant sign of circumcision before any marriage or assimilation of the two peoples seemed agreeable to Hamor and Shechem who then deceitfully convinced the men of their city to accept circumcision, (6-24).
 - A. Hamor's response to his son's action and demand was to talk to Jacob about marriage arrangements (no apology, no confession of wrongdoing), (6).
 - B. Jacob's son's response to the disgraceful and reprobate behavior of Shechem was grief and fury, (7).
 - C. Hamor's proposal of marriage was based on Shechem's infatuation, the promise of intermarriage, and the material benefits of integration, (8-10).
 - D. Shechem's proposal of marriage was based on his willingness to buy her out with extravagant dowry and wedding gifts, (11-12).
 - E. Jacob's son's response to the proposal of marriage deceitfully and profanely counter-proposed that all the men of Shechem accept the covenant sign of circumcision before any assimilation of the two peoples could be pursued, (13-17).
 - F. Hamor and Shechem's positive response to the counter-proposal sent them back to their city to deceitfully convince the men of their city to accept (the covenant sign of) circumcision, (18-23).

- G. The agreement of the men of Shechem resulted in the circumcision of every male in the city, (24).
- IV. The extreme vengeance of Jacob's sons upon the city of Shechem, where their sister had been defiled, resulted in the extermination the men of the city and plundered the flocks, the wealth, and the remaining population of Shechem while rescuing Dinah, (25-29).
 - A. The attack on the unsuspecting city of Shechem by Simeon and Levi, Dinah's brothers, exterminated every male, including Hamor and Shechem, and rescued Dinah from Shechem's house, (25-26).
 - B. The looting of the other sons of Jacob plundered the flocks, the wealth, and the remaining population of Shechem, the city where their sister had been defiled, (27-29).
 - V. The basis of Jacob's "too little-too late" response to the entire situation, rebuking his son's furious vengeance, was motivated by fear, (30).
 Note: Jacob was correct in rebuking his son's deception and extermination, especially when they had used the covenant sign in vein. The son's were clearly out of touch with the guileless and righteous character of YHWH.
 - VI. The basis of Jacob's son's extreme response of retribution and rebuke of their father's fearful appeasement was the "prostitution" of their sister, (31).
 Note: The son's were also correct in rebuking their father's fearful paralysis. Jacob should have responded to the defilement of his daughter. Had he taken proper leadership in the situation, the sons would not have been tempted to resort to their own extreme and evil measures.

**(Theological . . . What it means to believers ALWAYS)
 INDIFFERENCE TO EVIL MOTIVATES PROFANE VENGEANCE.**

- I. Indiscriminate socializing with unbelievers leads to evil entanglements, (1-4).
- II. Indifference to evil abdicates the leaderships' responsibility to God's people, (5).
- III. Appeasing evil incites profane schemes that compromise the sacred, (6-24).
 - A. Indifferent sinners seek to rectify their evil through profane compromise, (6-12).
 - B. Immature fanatics may profane the sacred when leaders appease evil, (13-24).
- IV. Believers' excessive acts of deceitful vengeance jeopardize God's promises to His people, (25-31).
 - A. Retribution for evil must be just, not jeopardizing the covenant, (25-29). (see Genesis 49:5-7).
 - B. Just retribution for evil must never fear retaliation, (30).
 - C. Retribution for evil must be carried out, (but not in a way that jeopardizes the covenant), (31).

**(Pedagogical . . . What it means to us NOW)
 DEAL WITH EVIL RIGHTEOUSLY**

- I. Keep yourself from the influence of sin, (1-4).
 - A. Be a friend to lost and sinful people.

B. Never socialize indiscriminately with lost and sinful people.

1. Dinah compromised herself in Shechem.
2. You can compromise yourself.
 - with a friend.
 - at work.
 - in your neighborhood.
 - where you play.

C. Evil consequences follow indiscriminate relationships.

1. Dinah was raped by Shechem.
2. You can suffer the evils of sin.
 - bad attitudes.
 - bad actions.
 - destructive habits.
 - irreversible damage.

(1Corinthians 15:33 "Do not be misled: Bad company corrupts good character.")

II. DEAL WITH EVIL RIGHTEOUSLY, (5).

A. God has placed you in positions of leadership.

- as a spouse.
- as a parent.
- as a boss, manager, teacher, coach, etc.
- in the church.

B. Address evil in your sphere of leadership, (see 30-31).

- Abortion, homosexuality, adultery, fornication, etc.
- Irresponsible abuse of money, credit, possessions, etc.
- Lack of compassion for the needy.
- Honesty and integrity.
- etc.

(Ephesians 5:11 "Have nothing to do with the fruitless deeds of darkness, but rather expose them.")

III. Reject compromise, profanities, and excessive vengeance.

A. Reject compromise with evil, (6-12).

- Don't become one of them.
- Keep yourself different from them.

B. Reject profanities to deceitfully manipulate sinners, (13-24).

- Be honest in your response to evil, not deceitful.
- Never take God's name in vain to justify "the good."

C. Reject excessive acts of vengeance to retaliate for personal offenses, (25-31).

(Deuteronomy 32:35 "It is mine to avenge; I will repay." Nahum 1:2 "The Lord is a jealous and avenging God; the Lord takes vengeance and is filled with wrath. The Lord takes vengeance on his foes and maintains his wrath against his enemies.")