

Staff Manual

*staff
manual*



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IRONWOOD MINISTRY JARGON GLOSSARY

- 10:37 Code for break time
- 2020 VISION Vision for 2020 shared with our team in 2000, can be updated every decade for 20 years out
- CAMPER DAY (CD) One camper on property for three meals and overnight, the equivalent of 24 hours
- CAMP IS CORE The concept of what we do, gives context to every job and every team
- CAPITAL EXPENDITURES Assets purchased outside of the normal budgeting process (When there is a margin at the end of the year the remaining money is spent on capital expenditures.)
- CAPTAIN'S FLAG A veto given with little explanation and total finality
- CHANCE Storage/supply facility of some type—e.g., First Chance (maintenance), Slim Chance (office), Fat Chance
- CUSTOM CAMP Contracted camp for one group that we serve specifically
- DASHBOARD Internal accountability chart that communicates important ministry numbers
- DATING When you treat one member of the opposite sex differently than everyone else
- DEFINED Program designed to train eighteen to 23 year olds to be good church members (previously called Ironwood Institute of Ministry, IIM)
- DESERT PYGMY Staff child
- DESIGNATED FUNDS Giving set aside for specific things, usually capital improvements
- DESIGNATED MISSIONARY GIVING (DMG) Church and individual gifts designated for a specific staff member
- DISTRACTION Steals a camper's attention from the responsibility to consider
- DRY CAMP or HOARDING Showing concern for a specific team instead of the Ironwood team
- FULL SUPPORT Level of DMG is 100%—\$2120 for a family, \$1720 for a couple, and \$1335 for a single
- IRON SHARPENETH IRON (ISI) Our publications department
- IRONWOOD CHRISTIAN ACADEMY (ICA) K–12 school operated for our staff and community children
- MARGIN Overall income minus overall expenses, does not include designated funds
- MATURITY Doing the right thing at the right time with the right attitude
- MINISTRY BOUND (MB) Program for college graduates or young adults over age 23 who want to be involved in camp ministry
- MINISTRY CREW Temporary staff that serve from September through May, includes Defined and MB teams
- MINISTRY IMPROVEMENT MARGIN (MIM) Refers to Ironwood's margin and defines for our team what we plan to do with the money that is left
- MOJAVE SAND BEAR A large creature who buries himself in the summer to avoid the heat, no confirmed sightings have been made since we opened
- MULTI-CAMP-ABILITY The ability to run separate programs in separate facilities
- MULTI-GROUP-ABILITY A facility's ability to host simultaneously multiple groups
- OPERATIONS TEAM Closest to the facility, run the eat and sleep parts of camp
- POSITION STATEMENT Because we give away the platform during custom camps, must be signed by all custom groups to insure that we are of like faith and similar practice
- PEOPLE SERVICES TEAM Operations Team division that includes food, hospitality, and grounds
- PRACTICAL JOKE Anything that encourages a person to retaliate
- PROGRAM TEAM Closest to the camper, usually runs the meet and play parts of camp
- PROPERTY SERVICES TEAM Operations Team division that includes projects, maintenance, and systems
- PYGMY POST Child care for desert pygmies not yet in school
- RESIDENT INTERN A staff member raising support over one to four years and confirming their "fit" on the Ironwood team
- RESIDENT STAFF Staff who serve year around, have finished their resident internship, and have a role on the team
- SNYRKL A annual Program Team brainstorm session, plans for the next 18 months
- STAFF RESIDENCE (SR) Many times followed by a number that indicates a particular residence
- STAFF SERVICES TEAM Operations Team division that includes child care, administration, and office
- SPOKE MINISTRY Any program that does not have camp as its core but supports the camp ministry, normally have a set income and expense expectation, includes ICA, ISI, MB, Stores, and Defined
- TINKER TOYS Good things that distract from the main thing, therefore making the good things no longer good
- TOTAL CAMPER DAYS (TCD) A yearly total of all CDs
- UTILIZATION A percentage rate that shows how full we are as compared to available bed capacity
- VETERAN A temporary staff member (Ministry Crew or summer staff) who has completed at least one season
- WHIFF IT An award, usually very unique, given to a staff member who made a mistake

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Hebrews 10:24 And let us consider one another to provoke unto love and to good works.

*2 Corinthians 12:15 And I will very gladly spend and be spent for you;
though the more abundantly I love you, the less I be loved.*

*Ephesians 4:16 From whom the whole body fitly joined together and compacted by that
which every joint supplieth, according to the effectual working in the measure of every part,
maketh increase of the body unto the edifying of itself in love.*

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*Galatians 5:16–17 This I say then, Walk in the Spirit, and ye shall not fulfill
the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh:
and these are contrary the one to the other: so that ye cannot do the things that ye would.*

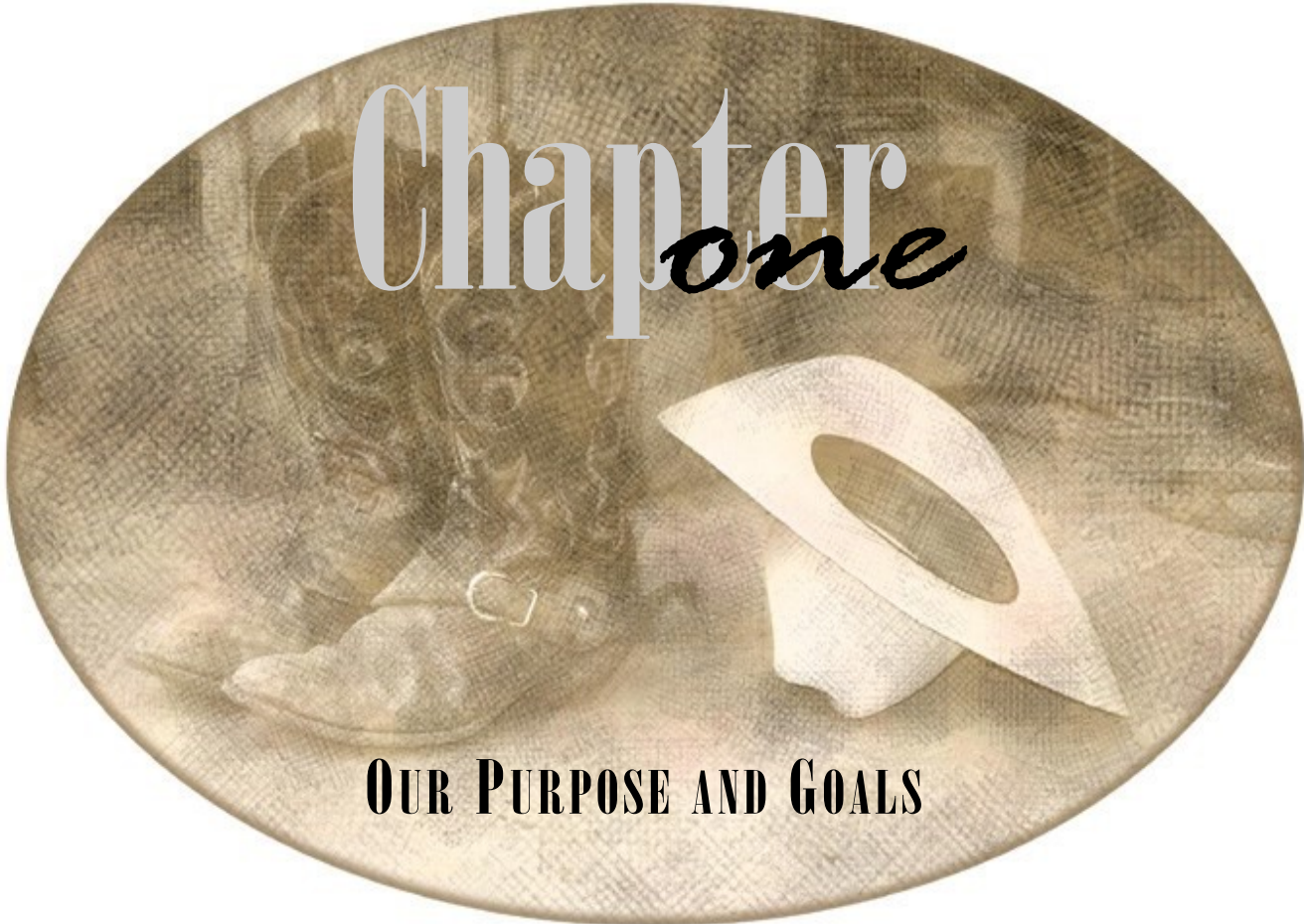
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CHAPTER 7: APPENDIX

*Ecclesiastes 12:12–14 And further, by these, my son, be admonished:
of making many books there is no end; and much study is a weariness of the flesh.
Let us hear the conclusion of the whole matter: Fear God, and keep his commandments:
for this is the whole duty of man. For God shall bring every work into judgment,
with every secret thing, whether it be good, or whether it be evil.*

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Chapter *one*

OUR PURPOSE AND GOALS

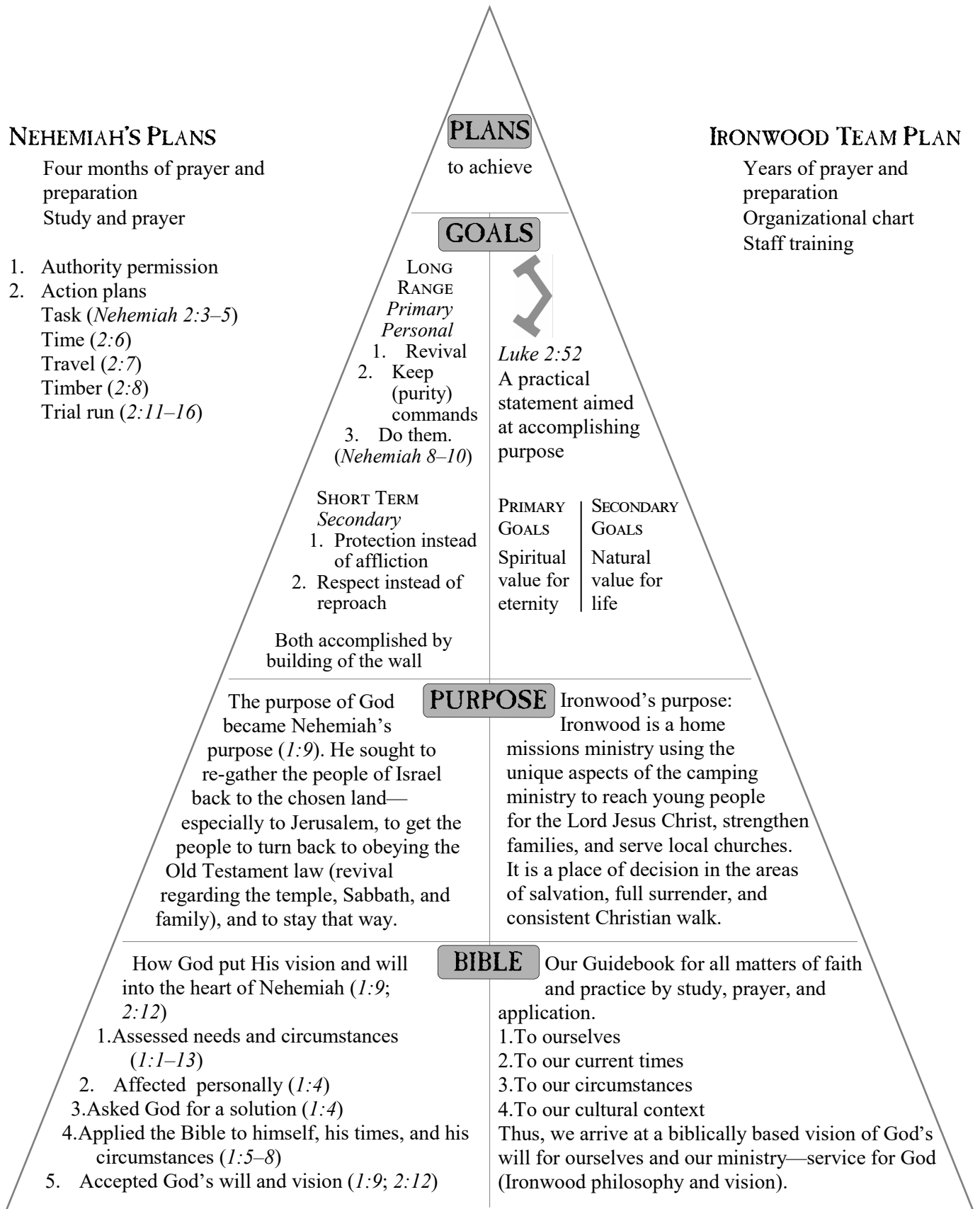
*If the Lord will, we shall live,
and do this, or that.*

JAMES 4:15

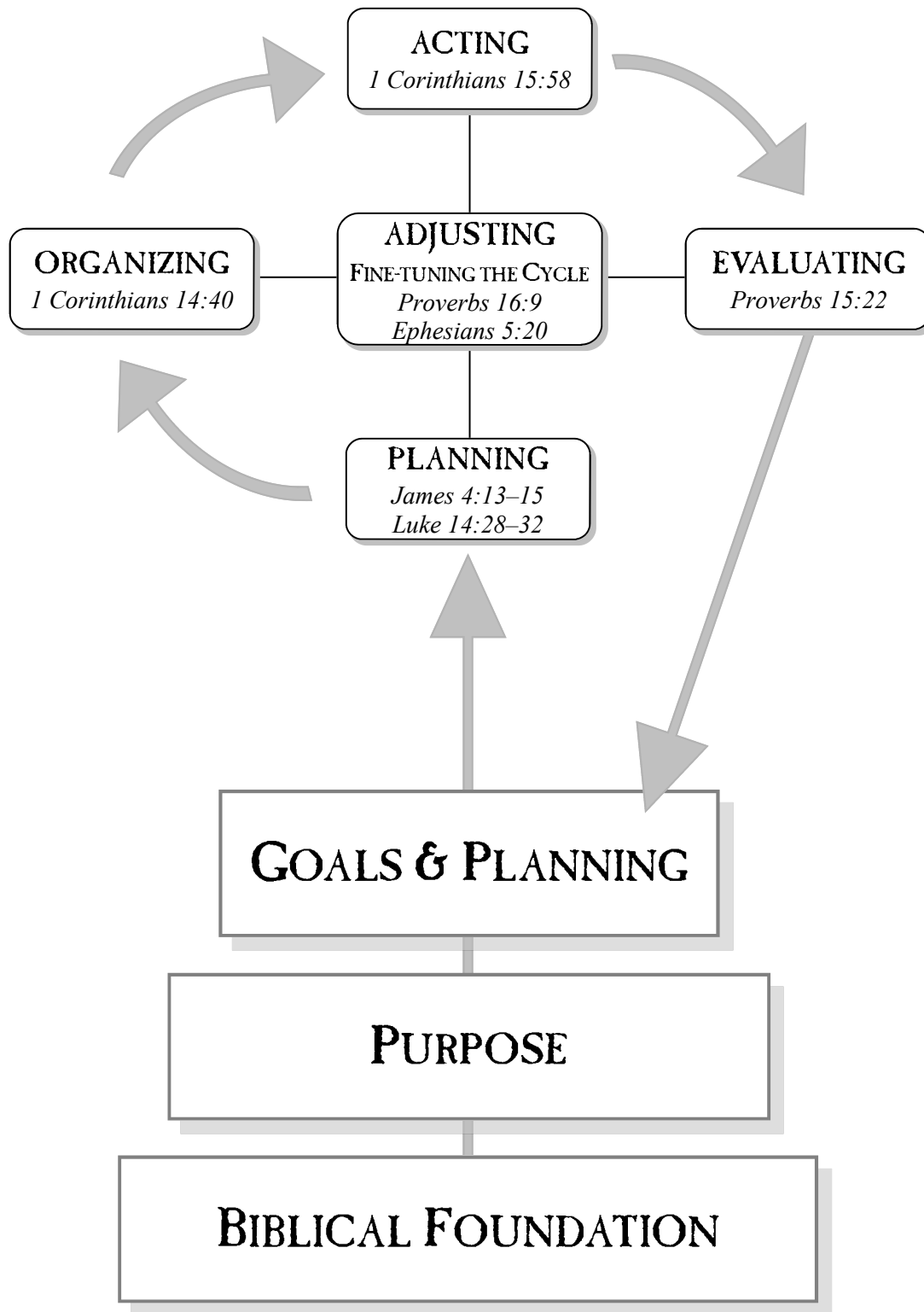
*For they perceived that this
work was wrought of our God.*

NEHEMIAH 6:16

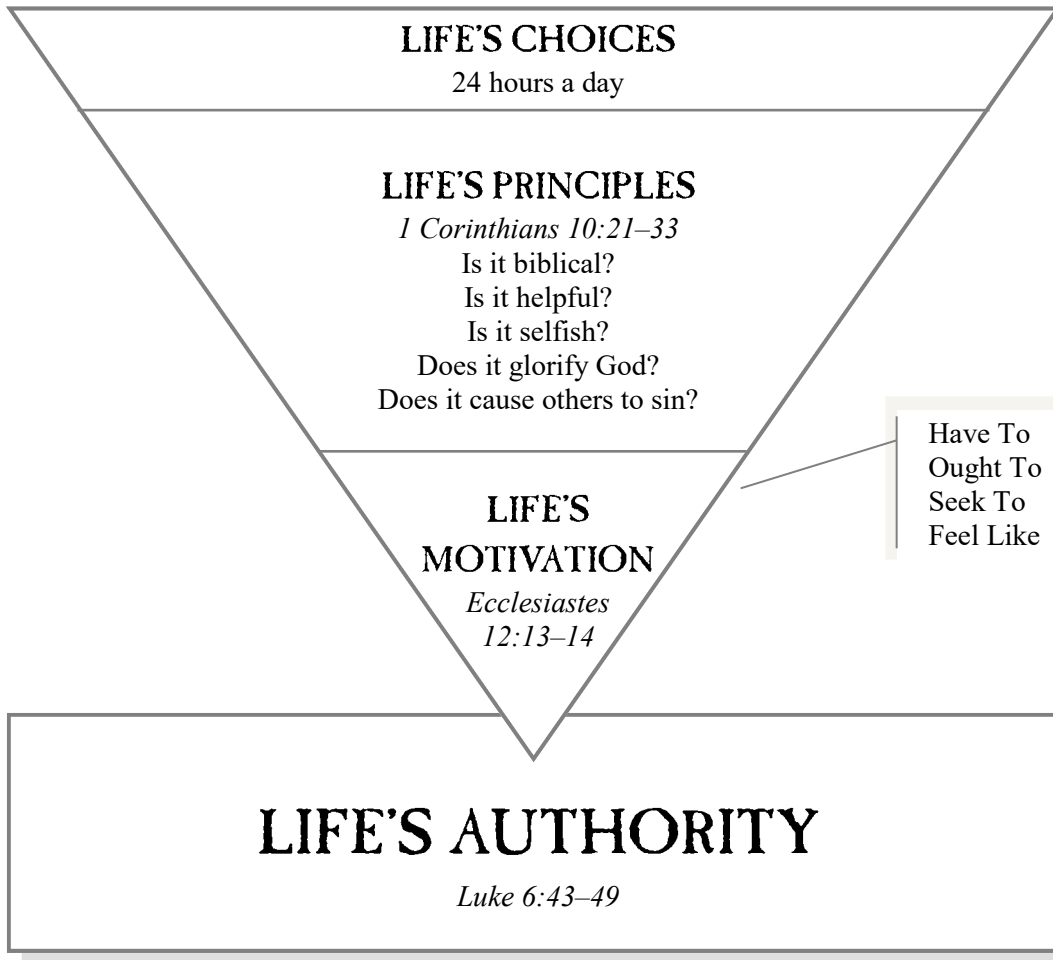
ACTION CYCLE FOUNDATION



NEHEMIAH'S ACTION CYCLE FOR IRONWOOD



LIFE CHOICES



ME

BIBLE

THE BIBLICAL FOUNDATION OF IRONWOOD

1. <i>Romans 10:17</i> <i>John 17:17</i> <i>2 Peter 3:18</i> <i>2 Timothy 2:15</i>	The Word of God is the unchanging source of all faith and growth and the rulebook for all Christian behavior.
2. <i>1 John 5:12</i> <i>Romans 3:23</i> <i>Mark 10:13–16</i> <i>Luke 19:10</i>	People have eternal souls and need to be born again through the power and blood of the Lord Jesus Christ.
3. <i>Matthew 18:1–14</i> <i>Romans 10:13</i> <i>2 Timothy 3:1–7, 13</i>	The value of camp as a tool to be used to reach people for the Lord Jesus Christ is constantly increasing in our complex, materialistic society.
4. <i>2 Corinthians 5:17</i> <i>1 John 2:3</i> <i>John 15:5–6</i>	True salvation will result in permanently changed lives which will be evidenced in the life of the believer.
5a. <i>2 Peter 3:18; 2:2</i> <i>Hebrews 5</i>	After salvation Christians are instructed to grow in grace and in the knowledge of our Lord Jesus Christ and of spiritual things.
5b. <i>Colossians 1:28–29</i> <i>Colossians 2:6–7</i> <i>Ephesians 2:10</i> <i>2 Peter 1:5–9</i>	Growth in the Christian life is a process that aims toward spiritual maturity and is aided by decisions, truly made, that are stepping stones to new levels of growth.
5c. <i>John 16:13; 14:17</i> <i>1 Corinthians 2:13; 3:16–17</i> <i>1 John 2:27</i> <i>Ezekiel 36:27</i> <i>Romans 8:9; 6:11–17</i> <i>Ezra 7:10</i>	The process of growth toward spiritual maturity includes 1. the work of the Holy Spirit in the life of the believer; 2. knowledge of and obedience to the Word of God; 3. the genuine made decision of the believer to yield to the Holy Spirit and obey the Scripture.
5d. <i>Matthew 10:32</i> <i>Romans 10:11</i>	The process of growth begins with the new believer taking an open stand for Jesus Christ, starting at camp and following through at home and among friends.
5e. <i>2 Timothy 3:16–17</i>	The key to successful Christian living and growth is the prayerful study of and obedience to the Word of God.
5f. <i>Romans 12:1–2</i>	A vital decision in every growing Christian's life is the decision to surrender all to Jesus Christ. This decision will result in a desire for obedience to God's will.
6. <i>Daniel 1:8</i> <i>Luke 6:47–49</i> <i>Romans 8:29</i>	Every Christian needs to establish Bible convictions in their lives. Convictions are basically the inner determination to obey the Scripture as one understands it today and results in the daily practice of Christlikeness.
7. <i>James 4:13–15</i> <i>1 Corinthians 14:40</i> <i>Luke 14:28–33</i>	Planning, organizing, and setting things in an orderly fashion is pleasing to our Lord and aids in accomplishing our ministry, as long as all such plans are consistent with God's will.
8. <i>Matthew 6:33</i> <i>1 Corinthians 3:11–14</i> <i>1 John 2:17</i> <i>2 Corinthians 4:1, 16–18</i>	The most important thing to do with a life is to invest it in something of eternal value.
9. <i>1 Corinthians 10:31</i> <i>Luke 2:52</i> <i>Colossians 3:17</i>	A Christian should not divide his life and activities into sacred and secular categories. A Christian must realize that everything he is doing must be done as for the Lord.

10. <i>1 Corinthians 6:19–20</i> <i>1 Timothy 4:8</i> <i>1 Corinthians 3:16–17</i> <i>1 John 2:15–16</i>	Because the Christian’s body is the temple of God, it is important to take good care of it and also to keep it separate from sin and worldliness.
11. <i>Proverbs 5:22; 28:13</i> <i>Joshua 7:21</i> <i>Galatians 6:1</i> <i>1 John 1:9</i>	Sin is entangling and progressive and must be dealt with immediately and biblically.
12. <i>1 Corinthians 13:1</i> <i>Psalms 126:6</i> <i>Romans 9:1–3</i> <i>Matthew 22:37–40</i>	Self-sacrificing, others-first love is necessary to reach and teach people for the Lord Jesus Christ.
13. <i>1 Timothy 4:12</i> <i>1 Corinthians 11:1</i> <i>Ephesians 5:1</i> <i>2 Timothy 3:10–14</i>	In this day of hypocrisy and double standards, it is vital that young people see in the counselors and our guests see in our staff a living example of Jesus Christ. It is also vital to teach both children and parents not to be hypocritical in their own lives.
14. <i>Matthew 18:2–6</i> <i>Romans 10:9–10</i> <i>Ephesians 2:8–9</i>	A person of any age can be saved, but many people who are Christians today were saved as a child; therefore, we especially need to get the gospel to as many children and young people as possible. This salvation comes through a heart belief and faith. Salvation is presented to all of our campers.
15. <i>Romans 14</i> <i>1 Corinthians 8</i> <i>2 Corinthians 6:14–7:1</i> <i>1 Peter 1:13–16</i>	Not every Christian will form the same convictions based on the same passage of Scripture. Where we can truly hold our convictions and still tolerate and fellowship with those holding different preferences and convictions, we should. Where someone is clearly violating an absolute command or precept found in the Word of God, there should be no compromise, but rather separation.
16. <i>Ephesians 6:1–4</i> <i>Colossians 3</i> <i>Deuteronomy 6</i>	Parents have the primary responsibility for the teaching and bringing up of their children. We are a tool to help them accomplish their God-given responsibility and to strengthen the family.
17. <i>Matthew 28:18–20</i> <i>2 Peter 3:18</i> <i>Hebrews 5:11–14</i>	Our goal is to serve local churches and strengthen families with adult retreats by providing challenging retreats as a tool for the church's use.
18. <i>Ephesians 4:11–12</i> <i>Romans 12:3–8</i>	We are not a church, but God gave gifts to the churches in the form of evangelists and teachers to aid the church in fulfilling its mission to perfect, edify, and disciple.

DEFINITION OF TERMS

For the purpose of definition, whenever we have used the phrase “to reach young people for the Lord Jesus Christ,” we mean that we have done what we can while we have an influence on them to ensure that by the time a youth has grown to be a young man or woman

1. he or she has been saved and is growing in Christ;
2. he or she has already established some personal, biblical, balanced convictions and is living by them;
3. he or she is an active supporter of an independent, fundamental, Bible-believing, local church;
4. he or she is fully surrendered to God and is actively seeking God’s will in his or her life, not only for possibilities of service, but also concerning the many decisions of life.

DOCTRINAL STATEMENT

The following doctrinal statement shall be signed each year by every board member, officer, and staff member of Fundamental Christian Endeavors, Inc., Ironwood Camp, Ironwood Christian Academy, or any other organization owned, operated, or controlled by Fundamental Christian Endeavors, Inc.

I am a born-again believer, and I believe

1. in the biblical account of creation;
2. in the plenary, verbal inspiration of the Bible;
3. in the eternal, triune God;
4. in the incarnation and virgin birth of the Lord Jesus Christ;
5. in the sinless life and the substitutionary atonement of Jesus Christ on the cross;
6. in the bodily resurrection of Jesus Christ from the grave;
7. in the second coming of Jesus Christ;
8. in the eternal punishment of the unsaved in a literal, burning hell;
9. in salvation by faith through the shed blood of Jesus Christ;
10. in a separated stand from the world and unto the Word of God;
11. in a separated stand from any ecumenical group, such as the World Council of Churches and National Council of Churches, cults, the charismatic movement, etc.;
12. in the God-ordained institution of marriage between one man and one woman, and that all moral sexual relations are exercised solely within marriage.

OUR PURPOSE

Ironwood is a home missions ministry using the unique aspects of the camping ministry to reach young people for the Lord Jesus Christ, strengthen families, and serve local churches. It is a place of decision in the areas of salvation, full surrender, and consistent Christian walk.

IRONWOOD

IS A HOME MISSIONS MINISTRY

USING THE UNIQUE ASPECTS OF THE CAMPING MINISTRY

TO REACH YOUNG PEOPLE FOR THE LORD JESUS CHRIST

STRENGTHEN FAMILIES

AND SERVE LOCAL CHURCHES

IT IS A PLACE OF DECISION

IN THE AREAS OF SALVATION

FULL SURRENDER

AND CONSISTENT CHRISTIAN WALK

TEAM MISSION STATEMENTS

Administrative Team—to oversee the stewardship of God’s financial provision, supplying staff services, managing information in an efficient and effective manner, and maintaining a God-honoring testimony in all business relations.

Homestead—to support the Ironwood program by continuing a standard of excellence in service to the staff and campers. We do this by eliminating distractions and increasing comfort while maintaining proper stewardship. We serve workers through biblical training in the five components of leadership—initiative, discipline, vision, wisdom, and humility (*John 6:9–13*).

Spoke Ministries—Ironwood Christian Academy, Defined, Iron Sharpeneth Iron, Ministry Bound, and Stores. (See page 104.)

Program Team—to provide the unique aspects of camp in an atmosphere of fun and safety that is distraction-free and by doing so create a place of decision and an opportunity for spiritual impact.

Property Services/Hospitality teams—to meet the physical needs of our campers in a hospitable way while attempting to eliminate distractions as they appear.

Registration and Reception—to provide a good first impression to the camper/customer that is kind, friendly, and professional in handling of monies and all information.

Staff Services Team—to provide the tools and resources for staff, helping each team with their planning, organizing, acting, and evaluating. We serve the servants.

CORE VALUES

1. The Bible is the foundation for all that we do, and we must put it into practice by trusting God.
2. We must endeavor to keep focused on spiritual and eternal values; we do this by remembering whom we serve and why.
3. We must help build one another; we must help each other grow in teamwork, abilities, and relationship skills.
4. Loving people is best evidenced through remembering that service is our privilege and then practicing it.
5. We must communicate a true desire to serve others first.
6. We must use what God has given us today, with a pioneer spirit if necessary, while pressing toward an ever-improving excellence in all that we do.
7. We must use the unique aspects of the situation in which God has placed us to the fullest extent; this includes viewing our location, our staff team, and our constituency as gifts from God.
8. Our ministry team extends well beyond our location; therefore, we must establish and maintain a resource network.
9. Our aim is to eliminate distractions—all those things that distract our guests from really hearing the Word of God.
10. We must never quit; there is no substitute for “sticking to it.”

OVERVIEW OF GOALS

Camp would be easy if we had only one goal to achieve. However, we must aim at and meet a multitude of goals held by three different groups. The successful combination of these many goals produces a fun, exciting week of camp that is eternally life-changing. At Ironwood we strive to meet the goals of the following groups:

CAMPERS

1. FUN
2. Meeting new friends
3. Spiritual needs

PARENTS

1. SAFETY
2. Spiritual impact
3. Learning new skills and experiencing new things

LOCAL CHURCHES

1. SPIRITUAL IMPACT
2. Group unity and camaraderie
3. Memorable activities
4. Spiritual message supportive of the pastor's goals (not undermining his teaching)

Ironwood should use the facility, resources, and staff team to meet the goals of the camper, parent, and church. Our goals are their goals! However, we would not be here without the goal to make a difference spiritually throughout all eternity. We must always keep eternity's values in view.

GOALS AND OBJECTIVES OF IRONWOOD

Luke 2:52
1 Corinthians 10:31
Philippians 3:14 I press towards the mark

Definitions:

Press

Mark

PHYSICAL

1. To provide teens and children with new, exciting, and adventurous activities not normally found at home—**FUN, FUN, FUN!!** (*Proverbs 15:15; Psalm 19*)
 - a. Big game, activity options, swimming, skits, and stunts
 - b. Overnight campouts and hikes
 - c. Horseback riding
 - d. Contests and races—many rugged and unusual
 - e. Outdoor experiences in general
2. To provide for healthy physical growth and exercise (*Proverbs 24:16; 18:24*)
 - a. Balanced program of competition through program theme and teams
 - b. Individual and team sports and tournaments
 - c. Activities teaching teamwork and cooperation
3. To teach good hobbies and skills (*Proverbs 27:23; 28:17; Genesis 2:15*)
 - a. Crafts
 - b. Outdoor skills
 - c. Care of animals
 - d. Management of personal money

4. To develop proper health habits (*1 Corinthians 14:40; Proverbs 20:29; Proverbs 25:27*)

- a. Cabin inspection
- b. Diet (proper and regular)
- c. Daily exercise
- d. Personal hygiene

5. To provide a camper-oriented program geared to various age levels, abilities, and interests of campers (*Matthew 9*)

- a. Junior age—grades 4–6
- b. Junior-high age—grades 7–8
- d. Senior-high age—grades 9–12
- c. Adults at camp
- d. Family camps—all ages at once

6. To teach skills and good judgment in activities involving an element of risk (God encourages risk taking: Gideon, Joshua, David, Peter, Moses)

- | | | | |
|----------------|-----------------------|-------------------|----------------|
| a. Archery | e. Doc's Wonder Wheel | i. Paddle boards | m. Vaulting |
| b. Archery tag | f. The Edge | j. Paintball | n. Water bikes |
| c. Canoeing | g. Hatchets | k. Riflery | o. Zip Dip |
| d. Crossbows | h. Horsemanship | l. Skeet shooting | |

CABIN CLEAN-UP TIPS

Train your campers to do the cleaning. Assign a job to each camper or have them volunteer. Cabins will be inspected daily during breakfast, and a reward will be given to the cleanest cabin. To keep this fun, the inspector will have themed days (e.g., creative day). No counselor should be

SOCIAL

1. To provide opportunity for wholesome, age-level, social contact between boys and girls (*Romans 12:1–2; Hebrews 13:17; 1 Corinthians 10:31*)

- a. Rules governing and limiting behavior
- b. Encouragement of good manners at meals, services, etc.
- d. Coed activities, games, and free time for conversation

2. To provide opportunity for learning how to get along properly with other people

- a. Cabin relations (*Ephesians 4:32; 5:2; Ecclesiastes 9:10; 1 Corinthians 10:33*)
 - 1) Unselfishness
 - 2) Competition
 - 3) Respect of private property
 - 4) Understanding of individual differences
- b. Teamwork (*Ecclesiastes 4:9–10; Philippians 2:19–24*)
 - 1) Leadership Live!
 - 2) Games
 - 3) Individual cabin activities
 - 4) Jed's Quest

3. To provide Christian fellowship and friendships (*Proverbs 17:17; 18:24; 27:10; Ecclesiastes 4:9–10; John 15:13*)

4. To help churches build cohesive youth groups that evidence good team work

5. To teach respect for others, putting others first, and respect for the rights and property of others—no raids or practical jokes (*James 2:2–3; 1 Timothy 5:21*)

6. To show each camper that as a member of the body of Christ, he has a specific function to perform and that the entire group suffers when one person fails to do his part (*Ephesians 4:11*)

- a. Program theme teams
 - 1) Working together on activities and projects
 - 2) Memory verse competition
 - 3) Bible quiz
- b. Cabin groups
 - 1) Jed's Quest
 - 2) Clean up of cabins—individual jobs
 - 3) Clean up of tables at meal time
- c. Youth Groups

7. To help campers develop leadership skills—not just give responsibility but teach them how to do it (*Exodus 18; Matthew 23:11–12; Luke 14:4*)

- a. Team competition
- b. Jed's Quest
- c. Everyday responsibilities
- d. Leadership Live!
- e. One-on-one times for teaching

RESPONSIBILITY

Give it, teach it, expect it, and inspect it!!
Then . . . be there to catch them if they fall!

MENTAL

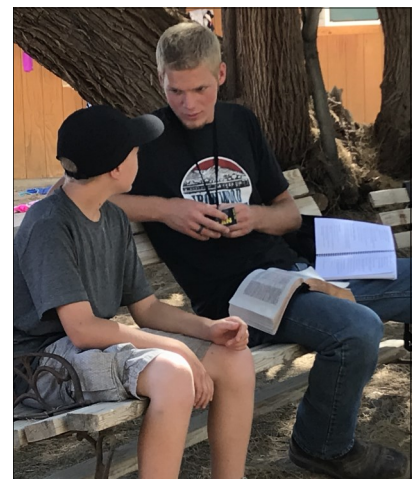
1. To stimulate thought along the lines of personal application of biblical principles to their lives (*Hebrews 4:12*)
 - a. Discussion time
 - b. Cogitatin' time
 - c. Questions for devotions
 - d. Contrast of worldly philosophy (e.g., evolution and new morality) with biblical (e.g., creation and absolute standards)
 - e. One-on-one times
 - f. Ezra Retreat
2. To build a greater knowledge of the Word of God (*2 Timothy 2:15*)
 - a. Bible quizzes
 - b. Memory work
 - c. Personal devotions
 - d. Practical application of the Bible to everyday living
3. To teach youth how to make biblical decisions—from major decisions to common everyday choices (*John 7:24*)
 - a. By enforcing individual responsibility for actions
 - b. By giving campers a solid biblical, foundation from which to work
 - c. By providing opportunities for decision making
 - 1) Invitations
 - 2) Public stands, testimonies at campfire
 - 3) Free-time choices—many activities going on at once
 - 4) Limited delegation of authority
4. To provide an avenue for mental growth by studying the wilderness around us and by seeing that all of creation points to God (*Romans 1:20*)
5. To develop creativity among the campers—much of our program is built on the participation philosophy and not the entertainment philosophy (*Revelation 4:11; 1 John 3:2*)
 - a. Jed's Quest
 - b. Special projects
 - c. Games, skits, stunts, and activities (by example and participation)
 - d. Encouragement of new ideas for activities and facilities
 - e. Crafts
 - f. Work assignments requiring creative ideas to get the job done (cabin clean up)

CAMPFIRE TIPS

Sit among your campers and illustrate for them how to enjoy campfire. Support the program and limit distractions. Be prepared to limit camper plat-jacking.

SPIRITUAL

1. To work and press toward the salvation of any unsaved (*1 Corinthians 1:21; Proverbs 27:17; Titus 2; 1 Peter 3:15*)
 - a. Preaching
 - b. Individual counseling by counselors
 - c. Training of counselors and staff in personal evangelism
2. To promote personal application of biblical principles and commands to one's own situation, goals, and life (*Deuteronomy 6*)
 - a. Cogitatin' time
 - b. Jed's Quest
 - c. Ezra Retreat
3. To give opportunity for eternal achievement and service (*Psalms 119*)



- a. Scripture memory
- b. Leadership Live!
4. To impress upon each camper the necessity of full surrender to God's will for his life (*Romans 12:1–2; 1 Corinthians 10:32*)
 - a. Preaching and teaching
 - b. Testimony and example of counselors and staff
 - c. Vocational guidance—Christians needed in most occupations
 - d. Emphasizing the importance of full-time Christian service
5. To help each Christian camper grow to maturity in the knowledge of our Lord and Savior Jesus Christ (*1 Thessalonians 5:18; Luke 17:3–5; Matthew 7:7–8*)
 - a. Devotional time—group and private
 - b. Emphasis on prayer throughout the day
 - c. Encouragement to put into practice what they read and hear from God's Word
 - 1) Emphasis on personal evangelism
 - 2) Loving and forgiving attitude in cabin and around camp
 - 3) Instruction in the Christian battle—a boot camp
 - 4) Praying—asking and receiving
 - 5) Encouragement to each camper to talk with other campers about decisions
6. To teach the importance of following the example of Jesus Christ in all matters (*1 Corinthians 4:15–16; 11:1*)
7. To remember that each camper is an individual, to help and counsel him on a personal basis (*Romans 8:1–6*)
 - a. Talk to each camper privately
 - b. Counsel campers individually after a response to an invitation
8. To instruct teenagers on the importance of taking an open stand for Jesus Christ and actively going to work for Him (*Proverbs 28:11*)
 - a. Witnessing
 - b. Testimonies
 - c. Follow-up
 - d. Recognizing choice between okay and better
9. To ensure that a decision is backed up by a changed life which is evident at camp, at home, at school, and in the local church (*1 Timothy 4:16; 2 Timothy 3:14*)
 - a. Teaching after decisions—projects to do in order to complete decision
 - b. Reminders at camp to base decisions on God's Word
 - c. Notification of youth director and pastor of decisions made
 - d. Follow-up program
10. To help campers see that no matter where they are spiritually they need to take the next step on the spiritual ladder—no one is perfect (*2 Peter 3:18*)

Why some of these goals will never be met

- Failure of individual to assume responsibility
- Failure of individual to commit time, energy, and self to accomplish the goal
- Good intentions but failure to start
- No adjustments to difficulties so individual just stops trying
- Good start but failure to follow through to the finish



WHY INVOLVE YOUNG PEOPLE IN A CAMPING PROGRAM?

Stop, slow down, and listen! It is getting harder and harder to get young people to listen up in the hurry-up society of our modern world. It is equally hard to get adults to listen, especially if we are talking about listening to the Word of God. The simple answer to our question is that we find it easier to get folks to listen to the Word of God at camp. As a result, camp is a harvest time for decisions. Many times the seed has been sown in the home or the local church and has been watered from time to time; the time of harvesting comes when decisions are made at camp.



Our experience at Ironwood has been the following:

90% of the unsaved kids coming to camp will make a profession of faith that week. Our biggest problem has been to get churches to bring unsaved kids to camp; they tend to mostly bring their regular second generation church kids.

85% plus of all the kids will make some type of spiritual decision that will aid in their spiritual growth—taking the next step on what we call the Spiritual Ladder.

Statistics show that

60% or more of all fundamental pastors and missionaries in service for the Lord were either saved at camp or dedicated their lives to His service at a youth camp or retreat.

85% of Christians were saved by their fifteenth birthday (a time-sensitive goal with young people).

FOUNDATIONAL ASPECTS OF CAMP

Our mission statement starts out this way: Ironwood is a home missions ministry using the unique aspects of the camping ministry to reach young people for the Lord Jesus Christ, strengthen families, and serve local churches. The following are foundational and must be satisfied if “camp” is to be successful.

1. Biblical philosophy with written goals and objectives to accomplish the stated purpose.
2. Selection, development, and supervision of a godly staff team as examples and implementers of the philosophy
3. A planned, organized, age-specific program that deals directly with the young person’s goal to have FUN!
4. A safe and healthy environment (parents’ goals)
5. Spiritual impact on campers (local churches’ goals)—spiritual punch

THE UNIQUE ASPECTS OF CAMP

The unique aspects of a spiritually productive camp program can be simply stated as three basic principles. (See **TEN REASONS WHY CAMP IS A USEFUL TOOL** on page 109 for complete list.)

1. Minimize the offenses and cares of this world
(*Matthew 18:1–14*)
 - a. New location
 - b. Overnight
2. Identify and eliminate all distractions while the kids are at camp. (See page 28.)
 - a. Top ten operations distractions
 - b. Top ten program distractions

3. Implement your spiritual punch as much and as often as possible. Some young people will make decisions at camp that they would never make anywhere else.

PHILOSOPHY . . . WHAT IS IT?

WHAT IS PHILOSOPHY?

PHILOS'OPHY, n. [L. philosophia; Gr. love, to love, and wisdom.] literally, the love of wisdom. Today, philosophy is a general term denoting an explanation of the reasons of things (*Noah Webster's 1828 Dictionary of American English*).

Philosophy is basically a study of the underlying reasons for our actions. Why are we doing what we are doing?

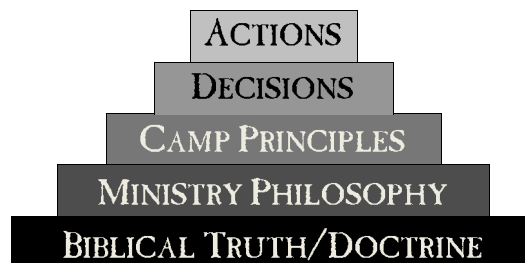
WHAT IS PRINCIPLE?

PRIN'CIPIE, n. [L. principium, beginning.]

1. In a general sense, the cause, source, or origin of any thing; that from which a thing proceeds; as the principle of motion; the principles of action.
2. Ground; foundation; that which supports an assertion, an action, or a series of actions or of reasoning.
3. A general truth; a law comprehending many subordinate truths; as the principles of morality, of law, of government, etc.
4. Serves as a rule of action or the basis of a system; as the principles of the Stoics or of the Epicureans.

Principles are rudiments or elements of a matter . . . building blocks, simple things as the basis of something.

When we speak of our philosophy, we are speaking of our biblical reasons for our existence and the underlying foundation for all we do, which is the truth of the Bible wisely applied to our ministry. The principles of the camping ministry must then proceed out of our philosophy (biblical foundation). Those principles in turn become the source or origin of all of our decision making and then our actions.





Chapter
two

OUR TEAM

*And let us consider one another
to provoke unto love and to good works.*

HEBREWS 10:24

*And I will very gladly spend and
be spent for you; though the more abundantly
I love you, the less I be loved.*

2 CORINTHIANS 12:15

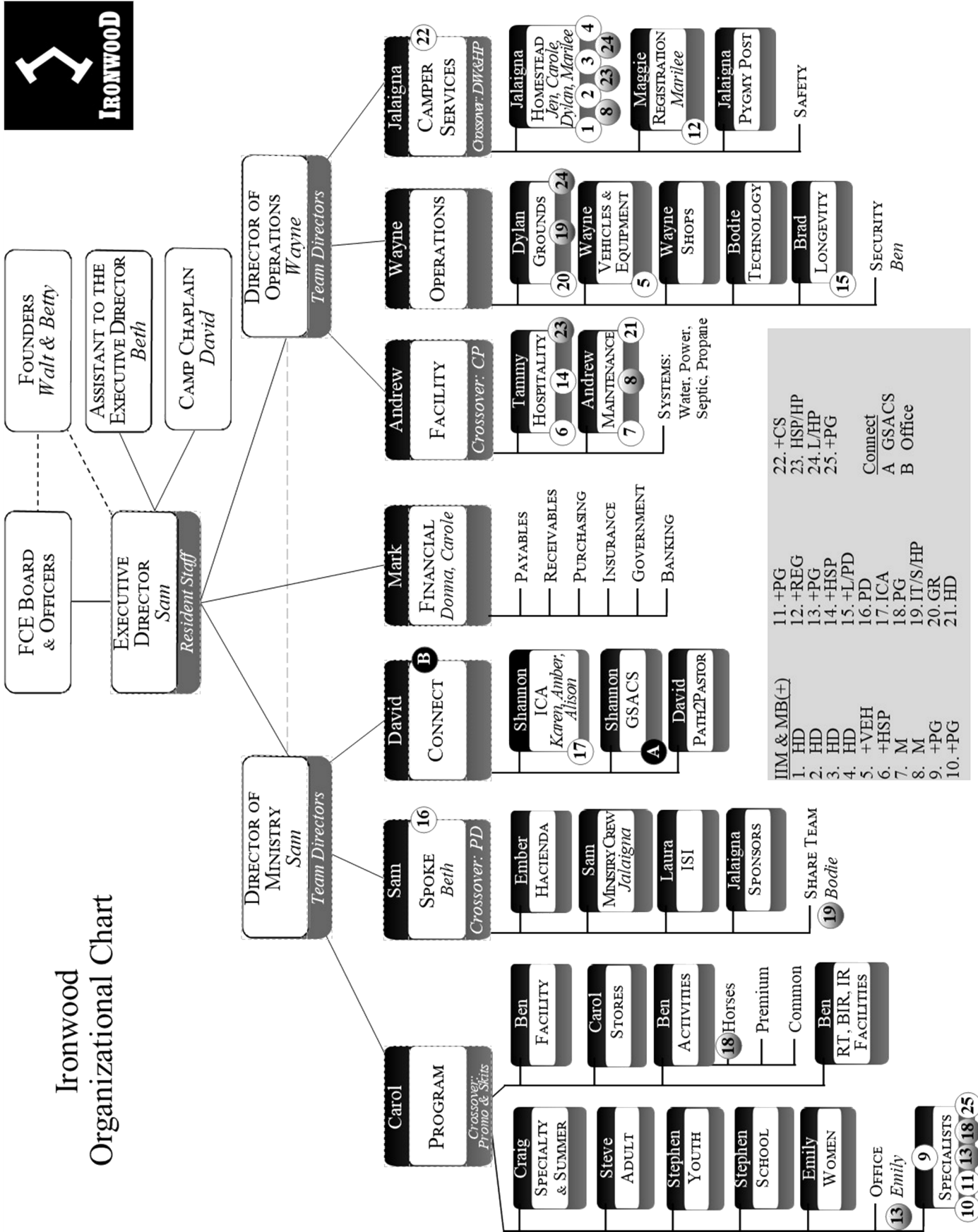
*From whom the whole body
fitly joined together and compacted by that
which every joint supplieth, according to the effectual
working in the measure of every part, maketh
increase of the body unto the edifying of itself in love.*

EPHESIANS 4:16

TEAM ORGANIZATION



Ironwood Organizational Chart



TOP TEN DISTRACTIONS

OPERATIONS

1. No answers
2. No flexibility
3. Unsafe
4. Electricity
5. Water
6. Housing
7. Dirty
8. Hot/cold
9. Horrible food
10. Noise/quiet

PROGRAM

1. No love
2. Inconsistency
3. Unknown purpose
4. Unknown needs
5. Communication
6. No preparation
7. Staff-centered
8. Worldly influence
9. Unmanaged risk
10. Never go individual

PROGRAM TEAM

PHILOSOPHY

1. God uses time away from the cares of this world to work in the hearts of people (*Mark 4:19*).
2. Christian growth is a stepped process. Teaching and decision points should occur as a result of daily activities at camp (*Colossians 2:6–7; Ephesians 2:10; 2 Peter 1:5–9*).
3. A well organized and executed program and schedule will eliminate distractions from our mission (*James 4:13–15; 1 Corinthians 14:40*).
4. All that occurs at camp is a part of the process of preparing hearts for spiritual growth (*1 Corinthians 10:31; Colossians 3:17*).
5. Our team and counselors need to live a Christ-like life to be an example to the campers (*1 Timothy 4:12; 1 Corinthians 11:1; Ephesians 5:1; 2 Timothy 3:10–14*).

PRINCIPLES OF OPERATION

1. Relate activities to a specific theme or the general western theme to provide a fun atmosphere.
2. Provide an element of controlled risk.
3. Find and use teachable moments through object lessons and applications.
4. Keep current with kids and trends.
5. Provide variety by doing unique, unusual, new, innovative activities not done at home.
6. Provide a balance of structure and free time.
7. Balance fun, safety, and spiritual impact. Use competition to provide fun and growth—learning by experience. Use a combination of teaching and preaching to have spiritual impact.
8. Train counselors to provide an element of fun and provide individual attention.
9. Grow in the knowledge of God's Word and in the ability to apply it to life.

You can't do it all in a week.

Camp is fun—starts with an f, ends with a n, and YOU is in the middle!

***B**ig horses **s**ometimes **g**et **s**tupid*

*Is it **b**iblical? Is it **h**elpful? Is it **s**elfish?*

*Does it **g**lorify God? Does it cause others to **s**in?*

We take our fun seriously.

IRONWOOD JOB DESCRIPTIONS

ALL SUMMER STAFF

QUALIFICATIONS

1. See online Staff Standards.
2. Must have a love for helping others
3. Must be available to serve the entire summer camp season (Any exceptions must be approved by the senior program director.)
4. Must be able to perform the responsibilities and duties outlined below

AGE

Must be at least 18 years of age. Those at least 16 and in high school should look into our Leadership Live! program. Program Services must have completed at least one year of Bible college or equivalent in work, college, or trade school; completion of two years is preferred.

BENEFITS

1. Expense and travel reimbursement—half paid at the beginning of the summer and half paid at the end.
2. Practical counseling training and experience, opportunities that are valuable aids for the future .
3. Ironwood will provide room, board, and accident insurance.
4. Scholarships are possible for those with financial need for their next step (e.g., college, ministry internship).

PEOPLE SERVICES

FOOD SERVICE ✪ GROUNDS ✪ HOSPITALITY ✪ MAINTENANCE ✪ OFFICE ✪ STORES

SKILLS

Must have some usable skills for the area of ministry applied for.

GENERAL RESPONSIBILITIES

1. Must have a love for serving others.
2. Although operations team personnel serve primarily behind the scenes, your duties are vital to the overall successful spiritual impact of the Ironwood ministry. We are the people services team. People are our focus; service is what we do; team is how we do it.
3. Carry out the goals and objectives of the Ironwood ministry in every assigned area.
4. Always keep in mind that safety is important in all areas.
5. Exhibit a good attitude toward the campers, the staff, the facility, and assigned duties.
6. Serve by removing distractions that would hinder campers from making spiritual decisions.
7. Be loyal to the camp leadership in all matters.
8. Comply with all Ironwood staff regulations.
9. Be prompt to all work assignments, meals, and staff meetings.
10. Be willing to give of yourself beyond the call of duty; periodically help with other camp chores and activities.
11. Monday morning camp prep.

SPECIFIC RESPONSIBILITIES

- **FOOD SERVICE**—responsible to food service team leader. Work to uphold our hard-earned reputation of “good grub and plenty of it.” Work may include cooking, setup and serve, dishwashing, and cleanup responsibilities.

Specific duties include preparing food and beverages for meals;



cleaning the Homestead; washing and putting away dishes; laundering Homestead linens; setting tables, serving meals, and clearing tables; storing food and supplies; greeting guests and meeting their needs.

- **GROUNDS** (responsible to grounds team leader) & **MAINTENANCE** (responsible to people services director). Work to maintain and improve our grounds and landscaping; build and maintain the Ironwood facility to keep it effective as a tool for seeing lives changed through our ministry of “Western Adventure in Christian Camping.” **Specific duties** include hauling trash; repairing broken items; maintaining coolers, drip systems, and irrigation; assisting in building projects, both major and minor; maintenance of cabins and restrooms; yard work; watering fields; pulling weeds; trimming trees; mowing lawns; washing, maintaining, and repairing vehicles; repairing flat tires; keeping vehicle repair records; cleaning camp buildings; maintaining tools and equipment in good repair, safe condition, and proper location; checking propane levels; checking gasoline and diesel levels and keeping records; performing janitorial duties, including record keeping.
- **HOSPITALITY**—responsible to hospitality team leader. Work to serve campers and guests by performing regularly scheduled janitorial duties. Duties may include cleaning of meeting rooms, restrooms, cabins, offices, and area surrounding buildings. **Specific duties** include learning cleaning procedures for Ironwood facility; cleaning offices, meeting rooms, western cottages, and bathrooms; sweeping porches and walkways; collecting, cleaning, labeling, and storing lost-and-found items.
- **OFFICE**—responsible to staff services director’s designee. Help maintain a smoothly operating, orderly office. **Specific duties** include learning office procedures and layout of Ironwood in order to direct visitors; typing, filing, and other general office procedures as assigned; keeping office and reception area neat; helping with registration on arrival days; helping with camper records such as camper cards and medical information, follow-up letters and records, mailing list.
- **STORES**—responsible to stores team leader. Work to provide refreshments and resources. Duties include sales, restocking, and housekeeping at our five stores.

PROGRAM SERVICES

COUNSELOR ✪ FIRST AID PROVIDER ✪ PROGRAM ASSISTANT ✪ WRANGLER

GENERAL RESPONSIBILITIES

1. Carry out the written goals of the Ironwood ministry in every area assigned.
2. Help each camper have a safe, personally rewarding week of camp.
3. Act as the catalyst to get campers totally involved in the Ironwood program.
4. Function as a living example of Jesus Christ.
5. Meet the needs of individual campers.
6. Determine the spiritual needs of campers and help them to take the next step toward spiritual maturity.
7. Serve in other areas of the Ironwood ministry as needed.
8. Serve as an instructor in activities or skills classes.
9. Monday morning camp prep.

SPECIFIC RESPONSIBILITIES

- **COUNSELORS**—responsible to program director. Adopt seven to nine campers each week from Monday afternoon until Saturday morning. Next to the Word of God, your example is the most powerful tool available for seeing God change lives.
 - a. Be responsible for the total well-being of each camper in their charge.
 - b. Minister to the spiritual development of campers so that each may know Christ as Savior and grow more Christ-like in every area of life.
 - c. Exhibit good attitudes toward other staff members, the campers, the facility, and assigned duties.
 - d. Comply with all Ironwood staff regulations.
 - e. Before camp—complete the reading assignment.; strive to live in complete obedience to the Word of God, making Christ Lord of every area of his life, ask God to begin preparing him for this ministry of love; arrive at Ironwood before staff training begins.

- f. During camp—become familiar with Ironwood rules and traditions, discuss any questions and constructive suggestions with the program director; participate in the staff training program; be willing to give of himself beyond the call of duty when necessary.
- g. During camp when serving as a counselor—welcome campers as they arrive at camp, do your best to make them feel at home; at all times, know the location of each of your campers; help campers plan cabin activities and supervise these activities; make time to counsel each camper individually; take charge of cabin clean up, work with campers; promptly report symptoms of ill health to the first aid provider, treat minor injuries such as slivers; be prompt with his group at all activities; assume leadership and helping roles in camp activities as requested by the program director; lead cabin devotions in the evening and supervise personal devotions of his campers in the morning; always keep in mind that a counselor’s job takes up to 23 hours each day; supervise the final clean-up of the cabin, check lost and found and clotheslines with the campers; see that each camper and his luggage leave camp in the proper transportation.
- h. During camp when serving on operations crew—work an eight-hour day on various jobs such as the following: helping in the stores, Homestead duties, daily cleaning of camp buildings, hauling trash, and periodic yard work; be prompt to all work assignments, meals, and staff meetings.
- i. After camp—complete written records and evaluations for follow-up; follow up on campers personally as instructed.
- **FIRST AID PROVIDER (FAP)**—responsible to a program director. Oversee first aid, safety, and distribution of camper medicine.
 - **PROGRAM ASSISTANTS**—responsible to program director. Work as assistant to the program team in all areas: sound room, skills class inspection, game time, etc.
 - **WRANGLERS**—responsible to horsemanship team leader. Work as key personnel in the Ironwood horsemanship program, insuring that campers have a safe, rewarding experience with the horses. Always look for opportunities to challenge campers with spiritual truth.
Specific duties include teaching riding skills and horse science, feeding and care of horses, trail rides, and daily chores; saddling and grooming horses; cleaning corrals and pens; bathing and feeding horses; working on projects around the horse facility; leading and assisting trail rides; teaching horsemanship; maintaining tack in good repair and safe condition.

CAMP OUT TIPS

On Sunday night, sign up on the camp-out list; indicate where, when, with whom, and if you would like marshmallows and graham crackers. (Marshmallows and graham crackers are available for s'mores, but your campers will need to purchase chocolate if they wish.) Fun ideas include mini hikes to the location, star gazing, campfire stories & songs, and an opportunity for kids to share their favorite activity or a praise. You may want to invite your prayer partner to come along and give a challenge.

SUMMER STAFF PLUS

ELIGIBILITY

Summer staff who meet one of the following criteria may be eligible; eligibility will be determined and communicated by the summer program director.

1. Married
2. Third summer on summer staff at Ironwood and not serving as a counselor (Summers on Leadership Live! do not count toward this number; two semesters of Defined or MB counts as a half summer.)
3. 23+ years old
4. Given resident staff team leader responsibilities

PRIVILEGES & RESPONSIBILITIES

1. No 10:30 p.m. curfew
2. Attend Worth It and three services a week (one may be testimony campfire)
3. Check in/out with a person of your choice (communicated to summer program director)
4. Cell phone carrying and use the same as resident staff

5. Customized Summer Staff Training schedule (approved with immediate supervisor)—skip sessions you’ve attended twice or that don’t apply to your summer job
6. May go to town on breaks during the week
7. May be gone four weekends during the summer
8. May leave property alone

HOUSING

1. Married—own cabin
2. Third summer on summer staff—with summer staff teams
3. 23+ years—smaller group, with people of similar life experience if possible

DATING

If age 23+, follow the Resident Staff Manual guidelines. If under 23, follow Summer Staff Manual guidelines.

VOLUNTEER COUNSELORS AT IRONWOOD

Praise God for volunteers! The Lord wants to work through you to accomplish some great things in the lives of campers. We are asking God for changed lives for His glory. This can best be accomplished as we work together and allow God to use us. Your responsibilities as a volunteer counselor can be divided into three general areas: supervision, ministry, and example.

SUPERVISION

1 Corinthians 4:2 Moreover it is required in stewards, that a man be found faithful.

1. Always know where your campers are, be with them as often as possible, and enjoy being with them.
2. Get in the habit of counting heads at each activity, meal, and service.
3. Do your best to get your campers to activities on time.
4. Take the lead in getting your cabin cleaned for inspection; get your campers to work together.
5. Control any horseplay or dangerous activity.
6. Inform the Ironwood staff of any continuing problems.

MINISTRY

Colossians 1:28–29 That we may present every man [camper] perfect in Jesus Christ: whereunto I also labor, striving according to His working, which worketh in me mightily.



1. Ministry means service. Look for ways to serve your campers.
2. Get campers talking about how they were saved; many times this will lead to good counseling opportunities.
3. Be ready always to give an answer (*1 Peter 3:15*).
 - a. Be ready to lead campers to faith in Jesus Christ.
 - b. Look for ways to apply biblical principles to life situations.
 - c. Learn to discuss spiritual things as naturally as discussing news, weather, and fun times.
4. Lead in cabin devotions before bed, and supervise the personal devotion time in the mornings.

EXAMPLE

1 Timothy 4:12 Be thou an example of the believers.

1. Be consistent—your teaching can be strengthened or nullified by your life.
2. Be loyal to the Ironwood leadership—your entire cabin will benefit.
3. Be enthusiastic—it’s contagious!
4. Be especially careful how you react in stressful situations—your campers are watching at all times.
5. Be able to say with the Apostle Paul, “Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” (*Philippians 4:9*).

SUMMER STAFF POLICIES AND PROCEDURES

ATTENDANCE AT SERVICES

1. Evening round-up—all staff are required to be at one of the evening services. Make sure to get extra rest during the day if you have late work responsibilities. It is important that all summer staff come ready to counsel each night.
2. Sunday evening meeting—all staff are required to be at the Sunday evening meeting that begins at 6:00 p.m. Official policies and announcements are made at this meeting.

ATTITUDES

Attitudes are contagious; however, you are totally responsible for your attitude. When problems (opportunities) arise, handle them correctly.

BOOKS

Books should be carefully selected, not be detrimental to Christian character, and not be a distraction to your ministry. Operations staff should leave books in their cabin or in the staff lounge. Counselors should leave any books in the staff lounge.

CARE OF PROPERTY

Remember what we have is not the best there is, but it is the best we’ve got!

1. Move furniture and equipment carefully. Do not move bunks; they are positioned according to Department of Health standards.
2. Report all damaged equipment or furniture through the fix-it list. If any damage is done through extreme carelessness or horseplay, report that to the director or your team leader.
3. If you use the office or any room which should be locked when not in use, be sure to lock the door when leaving.
4. Be sure to turn lights out if you are the last one to leave the room.
5. Correct safety problems immediately.

CELL PHONES

Your team leader will give you directions regarding when and for what you may use your cell phone. Please note that some staff will be able to keep their cell phones with them at all times. Others, because of ministry positions, will not be able to carry their cell phones when camp is in session but must leave them in the staff lounge cell phone corral. All cell phone users should follow good cell phone etiquette:

1. While camp is in session, staff may only use their cell phones for personal use during their free time, before the evening cabin bell, and in areas out of campers' sight (e.g., in staff lounges, directly behind staff lounges).
2. If your team leader has directed you to keep your cell phone with you, please leave it on vibrate when in your cabin (be considerate of those trying to sleep) and in services.
3. When camp is in session, all personal cell phone use must end at lights out time.
4. Photo and video options should be used sparingly and appropriately (content fits context) when inside a cabin.

CHURCH

All summer staff and Leadership Live! will be expected to attend a Sunday morning church service at any local church that resident staff attend. The church that you chose to attend should be chosen with care and prayer. In choosing, we ask that you honor the wishes of your parents and those who have given sacrificially to support you while you serve here this summer; consider the style of the worship service and the denomination of the church. We encourage you to choose one church to attend for the summer and to find a way to be a part of that ministry on Sunday mornings. If you are away from camp for the weekend, we ask that you attend a Sunday morning service in keeping with this guideline.

CLEANLINESS

Let's keep things picked up and looking neat. Look at our facility through the eyes of parents, campers, and church leaders.

1. Keep trash picked up.
2. Use Saturday morning for general cleaning and pickup.
3. Pay careful attention to problems in restrooms. Please don't say, "Someone should do something about that!" and go on your way. Either correct the situation or let the proper person know of areas that need correcting.

COMMUNICATION

If you have a problem with something at camp, do not murmur about it to other staff members. Discuss it with the proper person who can do something about it. Otherwise, it becomes griping and will not be tolerated. We sincerely welcome your input and ideas that are given to be helpful and with the right spirit.

1. Be careful about overstepping the chain of command. Follow the organization chart when dealing with problems or situations. (See page 27.)
2. Be careful not to make negative statements. Never cut down a camper, staff member, or another's job. For example, in the snack shops—line slow, in the Homestead—it used to be good or not this again, to a camper—you dummy, anyone knows where the Gospel of John is.
3. In all situations where questions arise from the campers, we are to back up the standards and positions of the local churches represented at camp. We should in no way give the young people ammunition to take home and put their church leaders on the spot.

COMPUTERS

Technology has brought the distractions of the world to our fingertips. The spiritual impact of camp is mitigated by the distractions of the world—not just the evil things, but anything that causes us to keep from hearing in the quietness the still small voice of God. Our summer must be dedicated to the Lord and separate from the world in order for us to be most effective in His service. Therefore, all personal computers and electronics must be kept in the staff lounge during the week. On weekends, you may take your device to your cabin.

COUNSELING AND DECISION CARDS

Always be prepared and have decision cards with you. After counseling, counselors and prayer partners should record all decisions (by campers or

DECISION CARD	
<input type="checkbox"/> Broken I Ranch <input type="checkbox"/> Ike's Roost <input type="checkbox"/> Rivertown	
First Name	_____
Last Name	_____
Date	_____ Cabin _____
Church	_____
City	_____
Person Counseling	_____
Problem & Biblical Counsel	
Decision Made	
Plan Developed	

you personally) on a decision card and place it in the designated box in the staff lounge; prayer partners should also follow up with the camper's counselor. We want to have a record of staff decisions as well as those of our campers. Please turn them in as soon as possible.

DRESS

Summer staff appearance is part of the first impression that campers and visitors receive when they arrive.

1. Wear proper dress and uniform, including applicable name tags, etc.
2. Make sure that your attire for services is neat, clean, and not torn.
3. Men, do not wear hats inside, except for program purposes.
4. Do not wear sweats outside the cabin, especially to meals, services, etc. You may wear sweats or athletic clothing for exercising or sports.
5. Tank tops or shirts with sleeves torn out are not suitable wear.
6. No gum chewing during services or around campers.

EMERGENCY PHONE

Calls should be made to the camp office at 760.257.3503 during business hours. In case of an evening or weekend emergency, calls can be made to 760.267.8467; this cell phone is monitored by a resident staff member who will contact you if necessary.

FOUR C'S

Competent, Conservative, Clued In, Coordinated

GROUNDS FOR DISMISSAL

1. Doctrinal statement violations (e.g., works salvation).
2. Repeated violation of Code of Conduct and/or conduct unbecoming a staff member.
3. Disloyalty to other staff or this ministry, as displayed through griping/gossiping to those within or without.
4. Dishonesty, misrepresentation, lying, or theft.
5. Failure to respond properly to correction (e.g., stubborn or rebellious).
6. Inability to do assigned work per agreement. Reasonable accommodations will only be made when the agreement was made in good faith.
7. Child abuse.
 - a. Striking a camper in anger.
 - b. Improper sexual advances or physical abuse.
 - c. Any type of abusive behavior or vocabulary.
8. Actions detrimental to our purpose and goals.
 - a. Leaving an area of assigned responsibility and supervision (e.g., repeated inattention lapses, asleep on the job).
 - b. Willful violation of safety rules.
 - c. Nighttime raids and practical jokes—these can result in a change of focus from the spiritual and physical goals of camp and produce a revenge mentality rather than an others-first mentality. A good practical joke is fun for all; a bad practical joke is fun for most at the expense of a few. Maturity is doing the right thing at the right time with the right attitude.
 - d. You or your actions become a continuing distraction.
 - e. Actions that consistently violate the five principles found in *1 Corinthians 10:21–33*.

HEAT

Play down the hot temperature idea. Be careful that you do not exaggerate the heat when it does warm up. Counselors should watch for campers overheating and encourage them to drink a sufficient amount of water.

HOMESTEAD

1. Summer staff are required to attend all meals except when
 - a. sick in bed;

- b. signed out on the list (by Saturday breakfast) to not attend Sunday lunch;
- c. they have no responsibilities until after breakfast.
2. Summer staff should not be in the Homestead unless scheduled to be there or have been given permission from crew or team leader to conduct business there.
3. The back door leading to the kitchen is a service entry; please use it only when working in the kitchen. The kitchen is a work area and should not be treated as a hallway to enter or exit the dining rooms.
4. Text the registration team leader right away when you know you have guests coming. If the visitors are coming the same day, please notify the registration team leader verbally.
5. Self-service (area between dining rooms from the coffee mugs to WC's dish room window)
 - a. You may use the microwave and toaster to customize what is being served or to prepare special diet food; please clean up any crumbs and splatters.
 - b. Cupboards contain refill paper towels and containers for taking food to sick people. The FAP will take care of meals for sick campers and summer staff.
 - c. The Homestead does not provide for special diets. Those with medical conditions requiring supplemental food may use the refrigerator in WC's Café. All items need to be labeled; camper items and unlabeled items will be tossed after breakfast Saturday. Campers may take care of their own food at the counselor's discretion.
 - d. Use the staff lounge refrigerators for all other personal food and drink storage.
 - e. Use Homestead first aid only when an injury occurs in the Homestead.
6. The coffee area is a high traffic area and should not be used as a conversation area.
7. WC's Café
 - a. Enter and exit via air doors on the veranda side rather than passing through West Side Hall or the kitchen.
 - b. Please be patient when buffet traffic is heavy or when food from WC's Café is borrowed to handle a temporary camper food crisis.
 - c. If you need more ice or drinks, refill them from the drink cart and ice bin provided in WC's Café.
 - d. The buffet stays open thirty minutes from scheduled staff meal start.
8. When something other than the buffet in WC's Café needs attention in the dining or dish room, please find and speak directly to the Homestead team leader; other workers need to serve in their assigned areas.
9. If you need jugs or cups washed, please write your name on them. Bring them to the dish window, and pick them up the same day in the hallway by the coffee area. Items unclaimed after several days may be moved to the lost and found box in the north storage room.
10. Other items left in the Homestead will be put in the lost and found box under the coat hooks near the coffee service until the weekend, when they will be forwarded to the north storage room lost and found box.
11. Ice is available from designated ice chests. Do not use Homestead ice unless the senior program director gives you permission, and the snack shop machine is broken. You then need to work with the Homestead team leader so he can budget ice to accommodate as many needs as possible.
12. No food or drink is to be taken from the Homestead without permission from the Homestead team leader.
13. We will send snacks to the staff lounge refrigerator when possible. Please keep the snacks covered in the fridge so others may enjoy them in a fresher condition.
14. Good manners and courtesy are expected not only when guests are present but also among peers and other staff at all times. No one is exempt from clean up or other policies.
15. We appreciate your suggestions. They are best given directly to the Homestead team leader, but you can forward them via other Homestead workers as well.

Procedures

1. Counselors should do their best to be on time for meals.
2. Campers line up outside the Homestead doors. Counselors enter the Homestead at the five-minute bell.
3. Junior campers always sit with their counselors by cabin groups. Signs will be placed on tables to indicate where each cabin group should sit. During teen camps, campers sit with their counselors at the first meal and at breakfast; they may sit at any table for lunch and dinner after that
4. After finding a seat, everyone remains standing behind his chair until after the song and prayer.
5. Encourage campers to drink plenty of water. They may get irritable, then ill when dehydrated.
6. Everything a person puts on his plate is to be eaten: take all you want, but eat all you take. Don't allow eating contests or gorging. The same goes for beverages. No food is to be taken from the Homestead.
7. Meal time chats with Homestead workers are fine, but save extended conversations for a better time.

8. Each counselor will supervise his table, both by his example and by teaching where necessary. Courtesy toward all is to be maintained at the table.
 - a. Please do not allow condiment packs or shakers to become toys.
 - b. No throwing of food, ice, or napkins. Do not play with ice on tables and chairs.
9. Do not allow campers to monopolize a server's attention.
10. Counselors should encourage campers to try foods.
11. If you need to make a negative comment about food or service at mealtime, talk to the Homestead team leader discreetly, keeping campers off the bandwagon. If you want to express approval for your server or about the food being served, you do not need to be discreet!
12. Do not allow campers to rock back in chairs.
13. The bus tub is an opportunity for service. Be sure plates, bowls, and dessert cups are scraped well and that glasses are emptied before stacking. Ice and liquids go into the bottom of the bus tub. Do not stack serving dishes that have food in them.
14. Counselors are responsible for ensuring that their tables are quiet and listening to announcements.
15. Have those responsible for any messes clean food from the floor so that it doesn't get imbedded in the carpet as campers leave.



HORSES

1. Summer staff may never ride without a wrangler present.
2. Trail rides will be available periodically according to the wranglers' schedules and the health of the horses. Remember the horses have worked hard all week, and they will need a break some weekends.
3. The following general safety rules apply.
 - a. No loping outside the arena. If you do lope inside the arena, a wrangler must be supervising.
 - b. When returning to camp, walk the horses to keep them from becoming barn sour.
 - c. Don't ride the horses on rocks.
 - d. Don't ride double.
 - e. Please put equipment back like you found it, and don't adjust it unless you have checked with the wrangler.

LAKE

1. Never swim, kayak, or canoe alone.
2. Always follow general camp rules, such as those regarding horseplay and swimwear.

3. A lifeguard must be on duty.
4. When you are on the lifeguard tower, do not talk to the lifeguard and distract him from his duties. The tower is not a sundeck and should not be used as such.
5. Weekend swim times will be announced and summer staff lifeguards assigned.
6. Resident staff and their families may use the lake at times other than those announced.

LIGHTS OUT

One resident staff person will be designated to close up the camp facility each night, turn off the floodlights, and ring the closing bell. Leadership Live! should head to their cabins at 10:30 p.m. and have lights out by 11:00 p.m. No summer staff should be out of his cabin for any personal reasons after lights out, and no screens should be in use. Your rest, strength, and health are vital to your service to Jesus Christ. Exceptions to this are given only by permission from a director.

MEAL TICKETS

1. All guests or their hosts must purchase meal tickets for meals. Meal prices for 2019 are as follows: breakfast—\$5, lunch—\$6, and dinner—\$7.
2. Meal tickets are for sale in the registration office. If the office is closed, tickets may be purchased in the Homestead.
3. All arrangements for guests and visitors must be made in advance with the registration office. Please do not surprise the Homestead team unless you have been surprised at the last minute.
4. Tickets are good only for the designated date and meal.

MONEY PACKETS

Junior camper money will be handled through money packets. On the first day of camp, the FAP will collect the campers' money and fill out the deposit sheet in the money packet. The banker will check the total in each money packet and lock the money in a safe.

Each morning at breakfast the empty money packets will be distributed to the counselors, and each counselor will record his campers' withdrawal requests for that day. Counselors should leave the packets in the Homestead after breakfast. By the conclusion of the first game or activity of the day, the money packets will have been filled with the requested withdrawals. A program team member will distribute the packets to the counselors. The counselors should distribute their campers' monies and return the empty packet to the designated place. On the last full day of camp, the remainder of the deposits will be returned to the campers, who will initial that have received it.

Money packets should be treated with great care and never left unattended when they contain money. Anyone finding a money packet should turn it in to a program staff member immediately.

MOVIES/SCREEN ENTERTAINMENT

In order to watch a screen (weekends only) you must have more than one person present and not be in a cabin. The movie or TV series must be PG (or less) and at least five years old. Ear buds are not allowed.

MUSIC

It is the responsibility of summer staff to listen to music that honors God. In order to create an environment of accountability, earbuds are not allowed. A team leader may allow music to be played in his work area. Music may be played where campers or Leadership Live! are not present.

NAMETAGS

We ask all summer staff, sponsors, and guests to wear a nametag when camp is in session. For summer staff, your nametag identifies you as someone who can help campers and guests who have questions. Please wear your nametag where it can be easily read by those who do not know you.

PERSONAL DEVOTIONS

Find time each day to have personal devotions. If you are having difficulty finding a time each day, speak to your team leader and work out a time with him. Do not think of this as a light responsibility. Without your personal devotions, you will be incapable of adequately doing your job.

PLAT-JACKING

Hijacking the platform is an event that we will endeavor to prevent. When any person—staff member, guest or camper—takes the focus off of the platform and on to himself, he has hijacked the platform—plat-jacked. This is done in various ways—laughing or singing louder than the crowd, clapping alone, talking during announcements, anticipating punch lines in skits, etc. All staff members must commit to never plat-jack in any setting and to intervene with maturity if any camper or guest around them attempts to do so.

PRACTICAL JOKES AND HORSEPLAY

Practical jokes among our staff are prohibited. We have found that practical jokes become very detrimental to the overall goals of the camp and to spiritual decisions. Thus, practical jokes committed among the staff on each other are met with immediate termination for the summer. Concerning horseplay, remember that maturity knows when to stop and will not allow things to get out of hand. When you have begun horseplay, you are at the mercy of the other person's maturity and temperament.

PRAYER PARTNERS

1. On a rotating schedule, we will assign each member of our various service teams as a prayer partner to a counselor; this may not be possible each week depending on the number of staff compared to the number of cabins. A prayer partner should endeavor to be a help to his counselor in the following ways:
 - a. Meet with and pray with his counselor on Sunday night before campers arrive.
 - b. Take time to learn about the counselor and ways to be a true partner to him throughout the week.
 - c. Learn the names of all the campers in his cabin before the end of the day on Monday
 - d. Pray individually for each camper and for the counselor several times each day
 - e. Sit with the cabin (as space allows) during evening services and be prepared to counsel.
2. Additional ways to be involved include attending cabin devotions, giving cabin devotions once a week, sleeping outside with the cabin once a week, attending cabin cogitatin' time, listening to memorized verses, and sitting with the cabin at meals. A prayer partner should make sure he communicates with the various people that will be affected by his involvement (e.g., the Homestead for meals, his cabin mates if he'll be sleeping out).

PURCHASING

Summer staff should not ask staff going to town on official camp business to purchase personal items, unless for a medical emergency.

RELATIONSHIPS WITH CAMPERS

1. Summer staff are not to flirt with or "date" any campers during camp weeks. It is considered inappropriate for staff to socialize in a boy-girl relationship with campers.
2. Be careful of "crushes" even if you have not encouraged them.

RELATIONSHIPS WITH THE OPPOSITE SEX

1. We have found that attraction to a person of the opposite sex interferes with effectively reaching young people under the following circumstances:
 - a. You think only of that person.
 - b. You spend leisure time during the week with that person.
 - c. Sit with them during all meals.
 - d. Sit with them during all services.
 - e. Stake claims of ownership or possession.
2. Dating is when you treat one member of the opposite sex differently than everyone else.

3. No dating relationships are allowed between summer staff and Leadership Live unless in a relationship prior to coming to Ironwood.
4. Date only in good taste and at times between camps. The following guidelines will help you maintain proper relationships:
 - a. Be careful about spending excessive amounts of time with particular staff members of the opposite sex.
 - b. Do not consistently sit together at meals or services.
 - c. Guys and girls should not have physical contact.
 - d. Only be alone together in lighted, public areas.
 - e. Your relationship must not become a distraction to the campers; campers should not know whom you are interested in (e.g., pictures in your cabin, “I’ll tell you on Saturday”).

RELATIONSHIPS WITH STAFF

1. Never argue in public with other staff members.
2. Do not form cliques among the staff.
3. This summer could be the start of many lifelong friendships; invest in many.

RESIDENT STAFF HOMES

1. Summer staff are not to visit resident staff at their homes unless they have permission from a director and have received a direct invitation from that resident staff member for that particular time.
2. Do not ask our resident staff for the use of showers or washing machines.

RULES

1. Summer staff should obey all general camp rules. (See Nobody Rules.)
2. Do not make any new rules for your campers or other staff members. Go through proper channels.

SERVICE

The test of your servant spirit and attitude is how you react when someone treats you like a servant.

SEXUAL HARASSMENT

Sexual harassment, verbally or by action, of either campers or other staff will not be tolerated and may be grounds for dismissal. Immediately report to the director any such violations.

SIESTA

Do not use any public place for siesta. Use the staff lounge with discretion.

SKILLS CLASSES

The various skills activity options, equipment, and facilities provide a setting for campers to have fun and new experiences. All campers can participate in a variety of activities on a personal level and in a safe setting to learn new skills. Use of these items by our staff and guests during free time and on weekends is possible by permission of the program directors and with the supervision of a qualified person. Arrangements must be made for weekend use by Saturday breakfast. Keep in mind that the qualified person’s time off and the care of the equipment will be a priority for the program director.

SKITS

Skits should be humorous and fun—no religious mockery, satire, or serious content. All skits should be checked by a director. If using guns in skits, please handle them carefully. The firearm safety policy must be followed in skits—e.g., no pointing weapons at



any particular person (*see Safety: Firearms*). A discharge of blanks without checking with the director is strictly prohibited. Men may not dress up as women and vice versa.

STAFF LOUNGES

The staff lounges are considered behind the scenes, and they become a haven of rest for our counselors and a hub of information for them (e.g., daily schedules, decision slips). Please respect this and maintain a controlled, quiet atmosphere in the lounge. The free time of various teams can be spent in many ways. If you are on a camper services crew, do not spend all of your free time in the lounge. Invest in the lives of campers during your free time. The lounge has a mailbox for each individual, a cell phone corral with surge protectors for charging phones, and comfortable furniture. The staff lounge is cleaned by our hospitality team on a regular basis, but it is the responsibility of each staff member to keep it neat and to care for its contents.

STAFF QUARTERS AND CABINS

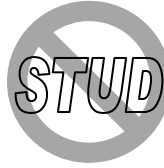
1. Turn coolers to 72° so cabins will be cool when campers arrive. (In cabins with air conditioners, be sure to keep windows and doors closed at all times. Evaporative coolers need one window opened slightly.)
2. Do not turn the temperature selection knob on air conditioners past the one o'clock position.
3. Fill out a fix-it slip for maintenance needs.
4. Keep your quarters neat and clean. Each cabin will have the following cleaning supplies: window and mirror cleaner, sink cleaner, toilet/shower cleaner, rags, toilet brush, and trash bags. If you run out of supplies, Rivertown can restock from the breezeway cleaning closet, Broken I Ranch from the closet in the program offices, and Ike's Roost from the closet by the "tri-pod."
 - a. Daily bunkhouse cleaning (Use a new rag for each item; never clean with rags that haven't been laundered since their last use.)
 - 1) Sweep floors and porch.
 - 2) Clean showers.
 - 3) Clean mirrors.
 - 4) Clean sinks.
 - 5) Clean toilet (inside and outside). Also, wipe down the lower three to four feet of the walls.
 - 6) Mop floors.
 - 7) Empty trash and pick up trash around the cabin.
 - b. Weekly cleaning—the hospitality team will inspect operations cabins Friday and counselor cabins on Monday morning. Cleaning includes the daily list and the following:
 - 1) Lost and found items should go on the ping pong table (Broken I Ranch Fellowship Area, Ike's Roost game room, Rivertown outside the Cattleman's Lodge) before breakfast. These table will be cleared up by lunch.
 - 2) Remove cobwebs.
 - 3) Dust window sills, bed frames, and other furniture.
 - 4) Clean under mattresses.
 - 5) Pick up small objects and vacuum, including under bunks.
5. Do not move any furniture or mattresses from or to any cabin or building without the permission of a designated director.
6. If you are on the camper services team and have a cabin leader, be respectful of and accountable to your cabin leader even if he may normally be an equal or even a subordinate.
7. Summer staff are not to move from one cabin to another without getting permission from a designated director.
8. All summer staff are to sleep in their assigned cabins unless permission has been given.
 - a. On weekends, counselors are paired up.
 - b. No one will be given permission to sleep in Dallas other than the designated summer staff.
9. Operations staff may sleep out once a week with their prayer partner's cabin—outside only; please get permission from your cabin leader.
 - a. Summer staff may sleep out on two Saturday nights during the summer with permission from the program close-up person.
 - b. No permission will be given to sleep out on Sunday nights.

STORAGE

Careless storage by those using equipment causes equipment and time to be lost. Please be careful about the storage and care of the following: tools, program equipment (e.g., canoes/kayaks, life vests, boogie boards), trash cans, clothes on clotheslines and around washing machine areas, and first aid equipment.

STUD

NOT Sloppy, NOT Tight, NO Underwear showing, NOT Dirty



SUMMER STAFF GUEST LODGING

All guests on property must register with our office. Summer staff having their parents, legal guardians, or siblings coming to visit over the weekend may make arrangements with the registration office for them to stay in a bunkhouse without charge for a maximum of three nights on a space-available basis. Reservations for western cottages (with linens) may be made for \$26 per night. Use of western cottages is contingent upon camp needs and the ability of the hospitality team to service the cabins. All other guests and visitors of summer staff must pay the regular lodging and applicable program fees.

SUPERVISION

Our policy is that campers are to be supervised at all times by their counselor or another designated summer staff person if the counselor is not with them. If you have been given the responsibility of supervising campers, you must fulfill that responsibility conscientiously. Do not leave when your time is up until someone else has arrived to supervise the campers.

Certain potential lethal situations at camp must be dealt with in a very safe and sane manner according to the safety rules listed in Chapter 4. No excuses for negligence or sloppy supervision can be tolerated in those areas—i.e., the shooting range, the horses, the lake, the driving of vehicles on the property, and the climbing wall area. All safety equipment is to be checked before it is used each day. If the equipment is not in good operating order, it should not be used.

Counselors should know where all their campers are at all times. Count heads at all services and meals. If any campers are missing, immediately notify any program team member; he will then notify the senior program director. If campers are not in their cabin or at services when they are supposed to be, react strongly and see that they go to the proper place.

VEHICLES: CAMP

Do not get into such a hurry as you are driving that you are not being safe, careful, and responsible.

1. Do not drive any camp vehicle or tractor unless it is part of your job to do so and you have a driver license.
2. To keep our road vehicles clean, neat, and in good working condition, they should not be used for general around-camp transportation. Use other suitable work vehicles.
3. The speed limit on camp property is **16 mph**.
4. Do not pick up campers and drive them around the property.

VEHICLES: STAFF-OWNED

1. Do not use personal vehicles for transportation on the camp property.
2. All summer staff vehicles are to be parked in the parking near the Ministry Shop. We suggest that you provide a covering for the inside of the windshield to prevent sun damage.
3. Your insurance information—insurance company, policy number, and expiration date—must be on file in the camp office. California law requires auto insurance.
4. Do not overload vehicles—California law requires that everyone wear a seat belt.
5. We recommend that you do not loan your vehicle to other staff members.
6. All those riding in the vehicle should share gasoline expense.
7. California law prohibits texting or cell phone use while driving.

VISITORS

See **STRANGERS AND VISITORS ON CAMP PROPERTY**.

WEEKENDS

1. All weekend wrap-up chores must be finished after the campers leave and before you leave for time off on Saturday afternoon.
2. Please check the weekend schedule for Homestead, program, and lifeguarding responsibilities. Find a qualified substitute if needed (all substitutes need to be recorded on the scheduled posted in the Homestead).
3. All weekend activities are at your own risk; summer staff are not covered by workers' compensation on weekend off-time.
4. Summer staff will stay in designated cabins overnight on weekends. Individuals should not be in their cabins alone through the night, except the weekend of Staff Renewal Sunday.
5. No permissions to leave the property will be granted for Staff Renewal Sunday.
6. If guys and girls are traveling together off the property, you must have three or more people in the car. At your destination, abide by Ironwood policies for relationships and make yourselves accountable to your friends.
7. Text out (who, when, where, subs covered) Posse if you are going off camp for the day, to a resident staff home, or on a campout or hike. Text in when you return to property.
8. If you would like to be gone overnight on a weekend, please fill out a request form (who, when, where, subs covered) and submit it to your team leader before breakfast on Saturday. Your request will be answered via text or verbally. Leadership Live! and Leadership Thrive must also have a parent/guardian call Mr. Wayne to give permission. When you depart, text out (who, when, where, subs covered, team leader permission). Text in when you return to property; all staff should be present at the 5:45 p.m. Worth It Meeting on Sunday.

WORK AND WORK ATTITUDES

1. Pay attention to details. Remember, it is the little things that make the difference in your job. Dr. Bob Jones, Sr. said, "The test of your character is what it takes to stop you." Don't let the little things in your job stop you from doing an excellent job.
2. When you finish one job and are not sure what is next, it is your responsibility to ask your team leader what is next.
3. If someone asks you to do something other than that which your team leader has assigned you to do, ask the person if he has okayed the change with your team leader.

RIDING FOR THE BRAND

A handshake! That's all it took and a cowpoke was hired on "to ride for the brand." He was given his bunk and told what time to show up for supper at the homestead. When he set his boots under the boss' table that evening, he was truly signed on. He didn't know where he would be riding the next day or when he'd be back at the homestead; he didn't even know what his job might include—rounding up strays, branding calves, breaking a horse, or maybe even cooking. He simply rode for the brand.

Throwing his saddle over the ranch's horse the next morning sealed the agreement. He'd do what needed to be done to make the brand he rode for successful. Hard jobs, loneliness, and long days would not stop him. Whether nursing sick cattle back to health or fixing a fence, he had agreed to ride for the brand.

A brand wasn't just something the rancher used to mark his cattle. When a cowboy rode for a particular brand, it identified him and told those around something about his character. How he rode for that brand was a reflection of the owner. The brand was sometimes more well known than the owner, but the cowboy knew that how he rode for the brand made a difference in the credibility of its owner. As he checked out the brand on his horse and gazed out over the cattle carrying the same brand, he determined to ride well. Not because of the wages at the end of the month: they were little or none. It wasn't just a job. It was his chosen way of life—riding for the brand.

This summer we hope you will ride for the brand. Listed below are some guidelines to help you be a better rider for the Broken I brand. This is God's work, and we reflect on His name.

Learn and follow the wishes of those who supervise you. Sometimes the hardest thing to do is to carry out the instructions of your leader. Sometimes we think a job can be done a better way, or we want to put it off to be done at a later time. Endeavor to meet your team leader's timetables and requirements.

Be willing to adjust your schedule to meet the needs of your team leader. Camp work is not always routine, because we serve people and their needs. Schedules sometimes change. When your team leader asks you to adjust to changes, your willingness will make everything run more smoothly. At times you may not understand the reason for the change, but your support during quick schedule changes helps tremendously.

Represent your team leader fairly. He is human and bound to have weaknesses and shortcomings. Talk about his abilities and not his inadequacies. Be careful not to criticize those in authority. It is usually easy to find someone who will listen and possibly agree, but that does not make the action right.

Try to understand your team leader. What is his style? How does he think? Why does he think that way? What does he do best? Is he a decision maker, a problem solver, or both?

Support your team leader. If a critical person approaches you about a team leader, stand by the team leader. If you cannot solve the problem, then direct the person to someone who can—usually the team leader or the team leader’s director. Your goal should be to stop critical attitudes and solve problems.

Keep your team leader informed. Don’t surprise him. First, tell him about the decision you made, then tell him what problems you anticipate. Above all, tell him what you plan to do.

Give your team leader alternatives. If you are asking for a decision, offer him more than one alternative. Offer all acceptable alternatives. You’ll put him in a position to make a better decision.

What should you do when you disagree with a camp tradition or policy? Should you

1. talk to the person who made the decision—best;
2. stay upset and keep it to yourself—makes you miserable;
3. tell others that you feel the decision was wrong—disloyal.

A good personal self-study on this subject might include the following verses: *Romans 12:16, 13:1–2, 14:19; Hebrews 13:7, 13; Philippians 2:14; Galatians 5:22–26; 1 Peter 5:5; Amos 3:3; Ephesians 4:1–3.*

COMMUNICATION

DO YOU COMMUNICATE?

This summer you will undoubtedly face some conflict because of man’s difficulty in communicating. How should you handle those situations when they arise? Listed below are some principles of communication:

1. Be open.
2. Be honest.
3. Be supportive of your boss; he can make mistakes. When he does, communicate with him privately and respectfully.
4. Listen
 - a. to what he is saying;
 - b. to what he is NOT saying;
 - c. to what he may be trying to say;
 - d. with an understanding of where he is coming from.
5. Communication fails because of pride (*Proverbs 13:10*)!

Look over the three scenarios and identify where communication failed. How would you handle these different situations? What should be done to restore the relationship?

The fight lasted for about two hours. Nobody won! She seemed to talk in circles. I was the only one in the whole group who made any kind of sense. Why didn’t she just trust me and quit arguing with me? For eight weeks now we have not spoken a word to each other . . . our friends have taken sides. Today, I’m really mad! She accused me of poisoning her scrawny cat. In front of all my classmates, she had the audacity to accuse me.

I wish they would tell me what is going on. I never seem to find out anything until the last minute. For instance, how was I supposed to be prepared for a cabin skit when I was told about it at the last minute? My guys didn't appreciate it too much either. This isn't the first time this has happened. We tried to get a skit together, but we just didn't have enough time. We decided to forfeit . . . I hope they get the hint!

I've tried everything! I think it all started in the dish room. I've always done silverware in the middle of everything, and he wants to wait until after everything else is done. It's no big deal, but since our disagreement it seems like I can't do anything right. Whenever we're together, it's like there is some hidden animosity. Several times I have asked if there is anything wrong. He always answers very simply NO. We've never been best of friends, but this is starting to get out of hand . . .

THE BASIS FOR A GOOD RELATIONSHIP

The basic foundation of relationships is based on a mixture of the following

LOVE

Matthew 22:37-40
On these two . . . hang all

Colossians 3:14
Which is the bond of

1 Corinthians 13
And have not love, I am nothing

Types of *Agape* Love
Family
Friendship
Romantic
Physical
Sacrificial

HONOR

Romans 12:10
In honor preferring one another (others' first)

1 Peter 2:17
Honor all men

1 Peter 3:7

Exodus 20:12

TRUST

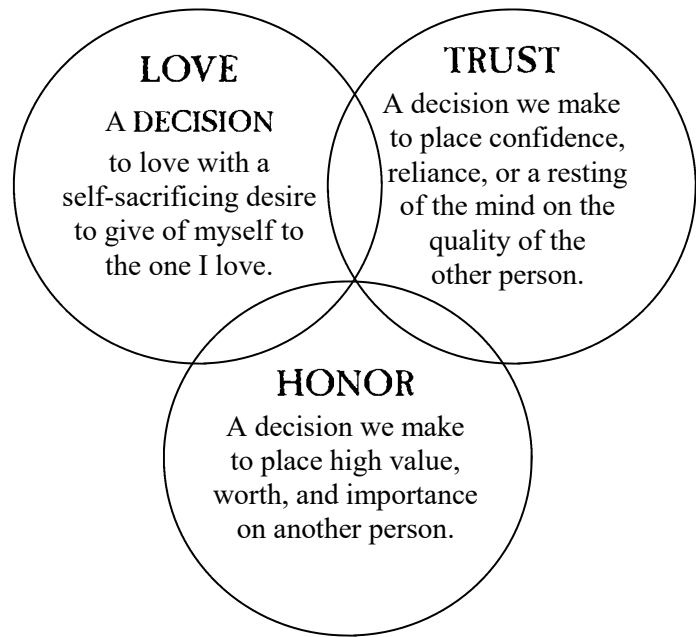
FOUNDATIONAL COMMAND

Proverbs 3:5-6; 31:11

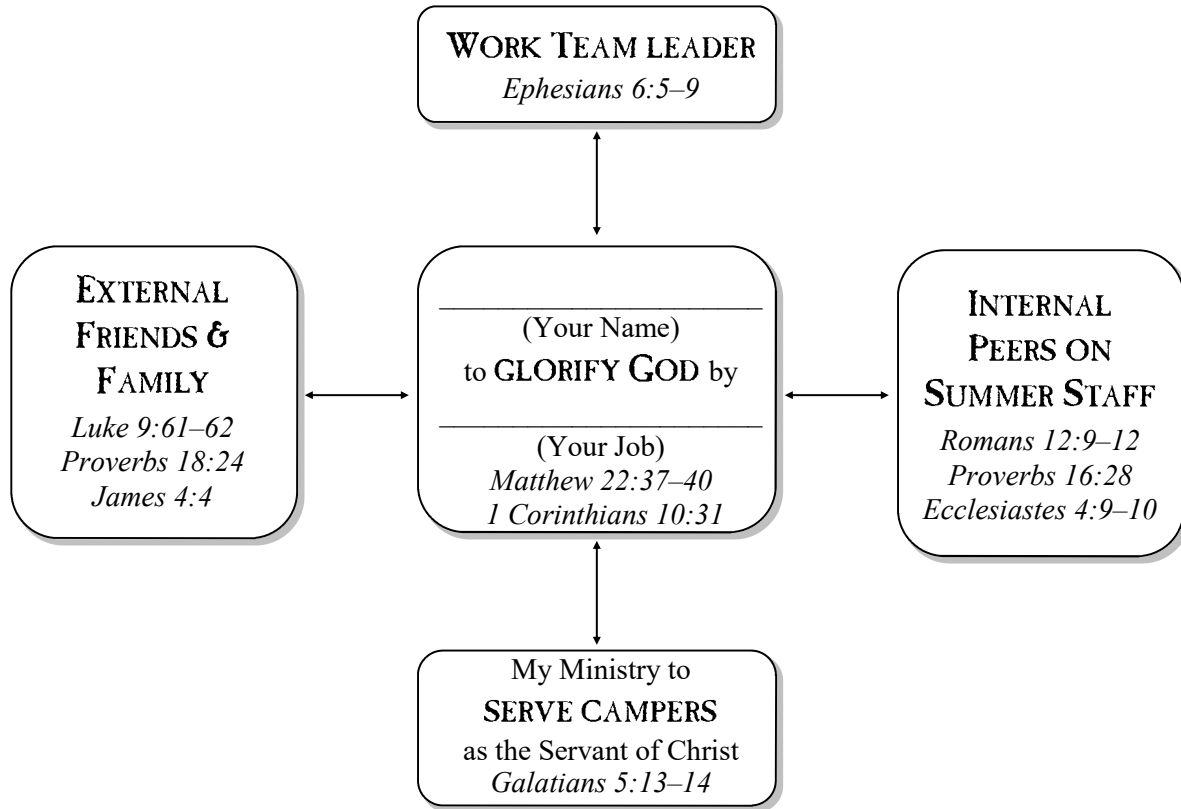
Job 13:15
Though he slay me, yet will I trust in him.

Psalm 4:5; 7:7; 37:5; 56:3; 118:8

The more these basic qualities overlap, the stronger the relationship.



4 X 4 RELATIONSHIPS



BIBLICAL PRINCIPLES OF RELATIONSHIPS

1. God has called us to a life of relationships while we serve.
2. All relationships either improve or degenerate; they are not static.
3. You can only change your side of any relationship.
4. Selfishness, not hate, is the opposite of love. Others-first love is agape love.
5. Love, honor, and trust are the foundations for a good relationship. However, none of them are earned; they are only given by decision.
6. God's formula for relationship restoration is unilateral in nature.
7. Reactions are more important than actions.
8. A person's perceptions are reality to them.
9. Personality is not a valid excuse for rude behavior.
10. $7 \times 70 = 490$ (*Luke 17:3-4*).

RELATIONSHIP RESTORATION

RENEW LOVE THROUGH COMMITMENT

1. Verbalized decision and commitment—unilateral (one-sided) if necessary
2. Love = unconditional, sacrificial, family love
 - a. *Matthew 22:37-40 Love the Lord thy God . . . love thy neighbor.*
 - b. *Colossians 3:14 And above all these things put on [love].*
 - c. *1 Peter 4:8 [Love] shall cover the multitude of sins.*
 - d. *Ephesians 5:1-2 Walk in love.*

RESTORE HONOR THROUGH COMMUNICATION

1. Honor is restored through humbly and patiently seeking to understand before seeking to be understood.

2. Listen wisely (*Proverbs 18:12–15*)—unilateral if necessary.
 - a. Humble, not haughty
 - b. Follow, not precede
 - c. Physical pain less than mental pain
 - d. Prudent and wise versus folly and shame
 - e. *Ephesians 4:15 [Speak] the truth in love.*
 - f. *Philippians 2:3–4 Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.*
 - g. *Proverbs 13:18 He that regardeth reproof shall be honored.*
 - h. *Proverbs 25:2 Honor . . . is to search out a matter (see Proverbs 29:11).*
 - i. *Proverbs 20:3 It is an honor for a man to cease from strife.*
 - j. *1 Peter 3:1, 7–8 Be ye all of one mind.*

REBUILD TRUST THROUGH CONDUCT

1. Forgive the evil done to you, even if the individual won't forgive you (*Colossians 3:12–14; Luke 17:22–24; Matthew 18:21–35*).
2. Overcome evil with good (unilateral if necessary) (*Romans 12:9–21; Galatians 5:13–26*).
Matthew 3:8 Bring forth fruit meet [suitable] for repentance.

BIBLICAL PRINCIPLES REGARDING RELATIONSHIPS

1. Do it God's way.
Proverbs 3:5–8 Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones.

THEREFORE . . .

2. No one is perfect.
James 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

THEREFORE . . .

3. The need for humility.
Ephesians 4:2
Philippians 2:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

THEREFORE . . .

4. Relationships require patience.
Ephesians 4:2; Galatians 2:22
Colossians 3:12–13 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

THEREFORE . . .

5. God has a priority for relationship restoration.

Matthew 5:23–24 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

THEREFORE . . .

6. The need for spiritual confrontation.

Luke 17:3–4 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

THEREFORE . . .

7. Alone is best; get help if necessary.

Matthew 18:15–16 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

THEREFORE . . .

8. We must work at having good relationships.

Ephesians 4:3 Endeavoring to keep the unity of the Spirit in the bond of peace.

THEREFORE . . .

9. Do it God's way again.

Romans 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another.

THEREFORE . . .

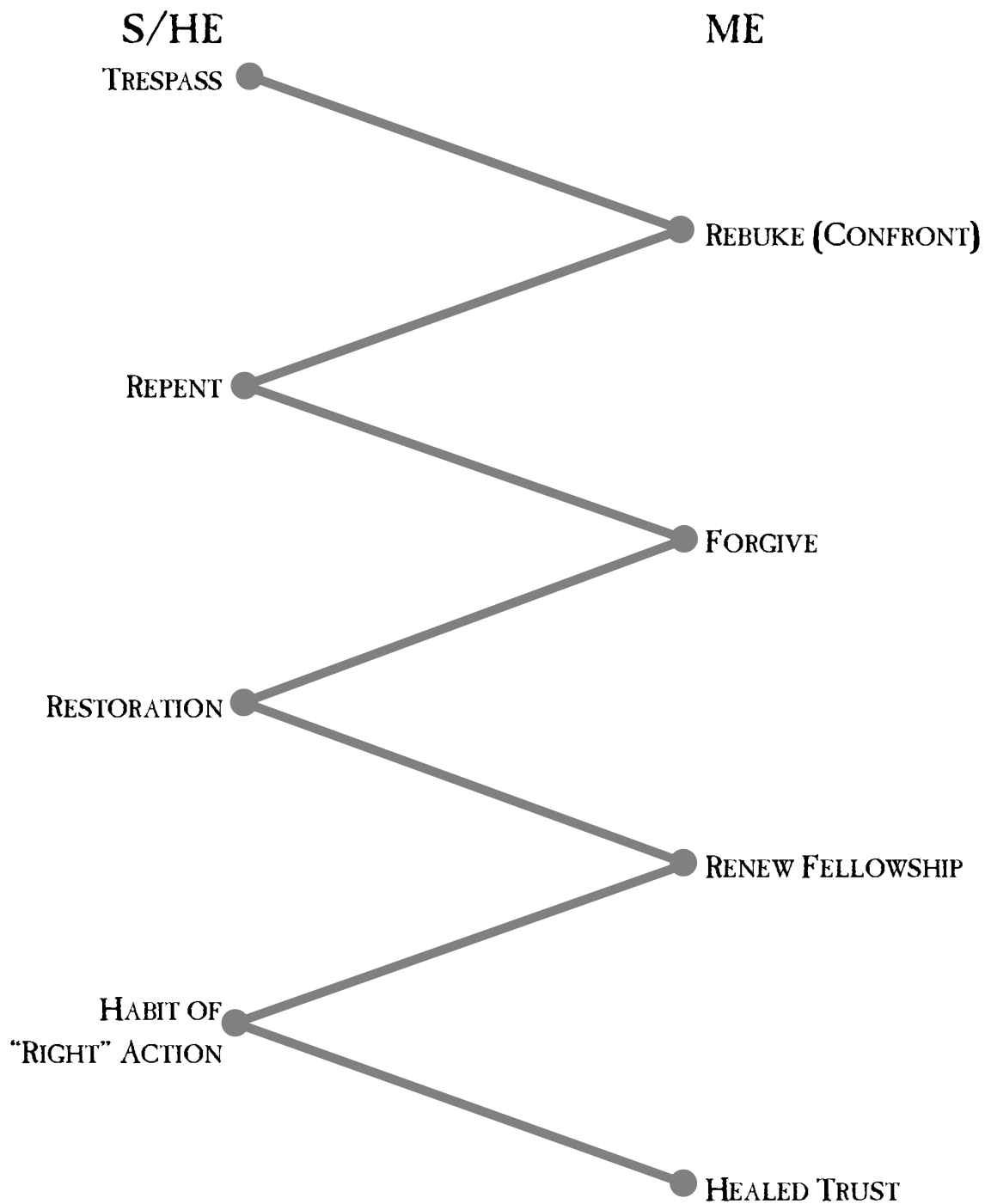
10. Trust God.

Psalms 37:3, 5 Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.

Job 13:15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

THEREFORE . . .

ACTION-REACTION CYCLE OF RESTORATION



THE FORGIVENESS CONNECTION

TO BUILDING RELATIONSHIPS

WHY SHOULD I FORGIVE?

Christ's answer to a specific question regarding abuse of forgiveness principle (*Matthew 18:21–35*)

1. It is absurd to be forgiven sins worthy of hell and not forgive another person.
2. Judgment and chastisement result from not forgiving others.
3. We are to forgive someone over and over again—even for the same offense.
4. The unmerciful servant had a wrong view of his own sin and of God's grace.

WHO SHOULD SEEK FORGIVENESS?

1. If you have wronged others (*Matthew 5:23–24*)
2. If someone has wronged you (*Matthew 8:15–17; Luke 17:3–4*)
3. Anyone desiring mercy (*Proverbs 28:13*)
4. Anyone who wants to love God (*1 John 4:20–21*)

HOW SHOULD I ASK FOR FORGIVENESS?

With a repentant spirit (change of mind pointing to a change of direction)

1. No
 - a. "I'm sorry"—only focuses on you and your feelings
 - b. "I apologize"—no action required by other party; without response, bitterness will grow
2. Yes
 - a. "I've been wrong," "I have wronged you," or "I have sinned."
 - b. "Will you forgive me?"

WHAT IS THE CORRECT RESPONSE?

1. "Yes, I will"—from the heart.
2. Commitment to the following:
 - a. Not bringing matter up again to the offended party, to others, or to self.
 - b. Not dwelling on it.
3. Until the offense is repeated, repeat the forgiveness process.
4. The fruit of the new habit pattern will result in forgetting.

MUST I FORGIVE?

1. It is commanded by Christ (*Colossians 3:13*).
2. Example of Christ is the standard.

WHEN SHOULD I ASK FOR FORGIVENESS?

Let not the sun go down upon your wrath (*Ephesians 4:26*).

WHAT IF I DON'T FEEL LIKE FORGIVING?

1. Do it anyway; it is a command and an act of the will to obey (*Romans 12:17; Colossians 3:13; Ephesians 4:32; Luke 17:3–4; Galatians 6:1*).
2. Lack of forgiveness has consequences (*Luke 17:3 Take heed to yourselves*).
3. It will determine how you are treated by others and by God (*Luke 6:31–38*).

HOW IS IT POSSIBLE TO BE THAT FORGIVING?

1. Remember the example of Christ (*Colossians 3:13; Matthew 18:25; Luke 23:34; 1 John 1:9*).
2. Remember the price paid to make forgiveness of sins possible (*Hebrews 9:22; Ephesians 1:7*).
3. Focus emotion on Christ, not on the offending person.

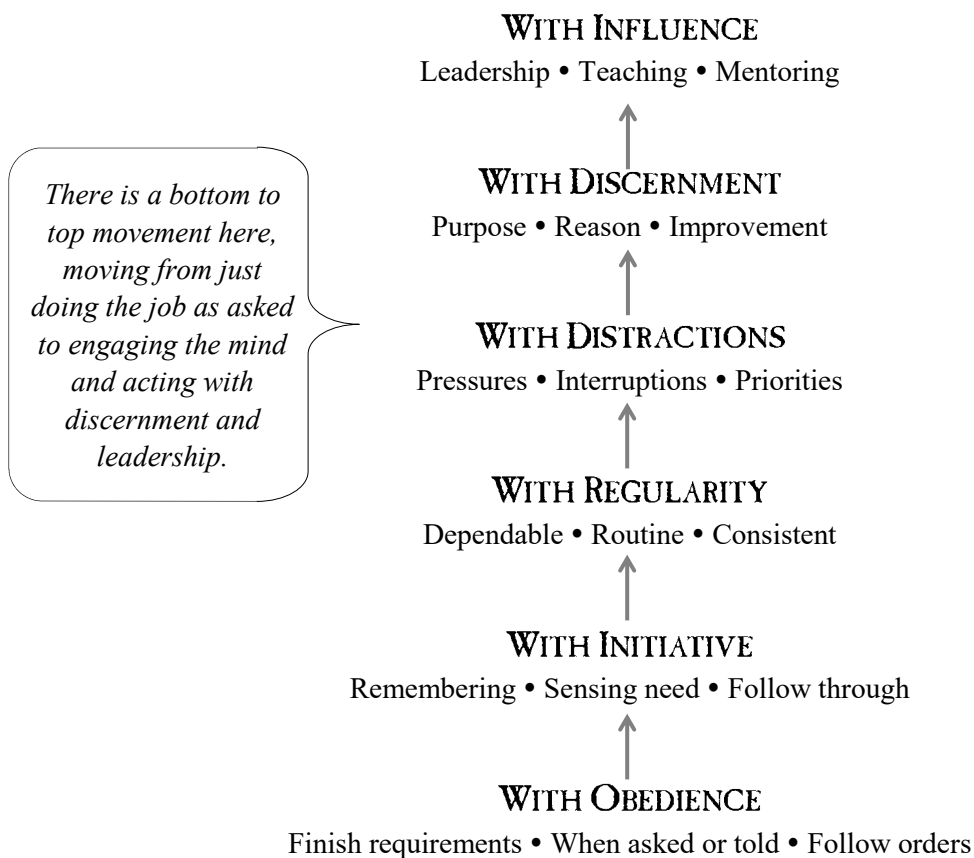
WHAT SHOULD I DO NOW?

Ask the Lord, "Is there someone I need to forgive or to ask to forgive me?"

One of the most important connections in building relationships is developing the willingness to admit wrong, to ask for forgiveness, and to graciously give forgiveness. Without this, a connection in the body of Christ is severed and does not function properly.

RELATIONSHIPS FRACTURE • BITTERNESS GROWS
THE SPIRIT IS QUENCHED • BLESSINGS STOP • REVIVAL IS STYMIED

LEVELS OF RESPONSIBILITY



1. Can this be taught?
2. Can this be learned?
3. How can it be observed in others?

Luke 16:10–12 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

WIN AS MUCH AS YOU CAN

The objective of this exercise is to win as much as you can. For 10 successive rounds, your group will choose either *X* or *Y*. The payoff for each round is dependent upon the pattern of choices made by all the groups. Take three minutes to look over and discuss in your group the values listed below.

4 X's : Lose \$1 each
3 X's : Win \$1 each 1 Y : Lose \$3
2 X's : Win \$2 each 2 Y's : Lose \$2 each
1 X : Win \$3 3 Y's : Lose \$1 each
4 Y's : Win \$1 each

ROUND	TIME ALLOWED	CONFER WITH	CHOICE	\$ WON	\$ LOST	BALANCE
1	2 minutes	Group				
2	1 minute	Group				
3	1 minute	Group				
4	4 minutes	All Groups			x 3	
5	1 minute	Group				
6	1 minute	Group				
7	1 minute	Group				
8	4 minutes	All Groups			x 5	
9	1 minute	Group				
10	4 minutes	All Groups			x 5	

WIN AS MUCH AS YOU CAN

1. Divide the audience into four groups.
 - Make sure you do not call the groups a team, a department, or anything that would promote competition.
 - Divide the audience so that husbands and wives are not in the same group and the members of departments (office, maintenance, etc.) are not in the same group .
2. Hand each group one or two copies of the “Win as Much as You Can” paper. Each group should have a record keeper.
3. Play includes ten rounds with different time limits in each round. At the end of every round, each group must put an *X* or *Y* in the choice column. Then each group must reveal its choice.
4. Refer to the table to find how much each group made.
5. In rounds four, eight, and ten, each group will send one representative to the middle of the room to discuss what the four groups should do. After the groups reveal their choices, multiply loss or gain by the number in the column.
6. At the end of the ten rounds, each group will tally its total score, which will probably be negative.
7. The points you make are the following:
 - This exercise is designed to show the effects of trust or the lack of it due to competition. Reveal to each group that they are really a small team in one large team. The money you were trying to win was for the team as a whole. If the four small teams would have worked together, the group as whole would have made \$80. Each group would have contributed \$20. What will undoubtedly happen is that each group (team) will try to outdo the others.
 - In the rounds in which the groups got together, chances are that trust was broken. You will find from that point on things became negative. When trust is broken, it does not come back.
 - If we are going to have a successful summer of camp, each team must work together as a unit, totally trusting each other. This exercise shows what will happen if trust is broken or one group does not work with the team.
 - Try it with high schoolers to get an idea of what will happen.

WHAT GOD GIVES EVERY CHRISTIAN

BODY

S

T

A

M

P

GRACE

PERSONALITY STYLES

KEY THOUGHTS

1. God created us with a mixture (*1 Corinthians 4:7*) of four personality styles, and He asks us to understand one another for the purpose of encouraging good works and love (*Hebrews 10:24*).
2. An individual operates mostly within one personality style but may operate within the context of a secondary style for special situations.
3. There is no one good or bad style. The population falls evenly into these four personality styles.
4. Each personality style has positive and negative aspects. The goal is to increase the positive aspects and reduce the negative aspects.
5. No personality style absolutely dictates suitability for jobs, tasks, or leadership potential.
6. Personality opposites usually have differing perceptions of each other as they relate to themselves.
7. Personality analysis is not looking for excuses either for bad behavior or for the failure to fulfill one's responsibilities.
8. Personality study does not give anyone the ability to know or judge the motivations of someone else.
9. The greatest weaknesses of a personality style are usually in some way an extension of its greatest strengths.
10. Change can occur within a personality style. The goal should be to avoid the extremes and seek to move toward the center by increasing strengths and decreasing weaknesses.
11. When under pressure, an individual tends to shift from the positive to the negative aspects of his personality style.
12. An individual must learn to reach out and adapt the methods of his personality style to meet the needs of the other three styles of personalities.
13. Understanding social and leadership styles can be profitably achieved only in the context of a loving God and His commands to love others as ourselves (*Matthew 22:37-40*).
14. There is no best place on the personality grid.
15. Placement on the grid is independent of maturity, but the personality of children is usually easily observed and identified.
16. An individual tends to see himself as moving around the scale in different situations; other personalities tend to see him as staying in one spot.
17. The purpose of ministry is to get people finished through work, not to get work finished through people (*Ephesians 4:11-12*).
18. Biblically speaking the study of personality styles is neutral, being neither intrinsically Christian nor non-Christian. It is simply a method that can be used in a right way or a wrong way.
19. Does personality style change at time of salvation?

No—An individual's basic personality style will not be automatically changed at the time of salvation.

Yes—God's Word and the Holy Spirit help bring about change in an individual's life so that he can change the positive and negative areas within his personality style to become more Christlike and to evidence the fruits of the Spirit.

20. Pride is your enemy.

PERSONALITY PROFILE

Specializes

in

WHO

Specializes

in

WHO

RESPONSIVE

CONTROL

ASK

TELL

A
S
S
E
R
T
I
V
E

EMOTE

Specializes

in

WHO

Specializes

in

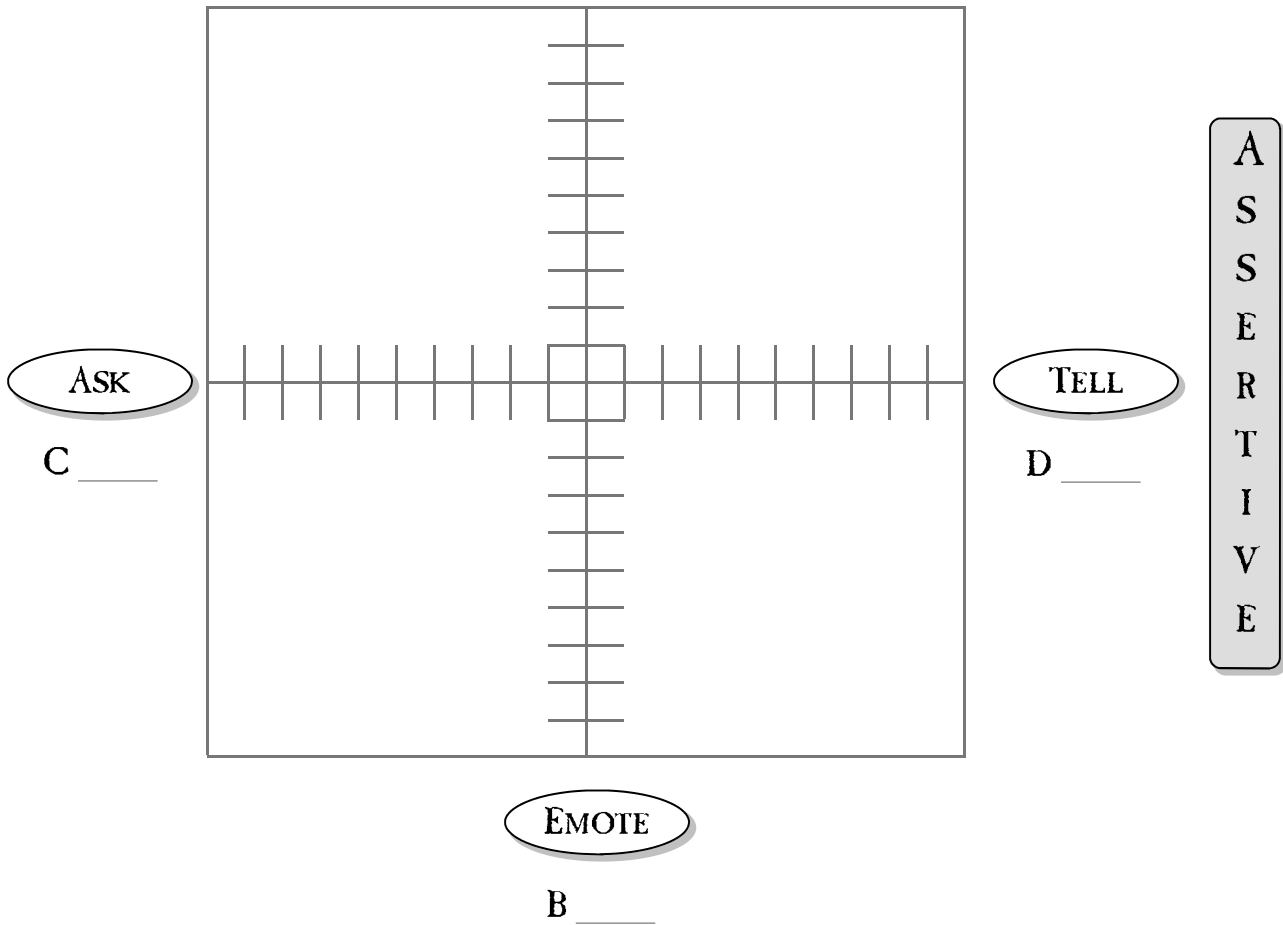
WHO

BEHAVIOR INVENTORY SELF SCORE

RESPONSIVE

A ____

CONTROL



1. From your behavior inventory, record your score for each for each letter in the blanks above.
2. Using the higher score, start at the opposite end of the responsive axis. (If *A* is higher than *B*, your starting point is *B*; if *B* is higher than *A*, your starting point is *A*.)
3. From your starting point, count the number of marks on the responsive axis (*A/B*) until you find your spot.
4. Repeat steps one and two on the assertive axis (*C/D*).
5. Draw a dotted line intersecting the two points.
 Example: A. 17 B. 3
 C. 12 D. 8
4. Mark the quadrant in which you fall.

BEHAVIOR INVENTORY

_____ a _____ b _____ c _____ d

Each question has an *a* or *b* answer. There is no right or wrong answer. Pick the answer that better typifies yourself. Ask yourself the question, "What do I do more often, or what choice is more comfortable for me?"

- _____ 1. Relating to your priorities and choices
 - a. tend to choose items that are more task-oriented
 - b. tend to choose items that are more relationship-oriented
- _____ 2. Regarding your usual dress
 - a. more formal
 - b. more casual
- _____ 3. Regarding the tone of speech that you normally use
 - a. some inflection
 - b. much inflection
- _____ 4. Regarding the topics or subject of your speech
 - a. current issues or tasks at hand
 - b. subject relating to people, stories, and anecdotes
- _____ 5. Regarding the use of your hands and arms in communication
 - a. limited gestures and closed hands
 - b. frequent gestures and open hands
- _____ 6. Relating to your body posture in communication
 - a. more rigid
 - b. more relaxed
- _____ 7. Relating the use of facial expressions
 - a. more controlled
 - b. more animated
- _____ 8. Relating to your general attitude of life
 - a. tend more toward the serious side
 - b. tend to be more toward the playful side
- _____ 9. Relating to first meeting people
 - a. tend to be more reserved
 - b. tend to be more outgoing
- _____ 10. Relating to your emotions
 - a. tend to hide them, to be controlled and/or guarded
 - b. tend to share them, to be open and less guarded
- _____ 11. Relating to your general knowledge
 - a. tend to have a lot of facts and make specific statements relating to your store of information
 - b. tend to have a lot of opinions and stories; make more general statements
- _____ 12. Relating to the use of small talk
 - a. tend to be less interested in small talk
 - b. tend to be more interested in small talk and engage in it often
- _____ 13. Relating to jokes and stories
 - a. less interested and sometime fail to remember them
 - b. more interested and find it easy to remember and relate them
- _____ 14. Relating to your decision-making process
 - a. based on facts more than feelings
 - b. based on feelings more than facts
- _____ 15. Regarding the use of your time
 - a. use your time well, more disciplined, less flexible
 - b. use your time well, but very flexible and less disciplined
- _____ 16. Regarding your viewpoint toward supervision
 - a. appreciate supervision that gives you goals and objectives
 - b. appreciate supervision that is concerned about you as a person
- _____ 17. Relating to your general attitude about rules and standards
 - a. lean more toward the letter of the law with a more strict and disciplined style
 - b. learn more toward the spirit of the law with a more permissive and fluid style
- _____ 18. Relating to your nonverbal behavior, your actions
 - a. tend to be slow in giving it
 - b. tend to be immediate feedback
- _____ 19. Relating to your sharing of opinions with others
 - a. more restrained and guarded; cautious and precise when you do share opinions
 - b. more impulsive, often sharing opinions in a forceful, but very general way
- _____ 20. Concerning your relationships to others
 - a. tend to be a little hard to get to know; keep people at a distance at first
 - b. tend to be very easy to get to know; seek the attention of others at first meeting

Choose the *c* or *d* answer that better typifies your response.

- _____ 1. Your general behavior style is
c. less assertive and more introverted d. more assertive and more extroverted
- _____ 2. Relating to your outward response and priorities under stress
c. first reaction is to flee d. first reaction is to fight back
- _____ 3. Relating to your driving motivation and emotion under stress
c. first reaction is one of fear d. first reaction is one of anger
- _____ 4. Relating to your speech in general
c. tend to be silent and communicate hesitantly with a lower quality of talk
d. tend to be talkative and communicate readily with a higher quality of talk
- _____ 5. Concerning your pace and quality of speech
c. slower, with fewer words and more tentative statements
d. faster, with more words or emphatic statements
- _____ 6. Concerning your volume of speech
c. softer, with little variation in vocal intonation
d. louder, emphasizes points through challenging intonation
- _____ 7. Relating to the questions you may ask
c. tend to be for the purpose of clarification and support in gathering information
d. tend to be rhetorical questions to emphasize your points and challenge information
- _____ 8. Relating to your general body movement and use of hands
c. slow and deliberate, a soft handshake, a relaxed or cupped handshake
d. a fast, firm handshake; pointing at others while you talk
- _____ 9. Relating to your body posture
c. tend to lean back while talking, making your request, or stating an opinion
d. tend to lean forward while talking, especially when making a request or giving an opinion
- _____ 10. Relating to your eye contact with others
c. tend to be indirect, inconsistent, and less intense
d. tend to be direct, insistent, and very intense
- _____ 11. Relating to your opinions
c. tend to be tentative and less forceful, reserving your opinions until called upon
d. tend to be more emphatic and forceful, sharing opinions readily
- _____ 12. Relating to how you feel about confrontation
c. less confrontational and non-aggressive in your relations with others
d. more confrontational and aggressive in your relations with others
- _____ 13. Concerning meeting others for the first time
c. tend to let others take the initiative and avoid imposing on them
d. tend to personally take the initiative and make your presence known
- _____ 14. Relating to the decisions you make
c. decide less quickly and will not pressure others for a decision
d. decide very quickly and no trouble pressing others for decisions that you need
- _____ 15. Relating to your willingness to take a risk
c. do not like to take chances; like old and familiar places and things
d. like to take chances and try the new and different
- _____ 16. Concerning your first impression on others
c. tend to think of you as being likeable, yet shy
d. tend to think of you as being overwhelming and outspoken
- _____ 17. Concerning your responses while in a group
c. have a go-along attitude and are supportive of the majority opinion
d. have a take-charge attitude and wish to be directive in giving your opinions to the group
- _____ 18. Relating to your use of power
c. tend to avoid the use of power if at all possible
d. tend to use personal (force of your personality) and positional (your job or position of authority)
- _____ 19. Regarding when others talk
c. listen carefully d. have difficulty listening to the complete statement
- _____ 20. Concerning your response under pressure or stress
c. more easy-going; will withdraw or give in when pressured
d. more impatient; will attack or become dogmatic when pressured

Total your *a*, *b*, *c*, and *d* answers and record them in the blanks provided at the top of the previous page.

PROFESSIONAL PRESENCE

WHY SHOULD YOU HAVE A PROFESSIONAL PRESENCE?

1. You are an ambassador of God (*2 Corinthians 5*).
2. You should esteem others better than yourself (*Philippians 2*).
3. You should serve others in love (*John 13*).
4. You were created in God's image (*Genesis 2*).
5. Your body is not your own (*1 Corinthians 6:19–20*).

HOW CAN YOU HAVE A PROFESSIONAL PRESENCE?

1. Eliminate facial distractions—no gum or hard candy.
2. Take fifteen seconds for a look over—tucked in, straight, buttoned, and zipped.
3. Make sure your hair is in order, especially in the back.
4. Arrive five minutes early.
5. Check your “got-it number” (e.g., nametag, keys, phone/iTouch, wallet, and planner = a got-it number of six)—do not leave your house without going through your got-it number.
6. Have correct posture—lose ten years and ten pounds instantly!
7. Establish friendly, direct eye contact.
8. Be organized, efficient, and interested in your side of the meeting.
9. Smile—lighten up!
10. Create a human connection.
11. Remember that manners matter.
12. Accept your nicknames (e.g., honey, sir, ma'am, darlin', governor, chief).
13. Do not laugh if something is not funny (e.g., inappropriate, racist, crude).
14. Be emotionally stable.
15. Stop your world to connect to the audience.
16. Never make an embarrassment worse (e.g., lost, forgot, late, broke down).
17. Do not complain—about tools, your boss, the weather, your job, co-workers, or ignorance.
18. Enforce the rule.

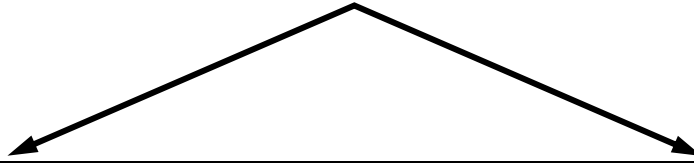
SPIRITUAL DISCERNMENT GUIDELINES

1. Pray consistently for wisdom and understanding concerning this area—*1 Kings 3:5–14; James 1:5*.
2. Live a life of obedience—*James 1:22*.
3. Get advice from discerning church leaders and stay consistent in church participation—*Ephesians 4:11–14*.
4. Seek and pray for spiritual judgment and for the Holy Spirit's illumination of Scriptures—*1 Corinthians 2:11–16; John 16:13*.
5. Study the Scriptures—*Acts 20:28–32; Hebrews 4:12; 2 Timothy 2:15–16; 2 Timothy 3:15–17*.
 - a. Look first for direct precepts and absolute commands from God regarding your area of concern.
 - b. Develop principles for spiritual discernment. These are derived from a study of the Word.
6. Keep on growing and learning—*1 Peter 2:2; 2 Peter 3:18; Luke 2:52*.
 - a. Preparation—*Ezra 7:10*.
 - b. Trials—*James 1:2–4*.
 - c. Chastening—*Hebrews 12:5–11*.
 - d. Self-discipline—*1 Timothy 4:7–8*.
 - e. Goal—*Romans 8:29*.

BEING WHAT YOU OUGHT TO BE

HEBREWS 5:11-14

WHEN FOR A _____

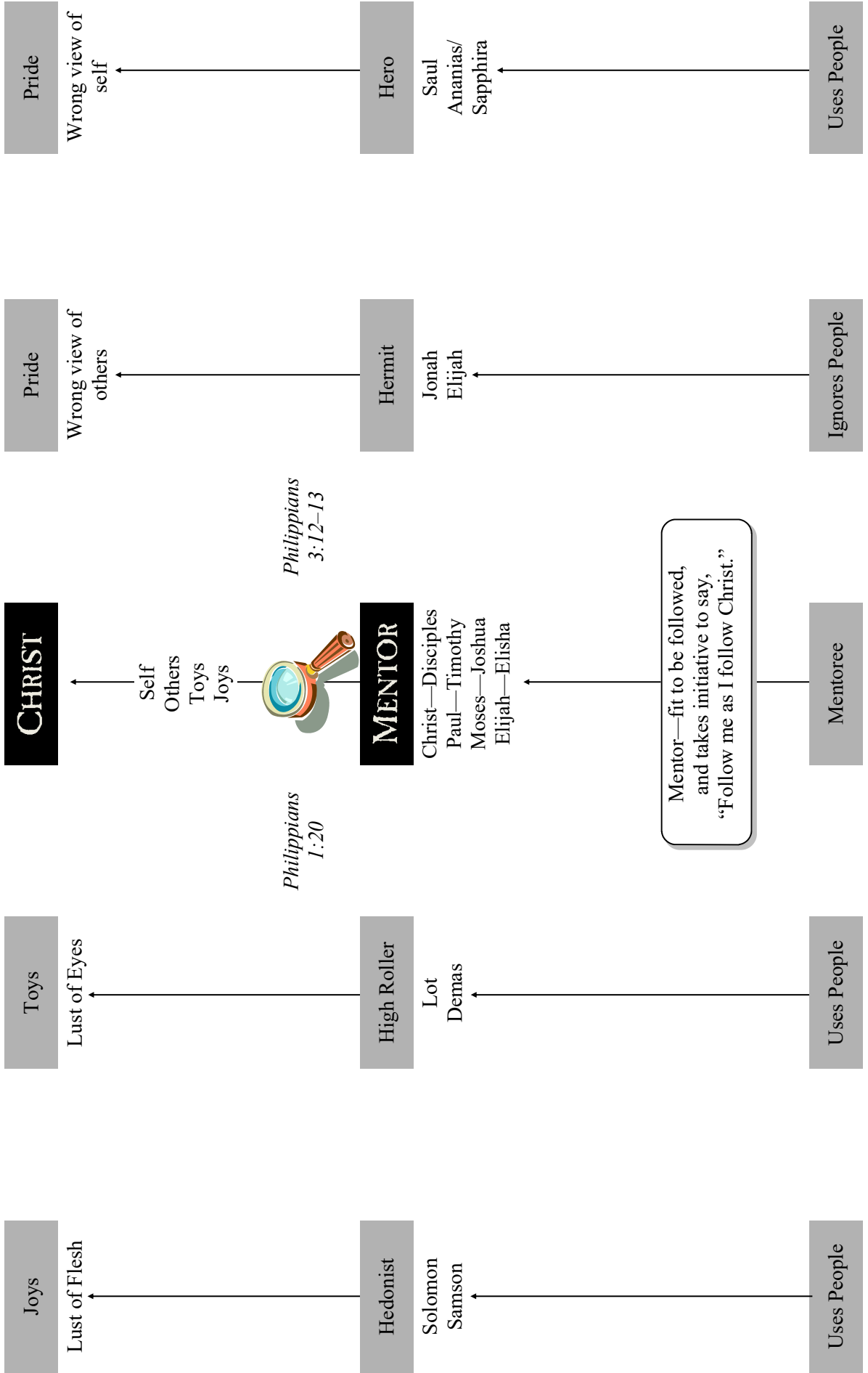


YOU OUGHT TO BE _____	BUT YOU ARE _____
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WHICH LIST BEST DESCRIBES YOUR SPIRITUAL LIFE TODAY?

MENTORING—TITUS 2:6-7



SUPERSEDEERS OF THE LAW OF CHRISTIAN LIBERTY

Galatians 5:1, 13; Romans 8:2; John 1:17, 8:32

The Law of Bible Absolutes—*Romans 13:9*

The Law of Bible Principles—*Romans 13:11–14*

The Law of Self-control—*Romans 13:14*

The Law of Love—*Romans 13:8, 13:10, 14:13, 14:15, 14:21, 15:1–3*

The Law of Holy Spirit Control—*Romans 15:13–16*

The Law of Conscience—*Romans 14:5, 22–23*

The Law of Obedience—*Romans 14:4, 15:18*

BIBLICAL PRINCIPLES FOR DOUBTFUL ACTIVITIES

MY QUESTION IS _____

BASED ON THE AUTHORITY OF _____

I HAVE DISCERNED THAT _____

WHAT THIS PRINCIPLE MEANS ON A DAILY BASIS:

- FAMILY CHURCH SCHOOL JOB NEIGHBOR



Chapter *Three*

OUR SAFETY

*The horse is prepared against the day
of battle: but safety is of the Lord.*

PROVERBS 21:31

GENERAL PRINCIPLES OF SAFETY

In designing our camp program, we recognize the need to balance fun, safety, and spiritual impact. Fun includes adventurous, outdoor activities that have a degree of risk, challenge, and excitement. Safety includes the following general principles to manage the risk involved in our fun program. Spiritual impact is dealt with in another chapter of this manual.

1. Give proper instruction and emphasis on safety to reduce potential dangers, teaching campers to make intelligent, sensible judgments in risk taking. Know and post the safety rules in the following and all other activity areas and make sure they are followed.
 - a. Horses
 - b. Kitchen
 - c. Craft area
 - d. Workshop
 - e. Lake (e.g., slide, swing, canoes)
 - f. Shooting and archery ranges
 - g. Snack shops (sno-cone machine)
 - h. The Edge
2. Make safety equipment available and give specific instructions in high-risk activities. All risk-taking activities will be optional to campers.
3. Maintain and design the camp facility to eliminate danger in as many areas of camper-related judgment errors as possible.
4. Counselors should know where their campers are at all times.
5. Know the signs of heat stroke, heat exhaustion, and other illnesses. Report all injuries or sickness to the first aid office. If the FAP is not there, a method of communication (e.g., iTouch) will be there so that you can call her. If the FAP is unavailable, please find a program team member to help.
9. Know what to do in case of fire.
 - a. Go over procedures with campers.
 - b. Know how to use the fire extinguisher.
 - c. Appoint someone to be in charge if you cannot be.
 - d. Keep calm and try to keep campers calm.
10. Keep a watch for possible hazards.
 - a. Report any needed repairs.
 - 1) If not hazardous, put on the fix-it list.
 - 2) If hazardous, block off and mark the area to keep others away. Clean up or report hazardous conditions to your work supervisor or office personnel.
 - b. Avoid picking up wood or blocks from piles unless you are wearing gloves and covered shoes. Scorpions and spiders may be hiding there.
 - c. Place or move tools in safe positions so that no one will trip or step on them.
11. Don't allow anyone to ride on the outside of any vehicle. Drive slowly in and around camp.

SPECIFIC AREAS OF HEALTH AND SAFETY

ABOVE NORMAL TEMPERATURE

The senior program director will be notified of any camper who maintains an above normal temperature for more than six hours. For a camper with an above normal temperature for eight hours, the senior program director will call the parents or guardians; she may delegate this call to the FAP.

ARCHERY RANGE

1. Get permission from the program director to use equipment outside of class.
2. Always check the condition of equipment before use.

ARCHERY TIPS

Be creative here! After practicing, have fun with Robin Hood competitions; offer a prize such as a bomb pop to the best shot. Split the group into two teams and have the teams earn points (five for center, three for rings, one for bales). If you still have time, pin a coupon on the target; each camper to pin it on his first try wins.

3. Never nock an arrow or draw a bow while facing someone.
4. Never draw and release a bow without an arrow in place.
5. Shoot only at the archery range.
6. Never shoot straight up into the air.

BLOODBORNE PATHOGEN EXPOSURE CONTROL

1. Program coordinator—senior program director.
2. Purpose—the purpose of the Exposure Control Program, in accordance with the guidelines of OSHA, is to identify those jobs that have duties, tasks, and procedures that may involve occupational exposure to blood and body fluids and to assist staff members with a procedure for evaluating exposure incidents.
3. Exposure report—any exposure to blood or body fluids which occurs, whether involving a camper or staff member, must be reported to the program coordinator. The staff member will fill out or assist with any written report required by the incident. Reports will be completed and turned in before the end of the day during which the incident occurred.
4. Practices
 - a. The blood and body fluids of all campers and staff members are to be considered potentially infectious at all times. The health practice known as universal precautions prevents the spread of diseases by blood and certain body fluids.
 - 1) Universal precautions do not generally apply to saliva, except in the practice of dentistry.
 - 2) Urine and feces are not generally subject to universal precautions unless visibly contaminated with blood.
 - b. When it is reasonably anticipated that a staff member will be exposed to blood or body fluids, gloves must be worn. Gloves will also be worn by a staff member who has cuts or open skin on his hands that may cause the staff member's blood to be exposed to others. Gloves must be used only once and must be discarded after use.
 - c. When it is reasonably anticipated that a splash from blood or body fluid presents a possible exposure to the mucous membrane of the eye, protective eyewear must be used.
 - d. When it is reasonably anticipated that a splash from blood or body fluid presents a possible exposure to the mouth or nose, a mask must be worn.
 - e. After performing any task with the potential for exposure and removing any protective equipment used, staff members must wash their hands.
 - f. If an exposure of blood or body fluids occurs involving a staff member's skin, he should take the following steps:
 - 1) Complete the task as quickly as possible and turn the camper over to another staff member.
 - 2) Wash the exposed area with soap and water. If alcohol or peroxide is available, use it after washing.
 - 3) Report the exposure to the program coordinator.
 - 4) Fill out applicable reports before the end of the day.
 - g. If the exposure enters the eyes or mouth, take the following steps:
 - 1) Flush with water.
 - 2) Rinse mouth with peroxide if available.
 - 3) Report the exposure to the program coordinator.
 - 4) Fill out the correct reports at the end of the day.
 - h. All areas in which blood or body fluids are spilled must be cleaned and decontaminated as soon as possible after the occurrence.
5. Evaluation and follow-up—for any staff member who is exposed to potentially infective blood and body fluids, Ironwood will make available the Hepatitis B vaccination series and will conduct a confidential post-exposure evaluation and medical follow-up at no cost to him. If the staff member declines the Hepatitis B vaccination, the OSHA-required waiver must be signed.

BOATING

1. General
 - a. Keep all canoes and boats "seaworthy."
 - 1) Refinish wood boats and canoes when necessary.
 - 2) Keep canvas and other fabrics covered.



CANOING TIPS
 Fun Ideas:
 Canoe Tag
 (Be careful not to ram.)
 Races or Relays
 Pirate Explorations
 (Bring a ball as a treasure to guard.)

- 3) Patch any holes in canoes.
- 4) Store boats and canoes in a sheltered place, away from snow and rain.
- b. All participants of all watercraft must wear approved life jackets.
- c. Diving from any craft should be discouraged unless the area is familiar and the water depth is known.
- 2. Canoeing/Kayaking
 - a. Canoes without keels should not be utilized due to their inclination to overturn.
 - b. Avoid canoeing accidents by taking time to instruct campers well. Be sure they understand the following:
 - 1) Generally, canoes are made for two people only.
 - 2) Distribute weight equally from bow to stern and from side to side to avoid tipping over.
 - 3) Provide proper paddles.
 - 4) Should you capsize, always stay with the canoe, because it will float.
 - 5) Accidents usually result from horseplay or from standing up.
 - c. Keep all canoes/kayaks out of the swimming area.
 - d. All canoeists/kayakers (campers AND summer staff) must wear a life jacket at all times.
 - e. Posted rules must be followed or campers forfeit their privilege of using the canoes/kayaks.
 - f. If several campers are waiting to use the canoes/kayaks, instruct them to make one circle of the east end of the lake and return to shore.

CRAFT AREA

- 1. Use extreme caution when campers are working with sharp tools.
- 2. Do not allow campers to put craft supplies into their mouths.
- 3. Do not leave campers in craft classes without qualified supervision.
- 4. Put everything away at the end of each session.

DRIVING

- 1. Sixteen miles per hour is the maximum speed limit.
- 2. Passengers must ride in a safe place and manner; don't allow anyone to ride on the outside of any vehicle.
- 3. Obey all traffic signs.
- 4. As a general rule, do not drive through the horse or Broken I Ranch areas.
- 5. You must receive permission from your supervisor to drive.
- 6. Keep vehicles on roads unless instructed to do otherwise.
- 7. Always drive safely and cautiously.
- 8. Slow down when people are walking in the road.
- 9. The driver is responsible for keeping the load in the truck, tying the load down if needed.
- 10. Tractors should never be driven in high gear.
- 11. No one is to drive a tractor unless he has been instructed in its operation.
- 12. Drive a vehicle only if it is necessary to do the job.

EARTHQUAKE

AREA OF RESPONSIBILITY	MAIN PERSON	BACKUP
Overall in Charge	Director	Team Directors
Camper Safety Chief	Senior Program Team Director	Program Team Directors and Assistants
Student Safety Chief	Principal	Teachers
Property damage inspection and immediate action (Map and label valves to shut off) Water leaks—water off at tanks first to save good water. Gas leaks—gas off at each tank, checklist location	Property Services Team	People Services Team
Structural damage—check with person in charge of each building and inspect as necessary.		
Kitchen/dining room	Homestead Team Leader	Director
Cabins	Program Team	Counselors
Offices Telephone service works? Secure records and camp emergency supplies	Business Office Team Leader	Office Team
Residences	Head of household	Closest neighbor

1. Emergency and evacuation procedures
 - a. Only the overall in charge person decides to call for emergency support.
 - b. The registration office will be the emergency earthquake center and will have emergency water and medical supplies available. The person in charge will report there as soon as possible to receive damage and need reports from all those in charge of areas to determine need to call for help.
 - c. Water and gas should be turned off in the buildings.
 - d. Know siren signals.
 - 1) Fire—continuous siren
 - 2) Evacuate buildings (earthquake)—siren lasting sixty seconds or more
 - 3) All clear—siren lasting thirty seconds or less
 - e. Review evacuation procedure with each cabin group.
 - f. All those with first aid and CPR training should proceed to the location of the campers as soon as possible.
2. Earthquake Response
 - a. If inside a building
 - 1) Stay calm.
 - 2) Move away from windows, walls with things on them, or other potential hazards.
 - 3) Get under a desk, table, bed, other shelter, or against an inside wall. Cover your head. If the shelter moves, move with it and stay under it.
 - 4) Stay in drop position until earthquake is over and/or until further instructions are given. Do not evacuate your residence or place of work with children unless you detect structural damage of significant nature, water or gas leaks, or unless the siren rings continuously for sixty seconds or more.
 - 5) After the initial shock and things settle down, counselors will evacuate buildings to Jackrabbit Flats, being alert to possibility of aftershocks—boys meet on the east end of Jackrabbit Flats (near Program storage); girls meet on the west end (near BIR cabins) of Jackrabbit Flats. When evacuating, let your campers know that they are not to return to the cabin/room unless authorized to do so. Program team members will have camper lists and proceed with an all-camp roll call.
 - 6) Remain at Jackrabbit Flats until one of the following:
 - a) Reentry to buildings has been approved.
 - b) Directions are given to take the campers elsewhere.
 - c) Campers have been picked up by parents or other authorized persons.
 - 7) The FAP should secure medical forms, first aid equipment, and any special medicine for campers.
 - 8) Avoid drinking any tap water or using restrooms until an all-clear sign or directions are given.
 - 9) Report as soon as possible any damage noticed or suspected gas/water leaks.

- b. If outside a building
 - 1) Get clear of all buildings, trees, exposed wires, or other hazards that may fall. The safest place is in the open.
 - 2) Assume drop position until the earthquake is over.
 - 3) If unsupervised, proceed to the closest supervision or to Jackrabbit Flats.
 - c. If in the dining room or any meeting room
 - 1) Person in charge will direct an orderly evacuation if he deems necessary.
 - 2) Follow the earthquake procedure chain of command.
 - d. If scattered around camp in activity groups
 - 1) The bell will ring for evacuation.
 - 2) The person in charge of the activity will direct the campers and proceed with them to Jackrabbit Flats. Seek to unite each camper with his counselor. *Counselors should instruct their campers in advance what to do if no adult is present: Proceed to closest supervision or to Jackrabbit Flats.*
 - e. If at night
 - 1) Be sure to put shoes on or take them with you.
 - 2) Bring all flashlights. Each counselor must always have access to a working flashlight.
 - 3) Be very careful to keep everyone in your group together.
3. Blackouts
- a. Head cook in kitchen, dining services team leader in dining room, and program personnel in auditorium shall see that a battery-operated light large enough to light up the dining room and auditorium are easily accessible for any blackouts while those buildings are occupied.
 - b. The program team will have four propane lanterns set aside for emergency use.
 - c. The counselor of each cabin must have a working flashlight.

THE EDGE

Description of the wall and zipline—the climbing tower is a triangular shaped tower with 12-foot wide sides. Each corner is a class two telephone pole. The poles have been planted in accordance with the Association for Challenge Course Technology (ACCT) standards. Also, all activity cables, guy wires, and belay cables were installed by Ironwood personnel in accordance with ACCT standards. All devices, cables, and structures were inspected by Signature Research personnel. The wall will utilize three routes for climbing, each route designed for a different skill level. The height of the wall is 32 feet; the poles extend above the wall to allow room for the necessary belay cables and guy wires. The interior of the wall has a ladder with a platform at the top. Campers are not permitted inside the tower without special permission from the activity supervisor. The Leap of Faith is attached to the tower.

General Policies

1. Inspections
 - a. In-house inspections—the wall and all elements of the Edge will be inspected twice a year by the senior program director. The inspections will be in June before the summer season and in September before the fall season. Each inspection will be documented, kept on file, and will include the following areas:
 - 1) Cable clamps—the saddle of the clamp must be on the live wire. There must be two clamps on each end of the activity cable and three clamps on each end of the belay cables.
 - 2) Devices and safety equipment—to be inspected for wear; all moving parts must be in smooth working order. Routine cleaning and maintenance will be done at this time.
 - 3) Guy wires and ground anchors—to be checked for too much slack on the wire. Cables will be checked for any damage or rust that has begun to pit the cable; ground anchors will be checked for not pulling up from the ground at all and make sure the ground has not covered any part of the wire itself. The wire must remain visible for inspections.
 - 4) Holds—to be checked for tightness.
 - 5) Cables—to be checked for nicks and pitting rust. All loose ends must be secured.
 - 6) Poles—to be checked for horizontal cracks. Vertical cracks are normal on telephone poles; however, they should not become excessive, and they should not run from through bolt to through bolt.
 - b. Outside inspection—once a year Signature Research, Inc., or another comparable company, will do a complete inspection of the Edge. If the Edge passes inspection, a certificate will be given to Ironwood signifying that the Edge, all its elements, and its equipment meet industry standards.
2. *Main facilitator

- a. Age requirement—main facilitators must be 21-years old or older.
 - b. Training—the main facilitator of the Edge must be trained and certified by Signature Research, Inc., or another comparable company. The roughly 16-hour certification course teaches current industry standard practices in regards to facilitating a high ropes course. The main facilitator will train and test primary facilitators and examine skills and procedures of both the primary and secondary facilitators on a regular basis.
3. *Primary facilitator—can set up the wall and belay all elements of the wall
- a. Age requirement—a primary facilitator must be 18-years-old or older.
 - b. Training—each primary facilitator will be trained under the supervision of the main facilitator. The training course includes a minimum of twelve hours of experience and instruction in both safety and facilitating the use of the Edge. Additional training will be conducted for the setup of the elements and supervision of the secondary facilitators.
 - c. Inspections—the main facilitator will check the equipment and operation of the Edge periodically to ensure the primary facilitator is continuing to maintain the standards taught.
4. *Secondary facilitators—belayers
- a. Age requirement—secondary facilitators must be 18-years-old or older.
 - b. Training—each secondary facilitator will be trained under the supervision of the main facilitator. The training course includes a minimum of four hours of experience and instruction in both safety and facilitating the use of the climbing wall. Separate training times will be conducted for each additional element at the Edge and separate certifications issued.
 - c. Inspections—each belayer will be inspected by the main and primary facilitators throughout the season to insure that proper belaying techniques are being followed. Failure of one of these spot tests will result in the belayer’s removal from the wall until he can demonstrate perfectly the skills .
- * ***At least one facilitator with CPR/First Aid training must be at the Edge when it is in operation.***
5. Participants
- a. Age requirements—there is no minimum age for participation; however, the individual must fit properly into the available harnesses.
 - b. Health restrictions—each participant needs to be aware of the physical challenges involved in climbing a wall.
 - c. Optional participation—no one is forced to climb or jump; each participant chooses to participate willingly.
 - d. Dismissal—participants may be dismissed from the Edge if they fail to follow the posted rules and verbal instructions of the belayers. Unsafe behavior will not be tolerated.
 - e. Numbers—only one climber per route at a time.
6. Equipment (ropes, harnesses, carabiners, helmets, belay devices, and trapezes)
- a. Only Ironwood’s equipment may be used at the Edge. Individuals who own harnesses and other such equipment may not use it at the Edge. Exceptions must be approved by the main facilitator.
 - b. All software (ropes and harnesses) will be checked for damage twice a day—once before opening and once after closing. Any damage or wear will be recorded in the equipment log and may cause the retirement of that piece of equipment.
 - c. At the beginning of each week, all hardware (carabiners, pulleys, helmets, and belay devices) will be inspected for any damage or wear. Any damage or wear will be recorded in the equipment log and may cause the retirement of that piece of equipment.
 - d. Retirement
 - 1) Ropes
 - a) A rope has an active life of 340 hours of use. An hour of use is defined by the amount of time the rope hangs. Time begins at the setup of the activity and ends at the close of the activity. After 340 hours of use, the rope must be retired.
 - b) If the daily inspection of a rope reveals a soft spot under the sheath, the rope must be retired.
 - c) Fraying on a rope occurs naturally and does not affect the rope until the fraying has reached 50 percent. If there is any given area on the rope (i.e., a one-foot section) that shows more than 50 percent fraying of the sheath, the rope must be retired.
 - d) Retired ropes will be marked every few feet along the rope with black tape or paint.
 - 2) Harnesses
 - a) A harness has an active life of five years. After five years of use, it must be retired.
 - b) A harness may be retired sooner if it shows any material flaws or exceeds the 50% fraying level.
 - 3) Carabiners

- a) A carabiner must be retired if hairline cracks are discovered during inspections.
- b) A carabiner must close smoothly and lock with ease. Any carabiner that does not spring closed must be pulled from use. This condition may be remedied by cleaning and lubricating before returning the carabiner to use.
- c) Any carabiner that has been dropped from ten feet or higher onto a solid object must be retired or tested for strength by professionals with appropriate equipment.
- 4) All other equipment will be retired as soon as any damage that would compromise the integrity of the equipment is discovered.

7. Rules

a. All Vertical Climbs

- 1) All participants must wear a seat harness and a helmet.
- 2) Follow all instructions.
- 3) Never distract participants or facilitators.

b. All Horizontal Climbs

- 1) All participants must wear a seat harness and a helmet.
- 2) Follow all instructions.
- 3) Never distract participants or facilitators.

c. Climbing wall

- 1) All participants must wear a helmet.
- 2) Two or less climbers per side.
- 3) No loop earrings.
- 4) No sandals or open-toed shoes.
- 5) Follow belayers instructions at all times.
- 6) No horseplay.
- 7) Never distract belayers.

d. Leap of Faith

- 1) All participants must wear a helmet.
- 2) All participants must wear a full-body harness or a chest harness with a seat harness.
- 3) Follow instructions at all times.
- 4) Never distract climbers or belayers.

e. Giant Swing

- 1) All participants must wear a helmet.
- 2) Follow all instructions.
- 3) Never distract participants or facilitators.

f. Flying Squirrel

- 1) The “flying” participant must wear a helmet and a seat harness.
- 2) The “flying” participant is clipped with a locking carabineer to the end of the rope and holds onto two looped rope “handles” which are attached to the line with prusik knots.
- 3) The belayers consist of a comparable-sized participant or staff member wearing a seat harness (comparable to the participant who will be lifted) and several other participants. The belayer with the seat harness will be clipped to the end of the rope with a locking carabineer.
- 4) The other participants will hold onto the rope on alternating sides of the rope.
- 5) Instructions to the flying participant will be given by a trained staff member (does not need to be belay certified and needs only two hours of training and supervised experience before running this event). CRASH test is given for each new “flyer” and instruction about the inclined hill which the flying participant will jog down and continue to jog down until fully lifted off the ground.
- 6) Instructions to belayers will be given by a trained staff member (same training level as above and could be the same staff member as above). The belayers will respond in chorus to the commands with “belay is on” and “fly away” as appropriate. They will be told to run to a marked position (marked for the length of rope in use to a spot on the ground where the flyer’s handles will nearly reach the pulley but



not be pulled through it). They will be told to expect the flyer to get heavy at a point about $\frac{3}{4}$ of the way up when they swing back away from the belayers. At this point, they should be prepared to dig in and continue to pull. When they reach the marked spot, they should stop and hold the flyer for a moment before slowly walking back towards the place where they started. The belayers will give verbal agreement that they will not willingly let go of the rope until they return the flyer safely to the ground.

8. Weather

- a. Lightning—the Edge must be closed when an electrical storm approaches. At the first sign of lightning, the facilitators will call the senior program person on duty. That person will take a position where the sky can be clearly seen in all directions and will make a determination on the need to close the Edge. Visible lightning accompanied by sound (25 seconds from flash to sound indicates a proximity of five miles or less), a very dark or very tall storm cloud, or winds indicating the storm is approaching our facility will be included in the speed at which the Edge is closed.
- b. Rain—the Edge may be run in light rain. If belayers are distracted by any rain, they will close the Edge.

Procedures

1. Opening—done by the main or primary facilitator

- a. Inspections—the following inspections happen every day at the opening of the Edge. Any problems will be recorded and reported to the main facilitator who will then be required to remedy the problem, document how the problem was fixed, and keep documentation in a file.
 - 1) Environment—make sure the grounds are free from sharp or hard objects. This includes the area under all elements to be used.
 - 2) Equipment—the ropes and harnesses must go through visual and tactual (touch) inspections every day before they are used.
 - a) Ropes
The entire length of each rope must be inspected for damage and fraying.
The entire length of each rope must be felt by hand to ensure there are no soft spots in the core under the sheath.
The ends of the rope should be checked for separation of the sheath and core.
 - b) Harnesses
Each harness should be checked for fraying and/or cut webbing.
Stitching needs to be inspected for damage.
 - 3) Element—each element to be used should be visually inspected. This is not an in-depth inspection; this is just a general inspection of the construction. Look for splintered boards, loose handholds, and nicked cables.

b. Setup

- 1) Unlock tower door.
- 2) Check the three e's—equipment, environment, and element
- 3) Tie knots into each climbing rope as instructed.
- 4) Set up ropes for additional elements as needed.
- 5) Set up belays for climbers.
- 6) Set up anchor stations for belayers.
- 7) Set up ATC/grigri (friction belay devices)
 - a) Pinch the rope and insert it through the top, or insert rope as per diagram on grigri.
 - b) A carabiner will attach to the inserted section of rope and the tether of the ATC or to the grigri device.

2. Operating the Edge

- a. Orientation—explain to the group the purpose and procedures of the Edge, then instruct and demonstrate how to put on a harness.
- b. Hook up at the anchor station and prepare to belay.
 - 1) The carabiner from the belay device should attach to the belay loop of the belayer.
 - 2) The dead end of the rope should be in the dominant hand.
 - 3) The dominant hand will never release the rope.
 - 4) When taking up slack, the belayer will raise the dominant hand upwards, taking out slack; it will meet the other hand which will pinch the rope allowing the dominant hand to slide down to a locked position or to take more slack.

- 5) When lowering a participant, the dominant hand will remain on the rope on the underneath side feeding the rope through the top hand which controls the locked off angle.
 - c. Inspect the participant: Use the CRASH test.
 - 1) Carabiners—tactile inspection of the carabiners in your system.
 - a) Aluminum carabiners are to be used at the Edge. Steel carabiners may be used if they are available.
 - b) All carabiners will be locked during use.
 - 2) Rope—visual inspection of the rope as it passes through all devices and the knots in the system.
 - 3) Attitude—judge the mental, emotional, and physical needs of the participant. Encourage and instruct as appropriate.
 - 4) Sharps—ask the participant if he has any sharp objects in his pockets or on his person that may cause discomfort or danger to him or the equipment.
 - 5) Helmet and harness
 - a) Harness
 - Check orientation of the belay loop; it should be in front.
 - Check waist and leg buckles for the double back system.
 - Check tightness of harness by placing three fingers under the webbing and trying to turn them sideways. The three fingers should get squished together; if they do not, the harness is too loose.
 - Each buckle should have the appearance of a *c* as opposed to an *o*; one side of the oval should be covered.
 - All excess webbing should be tucked in and lying flat.
 - b) Helmets
 - Each helmet is adjustable.
 - Check that the helmet properly fits the participant by asking him to shake his head up and down and side to side. “Is your helmet tight?” Nod vigorously, “Is it going to come off?” Shake head side to side vigorously. If the helmet shifts too much, help him tighten it.
 - Make sure the chin strap is properly connected with enough room for mobility, but tight enough to keep the helmet from falling off.
 - d. Belayers responsibilities
 - 1) Follow correct belaying procedures. Conduct the CRASH test described above.
 - 2) Instruct the participant in the proper communication process which is as follows:
 - Participant: On belay? Participant: Climbing!*
 - Belayer: Belay on! Belayer: Climb on!*
 - At the end of the activity, the participant and belayer will close the verbal contract with
 - Participant: Off belay*
 - Belayer: Belay off*
 - 3) Encourage and coach the participant as he works his way through the element.
 - 4) Maintain a safe environment by enforcing the rules.
 - 5) Record the number of hours of rope use, note any major falls on a rope, and record any accidents or near misses.
3. Closing the Edge
 - a. Inventory all equipment.
 - b. Recheck the climbing ropes.
 - c. Store all equipment in the weather-protected storage bins.
 - d. Lock the tower door.
 4. Equipment Care
 - a. Ropes—caring for ropes is very important as they are the lifeline of the participant. Refer to general policies section above for retirement policies on ropes.
 - 1) Do a visual, tactual inspection of each rope before and after each day of use.
 - 2) Ropes should be stored inside, away from UV rays.
 - 3) Never step on a rope; stepping on a rope grinds in dirt which will cut away at the rope from the inside.
 - 4) Protect ropes from oil-based products.
 - 5) Retire ropes after 340 hours of use.
 - 6) Only use recommended soft soaps when cleaning a rope.

- 7) Never leave knots in a rope.
- 8) 10.5 mm or 7/16 rope should be used.
- 9) Wet ropes should be dried indoors.
- b. Harnesses—should be replaced if any damage is detected.
 - 1) Protect harness from unnecessary UV exposure.
 - 2) Wet harnesses should be dried indoors.
 - 3) Inspect stitching and fraying regularly.
 - 4) Protect harnesses from oil-based products.
 - 5) Wash with mild detergents only.
- c. Carabiners
 - 1) Only lubricate with graphite powder or approved lubricant.
 - 2) Do not over-tighten the locking screw gate; finger tight and back a little is sufficient.
 - 3) If the carabiner is dropped onto a solid surface such as a rock from a height greater than ten feet, it must be retired or tested for internal integrity by professionals.
5. Equipment Storage
 - a. All equipment will be stored in a locked storage bin inside the Edge when not in use.
 - b. Weather and rodent-proofing of storage will be maintained and periodically inspected.
6. Emergencies—the main or primary facilitator and/or a selected belayer will carry a method of communication to access the senior program director or FAP in the event of an emergency.
 - a. A fall to the ground from a height greater than ten feet by a participant will be considered an emergency. The following steps outline the emergency action plan.
 - 1) Belayers will not allow the participant to move.
 - 2) Contact the senior program director.
 - 3) The senior program director will arrive and take over the first aid in progress, determine what the next step is, and call 911 if warranted.
 - 4) The facilitators will close the Edge and move all spectators away.
 - b. After the accident, a report must be filled out explaining how the accident occurred and detailing the cause of the accident. The Edge will remain closed until the main facilitator and the camp leadership have determined the cause of the accident and are confident that the problem has been remedied.

EMERGENCY TRANSPORTATION

1. If an accident or injury occurs on camp property, the decision for moving the camper will be based on the nature of the injury and the risks involved. The decision will be made by the senior program director; if the senior program director is unavailable, the camp director will make the decision. If the injury is a fracture or sprain to an appendage or suspected fracture or sprain to an appendage, the camper will not be moved until the injury has been immobilized (unless there is risk to the camper or rescuer incurred by not moving them before immobilization).
2. If the nature of the injury creates a suspicion of spinal injury, the camper will not be moved unless the risk to the camper or rescuer is increased by not moving them. If the camper must be moved, the procedures for backboarding an individual will be followed by our staff who are certified and trained in such rescues (American Red Cross Lifeguard Training, etc.). If the camper can be kept safe without moving him, the emergency action plan will be put into action, and 911 personnel will be summoned.
3. If the nature of the injury is life-threatening, the 911 system will be activated by a director. An emergency response team can usually reach our location in less than ten minutes.
4. If camp transportation is deemed appropriate for the illness, poisoning, or other injury to a minor, our staff, when possible, will communicate with parents and guardians regarding x-rays and hospital visits. If the senior program director decides that we will transport the camper ourselves, a staff member of the same sex as the camper, and a second adult whenever possible, will travel with the camper to the appropriate health care professional. The camp will endeavor to always have a camp vehicle on the property that would be appropriate for such transportation. If both the camp van and car are off the property at the same time, the camp's pickup truck will be used; the vehicle maintenance team leader will communicate with the senior program director as to alternatives available for emergencies. If transportation is considered in any way a risk to the camper, the emergency action plan will be put into action, and 911 personnel will be summoned.
5. If there is a disaster such as an earthquake or fire which results in the need to move large numbers of campers to safety, we will communicate with the visiting churches for permission to use their buses and other vehicles.

Transportation will take the campers only as far as deemed necessary to provide a safe setting for the campers to await transportation to their homes. The senior program director will take charge of the evacuation and account for all campers. (See guidelines for FIRE as to procedures for a pre-arranged gathering spot on the property and the procedure for the accounting of all campers.) The second line of emergency transportation would be hay wagons, flatbed trailers, and other trailers on the property. This method of transportation will be used only if the risk of staying where we are or evacuating at a slower pace is deemed unacceptable.

The emergency action plan will be put into action—911 personnel have expressed an interest in assisting us with transportation if this ever becomes necessary. In all but the most severe emergencies, walking as a group to the north of camp, toward Interstate 15 and away from vegetation and camp structures, would be considered a viable option for the majority of campers. In the case of terrorist attack or other man-made emergency away from our location, our plan is to remain on the property unless advised to do otherwise by emergency personnel. Strategies for communication with parents and guardians of campers include directors' carrying cell phones and phone numbers of the church leaders.

FIRE

FIRE CHAIN OF COMMAND	1	2	3
Overall in charge	Mr. Sam	Miss Carol	Mr. Wayne
People safety	Miss Carol	Mr. Craig	Mr. Stephen
Property safety	Mr. Andrew	Mr. Wayne	
ALL-CAMP ALARM			
Call to fire department at request of director or fire fight foreman	Office	Office Personnel at Home	SR-50 Residents
Day switch	Office		
Night switch	Mr. Mark	Mr. Sam	Mr. Walt
WELL PUMPS AND BOOSTERS ON			
Irrigation well	Mr. Wayne	Mr. Steve	Mr. Ben
People, propane, power	Mr. Andrew	Mr. Ben	Mr. Steve
Fire hoses, nozzles, tools (trailer)	Mr. Ben	Mr. Wayne	
Fire fight foreman/organization	Mr. Ben	Mr. Wayne	Mr. Andrew
EVACUATION/NOTIFICATION OF PEOPLE			
Staff residences	Office—call and go to houses	Night—Maggie & Donna	
Crowd control	Directors		
Pygmy Post	Jackrabbit Flats		
ICA	Teachers		
Campers—public places	Program Team		
Campers—cabins	Counselors Program Team		
PROPERTY SAFETY AND EVACUATION			
Office	Office		
Horses and penned animals	Mr. Ben	Miss Carol	Miss Karen
MEDIA	Mr. Sam	Mrs. Betty	Mr. Walt

1. Activate the fire alarm or send someone else to do so.
2. Communicate via cell phone to specific staff member.
3. Evacuate immediately.
 - a. Close doors to contain fire.
 - b. If caught in smoke, keep low while moving, cover mouth and take short breaths.
 - c. Don't waste time investigating or getting dressed.

- d. Keep calm. Don't run, push, or scream.
- e. If door is blocked, open window or break window with suitcase, chair, etc. Cover the edge of window with a mattress, sleeping bag, etc.
4. Assemble in designated areas when fire alarm sounds.
 - a. Boys meet on the east end of Jackrabbit Flats.
 - b. Girls meet on the west end (near the teepee) of Jackrabbit Flats.
5. Account for all persons. Unless told to do otherwise, counselors must stay with their campers.
6. The director will call the fire department and give name, location, and nature of the fire.

FIREARMS

1. Junior campers will use BB rifles; teen campers will use shotguns and .22 rifles.
2. Storage of guns and ammunition
 - a. All camp firearms and ammunition will be stored and kept in a gun vault.
 - b. The gun vault will be locked. When an instructor needs firearms and ammunition for his class, he must unlock the vault, remove what he needs, then lock the vault.
3. Shooting range
 - a. Before leaving for the shooting range, the instructor should get the iTouch (or other method of communication) and must check each firearm to see that it is empty. Never assume that a rifle is unloaded.
 - b. If the instructor is going to allow campers to carry the firearms to the shooting range, he must first open the action and demonstrate how to safely carry the firearm. While in transit to the shooting range, he must keep an eye on all persons carrying firearms.
 - c. Upon arrival at the shooting range, the instructor should tell campers that the action on the firearms must always be left open when they are not being fired.
 - d. Campers not shooting must wait behind the rail in the center of the shade.
 - e. There must be one instructor for every two guns being fired. If other instructors are not available, no additional guns may be fired.
 - f. Campers may fire only after an instructor gives permission and only at targets the instructor has designated. A firearm should never be pointed at anything that would not be appropriate to shoot.
 - g. When checking targets, be certain that each rifle is laid down with the action open and the chamber empty.
 - h. Instructors must keep possession of all cartridges.
 - i. The instructor determines how many shots each camper may shoot in a turn and gives the camper only that many rounds of ammunition. The instructor should watch to make sure the camper discharges all of the rounds given to him; do not let a camper take ammunition with him when he leaves the range.
 - j. After shooting, the instructor must collect any unused ammunition and check to see that all firearms are unloaded, actions are open, and firearms are handled safely during transit back to camp.
4. Care of firearms
 - a. A program assistant will be assigned to daily clean and inspect all firearms.
 - b. Guns are to be inspected before use and cleaned after use. Rifles and shotguns must be cleaned at least once a week. All metal surfaces on firearms must be oiled as needed to prevent rust.
 - c. Any firearm not functioning properly must not be used for a class and must be brought to the attention of the designated program assistant.
5. Campers bringing their own guns and ammunition
 - a. Campers' personal guns and ammunition will be locked in the vault with camp guns and ammunition. Before going into the gun vault and when taken out of the gun vault, each firearm must be inspected to make sure the action is open, the chamber is empty, and the safety is on.
 - b. Campers may use their own firearms only during regular firearms class.
 - c. Campers may carry their own firearms but not their ammunition.



6. Use of firearms for skits
 - a. Firearms and ammunition (blanks) used in skits or by the program team will be stored separately (usually in the program office) from firearms and live ammunition.
 - b. Before any firearm may be carried or fired in a skit, it must be inspected by the program director; blank ammunition must also be inspected by program director.

FIRST AID PROVIDER

During summer camp, our designated FAP will be the first responder to all non-life-threatening accidents and illnesses.

1. Minimum qualification for the FAP is certification in American Red Cross First Aid and CPR for the Professional Rescuer.
2. The FAP will have access to a vehicle for transporting to the first aid station any camper who suffers a minor injury or who becomes ill during game time or lake time.
3. The FAP will carry a method of communication, if needed. In the event that she is not at the first aid station, a method of communication will be available for calling her.
4. On Monday afternoon, the FAP will collect all prescription and non-prescription medications that campers bring, with the exception of emergency medications that should be nearby at all times (e.g., emergency inhaler, epi pen). Counselors should make sure the FAP is aware of emergency medications kept and if they are used. The FAP will let the camper and counselor know when to come to the FAP for required daily doses of collected medications. Also, no summer staff or Leadership Live! should keep personal medications in their cabins (prescription or over the counter medicines, or vitamins).
5. The FAP and all others responding to an incident should follow these procedures:

- a. Determine the extent of injury and administer first aid if necessary.
- b. After providing first aid, fill out a First Aid Report, including any medicines administered.
- c. If the injury requires more than first aid, please follow Major Accident procedures.

FIRST AID REPORT				
Name	Cabin	Date	Time	AM PM
Date of Birth				
Describe injury or illness				
Where did the injury occur?				
How did the injury occur?				
What first aid was given?				
First aid was administered by				

6. The FAP will keep a log of all injuries and illnesses in a spiral-bound logbook with sequentially numbered pages.
 - a. In addition to the logbook, records will be kept for one year for all campers who come to camp with medicines. This record sheet will include the schedule for dispensing these prescribed medications and the check sheet that indicates if the medications were dispensed as prescribed.
 - b. The senior program director will check the logbook periodically in order to verify that it is being kept up to date and up to specifications.
7. The FAP or any other staff member delegated to take a camper to the hospital should follow these procedures:
 - a. Take the camper's medical form (from first aid station).
 - b. Ask the hospital for a copy of the claim form before leaving the hospital.
 - c. Complete an incident report form—if there are any special circumstances involved, please make additional comments on the form
 - d. If the senior program director asks you to do so,
 - 1) copy the camper's medical form and file the copy with the other medical forms in the first aid station;
 - 2) turn in the original medical form, the copy of the claim form from the hospital, and the incident report form to the business office manager;
 - 3) give a copy of the incident report form to the senior program director.

HAY WAGON & TROLLEYS

1. *Trolley* refers to a two-wheeled conveyance; *wagon* refers to a four-wheeled conveyance.
2. To drive, pull, or operate trolleys and wagons, staff must check off on separate training for each of the following:
 - a. Tractor training (particularly for the John Deere)
 - b. Pulling vehicle training (other than John Deere)
 - c. Hooking up trolleys and wagons to pulling vehicles
3. Safety
 - a. Safety chains are provided; they should be used.
 - b. Do not overload the vehicle.
 - c. Hay wagon use is limited to camp property.
 - d. Hay wagon speed is not to exceed 4–8 mph.
 - e. Trolley use is permitted on camp property as well as areas where green stickered vehicles are permitted (e.g., One Buck Crossing).
 - f. Always choose a large area to turn vehicle and trailer around.
 - g. Drivers must have a valid driver's license, be deemed responsible by training, and be at least 18 years of age.
 - h. Start and stop with ease and care to avoid shifting individuals from their seated position.
4. The driver pulling each trolley or wagon is responsible to inform passengers of the following rules:
 - a. All passengers must stay seated while the vehicle is moving.
 - b. Passengers shall not trade seats or move to different seats while vehicle is moving.
 - c. No passengers shall exit or load the vehicle while it is moving.
 - d. As you use the people mover, no persons' body should be off the front (no legs should be hanging off the front of the people mover).
 - e. If you are pulling more than one people mover, no one should be hanging their legs off the back of the mover that is towing the other one.
 - f. Passenger may sit on the second level of a people mover as well as the normal level. No one should be dragging their feet while the vehicle is in motion.
5. Spotter responsibilities—for groups under 15, the driver will be responsible for the following; for groups over 14, the driver-designated spotter
 - a. must be able to communicate clearly and quickly with the driver;
 - b. must supervise all passengers and insure they are abiding by vehicle safety guidelines;
 - c. must be able to recognize unsafe behavior and be willing to address and correct it.



HAZARD COMMUNICATION

1. Purpose—the purpose of the Hazard Communication Program, in accordance with the guidelines published by OSHA, is to evaluate chemical substances used in the workplace and to communicate to staff members information concerning hazards and the appropriate protective measures.
2. Reporting accidents and incidents—all accidents or incidents involving campers or staff must be reported.
3. Additional information—additional information may be posted on a bulletin board in the business office, first aid office, or appropriate storage area.
4. Hazardous chemicals—an inventory of all hazardous chemicals used in the facility is available to staff members.
5. Labels and signs—all chemicals which could present a health or physical hazard will be appropriately labeled.
6. Safety Data Sheets (SDS) for each hazardous chemical stored or used by this facility will be obtained and made available to all staff members. Certain supplies such as cleaning products in small spray cans, and products purchased from retail stores and used as consumer products may be considered to be exempt from the OSHA SDS regulations. Where such products are used in this facility, they are considered exempt and no SDS is on file.
7. Labels will use the following code of colors, letters, and numbers:

Target Organs

R = Respiratory (inhale)

L = Liver

B = Blood

S = Skin

K = Kidneys

CVS = Cardiovascular

E = Eyes

H = Heart

CNS = Central Nervous System

<u>Colors</u>	<u>Risk Factor</u>	<u>Routes of Entry</u>	<u>Other Hazards</u>
Red = Fire Hazard	0 = minimal risk	R = Inhale (Respiratory)	ACID = Acid
Blue = Health Hazard	1 = slight risk	S = Skin	COR = Corrosive
Yellow = Reactive Agent	2 = moderate risk	E = Eyes	ALK = Alkali
White = Other (indicated)	3 = serious risk	I = Swallow (Ingest)	W = Water Reactive
			OXY = Oxidizer

8. Hazard warning labels may be any type of message, words, pictures, or symbols that convey the hazards. Signs may be used in place of labels in some areas. If a staff member transfers chemicals into small portable containers for immediate use, he doesn't need to label the container.

HEADACHES AND NAUSEA

Campers with headaches and nausea will rest, be given fluids, and be monitored by the FAP. The FAP will notify the senior program director if a camper's headache or nausea lasts more than six hours or is considered by the FAP to be extreme. The senior program director will call the parents or guardians of a camper who has an extreme headache or nausea for eight hours; the senior program director may delegate this call to the FAP.

HEALTH SURVEILLANCE

1. The FAP is the official health officer of the camp, but everyone on staff must be alert to the general health needs of campers. A camper cannot respond to the spiritual influence of the camp if he does not feel well. Also, parents expect us to attend to physical needs. Remember, alertness to basic problems could be the difference between remaining in camp to enjoy the benefits or becoming ill and being forced to go home. Therefore, everyone, especially counselors who live with the campers, should watch for certain signs.
 - a. Fatigue, evidenced by irritability, drowsiness, lack of enthusiasm, and slowness—consider extra rest, e.g., napping during swim time.
 - b. Colds or flu, evidenced by sore throats, watery eyes, runny noses, and frequency to bathroom—some of these symptoms may be preludes to childhood diseases.
 - c. Constipation, which can cause headaches, listlessness, and loss of appetite—encourage the camper to eat laxative-type foods or send him to the FAP. Urge him to take time to go to the bathroom.
 - d. Headaches may be early signs of illness but can be from fatigue or constipation.
 - e. Watch for bites, scratches, cuts, bruises, and sprains.
 - f. Medications—the FAP will notify you of your campers who need medication. Help by reminding the camper to see the FAP.
 - g. Special problems—the FAP will notify you of your campers with allergies, asthma, epilepsy, etc., and what precautions should be taken.
 - h. Dehydration—encourage campers to drink plenty of liquids throughout the day.
2. When a camper needs attention for a minor injury—sliver, lake rash, band aid, etc., the counselor should take him to the first aid station and take care of the need himself, then fill out a first aid report for any first aid given. If a camper has a more serious need, the counselor should bring him to the FAP or a program team member. The counselor is usually the camper's most reassuring contact and can help calm any fear and anxiety.

HEAT-RELATED ILLNESSES

1. Signs of heat stroke
 - a. Skin is hot, red, and dry
 - b. Nausea and high temperature
 - c. Pulse rapid and strong
 - d. May be unconscious
2. Signs of heat exhaustion
 - a. Skin is pale, clammy, sweating
 - b. Headache
 - c. Possible fainting
3. What to do for heat-related illnesses
 - a. Cool off immediately with wet towels, buckets of water, etc.
 - b. Lie down in a shaded area, by a fan, etc.



- c. May give sips of cool water if fully conscious.
- d. Notify FAP.
- e. If the camper must be taken to the hospital, follow **EMERGENCY TRANSPORTATION** procedures.

HIKING

1. Counselors, keep your cabin group together.
2. Be on the lookout for object lessons with which to teach spiritual principles to your campers.
3. Protect the fragile desert environment, especially cactus and desert pavement.
4. Never hike off the camp property without permission from the program director.
5. On all-camp hikes to Soldier Mountain
 - a. one water jug per cabin group is available;
 - b. the hike leader should take two first aid kits and a cell phone; the second first aid kit should be carried by the trail sweep (last counselor up and down); at the top of the mountain, the hike leader should give the cell phone to the trail sweep;
 - c. the hike leader should make sure the maximum counselor to camper ratio is 1 to 15.
6. Be on the lookout for snakes, especially if you are the hike leader the group.
 - a. Snakes are scarce and will be doing their best to avoid a confrontation.
 - b. If you do happen to confront a snake,
 - 1) do not panic;
 - 2) keep campers away from the snake;
 - 3) make sure other groups do not stumble upon the snake;
 - 4) keep in mind that snakes are helpful in keeping our rodent population under control; only the snakes with rattles are dangerous.
7. Any critters captured must be left where they are found.

HORSE AREA

1. No one is allowed to enter horse pens at any time unless instructed to do so.
2. No one is to enter the tack room at any time unless instructed to do so.
3. No one but wranglers is ever to discipline a horse for any reason. If you or a camper has trouble with a horse, report it to a wrangler immediately.
4. Horses are easily frightened, so do not do the following:
 - a. Run up to a horse.
 - b. Approach a horse from behind.
 - c. Scream or make excessive noise.
 - d. Wave your arms or make fast movements.
5. Do not feed the horses anything.
6. No one is to enter the riding ring unless instructed to do so.
7. The wrangler's word is final.

TRAIL RIDE TIPS

Riders must wear closed-toed shoes. Make sure your campers are on time!

LAKE: GENERAL

1. No swimming unless a lifeguard is on duty.
2. No horseplay or pushing.
3. No throwing mud.
4. No destruction of wildlife.
5. All campers must pass the swim test in order to have access to the entire swimming area.
6. Campers who do not pass the swim test must stay in the marked area.
7. Notify the lifeguard and get his permission before swimming the length of the lake.
8. Keep all canoes in the east end of the lake, east of swimming area buoy line.
9. In every situation, the lifeguard's word is final.



LAKE: LIFEGUARD RESPONSIBILITIES

An enjoyable, exciting, safe waterfront program is a very important part of our camp program. Approximately 55% of all camp deaths occur at the waterfront. Lifeguards should work and prepare as though having a safe lake depends entirely on them but pray as though it depends entirely on God. Lifeguards should be courteous, tactful, and alert as they carry out their duties. Lifeguard responsibilities can be broken down into two main areas.

1. Accident prevention—know and enforce the rules. Be on the lookout for potentially hazardous situations. Always keep safety a major consideration.
2. Accident care—be prepared to perform the necessary rescue and administer the necessary first aid.

All Ironwood lifeguards will be expected to abide by the following guidelines:

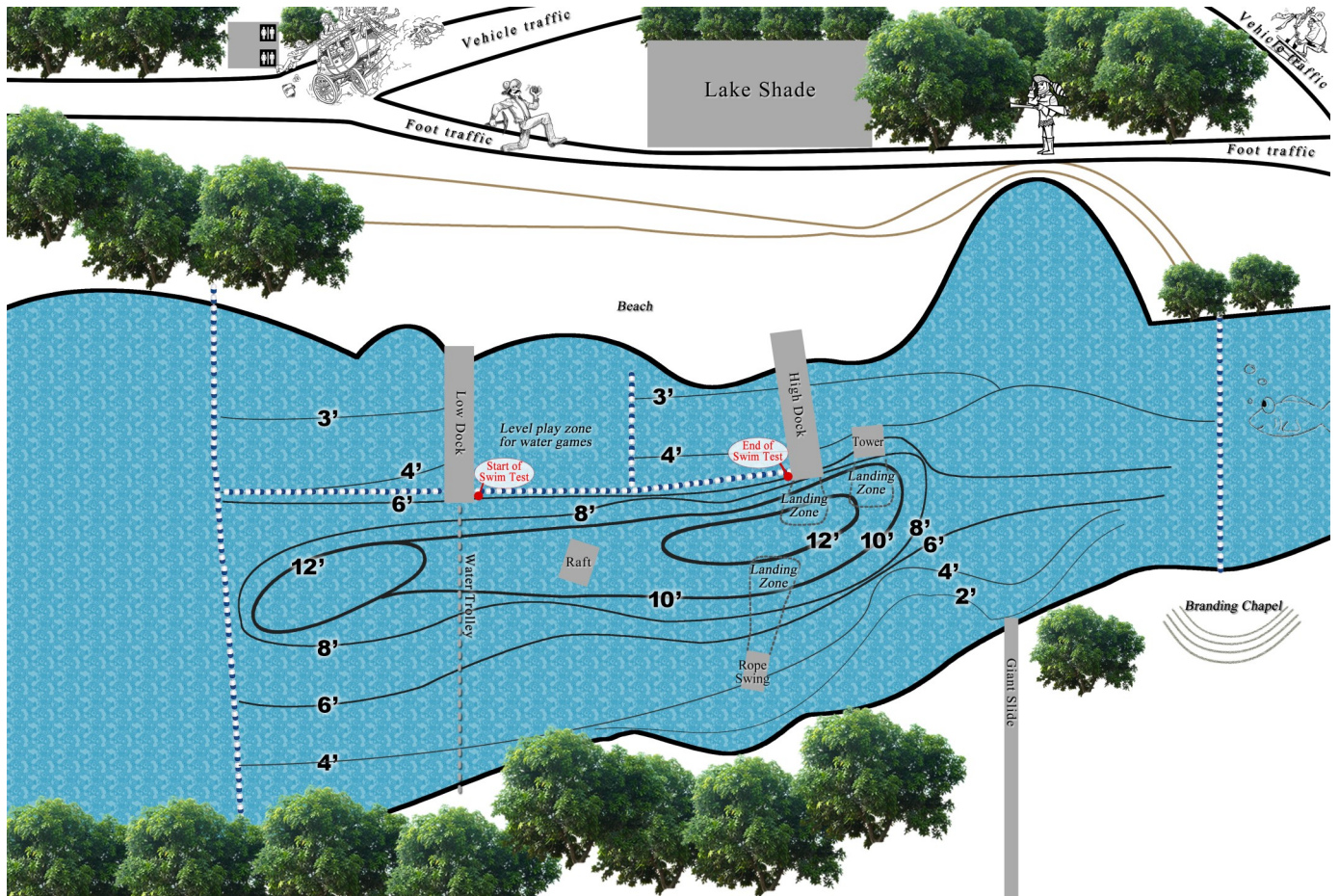
1. Arrive on time.
2. Look sharp. If you have an Ironwood lifeguard shirt, please wear it.
3. Maintain erect posture, be alert, have a rescue tube in hand, and use good scanning techniques as you scan your assigned zone. The swimming section of the lake extends from the lifeguard tower area east to the buoy line.
4. Stay at your post and pay attention to your zone. Do not leave unless you have another guard to relieve you or cover for you temporarily.
5. The lake must be closed when an electrical storm approaches. At the first sign of lightning, the head lifeguard should contact the senior program person on duty. That person will take a position where the sky can be clearly seen in all directions and will make a determination on the need to close the lake. Visible lightning accompanied by sound (25 seconds from flash to sound indicates a proximity of five miles or less), a very dark or very tall storm cloud, and winds indicating the storm is approaching our facility are factors that will be included in deciding if the lake should be closed.

LIFEGUARD DAILY PROCEDURES

1. Before campers arrive
 - a. First impressions are important. Be sure that all lake equipment is in place.
 - 1) Safety equipment (e.g., rescue tubes, backboards) in place.
 - 2) Designated head lifeguard should do an iPod/communication check; each guard should have a rescue tube. Check the first aid boxes on the tower and under the lake shade; notify the FAP if supplies are needed.
 - 3) Raft is in place and no canoes are in the swimming area.
 - 4) All boogie boards are stacked under the lake shade.
 - b. Pick up any trash, tumbleweeds, cattails, etc., that are in the swimming area and put them in the trash can.
 - c. Stack any clothes and equipment that do not belong at the lake in one place to be hauled away.
2. First day procedures
 - a. Wait until all campers arrive at the lake in order to avoid unnecessary repetition.
 - b. Verbally go over all the posted rules.
 - c. Explain the non-written rules.
 - 1) Keep all personal items (e.g., clothes, towels) off the docks. They belong under the shade.
 - 2) One-on-one wrestling on the raft is fine, but no mixed groups—guys with guys or girls with girls. No more than ten campers on the raft at a time; do not flip the raft.
 - 3) Do not touch safety equipment except in case of emergency.
 - 4) Notify the lifeguard on duty immediately in case of an accident.
 - 5) Clear the lake immediately if the lifeguard blows the whistle (one long whistle blast) and directs that the lake be cleared. Assemble under the lake shade for a roll call.
3. Swim test
 - a. Verbally explain the swim test.
 - 1) Campers carefully enter the shallow water area and line up near the 4½' sign.
 - 2) Campers must use the front crawl (freestyle), one at a time on a lifeguard's signal, to swim the designated area with 25 yards marked off and where a lifeguard is observing.
 - 3) Swimmers 18 and older (sponsors, family campers) are not required to take the swim test. Ask if they know how to swim. If they say yes, take their word for it. All teen campers should take the swim test.
 - 4) Campers finishing the test should assemble on the beach for instructions on using the rope swing and the slide.
 - b. Have a word of prayer with the group, then administer the swim test.

- 1) Be on the lookout for the following; they must re-take the swim test if they wish to pass.
 - a) Campers who walk or push off the bottom
 - b) Doggie paddlers
 - c) Campers who tire out easily or quit before they complete the test
 - d) Campers who appear to be struggling
- 2) Lifeguards are responsible for anyone they allow to swim in deep water.
- c. Evaluate the camper's performance.
 - 1) Campers that pass the test satisfactorily are permitted access to the entire swimming area and use of all the recreation equipment.
 - 2) Young campers (and children of staff/guests) who cannot pass the test must stay in the roped off section east of the high dock. Encourage these to keep working on their swimming.
 - 3) Older campers who experience difficulty must be instructed privately to not enter water past shoulder depth. This excludes them from use of all recreation equipment, except canoes when a life jacket is used.
 - 4) Have the frog (staff member checking campers in/out as they arrive/leave the lake) take down names of any camper who does not pass the test easily. Inform their counselor of any restrictions.
 - 5) Any camper who does not abide by the restrictions placed on them by the lifeguard forfeits his privilege to use the lake that day.
4. Giant slide
 - a. After everyone has taken the swim test, explain rules posted at the top of the slide as well as unwritten rules.
 - 1) People using the slide must have passed the swim test.
 - 2) Make certain that the lake is clear below the slide.
 - 3) No standing on the slide.
 - 4) No kamikaze, a.k.a. suicide or dead-man, runs—only one person at a time.
 - 5) On the first day, no trick rides allowed (e.g., on their knees, sitting on board, backwards). Let everyone become acquainted with the two basic ways of coming down the slide, as explained by the posted rules. Someone wishing to use any other method must receive specific permission from lifeguard on duty.
 - a) On your seat without a boogie board, feet first—use your feet to steer on the way down and prevent turning; keep your hands away from the sides of the slide (preferably crossing arms); just before reaching the end of the slide, raise your feet and lean back.
 - b) On the boogie board, head first—kneel on the flat section at the top of the slide; bend forward and place board flat on the slide; lean forward, grasp the nose of the board, and “fall” onto the board; try to get your entire body onto the board, avoiding contact with the slide; at the end of the slide, arch your back and pull up on the nose of the board; steer clear of the shore or swimmers.
 - 6) If a collision or close call takes place, both campers involved will sit out for fifteen minutes.
 - b. When there are more swimmers than boogie boards, campers who want to use a boogie board should form a line at the beginning of the steps up the hill. After finishing a ride, pass the board to the first person in line.
5. High dock
 - a. The high dock may be used for jumping and diving.
 - 1) Only off the end
 - 2) Only after checking to see that the way is clear
 - 3) Only if the camper has passed the swim test
 - b. Do not allow campers to leave towels and articles of clothing on the high dock. These things should be kept under the lake shade.
 - c. Lifeguards may bring clothing and other personal items onto the dock, provided they are put in an out-of-the-way place.
6. Lifeguard tower
 - a. No one may dive head first off the lifeguard tower.
 - b. Campers who have passed the swim test may jump off feet first after checking with the lifeguard and after checking to see that it is clear below.
 - c. Do not allow campers or staff to use the tower for a sun deck or hangout.
 - d. Lifeguards may bring clothing and other personal items onto the tower, provided they are put in an out-of-the-way place.
7. Rope swing
 - a. The pipe used for the construction of the rope swing is eight-inch diameter one-quarter-inch steel pipe. The rope will be at least 900 lbs. test rope and checked weekly for wear.
 - b. Campers who have passed the swim test may use the rope swing.

- c. When possible, a lifeguard will be stationed on the deck of the swing. The lifeguard will be under the direct supervision of the head lifeguard. The rope swing lifeguard will have responsibility for the participants on the swing only. He will check before **each** participant swings to insure a safe area of travel. The safety zone is an area forty feet long and fifteen feet wide. No swimmers may be in this area during the use of the swing. If there is no lifeguard stationed at the swing, the lifeguard on the high dock will supervise the area.
- d. No diving or jumping from the rope swing deck. Only one person at a time may use the rope swing. Participants must let go of the rope as it travels forward. They may not hang on as the rope returns to the deck. After dropping into the water, they must quickly swim out of the safety zone to clear it for the next participant.
- e. The water depth in the shallow zone is 4½ feet at the post at the end of the high dock. From there, the depth drops quickly—the middle area from the front of the high tower to the raft ranges in depth from 8 to 12’.



8. Before leaving the lake
 - a. Put articles where they belong.
 - 1) Boogie boards in the box under the lake shade
 - 2) Safety equipment in proper places (e.g., rescue tubes, rescue board, first aid kits).
 - 3) Trash in the trash can
 - 4) Method of communication (e.g., iTouch) returned to charger under lake shade
 - b. If you are the last group to swim for the day, turn off the slide pump.
 - c. Gather up camper belongings left behind and put them in the lost and found tub under the shade.
9. Excelling—don't be satisfied
 - a. Improve your lifeguarding skills by doing the following:
 - 1) Swimming and staying fit
 - 2) Practicing your lifeguarding skills
 - b. Improve the waterfront program by looking for the following:
 - 1) Ways to improve a camper's waterfront experience
 - 2) Ways to insure a safer waterfront facility

LIFEGUARD EMERGENCY PROCEDURES

1. Care of minor injuries
 - a. At the beginning of your shift, make sure that first aid box is fully equipped (e.g., band-aids, gauze, sterile pads, needles, tweezers, first aid cream).
 - b. Determine the seriousness of the injury—should the camper be allowed back in the lake to swim? Should he be checked by the FAP?
 - c. If you provide the camper appropriate first aid, turn in a first aid report to the first aid office. If the FAP provides care, she will record the injury in the first aid logbook.
2. Care of a major injury—the camper obviously requires immediate medical attention
 - a. Don't panic. Think clearly and logically.
 - b. Clear the lake. If you are making the rescue, other lifeguards should provide backup coverage for your zone and clear the lake.
 - c. Use qualified people to assist.
 - d. Make your instructions short, clear, and simple.
 - e. Contact via method of communication (e.g., iTouch) or send a runner to the program office with necessary information. If necessary, the FAP or a program person will arrange transportation for the camper.
 - f. Enlist as much trained help as necessary to do the following:
 - 1) Locate the camper if submerged.
 - 2) Use the backboard if there is any possibility of neck or back injury.
 - 3) Carefully move the camper, if necessary.
 - g. Keep the camper as calm and comfortable as possible and prevent the loss of body heat.
 - h. If the camper must be taken to the hospital, follow **EMERGENCY TRANSPORTATION** procedures.
3. Procedures for a lost swimmer—a cabin assignment sheet will be posted at the lake, in the staff lounges, in the program offices, and at the dining room. In addition, several copies will be available to program team members. If a situation arises where it is suspected that a camper is missing, contact the FAP and Mr. Ben. If the camper has not been found, they will follow the search procedures listed below. Both aspects of the search—the all-camp roll call and the deep water line search—will be conducted simultaneously. The senior program director or, in the absence of the senior program director, the program director or program assistant will oversee the entire search.
 - a. Lifeguards will immediately clear the lake, contact the program team for assistance, and begin a deep-water line search in the area that the swimmer was last seen. The deep-water line search should continue non-stop from the moment that a swimmer is suspected missing until all campers are accounted for or the senior program director ends the search. Follow American Red Cross Waterfront Lifeguarding deep-water line search procedures.
 - 1) Several lifeguards wearing masks and fins form a straight line an arm's length from each other.
 - 2) One lifeguard is the lookout above the water level on a pier, raft, or water craft with rescue equipment.
 - 3) On command from the lookout, all lifeguards do a head-first surface dive to the bottom and swim forward a set number of strokes—usually three. If the water is murky, searchers check the bottom by sweeping their hands back and forth in front of them, making sure to cover the entire area. Try to avoid disturbing silt and dirt on the bottom, making the water even cloudier. Do not miss any areas on the bottom when you dive and resurface.
 - 4) Repeat this procedure until the entire area has been searched in one direction.
 - 5) Repeat the line pattern at a 90-degree angle to the first search pattern.
 - 6) If the missing person is not found, expand the search to nearby areas. Consider whether currents may have moved the camper.
 - 7) Continue to search until the person is found or emergency personnel take over.
 - 8) If lifeguards find the camper underwater, two lifeguards should approach the camper from opposite sides. Both lifeguards grasp the camper under the armpits and return him to the surface. Both lifeguards should maintain their hold on the camper and swim him to safety, keeping the camper on his back with his face out of the water.
 - b. Ironwood resident program staff and program assistants will respond immediately. When they arrive on the scene, they will take charge of the search and relieve the lifeguard on duty if the person on duty is a summer staff person.

Accident, Incident, or Near Miss Report

Name of Persons Involved

Classification

Date of Birth

Gender

Witnesses

You may wish to attach signed statements.

Name

DOB

Gender

Classification

Name

DOB

Gender

Classification

Incident Description

*Include **who** was involved, **what** happened, **where** it happened, **when** it happened, and **how** it happened.*

Type

Date

Time

a.m.
p.m.

Location

Pre-event: In detail, what sequence of events lead up to the accident, incident, or near miss?

Incident: If an injury occurred, what actions or equipment was involved?

Resolution: necessary emergency procedures, debriefing, or medical procedures

Follow Up: Director or designee's review

Submitted by

Title/Job

Date

- c. One of the lifeguards will take charge of all the campers who have been cleared from the lake, moving the campers away from the water to the lake shade and grouping them by cabins.
- d. The lifeguard will get the cabin assignment sheet from the lake shade and begin a roll call of these campers.
- e. The senior program director will take charge of getting a complete roll call of all campers.
- f. Program assistants will each take a cabin assignment sheet and divide up to designated areas (all cabins, game room, horse area, and any other area where a camper may be for an activity) to quickly make a roll call of all campers. (Because swimming takes place at separate times for boys and girls, the roll call can be designated for boys or girls only.) Each name will be checked off the cabin assignment sheets until all campers are accounted for.
- g. The cabin assignment sheet at the lake will be the master roll call sheet, assuming that that is where the majority of the campers will be during swim time. Missing campers from that sheet will be identified from the other sheets until such time as all campers are accounted for.
- h. Additional personnel from other locations and assignments around camp will be summoned by the program director, if needed.
- i. If a camper still remains missing after an all-camp search is conducted, the lake search will continue. Counselors will be replaced in this search by other trained staff, and campers will be evacuated from the lake shade area back to their cabins. The senior program director would only end the search if the conditions become such that it is not safe to continue, if the staff are replaced by professional rescuers, or if the staff become too exhausted to continue without putting themselves at risk.
- j. In the event of a tragic death of a camper, the camp director will take charge of all communication and give additional directions and guidance to all staff.

LAND & WATER TROLLEY

1. The cable and hardware will be checked twice a year.
2. The pulley is removed and stored between uses and is only in place when a trained staff member is on duty at the land trolley.
3. Those running the land trolley should remember the following checklist:
 - a. **Stirrup/T-bar**—riders should hold the strap/bar with both hands. If on the land trolley, step into the stirrup, and stand up straight; on their first ride, they should keep close to the strap, directly over the stirrup (they may push off with their other foot but must put all of their weight on the foot in the stirrup).
 - b. **Stop**—riders cannot run into the pole at the end. The tires will stop the pulley, swinging the rider forward when the pulley is stopped. Tell campers to hang on tight and roll back towards the center to the lowest spot.
 - c. **Step**—when the pulley slows, riders may step out of the stirrup but should NOT let go of the webbing. They should step down into the sand, carefully releasing the strap and allowing the stirrup to spring up. Then they should use the rope to return the stirrup to the platform for the next rider.



LOST CAMPERS

1. A constant head count and attendance check is the duty of every counselor 24 hours a day, especially at meals, required meetings, and cabin activity times. Never assume your campers are “somewhere.” You must know where they are at all times.
2. If a camper is missing and your quick inspection of the most likely locations is unproductive, contact a program team member immediately. Someone is always on duty and close by in person or by phone. The program team member will contact the senior program director and will initiate a search with the proper number of staff to insure that the grounds are searched quickly and completely.
3. Because of the open nature of the terrain here, lost campers have never been a problem because our buildings are easily seen for miles. However, if a camper wants to get lost and hides, there are plenty of places and the situation could become dangerous within hours because of dry desert conditions. Therefore, we must act immediately when we cannot account for a camper.
4. The best remedy is good supervision and a sympathetic perception that a camper may be craving attention or has a need beyond the normal. Please contact your supervisor immediately if you detect such a need.

MAJOR ACCIDENT

1. Check breathing, keep airways clear, and watch for rapid or irregular breathing.
2. Keep camper lying down; avoid movement if injury is to neck or back areas.
3. Check for bleeding, apply direct pressure over wound, and elevate if possible.
4. Check for and immobilize broken bones.
5. Send someone for help if possible. Remain calm and keep the camper calm.

MISSING OF MEALS BY CAMPERS

The FAP will be notified about any camper who doesn't eat a meal. The FAP will report to the senior program director any camper who doesn't eat two meals in a row. A camper who misses consecutive meals will receive counseling and serious consideration will be given to dismissal if he is unable or unwilling to eat a healthy meal and intake adequate water in order to maintain a healthy state in this active, warm environment.

SHOP AREA

1. No one is allowed in the shop area without permission.
2. No one is allowed to operate power tools without first having obtained permission and instruction from a qualified instructor.
3. No one is to remove any tool from the shop area without permission.
4. All safety guards are to be in place and working properly before tools are operated.
5. Eye goggles must be worn when work demands it for safety reasons.
6. Disconnect all power tools from power source when you are finished and return them to their proper places.
7. Always leave the shop cleaner than you found it. Turn off all lights when leaving.
8. Keep clutter off the floor and never block the doorway.

SNAKEBITE

1. Do not panic.
2. Stay with the injured person.
3. Have the camper lie down and remain calm.
4. Send another person to the first aid office for help.
5. Symptoms of snakebite
 - a. Mild to moderate—mild swelling or discoloration, mild to moderate pain at the site of the wound, tingling sensations, rapid pulse, weakness, dimness of vision, nausea, vomiting, and shortness of breath.
 - b. Severe—rapid swelling and numbness, followed by severe pain at the site of the wound. There may also be pinpoint pupils, twitching, slurred speech, shock, convulsions, paralysis, unconsciousness, and lack of breathing or pulse.
6. First-aid care for snakebite
 - a. Keep the camper from moving around.
 - b. Keep the camper as calm and comfortable as possible.

- c. Immobilize the bitten extremity and keep it at or below heart level, as well as horizontal because gravity causes venom to spread.
 - d. Watch for and treat for shock if necessary.
 - e. Monitor breathing and pulse; give rescue breathing or CPR if you are trained and it is necessary.
 - f. Identify the kind of snake if possible.
 - g. Do not give the camper alcohol, sedatives, aspirin, or any medicine containing aspirin.
7. If the camper must be taken to the hospital, follow **EMERGENCY TRANSPORTATION** procedures.

STRANGERS AND VISITORS ON CAMP PROPERTY

The security of our campers is of utmost importance and requires our constant vigilance and willingness to be inconvenienced to insure their well-being. Because of our location and distance from the highway, we have had very few people accidentally show up at Ironwood. Most people coming here have a specific purpose. Our goal as a staff is to determine that purpose and react accordingly. In all of your service to our campers and guests, please smile. It is not the test of your character to smile when you are doing that which is expected, but to smile when you are doing that which is unexpected (in those emergency situations). What should be our attitude toward visitors? Kind, respectful, helpful, and cheerful.

1. It is the duty of every resident staff and summer staff member to question every visitor who is not in the presence of someone you know. Ask, "May I help you?" Get the visitor's name and identification.
2. Direct the visitor in a courteous way to the proper people to meet his needs or show him where the office is. Please do not try to answer questions that you do not know about.
3. If someone is an unwanted visitor, is someone you don't know, is someone whom you feel may be a problem on the property, or is just wandering around and does not seem to have any purpose, please contact the office or a resident staff team member.
4. If an inspector comes to inspect the kitchen, etc., keep on with your work duties. Do not be intimidated by him or her.
5. If someone starts asking particular questions about our facilities and policies, please do not answer the questions. Refer them to the registration office or the camp director.
6. If you have any doubts at all about the safety or reliability of any unknown person, please stay with him until you bring him to the a director or supervisor.

DISCIPLINE POLICY

The need for punishment is often the result of low expectations and poor organization on the part of the counselor. Set your expectations high, and you will be amazed at the results. However, do not expect to be a miracle worker. You will have problems. On the whole, punishment is a matter of creative effort on the part of the counselor; each camper and each situation is unique. The following guidelines are to be followed at all times.

POSITIVE INFLUENCE

1. Maintain a proper example before campers at all times.
 - a. Be obedient to camp policy and program.
 - b. Be cooperative with leadership.
2. Demonstrate love and concern for your campers by getting acquainted with their needs and interests and leading them accordingly.
3. Anticipate problems. Motivate campers to positive and enjoyable action. Be a leader of good things.
4. Be with your campers or know where they are as much as possible.
5. Instruct your campers on good personal relationships.
6. Use the Bible as your authority to present the Lordship of Jesus Christ and the need for submission and obedience.
7. Lead campers to pray either as a group or individually, asking for understanding and help to overcome problems.
8. Often the problem child is unsaved and is demonstrating the frustrations of one under conviction. Prayerfully seek to lead him to trust Jesus Christ as Savior.

9. Maintain an active and positive leadership of your group—they should know you are in charge without your telling them.
10. Do not let small things get out of hand—maturity knows when to stop.

CORRECTIVE PUNISHMENT

1. Always maintain a reasonable attitude. Seek help from other personnel if you are beginning to lose control of campers or of your emotions.
2. Make sure that you make an honest effort to get to the facts before making a judgment. If the problem involves conflict between two campers, be sure that you let each one present his side; it usually turns out that both are contributing to the problem.
3. No camper shall be deprived of food, put in isolation, or subjected to corporal punishment or abusive physical exercise as a means of punishment either by staff or by another camper. Never hit or physically manhandle a camper in any way. If you think you might hit a camper, it is time for you to go to the program director. Do it without delay; never hit a camper.
4. Do not yell at or argue with campers, yet be firm.
5. Do not call campers names or use abusive language.
6. Voluntary compliance is inherent in our overall camp program. A camper in total rebellion who refuse to cooperate after a conference with the program director will be sent home.
7. The only method of persuasion we have is verbal, seeking a voluntary compliance with our program and rules.

DISCIPLINE QUESTIONS THAT TEACH

What did you do?

Insist on complete honesty. Do not ask why. They have plenty of excuses.

Was that right or wrong?

Teach the right way (values and judgment) if their answers are unbiblical.

What would have been a better choice?

Discuss alternatives. Help them learn to make right choices.

Next time what will you choose?

Establish a verbal contract concerning future behavior.

Should you fail, what would be a fair (just) consequence?

Establish future consequences that fit the offense. Be consistent.

CHILD ABUSE POLICY

Ironwood does not condone or permit child abuse of any kind. In a camp or school setting, physical abuse is most likely to occur when a staff member is disciplining a rebellious or unruly camper. No hitting, slapping, spanking, shaking, squeezing or similar type punishment is permitted at Ironwood. In addition, intense physical exercise, unreasonable isolation, or other forms of psychological abuse are not permitted.

The difference in physical size and strength between campers and staff members necessitates that we use discretion and restraint in any physical contact activities with campers. Recreation that encourages competition and involves physical contact between campers must always be done in a safe manner, supervised closely by non-participating staff members.

We must also be very careful in the area of sexual abuse. Even the appearance of wrong, resulting in a false allegation can cause irreparable damage to the reputation of the accused staff member and the testimony of the Ironwood

ministry. Therefore, all staff members must be very cautious so as not to do anything that could possibly be interpreted as sexually suggestive conduct. Never touch the genital area or buttocks of any camper. Also, rule “number seven” for campers also applies to staff members: “Nobody touches members of the opposite sex.”

Even hugging may be interpreted as sexual abuse. Therefore, Ironwood’s official policy is, “A hug is acceptable, but hugging is not.” A hug refers to a single act of three seconds or less. Hugging is embracing or having one arm around a camper for more than three seconds. Therefore, staff members must not allow campers to sit on their laps or sit with their arm around their campers. Even when counseling during altar calls, counselors must keep their hands to themselves.

Although your personal opinion may differ from the above information, as an Ironwood staff member you are required to conform to these guidelines while you are here, or resign.

Any actions you may observe that are not in conformity with these guidelines should be reported to the camp director immediately. Any allegation of sexual or other serious abuse prior to the camper’s arrival at Ironwood must also be reported.

Each member of summer staff team and Leadership Live will be given a copy of this policy to sign, assuring Ironwood that he has read the guidelines regarding child abuse, agrees to abide by those guidelines while serving as an Ironwood staff member, and has not been convicted or charged with any violent crimes or crimes against children.

BULLYING

Bullying will not be tolerated. During camper orientation in our junior high and teen camps, we will make clear that we have a zero tolerance for bullies. All counselors will tell their campers that they are at camp this week for the camper and that the campers should feel confident to bring any needs or concerns to their attention. Their counselor should never promise to keep anything a secret but may assure the camper that only the people who need to know will be told. If any camper feels unsafe because of another camper’s behavior or threats, the bully may not remain at camp. If one camper harasses or negatively impacts the experience of another camper, that bully may not remain at camp.

The above statements will be made, but our hope is to create an environment where inappropriate behavior is noticed by adult staff members before it gets to a point of a camper needing to be sent home. We will endeavor to work one-on-one with campers on both sides of any conflict to teach appropriate strategies for resolving conflict and reporting wrongs. We will use counselors in the cabins and on duty at all activities to notice and prevent bullying. Program assistants will provide additional support, and program directors and camp speakers will meet one-on-one with campers whose behavior or responses are repeated or deemed excessive by counselors or program staff.



Chapter
four

OUR PONDERINGS

*When the poor and needy seek water,
and there is none, and their tongue faileth for thirst,
I the LORD will hear them, I the God of Israel
will not forsake them. I will open rivers in high places,
and fountains in the midst of the valleys: I will make
the wilderness a pool of water, and the dry land springs
of water. I will plant in the wilderness the cedar,
the shittah tree, and the myrtle, and the oil tree; I will set
in the desert the fir tree, and the pine, and the box tree
together: That they may see, and know, and consider, and
understand together, that the hand of the LORD hath
done this, and the Holy One of Israel hath created it.*

ISAIAH 41:17-20

IRONWOOD, AN EXTRA SPECIAL PLACE

No one can really argue, it's the church that God has blest,
Since it began at Pentecost, it's always stood the test.
Through darkest persecution, God has held it like a lamp,
But still, there's something extra special in a Christian camp!

The church is where you walk, not run; it's where you sit and stay;
A camp is where you learn of God, and at the same time play,
A church is where you wear your best, and comb your hair real sleek,
At camp you wear your grubbies, and you comb your hair each week.

At Christian camp you meet new friends, while running with the old,
Who later on in life become more precious than fine gold!
And when you reach the high school age, you'll find your soul is vexed,
When first you lay your eyes upon that "certain" other sex!

I know the church is paramount, of this I will not chide,
But have you ever witnessed of your faith by fireside?
Or had devotions to the tune of meadowlarks and quail?
Or camped out on an overnight, beside a lonesome trail?

All this you'll find at Ironwood, oasis in the sand,
Where horseback is a way of life; the lake and slide just grand!
Where hardly does a camper come, but what he comes again,
Where never does a speaker stand, but what he beats on sin!

I know the church is in God's plan, and we can't do without,
But O, how we need Christian camps, and that without a doubt!
So when you pray for Ironwood, think of your children dear,
And when you think of a Christian camp, why don't you send them here?

—Dr. Phil Shuler,
August 15, 1987

HISTORICAL OVERVIEW

START-UP

An historical overview of our ministry and facility is important for your understanding of the whys and wherefores of what we are doing this summer. Also, we hope it will give you an appreciation of our miracle-working God who has brought us where we are today. Our Lord is definitely displeased with presumption, and we would be presuming greatly on His mercy if we did not daily acknowledge Him as our source of strength, wisdom, material blessing, success with campers, decisions, and even life itself. From the very beginning "To God Be the Glory" has been our theme song.

Chuck Chastain and Walt Brock, along with the help and support of their wives Sarah and Betty, founded Ironwood. Early in 1972, these two men met together on numerous occasions to discuss and pray about beginning a camp ministry. Around Easter of 1972, Mr. and Mrs. Chastain and Walt Brock looked at this property. Through prayer for wisdom and help, investigation, periods of despair, and periods of optimism, God answered prayer and allowed them to assume control of the property on January 1, 1973.

In 1973 a non-profit corporation, Fundamental Christian Endeavors, Inc., (FCE) was formed to operate the camp. The original board of directors included Walt Brock, Chuck Chastain, John Brock, and Lee Brock. Those four men

formed a partnership called Triple B-C Ranch. After a few years, John Brock and Lee Brock were unable to continue with Triple B-C Ranch but stayed on the board of FCE. Triple B-C Ranch no longer exists, having served its purpose in the transition of ownership from private hands to FCE by 1986. The Triple B-C Ranch partnership dissolved at that time, making it possible for Ironwood Camp (FCE) to become sole owner of the entire one hundred eighty-five acres and all the facilities included.

KEY PRINCIPLES IN OUR MINISTRY

1. Whether big or little, physical or spiritual, always give God the glory for anything done through or by our ministry. He is worthy!
2. Spiritual decisions are the key to success in a camp ministry. A camp ministry is one of the best methods to present people with their opportunity and responsibility to make decisions for the Lord Jesus Christ.
3. Take care of what you have before you get more. God is glorified through a good maintenance program. As our ministry and facility have aged, this principle has grown in importance.
4. We must use wise, frugal stewardship of what God places in our care for use in our service for Him.
 - a. Never spend more than necessary, while making sure the quality is adequate.
 - b. Do not do anything just to earn money; this is a spiritual ministry.
 - c. Stewardship includes the spiritual, mental, and physical growth and general well-being of staff.
 - d. Every officer and staff member is accountable for his area of responsibility.
5. Growth is important within the following context:
 - a. Be content in God's will with what He has provided.
 - b. Be careful not to physically outgrow our fundamental constituency.
 - c. Stress quality over quantity. There is a point in size beyond which a camp loses its camp flavor and effectiveness. We should not go beyond that point.
 - d. Growth should be consistent with our vision, purposes, doctrine, code of conduct, philosophy, and principles.
 - e. Spiritual growth and spiritual values take precedence over the physical.
6. It is impossible to operate our ministry without a staff that is in full agreement with our doctrines, code of conduct, policies, and philosophies. This includes agreeing not only in word or deed, but also in spirit; therefore, we are looking for people who are able by conviction and willing spirit to sign annually our doctrinal statement and general code of conduct. Having a good staff means that they are loyal to the Lord, to the ministry, and to each other—“in love preferring one another,” letting “nothing be done through strife,” and being “a friend indeed” to each other, causing no divisions or splits through griping, complaining, gossiping, or comparing.
7. Principle of sacrifice—nothing for God is accomplished except through the sacrifice of His people. Giving, laboring, and using our time results in seeing souls saved and lives changed.
8. Principle of extra effort—the camp ministry is in essence an extra-effort tool being used to reach the lost sheep of our generation. Extra effort is needed to help young people come to the fold.
9. If something is worth doing, it is worth doing right. If you can't do it right, it is worth doing anyway. Do the best you can right now with what you've got; don't sit around and wait until everything is perfect to start reaching others for the Lord Jesus Christ. Endeavor to improve quality, doing things in such a way that our Lord Jesus Christ is honored and glorified.
10. The principle of brokenness comes from *Psalm 51:15–17*, where we get our Ironwood brand. The broken *I* stands for our brokenness before the Lord Jesus Christ and complete dependence upon Him. As a ministry and as individuals, we are one hundred percent dependent upon our Lord, humbled before Him as we obediently serve Him. The broken *I* stands not only for Ironwood being broken before our Lord, but also for the *I* of us as individuals being broken before the Lord.

Psalm 51:15–17 O Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.



FREQUENTLY ASKED QUESTIONS ABOUT IRONWOOD

Following are some of the most frequently asked questions that we hear each summer. These answers will help you answer these questions.

1. **Where did the name *Ironwood* come from?**

When we first started the camping ministry in October 1973, Walt and Betty Brock and their children moved to this location. During that entire year they had been thinking about a suitable name for the camp. Our official corporate name was Fundamental Christian Endeavors, but we had not given the camp a name. We were looking for a one-word name that had a strong sound and carried a western theme. Also, we wanted a unique name that was not being used for other purposes. In looking for those qualifications, two other aspects were very important: that the name had a good connotation without any negative baggage and that it had some spiritual significance. Pages of possible names were listed. After more than a year of much prayer, thought, and discussion, we chose the name *Ironwood*.

Ironwood was a strong-sounding word, had a western sound to it, and was unique. The spiritual significance to it comes from the name of the ironwood tree, a low-desert tree that grows some miles from here and the ironwood mesquite trees growing on our property. The ironwood tree grows slowly and is strong. As with all young plants and trees when they are small and tender, the growth of the branches and limbs can be directed. When the ironwood tree is old, it stands strong and true; you cannot bend or direct the branches without destroying the tree. We want to see young people be molded by God's Word while they are tender and pliable. As they grow in life and become mature Christians, we want them to stand strong and true with convictions and Christlikeness in their attitudes, not bending under the pressures of the world and not compromising their convictions when under stress.



2. **Why is this camp in the desert?**

When we were first considering the possibility of starting a camp here in the Southwest, we looked at property in the mountains and on the coast. We found that the cost of land in those areas of Southern California was exorbitant, leaving us the wilderness areas of the desert. The high desert is not quite as hot as the low desert areas, and you can find adequate water supplies to develop a facility. Lee Brock lived about eight miles from camp; therefore, his son Walt Brock knew the area, that it had adequate water underground, and that land prices were such that we could get a suitable amount of land for a camp. But, you can't have just a flat piece of land in the desert and build a camp on it.

It is very evident that the Lord worked in a miraculous way to supply us with a good geographical setting. We are close to the Mojave River, have a mountain to hike on, and have an adequate amount of flat, level ground to build upon. Our location is within a four-hour drive of some fifteen million people and within a ten-hour drive of an additional fifteen million people, giving us a total range within ten hours of driving of around thirty million people. As you look at the desert you will see how uniquely God has created it and how beautiful it is. The colors and creative genius that He used in the plants, animals, and topography in the desert present a setting that has a beauty and wonder all its own. As you read the Bible, it is interesting to note how many people God trained in a desert setting—Moses, the disciples, John the Baptist, etc. Even Christ spent time in temptation in a desert place and would call His disciples aside in the midst of their busy schedule to “come apart into a desert place and rest awhile” (*Mark 6:31*). The desert is a place where we are completely dependent upon the Lord Jesus Christ; we cannot live alone without His help in this environment. Upon first view one might think of the desert as a liability to a successful camp; however, time has proved it to be a substantial asset.

3. **What about your lake? Where does your water come from?**

When we first arrived here, we decided we needed a lake to make the desert location work. We enlarged the lake that was here when we bought the property, and we drilled a 250-foot well. In the hottest part of the summer, we have to pump water into the lake daily. During the cooler months, pumping water a few weekends each month is all that is necessary to maintain the water level. God has certainly blessed our facility with this lake and allowed us to control who uses it and how it is used, making it a central part of our camping program.

4. **What was here at Ironwood when the camp first started?**

When the camp first started, there was a cement block building which included our present Cattleman's Lodge, breezeway, storage, and two little restrooms. Besides that, there was a two-acre lake, a barbed wire fence that went around the perimeter of the property, and a couple of wells which have since been abandoned because of lack of water.

5. **When did the camp get started?**

The first camp was April 1973 when a group of about seventy-five junior high young people came from the church where Walt Brock was youth pastor. Walt cooked, preached, and directed the program with the help of the high school youth group and some adult sponsors. The first camp held for an "outside" group was for First Baptist Church of Santa Maria; they brought around fifteen young people to camp in April 1974 as a work group. They helped clean up around the lodge and get things ready for future camps. It was encouraging to have a group of young people come from a church other than the one the Brocks had been working at before coming to Ironwood.

The first summer we operated as a camp was 1975. All the camps that summer were Nehemiah work camps, as were all camps in 1976. During the summer of 1977, half of the camps were work camps. It wasn't until 1978 that we had a summer essentially set aside for camp as we know it today. The Nehemiah work camps of 1975, 1976, and the first half of 1977 built such things as the giant slide, the big shade at the lake, the diving tower, Durango, Submission, Obedience, the western fronts on the program office, fences, and put in water lines around the property.

6. **Who were the first staff people that worked here at Ironwood?**

The first people who moved to Ironwood were Fred and Eula Wheat. They were retired workers from the chemical plants at Boron and Trona and had been living in Newberry Springs. When we acquired possession of the property, we asked them to be caretakers of the property. Fred and Eula served here for many years. Fred was faithful and dependable in working in whatever capacity was needed, planting many of the athel trees around the property; Eula faithfully worked in the kitchen past her 81st birthday. We praise the Lord for them and their willingness to be of service to the Lord and for their faithfulness over the years.

7. **Why do you have all the horses and western things around here?**

As you can tell, our location demands we establish a western theme. If you are going to have a western theme, you need to have horses, stagecoach, buggies, wagons, and cowboys walking around. The horses are a very important part of our program and are used as an outreach program during our horsemanship camps. Many young people enjoy a good horseback ride while they are at camp. Almost all of our horses are registered quarter horses, and we have been working many years to breed our own string of riding horses. We are close to having riding string horses that have all been born and raised here at Ironwood. Our goal has been to have quality riding stock that are "kid-safe."



8. **What is the difference between horsemanship camp and regular summer camp?**

The main difference is that during horsemanship camps our program activities revolve around three to four hours a day of instruction and riding. Because of the great demand on the horses, the number of campers we can have at a horsemanship camp is limited, so our horsemanship camps are smaller than regular camps. Also, we must charge a little more in order to operate a horsemanship camp. Other activities are still available but are used on a more limited basis.

9. **How much land do you have here at Ironwood?**

We have 681 acres. It stretches from the main entrance to partway up the mountain on the other side of the river. The land is almost a mile wide going east and west down the river. Some government property is between two of our parcels.

10. **How big is the slide?**

Our giant slide is one hundred 68' long, and the top of the slide is six and one-half stories above the water. When you come off the end of the slide, you are traveling about 30 to 35 miles per hour.

11. How many campers can you accommodate at Ironwood?

We have about four hundred beds in our cabins. However, with summer staff here that translates into room for approximately 144 campers in Rivertown, ninety at Broken I Ranch, and fifty-four at Ike's Roost.

12. Why do you bring in a special speaker each week of camp?

We haven't always brought in a special speaker each week. Until around 1980, someone on our staff did the speaking every week at camp. This created a very busy schedule for our staff, especially with their taking care of other duties. The first evangelist to preach here was Dr. Phil Shuler. Dr. Phil was a good friend of ours for many years. He spent a good deal of time with Mr. Walt in the early days and gave his advice on the camp property when they were considering this location as a camp site. As a result of his ministry, many young people were saved and dedicated their lives to the Lord Jesus Christ. Through Dr. Shuler's speaking engagements here at Ironwood, he has penned a number of poems about Ironwood. The poem at the front of this chapter was written by him while he was here in August 1987.

Since 1980, we have had special speakers for most camps. It is a big advantage to have a great man of God who can spend his time thinking and praying about the Word of God and the spiritual needs of the young people without having any specific duties during the day around the camp. We feel that when God prepares the heart of a man to come and preach, He does so with the full knowledge of the young people who will be at camp when the speaker arrives. The Lord has blessed us in a mighty way in seeing many souls saved and lives changed as a result of the preaching and teaching of the Word of God by our special speakers.

13. How big did you think the camp would be one day?

From the very start of our ministry, it was our belief that Ironwood would never grow to be a large conference-type ministry. We wanted to keep the program based on a ranch-type, Western theme, and we wanted to work with fundamental churches. There is such a small number of fundamental churches in California (many of them very small), and our goal was to provide a camping facility that would mirror the fundamental churches in the West. As those churches grow in number and size, we intend to grow in number and size here, keeping in mind that we don't want to get too large, lest we lose the camp flavor and move to a conference flavor in our program. Not wanting a camp or retreat to be too large is one of the reasons we started the Broken I Ranch in 2003 and Ike's Roost in 2007.

14. Has there ever been a time when there has been an extra special evidence of God's working and power in what was going on here at Ironwood?

We have seen many such times. One example occurred in 1980, and we wrote the following article about it in our *Ironwood Dispatch*.

THE LION MAY ROAR

Sometimes the devil seems to come with greater than usual attacks attempting to overwhelm us with problems in order to create within us anger, confusion, discouragement, despair, and frustration. Such a day was last August 11, when too many things happened all at once to be just a coincidence. It was a day the lion walked about looking for someone to devour, because on this day . . .

- *Nearly eighty junior campers arrive for a week of camp.*
- *Electric power fails in the office. Some repairs are made and power is restored.*
- *The cooler in Big Mike's Hotel [location of Old West Photos] goes out. The campers are moved to Boot Hill [later used as Granny's Slanty Shanty before being torn down].*
- *Trouble with the shower drains reveals that the septic tank will have to be pumped.*
- *The separate kitchen septic system also backs up. It too will have to be pumped out tonight.*
- *One ice cutting grid goes out in the ice machine. With one hundred twenty in camp we really need to fix it tonight.*
- *Bigger problems with the power to the office. All the power for the lodge, office, and kitchen area is shut off. We decide to send the campers to the outdoor Branding Chapel for Evening Roundup.*
- *Down the river bottom a dust storm is coming from the east. What about the service at the Branding Chapel?! God answers prayer, and the storm is turned up a side valley!*
- *That's a heavy looking cloud build-up over us on the west side. Looks like a downpour. God answers prayer—later we find out it rained just outside our gate.*

- Mrs. Betty calls from the agricultural inspection station where she has broken down in the truck. Mr. Herb and Mr. Don go to tow her home. It sounds serious.

In the next few days . . .

- Mr. Harry has his cabin out for an overnight. A marshmallow roasting wire is poked through his eardrum, so he is taken to emergency in Barstow. (The next day a specialist advises that no more serious damage was done; the eardrum will heal.)
- Miss Tammy's stomach is giving her great pain. She is taken to emergency.
- A camper falls out of his bunk and complains of his back hurting. A trip for x-rays reveals no problems.
- Another camper is taken to the hospital after an allergic reaction to a bee sting.
- A growing puddle by the boys' shower house is checked. It's a broken water line—probably from last Monday . . .

1 Peter 5:8–9 Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour: whom resist stedfast in the faith.

Yes, the lion may roar—but in the Lord Jesus Christ we have overcoming power by the Holy Spirit, by the Word of God, by faith, and by prayer,

Why all the opposition? Because God is at work at Ironwood, and the enemy wants to stop it. But we have the victory in Jesus Christ. In spite of all the opposition (and the foregoing is not everything), sixteen children were saved during that week of camp. Praise God!

We also praise Him for you who faithfully wrestle in prayer for us. You share in the victory. Keep it up. We need your prayer support during the winter season also.

1 Corinthians 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

15. Do you have camp here on a year-round basis?

Yes, we now have men's and women's retreats, couples' retreats, college and career singles' retreats, family camps, outdoor education camps, and youth retreats coming on a year-round basis.

16. What are the spoke ministries?

The spoke ministries of Ironwood are designed to support the camping ministry. At Ironwood, camp is core (the hub), and each of the following ministries (the spokes) help us accomplish our goals of reaching young people for the Lord Jesus Christ, strengthening families, and serving local churches.

DEFINED

The goal of Defined is to use the unique aspects of the camping ministry to disciple young adults for an extended time through practical classes, hands-on ministry experience, and exposure to dedicated mentors. The purpose is to enable young adults to live consistent Christian lives and minister in their homes and churches—all to the glory of God.

IRONWOOD CHRISTIAN ACADEMY (ICA)

During the school year, we operate a K–12 Christian academy at Ironwood. ICA is not only for the children of our own staff families, but also for the people in the community. The average attendance over the years has been around thirty students. Our students have received a very good education and are well prepared as they go on to college. ICA's goal is to provide an education founded on biblical principles for Christian families whose goals are in alignment with God's Word, understanding that academic excellence and character development are jointly reinforced in order to train students to mature in the mental, social, physical, and spiritual areas of life as did our Lord during His childhood (*Luke 2:52*).

IRON SHARPENETH IRON (ISI)

The goal of ISI is to serve churches and individuals through written material and resources in order to instruct in a wide variety of practical skills, to share ideas, to assist in teaching biblical principles, and to exhort others to live consistent, godly lives.

MINISTRY BOUND (MB)

Ministry Bound is a ministry of Ironwood using the camping ministry to teach individuals desiring to go into camp work the philosophy, principles, and purposes of camp through practical classes, hands-on ministry

experience, and exposure to a dedicated camp staff. The purpose is to train and equip godly camp workers for the glory of God.

This one or two-year program is designed for college graduates who desire to use and develop their skills for the purpose of working in a camping ministry. Participants attend weekly meetings in which members of the Ironwood team will explain philosophy and specific areas of camp in which they are involved. Also, they take a camp field trip once a semester to examine other camps and will join Ironwood team members on an assortment of meetings and trips that they will take. Participants choose a specific concentration (track) in which they will work and serve while learning more about camp. The program is designed to immerse a person in the camping ministry, by allowing him to get practical, hands-on training in a particular area while at the same time using the things he has already learned.

STORES

Concessions: The purpose of our concession sales venues (souvenir and coffee shops) is to provide snacks at a reasonable price, with a variety that satisfies our campers, in a setting that is conducive to conversation. By doing so, we help to accomplish the mission of Ironwood.

Souvenirs and resources: The purpose of Uncle Wally's and the Trading Post is to provide souvenirs and gifts at a reasonable price with a variety that satisfies our campers. The stores benefit the ministry as the generated revenues provide for capital improvements to the ministry and provide an outlet for the sale of items made by the resident staff on a consignment basis.

Souvenirs will be chosen based on the goal that they will remind campers of decisions they made at camp, therefore encouraging campers to keep their decisions.

There will be inexpensive gift items so that campers wishing to purchase gifts for family members will be able to find something for each person within their budgets.

Miscellaneous toiletry supplies will be available to eliminate distractions for campers.

The sale of music, books, and Bible study tools will provide resources and tools to individuals and local churches that will be useful in accomplishing the mission of Ironwood beyond the camp experience.

17. **Who are some of the previous staff who helped make Ironwood possible?**

All current staff and campers owe a debt of gratitude to these who have gone before and helped to make it possible to have a camp ministry here at Ironwood today. Those who have served at Ironwood for five years or more and are no longer here include the following:

Fred (1972–1983) and Eula Wheat (1972–1991)—Fred was the caretaker, and Eula was the cook.

Mike (1974–1988) and Darla Spraul (1976–1988)—Mike was the program director; Darla was the bookkeeper and did many other jobs as well.

Rich Nazarenes (1978–1983)—Rich taught school and worked in food service.

Rick and Mary Benson (1980–1983)—Rick served as ranch manager, and Mary taught in our new school and was food service director; she passed away after three years of service.

Rick and Genny Benson (1983–1996)—Rick became director in 1989 and served in that capacity until he and his family moved to pursue a home missions ministry among the Mormons in Utah; he served a total of sixteen years. Genny served faithfully in the area of music, food service, and master teacher in almost all grades at ICA at one time or another. She served thirteen years full-time and also ran our day camp for several summers in the late 70s.

Joe (1983–1989) and Pam Kuefler (1984–1989)—Joe started as an apprentice and finished as program director. Pam helped in the kitchen as a cook.

Tom and Kay McGann (1984–1989)—Tom traveled all over California promoting Ironwood and setting up the world-famous Ironwood Grubstaker Banquets; he currently serves on our board of directors. Kay served faithfully as our chief cook and food service director.

Dennis and Debbie Phelps (1985–1994)—Dennis worked in maintenance and construction, and Debbie taught K–3.

Tammy (Hutchins) Hampton (1985–1990)—Tammy taught school and worked in the office.

Lynn Chilcote (1986–2007)—Lynn cheerfully answered questions on the phone and registered campers as well as helping the Business Office.

Lenny (1993–1999) and Lisa Parlo (1994–1999)—Lenny worked on the Program Team, and Lisa taught kindergarten and worked in the office.

Tom and Helaine Penny (1993–1999)—Tom worked on the maintenance team and was instrumental in setting up First Chance, our on-site hardware store; Helaine worked in our promotions department.

Rich and Leigh Norris (1995–2001)—Rich worked in the office and was our town run guy extraordinaire; Leigh worked with our horses and horsemanship program.

Phil Whitely (1998–2004)—Phil worked on the Riverton and Broken I Ranch program teams and coordinated our music program.

Mark and Allison Pust (1999–2006)—Mark worked on the maintenance team, and Allison worked in our promotions and publishing departments.

Michael and Jennifer Ames (1999–2006)—Michael worked on the program team, and Jennifer worked in the office then Pygmy Post.

Merri Hamilton (1999–2006)—Merri taught the lower elementary class at ICA.

Mike (2003–2007) and Ann (1999–2007) Smith—Mike served as a cook on the Homestead team, and Ann coordinated the stores.

Geneva Sesser (2000–2008)—Geneva served as a cook in the Ironwood Homestead.

Naion and Laura Lundy (1998–2009)—Naion and Laura worked on the Rivertown Program Team. Naion also coordinated our music program, and Laura did layout for our communications team and worked with registration coordinators.

Ron and Beneth Perry (2001–2009)—Ron was instrumental in beginning our IIM and MB programs and served as their director as well as working with our stores. Beneth was his secretary, taught at ICA, and handled custom camp contracts.

Sarah Forsythe (2004–2010)—Sarah helped on promotions, with ISI, and as IIM and MB secretary.

Tom and Sara Horton (1991–1994 & 2007–2011)—Tom served as Rivertown Program Director, and Sara taught at ICA and helped in the office.

Dennis (2003–2013) and Jennifer (2006–2013) Mollet—Dennis ran IT, helped with ISI production, and helped the Broken I Ranch and Rivertown program teams; Jennifer worked in the office and helped with first aid.

Joe (2008–2013) and Aricka Hansen (2007–2013)—Joe and Aricka both completed our IIM and MB programs then served on our resident staff team. Joe headed up the Homestead team, and Aricka worked on the stores and registration teams.

Torrey and Jalene Jaspers (2009–2014)—Torrey served as IIM and MB director, and Jalene worked in the office. Prior to joining resident staff, they served several summers with him speaking and her assisting the program team.

As you can tell, most questions revolve around our facilities, because people see them and wonder how God provided in these areas. Please keep in mind as you look around the property that almost everything here has a story of how God miraculously provided for that item at a particular time—from the planting of trees to the location of buildings, even for things like the wooden boxcar we use as a snack shop.

As we use the facility this summer, also keep in mind that what we have here is not the best, but it is the best that God has given us. When something has to be repaired, it takes away from efforts of expansion. When something is broken down, it takes away from buying new or improving what we have. It is the duty of each one of us to take care of that which God has given us to use while we are here at Ironwood.

Three things can minimize the number of decisions made or nullify the conviction the Holy Spirit can bring if they become areas of agitation to our campers. The first one is their comfort—if a room is supposed to be cool, it should be cool. Also, the cabins need to be comfortable. Secondly, the food they eat must be served on time and be of adequate quantity and quality so they do not leave complaining but saying what a wonderful meal that was! If they are not fed properly, they will not be thinking about the decisions they need to make at camp. Thirdly, cleanliness—restrooms, cabins, dining room, lodge, auditorium, roadways, and snack shops—sets the tone and mood for the overall acceptance of God’s Word. It may not be on your job description to pick up paper or a trash can tipped over, but if you see those things, please take care of them anyway! Be part of the team, a part of what makes the overall environment and program at Ironwood work—a total team working together to see changes in the lives of those who come to Ironwood.

Thank you for making the facility part of that which adds to the decisions being made for the Lord Jesus Christ this summer.

WHAT MAKES CAMP BIBLICALLY EFFECTIVE?

Listed below are some biblical principles that make camp an effective tool for reaching young people, strengthening families, and serving local churches.

CHANGE OF PACE AND PLACE PRINCIPLE

In *Mark 6:31*, the Lord told His disciples that it was time to take a little retreat which He used not only for their physical refreshment, but also for the imparting of spiritual truths through object lessons and direct teaching.

Mark 6:31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

EFFECTIVE AGE PRINCIPLE

In *Matthew 18:3–4*, Jesus was very clear that young children had at least one less hurdle (pride) to get over before they could be saved.

Matthew 18:3–4 And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

ELIMINATION OF OFFENSE PRINCIPLE

Matthew 18:6–9 teaches that the removal of offenses affects a child's likelihood of believing on the Lord and making decisions consistent with God's will.

Matthew 18:6–9 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

EXTRA EFFORT PRINCIPLE

Matthew 18:12–14 is in the direct context of Christ's comments about reaching children for Him. The shepherd that the Lord was commending here certainly expended extra effort to reach that one lost "sheep." Applying this principle to camp ministry, the extra effort to get young people to camp will often make the difference in whether some lost sheep are ever found or remain lost forever.

Matthew 18:12–14 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

DILIGENT TEACHING PRINCIPLE

In *Deuteronomy 6:7* God instructs us to diligently teach the children, meaning to teach in such a way that the Word of God penetrates or pierces the mind. Sometimes this is accomplished by simply telling children what to believe. More often, as the example of our Lord's teaching methods would indicate, a variety of methods and styles of teaching are helpful in reaching different people in their different stages of life.

Deuteronomy 6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

The preceding methods are used in the Ironwood program to present biblical truths throughout a typical camp day. A sampling of our Lord's teaching methods are listed below; we also use them and more at camp.

1. One-on-one method—the woman at the well, Nicodemus, and Peter received individual attention and instruction.

2. Small group dynamics—the disciples, the inner circle, and a chosen few who were ready to learn (*Mark 9:31*).
3. Large group preaching—the multitudes (*Mark 2:13; Matthew 5:2*—Sermon on the Mount).
4. Various other methods—question and answer, discussion, object lessons, parables, lecture, and sequential repetition. (*Mark 10:1* As he was wont, he taught them again.)

NATURAL WITNESS OF CREATION PRINCIPLE

A power beyond the natural and an answer to the origin question are powerful witnesses to God’s existence, nature, and power. At camp we have a better view of what God has done as opposed to the view of what man has done in the cities.

Romans 1:19–20 Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

CHALLENGE OF DECISIONS PRINCIPLE

In the Bible, seldom, if ever, did Christ leave a discussion, counseling situation, teaching lesson, or message to a large crowd without a challenge to make a decision or consider carefully what He was saying. That opportunity comes very naturally at camp because of the setting, the schedule, the seclusion, and the subjects addressed.

Matthew 16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Matthew 19:21 Jesus said unto him [rich young ruler], If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

IRONWOOD’S SPIRITUAL PUNCH

1. Personal devotionals.
 - a. Campers read an assigned passage and answer questions.
 - b. Counselor leads a cabin discussion on the passage.
2. Examples of counselors and staff—an object lesson in Christian living. Our program is designed knowing that counselors will be put in stress situations. Counselors will then be able to teach by example how a Christian should act in such situations, using “teachable moments.”
3. Cogitatin’ time—practical teaching from the Word of God; very strong on the “why do you believe what you believe” or “why do you do what you do.”
4. Evening service—good, solid, hard preaching from the Word of God.
 - a. Emphasis on salvation, full surrender, and obedience to the Word of God.
 - b. Invitation given, opportunity given for decisions, public stands, and counseling.
5. Personal counseling by counselors at random times during the day
 - a. Talk to each camper about salvation by Tuesday night.
 - b. Talk to each camper about next step on the Spiritual Ladder (see the *Biblical Counselor’s All-Purpose Tool*) by Thursday night.
 - 1) Look for teachable moments.
 - 2) Questions mean open minds.
6. Cabin activities and structured times.
 - a. Cabin devotions—end the day on a spiritual note.
 - b. Meal times (song, prayer, conversation, sunshine verse).
7. Jed’s Quest—using teamwork and physical ability a group tries to meet the objective given by the course instructor. After achieving their goal, the group talks about the lessons learned and principles illustrated from God’s Word.

ONE-ON-ONE TIPS

One-on-one is a conversation between the counselor and an individual camper. A counselor’s goal is to discuss with each camper by Tuesday his salvation testimony. As campers trickle in Monday afternoon, seek to have this conversation early. Look for opportunities throughout the week to follow up on services, devotions, and decisions. Before a camper leaves, discuss applications for his return home.

8. All things at Ironwood done in a spiritual atmosphere.
9. Elimination of worldly influences.
10. Follow-up.

TEN REASONS

Why are camps such as Ironwood a useful tool for churches to reach their children and teens in today's generation and world?

1. Camp is a method at a special place that results in a harvest of decisions for Christ.
2. Camp location provides an isolation from worldly offenses.
3. Camp brings one back to nature and creation and thus back to God.
4. Camp staff provide a godly example.
5. Camps (chosen properly) reinforce, not undermine, the local church's positions and teaching.
6. Camp is a place of spiritual saturation.
7. Camp has a planned program that is not only geared to each age group, but also aimed at accomplishing specific goals and objectives.
8. Camp counselors, staff, and the campers themselves band together in prayer for the salvation of some tough holdouts.
9. Camp is a new environment; young people can leave their old reputations behind them.
10. Camp decisions are followed up in the local church.

DECISIONS FOR LIFE

1. Basic Belief
 - a. The Bible is the final authority.
 - b. Faith is the belief in unseen things talked of in the Bible so that you act upon their reality.
 - c. The Bible indicates that there is a spiritual world that is more important than the physical world.
 - d. The primary purpose for our birth into this world is to determine where we are to spend eternity. What we do now will have an effect in eternity.
 - e. You cannot figure it out or do it on your own (*1 Corinthians 3:18–23*).
2. Guiding principles in making decisions by faith for eternity and for my life
 - a. Eternal value (*Psalms 90:12; John 6:27; 1 John 2:17; 1 Corinthians 4:1, 16–18*).
 - b. Spiritual results (*Galatians 6:7–9; 1 Corinthians 3:7–8, 12–15*).
 - c. Does it agree with biblical principles? (*2 Timothy 3:16–17*) Be honest.
 - d. What are my motives? Who will benefit? (*Matthew 23:5, 12; Philippians 2:3*)
 - e. What is the growth potential?
 - 1) Spiritual growth (*2 Peter 3:18*).
 - 2) Talent growth (*Matthew 25:14–30*).
 - f. Is there evidence of God's guidance? (*Psalms 48:14; Psalm 119:105*)
 - g. Is it putting Christ first? (*Matthew 6:33; Luke 14:25–33*)
 - h. Have you fulfilled the spiritual conditions and qualifications for God showing you His will and answering your prayers? (*1 John 5:14–15; 1 John 3:24*)
 - a. Saved (*2 Peter 3:9*)
 - b. Spirit-filled (*Ephesians 5:17*)
 - c. Sanctified (*1 Thessalonians 4:3*)
 - d. Submissive (*1 Peter 2:13*)
 - e. Suffering (*1 Peter 4:19*)
 - f. Soul-winning (*Proverbs 11:30*)
 - i. What are your heart desires?



- 1) From the way God has created you (*Psalm 37:4-5*)
- 2) Worldly desires (*1 John 2:15-17*—flesh, lust, covetousness, greed)
- j. Peace of mind (*Philippians 4:5-7*)

STEPS TO FOLLOW IN FINDING GOD’S WILL

1. Meet all three of the prerequisites for knowing God’s will.
 - a. Be saved.
 - b. Be willing to do God’s general will—obedience to the commands of Scripture.
 - c. Be willing to submit to God’s specific will.
 - 1) Seek guidance in decisions to be made.
 - 2) Surrender your own will to God’s will—having an honest willingness to do God’s will is a majority of the problem.
2. Do not conform to the world (*Romans 12:1-2*).
3. God’s will is always in agreement with His Word; therefore, seek His will by reading and studying the Bible.
4. Note the providential circumstances.
5. Pray and earnestly ask the Lord to show you His will.
6. Do not depend on feelings.
7. Seek the advice of good Christian people.
8. Peace of mind from God is a good indication that you have found and are doing God’s will. If God fails to give you peace of mind, re-examine the previous steps. He has promised to give us peace if things are right with Him (*Colossians 3:15; Psalm 119:165; Philippians 4:7*).
9. Wait.
10. Be flexible. The Lord may lead you into something in order to prepare you for something else.

QUIZ 1

PAGES 97 TO 108

1. Who are the founders of Ironwood? _____

2. Which key principle do you believe is hardest to achieve and why? _____

3. Summarize why Ironwood is in the desert. _____

4. What three things can minimize the number of decisions made this summer? _____

5. What is faith? _____

6. How do you know it is God’s will for you to be here this summer? _____

PRINCIPLES OF EFFECTIVE COMMUNICATION

1. Be a good listener (*James 1:19; Proverbs 18:13*).
2. Exercise slow, deliberate speech; think before speaking (*James 1:19*).
3. Speak the truth based in love (*Ephesians 4:15*).
4. Avoid quarreling (*Proverbs 17:28; 25:15; 19:11*).
5. Admit wrongs and seek forgiveness (*1 John 1:9*).
6. Accept offender's apology and offer forgiveness (*Luke 17:3–4*).
7. Do not respond in the same manner as the adversary (*Proverbs 15:1*).
8. Maintain a humble disposition (*Proverbs 11:2; 1 Peter 5:6*).

ENDURING UNDESERVED CRITICISM

1. Commit the matter instantly to God. Ask Him to remove all resentment or counter-criticism on your part.
2. Consider Him Who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds (*Hebrews 12:3*).
3. Remember that a soft answer turneth away wrath, but grievous words stir up anger (*Proverbs 15:1*).
4. If the criticism is true, and we have made a mistake or committed a sin, let us humbly and frankly confess our sin.
5. Then forgetting those things which are behind, press toward the mark for the prize of the high calling of God in Christ Jesus (*Philippians 3:13–14*).

Henry Clay Trumbull, Dr. Charles G. Trumbull

ADMINISTERING CRITICISM

Meekness, longsuffering, patience, and kindness are the words that characterize biblically-sound criticism.

1. *Galatians 6:1*—in the spirit of meekness.
2. *2 Timothy 2:25*—in meekness instructing those that oppose themselves.
3. *2 Timothy 4:2*—reprove, rebuke, exhort with all longsuffering and doctrine.
4. *1 Corinthians 13:4* (concerning love)—suffereth long and is kind.

TURNING BITTERNESS INTO FORGIVENESS

Bitterness in our spirit is like poison in our body. It will infect our thoughts, emotions, and decisions. Freedom is often difficult until we see how the offenses which caused the bitterness should be handled.

1. What it really means to forgive.
 - a. Forgiveness deals with our emotional response toward an offender. Pardon deals with the consequences of his offense. Unless we have the authority, we may not be able to pardon an offense, but we can always forgive.
 - b. Forgiving a person is clearing his record with us and transferring the responsibility for any punishment to God. Forgiveness will make it possible for us to have the same openness toward him after he offends us as we had before he offended us.
2. The following may help us to see forgiveness from God's point of view.
 - a. Forgiveness involves a negative attitude toward the offense rather than a negative attitude toward the offender.
 - b. Forgiveness views the offender as a tool of God (*2 Samuel 16:11; Luke 23:34*).
 - c. Forgiveness looks at the offense as God's way of drawing attention to the offender's needs (*Acts 16:16–18*—had it not been for her offense, Paul may never have seen her need.).
 - d. Forgiveness recognizes that bitterness is assuming a right we do not have (*Romans 12:17–20*).
 - e. Forgiveness realizes that the offender has already begun receiving the consequences of his offenses.
 - f. Forgiveness involves cooperating with God in the offender's life.

Used with permission from Mary Singleton.

IRONWOOD STAFF OPPORTUNITIES

1. How do we handle conflicts that invariably arise among members of the staff (*Philippians 2:3*)?
 - a. Discuss the matter with the other party immediately and privately.
 - b. Come to an agreement—even if only agreeing to disagree for the present.
 - c. Pray together.
 - d. If the conflict is not resolved, both parties must see their supervisor together as soon as possible (before the day is finished!).
 - e. Ask, “Am I demonstrating a servant attitude?”
2. Staff members sometimes get a “burr under their saddle” and fail to handle it correctly.
 - a. Take time to examine the problem. Get to the root if possible.
 - b. Go to whomever else is involved; determine to deal with this problem.
 - c. Be careful to maintain a good attitude.
3. Be on guard against divisions arising between the program staff and operations staff. “We are laborers together with God,” *1 Corinthians 3:1–9*.
4. Keep communication open between you and your work supervisors.
5. Do everything you can to please your boss and make him successful. (We work for and with people.)
 - a. This keeps the lines of responsibility clear.
 - b. This makes communication much simpler.
 - c. This keeps loyalties from being divided.
 - d. This results in a much more effective organization and much happier staff members.

THE REAL IRONWOOD TEAM

Just being here at Ironwood and doing some of the work does not automatically make you a member of the real team—not just one that goes through the required motions, but one of those who really make a difference in the lives of others and who will find a lifetime of friendship and camaraderie with those other members of the Real Team. A designation such as a “Real” Ironwood Team Member is neither easy nor without its liabilities. When it happens it is hard to define, but everyone here knows it. It reminds me of “The Velveteen Rabbit,” a children’s story. A segment follows in which the rabbit and skin horse are talking.

“What is real? Does it mean having things that buzz inside you and a stick-out handle?”

“Real isn’t how you are made,” said the Skin Horse. “It’s a thing that happens to you. When a child loves you for a long, long time, not just to play with, but really loves you, then you become real.”

“Does it hurt?” asked the Rabbit.

“Sometimes,” said the Skin Horse, for he was always truthful. When you are real, you don’t mind being hurt.”

“Does it happen all at once, like being wound up,” he asked, “or bit by bit?”

“It doesn’t happen all at once,” said the Skin Horse. “You become. It takes a long time. That’s why it doesn’t



often happen to people who break easily, or have sharp edges, or have to be carefully kept. Generally, by the time you are real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all because once you are Real you can't be ugly, except to people who don't understand."

Being a "real" Ironwood team member means you understand why we're doing what we are doing, and you enthusiastically and wholeheartedly work at doing your part so that the whole team can be successful!

OUR ATTITUDE IN WORK

1. *Ephesians 6:6.*
2. Laziness is condemned in Proverbs over and over again.
3. God ordained work (*Genesis 3:19*).
4. Christ gave us an example of a hard worker (*John 5:17; 9:4; 17:4*).
5. Being faithful is not an option; it's required (*1 Corinthians 4:2*).
6. A man must learn to provide for his family through work (*1 Timothy 5:8*).
7. If someone can work and he doesn't, he shouldn't eat (*2 Thessalonians 3:10, 12*).
8. Learn to work hard, do more than expected, be dependable, and be honest. Look alive on the job, and you'll always have one.
9. Save yourself, say "I can't," don't work too hard, take it easy, do it tomorrow or the next day, show up late and always be on the lookout for the boss, and you'll always be looking for a job.
10. Thank the good Lord you can work!

Matthew 11:28–30 Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

BEING TREATED FAIRLY

A major source of griping is the feeling of being treated unfairly (*Ephesians 4:29–32; Philippians 2:13–15*). Answer these questions. Think before answering!!

1. Have you ever had the feeling that you were being treated unfairly?
2. Whom was that feeling directed toward?
3. Have you had that feeling directed toward someone other than father, mother, employer, teacher, or God?
4. Did it help or hinder your relationship with that person? (If it is not made right, it settles into bitterness.)
5. What is fair?
 - a. Fair is not always equal.
Parable: Master paying same for different amounts of work (*Matthew 20:1–16*).
 - b. Root to unfair feeling.
 - 1) Lack of understanding "whole" situation.
 - a) Brother of prodigal son (*Luke 15:25–32*)
 - b) Hell—result of rejecting the sacrifice and invitation of the Son of God (*John 3:36*)
 - 2) Sin nature
 - a) Selfishness
 - b) Covetousness
 - c) Pride—Satan
 - d) Rebellion—Cain (do it my way)
 - e) Laziness (slothful)
 - f) Strife and arguing (*Philippians 2:3*)
 - g) Distorts perception—David and Bathsheba, Nathan and prophet
 - c. Fair is faith and trust in the promises of God in the Word.
 - 1) Example: Joseph
 - 2) *Philippians 2*
6. You can solve the effects in your own life by taking unilateral action.
 - a. Give up your "rights." You never have a right to sin (*1 Corinthians 6:19–20*).

**BE WILLING TO BE
INCONVENIENCED—
THIS IS THE KEY TO SUCCESS
IN WORKING WITH YOUTH.**

- 1) Right to determine future (*Romans 8:28*)
- 2) Right to material things (*Matthew 6:33*)
- 3) Right to “do your own thing” (*Hebrews 13:17; Romans 13:1–7*)
 - a) Three parts to *obey*—to know, submit, do
 - b) Definition of *submission*—willing attitude to put yourself under authority
 - c) Examples:
 - Children obey and honor parents (*Ephesians 6:1–2*)
 - Wives to husbands (*Ephesians 6:5–8*)
 - Employees to boss (*Ephesians 6:5–8*)
- b. Trust those placed over you as “ministers of God to thee for good” (*Romans 13:1–7*).

QUIZ 2

PAGES 109 TO 112

1. What makes communication so hard? _____

2. What are the characteristics of biblically sound criticism? _____

3. What is forgiveness? _____

4. What is one area in your life about which you tend to get “a burr under your saddle”? _____

5. List an area of your upcoming responsibilities in which it may be hard to be part of the “real” Ironwood team? _____

6. How can you assure yourself that you’ll always have a job? _____

7. How can you assure yourself that you’ll always be looking for a job? _____

8. What are the root causes of unfair feelings? _____

9. What does the phrase “give up your rights” mean? _____

MEMOS FROM A CAMPER

1. Don't be afraid to be firm with me. I prefer it; it makes me feel more secure.
2. Don't let me form bad habits. I have to rely on you to detect them in the early stages.
3. Don't make me feel smaller than I am. It only makes me behave stupidly "big."
4. Don't correct me in front of others if you can help it. I'll take much more notice if you talk quietly with me in private.
5. Don't make me feel that my mistakes are sins. It upsets my sense of values.
6. Don't always protect me from the consequences. I need to learn the painful way sometimes.
7. Don't be upset when I say "I hate you." It isn't you I hate but your being a symbol of authority.
8. Don't take too much notice of my small complaints. At times, they bring the attention I need.
9. Don't nag. If you do, I shall have to protect myself by appearing deaf.
10. Don't make rash promises. Remember that I feel badly let down when promises are broken.
11. Don't forget I cannot explain myself as well as I would like. That's why I'm not always accurate.
12. Don't tax my honesty too much. I am easily frightened into telling lies.
13. Don't be inconsistent. That completely confuses me and makes me lose faith in you.
14. Don't put me off when I ask questions. If you do, you'll find that I stop asking and seek my information elsewhere.
15. Don't ever suggest that you are perfect or infallible. It gives me too great a shock when I discover that you are neither.
16. Don't tell me my fears are silly. They're terribly real and you can do much to reassure me if you try to understand.
17. Don't ever think it is beneath your dignity to apologize to me. An honest apology makes me feel surprisingly warm toward you.

HOW TO LOVE A CAMPER

BE WILLING TO BE INCONVENIENCED ✧ LUKE 10:25-37

1. Pray for him by name.
 - a. Think about him.
 - b. Be ready for him.
 - c. Call him by name.
2. Try to help him meet his needs (understand his needs and problems).
 - a. Little discipline at home
 - b. TV—most pervasive and time consuming influence on youth today
 - c. Booze and Drugs—80% experimentation, 40% problematic
 - d. Self-esteem—popularity, loneliness, inferiority complex, looks, money, brain power
 - e. Sex
 - f. Worry—divorce, money, future, job, abuse (physical and verbal)
3. Forget yourself.
 - a. Do not encourage attachments (e.g. to your self esteem, or you to their level).
 - b. Do not use their ear and shoulder to tell your hard luck story.
 - c. Do not only help them when it is convenient for you.
 - d. Do not be lazy or irresponsible while on duty (i.e. do not become one of the kids).—
4. Remember Christ died for him.
 - a. Why do you want to love him?
 - b. What is your motive?
 - 1) *Matthew 22:34-40*—obedience
 - 2) *1 John 4:10-11*—example of Christ, follow in His steps
5. See the potential for Christ when you look at him.
 - a. 1 x infinity = infinity
 - b. Character—overlooking disobedience or laziness is hurting him
 - c. Surrender and Sacrifice

- d. Set and enforce boundaries, limitations, and discipline
- 6. Ask the Lord to help—the prayer of faith (*Matthew 18:14*)
 - a. For them
 - b. For you
 - 1) Ask God to help you understand what your biblical responsibilities toward them are.
 - 2) Ask God to help you fulfill those responsibilities.
 - 3) Ask God to give you a giving, serving, sacrificing heart (*Luke 10:25–37*).
- 7. Specific things you can do.
 - a. Talk to them one by one; listen to them.
 - 1) Example is the key to them listening to you
 - 2) *2 Timothy 3:10–17*
 - 3) *Philippians 4:9*
 - b. Eye contact—inability to look you in the eye may indicate emotional problems.
 - c. Physical Contact.
 - 1) Give me five!
 - 2) Slap on the back
 - 3) Punch on the arm
 - 4) AVOID
 - a) Hugging
 - b) Slaps on the buttocks
 - c) Kissing
 - d) Squeezing
 - d. Focused attention.
 - 1) Spend time alone, but not all alone
 - 2) Look them in the eye
 - 3) Stop activity when they start to talk
 - e. Set and enforce boundaries and discipline.
 - 1) Confront them lovingly
 - 2) Use balanced words
 - f. Spend time with them.
 - 1) Go canoeing
 - 2) Help with devotions
 - 3) Help with their chores
 - 4) At the lake
 - 5) Walking to and from activities and games
 - 6) During free time
 - 7) Invite them to the fellowship/game area

CAMPER DEVOTIONS TIPS

Tuesday morning is an important time to set your campers up to succeed the rest of the week. Based on your campers' age and needs, plan to instruct them on how to have devotions using the booklet. Set the tone by opening in prayer, and, if necessary, help them find the passage. Friday morning is a good time to talk about making a decision to have devotions at home—throw out some suggestions for a plan and give yourself a foothold for one-on-one follow up.

CABIN DEVOTIONS TIPS

Before bed each night, counselors should end the day with a brief challenge to the cabin. This is a good time to tailor a message to your campers' needs based on what has happened that day. Challenges should be short and to the point so lights are out on time.

TEACHING CONVICTIONS IN A LOCAL CHURCH

HELPING YOUTH DEVELOP INTERNAL CONVICTIONS

- 1. Consider the influence of the family.
 - a. Know where the families in your church stand.
 - b. To growing kids, what Mom and Dad say and/or do is more important than what you say.
 - c. The convictions you teach must—
 - 1) Be preached by your pastor from the pulpit.
 - 2) Have a broad base of acceptance by the reasonable, general population of Christian adults in your church. Without this, a double standard will exist that will be very harmful to your youth and church.
- 2. Teaching convictions to young people must be a long-term goal of the church.
 - a. Teach to young children through college-age young people.
 - b. Edify means to “build up”; building takes time and step-by-step procedures.
 - c. Write out your goals.
 - d. Find out where your young people are today (survey).
 - e. Formulate a plan to meet the goals.

- f. Organize to carry out your plan.
 - g. Provide leadership in carrying out the plan.
 - h. Evaluate and correct to stay on track with your goals.
3. In order to teach convictions to young people, you must become an expert on how to understand and know young people. Remember that there are at least six levels, at least six ways to teach, and at least six ways to handle kids.
 4. While in the process of teaching convictions to teens, one must
 - a. be honest with the teens;
 - b. be honest with Scripture (*Proverbs 30:5–6; Revelation 22:18–19; Deuteronomy 12:32; 4:2*);
 - c. not be afraid to say, “I don’t know”;
 - d. not be afraid to allow teens to ask hard questions;
 - e. encourage the teens to search the Scriptures to see “whether those things [are] so” (*Acts 17:11*);
 - f. always maintain the authority of the Scriptures;
2 Timothy 3:16–17 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.
 - g. know one’s own motives for wanting to teach certain convictions;
 - h. be sure to provide something to fill the apparent void.
 5. Use good teaching techniques (*Philippians 4:9*).
 6. The following things need to be taught.
 - a. The necessity for each person at some time in his life to decide what his convictions are, preferably before pressure points are reached
 - b. The biblical doctrine of separation
 - 1) It can be found in each book of the Bible.
 - 2) Young people should grow up thinking it is normal for a Christian not to be conformed to this world.
 - c. The difference between biblical absolutes and biblical principles
 - 1) Activity Checklist
 - 2) Scriptural Principles for Questionable Activities (See the *Biblical Counselor’s All-Purpose Tool*.)
 - d. How to use biblical principles in forming their convictions



- 1) Help them learn how to reasonably apply biblical principles in establishing standards and rules for themselves.
 - 2) Help them to understand that other good fundamental Christians may make a different application and thus have differing convictions.
- e. The differences between biblical convictions and personal preferences
 - f. The higher responsibility of leadership

TEACHING CHARACTER

1. Introduction
 - a. Character will not just happen; it takes deliberate effort.
 - b. You must know your campers, both strengths and weaknesses.
 - c. It must be taught at all times, not just at a “character trait time.”
2. Definitions
 - a. Teaching: creating a learning situation that results in a change of behavior (*Philippians 4:9*).
 - b. Character: the inner strength to attempt to consistently think (make decisions), talk, and act according to a given set of principles; a Christian’s principles must be biblically based.
 - c. Necessities in teaching character
 - 1) Teach biblical principles and make application to daily life.
 - a) Teaching methods (*1 Thessalonians 2:11*)
 - b) Making application (*Ephesians 6:4; 2 Timothy 3:15–17*)
 - 2) Consistent biblical discipline molds biblical character and will result in personal self-discipline (*1 Corinthians 9:24–27*). Use daily life situations to teach character to campers so that later they will use character to rule their daily life situations.

- 3) The “will” must be subordinated to authority.
 - a) *Ephesians 6:1*—parents
 - b) *Ephesians 6:5*—teachers
 - c) *1 Peter 2:13–15*—government
 - d) *James 1:22; Luke 6:47–48*—God’s Word

The unbroken will produces stubbornness and rebellion (*1 Samuel 15:22–23*).

Look out for kids that are “too good.” Perhaps the will has not been challenged.
- 4) Faith is necessary to live a life of godly, biblically based character.
 - a) Belief in the unseen things talked about in the Bible so that you act upon the reality (*Deuteronomy 6:1–25*, especially *1–2, 20–25*).
 - b) The child must experience the miracle-working power of God through prayers answered and lives changed through salvation (*1 Corinthians 2:5*).
- 5) Provide an example to follow—a “hero” (not perfect, but trying), limitation on example (*1 Corinthians 2:4–5*).
 - a) Your personal life
 - b) Parents—the home life will either help or hinder your efforts
 - c) Examples from history and literature
 - d) Biblical examples (*2 Timothy 3:10–11, 14; 1 Thessalonians 2:10, 13*)
- 6) Provide choices (decisions) that result in accountability for one’s decisions and actions.
 - a) *Romans 14:12*
 - b) *Galatians 6:7–9*
 - c) *1 Corinthians 3:12–15*

PRACTICAL SUGGESTIONS

1. Make a list of biblical principles you want to teach. If you don’t write them down, you probably won’t teach them.
2. Use slogans and reminders on walls and verbalize them.
 - a. Daily
 - b. Critical situations
3. Create action projects that require responsibility.
4. Read and study stories you can use as teaching examples.
5. Establish and maintain an environment that reinforces teaching: clean, neat, and orderly.
6. Memorizing definitions won’t do the job; one must think, apply, and decide.



QUIZ 3

PAGES 113 TO 116

1. What should we do about a camper's fears? _____

2. What is the potential for our campers? _____

3. Besides the needs of our campers listed on page 113, what other major areas of need do our campers face? _____

4. Besides the list starting on page 114, can you think of other ways to spend time with your campers? _____

5. How can we avoid teaching a double standard at camp? _____

6. Define character. _____

7. List two practical ways you can instill character into the campers in your cabin. _____

FIRST AND LAST IMPRESSIONS

A camper's first impression of Ironwood is usually a lasting one that can greatly enhance or detract from our goals and objectives with that camper during his stay at Ironwood.

1. First impressions
 - a. Upon arrival
 - 1) Meet him, get his name, and use it repeatedly.
 - 2) Make him feel welcome.
 - 3) Have on your name tag.
 - 4) Make him feel secure.
 - a) Show him to the cabin, let him pick a bunk, and help move in his luggage.
 - b) Explain some basic procedures.
 - c) Show him what to do next.
 - d) Answer his questions.
 - 5) Excitement is contagious—be excited about the following:

- a) His arrival.
- b) Ironwood.
- c) Fun—this is the camper’s main reason for coming.
- d) New things he will be doing this week.
- 6) Dress western.
- b. Of yourself—your power to influence lives through your personality and example.
 - 1) Give each camper the idea that you have time for him.
 - 2) Be friendly—know and use his name immediately.
 - 3) Be interested in him—not just doing your job.
 - 4) Be loyal.
 - a) To Ironwood and staff.
 - b) To your last campers.
 - 5) Complete the following statements and apply them to yourself.
 - a) Friends make me happy when they
 - b) A stranger makes me comfortable when he
 - c) I tend to shy away from people who
 - d) People irritate me when
 - e) I’m attracted to a person first by
- c. Of facility.
 - 1) Have cabins cool, neat, and clean.
 - 2) Cold drinks are available at the snack shops on arrival days.
 - 3) Give a mini-tour if time allows.
 - 4) Build a mental picture of fun and excitement at Ironwood.
- 2. Last impressions.
 - a. Don’t act like you are glad to get rid of him.
 - b. If he made a decision, pray with him about sticking to that decision. If he resisted conviction throughout the week, tell him that you will be praying for him.
 - c. If you do not already have the information, get his name, address, and birthday for writing follow-up letters.
 - d. See him off.
 - e. Write a follow-up letter and keep writing.
 - f. Recall fond memories and write them in a journal.
 - g. Pray for the camper.

GOLDEN RULES

If you open it, close it.
 If you turn it on, turn it off.
 If you unlock it, lock it.
 If you break it, repair it.
 If you can’t fix it, call someone who can.
 If you borrow it, return it.
 If you use it, take care of it.
 If you make a mess, clean it up.
 If you move it, put it back.
 If it belongs to someone else and you want to use it, get permission.
 If you don’t know how to operate it, leave it alone.
 If it doesn’t concern you, mind your own business.

NOBODY RULES

WANTED FOR PROSECUTION: NOBODY!

Please be on the lookout for the notorious outlaw, NOBODY. You'll recognize this no-good varmint from the following clues:

1. NOBODY sits on the sideline and refuses to get involved in the Ironwood program.
2. NOBODY tampers with other people's personal property.
3. NOBODY goes around camp with bare feet.
4. NOBODY takes food into the cabins; the ants and other desert critters will have a feast.
5. NOBODY forgets to get cleaned up before meals and services.
6. NOBODY ignores the no trespassing areas.
7. NOBODY touches members of the opposite sex.
8. NOBODY damages or destroys camp property on purpose or during horseplay. Somebody has to pay for it.
9. NOBODY leaves litter lying about the camp. Somebody will no doubt pick it up and claim the Ironwood reward.

ORIENTATION TIPS

The first day intro of Nobody Rules and counselors/cabins overviews the week. Help your campers pay attention and support the platform by listening and providing appropriate feedback.

We have dealt with this type of varmint before. If NOBODY is seen at Ironwood (or anybody of similar despicability), he will be prosecuted to the full extent of Ironwood tradition. If you happen to see NOBODY, please do not hesitate to notify somebody!

QUIZ 4

PAGES 117 TO 119

1. What was your first impression of Ironwood? _____

2. What can you do to make first impressions better for our campers? _____

3. If we were to add another rule to the Golden Rules, what would you suggest? _____

4. What is the Ironwood Reward? _____

5. How many coolers and air-conditioners would you guess the maintenance team keeps going for our comfort? _____

HOW TO GET PARTICIPATION

1. What is participation?

The act or state of participation, or sharing in common with others. To partake: to take or receive a portion. To share: to use, experience, or enjoy with others. To have, get, use, etc., in common with another or others.

- a. *Acts 2:44–47*—had all things in common
- b. *Acts 4:32*—had all things in common

2. Why is participation important?

Participation is a key tool in the process of spiritual growth. Participation can happen on many levels: laugh, listen, talk, think, sing, play, plan, lead. It can happen by accident, but you will be much more successful if you have a plan!

3. Is participation biblical? Consider some of the many examples:

- a. Adam (*Genesis 2:18–24*)
- b. Noah (*Genesis 6–8*)
- c. Abraham (*Genesis 22*)
- d. Moses (*Exodus 3–4*)
- e. Elijah (*1 Kings*)
- f. Miracle of water to wine (*John 2:1–11*)
- g. Miracle of loaves and fish (*Matthew 14–15; Mark 6; 8; Luke 9; John 6*)
- h. Miracle of raising Lazarus from the dead (*John 11:11–45*)

4. Some participation blockers:

- a. Hijacking
- b. Fear
- c. Attitude
- d. Habit
- e. Anger

5. Some participation lubricators:

- a. Pattern of home
- b. Example of adults and youth
- c. Planned progression
- d. Respect for individuals and the group
- e. Input from youth
- f. Relationship with individuals
- g. Success



TEACHING BIBLICAL MODESTY

WHAT IT IS

Sense of propriety
Proof of self-control
Dignity
Unassuming
Discreet
Humble

WHAT IT IS NOT

Forward or bold
Proof of self-indulgence
Flashy, blatant
Presumptuous
Arrogant, vain

INCLUDES

Dress
Speech
Conduct
General Appearance
Attitudes

MODESTY IS NOT WHAT YOU WEAR; MODESTY IS WHAT YOU ARE.

What Does the Bible Teach about Modesty?

Note other words used in Scripture that pertain to the meaning and principle of modesty.

Modest	With respectability, decorum; proper, seemly, suitable; diffident (not bold or forward); unpretentious; not showy; moderate; not excessive or extreme; not extravagant	<p><i>1 Timothy 2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array.</i></p> <p>Moral qualities accompanying modesty: Shamefacedness—bashful, easily abashed, blend of modesty and humility Sobriety—being wise and watchful in spirit and conduct; seriousness without sadness or melancholy; sensible</p>
Chaste, chaste conversation (manner of life)	Clean, pure, consecrated, unsullied	<p><i>Titus 2:4–5 That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.</i></p> <p><i>1 Peter 3:2–5 While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.</i></p>
Discreet, discretion	Good judgment, prudence, carefulness, good taste, understanding	<p><i>Proverbs 11:22 As a jewel of gold in a swine’s snout, so is a fair woman which is without discretion.</i></p> <p><i>Proverbs 2:11 Discretion shall preserve thee, understanding shall keep thee.</i></p>

HOW WE TEACH MODESTY

BY INSTILLING BIBLICAL PRINCIPLES—DEUTERONOMY 6:5–9

Exaltation	<i>Psalms 24; Colossians 3:23; 1 Corinthians 10:31</i>	God is the Creator; His original purpose is that all I do should bring glory to Him. Does what I am doing delight and honor God?
Edification Expedience	<i>Colossians 3:17; 1 John 2:3; 1 Corinthians 6:12</i>	God’s purpose for me is Christ-likeness. My purpose in life is to live for His pleasure and glory. Does this build me up spiritually and help me be more like Christ? Is my goal higher than momentary personal pleasure?
Cause and Effect	<i>1 Peter 3:4; Matthew 15:18–20; Proverbs 4:23; Jeremiah 17:9; Proverbs 23:7</i>	What I believe and desire will ultimately determine how I think, speak, and act. What I do or say is a reflection of the condition of my heart. Am I willing to judge my motives in how I dress? What does my dress say about me?
Worship Acceptance Fear of man	<i>Romans 8:18–32</i>	What I do expresses worship to God or something else (idolatry). What do my actions, speech, and appearance tell about whom or what I worship?
Trust	<i>Proverbs 3:5–6; Psalm 19:7–11</i>	I do not always understand God’s way; but I know His way, no matter how hard, is always best. Am I willing to submit to His ways and live my life according to His precepts?

Enslavement Association Entanglement	<i>1 Corinthians 6:12;</i> <i>2 Peter 2:19; Ephesians 2:1–5;</i> <i>2 Peter 1:4; Proverbs 22:3;</i> <i>Romans 13:14</i>	What do my actions, words, and appearance say about my desires and whom I want to please? Because of my strong desire to be accepted, I realize I may be tempted and become entangled in sin and ungodly associations. I must make <i>no</i>
Example Stumblingblock	<i>Romans 13:10; 1 Thessalonians 4:4–7</i> (go beyond—to overstep the proper limits; defraud—to stir up desires that cannot right-fully be fulfilled)	Is there anyone I would not want to see me while I am doing this, dressed this way, talking like this? Does it cause others to sin?

WHAT DOES MODESTY LOOK LIKE IN APPEARANCE AND CLOTHING DECISIONS?

- Carefulness in dress for the sake of others, not allowing own comfort and convenience to rule decisions
- Sensitivity to the nature of man’s makeup to be more easily aroused by sight
- Appropriateness of dress for each occasion
- Acceptance and enjoyment of sexuality and sensuality in appropriate place (with her husband in private)
- Discretion about the purchase of new fads and styles
- Appreciation of inner beauty
- Focus on being attractive without being alluring and seductive

QUESTIONS ABOUT FIT, FASHION, AND FUNCTION THAT NEED AN ANSWER

1. Why was it immodest to show your ankle in the early 1890’s and now it is not?

Fashion or styles of apparel change for many reasons: temperatures, fabric available, dyes available in certain areas, sewing techniques and machinery, stature in community (position, wealth), cultural movements, historical events. In the early 1900’s, several factors influenced fashion.

Various social trends were at work during the 1920s. Historians have characterized the decade as a time of frivolity, abundance, and happy-go-lucky attitudes. Several years had passed since the end of World War I. People felt free-spirited and wanted to have fun. As a result, fashions became less formal. At the same time, improved production methods enabled manufacturers to easily produce clothing affordable by working families. The average person’s fashion sense became more sophisticated.

The feminine liberation movement had a strong effect on women’s fashions. Most importantly, the corset was discarded! For the first time in centuries, women’s legs were seen. A more masculine look became popular, including flattened breasts and hips, and bobbed hair. Style, at all social levels, was heavily influenced by the newly created, larger-than-life movie stars. For the first time in history, fashion influences and trends were coming from more than one source.

Paris continued to be the seat of haute couture (high fashion). Coco Chanel exerted a great influence during the decade, appealing to the practical American woman through her use of simple ensembles, scarves, and inexpensive jewelry. For women, face, figure, coiffure, posture, and grooming became important fashion factors in addition to clothing. In particular, cosmetics became a major industry. Glamour was now an important fashion trend, due to the influence of the motion picture industry and the famous female movie stars. The 1920s saw the emergence of three major women’s fashion



magazines: *Vogue*, *The Queen*, and *Harper's Bazaar*. *Vogue* was first published in 1892, but its up-to-date fashion information did not have a marked impact on women's desires for fashionable garments until the 20's. These magazines provided mass exposure for popular styles and fashions.

Written by Carol Nolan, fashion-era.com
Edited by Julie Williams

In a changing American culture in 1920, what would have been a modest woman's response to the shortened skirt? She needed to be discerning, asking the probing "why" and "why not" questions. Because it takes time and prayer to answer those questions and because a modest woman would not want to draw attention to herself, she would probably not have been the first to show the leg above the ankle. After the style became more established, she would still need to discern whether or not the style was sensually alluring, drawing attention to the body, and thus be deemed immodest. If the new style passed the tests, she might then decide to make the change. Our culture is always changing, and as a general principle, we as Christians should not be the first (and thus be faddish) or the last (and thus be dowdy) to make the style changes that do not violate biblical principles.

2. **Doesn't God want us to be attractive?**
Attractive—yes; sexy—no; appealing—yes (to our husband—*Proverbs 5:18–19*)
3. **How do you know what is "appropriate" for different functions?** Are there some activities that we cannot do? In Bible times, people wore robes that were belted with sashes. To "gird up loins" was to take the garment from the back and tuck into sash, and thus appropriate for work in the fields, etc.
4. **Is there a difference between style and fad?**
 - a. Style has some lasting qualities; fads do not.
 - b. Style is based on what looks good for the individual; fads are based on what's in.
 - c. A person with style will be appropriate (suitable, fit, proper); a faddish person will be more concerned with acceptance.
5. **Is there anything wrong with being "in style" or following fads?** Clothing and other body adornment are effective forms of non-verbal communication. A wise Christian will look at each style and each fad and ask, "What am I communicating?" and "Does this communication glorify God?" A girl needs to know that she is inviting a host of assumptions about her character if she dresses in a sexual way.
6. **Why are fashion styles always changing?**
 - a. The purpose of advertising is to create discontent with the status quo—to create a covetous attitude.
 - b. "Marketing Cool" (Frontline, PBS)—making more money is the issue; young people are being used because they have a lot of money to spend. Strategy: going to most radical teens to decide what to market next ("mook" with young teen guys; "sex" and "midriff" with young girls); Viacom (MTV), Sprite.
 - c. The continual changing of clothing designers to exploit different sensual parts of the body. Why? Make more money.
7. **Am I responsible for somebody else's wrong thoughts?** No, but we are held responsible for our own motivations. In *Proverbs 5* we learn that a husband can be "ravished" (captivated or intoxicated) with his wife. That is power, but a girl's motive should not be to intoxicate many, but only one—her husband. In *1 Thessalonians 4:7* we are told not to "defraud" another, which is to stir up desires that cannot rightfully be fulfilled in marriage. Young girls need to be taught how the male mind works and how alluring dress is a major source of temptation to young men.
8. **Does the Bible give us definite guidelines of dress?** When God was the designer . . .
 - a. Adam and Eve—principle: needed covering
 - 1) Adam and Eve designed aprons (*Genesis 3:7*)—girdle, loin-covering, loin-cloth, belt
 - 2) God designed coats (*Genesis 3:21*)—tunic, a long shirt-like garment usually made of linen (here made of skins); root meaning—covering
 - b. The Priestly garb—principle: special dress to show honor and respect for God
 - 1) *Exodus 28:2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.*
 - 2) *Exodus 28:4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle.*
 - c. Saint's clothing in Heaven
Revelation 6:11; 7:9, 13–14—a robe, a loose outer garment extending to the feet, worn by kings, priests, and persons of rank

9. **What can we learn from women of Bible times about clothing?**

- a. Strange woman of *Proverbs 7*—principle: clothing and appearance communicate to others. Attire of a harlot (loud, stubborn, impudent face, aggressive, deceptive, flattering)
- b. Virtuous woman—principle: clothing is more than clothes.
 - 1) *Proverbs 31:22 She maketh herself coverings of tapestry; her clothing is silk and purple.*
 - 2) *Proverbs 31:25 Strength and honour are her clothing.*

10. **What does the Bible define as “nakedness”?**

In Scripture “nakedness” often means that only the undergarment was worn (Peter in *John 21:7*) or implies shameful exposure (*Isaiah 47:1–3*), and nakedness is often associated with “shame” or disgrace” (*Isaiah 47:3a; Nahum 3:5; Ezekiel 16:37; Revelation 3:18*).

12. **Why did God not just tell us exactly what we should wear ?**

God did not create us as robots; He wants us to think. He wants input into our thinking through His Word, and He wants us to bring into captivity our thinking to that which exalts Him. He graciously gave us imaginations, thoughts of beauty, and an enjoyment of variety.

TIPS AND CAUTIONS

- 1. Notice how God taught in *Genesis 3*—by questions that He already knew the answer for
 - a. Where art thou?
 - b. Who told thee that thou wast naked?
 - c. Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?
 - d. What is this that thou hast done?Our questions should be thoughtful, gracious, open-ended, and not condescending—even at a time of rebuke. Always react with reason, not rage.
 - a. Describe this girl’s (picture of girl) appearance.
 - b. Where does the eye go first? (for a guy? for a girl?)
 - c. What message is she giving?
 - d. In what different ways is she giving the message?
 - e. When you read *Proverbs 7*, how would these girls compare?
- 2. Rebuke does not equal a teachable moment; there are better times to teach than when rebuking.
- 3. Although it is necessary to establish dress guidelines for your youth group, be careful in supposing that the establishing of rules teaches a teen how to live biblically. God’s Word is our source book for all things pertaining to godliness (*2 Peter 1:3*). We must not shortcut the process. Biblical principles must be taught, questions must be asked and answered, discussion must be encouraged, and compassion for young Christians must be intact.
- 4. A young person’s reception to the teaching of modesty is dependent upon her spiritual maturity. If steps one through three on the Spiritual Ladder (See the *Biblical Counselor’s All-Purpose Tool*.) have not been taken, teaching of Christian modesty may be mentally rejected even as it is being taught. Is the young person willing to do what God says? A youth that is not willing to obey God’s Word is only taught Christian modesty as a method of controlling the group dynamics, not as a means to becoming more spiritual.
- 5. Caution: Ladies should talk to girls about immodest appearance. It is inappropriate for men to discuss these issues with young ladies, and any discussion opens the door for problems for male youth leaders.

RECREATION LEADERSHIP PRINCIPLES

- 1. See it big.
- 2. Keep it simple.
- 3. Keep it moving.
- 4. Keep it close.
- 5. Keep it fair.
- 6. Keep it balanced.
- 7. Keep it safe.
- 8. Keep it clear.
- 9. Keep it suspenseful.
- 10. Keep it cooking.



PLATFORM PHILOSOPHY

1. Services at camp are different than services at church.
2. Participation is an underlying goal during services at camp; however, over-participation should be avoided. Campers need to be prepared by the beginning of the preaching time to sit still and listen while participating by thinking and responding in an appropriate and cooperative way. A camper can participate on several levels:
 - a. Watching the pre-service PowerPoint
 - b. Cheering for a dot race or stunt
 - c. Being involved in stunt or laughing at a stunt
 - d. Singing songs and doing the actions during songs
 - e. Opening his Bible during preaching
 - f. Responding during the invitation in his heart or by walking forward
3. We will design our services to be age and gender appropriate.
4. The work of changing hearts is the Holy Spirit's job; we will attempt to do all things in order to cooperate with Him in this work.
5. The platform should glorify God in all things fun and serious.
6. The Ironwood music program will avoid offense and stick with sacred traditional songs, choruses, and Scripture songs.
7. We will work to know the speaker and the audience.
8. We will endeavor to eliminate distractions in the service. A distraction is anything that causes the campers to not be prepared or able to hear the message that God has for them at the service and beyond. This can occur in many ways: platjacking, scolding, poorly presented special music, piano gaps, PowerPoint spelling errors, lack of preparation, energy level too high or too low for the speaker's style, etc.
9. As a general principle, morning chapels will be teaching and evening services will have a point of persuasion (invitation.) Morning chapels will be shorter, and possibly more relaxed for interaction. This will be flexible and we will adjust for the speaker if he/she feels led to follow a different format.
10. Announcements are important but should not outweigh the goals of the service.
 - a. Announcements should always take into account timing, both in where they are placed in the program and in how much time is given to them.
 - b. Announcement strategies should be made in consideration of other elements in the program.
11. A maximum effort should be made to make the written schedule coincide with the actual length of service. Considerations include eliminating distractions (too long a service versus no answers) and having optimum numbers (everyone there at the stunt time versus large number missing after invitation.)
12. Promptness is a goal.
 - a. We hope to set the tone by being prepared to begin on time, but we recognize that camp is often relaxed because of events before the service.
 - b. The song leader and program persons on duty have the responsibility to determine if adjustments should be made. If less than two-thirds of the campers are present, send a staff member to ring another bell and to encourage folks to go in and take a seat.
 - c. A sense of promptness and preparation will be communicated if the pianist continues to play between the prelude, that has been going on, and the time that the song leader actually takes the platform.
13. The platform and all that occurs during a service or chapel should lead the audience to take an active and cooperative role in the preaching that takes place. We will endeavor to set the stage for the preacher and to cooperate with the Holy Spirit in His work.
14. The pianist, though not on the platform, is a vital part of the platform team.

PHILOSOPHY OF COMPETITION

Competition is a tool that can be used incorrectly and become a weapon; used correctly it is a tool to accomplish our purpose of reaching young people for the Lord Jesus Christ. This tool has many uses.

1. Fun—play and all its aspects, safe place to take risk, ability to respect others' efforts, laughter, physical exercise
2. Honesty—in attitude and action, honoring the intent of the rule maker or referee
3. Excellence—doing your best no matter what the outcome
4. Grace—in winning and losing
5. Respect—for teammates and other competitors

6. Stewardship—proper attitude towards individual physical abilities
7. Teamwork and communication
8. Adjustment, evaluation, and planning

Competition should include fun, safety, and spiritual impact.

1. Fun—easy to explain and understand with a minimum of rules, unique (“you’ve probably never played before”), involve everyone, include variety throughout the week, be easy to succeed at for both the athletic and the not-so-athletic, color and size of the play (looks fun from the sidelines).
2. Safe—an element of risk and physical exertion balanced with safety; includes risk emotionally as well as physically; recognizes the vulnerability that results when a young person participates in an activity, that they might not do well in, in front of an audience of their peers.
3. Spiritual impact—the burden of this is upon the counselors and leaders. They must be alert to the teachable moments that occur and set a godly example. When a person is participating, that person has allowed themselves to let down a barrier, especially if the emotions are involved. Thus the game becomes a step in the process of spiritual impact.

Game leaders should always be alert to the teachable moments that occur during the process of competition. Competition should not be viewed as an end in itself but a means to accomplish the goals of the camp. Competition often results in a view behind the “walls” that a young person has put up. Therefore, a balance needs to be acknowledged by the game designer to not cause a crisis just for the sake of seeing behind that wall but in being ready to deal with any crisis that may occur. This balance should be sought carefully and with wisdom.

WHAT SHOULD I DO?

We are obliged at a given moment to accept necessary sacrifices. It is a painful thing to say to oneself, “By choosing one road I am turning my back on a thousand others.” Everything is interesting, everything might be useful, everything attracts and charms a noble mind; but death is before us. Mind and matter make their demands. Willy-nilly we must submit and rest content, as to the things that time and wisdom deny us, with a glance of sympathy which is another act of homage to the truth.

Do not be ashamed not to know what you could only know at the cost of scattering your attention. Be humble about it, yes, for it shows our limitations; but to accept our limitations is a part of virtue and gives us a great dignity, that of the man who lives according to his law and plays his part. We are not much; but we are part of a whole, and we have the honor of being a part. What we do not do, we do all the same; God does it, our brethren do it, and we are with them in the unity of love.

Therefore, do not imagine you can do everything. Measure yourself, measure your task. After some experiments, make up your mind, though without rigidity, to accept your limits. Preserve, by reading and if necessary by a certain amount of writing, the advantage of your early studies, your contact with wide fields of knowledge—but for the main part of your time and strength, concentrate. The half-informed man is not the man who knows only the half of things, but the man who only half knows things. Know what you have resolved to know; cast a glance at the rest. Leave to God, who will look after it, what does not belong to your proper vocation. Do not be a deserter from yourself, through wanting to substitute yourself for all others.

2 Corinthians 4:17

What is temporal?

What is eternal?

THE HEART OF CAMPING

Five things that we call the HEART of camping are crucial to making camp work.

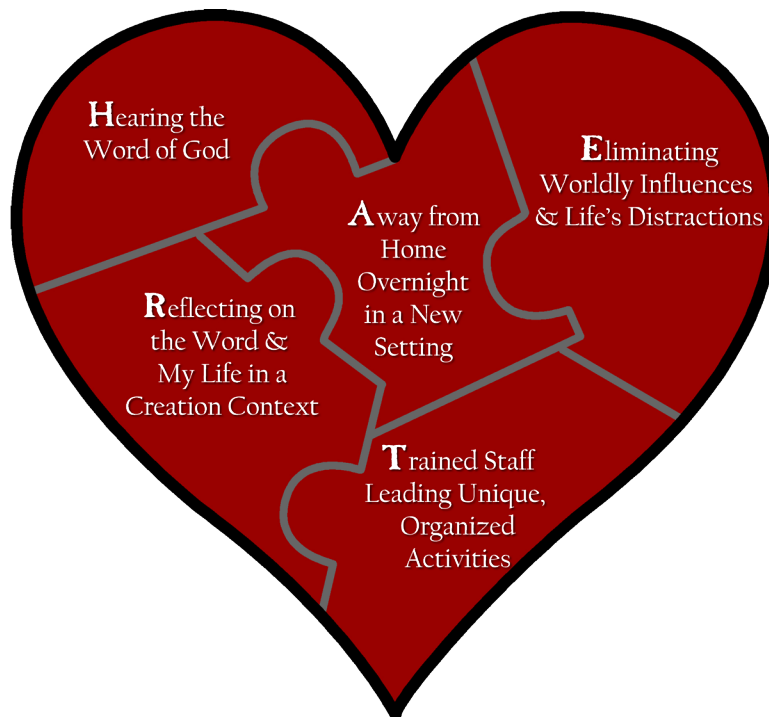
Hearing the Word of God

Eliminating worldly influences and the distractions of life

Away from home overnight in a new setting

Reflecting on the Word and one's life in a creation context

Trained staff leading unique, organized activities





Chapter *five*

OUR FORMS & OTHER JUNK

*Behold, I send you forth as sheep
in the midst of wolves: be ye therefore
wise as serpents, and harmless as doves.*

MATTHEW 10:16

WIN AS MUCH AS YOU CAN

The objective of this exercise is to win as much as you can. For ten successive rounds your group will choose either *X* or a *Y*. The payoff for each round is dependent upon the pattern of choices made by all the groups. Take three minutes to look over and discuss in your group the values listed below.

4 X's : Lose \$1 each
3 X's : Win \$1 each 1 Y : Lose \$3
2 X's : Win \$2 each 2 Y's : Lose \$2 each
1 X : Win \$3 3 Y's : Lose \$1 each
4 Y's : Win \$1 each

ROUND	TIME ALLOWED	CONFER WITH	CHOICE	\$ WON	\$ LOST		BALANCE
1	2 minutes	Group					
2	1 minute	Group					
3	1 minute	Group					
4	4 minutes	All Groups			x 3		
5	1 minute	Group					
6	1 minute	Group					
7	1 minute	Group					
8	4 minutes	All Groups			x 5		
9	1 minute	Group					
10	4 minutes	All Groups			x 5		

BUNKHOUSE CLEANING

See **STAFF QUARTERS AND CABINS** on page 44 for details.

BUNKHOUSE CHECKLIST

*Check off each thing after you've taken care of it ,
then leave this sheet on your bunk with your splinter kit.*

Name _____

Sinks—multi-purpose cleaner (Pursue)	
Mirrors—glass and mirror cleaner (blue)	
Toilets—non-acid toilet cleaner (Pursue)	
Showers—non-acid toilet cleaner (green or Pursue)	
Mop Floors—multi-purpose cleaner (Pursue)	
Vacuum (under bunk also)	
Check under mattresses and bunk beds	
Empty trash can	
Restock TP, cleaning supplies, and cleaning rags	
Take lost and found to ping pong table	
Pick up trash outside	
Sweep porch	
Restock splinter kit	

Comments:

*Our first impression is a lasting impression.
What impression have you made today?*

WEEK NOTES

Counselor: _____ Cabin: _____
Date: _____ Age group: _____

CAMPER FOLLOW-UP INFORMATION

Name _____
Address _____
City _____
State _____ Zip _____
Home church _____
Day talked about salvation _____
Next step on the Spiritual Ladder _____
Decisions made _____

CAMPER FOLLOW-UP INFORMATION

Name _____
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Decisions made _____

CAMPER FOLLOW-UP INFORMATION

Name _____
Address _____
City _____
State _____ Zip _____
Home church _____
Day talked about salvation _____
Next step on the Spiritual Ladder _____
Decisions made _____

*Funny stories, campers quotes, or characteristics
unique to this camper—*

*Funny stories, campers quotes, or characteristics
unique to this camper—*

*Funny stories, campers quotes, or characteristics
unique to this camper—*

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Next step on the Spiritual Ladder _____
Decisions made _____

CAMPER FOLLOW-UP INFORMATION

Name _____
Address _____
City _____
State _____ Zip _____
Home church _____
Day talked about salvation _____
Next step on the Spiritual Ladder _____
Decisions made _____

Paste your cabin picture here. Don't forget to label your campers; if you don't, you will forget!

CABIN PHOTO TIPS

1. The goal is to provide a fun, creative group picture for each cabin.
2. Counselors should dress western.
3. Counselors should double check campers for modesty and appropriate clothing.
4. Pictures will be included on the weekly picture CD that is sold every Saturday morning.

Funny stories, campers quotes, or characteristics unique to this camper—

Funny stories, campers quotes, or characteristics unique to this camper—

Funny stories, campers quotes, or characteristics unique to this camper—

Funny stories, campers quotes, or characteristics unique to this camper—

What did I learn the hard way this week? _____

What worked well this week? _____

What can I do to improve next week? _____

How did I see God work this week? (Don't forget to share with others!) _____

MY PERSONAL SPIRITUAL EVALUATION

HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT A SALVATION?

Was there ever a time in my life that . . .

- Yes No I genuinely repented of my sin (*Luke 13:3*)? (Definition of repentance: Heart attitude that cries, “Lord, everything that I now know to be sin, and everything that You show me in the future to be sin, I turn my back on it as an option in my lifestyle.”)
- Yes No I placed all of my trust and complete confidence in Jesus Christ alone—no one else, nothing else, only Him (*Ephesians 2:8; John 14:6*)?
- Yes No I was completely surrendered, willing, and ready in my heart for Jesus Christ to be Master and Lord of my life (*Acts 16:31; Romans 10:9–10*)?
- Yes No I accepted the forgiveness and cleansing of God (*Titus 3:5–6; Isaiah 1:18*) and spiritually came alive (*1 Peter 3:18*)?

God completely transformed my life and made me a brand new person (mirror of transformation—the new birth, *2 Corinthians 5:17*)? Therefore, the following elements are lived through the message of my life:

- Yes No 1. Old things passed away (attitudes, thoughts, desires, motivations, outlooks, vocabulary, lifestyle, actions, and reactions), and all things became new (new heart, new love, new purpose, etc.).
- Yes No 2. I cannot sin without great conviction or chastisement (*Hebrews 12:6–8*).
- Yes No 3. I am not entangled or controlled by the things of the world (worldly lifestyles, clothes, music, crowd, standards and philosophies, magazines, periodicals and books) (*1 John 2:15*).
- Yes No 4. I have a sincere desire to do God’s will in every area of my life (*1 John 2:16–17; Matthew 7:21*). (The will of God is never contrary to the Word of God.)
- Yes No 5. I can honestly say that the Holy Spirit of God indwells my body and at this very moment is bringing absolute calm, assurance, peace, and joy to me that I am a genuine child of God.
- Yes No 6. I love to read and meditate upon the Word of God.
- Yes No 7. The Bible changes my life.
8. I voluntarily spend time each day reading the Bible.
 None 5 minutes 15 minutes 30 minutes or more
- Yes No 9. My personal devotions consistent and regular.
- Yes No 10. My prayers are answered.
11. I spend time in genuine, heartfelt prayer each day.
 Grace at meals 5 minutes 10 minutes
 15 minutes 30 minutes ___ minutes
- Yes No 12. I usually obey immediately whatever I know to be right, without hesitation.

EVALUATION OF IRONWOOD

Name _____ Summer Staff Volunteer counselor Other: _____

We are always interested in improving our counseling program. Please help us by completing this form thoughtfully and returning it to the senior program director's office.

1. The correspondence I received from Ironwood prior to my arrival at camp was . . .

- Complete, encouraging, and helpful
- Vague
- Incomplete

How would you improve the correspondence?

2. The counselor training at the beginning of the summer was . . .

- Quite satisfactory
- Satisfactory
- Lacking

What was the most helpful part of the training?

How would you improve the training?

3. Give three highlights of your counseling experience.

- a.
- b.
- c.

4. Give suggestions for improvements you would like to see in the following areas:

- a. Facility
- b. Program
- c. Staff

5. What lesson did God teach you the "hard" way this summer?

6. What words of wisdom would you give to counselors planning to serve God next summer at Ironwood?

7. Would you consider serving the Lord another summer here at Ironwood? Why or why not?

8. Would you be available to serve the Lord another summer here at Ironwood?

9. Give your evaluation of the food, both positive comments and suggestions for improvement.

10. Give your evaluation of Staff Renewal Sunday, both positive comments and suggestions for improvement.

MEMORIES

Please help us out!! In the space below, write one or more of your funniest memories or experiences here this summer (for our scrapbook and memories).

COUNSELOR SURVEY

Describe one camper that sticks out in your mind and the decisions that he made. _____

Describe your favorite memory about camp this summer. _____

What spiritual decisions did you make this summer? _____

What did you learn about God this summer? _____

What did you learn about yourself? _____

What one piece of advice would you give to a new counselor? _____

What was your favorite sermon that stands out in your mind? _____

IRONWOOD TEAM PERFORMANCE EVALUATION

Name: _____

Job: _____ Date of Hire: _____

Date: _____ Time Period Evaluated: _____

**PERFORMANCE MUST
BE IMPROVED**

- 1 Low or new
- 2 Making progress
- 3 Less than satisfactory

**PERFORMANCE MEETS
OVERALL REQUIREMENTS**

- 4 Satisfactory
- 5 Average
- 6 Good

**PERFORMANCE EXCEEDS
OVERALL REQUIREMENTS**

- 7 Better than good
- 8-9 Superior
- 10 Exceptional

Appearance—appropriate for the job		
Courtesy—gratitude, thankfulness, respect		
Loyalty—brings all complaints and gripes to boss		
Attainment of forecasted goals		
Attitude		
Ranch property—care of tools, equipment, buildings		
Thrift—use of materials and energy sources		
Following instructions		
Dependability		
Leadership		
Planning and organization		
Positive thinker		
Job knowledge and skills		
Promptness—on time, etc.		
Reliability performance of assignments—finishes the job		
Self-motivation—self-starter, initiative		
Vitality—effort on the job		
Spiritual growth		
Spiritual leadership		
Spiritual initiative		
Spiritual example— <i>1 Timothy 4:12</i>		
1. Language		
2. Conduct		
3. Christian love		
4. Enthusiasm		
5. Faithfulness		
6. Purity		
Total		

CHILD ABUSE POLICY

Ironwood does not condone or permit child abuse of any kind. In a camp or school setting, physical abuse is most likely to occur when a staff member is disciplining a rebellious or unruly camper or student. No hitting, slapping, spanking, shaking, squeezing or similar type punishment is permitted at Ironwood. In addition, intense physical exercise, unreasonable isolation, or other forms of psychological abuse are not permitted.

The difference in physical size and strength between campers/students and staff members necessitates that we use discretion and restraint in any physical contact activities with campers/students. Recreation that encourages competition and involves physical contact between campers/students must always be done in a safe manner, supervised closely by non-participating staff members.

We must also be very careful in the area of sexual abuse. Even the appearance of wrong, resulting in a false allegation, can cause irreparable damage to the reputation of the accused staff member and the testimony of the Ironwood ministry. Therefore, all staff members must be very cautious so as not to do anything that could possibly be interpreted as sexually suggestive conduct. Never touch the genital area or buttocks of any camper/student. Also, rule "number seven" for campers also applies to staff members: "Nobody touches members of the opposite sex."

Even hugging may be interpreted as sexual abuse. Therefore, Ironwood's official policy is "A hug is acceptable, but hugging is not." A hug refers to a single act of three seconds or less. Hugging is embracing or having one arm around a camper/student for more than three seconds. Therefore, staff members must not allow campers/students to sit on their laps or sit with their arm around their campers/students. Even during counseling situations, staff members must keep their hands to themselves.

Although your personal opinion may differ from the above information, as an Ironwood staff member you are required to conform to these guidelines while you are here, or resign.

Any actions you may observe that are not in conformity with these guidelines should be reported to the director, principal, or a team director immediately. Any allegation of sexual or other serious abuse prior to the camper's arrival at Ironwood or regarding the student's life away from school must also be reported.

I have not been convicted or charged with any violent crimes or crimes against children.

I have read the Ironwood guidelines regarding child abuse and hereby agree to abide by these guidelines during my stay as an Ironwood staff member.

Signature _____ Print Name _____ Date _____

SAFETY TRAINING ACKNOWLEDGEMENT

I have read or had read to me all safety material in the Ironwood staff manual that pertains to the following:

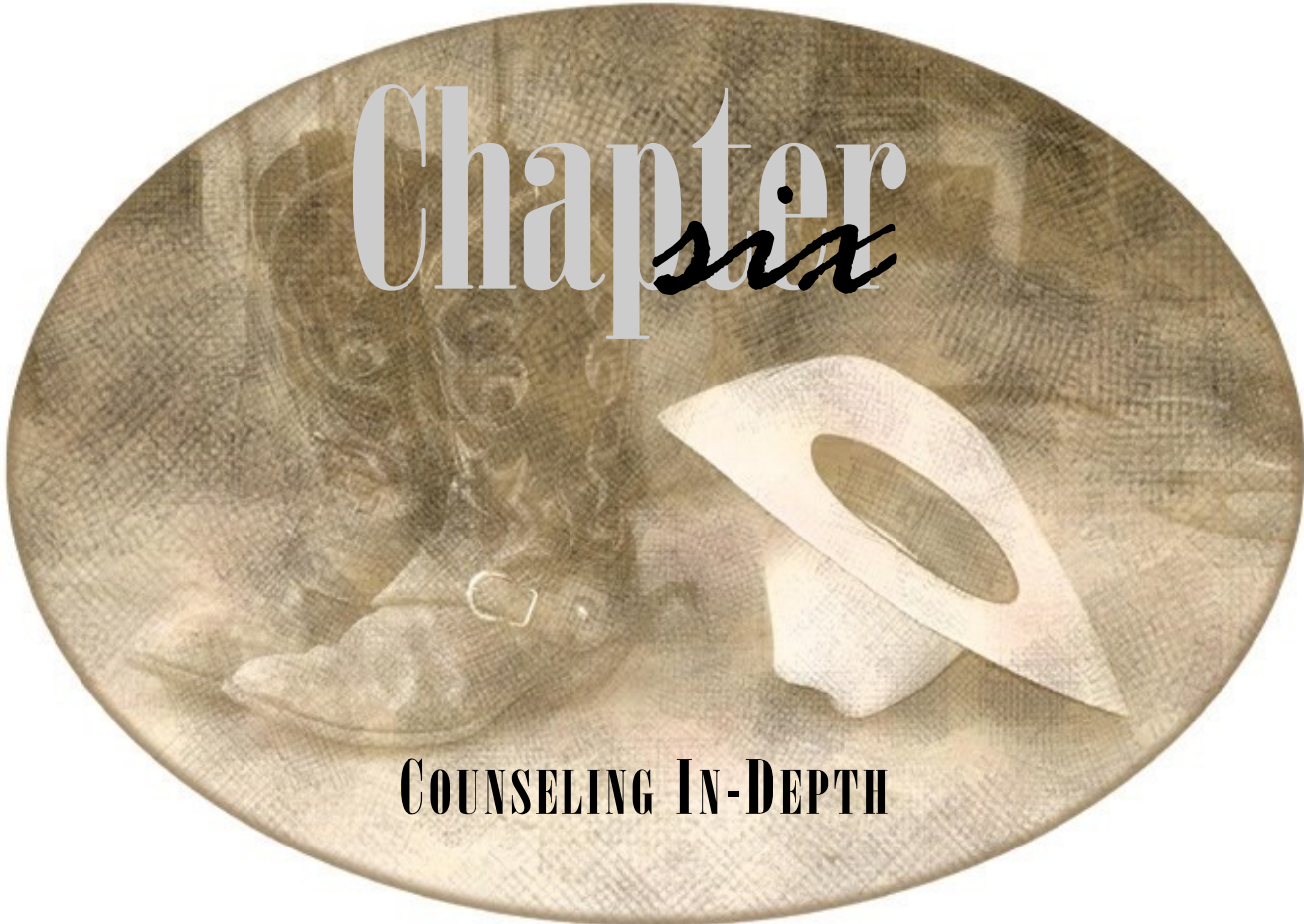
- Archery Range
- Child Abuse Policy
- Craft Area
- Discipline Policy
- Driving Rules
- Earthquake Procedures
- The Edge
- Emergency Transportation
- Exposure Control Program
- Firearm Instructions
- Fire Procedures
- First Aid Provider
- Hazard Communication
- Health Surveillance
- Heat-related Illnesses
- Hiking
- Horse Area
- Lake: General
- Lake: Lifeguard Responsibilities
- Lost Swimmer Procedures
- Lost Campers
- Major Accident Procedures
- Shop Area
- Snakebite
- Strangers and Visitors on Camp Property

Signature _____ Print Name _____ Date _____

RECEIPT OF SUMMER STAFF POLICY MANUAL

I have received a copy of the *Ironwood Summer Staff Policy Manual* and have either read it or have had it read to me carefully. I understand that this manual has been prepared to inform and guide staff members and that it is intended to cover the procedures, rules, and policies most often applied to day-to-day work activities.

Signature _____ Print Name _____ Date _____



Chapter *six*

COUNSELING IN-DEPTH

*This I say then, Walk in the Spirit, and ye shall
not fulfil the lust of the flesh. For the flesh lusteth
against the Spirit, and the Spirit against the flesh:
and these are contrary the one to the other:
so that ye cannot do the things that ye would.*

GALATIANS 5:16-17

OVERCOMING THE CYCLE OF SIN

By James Tilson (Used with Permission)

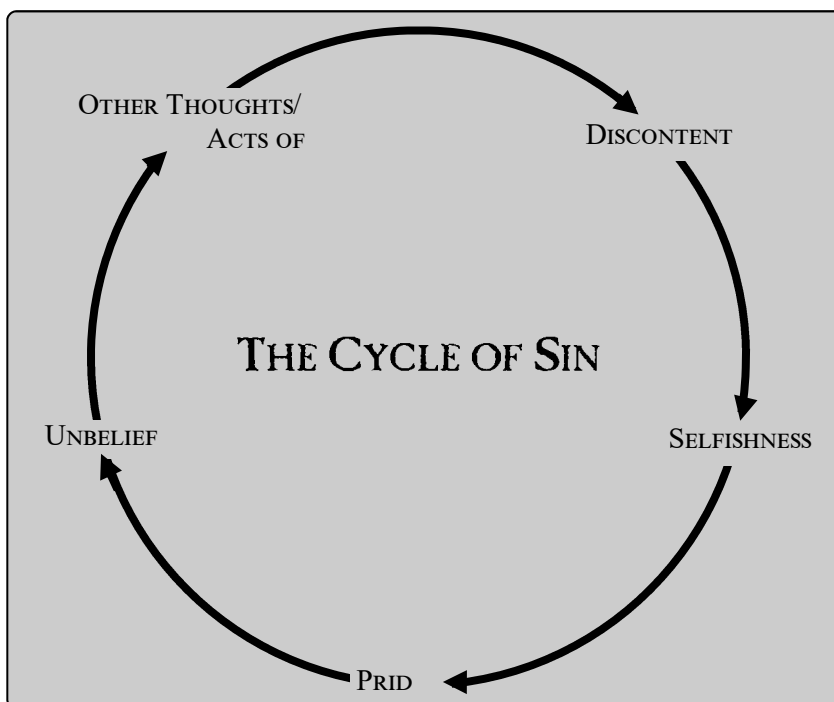
Even while understanding the daily battle with the flesh that still rages within the believer, it can still be frustrating for a believer who is under the Holy Spirit's conviction to keep giving in to sin. Why do believers fall prey to the same sin over and over again, even when "making a decision" or getting a particular sin right with God and others? It is a cycle that seems as if it will never end. What must happen in order for this cycle of sin to be broken?

It is important to realize that sin does not exist in a vacuum. Accompanying life contexts and thought processes always contribute to this cycle. When seeking to determine the root of sinful actions, some might lay the blame at the feet of selfishness or unbelief. Others might see either discontent or pride as the root cause of all other sinful actions. The reality is that all of these things are sin in and of themselves, and a biblical understanding of these particular sins reveals that each of them contribute to the other sinful actions in the lives of believers. With that being said, the following diagram illustrates why this cycle is so difficult to break. It is important to have this diagram as a circle instead of a chain, for each part of the cycle perpetually contributes to the next part. If victory over a particular sin or sin in general is to be realized, this cycle must be broken.

SUMMARY OF THE CYCLE OF SIN

- **DISCONTENT** refers to the desire for something more than what life currently has to offer; such thinking feeds a desire to be served, which results in . . .
- **SELFISHNESS** refers to centralizing everything in the world around one's self-importance; thinking of oneself as the center of everything naturally results in . . .
- **PRIDE** refers to an inflated view of one's self-importance and/or abilities; this thinking promotes an "I can handle this" or "take matters into my own hands" mentality, which results in . . .
- **UNBELIEF** refers to a refusal to believe God's way is truly best and a reliance upon one's own wisdom; such thinking wants to do things "my way," which results in . . .
- **OTHER THOUGHTS/ACTS OF SIN** refers to any other sinful thoughts or actions; these sins always have consequences or turmoil of some sort, which results in further . . .

Begin at the top of the list and continue around the cycle again. This is a continuous cycle, with no clear beginning and no clear ending. Also, since this process is a cycle, each of these steps actually leads to the other steps. For example, while discontent eventually leads to unbelief, unbelief also eventually leads to discontent.



THE FIRST APPEARANCE OF THE CYCLE

Beginning with the first recorded act of human sin in the Bible, the cycle of sin becomes apparent in the narrative of Adam and Eve in *Genesis 3:1-24*.

1. Eve begins by desiring something that God has kept from her® **DISCONTENT** (v. 6).

2. At this point, Eve has two choices: 1) to focus upon what God has commanded, or 2) to focus upon her own desires® SELFISHNESS.
3. Now, there is a self-confidence to take action to meet her desire® PRIDE (v. 6—she demonstrates her pride by the actions that follow her discontent).
4. God’s command now seems to be a raw deal in comparison to the other choice in front of her, so Eve refuses to trust God and, instead, trusts her own wisdom® UNBELIEF (v. 6—the actions once again betray her true thinking; if she had believed God, she would have responded differently).
5. The result is the OTHER ACTION TAKEN in v. 6.
 - a. She takes the fruit.
 - b. She eats the fruit.
 - c. She gives the fruit to Adam, who also eats the fruit.
6. The consequences increase the possibility of further discontentment, leading to OTHER SINFUL ACTS.
 - a. Adam and Eve learned more than they ever wanted to know concerning the difference between good and evil (v. 7).
 - b. Adam and Eve now are afraid of God, with Whom they had previously enjoyed beautiful fellowship (v. 8).
 - c. Adam blames Eve for his sin, compounding sin upon sin (v. 12).
 - d. Eve blames the serpent for her sin, compounding sin upon sin (v. 13).
 - e. Adam and Eve receive various curses as a result of their sin, including being removed from the Garden of Eden, a place that had brought so much contentment to their lives (vv. 16–24).

THE RESULTS OF THE CYCLE

1. **Sinful thinking (and therefore sinful actions) becomes the rule, instead of the exception.** Where in such a cycle is there room for any biblical thinking? There is none. So when particular situations arise in life, the first thoughts that come to mind are unbiblical ones because that is the habit that has been established. If you use the analogy of a computer, this unbiblical thought pattern is the “default” setting of the brain. It takes much time and dedication for the settings to be changed for more efficiency, and very few are motivated and willing enough to put in such effort. It is much easier to continue current thought patterns, especially if everyone else in the world seems to think like you do. The result is relegating biblical teaching to a level of little to no importance in one’s life.
2. **Enslavement to sinful choices gets increasingly stronger.** As one continues in this cycle, he is continuously boring himself into the ground of deception and sin (like a screw going into a piece of wood). And the further you go in, the harder it is to get back out. This explains where the “big sins” in life come from. Nobody ever sets out to commit big sins; rather, there is always a history of thoughts and actions (sometimes identified incorrectly as “little sins” or *not even identified as sin at all*) that lead to such actions. But rarely do people realize their desperate condition until it is too late. The pull is too strong and the flesh is weak.
3. **Removing identified sinful actions becomes increasingly difficult.** Even when an individual is convicted about a particular sin *issue* in life (and maybe even “makes a decision” about it), attempts to remove that sin often fail. Why? The rest of the cycle of sin remains in place; therefore, the wrong thinking still dominates. Following are some sample decisions made by teenagers that often do not stick:
 - a. Being a committed witness for the Lord
The Problem: One might realize this as a need in one’s life and make a decision in this area. But why does such a decision often not last? If the individual has never dealt with the selfishness in his own heart and thoughts, witnessing is just never able to make it up the ladder of priorities in the mind. So while it might even be seen as somewhat important, the selfishness and the accompanying selfish priorities are always going to take up all the time, leading to “I just don’t have time to witness” or “It’s just not convenient.” Likewise, if proud thinking is never removed, one might be somewhat motivated to start witnessing; but again, it cannot overcome the prideful priority of fear that someone will think poorly of you if you are a bold witness.

a Obeying one's parents

The Problem: This sin issue is generally pretty easy to identify, but what is not so easy to identify is the incorrect thinking that caused the sin in the first place. You might make a decision about obeying your parents, and yet, you can still struggle with other authorities in your life—specifically God. Why? Because the discontent (not being able to get your way) and pride (“I know better than they do!”) that fueled your disobedience to your parents are also fueling contempt for the other authorities in your life. And eventually, the same problems will arise again with your parents unless that wicked thinking changes. Contempt for human authorities is a result of your refusal to believe that God knows what is best for you by placing you under the authorities He has chosen for you.

b Getting rid of worldly entertainment

The Problem: The way this particular “decision” works is that you get under conviction about a particular portion of your worldly entertainment—maybe a particular kind of music, or certain types of movies, or particular websites that you know are not pleasing to God. Then, you try to remove that piece of the puzzle without dealing with the thought process that drove you to participate in that form of entertainment to begin with. Maybe you feel that it meets a need in your life (because you are discontent), or you just like it because it is a part of who you are (selfishness). In each case, your “decision” is normally just a temporary fix, and rarely is it the kind of comprehensive fix you really need.

c Ridding oneself of improper relationships with members of the opposite gender

The Problem: A particular relationship can be identified and isolated where you are emotionally or physically involved with a member of the opposite gender. You may reach a point where you realize some of the dangers of such a relationship, or you may simply be pleasing an authority. But if you were being driven to such a relationship because of your discontent, selfishness, and refusal to believe God knows what is best, those wicked thoughts must be addressed biblically if you are going to have lasting victory in this area. Otherwise, you will just move on to the next relationship because the thought process never changed.

DESTROYING THE CYCLE

Remember to *never* embark on this mission without the divine help of the Holy Spirit working through the Word of God. Otherwise, your efforts will never be successful.

1. **Correctly identify unbiblical thinking and actions.** When working with a computer problem, it is important to properly identify the problem, or you will never find the solution. If the desire is truly to remove the problem, you can never overlook the smallest and seemingly most insignificant problem because even a “small” problem can lead to bigger problems. If you are using diagnostic software, you need something that is going to effectively identify problems or potential problems.

Likewise, unbiblical thinking and actions must be correctly identified and called what they truly are—sin. Doing anything less is a disservice to yourself, not to mention disobedience to God. You must commit to unmask each sin, and the way to do so is to apply the Word of God directly to your life. Everyone might have his opinions about what is “okay” and what is not, but only God’s Word is the absolutely correct standard.

2. **Remove all of the components to the cycle of sin.** In computer lingo, this is where you reformat the hard drive and start from scratch, reinstalling the operating system and the software. Whether in computers or in the Christian life, reformatting is an all-or-nothing proposition. It is a commitment to remove *all* of the problems, taking whatever steps are necessary (*Matthew 5:27–30*). Unfortunately, many Christians are simply unwilling to make the necessary, radical changes in life; so over time, the conviction they felt at one point wanes, and that sin issue can now be explained away as “no big deal.” Weak, sin-saturated Christianity is the result. And often, you do not even realize how sin-saturated you really are!
3. **Live joyfully and victoriously in life as God has designed it.** This is the message of Romans chapters 6 and 7. While you will continue to battle your flesh throughout your time here on earth (*Romans 7*), enslavement to sin is not to be a part of the believer’s life anymore.

FROM DISCONTENT TO CONTENT

As we begin the process of destroying this cycle of sin that threatens to enslave us, our first area to target for destruction is discontent. The apostle Paul highlighted the opposite virtue, contentment, in *1 Timothy 6:6–12*. This passage is one of the key and better known texts addressing the topic of contentment. Yet, how often it is read quickly, being treated almost as some sort of pie-in-the-sky ideal that can never actually be attained! It makes for an encouraging read that is quickly forgotten, and therefore, not useful. It is like a powerful weapon or piece of equipment that sits idly in the shed.

“Sure Paul,” one might be tempted to say. “Your idea here concerning contentment sounds nice, but it does not jibe with my situation—my daily life in the real world.” But lest you think Paul was speaking in mere platitudes, *2 Corinthians 12:7–10* shreds this idea. Being content—having victory over discontentment—was not a nice little theory to Paul; it was his life, even in the most trying circumstances. He viewed the tests and trials of life as something not merely to survive but to rejoice in. That was not a simple platitude; it was a picture of true, biblical contentment (*Philippians 4:11*).

IS DISCONTENT ALWAYS SIN?

As we begin to analyze the subject of discontent, this important question surfaces that does not arise in the other “thought” sins in the cycle. Based upon clear biblical evidence, it is safe to say that selfishness, pride, and unbelief are *always* sin. But is the same true for being discontent?

In order to correctly answer this question, we must identify the source of discontent. What unfilled desires make you discontent? What do you want more than you have right now? What do you believe would satisfy you?

Because of the nature of the biblical material we have already seen admonishing believers to be content (and that is present throughout Scripture), being discontent should be viewed as a sin *unless* it can be determined biblically that it is *not* sin.

The book of Ecclesiastes indicates that God has placed certain desires in our hearts (*3:11*). In this verse, the term *world* can also be translated *eternity*. The idea being communicated is that man has certain desires that can never be fulfilled in life as it is normally lived on this earth. As the message of the book is unfolded, the end solution to this problem is clear (*Ecclesiastes 12:1*). God gave you a desire for satisfaction that can be fulfilled only in Him. Therefore, if there is one area where it is appropriate for you to be discontent in your life, it is that of your relationship with God and everything that entails. You should always be desirous of a closer relationship with God. You should never be content with your relationship with God—you should always want more, enough to fill the “eternity” that is in your heart. No other areas of discontent are biblically warranted—none.

But what about . . . ? (The following seem like legitimate desires.)

1. Desiring that I would stop sinning?
2. Desiring that others would stop sinning?
3. Desiring that God would receive more glory?
4. Desiring the provision of physical needs?

While these desires are not inherently wrong, they are appropriate only inasmuch as they drive you to find your complete satisfaction in the reality of God. They should motivate you to evaluate primarily your relationship with God instead of focusing on how things of life impact you. Seeking to fulfill even these desires any other way will ultimately lead to a dead end. Framed this way, the sin of discontent is revealed more fully. It appears more often than we might initially think.

IDENTIFYING DISCONTENT

1. **Discontent is a disposition of the heart.** Discontent is found in one’s thoughts. The door is always open for discontent when accurate thoughts of God are absent. You will have to analyze your thoughts regularly to truly understand the depth of your discontent.

2. **Discontent is fueled by a dependence upon one's circumstances/situation in life.** Answering the following questions will help you identify areas of discontent in your life.
 - a. **What do you complain about?** What do you wish were different? What would have to happen to make you happy?
 - b. **What do you worry about?** What are you afraid of? How would your situation have to change in order to keep you from worrying?
 - c. **What makes you angry or agitated?** What upsets you? What messes up your day?
 - d. **How do you respond to unexpected changes in your life?** Do you feel like you have to be in control?

When you honestly answer these questions, you will have a list of things that have to go just right in order for you to be content. One problem: your thoughts are a dream world. They are not based in reality. Life never works that perfectly for many reasons. So you have a choice to make. You can either be frustrated every single day of your life, or you can seek contentment in a way that is independent of your circumstances. One is freedom. The other is slavery.

3. **Discontent results in other thoughts and actions of sin.** Another way of identifying discontent is to begin with the other thoughts and actions of sin and work backwards. Anytime you sin, you can be sure to find some thoughts of discontent.

PUTTING ON CONTENTMENT

1. **Remove the common fatalistic approach to biblical contentment.** While many Christians live in the dream world that if they can just get everything to align correctly in their lives, they will be content, it is odd that they view contentment as the Bible reveals it as something that sounds nice but is not reality. This betrays the twisted thinking of the human heart. It is strange because there has *never* been a person who actually achieved contentment the world's way (just see Solomon's thoughts about the subject in Ecclesiastes), and many believers over time have experienced contentment the Bible way. Can you actually be content? Is it possible? Yes (*Philippians 4:13*)! The power of Christ's death upon the cross has made biblical contentment not only possible but inevitable for the believer who is surrendered to God's will and ways. The problem is not that biblical contentment is not possible or even normal; rather, it is that so few Christians have ever experienced it before—ever!
2. **Change the source of focus for the heart's satisfaction.** Your heart desires to be satisfied, and it has a game plan for making that happen. But is it doomed to failure? It is if it does not take into consideration the following truths.
 - a. **God is the only true source of satisfaction** (*2 Corinthians 3:5*; *2 Corinthians 12:9a*). Who created pleasure? God did. Would it not stand to reason, then, that He would best know how to bring pleasure? God wants all of your desires for pleasure to be completely filled with Him. God wants you to enjoy life more than anybody else does—including yourself. That is why He gave of Himself on your behalf. But seeking satisfaction in that which is temporal and fleshly will always be doomed to failure. That failed attempt at satisfaction is where discontent rears its ugly head. Unfortunately, our tendency is to focus the blame for our discontent incorrectly upon God instead of the real problem—our worldly affections.

However, the individual who learns to be satisfied with God is not merely content—his cup is overflowing more than he could have ever imagined!

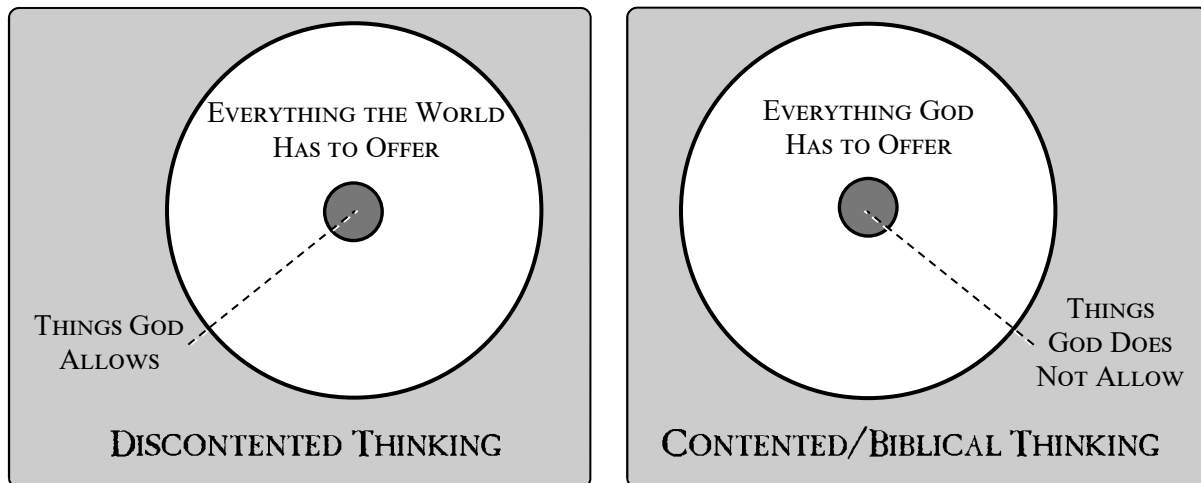
- b. **God's providence is the very best place to be** (*2 Corinthians 12:7–10*). God has never allowed a single situation into your life that was not designed to bring about the very best results. God's providence is where He always gets the most glory. This truth is what thrilled Paul. He was not excited about the pain and ridicule, but he was pumped that God was receiving glory. He knew there was no better place to be.
3. **Take a biblical view of your circumstances/situation in life.** Contentment is something that is completely independent of one's circumstances (*Philippians 4:11*). Is Christ all you need, all the time? That is the expectation for believers, and that is freedom. When you are in the midst of a trial, when you are negatively impacted by the sin of others, when your faith is ridiculed and mocked, is He all you need?

4. **Take seriously your need for heart renewal** (*Ephesians 4:22–24*). The concept of spending consistent, quality time with God is an often spoken about but rarely put into practice. Yet, while it seems so elementary, it is so necessary. The Christian must master the put-off/put-on dynamic that is found in a growing Christian life. And right in the middle of that dynamic, we see the pivot point. It is not the actions—it is the thoughts. Since discontent and contentment take place in the heart, this renewal is essential.

CONCLUDING THOUGHTS ABOUT CONTENTMENT

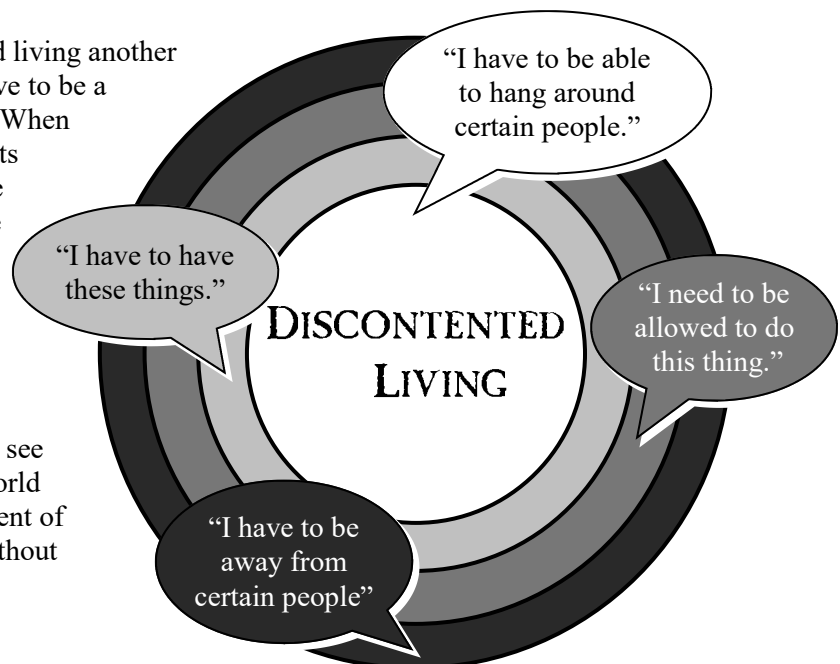
Contentment is not a mentality of settling. Rather, it is being satisfied with what is truly best, even when it does not initially appear to be the case. You do not talk yourself into contentment; you get to know the author of contentment and let Him overwhelm you with Himself. *A person who is biblically content cannot at the same moment be sinning.* You are satisfied with God!

Unfortunately, like Adam and Eve in the garden, we tend to view things completely backward. We get so focused on what we can't have that we begin to act like we cannot have anything. We view the world as one big playground of things to enjoy, and Christianity is the fence that limits us. But the story of the Garden of Eden shows the fallacy of such a view. The reality is that God has given us so much to enjoy freely with a clear conscience, but He has told us there is "one tree" we are not allowed to eat from. Yet, we get so focused on the thing we cannot have that it seems God is limiting us everywhere; the thing we cannot have is all that we see, and we completely miss everything He wants us to enjoy. The two images below illustrate these contrasting ways of thinking. When we see things *completely* God's way, we see that it is the world and our flesh that limits our enjoyment of life, not God.



Let's illustrate the foolishness of discontented living another way. Think about all the things in life that have to be a particular way in order for you to be content. When you begin to add those things together, it limits the amount of enjoyment you can have. In the diagram, the inside of the circles illustrate the possible enjoyment a person can have. Notice that the more conditions are added, the smaller the potential contentment gets. This is how discontent dominates our living.

Our thinking needs a major overhaul until we see God as the giver of all good things and the world and our flesh as that which limits our enjoyment of life. Biblical contentment will never come without thinking within the realm of reality.



FROM SELFISHNESS TO SELFLESSNESS

From a worldly, practical point of view, each one of us has little importance in the world at large, generally speaking. A majority of the people in the world do not even know that you exist. And yet, everything you do or that happens to you seems so very important, though it barely makes a blip on the radar of the universe. Still, it is easy to find oneself consumed with what is happening in one's little world to the neglect of the bigger picture of which God has made you a small part. While a certain measure of focus upon the small world in which we move is natural and certainly not sinful, the fact that we get so caught up in our lives should leave us with little surprise that we are generally very selfish. The culture promotes it in its music, movies, commercials, etc. Our lives become absolutely riddled with selfishness.

Before getting into the details of how selfishness shows itself and cripples a believer, it is important to define selfishness biblically. Once again, the apostle Paul, under the inspiration of God, is of great help to us. While describing the characteristics of the lost sinner before God converted that precious soul into the image of Christ, Paul defines selfishness (without using the term) as clearly as one will find it in the Scriptures (*Ephesians 2:3*). While identifying this lost person as one living and dwelling among the world ("among whom"), he also points to the particular lifestyle ("conversation") that points to the consuming selfishness of this individual. A definition of selfishness can be derived from the description of such a lifestyle: "living for the purpose of fulfilling one's own fleshly desires."

Selfishness is the natural result of discontent. When you are discontent, you are naturally thinking about yourself. On the other side of the coin, when you are regularly content, you are not focused upon yourself at all. Examine every sin you have ever committed, and you can trace it back to selfishness. This area of life is another major one to identify and defeat on the road to consistent spiritual victory in the Christian life. The cycle of sin must continue to be destroyed.

IDENTIFYING SELFISHNESS

While certain areas are clearly recognized as selfish, just like discontent, selfishness has the ability to sneak into our lives in ways that we hardly recognize. It is important, once again, that you examine yourself with God's help, looking for any areas of selfishness in your life that you have not recognized. You need to find them *all*. The following are some thoughts to help you.

1. **Selfishness is consumed with oneself** (*2 Timothy 3:2*). Notice how this list of vices in this verse begins with selfishness. Whom or what do you think about most? How many of the thoughts that are not directly about you are still focused upon pleasing yourself? Answer the following questions:
 - a. **What do you think about when you wake up and start your day?** Where am I going? When do I have to be there? What will I wear? What should I eat? Why can't everybody else just stay out of my way so I can do what I need to do, when I need to do it, in the way I want to do it?
 - b. **What do you think about when you go to sleep?** How much personal pleasure does it take to make your day successful? What kind of thoughts race through your head about the day? Who is the focus?
 - c. **How much do you seek the favor/attention of others?** Do you always want people to notice you? Are you always looking for personal drama, or if that is unavailable, do you tag along on other people's drama? Seeking this kind of attention is also a reason that technology (e.g., chatting, texting, Facebook) can become a spiritual danger to teenagers. These things that are not inherently wrong can become the way you promote yourself and your image to others.
 - d. **How do you generally view other people?** Do you find people to be generally annoying? Do they exist primarily to meet your needs? What criteria must a person meet for you to be willing to have him as your friend? Are you willing to give of your planned time to others?
2. **Selfishness lives with little genuine thought toward God and His desires** (*Philippians 2:20-21*). As a result of being consumed with oneself, the selfish person completely misses God's working in the world and in his own life. The context of this passage is that Paul wants to send someone who is passionate about the things of God to look after other believers in Philippi, but he is limited—of all those around, he only considers two qualified to accomplish such a mission. Why are the others not qualified? Because they are all living lives so

full of themselves that they are of little use to God. God is hardly in their thoughts, if at all. They miss all of the blessings He wants to give them because they are so consumed with pleasing themselves. Unfortunately, this scenario is too often duplicated in churches today. Such an attitude is fueled by the fact that people are discontent, even while they are doing everything they can to make themselves content. The shame is that they miss serving the One Who can and wants to make them absolutely content.

3. **Selfishness operates with little genuine concern for others** (cf. *Philippians 2:4*; *1 Corinthians 10:24*). A life consumed with oneself naturally is not focused on the needs—spiritual or physical—of others. We illustrated earlier how easy it is to get caught up in thoughts about oneself. Paul regularly focuses on the need for Christians to remove such an attitude.

PUTTING ON SELFLESSNESS

1. **Be disgusted with yourself.** This is not some sort of weird self-hate or self-loathing. Rather, it is coming to the end of oneself, realizing your own foolishness. It is getting completely fed up with what you are doing to your own self and others. It is understanding how empty fulfilling your desires really is. It is like the person running on a treadmill finally realizing that if he really wants to go somewhere (as opposed to just exerting energy), he needs to change the location of his running. While the context of conversion is primary in the story of the prodigal son, his attitude toward his own sin exemplifies that which we should have with our sin, even if we are believers but have fallen flat on our faces spiritually (*Luke 15:13–17*). Notice the breaking point. This is when you finally give in to wisdom. This is when you finally begin to see reality. This is when you finally experience true freedom—freedom from yourself. After choosing to change his ways, this young man did not feel like he was going back to a prison; he was going back to freedom!
2. **Prioritize loving God and others** (*Leviticus 19:18*; *Matthew 22:37–40*). It is no accident that over and over again in the Scriptures, we see this summary of living that pleases God. The differences in context of each these passages only illustrates the necessity for loving God and others to be at the center of *every* life context. Those who love God and others are not focused upon themselves—they are focused upon others.
3. **Follow the example of Jesus Christ** (*John 4:34*; *2 Corinthians 8:9*). Christ is the ultimate example of selflessness—serving God the Father and others. The only reason you even have the opportunity for victory in these areas is because of what Christ selflessly did for you.

CONCLUDING THOUGHTS ABOUT SELFLESSNESS

Selflessness is not self-loathing or self-hate. Rather, it is a consuming desire to focus one's life primarily upon serving God and others.

FROM PRIDE TO HUMILITY

It is difficult to separate selfishness and pride because they are so intricately connected. In some ways, each of the points on the cycle of sin is closely connected to the others. But there is an extra step that pride takes over selfishness. Whereas selfishness is completely consumed with self to the neglect of any genuine thought for God and others, pride takes that selfishness to self-sufficiency. Pride is self-idolatry. It is making yourself your own personal god.

No wonder God put “a proud look” right at the beginning of one of His lists of horrendous sins (*Proverbs 6:16–19*). With the way we often define pride, it is no wonder we are surprised at its inclusion here. Most people, if you were to ask them to define pride, would say something like this: “pride is thinking too highly (or even too lowly) of oneself.” And while it certainly seems bad, is it really as bad as the other things in this list? However, such a definition of pride is sorely lacking in accuracy. It is not technically inaccurate in that it is not an incorrect statement, but it is an incomplete statement. In fact, it is more a description of selfishness than pride—being consumed with oneself. What makes pride such an awful thing in the sight of God is that it elevates oneself to god-like status. It is direct conflict with the God of the universe by someone who does not have a prayer of winning (*Proverbs 16:5, 18*).

To be proud is to be in a very dangerous situation. Why? Because if you exalt yourself to god-like status, you not only offend the true God, you also put yourself in a position where you can only fail. In order for you to succeed, you must be perfect. You must never let yourself down. You must never make a mistake of any kind. You must be able to actually make everything happen that you want and stop from happening what you do not want. You must be able to be the ultimate judge of everything and never make a misjudgment. That is the standard for a god.

Of course, only the true God meets that standard, and nobody else even comes close. What a precarious place for you to be! It is therefore so important that you do a “search and destroy” mission on your heart to identify the pride and completely obliterate it from your life. If you do not remove the pride, you will continue to fall into sin and misery over and over again.

IDENTIFYING PRIDE

Following is a list¹ of characteristics found in those who have succumbed to pride. While pride itself is a thought of the heart, it manifests itself in outward ways. It is difficult to be proud without certain outward actions following—hence, its placement on the cycle. If *any* of these are true about you, it is personal idolatry on display.

1. **An ungrateful spirit**—“I know better than God what I need or deserve.”
 - a. **Complaining**—a griping spirit is one that is ungrateful for all that God is doing in your life. It is a “statement” that God is not indeed enough to satisfy you, which is fueled by the discontent spoken of earlier. Visualize *Romans 9:20–21* in your head: a piece of clay that is sitting there, with no power at all, arguing with the potter. As absurd as that sounds, the complaining human being is no different in his or her relationship with God. How silly and frustrating for the person trying to be god but who cannot be.
 - b. **Anger**—this anger particularly arises in the heart because there is a sense that your “rights” and/or expectations have not been met. This is seen in the response of the prodigal son’s elder brother to his father after a big deal is made of the prodigal’s return (*Luke 15:25–32*). This self-righteous brother was just like the self-righteous Pharisees (cf. *Luke 15:2*), who eventually played a key role in asserting their attempt at godhood by humanly orchestrating the crucifixion of Jesus Christ. More will be said about self-righteousness later. Suffice it to say at this point that anger concerning one’s supposed rights or expectations is a manifestation of pride—personal idolatry.
2. **Elevation of self**—“I am more important than God and everybody else.”
 - a. **Thinking you are better than others** (*1 Corinthians 4:6–7*)—this is probably the area we naturally think of most when we think of pride, and while it is not the only form of pride by any stretch of the imagination, it certainly demands serious attention. Thinking you are better than others is faulty because any abilities, looks, talents, spiritual disciplines, etc. that you have are not of your own making. This does not mean that you have not put forth any effort to hone particular skills, personal grooming, or spiritual disciplines. But these things are all gifts of God and are not possible at all without God. The proud person, however, foolishly takes the credit for things that are primarily out of his control. He is his own god.

Another way of exalting your opinion about yourself is to compare yourself with other people (*2 Corinthians 10:12*). As the context of this verse makes clear, the standard of judging yourself should be God’s perfect standard—one that nobody can reach. But you can change the whole situation in your mind by comparing yourself to other imperfect people. You will *always* be able to find someone whom you think makes you look good, and that naturally leads to the next point.

- b. **Tearing others down** (*Proverbs 12:18; James 3:8–9*)—the convenient thing about tearing others down is that you do not feel you have to improve in any way for your self-opinion to increase. The lower you tear a person down, the higher you feel. This certainly begins in thoughts of the heart, but generally works its way out to the tongue. You can degrade others by being sarcastic or hurtful toward them in your speech, which is gossip, one of the primary evidences of a proud heart. Gossip is a form of self-pride, for you can almost always find a logical way to justify it. But never forget this: the reason you can justify it is because you have made yourself into your own god and authority. So of course it is okay, right? How subtle is our idolatry! And yet, how destructive!

- c. **Drawing attention to oneself**—probably the easiest way to do this is by talking too much; a person who talks too much generally spends a good bit of that time talking about himself or herself (*Proverbs 10:19; 27:2*). Another way this might make itself evident is when you find yourself constantly voicing your opinions about things, even when your opinion is not sought. Others who tend to be shy may not use the means of talking, but other attention-getting tactics can include the use of various status symbols in clothing or accessories to draw attention to oneself. While those objects may not be inherently wrong things, we should constantly be scanning our heart for this kind of pride.
3. **Pleaser of men**—“My glory is more important than God’s.”
 - a. **Consumed with the opinions of others** (*Galatians 1:10*)—this temptation exists for all people, and the apostle Paul was no exception. Unfortunately, his response is all too often the exception instead of the rule. It is impossible to be *seeking* to please primarily other people while at the same time being right with God. Personal pride, self-idolatry, is at great work here because not only must your self-opinion be maintained, your self-opinion is largely colored by others’ opinion of you. Understood this way, it makes perfect sense for people to change their minds and do things that they believe will impress others. So how you think of yourself depends upon others, regardless of whether they are right with God and genuinely care for you or not. What a prison to live in!
 - b. **Refusal to biblically confront the sins of others** (*Galatians 6:1*)—all believers have a responsibility to confront sin in the lives of other believers. This confrontation is an act of love and also desires that other believers will be active in confronting sin in your own life. Certainly, the “spirit of meekness” must be maintained, lest this also become motivated by self-exalting pride. But too many believers, because of their fear of how they will be viewed, simply refuse to confront sin in the lives of other believers in appropriate ways. This is another manifestation of self-idolatry—pride (*Proverbs 29:25*).
 4. **Unteachable spirit**—“I know better than God does.”
 - a. **Self-righteous**—one sign of an unteachable spirit is a person who is always able to find fault elsewhere while completely missing his own weaknesses (*Matthew 7:3–5*). This position is a dangerous one: when your weaknesses are revealed, you can use the faults of others as an excuse for why you act the way you do. “If only they would change, then . . . ,” becomes the rallying cry. A willingness to find fault in others but not in oneself is hypocrisy.
 - b. **Wise in own eyes** (*Proverbs 3:7; Proverbs 10:17*)—this person is never wrong. Do not get caught in the form of self-idolatry that always assumes your own rightness and never accepts reproof.
 5. **Personal independence**—“I make a better authority for my life than God or the people God has put in my life.”
 - a. **No prayer**—prayer is a personal declaration of dependence upon God. If you depend upon yourself (again, self-idolatry), there is no perceived need to pray to God, at least until there is a crisis.
 - b. **No seeking forgiveness** (cf. *Matthew 5:23–24*)—this area of disobedience is all too common among believers today. But notice God’s standard. The proud person is too interested in self-worship to be concerned about this expectation that God has put upon him. The conclusion one must reach with this person is one of the following: either this individual has no desire to be right with God and others, or this individual never sins against anybody. Those are the only options. Which do you think is true?
 - c. **No submission** (cf. *1 Peter 2:13–15*)—a proud person purposefully ignores God-given authority, failing to see how dependence upon God and God-given authority is a blessing. People give many excuses for their refusal to submit to authority, but no excuse in the world makes that person any less of a self-worshipper. In fact, the content of the excuses puts the idolatry on display for all to see.
 6. **Deceitful**—“I am more clever than God.”

The pride found in deceit is the idea that one can outmaneuver God. When this person seems to get away with it, then he is in the most danger, because that is when he is likely to try the next step. Trying to outmaneuver God is just another form of self-idolatry. And managing to outmaneuver an authority or another human does not mean that you have “gotten away with it” or that God did not see. It is not difficult to deceive other people in many life contexts. Don’t get too proud of yourself for accomplishing that. Many have done it for thousands of

years before you. But an attempt to deceive God is self-deception. Nobody in the history of the world has ever done anything that God has not dealt with (*Proverbs 28:13*).

Another danger here is the attempt to manipulate others, which is almost always tied in some way to deception. Manipulation is when you exert your influence in the life of another to encourage behavior that is unwise at best and ungodly at worst. Those who appear weak in some regard are generally targets. Maybe they are the ones who you can get to actually do the thing that you are afraid to do yourself. Exerting this kind of influence is arrogance.

PUTTING ON HUMILITY

Notice how each of the following choices² originate in the thoughts. They are also mostly the parallel opposites of the manifestations of pride. For this reason, comments about them have been left to a minimum.

1. Have an attitude of praise and thankfulness.
 - a. Be grateful for God's grace (*Psalms 116:5–7*).
 - b. Be grateful for others God has placed in your life (*1 Thessalonians 5:18*).
2. Minimize thoughts about yourself (*Philippians 2:4*).
3. Develop genuine love for others.
 - a. Be longsuffering (*Colossians 3:12–14*)—being longsuffering is simply having patience with others for not being perfect. Remember where you fall in the quest for perfection!
 - b. Elevate the strengths in others (*Philippians 2:3*).
 - c. Genuinely listen to others (*James 1:19; Philippians 2:4*).
 - d. Rejoice in the good things that happen to others (*Romans 12:15*).
4. Focus your life's efforts on pleasing God alone (*Psalms 138:6; Isaiah 66:2*).
5. Cultivate a teachable spirit.
 - a. Thankfulness for reproof (*Proverbs 9:8*)
 - b. Admitting when you are wrong (*Psalms 51:3*)
 - c. Repenting and asking forgiveness for sin (*1 John 1:9; Matthew 5:23–24*)
6. Make prayer a central part of your life (*1 Thessalonians 5:17*).
7. Place yourself in a position of complete submission to God.
 - a. Recognize your position before an ultimate God (*Psalms 145:17; Romans 9:19–23*).
 - b. Submit to your God-given authorities as you ought to submit to God Himself (*Romans 13:1–2*). This passage makes it clear that how you treat your authorities is how you are treating God.

CONCLUDING THOUGHTS ABOUT HUMILITY

Humility is the exact opposite of the self-sufficiency of pride. Simply put, pride is self-worship; humility is God-worship.

FROM UNBELIEF TO FAITH

As we reach the final point on the cycle before the other thoughts and actions of sin that reside daily in our lives, it is vital for us to correctly define faith. So what is faith in God? IT IS AN ABSOLUTE DEPENDENCE UPON GOD'S PERSON AND WORK IN HIS CREATION IN GENERAL AND IN YOUR LIFE IN PARTICULAR. Another way of stating it is this: faith is believing God without seeing all of the details (*Hebrews 11:1*). Synonyms include dependence, trust, and confidence.

We will develop the concept of faith later. For now, it is important to contrast a correct definition with common misconceptions about faith.

1. **Faith is *not* merely intellectual assent.** In our culture, it is common to use the cognate verb “believe” to refer to intellectual assent or opinion. So a person can believe that George Washington existed and was the first president of the United States, can believe that he should have gotten a starting basketball position or a spot in the play, and can believe that $2+2=4$. One can even “believe in” Jesus Christ’s existence, death, burial, and resurrection intellectually without having any dependence upon those historical events for anything spiritually (*James 2:19*).
2. **Faith is *not* a blind leap.** Some picture faith or trust in anything religious as a blind leap of some sort. Biblical faith is anything but a blind leap. There certainly are things a person may not be able to see or completely understand, but considering the massive testimony of God given in Scripture, biblical faith is action taken on solid footing.
3. **Faith is *not* “pie-in-the-sky-by-and-by” thinking.** Some treat faith as a guessing game. They make some sort of personally generated decision “by faith,” and then expect God to bring it to pass. Such attempts seek to hold God to a man-made decision in order for Him to be considered faithful. If He does not come through, then the individual may be tempted to doubt God. Such thinking practically (though maybe not purposefully) tempts God (cf. *James 1:13*). The problem is that God never made a promise or revealed any information, and He is therefore not obligated to fulfill it. Man is driving the agenda here, not God.

Biblical faith is our goal, so it is important to understand what is *not* the target. With a wrong definition of faith, it would be too easy for some to assume their own faith, and therefore, miss the evidences of unbelief in their own lives. But when a person sees unbelief as being behind every sinful thought and action in his life, it becomes clear how even Christians regularly practice unbelief. The other thoughts and actions of sin are therefore not surprising.

IDENTIFYING UNBELIEF³

Nobody is a complete unbeliever. Everybody has faith (believes) in something. The specific issue here is, of course, a refusal to believe or place faith in God. How does unbelief reveal itself? It is seen primarily in the priorities of an individual.

1. **Denial of God’s central role in life (*Jeremiah 2:13a*)**—unbelief is demonstrated in the life of a person when God is not the priority of life. God offers Himself, His presence, His promises, and His satisfaction to all who desire to drink. Every choice of disobedience is *willful* refusal to prioritize Him, and therefore, avail oneself of all He offers. Thoughts of unbelief go something like this:

- a. “God is not acting like I think He should here”
- b. “God has abandoned me”
- c. “The way God wants me to handle things just won’t work”
- d. “God is not really enough for me”
- e. “God’s agenda is not most important”

It is clear from these statements how pride fuels thoughts of unbelief. There is much self-sufficiency and little if any God-sufficiency. When you think these thoughts or ones similar, you greatly insult and distort God’s character. Having distorted Who He is, moving Him from the center of life has been justified. You do not simply “struggle with priorities”; rather, your unbiblical thinking has forced your current priorities.

2. **Faith in anything but God (*Jeremiah 2:13b*)**—once one has denied God’s central role in life in his mind, there will be a “hole” of faith that must be filled. Everybody has faith in something. So since this person is already thinking proud, self-sufficient thought, he will now take matters into his own hands. The results, however, are not pretty.
 - a. “. . . so I am going to have to take matters into my own hands.”
 - b. “. . . so I am going to seek fulfillment elsewhere.”
 - c. “. . . so I am going to develop another solution.”

- d. “. . . so I am going to add as many other things as I can to my life that can serve me.”
- e. “. . . so I am going to do something different.”

It is so easy to settle for that which is second best (or worse) when that is all you know. But God likens this to drinking from broken pots that cannot possibly hold the fulfillment you desire. The result is continually seeking for fulfillment in one’s self-sufficient choices of other things. This is where you find yourself on the brink of all of the other thoughts and acts of sin that you can possibly imagine, and even those you cannot. The question is, why are you settling for dirty water from broken pots when the provider of pure water is offering it freely? Yet, that is exactly what unbelief does.

God regularly identifies unbelief as the primary issue behind many acts of more obvious sin. As you read certain Bible stories, notice how often the issue of unbelief is identified by God as the primary issue behind certain sins He is addressing. The close connection between discontent and unbelief is quite clear.

PUTTING ON FAITH IN GOD

One of the goals to this point has been to develop an understanding of how unbelieving we often are. It is not until we realize just how bad we are that we begin to look to the fountain of living waters. Oh, that our cry would be the same as the man with the demon-possessed son, who when told how powerful faith in God is, responded by saying, “Lord, I believe; help thou mine unbelief” (*Mark 9:24*)! Having that attitude, we are ready to examine what faith really is and actively seek with God’s help to put it on in our lives.

1. **Faith in God is absolute *trust* in the accuracy of what God has revealed concerning the past** (*Psalms 119:42*). What God has said is so. It is accurate. It is necessary. It is powerful. God’s Word is absolutely crucial here.
2. **Faith in God is absolute *dependence* upon God’s current working in the present** (*Isaiah 26:3; Job 13:15*). When a person is content, he is content despite circumstances. This concept is paralleled in the idea of trust as well. True dependence upon God is not dependent upon circumstances at all. It is stable because it is placed in an unchanging God.
3. **Faith in God is absolute *confidence* concerning the fulfillment of God’s promises in the future** (*Isaiah 26:4; Philippians 1:6*). Without a doubt, anything God has said He will do. There is a confidence, even a boundless expectation, in God’s fulfillment of His promises in the future.

CONCLUDING THOUGHTS ABOUT FAITH

Twice in James 2, we are told that “faith without works is dead” (vv. 20, 26). There has often been controversy and misunderstanding concerning the book of James in particular, specifically statements like these. But the issue is quite simple: real faith results in works that demonstrate the faith. Faith is not an abstract concept. It is a life principle of actual dependence upon God in daily actions.

COMPLETING THE CYCLE

The last step on the cycle before it begins again is the category of other sinful thoughts and actions. In one sense, this is the broadest topic on the cycle, and yet, for our purposes in this study, it is the easiest to deal with. Since all sinful thoughts and actions are fueled by discontent, selfishness, pride, and unbelief—primary thoughts of the heart, we can safely say that if you harbor such thinking, you will inevitably find yourself committing any number of sins, both of action and thought. But if you have reversed each point on the cycle, you will inevitably find yourself having victory in your actions and thoughts. The cycle of sin is then overcome with a cycle of victory.

SUMMARY OF THE CYCLE OF VICTORY

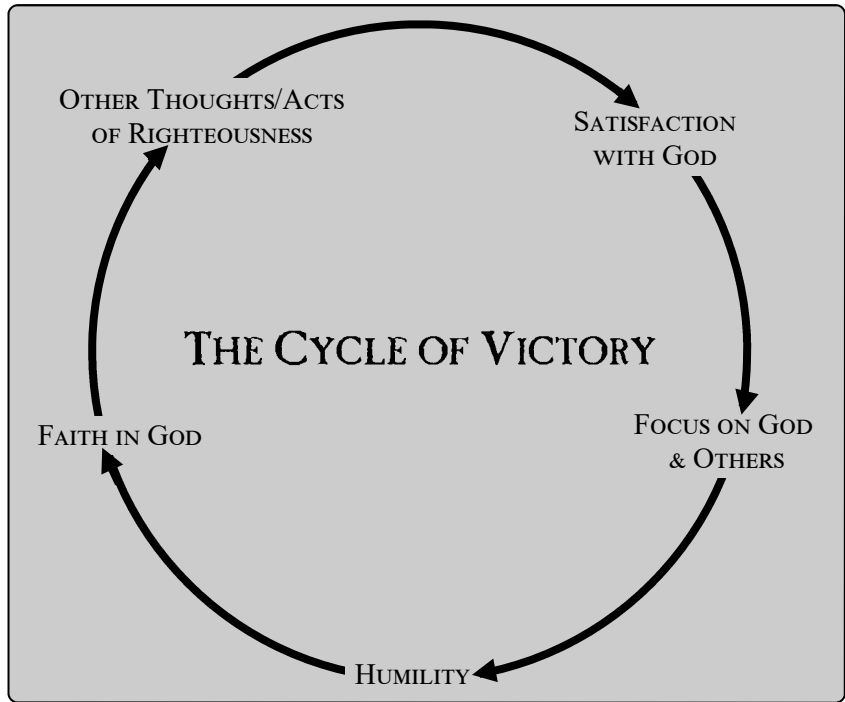
- **SATISFIED WITH GOD** refers to complete contentment with one’s relationship with God and one’s situation in life; such *thinking* is completely selfless and God-focused, which results in a . . .

→ **FOCUS ON GOD AND OTHERS** refers to an attitude of service and living for a purpose bigger than oneself; such *thinking* indicates a proper understanding of one's place in the world and before God, which naturally results in .

→ **HUMILITY** refers to a realization of one's limitations and need of God; such God-dependent *thinking* results in . . .

→ **FAITH IN GOD** refers to complete trust and dependence upon God, being confident only in what can be accomplished in God's power; such *thinking* certainly results in . . .

→ **OTHER THOUGHTS/ACTIONS OF RIGHTEOUSNESS** refers to a complete willingness to obey God every time, regardless of the circumstances; the victory that is inevitable with such obedience to God results in further . . .



Begin at the top of the list and continue around the cycle again.

The cycle of victory is a simple concept to understand, but a difficult pattern to develop. While we could leave it at that, let's end this study with some practical thoughts that should tie everything together for you in your mind.

1. **Be willing to recognize your sin as sin.** If you have a virus or spyware on your computer, you can treat it as "no big deal" all you want. The problem with such thinking is that you are not in control of whether it is a big deal or not. You can say it is not dangerous, but that will not keep it from destroying your hard drive and making everything on it irretrievable. You can say it is minor, but that will not keep it from locking up your computer on a regular basis. You can say it is not really a problem, but it can literally stop you from doing everything you need to be able to do.

Too many people take a similar approach to their sin. After all, the strong language of the Bible toward sin is primarily geared toward showing unsaved people of their need of a Savior, right? Sure, it certainly does that. But according to the apostle Paul, it is by no means limited to that (*Ephesians 5:3-14*). In this passage, Paul is telling believers how they should naturally be responding as believers to sin and wickedness. But can you say you are obedient to this passage of Scripture? It is time for Christians to "awake" (v. 14) as Paul contends here. Quit making excuses for sin. Stop dismissing your flirtation with the world just because you supposedly have not "gone all the way." Your "flirting" shows where your heart really is. Do not keep making it a priority in your life to be an apologist for a godless world while at the same time second-guessing every peer or authority who seeks to help you spiritually. Instead, start identifying things as God does. Remember that you can minimize sin in your mind, but you have absolutely no ability to minimize the consequences.

2. **Understand how your desires are conditioned by your thoughts.** Many young people excuse their sins because "they like it." They wrongly assume that because they like something, there is nothing they can do about it, because desires are natural, right? But such thinking is fallacious. Think about it. Do you still prefer to eat baby food like you did when you were little? Do you still play with the same toys you did when you were six? Of course not! You grow out of those things. Are they natural? Yes. But do they have to be permanent? No. As you grow and mature physically, you actually change the things you like. The same will be true for a growing Christian. But it all starts with your thinking. Honestly evaluate what kind of thinking has fueled the type of desires you currently have. Trace your thoughts and actions through the cycle.

- a. **The types of people with whom you like to hang out**—everybody has a desire for companionship, but you have made certain choices in this area because of how you think, generally related to elevating peer pressure above pleasing God.
- b. **The kind of music to which you listen**—while this differs from person to person, everybody generally likes music to some extent. But you have made certain choices in this area based upon your thinking—generally related to what makes you feel good or looks good in the eyes of others.
- c. **Your desires toward a particular member of the opposite sex or the opposite sex in general**—God has given you particular desires with relationship to members of the opposite sex, but you make certain choices in this area based upon your thinking, generally related to what makes you feel good or looks good in the eyes of others. You *choose* to like or not like particular people based upon your thinking. You *choose* to act or not act sexually based upon your thinking.
- d. **The particular movies that you enjoy**—similarly to music, most individuals have an innate enjoyment of some type of drama or story, but you make certain choices in this area based upon your thinking, generally related to what gives you some sort of a thrill. You *choose* to enjoy those movies more than you *choose* to despise the language, sexuality, or any other things that are despicable in the eyes of God.
- e. **Your view of your authorities**—everyone has authorities in their lives, and most generically can see the value of such authority, but you make certain choices in this area based upon your thinking, generally related to what pleases your other desires at the time.

Desires are conditioned by your thinking. Wrong desires can and must be changed.

3. **Never view victory as impossible** (*1 Corinthians 10:13*). Many people just assume that change is never really possible. They have tried before, but have never seemed to be able to get victory. But the Bible tells us that you are not facing any temptation for which God has not already given you every resource you need to have victory over it. Ultimately, because your thoughts are choices, victory is also a choice.

CONCLUSION

Make no mistake about it: you will complete one cycle or another—regularly. Life is made up of one of these two options. While you cannot be perfect in this life, you can regularly have victory in the Christian life, regardless of the situation or circumstances. And while the cycle of sin is like boring into a piece of wood—the deeper you go, the harder it is to get out, the cycle of victory is like climbing a mountain of the knowledge of God and victory that is found in Him alone.

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Notes

1. This list is an adaptation from Stuart Scott, *The Exemplary Husband*, pp. 180–183.
2. This list is an adaptation from Stuart Scott, *The Exemplary Husband*, pp. 188–190.
3. The material here concerning unbelief is adapted from Jim Berg, *Changed into His Image*, pp. 236–239.

COUNSELING TOPICS

Have you wondered what you would say if someone asked you a hard question? Below are questions an older teen asked—genuinely wanting to know the answers.

1. When is it okay to be sad?
2. Is it normal to be running away from God one day and the next be calling out to Him?
3. How do I seek God?
4. HOW DO I DEAL WITH STRESS?
5. Can you ever go the wrong way in pursuing God? If so, how?
6. What's the purpose of church?
7. What is fundamentalism?
8. If you are not a fundamentalist, are you saved?
9. How can so many different people have different convictions, standards, etc., and all be serving the same God?
10. Why did the [translators] of the KJV feel needed to add words in John to clarify the Trinity?
11. Is one translation better than the other?
12. How do you know God?
13. How do I establish a filter?
14. What does conservative mean?
15. Where do I draw the line between living how God wants me to live and living to not offend others?
16. Is it okay as a Christian to have days when I don't feel like serving God? Why?
17. Is dancing wrong? Why?
18. Why do we focus so much on separation and not on unity?
19. Define liberal.
20. Is speaking in tongues wrong?
21. Did Jesus rise on the third day?
22. What was Jesus doing in the time between His burial and resurrection?
23. What is the timeline of the revelation?
24. Did Jesus die for demons? Lucifer?
25. When we are living in heaven, will we be able to fall like Lucifer and the demons?
26. What is the Trinity? What does it do?
27. Is the Bible true? Is it the only authoritative Word of God? Explain.
28. What is the definition of *Baptist*?
29. What do Baptists believe?
30. Is Jesus the Son of God?
31. Did Jesus live a perfect life?
32. Was Jesus born of a virgin?

At first, the questions seem daunting. When we realize we have all the answers that please God in His Word, the questions aren't daunting. Can you answer every question? *Should* you answer every question? Which question would you deal with first?

ASSURANCE OF SALVATION

By Torrey Jaspers

A struggle with assurance of salvation will probably be the most common decision you deal with all summer. Many young people who profess Christ also live with a constant nagging doubt whether they are truly saved. This doubt will rob them of the joy of their salvation, mar their view of God, limit their effectiveness in serving God, and stunt their spiritual growth.

This is a struggle over which they can enjoy victory. A friend of mine says, “God does NOT play hide-and-seek with His gift of salvation.” That is absolutely true. In fact, God has made a point to specifically tell us that He wants us to “know that you have eternal life” (*1 John 5:13*). It is His intention that every one of His children have the confidence that their standing with God is secure in Christ.

How do we help a person know what God wants them to know and experience what God wants them to experience with this matter of assurance of salvation?

The Christian’s assurance of salvation rests on, at least, four pillars of Truth. We need to help them gain a thorough understanding of what a Christian’s salvation rests upon.



CHRIST DOES ALL THE SAVING OF US

Definition: God completely provided for the entire payment of our salvation only through Christ.

1. *Romans 5:8* tells us that “*Christ died for us.*”
2. *Galatians 1:4* says that, “[*Christ*] gave Himself for our sins.”
3. *Matthew 20:28* reveals that “[*Christ*] gave His life a ransom for many.”

One verse that is very clear is *James 1:18*: “*Of His own will begat He us with the Word of Truth.*” God’s Word is telling us that “He birthed us.” The grammatical structure here is passive: it all happened to us. We contributed nothing to the process. We are only receivers. Just like a foal is born helplessly to the mare and contributes nothing to the birthing process, so a Christian is born of God (*1 John 5:1*). Christ does ALL the saving of us.

The beginning point of doubt is always when we take our focus off the work that Christ finished for us and place that focus on anything else.

I heard one preacher say that, “You must feel really, really, really, really bad about your sin, or you aren’t saved.” In what is, I’m sure, a sincere desire to help depraved humans take their sin seriously (*1 Corinthians 7:9–10*), he has confused the gospel by making our feelings a subjective litmus test of our salvation’s authenticity. How do you know whether you felt three “really bads” or four “really bads” about your sin?

It is doubtful that a person who refuses to recognize his sin as an offence to a Holy God is a genuine believer, but it is also doubtful that he will ever be very concerned about whether his salvation is authentic in the first place.

Once I was counseling a man who had a very biblical testimony of salvation, yet he was constantly plagued with doubt. I could not understand what was causing these doubts until he said, “Well, I just don’t think I can believe hard enough.” He was placing his confidence in his ability to “believe hard enough.”

I’ve heard of people who were plagued with doubts because they weren’t sure they prayed the sinner’s prayer correctly.

Do you see the problem in each of these illustrations? The focus is on the wrong person. It is on

1. our ability to believe;
2. our ability to feel really bad;
3. our ability to think up the right prayer.

Anytime our focus is off of Christ and on anything else, it will eventually result in doubts. What we must do is turn their attention back to the only one who can save us, Jesus Christ. They must understand that we never have and never will be able to contribute one thing to our salvation. Christ does ALL the saving of us.



THE PERMANENT CHANGE GOD MAKES IN A LIFE AT THE MOMENT OF SALVATION

Definition: God radically changes our standing with Him at the moment of our salvation.

HOW HAS HE CHANGED OUR STANDING?

1. He has changed our standing spiritually.

- a. When we were born, we were born alive physically but dead spiritually (*Ephesians 2:1; Colossians 2:13*). The moment we place our faith in Christ, He takes us from being dead spiritually to being alive spiritually.
 - 1) *John 5:24 Verily, verily, I say unto you, He that hears my Word, and believes on Him that sent Me, has everlasting life and shall not come into condemnation;; but is passed from death unto life.*
 - 2) *John 6:47 He that believeth on Me [Christ] has everlasting life.*
 - 3) *John 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name.*
 - 4) *Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled we shall be saved by His life.*
- b. Eternal life is not primarily length of life but rather a whole new kind of life. Yes, eternal life begins at the moment of salvation and continues for time without end, but it is also a quality of life; a life that evidences the working of God. This spiritual life begins to evidence itself in
 - 1) a hunger for the Truth of God's Word;
 - 2) a desire to know God;
 - 3) conviction that personal sin is an offence to all that Christ has done for them;
 - 4) a concern for another's salvation;
- c. The Christian doesn't jump back and forth from life to death. We possess right now life that never ends.

2. He has changed our standing legally.

- a. From the moment of birth we gave evidence to the fact that we are by nature sinners guilty before a Holy God. At the moment of salvation God takes us from being guilty of our sin to being completely forgiven.
- b. Many Christians that struggle with their assurance of being saved have a flawed view of forgiveness. Many think that at the moment of salvation, God forgave them all of their sin up until that moment, but they are still personally liable for any sin they may commit from that moment forward.
- c. This is not what the Bible teaches. God's Word makes it very clear that at the moment of salvation every sin, past, present, and future is completely forgiven by our eternal God.
 - 1) *John 5:24 Verily, verily, I say unto you, He that hears my Word, and believes on Him that sent Me, has everlasting life and shall not come into condemnation; but is passed from death unto life.*
 - 2) *Ephesians 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ sake hath forgiven you.*
 - 3) *Colossians 2:13 And you...hath He quickened together with Him, having forgiven you all trespasses.*
 - 4) *1 John 2:12 I write unto you, little children, because your sins are forgiven you for His Name's sake.*
- d. The Bible not only teaches that ALL of our sins are forgiven at the moment of salvation, but God permanently covers us with Christ's righteousness. Now, when God looks at the Christian, He does not see our sins, but now He sees us as righteous as His Son, Jesus Christ.
 - 1) *Romans 3:24 Being justified (righteous) freely by His grace through the redemption that is in Christ Jesus.*

- 2) *1 Corinthians 1:30* But of Him are ye in Christ Jesus Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.
- 3) *Philippians 3:9* And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.
- 4) *2 Peter 1:1* To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ.

I call this the “Calvary Transfer.” At the cross, Jesus took upon Himself all of my sin and, by faith, I receive His righteousness.

- e. This wrong belief of forgiveness can be evidenced in several possible ways, such as the following.
 - 1) The belief that once I sin, I lose my salvation is one common lie of Satan that many believe. Scripture nowhere teaches that when we sin our salvation is lost. In fact it teaches just the opposite. It teaches that the Holy Spirit continues to indwell us and brings conviction to our souls and is grieved when we resist His working, but Bible makes it very clear, He never leaves us (*Hebrews 13:5; John 14:16; Hebrews 12:5b–6*). In fact, conviction of sin is one of the clearest evidences of spiritual life.
 - 2) The belief that I need to do something to complete my salvation. This is often taught using baptism, speaking in tongues, or good works as the “seal” of our salvation. If there is nothing that we can do to contribute to our being saved, then there is nothing we can do to keep ourselves saved. Whatever makes our salvation sure is then the object of our faith. Remember, Jesus Christ does ALL the saving of us. Following are a few verses to deal with these “good works.”
 - a) *Baptism—1 Corinthians 1:17*; note Paul’s clear distinction between baptism and the gospel.
 - b) *Tongues—1 Corinthians 13:8* shows that there is a time when tongues will stop; tongues is conspicuously absent from the list of the fruits of the Spirit in the Christian’s life, *Galatians 5:22–23*.
 - c) *Good works—Ephesians 2:8–9* makes it clear and simple; I can do one thing to contribute to my salvation.

3. He has changed our standing relationally

In our natural-born condition, we are alienated from God by our sin (*Isaiah 59:2*), but at the moment of salvation, God takes us from being separated from Him to being adopted into His family.

This beautiful truth is taught in *Galatians 4:5, Romans 8:14–16*, and other places. This picture of adoption would have been particularly powerful to the Roman culture. In the Roman legal system, a man could put his natural-born children up for adoption if he could no longer care and provide for them, but he could never put an adopted child up for adoption again. Once that child was adopted into the family, he was a more permanent part of the family than the natural-born child. Praise the Lord, our Savior never struggles to meet our needs, and we can now call Him, “Abba, Father!”



GOD’S SOVEREIGN POWER

Definition: Assurance of salvation is the result of God’s powerful working

Because Jesus does ALL of the saving of us, it is important to also understand the power by which He keeps us.

1. The power of God’s sovereign will (*John 6:37–39*)—it is God’s sovereign desire and plan that the Christian be His child. He finds inconceivable joy in saving sinful man.
2. The power of God’s hold (*John 10:27–29*)—this passage shows us that Jesus Christ holds the Christian in His nail-scarred hands and that God the Father wraps His hands around the hands of the Son and the believer lives securely in that powerful and loving embrace.
3. The power of God’s control (*Romans 8:35–39*)—Paul lays out before the believer a list of virtually every catastrophic event that could face the life of the believer, and he concludes that nothing can “*separate us from the love of God, which is in Christ Jesus our Lord.*” In today’s language, we could say that “Hurricanes, terrorist attacks, loss of jobs, sicknesses, or earthquakes cannot separate us from the love God, which is in Jesus Christ our Lord.” It is important to notice that it is not just the love of God but “*the love of God, which is in Jesus Christ our Lord.*” This is the love that a believer experiences when he places his faith in the Lord Jesus Christ.



THE PRECISION OF GOD'S WORD

Definition: God has given us His Word through inspiration and He has chosen to use specific words to communicate specific truths. Words have meaning. It is important for us to recognize the meaning He intended us to understand through the use of those words.

In *Romans 10:13*, God has promised that whoever places their faith in Christ will be *saved* not *safer*. The difference between the meaning of these two words is critical. One old-time preacher illustrated it this way: What if a man was swimming out in the ocean, seven miles from shore and developed a cramp and began to drown? Right at that moment some fishermen in a boat see him and come drag him out of the water and make a bee-line straight for shore. As they approach the shore the suddenly stop a half mile from land and throw the coughing, shivering, bedraggled man back into the water and speed off. Now, is that man saved or safer? He is only safer. When God saves us, He doesn't just make us a little bit safer, He saves us eternally.

In *John 3:36*, God promises to give those who place their faith in Christ everlasting life not long life. There is an eternal difference between "everlasting life" and a "long life." The one may last for a while, but there will come a time when it will end, and with it ends all hope. God has given to us "everlasting life." It will always last.

In *John 3:16*, God promises that we would "never perish" and not "good luck." The salvation that God provides those who place their faith in Christ is not a desperate good-luck wish. It is the eternal confidence that they will never perish and come into condemnation. The eternal danger is gone and we have been reconciled to God forever.

In *1 John 5:13*, God wants us to *know* not "I hope so." God wants us to understand that the person who places their faith in Christ have right now eternal life. This is a truth that He wants every believer to wrap his mind around and to rest in, permanently.

APPLICATION

So how do we gain assurance? How do we grow in the security of our salvation? The key is found in *Romans 10:17*, "*So then faith cometh by hearing, and hearing by the Word of God.*" **We must take God at His Word.** Assurance is really a matter of whether we will take God at His Word.

Faith is not a leap into the unknown. It is not an emotion. It is not a "positive-energy karma" of Christian hope. The word *faith* means to trust. This means that the key to faith is always the object of faith. The object of genuine saving faith is Christ alone. The reformers said salvation was "faith alone, in Christ alone."

We have the choice to either depend by faith on God's Word or to depend by faith in our emotions.

An individual that lives in a dependence on their emotions is guaranteed to live a life hounded by doubts. Why? Because their dependence is on the wrong thing; their dependence is on something that will be constantly changing. In reality, their dependence is on themselves.

Our feelings are rooted in our flesh and will always be an untrustworthy guide. God has given us His Word so that we don't have to depend on our feelings and intuition. He has given us His Word so that He can guide us by His Spirit into Truth (*John 16:13*).

The person who is struggling with doubts will be tempted to pray the sinner's prayer one more time, hoping that maybe this time it will "work." Praying the sinner's prayer again is, in reality, placing one's faith in the prayer, rather than in Christ. Rather than praying the sinner's prayer again, a person should **take God at His Word.**

The person who is struggling with doubts will be tempted to "give-up" and live with the doubts. Rather than ignoring this important matter, he must decide to **take God at His Word.**

A person who is struggling with doubts may choose to do many things; feel really, really, really, really, bad about their sin; believe really, really, really hard; do a better job of repenting. What he really needs to do is **take God at His Word.**

Every time a doubt comes to trouble his mind, he must learn **to take God at His Word,** and the more he does this, God will strengthen his faith and give him the glorious knowledge that he is secure in Christ for eternity.

BIBLICAL COUNSELING

By Debi Pryde (Excerpts from *Guiding Principles for the Biblical Counselor*, Used with Permission)

BIBLICAL COUNSELING INVOLVES DEFINING A PROBLEM IN BIBLICAL TERMS
AND CONSTRUCTING A SOLUTION IN THE FORM OF A PLAN
SO THE COUNSELEE CAN ACCOMPLISH A GOAL.

THE GOAL OF ALL COUNSELING IS CHANGE.

THE GOAL OF ALL CHANGE IS TO BE LIKE CHRIST—
IN ESSENCE, TO LOVE GOD AND TO LOVE MY NEIGHBOR.

THE BIBLE: IS IT ENOUGH?

Proverbs 22:19–21 That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

DEFINITIONS AND TERMS

1. Biblical: Having its presuppositions and entire basis in the written, authoritative Word of God.
2. Psychology: Study of the soul, inner man; *psych* (soul, inner man) + *ology* (study of).
3. Only a Christian is equipped to study the soul or inner life of man.
4. Counsel: “Advice, opinions, or instruction given upon request or otherwise, for directing the judgment or conduct of another; opinion given upon deliberation or consultation; to give advice or deliberate opinion to another for the government of conduct; to exhort, warn, admonish, or instruct” (*Webster’s Dictionary*).
5. Christian psychologists, clinical psychologists, marriage and family counselors, social workers, and to a lesser degree, psychiatrists, all counsel people.
6. Christian Psychology: Techniques and wisdom gleaned from secular therapies and dispensed primarily by paid professionals. Christian psychologists often attempt to blend theological ideas with the teachings of Freud, Rogers, Jung, or other popular psychology experts currently establishing new ideas.

FROM WHOM WE OBTAIN COUNSEL

1. From the world or the Word?

Psalm 1:1–5 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away.

2. From the living or the dead?

Isaiah 8:19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? For the living to the dead?

3. From the source of truth or the source of confusion?

Proverbs 22:20–21 That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

John 8:31–32 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

WHAT THE BIBLE TEACHES ABOUT COUNSELING

1. The Bible encourages us to seek wise counsel.

Proverbs 12:15—The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

Proverbs 11:14—Where no counsel is, the people fall: but in the multitude of counselors there is safety.

Proverbs 19:20—Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

2. Counselor was a title given to Christ.

Isaiah 9:6 And his name shall be called Wonderful, Counselor.

3. Christ taught publicly and privately. He had time to teach one-on-one as well as 5,000 at once. He did not think it was beneath His dignity, or a waste of time, to counsel Mary or Martha; yet He also addressed the multitudes. He comforted, exhorted, rebuked, confronted, taught, encouraged, and directed individuals as well as groups. Jesus is a master at asking questions in order to provoke conviction or bring enlightenment. He knew how to direct a confrontation to the real heart issues. He was patient, kind, and direct. He gently led people towards increased faith and growth and never overwhelmed them or condemned those who looked to Him for help. His goal was to increase the understanding of His listeners and enlighten them with truth. He used the Scriptures masterfully and utilized examples and illustrations that related to people.

4. Christ is our pattern.

1 Timothy 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Isaiah 40:11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Galatians 6:2 Bear ye one another's burdens, and so fulfill the law of Christ.

BIBLE TRUTHS AND COMMON SENSE REGARDING WOMEN IN THE COUNSELING ROLE

1. In *Titus 2:3–5*, mature Christian women, (not men), are instructed to teach, or counsel, the younger women (not men) regarding specific topics.

Titus 2:3–5 The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

2. In this passage, the word *teach* means to disciple, counsel, exhort, admonish, restore one to his senses.

3. When a man counsels a woman without her husband or his wife present, it can lead to the following:
 - a. An emotional drain on men
 - b. Temptations toward physical desire for both men and women.
 - c. Interference in the woman's responsibility towards her husband.
 - d. Problems for the male counselor's wife and marriage.
 - e. Solutions that may be inadequate because of differences in male/female emotions and roles.
 - f. Discussion of topics that are inappropriate for a man and woman to discuss together.

HOW GOD USES WOMEN AS WELL AS MEN

1. Anna—*Luke 2:36–38*
2. Lydia—*Philippians 1:1–10; Acts 16:12–15, 40*
3. Phoebe—*Romans 16:1–2*
4. Priscilla—*Acts 18:2,18,26; Romans 16:3; 1 Corinthians 16:19; 2 Timothy 4:19*
5. Miriam—*Exodus 15:20–21; Numbers 12:1–15, 20:1, 26:59; Deuteronomy 24:9; Micah 6:4*
 - a. *Micah 6:4 And I sent before thee Moses, Aaron, and Miriam.*
 - b. Miriam was given in her service for God an honorable place of leadership and potential for accomplishment.
 - c. Miriam was talented and gifted in leadership qualities. Israel loved her, and God used her to minister to other women. Miriam's downfall as a leader was her failure to be content with the limitations of authority God placed on her, as He does every woman.
 - d. *Exodus 15:20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.*

COUNSELING DEFINED (Hint: It doesn't mean giving others your advice!)

1. Counsel, as defined by Scripture, includes the following:
 - a. Encouraging

Romans 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
 - b. Exhorting/Instructing

Hebrews 3:13 But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin.

Hebrews 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
 - c. Comforting

2 Corinthians 1:3–4 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.
 - d. Admonishing

Romans 15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

2. Biblical counsel is directing a believer to understand and apply God's advice.
3. Remember! The goal of all counseling, including biblical counseling, is change.
4. Biblical counseling involves defining a problem in biblical terms and constructing a solution in the form of a plan so the counselee can accomplish a goal.

WHO IS QUALIFIED TO COUNSEL

1. All Christians are qualified to help, encourage, and motivate one another at a level equal to their knowledge and spiritual maturity.

Hebrews 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Galatians 6:6 Let him that is taught in the word communicate unto him that teacheth in all good things.

2. Believers are able to counsel effectively to the degree they are spiritually equipped to do so. Knowledge, skill, and training are necessary.

- a. A counselor's knowledge and understanding must be in the Scriptures, not just a knowledge of characteristics of human problems.

Romans 15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness filled with all knowledge, able also to admonish one another.

- b. A counselor's skill must be in identifying underlying problems and motives of the heart and in applying Scriptural principles to them.

John 7:24 Judge not according to the appearance, but judge righteous judgment.

- c. A counselor's training must be directed by God's Holy Spirit and geared to produce spiritual maturity in his own life which can then be taught to others.

Hebrews 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

- d. A counselor must study, understand, and demonstrate wisdom in his own life realizing he is able to disciple others only as well as he understands and applies the Word of God intimately in his own life.

Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

- e. A counselor must have a passion to care for the welfare of others and a heart to love the unlovely.

Luke 6:31–35 And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

1 Corinthians 8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

Philippians 1:9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment.

- f. A counselor must counsel with a servant's heart.

John 13:14–15 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you.

Galatians 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

2. We all participate in the counseling process when we help the weak and heavy hearted.

Romans 15:1–3 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

3. All Christians are given the ordinary grace to help bear one another's burdens, encourage, edify, exhort, and comfort one another.

1 Thessalonians 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

4. Some are endowed with an ability to counsel others beyond the ordinary. This would be the outcome of spiritual gifts given by God for the purpose of ministering the Word to others. Exceptional ability in the areas of discernment, faith, mercy, teaching, wisdom, and knowledge are all spiritual gifts that equip a believer to counsel effectively.

1 Corinthians 12:4–11 Now there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

5. Spiritual gifts are confirmed by evidence of results that can be verified by spiritual leaders and a local assembly of believers.

Mark 16:20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

WHAT CHANGES THE HUMAN HEART

1. God provides the means to change through the Word of God and the Holy Spirit. Outside the Word and the Holy Spirit, there are no solutions to any problems of the human soul.

2 Peter 1:1–3 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

2. The Holy Spirit always works through the Word.

1 Thessalonians 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

3. When our main focus shifts from God to people, our confidence in God's Word, God's methods, and God's power diminishes.

4. Many Christians have lost confidence in the power of God's Word to change lives because they have never really learned its truths or learned how to apply it properly.

Ezra 7:10 For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

Nehemiah 8:8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

HOW THE BIBLE CHANGES PEOPLE

1. Counseling is foremost a work of the Holy Spirit, not the human counselor He works through. The Holy Spirit is called the *paraclete* (comforter, advocate, supporter, helper, intercessor, counselor).

John 14:16–17 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

2. The work of the Holy Spirit is to change us, conform us to be like Christ (sanctification).

2 Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Galatians 3:1–3 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Romans 8:28–29 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

3. The Holy Spirit uses means to accomplish His work in believers.

4. We have no power outside ourselves over sinful or enslaving thoughts and actions until we walk in the Spirit.

Galatians 5:16–17 This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

John 6:63—It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

5. Spiritually mature Christians recognize that change cannot be supernaturally accomplished apart from God's power and apart from abiding in Christ.

John 15:4–5 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6. Helping others change involves four areas.

2 Timothy 3:16—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

- a. Doctrine: imparting truth and understanding
- b. Reproof: leading to repentance, change of heart
- c. Correction: put off old habits, thoughts, words, actions
- d. Instruction: put on new habits, thoughts, words, actions

GOD'S WORD HAS AN ANSWER TO EVERY PROBLEM

1. All that pertains to life and godliness.

2 Peter 1:1–3 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

2. God's Word is powerful.

Matthew 22:29 Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God.

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

3. God's Word delivers from the weakness of the flesh.

Psalms 107:19–20 Then they cry unto the LORD in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions.

4. Change depends on conformity to truth.

John 17:17 Sanctify them through thy truth: thy word is truth.

John 8:31–32 Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

5. Problems not organic in nature are resolved when our lives are characterized by the fruit of God's Spirit.

Galatians 5:22–23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

REDEFINING WORDS

A secular view of counseling attempts to define and deal with man's problems apart from man's relationship to God and without having to make any biblical or moral evaluation whatsoever. In this system, all words and ideas that have any spiritual meaning or implications are deliberately eliminated and replaced with words and ideas that imply no moral judgment, that minimize responsibility for personal behavior, that introduce unbiblical concepts, and that imply little or no human weakness or sin. The fathers of modern psychology began introducing replacement words primarily to establish psychology as a science with no connection to the church or spiritual matters. Many of their books and writings are filled with comments that reveal a deep resentment toward a Christian perspective of human behavior. Many psychologists hated (sometimes with a vengeance) a God who would pronounce man's problem to be the heart that is wicked and deceitful above all things. Thus psychologists began the trend of developing new and more tolerable words that in many cases simply describe old sins.

Psychology began a trend, which Christian counselors are beginning to follow, that replaces biblical words and terms with less offensive, amoral-sounding words. Biblical counseling will not be effective without recognizing the importance of using biblical words (calling sin what it really is) to bring about the understanding that makes biblical change possible.

We hardly notice that many of these new words and phrases encourage a continuing movement away from a biblical perspective and toward a godless view of life. We tend to think of common words as being merely descriptive and so Christian counselors fall in line with the trend. In fact, psychologists have introduced words that have become so commonplace in our society that we rarely recognize their origins. Our everyday language is sprinkled with words such as subconscious, denial, substance abuse, emotional problem, addiction, co-dependent, and self-esteem. We describe actions instead of defining sin. For instance, we say that people are *sleeping together* instead of the Bible description that says people are *fornicating*. A couple is having an *affair*, not *committing adultery*. One has an *eating disorder*, not a problem with *gluttony*. Children now have *oppositional defiance disorder*, not a problem with *rebellion* toward authority. People have simply chosen an *alternative lifestyle*, not chosen to engage in the sin of *sodomy*.

Words are very powerful. They can change the way we think and the way we behave. Activists and special interest groups know this very well; they work hard to eliminate offending words from public usage and introduce words that are more in line with their particular point of view. Pressure is put on the media and even libraries to remove books that use offensive words. For instance, as a result of feminist pressure, terms such as *fireman*, *policeman*, and

mailman are rarely, if ever, used by the media. The change has been so subtle and the process so incremental that we can't pinpoint when we actually began hearing and using the "politically correct" nonsexist words: *firefighter*, *police officer*, and *mail carrier* or *postal worker*. Educators who have uncritically accepted the self-esteem theory prefer to say their students have achieved a deficiency, not failed a test. Animal rights activists want us to refer to our pets as our animal companions. Those who are overweight want us to call them people of size, and those with a deformity are physically or mentally challenged.

Pastors and biblical counselors commonly hear counselees define their problems with "politically correct" psychological words they have learned from television talk shows, therapists, and self-help books. Sadly, much of this language comes from Christian books as well. Counselees seeking help might describe their problem as co-dependency, a lack of self-esteem, or a problem with inferiority (to name a few).

I often ask counselees to tell me what their therapist told them they "had." Then I ask them what they believe this means. In one instance, a young woman explained that she was told she was "passive-aggressive." I asked, "Do you know what that means?" "Well," she said, "it means that I get angry at people, and because I have a problem with self-esteem, I don't like to let them know I'm angry at them. So I vent my anger at people I hate in ways they don't know about." I said, "So let's see, you have a problem with anger, is that right?" "Yes." "And you have difficulty forgiving or loving people who offend you, is that right?" "Yes, that's right." "And it would appear that you commonly prefer to deceive people into believing you're not angry when in fact you are. Is this correct?" "Well, yes it is." "Would you allow me to show you how the Bible defines all these things and how God tells us we are to deal with them?" "Oh yes! I've been going to therapists for years, and I've never been able to change!"

The first step in helping this young woman resolve her problem was to understand what meaning she attached to the descriptive words she was using. Once this was understood, care was taken to redefine in biblical terms the label and explanation others had given her. As she began to see her problem differently and use words that had biblical meaning, she began to see how bitterness, a fear of man, deceit, and an unforgiving spirit had become a way of life. She began to understand the importance of repentance, and the joys of receiving God's grace and mercy and forgiveness. She learned the correct behavior she was to put on, including humility, a correct fear of God, a love for others, and mercy such as she had received from God. She learned to speak the truth with love and began to resolve problems in a biblical way. It wasn't long before this once depressed and angry woman began experiencing the joys of submitting to God's methods of changing her. Years later, she still gets tears in her eyes when she describes the despair and confusion she experienced for so many years as she went from therapist to therapist searching for help.

One of the most crucial skills you can learn as a counselor is the discernment to understand and redefine socially accepted problems and labels into biblical terms. Don't be intimidated with psychological words and phrases. Learn what they *mean*, and then find the biblical illumination of the problem. Let's consider a few examples. We probably all use the word *insecurity* or *insecure* from time to time. Someone comes to us for counseling and tells us she is insecure. So where is the word insecure in the Bible? At first glance, we might think the Bible doesn't address insecurity since we can't find that word anywhere in the Scriptures. But what are we really describing when we use the term insecurity? The biblical term would actually be *fear*. When we understand the biblical terms for these replacement words, it becomes easier to locate passages that give clues to both their origin and resolution; and a counselee finds hope through the biblical resolutions that bring about change.

Co-dependency is the world's term for what the Bible identifies as a fear of man and can often be recognized or addressed with the biblical definition of idolatry. Knowing the world's usage of *insane* can often be explained with the biblical definition of being double-minded. Knowing that *depression* is commonly what the Bible describes as sorrow without hope helps us develop a clearer concept of the suffering involved in many kinds of depression. Knowing *inferiority* is a self-judgment, not an emotion, allows you to examine and then correct thinking that destroys a proper self-view and confidence in God. Knowing the world's understanding of *self-esteem* is essentially the Bible's description of self-love, and understanding profound self-centeredness helps you come to a clear diagnosis and resolution. Knowing *suicide* is, by biblical definition, self-murder completely changes how we handle such a crisis. Murder is sinful because it takes a life that belongs to God. Taking one's own life is no less serious than taking the life of someone else. Hatred, anger, profound self-pity, and selfishness are root problems that produce murderous acts.

The world has given many Bible words new names and given many kinds of behavior certain labels that imply the problem is a disease instead of a sin. There are many examples of this, but perhaps one of the most prevalent today is the common misuse of the diagnosis of ADD (Attention Deficit Disorder). ADD is a label being given to vast numbers of children who exhibit a group of behaviors that are often associated with nothing more than a child's given personality and emotional temperament. In many cases, the hyperactive, short attention span of some children is merely the outward manifestation of a highly sensitive, active child who might be rebellious and have a high-strung mother who is prone to yelling and unpredictable behavior. While some forms of childhood behavior that resemble ADD stem from such things as fetal alcohol syndrome and other brain injuries, much of this behavior stems from nothing more than unique personality differences and/or learning styles.

Some children are more difficult than others to manage because they can have learning difficulties and other problems that present a challenge to parents and teachers. However, we need to be careful not to be quick to accept a powerful label that implies there is something wrong with a child when he is possibly tomorrow's great explorer and adventurer and just doesn't fit into the common molds. A great deal of information is available to help people evaluate this problem. We need to become more alert and more critical in our thinking before we swallow the world's explanations.

Thus far we have been discussing the way words have been reinvented to accommodate a worldview that leaves out God and the Word of God. As you develop counseling skills, you will want to give much thought and time to the way words are used by society as well as by counselors and counselees. Watch for the following types of words:

- Words that eliminate a moral evaluation or judgment.
- Words that minimize or eliminate responsibility for behavior.
- Words that change or obscure a clear understanding of the word's meaning.
- Words that introduce an unbiblical concept or worldview.
- Words that replace biblical sounding words or terms in favor of words that do not imply one is sinning or that one is weak in any way.

Words impact people, particularly those seeking help in the counseling process. God is concerned about the words we say, so much so, that He makes us understand that He brings into judgment even the idle little words that carelessly slip out of our mouths. Jesus said, *"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned"* (Matthew 12:36–37). What we say, how we say it, when it is said, and what our motive is for saying it all matter to God.

Much is said about the words we choose, the effect they have on ourselves and others, and what our words reveal about the condition of our heart or the hearts of those we counsel. Because words are the outward evidence of what is taking place in the secret places of the heart and mind, they are an accurate barometer of our spiritual condition. In fact, so much so, that we can be condemned or justified on the basis of our words. God warns us: *"A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things"* (Matthew 12:35). Those we counsel eventually provide the clues that reveal the heart level problem they are dealing with if we are simply patient enough to keep the counselees talking.

The words a counselee chooses are significant and revealing. Often a counselee's words shed light on wrong beliefs that keep him from understanding God's truth, thus, setting him free. For instance, he might wrongly believe he can't do God's will and subsequently uses many hopeless and emphatic words to describe his failures or unwillingness to do what is right. A counselee's words and phrases may reveal his true underlying attitude or his excuses for disobedience to God. His words reveal his attitudes and beliefs, but they will also induce wrong beliefs and attitudes if wrong words are repeated often enough. Consequently, a counselor needs to pay attention to a counselee's choice of words not only to discern his attitudes, opinions, and beliefs, but also to correct them. When the rich young ruler called Jesus "good," Jesus discerned the importance of the word he chose and immediately challenged him.

Our words, spoken in quick reactions, reveal attitudes that may surprise even our own selves. Most of us have said at one time or another, "I didn't mean that!" Perhaps we didn't mean to say what we said, but what we said came from

the secret recesses of our heart nonetheless. This truth ought to prompt us to deal with what is revealed by our words, but instead, we often excuse our outburst by explaining we were just tired, under pressure, provoked, etc. Our ability to justify and rationalize is just one illustration of the tremendous capacity of sin to deceive and blind the sinner. Our tendency to rationalize illustrates the importance of humbly evaluating the words both our counselees and we, their counselor, choose.

According to the Scriptures, the words we use have profound significance. Two particular principles concerning words have a direct bearing on counselees and counselors.

1. We tend to conform to the thoughts and words we repeat, thus becoming whatever we think and say.

Proverbs 23:7 For as a man thinketh in his heart, so is he.

2. Words express the beliefs and attitudes of our heart and reveal our true spiritual condition.

James 1:26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Counselors need to avoid words that imitate a psychologist's analysis of a problem. Words such as *dysfunctional*, *emotional breakdown*, or *chemical imbalance* are all problematic and misleading words that have originated in the psychologist's office. Rather than pinpoint the true nature of problems, these words actually obscure the problems giving little hope for a solution. Words are capable of leading people away from a clear biblical understanding and a successful resolution. A biblical counselor more accurately identifies a problem such as insecurity or frustration by using biblical terms such as *fearful* or *angry*. A biblical counselor should not use vague or softened words such as *alcoholism* to describe what the Bible calls the sin of drunkenness. Such words mislead the counselee and impede his recognizing his sin so he can deal with it biblically and successfully. And finally, biblical counselors will want to use words that provide counselees with concise biblical meaning, such as *forgive* rather than *apologize*, or *desire* rather than *need*.

Vague, misleading, or non-descriptive words obscure understanding the problem or solution; while accurate words give a clearer, more biblical perspective of problems or solutions. Counselors need to learn to choose words carefully in such a way that the words will convey more precisely the true nature of a counselee's problem. "*The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones*" (Proverbs 16:21–24).

Whether it is old-English terms found in the King James or whether it be psychologists "watering" down biblical words, counselors need to know terms and definitions in order to better understand difficult words and/or better combat the world's attempt to replace "harsh" words with more tolerable words.

REPLACEMENT WORDS OR PHRASES	BIBLICAL DEFINITION, WORD, OR UNDERSTANDING
abusive	hateful; misusing power or authority
ADD	zeal; sensitive personality; undisciplined mind; rebellion
addiction	bondage to sin; life dominating sin
affair	adultery
attitude	spirit of one's heart or thoughts
alcoholic	drunkard

REPLACEMENT WORDS OR PHRASES	BIBLICAL DEFINITION, WORD, OR UNDERSTANDING
anger	selfish desires withheld
anti-social disorder	lover of self; person walks after flesh
anxiety	fear; worry; lack of faith in God's love and care
apologize	repent; ask forgiveness
behavior modification	heart transformation
can't forgive self	unbelief; insufficient confidence in God's Word
cheating	stealing; dishonesty; lying
co-dependent	idolatry; fear of man
cognitive dissonance	double-minded
cognitive therapy	renewing mind with Scripture/truth
complaining	murmuring; discontent
compulsive disorder	life-dominating sin; bondage to sin; guilt; defiled conscious
conduct	sinful behavior
confidence	faith
credit card debt	covetousness; idolatry; irresponsibility
depressed	sorrow without hope
desires/affections	heart
doing own thing	following self or flesh (as opposed to following Christ)
"doormat"	unwilling to confront truthfully
dysfunctional person/family	sinning person/family
ego	pride
emotional problem / damaged emotionally	problem (The emotions are working fine.)
exaggeration	lie

REPLACEMENT WORDS OR PHRASES	BIBLICAL DEFINITION, WORD, OR UNDERSTANDING
explosive anger	wrath
(I) feel	(I) believe
frustrated	angry; expectation thwarted; interference blocks selfish goal; disappointment; cast down; discouraged
frustration aggression	expressed anger when selfish desires are withheld
gossip	slander; envy
grief	sorrow; mourn
grudge	refusal to confront or forgive
hope: something I desire	hope: something I desire that has its basis in clear promises of God and God's character
homosexuality / gay / alternative lifestyle	sodomy; lewd behavior; rebellious lifestyle
in denial	self-deceived; heart deceitful
insane/unstable	double-minded (foundation of insanity)
insecure	fearful
insight	wisdom (sudden perception of a biblical correlation that leads to innovative solutions—application of principle)
intoxicated	drunk
introspection	we are to examine outward behavior— God alone examines the heart
kleptomaniac	thief
latent learning (learning through experience)	trying of faith
masturbation	sex with self; self-gratification
mental health	spiritual health; spiritual maturity (KJV translation: perfect)
(sinful) mistake	sin
my right	my expectation

REPLACEMENT WORDS OR PHRASES	BIBLICAL DEFINITION, WORD, OR UNDERSTANDING
narcissistic	lover of self
need	desire
non functional/overwhelmed	faint; faint-hearted
ODD (oppositional defiance disorder)	rebellion toward God's authority; anger
overeating/bulimia	gluttony; vanity
panic	fear; strength and heart failed; insufficient trust in God
passive aggressive	concealed anger; deception
peer pressure	fear of man
person	soul
personality conflict	strife
phobia	fear
perfectionism	self-righteousness; pride
power (need for)	lust for preeminence
rebel/rebellious	fool; foolish
reinforcement	positive: blessings, rewards; negative: curses, correction
self-control	disciplined (KJV translation: temperance)
self-esteem	lover of self; confident
self-image	self-judgment
self-pity (pity party)	resentment; discontent; self-centered
self-sufficient	proud
self-willed	rebellious
selfish (greedy)	covetous; idolatrous; lover of own self
selfish desires	lust

REPLACEMENT WORDS OR PHRASES	BIBLICAL DEFINITION, WORD, OR UNDERSTANDING
sexual addiction	whoremonger; enslaved to sexual desires; bondage to sin
sexual fantasies	mental adultery; lust (involving sex with someone other than wife or husband)
sin	rebellion against God
stressed out	pressure; sinful response/choices
subconscious	unconscious; thoughts and intents of the heart
substance abuse (dependence)	in bondage; dependence on self/flesh
suicide	self-murder
took	stole
temptation	trial
trouble	affliction; trial; temptation
uncooperative	disobedient
vindictive	unforgiving
victim	victor

PATTERNS OF BEHAVIOR EXAMPLES

Caution: The following examples are not a comprehensive or conclusive resource for dealing with sin issues and problems. This simplified list of possible, common, presenting problems, associated behavior patterns, and heart issues is general but helpful. The counselor will benefit personally as he learns to assess more humbly and biblically motives and behavior and will become better equipped to deal more compassionately with others.

Studying the underlying causes and behavior patterns that are commonly associated with various problems helps the counselor in the following ways:

1. To become more keenly aware of the patterns of behavior that are commonly associated with the following problems/sins (and many more like them).
2. To develop greater proficiency in the data-gathering process of counseling by providing clues for possible investigation.
3. To be alerted to the necessity of dealing primarily with heart issues (those connected with core beliefs and desires) rather than attempting to deal with the outcome of them.
4. To realize that there are relatively few heart (root) problems/sins that produce an enormous number of behavior (fruit) problems/sins.

5. To develop a greater understanding of the depth of sin's capacity to deceive, enslave, blind, and destroy.
6. To be encouraged (as pastors and teachers) to address root issues accurately and corporately from the pulpit in general ways as well as to deal with the specific issues privately in discipleship or counseling.

ABORTION (POST)

Common Presenting Problems

1. Extreme feelings of regret or loss
2. Overwhelming feelings of guilt
3. Anxiety
4. Depression
5. Sleep disturbances—nightmares
6. Fears of consequences, shame, exposure

Possible Related Patterns of Behavior

1. Is fatigued
2. Cries easily, often
3. Is easily angered
4. Is preoccupied with disturbing thoughts of the aborted baby, attempts to talk to the aborted baby
5. Is overly sensitive
6. Has extreme sense of loss, betrayal
7. Is withdrawn
8. Has difficulty concentrating, working, sleeping
9. Calls in sick to work often
10. Feels hostility and bitterness, particularly towards those involved with the abortion decision
11. Attempts to replace aborted child with new pregnancy
12. Uses drugs or alcohol
13. Attempts suicide—thoughts of suicide
14. Is promiscuous, immoral in behavior
15. Has relationship problems with lover, parents
16. Is intensely concerned about personal welfare, goals, relationships
17. Has sexual difficulties, aversions
18. Has difficulty being around children, disciplining children (typically overly controlling or abusive)

Common Heart Level Problems

1. Self-indulgence, love for sensuality, attention of others
2. Bitterness
3. Anger (commonly connected to past traumatic rejection by parent or molestation in childhood)
4. Love of self, chooses what's easy and self-gratifying

5. Fear of man, desire for acceptance of others
6. Fear of God's judgment
7. Pride
8. Does not understand biblical guilt resolution, forgiveness, or repentance
9. Harbors many false ideas regarding God's character, mercy, love, and grace
10. Blinded by world's deceptions with regard to the unborn, sexual immorality

ABUSE: ADULT VICTIM OF CHILD ABUSE

Common Presenting Problems

1. "Low self-esteem"
2. Nightmares
3. Depression
4. Unreasonable fears, anxiety
5. Lack of desire for sexual relationship
6. Inability to form relationships
7. Anger, excessive irritability

Possible Behavior Patterns

1. Desires safety and security to excess
2. Has an attitude of "doormat, peace at any price, it's all my fault, I deserve to be treated like this"
3. Tries to be super woman, over-involved, and over-extended
4. Is sexually promiscuous
5. Feels unrealistic responsibility for others
6. Has fears, both reasonable and unreasonable
7. Is self-righteous and overly independent
8. Is apologetic without true repentance
9. Is angry or bitter
10. Is consumed with hatred for abuser or mother who did not protect
11. Ignores or defies authority
12. Uses abuse as an excuse for personal problems and failures
13. Is easily discouraged
14. Isolates self, lonely
15. Feels unloved, oversensitive to rejection
16. Escapes in thought life, fantasizes, daydreams
17. Overspends
18. Overindulges herself (e.g., sleeping, eating, reading, watching TV)
19. Abuses herself (e.g., cutting self, banging head, suicide attempts)

Possible Heart Level Problems

1. Bitterness
2. Refuses to forgive—misunderstands biblical forgiveness
3. Inability to rationalize God's love, care, purpose with abuse
4. Has difficulty knowing how to trust God
5. Feels guilty, unable to discern between false and legitimate guilt
6. Does not understand repentance

ABUSE: CHILD

Common Presenting Problems

1. Severe anxiety or panic attacks
2. Depression, withdrawal
3. Inability to concentrate (school grades drop)
4. Compulsive behavior
5. Bed wetting; infantile behavior
6. Vivid nightmares
7. Abnormal fears and hyper-vigilance
8. Excessive anger, destructiveness
9. Rebellion, defiance
10. Excessive lying
11. Stress-induced illnesses
12. Preoccupation with anything sexual
13. Thoughts of suicide or expressing a desire to die
14. Inability or unwillingness to form normal friendships
15. Overly sensitive, cries easily
16. Expresses little or no emotion, seems numb

Possible Related Patterns of Behavior

1. Displays inability to resolve or understand false guilt, real guilt
2. Chooses destructive, sinful methods of guilt management
3. Is fearful
4. Harbors resentments
5. Has difficulty with relationships
6. Displays outburst of anger, rebellion, retaliation, defiance
7. Lives in a home that is excessively harsh or difficult
8. Has one or both parents that are extremely rigid or excessive in their discipline
9. Deals with unpredictable, extreme, or erratic behavior in one or both parents

10. Has exposure to lewd or violently graphic material with emotional content that a child is not able to assimilate
11. Lives in extreme loneliness
12. Lives in a home with a stepparent or stepsiblings
13. Lives in a home where father may be abusing mother
14. Lives in a home where siblings may be abusing child, possibly sexually
15. Parents have marriage problems
16. Parents show extreme favoritism toward other siblings
17. Parents are facing heavy financial or medical difficulty
18. Parents using drugs (including excessive prescription drugs) or alcohol

Possible Heart Level Problems

1. Inability to understand abuser's responsibility, does not understand guilt or false guilt
2. Accepts blame for adult's sinful behavior
3. Believes God is punishing him for bad behavior
4. Fears God does not love him
5. Fears abandonment and rejection

ANOREXIA/BULIMIA

Common Presenting Problems

1. Depression
2. Inability to lose or gain weight
3. Fear of sexual relationships
4. Immoral sexual behavior
5. Poor or strained family relationships
6. Doctor or family requests counseling because of health risks or concern

Possible Related Patterns of Behavior

1. Worries
2. Indulges self, is greedy
3. Is consumed with desire to be accepted, adored, admired
4. Exercises to excess
5. Puts unrealistic demands on self
6. Is absorbed with dieting techniques
7. Fears gaining weight when growing up, (anorexia or bulimia)
8. Is lonely, lacks healthy friendships
9. Talks excessively or loudly, uncontrolled speech (gossip)
10. Lies with extreme frequency, ease
11. Is manipulative

12. Is vindictive
13. Experiences emotional fatigue from guilt, anger, or fear
14. Is impatient, frustrated
15. Engages in sexual immorality or sexual fantasy (wants to be desired)
16. Is self-absorbed
17. Fears responsibilities of adulthood, failure, rejection, loneliness
18. Reads magazines and literature that focus on physical beauty, sensuality
19. Works hard to appear perfect, without fault

Words of caution: Some physical problems are connected to weight gain—diabetes, low thyroid, hormone deprivation.

Possible Heart Level Problems

1. Self-trust, do-it-myself attitude
2. Self-righteousness, pride
3. Loves self
4. Greed, gluttony
5. Believes one can indulge in sin and avoid consequences (bulimic)
6. Fear, particularly the fear of man
7. Self-condemnation, self-commendation
8. Misunderstands confession, the addictive nature of sin, and God’s power to change heart

ADVERSITY

Common Presenting Problems

1. Depression
2. Anxiety
3. Hopelessness
4. Withdrawal
5. Irritability
6. Anger
7. Loneliness

Possible Related Patterns of Behavior

1. Does not trust God implicitly and people realistically
2. Does not express thankfulness to Lord, others regularly
3. Has no regular devotion time / Bible reading—no vibrant relationship with the Lord
4. Lacks multiple outlets for achievement, satisfaction, Christian service and goals—tends to “put all eggs in one basket”
5. Does not cultivate relationships with friends who know how to comfort, encourage properly—sometimes friends feed self-pity rather than give help and encouragement to focus on something different or find solutions to problems

6. Indulges in self-pity, undisciplined thinking, dwells on difficulties
7. Is uninvolved in the lives of others within church family
8. Lacks self-discipline, willingness to endure any hardship

Possible Heart Level Problems

1. Lacks faith in God's love, grace
2. Unable to distinguish legitimate guilt from false guilt or thinks adversity is punishment for sin
3. Misunderstands the comfort and peace of God available in the Bible
4. Harbors bitterness—"I don't deserve this" attitude (pride)

ANGER OR SCREAMING

Common Presenting Problems

1. Depression
2. Anxiety attacks, digestive disturbances, extreme fatigue
3. Headaches
4. Problems disciplining children, rebellious children, hyperactive or "out-of control" children
5. Relationship problems with friends/family

Possible Related Patterns of Behavior

1. Is angry and intolerant of others' imperfections
2. Wants to feel on top of things, a perfectionist
3. Is impatient
4. Harbors unrealistic expectations for others/self
5. Overextends self
6. Lacks confidence, fearful
7. Doubts salvation or God's love and involvement in life
8. Worries
9. Is discontent with God's provisions or limitations in life
10. Lacks self-discipline, is always behind
11. Overreacts habitually or responds impulsively
12. Does not deal with problems deliberately, tolerates until he can't "take it anymore" then reacts by blowing up or pouting, etc.
13. Blames others for problems, justifies anger
14. Is self-sufficient
15. Has a hard time accepting personal responsibility, sometimes because of faulty understanding of God's forgiveness, grace, mercy, and love
16. Lacks understanding of God's sovereignty, control, purpose for adversity, process of sanctification
17. Does not extend grace or forgiveness to others

Possible Heart Level Problems

1. Self-focus

2. Self-will, rebellion, self-love
3. Self-indulgence
4. Hatred
5. Pride, self-sufficiency, and lack of humility, desire to be perfect rather than accept being human and a sinner
6. Lack of forgiveness—misbeliefs concerning biblical forgiveness
7. Fearfulness

ANXIETY OR PANIC

Common Presenting Problems

1. Extreme anxiety, unexplained nervousness, uneasiness
2. Avoids certain places/locations
3. Digestive disturbances (doctor has already determined are not always physically induced)
4. Heart palpitations, breathing irregularities, pain in arm, sweating, night terrors, and insomnia
5. Depression
6. Exaggerated fears
7. Cries too easily
8. Full-blown panic attacks

Possible Related Patterns of Behavior

1. Clams up when angry
2. Worries excessively
3. Engages in constant “what if” thinking
4. Finds it hard to forgive, bitter
5. Feels insecure, inferior, helpless
6. Evaluates self unrealistically
7. Has unrealistic expectations, perfectionist, usually learned in childhood by a demanding or anxious parent
8. Feels guilty, with or without reason
9. Withdraws, avoids situations, places, people
10. Is distrustful
11. Fears pain and suffering to an extreme—sometimes was abused emotionally or physically in childhood
12. Is commonly above average in intelligence
13. Has martyr complex, indulges in self-pity
14. Lacks mental discipline
15. Has more sensitive personality than average, may be very artistic
16. Has not learned to use spiritual gifts, needs to recognize opportunities to serve
17. Does not express thankfulness to God or others regularly
18. Lives in an extremely stressful environment (e.g., abusive husband, sickness, financial loss) without adequate relief

19. Tolerates things that should be dealt with

Possible Heart Level Problems

1. Angry or bitter
2. Lacks maturity, faith in God's redemptive love
3. Fears judgment of God
4. Self-absorbed, internally focused
5. Unforgiving
6. Idolizes things or people

CULT INVOLVEMENT

Common Presenting Problem

1. Depression
2. Loneliness

Possible Related Behavior Patterns

1. Cannot make decisions
2. Is extremely passive, desires to be taken care of
3. Has fear of cult
4. Has guilt
5. Desires to be elite, special
6. Has doubts about salvation
7. Withdraws from conflict
8. Desires/demands perfection

Heart Level Problems

1. Bitterness
2. Pride or arrogance
3. Unbelief

DEPRESSION

Common Presenting Problems

1. Discouraged
2. Disappointed
3. Sad, unhappy
4. Lethargic, unmotivated (sighs), bored
5. Suicidal

Possible Related Behavior Patterns

1. Avoids responsibility in some areas of life, is constantly behind or suffering consequences of lack of discipline

2. Indulges in self-pity
3. Does not use spiritual gifts to serve others
4. Is unable to resolve guilt that sometimes results in irritability with others
5. Doubts salvation
6. Is angry, loud, demanding
7. Is pessimistic
8. Withdraws, overly quiet
9. Condemns self
10. Is overly sensitive, feeling-oriented
11. Thinks excessively, usually about self and problems
12. Lacks areas of achievement
13. Handles problems by oversleeping, withdrawing, blaming others, or becoming angry
14. Lacks appetite
15. Is ungrateful

Possible Physical Causes

1. Can be caused by physical complications—post-surgery or sleep loss because of interrupted sleep patterns after the birth of a baby, hormone changes after birth, let down of emotions after birth because of exaggerated expectations that were unfulfilled
2. Is taking prescription drugs which influence emotional responses
3. PMS related

Possible Heart Level Problems

1. Fears God's judgment
2. Self-absorbed
3. Undisciplined thought life
4. Does not know how to apply Scripture to life
5. Chooses unbiblical responses to problems
6. Focuses on problem rather than possible purposes for the problem
7. Does not have a well developed eternal focus to life

DRUG, ALCOHOL, OR PRESCRIPTION DRUG ABUSE

Common Presenting Problems

1. Depression
2. Explosive anger, abusive to children
3. Inability to cope with problems, feelings of being overwhelmed
4. Edgy, nervous
5. Usually brought by family member or friend, and may deny there's a problem

Possible Related Behavior Patterns

1. Has poor family or social relationships
2. Cannot communicate well, may have difficulty learning
3. Lacks self-discipline
4. Is fearful, particularly of failure
5. Avoids problems and conflicts with others
6. Is angry—harbors unresolved offenses, feelings of being hurt, betrayal, or helplessness
7. Is confused because of self-will, rebellion
8. Accuses others
9. Experiences mood swings, fluctuation of emotions
10. Indulges in grandiose fantasies about self
11. Practices self-abasement outwardly
12. Is profoundly dishonest

Heart Level Problems

1. Self-indulgent
2. Fearful
3. Substance becomes god or idol, idolatry

FORNICATION

Common Presenting Problems

1. Depression
2. Fear, anxiety
3. Pregnancy
4. Discovery of sexually transmitted disease

Possible Related Behavior Patterns

1. Lacks self-control, is indulgent
2. Is unthankful
3. Lacks love
4. Does not value holiness, purity
5. Is absorbed with sensuality, wears sensual clothing, uses sensual mannerisms, etc.
6. Is rebellious towards authority
7. Chooses wrong companions, amusements
8. Is excessively shy or quiet

Possible Heart Level Problems

1. Self-absorbed
2. Controlled by feelings rather than God's Word

3. Lacks a fear of God
4. Desires man's approval over God's approval
5. Covetous of things or money, idolatry
6. Does not know how to distinguish biblical love from attraction

INFERIORITY OR SELF-IMAGE PROBLEM

Common Presenting Problems

1. Low "self-esteem"
2. Depression
3. Under-achievement
4. Interpersonal relationship problems
5. Problems with nightmares, fears

Possible Common Behavior Patterns

1. Is sexually permissive
2. Lacks accomplishment, achievement
3. Lacks desire to complete projects
4. Lacks confidence
5. Is ungrateful
6. Fears making new friends
7. Is very feeling-oriented, may fantasize
8. Tends to worry excessively
9. Is self-absorbed
10. Does not know, develop, or use spiritual gifts and talents God has given

Possible Heart Level Problems

1. Love of self rather than love of God, needs to consider others better than himself
2. Fear of man rather than fear of God
3. Unbiblical evaluations of self, needs an accurate self-image
4. Lack of confidence in God's love and shepherding care
5. Unwillingness to accept God-imposed limitations or imperfections in self
6. Inaccurate understanding of relationship and acceptance in Christ, God's grace

LYING

Common Presenting Problems

1. Interpersonal relationship problems
2. Unfruitful spiritual life
3. Discontent, discouragement with life

4. Lack of respect from children, family members
5. Never promoted in ministry or work
6. Manic depressive
7. Anxiety
8. Fatigue (Note that it requires enormous energy to live a life of deception and phoniness.)
9. Sleep problems
10. Physical problems caused or aggravated by emotional responses
11. Discovered in a lie or criminal behavior

Possible Common Behavior Patterns

1. Talks excessively
2. Loves to have the preeminence in social situations
3. Refuses to admit wrong or ask others' forgiveness
4. Is boastful, prone to exaggeration (does not consider exaggeration as deception)
5. Has inconsistencies in personality and attitude when alone or with a group
6. Is skillful at putting on a front, hypocritical
7. Engages in perfectionistic behavior as means of dealing with guilt
8. Minimizes and rationalizes deceptions
9. Is outraged when confronted with a deception
10. Refuses to admit deception even when presented with undeniable evidence
11. Believes own lies once they are repeated enough
12. Is manipulative
13. Is quick to shift blame
14. Twists and distorts truth—rewrites history
15. Attacks and slanders anyone who openly suspects deception
16. Is judgmental of others
17. Is jealous, envious of others
18. Is excessively selfish and self-centered
19. Reacts sinfully to an excessively harsh and condemning home environment (lives with ridicule and criticism)
20. Reacts sinfully when affection is withheld

Possible Heart Level Problems

1. Fear of rejection (fear of man)
2. Excessively self-condemning, fixated on past failures
3. Self-absorbed, love of self
4. Angry, bitter
5. Discontent with God's provisions
6. Extremely prideful, does not understand humility

7. Does not understand or practice biblical forgiveness, repentance, guilt resolution
8. Does not understand or practice biblical love for others
9. Hypocrisy

PHYSICAL PROBLEMS: FAILURE TO COPE WITH

Common Presenting Problems

1. Depression
2. Irritability with others
3. Discontent with the way others help
4. Overwhelmed, discouraged
5. Family problems

Possible Related Behavior Patterns

1. Is irritable
2. Cries excessively
3. Has unrealistic expectations
4. Has difficulty discerning real and false guilt or dealing with guilt
5. Is angry towards God, others
6. Is discouraged
7. Experiences problems with time and priority management
8. Is lacking sufficient help and encouragement from others in family or church family
9. Is pessimistic, lacks hope
10. Uses illness to obtain attention or sympathy, to control others, or to excuse or avoid responsibilities
11. Is distraught because spouse falsely accuses and assumes illness is being exaggerated to get attention
12. Is demanding and self-centered
13. Resents family, believes they do not show affection or patience in any other context than illness
14. Fears inadequacy, failure
15. Lacks friends or close family members
16. Lacks communication skills
17. Is disoriented, does not desire to serve God, needs to understand value of prayer and doing what is possible to do
18. Believes freedom from suffering is a reasonable expectation, demands a life without pain
19. Is worried about welfare of children, finances, job security, or household duties that are suffering as a result of the illness
20. Fears making a mistake regarding health care, distrusts medical personnel or procedures
21. Is not content to live one day at a time—wants long term assurances that may not be possible for others to give.

Possible Heart Level Problems

1. Unresolved guilt

2. Insufficient faith in God's love, care
3. Bitterness
4. Lack of understanding of God's purpose, value of suffering
5. Insufficient love for the eternal
6. Love of self or self-comfort rather than welfare of others
7. Lack of discipline, desire to excuse or hide it
8. Various fears (e.g., fear of man, the unknown, God's judgment, loneliness, failure, pride)

PORNOGRAPHY

Common Presenting Problems

1. Depression
2. Anger
3. Child abuse becomes apparent

Note: Users of pornography rarely admit to their involvement unless they are caught or suspected.

Possible Common Behavior Patterns

1. Has inability to concentrate well
2. Is easily provoked or irritated (on edge)
3. Is emotionally distant, frequent daydreaming
4. Uses deception frequently
5. Demands secrecy, is alone often
6. Withdraws from family, has frequent absences from family
7. Lacks enthusiasm or participation in spiritual activity
8. Has heavy preoccupation with late night television, computer internet, videos
9. Masturbates, particularly when under stress, alone, or in shower
10. Is overly friendly or inappropriate in behavior toward women
11. Uses sexual innuendoes constantly
12. Manifests guilt (self-consciousness, insecurity, irritability, etc.)
13. Attempts to hide the pornography, sometimes remarkably innovative or incredibly stupid
14. Has poor understanding in knowing how to have a Christ-like manner toward members of the opposite gender
15. Is socially immature

Possible Heart Level Problems

1. Pride, love of self, self-sufficient
2. In bondage to lust
3. Insecurity—"fear of man"
4. Covetous
5. Self-centered and selfish

6. Flesh-controlled and self-indulgent (indulges and rationalizes curiosity)
7. Weak-willed and devoid of self-discipline
8. Idolatrous
9. Desire for sex without genuine intimacy (lazy, self-centered)
10. Lacks biblical love for others, uses others for own gratification
11. Wrong view of sin

SEXUAL ABUSE: CHILD/TEEN

Common Presenting Problems

1. Withdrawn or excessively fearful, runs away, wants to leave home
2. Extreme changes in typical behavior or personality
3. Sudden revulsion or fear of a particular person or family member
4. Abnormal behavior—injuring self, biting self or others, being destructive
5. Depression
6. Preoccupation with sexually explicit comments or behaviors that are not age appropriate.
7. Excessive nightmares
8. Sudden rebellion
9. Involvement in promiscuity
10. Involvement with drugs or alcohol

Possible Related Patterns of Behavior

1. Wets bed
2. Is confused, has difficulty concentrating
3. Is excessively fearful
4. Is extremely compliant or extremely rebellious
5. Is preoccupied with unusual attachment with a person
6. Develops unusual hatred for a person or family member
7. Is awkward or passive socially
8. Draws sexually explicit pictures
9. Becomes preoccupied with anything that is sexually explicit
10. Is suddenly having nightmares
11. Engages in infantile behaviors such as thumb sucking
12. Does poorly in school
13. Displays a strong desire to hide or be secretive
14. Is rebellious toward authority figures
15. Is cruel to others or animals
16. Becomes stubborn or aggressive

17. Develops problems with eating (bulimia, anorexia, overeating)
18. Is promiscuous or begins engaging in masturbation
19. Is anxious to please yet at the same time is resentful of being used
20. Engages in self-abuse, including thoughts of suicide and suicide attempts
21. Runs away
22. Withdraws
23. Is involved with drug and alcohol abuse

Note: There is a possibility an abused child will show no unusual or outward signs of abuse whatsoever. A child may display many of these behaviors as a result of problems other than sexual abuse. An excessive or inappropriate giving of gifts, money, or privileges to a child by an adult should be viewed suspiciously.

Possible Related Physical signs

1. Venereal diseases
2. Recurring urinary tract or bladder infections, painful urination
3. Frequent sore throats or unexplained gagging
4. Pain, itching, bruises, or bleeding in the genital area

Possible Heart Level Problems

1. Craves love and attention
2. Has a strong desire to trust but is not yet able to discern danger
3. Fear of man—has a strong desire to please others, be recognized, or gain the approval from others
4. Lonely, depressed, fearful, or angry
5. Lacks appropriate confidence
6. Rebelling against parents (or experiencing problems with parents that he is not mature enough to resolve on his own)
7. Self-sufficient and believes he can trust himself to decide what is good and bad (pride)
8. Lacks maturity to perceive right and wrong or respond to it in any way

SEXUAL ABUSE: PERPETRATOR

Common Presenting Problems

Perpetrator

1. is caught;
2. has been exposed by a victim;
3. is suspected of molestation or incest;
4. is discovered with pornography .

Note: Perpetrators of sexual molestation and incest very rarely expose themselves.

Possible Common Behavior Patterns

1. Seeks occupations that are used as a means to gain access to children
2. Seeks positions where he can be in authority over children and impose control

3. Takes advantage of his relationship with a child (is a trusted family friend, neighbor, family member, teacher, parent, or stepparent)
4. Is unusually preoccupied with a particular child (e.g., befriending, meeting emotional desires of child, providing gifts, being helpful)
5. Is able to be childish, sometimes prefers social relationships with children over adults
6. Is in bondage to pornography
7. Shows pornography or pornographic videos to children
8. Exposes himself to children inappropriately
9. Develops a strong emotional attachment and desire for a child's affections
10. Is manipulative, lies convincingly
11. Does not take responsibility for sin, is extremely defensive, blames others (even child)
12. Uses his highly developed rationalization mechanisms to alleviate his own guilt
13. Deals with personal failures or trials of life in self-centered or other sinful ways
14. Engages in a variety of self-centered behaviors yet wants to appear giving to others
15. Is not able to interact with or relate to women well
16. Is involved with alcohol
17. Is not able to resolve guilt or anger related to sexual or physical abuse in own childhood
18. Has severe communication problems
19. Is openly hostile, abusive in his home
20. Is involved in stepfamily problems
21. Is depressed often
22. Is not able to handle pressure or stress appropriately
23. Avoids social situations, appears lonely or isolated
24. Is often very authoritarian, harsh at home but passive outside the home

Possible Heart Level Problems

1. Extremely fearful
2. Self-absorbed, love of self
3. No fear of God, excessive fear of man
4. Lust for power, adoration and/or control over others
5. Lacks biblical love for others
6. Pride
7. Unthankful for God's provisions
8. Unrepentant toward God, unsaved

SODOMY

Common Presenting Problems

1. Lack of desire for opposite sex

2. Severe depression
3. Anger
4. Interpersonal relationship problems
5. Criminal sexual behavior
6. Past sexual molestation in childhood or adolescence
7. Past abuse in home

Common Behavior Patterns

1. Lies
2. Manipulates others for self-gratification
3. Is rebellious toward authority
4. Is angry
5. Does not get along with family members, is angry or resentful toward them
6. Chooses evil companions
7. Encourages others in sin
8. Is self-indulgent
9. Engages in sexual activities that utilize pornography, mental images, violence
10. Is extremely passive or extremely controlling
11. Engages in self-pity, brooding

Heart Level Problems

1. Rebellion toward God's authority
2. Love of self
3. Ungrateful toward God
4. Pride

STEALING

Common Presenting Problems

1. Theft is discovered or exposed by someone else
2. Arrested for stealing or shoplifting
3. Newly saved and plagued with guilt about past sins
4. Severe depression, sometimes involving crying uncontrollably
5. Financial problems
6. Drug addiction

Note: Those who steal rarely expose themselves.

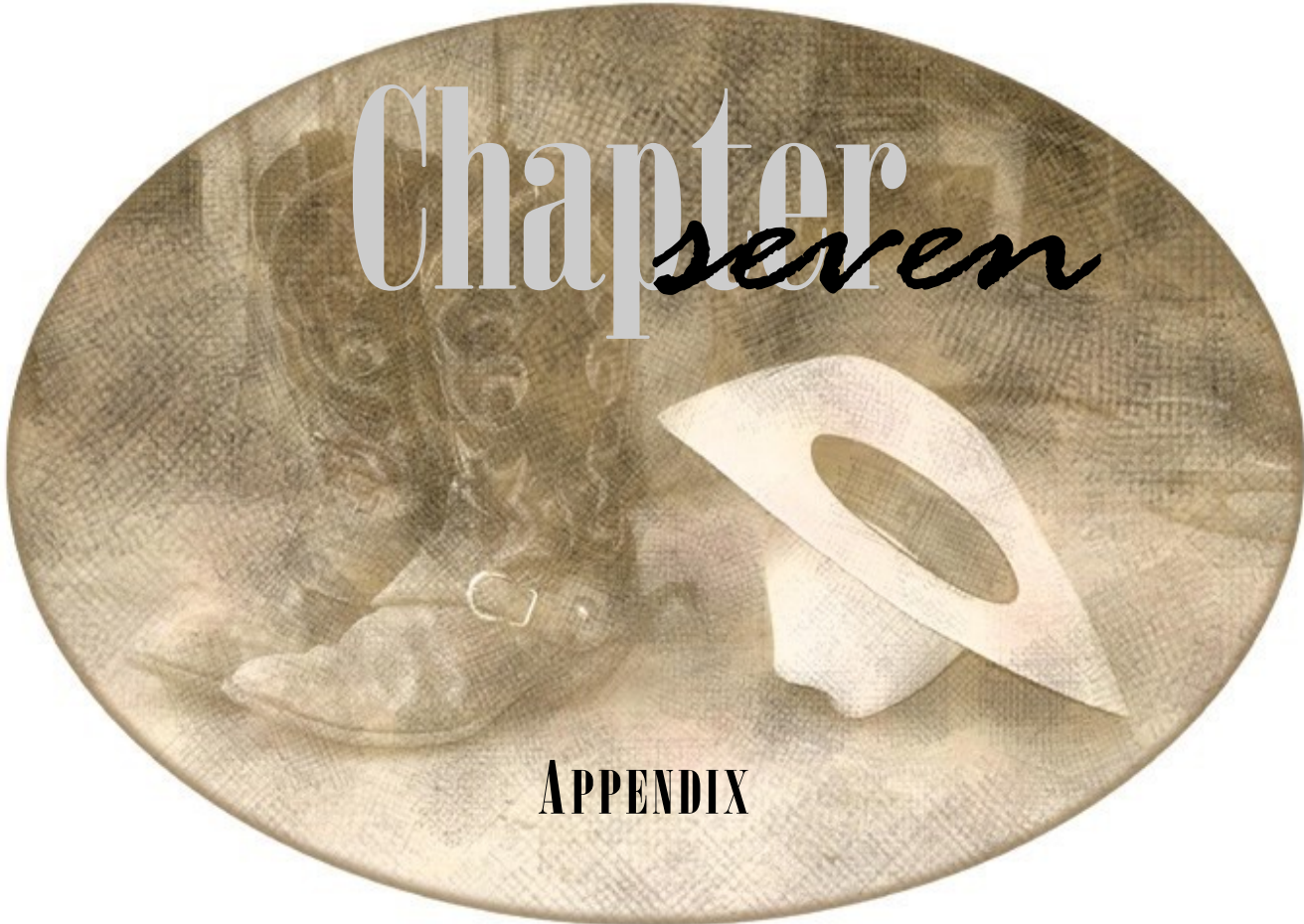
Possible Common Behavior Patterns

1. Has excessive guilt, is nervous
2. Is on guard, paranoid

3. Is rebellious, defiant
4. Is self-centered
5. Is obsessed with unfairness
6. Lies
7. Is unwilling to set goals or work for them
8. Is easily distracted, bored
9. Is boastful
10. Is manipulative
11. Is demanding
12. Likes to give lavish gifts to impress others
13. Hates accountability, authority
14. Is unable or unwilling to hold a job for a length of time
15. Is sexually deviant
16. Uses drugs and/or alcohol
17. Desires to move or change churches often
18. Mismanages personal finances
19. Has excessive credit card debt
20. Has fear and anxiety problems
21. Tends to leave work unfinished, gives up, or quits easily
22. Gravitates to people and professions where he can be in control
23. Does not possess discipline, talent, or ability to achieve high paying job

Possible Heart Level Problems

1. Undisciplined, lazy, self-indulgent
2. Does not like work
3. Self-centered, self-absorbed, self-indulgent
4. Does not understand or exercise biblical love for others
5. Covetous
6. Idolatrous
7. Discontent
8. Prideful
9. Impatient, intolerant
10. Unthankful for God's provisions



Chapter *seven*

APPENDIX

*And further, by these, my son, be admonished:
of making many books there is no end; and much
study is a weariness of the flesh. Let us hear the
conclusion of the whole matter: Fear God, and keep
his commandments: for this is the whole duty of man.
For God shall bring every work into judgment, with every
secret thing, whether it be good, or whether it be evil.*

ECCLESIASTES 12:12-14

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