



FROM CO-PRODUCERS OF **GOD'S NOT DEAD**

CAGED NO MORE

SMALL GROUP CURRICULUM

LEADERS HANDBOOK

DEVELOPED BY **JOSH OLDS**

INTRODUCTION TO YOUTH LEADERS

Photo From **CAGED NO MORE**

INTRODUCTION

This isn't going to be an easy four weeks. But you knew that. Sex isn't talked about in polite company, certainly not church, and perhaps even more rarely in youth group. Last year, at the request of my high school students, we did a series on dating, marriage, and sexuality. It was a tense time that required I walk a careful balance. I found that the vast majority of them had received absolutely no information about sex from their parents...you know, other than "Don't do it until you're married."

If we don't talk about sex, then we certainly don't talk about the perversion that is sex trafficking. It's an awkward topic and it's a violent topic, two things that don't often meet our Christianized, sanitized palates. It's a problem that, superficially, seems far removed from our everyday problems. It's easy to put our thumbs in our ears and pretend that the problem doesn't exist. Just play another game of GaGa Ball, put on some Lecrae, and chow down a slice of pizza. None of those things are inherently bad, of course, but let's not let our attractions become our distractions from actually teaching and living out a Gospel message so concerned with social injustice.

The very fact that you've watched the movie and picked up this study is a testament to your resolve. No more turned heads. No more fingers in ears. No more pretending. **CAGED NO MORE** can be a catalyst for change. It can open eyes to just how widespread the problem is. It's not a Third World problem that exists in some seedy underbelly of society. It exists in our First World metro areas as well. This is a human problem. And it must be addressed.

This is your last chance to lay this study down, cautiously retreat, and return to your carefree Christian bubble way of life. Ignorance is bliss, after all. But knowledge is power. And with knowledge comes the responsibility for action. In the words of William Wilberforce, the great abolitionist of the 19th century: "You may choose to look the other way but you can never say again that you did not know."¹

This isn't going to be an easy four weeks. You are going to be challenged in your discussions and conversations. Topics not generally discussed in church are going to be brought to light. Some of your teens will have way more insight into sexuality than you thought—both positively and negatively. Some teens will be way more naïve than you imagined. Some will use the opportunity of a delicate topic to push boundaries. Others will be scared into silence. It will be uncomfortable. It will be awkward. It will be messy. It will not be easy...and it will truly be Church. Thank you for joining us on this journey—not just these four weeks but in the lifelong journey to resist evil in one of its most terrifying forms.

¹ Speech before The House of Commons, May 12, 1789. Cited in Kay Marshall Strom, *Once Blind: The Life of John Newton* (Chicago: IVP, 2008), 255.

HOW TO USE THIS STUDY

This Bible study provides a guided process for individuals and small groups to become informed, impassioned, and engaged in the area of defeating sex trafficking. It is meant to be a companion study to *CAGED NO MORE*, starring Kevin Sorbo and Loretta Devine. The movie deals with the harsh realities of trafficking and one family's quest to find and save two of their loved ones from being sold into slavery by their sinister father.

CAGED NO MORE is a call to action. While the movie deals with the immediate danger of sex trafficking, this study will focus more on the underlying cause, raising awareness but also teaching preventative measures. Some may object that this subject material is too "adult" for a high school group. While only you can evaluate and assess the maturity of your students, let me remind you of this: the average age a girl enters the commercial sex trade is 12–14 years old. For boys, it's even younger—just 11–13 years old.¹

Already the warning bells go up. That could never happen. With the advent and proliferation of social media, it has become easier than ever for teens to find themselves sucked into the world of sex trafficking, whether that's actual full-blown trafficking, viewing of pornographic materials, or even sexting. Preventative education for teens must rank high on the priorities of stopping the growing scourge of sex trafficking. And that means delicately and appropriately educating your students on trafficking's realities and dangers.

This study was created to cover four weeks of lessons, starting with a broad, introductory focus and narrowing our view until we finish a sharp, personalized application.

Week 1: What is Trafficking?

Here, students will be introduced to the concept of human trafficking and, in particular, sex trafficking. Slavery is often thought as an ancient evil that disappeared with the Emancipation Proclamation, but the facts could not be further from the truth.

Week 2: The Value of Others

Our impetus to stop sex trafficking depends on our view of the value of human beings. This week, we will build the theological case for helping those involved in trafficking as well as learn biblical principles for preventing trafficking or protecting those that are trafficked. We also consider the topic of pornography and its connection with sex trafficking.

Week 3: The Value of You

This week gets introspective as we turn to look at the dangers of human trafficking in our own lives. Pornography and sexting are more-accepted forms of human trafficking that are an undeniable part of our current generation. Biblically, we will discuss your personal value to God and how that should affect your actions and your self-esteem.

Week 4: What Can I Do?

All the personal preventative measures in the world mean nothing if we are not actively engaged in the fight against human sex trafficking. The concluding week is our practical launching pad into a lifetime of service in the war to end sex trafficking.

At the core of this Bible study is, of course, the Bible. Some may think that such an ancient book has no relevance to such a modern phenomenon, but that's absolutely not the case. Negatively, we can learn that human trafficking, in all its various forms, is as old as sin itself. Every culture in every time has dealt with this problem, and the cultures of Bible times are no different. Positively, the Bible offers timeless truths within its ancient context. Join with us as we go from ancient law or story to modern application.

¹ Clawson, H., Dutch, N., Solomon, A., & Grace, L. (2009). *Human trafficking into and within the United States: A review of the literature*. U.S. Department of Health and Human Services: <http://aspe.hhs.gov/hsp/07/HumanTrafficking/LitRev/index.shtml#top> (accessed 12/12/15).

EACH WEEK IS DIVIDED INTO THREE PARTS:

Heart. Relates an emotional connection to the week's lesson. This section includes a game or activity that is meant to get students invested in the lesson. We also include introductory discussion questions that set the framework for why to care about the week's topic.

Head. Gives a biblical connection to the week's lesson. This is the meat of the lesson. We have strived in this series to look at biblical texts that might be new or less familiar to most students. Week 1 involves a deconstruction of Psalm 10, the psalm of victims. Week 2 looks at the women of Jesus' genealogy, particularly the desperation of Tamar and the redemption of Ruth. Week 3 discusses personal worth, using the Parable of the Unforgiving Servant to show that you are worth "many bags of gold." Week 4 concludes with a practical discussion of the Woman at the Well and how one conversation with Jesus changed her entire outlook on life.

Hands. Provides a practical connection in relation to the week's lesson. This section is where we apply what we've learned or bring it into a modern context. How are pornography and sexting connected to sex trafficking? How can students stay safe in an age of social media? What can we do to recognize the risk factors of trafficking?

TIPS FOR LEADING A GROUP

Prepare in Prayer. Ask the Holy Spirit to work through you and this study as you prepare to engage in the material each week. Our teaching means nothing if it is not backed and basked in prayer.

Rigorously Review. Do not rely on this study guide to teach your students. Review the weekly material and discuss questions ahead of time. Have a personal devotional time with the selected Scriptures and listen to the Spirit's guidance. The revelation God gives you for your group and the discussion opportunities you see through your own study will be far more valuable than anything this study can give you.

Decrease Distractions. Create a comfortable environment. Yeah, we know that youth rooms are both the epitome of comfort and distraction. Make sure that everyone is greeted and give students a time to settle in and make small talk. Given the nature of this study, some lightheartedness is necessary.

Prepare Parents. With the conversations you'll be having about CAGED NO MORE, sex trafficking, pornography, sexting, and so much more, it is imperative that you are open and transparent with your students' parents or guardians about the content of the material. This is serious stuff. Full disclosure on what you will be teaching and openness to feedback, or even criticism, is important.

Encourage Discussion. In a good small-group experience you can find the following characteristics:

Everyone Participates. Encourage everyone to ask questions, share responses, read aloud, etc. Consider breaking up your small group into even smaller groups for internal discussion of a question. They can discuss an answer together, then appoint a spokesperson to share the group's answer. This is a great way to get involvement from students who otherwise would never speak.

No Judgment. Given our subject material, the discussions will not always be easy. Proclaim your room a judgment-free zone and back that up with your actions.

Nobody is Rushed. Silence isn't a bad thing. Students often need time to think about their responses to questions they've just heard and some need the time to gain the courage to share.

Input is Affirmed and Followed Up. Point out something true or helpful in every response; don't just move on. Build community with follow-up questions, ask others to build on one student's response. Students are less likely to speak up if they are afraid you will shoot down their answer or are looking for only a certain answer.



WEEK 1: WHAT IS HUMAN TRAFFICKING?

Photo From CAGED NO MORE

WEEK 1: WHAT IS HUMAN TRAFFICKING?

Invite everyone in. Give students a few minutes to mingle, get snacks, talk about their day, whatever they want to do. Youth group is about community and, after a full day of school, try to provide a bit more of a relaxed atmosphere. If your group does praise and worship to begin youth group, this would be a great time to introduce the topic. If not, after a set amount of time when the students are settled, begin the lesson by introducing the topic.

Begin by talking about why you have chosen this small group curriculum to share with them. We recommend that you play the CAGED NO MORE trailer in order to both introduce the topic and the movie (found at: https://www.youtube.com/watch?v=JRo_pHxuLhE).

HEART

Supplies: Slips of paper

Pens

SAY: Assume you have \$90 to spend. What would you spend it on?

DO: Allow students about three minutes to fill out their list. Once completed, ask for a few volunteers to share with the group. Answers might be things like: Cell phone bill, car insurance, a pair of jeans, a couple of video games, an expensive date, etc.

SAY: \$90 can buy all of these things, but it is also the global average price of a modern-day slave.¹ Human lives are bought and sold for the price of a month's worth of Starbucks.

ASK: What does this tell us about the stance human trafficking takes on the value of human life?

Human trafficking places a very low value on human life. Trafficking victims are bought and sold with impunity and can be discarded easily once they have been used up (i.e. too old, too weak, too sick, no longer pretty, etc.).

¹ <http://www.freetheslaves.net/about-slavery/slavery-today/>

ASK: When we hear the term “slavery,” what mental image comes to mind?

Likely, students will associate slavery with the oppression and enslavement of African-Americans that lasted until the end of the Civil War. Slavery is often thought to be a thing of the past, not a thing of the present.

ASK: In 1850, the average cost of a slave was the modern equivalent of \$40,000. What is the economic difference between “old” slavery and “new” slavery? Why is modern slavery cheaper?

“Old” slavery treated humans as property—but property that was valuable, an investment to be maintained—“new” slavery does away with even this small, perverted sense of dignity. Lives are cheap commodities. If a slave gets sick or injured, they can be dumped or killed without much financial loss.

SAY: Since modern slavery is so different than what our minds automatically think of when we think of slavery, we have to begin by stating the basic facts.

DO: While you can just list these facts straight from this manual, and your students will have access to these same statistics in their student handbooks, it will likely be most effective to project these statistics on a screen as well.

BASICS OF HUMAN SEX TRAFFICKING

What is human trafficking?

The United Nations defines human trafficking as: “the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation.”

The U.S. Department of Homeland Security defines it a bit more simply: “Human trafficking is a modern-day form of slavery involving the illegal trade of people for exploitation or commercial gain.”

Public Safety Canada defines human trafficking as “the recruitment, transportation, harbouring and/ or exercising control, direction or influence over the movements of a person in order to exploit that person, typically through sexual exploitation or forced labour. It is often described as a modern form of slavery.”

Why do you think that in the twenty-first century we use the phrase human trafficking rather than the term slavery?

While either term fits the definition, “human trafficking” can sound more clinical, more emotionally distant, than the emotional bluntness of the term “slavery.” Whatever term we choose to use, let us not make this an issue to keep at arm’s length.

HUMAN TRAFFICKING CONSISTS OF THREE SEPARATE ELEMENTS:

The Act	The Means	The Purpose
-What Is Done -	- How It's Done -	- Why It's Done -
Recruitment	Threat or Use of Force	Prostitution
Transportation	Coercion	Sexual Exploitation
Transfer	Abduction	Forced Labor
Harboring	Fraud	Slavery or Similar Practices
Receipt of Persons	Deception	The Removal of Organs
	Giving Payments or Benefits	

BY THE NUMBERS

Fact: 21-36 million people are in slavery worldwide.² Just before the Civil War, the United States was home to just number four million slaves.³

Fact: From 2008-2010, 83% of victims in confirmed sex trafficking incidents were identified as U.S. citizens.⁴

Fact: Slavery isn't just a women's problem. 55% of modern slaves are women and girls, but 45% are boys and men. 26% are children.⁵

Fact: The average age a girl enters the commercial sex trade is 12–14 years old. For boys, it's even younger—just 11–13 years old.⁶

Fact: On average, 400 underage girls are raped for profit each month in the Atlanta metro area alone.⁷

Fact: Over 90% of Canada's trafficking victims come from within Canada's borders.⁸

Fact: On average, traffickers in Canada receive \$280,000 for each girl or woman they have forced into prostitution.⁹

Fact: There is higher financial gain for girls under the age of 18.¹⁰

Fact: In Canada, the average age a girl is trafficked is 13.¹¹

² U.N. International Labor Organization Global Estimate of Forced Labor 2012 - http://www.ilo.org/washington/WCMS_182004/lang-en/index.htm

³ http://www.civil-war.net/pages/1860_census.html

⁴ Duren Banks & Tracey Kyckelhahn, "Characteristics of Suspected Human Trafficking Incidents, 2008-2010," U.S. Department of Justice, Bureau of Justice Statistics, <http://www.bjs.gov/index.cfm?ty=pbdetail&iid=2372>.

⁵ U.N. ILO

⁶ Clawson, H., Dutch, N., Solomon, A., & Grace, L. (2009). Human trafficking into and within the United States: A review of the literature. U.S. Department of Health and Human Services: <http://aspe.hhs.gov/hsp/07/HumanTrafficking/LitRev/index.shtml#top> (accessed 12/12/15).

⁷ Governor's Office for Children and Families, "Commercial Sexual Exploitation of Children in Georgia," https://children.georgia.gov/sites/children.georgia.gov/files/imported/vgn/images/portal/cit_1210/3/16/160184536CSEC%20A%20Problem%20in%20Georgia's%20Back%20Yard%202010%20Report.pdf

⁸ Statistics: Human Trafficking in Canada, Fact Sheet, RCMP Human Trafficking National Co-ordination Centre, March 2014.

⁹ Organized Crime and Domestic Trafficking in Persons," Strategic Intelligence Brief, CISC August 2008, p. 5

¹⁰ Trafficking, WeTalkWomen.org

¹¹ Trafficking, WeTalkWomen.org

BY THE FACES

In CAGED NO MORE, Constanza and Skye are lured into sex trafficking with the promise of modeling opportunities. That's not a far-fetched plot point. According to the Polaris Project, 13.56% of sex trafficking begins with an individual lured into a false job opportunity, like modeling. This is exactly what happened to Miya.

"They said they were on their way to California to go back to their office and they were going to do some more photo shoots, and they wanted me to go along with them," Miya said. "He said that I could probably make about a thousand or more. ... He said I could try it for three days. ... And so I went with them..."

HEAD

Using either the student handbook or the provided handout, have students read through Psalm 10 silently. Also consider projecting the text on a screen or wall. Allow a few minutes, then ask them to read again, this time trying to put themselves in the position of a human trafficking victim.

Have the students read the chapter a third time, this time aloud. Begin at one end of the room and have each student read one verse. Given the size of your group, most or all students should have the opportunity to read.

Psalm 10:1

ASK: God often seems absent in times of trouble. Why is that?

- This is a very difficult question and you may get different types of responses. Some responses to consider would be:
- We believe the God wouldn't let bad things happen to us.
- It is hard to see God through our pain.
- We have walked away from where God wants us to be.

ASK: If God is all-powerful, why doesn't he just end human trafficking on his own?

God has granted human beings free will because he created us to love him, and there cannot be true love without a choice to love. God allows human trafficking, even though it breaks his heart, because he has given mankind free will to either sin or not sin. God sometimes does intervene in the miraculous, but it's even more miraculous that he chooses to do his work of stopping sin through individuals like you and me.

Psalm 10:2-13

Instruct students to read through Psalm 10 and underline the things the wicked man says.

- "Nothing will ever shake me." (v. 6)
- "No one will ever do me harm." (v. 6)
- "God will never notice; he covers his face and never sees." (v. 11)
- "He [God] won't call me to account." (v. 13)

Instruct students to circle the verbs related to the wicked man.

- “Hunts down the weak” (v. 2)
- “Boasts about the cravings of his heart” (v. 3)
- “Blesses the greedy” (v. 3)
- “Reviles the Lord” (v. 3)
- “Does not seek Him [God]” (v. 4)
- “Always prosperous” (v. 5)
- “[God’s] laws are rejected by him” (v. 5)
- “Sneers at all his enemies” (v. 5)
- “Lies in wait” (v. 8-9)
- “Murders the innocent” (v. 8)
- “Watch in secret for his victims” (v. 8)
- “Catches the helpless” (v. 9)
- “Drags them off in his net” (v. 9)

Instruct students to draw a RECTANGLE around the words that describe the wicked man’s victims.

- “the weak” (v. 2)
- “the innocent” (v. 8)
- “victims” (v. 8, 10)
- “the helpless” (v. 9, 12)

Psalm 10:14-18

ASK: How does the Psalmist answer his question from verse 1 in these verses?

While God might not always answer how we would like or as quickly as we would like, God, even if he does not take away the pain will be there to console us through it.

Instruct students to double underline the actions and attitudes of God in these verses.

- “see the trouble of the afflicted” (v. 14)
- “consider their grief and take it in hand” (v. 14)
- “helper of the fatherless” (v. 14)
- “King for ever and ever” (v. 16)
- “hear the desire of the afflicted” (v. 17)
- “encourage them” (v. 17)
- “listen to their cry” (v. 17)
- “defending the fatherless and the oppressed” (v. 18)

ASK: What does the Psalmist ask God to do in verse 15? Is this a “Christian” response to evil?

This question could get rather controversial answers. On one hand, David often prays imprecatory prayers, prayers that are honest and brutal and relate his emotions and desires to God even if they aren’t very godly emotions. On the other, is it really wrong to pray that evil is stopped in a sure and drastic way? Should we ever pray for violence? It’s an interesting discussion. Think of your own follow up questions that will enhance your students’ understanding of this topic.

HANDS

Our head knowledge and heart knowledge mean nothing without action. This introductory lesson was meant to provide students with the first two, with an action plan being developed throughout the next three weeks. The United States and United Nations have developed a three stage protocol for dealing with human trafficking: prevent, protect, and prosecute.

Introduce each idea to students and then ask for their thoughts on what should be done. It'll give you a good foundation for where their thoughts are and help you plan how to teach the upcoming weeks.

What are some ways that sex trafficking could be prevented?

Personal prevention must come first. Students can minimize their risk of being sex trafficked by being careful with social media, understanding their personal self-worth, developing a good peer group, etc. Prevention also comes from destroying the culture that makes sex trafficking popular. Christians who preach the inherent value of people and fight against a sex-saturated culture can prevent sex trafficking by changing souls, rather than just changing minds or laws.

What are some ways sex trafficked individuals can be protected?

Protection for others comes from education, advocacy, and a committed call to law enforcement and legislators to treat sex trafficking as a serious problem and to not prosecute those who are clearly victims and not willing criminals. Also, it is imperative that we develop an infrastructure to help sex workers get out and stay out of trafficking by providing food, shelter, education, and job opportunities.

How can the average person do anything about the lack of prosecution for sex traffickers?

Education is key. Sex trafficking is so far outside the general person's awareness that it doesn't receive the same kind of attention that other forms of crimes do. Raising awareness and pushing law enforcement to go after the root problem, the slavers, rather than the victims, is a great first step.



WEEK 2: THE VALUE OF OTHERS

Photo From CAGED NO MORE

WEEK 2: THE VALUE OF OTHERS

Allow about five minutes or so for students to settle into their places. Before the lesson, develop a couple of questions to ask that recap our journey so far. After beginning with prayer, start with the lesson.

HEART

Supplies: A toy, a \$10 bill, & a hammer

SAY: All material things eventually depreciate in value. You buy a new car and as soon as you sign the papers, your car loses thousands of dollars in value. You buy a new phone and it's so obsolete within six months that you can barely give it away. You buy a toy and, the more heavily it's used, the less valuable it becomes.

DO: Unbox the toy and pass it among the students. Have them play roughly with it. Simulate years of use in just a few minutes. Since there's no adequate way of doing this, have a hammer at the ready. You know, just for dramatic effect. Play it up for laughs. At the end, hold up the mangled toy.

SAY: Brand new, out of the box, this cost about \$10. How much would you pay for this now? What factors into your decision? Is it not worth \$10 anymore? What has affected its worth?

DO: Allow students to answer. Depending on the enthusiasm of your youth group, the toy might be in fair to completely demolished condition. Take a \$10 bill out of your pocket. This needs to be brand new, fresh from the bank, never folded. Pick one student to come up and crumple the bill. Fold it, wad it, step on it...give them one minute to make the bill look as old and worn as possible.

SAY: Brand new, this \$10 bill is worth...well...\$10. How much is it worth now? Why?

DO: Allow students to answer. More or less, the obvious answer is that a toy (or anything material) has extrinsic value. Its value is decided by external factors that fade over time. A \$10 bill has intrinsic value. Its value doesn't come from any external factors but from its inherent identity.

ASK: This week we are going to be talking about the value of others. Do people have extrinsic value or intrinsic value? Human traffickers assign lives an extrinsic value. Does anyone remember how much a modern-day slave costs? How does this view differ from the intrinsic worth of humans that God sees?

(FUN ADDITION: Consider selecting the student to be the bill crumpler by random selection, such as names in a hat, a selected chair, etc. At the end of this game allow the student to keep the \$10 with the stipulation that he/she will spend it on someone else and they must report back next week how they spent their money.)

HEAD

Ask students to turn to Matthew 1:1-16 and/or put it up on the screen. Have students identify the five women mentioned in Jesus' genealogy.

Why is it strange that women would be mentioned in the historical family records of Jesus? Women were rarely, if ever, mentioned in ancient family records. Genealogical lineage was strictly patriarchal.

Break students into 5 groups and have them race to look up where these women are mentioned in Scripture. After they've located all five, ask them to share with the class about one of them. Write their answers on the board or show pre-written answers on a screen.

Tamar (Genesis 38) - Tamar feels forced to prostitute herself to her father-in-law in order to obtain her rights to an heir. (The actual story is much more complicated. Feel free to go into detail as much as seems appropriate for your group. Further, this is not the Tamar that is raped by Absalom in 1 Kings 13.)

Rahab (Joshua 2 & 6) - Rahab is a prostitute in Jericho when the Israelites are poised to attack. Knowing that God has given Jericho to Israel, she hides the Israelite spies and is rewarded by being allowed to live.

Ruth (Ruth 1-4) - Ruth was a foreigner living in Israel in dangerous times. She was at high risk of being sexually trafficked. Only through the intervention of Boaz does she avoid this fate.

Bathsheba (2 Samuel 11) - Bathsheba also becomes a victim of sexual exploitation when King David has her husband killed so that he can feel justified in taking her sexually.

Mary (Matthew 1) - As a young, teenage girl, Mary was at risk of sexual abuse from the Roman guards.

What about their situation made them vulnerable to sexual abuse or trafficking-like behavior?

Ultimately, all five situations here come down to these women living in a culture or being placed in a situation where women were often thought of as a commodity rather than an individual. This should show us that the exploitation of others is not a new sin, as well as remind us that we will only solve the root of the problem when we change beliefs and hearts, and not just laws.

Tamar, Rahab, and even Bathsheba seem like they consented to the sexual acts they performed. Does that change how we feel about them?

This could be a contentious question. Some might say that consent removes the possibility of exploitation. Others could argue that even if they felt like it was normal in their culture, normal doesn't equal moral.

Read Genesis 38:11-25. We need to look at the complicated story of Tamar a bit closer.

Why does Tamar prostitute herself to Judah, her father-in-law?

Tamar chooses to prostitute herself to her father-in-law in order to have his children and continue her family line. In this culture, a childless widow was to be married to the next oldest male sibling in the family, with any children resulting from that relationship legally belonging to the dead first husband.

This is a strange custom, but it was meant to honor childless widows by giving them a home and, eventually, a legal heir to care for them in old age. Judah had not done this, meaning that Tamar is forced to return home to live with her father. She chooses to take back control of her destiny by disguising herself and offering herself to Judah.

Is Tamar a victim or is she the instigator?

This question is likely to raise a bit of discussion. Break into two groups, each to debate one of the answers. Give them five minutes to make their arguments and select a spokesperson. Here are some points for each side.

- Instigator:
- Tamar premeditates her seduction of Judah.
 - Tamar disguises herself so that Judah will not recognize her.
 - Tamar willfully engages in paid-for sex with Judah.
 - Tamar shows no guilt or remorse over her actions.
- Victim:
- Tamar is a part of a culture where women need a husband and/or son to survive. Her lack of either leads to desperation.
 - Tamar is a part of a culture where women were seen as sexual objects.
 - Judah is the one who instigates the sexual act.
 - Judah appears to recognize Tamar as a victim once his sin is discovered.

How are sex workers often treated?

Sex workers are treated as a disposable commodity. Like we learned last week, the average global cost of a sex slave is \$90. This is exactly how Judah treats Tamar. She is sold for a price and seen for the value of her body rather than the value of her humanity.

One of the ways Tamar seduces Judah is by dressing a certain way. Are girls who dress a certain way “asking for it?”

Again, a controversial question here. There is unequivocally no excuse for sexually abusing someone on the basis that they were “asking for it” by how they acted or dressed. Christians especially are called to sexually purity regardless of the scenario in which they find themselves. Should I suddenly find myself in a roomful of naked women wanting to have sex with me, it is my job to respect their bodies even if they will not and remove myself from the situation. Temptation is never a good excuse for sinning.

Why might a person turn to prostitution or get involved in the sex trade?

The majority of people get involved in prostitution or sex trafficking due to a desperate desire to be wanted, to be loved, or to be provided for. This is exactly the situation of Tamar.

Read Ruth 2:1-32.

The book of Ruth is set during the time of the Judges, one of Israel's most lawless time periods. The basic story is this: A man named Elimelek and his wife Naomi move from Bethlehem to Moab because of a famine. Their sons, Mahlon and Kilion, marry Moabite women, one of whom was named Ruth. After the deaths of Elimelek, Mahlon, and Kilion, Naomi and Ruth return to Bethlehem.

This is a dangerous time for Ruth. She is going to a foreign land with no husband to protect her. The risk of her being sexually abused is alarmingly high. This seems to be confirmed by Naomi, who tells her: "It will be good for you, my daughter, to go with the women who work for [Boaz], because in someone else's field you might be harmed" (Ruth 2:22).

What sort of protection and benefits does Boaz give to Ruth?

Boaz gives Ruth his personal protection, clearly telling his men not to harm her. He also goes above and beyond the gleaning laws practiced in the Old Testament, telling his men to purposely drop sheaves so that she can harvest them.

What are some modern applications about how we should treat foreigners, immigrants, and others at-risk for dangerous behavior? Another question here that might raise some controversy. Even more than sex trafficking, immigrants are especially at risk for labor trafficking. The general principle is simple: no matter who they are, they should be treated with all the same rights you would like to have if your situation was reversed.

HANDS

Let's get brutally honest. Pornography is a form of legal sex trafficking. According to Dawn Hawkins, the Executive Director of the National Center for Sexual Exploitation: "the 20+ performers I have talked to (some still involved in porn) have all shared stories with me that they were forced and coerced many times over."¹ In a very real way, pornography fuels the demand for the sex trade by desensitizing viewers to both the value of human sexuality and the value of human dignity.

Pornography is a huge industry.

- \$3,075.64 is spent on pornography every second.
- 28,258 people are viewing pornography right now.
- There are 4.2 million pornographic websites.
- There are 116,000 search requests each day for child pornography.²

But it's not just a non-Christian problem. Here are some statistics from a joint survey from ProvenMen and Barna Group:

¹ http://www.huffingtonpost.com/johnhenry-westen/want-to-stop-sex-traffick_b_6563338.html

² <http://internet-filter-review.toptenreviews.com/internet-pornography-statistics.html>

- 95% admit that they have viewed pornography
- 54% look at pornography at least once a month
- 44% viewed pornography at work in the last 90 days
- 31% had a sexual affair while married
- 25% erase Internet browsing history to conceal pornography use
- 18% admit being addicted to pornography (and another 9% think they may be)³

If we really value others the way Jesus values people and the way Boaz valued Ruth, we must be committed to ending sex trafficking by ending the even deeper problem of pornography.

What is the culture's view of pornography? As the statistics show, pornography is often considered normal and accepted.

How can Christians challenge the prevailing view of pornography?

Christians can challenge the world's view of pornography by developing and preaching a proper Christian view of sexuality. All too often, Christians have seemed scared of sex and allowed the world to dictate cultural beliefs rather than engaging with the culture to change those beliefs.

What are some steps Christians can take to overcome the temptation to view pornography? Limit potential of exposure. Have a monitoring system on your computer. Have an accountability partner.

³ <http://www.provenmen.org/press-releases/2014-pornography-survey-of-christian-men-shocking-new-national-survey-reveals-high-levels-of-pornography-use-and-rampant-extramarital-affairs-among-christian-men/>



WEEK 3: THE VALUE OF YOU

Photo From CAGED NO MORE

WEEK 3: THE VALUE OF YOU

Allow about five minutes or so for students to settle into their places. Before the lesson, develop a couple of questions to ask that recap our journey so far. After beginning with prayer, start with the lesson. HEART

HEART

Supplies: Magazine cutouts (or digital images) of the hair/scalp/facial hair of various celebrities

Cutout (or digital images) of the hair/scalp of you, the senior pastor, various youth leaders, etc. Altogether, have 10-20 different options.

Candy

SAY: The last few weeks, we've begun on a rather heavy note, so I want to begin today with something a little more light-hearted. We're going to play Celebrity Hair Challenge! I show you the celebrity's hair; you tell me who it belongs to.

DO: Allow the game to play out. Every time someone gets an answer correct, throw them a piece of candy. After you've gone through all the options and enjoyed the hilarity...

ASK: Why were most of you able to identify these celebrities by just their hair?

SAY: You have this ability because you know what these people look like. You spend time looking at them, either because they are in movies or television, or because they are always in entertainment news. You are familiar with their appearance. Maybe it's because you have their poster on your wall.

Here's the crazy thing. God has your poster on his wall. He knows what you look like. He even knows the number of hairs on your head. Jesus says this in Luke 12:6-7:

Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God. 7 Indeed, the very hairs of your head are all numbered. Don't be afraid; you are worth more than many sparrows.

You are extremely important to God. So much so that he gave his own life so that you could live. That's such a Christian statement that we often fly right on past it. It is a huge thing that God gave his life for you. Not just for humanity in general. For you. If you'd been the only person to accept him as Savior, he still would have done it. You are his very favorite person...he's an infinite God, so he can have infinite favorites. You are God's favorite and he died to save you.

HEAD

Read Matthew 18:21-35.

What is this parable about?

Let's take a unique look at this parable. Its primary theme is that, as Christians, we are called to forgive others in light of the great debt from which we have been forgiven. But how great is this debt? It's a parable, so it's not as if Jesus is assigning a direct value to our worth in this story, but it is worth looking at.

How much money are ten thousand bags of gold worth? Take answers from the group. One option, depending on group size, is to give each individual a chance to answer and write each answer down.

The actual answer varies based on how you define it. A talent (which the NIV translates as "bag of gold") was equal to one year's wage at the time. The average annual wage today is \$56,000, making ten thousand times that just over a half billion dollars. Or, you can weigh it. To do some quick math, the biblical talent weighed 75 pounds. So these are large bags of gold. 750,000 pounds worth. The going rate of gold today is \$1212 per ounce. Multiply that by 16 to get the worth per pound. Multiply that by 750,000 and you have a staggering \$14.5 billion dollars.

What is Jesus' point in this parable?

This is a debt that cannot be repaid. It can only be forgiven. Literally, what God is saying metaphorically is this: You are worth more to me than anything and I'll pay that price for you.

Let's say that I decide to forgive a debt. I've loaned someone ten bucks and they can't repay me, so I forgive the debt. Is the debt gone? No! Forgiving the debt means taking the debt upon yourself. I'm still out the \$10! When God forgave the sin debt of humanity, he couldn't just make it vanish. To forgive the debt, he had to take it upon himself. He himself had to bear the penalty of our sin. You are worth so much to the creator that he was willing to give this vast, incredible, incalculable, infinite sum. He gave his life. That's how valuable you are.

HANDS

You may think that sex trafficking isn't a big deal in your world, that there's no way that you could get forced or coerced into that life. Maybe that's true. But just like we considered last week with pornography, there's a more "acceptable" form of sex trafficking out there: sexting.

Sexting is defined as the "digital transmission of sexually suggestive or sexually explicit photographs or videos, intended for personal use, through a medium that affords a reasonable expectation of privacy, such as a text message or personal email."¹

¹ Lampe, Joanna, *Victimless Sex Crime: The Case for Decriminalizing Consensual Teen Sexting*, 46 U. Mich. J.L. Reform 703 (2012-2013)

As social media has expanded, so has this type of behavior. According to one study, “About 1 in 5 teens have engaged in some kind of sexting, either sending, receiving or forwarding sexually suggestive emails or text messages with a nude or nearly-nude photo.”²

Once these photos have been sent, regardless of method, they often fail to remain private. 30% of people report that a sext was forwarded or shown by the recipient to someone they did not want to see the photo.³ Further, not even unsent sexual pictures are safe, as most photos taken on a mobile device are backed up to a remote server. In 2014, over a hundred celebrities had their iCloud accounts hacked with pictures stolen and uploaded to the Internet.⁴ Moreover, the Internet Watch Foundation, in an effort to see how underage content spreads, found that 88% of the self-generated, sexually explicit online images and videos of young people their analysts encountered had been taken from their original location and uploaded onto other websites.⁵

In the end, sexting is just another form of human trafficking, one that trafficks in photos and videos rather than in people.

- **What would you say the prevailing attitude about sexting is in your school?**
- **What do you think causes this perception?**

Sexting also carries legal implications. Like when we discussed prostitution last week, the legal system continues to assign guilt to the exploited, as well as the exploiter. Here’s an explanation from Detective Eli Chase of the Portland P.D.

- “Let’s say, for example, we have a 15-year-old boyfriend-girlfriend and the boyfriend texts girlfriend and says, ‘Hey give me one of those extra special selfies.’ They might think that they are being funny or somehow intimate,” said Chase.

Depending on how much the video or image shows, both are now in possession of child porn, which is a class D misdemeanor equal to drunk driving.

- “When she sends it, she is committing a class C felony which is like punching a police officer in the face,” he said.
- And because the boyfriend asked for the picture, “He is committing a Class B felony which is up there with selling cocaine. Or strong armed robbery.”

With all of these problems, why do you think so many teens choose to engage in sexting?

The issue often goes back to self-esteem issues. Teenagers with low self-esteem often feel like they have to be more provocative to get noticed. As one teenager on the Tyra Banks Show said: “I don’t think I’m pretty. To get a guy to like me, I might have to send a naked picture.”

How does this sentiment contrast with the truth of God’s Word?

Humanity often chooses to find value in the outside of a person, but God looks on the heart. Humans are valuable because they are made in the image of God and because they have been created by the master Creator. This gives them inherent worth that cannot be taken away.

² Thomas, Kim, *Teen Online and Wireless Safety Survey: Cyberbullying, Sexting, and Parental Controls* (Cox Communications, 2009). www.cox.com/wcm/en/aboutus/datasheet/takecharge/2009-teen-survey.pdf

³ *Ibid.*

⁴ <http://www.cnn.com/2014/09/02/showbiz/hacked-nude-photos-five-things/>

⁵ <https://www.iwf.org.uk/about-iwf/news/post/334-young-people-are-warned-they-may-lose-control-over-their-images-and-videos-once-they-are-uploaded-online>



WEEK 4: WHAT CAN I DO?

Photo From CAGED NO MORE

WEEK 4: WHAT CAN I DO?

Allow about five minutes or so for students to settle into their places. Before the lesson, develop a couple of questions to ask that recap our journey so far. After beginning with prayer, start with the lesson.

HEART

Supplies: Rope big enough for one on one tug of war.

SAY: We are concluding our four-week series today, but in a way this is only the beginning. What we've discussed and what you've learned here shouldn't end with this lesson but should carry over into the rest of your life. Think of the last three weeks. How have your views on sex trafficking, prostitution, pornography, and sexting changed in the last three weeks? The three sections of our lesson are Heart, Head, and Hands. We want to engage your emotions, your thoughts, and your actions toward preventing and eliminating this form of evil. But what can you do?

DO: Have two or three students sit on the middle of the floor and have another student stand on a chair or some other elevated surface. If you have a stage area, you can position one person on stage and the rest at floor level. Give them the rope. Be careful! Safety is more important than this illustration. Allow them to play the game. Obviously, the group lower down has a much better chance of winning. After they've pulled down the higher person, continue.

SAY: Whatever the temptation or danger might be, it is always more difficult when going through it alone. We should always guard who we hang out with, because it is much easier to be dragged down into something than to be pulled up. But watch what happens when we reverse the scenario...

DO: Have your volunteers switch positions or choose new volunteers. This time the group is higher up and the individual is lower. Those higher up should be able to pull the individual toward them.

SAY: This is the importance of community. It can either pull you up or tear you down. Paul says in 1 Corinthians 15:33: "Bad company corrupts good character."

ASK: Does that mean we should never associate with non-Christians? Why or why not?

While we should always be aware of how the company we keep affects us, we should also be aware of how we affect the company we keep. Jesus spent time in communication with tax collectors, sinners, and even prostitutes. But his core group of friends was his disciples. Jesus serves as the ultimate example of being in the world, but not of the world.

SAY: One of the greatest risk factors for sex trafficking is having a poor or non-existent support structure. One-third of teenage runaways are lured into prostitution or pornography within 48 hours of running away.¹ In over half of the cases, an individual was lured into sex trafficking by an individual posing as a boyfriend or lover. 31% of the time, other types of community were offered: friendship, a home, job opportunities, etc.²

ASK: How does your community affect you? How important is your community? What can we do to extend our community to those at risk for being forced into sex trafficking?

HEAD

Read John 4:1-26. In this narrative, Jesus is engaging in conversation with a Samaritan woman and, through his conversation, reveals himself to be the Messiah.

John 4:1-6

Why was it unusual for Jesus to travel through Samaria? Jews, as a rule, did not associate with Samaritans, as the Samaritan people were descendants of Jews that had intermarried with other ethnic groups.

What does Jesus' willingness to travel through Samaria tell us about him and what does it mean for us?

Jesus never shied away from talking with people that looked different than him, worshiped different than him, or lived somewhere different than him. In the same way, the church cannot isolate ourselves from the culture but be willing to travel through it and affect it with our lives.

John 4:7-10

What time is it? Was this an unusual time to draw water?

Women generally came to the well in the mornings to draw water for the rest of the day. This particular Samaritan woman coming at noon indicates that she is a social outcast even among her own people.

¹ <http://www.comec.org/parent/350-2/>

² Polaris Project, "Human Trafficking Trends in the United States: National Human Trafficking Resource Center 2007-2012," (November 2013), <https://polarisproject.org/sites/default/files/Human%20Trafficking%20Trends%20in%20the%20US%2011-21-13.pdf>

How does the woman respond when Jesus talks to her?

She is surprised for three reasons: 1) a Jew is talking to her, 2) a man is talking to her, and 3) anyone is talking to her. The first two play heavily in her response to Jesus.

John 4:10-18

Why does Jesus bring up the fact of her five husbands and her current live-in boyfriend?

Most teaching on the Samaritan woman paints her as a promiscuous husband-hopping tramp. But truth is, in that culture, divorce was a man's right, not a woman's. Her five divorces and current desperate living situation is an ancient form of trafficking. Every time a man became tired of her, they divorced her, forcing her to find another man for survival.

Can you imagine what her self-esteem level must be like? Her life has been a constant cycle of being used and discarded, and it's into that situation that Jesus speaks. Jesus brings this up to tell the Samaritan woman that the cycle of abuse can end and that accepting this living water of God will lead to a whole new way of life.

John 4:19-26

Why does the woman change the subject? Is she seriously interested in the question she asks? It seems as if the Samaritan woman wants to get off the topic of her life as quickly as possible. Why she might be interested in the question she is asking, it seems more likely that she is trying to avoid any more discussion about her.

How might modern day victims of sex trafficking do the same thing?

Most sex trafficking victims are afraid to identify as victims, sometimes because they understand that they are engaging in illegal activities, because they are scared of those controlling them, or because they've been conditioned to feel that they deserve what is happening to them. One police officer is quoted as saying:

"Even as they are being traumatized, they also can't figure out a way out of their predicament. That somehow they deserve what is happening to them, that somehow it's right even though it violates their instincts about what's right and wrong."³

The Samaritan woman feels the same way. She knows that her situation would be seen as immoral by a Jewish rabbi like Jesus, so rather than talk about her situation, she deflects to a theological debate.

HANDS

So here it is. Three weeks we've spent detailing the problem. Now how are we going to fix it? There are two things to realize here, each equally important.

- No single person can do everything.
- Every single person can do something.

³ Amy Farrell, *Identifying Challenges to Improve the Investigation and Prosecution of State and Local Human Trafficking Cases* (National Institute of Justice, 2012), 83.

Personally

- Protect yourself on social media and other Internet websites. Make sure that your privacy settings don't allow strangers to view your information and do not post intimate information even among friend groups.
- Never send explicit or sexually provocative texts or photos for any reason.
- Set up safeguards on your Internet-enabled devices to protect you from the temptation of pornography.
- Cultivate a positive group of friends that will help keep you accountable and build you up in spiritual, mental, and physical maturity.

Communally

- Go out of your way to engage with those that might be outside your typical culture.
- Treat everyone as valued future kings and queens in the kingdom of God.

Spiritually

- Pray. Don't minimize the importance of your prayers. The battle deserves and requires the best resources available.
- Make it a church problem. Partner with your church to support and volunteer with ministries that are actively engaged with stopping sex trafficking.
- Change hearts, not laws. Ultimately, sex trafficking will only be curtailed through people coming to a saving belief in Jesus Christ.

What things would you add to this list?

What would you say to someone who is being sex trafficked? Let's end this series by writing a letter to someone who is a current victim of sex trafficking. This letter is between you and God, unless you want to share with the group.

CONCLUSION

Thank you for being a part of the CAGED NO MORE Bible study. We pray that this study is only the beginning of your church's involvement in stopping global sex trafficking. For more information:

These materials and resources were provided by CAGED NO MORE the movie. To learn more about the impact this film is having on the awareness of human trafficking visit: www.CagedNoMoreMovie.com.