

WORLDVIEW RETHINK™

LEADER'S GUIDE

Journey through the Bible
from Creation to the Cross



all that the
PROPHETS
have spoken



**WORLDVIEW
RETHINK™**



LEADER'S GUIDE

FOR

all that the
PROPHETS
have spoken

Published by GOODSEED International

Worldview Rethink

Leader's Guide

for

All that the Prophets have Spoken

3rd Edition

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Special recognition needs to be given to David Cross who spent hours distilling input and creating a resource that reflects the experience of many. Thanks also to Rachel Bader who spent long hours formatting and reformatting the book until this robust tool began to communicate with simplicity.

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Step One:

GETTING PREPARED

We live in a world where, increasingly, opportunities exist for us to build:

- Bridges of friendship, thus allowing us to gain the trust and respect necessary to communicate the message of the Holy Scriptures.
- Bridges of understanding with those who know little or nothing of the central message proclaimed by all the prophets of old.

For those of us who not only have come to understand, but also believe, this vital, life-and-death message from God, the challenge is: how do we communicate the unchanging truth of God's Word in a changing world? How can we do that in a way that is clear and meaningful to the one who is searching for answers?

The *Worldview Rethink* Curriculum is a unique course of study designed for the needs of today's world. Emphasizing that the power of the gospel is directly related to having a clear understanding of its message, *Worldview Rethink*

begins by laying a solid foundation, directing the learner to the opening pages of Scripture. It then progressively introduces new truth based on previously understood truth.

This course is not meant to be a "been-there-done-that" experience which when completed, is soon set aside as one's focus shifts to another study. Rather, the thrust of this course is meant to be preparatory for a lifestyle of sharing with others—of being an ambassador for life. As such, it is going to require a significant investment on your part for a lifelong endeavour. However, it is well worth the time and effort. It is going to make a difference for eternity to those who respond in simple trust to a clear explanation of central message of God's Word.

The *Worldview Rethink* Curriculum is a comprehensive package made up of several resources that allows for considerable latitude as to how the course is taught.

WORLDVIEW RETHINK ROAD MAP

START HERE

GET READY

ATTEND

SEMINAR

Attend a TERM Seminar if possible. The modular format provides for a flexible learning schedule. See goodseed.com for seminar schedules.

UNDERSTAND



WHAT?

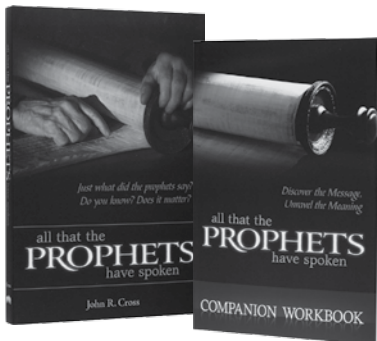
A promotional DVD trailer, giving a succinct overview of *Worldview Rethink*.



WHY?

A single-session DVD explaining the rationale and background to *Worldview Rethink*.

EXPERIENCE



SEE, HEAR & UNDERSTAND



Read *All that the Prophets have Spoken* (pp. 23 ff.); watch the accompanying videos, either online or on the DVD and answer the Workbook questions. Make sure your answers are correct, as you will be using this Workbook with your students.

This exercise takes you through the lessons as if you were a student, putting you in his shoes. It is important to know where the lessons are headed and to be able to say that you have “done it.”

LEARN



HOW?

This DVD includes common Q & A's leaders ask about *Worldview Rethink*. Do not short-cut this part of your education.

PRINT

RESOURCE CD



PROMOTIONAL RESOURCES: Though posters, flyers and advertisements are provided here as optional resources, it is important to keep the needs and interests of your target audience in mind. Depending upon their individual wishes, it will probably be most effective to meet one-on-one.

VISUAL AIDS & TEACHING RESOURCES: Print a **Time Log**. It will help you plan the number of sessions you need to complete the course. Several printable visual aids are also on the disc.

GET SET

REVIEW

INTRO TO LEADER'S GUIDE

Read pages 8-20.
These pages will help you make sense of each icon.

DECIDE



VENUE

- Free of distractions
- With a coffee table for visual aids
- With a TV or computer if using the online videos or DVD

PREPARE

BEFORE EACH GET-TOGETHER



Using the **Time Log** (see Resource CD), determine how many sections in *All the Prophets* you will cover in the allotted time. Ignore chapter divisions. It may mean you will only do a partial chapter.



Based on the content you plan on covering, assemble the corresponding **visual aids** as indicated at the beginning of each chapter (a full list of these resources is found on page 20). If needed, review the videos online or on the DVD to remind you how to use each visual.



3.1

Consult the **Leader's Notes** appropriate to the content you will be covering (see page 303). *Do not* teach this material to your student. It is only for your benefit, to give you confidence in what you are teaching.

GO

MAKING SENSE OF **THE TOOLBOX**

SAMPLE PAGE

CHAPTER FIVE

- 1 A PARADOX
- 2 ATONEMENT
- 3 THE PROPHET ENOCH
- 4 THE PROPHET NOAH
- 5 BABEL

| Chapter 5 Visual Aids | | 1 | 2 | 3 | 4 |
|-----------------------|------------------------|-------|------------------------|------------------------------|--|
| SECTION | | Basic | Intermediate | Advanced | Supplied by Leader |
| 1 | Coin | | | Weigh Scale (3D Alternative) | Cup of Water |
| | Sign: Perfectly Just | | | | Certificate of Debt #1 (See Resource CD) |
| | Sign: Perfectly Loving | | | | |
| | Weigh Scale | | | | |
| 2 | Altar | | Fig Leaf | | Branch |
| | Heart & Covering | | Sheep (3D Alternative) | | Certificate of Debt #1 (See Resource CD) |
| | Ram | | | | |
| | Garden Produce | | | | |
| 3 | Ark | | | | |
| 4 | Tower of Babel | | | | |

A

Every chapter in the guide begins with a list of visual aids used in teaching each section. There are four visual aid ToolBoxes, as described below. ToolBoxes 1, 2 and 3 are available from GoodSeed. If you do not have access to any or all of these visuals, you may use in their place the corresponding interactive video clip.

B

The **Basic Toolbox** includes easy-to-assemble visual aids.



The **Intermediate Toolbox** provides additional visual aids including 3D versions of some found in the Basic Toolbox kit.



The **Advanced Toolbox** includes 3D visual aids used in teaching larger groups or when the leader wishes to enhance the understanding of a student. These powerful visual aids bring a dimension to the story that is well worth the extra expense.



Supplied by the leader, these items are readily available in the home. Some are used with visual aids found in the Basic Toolbox. Other helps are provided in PDF format on the **Resource CD** or as a download.

C

Visual Aids assist with:

- **Comprehension:** They clarify the meaning of the text.
- **Retention:** They act as “velcro on the brain”—helping the student remember what is being taught.
- **Review:** After their initial use, visual aids assist in review, either at the beginning or completion of a lesson. As a means of review, a visual aid can be explained by the teacher. Alternatively, the teacher may choose to give a visual aid to a student or allow a student to select one out of several visual aids for explanation. Either way, a student’s explanation will give the teacher a window into his understanding.

MAKING
SENSE OF

THE VISUAL AIDS

A



The **ToolBox** icon draws the leader's attention to the use of a particular **Visual Aid**. As each visual is introduced, it is vital to have the students' attention—they need to be looking at you, rather than concentrating on the text before them. The significance of hand motions, that accompany use of many of the visual aids will be missed if students are not watching what is happening.

In order to get the attention of your student(s), use phrases such as:

- "Look up here ..."
- "Do you remember ...?"
- "Let's pause for a moment and think about this ..."

B



Coupled with the use of the **ToolBox** icon is the **wrench**. This identifies at what point in the text the visual is to be used.

C



The **ToolBox**, in some instances, will have more than one number indicating that there are enhanced versions of the same visual aid available in other ToolBoxes (usually 3D alternatives).

SAMPLE PAGE

CHAPTER FOURTEEN ♦ 243

Death in its three aspects ruled man's life, and he could do nothing about it. Man had no choice as to whether he wanted to die or not. It was a bitter, potent reality that all faced; that all shared; that all who thought soberly, feared. With absolute, utter finality, the Scripture clearly states ...

... a person shall die for his own sin.  2 Chronicles 25:4 NKJV

These word pictures help us understand just how far removed from God mankind had become as a result of sin. Man was faced with that age-old question: **How can we get rid of our sin with all its consequences and gain a righteousness equal to God's righteousness so we can be accepted back into his presence?**

A DESPERATE ATTEMPT

Remember how Adam and Eve tried to cover up their sin by clothing themselves in fig leaves? We saw that, though the Lord rejected their efforts, he did not abandon them in their sin. Rather, he ...

... devises ways so that a banished person may not remain estranged from him. 2 Samuel 14:14 NIV

The Lord used these events to teach Adam and Eve, as well as us, universal principles that apply to all mankind.

ACCEPTANCE

Just as Adam and Eve could not make themselves acceptable to God by fixing up their outward appearance, neither can we be accepted based on our externals. We may impress others with what we are on the outside, but God knows what we are really like.

We saw that God provided Adam and Eve with a way of acceptance, but on different terms. The Scripture says that ...

The LORD God made garments of skin for Adam and his wife, and clothed them. Genesis 3:21 NASB

The significance of this little verse would be overlooked if it weren't for other parts of the Scripture explaining it. So what does it mean? What would Jesus have told the disciples? Simply this: Just as an animal had to die to clothe Adam and Eve in acceptable clothing, so Jesus had to die to make us acceptable in the presence of God. This was and is God's idea. It's God's way to acceptability. As the disciples struggled to comprehend what Jesus was saying, there must have been a torrent of questions.



Cup

Remember the spilled water? Just as we were certain that one can't recover water that is spilled on the ground, so we can be certain that all will die.



Heart/Fig Leaf

This was man's first attempt to bridge the gulf that separated himself from God. It was his way of trying to restore the relationship he had once enjoyed with God.



MAKING SENSE OF

THE INTERACTIVE VIDEOS

SAMPLE PAGE

204 ♦ CHAPTER TWELVE

2 THE WAY

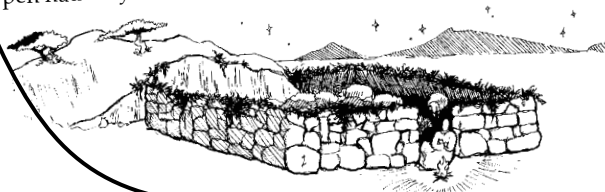
12-C
1:09



Sheepfold

Point out relevant aspects of this visual aid as you read this paragraph.

Jesus often used common day-to-day experiences to illustrate spiritual truth. In this story, Jesus began by reminding his listeners of the sort of pen in which sheep were kept. The enclosure was constructed using stones upon which thorny vines were encouraged to grow. The purpose of these brambles was to deter wild animals or thieves from crawling over the wall. The pen had only one entrance.



During the day the shepherd would lead his flock out to the pasture for grazing. At night the flock would be returned to the fold and the shepherd would sleep in the entrance. No one could enter nor could the sheep leave without disturbing the guardian. The shepherd's body literally became the door to the pen.

Therefore Jesus said again, "I tell you the truth, I am the gate for the sheep."
John 10:7 NIV

Jesus described those who trust him as being like sheep, safely secured in the sheep pen.




"Yes, I am the gate. Those who come in through me will be saved..."
John 10:9 NLT

Jesus said he alone was the gate—there were no other doors. It was only through him that one could be saved from the terrible consequences of sin. It was only through him that one could have eternal life.

CH12
1.1

12-D
0:22

A

12-C  A “play” icon in conjunction with bracketed text, signifies content taught in an alternative manner using video in place of the same text being read by the leader or student. These video clips can be accessed at the beginning of each chapter in three different ways: 1) using the accompanying **Interactive DVD**, 2) scanning the **QR code** on your mobile device, or 3) typing in the URL on your **computer**. (See example on p. 30.)

Each video clip shows a visual aid being taught or background footage filmed in Israel, Egypt, Jordan and elsewhere. You may want to preview the clips to ensure their suitability for your audience. The icon includes an identification number corresponding to the chapter as well as the length of the specified video segment (minutes:seconds).


B



The visual aids may be used either as a supplement to or in place of the Interactive videos.

NOTE: As a leader, it is *important* that you watch the video clips prior to your study, to assist you in learning the proper use of the visual aid. Even if you don't use the visual aids and use just the videos, it is good to know how to use the ToolBox in review.

C

12-D  In many instances, the Interactive video clips provide supplementary material not included in the book.



Where the content of a video clip may not be readily apparent, a brief summary will be given in a **Leader's Note** (page 303 ff.).

Use of the videos offers some distinct advantages:

- It relieves some of the demands off the leader, allowing one to collect his thoughts in anticipation of the material that is about to be covered.
- It helps maintain a student's interest by utilizing another form of teaching.
- It aids in the use of some visual aids that otherwise are very difficult to communicate clearly and effectively.

MAKING
SENSE OF

THE COMMENTS & LEADER'S NOTES

A



Comments are provided as “teaching tips” for the purposes of clarification, emphasis or illustration. A corresponding small icon identifies in the text where the comment is to be made.

Comments can be read “as is” or ad libbed. Be careful to avoid too much elaboration.

B



These icons direct you to the **Leader's Notes** beginning on page 303. It is important that these notes be carefully reviewed prior to each new session.

They include:

- Tips for teaching
- Background information
- Additional Scripture references

These notes are grouped according to chapter, section and sequence.

NOTE: Leader's Notes are not part of the lesson taught to a student. Nevertheless, we would encourage you to familiarize yourself with their content before you begin each of your lessons. These notes are there to assist the leader so that the main content can be taught with confidence. Once again, *do not* make the Leader's Notes part of your regular lesson.

SAMPLE PAGE

CHAPTER THIRTEEN ♦ 233

be imprinted with a signet ring. Any tampering with the rock would be immediately apparent.

SUNDAY

The guard was set in place on Saturday, the Jewish Sabbath. On Sunday while it was still dark...

... there was a great earthquake, because an angel of the Lord came down from heaven and rolled aside the stone and sat on it.

His face shone like lightning, and his clothing was as white as snow. The guards shook with fear when they saw him, and they fell into a dead faint.

Matthew 28:2-4 NLT

It took only a glance for these rough and rugged soldiers to know they were no match for this one angel. The last phrase in the above passage is a first-century way of saying they passed out from fear! What a shock! Who would have dreamed that the tomb could be empty. All the evidence pointed to one fact: Jesus had obviously come back to life!

In the meantime ...

... Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might come and anoint Him. Very early on the first day of the week, they came to the tomb when the sun had risen. They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"

Looking up, they saw that the stone had been rolled away, although it was extremely large.

Mark 16:1-4 NASB

Mary Magdalene apparently turned away in shock and dismay at the initial sight of the open tomb. She probably assumed the obvious—Jesus' body had been vandalized. Sobbing, she turned and ran to tell the disciples. But Mary and Salome pushed forward and entered the tomb.

And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you."

Mark 16:5-7 NKJV

So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples.



What made the seal so certain was that it represented all the power of imperial Rome enforcing its authority.



75 ♦ CHAPTER FIVE

2 ATONEMENT

After eating the fruit, the first thing Adam and Eve did was to clothe themselves in fig leaves. In spite of having these clothes, Adam told God that he felt naked—exposed. There is a reason for this. Scripture tells us:

God does not view things the way men do. People look on the outward appearance, but the LORD looks at the heart.^{1Samuel 16:7NET}

God was looking right through their feeble attempts to clothe themselves. He could see their hearts.

Scripture tells us that God rejected Adam and Eve's attempts at self-improvement. The fig leaves covered their nakedness, but their hearts were full of sin. He wanted to teach them that man could do nothing, outwardly or inwardly, to remove the sin problem. So, he refused to accept their fig leaf clothes.

A COVERING

Only God could supply them with clothing that was acceptable to him. God took animals, killed them and...

... the LORD God made garments of skin for Adam and his wife, and clothed them.
Genesis 3:21 NASB

This was a graphic illustration of the fact that *sin brings death*. Adam and Eve had never seen death before. If they watched, it must have been a jarring experience—to see the blood spilled on the ground, the gasping for life, the shine pass from the animal's eye—to witness death's awful finality. Whatever the case, God made the awful reality of death understandable to them immediately. Animals died so that they might be clothed.

BANISHED

Although man had sinned, he still lived in the garden and had access to the tree of life. Eating of this tree would mean that man would live forever. So God removed man from the garden.

And the LORD God said, "Now that the man has become like one of us, knowing good and evil, he must not be allowed to stretch out his hand and take also from the tree of life and eat, and live forever."*

*Notice the word *us*. Since the Bible clearly states that there is only one God, it is logical to ask ourselves who God is talking to when he says, "... man has become like one of us." That question will be answered as we progress through the Scriptures.

A**Option One: Solo Teaching**

A one-on-one format is preferred to teaching two-on-one.

Unless one is very familiar with the material, use of the online videos or DVD is highly recommended for an individual assuming sole responsibility for teaching.

B**Option Two: Team Teaching**

The possible use of alternate teaching roles is identified by greyed-out sections, indicating when a second person assisting in teaching would be responsible to read and lead.

The lead teacher:

- introduces lesson material.
- keeps the session on track.
- determines if supplementary comments are appropriate for the time available.
- introduces the majority of the visual aids.
- handles the "wrap-up."
- answers questions.
- views this as an opportunity to disciple.

The assistant teacher:

- keeps a **Time Log**—recording the start and stop times for each section (available on the Resource CD). This helps budget time for future studies.
- ensures that the appropriate visual aids are available to both leaders.
- views this as an opportunity to learn.

MAKING
SENSE OF**THE WORKBOOK & UNDERLINING****A**

Do not think of the **WorkBook** as a quiz or exam.

- Provides opportunity for discussion and clarification
- Assures each student of their own comprehension of each lesson
- Questions touch on common responses heard on the street
- Strongly recommended by those who have taught this material many times

B**Two Options for using the WorkBook:**

Option One: After the first study, assign the **WorkBook** as homework. This forces the student to go home and process the information a second time. At the beginning of the next study, the answers are reviewed to ensure there is no confusion or questions.

- This is the preferred method in that it allows the student to process the material several times—reinforcing their understanding of the lesson.

Option Two: Each chapter is comprised of several sections. At the end of each section, take the time to complete the **WorkBook** questions. This only takes a few minutes and helps cement in the mind of the student what is the most important part of the lesson. This will add 3-5 hours to the overall study time.

This option would be recommended if the student:

- is unable to do the homework on his own time.
- seems to be having problems comprehending each lesson as you progress.
- speaks English as a second language. (It will help with English comprehension.)

C

Underlining signifies key statements to be highlighted by the student when directed to do so by the leader. Precede reading the sentence with these words, "Underline this," or "Underline the next two sentences."

These highlighted statements will be helpful as the student responds to questions in the **WorkBook**. This will be particularly true of international students.

If underlining seems to distract the student, then stop the highlighting.

SAMPLE PAGE

CHAPTER TEN ♦ 177

A GENTLE REMINDER

This wasn't a sassy retort. Jesus was simply saying that he was right where a child should be—at home in his Father's house. *But what did he mean by Father? Who was this Father he was referring to?* We will study this more in the next section. For now, it is enough to understand that Jesus used this phrase as a gentle reminder to his earthly parents of who he really was.

... his parents did not understand the remark he made to them. Then he went down with them and came to Nazareth, and was obedient to them. But his mother kept all these things in her heart. And Jesus increased in wisdom and in stature, and in favor with God and with people.

Luke 2:50-52 NET



4 THE PROPHET JOHN

Jesus did not officially begin his life's work until he was about thirty years of age. By then, John, the son of Zechariah, had started to prepare the way for him.

In those days John the Baptist came preaching in the wilderness of Judea, and saying, "Repent, for the kingdom of heaven is at hand!" For this is he who was spoken of by the prophet Isaiah, saying:



"The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'"

Then Jerusalem, all Judea, and all the region around the Jordan went out to him.

Matthew 3:1-3,5 NIV

The Prophet John was fulfilling an ancient prophecy made 700 years earlier by the Prophet Isaiah. He was preparing the way for the Lord. In the same passage, Isaiah had said...



You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God!"

Isaiah 40:9 NIV


John was telling everyone that would listen that the Messiah—THE PROMISED DELIVERER had arrived. It created quite a stir.

BAPTISM

John was being referred to as the Baptist because he was baptizing people. The ritual of baptism was not uncommon to the Middle Eastern people of that day. It was full of meaning. Today, however, much confusion surrounds this word.

MAKING
SENSE OF

THE MASTER LIST OF VISUAL AIDS

| 1 | 2 | 3 | 4 |
|--|--|--|---|
| Basic | Intermediate | Advanced | Supplied by Leader |
| 001 Paddle | Three Puzzles: Pieces not Assembled Incorrectly Assembled Correctly Assembled | Sheep—Large size (3D Alternative) | "Live" Branch |
| 002 Coin | | Weigh Scale (3D Alternative) | Cup of Water |
| 003 Sign—Perfectly Loving | | Clothes Basket | Tabernacle Model |
| 003 Sign—Perfectly Just | Papyrus | Tabernacle Furniture | Scissors |
| 004 Weigh Scale | Scroll | Cloaks: White Green Dirty White Black Red | Black Marker |
| 005 Altar | Fig Leaf | | Mirror |
| 005 Ram | Fruit/Veggies (3D Alternative) | | Perfume |
| 005 Garden Produce | Rat, Black—Medium size | | White Paper Bag |
| 005 Isaac | Sheepskin (Synthetic)* | | Gold Nuggets & Trash |
| 006 Heart | Sheep—Medium size (3D Alternative) | | Water Bottle & Cleaning Fluid* |
| 006 Heart Covering | Chain | | Blank Sheet of Paper |
| 007 Ark | Luxury Toy Car* | | Small Gift Box—Wrapped |
| 008 Tower of Babel | Gavel | |  RESOURCE CD** |
| 009 Firstborn | Award | | |
| 009 Lamb (Live) | | Certificate of Debt #2 | |
| 009 Lamb (Dead) | | Certificate of Debt #3 | |
| 009 Passover Door | | Certificate of Debt #4 | |
| 010 Stone Tablets | | Corrupted & Uncorrupted Paragraphs | |
| 011 Man [with Knotted String] | | Sheepskin Template* | |
| 012 Weigh Scale (Gold/Trash) | | Manjui Illustration | |
| 013 Priest | | Tabernacle Poster*** | |
| 014 Man [with 009 Lamb (Live) or Sheep—Medium size (3D Alternative)] | | Temple Poster*** | |
| 015 Serpent on Pole | | The Book of the Dead* | |
| 016 Dagon* | | | |
| 016 Dagon (Broken)* | | | |
| 017 Sheepfold | | | |
| 017 Sheep (12) | | | |
| 017 Shepherd | | | |
| 018 Cross & Tomb | | | |

* Greyed out items are not used in teaching *All the Prophets*. They are included in the visual aids for teaching *By This Name* or *The Stranger*.

** NOTE: The Resource CD also includes promotional resources not considered as visual aids.

*** As alternatives to what is available in the Advanced ToolBox, these visual aids may be either utilized as PowerPoints® or printed off for use as posters.

STEP TWO: GETTING STARTED

Needed by the leader:

- Bible
- This *All the Prophets* Leader's Guide with the accompanying Interactive DVD
- All the Prophets* Companion Workbook (completed)
- The appropriate visual aids for each session
- A pen or pencil

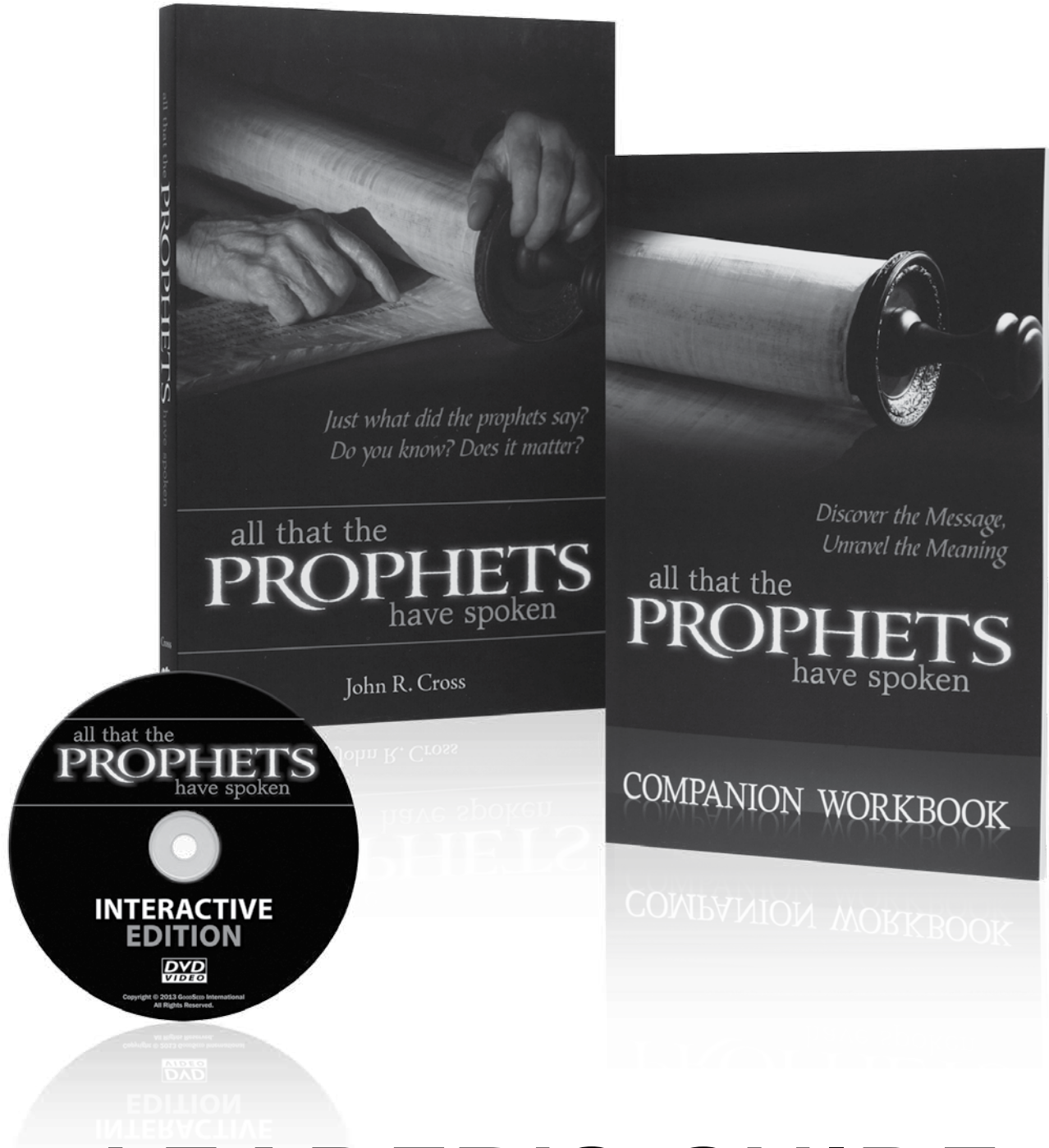
Needed to be given to each student:

- All that the Prophets have Spoken* Interactive Edition
- All the Prophets* Companion Workbook
- A pen or pencil for the Workbook
- A highlighter to underline in *All the Prophets*
- A Bible, if student does not have one

Because of misconceptions your students may have, we recommend you do not open your sessions with prayer. We want to avoid reinforcing a false understanding of the purpose and meaning of prayer. Remember, those who do not know the God of the Bible in a personal way do not have anyone to whom they may genuinely pray. Rather, we would encourage you to pray before your students come, and then begin the lesson not long after they arrive.

You can start with the words, “Well, we are here to find out what Scripture says about itself. So let’s begin. Each one of you will have a textbook and a workbook. These books will walk us through a very condensed overview of the Word of God.”

WORLDVIEW RETHINK™



LEADER'S GUIDE

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To maintain ease in reading and remain consistent with the Scripture text chosen, in most cases I have used small initial letters for pronouns and certain nouns that relate to God. In areas where there might be confusion about who is being referred to, I have used capital letters consistent with traditional grammar rules.

All the Prophets introduces the reader to nine different translations of the Bible. None of the translations differ on content communicated nor affect the accompanying commentary.

All Scripture portions are italicized and indented. Where Scripture text is boldfaced, an emphasis has been added. Square parentheses in the Scripture text indicate additions for explanatory purposes.

PREFACE

We live in a world of many different belief systems. Whether you call them religions, faiths or cults, what people believe cannot be ignored. History is strewn with wars and scrapping over religion. In the past, these battles were fought on a local level. Now, with the advent of the global village, people of very different beliefs are being pressed up against each other, and the potential for major conflict is enormous.

It behooves us to know what our neighbours believe and why they believe it. Though we may never agree with them, when we know what people believe, at the very least, we can intelligently disagree without being disagreeable and our neighbours, being understood, feel less threatened.

All that the Prophets have Spoken is about the most widely distributed and most vehemently disputed book in history—the Bible. If you are one of those who seriously wants to understand what the Old and New Testament Scriptures are all about, then this book is for you.

I've tried to keep this book as objective as possible. That is not easy. By their very nature, the writings of the prophets demand a response. Nonetheless, I've worked to explain Scripture clearly, allowing it to speak for itself—to say what it says—but letting you draw your own conclusions. What you believe about it all is up to you.

Some may accuse me of losing objectivity because I've communicated Scripture as fact. I've felt that it was a risk I must run, as the Word of God presents itself that way. To do otherwise would not be true to the text. In writing, I was determined to not water down the message of the prophets. Scripture is quite direct about what it has to say and I've endeavoured to reflect that reality by shunning any sort of vagueness.

So, if you are one of those who would like to understand the message of the prophets as it was written long ago, come along and read *All that the Prophets have Spoken*. Their message may surprise you.

❖ 7

NOTE: The page numbers of this leader's guide do not coincide with the page numbers of the *All the Prophets* book, as seen inset on each page before you. Keep this in mind as you direct your students in their copies of *All the Prophets*.

Three ways to watch the videos:

- ❑ **Interactive DVD**
Follow the video clip numbers in the margins.
- ❑ **Mobile Device**
Scan the QR code.
- ❑ **Computer**
Type in the URL.





VIDEOS

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CHAPTER ONE

- 1 PROLOGUE**
- 2 GETTING THINGS STRAIGHT**
- 3 A UNIQUE BOOK**

| Chapter 1 Visual Aids |  |  |  |  |
|--------------------------|---|---|--|---|
| SECTION | Basic | Intermediate | Advanced | Supplied by Leader |
| 1 | | | | |
| 2 | | Puzzle (loose pieces) | | Bible |
| | | Incorrect Puzzle | | |
| | | Correct Puzzle | | |
| | | Clothes Basket | | |
| 3 | | Scroll | | Corrupted & Uncorrupted Paragraphs (see Resource CD) |
| | | Papyrus | | |

CHAPTER ONE ❖ 9

1 PROLOGUE

The year—circa AD 33. The sun burned midday hot. All was quiet. Even the birds refused to sing in the oppressive heat. Cleopas kicked a clod of dried mud from the dusty road, drew a large breath and blew out his cheeks in a weary sigh. Squinting into the haze, he could barely make out the next ridge. A few miles beyond lay Emmaus—home. Sunset would be on them before their arrival. Normally they would have left Jerusalem sooner—after all, seven miles is a decent walk—but the events of the morning had kept them hanging back, wishing for more concrete news.

Cleopas's heavy thoughts were jerked back to the present as his irritated companion asked a question for the second time. The two of them had been discussing the day's events—the last few years' events—until it seemed no detail could be dissected more. Cleopas was tired, but more than that, he was confused by all that had transpired in Jerusalem. These days, it seemed life held more questions than answers.

Trudging down the hill they rounded a bend. It was then they met the stranger.

Hours later, the same day, the same night, when the two of them stood hot and sweaty before their friends back in Jerusalem—for it was there they had rushed—they couldn't give a good answer as to how the stranger had joined their twosome. At first, Cleopas thought he had stepped out of the shadow of a big boulder, but that didn't jive with his friend's explanation. The bottom line was, they just weren't sure where he had come from. Lamely, Cleopas had said the stranger had “kinda, well, just sort of ... appeared.” That had been met with some derisive statements about the heat and too much sun.

But of one thing they were sure. The stranger had taken that ancient collection of books, the Bible ...

And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

Luke 24:27 NIV

The stranger's explanation of the Holy Scriptures had made incredible sense. It was also accompanied with a rebuke.

*He said to them, “How foolish you are, and how slow of heart to believe **all that the prophets have spoken!**”*

Luke 24:25 NIV



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Though Cleopas and his friend may have been slow to believe the prophets, once the stranger explained the prophets' message to them, all despondency and doubt had fled their minds. So thrilled were they by their new understanding that they had hurried all the way back to Jerusalem to tell their friends about the Stranger. Somehow, somewhere, they too needed to hear this message—the message they had heard on the road to Emmaus.

So just what did the Stranger say about the Bible—a book that has puzzled so many—that made so much sense? That is what this book is all about. And to understand it clearly, we will do what the Stranger did. We will go back to the beginning of the Scriptures for a careful look at all that the prophets have spoken.

NOTE: Below is your first ToolBox item. Be sure to get your students' attention for each visual aid.

(See p. 10 for suggestions.)

Bible

4

This study guide summarizes the central message of the Word of God. To help us keep that in mind, I'm going to place a copy of the Holy Scriptures in front of us.

(Open and place a **Bible** in front of your students. A Bible without study notes is preferred.)

1-A
6:45

A PUZZLE

In many ways, understanding the message of the Scriptures is like building a house or assembling a puzzle. To interpret the Word of God accurately, the many parts must be put together in the right way. To ensure this happening, we will apply *four universal principles of learning* that are used in school classrooms every day.

1. The Priority Principle

The first principle states that when you study a new subject, *learn the most important information first*. For example, if a builder wants to teach a person how to construct a house, he will stress the importance of laying a firm foundation, erecting solid walls and finishing with a tight roof. He will leave till later such things as choosing furnishings or paint colours.

In the same way, the Scriptures cover an incredible array of topics, but not all are of equal importance. In this book we will focus on the

CH1
2.1

Three Puzzles

2

(Scatter *loose puzzle pieces* on the table.)

Scripture covers many diverse topics. Each of these pieces represents a different subject. The big pieces represent those subjects that are discussed at great length. The little pieces represent topics mentioned only briefly.

Some people, in an attempt to understand God's Word, put it together as they see fit.

(Hold up *incorrect puzzle*.)

What they end up with appears feasible—it may even seem “right.” But this is the way it is supposed to look.

(Hold up *correct puzzle*.)

You don't want this (*point to the incorrect puzzle*) when this (*hold up the correct puzzle*) is what the designer of the puzzle intended. So it is with understanding the message of the Holy Scriptures.

CHAPTER ONE ♦ 11

most significant theme in the Word of God. Once you understand it, the Scriptures will make profound but simple sense.

2. The Storytelling Principle

This second principle is intuitive. When one reads a story, one doesn't start in chapter ten, jump to chapter six, read chapter two and conclude in chapter nine. No! We all know that to make sense of a story, one needs to *start at the beginning and move step by step through to the end*. That may seem obvious, but many people tend to read the Word of God in bits and pieces, resulting in confusion.

Since much of Scripture is a narrative, we will simply follow its natural chronological progression. At the same time, we will apply the Priority Principle, covering the most important stories first, stringing them together in a row, like hanging laundry on a clothesline. Since this overview is far from comprehensive, expect some gaps in the storyline. 🔧



The gaps can be filled in later after one has the overall picture. Although this clothesline cannot include every story in the Word of God, the events covered will tie together in one continuous narrative.

3. The Mathematical Principle

The third principle takes the above progression and adds another dimension to it. *In learning, start with the simple and move to the complex*. For example, children are not taught algebra in kindergarten. Rather, they learn basic arithmetic, equations such as: one apple + one apple = two apples. Over time they move to complicated mathematics, such as $E=MC^2$. Teaching algebra in kindergarten would result in confused children.

It's the same way with Scripture. If you skip the basics, your understanding will incorporate unusual ideas, resulting in a muddled message. To avoid that problem, we will progress through the story building on previously gained knowledge.

2

Clothes Basket

Each article of clothing represents one of the stories we will be looking at in the following pages. We can't cover every story so some will be left off the "clothesline." (Notice the gaps.) In a sense, those stories remain in the "clothes basket."

(Hold up clothes basket.)

Feel free to ask questions but if they concern stories off our "clothesline," we will write them down and save them in the "basket" until the end.

(Pretend to write a question on a note pad, then put it in the basket.)

Other questions will be answered as we proceed. After we finish the book, we can go back and fill in the gaps.

CH1
2.2

CH1
2.3

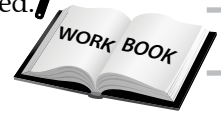
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4. The Clarity Principle

The fourth principle addresses two issues. The first area has to do with the *meaning* of certain words. Over centuries, word meanings can change, but Scripture has a system that locks the meaning of a word in place. To define a word, Scripture tells a story. Through the story we learn exactly what the word means. It cannot be changed. In this regard, the clarity principle advises us to *let the Word of God define its own words*.

The second area has to do with the study of topics. For example, normally we study sciences by subject—such as astronomy, chemistry or biology—without mixing them. For a beginner, listening to a lecture on the solar system and on the structure of the cell at the same time would be confusing. When content is new or unfamiliar, the clarity principle advises a teacher to *stick to one subject at a time*. We will be doing just that. 🔑

As we apply these four principles, we will clearly understand the Word of God; the puzzle will be correctly assembled. 🔑

**Incorrect Puzzle**

(Hold up *incorrect puzzle*.)

What they end up with is confusing.

2

Correct Puzzle

(Hold up *correct puzzle*.)

At the end you want to have this.

2

CH1
3.1

1-B
1:54

3 A UNIQUE BOOK

There is no doubt about it; the Bible is a unique book. Actually, it's a collection of books, 66 in all. One author wrote the following to encapsulate the uniqueness of Scripture: "*Here is a book...*"

1. *written over a 1500 year span;*
2. *written over 40 generations;*
3. *written by more than 40 authors, from every walk of life...*

Moses, a political leader, trained in the universities of Egypt

Peter, a fisherman

Amos, a herdsman

Joshua, a military general

Nehemiah, a cupbearer

Daniel, a prime minister

Luke, a doctor

Solomon, a king

Matthew, a tax collector

Paul, a rabbi

4. *written in different places:*

Moses in the wilderness

Jeremiah in a dungeon

Daniel on a hillside and in a palace

CH1
3.2

CHAPTER ONE ♦ 13

*Paul inside a prison
 Luke while travelling
 John on the isle of Patmos
 others in the rigors of a military campaign*

5. *written at different times:*

*David in times of war
 Solomon in times of peace*

6. *written during different moods:*

some writing from the heights of joy and others from the depths of sorrow and despair

7. *written on three continents:*

Asia, Africa and Europe

8. *written in three languages:*

Hebrew . . . , Aramaic . . . and Greek . . .

9. *Finally, its subject matter includes hundreds of controversial topics. Yet, the biblical authors spoke with harmony and continuity from Genesis to Revelation. There is one unfolding story...¹*

This “one unfolding story” is what we want to look at—simply and without theological jargon. One unique thing about Scripture is that it claims to be God's own words.

GOD-BREATHED

We are told in its pages that ...

All Scripture is God-breathed.²

2 Timothy 3:16 NIV

The whole concept of God *breathing out* Scripture is a study in itself. Just as when one exhales his breath, and that breath comes from his innermost being, so all Scripture is to be viewed as the very product of God himself. God and his words are inseparable, which is one reason Scripture is referred to as God's Word.

PROPHETS

Highly simplified, it can be looked at this way. God told men what he wanted recorded about himself and those men wrote it down. Most of these men were called *prophets*.

In the past God spoke to our forefathers through the prophets.

Hebrews 1:1 NIV

In ancient times, a prophet was a messenger who passed on God's words to the people. The message usually addressed aspects of daily living, but almost invariably, the prophets also included things yet to come. This foretelling of the future had a practical aspect to it. It was a potent test to determine whether a prophet was genuine.

CH1
3.3

CH1
3.4

C

Whenever you see the text indented and italicized, like this, these are direct quotes taken from the Word of God. Their location in Scripture is given with the small text at the end of each quotation.

CH1
3.5

CH1
3.6

14 ♦ CHAPTER ONE

If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken.

Deuteronomy 18:22 NIV

A prophet's message was validated by the accurate fulfillment of his prophecies. He had to be 100% correct—there was no room for error.

But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death.

Deuteronomy 18:20 NIV

God guided the prophets in such a way that what they recorded was precisely what he wanted written. At the same time, God allowed the human writer to record His Word—God's Word—in the prophet's own unique style, but to do so without error. These men were not free to add their own private thoughts to the message; neither was it something they dreamed up on their own.

You must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along.

2 Peter 1:20-21 NIV

God was not putting his stamp of approval on some literary effort of man. The phrase *carried along*³ is used elsewhere in the Word of God in reference to the transporting of a paralyzed man. Just as the paralyzed man could not walk by his own power, so the prophets did not write Scripture at their own inclination.

Scroll & Papyrus

2

(Hold up the scroll.)

Here is a scroll. Scrolls were the forerunner of today's books.

(Hold up the papyrus.)

This is papyrus. Under the right conditions, papyrus is very durable. Papyrus sheets were glued together into a long page and then rolled up to create a scroll.

1-C
3:04CH1
3.7

Corrupted & Uncorrupted Text

4

*(If in a group, pass out the **corrupted/uncorrupted texts**. Ask the students to determine the middle word in the copy they have received. If they're holding the "uncorrupted" one, the word will be letters. Because some will have a "corrupted" version, there will be some discussion as to which is correct.)*

Q "How can we know which copy is correct?"

A "We need to compare it to the original—here in *All the Prophets*."

(For effect, take one of the "corrupted" handouts, crumple and discard it.)

Any Scripture that was not copied correctly was destroyed. The early scribes not only verified the middle word but they also checked the middle letter in order to ensure accuracy in their transcription of the Scriptures.

EXTREME ACCURACY

The prophets wrote God's words on a scroll, usually an animal skin or paper made from plant fibre. The originals were called *autographs*.¹

Since the autographs had a limited lifespan, copies were made of the scrolls—copies made entirely by hand! The writers' awareness that what was being recorded was God's own Word resulted in the most remarkable duplication job ever done. In writing the Hebrew text: "They used every imaginable safeguard, no matter how cumbersome or laborious, to ensure the accurate transmission of the text. The number of (letters) in a book was counted and its middle letter was given. Similarly with the words, and again the middle word was noted."⁴

This was done with both the copy and the original autograph to ensure that they were exactly the same.²

The Dead Sea Scrolls, which were discovered in 1947, prove just how meticulous these scribes were. No significant variations were found between the Dead Sea scrolls (written in 100 BC) and

CHAPTER ONE ♦ 15

manuscripts resulting from centuries of copying and recopying to a period of time 1000 years later (AD 900).⁵

Josephus, a Jewish historian from the first century AD, summed it up for his people when he stated, “How firmly we have given credit to those books of our own nation, is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it [is] natural to all Jews ... to esteem those books ... divine.”⁶

These men were absolutely convinced that to meddle with the text was to tamper with God himself. We have ample reason to be assured that what we have today is essentially the same as what the prophets wrote.

TRANSLATIONS

The autographs were originally written in Hebrew, Aramaic or Greek. Of course, the copies were made using the same speech. Since many of us do not know these tongues, Scripture has been translated into many other languages. These translations work from an original text that finds its roots in the ancient past.

For example, translations of the Old Testament (the Law, Writings and the Prophets) use manuscripts that we can still read today—manuscripts dating from 100 years before the birth of Christ. Jesus quoted from a Greek translation of the Hebrew Scriptures that was completed at least 150 years before he lived on the earth. That translation still exists and can be read today. The New Testament (which covers the life of the Messiah) uses over 2700 Greek manuscripts that date from the second century. Any one of these ancient sources can be used to check the accuracy of what we presently read. Once again, it can be safely said that what the ancient prophets wrote is essentially the same as what we read today.

The prophets themselves testified that God would preserve his written Word in such a way that it would never change.

The grass withers, the flower fades, But the Word of our God stands forever.

Isaiah 40:8 NASB

Jesus, the Messiah, also said:

“For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law [or The Holy Scriptures] until all is accomplished.”

Matthew 5:18 NASB

God is great and consistent with his character, has faithfully preserved his Word.



CH1
3.8



CH1
3.9



CH1
3.10



CH1
3.11



CH1
3.12

16 ♦ CHAPTER ONE

GOD'S WORD

Whether you remember the details about translations is not critical. The important thing to keep in mind is that Scripture claims to be God's written Word—his message to mankind. We are told that through its pages we can become acquainted with God. Such a claim should cause even the most indifferent person to pause and consider what it has to say.

Your word, O LORD, is eternal; it stands firm.

Psalm 119:89 NIV

1-D
2:11

**NAVIGATION AIDS**

For those unfamiliar with navigating their way through the Word of God, it may be helpful to know that most editions of the Scriptures are divided into 66 books, which are further subdivided into chapters and verses.

The Scriptures written before the coming of the Messiah are called the *Old Testament*, with the remainder being called the *New Testament*.

Historically, the Old Testament portion was divided into three categories:

1. The Law of Moses: Depending on the person, this section is sometimes referred to as the Torah, the Books of Moses, the Law, the Taurat or the Pentateuch.
2. The Writings: sometimes called the Psalms, the Books of Poetry, the Psalms of David or the Zabur.
3. The Prophets

The phrase *the Law and the Prophets* is a way of referring to the entire Old Testament, a part that comprises approximately two-thirds of Scripture.

The remaining one-third is called the *New Testament*. It includes the accounts of the life of Jesus, best known as the *gospel* or the *Injil*, depending on your background.

In many parts of the world, Scripture is referred to as the *Bible*—a Latin word simply meaning “book.” The usage of the word *Bible* should not be identified with any particular belief group. In this book we will be using terms that are found in Scripture themselves, such as *Word of God*, the *Word*, and of course, *Scripture*.



CHAPTER ONE ♦ 17

CHAPTER TWO





VIDEOS

goodseed.com/atp/2.html



1 IN THE BEGINNING GOD

2 ANGELS, HOSTS AND STARS

| Chapter 2 Visual Aids |  |  |  |  |
|--------------------------|---|---|--|---|
| SECTION | Basic | Intermediate | Advanced | Supplied by Leader |
| 1 | | | | |
| 2 | Paddle | | | |

CHAPTER TWO ♦ 19

1 IN THE BEGINNING GOD...

God is great! Scripture declares it over and over again. God's greatness is embedded in the very first sentence of the Bible—in four very profound words. It says:

In the beginning God...

Genesis 1:1 NASB

There are no opening arguments for the existence of God—it is assumed he exists. God is just *there*.

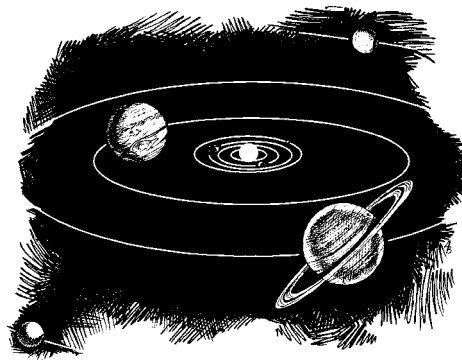
ETERNAL

God has been there all along. God existed before plants, animals and people, before the earth and the universe. He had no beginning and he will have no end. God has always been and will always be. Scripture says that God has existed from everlasting past to everlasting future. God is eternal. Moses, one of God's prophets, penned these words:

Before the mountains were born Or You gave birth to the earth... from everlasting to everlasting, You are God. Psalm 90:2 NASB

The concept of an eternal God is difficult for us to grasp. It's so troublesome to our intellect that many people simply declare it to be impossible. But there are illustrations to help our comprehension. For example, we can compare eternity with the cosmos.

Most of us can fathom our solar system—the sun surrounded by orbiting planets. We know it's vast, but space probes have made the farthest distances seem reachable. But go a step further and begin to measure the universe. If we were to climb into a spaceship and travel at the speed of light, we would circle the earth *seven times in one second!* How did you enjoy your tour? A little brisk, perhaps? Heading out into space at the same speed, we would pass the moon in two seconds, the planet Mars in four minutes, and Pluto in five hours. From there you are off into our galaxy—the Milky Way.



[Moses = Arabic: *Musa*]

CH2
1.1

CH2
1.2

2-A
3:29

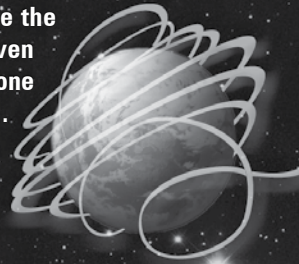
C

To measure something as immense as the universe, it doesn't make sense to use miles or kilometres. You need another way of determining distance—we use light.

To measure the universe, we have to think in terms of how far light travels during the course of one year—what is called a light year. There are a lot of seconds in a year and, in each one of those seconds, light travels 300,000 km (186,000 miles). So when we talk about one light year, it represents a vast distance.

NOTE: As you read through this graphic, follow the sequence as indicated.

1 At the speed of light you circle the earth seven times in one second ...



... pass the moon in two seconds ...



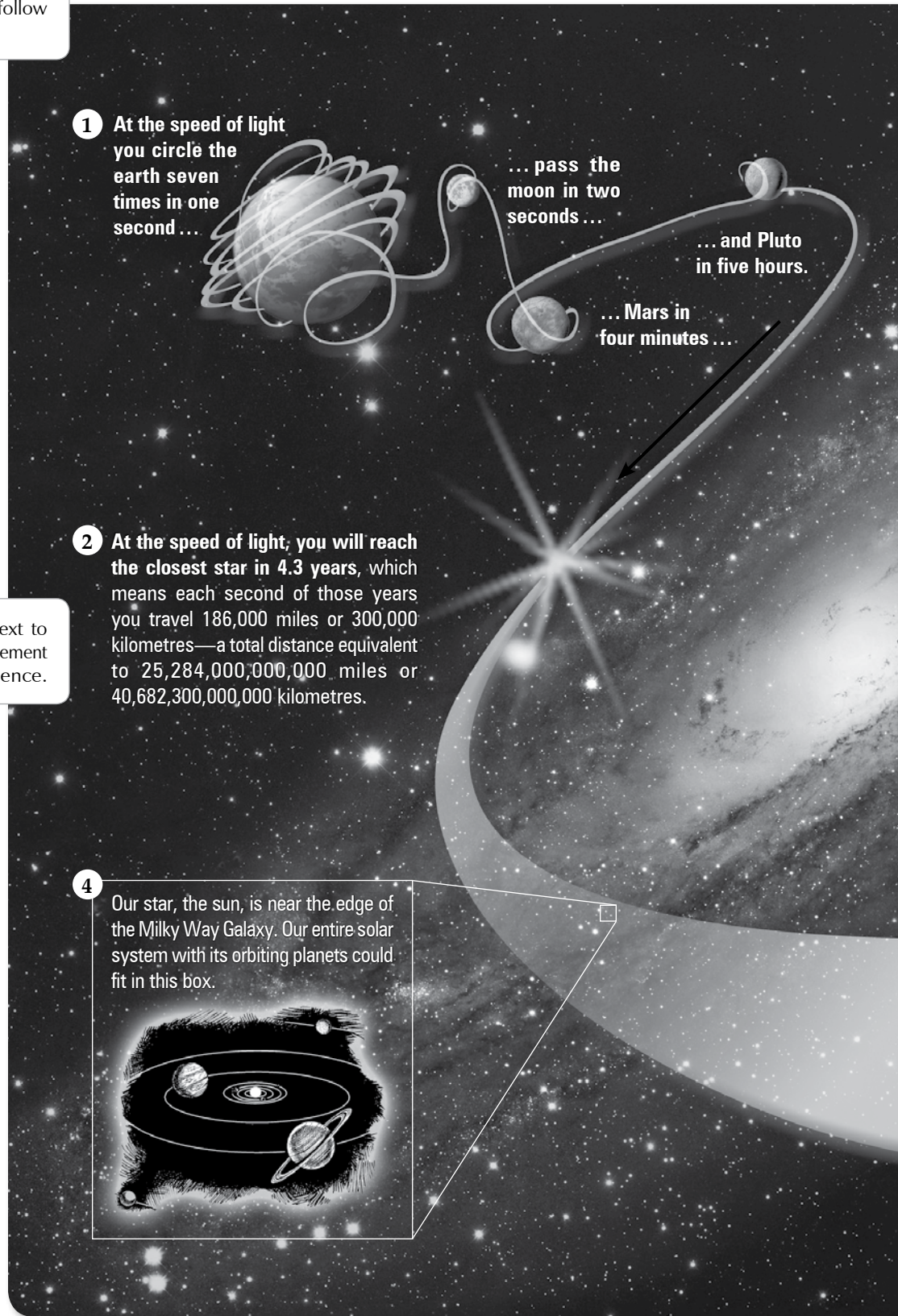
... and Pluto in five hours.

... Mars in four minutes ...

2 At the speed of light, you will reach the closest star in 4.3 years, which means each second of those years you travel 186,000 miles or 300,000 kilometres—a total distance equivalent to 25,284,000,000,000 miles or 40,682,300,000,000 kilometres.

NOTE: When reference is made in the text to distance or weights, use the standard of measurement that is most appropriate for your audience.

4 Our star, the sun, is near the edge of the Milky Way Galaxy. Our entire solar system with its orbiting planets could fit in this box.



3 The Milky Way Galaxy

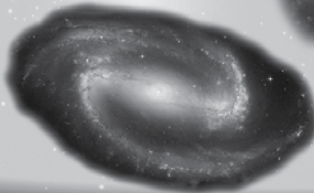
The band of stars you see in the night sky is part of a gigantic family of stars called the Milky Way Galaxy. Travelling at the speed of light, it would take 100,000 years to cross it from one side to the other. There are an estimated 100 billion galaxies in the universe, many comprising billions of stars. Galaxies come in clusters and superclusters. There are about twenty galaxies in our cluster, and thousands of galaxies in our supercluster.



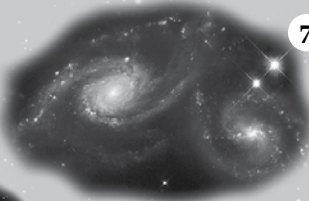
8 Want a star named after you?

Based on the present population of the earth, you could have 16 *galaxies* named after you. That means *billions* of stars could carry your name!

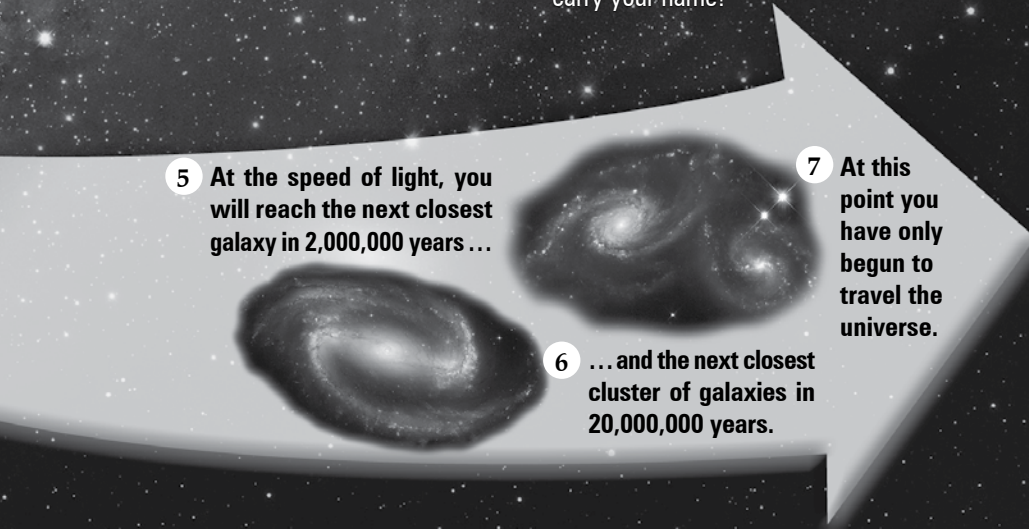
5 At the speed of light, you will reach the next closest galaxy in 2,000,000 years ...



6 ... and the next closest cluster of galaxies in 20,000,000 years.



7 At this point you have only begun to travel the universe.



22 ♦ CHAPTER TWO

Yes, the thought of an eternal God is difficult to grasp, but so is the vastness of our universe. Both are mind-boggling, yet both are real. Scripture speaks emphatically on this point. God's eternal existence is such an inherent part of his greatness that the Word of God refers to it as his name.

The name of the LORD, the Eternal God.

Genesis 21:33 NIV

MANY NAMES

God has many names or titles, each declaring something about his character—his greatness. We will look at three:

1) I AM

God said to Moses, "I AM WHO I AM."

Exodus 3:14 NASB

The closest one can get to an explanation of this statement is: *I AM the One who is* or *I AM the self-existent one*. God exists by his own power. We need food, water, air, sleep, light—an endless supply of essential items—to live, but not God. He requires nothing—nothing at all! He is the *self-existent one*, the *I AM*.

2) LORD (YAHWEH)

The title *I AM* is not commonly used in Scripture because its meaning is embedded in the word *YAHWEH*. *YAHWEH* is God's personal name, just like people are named Ken, Samir, Amy or Fatima. Bible translations show reverence for this great name by translating it with the title *LORD*.

LORD [YAHWEH], there is no one like you! For you are great, and your name is full of power.

Jeremiah 10:6 NLT

The title *LORD* not only highlights God's eternal self-existent state, but also focuses our attention on his position—a position that is higher than all others. He is *LORD* of lords.

3) THE MOST HIGH

This name ties in with the name *LORD* by emphasizing God's role as a sovereign ruler.

That they may know that You alone, whose name is the LORD, are the Most High over all the earth.

Psalms 83:18 NASB

Just as ancient empires had absolute leaders or sovereigns who reigned over their domains, so God is King of the universe, the God Most High. Even the word *God* itself emphasizes his position as supreme ruler. The word *God* means "strong one, mighty leader, supreme Deity."

CH2
1.4

CH2
1.5

CH2
1.6

CHAPTER TWO ♦ 23

*The LORD is in his holy temple; the LORD is on his heavenly throne.
He observes the sons of men; his eyes examine them. Psalms 11:4 NIV*

God rules from Heaven. We don't know much about Heaven, but the little we do know is incredible. We will discuss this in more detail later on, but for now it is enough to know that this great God is the Supreme Ruler.

ONLY ONE GOD

The term *the Most High* means that God is unquestionably unique—another aspect of his greatness. There is no one else like him. He stands alone, the sovereign LORD of all.

I am the LORD, and there is no other; There is no God besides Me.
Isaiah 45:5 NKJV

Before me no god was formed, nor shall there be any after me.
Isaiah 43:10 ESV

There is no hierarchy of gods, with one big God ruling over the others. Whether self-existent or created, no other gods exist out there.

*This is what the LORD says... "I am the first and I am the last;
apart from me there is no God."*
Isaiah 44:6 NIV

Scripture is emphatic—there is only one God.

*There is only one Lawgiver and Judge, the One who is able to
save and to destroy.*
James 4:12 NASB

A SPIRIT

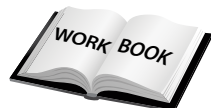
Before we leave this subject, we need to understand one last thing. Scripture tells us that God is invisible because ...

God is spirit.
John 4:24 NASB

Think of a funeral of a friend who has died. The body was there, but where was the person? He was gone; his spirit was no longer there. When we look at someone we only see their house, the human body; we don't actually see the real person, the spirit.

Scripture indicates in many different ways that man's spirit starts at a point in time and then lives on forever. But God is different; he never had a beginning and he will never end. He is the only eternal spirit living from everlasting past to everlasting future.

God: He is a *Spirit*.
He is *eternal*.
He is the *I AM*—the self-existent one.
He is the God *Most High*, the sovereign Ruler of all.
He is the *only* God.



▶ 2-B
1:01



24 ♦ CHAPTER TWO

Would you like to help us read?

If you read the Scripture verses, I will continue to read the rest of the text.

CH2
2.1

CH2
2.2

CH2
2.3

[Gabriel = Arabic: *Jibril*]
[Michael = Arabic: *Mikhail*]

2 ANGELS, HOSTS AND STARS^c

God's first creative act is revealed throughout the pages of the Bible. It has to do with the origin of spirit beings.

NAMES

Scripture calls spirits by many different names, some singular, some plural. We often call them angels, but the Word of God uses many terms to define them: cherubim, seraphim, angels, archangels, morning stars—the list goes on. Collectively they are referred to as multitudes, hosts or stars.*

*Not to be confused with stars in the night sky.

The host of heaven worships You.

Nehemiah 9:6 NKJV

They may all have personal names but Scripture only records a few, such as Gabriel and Michael.

INVISIBLE, INNUMERABLE

As with God, spirits are invisible. They do not have bodies of flesh and blood like you and me. Even though we can't see them, they must be everywhere. Scripture indicates that there are ...

... thousands upon thousands of angels.

Hebrews 12:22 NIV

The idiom used to number just those surrounding God's throne communicates an unfathomable sum.

Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands.

Revelation 5:11 NKJV

SERVANTS

The angelic beings were created to serve God and do his pleasure. They are called "ministering spirits."

Praise the LORD, you angels of his, you mighty ones who carry out his plans, listening for each of his commands. Yes, praise the LORD, you armies of angels who serve him and do his will!

Psalms 103:20-21 NLT

Are not all angels ministering spirits sent to serve?

Hebrews 1:14 NIV

The word *angel* is derived from a Greek term meaning "messenger" or "servant." Because God created them, they belonged to him and were to do whatever God asked them to do.

CHAPTER TWO ♦ 25

CREATOR-OWNER

The concept of the creator also being the owner has lost its meaning in our modern society. I remember walking through a tribal village in Papua New Guinea. Every item I asked about—“*Whose paddle is this? Whose canoe is that?*”—elicited a response that designated an owner. Upon inquiring how they knew who the owner was, they looked at me incredulously, “*Well, the owner is the one who made it!*” The creator-owner connection was very strong. When I questioned them if it would be all right for me to break a paddle, they were just as emphatic that it would not be a good idea, unless I wanted to have trouble with the creator-owner. Taking it a step further, I asked if it was acceptable for the owner to break it. They gave a tribal shrug and a nod: “*It's okay for the owner to break it—he made it.*”

God created the angels and so it was not out of place for them to be considered his possessions. And since they belonged to him, they were to do his bidding—as his servants, as his messengers. This was not some ancient form of servitude. There are no parallels here to forced bondage. The angels could have had no better Creator-Owner.

EXTRAORDINARY INTELLECT AND POWER

To carry out his directives, God created the angels with great intellect and power. Some of these angelic beings had more capability than others. The angels were created perfect, without any evil. But they weren't robots either; they each had a will which gave them the ability to choose.³

SIMILAR BUT DIFFERENT

Angels share some similarities with man, though they are greater than man in intelligence and power. Scripture says that God made man ...

... a little lower than the angels.

Psalms 8:5 NKJV

Though similar, angels are distinct from man. Angels never die.⁴ They neither marry nor reproduce.⁵ Though normally unseen, on certain assignments they make themselves visible. When they talk to man, the language they use is understandable to the hearer.

THE ANOINTED CHERUB

The most powerful, the most intelligent and the most beautiful spirit ever created was a cherub. His name is translated as *Lucifer*⁶ which means “shining one.”

▶ 2-C
1:34

CH2
2.4

**Paddle**

Here we have a small model of a canoe paddle typical to Papua New Guinea. Whenever we look at the **paddle**, we need to remember the Creator-Owner connection.

CH2
2.5

26 ♦ CHAPTER TWO

O Lucifer, son of the morning!

Isaiah 14:12 NKJV

Lucifer was referred to as an anointed cherub. The meaning of the word *anointed* has its origins in the ancient rite of pouring oil on someone or something to set it apart to God for a special task. This act was considered sacred and not to be taken lightly.

You were an anointed guardian cherub. I placed you; you were on the holy mountain of God... You were blameless in your ways from the day you were created.

Ezekiel 28:14-15 ESV

It seems that Lucifer's job kept him in the presence of God at all times. Perhaps, he somehow represented the rest of the angels and led them in their worship and praise of their Creator-Owner. We will learn more about this anointed cherub later.

WORSHIP

The word *worship* means to "declare a person's worth." Scripture says that all the angels worshipped God.

You preserve them all, and the angels of heaven worship you.

Nehemiah 9:6 NLT

Since God is the sovereign King, he rightly deserves to have his worth declared. By way of contrast, if I boast about a friend's deeds, someone could call into question whether my friend deserves as much praise as I have given him. But Scripture says that this great God is worthy of all praise. It is impossible to praise him too much.

You are worthy, O Lord, to receive glory and honor and power; For You created all things, And by Your will they exist and were created.

Revelation 4:11 NKJV

You are great and do wondrous things; you alone are God.

Psalms 86:10 ESV

ALL THE ANGELS WATCH CREATION

God's creative act had begun. Now, as the entire angelic host watched and rejoiced, God fashioned his next great work of art.

God's words to the prophet Job remind us of our Creator's incomparable greatness.

"Where were you when I laid the foundations of the earth? Tell me, if you know so much. Who determined its dimensions and stretched out the surveying line? What supports its foundations, and who laid its cornerstone as the morning stars [or spirit beings] sang together and all the angels shouted for joy?" Job 38:4-7 NLT

[Job = Arabic: Ayyub]

Think of a national holiday where there are impressive displays of fireworks.

Just as a crowd exclaims "Ahhhh!" at the sight of an especially elaborate display of fireworks, so it seems the angels broke out into singing and shouting as they watched God in the process of creation.

C



CH2
2.6

CHAPTER TWO ❖ 27





CHAPTER THREE

VIDEOS

goodseed.com/atp/3.html



- 1 HEAVEN AND EARTH
- 2 IT WAS GOOD
- 3 MAN AND WOMAN

| Chapter 3 Visual Aids |  1 |  2 |  3 |  4 |
|--------------------------|---|---|--|---|
| SECTION | Basic | Intermediate | Advanced | Supplied by Leader |
| 1 | | | | Metal Chair |
| 2 | | | | |
| 3 | Paddle | | | |

CHAPTER THREE ♦ 29

1 HEAVEN AND EARTH

The first book in the Bible is called Genesis.

Genesis means “beginnings.”

In the beginning God created the heavens and the earth. Now the earth was without shape and empty, and darkness was over the surface of the watery deep, but the Spirit of God was moving over the surface of the water. God said, “Let there be light.” And there was light! God saw that the light was good, so God separated the light from the darkness. God called the light “day” and the darkness “night.” There was evening, and there was morning, marking the first day.

Genesis 1:1-5 NET

FROM NOTHING

“In the beginning God created.” To create is to exhibit profound power. It is even more incredible to realize that God created everything out of nothing. We as humans create, but only with pre-existing material. We paint pictures using oils and canvas. We build houses out of wood, mortar and brick. But when God created, he used nothing.

ALL-POWERFUL

To create on such a grand scale with no materials, no blueprints, no workshop and no tools, takes abilities totally foreign to us. Scripture tells us that creation was possible simply because God is able. God is great. God's power knows no limit.

Great is our Lord, and mighty in power.

Psalm 147:5 NKJV

He is truly all-powerful.

ALL-KNOWING

He not only has the power, but he also has the knowledge. He is all-knowing.

Great is our Lord ... His understanding is infinite. *Psalm 147:5 NKJV*

God knows everything. He doesn't need to check with an architect or an engineer for further information. His knowledge is unlimited. God is great. In creation, God was not confined to someone else's blueprint.

EVERYWHERE PRESENT AT ONE TIME

When man is in the process of building or shaping an object, he needs a workplace, such as a shop or studio. But God needed no



30 ♦ CHAPTER THREE

workshop in which to fashion his creation, for Scripture tells us that the Lord is everywhere present at one time.

“Am I only a God nearby,” declares the LORD, “and not a God far away? Can anyone hide in secret places so that I cannot see him?” declares the LORD. “Do not I fill heaven and earth?” declares the LORD.

Jeremiah 23:23-24 NIV

This triad of attributes—all-knowing, all-powerful and present everywhere at one time—independently and together—declare that God is great. And only a faultless combination of these three attributes would be able to create the complex realm in which we live.

He made the earth by His power; He has established the world by His wisdom, And stretched out the heaven by His understanding.

Jeremiah 51:15 NKJV

The angels possess none of these characteristics, even as powerful and intelligent as they are. And us? We don't even come close to this sort of ability. For us to construct even the simplest object takes combined human effort. For example, let's say we decide to make a metal chair. For starters we need metal. *But where do you find the right kind of metal?* 🗡️

Metal Chair

4

3-A
3:24

In rocks. *But who knows which stones contain the required metal?*

We need a geologist and a prospector who know a great deal about finding the rocks which carry iron ore. *Assuming we have found the right rocks, what's the next step? The rocks are in the ground!*

We need someone with the know-how to manufacture dynamite and assorted mining equipment. We need miners who have the expertise to extract the ore safely from the ground. *But you still can't build a chair with a mound of iron ore.*

It needs to be melted down. *Can you build a fire hot enough to melt rocks?*

We need those who know the smelting and alloy process. *So we found those fellows, but guess what?*

They just poured for us a glob of steel. At this point we might be willing to sit on the metal lump—after it has cooled down, that is! But if we are going to make a chair, it will necessitate having someone who understands how to roll that block into a flat piece of metal, just the right thickness. Then we'll need to bend the steel and weld it.

Welding? Sounds like we need someone with knowledge in electricity and how to generate it.

CHAPTER THREE ♦ 31

As you can see, making a chair is a complicated process. And we haven't even touched on how to make paint, specifically the kind that will adhere to metal and in the colour we want.

And what about the feet of the chair? They are plastic.

Plastic? Hmmm. Doesn't that get into petroleum products? Now let me see. Drilling a well to find oil takes ... what!

And all we wanted to do was make a metal chair. To create even the simplest object takes hundreds of people with combined knowledge and allied skills. *No one person knows it all.*

None of us, human or angelic, can be compared in even the smallest way to this great God who knows all things, who has all the power to create from nothing, and is everywhere so that he can place the object he has made wherever he chooses. God stands alone.

"O Sovereign LORD! You have made the heavens and earth by your strong hand and powerful arm. Nothing is too hard for you!"

Jeremiah 32:17 NLT

GOD SPOKE

The account of this monumental creative act is recorded simply and concisely. The most staggering information is stated in just a few words. For example, the biblical text makes only passing reference to the *means* by which God accomplished his creation. He didn't use hands or tools. The Lord just *spoke* the cosmos and all it contained into existence.

And God said, "Let there be light."

Genesis 1:3 ESV

The universe was created by the word of God.

Hebrews 11:3 ESV

Once again, such ability confounds our imagination. We can't comprehend speaking a metal chair into existence—let alone the universe! But then what would one expect from a truly great God? When you think about it, you would expect him to be just that powerful. The Bible confirms that fact.

By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth ... Let all the earth fear the LORD; Let all the inhabitants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it stood fast.

Psalms 33:6,8-9 NKJV

So that's the way it all started. God spoke light into existence. He named the light "day," and the darkness he called "night." According to Scripture, the first day of creation was complete.

32 ♦ CHAPTER THREE

EVERYWHERE PRESENT AT ONE TIME

Not all the attributes of God are equally comprehensible. Somehow it's easier for us to envision God being "all-powerful" and "all-knowing" than to see him being present in all places at the same time. But over and over again, Scripture teaches us that God is "everywhere-present."

When you stop and ponder the idea, it really is comforting. If I am travelling away from my family, I want to know that God is with them. But at the same time, I want the LORD to be with me. If I am in trouble, I don't want to have to "find" God to get help. I may need assistance—*now!* And, of course, I want that to be true for my family as well.

On the other hand, it can be frightening to know that God is everywhere. If I do wrong, there's no place to hide.

In the tenth century BC, the prophet David wrote these words as he was directed by God:

Where can I go from your Spirit? Where can I flee from your presence?

If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast. If I say, "Surely the darkness will hide me and the light become night around me," even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you.

Psalm 139:7–12 NIV

The fact that God is *everywhere at one time* needs to be differentiated from the concept of *pantheism*. Simply put, pantheism teaches that God is *in* everything and everything is God. In contrast, we will see that the Bible teaches that the LORD is distinct from his creation—he is not part of it. Scripture defines God as a being, not some sort of abstract force or transcendent non-entity.

Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable.

Isaiah 40:28 ESV

CHAPTER THREE ♦ 33

ANCIENT BUT ACCURATE

Centuries ago, it was commonly believed that the earth was flat. This thinking never had its origins in the Bible. Scripture alludes to the spherical shape of the globe when it states:

He sits enthroned above the circle of the earth.

Isaiah 40:22 NIV

Some ancients speculated that the earth sat on a strong foundation or was supported by a mythological god. The prophet Job wrote that God ...

... hangs the earth on nothing.

Job 26:7 NKJV

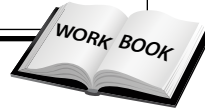
Ptolemy in the second century catalogued 1022 stars, which was considered authoritative until Galileo's invention of the telescope in the seventeenth century. Though only about 5000 stars are visible to the unaided eye, Scripture from its earliest pages relates the number of stars to ...

... the sand which is on the seashore.

Genesis 22:17 NASB

Though discoveries in science confirm biblical statements concerning history, geography and the natural world, science can never prove any book to be the Word of God. Science cannot prove spiritual truth. Later, we will see how Scripture proves itself to be God's inspired Word.

▶ 3-B
1:40



2 IT WAS GOOD

God had begun his creative work. As the entire angelic host watched, the LORD had spoken the heavens and the earth into being. Day one was finished. Now five more acts of God's great drama were to follow in the next five days of creation.

*Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded? He sits enthroned above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to live in. *Isaiah 40:21-22 NIV**

Scripture compares the earth to a tent. It's a place to dwell in, the most unique homestead in the universe. But for planet earth to be a suitable dwelling, major construction needed to be done. We see the angels hush. The curtain goes up on day two with the creation of the expanse. The expanse? What is that?

34 ♦ CHAPTER THREE

*(Read DAY TWO heading.)***DAY TWO**

God said, "Let there be an expanse in the midst of the waters and let it separate water from water." So God made the expanse and separated the water under the expanse from the water above it. It was so. God called the expanse "sky." There was evening, and there was morning, a second day.

Genesis 1:6-8 NET

When God created the world, the earth was covered with water. On day two, we see the first indication that the world as originally created was different from what we now know. Scripture says God took some of the water and placed it high in the heavens. Though some have suggested that this refers to the clouds, others have theorized a canopy of water vapour surrounding the globe. Whether a canopy or not, there is evidence that the climate was different from what we now know. It seems to have been uniformly tropical. It is known that an atmosphere containing more water vapour would have achieved some sort of greenhouse effect. Later on we will see what may have changed everything to what we now know. Whatever the case, according to Scripture, God created an expanse,* probably synonymous with what we presently call the atmosphere.

*The word *expanse* is synonymous with *space* and can apply to either earth's atmosphere or deep space.

*(Read DAY THREE heading.)***DAY THREE**

At the beginning of day three, the water under the expanse still constituted one vast ocean with no visible dry land. Once again, God spoke.

God said, "Let the water under the sky be gathered to one place and let dry ground appear." It was so. God called the dry ground "land" and the gathered waters he called "seas." God saw that it was good.

God said, "Let the land produce vegetation: plants yielding seeds according to their kinds, and trees bearing fruit with seed in it according to their kinds." It was so. ... God saw that it was good. There was evening, and there was morning, a third day.

Genesis 1:9-13 NET

Day three can be divided into two parts. First, we see the dry land appear. Apparently, as the ocean bottom sank forming huge basins for the water, dry land appeared rising out of the watery depths. Second, we see the creation of plants and trees.

From the very beginning, God had been preparing the world to be inhabited, and now plant life was created for our physical needs: food to eat, oxygen to breathe and wood for building.

CHAPTER THREE ♦ 35

For thus says the LORD, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I am the LORD, and there is no other."
Isaiah 45:18 NKJV

DAY FOUR

(Read **DAY FOUR** heading.)

On the first day of creation, God had drawn back the curtain of darkness when he spoke light into existence. On the fourth day, God created the light givers. God said:

"Let there be lights in the expanse of the sky to separate the day from the night, and let them be signs to indicate seasons and days and years, and let them serve as lights in the expanse of the sky to give light on the earth." It was so.

God made two great lights—the greater light to rule over the day and the lesser light to rule over the night. He made the stars also.

God saw that it was good. There was evening, and there was morning, a fourth day.
Genesis 1:14-16,18-19 NET

If it seems strange to us that God would create light before he created the sun, we must remember that it is just as easy for God to create the light as it is for him to create the light givers.

I am the LORD, who made everything, who alone stretched out the sky.
Isaiah 44:24 NET

The moon marks off the seasons, and the sun knows when to go down.
Psalms 104:19 NIV

ORDER

The sun, moon and stars reveal that the Master Designer is a God of order. Order is the rule of the universe. It ticks with the precision of an atomic clock and indeed it is a kind of timekeeper. We write tidal charts years in advance with the confidence that they will be accurate. We launch satellites, certain that they will rendezvous with distant planets at a precise moment, just as programmed.*

The whole planet relies on the regularity of the sunrise and sunset. Without that set pattern, nothing would survive.

* NASA's *Galileo* probe travelled six years before reaching Jupiter precisely as scheduled.

The order observed in the universe is the result of physical laws that govern all things. We can study those laws through various sciences such as astronomy, biology, physics and chemistry. God established these physical laws to hold the universe together with astonishing precision.



36 ♦ CHAPTER THREE

He is before all things, and in Him all things hold together.

Colossians 1:17 NASB

We take these laws so much for granted that we never consider what the world would be like without them. But imagine if, for a few minutes, the law of gravity was suspended. Chaos and death would reign. It would be like someone instantly removing all the traffic lights, stop signs and speed limits from our city streets. Those laws are there for a purpose. Laws define uncompromising boundaries as to how something will function.

Yours is the day, yours also the night; you have established the heavenly lights and the sun. You have fixed all the boundaries of the earth.

Psalms 74:16-17 ESV

Almost instinctively, we treat these natural laws with great respect. For example, we walk very carefully along the edge of a cliff because we know that to defy the law of gravity will have serious repercussions. Whenever you have a law, you also have a consequence. Unless one's a daredevil, we avoid flirting with those consequences like we avoid the plague.

These laws—this structure and order—are a reflection of God's nature. It's the way he is.

DAY FIVE

On the fifth day, God created the whole kaleidoscope of sea life and birds.

And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

And there was evening, and there was morning—the fifth day.

Genesis 1:20-21, 23 NIV

DAY SIX

The sixth day was the pinnacle of God's creative act. God began the day by creating the land animals.

Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so.

God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

Genesis 1:24-26 NASB

Imagine if there was a switch in Heaven whereby God could turn the force of gravity off and on. Think of the resulting chaos! Thankfully, God is not a prankster.

C

(Read **DAY FIVE** heading.)

(Read **DAY SIX** heading.)

CHAPTER THREE ♦ 37

KINDS

On days three, five and six, it is stated that plants, sea life, birds and animals were to produce according to their kinds. What does it mean when it says, “according to their kind”? Simply put, it means that cats give birth to cats, horses to horses and elephants to elephants.

Creatures can give rise to different varieties,¹ but still be the same kind. For instance, you can breed various types of horses and end up with a whole array of equines—Arabians to Clydesdales—but they are all still horses. Nothing new has been added. In fact, each of them contains less genetic information than the mongrel stock from which they were bred. On the other hand, because kinds are fixed, a farmer need not worry about his sheep interbreeding with his horses. Once again, we can see that God embedded in the system physical laws to maintain order.

PERFECT, FLAWLESS, HOLY

As the universe was created, Scripture says repeatedly that ...

... *God saw that it was good.*

Genesis 1:25 NASB

This is another of those concise statements which is loaded with meaning. When God created, he made things truly good.

As for God, His way is perfect; The word of the LORD is proven.

Psalms 18:30 NKJV

We as humans can never make something flawless. What we produce may be quite acceptable, but it will still have defects. But when God created, he made all things without fault.

Scripture says that God himself is perfect—without blemish. We use words like pure, holy and righteous to describe aspects of that perfection.

Holy, holy, holy is the LORD of hosts.

Isaiah 6:3 NKJV

The holy God will show Himself holy in righteousness.

Isaiah 5:16 NASB

We will take a deeper look at these words as we progress through God's Word, but for now, all we need to know is that the words *pure*, *holy* and *righteous* are used to describe aspects of the LORD's perfect nature.

The absolute holiness of God cannot be overemphasized. Knowing that God is righteous is foundational to understanding clearly what the LORD has revealed to mankind. It's a piece that cannot be left out of the puzzle. Keep this in mind as you continue to read.



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God is unique in his perfection. His perfection is "one of a kind."

C

Perfection is fundamental to God's character—it's another aspect of his greatness. Because he is perfect, he could only make a perfect creation. Creation has changed, as we will see, but in the beginning it was just right! God said "it was good." It was perfect.

GOD CARES

God could have created all plants and animals black and white, but instead he made everything with an endless variety of pigmentation and hues. Not only did he invent colour, but also created eyes able to see the colour.

God ensured a vast variety of foods that would taste good. The LORD not only created endless flavours, but he also provided us with taste buds able to enjoy the fine nuances of a seemingly endless variety of cooking styles.

Along with many other things, he gave fragrance to flowers and he created the nose with its ability to appreciate a multitude of scents.

God could have limited his creation of plant life to a few kinds. Indeed, just a few would have provided our needs quite adequately. But no, we see an overwhelming variety. It is evident that the LORD is a God who truly cares. Scripture says that he ...

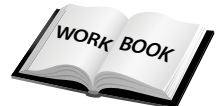
... richly provides us with everything to enjoy. 1 Timothy 6:17 ESV

Not only did God have all the ability and power to create the boundless variety, but that power was combined with loving concern. God is great. He has revealed himself with acts of kindness in the world about us.

God is still impressing mankind with his creation. For centuries, much has been hidden from man's view because of our inability to see and understand it. But then, as we developed electron microscopes, atom smashers, orbiting telescopes and other technology, we were able to peer into some of those hidden areas. And we have not become bored in our discoveries. Rather, the more we discover, the more fascinated we are, the more impressed we become, and the more we are aware of what we do not know. And yet, the wonders of creation have been there all along, created by an awe-inspiring God.

Great is the LORD, and highly to be praised, And His greatness is unsearchable. Psalm 145:3 NASB

There was yet one more step before the sun set on day six—before God's universe was complete: the creation of man and woman.



3 MAN AND WOMAN

DAY SIX (CONTINUED)

The sixth day began with the creation of animals. Now the story's focus changes. Up to this time, God had been preparing the earth to be inhabited. The watching angels must have wondered what God had in mind for the grand finale. Would the earth be for them? Whether or not such angelic conjecture went on we don't know, but certainly the way God went about the creation of man held its share of surprises.

Then God said, "Let us make man in our* image, after our* likeness. And let them have dominion... over all the earth and over every creeping thing that creeps on the earth." So God created man in his own image, in the image of God he created him; male and female he created them.*

Genesis 1:26-27 ESV

*Perhaps you are wondering who God was talking to when he said, "Let **us** make man in **our** image." We will cover that later in the book.

THE IMAGE OF GOD

Scripture says the LORD created man in the "image of God." Now obviously this doesn't mean we are exact duplicates. None of us are all-knowing, all-powerful or everywhere present at one time. Nor does the Bible teach that we are "little gods." Rather, man is like a mirror which reflects the image of the object but is not the object itself. There is a sense in which mankind has certain things in common with God.

First of all, God created man with a *mind*. We might say that God gave us a dab of his intellect. Because we have a mind, we are able to investigate, understand and create, which are abilities God has. But although we have an intellect, we are not all-knowing. Indeed, we are born into this world with very little knowledge. All our "knowing" must be learned.

God also created man with *emotions* or feelings. The ability to feel is a very important aspect of being human. Without feelings, your response to others would be like that of a robot—cold and calculated. In contrast to an emotionless robot, Scripture tells us that the LORD is compassionate; he is tender; he feels anger when he sees injustice. A heartless, unaffected god without the capacity to feel love or show compassion would be truly frightening. God created us with feelings, because *he* has feelings.

C

Let's continue reading about what happened on **DAY SIX**.



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God also created man with a free *will*. Man's ability to make decisions for himself is often taken for granted. The capacity to choose and have preferences allows man to enjoy a life filled with variety. Some like rice; others prefer potatoes. When thirsty you can have water, milk, tea or coffee, or perhaps apple, orange or coconut juice. The choices are unlimited.

The ability to choose separates us from robots which cannot make independent decisions—they only feed back what is programmed in. Man was given a will so he could freely follow God, not as a robot, but as one who has intelligently grasped that God cares for him, and therefore knows that God is looking out for his best interests.

Having an intellect, emotions and a will are all aspects of being created in God's image. There are other areas we could look at as well, but let's move on in the story. Scripture says ...

... the LORD God formed the man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living being.

Genesis 2:7 NKJV

The words *breath of life* are often associated with the spirit or non-material side of man. This is an additional reflection of God's image, for God too is Spirit. As we stated before, spirits cannot be seen since they have no bodies. However, in man's case, God chose to provide a physical house of flesh and bones for man's spirit to dwell in—a house formed from the dust of the ground. Once formed, the body would have laid there, complete in every way, but entirely lifeless. It was when God breathed the spirit into man that the body became alive. Only God can impart life; no person or angel has that ability. Once again, we see that the LORD is completely distinct from all his created beings—he is greater than them all.

A COMPANION

The first and only man God created was named Adam, which means "man." God then created the woman.

Then the LORD God said, "It is not good for the man to be alone. I will make him a helper suitable for him."

Genesis 2:18 NASB

So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

And the man and his wife were both naked and were not ashamed.

Genesis 2:21–22, 25 ESV

[Adam = Arabic: *Adam*]

CH3
3.3

CH3
3.4

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These few verses have generated heated arguments. Some have understood that when God made woman, he made her a second-class citizen. This is not so. God took woman out of man's side to be a companion, not from man's heel to be his slave. Adam gave his wife the name Eve, meaning "lifegiver."

[Eve = Arabic: Hawwaa]

THE PERFECT GARDEN

Then the LORD God planted a garden in Eden in the east, and there he placed the man he had made. The LORD God made all sorts of trees grow up from the ground—trees that were beautiful and that produced delicious fruit. In the middle of the garden he placed the tree of life and the tree of the knowledge of good and evil.

Genesis 2:8-9 NLT

All the gardens and zoos of the world could not compare with God's garden. It was a perfect paradise with beauty beyond description! The weather was different too. Scripture says:

For the LORD God had not sent rain upon the earth... But a mist used to rise from the earth and water the whole surface of the ground.

Genesis 2:5-6 NASB

We have very little idea of what Eden was like, but obviously God did not create a garden where Adam and Eve were struggling to survive. Everything they could possibly need was abundantly provided by God. It was a perfect world in which to live.

CREATOR-OWNER

God didn't ask Adam and Eve if they would like to live in Eden—he knew what was best for them. God could act without consulting anyone simply because, as Creator, he was also Owner. (Remember the tribal illustration? He who makes the canoe paddle also owns the paddle.)

The earth is the LORD's, and all it contains, The world, and those who dwell in it.

Psalm 24:1 NASB

Know that the LORD, He is God; It is He who has made us, and not we ourselves; We are His people.

Psalm 100:3 NKJV

Just as the angels belonged to God because he created them, so man belonged to God because the LORD was his Creator. And just as the angels were given the position of being God's servants, so God gave man the responsibility of taking care of the earth.

Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

Genesis 2:15 NASB



Paddle



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Just because God did not consult with Adam and Eve before placing them in the garden, did not mean that they did not have a choice to make. God had created man with a will—the ability to choose. However, when it comes to some areas of life such as love, having the capacity to choose is meaningless unless there are alternatives. So God placed before man a very simple option involving two trees.

In the middle of the garden he placed the tree of life and the tree of the knowledge of good and evil. *Genesis 2:9 NLT*

The first tree mentioned is the *tree of life*. If man ate of this tree, he would live forever. No problem.

The second tree, however, came with a warning. It was the *tree of the knowledge of good and evil*. Adam and Eve knew about good, but evil was another matter. They had both been created perfect and their experience was limited to God's goodness. Scripture says that if Adam and Eve ate the fruit of this one tree, then not only would they know what was good but also what was evil.

And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." *Genesis 2:16-17 NKJV*

Earlier on, we saw that to defy one of God's physical laws, such as gravity, has repercussions. That principle—a broken law has consequences—applies to any of God's laws or commands. In this case, God gave man one simple rule: "Don't eat the fruit from that one tree." The consequence of breaking that command was made just as plain: man would die.

This single tree was what distinguished man as a human. Man had a choice—to eat or not to eat, to obey or disobey. Given that choice, Adam and Eve were removed from the realm of robots, which can only do what they are programmed to do. There is a big difference between a person who is programmed or forced to say "I will obey you" and someone who does so of his or her own free will. Having the ability to choose is what gives the word obey meaning and depth. Choice makes a relationship genuine.

This one restriction on the first humans was scarcely a hardship. They had an abundance.

The LORD God made all sorts of trees grow up from the ground—trees that were beautiful and that produced delicious fruit. *Genesis 2:9 NLT*



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CH3
3.7

CHAPTER THREE ♦ 43

CREATED FOR HIS GLORY

In giving Adam and Eve a choice, God was not intending them to run off and establish their own agenda. Rather, man was created to reflect God's grandeur—to honour Him.

You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created.

Revelation 4:11 NKJV

When a son is obedient to his dad, he honours his dad. So it is between man and God. Man was created with a will so that by the obedient choices he made, he would honour the LORD. Indeed, as Creator of the universe, God deserves all the honour man could give him. Showing such respect would result in tremendous benefits. Scripture says that when man fits into God's plan for him, he finds the greatest happiness, fulfillment and reality. So it was for Adam and Eve.

God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

Genesis 1:28 NASB

MAN—THE FRIEND OF GOD

God was committed to Adam and Eve's well-being. He was there to fill every need they had.

Then God said, "I now give you every seed-bearing plant on the face of the entire earth and every tree that has fruit with seed in it. They will be yours for food. And to all the animals of the earth, and to every bird of the air, and to all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food." It was so.

Genesis 1: 29-30 NET

Scripture speaks of God coming in the cool of the evening to walk with man. This is a very difficult concept for us to grasp. How man could live in God's presence is beyond our power to reason—obviously, something has changed. Nevertheless, Scripture is quite clear that God wasn't a distant, elusive Creator; he was Adam and Eve's friend. Moreover, because Adam and Eve were innocent of any sort of evil or wrong, they had a perfection that allowed them to be in God's company—only perfect people² can live in the presence of a perfect God.

In life, the ideal family relationship is one in which the parents give loving care, and a child in turn gives honour to his parents



▶ 3-C
0:56

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C

The friendship between two people is like a bridge maintained by keeping a right relationship between each other. So it is between God and mankind.

God and man are distinct from each other; they are at opposite ends of the bridge.

In the beginning, God and man had a close relationship—a friendship. Because man was sinless, he could live in God's presence. As we read earlier, only perfect people can live with a perfect God. As we continue in our study, keep this illustration in mind.

CH3
3.9

by loving obedience. This was the relationship Adam and Eve had with God. God lovingly provided for them, and they lovingly obeyed the Lord, honouring him. It was the way God created things to be.

CREATION COMPLETED

*God saw all that he had made—and **it was very good!** There was evening, and there was morning, the sixth day.* Genesis 1:31 NET

We often start a new endeavour with great enthusiasm, but after a time, we lose interest and leave our project unfinished. God is not like that. He always finishes what he sets out to do. We may change our mind about our plans, but God never does.

The plans of the LORD stand firm forever, the purposes of his heart through all generations. Psalms 33:11 NIV

Creation was done. Scripture tells us that God rested on the seventh day, not because he was tired, but because his creation was complete. It was time to enjoy what he had made.

CHAPTER THREE ❖ 45

3-D
3:27

WHAT ABOUT EVOLUTION?

Scripture does not mention evolution. The creation-evolution debate has generated much controversy, couched as a debate between religion and science. This book is not written to address this topic, but here is a little food for thought.

First of all, it is not entirely safe to designate evolution as science and creation as religion. Since Charles Darwin first published the theory in 1859, classic Darwinism has been largely replaced by Neo-Darwinism and Punctuated Equilibrium—theories that differ greatly from each other. No agreed-upon body of facts exists that explains origins. Many well-studied people argue that evolution is not pure science, but embraces key aspects of religion. This religion presupposes that there is no God, choosing to put its faith in massive amounts of time and chance. They point out that “molecules-to-man” evolution violates basic laws of physics.

On the other hand, to put creation wholly in the religion category may not be correct either. A significant community of scientists has concluded that this complex universe could only exist if there was a designer (such as God), or a team of designers. Solely using science, they point out that the world has an irreducible complexity,³ at even the smallest level. They demonstrate that such universal complexity and order could only exist if it was planned from the ground up—it could not evolve by random chance. Though some of these scientists do not categorize themselves as Bible believers, many do take Scripture at face value. The latter group is often referred to as creation scientists.

Since the mid-sixties, there has been an explosion of written material on the subject (see Appendix). Much of it is readable for the lay person. I would encourage you to keep reading and studying before you make up your mind.

Some wonder about the feasibility of the creation account as it relates to the dinosaurs. From a scriptural viewpoint, there is no reason not to believe that God created them along with the rest of the animals. Evidence exists that the dinosaurs lived at the same time as man.

CHAPTER THREE ♦ 47

Others wonder about the earth's age—some say it is very old, but Scripture does not allow for eons of time. It is true that scientists have developed numerous astronomical, solar, terrestrial and biological clock models⁴ in an effort to determine the age of the universe, but while these models employ reasoned calculations, of necessity they are based on assumptions. Additionally, the computed ages have left scientists scratching their heads. Depending on the clock used, ages range from a few thousand to billions of years. Darwin theorized 400 million years for biological evolution. Today, a common estimate starts at 4.6 billion years. Whose clock is right?

Is there a reasonable answer that fits the biblical account? Going strictly by Scripture, we know that God created a mature earth. On the day of his creation, Adam could have walked among towering trees, marvelled at immense animals and gazed at stars in the night sky. Perhaps he thought, *"Wow! This place has been around for a long time."* However, God would have told him that it was, at most, six days old; he had created the whole universe in a fully functioning state. Scientists, in looking back, try to determine the past by what they observe, just like Adam. The Word of God, however, records the origins of the earth from the perspective of an eyewitness—God himself.

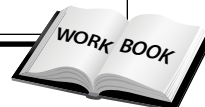
So, did God mean it when he said he created the universe? Who are we to believe? Whose word is to be trusted? Centuries ago, a king pondered his place in the world:

When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him?

You made him a little lower than the heavenly beings and crowned him with glory and honor.

You made him ruler over the works of your hands; you put everything under his feet: all flocks and herds, and the beasts of the field, the birds of the air, and the fish of the sea, all that swim the paths of the seas. O LORD, our Lord, how majestic is your name in all the earth!

Psalm 8:3–9 NIV



CHAPTER FOUR

VIDEOS

goodseed.com/atp/4.html



- 1** SATAN
- 2** HAS GOD SAID?
- 3** WHERE ARE YOU?
- 4** DEATH

| Chapter 4 Visual Aids | 1 | 2 | 3 | 4 |
|--------------------------|-------|--------------|----------|--------------------|
| SECTION | Basic | Intermediate | Advanced | Supplied by Leader |
| 1 | | | | |
| 2 | | Fig Leaf | | |
| 3 | | | | |
| 4 | | Rat | | Plastic Bag |
| | | | | Freshly Cut Branch |

CHAPTER FOUR ♦ 49

1 SATAN

Creation ended with God's stamp of approval. He pronounced it "very good." All was in order. There was no pain, no disease, no struggle for the survival of the fittest, no discord and above all—no death. Between God and man there was a unique relationship, a fellowship, a friendship. Eden was the perfect place to live. Everything was very good.

But today we have pain and disease and only the fittest survive. At times we wish that verbal discord was our only problem. Instead, at any given time, the tyranny of war dominates in many parts of the globe. Life seems rife with bullies, the big man picking on the little man. Whether in family or government, abuse of power nags society. Everything runs down, breaks down or wears out. From every corner of the animal kingdom to all mankind, life involves constant struggle. The world is *not* a "very good" place. What happened?

LUCIFER

It all goes back to the garden of Eden. Scripture says of Lucifer:

You were in Eden, the garden of God; every precious stone was your covering.

Ezekiel 28:13 NASB

Lucifer, you will remember, was the most powerful spirit God created. His name means *morning star*. He belonged to the angelic order called *cherubim* and was selected by God for special responsibilities that took him into God's presence.

You were an anointed guardian cherub... you were on the holy mountain of God.

Ezekiel 28:14 ESV

Lucifer was perfect. He is described as having incredible beauty and wisdom.

You were blameless in your ways from the day you were created.

Ezekiel 28:15 ESV

You had the seal of perfection, Full of wisdom and perfect in beauty.

Ezekiel 28:12 NASB

Although Lucifer was the most powerful angel, there is no direct indication that he ruled the other spirit beings.

PRIDE

When the next event in history occurred is open to debate. It probably took place sometime soon after creation was completed. There may be a difference of opinion over *when*, but *what* happened is very clear. The Bible says Lucifer became proud. His beauty and power "went to his head" so to speak. With pride came ambition. Five times Lucifer



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said, "I will." A whole study could be done on these "I will's," but, in brief, it's enough to say that Lucifer wanted to stage a celestial revolt.

*O morning star, son of the dawn... You said in your heart,
"I will ascend to heaven;*

I will raise my throne above the stars [or angels] of God;

I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain.

I will ascend above the tops of the clouds;

I will make myself like the Most High*.

Isaiah 14:12-14 NIV

*The Most High is one of God's names.

One student, after reading this passage, let out a long breath and exclaimed, "Wow! I don't know who this guy is but he wants to be God."

Now, here is the question: "What led this individual to that conclusion?" (Give time for student to respond.)

Applying the mathematical principle, that student understood new truth based on previously understood truth. She had already learned that one of the names for God is the Most High and now was drawing the obvious conclusion.

Not only did Lucifer want to take over Heaven, but he was resolved to be like the Most High. Lucifer was determined to lead a coup d'état to replace God with *himself*. Then *he* would be the leader of all the angels and the universe would be *his* to rule. Lucifer's heart was bursting with prideful ambition.

The only loophole in Lucifer's plan was that God knew all about it. God is all-knowing and Lucifer's thoughts did not escape him. The Bible says that God hates pride. It's a self-centred form of sin and the first on the list of things he detests.

These six things the LORD hates, Yes, seven are an abomination to Him: A proud look...

Proverbs 6:16-17 NKJV

Lucifer was deliberately going contrary to God's plan for him. We must remember that God did not create angels as robots. They were created with a will. Their choice to serve was an expression of willing submission to the sovereign God. But Lucifer became dissatisfied with being an angel. He had something bigger and better in mind. He became proud and chose to rebel. Lucifer despised both his design and his Designer. The dictionary says that to despise means "to regard with contempt, to look down upon, to dislike intensely, loathe."

God called Lucifer's attitude *sin*.

JUDGMENT

Because God is perfect, he could not tolerate Lucifer's sin as if it did not matter. Perfection, by its very nature, demands the absence of imperfection. We will see this truth repeatedly as we progress through the writings of the Prophets.

God, who is right (*righteous*), can have no part with wrong.

God's holiness leaves no room for sin.

God, who is *sinless*, cannot tolerate sin in his presence.

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This is a reality as certain as any physical law that governs the universe. God's response to Lucifer's sin was immediate. He expelled him from his position in Heaven.

You sinned. So I banished you in disgrace from the mountain of God. I expelled you, O mighty guardian, from your place among the stones of fire. Your heart was filled with pride because of all your beauty. Your wisdom was corrupted by your love of splendor. So I threw you to the ground.
Ezekiel 28:16-17 NLT

Lucifer did not go without a battle. He was still a powerful being and, on top of that, many other angels followed him. Scripture gives some precise details of what happened. To help you understand whom the text speaks of, certain words have been highlighted to tie the context together.

Then another sign appeared in heaven: an enormous red (dragon ... (His tail) swept a third of the stars out of the sky and flung them to the earth ...

And there was war in heaven. Michael and his angels fought against the (dragon), and the (dragon) and his angels fought back. But he was not strong enough, and they lost their place in heaven.

The great (dragon) was hurled down—that ancient serpent (called the devil, or Satan,) who leads the whole world astray. He was hurled to the earth, and his angels with him.¹ Revelation 12:3-4,7-9 NIV

DEVIL, SATAN, DEMONS

The text indicates that one-third of the angels followed Lucifer in his rebellion. Lucifer became known as the *Devil* or *Satan*. Just as God's names describe his attributes, so Lucifer's names reveal his character. Satan means "adversary" or "enemy"; Devil means "false accuser" or "slanderer." The rebellious angels that followed Satan were now called demons or evil spirits.

LAKE OF FIRE

When God cast the Devil and his demons from Heaven, it was only the first phase in judging these rebellious spirits. Scripture says that God has a place of final punishment, an ...

... eternal fire that has been prepared for the devil and his angels.
Matthew 25:41 NET

This location is commonly referred to as the Lake of Fire. Often cartoons are drawn depicting Satan and his demons standing waist-deep in flames, conniving and plotting mischief. However, the Word of God tells us that Satan is not yet there. He was cast out

▶ 4-A
1:31

C We need to find out the identity of both "the dragon" and "the stars." Remember, "stars" can either be angels or objects in the night sky.

CH4
1.2

C The context explains that the dragon is "the devil or Satan," and that the stars are "his angels."

[Satan = Arabic: *Iblis*]

CH4
1.3

52 ♦ CHAPTER FOUR

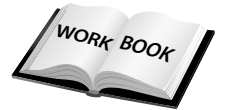
of Heaven, but not into the Lake of Fire. Later, after many events involving him and his demons, Satan will be forever confined to this place of punishment. Referring to this future time, Scripture says:

The devil, who deceived them, was cast into the lake of fire ... And they will be tormented day and night forever and ever.

Revelation 20:10 NKJV

4-B
0:29

Although God had expelled Satan and his demon followers from his presence, they retained their immense power and intellect. Now they were enemies of the God Most High. It would be all-out war. Satan would be against everything good, everything that God planned to do, and everything that God stood for. As we will see, Satan would fight dirty.



2 HAS GOD SAID?

When God created man, he didn't just place him on earth and walk away. Holy Scripture says that God visited Adam and Eve in the garden and, in the casual way it's mentioned, one can assume that this was a regular event. Adam and Eve were on intimate terms with their Creator-Owner and God took care of their every need.

THE DECEIVER

But then Satan slinked into the garden. He did not announce who he was and what he was about. Satan is much too subtle for that. Scripture tells us that Satan is the great deceiver—the Devil. He is incapable of telling uncorrupted truth.

The devil ... was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. *John 8:44 NIV*

The word *lie* in the original Greek text is *pseudos*—a conscious and intentional falsehood. We use the word ourselves. It implies “imitation.”

Several years ago, I was reading an article on Satan in a popular news magazine. He was illustrated as having a red body with horns on his head, a pointed tail and carrying a pitchfork. The overall rendering was hideous. According to the Bible, that picture is deceptive. Scripture says ...

...Satan disguises himself as an angel of light. *2 Corinthians 11:14 NASB*

He comes in all his splendour, mimicking God as closely as he can. A better picture of the Devil might have been a shining angel or a smooth-talking man dressed in the finest religious robe. Satan loves

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CH4
1.5

Lucifer's strategy is to target the object of God's love—the world of mankind.

CH4
2.1

We've all seen this—an image commonly depicted in popular media.

CHAPTER FOUR ♦ 53

religion. He imitates the truth, but cannot be trusted, because by his very nature, he is an impostor, a counterfeit, a teller of falsehoods.

I am sure Satan was quite happy with the “red suit, pitchfork-in-hand” drawing. It’s easier to deceive people if they’re looking in the wrong direction for the wrong thing.

DECEPTION

So Satan arrived in the garden of Eden with all the subtlety he could muster. He came in the embodiment of a snake, a reptile that is often identified with the Devil. Scripture records several incidents of evil spirits living inside both humans and animals, speaking through them or causing them to act abnormally. On this occasion Satan spoke through the reptile. He addressed Eve:

Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’” Genesis 3:1 NIV

The fact that a snake could speak did not seem to disturb Eve. No doubt every day she discovered a new and fascinating part of God’s creation. Perhaps she thought this was just another one of those new creatures. We don’t really know.

DOUBT

Whatever the case, it is interesting that Satan approached Eve with a question about God. He planted something in her mind that she had never considered: the creature can question the Creator. The question came in a slightly condescending tone, “Did God really say...? I mean, *really*—did God *really* say that?”

With his “you’ve got to be kidding” approach, Satan implied that man was naive to accept the LORD’S word at face value.

“Perhaps God is holding back something good from you. How do you know? Maybe the Lord isn’t as good and loving as he makes himself out to be.”

There was a hint that God wasn’t being completely honest, not entirely forthright. Satan passed himself off as being concerned for man, looking out for man’s best interests. The Devil counterfeited God’s goodness. His twisted logic questioned God’s Word and in questioning, he planted doubt.

In addition, Satan grossly overstated God’s prohibition. God had *not* forbidden eating from *every* tree. He had only mentioned *one* tree—the tree of the knowledge of good and evil. But the overstatement produced the desired reaction.



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The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

Genesis 3:2-3 NIV

Eve tried to defend God, even though the LORD does not need to be defended. In her zeal she added to God's command. God had told man that he should not *eat* of the tree, but he had never said they could not *touch* it. When you *add* to God's Word you always *take away* something from it. Getting people to add or subtract their own ideas from the Word of God is the sort of math Satan specializes in. The addition was oh, so little, but it was all that Satan needed. A crack had appeared in the dike.

DENIAL

*"You will not surely die," the serpent said to the woman. "For God knows that when you eat of it your eyes will be opened, and **you will be like God**, knowing good and evil."*

Genesis 3:4-5 NIV

Not content with questioning God's Word, Satan outright denied it. He blatantly called God a liar. He suggested that the reason the tree was forbidden was because God feared Adam and Eve would learn too much. Cleverly, Satan mixed truth with error. It was true their eyes would be opened and they would know good and evil, but it was false that they would be like God with all his attributes. Satan was deliberately and knowingly lying.

DISOBEDIENCE

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

Genesis 3:6 NIV

Satan had succeeded. You can almost hear his howl of laughter echoing through the garden. As usual, Satan did not hang around to help pick up the pieces. He never does. Scripture says:

The devil prowls around like a roaring lion, seeking someone to devour.

1 Peter 5:8 ESV

The Devil leaves the bones, picked clean. He may come across as a great provider—providing pleasure, fun, a good time—but it's only temporary and often very empty. In reality, Satan never gives. If he imparts anything, it's only gut-wrenching heartache.

Over the years some have blamed the woman for this outright disobedience against God's command. However, throughout Eve's

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CH4
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CH4
2.7

CH4
2.8

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entire conversation with Satan, it seems that her husband was with her. Adam could have prevented his wife from eating the fruit and certainly did not have to eat the fruit himself. But they both ate.

What Adam and Eve did is similar to children playing in the street against their mother's instructions. The mother tells her children, "Do not play in the street; you could get hurt or even killed by a car." However, the disobedient youngsters think they know "better-than-mom" what is safe and fun. They are showing that they don't entirely trust their mother's knowledge of safety. They are disregarding her authority. In the same way, Adam and Eve sinned when they felt they knew "better-than-God" what was good for them. Their choice made a statement. They didn't quite trust their Creator—they weren't sure God was telling the truth.

Adam and Eve had all the reasons in the world to tell the Devil that *he* was the liar, but they chose to believe Satan instead of God. They disobeyed God's clear instructions and joined the Devil's rebellious ranks. Scripture says:

Whoever wishes to be a friend of the world makes himself an enemy of God. James 4:4 NASB* | *The world as influenced by Satan.

That's the natural outcome of choosing sides. Adam and Eve had abandoned their friendship with God and joined Satan. They had rejected a perfect world to experiment with a forbidden one.

A BROKEN FRIENDSHIP

But such a choice has ramifications. As we saw before, a broken law has consequences. Scripture teaches us that sin's effects are costly. Adam and Eve's defiant choice to follow Satan's lies opened a vast gulf in the relationship between God and man. A perfect God could not allow mixed loyalties, half friendships or partial betrayals. Unless there was trust, no relationship could exist. The friendship was over.

Therefore God gave them... the desires of their hearts... They exchanged the truth of God for a lie and worshiped and served the creation rather than the Creator, who is blessed forever!²

Romans 1:24-25 NET

FIG LEAVES

Then the eyes of both of them were opened, and they knew that they were naked. Genesis 3:7 NKJV

Adam and Eve immediately sensed that something was wrong. They had feelings they had never experienced before—very uncomfortable ones—called guilt and shame. They were devastated. God's Word



Without trust, barriers go up. Without trust it is impossible to enjoy any kind of relationship. We all know this, based on our own personal understanding and experience.

The relational bridge between two friends is broken if one wrongs the other. That's what happened in Eden. Man trusted Satan's word instead of God's word. Sin broke the friendship between God and man. As a result, sinful man could no longer be in the presence of a holy God.



4-C
6:23



CH4
2.9



CH4
2.10



According to the Holy Scriptures, Adam and Eve are the only ones in history who have gone from a state of total innocence to that of guilt.

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Fig Leaf

2

This **leaf** will represent the covering Adam and Eve made for themselves.

Guilt, fear and shame are marks of broken relationships. Adam and Eve attempted to mend their relationship with God by fixing up their outward appearances. They put on fig leaves. In doing so, perhaps they hoped God would again allow them into his holy presence. They tried to hide their sin and fool God, but it didn't work. As we said before, only perfect people can live with a perfect God, and Adam and Eve were no longer perfect.

says they were afraid and for the first time they realized they were naked. Casting their eyes around for a solution ...

... they sewed fig leaves together and made themselves coverings.

Genesis 3:7 NKJV

Perhaps they thought that if they fixed up their outward appearance, God would never notice that things had changed on the inside. They would just gloss things over and pretend everything was okay. It was man's first attempt to make things right in a world gone wrong.

There was only one problem with the fig leaf solution: it didn't work. Having a good outward appearance did not remedy the inner reality. Perfection was gone. Feelings of guilt churned within. The condemnation remained.

And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

Genesis 3:8 NKJV

Only guilty people run and hide; you don't hide from a friend. A barrier, a chasm now existed between God and man. The friendship was over.

WHAT ABOUT EVIL SPIRITS, JINN AND BLACK MAGIC?

All around the world, people have devised ways to overcome the powers of evil spirits. Some wear charms or amulets. Many place fetishes in their homes, drink potions or visit their spiritual guides. Others invoke the name of God or use special prayer formulas before entering a house or a car, hoping to be protected from accidents. Still others offer sacrifices to "protector spirits" in an attempt to ward off evil.

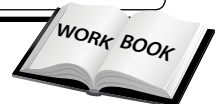
All these ideas are from men and not from God. Scripture teaches us that Satan and his demons can perform certain kinds of miracles, but though powerful, evil spirits are not *all-powerful*. We do not need to live in fear of the spirit world if we listen to God, who is infinitely more powerful than all the evil spirits and black magic combined.

The name of the LORD is a strong tower; The righteous run to it and are safe.

Proverbs 18:10 NKJV

Be strong in the Lord and in the strength of His might ... with which you will be able to extinguish all the flaming arrows of the evil one.

Ephesians 6:10,16 NASB



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Is God Picky?

Some may say, “But the sin was over such a little thing—just a bite of fruit!” True. God had not put a big stumbling block in man’s path. There were dozens of trees from which Adam and Eve could have eaten. This was the smallest of tests, but it defined man as being human—as having a free will.

Suppose a young lady had a fiancé who seemed to be the nicest person on earth. He showed real love for her: going out of his way to do special things for her, comforting her when she hurt, sharing in her humour, telling her he loved her. Then she found out he had no choice—that he was programmed to be loving. Well, it would be a terrible disappointment! It would all seem so artificial, so meaningless, so empty. And it would be.

Man was given a choice, a simple one, which was very easy to keep. But this one choice made a huge difference. Having this choice: *to eat or not to eat*

to obey or disobey

to love or not to love ... defined man as human.

Man was not a robot. Man was able to show his love and respect for God by choosing to obey him.

Although the test itself may have seemed a small concern, it is a serious thing to disobey the LORD in even the smallest of matters. The Bible says that God is perfect—he is holy and righteous—he cannot tolerate even the least of sins. It states explicitly that to disobey is wrong. It is sin.

C

Picture yourself with your loved one, enjoying a spectacular sunset on the lakeshore. As you sit there with your arms around each other, you hear the long-awaited words, “I love you.”

(Said in a monotone, flat voice as though it was a robot.)

3 WHERE ARE YOU?

Satan had deceived Adam and Eve into thinking they could be equal with God. That was exactly what the Devil had craved for himself. But God hadn’t created man to be governed by his own instincts or ideas. The important thing was to do what God said, and he had said:

“Of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” Genesis 2:17 NKJV

But they had eaten and, in an instant, everything had changed. It happened just as God said. His word had not changed. It never does.

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And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

Genesis 3:8 NKJV

It's not recorded what Adam and Eve were thinking as they crouched out of sight in the shrubbery of the garden, listening to the LORD God approaching. But if you ever did something wrong while your parents were gone, and then you saw them arriving home ... well, you get the idea. However, it wasn't their parents Adam and Eve had offended. Rather, they had disobeyed the word of the LORD of the universe, the holy sovereign God. What would their Creator-Owner say? What would an almighty, all-powerful God do?

Then the LORD God called to Adam and said to him, "Where are you?"

Genesis 3:9 NKJV

Adam and Eve poked their heads out, their faces masked with innocence. "Ahh, are you looking for us?" Adam spoke.

"I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."

Genesis 3:10 NASB

He spoke, but he erred. Like a boy playing hooky from school and then writing his own absentee note signed, "My mom," Adam overlooked the fact that he had never felt fear before, and that his nakedness had never bothered him. God said:

"Who told you that you were naked? Did you eat from the tree that I commanded you not to eat from?"

Genesis 3:11 NET

QUESTIONS, QUESTIONS!

Why was God asking all these questions? Did not an all-knowing God know *where* Adam and Eve were hiding? And would not God know *why* they were feeling naked? Was the LORD's knowledge limited so that he had to ask the culprits whether they had eaten the forbidden fruit? The truth of the matter was that God knew *exactly* what had occurred, but he was asking questions to help Adam and Eve sort out in *their* minds precisely what had happened. They had disobeyed the LORD! They had trusted Satan instead of God.

As we go through Scripture we will see that God often questions man to help him see things clearly.

GOD'S FAULT

The LORD's questions also gave Adam and Eve an opportunity to acknowledge their sin on their own.

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The man said, "The woman whom you gave me, she gave me some fruit from the tree and I ate it."

Genesis 3:12 NET

Uh-oh! Adam admitted to eating the fruit—sort of—but only because *that woman* God created gave him the fruit. Obviously, Adam felt he was a victim! As Adam saw it, it was all God's fault. If God hadn't created the woman, then the woman wouldn't have given him the fruit, and then he wouldn't have eaten. Thus Adam put the ultimate blame for his sin on God!

So the LORD God said to the woman, "What is this you have done?" And the woman replied, "The serpent tricked me, and I ate."

Genesis 3:13 NET

Eve also passed on the blame for her sin. In her mind, it was the snake's fault and, of course, if God hadn't created snakes, then she wouldn't have sinned either!

The truth of the matter was that both Adam and Eve had chosen to sin of their own accord. God had given them an opportunity to freely acknowledge their sin, and they had failed—they had refused to admit their guilt.



| What they said: | What they should have said: |
|---|--|
| <p>Adam: <i>The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it."</i></p> <p>Eve: <i>The woman said, "The serpent deceived me, and I ate."</i></p> | <p>"God I have failed you miserably. I have disobeyed your clear directions to not eat of the fruit. I have sinned. Please forgive me."</p> <p>"Lord God, I too have sinned by disobeying your command. Please tell me how our relationship can be restored to what it was."</p> |
| <p>Victim mentality Blames others</p> | <p>Responsible for own actions Seeks God's solution to restoration</p> |



(Read the first column vertically, then do the same with the second.)

What the first column reflects is a victim mentality—blaming someone else. If Adam and Eve had actually expressed what is written in the right-hand column, it would have indicated they were taking responsibility for their own actions and were seeking restoration.

Adam and Eve had *done* the wrong thing. Now they had *said* the wrong thing. Their feelings of guilt and shame should have caused them to confess their sin to God. Instead, they added sin to sin by not accepting responsibility for their disobedience. Yet God did not annihilate them. If we had been the judge, jury and executioner, we would have given the thumbs down and condemned them both. But God shows compassion far beyond anything we can imagine.

A PROMISE

This initial sin of man had severe consequences for the rest of mankind. As we will see, Adam and Eve were acting on behalf

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of the whole human race. Their sin brought a curse, but God in his love also gave a promise.

The LORD God said to the serpent, "Because you have done this ... I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

Genesis 3:14-15 NIV

4-D
1:25

These sentences deserve a closer examination. God was not talking about women and snakes having an aversion for each other. The promise had two facets:

| | |
|---|--|
| <p>The Devil and his followers</p> | <p>The Woman and her male offspring</p> |
|---|--|

So the LORD God said to the **serpent**,
"Because **you** have done this ...
I will put enmity between **you**
... between **your offspring**

and the woman, and ...
and hers [**offspring**];
... **he** will **crush** ...
his heel."

... **your head**, and **you** will **strike**

The LORD God was saying that he would someday deliver man from Satan. There would be a male child, born of the woman, who would crush Satan's head—a fatal wound. True, Satan would also wound the child, but only with a strike at the heel, a temporary injury that would heal.

This was the first of many promises to come about the future offspring of Eve. This male child would be known as the Promised Deliverer, because he would deliver or save mankind from the consequences of sin and the power of Satan. This must have been very good news to Adam and Eve.

This promise of a Deliverer added another name to the list of terms that reveal God's character. He would be known as the one who saves or the Saviour.

*There is no other God besides Me, A righteous God and a **Savior**;
There is none except Me. "Turn to Me and be saved, all the ends of
the earth; For I am God, and there is no other."* Isaiah 45:21-22 NASB

A CURSE

As we saw before, sin has its consequences. It always does. Just as defying the law of gravity brings broken bones, so violating God's Word has ramifications. God could not condone Adam and Eve's sin. He could not say, "Oh forget it" or, "You couldn't help it. We'll pretend it never happened" or, "It was just one little sin." No. The damage was done. Adam and Eve were guilty. One sin brought

(Read the breakdown of Scripture with the following explanation:)

serpent—the Devil

offspring—the Devil's followers

hers—referring to her "offspring"

he—the woman's offspring will be a male

CH4
3.2

We have already learned three names of God.

Q Do you remember what they are and what they tell us about God?

A I AM—God is the self-existent One.

LORD—God is greater than all others.

Most High—God is King of the universe, sovereign Ruler over all.

Now, we add another name—the Saviour.

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judgment. One sin brought fear and shame. One sin brought more sin. The earth and everything in it suffered from the curse. The animals, the sea, the bird life, even the very ground was affected. No longer was creation perfect. As a result of the curse, Scripture says:

The whole creation groans and labors. *Romans 8:22 NKJV*

Man would enter the world through the pain of childbirth and leave it by the agonies of death. While on this planet, life would be full of injustice, sweat and misery. God told Adam:

Because you ... ate from the tree about which I commanded you, 'You must not eat of it,' Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return. *Genesis 3:17-19 NIV*

The thorns and thistles of life, whether real or symbolic, would make man's existence one of pain and struggling to survive. Man had set off a chain reaction of sorrow. But the most bitter consequence of man's sin was the very thing that God had warned them about. It was death.

4 DEATH

And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." *Genesis 2:16-17 NKJV*

In a very real sense, when Adam and Eve chose to defy God's warning, they tested God to see if he would keep his word. *Did God really mean what he said? Would man die? Or was God just talking, uttering empty threats—bombast without teeth?* Scripture's reply is quite emphatic:

It is easier for heaven and earth to pass away than for one stroke of a letter of the Law [or God's Word] to fail. *Luke 16:17 NASB*

We don't like talking about death. It's a taboo subject. I have travelled all over the world visiting some of the most remote people groups on the planet and I have never found a society that enjoyed death. I have stood at many open graves, some in cities, some in jungles, but they all shared one common denominator: grief. It is burnt into the human psyche with the branding iron



CH4
3.3




CH4
4.1



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of reality that death means one thing: separation. The loved one has slipped out of our presence never to return. The sense of loss and separation we feel brings us close to the meaning Scripture gives the word. In the Word of God, death implies some sort of separation. It does *not* mean annihilation or non-existence.

Death must not be disassociated from its origin—sin. Scripture speaks of it as a reward or payment for wrongdoing. Just as a person is paid wages for working, so...

...the wages of sin is death.

Romans 6:23 NKJV

Scripture speaks about death in a number of different ways. We will look at three:

1. Death to a Relationship (separation of man's spirit from God)

God had given Adam and Eve one rule to obey. While they obeyed it, they were safe and secure, but when they broke it, there were consequences. A perfect God could not allow mixed loyalties. Unless there was trust, no relationship could exist. Adam and Eve's choice to follow Satan's lies opened a vast gulf in the relationship between the LORD and man. The friendship was broken.

But the consequences went even further. The children of Adam and Eve and their children's children—indeed, all mankind to this day—have been born into this world separated from God.

The relationship between God and man is so thoroughly, so profoundly, so completely finished, that even though we live physically, God views all mankind as being...

...dead in your transgressions and sins.

Ephesians 2:1 NET

4-E
3:07



There's a dynamic here that we must not miss. Let me illustrate.

I have spent a significant portion of my life living in tropical countries. For a time, my wife and I had a house set on low stilts. On one occasion, a very large rat chose to crawl into the narrow space under our house and die. Unfortunately, the vermin expired right under our little bedroom. The carcass rotting in the hot, humid climate sent a stupefying odour into our bedroom, giving new meaning to the word *foul*. The rat smelled so rank that my wife and I found it impossible to sleep. We were forced to retreat to another part of the house.

The next morning my son Andrew volunteered to remedy the situation. He located a long stick and reaching deep into the crawl space under the house, slowly worked the dead rat towards the

CHAPTER FOUR ♦ 63

opening. As it got close, Andrew pulled back in revulsion, grimaced and said, “Dad! The beast is full of maggots.” Oh gag! Andrew took a plastic bag, and sticking it over his hand, reached far under the house. Grabbing the miserable creature by its tail, he pulled the worm-infested cadaver out into the open. Holding the offending remains far from his body, he ran towards the jungle that bordered our property, and with a mighty swing, flung the rat far from his presence.

Now, if that rat had been able to read Andrew’s thoughts as he was flung far into the woods, he would have heard him say, “Get out of here!” And if the rat could have spoken and said, “For how long?” Andrew would have answered, “Forever!”

**Rat & Plastic Bag***(Dramatize a little!)*

The dead rat illustrates two different ways God feels about sin:

- ❖ First, just as the rat drove my wife and me to sleep in another room, and just as Andrew flung that revolting carcass out of his presence, so God has separated himself from sinful man. Scripture says:

Your iniquities have separated you from your God; And your sins have hidden His face from you. Isaiah 59:2 NKJV

Sometimes I’ve heard folks say that God seems far away. Well, Scripture does say that man is ...

... alienated from God. Colossians 1:21 NIV

Holiness demands the absence of sin. Remember how we said that the Word of God compares sin to something that has gone rotten? In the same way, sin is to the LORD what a rotten rat is to us. Just as sleeping in close proximity to that evil-smelling carcass was not normal for us, so it is not natural for a perfect God to allow sin in his presence. His ...

... eyes are too pure to look on evil; [he] cannot tolerate wrong. Habakkuk 1:13 NIV

Sin is like a drop of cyanide in a glass of pure water. It doesn’t take much, but it ruins it all. Since sin permeates the life of every human, God has separated himself from all mankind.

- ❖ This brings us to the second point that the dead rat illustrates. Just how long does the LORD feel we should be separated from him? The answer is pretty clear. Forever! Sin has infinite and eternal ramifications. Just like we would not want to live with the rotten rat next week or at any time, God will never allow sin to dwell in his presence.

Live Branch

4

(Have in hand a freshly cut **branch**. Holding the branch up, ask:)

Is this branch alive or dead? It appears alive, but actually it's dead because it has been cut off from the source of its life.

(If a student argues the point, say:)

Well, can we agree that it has been cut off from its source of life?

(Of course, in a few days it will wither and appear obviously dead.)

NOTE: If you don't have easy access to a "live" branch, a freshly cut flower will work as well.

4-F
0:58

64 ♦ CHAPTER FOUR

This is difficult news, but keep reading. Good news is coming. For now though, it is important to understand that when Scripture speaks of man's relationship with God as being finished, it speaks with intensity. The friendship has been broken—the relationship is dead.

2. Death of the Body (separation of man's spirit from his body)

Physical death is not hard for us to grasp. But we need to understand something more as it relates to Adam and Eve. 

When you cut a leafy branch off a tree, the leaves don't instantly wither and look dead. In the same way, when God told Adam "for when you eat of it you will surely die," God did not mean that Adam would drop dead as soon as he ate the fruit. Rather, God meant that Adam would be cut off from his source of life and then, just like a branch, his body would eventually wear out and stop functioning. The body would ...

... die and return to dust.

Psalm 104:29 NET

Though the body dies, the spirit goes on living. The Word of God says the spirit is immortal.

3. Death to a Future Joy—The Second Death

(separation of man's spirit from God forever)

Scripture tells us that God is preparing a wonderful home for man after death. It's called Heaven. Heaven is an incredible place, designed by the LORD for man's future enjoyment. An eternal life full of joy is part of the plan. Just being free of sin, suffering and death will be wonderful.

But just as there is eternal life, so there is eternal death. When Scripture uses the word *death*, by implication it sometimes refers to the death of God's original plan for mankind. This death is also called the Second Death, probably because it occurs after physical death. This "Second Death" is reserved for those people who will not be living in the perfect world to come. Instead, Scripture says they will go to the Lake of Fire, an appalling place God created specifically for punishing Satan and his demons.

The lake of fire is the second death.

Revelation 20:14 NIV

Scripture speaks of being *thrown^a alive into the fiery lake of burning sulfur* and of being *tormented^b day and night forever and ever*. It will be a place of *sorrow^c*, devoid of happiness.

^a Rev. 19:20 Though the physical body dies, the spirit continues to live.

^b Rev. 20:10

^c Psalm 116:3

CH4
4.3

CH4
4.4

CHAPTER FOUR ♦ 65

The Scriptures talk of *worms*^d (literally *maggots*), of an intense *darkness*,^e of people *weeping and gnashing their teeth* in extreme anguish, of being parched with *thirst*,^f and of remembering this life and wishing for no one to join them. It's a place of lonely suffering, not some buddy-buddy celebration of debauchery.

^dMark 9:48
^eMatthew 8:12;
 22:13; 25:30
^fLuke 16:24

“But cowards, unbelievers, the corrupt, murderers, the immoral, those who practice witchcraft, idol worshipers, and all liars—their fate is in the fiery lake of burning sulfur. This is the second death.”

Revelation 21:8 NLT

This is not good news at all. But keep reading. There is good news coming.

A SIN NATURE

Sin and death now reigned in Adam's bloodline, seemingly passed on through the generations by the father. Like begets like. Apples reproduce apples, cats reproduce cats, sinful man reproduces sinful man.

Sin came into the world through one man, and death through sin, and so death spread to all men because all sinned.

Romans 5:12 ESV

Because of Adam's sin, all his offspring would inherit his sin nature. And because he died, all his offspring would die.³

We often connect a list of crimes with the word *sinner*, but Scripture says it is more than that. Man has a *sin nature*, often called *Adam's nature*. This nature is a “condition” or “state of being.” For example, the doctor has told a friend of mine that he has a heart condition. That condition reveals itself with symptoms. When he climbs the stairs, he huffs and puffs and his face changes colour. On occasion, he pops a nitroglycerin tablet under his tongue. In the same sense, we can say that every human has a condition called the sin nature. The symptoms of that condition are acts of sin.

AN HONEST GOD

If all this talk of sin and death seems morbid, it should be a reminder to us that God doesn't make unpleasant subjects pretty. He tells it like it is. Sin and death are two realities all humans have in common, and we need to know what Scripture says about them. To be told the truth is what one would expect from a perfect God.

CH4
4.5

CH4
4.6

ARE WE BORN WITH A PURE NATURE?

It has become popular to believe and teach that children are born into the world as perfect infants, free of all sin. But what do the Scriptures teach? Are we really born with a pure nature?

Not according to David, a prophet who wrote significant portions of Scripture:

For I was born a sinner—yes, from the moment my mother conceived me. *Psalm 51:5 NLT*

Not according to a prophet named Job, whose book is found in God's Word:

Who can bring a clean thing out of an unclean? No one! *Job 14:4 NKJV*

Not according to our own life experiences:

What is causing the quarrels and fights among you? Don't they come from the evil desires at war within you? *James 4:1 NLT*

We have to ask ourselves some tough questions. Did our parents have to teach us to lie and disobey, to be selfish and quarrelsome? No. Our human nature does not need to be taught how to sin. We do such things naturally.

Sin is like a contagious disease. Scripture says that Adam's sin nature (along with all its symptoms and consequences) has spread to us all.

The Wolof people of Senegal, West Africa, have several proverbs that illustrate this basic truth:

- ❖ An epidemic does not confine itself to the one who caused it.
- ❖ The leaping gazelle does not produce burrowing offspring.
- ❖ A rat doesn't beget that which doesn't dig.
- ❖ Even if a log soaks a long time in water, it will never become a crocodile.

Because Adam sinned, all his children have inherited his sin nature.

CHAPTER FOUR ♦ 67

WHAT HAVE GENETICISTS FOUND?

"It makes us realize that all human beings, despite differences in external appearances, are really members of a single entity that's had a very recent origin in one place. There is a kind of biological brotherhood that's much more profound than we ever realized." So said Stephen Jay Gould, the Harvard paleontologist and essayist as far back as 1988 in a *Newsweek* cover article entitled, "The Search for Adam and Eve."⁴

According to the article, scientists *"trained in molecular biology ... looked at an international assortment of genes and picked up a trail of DNA that led them to a single woman from whom we all descended ... There weren't even telltale distinctions between races."*

Scripture says:

Adam called his wife's name Eve, because she was the mother of all living.

Genesis 3:20 NKJV

Then as early as 1995, *TIME*⁵ had a brief article saying there was scientific evidence that *"there was an ancestral 'Adam,' whose genetic material on the chromosome is common to every man now on earth."*

Scripture says:

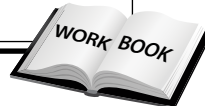
From one man he created all the nations throughout the whole earth.

Acts 17:26 NLT

These studies of human DNA conclude that we all have one man and one woman in our ancestry. Some scientists agree; others disagree. Even those who agree are quick to point out that this may not be the biblical Adam and Eve. They may not have even lived together. Whatever the case, it's interesting to note that the findings are consistent with the Word of God.

This and other discoveries of modern molecular biology confirm what Scripture has indicated for millennia: we are all very closely related.

4-G
1:57



CHAPTER FIVE

VIDEOS

goodseed.com/atp/5.html



- 1** A PARADOX
- 2** ATONEMENT
- 3** THE PROPHET ENOCH
- 4** THE PROPHET NOAH
- 5** BABEL

| Chapter 5 Visual Aids | | | | |
|-----------------------|------------------------|------------------------|---------------------------------|---|
| | 1 | 2 | 3 | 4 |
| SECTION | Basic | Intermediate | Advanced | Supplied by Leader |
| 1 | Coin | | Weigh Scale (3D Alternative) | Cup of Water |
| | Sign: Perfectly Just | | | Certificate of Debt #1 (See Resource CD) |
| | Sign: Perfectly Loving | | | |
| | Weigh Scale | | | |
| 2 | Altar | Fig Leaf | | Branch |
| | Heart & Covering | Sheep (3D Alternative) | | Certificate of Debt #1 (See Resource CD) |
| | Ram | | | |
| | Garden Produce | | | |
| | Incorrect Puzzle | | | |
| 3 | | | | |
| 4 | Ark | | | |
| 5 | Tower of Babel | | | |


1 A PARADOX

In the first few chapters, we have learned a little about the character of the Most High. As we progress, we will learn more, but first, we need to stop and strengthen the foundation and fit together some more pieces of the biblical puzzle.

It is helpful to understand that just as God established physical laws to govern the universe, so he established spiritual laws that govern the relationship between the LORD and man. And just as a knowledge of physics and chemistry helps us make sense of the world around us, so a knowledge of these spiritual laws helps us make sense of life and death. These spiritual rules are not difficult to understand. To begin, we will look at man's situation.

MAN'S PROBLEM

Because of Adam and Eve's choice, mankind now faced a problem which has two facets, like opposite sides of the same coin.

- ❖ We have something we don't want: a sin-debt.
- ❖ We need something we don't have: perfection. 



Let me explain in greater depth:

1. We have a sin-debt.

Centuries ago in the Middle East, when one incurred a debt, an official certificate was drafted so the parties involved would not forget the amount payable. Those who were unable to pay their debts were considered criminals under the full penalty of the law. In the same way, Scripture teaches that on God's moral ledger, our sin incurs a debt. There's a price to be paid. We are faced with a rule called ...

... the law of sin and death.

Romans 8:2 ESV

That law says:

The soul who sins shall die.

Ezekiel 18:20 NKJV



4 Cup of Water

*(In order to minimize disruption to the flow of your lesson, it is recommended that you begin this chapter after a break. Give a **cup of water** to a student and ask him to throw it outside on the ground or down a drain. After his return, ask him to go back and retrieve the water in the cup. Make a point of getting the student to make some statement as to the impossibility of the task. Then, without further comment, move on into the lesson.)*

NOTE: As you continue, remember to get your student(s) to look up as you pause to use each of the visual aids.



1 Coin

*(Using the **coin**, review the concept of the human dilemma being two-sided, using the following bold-faced text.)*



5-A
3:22

70 ♦ CHAPTER FIVE

God warned Adam and Eve about this rule when he told them that if they disobeyed his word, they would die. This law states that the only way a sin-debt can be paid is by death—in all its three-part meaning.

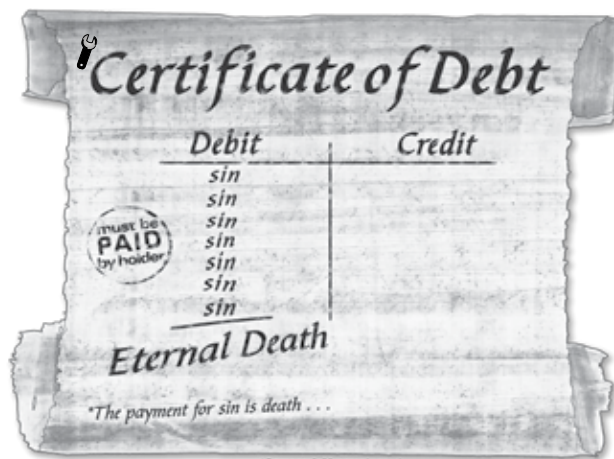
The question then remains: Are we able to pay that debt? The answer is a qualified “yes.” We pay the consequences of sin when we experience things like guilt, shame, sorrow, loss and pain. But some people learn to cope quite well with such consequences. With time, they get over the guilt and pain. But it won't be like that after death. The Second Death exists for time without end and it's hard to call it paid, for the transaction is never completed—you go on and on paying for eternity. Frankly, most thinking people find themselves very reluctant to pay. The problem is this: we must pay. It's our debt. Mankind is in a dilemma.

CH5
1.2

Certificate of Debt #1

4

(Review the *certificate* and emphasize the fact that it all adds up to the holder paying an *eternal death*.)



CH5
1.3

But even if somehow these horrifying consequences of sin were removed—if our sin-debt was in some way erased—we would still not be able to live with the LORD because we need something we don't have.

2. We need perfection.

Since only perfect people can live with a perfect God in a perfect Heaven, we somehow need to attain to a level of goodness that makes us acceptable in God's holy presence. Scripture says:

Without holiness no one will see the Lord. Hebrews 12:14 NIV

This goodness, or righteousness, must be equal to the LORD's righteousness. Since no one even comes close to that sort of perfection, we have a problem.

CHAPTER FIVE ♦ 71

SUMMARY

So the question is twofold: How can we get rid of our sin-debt with all its consequences? And how can we gain a righteousness that is equal to God's righteousness, so we can be accepted in his presence?

Here is another way of putting it. We saw that mankind, by creation, was designed to live in God's presence. But when man disobeyed the LORD, his whole being changed. He lost that sinless nature which made him acceptable to God. So, how can man gain back that perfection which allows him to live with a perfect God? We will be keeping these questions in mind as we progress through the Scriptures.

Now that we have identified man's dilemma, let's turn our attention to the LORD and see how this affects him.

GOD'S SITUATION

To appreciate the LORD's situation, we need to understand two attributes that are part of his character:

1. Perfectly Just

We have seen that the LORD is the perfect One, entirely without sin. This means that God is honest and fair in the way he deals with his created beings.

He is the Rock; his deeds are perfect. Everything he does is just and fair. He is a faithful God who does no wrong; how just and upright he is!
Deuteronomy 32:4 NLT

We would say that the LORD is a good judge because he does not treat one person one way, and another person another way. Everyone is treated the same.

For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe.
Deuteronomy 10:17 NASB

Whether dealing with prince or pauper, the LORD enforces his rules equally and fairly. Here on earth a person may hide a crime, lie about it, bribe the judge, or just simply not get caught. But with God, no offender will get away with his sin. No one will escape the LORD's justice.

For God will bring every work to judgment, including every secret thing, Whether good or evil.
Ecclesiastes 12:14 NKJV

Honesty and fairness are fundamental to God's perfect nature.

Righteousness and justice are the foundation of Your throne.
Psalm 89:14 NASB



Sign: Perfectly Just

(Place sign in front of student and continue reading.)



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For the Lord is righteous, he loves justice.

Psalm 11:7 NIV

Because the LORD is perfect, we can count on him being absolutely fair. We like that. But here's the bad news: perfect justice demands that sin be punished with a penalty equal to the offense. It's indicative of just how seriously God views sin by the penalty assigned to it. As we have seen, Scripture says that our sin-debt can only be paid with our death—in all its three-part meaning. This is not good news. Fortunately, the other aspect of the LORD's character comes into the picture.


Sign: Perfectly Loving

(Place *sign* in front of student and continue reading.)

2. Perfectly Loving 

God is not only absolutely just, he is also perfectly loving. By his very nature...

... God is love.

1 John 4:8 NKJV

- ❖ We saw that the LORD revealed a type of love when he made the world. It is seen in the care and concern he has for what he created and how he ...

... *richly provides us with all things for our enjoyment.*

1 Timothy 6:17 NET

- ❖ In the pages to come, we are going to see the LORD unveil a deeper love—an undeserved type of love—often referred to using the words *grace* and *mercy*.

Give thanks to the God of gods, For His lovingkindness is everlasting.

Give thanks to the Lord of lords, For His lovingkindness is everlasting.

Psalm 136:2-3 NASB


It was Adam and Eve who broke the friendship with God in the garden; God had not changed. The LORD still loved them.

He just didn't love their sin.

5-B
1:01


PARADOX

God's just and loving attributes create a paradox when you consider them in the light of mankind's sin-death dilemma. For example, to be completely just, God must enforce his rules when they are broken. There can be no exceptions. It means we all must pay our sin-debt; we must die. But because God is loving, he has no desire to destroy us. He wants us to live with him for eternity.

Both qualities of his character are equal; God is not more loving than he is just.  Since the LORD always acts in a way that is consistent with his perfect nature, he has to be able to express both attributes equally.



CH5
1.5


Weigh Scale

If we were to put these attributes of God on a **weigh scale**, we would find that these qualities of God's character are always in perfect balance. He is not more just than he is loving. And he is not more loving than he is just. These aspects of God's nature are perfectly equal.

CHAPTER FIVE ♦ 73

The question is this, “How can God maintain justice and still be loving?” We will find the answer to that question as we continue to read.

SIN NEVER IGNORED

Knowing the LORD’s perspective on sin is key to correctly fitting together God’s message to mankind. Scripture says God has to do something about our sin-debt. He cannot ignore it and pretend it does not exist. To ignore sin would go against his nature—against his own holy character. So God does judge all sin, either here on the earth or after physical death. He is 100% consistent on that score. Without exception, we all must die.

Like water spilled on the ground, which cannot be recovered, so we must die.

2 Samuel 14:14a NIV

But the verse does not stop there. We see the other attribute of the LORD’s nature coming into play. Because God is by nature loving...

...he devises ways so that a banished person may not remain estranged from him.

2 Samuel 14:14b NIV

This verse is saying that although God allows our physical body to die, he also lovingly provides a way for our spirit to escape the eternal aspects of the death penalty. God makes it possible for us to live in his presence again. So how does the LORD judge sin and rescue us at the same time? How does God punish sin without punishing us? We will study that in the following chapters.

PRIDE

One last thing before we move on. Scripture says that pride is what caused Satan to rebel. We often look at pride as being a good thing, but the Bible says pride is what keeps us from coming to God for help. We are often too proud to humble ourselves and say that we need the LORD. Scripture warns us that...

...God opposes the proud but gives grace to the humble.

1 Peter 5:5 ESV

Instead of being controlled by our own pride and worrying about what others think of us, the Bible says:

Thus says the LORD: “Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the LORD.”

Jeremiah 9:23-24 ESV



Just as we can be certain that water dumped on the ground cannot be recovered, so we can be certain that all will die and face God’s justice. Fortunately, this verse also has a second part. Read the next paragraph.



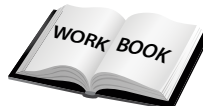
This is the second part of the same verse. Though we deserve to die, God in his love and mercy provides a way of escape.



Remember the word *grace* refers to God’s undeserved kindness.



5-C
1:33



CH5
2.15-D
1:04 ▶

2 ATONEMENT



Fig Leaf

(Hold up leaf.)
Remember this?



After eating the fruit, the first thing Adam and Eve did was to clothe themselves in fig leaves. In spite of having these clothes, Adam told God that he felt naked—exposed. There is a reason for this. Scripture tells us:

God does not view things the way men do. People look on the outward appearance, but the LORD looks at the heart. 1 Samuel 16:7 NET

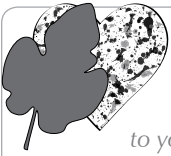


Fig Leaf & Heart

(Begin by holding the filthy heart in front of your chest. Then speaking to your students:)

If you were God and you were looking at my heart, you would see it is polluted with sin.

What Adam and Eve tried to do was hide their sin from God with the fig leaves.

(Place the fig leaf in front of the heart.)

Any attempt to hide our filthy hearts is impossible. Scripture says: "Nothing in all creation is hidden from God's sight" (Hebrews 4:13 NIV).

CH5
2.2

God was looking right through their feeble attempts to clothe themselves. He could see their hearts.

Scripture tells us that God rejected Adam and Eve's attempts at self-improvement. The fig leaves covered their nakedness, but their hearts were full of sin. He wanted to teach them that man could do nothing, outwardly or inwardly, to remove the sin problem. So, he refused to accept their fig leaf clothes.

A COVERING

Only God could supply them with clothing that was acceptable to him. God took animals, killed them and ...

... the LORD God made garments of skin for Adam and his wife, and clothed them.
Genesis 3:21 NASB

This was a graphic illustration of the fact that sin brings death. Adam and Eve had never seen death before. If they watched, it must have been a jarring experience—to see the blood spilled on the ground, the gasping for life, the shine pass from the animal's eye—to witness death's awful finality. Whatever the case, God made the awful reality of death understandable to them immediately. Animals died so that they might be clothed.

BANISHED

Although man had sinned, he still lived in the garden and had access to the tree of life. Eating of this tree would mean that man would live forever. So God removed man from the garden.

And the LORD God said, "Now that the man has become like one of us, knowing good and evil, he must not be allowed to stretch out his hand and take also from the tree of life and eat, and live forever."*

*Notice the word *us*. Since the Bible clearly states that there is only one God, it is logical to ask ourselves who God is talking to when he says, "... man has become like one of us." That question will be answered as we progress through the Scriptures.

CH5
2.3

CHAPTER FIVE ♦ 75

So the LORD God expelled him from...Eden to cultivate the ground from which he had been taken.

When he drove the man out, he placed on the eastern side of...Eden angelic sentries who used the flame of a whirling sword to guard the way to the tree of life. Genesis 3:22-24 NLT

This was an act of mercy. God did not want men to live forever entrapped as sinners. Can you imagine what the world would be like if all the evil men and women down through the ages were still alive today? By putting man outside the garden, God allowed one of sin's consequences to take its eventual toll, namely physical death. But God was looking beyond the grave. He was thinking of his plan to deliver man from the Second Death, a way to escape the Lake of Fire.

CAIN AND ABEL (see time line, pages 158-159)

Now Adam slept with his wife, Eve, and she became pregnant. When the time came, she gave birth to Cain, and she said, "With the LORD's help, I have brought forth a man!" Later she gave birth to a second son and named him Abel. Genesis 4:1-2 NLT

[Cain = Arabic: Qabil]
[Abel = Arabic: Habil]

Both Cain and Abel were born outside the garden. Because they had been conceived as a result of Adam's union with Eve, they had Adam's sin condition and were separated from God. For God to be *just*, he must enforce his law. Cain and Abel also had to die for their sin. But God loved them, so in his mercy he provided a way for them to escape judgment. That way had two dimensions:

Inward—A Faith in God

Cain and Abel were simply to trust God and believe that what the LORD said was true. For example, God had promised Adam and Eve that the Deliverer would crush Satan's head and save them from sin's consequences. *Was that possible? Was it true? Did God really mean it?* Cain and Abel individually had to decide for themselves whether or not to believe God.

Outward—A Visual Aid

God also wanted to show them what it would take to remove sin. It involved a rather vivid visual aid.

A thorough study¹ of Scripture leads us to understand that God apparently gave Cain and Abel specific instructions of how to approach him. They were to take an animal, kill it and let its blood run out on an altar.* **Why was this?**

*Altars were stone or earthen platforms upon which sacrifices were made.

▶ 5-E
4:10



Altar

CH5
2.4

76 ♦ CHAPTER FIVE

What conceivable reason would God have for such explicit instructions? Scripture says:

Without the shedding of blood there is no forgiveness.

Hebrews 9:22 NASB

Let's unpack that verse a bit using explanatory inserts.

Without [death through] the shedding of blood there is no forgiveness [of the sin debt].

Hebrews 9:22 NASB

God was saying that man's sin-debt could only be paid, or forgiven, if there was death. But why the blood?

For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.

Leviticus 17:11 NIV

This concept of a blood sacrifice has two aspects:

- ❖ **Substitution:** Normally, man would die for his own sin, but now, based on certain future events, God was saying he would accept an innocent animal's death in man's place—as a substitute. It was a life for a life, the innocent dying in place of the guilty. The sacrifice pictured the *law of sin and death* being obeyed in order to satisfy God's justice. But could not a sacrifice be killed without the shedding of blood, perhaps by strangling?
- ❖ **Atonement:** God said that the blood would make atonement for sin. The word atonement means "covering." The shed blood would cover man's sin, therefore when God looked at man, he would no longer see the sin. Man's relationship with God would be restored. Man would still die physically, but the eternal consequences would no longer apply (i.e. separation from God forever in the Lake of Fire).

ATONEMENT—A COVERING FOR SIN

Sacrificing an animal on an altar did not take away the sin. Man was still sinful. The sacrifice only pictured what was necessary for sin to be forgiven: death and shedding of blood. The blood provided an atonement or "covering" for sin. In effect, in the same way God covered Adam and Eve's nakedness with acceptable clothing, so man's sin was covered by the blood and man found acceptance with God. It would be right to say that the LORD temporarily overlooked man's sin as if it had been obliterated.

CH5
2.5

Certificate of Debt #1 (Read again)

4

"Without the shedding of blood [that is, death] there is no forgiveness [of the sin-debt]."

(Point at certificate of death.)

CH5
2.6

Altar & Ram/Sheep

1,2

(Place ram on altar and then continue reading.)

Heart & Covering

1

(Hold the filthy heart again in front of your chest. Then cover the heart with the red covering, contrasting man's futile efforts with God's provision.)

Heart & Covering

1

(Lift the red covering to show that the "sin" is still there.)

It should be noted that the covering did not "fool" God into thinking the sin was gone. Rather, it illustrated that God's provision was in place and when God looked upon man, he no longer saw the sin, but rather saw his provision.

CHAPTER FIVE ♦ 77

Through faith in God, as illustrated by the substitutionary death and the atoning blood on the altar, man would find forgiveness for sin and a new relationship with God.

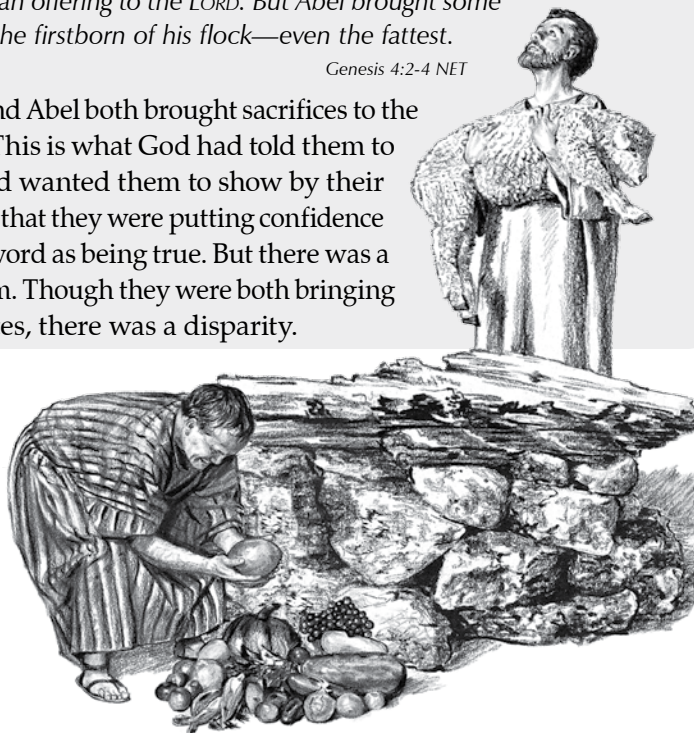
With God's instructions clear in our minds, we'll now return to the story of Cain and Abel.

TWO SACRIFICES

Abel took care of the flocks, while Cain cultivated the ground. At the designated time Cain brought some of the fruit of the ground for an offering to the LORD. But Abel brought some of the firstborn of his flock—even the fattest.

Genesis 4:2-4 NET

Cain and Abel both brought sacrifices to the LORD. This is what God had told them to do. God wanted them to show by their actions that they were putting confidence in his word as being true. But there was a problem. Though they were both bringing sacrifices, there was a disparity.



Abel brought an animal which could be killed and its blood shed. That was good—it was what God had said to do. But Cain brought garden produce. Vegetables do not shed blood. Cain was offering a sacrifice, but it was the wrong one.¹ He had come up with his own version of the fig leaves.

REJECTION

The LORD was pleased with Abel and his offering, but with Cain and his offering he was not pleased.

Genesis 4:4-5 NET

God rejected Cain's sacrifice. Cain erred in two ways.

1

Altar & Garden Produce

(Remove ram and replace with garden produce.)

Let's look at Cain's offering first.

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5-F
2:07 ▶

First, his actions revealed that he really didn't trust God.

Secondly, Cain did things his own way. But God doesn't accept personal ideas about how to get right with him. Man may have the best intentions in the world, but sincerity is not enough—it does not restore the broken friendship between God and man.

Cain was “doing his own thing.” He joined Adam and Eve in ignoring God's instructions. He felt he knew better than God what was right. 🔧

Incorrect Puzzle

1

Man was already distorting God's Word. God views partial obedience the same as disobedience.

Altar & Ram/Sheep

1,2

(Remove garden produce and replace with ram.)

This is the sacrifice that Abel offered.

ACCEPTANCE

On the other hand, Abel offered the kind of sacrifice that God had commanded—the shed blood of an innocent animal. Abel deserved to die for his own sin, but God in his mercy allowed the animal to die in his place as a substitute. As Abel placed his sacrifice before the LORD, he was trusting God to keep his word—to send a Deliverer to somehow save him from sin's awful penalty. It is doubtful if Abel knew how the Deliverer would accomplish his role, but it is clear that Abel was trusting God with the solution to sin.

By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous. Hebrews 11:4 ESV

As Abel approached God in faith, his sacrifice provided an atonement-covering for sin. When God looked at Abel, he did not see his sin. In a sense, God overlooked it. In God's eyes, Abel could now be accepted in the LORD's presence.

GOD'S GENTLENESS

As for Cain, he wasn't happy with God.

Cain was very angry, and his face was downcast.

Then the LORD said to Cain, “Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted?

But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.” Genesis 4:5-7 NIV

God gently tried to show Cain he was headed for trouble, that his sin nature would destroy him. He pointed out to Cain that he too would be accepted if he came the same way Abel had come. There is no record of Cain replying. He was sulking.

QUESTIONS, QUESTIONS

Cain said to his brother Abel, “Let's go out to the field.” While they were in the field, Cain attacked his brother Abel and killed him.

Then the LORD said to Cain, “Where is your brother Abel?”

Genesis 4:8-9 NET

CH5
2.7CH5
2.8

CHAPTER FIVE ♦ 79

Just like God quizzed Adam and Eve after they disobeyed, now we see the LORD questioning Cain. God didn't need to ask Cain what had happened. God knows everything; he knew exactly what had taken place. He was giving Cain a chance to acknowledge his sin. But as with Adam and Eve, Cain's words revealed his heart:

Cain: *"I don't know! Am I my brother's guardian?"*

God: *"What have you done? The voice of your brother's blood is crying out to me from the ground!"* Genesis 4:9-10 NET

Sin cannot be hidden. Cain murdered his brother and then tried to deny it. God put his finger on Cain—"You did it!" There is no record of Cain ever expressing remorse for his actions. God could have destroyed him, but in his mercy, he moved him to another region. The human race had gotten off to a scandalous start.

SETH (see time line, pages 158-159)

And Adam had marital relations with his wife again, and she gave birth to a son. She named him Seth, saying, "God has given me another child in place of Abel because Cain killed him." And a son was also born to Seth, whom he named Enosh. At that time people began to worship the LORD. Genesis 4:25-26 NET

Though Seth was born with a sin nature, he trusted God just like Abel. It was through Seth and his descendants that God would send the Saviour. God was keeping his promise.

DEATH

Well, it's time to leave Adam. Scripture says he had a large family and lived to be extremely old. Some scholars have proposed that a greenhouse effect in the original creation could have shielded man from harmful cosmic rays allowing for the incredible lifespans recorded in early history. Others have noted that the accumulation of degenerative mutations would have been in its infancy, allowing for longer lifespans. Though there may be merit in these theories, increasingly, scientists believe that the length of one's life is the result of a genetically determined limit. Originally, that genetic limit could have been set much higher. We will see later what may have caused the change. Whatever the reason, the Bible says God's word finally came true for Adam.

After Seth was born, Adam lived 800 years and had other sons and daughters. Altogether, Adam lived 930 years, and then he died. 

Genesis 5:4-5 NIV

CH5
2.9

CH5
2.10

4

Branch

What do you think? Is the **branch** still alive?

(Give students time to respond, then:)

Just like this branch, death came to Adam.

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WHOM DID SETH AND CAIN MARRY?

The Bible says Adam and Eve had other sons and daughters. It is implied that at this point in history, brothers and sisters would have married each other. Because there had not been enough time for a significant number of mutant genes to arise in the genetic pool shared by the children, no harmful effects would have resulted from this kind of intermarriage. Later in the history of the Bible, we see this type of marriage forbidden.

WHAT HAPPENED TO ABEL WHEN HE DIED?

Though Scripture does not explicitly mention where Abel's spirit went when he was murdered, we know from other Scriptures that those who died went to a place called Paradise, a place God prepared for believing men and women. Some scholars would differentiate between Paradise and Heaven during this time in history, but all agree they are now merged.

Scripture does not tell us a lot about Heaven, possibly because it's difficult to get our fogbound mortal brains to comprehend it. One prophet who was given a peek at the place was left wanting for concrete words; he resorted to word pictures to get his point across. When you consider the beautiful world God created for man in six days, it's rather staggering to contemplate what he is preparing for his people in Heaven. Scripture does say that Heaven is a real place, with real people living there. It will be like Eden, only incomparably better.

Man's sin nature will be gone.

Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the... book of life.

Revelation 21:27 NIV

Man will have a righteousness that is completely acceptable to God. In thinking of seeing the LORD, the prophet David wrote:

In righteousness I will see your face... I will be satisfied with seeing your likeness.

Psalms 17:15 NIV

Man's unique relationship with God will be restored.

Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God.

Revelation 21:3 NIV

Everything about life will be perfect.

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[God] will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. He who was seated on the throne said, "I am making everything new!"

Revelation 21:4-5 NIV

There will be no funerals or fractured relationships, no graves or broken-hearted goodbyes, no hospitals or homelessness, no crippled bodies or ailing health, no crutches or canes.

Instead, Heaven will be a place of endless joy and pleasure.

You will fill me with joy in your presence, with eternal pleasures at your right hand.

Psalms 16:11 NIV

Our bodies will not be limited by time or space. It seems we will be able to move about instantly. Evidently, we will also be able to recognize people we have known or heard about here on earth.

At least part of Heaven will be occupied by a large city. It has been calculated that if only 25% of the city was used, 20 billion people could be accommodated spaciouly. This city is called the New Jerusalem.

And he ... showed me the holy city, Jerusalem ... having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper. It had a great and high wall, with twelve gates, and at the gates twelve angels.

Revelation 21:10-12 NASB

In the daytime (for there will be no night there) its gates will never be closed.

Revelation 21:25 NASB

And the street of the city was pure gold, like transparent glass.

Revelation 21:21 NASB

Then [the angel] showed me a river of the water of life, clear as crystal, coming from the throne of God.

Revelation 22:1 NASB

This will be a city like none we have ever known: no pollution, no rust, no decay, no thieves, no crime—perfect in every detail. All residents of Heaven will live there for eternity.

They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

Revelation 22:5 ESV

I will dwell in the house of the LORD Forever.

Psalms 23:6 NASB

Perhaps we can end this section with the following verse which, though not limited to heavenly realms, certainly carries the idea of what God has in store.

No eye has seen, no ear has heard, and no mind has imagined what God has prepared for those who love him.

1 Corinthians 2:9 NLT



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3 THE PROPHET ENOCH

Scripture has little to say about the immediate generations following the birth of Seth. One person who is mentioned briefly is Enoch. Enoch was a godly man who believed that only the LORD could save him from the consequences of sin. The Word of God says:

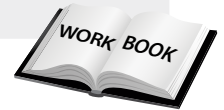
Enoch walked with God; and he was not, for God took him. Genesis 5:24 NASB

The Bible tells us that because of Enoch's faith, God took him directly into Heaven without dying. We find that happening only one other place in the Scriptures. Later on we will learn more about faith and why it is the essential ingredient for being accepted by God.

By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God. And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

Hebrews 11:5-6 NASB

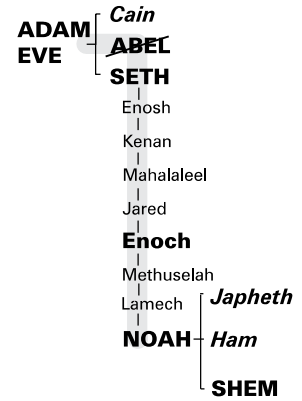
That last sentence sums it up candidly. To come to God one must believe that he exists, and that he will make clear the way to friendship with him.



4 THE PROPHET NOAH

Many people think the Word of God is one constant sequence of stunning miracles. Actually, miracles were the exception. Centuries would pass before anything earthshaking would happen. At this point in our story, Scripture records that no less than ten generations passed before the next big event unfolded in world history. Each one of those generations represents a long lifespan during which time the population of the world increased dramatically.

Hundreds and hundreds of years passed, but God did not forget his commitment to send the Promised Deliverer. Each generation had those who believed God. Adam lived to be 930 years old, so for nearly a millennium, people could have learned about God and his ways directly from the original man and woman. Scripture says that God...



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... never left them without evidence of himself. *Acts 14:17 NLT*

Unfortunately though, as the population of the world increased, the number who trusted God did not increase at the same rate. The Bible records that all but a few turned their backs on him.

VIOLENCE

Mankind had not only rejected God but was intent on following Satan with all the gusto man could muster. Scripture says:

The LORD saw how great man's wickedness on the earth had become, and that every inclination [or intention] of the thoughts of his heart was only evil all the time.

Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. *Genesis 6:5,11-12 NIV*

If you consider some of the nations of the world whose nightly news fills our television screens with accounts of anarchy, war, violence and rape, then you have an idea of what it must have been like. Scripture says that man's thoughts were consumed with evil continually. Perversion and chaos reigned. The world had become a deadly place in which to live.

In addition, the society of that day was focused on living for self.² Man had scorned God's plan and developed a philosophy of life that excluded any desire to seek after him. Though righteousness was far from man's mind, sin was a different matter.

For although they knew God, they did not glorify him as God or give him thanks, but they became futile in their thoughts and their senseless hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for an image resembling mortal human beings or birds or four-footed animals or reptiles.

Therefore God gave them over in the desires of their hearts to impurity, to dishonor their bodies among themselves. They exchanged the truth of God for a lie and worshiped and served the creation rather than the Creator, who is blessed forever! Amen.

For this reason God gave them over to dishonorable passions. For their women exchanged the natural sexual relations for unnatural ones, and likewise the men also abandoned natural relations with women and were inflamed in their passions for one another. Men committed shameless acts with men and received in themselves the due penalty for their error.

5-G
0:30

C

(If in a larger group setting:)

This is a long passage we're about to read, so let's have a different reader for each of the following paragraphs.

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And just as they did not see fit to acknowledge God, God gave them over to a depraved mind, to do what should not be done. They are filled with every kind of unrighteousness, wickedness, covetousness, malice. They are rife with envy, murder, strife, deceit, hostility. They are gossips, slanderers, haters of God, insolent, arrogant, boastful, contrivers of all sorts of evil, disobedient to parents, senseless, covenant-breakers, heartless, ruthless. Although they fully know God's righteous decree that those who practice such things deserve to die, they not only do them but also approve of those who practice them. Romans 1:21–32 NET

Scripture says that at this time in history, man had sold his soul to sin. But as we have seen before, sin has its consequences. It always does. Just as defying the law of gravity results in bruises and broken bones, so ignoring God's Word has ramifications. God could not condone the sin. The Word says God was grieved by it all.

So the LORD said, "I will destroy man whom I have created from the face of the earth." Genesis 6:7 NKJV

Man may have had a philosophy of life that excluded God, but God still held man accountable for his behaviour.

NOAH

But one man and his family were different. Scripture says:

Noah found favor in the eyes of the LORD... Noah was a righteous man, blameless in his generation. Noah walked with God.

Genesis 6:8–9 ESV

Though Noah was a good-living man, the Word of God makes it plain that he still was a sinner. According to the *law of sin and death*, Noah had to die for that sin. But Scripture also indicates that Noah brought an animal sacrifice to God, evidence that he recognized the need to have an innocent substitute pay the death penalty for him. Noah believed the LORD would somehow save him from sin's consequences. Scripture says that because Noah trusted God, the LORD looked upon him as being righteous. Noah had a right relationship with the LORD, indicated by the words "*he walked with God.*"

So God said to Noah, "I have decided that all living creatures must die, for the earth is filled with violence because of them. Now I am about to destroy them and the earth. Make for yourself an ark of cypress wood. Make rooms in the ark, and cover it with pitch inside and out."

Genesis 6:13-14 NET

[Noah = Arabic: *Nuh*]

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THE WAY OF ESCAPE

God told Noah to build an ark—a boat. This was no rowboat. It was a large ship, similar to modern ocean-going freighters. It had several decks, a built-in ventilation system and a door—only one door. The vessel was built of wood covered with a coat of tree pitch, a common means in past centuries of sealing a ship.⁴ The ark remained the largest vessel ever built until its size and ratio were almost duplicated in 1844 by the ship *Great Britain*. The dimensions of the ark are still considered ideal for a large stable boat. It was not built for speed, only to preserve life.

God told Noah:

I am about to bring floodwaters on the earth to destroy from under the sky all the living creatures that have the breath of life in them. Everything that is on the earth will die, but I will confirm my covenant with you.*

You will enter the ark—you, your sons, your wife, and your sons' wives with you.

You must bring into the ark two of every kind of living creature from all flesh, male and female, to keep them alive with you. Of the birds after their kinds, and of the cattle after their kinds, and of every creeping thing of the ground after its kind, two of every kind will come to you so you can keep them alive. And you must take for yourself every kind of food that is eaten, and gather it together. It will be food for you and for them.

And Noah did all that God commanded him. Genesis 6:17-22 NET

OBEDIENCE

Because Noah believed God, he obeyed him. That still didn't make God's directions any easier to follow. Noah had never built a boat before, certainly not one this size.

God said it would be 120 years before the flood would take place.⁵ During this time Noah not only oversaw the construction of the boat, he also warned all who would listen that judgment was coming.⁶

The LORD then said to Noah, "Go into the ark, you and your whole family, because I have found you righteous in this generation."

Genesis 7:1 NIV

And Noah did all that the LORD had commanded him. Genesis 7:5 ESV

On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark.

▶ 5-H
0:54



Ark

(After holding up, continue reading.)



(It is important for students to understand the size and dimensions of the ark.)

According to Genesis 6:15, the ark was:

- 138 metres (450 ft) long
- 14 metres (45 ft) high
- 23 metres (75 ft) wide

Its volume was the equivalent of 522 standard railway cars.



Think about this for a moment. The ark was like a huge billboard announcing, "Judgment is coming!" The prophet Noah could not hide it in his backyard or build it in the basement of his home. It was too big to be missed and too unusual not to generate a lot of questions. Noah obviously had plenty of opportunities to talk to people about the coming flood (2 Peter 2:5).

CH5
4.2

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Q Earlier we made reference to all the breeds of dogs that exist. So, how many dogs were on the ark?

A Only one pair. Today we have lots of breeds of dogs but they are all still dogs.


C

They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings. Pairs of all creatures that have the breath of life in them came to Noah and entered the ark.⁶ The animals going in were male and female of every living thing, as God had commanded Noah. Then the LORD shut him in. Genesis 7:13–16 NIV

ONE DOOR

The ark took seven days to load. With a few exceptions,* Noah only took into the ark one pair of each kind of animal. Even allowing for extinct kinds, the ship had adequate room to house them all, with the animals occupying only an estimated 60% of the vessel.⁷ The remaining space probably carried feed. Taking the young of animals may have been another space-saver. To save on food, some may have hibernated. Of course, God was quite able to sustain them in any way he chose.

* God told Noah to take into the ark seven pairs of all “clean animals” (good for sacrificial offerings). See Genesis 7:2,3 and 8:20.

After the loading was completed, God shut them in. When judgment came and the waters began to rise, no amount of banging on the ark could move Noah to open the hatch. Nor did Noah and his family need fear that the door might be torn open in the pounding deluge. They were perfectly safe because God had shut the door—the one and only door to safety. He had shut in those who believed and shut out those who did not believe. 

God is gracious. He had given mankind 120 years to turn from their sinful ways and take advantage of his mercy. Now their time was up. Judgment came, just as God had said it would. Man sometimes threatens and never delivers, but God always keeps his Word.

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month—on that day all the fountains of the great deep burst open and the floodgates of the heavens were opened. And the rain fell on the earth forty days and forty nights.

Genesis 7:11-12 NET

Ark

1

(Point out the ark's one door.)

There were no side doors, no back door—only one entrance.

 CH5
4.3

5-1
5:43

THE SPRINGS AND FLOODGATES

First of all, the earth ruptured, releasing massive amounts of underground water. Scripture talks about “the springs of the great deep bursting forth.” It has been theorized that water under extreme pressure was spewed high into the sky. Then it, along with water in the atmosphere, came down as “the floodgates of heaven were opened.”

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The Hebrew word to describe this event means a “catastrophic deluge.” In Scripture, that word is solely used to describe this flood. No other inundation ever came close to equalling this one. Though many of the things that happened in the cataclysm can be explained by natural science, we must remember that an all-powerful God could create the flood circumstances and the attending catastrophic results without any limitation.

The rain lasted 40 days, but it seems from the text that water continued to flow out of the underground fountains for 150 days.

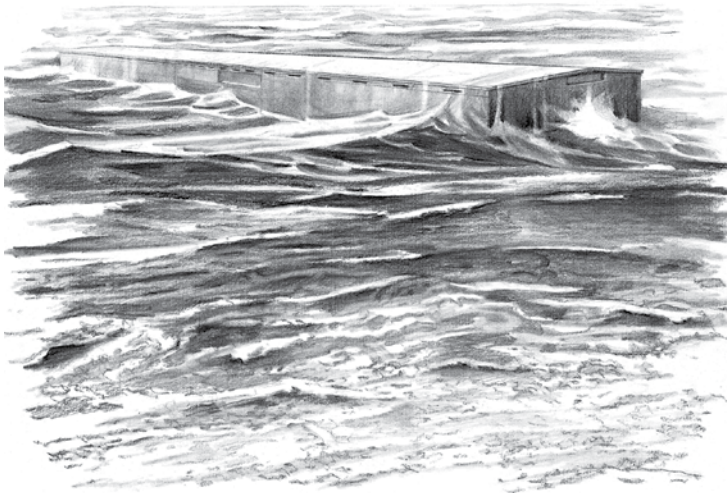
For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth. The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. They rose greatly on the earth, and all the high mountains under the entire heavens were covered. Genesis 7:17-19 NIV

Everything on dry land that had the breath of life in its nostrils died. So the LORD destroyed every living thing that was on the surface of the ground, including people, animals, creatures that creep along the ground, and birds of the sky. They were wiped off the earth. Only Noah and those who were with him in the ark survived.

Genesis 7:22-23 NET

But God remembered Noah and all the wild animals and domestic animals that were with him in the ark. God caused a wind to blow over the earth and the waters receded. The fountains of the deep and the floodgates of heaven were closed, and the rain stopped falling from the sky. The waters kept receding steadily from the earth, so that they had gone down by the end of the 150 days.

Genesis 8:1-3 NET



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It is believed that prior to the flood, the mountains were not as high as they are now. Today, if you were able to take the surface of the globe and smooth it out, the water would cover the earth to a depth of approximately two miles (3 km). Scripture says that after the flood, the mountains we see today rose up and the valleys sank down, presumably forming the ocean basins.

The waters were standing above the mountains. At Your rebuke they fled... The mountains rose; the valleys sank down To the place which You established for them. You set a boundary that they may not pass over, So that they will not return to cover the earth.

Psalm 104:6-9 NASB

A DIFFERENT PLANET

Noah and his family were in the boat for 371 days before God opened the door and let them out. Long before that day, the waters had receded, and the ark had lodged in a mountainous region. When they left the ark, the ground was not only dry but producing again. It was a very different planet from before. It was the earth on which we now live.

Then God said to Noah, "Come out of the ark, you and your wife and your sons and their wives. Bring out every kind of living creature that is with you—the birds, the animals, and all the creatures that move along the ground—so they can multiply on the earth and be fruitful and increase in number upon it."

So Noah came out, together with his sons and his wife and his sons' wives.

Then Noah built an altar to the LORD and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it.

Genesis 8:15-18,20 NIV

A PROMISE

The first thing Noah did after leaving the ark was to build an altar and offer innocent animals as blood sacrifices to God. These sacrifices did not remove the sin, but they did picture what was necessary to pay the penalty—blood shed in death. They were evidence that Noah had confidence in God, believing that the LORD would keep his word, and somehow save him and his family from the consequences of sin. God was pleased.

Then God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth."

Genesis 9:1 NET

"I now establish my covenant with you and with your descendants after you... Never again will all life be cut off

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by the waters of a flood; never again will there be a flood to destroy the earth."

And God said, "This is the sign of the covenant I am making between me and you ... I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth."

Genesis 9:9,11-13 NIV

God promised to never destroy the earth with a flood again. Whenever it rained, the rainbow would be a reminder of that promise. Though thousands of years have passed since the flood, God has kept his word.

The sons of Noah who came out of the ark were Shem, Ham, and Japheth ... These were the sons of Noah, and from them the whole earth was populated.

Genesis 9:18-19 NET

Man now had a fresh start.

Altogether, Noah lived 950 years, and then he died. *Genesis 9:29 NIV*



5-J
2:33

WHAT ABOUT DINOSAURS, FOSSILS, COAL AND OIL?

We do not find the word *dinosaur* in Scripture; the word is recent, invented in 1841 by an English anatomist. However, the early books of the Bible do record references to animals that have no present parallels. Two of the larger animals mentioned have an intriguing resemblance to the fossil record.⁸

From what the Word of God says, one can assume the dinosaurs were created by God and lived with man from the beginning. Dinosaurs appear to have been reptiles, most of which continue to grow throughout their lifetimes. If they had the long lifespan humans had before the flood,* it could account for the huge size some attained.

* Many people lived over 900 years.

The Word indicates that two of every kind of land animal was ordered into the ark. It makes sense that only the young were taken, not only to conserve space, but also to maximize breeding time in the post-flood years. Since the average size of a dinosaur was that of a small pony, and even the largest dinosaurs at birth were no bigger than a football, calculations show there was ample room for them on the ark.

As to what caused their demise, we can only conjecture. In the last few decades, many creatures have become extinct, but even in these recent cases, it's hard to nail down the exact cause. Going

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back millennia makes it even harder. Since the climate seems to have changed radically after the flood, it has been theorized that it would have been difficult for such animals to survive.

The conditions created by the deluge answer many questions we see in the natural world. For example, the massive amount of sediment created by the flood, the extreme weight of the water, the tremendous amount of erosion—all could account for the deposits of coal, oil and fossils we now find. Many of the fossils show overwhelming evidence that they were swiftly and catastrophically buried, frequently in vast fossil graveyards. The very existence of any well-preserved fossil, such as a fish, means it was buried rapidly, with the encasing sediment hardening quickly before scavengers, bacteria and decay destroyed its features. The flood is also corroborated by the existence of marine life fossils that are found in all of the earth's major deserts and mountain ranges.

Many thought-provoking books have been written to discuss the creation-flood perspective. They present reasoned and logical explanations for much of what we see. If you have nagging questions, consult the Appendix for a list of resources that give you an analysis of these issues.



5 BABEL

5-K
0:44

The tenth chapter of the book of Genesis is often called the Table of Nations. It tells us where the major ethnic groups came from, beginning with Noah's three sons. The chapter ends with this verse:

These are the clans of Noah's sons, according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood.

Genesis 10:32 NIV

Once again, centuries of time passed and the population of the earth increased. Our story now moves on to what historians call the cradle of civilization: ancient Mesopotamia, now modern-day Iraq.

Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there.



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They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth."

Genesis 11:1-4 NIV

MAN'S AGENDA

After the flood, God had told man to ...

"Be fruitful and increase in number and fill the earth." *Genesis 9:1 NIV*

But now man was not only trying to change the agenda, but also had something to add of his own.

First: Man felt that everyone should stay in one place and build a big city. This was in direct disobedience to God's instruction. Once again, man felt he knew "better than God" what was right.

As you can see, man has a problem with obedience. Have you ever wondered why you don't need to teach little children to disobey Mom and Dad? It comes very naturally because defiance is natural to the human heart. Basically, as humans we don't want to be told what to do. We prefer to do our own thing. This was the problem with the people of Babel.

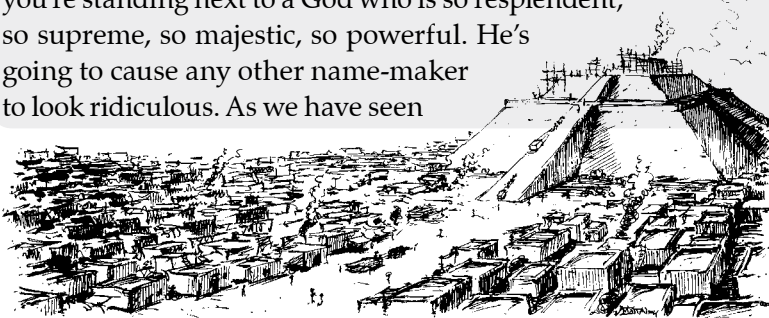
Second: Along with the city, man wanted to build a tower to bring honour to himself. The people were saying, "We want to ...

... make a name for ourselves."

Genesis 11:4 NET

You can't help but hear the evil whisperings of Satan. That had been his ambition too.

It is obvious that God was not a part of their plans. When man is busy trying to be a "somebody," to make a name for himself, then you can be sure pride is involved. God will have to be left out of the picture. It's preposterous to attempt to exalt yourself when you're standing next to a God who is so resplendent, so supreme, so majestic, so powerful. He's going to cause any other name-maker to look ridiculous. As we have seen



C

We have all witnessed little kids pulling their sister's hair, throwing food on the floor, having temper tantrums—all without any instruction from anyone else.

1

Tower of Babel

This was probably what we would now refer to as a ziggurat. The ruins of a number of these massive structures have been found, some with an estimated height of 90 metres (300 feet).

C

The tower was a physical expression of the ambitions of their hearts.

92 ♦ CHAPTER FIVE

before, Scripture says that God is the only one worthy to have His name exalted.

So man's plans did not square with the LORD's instructions at all. Once again, man was functioning independent of the Most High God.

5-L
0:34

Babel is the first incident of an organized religion recorded in the Bible. Babel is often used in Scripture as an example of man's religious efforts. The people, in trying to build a tower to the heavens, were devising their own way of reaching God. You can imagine them, slaving away in the tropical heat as they collected mud, baked the bricks and glued them together with tar. It must have been dreadful toil, all so they could reach the heavens. But it didn't work. There is only one way to God—God's way.

A good definition for the word *religion* is this: "man's efforts to reach God." Man by nature tends to be very religious. He is constantly searching for or creating new ways to find God. It's a hopeless pursuit. Scripture says mankind is in a spiritual wilderness—he is LOST—and cannot find his way back to God on his own. Man can neither get rid of his sin nor find adequate righteousness to make himself acceptable to the LORD. 🗝️

In contrast to religion, the Word of God teaches that the only true way to God was provided by the LORD himself when, in his mercy, he reached down to man and provided man with a way to escape the punishment for sin. It is God who rescues us. He's the Saviour. Scripture makes it clear that it is the LORD who ...

...devises ways so that a banished person may not remain estranged from him.

2 Samuel 14:14 NIV

The people of Babel ignored that fact. Of course, none of their impressive construction efforts escaped God's notice. God was fully aware of what was going on.

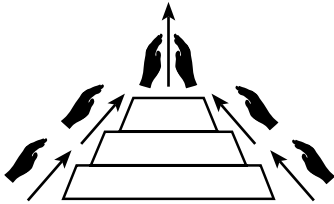
But the LORD came down⁹ to see the city and the tower that the men were building. The LORD said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them."

Genesis 11:5-6 NIV

God knew what history has proven to be true, that with a common language man's progress in technology is much faster. It seems to be a pattern. The more advanced and comfortable things are, the less man feels he needs God. Though God had given man a free will, he did not want man to live independently of him.

Tower of Babel

Babel represented a place of religious effort—man striving to reach up to God through his own sweat and toil.



(Use upward hand motions to emphasize man's activity. Work, work, work! Do, do, do!)

The Holy Scriptures make it clear, however, that all of man's religious activity falls far short of what is necessary to bridge the gap between God and man.

CHAPTER FIVE ♦ 93

SCATTERED

The story speaks for itself. God took action to confront man's defiance. God said:

"Come, let us go down and confuse their language so they won't be able to understand each other."*

So the LORD scattered them from there across the face of the entire earth, and they stopped building the city. Genesis 11:7-8 NET

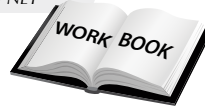
*Once again, notice the word *us*. The Bible clearly states that there is only *one* God. So, who is the LORD talking to when he says "*us*"? We will study that later.

When God scattered them, he gave them new languages. He did a thorough job. Anyone who has ever embarked on the formidable task of learning another tongue knows you don't just create a new language on a whim. Some of the languages God created are so complex it can take trained linguists years to grasp, and even then, they do not completely understand them.

The city the people were building didn't disappear, but it did take on a name. It means *confusion*.

That is why its name was called Babel—because there the LORD confused the language of the entire world, and from there the LORD scattered them over the face of the entire earth.

Genesis 11:9 NET







CHAPTER SIX

VIDEOS

goodseed.com/atp/6.html



- 1 THE PROPHET JOB**
- 2 THE PROPHET ABRAHAM**
- 3 GENUINE BELIEF**
- 4 HAGAR AND ISHMAEL**
- 5 ISHMAEL AND ISAAC**
- 6 THE PROVIDER**

| Chapter 6 Visual Aids | |  |  |  |  |
|--------------------------|-------|---|---|--|---|
| SECTION | Basic | Intermediate | Advanced | Supplied by Leader | |
| 1 | | | | | |
| 2 | Coin | | | Certificate of Debt #1 (See Resource CD) | |
| | | | | Certificate of Debt #2 (See Resource CD) | |
| 3 | | | | | |
| 4 | | | | | |
| 5 | | | | | |
| 6 | Altar | Sheep (3D Alternative) | | | |
| | Isaac | | | | |
| | Ram | | | | |

1 THE PROPHET JOB

After the confusion of languages at Babel, many generations passed before Scripture records the next intervention by God in history. All through these passing years the LORD did not forget his promise to send a Deliverer. Though the majority of people lived with little thought of God, each generation records those who believed his promises. One such individual was a prophet named Job.

Job was a godly man who endured unimaginable emotional and physical suffering. To teach Job and mankind important lessons, God allowed Satan to strip Job of his possessions, his family and his health. However, even in the midst of such misery, Job knew that his worst problem was his sin problem—the sin condition with which he was born. In one conversation with God, Job told the LORD:

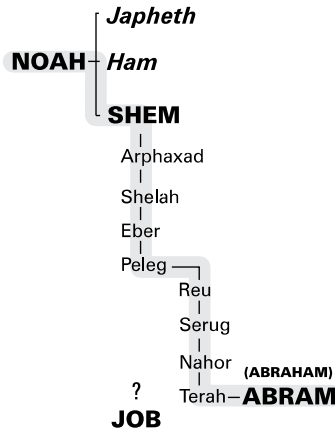
Even if I washed myself with soap and my hands with washing soda, you would plunge me into a slime pit so that even my clothes would detest me.
Job 9:30-31 NIV

Job knew that washing his body would not make him right with a holy, sinless God. Even if he scrubbed himself clean on the outside, on the inside Job was still a sinner deserving God's punishment. Job feared God's judgment on his sin. He wished there might be someone—a go-between—a mediator who could approach God on his behalf, and placing one hand on Job and another on God, plead for mercy.

If only there were someone to arbitrate between us, to lay his hand upon us both, someone to remove God's rod [of judgment] from me.
Job 9:33-34 NIV

Although Job regularly offered animal sacrifices as a death payment for his sin, Job seemed to understand that the animal sacrifice could not take away his sin-debt. It was only a temporary covering. Perhaps it was that knowledge, as well as Job's awe of God's greatness and uncompromising holiness, that prompted him to ask an all-important question:

"How can a man be righteous before God?"
Job 9:2 NKJV



[Job = Arabic: Ayyub]



96 ♦ CHAPTER SIX

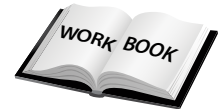
Job wondered how he could get rid of his sin and gain a righteousness equal to God's righteousness so he could be accepted in God's holy presence. God's reply could probably be summarized like this: "Job, just trust me and I will take care of your sin problem. I will provide you with the righteousness needed to be in my holy presence. Trust me."

And Job did just that. He trusted God. He spoke of the Promised Deliverer coming to earth to somehow fulfill God's promise to Adam and Eve to save mankind from sin's terrible consequences. Job called the Deliverer his Redeemer. He said:

"For I know that my Redeemer lives, And He shall stand at last on the earth; And after my skin is destroyed, this I know, That in my flesh I shall see God, Whom I shall see for myself, And my eyes shall behold, and not another. How my heart yearns within me!"

Job 19:25-27 NKJV

Job knew that when he died, he would see God. It was something he looked forward to because he trusted God and was in a right relationship with him. Later on, we will find out why Job called the Promised Deliverer his Redeemer.



2 THE PROPHET ABRAHAM

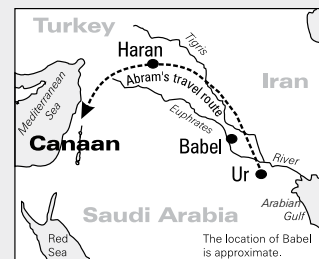
Around the same era as Job, there lived a couple by the name of Abram and Sarai.

But Sarai was barren; she had no children. *Genesis 11:30 NET*

Abram was born in the country we now know as Iraq. His hometown was the city of Ur, just south of Babel. Following the LORD's instructions, he left home and moved to Haran. It was here that God spoke to him a second time.

The LORD had said to Abram, "Leave your native country... and go to the land that I will show you..." So Abram departed as the LORD had instructed him. Abram was seventy-five years old¹ when he left Haran.

Genesis 12:1,4 NLT



For Abram this was a big step, especially since he didn't even know where he was going! God had not told him. As he travelled, he would have to trust God to lead him one day at a time. His unknown destination was Canaan, which today is known as Palestine and Israel.

[Abram/Abraham = Arabic: Ibrahim]

CH6
2.1

CH6
2.2

CH6
2.3

CHAPTER SIX ♦ 97

So they came to the land of Canaan. And there he built an altar to the LORD, who had appeared to him.

Genesis 12:5,7 NKJV

Because Abram believed God to be his Saviour from sin's consequences, he offered a blood sacrifice on an altar as an *atonement-covering* for his sin. Although the animal offerings were only a picture of what was needed for sin to be removed, Abram's sacrifice was clear evidence that he recognized the need to have a substitute pay the death penalty for him. He was trusting God just as Abel, Noah and all the other righteous people had done in ages past. Abram and Sarai led semi-nomadic lives, living in tents. The locals called them *hebrews*, a name which carried the connotation of a wanderer, the one from beyond. From this time on, their descendants were referred to as Hebrews.

▶ 6-A
1:00

FOUR PROMISES

God also gave Abram four specific promises:

- [1] *I will make you into a great nation ...*²
- [2] *I will make your name great ...*³
- [3] *I will bless those who bless you, and whoever curses you I will curse ...*
- [4] *... all peoples on earth will be blessed through you.*

Genesis 12:2-3 NIV

When God **blesse**s, he bestows favour and well-being. When God **curs**es, he brings misfortune.

God's first promise was good news to Abram. In order to become a great nation, he would have to father children, but since he had no offspring and Sarai was past childbearing age, he was perplexed as to how this would happen. But God had promised, so it must be true.

The last promise hinged on the first and was a direct reference to the Promised Deliverer. God was telling Abram that one of his descendants would be the Saviour, through whom God would offer the world hope and deliverance from the sin problem. Scripture says Abram believed God and rejoiced at "*the thought of seeing*" the day of the Deliverer's arrival.⁴

After this, the word of the LORD came to Abram in a vision: "Do not be afraid, Abram. I am your shield, your very great reward."

But Abram said, "O Sovereign LORD, what can you give me since I remain childless...?"

[God] took him outside and said, "Look up at the heavens and count the stars—if indeed you can count them." Then he said to him, "So shall your offspring be."



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Abram believed the LORD, and he credited it to him as righteousness.

Genesis 15:1-2,5-6 NIV

This last sentence is loaded with meaning. We will look at three words that have far-reaching implications. They are the words *righteousness*, *credited* and *belief*. The last one is so important we will commit an entire section to it.

6-B
2:57


RIGHTEOUSNESS


We saw earlier that the word *righteousness* is used in reference to God's perfection, that he is flawless, holy, pure, clean, totally without blemish or sin. Such perfection is far beyond man's capability to achieve. It might be said that some people live good lives, but no one would be so bold as to claim they are perfect.

But that is just the point. To live in the presence of the LORD, one has to be just as righteous as God is righteous. Humanly speaking, that is impossible. But the Bible says Abram ended up with this sort of righteousness, not because he had it within himself, but because God *credited* it to him.

CREDITED

The word *credited* means "to count" or "to reckon" something as true. The Greek rendering of this verse uses a very strong word for "credited." It's a word that deals with a reality. If you are flat broke, but a friend tells you he has credited your bank account with \$100, you have \$100, no need to ask questions. It's a done deal. This is a word that refers to facts, not suppositions.

Scripture says the LORD credited righteousness to Abram.  The source of the righteousness wasn't Abram, but the LORD. It wasn't that Abram all of sudden began to live a perfect life here on earth, but rather God looked upon Abram as if he was righteous, already standing in Heaven. It was a done deal. No need to ask questions. Abram had all he needed to live in the presence of the LORD.

 The question at this point is, "Just how did Abram obtain this righteous standing before the LORD?" We find the answer in the third word we are going to look at:

Abram believed the LORD, and he credited it to him as righteousness.

Genesis 15:6 NIV

Abram believed the LORD. He took God's Word at face value.

Certificates of Debt #1 & 2

4

(Hold up #1.)

Remember the sin-debt that adds up to eternal death? We learned earlier that every person has a "certificate of debt."

(Hold up #2.)

Now we see righteousness being applied to Abram.

Coin

1

(Hold up coin.)
Remember this?



3 GENUINE BELIEF

This third word *belief* can be easily misunderstood. We need to understand some things about it as it appears in the Word of God:

- ❖ The words or concepts of *belief*, *faith*, *trust* and *confidence* are often used interchangeably.

| | |
|--|---|
| Abram <i>believed</i> the LORD. | He <i>believed</i> what God said. |
| Abram put <i>faith</i> in the LORD. | He had <i>faith</i> in his Word. |
| Abram <i>trusted</i> the LORD. | He knew God to be <i>trustworthy</i> . |
| Abram had <i>confidence</i> in the LORD. | His <i>confidence</i> was in God alone. |

- ❖ True belief is built on fact, not feelings. For example, before you sit in a chair, you give it a quick subconscious inspection. With a glance you observe certain facts: the chair is substantial, it looks solidly built and based on those facts, you rest yourself upon it, trusting it to hold you up. In the same way, Abram's faith rested on fact: God's promise. He wasn't following the LORD because he had some sort of nebulous, spiritual feeling. It was a matter of simple arithmetic:

$$\begin{aligned} &\text{God said, "You will have a son"} \\ + &\text{God is great; he can do anything.} \\ = &\text{Abram will have a son} \end{aligned}$$

- ❖ It's not the amount of faith⁵ you have, but in whom you are placing your trust. A lot of faith in a false god won't help you, but as we will see, even wavering faith in the LORD made the difference for Abram. It is the object of one's faith that is important, not the amount of faith one may have.
- ❖ True biblical belief does not stop with mental assent to the facts. If it did, it would not be faith.

Faith can be illustrated the following way: Two friends are walking along a path and come to a swinging bridge. One asks the other, "Do you believe that bridge is safe?" The other replies, "Of course I do!" Then the first friend says, "Okay, let's cross it!" If the second friend is reluctant and begins making excuses for not crossing it, it's doubtful that he really believes. With his mouth he professes faith in the bridge, but his actions show that he doubts it in his heart. The point is this: our belief affects our actions.



100 ♦ CHAPTER SIX

Abram's belief went beyond mere mental agreement. He staked his life, his reputation and his actions on God's promises. Because he believed, he was obedient to God and travelled to a foreign land. Because he believed he offered sacrifices, trusting God to save him from sin's consequences.

At the same time, it's important to understand that Abram's obedience wasn't an attempt to prove to God or to others the genuineness of his faith. Rather, because he trusted God, the natural result was that he did the things God wanted him to do.

Earlier on, we asked that two-sides-of-the-same-coin question: "How can we get rid of our sin-debt and gain a righteousness equal to God's righteousness, so we can be accepted in his presence?" The biblical solution to the second part of that question is simple: trust the LORD, believe his promises, and God will provide the righteousness.

The Bible says Abram had such confidence that God would keep his word, that he ...

... was looking for the city which has foundations, whose architect and builder is God.

Hebrews 11:10 NASB

Abram was looking forward to Heaven. Although Abram's body would eventually die, he knew that God had given him the righteousness he needed to live forever with the LORD.

But we still face a question: "How could Abram live in Heaven if his sin-debt had not been paid?" That was the other side to the same-coin problem. Getting rid of the sin-debt and needing righteousness were not issues that could be separated. Sin's consequences were still something to be reckoned with. How was the debt to be paid if Abram was in Heaven?

Well, the truth of the matter is that God had plans to take care of the sin-debt. All Abram had to do was trust the LORD to keep his word. He is the Saviour.



4 HAGAR AND ISHMAEL

As the years passed and Abram and Sarai still didn't have children, they decided to take things into their own hands. In accordance with the culturally accepted method of dealing with childlessness, Sarai took her slave girl, Hagar, and gave her to Abram. He had a child by her—a boy they named Ishmael. Abram had a real live

[Ishmael = Arabic: *Ishma'il*]

CHAPTER SIX ♦ 101

descendant now—one who could fulfill God's promise. However, there was a problem. They had done things their way, not God's way.

When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am God Almighty; walk before Me and be blameless . . . No longer will you be called Abram, your name will be Abraham; for I have made you a father of many nations."

Genesis 17:1,5 NIV

Abram, now Abraham, had no problem with what God was saying. After all, he had a descendant. Hagar had given him a son—Ishmael!

God also said to Abraham, "As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah. I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her."

Genesis 17:15-16 NIV

This wasn't such good news. Why was God mentioning Sarah at all? Abraham already had a son! Could not the Promised Deliverer come through Ishmael? Why was it necessary for the Deliverer to descend through Sarah? She was so old. It was impossible!

Abraham fell facedown; he laughed and said to himself, "Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?"

And Abraham said to God, "If only Ishmael might live under your blessing!"

Genesis 17:17-18 NIV

Abraham pointed out to God that Ishmael was a candidate.

Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him. And as for Ishmael, I have heard you: I will surely bless him . . . and I will make him into a great nation. But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year."

Genesis 17:19-21 NIV

So there it was. God would only honour that which was done His way. Sarah was to have the promised child in one year's time, and God had given the child a name, Isaac. God had not forgotten Ishmael either. We will read more about him later in this chapter.

THREE VISITORS

So Abraham and Sarah waited. In the meantime God came again to speak with them, this time in the form of a man. He was accompanied by two angels who also appeared as humans.

102 ♦ CHAPTER SIX

The LORD: “Where is Sarah your wife?”

Abraham: “There, in the tent.”

The LORD: “I will surely return to you at this time next year; and behold, Sarah your wife will have a son.”

And Sarah was listening at the tent door, which was behind him. Now Abraham and Sarah were old... Sarah was past childbearing. Sarah laughed to herself, saying, “After I have become old, shall I have pleasure, my lord being old also?”

The LORD (to Abraham): “Why did Sarah laugh, saying, ‘Shall I indeed bear a child, when I am so old?’ Is anything too difficult for the LORD? ... I will return to you, at this time next year, and Sarah will have a son.”

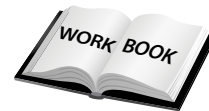
Sarah: ... denied it however, saying, “I did not laugh”; for she was afraid.

The LORD: “No, but you did laugh.”

Genesis 18:9-15 NASB

It must have been a revelation to Sarah to know that her thoughts were being read by an all-knowing God. She tried to deny that she had laughed. Denial doesn't work with God. He said, “Yes, you did laugh!” God holds each person responsible for his own actions.

Abraham and Sarah believed that God would keep his promise, but as we can see, their faith went through ups and downs. At times they struggled with doubt, but a wonderful thing about God is this: he has promised to honour faith the size of a mustard seed.⁵ Mustard seeds are very small. As we have seen before, what counts is not the *amount* of faith you have, but *in whom* you are placing your faith. Abraham and Sarah were trusting God.



5 ISHMAEL AND ISAAC

Now the LORD was gracious to Sarah as he had said, and the LORD did for Sarah what he had promised. Sarah became pregnant and bore a son to Abraham in his old age, at the very time God had promised him. Abraham gave the name Isaac to the son Sarah bore him.

Genesis 21:1–3 NIV

God kept his promise to Abraham and Sarah, even in their old age. He always keeps his word and delights in doing the impossible. Abraham now had two sons—Isaac by Sarah and Ishmael by Hagar. Though this old man would have other children, these two are the ones we know the most about.

CH6
5.1

Not only was Sarah well beyond child-bearing years, but she was also barren—she had never been able to have children. What happened was doubly inconceivable; it couldn't have been just by chance.

C

CHAPTER SIX ♦ 103

When Ishmael was about 16 years old, and Isaac was only two, an event happened that changed both Ishmael's life—and world history.

Now Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.

Genesis 21:9 NASB

Ishmael was making fun of Isaac. Ishmael, at 16 years of age, did not understand God's plan to make Isaac the father of a great nation, which would channel into the world the prophets, the Scriptures and ultimately the Deliverer himself. As for Sarah, she did not appreciate Ishmael poking fun at her son.

Therefore she said to Abraham, "Drive out this maid and her son, for the son of this maid shall not be an heir with my son Isaac."

The matter distressed Abraham greatly because of his son.

Genesis 21:10-11 NASB

Although God had said the Promised Deliverer would come through Isaac, Ishmael was still Abraham's son. There was an obvious father's love for his boy. Abraham was caught between his wife's protective jealousy and his own affection.

But God said to Abraham, "Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for through Isaac your descendants shall be named. And of the son of the maid I will make a nation also, because he is your descendant."

Genesis 21:12-13 NASB

In a sense, God told Abraham to let Hagar have her freedom.

So Abraham rose early in the morning and took bread and a skin of water and gave them to Hagar, putting them on her shoulder, and gave her the boy, and sent her away. And she departed and wandered about in the wilderness of Beersheba.

When the water in the skin was used up, she left the boy under one of the bushes.

Then she went and sat down opposite him, about a bowshot away, for she said, "Do not let me see the boy die." And she sat opposite him, and lifted up her voice and wept.

Genesis 21:14-16 NASB

You can imagine Hagar's despair. From her perspective, she was doing her best to care for her son without help or home in the world. In the midst of her sobs, she had forgotten that God cared for her and Ishmael.

God heard the lad crying; and the angel of God called to Hagar from heaven and said to her, "What is the matter with you, Hagar?

[Isaac = Arabic: *Ishaq*]

104 ♦ CHAPTER SIX

Do not fear, for God has heard the voice of the lad where he is. Arise, lift up the lad, and hold him by the hand, for I will make a great nation of him."

Then God opened her eyes and she saw a well of water; and she went and filled the skin with water and gave the lad a drink.

God was with the lad, and he grew; and he lived in the wilderness and became an archer.

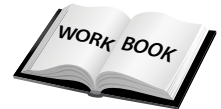
Genesis 21:17-20 NASB

Scripture says that God was with Ishmael as he grew into manhood. Although it was through Isaac that the LORD would send the Deliverer, God also wanted to bless Ishmael. The LORD wishes to be the God of all people. Every individual has access to the LORD if they approach him in God's way.

Just as God promised, Ishmael did indeed become a great nation. Many Arab nations today directly trace their lineage back to this man.

He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.

Genesis 21:21 NASB



6 THE PROVIDER

After Ishmael's departure, the biblical narrative now turns to an event in Abraham's life never to be forgotten.

Some time later God tested Abraham. He said to him, "Abraham!" "Here I am," he replied.

Then God said, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about."

Early the next morning Abraham got up and saddled his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. On the third day Abraham looked up and saw the place in the distance. He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."

Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, Isaac spoke up and said to his father Abraham, "Father?"

(If a larger group:)

This is a long section so let's have each person read just one or two paragraphs.

C

CHAPTER SIX ♦ 105

"Yes, my son?" Abraham replied.

"The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?"

Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together.

When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. Then he reached out his hand and took the knife to slay his son. But the angel of the LORD called out to him from heaven, "Abraham! Abraham!"

"Here I am," he replied.

"Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son."

Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place *The LORD Will Provide*. And to this day it is said, "On the mountain of the LORD it will be provided."

The angel of the LORD called to Abraham from heaven a second time and said, "I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me."

Genesis 22:1-18 NIV

This is a most profound story. At first glance, it may seem that God is endorsing child sacrifice! But look deeper.

6-C
2:12

TAKE YOUR SON

The setting is simple. God asked Abraham to take his son and sacrifice him on an altar—to put him to death. This is no idle request. When the Word of God refers to this son as being Abraham's only son, it does not mean that Abraham had no other offspring. Instead, the LORD was focusing Abraham on the one son from whom the Deliverer would descend. For years he had waited for this child, and Isaac was the very son that God had promised would not only be the father of countless descendants, but the one from whom the Promised Deliverer would come.

106 ♦ CHAPTER SIX

The LORD had been very specific and it was obvious a dead son could have no offspring!

God's request must have bewildered Abraham. In all probability he had witnessed the human sacrifices practiced by other nations of his day and knew it was a common form of appeasing their gods. Yet God's command to sacrifice his son went against everything Abraham knew about the Creator: God, in his love, had promised Isaac as a descendant who would bear many children. There was no earthly way to harmonize God's previous promise with his present command. And yet Abraham had learned that the LORD was utterly trustworthy, so he did just as God requested. Calling his son, he saddled the family donkey and taking what he would need to carry out the sacrifice, he set off to do the LORD's bidding. His heart must have been torn with anguish! Being obedient was a painful step for Abraham, but that step showed his absolute faith in God's goodness.

Scripture does not leave us guessing Abraham's thoughts. It tells us that Abraham clung to God's promise, convinced that even if he sacrificed Isaac, the LORD would raise him from the dead.

By faith Abraham, when he was tested, offered up Isaac... He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.

Hebrews 11:17,19 ESV

Scripture says that God was testing Abraham's faith. We'll understand the reason why in a few more pages.

Abraham and Isaac, along with two servants, headed off to the mountains of Moriah. When they got nearer, Abraham and his son went on alone. Abraham carried the knife and the fire; his son carried the wood. Somewhere along the way, the boy queried his father. No doubt, the lad had witnessed many sacrifices and it didn't take a college degree for him to realize that one of the essentials was missing—the sacrifice itself. Where was the lamb?

"The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?"

Genesis 22:7 NIV

One can't help but wonder if Isaac was thinking about the prevalence of child sacrifice in neighbouring religions. He too was trusting in the LORD and in no small way! When his father replied that God Himself would provide the lamb, Isaac went on willingly. It says they went together.

C
No one values human life more than God. What God was asking was totally out of character with what Abraham knew of God—God's history and reputation. Elsewhere in Scripture (Deuteronomy 12:31), human sacrifice is described as an abomination.

CHAPTER SIX ♦ 107

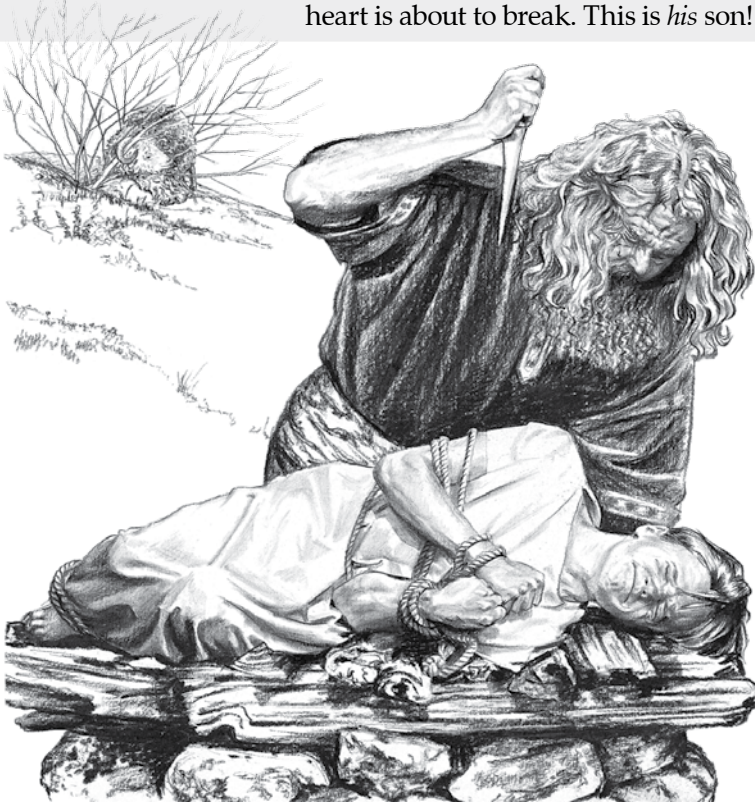
God showed them the exact place to erect the altar on one of the mountains of Moriah. Many years later, the Jewish Temple and then the Dome of the Rock would be built on Mount Moriah.

BOUND

When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. Genesis 22:9 NIV

Abraham's son was no infant. The Hebrew word translated *boy* was used of young males all the way up to military age. He was certainly old enough to put up a fight and, in spite of the fact that Abraham was elderly, there is no record of a struggle. It is obvious the son willingly submitted to his father, an act which showed implicit confidence in his dad whom he knew to be a follower of God's Word.

Once bound on the altar, Isaac was helpless. He was under direct and specific orders from God to be slain. There was no way he could save himself. Scripture says Abraham stretched out his arm and took the knife. You can see the old man's hand shake. His jaw sags. His heart is about to break. This is *his* son!



1

Altar & Isaac

We need to bring out the altar again.
(Place *Isaac* on the *altar*.)

C

Note that Isaac was old enough to carry the necessary firewood up the mountainside.

108 ♦ CHAPTER SIX

The strain of the moment is incredible. Slowly, the trembling arm is raised and in the sober light of day, the cold metal of the knife glints. Deliberately, Abraham commits himself to carry out the act, and then... and then God intervenes. The angel of the LORD calls to Abraham from Heaven:

"Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son." *Genesis 22:12 NIV*

There must have been tears. You can see Dad and son weeping in overwhelming relief. God had intervened. The sentence of death was gone—at least for the son it was gone. But there was still a death.

6-D
1:13

A SUBSTITUTE

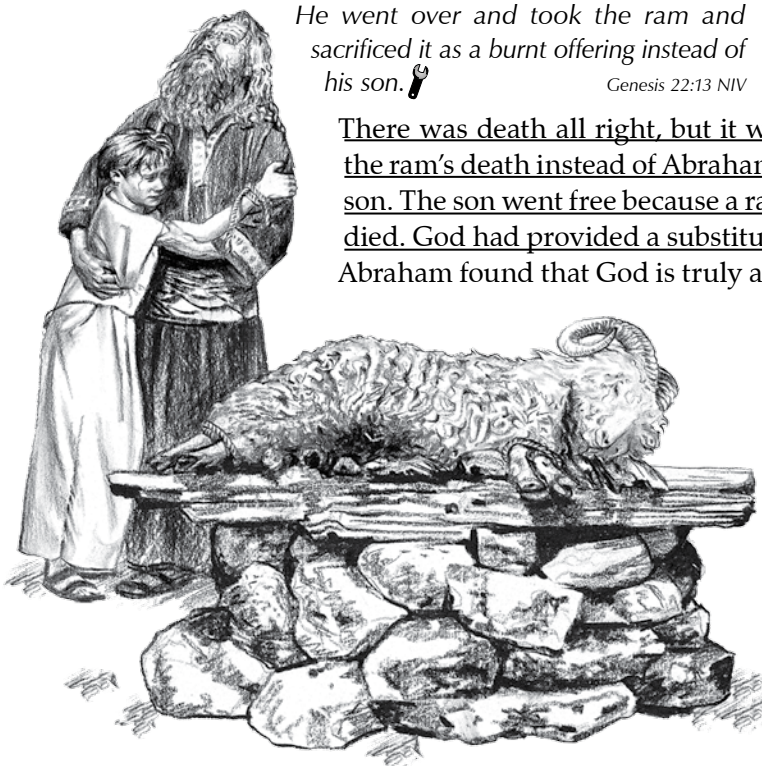
Scripture says that God provided an animal.

Abraham looked up and there in a thicket he saw a ram caught by its horns. *Genesis 22:13 NIV*

Entangled in this way, the sheep could not injure itself in an effort to be freed.

He went over and took the ram and sacrificed it as a burnt offering instead of his son. *Genesis 22:13 NIV*

There was death all right, but it was the ram's death instead of Abraham's son. The son went free because a ram died. God had provided a substitute. Abraham found that God is truly a...



CH6
6.2

Altar, Isaac & Ram

1,2

(Review by once again going through the action of replacing Isaac with a ram on the altar.)

CHAPTER SIX ♦ 109

... Savior in time of distress ...

Jeremiah 14:8 NASB

So Abraham called that place *The LORD Will Provide*. And to this day it is said, "On the mountain of the LORD it will be provided."

Genesis 22:14 NIV



Notice how Abraham named the mountain, "The LORD Will Provide." We just saw that God provided a substitute sacrifice. Why did he not name the mountain, "The LORD *Has* Provided"? This question will be answered in a later chapter.

A LESSON FOR ALL

The story ends with God reaffirming his promise to Abraham. Through Isaac his offspring would be a great multitude—the whole nation of Israel. Included in God's promise was the fact that the Deliverer would be one of the descendants of Abraham and Isaac. It was said that he would be a blessing to all people.

"I swear by myself," declares the LORD... "through your offspring all nations on earth will be blessed, because you have obeyed me."

Genesis 22:16,18 NIV

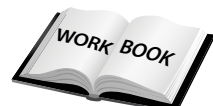


God's command to Abraham to sacrifice his son was something that God would never again ask of another human being. God wanted to communicate certain truths not only to Abraham, but also to us—truths having to do with judgment, faith and deliverance through a substitute.

Just as Isaac was under God's direct order to die, so all mankind is under the sentence of death.⁶ Firmly bound on the altar, Isaac could not save himself. As for Abraham, he trusted the LORD, believing that somehow his loving God would resolve the dilemma. And that is exactly what God did. He provided a way of escape through a substitute. It was a life for a life—the innocent dying for the guilty.

Just as Abel had sacrificed a lamb to die in his place, so the ram had died in the place of Abraham's son. And just as God had viewed Abel's sacrifice as acceptable, so God saw fit to provide a ram as an acceptable sacrifice in the place of Isaac. It was God's idea. It was man coming to God in God's way, believing that his Word was true.

C Notice here the repeated use of the phrase *just as* to create a comparison. As we continue in our study, we're going to see more and more comparisons, building on the understanding that we're gaining. In a sense, we're putting pieces of the puzzle together.



6-E
1:01

C NOTE: If you choose to use the Interactive DVD at this point, it will not be necessary to make the following comment.

Review: As we carry on with our study, we're beginning to see a pattern emerge—a pattern that continues what we learned earlier about Cain and Abel.

First of all, just like Abel, Abraham had to believe God. He had to have an inner faith, a trust in God to do what's right—even when it meant offering his own son. That inner faith was then

expressed for all to see by an outward action—a sacrifice on an altar. This was a visual aid meant to help people understand what it would take for the sin penalty to be paid. It would take death. That's also where we see God providing mankind with a way of escape through a substitute—a life for a life, the innocent dying for the guilty, the ram dying in Isaac's place. As we saw earlier with Abel and then with Noah, this concept of a substitute is very important in the Bible.

CHAPTER SEVEN

VIDEOS





goodseed.com/atp/7.html



1 JACOB AND JUDAH

2 THE PROPHET MOSES

3 PHARAOH AND THE PASSOVER

| Chapter 7 Visual Aids |  |  |  |  |
|--------------------------|---|---|--|---|
| SECTION | Basic | Intermediate | Advanced | Supplied by Leader |
| 1 | | | | |
| 2 | | | | |
| 3 | Firstborn | Sheep (3D Alternative) | | |
| | Live Lamb | | | |
| | Dead Lamb | | | |
| | Passover Door | | | |

1 JACOB AND JUDAH

Abraham breathed his last and died in a ripe old age, an old man and satisfied with life; and he was gathered to his people. Then his sons Isaac and Ishmael buried him in the cave of Machpelah ... there Abraham was buried with Sarah his wife. Genesis 25:8-10 NASB

With Abraham gone, what would happen now? Just as God had said, Ishmael's offspring became a family of great nations. God also renewed his promise with Isaac, telling him that he would be the father of the nation through whom the Deliverer would come. Both Ishmael and Isaac lived long lives and died.

JACOB

Isaac had two sons: Esau and Jacob. Esau was like Cain, patterning his life around his own ideas, doing his own thing. On the other hand, Jacob trusted God and therefore, the LORD considered him righteous. Jacob often came to God offering blood sacrifices on an altar.

So Jacob ... built an altar there ... because there God appeared to him. Genesis 35:6-7 NKJV

Jacob believed the principles found in God's Word, that ...

... without the shedding of blood there is no forgiveness.

Hebrews 9:22 NET

For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.

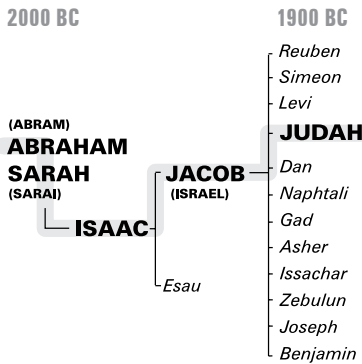
Leviticus 17:11 NIV

Although Jacob often failed in life, God was the ultimate focus of his trust. Later his name was changed to Israel which means *God prevails*. God also renewed his promise with Jacob, the same promise he had made to Abraham and Isaac. The LORD told Jacob:

"I am the LORD, the God of your father Abraham and the God of Isaac ... in you and in your descendants shall all the families of the earth be blessed."

Genesis 28:13-14 NASB

God was saying that one of Jacob's descendants would be a blessing to every nation—a reference to the Promised Deliverer.



112 ♦ CHAPTER SEVEN

Jacob (or Israel) had 12 sons from whom descended 12 tribes.¹ Before Jacob died, he prophesied that it would be through the tribe of his son Judah that the Deliverer would come.

7-A
1:14

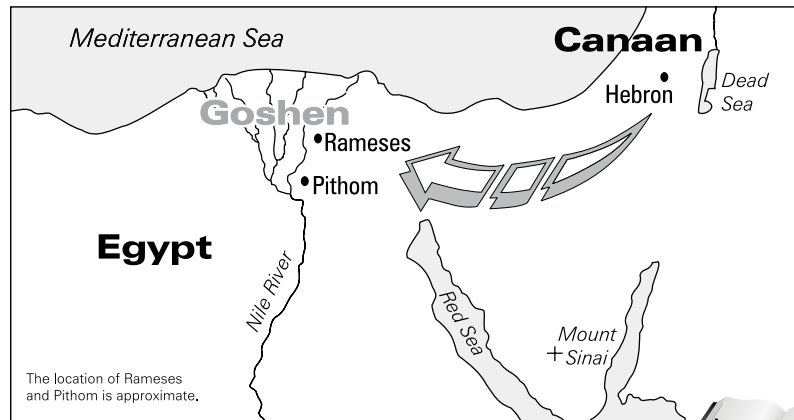
Abraham, Isaac and Jacob lived semi-nomadic lives in Canaan. In the final years of Jacob's life, famine hit the country and he, along with his sons and their families, moved into Egypt. At the time, this ragtag band numbered only 70 souls. Egypt received and treated them well. Another of Jacob's 12 sons—Joseph—had been taken to Egypt as a slave years before and, through wise usage of his talents under the direction of God, he had become an indispensable lieutenant to the Egyptian pharaoh. Because of this, Pharaoh was favourably disposed toward Joseph's family and gave them land in the rich Nile Delta in an area called Goshen. They settled there to wait out the famine.

Three hundred and fifty years later, they were still in Egypt, but by then it is estimated that there were 2.5 million Israelites. The descendants of Abraham, Isaac and Jacob had indeed become a great nation, but they were in the wrong country. They had been promised the land of Canaan, not Goshen in Egypt. However, God had not forgotten his promise. He had told Jacob long before the 70 had fled the famine in Canaan:

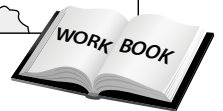
"I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you."

Genesis 28:15 NASB

[Joseph = Arabic: Yusuf]



The location of Rameses and Pithom is approximate.



CH7
1.1

CH7
1.2

2 THE PROPHET MOSES

Two and a half million Israelites in Egypt could hardly be ignored. The Egyptian king (or pharaoh) came up with an idea.

▶ 7-B
0:47

And he said to his people, "Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land."

Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses.

But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field.

Exodus 1:9-14 ESV

In spite of the terrible situation, God had not forgotten his promises. Scripture says:

God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. God saw the sons of Israel, and God took notice of them.

Exodus 2:24-25 NASB

God had plans to deliver the children of Abraham from their slavery. God's man was in place—an Israelite named Moses. Moses had been born in Egypt to parents who had descended from Abraham, Isaac and Jacob (or Israel). At birth, Moses was condemned to die. Providentially, he was rescued and raised as a member of Pharaoh's household with access to the best education in the land. As an adult, Moses murdered an Egyptian in defense of an Israelite, and then fled for his life into the desert. It was there that he became a shepherd, and for the next 40 years learned to lead sheep. It was an education designed by God.

▶ 7-C
0:43

Now Moses was shepherding the flock of his father-in-law Jethro, the priest of Midian, and he led the flock to the far side of the desert and came to the mountain of God, to Horeb.

The angel of the Lord appeared to him in a flame of fire from within a bush. He looked—and the bush was ablaze with fire, but it was not being consumed!

So Moses thought, "I will turn aside to see this amazing sight. Why does the bush not burn up?"

[Moses = Arabic: Musa]

114 ♦ CHAPTER SEVEN

When the Lord saw that he had turned aside to look, God called to him from within the bush and said, "Moses, Moses!"

And Moses said, "Here I am."

God said, "Do not approach any closer! Take your sandals off your feet, for the place where you are standing is holy ground... I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."

Exodus 3:1-6 NET

Moses' blood must have chilled. He knew about the eternal Most High God. He knew that God was the Creator-Owner of all living. He knew the LORD was a holy God who separated himself from mankind because of their sin. Moses himself was a sinner—a murderer.

Then Moses hid his face, because he was afraid to look at God.

The LORD said, "I have surely seen the affliction of my people who are in Egypt. I have heard their cry because of their taskmasters, for I know their sorrows.

So now go, and I will send you to Pharaoh to bring my people, the Israelites, out of Egypt."

Exodus 3:6-7,10 NET

Moses must have sighed with relief. God was not coming to judge his sin, but to give him a job. But there was a problem. Moses was a shepherd and the task looked formidable. Who was he anyway? People wouldn't put much confidence in a fellow who said he spoke to a bramble bush.

Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?"

Exodus 3:13 ESV

God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"

Exodus 3:14 NIV

I AM means the "self-existent one," the God who exists by his own power.

"This is my name forever, the name by which I am to be remembered from generation to generation.

Go, assemble the elders of Israel and say to them, 'The LORD, the God of your fathers—the God of Abraham, Isaac and Jacob—appeared to me and said: "I have watched over you and have seen what has been done to you in Egypt. And I have promised to bring you up out of your misery in Egypt into... a land flowing with milk and honey."

"The elders of Israel will listen to you."

Exodus 3:15-18 NIV



CHAPTER SEVEN ♦ 115

Though Moses struggled with misgivings, he also knew that when God made a promise, he always kept his word. So Moses packed his bags and headed back to Egypt, back to Pharaoh and the Israelite slaves. On the way, he met his brother Aaron whom God had sent to be his spokesman.

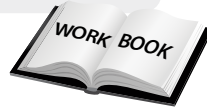
And Aaron went and assembled all the elders of the sons of Israel; and Aaron spoke all the words which the LORD had spoken to Moses... So the people believed; and when they heard that the LORD was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped.

Exodus 4:29-31 NASB

It happened just the way God said it would. The people believed and worshipped the Lord. God was keeping his promise.

[Aaron = Arabic: *Harun*]

3 PHARAOH AND THE PASSOVER



It was one thing for Moses and Aaron to convince the leaders of Israel that God had spoken, but quite another to persuade Pharaoh on the whole idea.

Afterward Moses and Aaron came and said to Pharaoh, "Thus says the LORD, the God of Israel, 'Let My people go...'" But Pharaoh said, "Who is the LORD that I should obey His voice to let Israel go? I do not know the LORD, and besides, I will not let Israel go."

Exodus 5:1-2 NASB

Well, Pharaoh was right on one count—he did not know the LORD. Egypt venerated a multitude of gods—the sun god, the god of storms, the Nile River—even Pharaoh was a god. Each god was represented by a different symbol: the vulture, the frog, the scorpion and so on. The ancient Egyptians worshipped the creation rather than the Creator. Not only was Pharaoh ignorant of the one true God, he was closed to the whole idea of becoming acquainted. For him to worship the Creator and submit to his will would mean a considerable loss of power and status. Letting the Israelites go would be hard on the economy—a major loss of free labour. Pharaoh was adamantly opposed to such an idea.

Then the LORD said to Moses, "Now you will see what I will do to Pharaoh... I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them... with mighty acts of judgment."

Exodus 6:1,6 NIV

REMINDER: As you use the visual aids, don't forget to have your students' attention. There is more important information coming!



7-D
0:49

116 ♦ CHAPTER SEVEN

God told his prophet Moses that he would bring judgment on Egypt in the form of plagues. Only under these conditions would Pharaoh let the Israelites go. Such news was rather disconcerting. If God brought plagues on Egypt, what would Pharaoh do in retaliation? The LORD encouraged the Israelites by reminding them of his promise to their forefathers.

"I will take you as my own people, and I will be your God... I will bring you to the land I swore [or pledged] to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the LORD."

Exodus 6:7-8 ESV

GOD'S PEOPLE

God said the Israelites would be his people. This did not mean that *only* the people of Israel could follow the true God, but it did mean the LORD was making it easier for the different nations of the earth to know just what God was like. All the world would need to do is look at one nation and they would see how God dealt with mankind! We will see later how well Israel fulfilled this assigned role.

God said he would bring plagues on Egypt in order to deliver Israel. In the process, he would teach both nations something about himself.

Israelites—the lesson to be learned:

"You shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians."

Exodus 6:7 NASB

Egyptians—the lesson to be learned:

"The Egyptians will know that I am the Lord when I stretch out my hand against Egypt and bring the Israelites out of it."

Exodus 7:5 NIV

God was going to teach both nations the same thing—that he alone is God. However, Pharaoh would have nothing to do with Moses and Aaron. So God told them:

"Go to Pharaoh in the morning, as he is going out to the water. Stand on the bank of the Nile to meet him... And you shall say to him, 'The LORD, the God of the Hebrews, sent me to you, saying, "Let my people go... But so far, you have not obeyed."

Thus says the LORD, "By this you shall know that I am the LORD... I will strike the water that is in the Nile, and it shall turn into blood. The fish in the Nile shall die, and the Nile will stink, and the Egyptians will grow weary of drinking water from the Nile.""

Exodus 7:15-18 ESV

CHAPTER SEVEN ♦ 117

And that's exactly what happened. God struck right at the heart of the ancient Egyptian religion by making one of their gods, the Nile, turn to blood. He made the river abhorrent to them! But ...

... *Pharaoh's heart became hard; he would not listen to Moses ... and did not take even this to heart.* Exodus 7:22-23 NIV

GOD VERSUS GODS

And so a cycle began. God would warn Pharaoh to let the Israelites go; Pharaoh would say "No!" and God would bring a plague, each one targeting another of the Egyptian gods.

First, the Nile was turned to *blood*.

Then God sent a scourge of *frogs*, in every nook and cranny. In food, in beds—everywhere.

This was followed by swarms of aggressive *gnats*.²

Flies supplanted the gnats.

Then an epidemic struck the *cattle*; they all died.

After that, the people were tormented with festering *boils*.

Then massive *hail* ravaged their crops.

What the hail left behind was devoured by a horde of *locusts*.

Finally, the true God struck at the false god, the sun, with a curse of *darkness* so thick it could be felt.

In all, God sent ten plagues—the last and most devastating one was yet to come. God spoke to Moses and Aaron:

And the LORD said to Moses, "I will bring one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets you go, he will surely drive you out of here altogether."

"Thus says the LORD: 'About midnight I will go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the handmill, and all the firstborn of the animals.'"

Exodus 11:1,4-5 NKJV

The last plague was indeed the worst, falling on Egyptians and Israelites alike if they did not follow God's instructions. The LORD God, as a just God, was bringing judgment on sin, but as a God of love, he was also mercifully providing a way of escape. It did not matter whether one was an Egyptian or an Israelite, when it came to God's justice or love, they stood equal in his presence.

**Firstborn**

If you are a firstborn and had been present, you would have listened very carefully to what was about to be said.

7-E
3:01 ▶

Though both *could* experience God's love, both *would* experience God's judgment if they did not listen. God said:

Take a lamb.

"On the tenth day of this month each man is to take a lamb for his family, one for each household." 🔑 Exodus 12:3 NIV

It must be a male, without blemish. It couldn't be deformed or defective in any way. God was asking for a perfect lamb.

"This animal you select must be a one-year-old male, either a sheep or a goat, with no defects." Exodus 12:5 NLT

Kill the lamb at the appointed time.

"Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight." 🔑 Exodus 12:6 NIV

Apply the blood to the doorposts and the lintel.

"Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs." 🔑 Exodus 12:7 NIV

Live Lamb



Here is our **lamb**. We need to see what sort of lamb it had to be.

Dead Lamb



Passover Door



(Point out blood on doorposts and lintel.)




CHAPTER SEVEN ♦ 119

Stay inside the house until morning.

“None of you shall go out of the door of his house until the morning.”
Exodus 12:22 ESV


Do not break any of the lamb’s bones.

“It must be eaten inside one house; take none of the meat outside the house. Do not break any of the bones.”  Exodus 12:46 NIV

If man followed God’s instructions, then the LORD said, “I will pass over.”

“On that same night I will pass through Egypt and strike down every firstborn—both men and animals—and I will bring judgment on all the gods of Egypt. I am the LORD.

*The blood will be a sign for you on the houses where you are; and when I see the blood, **I will pass over you.** No destructive plague will touch you when I strike Egypt.”* Exodus 12:12-13 NIV

When God came in judgment to kill the firstborn, he would pass over every house where the blood was applied —whether Israelite or Egyptian. The blood on the doors was outward evidence that the inhabitants of that house trusted God, believing what he said was true.

CONSIDER

You can imagine what would have happened if a fellow had reasoned to himself, *“This is ridiculous, killing the best lamb. I have an old cripple; it will do.”*

Or, if one called to his friends, *“Hey guys, it’s a beautiful night. Let’s have our party outside.”*

Would God have withheld judgment and simply passed over? Obviously not. They may have done it with the best of intentions, but they would not be following God’s instructions. They would be “doing their own thing”—just like Cain and the people of Noah’s day. The LORD would judge them along with the Egyptians because they refused to trust him. They would be getting just what they deserved.

On the other hand, what if an Egyptian happened by and heard that God was going to send a final plague? And that Egyptian got to thinking: *“You know, our gods are false. The Israelites worship the one true God. I want that God to be my God. What does the LORD require of me?”* And then—in spite of any fear about what his



Passover Door & Firstborn

Q In order to prevent the death of the firstborn, what needed to be done?

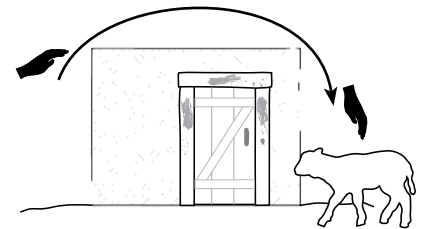
(As God’s instructions to the Israelites are reviewed and this point is mentioned, move the firstborn out of sight to inside the house.)

If the Israelites obeyed God and did everything he said, then God said ...



Passover Door, Dead Lamb & Firstborn

It is important to realize that there was still a death in every household. But, wherever God’s instructions had been followed, it was the death of a lamb (*hold up lamb*) rather than the death of the firstborn (*pick up the firstborn*). It was a lamb (*again draw attention to the lamb*) that died in place of the firstborn, as his substitute.



And, when God came in judgment, wherever he saw the blood applied, he would “pass over” (*use hand motion to demonstrate*) that house. Why? Because judgment had already come upon the lamb. The firstborn was spared (*remove the firstborn from sight*) because a substitute had died.

(Point to the dead lamb that has taken the place of the firstborn. Leave the lamb in plain view in front of the house.)

120 ♦ CHAPTER SEVEN

Deliverance only comes on God's terms, not man's.

C

neighbours might say—he put his faith solely in God and followed the instructions for the Passover. Would God “pass over” his house that night? Would he escape punishment? Yes, he would, because he believed the LORD and was coming to God in God's way. His faith would be honoured by God who would extend to him grace and mercy.

It happened at midnight—the Lord attacked all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the prison, and all the firstborn of the cattle.

Pharaoh got up in the night, along with all his servants and all Egypt, and there was a great cry in Egypt, for there was no house in which there was not someone dead.

Pharaoh summoned Moses and Aaron in the night and said, “Get up, get out from among my people, both you and the Israelites! Go, serve the Lord as you have requested! Also, take your flocks and your herds, just as you have requested, and leave. But bless me also.”

So all the Israelites did exactly as the Lord commanded Moses and Aaron. And on this very day the Lord brought the Israelites out of the land of Egypt.

Exodus 12:29–32,50-51 NET

GOD KEEPS HIS WORD

God had been gracious with Pharaoh by giving him a clear message through the prophet Moses. He had given him many chances to free the Israelites, but when Pharaoh continued to refuse, God judged the Egyptians just as he said he would do. God is not like us. We may threaten to discipline our children and then fail to follow through, but God always keeps his word.

On the other hand, the Israelites experienced the LORD's kindness because they believed him. When he came in judgment, wherever he saw the blood applied, he passed over. The firstborn lived—but only because a lamb died. It had been this way from the very beginning. God had accepted Abel's sacrifice as a death payment in Abel's place. When Abraham offered his son as a sacrifice, the ram died in the boy's place. Now with the Passover, the lamb died in the place of the firstborn.

These substitutionary sacrifices were visible statements of each person's trust in God as their Saviour. Because they believed the LORD, they obeyed him.

CH7
3.3

Passover Door, Dead Lamb & Firstborn

(As you read the text, hold up the appropriate visual aid to visually emphasize the **firstborn** and **lamb**. When you come to the final sentence, make a point of removing the **firstborn** from sight and replacing with the dead **lamb**.)

1

CHAPTER SEVEN ♦ 121

This feast was to become a tradition for the Israelites. Every year they were to eat the Passover as a reminder that God had delivered them from slavery.

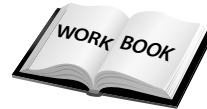
“This is a day to remember. Each year, from generation to generation, you must celebrate it as a special festival to the LORD. This is a law for all time.”

Exodus 12:14 NLT

Even to this day, many descendants of Abraham and Ishmael still apply the blood of sacrifices to the doors or walls of their houses as a sign of God's protection from evil. Whether or not this custom originated from one who remembered being saved from God's judgment by following these instructions, we do not know. What we do know is that God powerfully demonstrated his mercy to all those who believed.

And so the Israelites were freed from their bondage and thrust out of the land by their former masters. God had kept his promise—everything happened just as he said it would.

□



7-F
0:27



CHAPTER EIGHT

VIDEOS

goodseed.com/atp/8.html



1 BREAD, QUAIL AND WATER

2 TEN RULES

3 THE COURTROOM

| Chapter 8 Visual Aids | | 1 | 2 | 3 | 4 |
|--------------------------|------------------------|-----------------|---------------------------------|---|---|
| SECTION | Basic | Intermediate | Advanced | Supplied by Leader | |
| 1 | | | | | |
| 2 | Stone Tablets | Rat | | | |
| 3 | Man with String | Rat | Weigh Scale (3D Alternative) | Scissors & Knotted String | |
| | Gold/Trash Weigh Scale | White Paper Bag | | Black Marker | |
| | | | | Mirror | |
| | | | | Perfume | |
| | | | | Gold Nuggets & Trash (To be used with Weigh Scale 3D Alternative) | |

CHAPTER EIGHT ♦ 123

1 BREAD, QUAIL AND WATER

Obviously, the Israelites were an excited multitude as they started off on their long journey. The Egyptians sped their departure by loading them down with valuables. With no time to pack in an orderly fashion, they left in a mighty rush driving their livestock before them. Multiply those factors with their approximate number—2.5 million—and you have confusion! Moses was the leader, but how do you yell, “This way!” to such a multitude? It was impossible to see Moses in the crowd! God solved the dilemma.

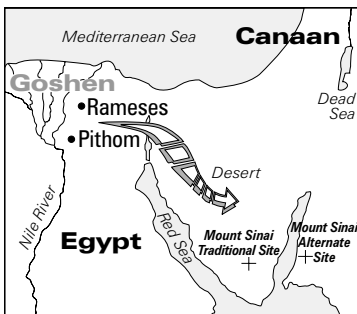
And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. Exodus 13:21 ESV

With a trailblazing beacon, all the people had to do was look ahead and follow the special cloud, trusting the LORD to guide them. They could even travel at night, courtesy of God’s pillar of fire. This was crowd control on a grand scale!

The most direct route from Egypt to Israel was inhabited by desert tribes who were very capable of taking care of themselves in a battle. With 2.5 million people marching their way, one could hardly have blamed them for defending themselves. But...

...God did not lead them on the main road that runs through Philistine territory, even though that was the shortest route ... God said, “If the people are faced with a battle, they might change their minds and return to Egypt.” So God led them in a roundabout way through the wilderness.

Exodus 13:17-18 NLT



God was watching out for the Israelites. He led them over a desert road and miraculously through the Red Sea,¹ delivering them from Pharaoh’s pursuing armies. On the other side of the Red Sea, they found themselves in a desolate wasteland devoid of enemies—and of food and water! So the people let loose with a massive grumble session.

Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness...“Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots

8-A
1:10

124 ♦ CHAPTER EIGHT

of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger.”

Exodus 16:2-3 NKJV

The people complained and even wanted to return to slavery. Their cynical attitude towards God's provision was saddening, for the LORD had shown vigilant care for them and wasn't about to abandon them. They should have asked God for food, as he wanted to be their provider. But no, they grumbled!

Then the LORD said to Moses, "I have heard the Israelites' complaints. Now tell them, 'In the evening you will have meat to eat, and in the morning you will have all the bread you want. Then you will know that I am the LORD your God.'"

That evening vast numbers of quail flew in and covered the camp. And the next morning the area around the camp was wet with dew. When the dew evaporated, a flaky substance as fine as frost blanketed the ground. The Israelites were puzzled when they saw it. "What is it?" they asked each other. And Moses told them, "It is the food the LORD has given you to eat."

Exodus 16:11-15 NLT

God provided them with meat and bread and they didn't even have to work for it. Every day the bread was available to be gathered and every day they would be reminded: *it is God who provides*. They must have felt a little embarrassed for having griped in the first place. God was teaching the Israelites yet another lesson.

A SIMPLE LESSON

The bread had a purpose greater than food. God said:

"I will test them in this to see whether or not they will follow my instructions."

Exodus 16:4 NLT

God told Moses to tell the people to gather only as much bread as they could eat in one day. It was an easy instruction...

But they did not listen to Moses; some kept part of it until morning, and it was full of worms and began to stink, and Moses was angry with them.

Exodus 16:20 NET

It was a simple lesson and no one was hurt, but through it the people learned that the LORD meant what he said and was to be trusted. Disobedience had unpleasant consequences.

GRIPING

Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink. Therefore the people quarreled with Moses and said, "Give

What God asked wasn't difficult, but was meant to be obeyed. God was testing his people to see how well they would follow his rules.

C

CHAPTER EIGHT ♦ 125

us water that we may drink... Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?"

So Moses cried out to the LORD, saying, "What shall I do to this people? A little more and they will stone me." Exodus 17:1-4 NASB

So much for learning from past mistakes. The people were back in the grumble-and-gripe mode, only this time it had to do with water. The Israelites weren't doing a very good job of submitting to God's will and being his people.

And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff... I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink."

And Moses did so, in the sight of the elders of Israel. Exodus 17:5-6 ESV

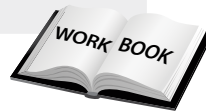
WATER

On occasion you see an artist's rendition of this miracle. Moses is portrayed as standing by a rock holding his staff, and a little stream of water is spurting onto the ground. But with a vast throng of thirsty people to water, plus all their livestock, God did not provide a little trickle, but a mighty torrent! The Bible says:

He opened the rock, and water gushed out; it flowed through the desert like a river. Psalm 105:41 ESV

Again, the LORD provided for the people's needs even though they didn't deserve it. God, as their Creator-Owner, could have simply punished them for their chronic unbelief and disobedience. After all, sin does have consequences. But God was patient and gentle. He showed them grace—undeserved kindness. As a sinner, man does not deserve God's gracious love, but God cares for man in spite of his sin.

▶ 8-B
0:34



2 TEN RULES

The LORD had said that the Israelites were to be an example to the rest of the world of God's relationship to man and man's relationship to God. But the Israelites had a lot to learn about the LORD. God's process of revealing himself was continuing, and the next major revelation of his character was about to begin.

In the third month after the Israelites went out from the land of Egypt... they came to the Desert of Sinai, and... Israel camped there in front of the mountain.



We start this section with a reminder that God is our Creator-Owner.

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Moses went up to God, and the LORD called to him from the mountain, "Thus you will... declare to the people of Israel: 'You yourselves have seen what I did to Egypt and how I lifted you on eagles' wings and brought you to myself. And now, **if** you will diligently listen to me and keep my covenant, **then** you will be my special possession out of all the nations, for all the earth is mine, and you will be to me a kingdom of priests and a holy nation.' These are the words that you will speak to the Israelites." Exodus 19:1-6 NET

IF... THEN

In simple terms God was saying, "If you obey me, then you will be accepted by me, and you will be a statement to all the other nations of what I am like." The one condition, the big catch phrase was, "If you obey me, *then*..."

So far the Israelites had a miserable track record. They gathered more bread than they needed, even when the LORD clearly told them not to. They grumbled rather than trusted. An honest response to God's words would have gone like this: "God, we are failures at following your word. You are holy and we are sinful. If you are looking for us to be holy priests—if you are going to accept us on the basis of how well we obey you—we're in trouble!"

But when Moses gathered all the people together and asked them how they felt about God's declaration...

... all the people responded together, "We will do everything the Lord has commanded." So Moses brought the people's answer back to the LORD. Exodus 19:8 NLT

They all echoed with a hearty, "Sure God, anything you ask us is fine. We will make great priests. Holiness is no problem either. We will make the best holy nation you have ever seen. We can do it!" Well, maybe that is a little exaggerated, but you get the idea. The truth of the matter was that man, at this time, could not fully understand holiness or righteousness, so God was going to spell it out in detail.

VISUAL AIDS

The lesson started with some visual aids.

The LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments and be ready for the third day. For on the third day the LORD will come down on Mount Sinai in the sight of all the people." Exodus 19:10-11 ESV

8-C
1:42



God told Moses they were to be consecrated, or separated. God told them to wash their clothes. This visual aid helped Israel

CHAPTER EIGHT ♦ 127


realize their need to be cleansed from sin. However, this ritual did not remove sin. Being clean on the *outside* did not make one clean on the *inside*. Clean hands cannot produce a clean heart.

Though the washing of the Israelites' clothes illustrated cleanliness or purity before the LORD, the washing in and of itself did not cleanse them of sin. These actions merely helped the people to understand that the LORD is holy and righteous and can only be approached in God's way.

The LORD wasn't done with his visual aids. He told Moses:

"Mark off a boundary all around the mountain. Warn the people, 'Be careful! Do not go up on the mountain or even touch its boundaries. Anyone who touches the mountain will certainly be put to death.'"

Exodus 19:12 NLT

The boundary line was a graphic picture of the separation that exists between God and man because of sin. Man was warned not to approach God, for he is holy and sinful man cannot live in his presence.  It was a reminder that death is the consequence of sin.

So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled.

And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

Now Mount Sinai was all in smoke because the LORD descended upon it in fire ... When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder.

Exodus 19:16-19 NASB

God's final visual aids were frighteningly impressive: thunder, lightning, a thick cloud, the blast of a loud trumpet, smoke and fire. All the people shook! As sinful people, man had good reason to tremble in the presence of a holy God. The LORD was getting his point across.

In the next few minutes, man would gain a clearer understanding of what God is like. God was about to define what he meant by the words *holy* and *righteous*. It was like the LORD was saying, "You have seen with your own eyes that I am a God who cares for you. Now I have never done this before—but *if you will obey the ten rules that I will give you, then you will be a holy people—a special people with a special relationship, belonging just to me.*"² In the garden of Eden, God had given Adam one rule which he failed to obey. Now God was about to give man ten rules.



Rat

Remember the **rat**? Just as we would not like to live in the presence of the stench of a rotten rat, so God cannot tolerate the presence of sin. The boundary line reminded mankind of this reality.

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(As we continue, read the subtitles of the following ten commands.)

C

Then God spoke.

RULE #1

"I am the LORD your God... You shall have no other gods before me."

Exodus 20:2,3 NET

The LORD was telling man not to worship anyone or anything else. The reason given was clear:

"I am the LORD, and there is no other; besides Me there is no God."

Isaiah 45:5 NASB

There was only one God to be honoured. It wasn't just a matter of trusting a god; it had to be *the* God—the true God. Those who desired to be righteous must worship the one and only Creator-God, the one who made promises to Abraham, Isaac and Jacob.

People often feel comfortable that they have kept this rule because they do not worship a pagan god. But the implication of the command is this: If family, friends, spiritual guides, status, work, appearance, money, recreation, retirement—anything or anyone—is more important to you than God, then you have broken this command.

RULE #2

"You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them."

Exodus 20:4-5 NIV

The first rule said we should not worship another god. In the second command, man was directed not to worship an image or idol of *any* god, whether it be true or false. God didn't even want mankind bowing down to images, icons or pictures which represented himself. Since the LORD is a spirit, there is no need for man to form a physical image of him. No man-made image is worthy of worship—only the true God is.

"I am the LORD; that is my name! I will not give my glory to anyone else, nor share my praise with carved idols."

Isaiah 42:8 NLT

Another of God's requirements for holiness was that one must not worship any image or picture of him or his creation.

RULE #3

"You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name."

Exodus 20:7 NIV

CH8
2.2

CH8
2.3

CH8
2.4

CHAPTER EIGHT ♦ 129

God was telling man that he should always be respected. As the sovereign God, even his name is not to be used lightly. As the Judge of all the earth, he deserves reverence. As King, he is worthy of our utmost honour. Rule #3 was clear. To be righteous, one must also esteem the Most High God.

If you have ever used God's name as a swear word, then you have broken this command. If you have ever said, "I will do such and such, *God willing*," without intending to keep your word, then you have shown disrespect for God's name and broken this law. If you have ever said, "*By God*, I did not do such and such!" when you knew you were guilty, then you have misused his name.

RULE #4

"Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work."

Exodus 20:8-10 ESV

God was telling the Israelites that they were to keep the seventh day, Saturday, as a rest day. This special day would show the rest of the world that God had established a distinct relationship with them. Scripture says:

"Say to the Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy.'" *Exodus 31:13 NIV*

God wanted the Israelites to know that to be holy they must honour the Sabbath as a special sign of distinction.

RULE #5

"Honor your father and your mother."

Exodus 20:12 ESV

In this command God said that children should esteem their parents. God says the normal family should be a place of peace, not hostility. Children are to be respectful and obedient. In this context, parents are assumed to be looking out for the best interests of their family.

God was telling all children that holiness demands that they have an honourable relationship with their parents. The LORD wanted homes to be places of order and respect, not chaos and anger.

Talking back, ignoring, arguing, pouting, the silent treatment, criticism—all are ways of being disrespectful.



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**RULE #6**

"You shall not murder."

Exodus 20:13 ESV

God had given life to man, so it was wrong for one man to take the life of another. But the LORD had more than the action of murder in mind. He was also targeting the intent behind the action. Scripture tells us that God...

... judges the thoughts and attitudes of the heart. Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.

Hebrews 4:12-13 NIV

Because God looks on the heart, he interprets murder in a much broader sense than we do. The LORD considers certain types of anger as murder.

"You have heard that it was said to the people long ago, 'Do not murder, and anyone who murders will be subject to judgment.'

But I tell you that anyone who is angry with his brother will be subject to judgment... anyone who says, 'You fool!' will be in danger of the fire of hell."

Matthew 5:21-22 NIV

To meet God's standard of righteousness, one must not lose his temper, or be angry without just cause.

**RULE #7**

"You shall not commit adultery."

Exodus 20:14 ESV

God was saying that the only acceptable time to have sex is after you are married, and the only rightful person to share that intimacy with is your marriage partner.

But then the LORD goes one step further. Because he looks at the heart, he knows when someone has sinful thoughts.

"You have heard the commandment that says, 'You must not commit adultery.' But I say, anyone who even looks at a woman with lust in his eye has already committed adultery with her in his heart."

Matthew 5:27-28 NLT

To look at someone to whom you are not married with the desire to have sex means you have broken this law. To be holy means one must have a pure mind as well as pure actions.

**RULE #8**

"You shall not steal."

Exodus 20:15 ESV

God does not want anyone to take things that belong to others. God is the one who gives each person the right to own property.

CHAPTER EIGHT ♦ 131

To steal is to disobey the LORD, and one who has stolen cannot be considered righteous.

Theft includes cheating—whether on an exam or on taxes.

RULE #9

"You shall not give false testimony against your neighbor."

Exodus 20:16 NET

Man should always be honest, for God will have no part in deceitfulness. Earlier we saw that Satan is a liar, that by his very nature, he is deceitful. But God is the direct opposite. Truth comes from God's nature—it's his very essence. He is the ...

... God, who does not lie.

Titus 1:2 NET

When the LORD tells us something, we can count on it being true, because ...

... it is impossible for God to lie.

Hebrews 6:18 ESV

Because God is true, to him all lying is a defiant slap in the face. Satan is the "father of lies," and anyone who tells a lie is following Satan's agenda. Gossip, false accusations, slander, libel—all of these are sinful according to his Law.

RULE #10

"You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."

Exodus 20:17 NASB

Man must not envy someone else's possessions, their abilities, their looks or whatever they may have.

Satan had said, "I will be like the Most High," coveting God's position. To covet, to be greedy or jealous, is sin and totally unacceptable to the LORD. It's the path Satan followed.

Now I Know

So the giving of the Ten Commands was concluded. God had them written on stone, probably to signify that his Law does not change. Over the process of time, man might convince himself that cheating was okay, but the Law would still say it was wrong.

Now man knew what the LORD considered to be sin. God's Law revealed it.

**Stone Tablets**

Man was now confronted with the reality of God's Law etched in rock. The **stone tablets** were a reminder that God's standards—what he expects of man—never changes.

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It was the law that showed me my sin. I would never have known that coveting is wrong if the law had not said, "You must not covet."

Romans 7:7 NLT

But questions remained. Just how strict was God about following these rules? Would it be acceptable if a person broke one occasionally? What did God expect?

In our society, we are in constant danger of disobeying this law. It's very subtle. We have a craving to maintain the same standard of living as our neighbours. We are told we "deserve it," which is an appeal to our pride—another sin.



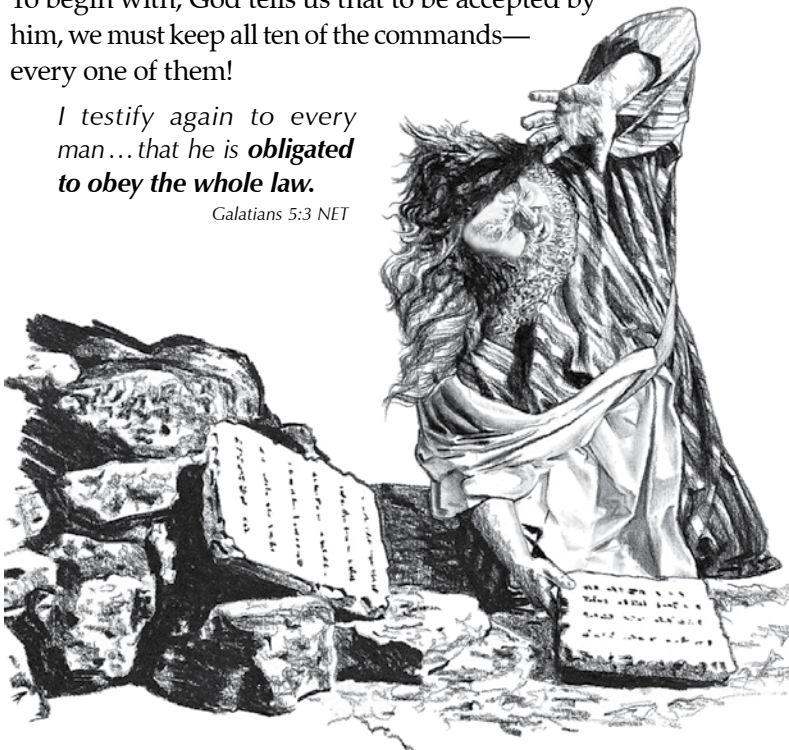
3 THE COURTROOM

The Ten Commandments might be viewed as vague unless one knows how and when the rules need to be obeyed. Are there any exceptions? Suppose a person had committed adultery sometime in the past. Would God hold that against him forever? What would a perfect lawgiver expect?

To begin with, God tells us that to be accepted by him, we must keep all ten of the commands—every one of them!

*I testify again to every man... that he is **obligated to obey the whole law.***

Galatians 5:3 NET



CHAPTER EIGHT ♦ 133

We can't pick four and ignore the rest. God is very specific. We are required to obey all of them. Not only that, but ...

... [He] who obeys the whole law and but fails in one point has become guilty of all of it.

James 2:10 NET

I If we disobey just one command—only once—it's like we have violated all of them. We are less than perfect. God cannot accept us into his holy presence.

The LORD is utterly perfect in his holiness, and he can only accept those who are equally perfect in their righteousness. Man's righteousness must equal God's righteousness or the relationship cannot be restored.

Not only must we keep the whole Law, but God holds us accountable for all sin, even the sin of which we are not aware.

If a person sins and does what is forbidden in any of the LORD's commands, even though he does not know it, he is guilty and will be held responsible.

Leviticus 5:17 NIV

On one occasion I was teaching this subject to a couple of friends. As I reached this point in the lesson, one of my students banged his fist on the table and swore. (His friend pointed out to him that he had just broken one of God's laws by misusing God's name.) He said, "God is not fair! If this is the only way I can be accepted by God, he's made it impossible. There is no way I can keep that list of rules perfectly!" His frustration was very evident.

THE KNOWLEDGE OF SIN

God knew that man could not keep this list of rules flawlessly. It was no surprise to him. His intention in giving them was clear.

*Now we know that whatever the law says, it says... that **every mouth may be stopped** [or silenced], and **all the world may become guilty** [or accountable] before God.*

Romans 3:19 NKJV

This verse is saying two things:

1. The Law *silences* those who say their lives are good enough to be accepted by God. No one can candidly study these ten rules without sensing their sinfulness.



Breaking the Law is like cutting a string with ten knots. You only have to cut one knot for the whole string to be broken. In the same way, you only have to break one law to be guilty of violating God's entire standard of right and wrong.



We can't pick and choose which ones we want to keep.

CH8
3.1



Man, Knotted String & Scissors

(NOTE: The video here makes the same point as the following.)

The knots in the string represent perfection. Which knot or how many knots must I cut before the figure will fall?

(Wait for students to respond.)

It really makes no difference. The consequence is the same. So it is with these commands.

(Read side note under the illustration.)

CH8
3.2

CH8
3.3

Black Marker

4

(While your students read Romans 3:20, casually smudge your face. As you begin to explain the white paper bag visual, your students may attempt to draw your attention to the fact that your face is dirty. Deny the fact—emphatically!)

Rat & White Paper Bag

2

(In advance, place the **rat** inside a white paper bag.)

The **white paper bag** represents our perception of self-righteousness in which we are wrapped. The Law is like a knife that pokes holes in our self-righteousness, exposing our true sinful nature (rat).

(Take a sharp object and poke big holes in the paper bag until one can see the rat inside.)

The truth of who we really are in the sight of God is not pretty. God's commandments expose all of our ugliness.

(Leave rat exposed inside the torn bag.)

Mirror

4

(Admit to a "dirty face" after you have actually looked in a **mirror**. You will want to have a cloth available to clean your face.)

2. The Ten Commands show us that we are indeed lawbreakers—*guilty* of breaking God's laws. In the beginning, man had been God's friend, innocent of all evil. But when Adam and Eve disobeyed God's instructions, God laid aside the mantle of friendship and donned the magistrate's cloak. Now instead of God being a friend of man, he was a judge, summoning man to the courtroom bench. No lawyer rose to defend man's cause. None could. No advocate, no matter how clever, could lead the court into thinking the condemned was anything but what he was. There would be no hung jury. No bribes. The perfect Judge had spoken. The verdict was in. Man was **guilty** of breaking God's Law.

Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.

Romans 3:20 NIV

The purpose of the ten laws is to make us aware or conscious that we are sinners. It shows us God's holiness and our sinfulness. It's a simple measure of what's right and what's wrong. The Law is like a thermometer: it can show us that we are sick, but it is powerless to heal us.

A MIRROR

In many ways, the Ten Commandments are to us as a mirror is to a dirty face. If you are alone, you can't tell whether or not your face is clean. Someone could point at you and say, "Your face is filthy," but you could deny it outright and say, "My face isn't dirty—I don't see anything!" and you might truly believe it. But if given a mirror, you could see that your face was indeed grimy and you would no longer be able to deny the fact. Your mouth would be *silenced*. You would realize you were *guilty* of having a dirty face.

It's the same way with sin. We did not really know what sin was until God gave us the Law. Just as the mirror exposed the dirt, so the ten rules made us aware of sin.

The Ten Commands were not given as a list of rules to keep in order to make us right with God. That wasn't the Law's purpose. It would be like trying to rub the dirt off your face with a mirror! Mirrors are designed for reflecting, not cleaning. In fact, there's a good chance that in the process of trying to clean yourself with the mirror, you would smudge the glass, thus hampering its ability to give a clear reflection. People who try to be accepted by God

CHAPTER EIGHT ♦ 135

by keeping the Ten Commandments usually modify or minimize the commands so that they will not look so bad.

GOD'S VIEWPOINT

There is another way of looking at this. Remember how we compared our view of a maggot-infested rat to God's viewpoint on sin? Well, trying to please the LORD by keeping the Ten Commandments is comparable to spraying perfume on the rotten rat—it doesn't make it any more appealing to us. *The rat is still rotten.* In the same way, keeping the Ten Commandments doesn't make us any more acceptable to God. *We're still sinners.*

This brings us back to the reason for the Ten Commands. God gave the Law ...

...so that through the commandment sin would become utterly sinful.

Romans 7:13 NASB

God wants us to see all sin, big or small, the way he sees it: utterly sinful, totally destructive, grossly offensive, thoroughly repulsive, appalling, malignant, filthy. He wants us to comprehend that his purity far exceeds any level of righteousness we might attain on our own. He wants us to understand that even at the best of times, our goodness is not equal to his holiness. It doesn't even come close.

THE GULF

Until this time a man may have convinced himself that God loved him more than another, because he thought himself to be a better person. But with the giving of the Law, God wanted everyone to conclude:

I was born a sinner—yes, from the moment my mother conceived me.

Psalms 51:5 NLT

Now, not only could man know his true sinfulness, but he could catch a glimpse of the LORD's perfection. God's holiness—his righteousness—was beyond man's reach, unattainable. The chasm caused by sin was wider than man expected. Because no one could keep the Law perfectly, the Law could not bridge the gap.

TWO GROUPS

The Israelites' reaction to the first reading of the Ten Commandments undoubtedly reflects the thinking of many people today. The Bible says that all the Israelites shook with fear, but probably the great majority were only terrified by the thunder and lightning. They were caught up in the externals, alarmed only by the tremendous

▶ 8-E
0:37



Rat & Perfume

(Dramatize spraying the rat to make it smell more alluring.)

You can imagine how a rotting, maggot-infested rat would stink up a room. But spraying it with **perfume** wouldn't make it any more attractive to us. We still wouldn't want to cuddle with it or use it as a centerpiece on our dining room table.

NOTE: It is important to be sensitive to the possibility that a student is allergic to perfume. Therefore, fake it ... Psst! Psst!

▶ 8-F
0:28



The Word of God makes it clear that if we fail to keep his Law in just one point—just one time—it's the same as if we broke all of God's commands.

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display of power. As for the ten rules, they missed the point—they felt they could obey them just fine. So do many people today. They focus on obeying the commands and completely fail to understand the purpose of those commands.

On the other hand, there were those Israelites who had just gained a deeper awareness of God's perfection. They now knew what God meant when he said: righteousness *equals* sinlessness. They feared too, but for another reason. They knew they could never keep such a set of laws perfectly.

For whatever reason, Scripture says the Israelites trembled. The people ...

... said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die." *Exodus 20:19 ESV*

The LORD said to Moses, "Come up to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction."

Exodus 24:12 ESV

8-G
3:23



The Ten Commandments were now in force and the Israelites were accountable to keep them as a moral standard. But for those who were honest with themselves, they now knew that if they were going to be accepted by God, they would have to come to him another way.

THE TEN SUGGESTIONS?

The Ten Commandments are sometimes referred to as the Moral Law, as they are concerned with ethical and moral behaviour.

Just because the Moral Law is unable to restore the broken relationship with God does not mean it is without value. Just as physical laws provide order in the universe, so spiritual laws provide order in a nation.

Many countries have rejected the biblical code of conduct at the risk of living in a morally-neutral society. No such society truly exists. No such civilization has ever survived. To take no stand is, in effect, to take a position.

The rejection of biblical absolutes has resulted in a callousness towards wrong, with each generation becoming more comfortable with sin. The Bible teaches that this will eventually lead to chaos.



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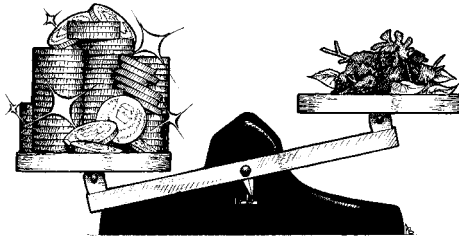
WHAT KIND ARE YOU?

Most people will agree that they are *sinner*s. However, few will readily admit that they are *helpless sinner*s. There is a big difference.

❖ Sinners believe there is something they can do to make themselves acceptable to God. They may believe that God wants them to observe the Ten Commandments. Or they may believe that attending religious meetings, praying faithfully, fasting, going on pilgrimages, giving to charity or being nice to their neighbours will make them pleasing to God.

The notion that a person's good can outweigh his bad and therefore merit God's acceptance, is totally foreign to the Bible. To do good is commendable, but Scripture teaches that none of these deeds can restore our broken relationship with God. We have a deep problem we can't get rid of—it's the sin condition.

GOOD



BAD

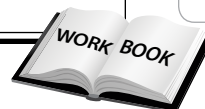
CONCEPT NOT FOUND IN GOD'S WORD

❖ On the other hand, a *helpless sinner* knows there is nothing he can do to make himself acceptable to God. He cannot get rid of that dead rat of sin contaminating his life. Scripture says we are totally helpless.

For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment... And our iniquities, like the wind, take us away.

Isaiah 64:6 NASB

Even our goodness falls far short of God's holiness. For illustrative purposes, one could say *all our righteous acts are like filthy rats*. Just as a rotten rat is repulsive to us, so all sin is offensive to a pure, holy God.



Gold/Trash Weigh Scale

The idea of a scale on which one's deeds are weighed is very common. The good deeds go on one side and the bad deeds on the other. It is hoped the good deeds will outweigh the bad.

CH8
3.5



Weigh Scale & Rat

(Referring to the weigh scale:)

Based on this verse, on which side of the scale would the rotten rat have to be placed? On the "righteous" side or the "sinful" side? Where does the rotten rat belong?

(Place rat on side depicting all of our "good" deeds.)

Though it may be difficult to think of it this way, from God's viewpoint, our "good" stuff doesn't measure up. Even at our very best, our efforts are no more than a stinking, rotting rat in the eyes of God.

CH8
3.6

CHAPTER NINE

VIDEOS

goodseed.com/atp/9.html



1 THE TENT OF MEETING

2 UNBELIEF

3 JUDGES, KINGS AND PROPHETS

| Chapter 9 Visual Aids | | 1 | 2 | 3 | 4 |
|--------------------------|---------------------------|--------------|--|--|---|
| SECTION | Basic | Intermediate | Advanced | Supplied by Leader | |
| 1 | Stone Altar | | Tabernacle Model | Tabernacle Poster (Alternative, See Resource CD) | |
| | Priest | | Tabernacle Furniture Set: Bronze Altar, Basin, Lampstand, Table with the Bread, Altar of Incense, Ark of the Covenant & Atonement Cover | | |
| | Heart & Covering | | | Certificate of Debt #2 (See Resource CD) | |
| | Live Lamb | | | | |
| Man | Large Sheep (Alternative) | | | | |
| 2 | Serpent on Pole | | | Manjui Illustration (See Resource CD) | |
| 3 | | | | Temple Poster (See Resource CD) | |

1 THE TENT OF MEETING

As we saw in the last chapter, no doubt there were those Israelites who thought they could be acceptable to God by keeping the Ten Commandments. Foolishly, they had chosen a path that led into a spiritual wilderness. On the other hand, there were others who were ready for God to show them the only way to acceptance.

Taking the broad scope of Scripture, let's speculate for a moment. If God was writing a lesson plan to teach man exactly what he must do to be right or righteous with him, how would he have started? Just what would have been his first point?

LESSON OUTLINE—POINT #1:

Illustration: A man swimming across a river was caught in the swift-flowing current. Floundering, he called for help. A group of people were watching but none were capable of helping the drowning man, except one strong swimmer.

Those on the bank kept urging this likely rescuer to go to the drowning man's assistance. But he didn't respond. He stood watching while the struggle for survival became more and more desperate. Finally, when the man became utterly exhausted, the strong swimmer dived into the water and pulled him ashore.

When the people criticized the rescuer for waiting so long, he said, "The drowning man would never have allowed me to help him while he had any strength of his own. I could only save him when he gave up trying to help himself."¹

Conclusion: The first step to approaching God is to realize you are a *helpless* sinner, incapable of saving yourself from the eternal consequences of sin.

If the LORD had presented his lesson this way, you can almost hear the Israelites crying out in frustration, "But God, you have already made that point. We know that!"

We could presume that God would reply, "Yes, I know, but that is the very point I want you to understand. The first step to acceptance by me is to realize that you are a helpless sinner. I can only rescue those who have given up trying to save themselves."



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The above lesson may be imaginary, but the application is fact. It's what Scripture consistently teaches. Now let's go a step further.

Then the LORD spoke to Moses, saying: "Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering.

And let them make Me a sanctuary, that I may dwell among them."

Exodus 25:1-2,8 NKJV

CH9
1.2

God is not confined to a particular building or place.

CH9
1.3

9-A
16:53

A VISUAL AID

The Israelites were to build a sanctuary, a sacred place called the *Tabernacle*, where God could live among them. God was not asking them to do this because he needed a house. Rather, God was creating an elaborate visual aid. As we study, we will slowly gain an understanding of its full meaning. It takes a few pages to explain, so don't get impatient and jump ahead to the next chapter. It's an important piece of the puzzle.

It began with God asking for voluntary contributions for a building project. He only wanted people to give willingly, from the heart. There were no appeals or arm-twisting. What each one gave was up to him. However, God made one thing clear:

"You must build this Tabernacle and its furnishings according to the plans I will show you."

Exodus 25:9 NLT

BASIC LAYOUT

The Tabernacle could be disassembled and moved. The "tent" portion had solid walls with rug-like coverings for the roof. It was divided into two parts: one-third forming a room called the *Holy of Holies* or the *Most Holy Place* and the other two-thirds forming the *Holy Place*. A heavy curtain, sometimes referred to as the *veil*, separated the two areas.

This curtain will separate the Holy Place from the Most Holy Place.

Exodus 26:33 NLT

The Tabernacle was completed with an external courtyard which, in turn, was surrounded by a fence approximately two metres (7 ft) in height. Access to the entire compound was gained through a single gate.¹

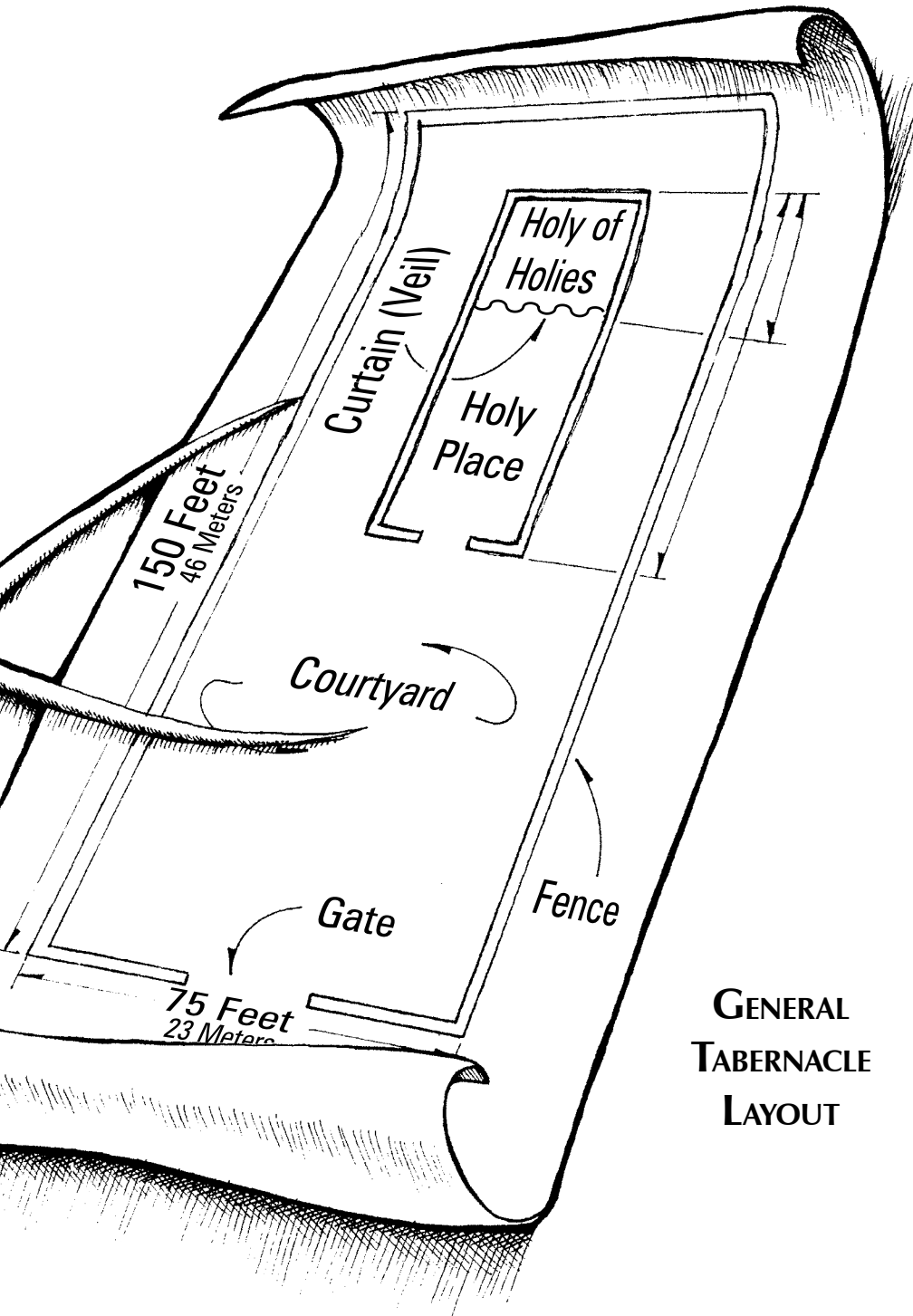
There were seven primary pieces of furniture inside the tent and outside in the courtyard.²

CH9
1.4

CH9
1.5

The courtyard had a single entrance. People weren't free to choose to enter where and how they pleased. This gateway was always on the east side so that the Israelites faced west when they entered the courtyard—a direct contrast to sun worshippers of the day.





**GENERAL
TABERNACLE
LAYOUT**

Bronze Altar, Stone Altar & Priest

1,3

(Lay out the Tabernacle furniture pieces so they correspond to the student's point of view, in the order according to the graphic across the top half of these two pages.)

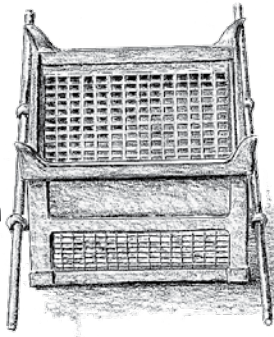
Entering inside the courtyard, we find the first piece of furniture. The bronze altar was a replacement for the earlier use of stone altars by the Israelites.

*(Place **bronze altar** model on top of the **stone altar** on the right side of the table to illustrate this point. It was shoulder high. Place figure of **priest** next to the **altar**.)*

Basin

3

The next piece of furniture was the **basin**.



THE COURTYARD

1 THE BRONZE ALTAR:

Just inside the courtyard gate was the first piece of furniture. It was quite large, made of wood overlaid with bronze, having four horns on the corners and long poles on each side so that it could be carried.

2 THE BASIN:

This large bronze bowl was situated halfway between the bronze altar and the Holy Place. Filled with water, it was used for ceremonial washing and signified that man must be pure when he approached God.



C

Moving inside the Tabernacle proper, the priest would enter the first of two rooms—the Holy Place (see graphic). In this room were three pieces of furniture.

Lampstand

3

On top of each of the seven branches were lamps holding olive oil and wicks.

3 THE LAMPSTAND:

The size of the lampstand was not defined by God, but we know its shape. It had a main shaft branching into seven arms. This lampstand provided the Tabernacle with its one and only source of light.



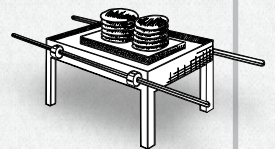
Table with the Bread

3

Opposite to the lampstand.

4 THE TABLE WITH THE BREAD:

On this special table were placed 12 loaves of bread, each representing one of the tribes of Israel and God's daily care for them.

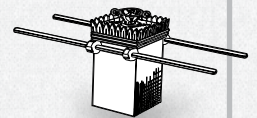


Altar of Incense

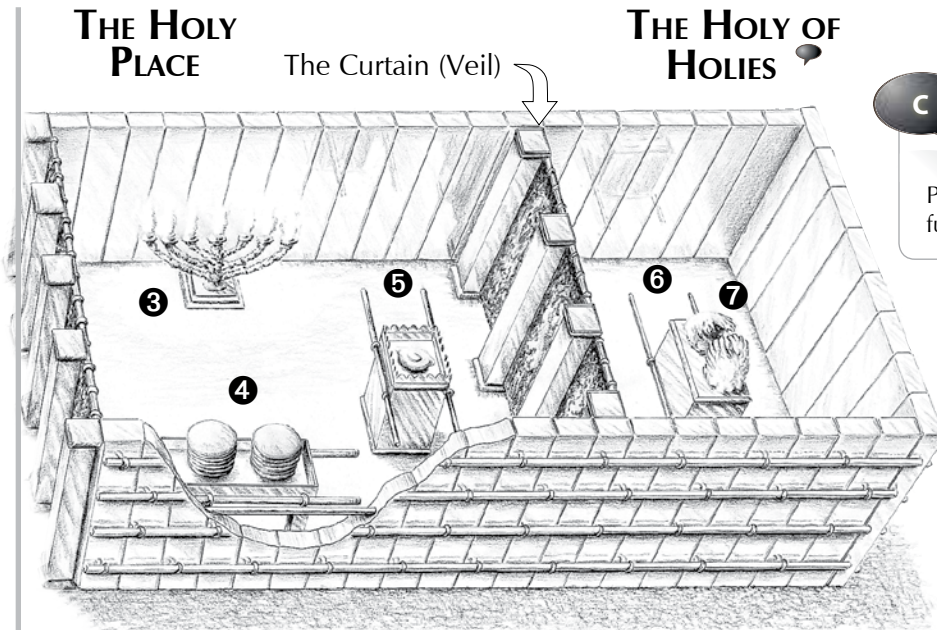
3

5 THE ALTAR OF INCENSE:

This altar was placed squarely before the curtain that divided the Holy of Holies from the Holy Place. Incense was offered on it as the Israelites gathered outside to pray. The scent wafting toward the sky was symbolic of prayers going up to God.



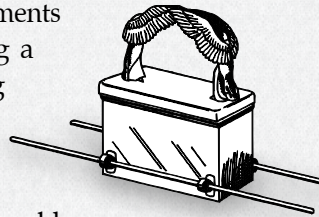
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C The innermost room of the Tabernacle was called the Holy of Holies or the Most Holy Place (see graphic). Here was the final piece of furniture, consisting of two parts.

6 THE ARK OF THE COVENANT: 🔑

This small wooden box overlaid with pure gold was designed in part to function as a chest. We have already studied two of the objects it held—the tablets with the Ten Commandments written on them and a pot containing a sample of the bread God was providing for them in the desert.



3 **Ark of the Covenant**
(Draw attention to the Ark, then continue reading.)

7 THE ATONEMENT COVER: 🔑

The Ark of the Covenant had an intricate gold lid or cover comprised of two angels, their wings outstretched.

The Ark and its atonement cover were the only pieces of furniture placed in the Holy of Holies. God said:

"I will meet with you there and talk to you from above the atonement cover between the gold cherubim that hover over the Ark of the Covenant. From there I will give you my commands for the people of Israel."

Exodus 25:22 NLT

3 **Atonement Cover**
The Ark is considered complete when topped with its cover.

THE PRIESTS

“Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest.”

Exodus 28:1 NKJV

God asked Moses to appoint Aaron and his sons as priests in the Tabernacle with Aaron appointed as the high priest. God set these men apart from the others, not because they were special in themselves, but because the LORD wanted the people to respect his holiness. God didn't want an unorganized rabble taking care of the Tabernacle. The priests were specially trained to follow God's instructions and they functioned as custodians, taking care of the Tabernacle as the nomadic Israelites moved from one place to another.

THE TABERNACLE COMPLETED

The entire structure was finished nine months after the Israelites arrived at Mount Sinai.

Then Moses inspected all their work... it had been done as the LORD had commanded him.

Exodus 39:43 NLT

So the tabernacle was set up on the first day of the first month, in the second year.

Exodus 40:17 NET

With the Tabernacle completed, the cloud that led the Israelites moved into position above the Holy of Holies. It signified God's presence in the midst of his people.

Then the cloud covered the tent of meeting... Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.

Exodus 40:34-35 NET

THE VISUAL AID IMPLEMENTED

With the Tabernacle in place, it was time to implement this large visual aid. God said to Moses:

“Speak to the Israelites and say to them: ‘When any of you brings an offering to the LORD, bring as your offering an animal from either the herd or the flock.’”

Leviticus 1:2 NIV

God was telling man to bring a sacrifice to the Tabernacle.

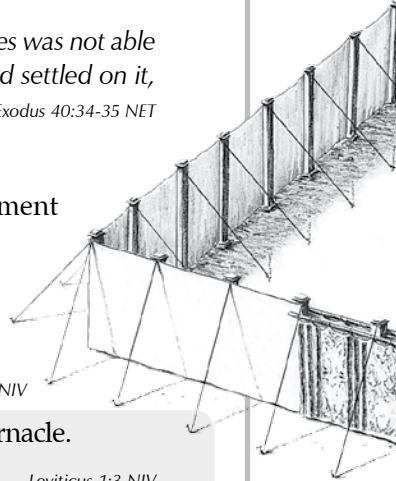
It had to be “from the herd.”

Leviticus 1:3 NIV

It could be a sheep, goat or bullock, but it could not be just any animal such as a horse or camel.

They were to “offer a male.”

Leviticus 1:3 NIV



CH9
1.7

Priest 1
(Point out the **priest** placed earlier next to the **bronze altar**.)

CH9
1.8

Tabernacle Model or Poster 3,4
(Point out the various aspects of the **Tabernacle**: the gate, the courtyard, the sanctuary, the furniture.)
Q - Where was the cloud positioned?

CH9
1.9

Large Sheep/Live Lamb & Man 1,3
(Preference: Use a 3D large **sheep** for a visual demonstration in which you place your hand on the head of the animal. However, if this option isn't available, use the cut-out figure of a **man** with the **lamb** to make the same point.)

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It was to be “without defect.”

Leviticus 1:3 NIV

There could be no disease nor lameness.

“He must present it at the entrance to the Tent of Meeting so that it will be acceptable to the LORD.”

Leviticus 1:3 NIV

The sacrifice was to be offered just inside the door of the courtyard on the Bronze Altar.* In addition to acknowledging oneself as a helpless sinner, this was the first step in approaching God. The individual bringing it was to ...

*In Scripture, bronze is commonly associated with judgment on sin.

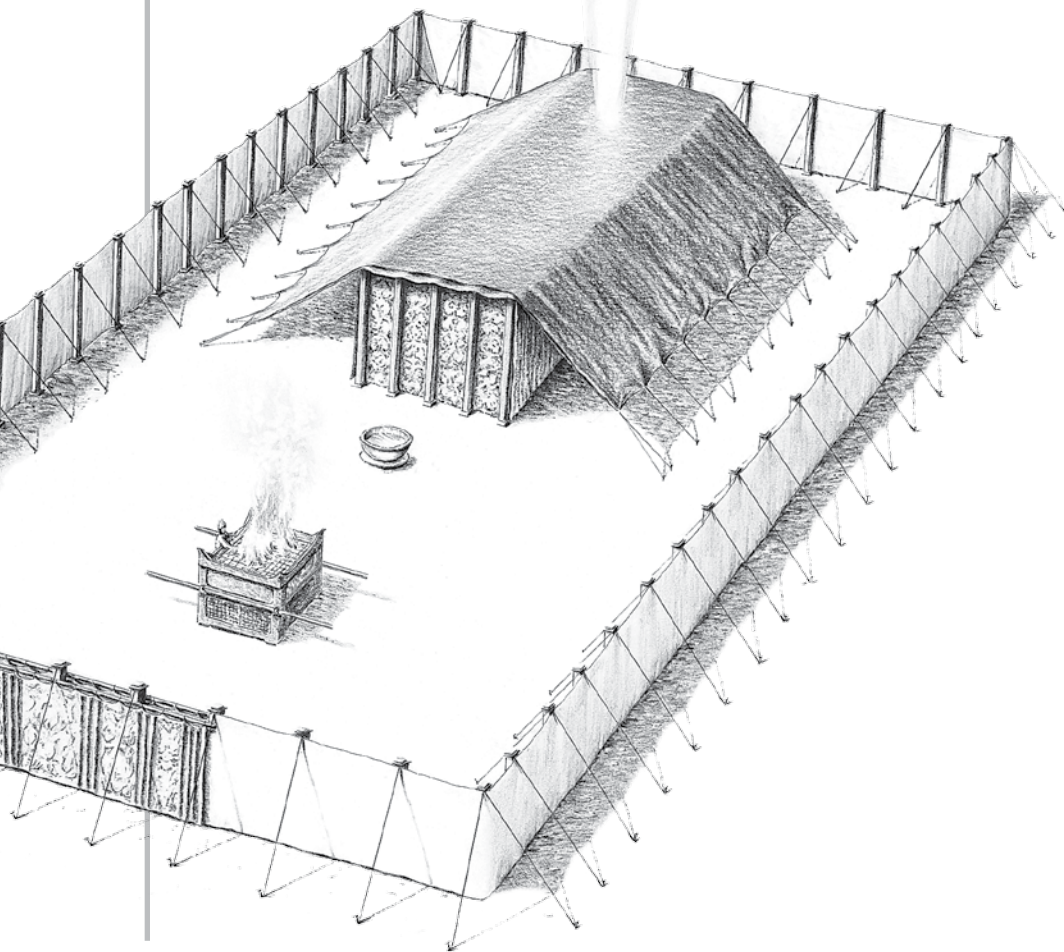
“...put his hand on the head of the burnt offering, and it [would] be accepted on his behalf to make atonement for him...”

Leviticus 1:4 NKJV



Live Lamb/Large Sheep

(Place hand on head of the animal.)



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In placing his hand on the head of the offering, the man identified himself with the sacrifice. The hand on the head symbolized the individual's sin and guilt being moved from the man onto the animal. Because the animal now carried the man's sin, it had to die. Death is the penalty for sin. The person offering the sacrifice slit its throat, a final acknowledgment that it was his sin that caused the death of the animal. It was a case of the innocent dying in the place of the guilty as a substitute. The Bible says that God accepted the sacrifice on his behalf.

This must have sounded very familiar to the Israelites. Had not all those who truly believed God since the days of Adam, Abel and Noah come to God offering blood sacrifices? Indeed, they had.

A RIGHTEOUS SAVIOUR

Once again, the LORD was reminding his people that the only way to acceptance was to believe that he is a . . .

... righteous God and a Savior.

Isaiah 45:21 NASB

In offering the animal sacrifice, the people were giving outward evidence of an inner trust in God—it showed they believed the LORD. Because death is the penalty for sin, the sacrifice pictured what was necessary for sin to be forgiven.


Without the shedding of blood there is no forgiveness.

Hebrews 9:22 NET

For the life of a creature is in the blood, and I have given it to you to make atonement for




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yourselves on the altar; it is the blood that makes atonement for one's life. 

Leviticus 17:11 NIV

When God saw the death of the animal, he was satisfied that the law of sin and death had been justly met—there had been a death payment for sin. God would not hold man's sin-debt against him; man would not be judged; the eternal consequences would no longer apply. Instead, the LORD would honour the person's trust in him and credit righteousness to his account, just as he had to Abraham.

"Abraham believed God, and it was credited to him as righteousness." 

Romans 4:3 NET

Because that righteousness was coming from God, it fully provided man with the perfection needed to live in God's presence.

There was nothing new about this at all. It was the way that Abel, Noah, Abraham and all the other righteous men down through the ages had come to God. Of course, the blood (or life) of animals could not permanently cancel man's sin-debt, since the life of an animal is not equal in value to the life of a human. Thus, the Scriptures teach us that animal sacrifices were ...

... a shadow [a visual aid] ... not the reality ... For the blood of bulls and goats cannot take away sins.

Hebrews 10:1,4 NET

THE DAY OF ATONEMENT

In fulfilling their duties, the priests had complete freedom within the Tabernacle compound, with one exception. They were absolutely forbidden to enter the Holy of Holies.

The Holy of Holies was where God's presence symbolically lived with man. Sinful man wasn't even to peek into the room. The curtain that hung between the two rooms was thick, shielding all from an inquisitive eye. It protected the most sacred of all places. Even Aaron, as high priest, was not to enter the Holy of Holies except on the Day of Atonement.³

But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance. *Hebrews 9:7 NIV*

Any violation of this instruction would result in his death.

The LORD said to Moses: "Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die, because I appear in the cloud over the atonement cover." *Leviticus 16:2 NIV*



1 Heart & Covering

*(Review meaning of atonement, using **covering** and **heart**. Start by holding the heart to your chest.)*

If you were God looking at my heart, you would see it is dirty with sin. But when I come to God trusting his word to be true, and I offer the sacrifice he requires, then God sees his provision in place—an atonement-covering for my heart. That is the way it was back then; God saw his provision, not the sinful heart.



4 Certificate of Debt #2

Remember this "**certificate of debt**"? Because of Abraham's faith, God credited righteousness to his account.



The Day of Atonement offering was a yearly ceremony, a constant reminder of man's need to have his sin hidden from the eyes of a holy God. This ceremony was repeated each year because, although God did not hold man's sin against him, the blood of animals did not remove the sin-debt. The blood was only a temporary covering. The Tabernacle, the furniture, the priests, the sacrifices, the Day of Atonement—all were part of God's elaborate visual aid. These visuals helped to explain what the LORD was planning to do for mankind.

2 UNBELIEF



9-B
1:00

The Israelites were learning more and more about the LORD. God was faithfully providing them with food and water. The Bible tells us that God even made their shoes especially durable—they didn't wear out. The Israelites now had a moral code by which to live. Although observing the Ten Commandments did not result in acceptance with God, it did provide a standard of right living that united the nation. They knew what was right and what was wrong. God had also shown his love by providing a way to be accepted—by faith—as evidenced through the blood sacrifice. You would think the Israelites would have been eternally grateful for all that the LORD was doing for them. If they were grateful, their outward actions didn't demonstrate it. They began to grumble—again.

In case we should take a self-righteous attitude and think that it was only the Israelites who were hard-headed, we must remember that we are made out of the same flesh and blood.

In a very real sense, the Israelites were functioning as representatives of the entire human race. As such, they were becoming better acquainted with God year by year, but the knowledge they gained also brought additional responsibility. Scripture says:

From everyone who has been given much, much will be required, and from the one who has been entrusted with much, even more will be asked.

Luke 12:48 NET

Collectively, the Israelites now knew more about God than any other nation on earth.

From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And the people became impatient on the way. And the people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the

CHAPTER NINE ♦ 149

wilderness? For there is no food and no water, and we loathe this worthless food.”
Numbers 21:4-5 ESV

These accusations were not true—God, the great Provider, was meeting their needs. But instead of thanking the LORD for his daily care, they accused him of neglect. They ignored God’s Law, telling lies and dishonouring his name.

As we have seen before, to break a law has consequences. Just as defying God’s law of gravity results in fractured bones, so violating God’s Moral Law has ramifications.

In the past, God had repeatedly overlooked* their sin—he had been gracious. But the Israelites were no longer beginners in their relationship with their Creator-Owner. They had learned many things about God. They now knew the Ten Commandments and that knowledge made them accountable. God could not condone the people’s sin and say, “Oh forget it. We’ll pretend it never happened.” No, sin has its consequences. It always does.

*God only overlooks sin for a period of time. He does judge all sin. Compare Acts 17:30.

So the LORD sent poisonous snakes among the people, and many were bitten and died.
Numbers 21:6 NLT

From the very beginning, God had said that sin would lead to death: physical, relational and eternal. Now that truth was graphically illustrated as many died.

The Israelites were desperate and realized that only God could save them from his punishment. They were helpless.

The people came to Moses, and said, “We have sinned, for we have spoken against the LORD and against you; pray to the LORD that He take away the serpents from us.”
Numbers 21:7 NKJV

God’s purpose in judgment is to bring about a change of attitude—a change of mind. In the Bible, this change is described by the word *repent*. Only during this life on earth can people repent and be heard by God. After physical death, when the sinner is facing judgment in the Lake of Fire, it is too late to have a “change of mind.”

The Israelites recognized that they had sinned, so they repented and asked God to deliver them. They were trusting God again.

So Moses prayed for the people.

Then the LORD said to Moses, “Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.”



Manjui Illustration

Peter was teaching Scripture to a group of tribal people called the Manjui. He wanted to contrast the difference between what these people traditionally believed and what God’s Word taught. Taking a piece of paper, he drew a line down the middle, creating two columns. On the left side, he listed several of the tribal beliefs. Then, on the right side, he wrote what Scripture taught about each.

Pete emphasized the point that what their ancestors had taught and what the Word of God teaches were completely opposite. The question was, which was true? The people couldn’t believe both; the two sides were mutually exclusive.

Several weeks went by. Then late one night, a man showed up at Pete’s home. He had with him his sheet of paper. Well worn, it had obviously been fingered many times.

9-C Pointing to the left-hand column, the man said, “You know, Pete, this is exactly what we Manjui believe. This is what our ancestors have taught us.” Then he shifted his attention to the other side: “What Scripture says is the complete opposite of what I have always believed to be true.” He went on to say that he had spent a lot of time thinking about these differences. Finally, he said, “Pete, I’ve made up my mind!” Taking the paper, he folded it in half along the line. Clasp it between his hands, he held the paper with the tribal beliefs facing up. “All my life I thought these things were true. Now I’ve heard what God’s Word says.” Then, slowly and deliberately, the man turned the paper over so that the list of Bible truths faced up. “Now I’m believing this. I am turning my back on what I previously believed to be true and I am now facing Jesus. The old ways are deceptions of Satan.”

This story illustrates the meaning of *repentance*—having a “change of mind” about what one believes to be true.

CH9
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CH9
2.2

150 ♦ CHAPTER NINE

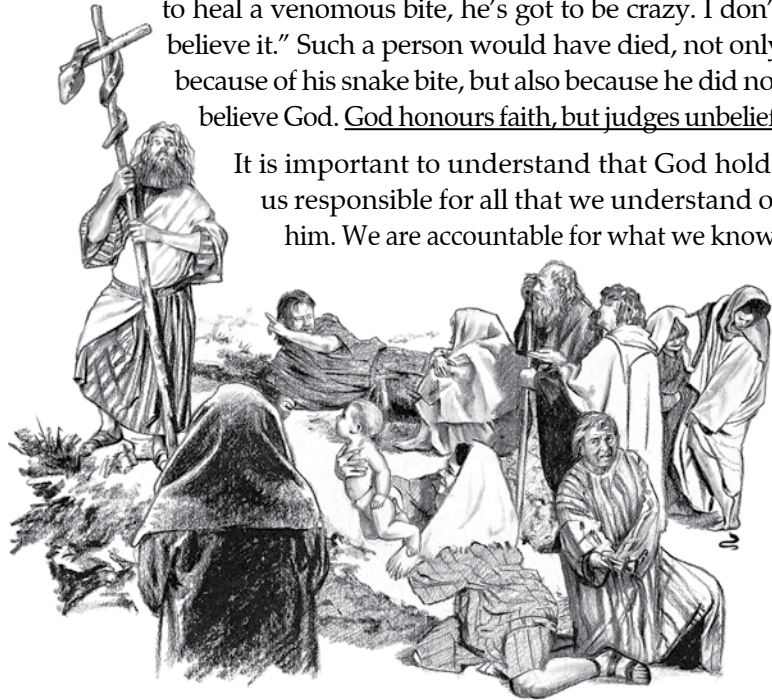
9-D
0:32 ▶

So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.
Numbers 21:7-9 NKJV

The serpent on the pole was not some sort of “mind-over-matter” gimmick. God was simply giving the Israelites an opportunity to demonstrate that they believed him. When an Israelite was bitten, all he had to do was turn and look at the bronze serpent and he would be healed. With that look, the individual expressed his faith in the LORD, trusting him to be true to his word.

Let's suppose one fellow was bitten and did not look at the bronze serpent. Instead, he told his neighbours, “Old Moses is really demented. If he thinks looking at that ridiculous snake is going to heal a venomous bite, he's got to be crazy. I don't believe it.” Such a person would have died, not only because of his snake bite, but also because he did not believe God. God honours faith, but judges unbelief.

It is important to understand that God holds us responsible for all that we understand of him. We are accountable for what we know.



Serpent on Pole



(Place the pole off to one side. Physically show a “change of mind” by turning and looking at the pole.)

Perhaps earlier, all of the attention of the individual was focused on the bite; or in desperation, perhaps he was calling out and looking to others for help; or, blaming someone else who possibly might have influenced him to rebel.

For many of the Israelites, these incidents must have been a constant reminder of their personal failing to keep the Ten Commandments perfectly. No doubt for some, that failing had the end effect of driving them back to God, seeking his mercy. God had illustrated that pathway to forgiveness with the Tabernacle.



CH9
2.3

9-E
0:48 ▶

REVIEW: DEATH

The Bible speaks about death in three different ways:

1. **Death of the body:** separation of man's spirit from his body
2. **Death to a relationship:** separation of man's spirit from God
3. **Death to a future joy:** separation of man's spirit from God forever

The wages of sin is death.

Romans 6:23 NKJV



3 JUDGES, KINGS AND PROPHETS

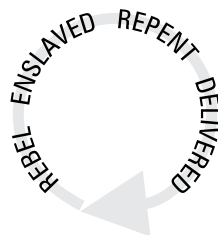
We have now come to a lesson that compresses centuries of events into just a few pages. For those of you who are allergic to history, be assured that it's a painless study and even if you don't understand it all, you will pick up needed tidbits of background information. It will help if you compare the titles at the head of each section with the timeline on pages 158-159.

Forty years passed from the time the Israelites left Egypt until the time they entered Canaan. Moses died before he entered the promised country and was replaced by an able general named Joshua.

After entering the land, it took years before the Israelites were able to fully settle it. The land was divided according to tribes with each tribe, for the most part, representing one of Jacob's (or Israel's) 12 sons.

TIME OF THE JUDGES

For a period of time the Israelites trusted God, but then they began to drift from the truth and ended up believing in idols. The LORD punished Israel for worshipping false gods by allowing them to be overrun by foreign nations who forced Israel to serve them and pay tribute. After a time the Israelites would repent and call on God to deliver them from their oppressors. God would raise up a leader, called a judge, and the Israelites would throw out the foreign conquerors. So began a cycle that was to last approximately 300 years. This cycle occurred over and over again. During this time there were 15 judges.



On some occasions, God used other nations to punish the Israelites when they trusted a false god. At other times, God used Israel to punish different nations for being idolatrous. God is impartial—he has no favourites, as it were. He wants all people of all nations to trust in him alone.

TIME OF THE KINGS

Of all the nations of the world, Israel was the most privileged, for God himself was their Leader and King. But as time passed and the Israelites observed other nations, they rejected God and



(Draw the student's attention to the time line on pp. 158-159 in reference to Aaron and Moses, the 12 tribes and now, the judges.)



(Look again at the time line (p. 159) and identify the lists of kings, including the point of division. Point out as well the abbreviated list of prophets. These will be talked about shortly.)

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[David = Arabic: *Dawud*]

These songs are included in the part of the Scriptures known as the Psalms (Arabic: *Zabur*).

Temple Poster

4

The key pieces of furniture in the Tabernacle were also the primary pieces in the **Temple**.

CH9
3.1

[Solomon = Arabic: *Sulayman*]

demanded a human king. God granted their request, but their propensity to wander off and trust false gods remained.

Israel was to have many kings, but only a few believed and obeyed the LORD. Because of this, the cycle of earlier years continued, only instead of a judge, they now had a king.

Several of the kings were especially noteworthy. Probably the greatest and best known of Israel's monarchs was David. Unlike many of the other kings who ruled over Israel, King David truly trusted God. He believed that only God could save him from the consequences of sin. David called the LORD, "My Saviour."

King David was also a great prophet, inspired by God to write down Scripture. He is noted for the songs he wrote, praising God for his love and mercy. David wrote specifically about the Promised Deliverer, and God made a pledge to him that the Deliverer would be one of his descendants.⁴ King David had a great ambition to replace the portable Tabernacle with a permanent structure of similar design. It would be called the Temple. He wanted to build it in Jerusalem, which had become the capital of the country during his reign. Although David gathered the building materials, it was his son, Solomon, who actually saw the task accomplished.

King Solomon is known not only for his great wisdom, but also for the Temple he built. This magnificent structure was constructed in Jerusalem on Mount Moriah, possibly on the same site where Abraham was prepared to offer Isaac.

After Solomon's death, the nation split in two: the northern ten tribes retained the name Israel, while the southern two tribes became the nation of Judah. This division seemed to be the Israelites' first step towards a semi-permanent distance from God. The northern tribes led the way. The people went through the motions of doing what the LORD said, but their hearts were far from God. They had failed to be a testimony to the world in a way that pleased God.

PROPHETS

God sent prophets, men who not only preached against the wandering morals of the people, but also warned of judgment to come. These prophets thundered against Israel, warning the nation that God would judge them for their self-centredness. They had become callous to foreigners, insensitive to the weak, taking that which was not theirs to take.

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This is what the LORD says:

“For three sins of Israel, even for four, I will not turn back {my wrath}. They sell the righteous for silver, and the needy for a pair of sandals. They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed.

Father and son use the same girl and so profane my holy name. They lie down beside every altar on garments taken in pledge. In the house of their god they drink wine taken as fines.” Amos 2:6-8 NIV

Many of the prophets were also prompted by God to write Scripture. They gave specific information about the coming Promised Deliverer.

Generally speaking, the prophets were not well-received by the Israelites or their respective kings. There was a reason. The prophets were giving them a message they did not want to hear. For example, the prophet Isaiah told the people:

The LORD says: “These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men.”

Isaiah 29:13 NIV

The majority despised the prophets' message and refused to trust God. They persecuted and killed them. To complicate matters further, false prophets inspired by Satan churned the spiritual scene. Even though God provided clear instructions to enable his people to discern the difference between truth and error, the false prophets were much more popular, for they were telling the people the very things they wished to hear. God sent the prophet Jeremiah to warn them to beware of false prophets.

Thus says the LORD of hosts: “Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes. They speak visions of their own minds, not from the mouth of the LORD. They say continually to those who despise the word of the LORD, ‘It shall be well with you’... I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied. But if they had stood in my council, then they would have proclaimed my words to my people, and they would have turned them from their evil way, and from the evil of their deeds.”

Jeremiah 23:16-17,21-22 ESV

DISPERSAL OF ISRAEL

Eventually the LORD did send judgment. The Assyrians invaded the ten northern tribes in 722 BC and took them into captivity. The Bible does not record an organized return of these people to the land of Israel.

CH9
3.2

C

As we continue on in our study, we're going to be seeing icons depicting a scroll. These icons will indicate ancient prophecies being fulfilled.

C

(Cross-reference this and the subsequent map to the timeline on p. 159. Note the succession of world powers as indicated at the bottom of the page.)

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**JUDAH TAKEN CAPTIVE**

The two southern tribes continued as a distinct political entity until 586 BC, when the Babylonians* ravished the city of Jerusalem, demolished the great Temple of Solomon and took them into exile.

*People from the area where the Tower of Babel was built.

While in exile the people began to be called Jews, a reference to the fact that most of them were from the tribe of Judah. With the Temple no longer available as the centre of worship, the Jews introduced the synagogue* as a place for social interaction, teaching and the study of the Scriptures.

*Greek for the word *assemblies*.

The exile continued for 70 years, but in 536 BC the two southern tribes began to trickle back to their homeland to settle in and around Jerusalem, in the area formerly occupied by the tribe of Judah. The Temple was rebuilt, though not in the grandeur of Solomon's day, and the sacrificial system was reinstated.

THE INFLUENCE OF THE GREEKS

Around 400 BC, the biblical record pauses and remains silent for a period of some four centuries. History didn't stand still though. Alexander the Great, the brilliant general of the Greeks, swept through the Middle East engulfing the Jews in the process. His emissaries introduced Greek as the trade language and the Hellenistic culture became a status symbol for centuries to follow.

9-F
2:17

Some Jews freely embraced the Greek culture, combining it with their beliefs about God. These people were called *Sadducees*. Though small in number, they were people of wealth and influence. They tended to control the high priest, a position that had come to be bought and sold.

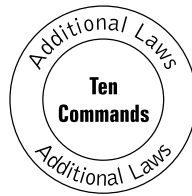
CHAPTER NINE ♦ 155



For about two hundred years, the Jews endured a succession of Greek occupying forces, until 166 BC when they revolted. Judas Maccabeus led the people into a period of autonomy.

During this time a party of Jewish religious zealots, called *Pharisees*, came to the forefront. The Pharisees fought the influence of the Greek culture and clung to the Law given to Moses. In their zeal, they created a protective ring of other laws around Moses' Law so that none of the real

Law would be broken. These additional laws became an authority of their own, assuming equal weight with the Law of Moses.



Another significant social force in Jewish life was the scribes, the human equivalent to photocopiers. Long before the advent of printing presses, these men copied with extreme care the Word of God over and over again. The term *scribe* implied education and religious fervour. It was more of a job description than a religious or political party. Unfortunately, their diligence was often mingled with arrogance.

THE ROMANS


The Jews' liberty under the Maccabean leadership lasted barely 100 years. The iron heel of Rome crushed the Jews' freedom in 67 BC when General Pompey entered Jerusalem.

Rome was quite accommodating of the Jewish religion as long as the Jews paid their taxes and did not foment rebellion. The civilized world of the day had entered into an uneasy peace.

The Roman Empire was far too large to be administered effectively from Rome, so local leaders were selected to rule the different

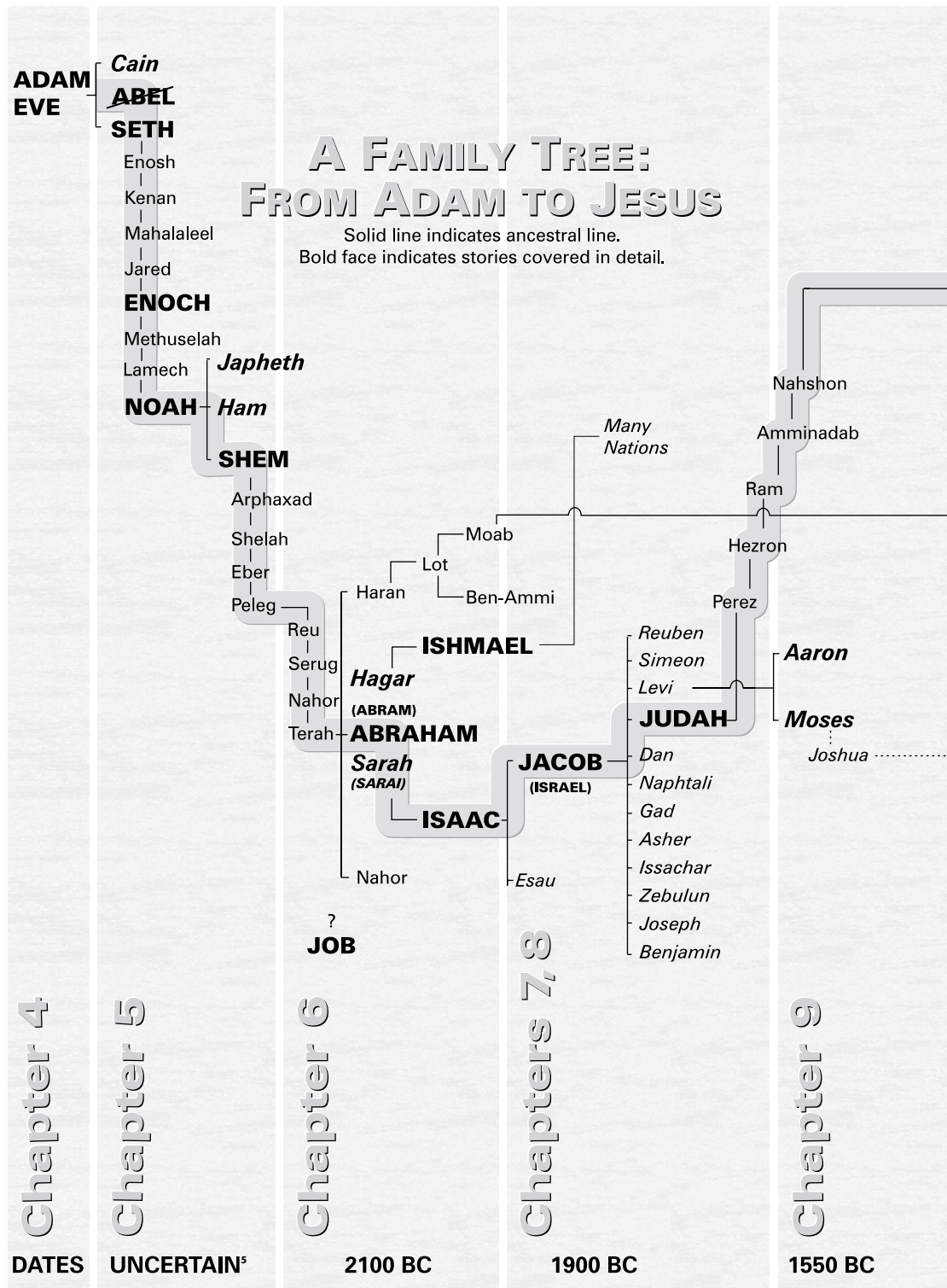


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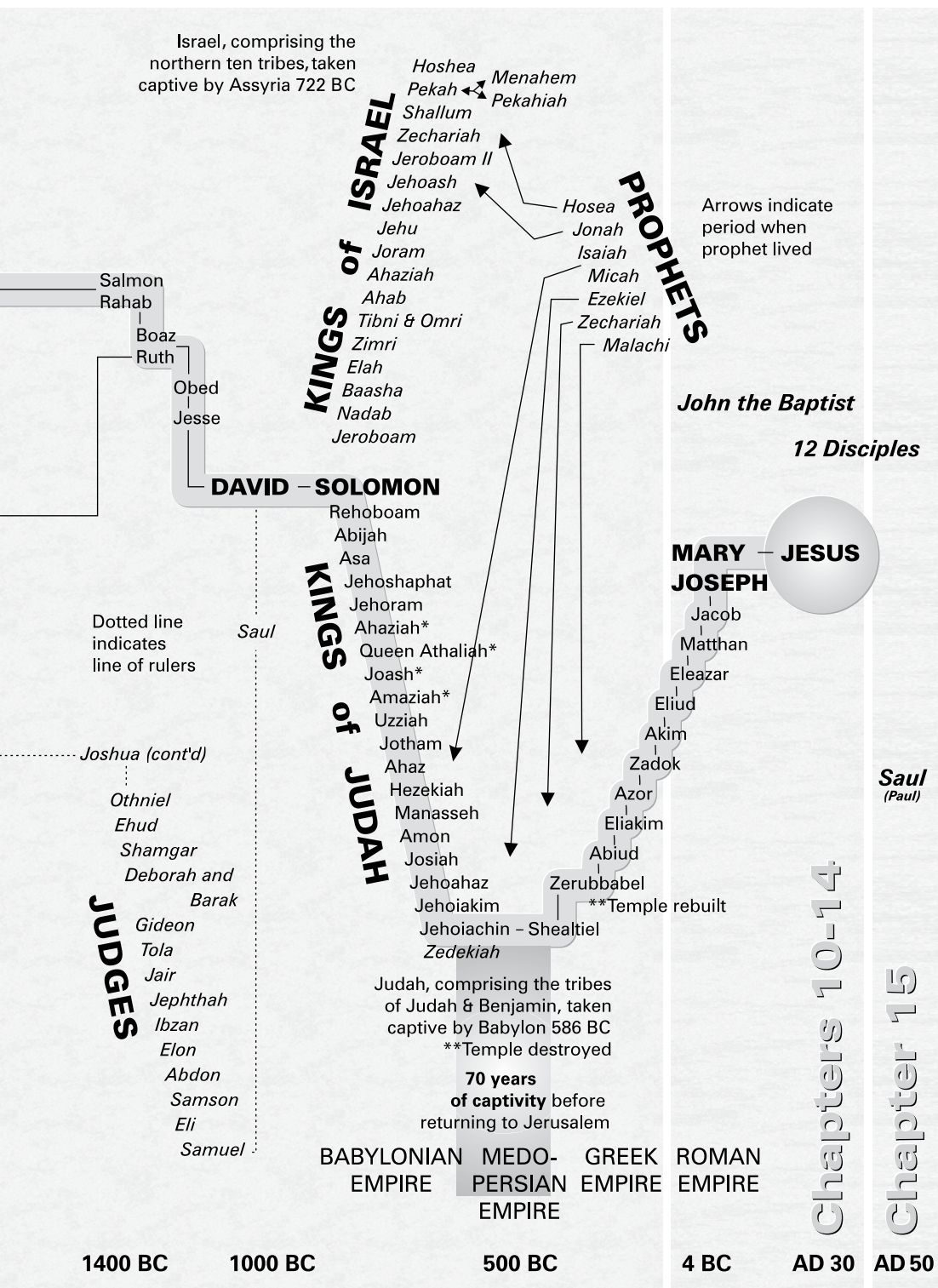


regions. In Judea, now a province of Rome, a man named Herod was appointed as a puppet king. He would come to be known as Herod the Great. Cruel beyond belief, Herod was a follower of the Jewish religion in name only. Under Rome's authority, he and his descendants would rule the resentful Jewish world for the next 100 years. The people yearned for rescue—for one who could give them relief.

More than 2000 years had passed since God first promised Abraham that one of his descendants would be the Promised Deliverer. Throughout the centuries God always had a people, though often few in number, who believed his Word and were right with him. These true believers had waited in eager anticipation for the Deliverer to come. In these early years of the Roman Empire, those who clung tenaciously to God's promises were still waiting to see the fulfillment of what God had promised. Though the people were unaware of it, God's time had come. The stage was now set. The angels of Heaven must have hushed. Satan must have shuddered. Who would this Promised Deliverer be?



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*Rulers that do not appear in Matthew's account of Jesus' ancestral line.





CHAPTER TEN

VIDEOS

goodseed.com/atp/10.html



- 1** THE ANGEL GABRIEL
- 2** THE MESSIAH
- 3** AMONG THE SAGES
- 4** THE PROPHET JOHN

| Chapter 10 Visual Aids |  |  |  |  |
|---------------------------|---|---|--|---|
| | Basic | Intermediate | Advanced | Supplied by Leader |
| 1 | | | | |
| 2 | | | | |
| 3 | Passover Door | | | |
| 4 | | | | |

1 THE ANGEL GABRIEL

For centuries, Satan had held man in a death grip. Man had struggled along under a mountainous burden of sin with only one hope on the horizon—a Promised Deliverer. It was true that God in his mercy had allowed an innocent animal to die in man's place—as a substitute, but that provided only a temporary payment for sin. In the full scope of eternity, the blood of animals could not remove sin; it only covered it for a time. The Scriptures make it clear that...

... it is impossible for the blood of bulls and goats to take away sins.

Hebrews 10:4 NASB

Was there an answer? Well, perhaps one man might be willing to die for another, but that wasn't a solution either. One sinner could not save another sinner.

It would be like two men who had fallen into an old mine shaft. Struggling in the darkness and mud at the bottom of the pit, the one said to the other, "Get me out of this appalling place; I am sinking in this foul slime." The other man replied, "Are you insane? I'm drowning too! I can't help you." In the same way, it is impossible for one sinner to pull another sinner out of the abyss of sin.

But surely, there had to be one who could help. However, in looking over the face of the globe, no perfect man could be found. Whether prophet or priest, every man from the beginning of time had been born as a *son of Adam*, born with Adam's sin nature, born with the awful stench of sin permeating his life. No man could function as a deliverer simply because every man had his own sin penalty to contend with.

Man needed a saviour from outside the pit, one who was sinless, one who had no sin-debt, one who would be able to save all humanity from the horrible mire of sin. But who would this deliverer be? Where would God find such a sinless person? Would God assign the job to an angel or a prophet? It seemed people weren't sure. How would God make it clear just who the Promised Deliverer was? When he arrived, how would one know?

Before the arrival of the Deliverer, God was going to prepare the world by sending a special messenger to announce the impending event.

THE PROPHET ZECHARIAH

During the reign of Herod king of Judea, there lived a priest named Zechariah... and he had a wife named Elizabeth, who was a

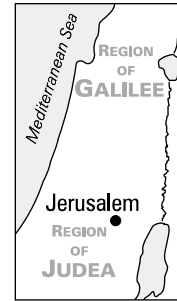
CH 10
1.1

[Zechariah = Arabic: Zakaria]

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descendant of Aaron. They were both righteous in the sight of God, following all the commandments and ordinances of the Lord blamelessly. But they did not have a child, because Elizabeth was barren, and they were both very old.

Now while Zechariah was serving as priest before God when his division was on duty, he was chosen... to enter the holy place of the Lord and burn incense.



Now the whole crowd of people were praying outside at the hour of the incense offering. An angel of the Lord, standing on the right side of the altar of incense, appeared to him. And Zechariah, visibly shaken when he saw the angel, was seized with fear. But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son; you will name him John. Joy and gladness will come to you, and many will rejoice at his birth, for he will be great in the sight of the Lord.⁵... He will turn many of the people of Israel to the Lord their God. And he will go as forerunner before the Lord... to turn the hearts of the fathers back to their children and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared for him."

Luke 1:5-17 NET

The angel Gabriel had told Zechariah that his son, John, would be the messenger sent to prepare the way for the coming of the LORD. That was good news alright, but it was that last tidbit of information that held the greatest significance. Four hundred years before his time, the prophet Malachi had written about this event:

10-A
0:54



"See, **I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the LORD Almighty.**

Malachi 3:1 NLT

There it was in plain words. Zechariah must have wondered why he had not seen it before. It was obvious! The LORD Almighty had said, "**I will send my messenger to prepare the way before me!**" Moreover, the angel said that the messenger who would prepare his way would be Zechariah's own son, John.

ELIZABETH

Zechariah went home dumbfounded. And God kept his word; it happened just as the angel said it would.

After some time his wife **Elizabeth became pregnant**, and for five months she kept herself in seclusion. She said, "This is what

In the Scriptures—in Luke 1:19—the angel identifies himself as Gabriel (Arabic: *Jibril*).

[John = Arabic: Yahya]

The icon in the margin is indicative of a prophecy being fulfilled.

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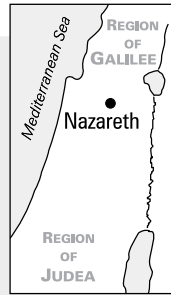
the Lord has done for me at the time when he has been gracious to me, to take away my disgrace among people.” Luke 1:24-25 NET

But a question must have nagged at the back of Zechariah’s mind. Just how would the LORD Almighty come to earth? Would he come in a golden chariot driving seven white steeds, surrounded with legions of angels all dressed in brilliant light? Would he unseat the Roman rulers—dump Herod off his throne? The angel had not said.

MARY

The scene now shifts. The angel made another visit, this time to a young lady named Mary.

In the sixth month of Elizabeth’s pregnancy, the angel Gabriel was sent by God to a town of Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, a descendant of David, and the virgin’s name was Mary. Luke 1:26-27 NET



[Mary = Arabic: Maryam]

Joseph and Mary were engaged to be married. Scripture says that both Joseph and Mary were direct descendants of King David who had lived 1000 years earlier.

The angel came to her and said, “Greetings, favored one, the Lord is with you!”

But she was greatly troubled by his words and began to wonder about the meaning of this greeting. So the angel said to her, “Do not be afraid, Mary, for you have found favor with God! Listen: You will become pregnant and give birth to a son, and you will name him Jesus.” Luke 1:28-31 NET

Now it was Mary’s turn to be speechless. When she finally found her tongue, she asked a very logical question.

Mary said to the angel, “How can this be, since I am a virgin?”

The angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.” Luke 1:34-35 NASB

Mary was to be the mother of the Deliverer—the one promised to Abraham and his descendants down through the ages!

It all made sense now. Mary knew the stories well. Way back in the garden of Eden, God had promised Eve that the Promised Deliverer would be *her* offspring. It did not say *their* offspring, referring to both man and woman. Now the promise was about to be fulfilled and the child would be born of a virgin—it would be her offspring only. The baby would not have a human father.

10-B
0:26



[Jesus = Arabic: Isa]



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What had seemed to be an insignificant choice of phrasing now carried tremendous weight.

But this little notation in the footsteps of history had greater ramifications. Because the baby would not be conceived by the seed of the man, the baby would not be part of Adam's contaminated bloodline. All descendants of Adam had inherited his nature—the sin nature.¹ But Jesus would not be a son of Adam. Rather, he was the Son of God.* He would have the nature of the God Most High. Thus, Scripture says:

The first man [Adam] was of the dust of the earth, the second man [Jesus] from heaven.

1 Corinthians 15:47 NIV

No wonder the angel referred to the baby as the *Holy One*. The child would be sinless, just as God is sinless. Jesus would be perfect from conception.

So, the LORD Almighty would not be coming with all of Heaven's pomp and grandeur. Rather, he would arrive on the planet as all mankind has ever done—as a baby! The angel Gabriel said to Mary:

"And look, your relative Elizabeth has also become pregnant with a son in her old age—although she was called barren, she is now in her sixth month! For nothing will be impossible with God."

So Mary said, "Yes, I am a servant of the Lord; let this happen to me according to your word." Then the angel departed from her.

Luke 1:36-38 NET

Mary knew Elizabeth was too old to have a child. Surely if it was possible for Elizabeth to conceive, then it was just as believable for a virgin to give birth. Mary chose to trust God.

THE PROPHET JOHN

Now the time came for Elizabeth to have her baby, and she gave birth to a son.

Luke 1:57 NET

John was born just as God had promised. It was quite an occasion, and well it should have been, for a stigma was attached to those who could not bear children. Following the naming ceremony, Zechariah burst into a speech, uttering a benediction of praise to God. Scripture says:

Then his father, Zechariah, was filled with the Holy Spirit and gave this prophecy: "Praise the Lord... just as he promised through his holy prophets long ago. He has been merciful to our ancestors by remembering his sacred covenant—the covenant he swore with an oath to our ancestor Abraham."

Luke 1:67-70,72-73 NLT

CH10
1.6

CH10
1.7

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What he had to say was really a mini-tour of the world's history, punctuated with the repeated promises God had given over the centuries—the promise to send a Deliverer. You can see the elderly Zechariah holding the child high, fixing his eyes on baby John's face as he continued:

“And you, child, will be called the prophet of the Most High. For you will go before the Lord to prepare his ways.” Luke 1:76 NET

John would be the messenger who would announce the arrival of the Promised Deliverer to the world.



THE MEANING OF A NAME

Scripture records many instances of prophets who lived long before the birth of Jesus, who wrote with unerring accuracy about his coming. Seven hundred years before the birth of Jesus, the prophet Isaiah wrote:



*For to us a **child** is born, to us a son is given and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, **Mighty God, Everlasting Father**, Prince of Peace.* Isaiah 9:6 ESV

Notice that the child is called “*Mighty God, Everlasting Father*”—two names that can mean nothing else but God.

As we have seen before, God has many names, each describing something of his character. We find an interesting contrast between two names used of Jesus:

1. The Son of God: Some have understood the term *Son of God* to mean that God had sexual relations with Mary. Such a thought is not only erroneous, it's blasphemous. The Word of God does *not* teach such a concept anywhere. Indeed, it says the opposite. Scripture clearly tells us that Mary was a virgin until *after* Jesus was born. Jesus was conceived, not through physical union, but by a miracle. God empowered Mary's body to do that which is not natural—to give birth to a baby while still a virgin.

So, if the term does not have physical implications, what does it mean?

Most languages use the term *son* in ways that do not confine it to a physical descendant. For example, if a person is referred to as a “son of the road,” it is understood that the individual is

Continued on next page



a traveller. (Roads do not give birth to children!) In the same way, Scripture uses this idiomatic form of language to make a point about a person's *character*. Consider these examples:

- ❖ ... Joseph ... who was also called Barnabas ... (which translated means *Son of Encouragement*). *Acts 4:36 NASB*

We understand by this that Joseph's life was distinguished by the encouragement he gave to others, not that his father's name was Encouragement.

- ❖ ... the sons of disobedience. *Ephesians 5:6 NASB*

Obviously, this does not mean that a fellow called Disobedience had several sons. Instead, it is referring to those who, by nature, are disobedient.

- ❖ You son of the devil, you enemy of all righteousness. *Acts 13:10 ESV*

Clearly, Satan did not take a wife and have a son! The passage is referring to a wicked person.

So when Scripture talks about Jesus as the *Son of God*, we need to understand that it refers to his character. He had a perfect, holy nature, the nature of God, in contrast to a mere human who has the corrupt nature expected of a *Son of Adam*.

The Son is the radiance of God's glory and the exact representation of his being. *Hebrews 1:3 NIV*

2. The Son of Man: This term does not imply that Jesus had a human father. Joseph was Mary's husband but not Jesus' father. Jesus only used the term *Son of Man* in reference to himself. It has two aspects:

- a. *It declares his humanity.* Although Jesus did not have a human father, he did take on human form. He lived as a human lived, yet without sin. We will see the importance of this as we progress in the story.
- b. *It declares his true identity.* For centuries, scholars of the Holy Scriptures recognized this term as referring to the Deliverer. Jesus quoted these prophets, pointing out that he fulfilled their references to the Promised Deliverer. Consider what the prophet Daniel wrote more than 500 years before Jesus' birth:

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*I saw in the night visions, and, behold, one like the **Son of man** came ... And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.*

Daniel 7:13-14 KJV

As we progress through Scripture, we will understand the implications of this term to a greater degree.

NAMES COMBINED

The two terms *Son of God* and *Son of Man* are only two of hundreds of names and titles applied to Jesus. When brought together, they find their expression in this fact:

God was manifest in the flesh.

1 Timothy 3:16 KJV

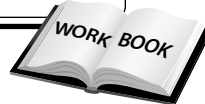
God did not cease to be God when he became man. Nor did he become sinful when he took on the form of a man. Though he accepted certain self-imposed limitations, he was still all-powerful, still all-knowing, still perfect in righteousness. How he could restrict himself to a human body and still be complete in all his attributes, is hard for us to understand, but this is what Scripture teaches. *God is great and can do anything but contradict himself.* God inspired his prophets to write about his appearance on earth in human form. How could he then not fulfill it? As we go on in the story, it will make sense as to why God chose to do things this way.

A FINAL CLARIFICATION

Just as some have misunderstood the term *Son of God* to mean that God had a child by a woman, so others have concluded that since Mary was the mother of Jesus, this meant that Mary was God's mother. This, of course, implies that Mary was some sort of god. Some have believed that Mary is the Queen of Heaven, whom God married resulting in the birth of Jesus. Once again, Scripture would consider this concept blasphemous to the extreme. *Nowhere is this taught in the Word of God.* Scripture is very clear. Mary was a woman who loved God and honoured his Word—but she was a mere human. She was not in any way equal with God. Yes, she was the vehicle God used to enter the world, but only that and nothing more. Mary herself was a sinner and recognized the need of a Deliverer—the need for a Saviour.

*And Mary said: "My soul magnifies the Lord, and my spirit rejoices in God my **Savior**."*

Luke 1:46-47 ESV



2 THE MESSIAH

This is how Jesus the Messiah was born. His mother, Mary, was engaged to be married to Joseph. But before the marriage took place, while she was still a virgin, she became pregnant through the power of the Holy Spirit. Joseph, her fiancé, was a good man and did not want to disgrace her publicly, so he decided to break the engagement quietly.

Matthew 1:18-19 NLT

According to the customs of that day, to break an engagement a divorce was required. Imagine for a moment how Joseph felt. He must have been in anguish. *Mary was pregnant and the child wasn't his. To reveal the truth publicly would label Mary for what she must be, an adulteress, unless her preposterous explanation about an angel appearing to her was right. No, that was absurd. The poor girl must be losing her mind. Joseph loved her, but he could not marry a girl who had cheated on him and was obviously trying to cover it up with an insane story. What Joseph thought about it all we don't really know, but we do know that he painfully decided to divorce her quietly.*

But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit.

"She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."



Now all this took place to fulfill what was spoken by the Lord through the prophet:

"Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us."

Matthew 1:20-23 NASB

Joseph could not have heard it any more plainly. Mary was still a virgin, and she was going to have a child! The child's name would be *Jesus*, which means "Deliverer" or "Saviour." He would *deliver* or *save* people from the consequences of their sin. The angel said that another of Jesus' names would be *Immanuel*, meaning "God with us." Jesus would be God living in human flesh among men.

The prophet Isaiah had written about this event 700 years earlier.



Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

Isaiah 7:14 NASB

CH 10
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CH 10
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CH 10
2.3

CH 10
2.4

CH 10
2.5

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Joseph must have bolted upright in bed. So Isaiah had been right! It was happening just as God said it would. But what would everyone think? No matter! There was only one thing to do—he would believe God and do what he said.

And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took Mary as his wife, but kept her a virgin until she gave birth to a Son; and he called His name Jesus.

Matthew 1:24-25 NASB

THE BIRTH

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world.*

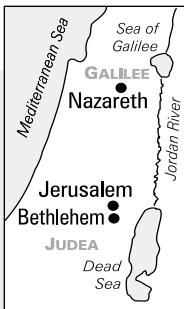
Luke 2:1 NIV

*Caesar Augustus was ruler of the Roman empire.

Caesar needed money and if the Romans got an accurate census, more people would have to pay taxes. It's doubtful that Joseph was happy. He would have to take his wife to Bethlehem which a 1000 years before had been King David's ancestral home. A 120 kilometre (70 mile) trip with a wife who might give birth any day was not a welcome thought when you had to travel by donkey or on foot. Why did the Romans have to come up with this idea now? Why not take the census in Joseph's home town, Nazareth? But the Romans weren't giving people any choice. He would have to take Mary to Bethlehem.

And everyone was on his way to register for the census, each to his own city.

Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, in order to register along with Mary, who was engaged to him, and was with child. While they were there, the days were completed for her to give birth. And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.



Luke 2:3-7 NASB

So Jesus was born in Bethlehem, far from Joseph and Mary's home. The town was so crowded that the only place where they could find lodging was in a stable. Jesus' first crib was a manger, a trough for feeding cattle. It may not have been as Joseph had planned, but as he looked at the child, he must also have sensed that everything was right. Perfectly right.

And he called his name Jesus.

Matthew 1:25 ESV



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THE SHEPHERDS

*In the same region there were some shepherds staying out in the fields and keeping watch over their flock by night. And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened. But the angel said to them, "Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; for today in the city of David **there has been born for you a Savior, who is Christ the Lord.** This will be a sign for you: you will find a baby wrapped in cloths and lying in a manger."*

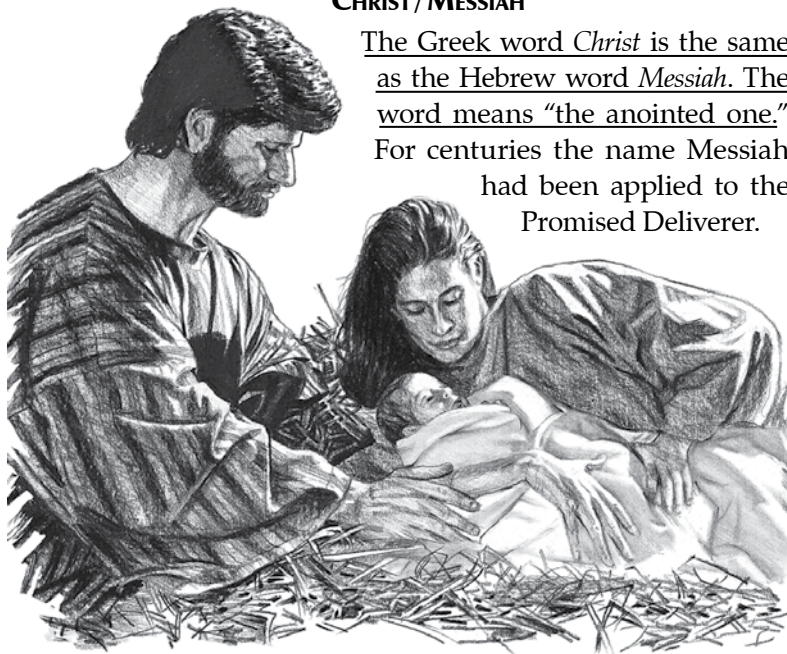
And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, And on earth peace among men with whom He is pleased."

Luke 2:8-14 NASB

The shepherds had been minding their own business, tending their sheep as they always had. Often sheep from their flocks were used in the Temple sacrifices in Jerusalem only a few miles north of Bethlehem. Life continued as usual. But now the angels had come and their whole world was shaken, not only by the event of the Saviour's birth, but also by his identity! The shepherds must have excitedly queried each other, "Did you hear what I heard? The Christ is the LORD!"

CHRIST/MESSIAH

The Greek word *Christ* is the same as the Hebrew word *Messiah*. The word means "the anointed one." For centuries the name Messiah had been applied to the Promised Deliverer.



CH 10
2.11

[Christ = Arabic: *Masih*, as in *Isa al Masih* (Jesus Christ or Jesus the Messiah)]

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Now the angels were saying that the Anointed One—the Messiah/Christ—was the LORD.² The angels had announced to the shepherds that...

... there has been born for you a Savior, who is Christ the Lord.
Luke 2:11 NASB

In essence, God was having the angels announce on his behalf:

Is it not I, the LORD?

And there is no other God besides Me, A righteous God and a Savior; There is none except Me.
Isaiah 45:21 NASB

It is important to understand that this is the one and same God, otherwise you have confusion. Some might think that there are two Gods: a greater one and a lesser one. But Scripture says:

"I, even I, am the LORD, And there is no savior besides Me."
Isaiah 43:11 NASB

There is, and only ever has been, one Saviour.

When the angels had gone away from them into heaven, the shepherds began saying to one another, "Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us." So they came in a hurry and found their way to Mary and Joseph, and the baby as He lay in the manger. When they had seen this, they made known the statement which had been told them about this Child.
Luke 2:15-17 NASB

The shepherds were poor men, not the sort of folks that one would normally expect to be invited to the birth of a King. But there were others on their way to see Jesus as well.

WISE MEN

After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem and asked, "Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him." Matthew 2:1-2 NIV

The Magi were experts in the study of the stars, coming from Persia. They were men who were sensitive to what God was doing in the world as they, at significant expense, had travelled a great distance over mountains and deserts to see the newborn child. Such men could be expected to visit a king. The king enthroned in Judea at this time was Herod the Great who, no doubt, had been alerted to this prestigious company. They could hardly have escaped the notice of the sentries guarding Judea's borders. Their visit could not have been perceived as a threat as they were not leading an army. All they had was a question: "Where is the newborn king?"



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CH10
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CH10
2.14

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When Herod the king heard this, he was troubled, and all Jerusalem with him.

Matthew 2:3 NASB

That single question really rocked Herod. He held his authority as king in a tightly clenched fist, and he would crush anyone who dared try to wrench it from him. No doubt the whole city was a little shaken as well. Herod was known to be cruel to his citizens, especially when he was upset. Who knew what he might do. Herod called his religious advisors.

When he had called together all the people's chief priests and teachers of the law, he asked them where the Christ was to be born.

Matthew 2:4 NIV

One can imagine the religious leaders being a little perplexed. Since when had Herod shown interest in religion? Nor were they expecting questions about the Messiah. It seems clear that although the Magi were aware of the momentous event occurring on earth, it escaped the notice of the Jewish leaders. But Herod was not a man to be ignored. He asked a question, "Where was the Christ to be born?"

THE PROPHECY

You can see an agitated scribe blowing dust off a small scroll. His fellow sages bend over the papyrus and scan the text. They are a little rattled. They want Herod to understand that *they* are not the ones who had said these things. A prophet by the name of Micah had written it over 700 years earlier. A shaky finger points to a well-worn part of the document. Herod disdains to look. A scribe clears his raspy throat and reads:



"But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting."

Micah 5:2 NKJV

The prophecy was very specific. It said the baby must be born in Bethlehem Ephrathah. Since there were two towns called Bethlehem, one near Nazareth and another south of Jerusalem in the region of Ephrathah, the distinction was important.

Herod wanted to see if the prophet Micah had recorded more. He had! The text clearly stated that the one to be born had lived "from everlasting." Herod must have been ashen. It couldn't be.

CH 10
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Only God was eternal. Perhaps the scribes were intentionally trying to alarm him, to manipulate him. It wouldn't hurt to humour them. He would show them what sort of worship new kings could expect. He shooed out his priests...

Then Herod called the Magi secretly and found out from them the exact time the star had appeared. He sent them to Bethlehem and said, "Go and make a careful search for the child. As soon as you find him, report to me, so that I too may go and worship him."

After they had heard the king, they went on their way, and the star they had seen in the east went ahead of them until it stopped over the place where the child was. When they saw the star, they were overjoyed. On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh.³

Matthew 2:7-11 NIV

God continued to guide these men.

And having been warned in a dream not to go back to Herod, they returned to their country by another route.

When they had gone, an angel of the Lord appeared to Joseph in a dream. "Get up," he said, "take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him."

So he got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod.

Matthew 2:12-15 NIV

Consistent with what secular history records of him, Herod did make an all-out effort to kill Jesus, but the child remained safe in Egypt. In the ancient stories, a cloud hung over Egypt. It was remembered as a place of oppression and violence. It came under God's judgment. But now something different happened. God chose Egypt to be remembered with honour as the place to which he led Mary and Joseph to find refuge for the child Jesus. Egypt became the place of safety for the special family.

Eventually Herod died and Joseph, Mary and Jesus moved back to Nazareth where Joseph worked as a carpenter.

And the child grew and became strong, filled with wisdom. And the favor of God was upon him.

Luke 2:40 ESV



THE WORD

Which is the better communicator—a letter or the person who wrote the letter? Letters have their place, but if you really want to get to *know* someone, nothing compares with spending time together and dialoguing with that person face to face. We have seen that over the centuries, God honoured those who believed his spoken and written Word. But God didn't stop at *telling* us about himself; he went a step further. He *showed* himself to us by coming to earth.

*In the beginning was the **Word**, and the Word was with God, and the Word was God. He was **with God in the beginning** ... The Word **became flesh** and made his dwelling among us.*

John 1:1-2,14 NIV

What was this Word that was *with God in the beginning* and which also *became flesh*? Scripture tells us that the Word was none other than Jesus Christ. The eternal Word took the name *Jesus* (meaning "Saviour") only after he was born on earth as a man.

Now when it says Jesus was *with God*, this does not mean that there were two Gods. Look at it this way: When we speak, we don't think of our words as being separate from ourselves. One can't open the brain and cut out the section entitled "Words." Words are spoken or written thoughts, and in some mysterious way, we are one with our words. If someone criticizes what I say or write, they are criticizing me, not the letters on the page or the syllables in the air. Whatever my word accomplishes, whether pleasing or provoking, those words will be completely identified with me. I am the one who will be blamed or blessed for them. My words and I are one. Similarly, Jesus and God are One. Jesus is the "Word of God."

Unsurprisingly, God, the ultimate communicator, used the best method of communication. He never planned to limit himself to paper. He came as a Person.

The Word became flesh and made his dwelling among us.

John 1:14 NIV

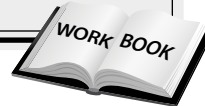
TWO KINDS OF GREATNESS

Some folks say, "Impossible! Almighty God would never stoop so low as to be born as a helpless baby in a dirty stable. He would never become a man! God is too great for that!"

But is that accurate thinking? Perhaps we need to redefine the word *great*. Consider this:

1. There is the greatness of a king who lives in his imperial palace, surrounded by wealth and luxury and slaves to keep him comfortable. Rarely does he get his hands dirty. He knows little of the hardships and concerns faced by his subjects day after wearying day.
2. Then there is the greatness of the skilled doctor who forsakes a lucrative medical practice in his homeland to set up a clinic in a foreign country. Surrounded by disease and poverty, he serves the people of the land, helping them, healing them and finally, laying down his life for them.

Which kind of greatness do you think is most worthy of a merciful and gracious God?



3 AMONG THE SAGES

It must have been quite an experience for Joseph and Mary to raise the child Jesus. He was sinless. Perfect. Even as a youngster, he never became impatient, never talked back or threw a temper tantrum. Though many stories exist speculating about Jesus' years growing up in Nazareth, only one of them finds its source in Scripture.

Now his parents went to Jerusalem every year at the Feast of the Passover. And when he was twelve years old, they went up according to custom.

Luke 2:41-42 ESV

According to Jewish culture, at puberty a boy became a full member of the religious community. As such, he had all the privileges and responsibilities accorded a young man. As Joseph and Mary took the customary trip to Jerusalem, Jesus' "coming of age" could not have been far from their minds.⁴



Hundreds of years after this feast was instituted, the Passover was still being celebrated. Let's refresh our memories with a little review. (Pass the **Passover door** to a student.)

In your own words, tell us what you know of the details associated with this event.

Q What was the setting?

A The Israelites were slaves in Egypt. God delivered them with ten plagues. The tenth plague was the death of the firstborn.

Q To prevent the death of the firstborn, each household was to select what animal?

A A lamb

Q What gender?

A It had to be a male.

Q What condition?

A Without any blemish. It had to be perfect in every way.

Q What were they to do with the lamb?

A They were to kill it. The blood was then to be put on the door posts and lintel of the house.

Q Where was the family to spend the night?

A Everyone was to stay inside the house.

Q So they were to stay inside the house and eat of the lamb. When they killed the lamb and ate it, they had to be careful that they did not do what?

A They had to be careful not to break any bones.

Q If they did all this, when God came in judgment, he said he would do what?

A He would pass over the house.

Q Why?

A Because God's judgment had already fallen upon the lamb.

It was the principle of substitution—the lamb dying in place of the firstborn.

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GOING HOME

With the feast over, everyone headed home. Though we don't know all the details of the trip, it is likely the folks from Nazareth all travelled together for company and mutual safety.

But when the feast was over, as they were returning home, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but (because they assumed that he was in their group of travelers) they went a day's journey.

Then they began to look for him among their relatives and acquaintances. When they did not find him, they returned to Jerusalem to look for him.

Luke 2:43-45 NET

THE SEARCH

The search must have been frantic. They looked in all the places a normal boy might be found. The sweets section of the market was thoroughly checked and local construction sites were turned inside out to see if he had lingered to watch. In desperation Joseph and Mary retraced their steps. The last they had seen of Jesus was in the Temple.

After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. And all who heard Jesus were astonished at his understanding and his answers.

Luke 2:46-47 NET

Instead of being instructed by the Temple wise men, Jesus was doing the teaching. No, he wasn't delivering a lecture—but the penetrating questions, the profoundness of his own understanding, the depth of his answers, did not go unnoticed. Indeed, the Temple sages were hanging on to every word. Scripture says the learned men were amazed!

The learned men weren't the only ones speechless. Joseph and Mary were flabbergasted and, no doubt, much relieved. They found their tongues quick enough.

When his parents saw him, they were overwhelmed. His mother said to him, "Child, why have you treated us like this? Look, your father and I have been looking for you anxiously."

Luke 2:48 NET

Jesus asked them a question:

"Why were you looking for me? Didn't you know that I must be in my Father's house?"

Luke 2:49 NET

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A GENTLE REMINDER

This wasn't a sassy retort. Jesus was simply saying that he was right where a child should be—at home in his Father's house. But what did he mean by "Father"? Who was this Father he was referring to? We will study this more in the next section. For now, it is enough to understand that Jesus used this phrase as a gentle reminder to his earthly parents of who he really was.

His parents did not understand the remark he made to them. Then he went down with them and came to Nazareth, and was obedient to them. But his mother kept all these things in her heart. And Jesus increased in wisdom and in stature, and in favor with God and with people.

Luke 2:50-52 NET



4 THE PROPHET JOHN



10-D
1:24

Jesus did not officially begin his life's work until he was about 30 years of age. By then, John, the son of Zechariah, had started to prepare the way for him.

In those days John the Baptist came preaching in the wilderness of Judea, and saying, "Repent, for the kingdom of heaven is at hand!" For this is he who was spoken of by the prophet Isaiah, saying:



"The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'"

Then Jerusalem, all Judea, and all the region around the Jordan went out to him.

Matthew 3:1-3,5 NKJV



The prophet John was fulfilling an ancient prophecy made 700 years earlier by the prophet Isaiah. He was preparing the way for the LORD. In the same passage, Isaiah had said:



You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God!"

Isaiah 40:9 NIV

John was telling everyone who would listen that the Messiah—the Promised Deliverer—had arrived. It created quite a stir.

BAPTISM

John was being referred to as "the Baptist" because he was baptizing people. The ritual of baptism was not uncommon to the Middle Eastern people of that day. It was full of meaning. Today, however, much confusion surrounds this word.



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Baptism implies “identification.” A common meaning of the word *baptizo* originated in the early Greek textile industry. In the process of dyeing fabric, a piece of cloth was plunged into a vat of dye whereby it took on the colour of the pigment. The cloth was totally identified with the dye.

John taught that the Jews had strayed from Scripture, embracing man's ideas. He said they needed to change their minds about their wandering ways and return to God; in short, *repent*. The Jews who were baptized showed that they identified (or agreed personally) with his message of repentance.

Then people from Jerusalem, as well as all Judea and all the region around the Jordan, were going out to him, and he was baptizing them in the Jordan River as they confessed their sins.

But when he saw many Pharisees and Sadducees coming to his baptism, he said to them, “You offspring of vipers! Who warned you to flee from the coming wrath? Therefore produce fruit that proves your repentance.”

Matthew 3:5-8 NET

REPENTANCE

John the Baptist saw that some in his audience were Pharisees and Sadducees. These two sects did not have much use for each other, but they had one thing in common—they both thought they were better than others. They were proud. John called them a “bunch of snakes” because they enforced unbearably strict rules on others, but did not practice what they preached. He told them to *repent*, to have a “change of mind.”

JESUS' IDENTIFICATION

Then Jesus came from Galilee to John to be baptized by him in the Jordan River. But John tried to prevent him, saying, “I need to be baptized by you, and yet you come to me?” *Matthew 3:13-14 NET*

John was a prophet but he recognized that Jesus was more than a prophet. Jesus did not need to repent of anything because he was perfect. John requested that Jesus baptize *him* for repentance of sins for John knew that *he* was the one who needed to be baptized, not Jesus.

So Jesus replied to him, “Let it happen now, for it is right for us to fulfill all righteousness.” Then John yielded to him. *Matthew 3:15 NET*

Jesus insisted on being baptized because he wanted to be identified with John's message of righteous living. He wanted to affirm John's message as being true.

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As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

Matthew 3:16-17 NIV

In a moment, we will look at this verse in more depth, but first, let's finish the story.

THE LAMB OF GOD

*On the next day John saw Jesus coming toward him and said, "Look, **the Lamb of God who takes away the sin of the world!** This is the one about whom I said, 'After me comes a man who is greater than I am, because he existed before me.'"*

John 1:29-30 NET

John identified Jesus as the Promised Saviour, the one who would take away the sin of the world. He said that Jesus had lived before him—eternally. John said:

"And I have seen and testified that this is the Son of God."

John 1:34 NKJV

On one occasion, I was teaching a young couple through Scripture. Upon reading this verse, "*Look, the Lamb of God, who takes away the sin of the world!*" the lady came alive! In an excited, animated voice she said, "The Lamb, the Lamb! Does ... does this have anything to do with all the lambs we have been reading about in the old part of the Bible?"

I told her, "Yes, it does and when the time comes, it will all fit together in a way that will make incredible sense."



10-E
4:24**A COMPLEX ONENESS**

For 1000 years, the LORD had worked with Israel to bring them to a point of not trusting other gods. It had taken invasions and exile to get idolatry out of their system. Finally, Israel worshipped only one God.

But now the LORD wanted his chosen people and all the other nations to understand something more about himself, something they had not been ready for until they learned that God is one. Here it is:

It was true:

The LORD our God, the LORD is one. Deuteronomy 6:4 ESV

But that oneness is a *complex oneness*.

We use this idea all the time. For example, sometimes we talk about a university or hospital complex. We know there is only one university, but it is comprised of many buildings; there is only one hospital, but it has many units. In the same way, when we talk about God as having a “complex oneness,” we are stating that God is one, but comprised of three persons: Father, Son and Holy Spirit. In theological terms this is referred to as a *trinity* or *tri-unity*—*tri* meaning “three,” and *unity* meaning “one”—a “three in one.”

Over the preceding centuries, the prophets affirmed the plurality of God's oneness. It was as if the LORD was talking to himself. When God created man, Moses had written:

*God said, “Let **Us** make man in **Our** image, according to **Our** likeness.”* Genesis 1:26 NKJV

When Adam sinned:

The LORD God said, “... the man has become like one of us, knowing good and evil.” Genesis 3:22 NET

When God dispersed the people of Babel, Moses recorded the LORD as saying:

“Come, let us go down and confuse their language so they will not understand each other.” So the LORD scattered them.

Genesis 11:7-8 NIV

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Even the word the prophets used for God—*Elohim*—communicated a complex oneness. In Hebrew grammar, *Elohim* has a plural form* which allows for complexity, but the word itself is singular, meaning “one.”

*In English we have singular and plural forms. But Hebrew has singular, dual (two only) and plural (three or more) noun forms. *Elohim* is plural.

With the coming of the LORD to earth as the God-man, the LORD revealed in greater detail his “complex oneness.” We read that when the angel Gabriel talked to Mary, he said:

*“The **Holy Spirit** will come upon you, and the power of the **Most High** will overshadow you; and for that reason the holy Child shall be called the **Son of God.**”*

Luke 1:35 NASB

In one sentence, Gabriel spoke of three persons, yet one God. From this point on in Scripture, this is not uncommon. For example, we just read:

*As soon as **Jesus** was baptized, he went up out of the water. At that moment heaven was opened, and he saw the **Spirit of God** descending like a dove and lighting on him. And a **voice from heaven** said, “This is my Son, whom I love; with him I am well pleased.”*

Matthew 3:16-17 NIV

We have three entities here: *Jesus*, the *Spirit of God* and a *voice from heaven*, but together they form a tri-unity—one “complex” God whose personal name is YAHWEH—the LORD.

A complex oneness is easy to understand when talking about a university or hospital, but when applied to a being such as God, one’s mind goes numb. Over the years, various attempts have been made to explain God’s tri-oneness:

1. **Water:** It comes in three forms: liquid, steam or ice. Yet all three are water.
2. **Dimensions:** A box has height, width and length; though not the same, they cannot be separated.
3. **Multiplication:** $1 \times 1 \times 1 = 1$
4. **The Sun:** Consists of a visible heavenly body, invisible light rays and warming heat rays—three distinct elements, yet one sun.

Continued on next page

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Although some of these illustrations may be helpful, they still fall far short of giving us a full understanding. We need to be careful that we don't try to drag God down to our level and view him as one like ourselves. The LORD says part of the reason we don't understand him is because ...

You thought that I was just like you.

Psalm 50:21 NASB

As children, there were many things we didn't understand and yet we accepted them at face value. "What is electricity? Why doesn't it run out onto the floor when I pull the plug out of the socket? I can't see it. What do you mean it will hurt me if I stick tweezers into the outlet?" Just because we failed to understand electricity didn't make it any less real.

As adults, we are somewhat smug in our ability to comprehend the world about us. Over the centuries, things that puzzled the ancients have become commonplace in our understanding. Yet, we need to be humble. Much of the known universe still contains great mysteries. People living 100 years from now may look back on us as being blind to what they will consider obvious. The time may come when the concept of a Trinity will make perfect sense.

Even if that day does come, we need to recognize that our limited ability to reason cannot fit an infinite God into our finite minds. Rightly understood, God, as revealed in the Scriptures of the Bible, is a God who leaves us astonished. There are things about the LORD that are beyond our scope of reason; incredible complexities that are difficult for us to fathom. The whole concept of an eternal God is not easy to digest. Trying to conceptualize a God who is everywhere at the same time is baffling. Getting a solid handle on just these two truths is impossible for our finite minds to comprehend. It's no different with the complex oneness of God.

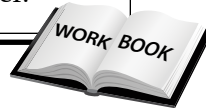
The secret things belong unto the LORD our God: but those things which are revealed belong unto us.

Deuteronomy 29:29 KJV

CHAPTER TEN ♦ 183

What the Bible does not teach:

- ❖ **Tri-theism:** Believed by the ancient Egyptians. They grouped their gods in triads—three gods in a cluster. Usually they were a family: Osiris the father, Isis the mother, Horus the son. Today, a badly misunderstood interpretation of the Trinity places God as father, Mary, the Queen of Heaven, as mother and Jesus as son. This idea is not taught in the Word of God.
- ❖ **Modalism:** Three roles are played by one person, such as a man being known as a son, husband and father.



CHAPTER ELEVEN

VIDEOS

goodseed.com/atp/11.html



- 1** **TEMPTED**
- 2** **POWER AND FAME**
- 3** **NICODEMUS**
- 4** **REJECTION**
- 5** **THE BREAD OF LIFE**

| Chapter 11 Visual Aids | 1 | 2 | 3 | 4 |
|---------------------------|-------|--------------|----------|--------------------|
| SECTION | Basic | Intermediate | Advanced | Supplied by Leader |
| 1 | | | | |
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CHAPTER ELEVEN ♦ 185

1 TEMPTED

At the beginning of creation, Lucifer defiantly rebelled against God, grasping after his position. Now God the Son,* though still fully God, had set aside all his visible glory and majesty to leave Heaven and come to earth as a human being. Jesus must have appeared very vulnerable to Satan. If he could only entice Jesus to do his bidding, it would be a great victory. From God's perspective, it was time to reveal something more about himself.

*See pages 165-167 for an explanation of the term, *Son of God*.

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after fasting forty days and forty nights, he was hungry.*

*Devil means "false accuser, slanderer."

Matthew 4:1-2 ESV

Jesus had just completed a lengthy time without food.

And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread."

Matthew 4:3 ESV

▶ 11-A
0:34

**A SUGGESTION**

Satan was suggesting that Jesus do something everyone would understand, namely, take care of his physical well-being. It also seemed like a prime opportunity for Jesus to prove who he really was. If he was God, then he had created the world simply by speaking it into existence. To turn stones into bread would be a simple matter. But there was a catch. To do so, he would be following Satan's orders.

But [Jesus] answered, "It is written, 'Man shall not live by bread alone, but by every word that comes from the mouth of God.'"

Matthew 4:4 ESV

JESUS QUOTES THE HOLY SCRIPTURES

Christ responded to Satan by quoting Scripture, God's written Word. He said that it was more important to follow God than to take care of physical needs. This is a significant statement, as many people are so concerned about this physical life that they ignore their spiritual well-being.

"For what will it profit a man if he gains the whole world, and loses his own soul?"

Mark 8:36 NKJV


 CH11
1.2
SATAN "QUOTES"

Then the devil took him to the holy city [or Jerusalem] and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down. For it is written: 'He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'"

Matthew 4:5-6 NIV

Now the challenge was brazen. "Prove it! Prove that you are God's Son! If God is truly your Father, then he will save you."

Satan was quoting a passage found in the book of Psalms. Satan loves religion and quoting Scripture is a favourite trick of his. The problem was that Satan was not quoting Scripture accurately. He was selecting only the portion that suited his purposes. He had done this with Adam and Eve in the garden of Eden and now he was trying it on Jesus.


 CH11
1.3
JESUS QUOTES SCRIPTURE

Once again, Jesus answered Satan's temptation by quoting Scripture, only he quoted it correctly.

Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test.'"

Matthew 4:7 ESV


 CH11
1.4
11-B
0:36**AN OFFER RESISTED**

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, "All these I will give you, if you will fall down and worship me."

Matthew 4:8-9 ESV

Satan was offering Jesus the nations of the world, if Jesus would only worship him. After all, wasn't that what Jesus wanted—for people to follow him? What Satan did not mention was that if Jesus worshipped him, then Jesus would also be serving him. Worship and service always go together. You can't divide the two. But Satan's ploy didn't work. Again Jesus quoted Scripture:

Satan means "adversary" or "enemy."

Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'"

Then the devil left him, and angels came and attended him.

Matthew 4:10-11 NIV

Satan had not succeeded in entrapping Jesus in his treacherous web of deceit. Jesus was above reproach, uncompromising in his


 CH11
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 CH11
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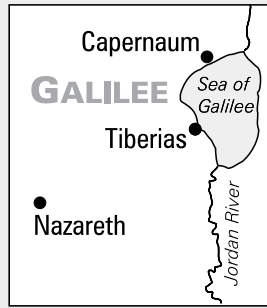
CHAPTER ELEVEN ♦ 187

resistance to temptation. The Devil retreated temporarily, still determined to destroy Jesus.

From Satan's perspective, he did have a measure of success: John the Baptist had been thrown into jail.¹

Now when Jesus heard that John had been imprisoned, he went into Galilee ... he moved from Nazareth to make his home in Capernaum by the sea.

Matthew 4:12-13 NET



SINLESS

The struggle between good and evil is not a balanced one. Jesus, the Creator God, is far more powerful than Satan, a created being. Though Jesus was tempted, he did not give in to temptation. He was perfect.

True and false prophets have come and gone, but none have claimed to be sinless. Scripture records the lives of many people who were either revealed as sinners, or confessed their sinfulness. But Jesus never did. You will search Scripture in vain looking for one reference where Jesus sinned or asked for forgiveness. Even those who were closest to him and most likely to know of any character flaws wrote that Jesus ...

... committed no sin, Nor was deceit found in His mouth.

1 Peter 2:22 NKJV

Jesus' temptation was just one more way in which he identified with humanity. When God finally judges all mankind, no one will be able to stand before him and say, "Lord, you don't understand! You were born in a palace; I in dirt. You were never tempted; I was. How can you judge me when you never faced what I faced?" No, the Bible says we don't have a God ...

... who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin.

Hebrews 4:15 NIV



▶ 11-C
3:27



(If you choose not to view the Interactive video at this point, make the following comment before you read the text box entitled "Sinless.")

Let's pause to play a little game that helps illustrate an important fact about Satan. I'm going to give you a series of words. After each one, I want you to give the equal but opposite term:

- Good—bad
- Hot—cold
- Fast—slow
- Tall—short
- Man—woman
- God—

Sometimes people are inclined to think of Satan as being the opposite and equal of God. Not true. Satan is not all-knowing. And, though he is very powerful, he's not all-powerful. Neither is the Devil present everywhere at the same time—though his many demons may make it seem that way. The truth of the matter is that God, as Creator of the universe, is much more powerful than Satan who is a created being.



2 POWER AND FAME

After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!" Mark 1:14-15 NIV

Since Israel had failed as a nation to be a light displaying God's relationship to mankind, Jesus came offering a new kingdom. He was not offering a political empire based on laws written in stone and impossible to keep, but a spiritual kingdom available to all, written in men's hearts and empowered by God.

He was telling people to repent. Repentance—that change of mind—was something that happened inwardly, and the heart was the place where Christ intended to begin his rule.

As he went along the Sea of Galilee, he saw Simon and Andrew, Simon's brother, casting a net into the sea (for they were fishermen). Jesus said to them, "Follow me, and I will turn you into fishers of people."

They left their nets immediately and followed him. Going on a little farther, he saw James, the son of Zebedee, and John his brother in their boat mending nets. Immediately he called them, and they left their father Zebedee in the boat with the hired men and followed him. Mark 1:16-20 NET

AUTHORITY

Then they went to Capernaum. When the Sabbath came, Jesus went into the synagogue and began to teach. The people there were amazed by his teaching, because he taught them like one who had authority, not like the experts in the law. Mark 1:21-22 NET

11-D
1:24

Those who heard Jesus knew there was something very unusual about him. His teaching commanded attention, and no wonder; they were listening to God himself. But Jesus not only spoke with authority, he also demonstrated it.

Just then there was a man in their synagogue with an unclean spirit, and he cried out, "Leave us alone Jesus the Nazarene! Have you come to destroy us? I know who you are—the Holy One of God!" Mark 1:23-24 NET

This was a case of demon possession. One of Satan's angels was living inside this man, with the man's consent. The demon knew who Jesus was, calling him the Holy One of God!

But Jesus rebuked him, saying, "Be quiet, and come out of him!" Mark 1:25 NKJV

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Because demons always twist the truth for their own purposes, Jesus did not want them telling others who he was. Christ himself validated that he was the Deliverer by ordering the demon out.

Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him.

They were all amazed, so that they debated among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him." Immediately the news about Him spread everywhere into all the surrounding district of Galilee.

Mark 1:26-28 NASB

Jesus' incredible power must have made headline news in the local gossip sessions and this was only the beginning!

A man with leprosy came to him and begged him on his knees, "If you are willing, you can make me clean."

Filled with compassion, Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately the leprosy left him and he was cured.

Mark 1:40-42 NIV

Scripture says Jesus healed all kinds of nasty ailments where the person was obviously ill or severely crippled. No man was ever sent away because his disease was incurable. He even raised the dead!

Jesus wasn't putting on a show for the entertainment of the local populace. Jesus not only felt genuine compassion for the people he helped, but he was also establishing that both he and his message were from Heaven. No, he didn't need a horse, a chariot, or an army. All he needed to do was *speak*. He was the Word, the Promised Saviour of whom all the prophets wrote.

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In the culture of Jesus' day, lepers were viewed as walking dead men—completely ostracized from society. As "untouchables," they had to stay a distance of at least 100 paces from everyone, shouting, "Unclean!" if non-lepers approached. Likewise, any contact made Jews "ceremonially unclean," unable to participate in the religious activities of the day.

Notice, however, that Jesus didn't draw back in revulsion from the pitiful sight before him. Rather, *he touched the man*. It had probably been years since this man felt any kind of human contact and now he experienced the tender touch of compassion.

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2.3

CH11
2.4

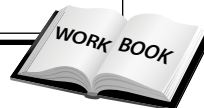
DEMONS

Jesus had complete control over all creation, including the created spirit beings. Scripture tells us:

By Him all things were created, both in heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. He is before all things.

Colossians 1:16-17 NASB

If a person fears the spirit realm, then he needs to know that Jesus Christ came to set him free of that fear. We will see just how Jesus does that later in the book.



3 NICODEMUS

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; this man came to Jesus by night and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him."*

Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

John 3:1-3 NASB

*Rabbi is the name for a Jewish religious teacher. To call a person "Rabbi" implied respect.

Nicodemus was a man of status. He was a member of the Sanhedrin, the Jewish ruling council that advised the Romans. As a Pharisee, he kept Moses' Law meticulously. As a Jew, Nicodemus considered himself part of the chosen race. Nicodemus had a privileged ancestry; everything about his birth seemed ideal. But Jesus found fault with it and said, "You must be born again." How was it possible to be born again?

Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not be amazed that I said to you, 'You must be born again.'"

John 3:4-7 NASB

Jesus wasn't talking about Nicodemus' birth as an infant, when he was born of water or born of the flesh. The second birth was about a spiritual birth, a spiritual beginning. To go to Heaven you not only needed a physical birth, but you also needed to be born a second time with a spiritual birth. But how could one be born spiritually? Jesus continued:

"Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life."

John 3:14-15 NET

Jesus was saying that to be born again, Nicodemus must be like the people of Moses' day. He must first recognize that he was a sinner. Then he needed to have a "change of mind" about thinking that his birth and status would make him acceptable with God,

CHAPTER ELEVEN ♦ 191

and instead trust Jesus who came from Heaven to provide a way of acceptance. If Nicodemus would put his faith in the LORD Jesus, then God said that he would provide Nicodemus with eternal life.

FAITH AND TRUST

The word *believe* in this context implies more than intellectual assent. An Israelite could have acknowledged that looking at Moses' bronze serpent would heal him, but if he did not demonstrate faith in God by actually *looking* at the pole, then he would have died. The biblical meaning of the word includes an act of the will and is synonymous with faith and trust.

The *object* of one's faith is also important—it's critical! A number of years ago, someone with a twisted mind placed deadly poison in the capsules of a pain reliever. Subsequently several people, sincerely believing the medicine to be what was advertised, took the medication and died. They were honestly trusting, but inadvertently trusting in the wrong thing.

A man might sincerely believe that a false god could save him from his sin, but sincerity based on an erroneous belief is deadly. However, if the object of his faith is almighty God, such trust will have a very different effect^C since, as we have already seen, God keeps his Word.

"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."

John 3:16 ESV

EVERLASTING LIFE

Jesus was promising eternal life to *whomever* believes in him! The angel had instructed Mary and Joseph to name their son Jesus because that name meant "Deliverer" or "Saviour." And now Jesus was saying he would deliver man from the consequence of sin—eternal punishment in the Lake of Fire.

"For God did not send his Son into the world to condemn the world, but that the world should be saved through him."

John 3:17 NET

Jesus had not come to earth to judge it. Rather, he had come to save the world from all the tragedy that sin, Satan and death had brought.

"The one who believes in him is not condemned. The one who does not believe has been condemned already, because he has not believed in the name of the one and only Son of God."

John 3:18 NET

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C

It is not the sincerity of our faith but the object of our faith that is of critical importance. Biblical faith is not blind or irrational but rather is based upon a proper consideration of the facts.

CH11
3.2

NO MIDDLE GROUND

Jesus said that those who put their faith in him would not be judged as sinners. But those who did not trust in him were already under judgment. There was no middle ground; you couldn't get around it. One could not say, "I'll think about it," and comfortably remain in a neutral zone. One either chose to believe or remained an unbeliever. To make no choice was, in effect, to make a choice.

Also, there was no need to wait until death to find out one's eternal destiny. Jesus was stating it in black and white terms. A man was under judgment, bound for the Lake of Fire, until he put his trust in Jesus to deliver him. Then he would have eternal life. This was the promise Jesus was making.

"I tell you the ... truth, the one who hears my message and believes the one who sent me has eternal life and will not be condemned; but has crossed over from death to life."

John 5:24 NET

Jesus wasn't ignoring the judgment of sin. He knew that many would choose not to trust in him.

"This is the judgement, that the Light has come into the world, and men loved darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed."

John 3:19-20 NASB

Jesus was talking about spiritual light versus spiritual darkness. He said that many hate the light because light exposes sin. People don't like being revealed as sinners. They'd rather hide or blame their sin on someone else, just as Adam and Eve did. Scripture says such people prefer darkness. But what is this "light"?

*Then Jesus spoke to them again, saying, "**I am the light of the world.**"*

John 8:12 NKJV

At the time of creation, God made light so we could see our way along a physical path. Now he had come to earth to be the light for our spiritual path.

"Whoever follows me will not walk in darkness, but will have the light of life."

John 8:12 ESV

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CH11
3.4

(If using the following video clip, don't use this comment.)

Note the unique way in which Jesus uses the phrase *I am*, declaring himself to be the light of the world. Although in this study we won't be looking at all the "I Am" statements Jesus made, we will be seeing a few more as we continue.

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1:25



4 REJECTION

A few days later, when Jesus again entered Capernaum, the people heard that he had come home. So many gathered that there was no room left, not even outside the door, and he preached the word to them. Some men came, bringing to him a paralytic, carried by four of them.

Mark 2:1–3 NIV

This was a familiar scenario wherever Jesus went. As soon as he put in an appearance, the sick and lame began to arrive. In this case, four men brought a paralyzed friend.

Since they could not get him to Jesus because of the crowd, they made an opening in the roof above Jesus and, after digging through it, lowered the mat the paralyzed man was lying on.

Mark 2:4 NIV

The houses were typically flat-roofed. Stairs led to the top, making it a cool place to relax in the evening. When the four men could not get close to Jesus, they went up on the roof, tore it open and lowered the paralyzed man down in front of Jesus. Making an opening in the roof must have been quite an ordeal. You can imagine the dust and chunks of packed earth that rained down on those inside. Of course, Jesus' lesson was interrupted. Everyone stared at the ceiling, wondering what was going on. As the faces of the determined men came into view, probably Jesus' audience took to yelling and carrying on: "For crying out loud! What are you doing? You're wrecking the house!" But Jesus saw something different.

When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven."

Mark 2:5 NET

THE HEART

Jesus was first concerned about the inward man, the heart. It was no problem for him to forgive sin, but some of his audience had trouble accepting that fact. Though they didn't say anything out loud, their thoughts were hostile.

Now some of the experts in the law were sitting there, turning these things over in their minds: "Why does this man speak this way? He is blaspheming! Who can forgive sins but God alone?"

Mark 2:6–7 NET

They were right—only God can forgive sin!



CH 11
4.2

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Now immediately, when Jesus realized in his spirit that they were contemplating such thoughts, he said to them, "Why are you thinking such things in your hearts?"
Mark 2:8 NET

Jesus knew what they were reasoning and he told them so. You can imagine the scribes' mortification. They probably reeled back in their minds trying to remember what they had been thinking during the last ten minutes. One thing was certain—Jesus could read their thoughts! But Jesus wasn't trying to impress them. He had a question:

"Which is easier, to say to the paralytic,

[1.] 'Your sins are forgiven,' or to say,

[2.] 'Stand up, take your stretcher, and walk?'"

Mark 2:9 NET

Jesus' question had two parts. Which one do you think would be easier to do? Why?

C

A lawyer could not have framed a more difficult question. You can see the scribes trying to grasp the inevitable conclusions. *"The man was obviously paralyzed. To restore the crippled limbs to use was impossible. Only God could heal such an infirmity. But if Jesus could give life to withered limbs, then that meant he was ... no, that was unthinkable. God would never come to earth and live a life like Jesus did. He was a nobody, living on the dusty outskirts of the empire. The audacity to ask such a loaded question! Who did he think he was anyway? God?"* Jesus answered their query without them asking:

"But so that you may know that the Son of Man has authority on earth to forgive sins,"—he said to the paralytic—"I tell you, stand up, take your stretcher, and go home." And immediately the man stood up, took his stretcher, and went out in front of them all. They were all amazed and glorified God, saying, "We have never seen anything like this!"
Mark 2:10-12 NET

The purpose of the miracles was not for entertainment. The miracles authenticated who Jesus said he was.

C

Miracles were intended by God to authenticate 1) his message, and 2) his messenger. They were God's "rubber stamp" of approval.

CH 11
4.3

CH 11
4.4

HELPLESS SINNERS

And He went out again by the seashore ... As He passed by, He saw Levi the son of Alphaeus sitting in the tax booth, and He said to him, "Follow Me!" And he got up and followed Him.

Mark 2:13-14 NASB

Though Levi was a Jew, he worked as a tax collector for the Romans. These money-grubbers gained their shekels from a hidden surcharge on the tax, and often grossly overcharged the people in order to comfortably line their own pockets. They were hated for their corrupt power and for their willingness to work

CHAPTER ELEVEN ♦ 195

as bloodsuckers for the Romans. Nevertheless, as Jesus passed the tax office, he invited Levi to follow him.

And it happened that He was reclining at the table in [Levi's] house, and many tax collectors and sinners were dining with Jesus and His disciples; for there were many of them, and they were following Him.

When the scribes of the Pharisees saw that He was eating with the sinners and tax collectors, they said to His disciples, "Why is He eating and drinking with tax collectors and sinners?"

And hearing this, Jesus said to them, "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners." Mark 2:15-17 NASB

Jesus could only help those who recognized their own sinfulness. That has always been the first step to acceptance with God.

WORKING ON THE SABBATH

Jesus' constant rebukes must have been galling to the Pharisees. They were losing face. Hoping to catch Jesus in some act of blatant sin, they began to keep a close eye on him.

Another time he went into the synagogue, and a man with a shriveled hand was there. Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath. Mark 3:1-2 NIV

According to the Law, no one was to work on the Sabbath. To do such work was to break God's Law and that would be sin. In the Pharisees' minds, "work" included such things as performing the service of a doctor. The Law didn't say it was wrong to heal on this day, but the Pharisees had encircled the Ten Commandments with their own list of rules, and those precepts had taken on the authority of Scripture. So they watched to see if Jesus would heal the man, if he would work on the Sabbath. But Jesus was fully aware of the purpose for which God had given the Law. Knowing the Pharisees' scheme to entrap him, Christ could have avoided a confrontation but he didn't back off.



Jesus said to the man with the shriveled hand, "Stand up in front of everyone." Mark 3:3 NIV

You can see Jesus slowly turn and gaze at those who had plotted to accuse him. The moment is frozen.



▶ 11-F
0:56



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Then Jesus asked them, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" Mark 3:4 NIV

There he went again, asking loaded questions! The Pharisees were outraged, seething with anger and resentment. As the religious answer men, their credibility was being tarnished.

But they remained silent.

He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your hand." He stretched it out, and his hand was completely restored. Mark 3:4-5 NIV

Jesus had done it. He had worked on the Sabbath! The Pharisees had caught him in the act.

Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus. Mark 3:6 NIV

Normally such an alliance would have been unthinkable. The Herodians were a political party that supported the rule of Herod and the Romans. On the other hand, the Pharisees despised the Romans—but they hated Jesus even more. If they were going to kill him, they would need Rome's help.

The religious leaders had rejected Jesus. As far as they were concerned, he could not be the Promised Deliverer. 🗨️

CH 11
4.7

That is, the Saviour. There was no way they would concede that Jesus was the Messiah.

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1:28

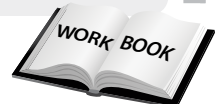
THE TWELVE DISCIPLES

Jesus withdrew with his disciples to the lake, and a large crowd from Galilee followed. When they heard all he was doing, many people came to him ...

Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve—designating them apostles ...

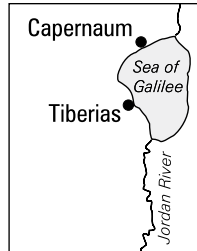
Simon (to whom he gave the name Peter); James son of Zebedee and his brother John (to them he gave the name Boanerges, which means Sons of Thunder); Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot, who betrayed him. Mark 3:7-8,13-19 NIV

From those who followed him, Jesus selected 12 disciples with whom he would spend extra time. They were a mixed lot comprised of a Rome-employed tax collector on one end of the social spectrum and on the other end, a zealot pledged to overthrow the Romans. Among the remaining were an assortment of fishermen. Regardless of their background, these 12 were all committed to following Jesus through thick and thin. That is, all but one.



5 THE BREAD OF LIFE

After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. And a large crowd was following him, because they saw the signs that he was doing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. Now the Passover, the feast of the Jews, was at hand.



Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, "Where are we to buy bread, so that these people may eat?"

John 6:1-5 ESV

Jesus was asking questions again.

He said this to test him, for he himself knew what he would do.

Philip answered him, "... [eight months wages] would not buy enough bread for each of them to get a little."

One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish, but what are they for so many?"

John 6:6-9 ESV

Like a small boy hinting to his father, you can't help wondering if Andrew was hoping that Jesus could do something.

Jesus said, "Have the people sit down." (Now there was a lot of grass in that place.) So the men sat down, about five thousand in number. Then Jesus took the loaves, and when he had given thanks, he distributed the bread to those who were seated. He then did the same with the fish, as much as they wanted.

John 6:10-11 NET

The biblical account is stated so matter-of-factly that you almost miss what happened. Jesus divided the bread and fish among his 12 disciples, and they distributed it to 5000 men—the women and children would have been in addition to this number. This was reproduction of an unheard of magnitude, and Jesus wasn't being miserly. They had enough leftovers for each disciple to take a basketful home.

Now when the people saw the miraculous sign that Jesus performed, they began to say to one another, "This is certainly the Prophet who is to come into the world."

John 6:14 NET

The men who had benefitted from this miracle were so impressed they decided they would forcibly install Jesus as their king.

11-H
0:44

CH11
5.1

198 ♦ CHAPTER ELEVEN

But Jesus wasn't interested in starting an earthly kingdom, though there would be a time for that in the future. For now, he was seeking to rule people's hearts.

Then Jesus, because he knew they were going to come and seize him by force to make him king, withdrew again up the mountainside alone.

When they found him on the other side of the lake, they said to him, "Rabbi, when did you get here?"

Jesus replied, "I tell you the solemn truth, you are looking for me not because you saw miraculous signs, but because you ate all the loaves of bread you wanted." John 6:15,25-26 NET

Well, there you have it. Jesus could see that the people only wanted him to be king so they could get free food. They weren't interested in the fact that these miracles revealed he was the Promised Saviour. Jesus said:

"Do not work for food that disappears, but for food that remains to eternal life—the food which the Son of Man will give to you. For God the Father has put his seal of approval on him."

John 6:27 NET

The food they ate could only sustain life for a moment. Sooner or later, they would all die. Therefore, Jesus said their all-consuming goal in life should be to pursue that which would give them eternal life.

So then they said to him, "What must we do to accomplish the deeds God requires?"

Jesus replied, "This is the deed God requires—to believe in the one whom he sent." John 6:28-29 NET

The people wanted to know what sort of work they would have to do to earn everlasting life. Jesus said that they only needed to *believe*; they only needed to trust in him to be their Saviour. That was all. It seemed so simple.

So they said to him, "Then what miraculous sign will you perform, so that we may see it and believe you?" John 6:30 NET

What was that? They were asking Jesus for a sign to prove he was the One of whom all the prophets wrote, as if feeding the 5000 with a boy's lunch wasn't enough! The people continued pressuring Jesus for food.

CHAPTER ELEVEN ♦ 199

"Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.'"

John 6:31 NKJV

In other words, "Jesus, why don't you do the same?" They refused to see that this One who had just provided bread in this deserted place was also the same One who had provided bread for their forefathers in the desert. The fact that Jesus desired to give them eternal life was lost in their desire for an easy meal. Tragically, they were not interested in spiritual truth.

Then Jesus told them, "I tell you the... truth... my Father is giving you the true bread from heaven. For the bread of God is the one who comes down from heaven and gives life to the world."

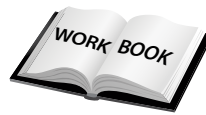
So they said to him, "Sir, give us this bread all the time."

*Jesus said to them, "**I am the bread of life.** The one who comes to me will never go hungry, and the one who believes in me will never be thirsty."*

John 6:32-35 NET



▶ 11-1
0:58



CHAPTER TWELVE

1 FILTHY RAGS

2 THE WAY

3 THE PLAN

4 LAZARUS





5 HELL

6 ACCEPTANCE AND BETRAYAL

VIDEOS

goodseed.com/atp/12.html



| Chapter 12 Visual Aids |     | | | |
|---------------------------|--|-------|--------------|--|
| | SECTION | Basic | Intermediate | Advanced |
| 1 | Coin | Chain | | Manjui Illustration (See Resource CD) |
| 2 | Sheepfold | | | |
| 3 | | | | |
| 4 | | | | |

CHAPTER TWELVE ♦ 201

1 FILTHY RAGS

Jesus was a master storyteller, often using parables to make a point. A parable is a story that contains one simple message. In this case, he directed the story to those who thought they were right with God because they trusted in themselves.

He spoke this parable to some who trusted in themselves that they were righteous, and despised others: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector."

Luke 18:9-10 NKJV

In the Jewish culture of that day, Pharisees were viewed as meticulous keepers of Moses' Law. In contrast, tax collectors were considered to be crooks. Now here were two people from opposite ends of the moral spectrum, praying in the same place.

THE PHARISEE

"The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.'"*

Luke 18:11-12 ESV

*His fasting (going without food) was presumably for giving time to prayer. He also gave a tenth of his income to a charitable cause.

In patting himself on the back, the Pharisee mentioned things that he did or did not do. His list could have been lengthy. But that didn't matter. The *way* he prayed showed the attitude of his heart. He was relying on his own right living (or good works) to make himself righteous before God. What he missed was that God's standard demands perfection.

THE TAX COLLECTOR

"But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!'"

Luke 18:13 ESV

The tax collector was overwhelmed by the awareness that he was a sinner and desperately needed God's help. He begged God for mercy, asking him to provide a way to escape the punishment he deserved for his sin. Jesus continued:

"I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."*

Luke 18:14 ESV

*Justified means "to be declared righteous."



Manjui Illustration

4

(Using this visual aid, the *Manjui illustration*, review simply what the word repentance means in the Bible.)

The word *repentance* means to have a change of mind about what one believes to be true.

12-A
1:24**REPENTANCE**

It is interesting that Jesus tied repentance to humility. Scripture makes it clear that pride is what caused Satan to fall. It is also pride which keeps man from admitting he is a sinner, needing to trust God. The Pharisee was convinced that if he was diligent in observing all the Law and performing good deeds, God would be pleased. He was proud to the point of being blind to his own need. Jesus said:

"Isaiah was right when he prophesied about you hypocrites; as it is written: 'These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men.' You have let go of the commands of God and are holding on to the traditions of men." Mark 7:6–8 NIV

Outwardly, the Pharisees went through the motions of appearing righteous, but inwardly, they were sinful. They also undercut the intent of the Ten Commandments by adding their own man-made rules. Jesus said:

"Thus you nullify the word of God by your tradition that you have handed down." Mark 7:13 NET

The Pharisees believed that their religious observances, their good works and their Jewish birth would make them right with God. Jesus said these things do nothing to make a person acceptable, because evil...


... come[s] from within, and [defiles] a person. Mark 7:23 ESV

Scripture is clear on this point: good deeds do not earn a right standing with God. It says:

All our righteous acts are like filthy rags. Isaiah 64:6 NIV

Sometimes folks view themselves as models of perfection, but Scripture states quite the opposite. It says that all people ...

... are slaves to sin, which leads to death. Romans 6:16 NIV

Sin has wrapped its chains around the life of every human. 

"I tell you the truth, everyone who sins is a slave of sin." John 8:34 NLT

We often get frustrated because the harder we try to do what is right, the more we seem to fail. Just as we get one area of life under control, we find ourselves falling short in another. In every way, the sin nature works against our efforts to live right.

Chain

2

(Wrap the **chain** around each of your wrists leaving them linked by one length.)

CHAPTER TWELVE ♦ 203

In addition, the Word of God speaks of Satan making man his slave. This doesn't necessarily mean that a person has been dabbling in the occult; rather, the Devil manipulates man by temptation and pride to accomplish his ends. Indeed, Satan works very hard to convince man that he is inherently good. Scripture says that people need to ...

... come to their senses and escape from the trap of the devil, who has taken them captive to do his will. 2 Timothy 2:26 NIV

Just because man is a slave to sin and Satan, does not justify a devilish lifestyle. God still holds everyone responsible for the choices they make. But being slaves does create a dilemma. The perfection man needs to enter the presence of a perfect God is far beyond man's capability to achieve.

The age-old question asked by the prophet Job still remains:

How can a man be righteous before God? Job 9:2 NKJV

How can we get rid of our sin and gain a righteousness equal to God's righteousness so we can be accepted in his presence? 🔑

▶ 12-B
1:11



Coin

Remember the two sides of our **coin**? Both sides need a solution.

I WAS BORN A CHRISTIAN ...

The word *Christian* implies "Christ-one" or "belonging to the household of Christ." The biblical meaning has been distorted and confused beyond belief. But even in the original sense of the word, to say that one has been "born a Christian" is not accurate. Being born in a Christian home no more makes you a Christian than being born in a hospital makes you a doctor. Physical birth has nothing to do with our relationship with God or our future destiny.

Though the term is used of entire nations, rightly understood it can only apply to an individual. Some supposedly "Christian nations" have perpetrated terrible crimes in the name of Christ. Others are morally corrupt.



2 THE WAY

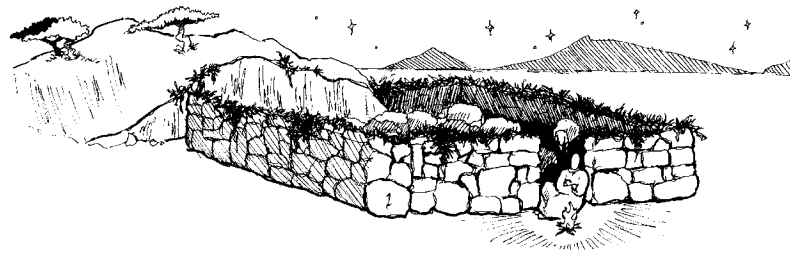
12-C
1:09 ▶

Jesus often used common day-to-day experiences to illustrate spiritual truth. In this story, Jesus began by reminding his listeners of the sort of pen in which sheep were kept. The enclosure was constructed using stones upon which thorny vines were encouraged to grow. The purpose of these brambles was to deter wild animals or thieves from crawling over the wall. The pen had only one entrance.

Sheepfold

1

(Point out relevant aspects of this visual aid if reading this paragraph.)



During the day the shepherd would lead his flock out to the pasture for grazing. At night the flock would be returned to the fold and the shepherd would sleep in the entrance. No one could enter nor could the sheep leave without disturbing the guardian. The shepherd's body literally became the door to the pen.

Sheepfold

1

(Insert *shepherd* in doorway at this point in the text.)

Therefore Jesus said again, "I tell you the truth, I am the gate for the sheep."

John 10:7 NIV

Jesus described those who trust him as being like sheep, safely secured in the sheep pen.



"Yes, I am the gate. Those who come in through me will be saved."

John 10:9 NLT

Jesus said he alone was the gate—there were no other doors. It was only through him that one could be saved from the terrible consequences of sin. It was only through him that one could have eternal life.

CHAPTER TWELVE ♦ 205

“The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.” John 10:10 ESV

Thieves do not care about the welfare of sheep. Scripture calls them *false teachers*. Often they misuse the Word of God to feed a power trip or thicken their wallets. These thieves fabricate a way to earn eternal life—a way that appears good, but still ends in spiritual death.

There is a way that seems right to a man, but in the end it leads to death. Proverbs 14:12 NIV

On the other hand, Jesus came to give a full life to those who trust in him, a life abundant with joy. Jesus said:

“I am the way, the truth, and the life. No one comes to the Father except through me.” John 14:6 NKJV

Jesus said: He is the only *way* to God.
 His Word is the only *truth*.
 Eternal *life* can only be found in Him.

Jesus emphasized that no one can come to God any other way.

Just as the shepherd was the only gate to the sheepfold, so Jesus is the only way to God.

**Sheepfold**

(Point out doorway as you read this paragraph.)



3 THE PLAN

As you study the life of Jesus, you see that little by little he revealed to his disciples the plan and purpose behind his coming to planet earth.

From that time Jesus began to show his disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up [to life] on the third day. Matthew 16:21 NASB

Jesus did something that is humanly impossible. He foretold how, when, where and why he would die. He also described some of the events leading up to that death. Peter, one of the disciples, didn't like what he was hearing.

Peter took Him aside and began to rebuke Him, saying, “God forbid it, Lord! This shall never happen to You.” Matthew 16:22 NASB

In many ways, Peter was like some people today. They deny that such an event could ever have happened to Jesus, if he was truly God. But Jesus had some strong words for Peter:

CH 12
2.1

CH 12
2.2

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But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."
Matthew 16:23 NASB

Jesus told Peter he was playing into the hands of Satan. He said that Peter did not understand God's agenda, whereby he must ...

... be killed, and be raised up [to life] on the third day.

Matthew 16:21 NASB

But why was Jesus saying this? We will understand more as we go along.

THE TRANSFIGURATION

One week after Jesus told his disciples about his plan, he took three of them up a mountain to give them a glimpse of who he really was.

Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. And He was transfigured before them; and His face shone like the sun, and His garments became as white as light.

Matthew 17:1-2 NASB

Jesus' outward appearance was transformed—his face shone like the sun and his clothes radiated a sparkling white light. The same awesome, dazzling pure light of God's presence that had filled the Most Holy Place of the Tabernacle was made apparent to the disciples. It had been there all along—in Jesus—but they could not see it.

Two men were talking with [Jesus], Moses and Elijah, who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.

Luke 9:30-31 ESV

Peter was astounded by it all. It seems he began babbling about whatever ideas filled his head.

And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah." He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him."

Matthew 17:4-5 ESV

God the Father spoke from Heaven.

When the disciples heard this, they fell on their faces and were terrified. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus ... as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead."

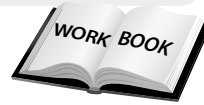
Matthew 17:6-9 ESV

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What a stupendous event! At that time, the disciples didn't know what to make of it all, but later Peter would write:

We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, "This is my Son, whom I love; with him I am well pleased." We ourselves heard this voice that came from heaven when we were with him on the sacred mountain! 2 Peter 1:16-18 NIV

4 LAZARUS



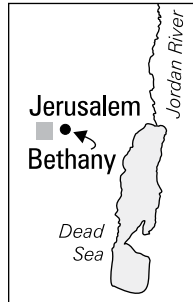
12-D
0:58



Now a certain man named Lazarus was sick. He was from Bethany, the village where Mary and her sister Martha lived... So the sisters sent a message to Jesus, "Lord... the one you love is sick."

John 11:1,3 NET

Lazarus, Mary and Martha, close friends of Jesus, lived a couple of miles from Jerusalem. At the time of this event, Jesus was on the other side of the Jordan River, a full day's journey from Bethany.



(Now Jesus loved Martha and her sister and Lazarus.)... when he heard that Lazarus was sick, he remained in the place where he was for two more days.

John 11:5-6 NET

From a purely human point of view, this made no sense. In this day of quick-response rescue teams, everyone knows that when someone is seriously ill, delays can be fatal. But Jesus stayed where he was for another two days! What was he thinking?

Then... he said to his disciples, "Let us go to Judea again."

The disciples replied, "Rabbi, the Jewish leaders were just now trying to stone you to death! Are you going there again?"

Then Jesus told them plainly, "Lazarus has died, and I am glad for your sake that I was not there, so that you may believe. But let us go to him."

John 11:7-8,14 NET

DEAD FOUR DAYS

When Jesus arrived, he found that Lazarus had been in the tomb four days already. (Now Bethany was less than two miles from Jerusalem, so many of the Jewish people of the region had come to Martha and Mary to console them over the loss of their

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brother.) So when Martha heard that Jesus was coming, she went out to meet him, but Mary was sitting in the house.

Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask from God, God will grant you." *John 11:17-22 NET*

We are not told what Martha thought Jesus might ask God for, but one thing is abundantly clear—she had faith in him.

Jesus replied, "Your brother will come back to life again."

Martha said, "I know he will come back to life again in the resurrection at the last day." *John 11:23-24 NET*

Martha wasn't surprised at Jesus' statement. She knew from Scripture that all people will come back to life at the end of the world when everyone will be judged by God. Until then, a person only dies once.

Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?" *John 11:25-26 NASB*

These were potent words. Jesus told Martha that Lazarus did not have to wait until the day of judgment to be raised back to life. Jesus was the one who gave life and therefore had the power to restore life to Lazarus at any moment. Did she believe him?

"Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world." *John 11:27 NIV*

Martha not only believed Jesus; she also affirmed that he was the Christ—the Messiah.

And He said, "Where have you laid him?"

They said to Him, "Lord, come and see."

Jesus wept. *John 11:34-35 NKJV*

There has been much speculation about why Jesus cried. Maybe it was simply because he felt the grief of those around him. Perhaps he wept as he witnessed the ravages that sin had brought into the perfect world which he had created. Some have conjectured that Jesus grieved at the thought of bringing Lazarus back to life—back from all the joy and perfection of Heaven—back to the earth with all its sin and sorrow. Perhaps it was for all these reasons and more. Scripture doesn't tell us why, but the fact that he wept does show us that the sinless LORD Jesus experienced human feelings.

So the Jews said, "See how he loved him!"



CHAPTER TWELVE ♦ 209

But some of them said, "Could not he who opened the eyes of the blind man also have kept this man from dying?"

Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it.

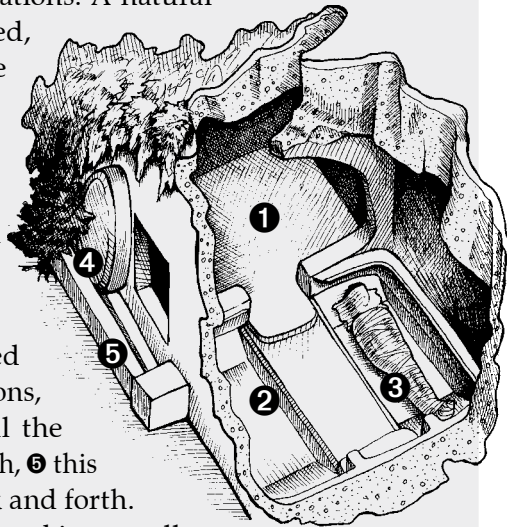
John 11:36-38 ESV

The traditional Jewish burial of the day often involved placing the body in a tomb which, over time, became the last resting place of successive generations. A natural

cave was commonly used, though sometimes the sepulcher was hewn out of solid rock. These tombs were large; you could stand upright in the weeping chamber. ❶

❷ Inside, shelves were carved on which to lay the bodies. ❸ A wheel-shaped rock ❹ weighing several tons, was hewn to tightly seal the entrance. Resting in a trench, ❺ this door could be rolled back and forth.

When closed, the door rested in a small hollow in front of the entrance, preventing the stone from rolling open.



▶ 12-E
1:14

C

(If the previous video clip has been viewed, this comment is not necessary.)

One other thing: Before a body was placed inside a tomb, it would be wrapped with long strips of cloth intermingled with spices. Then the body would be placed on a shelf inside the tomb.

Jesus said, "Take away the stone." Martha, the sister of the deceased, replied, "Lord, by this time the body will have a bad smell, because he has been buried four days."

Jesus responded, "Didn't I tell you that if you believe, you would see the glory of God?"

So they took away the stone. Jesus looked upward and said, "Father, I thank you that you have listened to me. I knew that you always listen to me, but I said this for the sake of the crowd standing around here, that they may believe that you sent me."

When he had said this, Jesus called in a loud voice, "Lazarus, come out!" The one who had died came out, his feet and hands tied up with strips of cloth, and a cloth wrapped around his face. Jesus said to them, "Unwrap him and let him go." John 11:39-44 NET

It was a good thing that Jesus said "Lazarus..." Perhaps if he had simply said "Come out!" the whole cemetery would have emptied its dead. Lazarus was alive! His friends had to unwind the long

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strips of burial clothes before Lazarus could walk away. There was no doubt that Jesus had performed a tremendous miracle.

Many of the Jews therefore, who had come with Mary and had seen what he did, believed in him, but some of them went to the Pharisees and told them what Jesus had done.

So the chief priests and the Pharisees gathered the Council and said, "What are we to do? For this man performs many signs. If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

So from that day on they made plans to put him to death.

John 11:45-48,53 ESV

Some believed, but others plotted. Not even a resurrection could convince the chief priests and Pharisees. They had too much at stake: their power and their pride.

WHAT KIND OF A MAN IS THIS?

Jesus left no doubt as to who he was. On one occasion, the disciples found themselves in a storm at sea. Though Jesus was on board, he was sound asleep. On being awakened and told of the peril they were in, Jesus ...

... got up and rebuked the winds and the sea, and it became perfectly calm.

The men were amazed, and said, "What kind of a man is this, that even the winds and the sea obey Him?" *Matthew 8:26-27 NASB*

Just as God spoke the waters into existence when he created the world, so Jesus calmed them by his word. And just as God created life in the beginning by speaking, so Jesus was able to restore life at his command. He said:

"I am the resurrection and the life."

John 11:25 NASB

5 HELL

For three years Jesus taught all who would listen. It seems an incredibly brief span of time considering everything that happened. His teaching ranged from comforting to provoking, from parables to accounts of real people. On this occasion, Jesus related the following true story:

"There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate

CH 12
4.3



CHAPTER TWELVE ♦ 211

was laid a poor man named Lazarus, covered with sores, who desired to be fed with what fell from the rich man's table ... even the dogs came and licked his sores." Luke 16:19-21 ESV

THE BEGGAR DIES

"The poor man died and was carried by the angels to Abraham's side." Luke 16:22 ESV

In this story, "Abraham's side" is equivalent to Heaven and is sometimes referred to as Paradise. The man in question here was a different person than the Lazarus in the last story. This Lazarus went to Paradise, not because he was poor, but because he trusted the LORD.

THE RICH MAN DIES

"The rich man also died and was buried, and in Hades [Hell], being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.'" Luke 16:22-24 ESV

The rich man had gone to Hell, not because he was wealthy, but because he ignored God's Word and lived only for himself while on earth. He begged Abraham for help.

"But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.'" Luke 16:25-26 ESV

It's FINAL

The Word of God makes it clear that one can only repent—have a change of mind—while here on earth. After a person dies, there is no second chance, no opportunity to escape Hell and go to Heaven. Those who die and are not in a right relationship with God remain separated from him forever. Nowhere does Scripture suggest that one can escape this place of suffering. Even though the rich man cried out for a measure of relief from his torment and misery, there was none. Mercy can only be received during this lifetime. The rich man continued:

"Then I beg you, father, to send him to my father's house—for I have five brothers—so that he may warn them, lest they also come into this place of torment." Luke 16:27-28 ESV

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Even though this man was in terrible agony, he could remember his life on earth. He knew that his five brothers were not right with God and wanted them to be warned.

"But Abraham said, 'They have Moses and the Prophets; let them hear them.'"

"And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'"

Luke 16:29-31 ESV

Earlier on, we read of one whom Jesus raised from the dead. Yet in spite of this great demonstration of power, many still would not accept Jesus as their Saviour and King. Instead, they plotted to kill him. Scripture says that if people refuse to believe the message of salvation proclaimed by God's prophets, then ...

"... neither will they be convinced if someone should rise from the dead."

Luke 16:31 ESV

This was a reference to the Scriptures recorded by the prophet Moses and God's other messengers.

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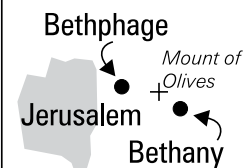
The description of Hell is almost synonymous with that of the Lake of Fire.¹ The Bible says that those who enter Hell have already entered everlasting punishment.

WORK BOOK

6 ACCEPTANCE AND BETRAYAL

Now as they approached Jerusalem, near Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples and said to them, "Go to the village ahead of you. As soon as you enter it, you will find a colt tied there that has never been ridden. Untie it and bring it here."

Mark 11:1-2 NET



Then they brought the colt to Jesus, threw their cloaks on it, and he sat on it. Many spread their cloaks on the road and others spread branches they had cut in the fields. Both those who went ahead and those who followed kept shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest!"

Mark 11:7-10 NET

CHAPTER TWELVE ♦ 213

The word *hosanna* means “save now.” The crowd was giving Jesus an impromptu version of a Roman parade normally used to welcome a triumphant conqueror. They were applauding and praising him in hopes that he would oust their Roman oppressors. Unbeknown to them, they were fulfilling a 500-year-old prophecy. The prophet Zechariah had written that Jesus would receive just such a welcome.



Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

Zechariah 9:9 NIV

This is the only time Jesus ever allowed such a momentous reception on his behalf. He had a reason: Jesus was forcing the hand of those who were out to kill him. He wanted them to act now, without delay.

It was now two days before Passover and the Festival of Unleavened Bread. The leading priests and the teachers of religious law were still looking for an opportunity to capture Jesus secretly and kill him. “But not during the Passover celebration,” they agreed, “or the people may riot.”

Mark 14:1-2 NLT

From the perspective of the shouting crowd, it was time for Jesus to announce that he was the true King of Israel. But for the religious leaders who were plotting his death, it was an awkward situation. If Jesus needed to be put off the stage, now was the time, but they were afraid of the public reaction. Jesus was obviously very popular.

The city was crammed with people for the Passover, many of whom were expectantly watching Jesus in the hope he would evict the Romans. But as the hours passed with no official proclamation of his kingship, his hero status was fast fading.

THE PASSOVER MEAL

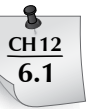
Jesus asked two disciples to arrange a room for the Passover.

When it was evening He came with the twelve. As they were reclining at the table and eating, Jesus said, “Truly I say to you that one of you will betray Me—one who is eating with Me.”

They began to be grieved and to say to Him one by one, “Surely not I?”

And He said to them, “It is one of the twelve, one who dips with Me in the bowl.”

Mark 14:17-20 NASB



214 ♦ CHAPTER TWELVE

When Jesus chose his 12 disciples three years earlier, he knew that one was a traitor.

One thousand years before this time, the prophet David, in speaking of this betrayal, had written from the Saviour's perspective:



*"Even my close friend in whom I trusted, Who ate my bread,
Has lifted up his heel against me."*

Psalm 41:9 NASB

BETRAYED

The traitor was Judas Iscariot. Though he was treasurer for the disciples, he was also a thief. Apparently, he oiled his ambitions and lined his pockets without the disciples being any the wiser. But Jesus knew, and apparently Satan knew it too. He had been watching for a weak link in Jesus' armour, a time and place to crush the Promised Saviour forever. Now Satan saw his opportunity. Judas was willing. As the Passover bread was being served, the Devil made his move.

And after Judas took the piece of bread, Satan entered into him.

Jesus said to him, "What you are about to do, do quickly." (Now none of those present at the table understood why Jesus said this to Judas.)

John 13:27-28 NET

And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. They were delighted and agreed to give him money.

Luke 22:4-5 NIV

Judas Iscariot, went to the chief priests and said, "What will you give me to betray him into your hands?" So they set out thirty silver coins for him. From that time on, Judas began looking for an opportunity to betray him.

Matthew 26:14-15 NET

Five hundred years before this time, a prophet had written that the Messiah would be sold for that exact sum:

"... thirty pieces of silver."

Zechariah 11:12 cf Matthew 27:3-10 NKJV

THE BROKEN BREAD AND THE CUP

This scenario with Judas happened in the middle of the meal. While the traitor went about his diabolical mission, Jesus continued with the supper. It has great significance.

While they were eating, [Jesus] took some bread, and after a blessing He broke it, and gave it to [his disciples], and said, "Take it; this is My body."

Mark 14:22 NASB

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CH12
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CHAPTER TWELVE ♦ 215

Obviously, they weren't eating Jesus' flesh, and yet Jesus was saying that the broken Passover loaf represented his body. The disciples must have been rather perplexed. Did this have to do with his earlier reference to himself as the Bread of Life?

And when He had taken a cup and given thanks, He gave it to them, and they all drank from it.

And He said to them, "This is My blood of the covenant, which is poured out for many."

Mark 14:23-24 NASB

Again, the symbolism was similar—Jesus' blood would soon be poured out for many people. We will see the significance of this later on.

And when they had sung a hymn, they went out to the Mount of Olives.*

Mark 14:26 ESV

*a song praising God

▶ 12-F
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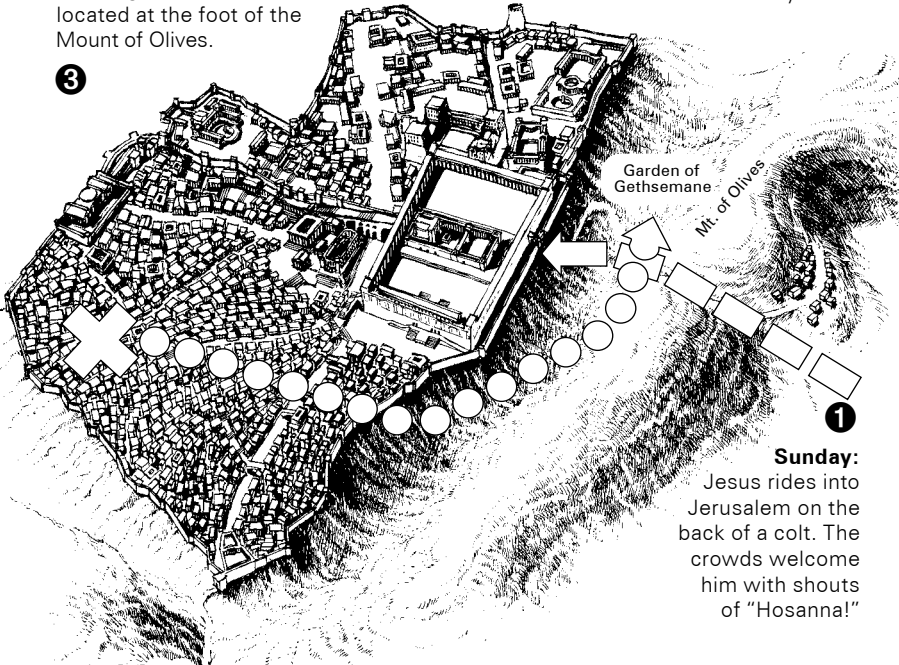
Thursday Night:

Jesus and his disciples celebrate the Passover together. After singing a hymn they depart for the garden of Gethsemane, located at the foot of the Mount of Olives.

2 Monday to Wednesday:

Jesus and his 12 disciples spend time in and around Jerusalem and Bethany.

3



1 Sunday:

Jesus rides into Jerusalem on the back of a colt. The crowds welcome him with shouts of "Hosanna!"







CHAPTER THIRTEEN

VIDEOS

goodseed.com/atp/13.html



- 1 THE GARDEN**
- 2 THE PLACE OF THE SKULL**
- 3 THE EMPTY TOMB**

| Chapter 13 Visual Aids |  1 |  2 |  3 |  4 |
|---------------------------|---|---|--|---|
| SECTION | Basic | Intermediate | Advanced | Supplied by Leader |
| 1 | | | | |
| 2 | | | Tabernacle Furniture or Model | Blank Sheet of Paper |
| 3 | Cross & Tomb | | | |

CHAPTER THIRTEEN ♦ 217

1 THE GARDEN

And they went to a place called Gethsemane. And [Jesus] said to his disciples, "Sit here while I pray." And he took with him Peter and James and John, and began to be greatly distressed and troubled. And he said to them, "My soul is very sorrowful, even to death. Remain here and watch." And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will."*

Mark 14:32–36 ESV

*a term of endearment similar to daddy or papa.

In the intimate language that only a son could have with his dear father, Jesus cried out, "Abba—Daddy, please find another way!" But then he submitted his will to his heavenly Father and prayed, "Your will be done."

Immediately while He was still speaking, Judas, one of the twelve, came up accompanied by a crowd with swords and clubs, who were from the chief priests and the scribes and the elders.

Now he who was betraying Him had given them a signal, saying, "Whomever I kiss, He is the one; seize Him and lead Him away under guard."

Mark 14:43–44 NASB

Then Jesus, knowing all that would happen to him, came forward and said to them, "Whom do you seek?"

They answered him, "Jesus of Nazareth."

John 18:4–5 ESV

HE SPOKE

Jesus said to them, "I am [he]." Judas, who betrayed him, was standing with them.

John 18:5 ESV

The word [he] does not appear in the original Greek text. Jesus answered the question with an emphatic "I AM!" As we have seen, I AM is God's name, meaning "the one who exists by his own power." And it wasn't just anyone saying it; it was God himself. The effect is worth noting.

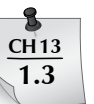
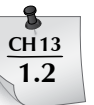
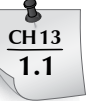
When Jesus said to them, "I am he," they drew back and fell to the ground.

John 18:6 NIV

They didn't simply drop to the ground; they drew back and fell down. Jesus "blew them off their feet" with a mini-burst of his majesty. After the stunned group had gotten up and dusted themselves off ...

... he asked them again, "Whom do you seek?" And they said, "Jesus of Nazareth."

John 18:7 ESV



218 ♦ CHAPTER THIRTEEN

You can almost sense the crowd's respect and fear. Jesus had unsettled the mob. This was not shaping up to be a typical arrest. Their wall of confidence cracked even more when Jesus revealed that he knew the agreed-upon sign of betrayal.

Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" Luke 22:48 NASB

Judas immediately went to Him, saying, "Rabbi!" and kissed Him. Mark 14:45 NASB

The other 11 disciples were galvanized into action. Simon Peter had a weapon.

One of the men with Jesus pulled out his sword and struck the high priest's slave, slashing off his ear. Matthew 26:51 NLT

But Jesus said, "No more of this!" And he touched his ear and healed him. Luke 22:51 ESV

What can you say? Even in the midst of all the tension, Jesus was thinking of others; he healed the high priest's servant. It was a short-sighted effort on Peter's part anyway—zeal without knowledge. On a human level, the disciples were greatly outnumbered. You can't help admiring Peter's efforts. At least he tried! But obviously Peter was better with nets than swords. When you aim at the head and get an ear, it tells you something.

QUESTIONS, QUESTIONS

Then Jesus asked a question—an uncomfortable question.

"Have you come out with swords and clubs to arrest Me as you would against a robber? Every day I used to sit in the temple teaching and you did not seize Me. But all this has taken place to fulfill the Scriptures of the prophets."

Matthew 26:55-56 NASB

God's questions always expose a person's true thoughts, and if the rabble had taken a moment to think, they would have realized the inconsistency of their actions. But they were so fixated in their determination to do away with Christ, even another encounter with the miraculous power of this man didn't deter them in the least. Not even Jesus' words about them fulfilling the solemn predictions of the prophets would restrain them from carrying out their murderous intentions.

Fearing for their lives, the disciples fled into the night.

And they all left him and fled.

Mark 14:50 ESV

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CHAPTER THIRTEEN ♦ 219

Then the detachment of troops and the captain and the officers of the Jews arrested Jesus and bound Him. John 18:12 NKJV

One can hardly read this without feeling some sense of incongruity. Jesus was only one individual. The detachment sent to arrest him would have numbered between 300 and 600 soldiers. In addition, there were Jewish officials, priests and servants. It was overkill for sure, but you can't help wondering if deep down inside they felt a poverty of power.

IN COURT

They led Jesus away to the high priest; and all the chief priests and the elders and the scribes gathered together. Mark 14:53 NASB

Temple courts were not held at night. The fact that the Sanhedrin,¹ consisting of 71 men, could be assembled so quickly tells you something about the plot. Their willingness to convene in the middle of the night reveals even more. What they were doing was strictly illegal according to their own law. Even for those not familiar with the judicial system of that day, the irregularities of the trial are painfully obvious. No matter. Forget the rules. They wanted Jesus dead.

Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any. For many were giving false testimony against Him, but their testimony was not consistent.

The high priest stood up and came forward and questioned Jesus, saying, "Do You not answer? What is it that these men are testifying against You?" But He kept silent and did not answer.

Mark 14:55-56,60-61 NASB

The question was black and white: "Are you or are you not the Promised Messiah from Heaven?"

Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."

Then the high priest tore his clothes and said, "What further need do we have of witnesses? You have heard the blasphemy! What do you think?"

And they all condemned Him to be deserving of death.

Mark 14:62-64 NKJV

The high priest, Caiaphas, knew exactly what Jesus had said. Jesus was claiming to be equal with God Almighty. For a mere man to claim to be God's eternal Son was sacrilege. But Jesus



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Keep in mind that they had no cell phones or instant messaging with which to quickly notify one another. Obviously, the details of this plot had been underway for some time. This wasn't a spur-of-the-moment, last-minute kind of impulsive decision.



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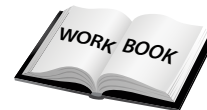
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220 ♦ CHAPTER THIRTEEN

wasn't a mere man—he was the eternal Word of God, and the Promised Deliverer about whom all the prophets had written! However, neither Caiaphas nor the other Jewish leaders believed him. So they condemned him to die. But there was a problem. The Sanhedrin did not have the authority to pass a death sentence; only the Romans could do that.



2 THE PLACE OF THE SKULL

Because night courts were illegal, the Sanhedrin met again just after sunrise to go through the legal motions of trying Jesus. He must have been exhausted. He hadn't slept all night, and they had given him a severe beating just to make sure he knew who was in control.

Then the whole body of them got up and brought Him before Pilate.

Luke 23:1 NASB

PONTIUS PILATE

Pontius Pilate, governor of Judea, had all the authority of imperial Rome behind him. Since in most cases the Jewish courts could not impose the death penalty, they needed Roman sanction. Pilate was their man. The Temple leaders knew he was weak-kneed, so a little persuading was in order.

And they began to accuse [Jesus], saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."

Luke 23:2 NASB

Jesus had never prohibited his followers from paying taxes. In fact, Jesus had said quite the opposite. This was a deliberate lie. On the other hand, it was true that Jesus claimed to be the Messiah.

So Pilate asked him, "Are you the King of the Jews?"

Luke 23:3 NLT

Jesus answered, "My Kingdom is not an earthly kingdom. If it were, my followers would fight to keep me from being handed over to the Jewish leaders. But my Kingdom is not of this world."

John 18:36 NLT

Jesus' reign began in the heart. He had no political ambitions.

"You are a king, then!" said Pilate.

Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me."

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This was a charge of subversion—plotting to overthrow the government.

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CHAPTER THIRTEEN ♦ 221

“What is truth?” Pilate asked.

John 18:37-38 NIV

People still ask the same question today. But Pilate was in no mood for listening; he didn't even wait for the answer.

With this he went out again to the Jews and said, “I find no basis for a charge against him.”

John 18:38 NIV

Pilate mistrusted the priests. As Roman governor, he knew he was hated by the Jews, and he had good reason to believe that the priests did not have Caesar's best interests in mind. The Sanhedrin must have some other motive for wanting Jesus dead.

Then Pilate announced to the chief priests and the crowd, “I find no basis for a charge against this man.”

But they insisted, “He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here.”

On hearing this, Pilate asked if the man was a Galilean. When he learned that Jesus was under Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.

Luke 23:4-7 NIV

Pilate had the authority to hear Jesus' case, but the situation was getting uncomfortable. Jesus was being accused of inciting the people to insurrection. How would he explain to his superiors in Rome if Jesus did provoke a riot? It would be easier to dump the whole sorry mess in Herod's lap. Besides, Herod was no friend of his, so Pilate passed the buck.

HEROD ANTIPAS

Herod Antipas was a son of Herod the Great. As a puppet of Rome, he had been given jurisdiction over Jesus' home province of Galilee. He had come to Jerusalem for the yearly Passover festivities.

Herod was delighted at the opportunity to see Jesus, because he had heard about him and had been hoping for a long time to see him perform a miracle. He asked Jesus question after question, but Jesus refused to answer.

Luke 23:8-9 NLT

SILENT

Jesus knew that Herod had no interest in determining the truth. He only wished to be entertained by a miracle. Jesus didn't indulge Herod. Instead, he remained quiet.

The chief priests and the teachers of the law were standing there, vehemently accusing him. Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe,

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Herod was looking for a court magician to entertain him.

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222 ♦ CHAPTER THIRTEEN

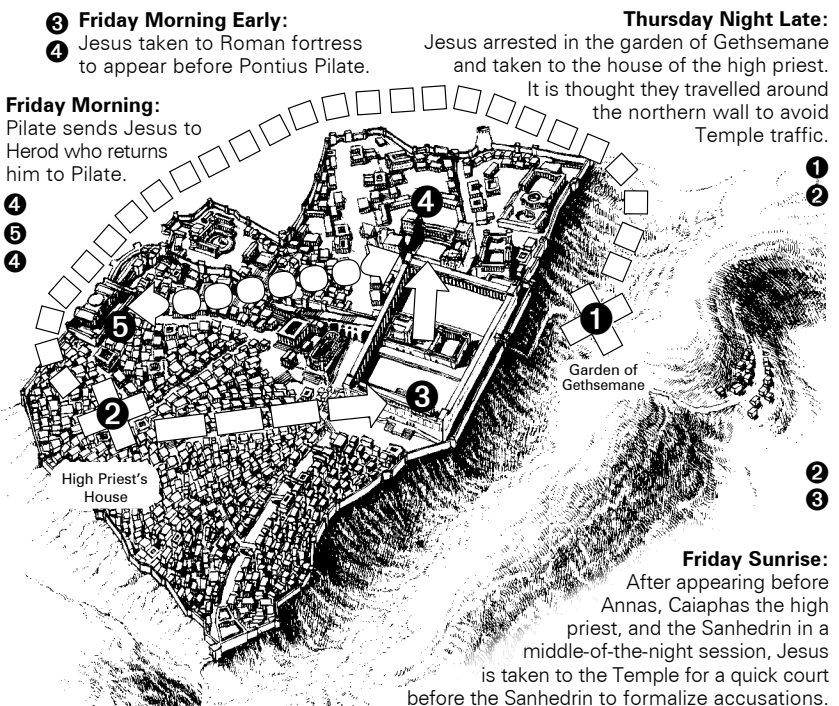
they sent him back to Pilate. That day Herod and Pilate became friends—before this they had been enemies. Luke 23:10–12 NIV

CRUCIFY HIM!

Since his arrest, Jesus had been in five court sessions: three Jewish and two Roman. This sixth trial would be his last.

By this time, word had spread throughout the city. No longer were the high priest and Sanhedrin the only ones accusing Jesus. They had been joined by a fickle multitude who only a few days before had shouted “Hosanna!” but now vehemently roared “Crucify him!” Pilate was in a dilemma. The more he dealt with Jesus, the more convinced he was that there was something uncommon about this man!

*Pilate then called together the chief priests and the rulers and the people, and said to them, “You brought me this man as one who was misleading the people. And after examining him before you, behold, I did not find this man guilty of any of your charges against him. Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him. I will therefore **punish and release him.**”* Luke 23:13-16 ESV



CHAPTER THIRTEEN ♦ 223

Neither Herod nor Pilate could find Jesus guilty of anything deserving death. It seemed no one could accuse him of any crime. Pilate offered a weak-kneed compromise. It had two parts:

1. He would whip Jesus:

This was no ordinary beating. The whip was comprised of a stick with leather thongs affixed to one end. Each thong had butterfly-shaped slivers of bone or metal attached to it. The condemned man would have his arms bound and tied above his head to a pole which fully exposed his back to the scourge. As the whip came down, the bone and metal would sink into the flesh. Pulling the whip away virtually stripped the flesh off the back. This type of beating was so severe that often the victim died.

By law, a scourging could only be given to a convicted prisoner. Pilate himself had just said that Jesus was innocent. Because a Roman flogging was such a horrible ordeal, it can be assumed that Pilate hoped the whipping would appease Jesus' accusers so they would accept his next offer.

**2. He would release Jesus:**

It was the local Roman custom to release one convicted criminal at the Passover as a gesture of goodwill. Pilate suggested that Jesus be released after he had been beaten. The crowd was unanimous in their response:

But they all cried out together, "Away with this man..." Pilate addressed them once more, desiring to release Jesus, but they kept shouting, "Crucify, crucify him!"

A third time he said to them, "Why, what evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him."

Luke 23:18,20-22 ESV

Then Pilate took Jesus and flogged him.

John 19:1 ESV

Seven hundred years before this time, the prophet Isaiah had written of the Messiah's willing sufferings:



I offered my back to those who beat me and my cheeks to those who pulled out my beard. I did not hide my face from mockery and spitting.

Isaiah 50:6 NLT

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224 ♦ CHAPTER THIRTEEN

The soldiers were not satisfied with the cruelty of a flogging. They decided to add a little jest.

And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him; and they began to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps in the face.

John 19:2-3 NASB

They kept beating His head with a reed, and spitting on Him.

Mark 15:19 NASB

Humiliation was not part of Pilate's sentence. A purple robe was normally worn by royalty. The thorns were a cruel parody of an imperial crown. This was mockery at its worst. Once again, seven centuries before, the prophet Isaiah had written:



He was despised and rejected by men, ... and we esteemed him not.

Isaiah 53:3 NIV

Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"

John 19:4-5 ESV

Deep in his heart, Pilate must have known that he was setting aside all justice. No doubt, he had hopes that this lacerated, thorn-crowned, bleeding man might evoke some pity.

When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."

John 19:6 ESV

Pilate knew very well they could do no such thing. The Jewish courts could not impose the death sentence.

THE SON OF GOD

The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

Therefore when Pilate heard this statement, he was even more afraid; and he entered into the Praetorium again and said to Jesus, "Where are You from?"

John 19:7-9 NASB

Pilate had just heard that Jesus was from Galilee, thus the reason for having sent him to Herod. Now again, he was asking Jesus where he was from. No doubt, he was feeling a little nervous about someone who claimed to be the Son of God who had come down from Heaven! The Greeks believed the gods came down from Mount Olympus to fraternize with man.

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Note that the charge being brought against Jesus is now changed.

C

CHAPTER THIRTEEN ♦ 225

Perhaps Pilate was wondering if Jesus fit that category. Certainly this was no ordinary criminal. Just the way he handled himself in court demonstrated a peace and confidence that was disconcerting. “Jesus, where are you *really* from?”

Jesus gave him no answer. So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?”

Jesus answered him, “You would have no authority over me at all unless it had been given you from above...”

From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king opposes Caesar.”

So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover.

John 19:9–14 ESV

The day of Preparation was when the Passover lamb was killed.

[Pilate] said to the Jews, “Behold your King!”

They cried out, “Away with him, away with him, crucify him!”

Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”

John 19:14-15 ESV

This was Israel’s final rejection of Jesus as their King. They had chosen the Roman Caesar in place of the one sent from God.

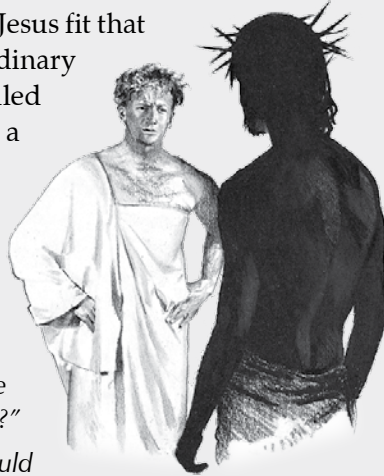
Finally Pilate handed him over to them to be crucified.

So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).² Here they crucified him, and with him two others—one on each side and Jesus in the middle.

John 19:16-18 NIV

Crucifixion was a Roman form of capital punishment used only for slaves and criminals of the lowest order. It was a common method of execution, and secular history records hundreds being crucified at once.

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226 ♦ CHAPTER THIRTEEN

Research has indicated that there were several different forms:



Standing tree: The victim was backed up to a tree and nailed to it, in whatever shape the branches flowed. Josephus, the first-century Jewish historian, records the Roman soldiers entertaining themselves by crucifying captives in unusual positions.³



I-shaped: a simple post in the ground. Hands were nailed over the head.



X-shaped: basically two logs planted at angles. The body was splayed out with the hands and feet fixed at four corners.



T-shaped: a pole with a crossbar on the top. This was probably the most common, next to the tree. The arms were stretched out along the bar.



+ -shaped: usually reserved for criminals of some notoriety. A certificate disclosing one's crime would be tacked to the topmost part of the cross. This was probably the type on which Jesus was crucified.

The victim was usually stretched out naked. Hands and feet were held in place by nails driven through the wrist and ankle bones.

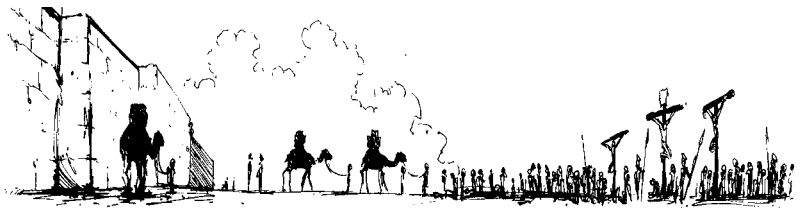
One thousand years earlier, God had instructed the prophet David to write a complete psalm about the way Jesus would die. Scripture prophesies Christ as saying:



They have pierced my hands and my feet. I can count all my bones; people stare and gloat over me. *Psalm 22:16-17 NIV*

This was written long before the Romans had come to power, and about 800 years before the Romans adopted crucifixion as one of their official forms of capital punishment.

To this day, crucifixion is considered to be the most brutal form of execution. Death was slow. Sometimes it took days. Ultimately, one died of asphyxiation. Hanging on outstretched arms, the pressure on the diaphragm made it impossible for one to breathe.



CHAPTER THIRTEEN ♦ 227

One could exhale only by lifting oneself up, by pulling on the arms and pushing with the feet to allow room for the diaphragm to work. Of course, this pulling and pushing was done against the excruciating restraint of the nails. Death came when exhaustion and shock left one unable to lift the body.

The nails and tormented gasping for air were not the only sources of anguish. One also suffered from thirst and exposure. People came to stare and, in Jesus' case, to mock.

Pilate also had a notice written and fastened to the cross, which read: "Jesus the Nazarene, the king of the Jews." Thus many of the Jewish residents of Jerusalem read this notice, because the place where Jesus was crucified was near the city, and the notice was written in Aramaic, Latin, and Greek.

John 19:19-20 NET

Now when the soldiers crucified Jesus, they took his clothes and made four shares, one for each soldier, and the tunic remained. (Now the tunic was seamless, woven from top to bottom as a single piece.) So the soldiers said to one another, "Let's not tear it, but throw dice to see who will get it."

John 19:23-24 NET

Gambling was a distraction from a gory task. As the soldiers sat beneath Jesus' cross, perhaps rolling dice in a helmet, they had no way of knowing they were fulfilling an ancient prophecy.



This took place to fulfill the scripture that says, "They divided my garments among them, and for my clothing they threw dice." So the soldiers did these things.

John 19:24 NET compare Psalm 22:18

And the people stood by, watching, but the rulers scoffed at him, saying, "He saved others; let him save himself, if he is the Christ of God, his Chosen One!"

Luke 23:35 ESV

Ten centuries earlier, God had said through King David that the Promised Deliverer would be mocked.



But I am a worm, not a man; people insult me and despise me. All who see me taunt me; they mock me and shake their heads.

Psalm 22:6-7 NET

The mockers' exact words were foretold by the prophet David:



"He trusted in the LORD, let Him rescue Him; Let Him deliver Him, since He delights in Him!"

Psalm 22:8 NKJV

The soldiers also mocked Him, coming up to Him, offering Him sour wine, and saying, "If You are the King of the Jews, save Yourself!"

One of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!"

CH13
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CH13
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CH13
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But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation? And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong."

And he was saying, "Jesus, remember me when You come in Your kingdom!"

And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

Luke 23:36-37,39-43 NASB

Jesus assured the thief that as soon as they both died, their spirits would meet each other in Paradise. Jesus could say this because he knew that this man was trusting in him to deliver him from the consequences of sin—from eternal punishment.

It was now about the sixth hour, and darkness fell over the whole land until the ninth hour ...

Luke 23:44 NASB

At the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?"

Mark 15:34 NASB

Once again, 1000 years before, God had prophesied through King David that the Messiah would say just those words:



"My God, my God, why have You forsaken me?" *Psalm 22:1 NASB*

It wasn't without reason that Jesus cried this out loud. We will look at its meaning in a following chapter.

The significance of Jesus' final moments on the cross cannot be emphasized enough. Scripture says:

And Jesus, crying out with a loud voice, said, "It is finished!"... "Father, into Your hands I commit My spirit." Having said this, He breathed His last... And He bowed His head and gave up His spirit.

Luke 23:46 and John 19:30 NASB

And the veil of the temple was torn in two from top to bottom.

Mark 15:38 NASB

Jesus was dead. But had Satan and his demons triumphed over God? There were some questions that needed to be answered. Why had the Temple curtain torn—from top to bottom? And why had Jesus shouted "It is finished!" with such intensity?

13-B
1:20

THE TORN CURTAIN

Remember, the Temple was a permanent replica of the original Tabernacle. The curtain in question separated the Holy Place from the sacred Holy of Holies. It was no small matter for this veil to be torn.

Paper & Tabernacle Furniture/Model

(Using a **blank sheet of paper** to represent the curtain, point out its location in the Temple.)

If possible, use the Tabernacle furniture or model as your reference point—the veil hanging between the altar of incense and the Ark of the Covenant. If not available, refer either to the illustration on p. 165 of the leader's guide or on the Resource CD.)

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CH 13
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CH 13
2.23

Sixth hour = 12:00 Noon
Ninth hour = 3:00 p.m.

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CH 13
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CH 13
2.25

CH 13
2.26

CH 13
2.27

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First of all, Scripture says that the curtain shielded the Most Holy Place from man's view. To look behind the curtain was to die. God had told Moses centuries before:

The LORD said to Moses: "Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die, because I appear in the cloud over the atonement cover."

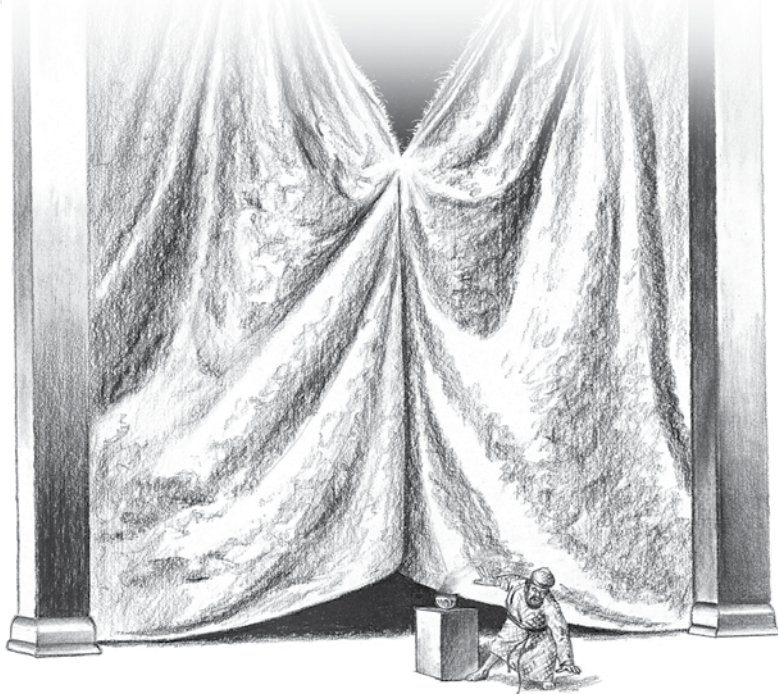
Leviticus 16:2 NIV

Second, to tear the curtain in any way would have been a monumental task. It is said that the curtain was 18 metres (60 ft) in height, 9 metres (30 ft) in width, being the thickness of a man's hand—about 10 centimetres (4 in).⁴

Third, to be torn from the top to the bottom could only mean one thing: God had rent the curtain, not man.

By Jewish reckoning, Jesus died at the ninth hour which would have been 3:00 p.m. The Temple would have been full of priests performing their sacred duties. This was the time of the evening sacrifice, when a lamb was killed. It was also the Passover. News of the torn curtain could not have been concealed. Too many people were present and the event was too staggering to be forgotten.

The significance of this whole incident will be explained shortly.



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THE SHOUT OF VICTORY!

The phrase “It is finished” is translated from a single Greek word *tetelestai*. *Tetelestai* had many different usages, but the following three have significance to the story:⁵

1. *Tetelestai* was used by a servant reporting to his or her master upon completing a task: “The job you gave me is finished.”
2. *Tetelestai* was also a term in Greek commercial life. It signified the completion of a transaction when a debt was paid in full. When the final payment was made, one could say “*Tetelestai*,” that is, “The debt is finished.” Ancient receipts for taxes have been found with “*tetelestai*—paid in full”—written across them.
3. The selection of a lamb for sacrifice in the Temple was always an important time. The flock would be searched and upon finding an unblemished lamb, one would say “*Tetelestai*—the job is finished.”

Quite literally Jesus shouted: “The work you gave me to do is completed, the debt is paid, the sacrificial lamb is found!” The Word of God says that Jesus cried out in a loud voice, “*It is finished!*”

When the centurion saw what had happened, he glorified God, saying, “Certainly this was a righteous Man!” Luke 23:47 NKJV

It is noteworthy that it was the centurion, an officer in charge of 100 soldiers, who immediately commented on Jesus’ cry. Surely he, a military man, knew the difference between a gasp of defeat and a shout of victory.

Then, because it was the day of preparation, so that the bodies should not stay on the crosses on the Sabbath (for that Sabbath was an especially important one), the Jewish leaders asked Pilate to have the victims’ legs broken and the bodies taken down.

John 19:31 NET

BREAK THE LEGS

It was Passover week and this day was the climax, when the lamb was to be killed. The chief priests wanted this crucifixion business over and done with, so as not to contaminate the feast. They asked that Jesus’ legs be broken. This would mean that the one being crucified could no longer lift himself up to breathe, resulting in quick asphyxiation, unless the shock of his bones being broken killed him first.

So the soldiers came and broke the legs of the two men who had been crucified with Jesus, first the one and then the other.

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*But when they came to Jesus and saw that he was already dead, **they did not break his legs.** But one of the soldiers pierced his side with a spear, and blood and water flowed out immediately.*

John 19:32-34 NET

A soldier trained in the art of killing thrust a spear into Jesus' heart. To bungle a public execution was unthinkable. The soldier knew exactly *where* to thrust that instrument of death to make sure not a wisp of life could linger. Scripture says water and blood flowed out. Medical experts tell us that such an event was a sure sign that death had already occurred. Jesus was definitely dead.

*And the person who saw it has testified (and his testimony is true, and he knows that he is telling the truth), so that you also may believe. For **these things happened so that the scripture would be fulfilled**, "Not a bone of his will be broken." And again another scripture says, "They will look on the one whom they have pierced."*

John 19:35-37 NET



3 THE EMPTY TOMB

FRIDAY: LATE AFTERNOON



▶ 13-C
1:37



After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

John 19:38-42 ESV

The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it. Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment.

Luke 23:55-56 NIV



Though we don't know where Jesus was buried, we do know his body was placed in a tomb very close to where the crucifixion took place and that the tomb was in a garden.



Though Joseph and Nicodemus were part of the Sanhedrin, they were secret followers of Jesus. According to their traditional custom, they wrapped Jesus in long burial cloths, intermingled with 34 kilograms (75 lbs) of aromatic spices and laid him in a tomb. A large wheel-like stone, possibly weighing as much as 1.8 tonnes (two tons), was rolled across the front of the sepulcher.

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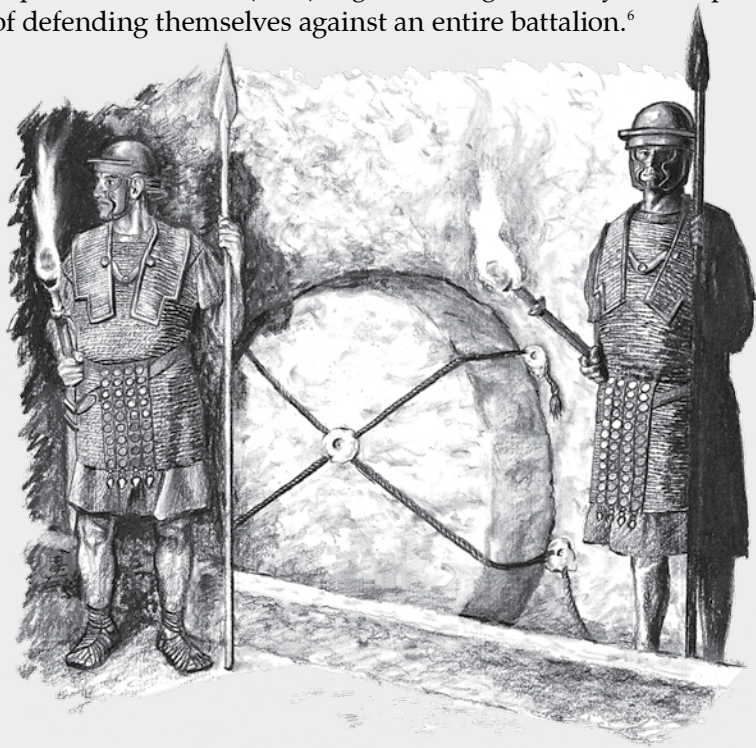
The women watched and then went home to prepare additional spices for the final burial. It was Friday night.

SATURDAY

Now on the next day, the day after the preparation, the chief priests and the Pharisees gathered together with Pilate, and said, "Sir, we remember that when He was still alive that deceiver said, 'After three days I am to rise again.' Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

Pilate said to them, "You have a guard; go, make it as secure as you know how." And they went and made the grave secure, and along with the guard they set a seal on the stone. Matthew 27:62–66 NASB

This was no ragtag band of soldiery sent to guard the tomb. A Roman guard consisted of four to sixteen men, each man trained to protect two metres (six ft) of ground. Together they were capable of defending themselves against an entire battalion.⁶



Pilate instructed the chief priests and Pharisees to seal the tomb. Ropes would have been stretched across the large stone door and fixed in place with moist clay. The clay would then

CH13
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be imprinted with a signet ring. Any tampering with the rock would be immediately apparent.

SUNDAY

The guard was set in place on Saturday, the Jewish Sabbath. On Sunday while it was still dark...

... there was a great earthquake, because an angel of the Lord came down from heaven and rolled aside the stone and sat on it.

His face shone like lightning, and his clothing was as white as snow. The guards shook with fear when they saw him, and they fell into a dead faint.

Matthew 28:2–4 NLT

It took only a glance for these rough and rugged soldiers to know they were no match for this one angel. The last phrase in the above passage is a first-century way of saying “they passed out from fear!” Who would have dreamed that the tomb could be empty. All the evidence pointed to one fact: Jesus had obviously come back to life!

In the meantime:

Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might come and anoint Him. Very early on the first day of the week, they came to the tomb when the sun had risen. They were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?”

Looking up, they saw that the stone had been rolled away, although it was extremely large.

Mark 16:1–4 NASB

Mary Magdalene apparently turned away in shock and dismay at the initial sight of the open tomb. She probably assumed the obvious—Jesus’ body had been vandalized. Sobbing, she turned and ran to tell the disciples. But Mary and Salome pushed forward.

And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

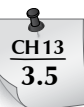
But he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you.”

Mark 16:5-7 NKJV

So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples.

C

What made the seal so certain was that it represented all the power of imperial Rome enforcing its authority.



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If Jesus wasn't God, then the women were breaking the Ten Commandments.



And behold, Jesus met them and said, "Greetings!" And they came up and took hold of his feet and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me." Matthew 28:8–10 ESV

Reading the record,⁷ you can sense the confusion and excitement of the early morning news. For those who had seen Jesus die, the report from the elated women was met with a great deal of skepticism. Initially ...

... these words appeared to them as nonsense, and they would not believe them. Luke 24:11 NASB

Peter ran to check out the tomb. John ran too, passing Peter on the way, but then waited outside the entrance.

Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself. John 20:6-7 ESV

This was not the scene of a plundered grave. The long strips of cloth used to shroud the body were still wrapped as though around a corpse, but they were collapsed—empty! The body had passed right through them. The head napkin was folded too, as if someone had tidied up before leaving. Scripture says Peter saw, but John saw and believed. For John there was no doubt that Jesus was alive! But Peter's head was spinning. He needed time to think.

It still must have been early morning when Mary Magdalene returned and ...

... stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.

Then they said to her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." John 20:11–13 NKJV

The tomb was located in a garden, so perhaps she supposed these angels were gardeners. Mary was so distressed that she did not think to identify the men. We must remember that Mary was grieving intensely and that the entire conversation was carried on through her sobbing.

CH 13
3.6

CH 13
3.7

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When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

Jesus said to her, "Woman, why are you weeping? Who are you looking for?"

Because she thought he was the gardener, she said to him, "Sir, if you have carried him away, tell me where you have put him, and I will take him."

Jesus said to her, "Mary."

John 20:14–16 NET

If one can say a name in such a way that it brings back all the memories of every previous encounter with a loved one, then Jesus did just that. Mary recognized the voice immediately.

She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).

John 20:16 ESV

Now she had a different reason to weep. She must have flung her arms around him, perhaps embracing his feet in keeping with the custom of that day. Jesus told Mary to go and tell the disciples that he was alive.

Mary Magdalene found the disciples and told them, "I have seen the Lord!"

John 20:18 NLT

THE GUARDS

While all this was happening, the guards were hunting down the chief priests. There was no way they were going back to face Pilate.

Now while they were on their way, some of the guard came into the city and reported to the chief priests all that had happened.

Matthew 28:11 NASB

The tomb was empty—Jesus' enemies agreed with that fact.

And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers and said, "You are to say, 'His disciples came by night and stole Him away while we were asleep.' And if this should come to the governor's ears, we will win him over and keep you out of trouble." And they took the money and did as they had been instructed; and this story was widely spread among the Jews, and is to this day.

Matthew 28:12–15 NASB

It took an immense sum of money to persuade these proud soldiers to say that they had been sleeping. (To sleep on duty was punishable by death.) Of course it wasn't true. Once again you can see the hand of Satan behind it all, rushing around doing damage control. After all, he is the father of lies. It was a feeble effort to save face. No doubt, Satan realized he was defeated. Jesus, the Promised Deliverer, had crushed Satan's head, just as God had promised way back in the garden of Eden.

ALIVE

Jesus had come back to life. He was truly alive—physically! For three days his body had lain lifeless in the tomb, separated from his spirit. But then in a dramatic demonstration of supernatural power, Jesus had been resurrected with a new body.

Jesus had foretold his own death during his ministry.

"The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again."

John 10:17-18 NIV

WHY DID JESUS HAVE TO DIE?

Jesus' death had not been an ordinary one. For mankind, death is a consequence of sin—of breaking God's Law. But Jesus had kept the Ten Commandments perfectly. He was sinless, so he did not need to die. According to the law of sin and death, Jesus could have lived forever. So why did he die? Satan hadn't killed Jesus against



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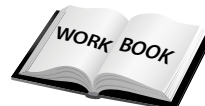
his will, nor had the Jews or the Romans. Jesus had chosen to die, willingly. But why? The next chapter will answer that question. The events of that early morn were just a beginning. Over the next 40 days, Jesus appeared to many of those who knew him best. But before we leave the resurrection day, there is one more account that must be shared.



72 HOURS THAT CHANGED HISTORY

| | | |
|------------------------|------------|--|
| * Jewish Friday | THU | Disciples prepare Passover Passover supper Walk to garden of Gethsemane Jesus arrested in garden; disciples flee |
| | FRI | 1 st Trial — before chief priest's father-in-law, Annas 2 nd Trial — before chief priest and Sanhedrin 3 rd Trial — before Sanhedrin (to make it legal) 6:30 a.m. 4 th Trial — before Pilate 5 th Trial — before Herod (Jesus mocked) 6 th Trial — before Pilate (Jesus scourged) 9:00 a.m. Crucifixion NOON 3:00 p.m. Jesus cries "It is finished!" Temple curtain torn Legs of two thieves broken; Jesus' side pierced Joseph of Arimathea requests Jesus' body for burial Jesus buried in tomb |
| | SAT | Roman guard requested and placed at tomb Tomb sealed |
| Jewish Saturday | | |
| Jewish Sunday | SUN | Earthquake—stone rolled away by angels; guards flee Women go to tomb Jesus appears to Mary and Salome Jesus appears to Mary Magdalene Jesus appears to Peter |

*Jewish days begin at sundown, continue through the night into the next day until the following sundown.



CHAPTER FOURTEEN

1 THE STRANGER

2 THE LAW AND THE PROPHETS — ADAM TO NOAH —

3 THE LAW AND THE PROPHETS — ABRAHAM TO THE LAW —

4 THE LAW AND THE PROPHETS — THE TENT TO THE BRAZEN SERPENT —

5 THE LAW AND THE PROPHETS — JOHN TO THE RESURRECTION —

VIDEOS

goodseed.com/atp/14.html



| Chapter 14 Visual Aids | | 1 | 2 | 3 | 4 |
|---------------------------|------------------------|------------------------|--|---|---|
| SECTION | | Basic | Intermediate | Advanced | Supplied by Leader |
| 1 | | | | | |
| 2 | Stone Tablets | Chain | | | Certificate of Debt #1 (See Resource CD) |
| | Coin | Rat | | | Branch |
| | Heart & Covering | Fig Leaf | | | Empty Cup |
| | Altar | Sheep (3D Alternative) | | | |
| | Garden Produce | | | | |
| | Ram | | | | |
| | Cross & Tomb | | | | |
| | Ark | | | | |
| 3 | Tower of Babel | | | | |
| | Altar, Isaac & Ram | Rat | Cloaks | Scissors & Knotted String | |
| | Cross & Tomb | Sheep (3D Alternative) | Gavel | Certificate of Debt #1,2,3 (See Resource CD) | |
| | Passover Door | | Weigh Scale (3D Alternative) | | |
| | Live Lamb & Dead Lamb | | | | |
| | Firstborn | | | | |
| | Stone Tablets | | | | |
| | Man with String | | | | |
| | Heart & Covering | | | | |
| Coin | | | | | |
| Just/Loving Weigh Scale | | | | | |
| 4 | Cross & Tomb | | Tabernacle Model | Tabernacle Poster (Alternative to Model; See Resource CD) | |
| | Coin | | Tabernacle Set: Bronze Altar, Lampstand, Table, Altar, Ark & Cover | | |
| | Heart & Covering | | | Sheet of Paper | |
| | Serpent on Pole | | | | |
| 5 | Coin | Rat | Weigh Scale (3D Alternative) | Gold Nuggets & Trash (To be used with Weigh Scale 3D Alternative) | |
| | Sheepfold | Sheep (3D Alternative) | | | |
| | Cross & Tomb | Chain | | | Small Gift Box, wrapped |
| | Gold/Trash Weigh Scale | Award | | | Bible |

1 THE STRANGER

That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and they were talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him.

And he said to them, "What is this conversation that you are holding with each other as you walk?"

And they stood still, looking sad.

Luke 24:13–17 ESV

These men were not part of the inner circle of disciples, but they too were followers of Jesus.

Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning, and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see."

Luke 24:18–24 ESV

The two disciples gave a brief synopsis of the day. Of course, all of this was not news to Jesus, but he quietly waited for them to finish. He had news for them too.

*And he said to them, "**O foolish ones, and slow of heart to believe all that the prophets have spoken!** Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.*

Luke 24:25–27 ESV

Jesus told them that the Messiah *had to* suffer, die and then come back to life. But Jesus didn't stop there. He went back into the Scriptures and taught them about himself, starting at the very



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beginning. He then progressed step by step, story by story through the entire Old Testament. It must have been quite a lesson.

And they approached the village where they were going, and He acted as though He were going farther. But they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over." So He went in to stay with them. When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. Then their eyes were opened and they recognized Him; and He vanished from their sight.

They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"

Luke 24:28-32 NASB

God himself had lit a fire of understanding in their minds. They were excited!

And they got up that very hour and returned to Jerusalem ...

Luke 24:33 NASB

You can imagine the trip back to the city as these elated men discussed what they would say to the 11* disciples. The journey was all uphill, but they must have pushed themselves onward for they had good news!

*Judas Iscariot had committed suicide.

There they found the Eleven and those with them, assembled together and saying, "It is true! The Lord has risen and has appeared to Simon."

Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.

While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you."

They were startled and frightened, thinking they saw a ghost. He said to them, "Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."

When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat?" They gave him a piece of broiled fish, and he took it and ate it in their presence.

*He said to them, "This is what I told you while I was still with you: **Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.**"*

Luke 24:33-44 NIV

Just as he had done earlier with the two men on the road to Emmaus, Jesus used the writings of the prophets to explain all the events

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surrounding his death, burial and resurrection. Jesus took each section of the Old Testament Scriptures—the Law, the Prophets and the Psalms—and showed the disciples how it all applied to him.

Then he opened their minds so they could understand the Scriptures. He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things." Luke 24:45-48 NIV

Jesus said his death, burial and resurrection *must* happen to fulfill Scripture. He went on to say that this was such good news, it would be told everywhere, beginning at Jerusalem.

Before we go on with the story, we want to stop and go back to the beginning, just as Jesus did with his disciples. We want to consider what Jesus said about himself in the Law, the Prophets and the Psalms.

Exactly why did Jesus come to the earth, and why did he *have to* suffer and die when all along he planned to come back to life?

Why didn't he simply tell people to believe in him and skip the entire crucifixion?

What were these events all about—this death, burial and resurrection? What did the Law and the Prophets have to say?

The last piece of the puzzle is about to be put in place. When you understand this part, you will have the whole picture.



14-A
0:35



2 THE LAW AND THE PROPHETS

— ADAM TO NOAH —

Why did Jesus have to die? To answer this question, we will go back in time and start at the very beginning.

ADAM AND EVE

Remember the unique friendship that existed between God and man at the onset of creation? The LORD made man, not as a robot, but with a will so that by the obedient choices he made he would honour God, just as an obedient son honours his father.

You will recall that through obedience, man enjoyed tremendous benefits from this relationship, for the LORD was committed to Adam and Eve's well-being. God and man were friends.

REMINDER: Have you been remembering to get your students' attention as you use the visual aids? It is important to continue to do so as your study draws to a conclusion.

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But then Adam and Eve deliberately ignored God's instructions and experimented with forbidden knowledge. Since the events surrounding this incident contain critical elements of the puzzle, Scripture uses some powerful word pictures to help us understand what happened.

These word pictures will be amplified in the pages to come.

C

God's Word says that man felt he knew "better than" the LORD what was good for him. He chose his own path, doing his own thing, but that path led into a spiritual wilderness. Man was LOST.

Instead of listening to God, man believed Satan. Man joined Satan's rebellious ranks, thus becoming an ENEMY of God.

But such a choice had ramifications. Scripture teaches us that sin's effects are very costly.

Because there was no trust, there was no relationship. Immediately the unique friendship between God and man ended. Separated by sin, man was ESTRANGED from his perfect, holy Creator-Owner. God was no longer close. He seemed remote and distant.

Chain

2

(Wrap the length of chain around your wrists as you talk.)

Satan was not the benevolent friend God had been. Rather, the Devil manipulated man with lies to do his satanic will. Man became a SLAVE to Satan and a slave to sin.

In choosing his own way, man disobeyed the one command that God had given him. This wasn't without hurt or harm, for whenever you break a law, you also face a consequence.

Stone Tablets

1

(Hold up *tablets*, then continue reading.)

God took off his mantle of friendship and donned a magistrate's cloak. As man's judge, God found man GUILTY of a crime—of breaking his Law, of sinning against a holy God.

Certificate of Debt #1

1

In essence, God wrote out a verdict, a Certificate of Debt. Man was now a DEBTOR with a price to pay. The penalty for sin was death.

Branch

4

Just as a branch withers when it is cut off from its source of life, so every human being will eventually die because we are removed from our source of life.

Every human being now faced a physical DEATH. The spirit would be *separated* from the body; the life *separated* from family and friends.

Because the stench of sin corrupted man's total being, God SEPARATED himself from mankind. Man's relationship with God was over—it was *dead*.

Rat

2

We saw that the rat reminds us that God does not want sin in his presence.

After physical death, there would be a SECOND DEATH. Man would be *separated* forever from God and his expressions of love. He would be confined in the Lake of Fire, the place that had been prepared for Satan and his demons.

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CH 14
2.1

Death in its three aspects ruled man's life, and he could do nothing about it. Man had no choice as to whether he wanted to die or not. It was a bitter, potent reality that all faced, that all shared, that all who thought soberly, feared. With absolute, utter finality, Scripture clearly states:

A person shall die for his own sin. 2 Chronicles 25:4 NKJV

These word pictures help us understand just how far removed from God mankind had become as a result of sin. Man was faced with that age-old question: How can we get rid of our sin with all its consequences and gain a righteousness equal to God's righteousness so we can be accepted back into his presence?

A DESPERATE ATTEMPT

Remember how Adam and Eve tried to cover up their sin by clothing themselves in fig leaves? We saw that although the LORD rejected their efforts, he did not abandon them in their sin. Rather, he ...

... devises ways so that a banished person may not remain estranged from him. 2 Samuel 14:14 NIV

The LORD used these events to teach Adam and Eve, as well as us, universal principles that apply to all mankind.

ACCEPTANCE

Just as Adam and Eve could not make themselves acceptable to God by fixing up their outward appearance, neither can we be accepted based on our externals. We may impress others with what we are on the outside, but God knows what we are really like.

We saw that God provided Adam and Eve with a way of acceptance, but on different terms. Scripture says:

The LORD God made garments of skin for Adam and his wife, and clothed them. Genesis 3:21 NASB

The significance of this little verse would be overlooked if it weren't for other parts of Scripture explaining it. So what does it mean? What would Jesus have told the disciples? Simply this:

Just as an animal had to die to clothe Adam and Eve in acceptable clothing, so Jesus had to die to make us acceptable in the presence of God. This was and is God's idea. It's God's way to acceptability.

As the disciples struggled to comprehend what Jesus was saying, there must have been a torrent of questions.



Empty Cup

Remember the spilled water? Just as we were certain that one can't recover water that is spilled on the ground, so we can be certain that all will die.



Coin

(Point to **coin**, then continue reading.)



Heart & Fig Leaf

This was man's first attempt to bridge the gulf that separated him from God. It was his way of trying to restore the relationship he had once enjoyed with God.



Take special note of the phrases *just as* and *in the same way*. These phrases highlight significant comparisons.

Why didn't God simply clothe Adam and Eve with his choice of leaves? And why would Jesus have to die for us? Was there not another way? We can suppose that Jesus continued with the story of Cain and Abel.

CAIN AND ABEL

Remember how the children of Adam and Eve brought sacrifices to God? Why did they do that? We saw that the escape route God devised for sinners had two dimensions:

There was an *inward aspect*—Cain and Abel had to make a personal choice in their hearts; they had to decide whether or not they would believe God.

There was also an *outward aspect*—a visual aid to help them understand what it would take to remove sin. 🔧

Remember when Cain and Abel brought their sacrifices to God? Cain brought vegetables from his garden but Abel brought the firstborn of his flock. God rejected Cain's sacrifice, but he accepted Abel's. Why?

Altar without Sacrifice

Here is our altar.
(Continue reading.)



Garden Produce

(Place the *produce* on the altar.)
We will look first at Cain's sacrifice.



Garden Produce

(Remove *produce* from altar, then continue reading.)



14-C
3:13 ▶

Ram/Sheep

(Place *ram/sheep* on altar, then continue reading.)



CAIN

Inward: Cain did not believe God. Cain believed in God, but he did not believe *what* God had said. He had his own ideas about how to get rid of sin and be made right with the LORD.

In the same way, our world is full of people who have their own notions about God and how to please him. It's become fashionable to ignore God's Word and believe a personally-tailored theory. A custom-designed god is in vogue. Cain would have felt right at home in today's society.

Outward: Based on his thinking, Cain did his own thing. He brought a sacrifice that did not illustrate God's way of dealing with the sin problem. Vegetables do not shed blood. Cain ignored the fact that ...

... without shedding of blood there is no forgiveness.

Hebrews 9:22 NASB

His sacrifice did not provide an atonement-covering for sin. Scripture tells us:

Do not be like Cain, who belonged to the evil one... his own actions were evil and his brother's were righteous. 🔧 1 John 3:12 NIV

ABEL

On the other hand, God accepted Abel's sacrifice. 🔧

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Inward: Abel was trusting the LORD to be his Saviour. This is what God wanted. God still wants people to trust him. We are told repeatedly throughout the pages of Scripture that we are to trust the LORD Jesus Christ as our Saviour.

Outward: God accepted Abel's sacrifice because it illustrated what Jesus accomplished on the cross.

❖ It pictured **substitution**: Just as an innocent animal died in Abel's place, so an innocent Jesus died in our place paying the death penalty for us.

For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God.
1 Peter 3:18 NIV

❖ It pictured **atonement**: From the beginning of time, the need for a blood sacrifice has been recognized in many cultures. Now we find out why: Just as an animal shed its blood so Abel might have a covering for sin, in the same way, Jesus offered himself as the ultimate blood sacrifice so we might have forgiveness of sin. Scripture says the relationship that was broken by disobedience is now restored through Jesus' death on the cross.

This includes you who were once far away from God. You were his enemies ...

Yet now he has reconciled you to himself through the death of Christ in his physical body.
Colossians 1:21-22 NLT

As children of Adam and Eve, we were born into this world as ENEMIES of God ... but now, because of Jesus' physical death on the cross, we are RECONCILED. We can be friends again. The broken relationship has been restored.

Some may say, "Okay, I can see how Jesus' death took care of our sin problem, but how do we gain a righteousness *equal* to God's righteousness so we can be accepted back into his presence?"

As we said many chapters ago, this question has two facets, like opposite sides of the same coin. You can't divide them. When God took care of our sin problem, he also addressed our lack of righteousness. We will understand this better in just a few pages.

NOAH

In the days of Noah, the people ignored God's Word. Perhaps they thought the old man was crazy. Whatever the case, they persuaded themselves that life existed only for the here and now. God did not



Heart & Covering

Jesus was the ultimate blood sacrifice. His blood provided an atonement that animals could never provide. We will understand more about this shortly.

(Do not explain the total removal of sin at this point.)



Cross & Tomb

(Point to the cross, then continue reading.)

CH14
2.2



i.e., made right with, restored to God

The people of Noah's day simply didn't care. They were too self-absorbed in their own interests to give any thought to God.



withhold his judgment just because they had the wrong philosophy of life. They perished in their foolishness.

God was saying this: (just as) the people of Noah's day were judged for their sin, so God will judge all men, regardless of how they think.

The fool says in his heart, "There is no God." Psalm 14:1; 53:1 ESV

He who trusts in his own heart is a fool. Proverbs 28:26 NKJV

God will let us ignore him and even reject his way of escape for a time, but eventually we must face the inescapable conclusion: we must personally pay our sin-debt with our own eternal death.

14-D
0:33 ▶

Remember how Noah and his sons were kept safe in the ark? There was (only one boat) and (only one door) to enter and gain refuge from the flood. There was no other option.

(In the same way,) Jesus Christ is the only way to eternal life.

Jesus replied, "I am the way and the truth and the life. No one comes to the Father except through me." John 14:6 NET

And (just as) safety could only be found inside the ark, so only by trusting in Jesus can we find safety from everlasting punishment.

Therefore there is now no condemnation for those who are in Christ Jesus. Romans 8:1 NASB

Scripture is very clear that there is only one way to God. Those who ignore or reject "the way" face the same fate as those who didn't heed Noah's warnings of the coming flood: spiritual, physical and eternal death with all its implications. The Scriptures are very explicit: Jesus is the only way to God.

14-E
2:43 ▶

BABEL

Remember how we saw that Babel was the first example of organized religion in Scripture? The people tried to build a tower to reach the heavens. We said that a definition for the word *religion* is "man's efforts to reach God." At Babel, man slaved away with brick and tar. (In the same way) religion is a taskmaster that requires constant struggle. It demands ever-increasing efforts to please God, gods, spirits or idols.

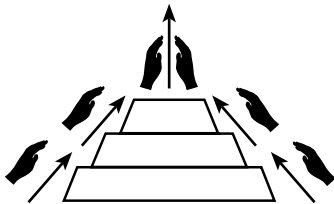
In contrast to religion, Scripture says that the only true way to God was provided by the LORD himself when in his mercy, God reached down to man in the person of Jesus Christ. All the work needed to restore the broken relationship was done by Jesus on the cross.

You can almost see the glimmer of excitement in the disciples' eyes as they listened to God's plan through thousands of years of history

Ark



There is only one way to escape judgment.



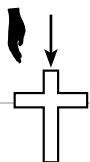
Tower of Babel



(Using your hands, illustrate the "work, work, work" aspect of religion.)

Remember how we saw that Babel was the first instance of an organized religion. We said that the nature of religion is that it involves work: do this, don't do that, give money here, say all these prayers, work, work, work, all to reach up to God.

CH14
2.3



Cross & Tomb



In contrast to religion, the Bible tells us God reached down to man in the person of Jesus Christ and all the work that needed to be done was done by Jesus on the cross.

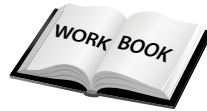
(Demonstrate contrast with hand motions.)

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being fulfilled in Jesus. For centuries, man had looked forward to the day when he would be completely delivered from judgment of sin. Now that time had come. But Jesus wasn't finished with his explanation. He continued, no doubt, with the story of Abraham.

3 THE LAW AND THE PROPHETS

— ABRAHAM TO THE LAW —



The disciples must have leaned forward with anticipation as Jesus launched into his explanation of the story of Abraham.

Remember when God asked Abraham to sacrifice his son on the mountains of Moriah? Abraham's son was under God's order to die and since he was a sinner, he deserved to die. Abraham bound his son and placed him on the altar—helpless.

A HELPLESS SINNER

What God was saying is this: Just as Abraham's son was helpless and could not save himself, so all of us are bound by sin and cannot save ourselves from its consequences.

Remember how Abraham took the knife and prepared to slay his son? Abraham was trusting in God's goodness to provide a solution to death. At the last moment, God called from Heaven and stopped him. Because of Abraham's trust, the LORD provided a *substitute* sacrifice for his son.

A SUFFICIENT SUBSTITUTE

Scripture says that Abraham named the mountain "The LORD Will Provide." One would have thought he would have named it "The Lord *Has* Provided," but no, he named it "The LORD Will Provide." It was as if Abraham was looking forward to a time when another sacrifice would be made, one which would provide salvation for the whole world. Two thousand years later, in the same location, Jesus the Messiah fulfilled Abraham's prophecy and laid down his life as the perfect sacrifice.

Just as the ram died in the place of Abraham's son, so Jesus died in our place. We should have died and been punished for our sin, but Jesus died and took our punishment on the cross. He is *our* substitute.

If the ram had not died, then Abraham's son would have had to die. If Jesus had not died, then we would have had to pay our *own* sin-debt.



Altar & Isaac

(Remove **tower**. Place **altar** next to **cross**; place **Isaac** on **altar** and then continue reading.)



Altar & Ram

(Replace **Isaac** on **altar** with the **ram** and then continue reading.)



Ram, Isaac, Cross & Tomb

(Place hand on the **ram**, then point to **Isaac**; place hand on the **cross**, then point to yourself as you continue to read.)

CH14
3.2

Certificate of Debt #1

4

Down through history, every person had carried a Certificate of Debt—an enormous debt of sin that must be paid. The only way that debt could be paid was with one's own eternal death.

But then Jesus came. His death completely paid man's sin-debt—past, present and future. That is why Jesus cried from the cross, "It is finished!" The debt is paid!

But the payment made by Jesus is only effective if one believes—like Abraham believed.

A PERSONAL FAITH

Scripture says that God honoured Abraham's faith. 🔑

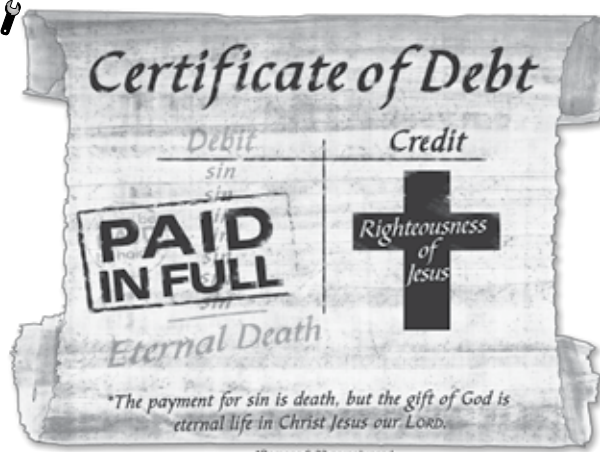
"Abraham believed God, and it was credited to him as righteousness."

Romans 4:3 NET

God did that for Abraham because the LORD was looking ahead to what Jesus would do on the cross. The Bible says:

The words "it was credited to him" were written **not for him [Abraham] alone, but also for us**, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead. 🗣️

Romans 4:23-24 NIV



Remember that the word *believe*, as used in Scripture, has a fuller meaning than we sometimes give it.

- ❖ The terms *faith*, *belief*, *trust* and *confidence* have the same meaning.
- ❖ Genuine faith is built on *fact* (i.e. "Jesus died in our place for our sin"). Faith is not built on *feeling forgiven*.
- ❖ True biblical belief does not stop with mental assent to the truth. It includes a *heart trust*, a confidence in the facts

There's something important for us to see here. Note this verse says that the words "it was credited to him" were not just written to Abraham, but that they were written also to us, to whom God will credit righteousness. According to the Bible, he'll credit righteousness to us—if we believe what God is saying. 🗣️

CH14
3.3

Certificate of Debt #3

4

(Replace certificate #2 with certificate #3.)

CH14
3.4

Faith isn't some abstract, ethereal concept—it must have an object. 🗣️

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expressed by a voluntary act of the will. We *choose* to believe (e.g. “I believe that Jesus has paid *my* sin-debt”).


All of this would have been good news to the disciples. It should be good news to us as well. The Word of God says:

Everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.
Romans 15:4 NIV

The accounts of Abraham’s faith and sacrifice were stories the disciples knew well. Although they had heard them since childhood, now they were seeing the whole picture for the first time. As Jesus spoke, every eye was glued on him, the Promised Saviour, now in their midst. Jesus continued.

THE PASSOVER

Remember when the children of Israel were slaves in Egypt and God delivered them from Pharaoh with great plagues? The last plague was the death of the firstborn child. God had said that if the Israelites followed his Word, they would be safe from this tragedy.

Do you recall how God told the Israelites to sacrifice a lamb? Well, according to the Scriptures, Jesus Christ is our Lamb. 


It hardly seems a coincidence that from the time of Jesus’ birth, he was identified with these harmless creatures. He was born in a stable, a place where little lambs could be sheltered. His first visitors were shepherds, men who cared for lambs and made sure they came to no harm. We are told that Bethlehem, his birth city, was commissioned by the high priests as a place to raise lambs for use in the Temple sacrifices. John the Baptist said of Jesus:

“Look, the Lamb of God, who takes away the sin of the world!”
John 1:29 NET

So when we find Jesus identified as the Passover lamb, we shouldn’t be surprised. Consider a few of the parallels:

Remember how the Passover lamb could have no defect? *Jesus was sinless.*

The lamb had to be a male. *Jesus was a man.*

The Passover lamb was put to death in the place of the firstborn. *Jesus died in our place.* 

The blood was applied to the doorposts and lintel of the house. *Jesus shed his blood on a wooden cross.*

▶ 14-G
0:51

CH14
3.5

 1,2

Live Lamb

(Remove *altar*. Place *live lamb* next to *cross*; then continue reading.)

▶ 14-H
1:28

CH14
3.6

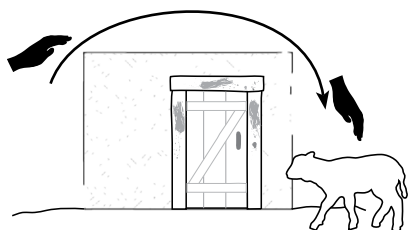
 1

Firstborn, Dead Lamb, Cross & Tomb

Think again about what we just read.
(As you continue, hold up the first two visuals.)

In the same way that the Passover **lamb** died in place of the firstborn (set *firstborn* aside), so Jesus (point to the *cross & tomb*) died in our place (point to oneself). He died as our substitute.

(Place *lamb* in front of the *cross & tomb*.)



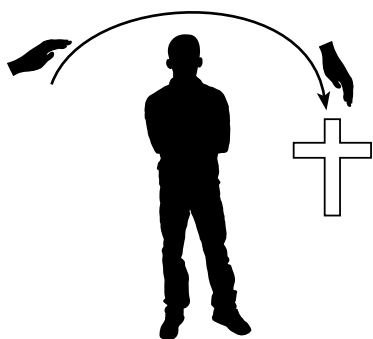
Passover Door, Lamb, Cross & Tomb

1,2

(Visually illustrate with the use of hand motions: God "passing over" wherever he saw the blood on the doorway.)

When God came in judgment, he passed over the house. Why? Because judgment had already fallen upon the innocent lamb.

In the same way, if we put our trust in Jesus, believing that when he died on the cross, he was our substitute lamb, when God comes in judgment he will pass over us. Why? Because judgment has already come to rest on Jesus on the cross.



Christ was put on the cross at 9:00 a.m. (Mark 15:25)—the time of the morning sacrifice; he died at 3:00 p.m. (Mark 15:34)—the time of the evening sacrifice.

(Just as) safety was only found by remaining inside, so only by trusting in what Jesus did on the cross do we find safety from eternal death.

When the death angel came, wherever he saw the blood applied, he would "pass over" that house. He passed over because the lamb had already taken the judgment of the firstborn.

(Similarly,) God has provided a way for his judgment to pass over us, because all the judgment we deserved rested upon Jesus. 🔑



God had specifically told the Israelites that they must not break any bones when they ate the Passover lamb. This was because the lamb was a *picture*, a foreshadow of Jesus. Jesus' bones were not broken either. When the Roman soldiers...

...came to Jesus and saw that he was already dead, they did not break his legs.

John 19:33 ESV

As the disciples sat there, hanging on to every word, listening to Jesus explain the real significance of the Passover, they couldn't help but think of what time of year it was. Jesus had been crucified on the very day the Passover lamb died! They had no way of knowing that the priests had hoped to kill him after the feast was over, but they did know God's plan had triumphed. Jesus not only died on the right day, but he died at the ninth hour (3:00 p.m.), the very hour the Temple lamb was offered—the hour of the evening sacrifice.

C


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He died right on schedule, *just as the prophets had said he would.*¹

Scripture says:

Christ, our Passover lamb, has been sacrificed. 1 Corinthians 5:7 ESV

THE LAW

Remember the Ten Commandments?  The Israelites thought it would be easy to obey them. Today, many people believe they can please God by keeping the ten rules or some modified version of them. But we saw from our study that God expects nothing less than perfect obedience.

[He] who obeys the whole law and but fails in one point has become guilty of all of it.  James 2:10 NET

For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven. Matthew 5:20 NASB

Trying to keep the Ten Commandments does not restore the broken relationship with God.

Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. Romans 3:20 NIV

The Law reminds us of our age-old, two-sides-of-the-coin dilemma. We have something we don't want—sin; and we need something we don't have—righteousness. The Ten Commandments cannot give us a righteousness *equal* to God's righteousness. But Jesus did not ignore the Law. He said:

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." Matthew 5:17 ESV

Jesus did something we could not do. He kept the Law perfectly. He then went on to reveal to mankind that there is a type of righteousness totally unrelated to the Law, a level of goodness that comes directly from God himself.

But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. Romans 3:21-22 ESV

Scripture says that to obtain this type of righteousness, all we have to do is *believe*. It's just that simple. Simple for us, that is, but for God it involved a lot more.

▶ 14-1
3:32



Stone Tablets



Man with String & Scissors

Remember this?
(Continue reading.)

God's just character could not overlook sin and pretend it had not happened. Sin must be punished—there had to be death. Up to this time, man had been offering animal sacrifices as a death payment for sin, but as we saw, they were only temporary coverings, because ...

... it is impossible for the blood of bulls and goats to take away sins.
Hebrews 10:4 NASB

Was there a solution? Yes, there was. In one remarkable act of selfless love, God came to our rescue in the person of Jesus.

God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished.

Romans 3:25 NIV

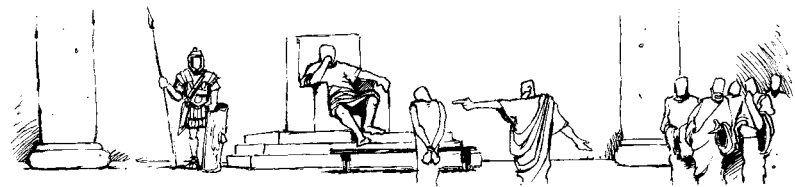
God's just nature was satisfied by the death of Jesus, a death-payment for sin. God had left the sins committed beforehand unpunished because he knew that someday Jesus would die for all sin, paying the death penalty in full. Jesus died so God could ...

... demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

Romans 3:26 NIV

JUSTIFIED

The word *justified* was a judicial term used in the courtrooms of Jesus' day. Remember the events when man sinned in the garden? At that time God took off the mantle of friendship and donned a magistrate's cloak. As a fair and just judge, God found man GUILTY of a crime, breaking God's perfect Law, sinning against a holy God. Man stood before a frowning God, accused and convicted as a perpetual, incurable lawbreaker. The sentence was death—eternal death.



But then God rose from his judgment bench, and taking off the judicial cloak, he put back on the mantle of a friend. God the Son, the eternal Word, left the lofty heights of Heaven and descended as the God-man, Jesus, to stand with us in front of

Heart & Covering

(Lift the **covering** to reveal that the **heart** is still filthy.)

Ultimately, all of these animal sacrifices couldn't take care of our sin problem in a final way.



14-J
4:23

CH14
3.7

Cloaks, Rat, Stone Tablets, & Gavel

1,2,3

Remember how at the beginning of time when God created man, man was innocent of all sin.

(Put **white robe** on man, emblematic of innocence.)

Man knew nothing of evil. Perfect in every way, his perfection—equal to that of God—allowed him to live in God's presence.

He only knew and experienced God's goodness and God was man's best friend.

(Put **green robe** on God, stand close together.)

The Creator of the universe would come and walk with man in the cool of the day. They enjoyed a close fellowship, a friendship with each other. That was the way God intended things to be when he created man.

But then, man turned his back on God and experimented with forbidden knowledge. He chose to do his own thing. He lost his innocence and became a sinner (replace **white robe** with **dirty robe**), totally corrupted (man is given **rat**).

As a result, sin created a chasm. Man's relationship with God changed.

(God and man step apart.)

Man was separated from God. He removed the (**green**) **mantle** of a friend and put on the (**black**) **cloak** of a righteous, perfect judge. As a judge, God found man guilty of breaking God's holy Law, sinning against a holy God (**stone tablets**). Man stood before God, accused and convicted as a perpetual, incurable lawbreaker. The sentence was death—eternal death.

(**Gavel**—baaang!)

continued on next page →

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the bench. He had only one purpose: to take our sentence of death upon himself and pay it for us. Since he had no sin of his own to die for, he was able to die for the sin of others.² He died in our place. He was able to pay sin's death penalty for all time, for all mankind. 🗡️

Sin was gone, but righteousness was still needed. Ah yes, we saw earlier that (just like) Abraham, righteousness comes to us by faith. However, to provide that purity, something had to happen in God's courtroom. Jesus not only took our putrid rags of sin upon himself, but then—wonder of wonders—he thoroughly wrapped us in the pure, clean robe of his righteousness, a level of righteousness that is completely *equal* to his holy perfection.

Now, as God sits as a judge and looks across the faces of humanity, wherever he sees one clothed in Christ's righteousness, he can honestly and justly say, "In my heavenly courtroom, that man, that woman stands before me perfect." The almighty Judge of Heaven raises his gavel and with a crash, 🗡️ declares us "Righteous!"

DECLARED RIGHTEOUS

That is the meaning of the word *justified*—to be "declared righteous" in God's sight. But remember: this is only true for those who believe that Jesus died in their place. Scripture says ...

... that a man is justified by faith. *Romans 3:28 NKJV*

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. 🗡️ *Romans 5:1 KJV*

No, the Ten Commandments cannot make one righteous.

Now it is evident that no one is justified before God by the law. *Galatians 3:11 ESV*

For all have sinned and fall short of the glory of God. *Romans 3:23 NASB*

But the Law had a purpose. Scripture says the Ten Commands are like a teacher who takes us by the hand, leads us to the cross, and points out to us our need for a Saviour.

The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. *Galatians 3:24 KJV*

Everyone needs a Saviour. Only when clothed in the righteousness of Christ, can we experience God's welcoming smile.

But God did not leave mankind in his predicament. Wonder of wonders, God stepped down from his judgment seat and put back on the mantle of a friend, the (red) *mantle* of the sinless Jesus. Leaving the lofty heights of the judgment seat, he descended as the God-man, Jesus, to stand with us in front of the bench. He had only one purpose: to remove the putrid cloak of our sin and take it upon himself.

*(Transfer **dirty cloak** from man to God.)*

Bearing our sin, he died in our place upon the cross. In so doing, he met the death requirement mandated by "the law of sin and death" (Romans 8:2 ESV). And he also showed us supreme love. "Greater love has no one than this, that one lay down his life for his friends" (John 15:13 NASB).

Now we no longer have the sentence of death hanging over us. "It is finished!" Jesus paid in full our sin-debt; the sin is gone.

*(Throw **rat** and **dirty cloak** to one side.)*



Coin & Gavel

*(Turn **coin** from "sin" side to "righteousness" side.)*

The Bible says if we put our trust in Jesus, then he will clothe us in his spotless (red) *cloak* of righteousness! Now when God, the just Judge, looks at us, he no longer sees our sin, but rather he sees us clothed in the purity of Christ. And on that basis, God declares us (***gavel** comes down a second time—"baaang!"*) "justified!"—righteous in his sight. That's what the Bible means when it uses the word *justified*. It means God has "declared us righteous."

Can man do anything to improve on what God has done? Absolutely not! At the same time, no one need fear that someone might tear away the cloak of righteousness that God himself has provided.



i.e., we are no longer enemies. God is at peace with us.



CH14
3.9

Just/Loving Weigh Scale

(Leave the small *weigh scale* in place. Then, picking up the *perfectly just* and *perfectly loving* visual aids in each hand, use your extended arms to portray the movement of a weigh scale, alternately tipping from one side to the other as you continue to read.)

14-K
1:53

1,3

LOVE AND JUSTICE

On the road to Emmaus, Jesus told the disciples he *had* to die. The idea of Jesus “having to die” makes us uncomfortable—we know we don’t deserve such love. Why did he say that? His death was necessary in this sense:

If God had exclusively allowed the *just* side of his nature to rule, then we would have had to die for our own sin. Such a ruling would have been fair, but his *love* would not allow that.

On the other hand, if *love* had only ruled his character, he would have ignored sin for eternity. But that was not an option because of his *just* nature. Sin must be dealt with.

It was in his death that we find the complete and perfectly balanced expression of both attributes: boundless *love* shown and infinite *justice* satisfied. From God’s point of view, *love* and *justice* made the cross necessary.

Greater love has no one than this, that one lay down his life for his friends.

John 15:13 NASB

But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

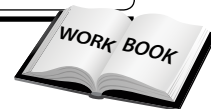
Romans 5:8 NKJV

In doing what he did, God acted in a manner completely outside our realm of understanding. For the Creator to remain God and yet show such compassion for his creatures that he became a human and died, is beyond our ability to comprehend. Incredible! God’s ways are beyond our ways. All we can do is believe what God says in his Word and say with Mary, “How can this be? With God nothing is impossible.” We submit to God’s Word and will.

CH14
3.10

He shows mercy without compromising his holiness.

C



4 THE LAW AND THE PROPHETS

— THE TENT TO THE BRONZE SERPENT —

14-L
6:11

3,4

Tabernacle Model or Poster

(If you don’t have a model or poster, refer to the graphic on pages 144-145. The Tabernacle furniture is depicted on pages 142-143.)

You will recall how God instructed Moses to build a very special tent—the Tabernacle. It was an elaborate visual aid to help us understand what God was doing to mend our broken relationship with him. Remember how God showed his presence among the Israelites with a pillar of cloud by day and a column of fire by night? That pillar hovered over the Ark of the Covenant in the Holy of Holies and the glory of God filled the entire room.

CHAPTER FOURTEEN ♦ 255

Scripture teaches that Jesus fulfilled the hidden symbolism of the Tabernacle and God's cloud of glory. As we have seen, one of Jesus' titles is:

"Immanuel" (which means, God with us.) Isaiah 7:14; Matthew 1:23 ESV

Just as God's glory filled the Holy of Holies, so his glory resided in Jesus, the Holy One. Do you remember how Jesus took three of his disciples up on a mountain and showed them his glory? One of the disciples who witnessed it wrote:

The Word became flesh and made his dwelling (literally: "set up his Tabernacle") among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.
John 1:14 NIV

ONE ENTRANCE



When man approached God in the Tabernacle, the first thing he saw was the wall around the courtyard which had only one entrance, a reminder that there is only one way to God. Jesus said:

"I am the way, the truth, and the life. No one can come to the Father except through me."
John 14:6 NLT

THE BRONZE ALTAR

As a person entered the Tabernacle, the first piece of furniture he saw was the bronze altar, a reminder that the first step to a right relationship with God was through the blood sacrifice. It's the same with us. The first and only step to a right relationship with God is through Jesus, who sacrificed his life in our place.

Even a very brief comparison of these two places of death—the bronze altar and the cross—show how Jesus completely fulfilled the graphic picture illustrated in the Tabernacle offerings.

|  The Bronze Altar |  The Cross |
|---|--|
| The sacrifice was ... | Jesus was... |
| ... from either the herd or the flock. | ... the Lamb of God |
| ... a male | ... a male |
| ... without defect | ... sinless |
| ... [to] be accepted on his behalf | ... the one who died in our place |
| ... to make atonement [or covering for sin] for him | ... the one who provided forgiveness of sin |
| ... [a] blood [sacrifice]. <i>Leviticus 1:2-5</i> | ... the blood sacrifice made for us. |



Bronze Altar, Cross & Tomb

(As an option, you can ask students to alternately read the two columns.)



In summary, in the Tabernacle the first step to a right relationship with God was through the blood sacrifice. And it's the same way with us: the first and only step to a right relationship with God is through Jesus, our substitutionary Lamb. Earlier we saw that the Israelite who brought an animal sacrifice was expressing faith in God's instructions, believing that such an offering would provide an atonement covering for his sin. Now, in the same way, as we put our trust in what Jesus Christ did on the cross, God has promised to forgive our sin. Even a very brief comparison of these two places of death—the bronze altar and the cross—shows how Jesus completely fulfilled the graphic picture illustrated in the Tabernacle offerings.

Lampstand

3

Remember, this was the only light that lit the Holy Place.

Table with the Bread

3

(Hold up **table**, then continue reading.)

Sheet of Paper

4

As we have been reminded throughout our study, God wants to be our friend. However, we have also seen that there is a problem.

(Hold **sheet of paper** in front of your face.)

Because of our sin, we are cut off from God's holy presence—we are separated—as illustrated by that curtain in the Tabernacle.

Sheet of Paper

4

The barrier was ripped wide open.

(Tear **sheet**.)

Now, as full-fledged, adopted children, we can now freely come into the very presence of God.

THE LAMPSTAND

Remember how God told Moses to make a lampstand of pure gold to light the Holy Place? This is a picture of Jesus who said:

"I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." John 8:12 NASB

Jesus wants to lead people out of the darkness of sin into the light of eternal life.

THE TABLE WITH THE BREAD

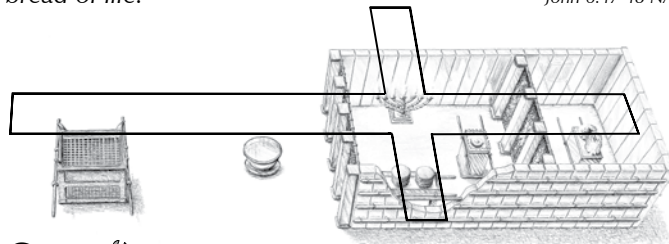
Remember how God told Moses to make a table and place on it 12 loaves of bread, each representing one of the 12 tribes of Israel? Again, this is a picture of Jesus who said:

"I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst." John 6:35 NKJV

Just as the 12 loaves were a picture of sufficient bread for everyone in Israel, so Jesus died for the sins of the whole world.

As the bread of life, he offers us eternal life.

"Truly... I say to you, he who believes has eternal life. I am the bread of life." John 6:47-48 NASB

**THE CURTAIN**

Think again of how God instructed Moses to hang a thick curtain between the Holy Place and the Holy of Holies. Sinful man was barred from entering God's holy presence.

Scripture says we are separated from God and cannot come into his presence because of our sin. We are **ESTRANGED** from God and his love.

But then Jesus came. Scripture tells us that the Tabernacle curtain was a picture of his physical body. When he died on the cross, the curtain was ripped in two from top to bottom. No man could have torn the veil, but God tore it to illustrate Jesus' body being sacrificed for you and me. Now by putting our trust in him, Scripture says our sin is forgiven and we can boldly enter into God's presence. The relationship has been restored.

CHAPTER FOURTEEN ♦ 257

Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body... let us draw near to God with a sincere heart in full assurance ...

Hebrews 10:19–20,22 NIV

But now in Christ Jesus you who used to be far away have been brought near by the blood of Christ.

Ephesians 2:13 NET

Man was not accepted back simply as a friend. Scripture tells us that man was adopted into God's family as a full member.

In the Roman world of Jesus' day, *adoption* was the legal rite of "investing sonship." In our modern society, a child born into a family is automatically recognized as having all the rights and privileges of that family. But in a world where men had wives, concubines and mistresses, as well as children by their slaves, a child was not a legal heir until invested with that sonship in a separate action. Once adopted as a son, he was a full member of the family.

So it is with us. We who once were ESTRANGED from God's love, have now become members of God's family—as SONS.

Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba [Daddy], Father." So you are no longer a slave [to sin and Satan], but a son; and since you are a son, God has made you also an heir.

Galatians 4:6-7 NIV

THE ATONEMENT COVER 🔑

The atonement cover was that special lid on the Ark of the Covenant which was located in the Holy of Holies. It was here that the high priest brought the blood once a year on the Day of Atonement. God gave the Israelites a way to escape judgment of their sin through the shed blood of an innocent lamb. In the same way, Jesus is now our atonement cover and through his shed blood, we can escape eternal death. No longer does man need to offer lambs for a sacrifice. Jesus was the final sacrifice. God says:

"Their sins and lawless acts I will remember no more." And where these have been forgiven, there is no longer any sacrifice for sin.

Hebrews 10:17-18 NIV

With Jesus' death on the cross, the last Lamb had died. Since the beginning of history, it had been God's plan that the way of escape would be provided through Jesus. The sacrifices had only been a picture of what was to come; they could not take away sin.



Atonement Cover

(Hold up atonement cover, then continue reading.)



But now it was no longer necessary to offer any kind of sacrifice, because Jesus' blood paid the sin-debt once for all.

*We have been made holy through the sacrifice of the body of Jesus Christ **once for all**.*

*Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this priest [Jesus] had offered **for all time** one sacrifice for sins, he sat down at the right hand of God.*

Hebrews 10:10-12 NIV

God accepted the animals because he was looking forward in history to the time when Jesus would die as the final sacrifice. When Jesus died, he did more than cover sin for a year. He blotted it out from God's sight forever. On the cross he cried, "It is finished!" The final Lamb has been found.

They looked forward ...  **... we look back**

Lamb
Temporary
Atonement-covering for sin
Many sacrifices—continually

Jesus
Permanent
Sins blotted out completely
One sacrifice—once forever

Jesus may have told his disciples many more things about himself that are illustrated in the Tabernacle, for it is a visual aid of incredible detail, full of comparisons. You can be sure that what Jesus did tell them was unforgettable.

MOSES AND THE BRONZE SERPENT

Recall how the Israelites sinned and God sent the snakes. They cried out for deliverance, so God instructed Moses to make a bronze serpent and raise it up in the middle of the camp. To be healed, all the people had to do was to LOOK at the serpent. There was nothing else they could do.

"And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God."

John 3:14-18 ESV

Coin

1

(With "Perfection/Righteousness" facing student(s), place **coin** next to **cross**; then continue reading.)

CH 14
4.5

14-N
0:42

Heart & Covering

1

(As student watches, show how Jesus did not just **cover** sin, but he removed it forever. Flip dirty side of **heart** to white side.)

The cross is the focal point of all history. The basis for salvation has always been the cross—whether in the Old Testament or New—and always will be. The means of our salvation has never been anything else but by faith alone. What has differed is the content of what was understood before and after the cross. Before the cross, salvation came about as people simply believed God and his promises. God looked ahead to what Christ was going to accomplish through his death. On that basis alone, he saved us. It never had anything to do with man's "works." Today, salvation centres around the identity of Christ and his work on the cross on our behalf.

CH 14
4.6

Serpent on Pole

1

(Hold up **serpent**, then continue reading.)

CHAPTER FOURTEEN ♦ 259

Man is born into this world *condemned already*. We are like the Israelites who have been bitten by snakes. We are as good as *dead*. We have no relationship with God; our bodies will eventually die and after death, we will face punishment in the Lake of Fire.

But then Jesus entered the picture. He paid the sin-debt with his own death. However, Jesus did not remain dead—he came back to life. If we look to him in faith, (just as) the Israelites looked to the bronze snake, then he gives us spiritual life. (just as) he came back to life, we become spiritually *alive*, both now and for eternity. Scripture speaks of this as being *born again*.

*When you were **dead** in your sins ... God made you **alive** with Christ. He forgave us all our sins.*

Colossians 2:13 NIV

*But because of his great love for us, God, who is rich in mercy, made us **alive** with Christ even when we were **dead** in transgressions [or sin].*

Ephesians 2:4-5 NIV

Once spiritually DEAD, we are now ALIVE and will dwell forever in Heaven with our Creator.



5 THE LAW AND THE PROPHETS

— JOHN TO THE RESURRECTION —

As Jesus systematically explained to the disciples the significance of the events recorded in Scripture, it is probable that he elaborated on even more accounts than we have considered. No doubt, his disciples had keen interest in the subjects with which they had first-hand experience.

THE GOOD SHEPHERD

Scripture says:

All of us like sheep have gone astray, Each of us has turned to his own way.

Isaiah 53:6 NASB

Man chose to go his own way, taking a path that led him into a spiritual wilderness. Scripture says that man is LOST.

But then Jesus came looking for us. While on earth he told a parable that describes God's concern.

"Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it? And when he finds it, he joyfully puts it on his shoulders and goes home. Then he calls



1 Cross & Tomb

(Point to cross & tomb, then continue reading.)

260 ♦ CHAPTER FOURTEEN

his friends and neighbors together and says, 'Rejoice with me; I have found my lost sheep.' I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent." *Luke 15:4-7 NIV*



God could have stayed in Heaven and forever turned his back on mankind, but that isn't what happened. Scripture makes it clear that Jesus took the initiative to seek us out and then, as the good shepherd, went much further.

"I am the good shepherd. The good shepherd sacrifices his life for the sheep." *John 10:11 NLT*

That is exactly what Jesus did. *He died in our place, to pay our sin-debt.* That is love in all its perfection. Yes, God is love, but not without tremendous cost. When Jesus was on the cross he cried out:

"My God, My God, why have You forsaken Me?" *Mark 15:34 NKJV*

Jesus didn't just die a physical death, there was also a spiritual dimension. *Sin demands separation.* In those desperate hours on the cross, Jesus experienced an awful separation from God the Father as he took the sins of the world on himself.

Scripture says that the sky grew dark although it was midday. It seems as though the Father did not want the world to see the agony the Son went through as Jesus bore our sin, became our substitute Lamb and died. God allowed it; indeed, he planned it. Just as the prophet Abraham had agonizingly raised the knife to slay his beloved son, so God laid the punishment for our sins on his Son. Abraham's son was spared death, but God's eternal Son was not spared. He was the perfect and final sacrifice.

The word *forsaken* has the idea of being abandoned. During those few hours on the cross, Jesus experienced an eternity of suffering. Christ bore the separation from God that we deserved. That's the essence of death—separation—another consequence of sin. On the cross, we see the ultimate extent of God's love in making payment for our sin.



CH 14
5.1

CH 14
5.2

CH 14
5.3

14-O
3:39

THE GREAT EXCHANGE

Scripture says:

God made him who had no sin to be sin for us ... 2 Corinthians 5:21 NIV

This verse is not saying that Jesus became a sinner. The word *sin* has the idea of a "sin-offering." God made Jesus, who had no sin, to be a sin-offering for us. When Jesus took our sin, God

Rat & Sheep



Q What does the rat remind us of?

A Sin

Q And the sheep?

A The righteousness and perfection of Christ.

CHAPTER FOURTEEN ♦ 261

poured out on him all the fury of his rightful anger against sin. Then Jesus was able to do something we could not do. He said “It is finished!” If we had paid our own sin-debt, we would have gone on and on paying—for eternity. We could never have said “it is finished.” But Jesus paid it all. The rest of the verse reads:

... so that in him we might become the righteousness of God.
2 Corinthians 5:21 NIV

It’s “in him” we find righteousness! It’s not ours. God gives us His righteousness. It’s the greatest of all exchanges. On the cross, Jesus took our foul, loathsome sin and then when we trust him, he gives us his clean, pure righteousness. No longer do we need the blood of a lamb to cover our sin; we are clothed in something far better, the righteousness of Christ. Remember that age-old question asked by the prophet Job?

“How can a man be righteous before God?” Job 9:2 NKJV

How can man get rid of his sin and gain a *righteousness equal to God’s righteousness* so he can be accepted in God’s presence? The complete answer is found in this one verse. Read it again.

God made him who had no sin to be [a] sin [offering] for us, so that in him we might become the righteousness of God.
2 Corinthians 5:21 NIV

THE RESURRECTION

Jesus died, yes, but he didn’t stay dead like the prophets of the past. Jesus came back to life to prove that death had no power over him. He said:

“The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again.”
John 10:17-18 NIV

The Romans have been blamed for executing Jesus, and the religious leaders for pressuring them to do it. Such a perception is completely false. Scripture states clearly that it was *Jesus* who voluntarily laid down his life. No one forced him to die against his will. It was his choice, motivated by his love for us. The truth of the matter is that the sins of the whole world were responsible for nailing Jesus to the cross.

The resurrection was a powerful display that God’s *just* nature was satisfied with Jesus’ death on our behalf. The payment had been made and accepted as sufficient! The grave could not hold him



Cross & Tomb, Rat & Sheep

(Place rat on the cross. Jesus took our “rat”—our sin—upon himself with all its consequences.)

Christ now offers to us his very own righteousness. *(Hold out the sheep.)*

This can all be true for us if we have put our trust in what Christ has done for us on the cross.

NOTE: Jesus did not become the “rat”; he did not become sinful. Rather, he became the “sin offering.”



Coin

(Alternately point to both sides of the coin as you continue to read.)



We need to ask ourselves a question. “Can we improve on or add anything to his righteousness?”



262 ♦ CHAPTER FOURTEEN

in its clutches. He had victory over death! Jesus had broken sin's grip, defeated Satan's power and removed death's terrible finality.

Therefore, since the children share in flesh and blood, he likewise shared in their humanity, so that through death he could destroy the one who holds the power of death (that is, the devil), and set free those who were held in slavery all their lives by their fear of death.

Hebrews 2:14-15 NET

REDEEMED

For centuries, man had been a SLAVE to Satan's will. Through blatant lies, imitation of the truth, even the denial of his own existence, Satan manipulated mankind for his own purposes. But even independent of Satan's influence, man could not live a perfect life. Man was a SLAVE to sin.

But then Jesus came and REDEEMED us. It is difficult for us to grasp the rich significance connected with this word if we do not understand its association with ancient slavery.

A wealthy man would go to the slave market to buy a slave. There he would see the captives chained, humbled and broken, each being sold for a given sum. The man would pay the asking price and the slave would become his.

So far, this was nothing unusual, but now the story takes an interesting twist. On rare occasions, the new owner would then take his new slave out of the slave market, break off his chains and set him free. When this happened, it was said the slave had been REDEEMED.

**Chain****2**

(Wrap chain around wrists; break chain at the end of the paragraph.)

Apart from what Jesus did for us, man is unable to free himself from sin and its consequences.

That is what Jesus did for us. We were bound by the chains of sin and Satan in the slave market of life. We were helpless to deliver ourselves. But then Jesus came and purchased us, paying the price with his own blood. He then took us out of the market, broke off the chains and set us free.

*For you know that it was not with perishable things such as silver or gold that you were **redeemed** from the empty way of life... but with the precious blood of Christ, a lamb without blemish or defect.*

1 Peter 1:18-19 NIV

CH14
5.7

CH14
5.8

CHAPTER FOURTEEN ♦ 263

In him we have **redemption** through his blood, the forgiveness of sins, in accordance with the riches of God's grace. *Ephesians 1:7 NIV*



THE SHEEP PEN

Now let's continue with the analogy Jesus used in describing us as sheep. Remember how at night, a good shepherd would sleep in the entrance of the sheep pen to protect the flock? Jesus said:

"I am the gate; whoever enters through me will be saved."

John 10:9 NIV

The pen had only one gate. In the same way, Jesus is the only door to eternal life. There is no other way to be saved from sin.

Just as there was only one way in which Cain and Abel could approach God;

... just as there was only one door to safety in Noah's boat;

... just as there was only one door to the Tabernacle;

... and just as there is only one door to a sheep pen, so Jesus is the only way to God.

And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.

Acts 4:12 ESV

As the disciples listened to Jesus teach from the Law and the Prophets, they must have had premonitions of the consequences of his message. They lived in the Roman Empire. The Romans were tolerant of other religions up to a point, but they had also come to believe that Caesar was a god. The Romans wouldn't object to Jesus being presented as *another* way to God, but to teach what Jesus taught—that he is the *only* way—would jeopardize their lives. According to extra-biblical sources, all but one of the 11 original disciples were put to death for this message. They died for what they knew to be true. The eleventh was exiled.

THE PHARISEES

The Pharisees, of all people, were impeccably religious. They had an extensive list of dos and don'ts.

Today, one of the most common misconceptions about life is that people can earn their way to Heaven by doing enough good to outweigh their bad.

The Pharisees were very religious, but Jesus condemned both their lives and their teaching as being misleading. Jesus said that the only true way to God was by faith in him.

▶ 14-P
0:53



Sheepfold

(Place *sheepfold* next to *cross*; then continue reading.)

▶ 14-Q
1:27



Gold/Trash Weigh Scale

The good works of the Pharisees didn't bridge the relational gap.

264 ♦ CHAPTER FOURTEEN

We put faith into practice every day. You are probably applying a principle of faith right now. If you are sitting in a chair, you are trusting in the chair to hold you up without collapsing. It's doubtful that you sat down thinking, "I am going to trust this chair to be sturdy," but nonetheless you exercised faith in the chair. In a sense, faith in itself is neutral. What is important is this: in *what* or in *whom* are you placing your trust? The chair may collapse—but then it's only a chair. However, if you are placing your faith in Jesus having paid your sin-debt, then you can have absolute confidence he has done just that. He has promised.

For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast.

Ephesians 2:8-9 NIV

14-R
0:45

▶ Scripture says we are saved from the consequences of sin through faith in Jesus Christ. This salvation is a "gift" from God. We didn't have to earn it by any religious act or good work.

🔑 Gifts are free. If you work for a gift, it is no longer a gift. *Gifts in the truest sense are undeserved.*

If we feel we deserve it, then it ceases to be a gift and becomes an award. The eternal life God gives us is truly a gift because we don't deserve it in any way.

The Pharisees were convinced their good deeds would please God. But God says that if he accepted people based on what they themselves did, then people would boast about their goodness. He saves us from judgment, not based on how good we are, but on the basis of his gift to us.

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Romans 6:23 ESV

FAITH ALONE

How do we receive God's gift? We receive it by placing our faith in who God is and what he has done for us—facts we find in the Bible. We personally believe these facts to be true.

We believe Jesus died in our place for our sin.

We believe God's justice was satisfied by that death.

We believe God no longer views our sin; rather, he views us clothed in Jesus' righteousness.

We believe God gives us the gift of eternal life.

CH 14
5.10

Gift & Award

2,4

Stop and think for a moment what this means.

(Offer gift to student.)

"That will be \$14.95."

To be expected to pay is contrary to the very nature of a gift—gifts are freely given without any expectation of payment. Gifts are not earned.

On the other hand, to say, "You have really been good and worked so well. Out of appreciation for your efforts, I want to give you this gift" really isn't appropriate. In this case it is an award. Why? Because, once again, gifts by their very nature are free—they are not given on the basis of merit or because they have been deserved in any way.

(Pick up reading again where you left off.)

CHAPTER FOURTEEN ♦ 265

Placing our faith in these facts, believing them to be true, is not blind faith. It's faith that is built on the facts of God's Word. 🔑

Some people add a spiritual aura to faith. It becomes quantified. You either have a lot of faith or just a little. But that thinking confuses the issue. Putting faith in what Jesus did on the cross for us is similar to a drowning man nodding vigorously to his rescuer when the lifesaver says, "Will you trust me to save you?" The size of the nod is immaterial. The point is *not* the nod at all. The point is that the drowning man is acknowledging and trusting in the lifeguard to rescue him. For the drowning man to later claim his big nod saved his life would be ludicrous. So it is with us. We are to trust in Jesus to save us from our sin, but the size of our trust is not what saves us; it is what Jesus did for us by dying on the cross.

*For in the gospel a **righteousness from God** is revealed, a **righteousness that is by faith from first to last.*** Romans 1:17 NIV

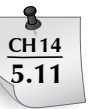
In continuing the analogy of a drowning man, it is also important to know that you are drowning. If you think you are floating just fine, you will reject all help. Even if you know you are drowning but are too proud to ask for help, you will drown all the same. Others may see that you are floundering, but they will be unable to help you until you allow them. It's the same spiritually. You must see yourself as a helpless sinner before you can be saved from your sin-debt. That's the starting point.

Scripture is full of illustrations of who Jesus Christ is and what he has done. We can only conjecture which illustrations Jesus used as he taught the disciples. Undoubtedly, he used most or all of the ones we have considered. He probably used more. When he had finished teaching, the room must have been silent. The question which remained for Jesus' disciples is the same question which remains for us. In what are you placing your faith? In your religion, your ideas, or in the fact that Jesus died in your place to pay your sin-debt? In whom are you finding your righteousness? Yourself and your good deeds, or in the person of Jesus Christ?

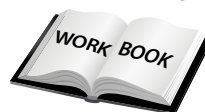


Bible

(Pause momentarily as you place your hand on **Bible**; then continue reading.)



▶ 14-5
1:26



CHAPTER FIFTEEN

VIDEOS

goodseed.com/atp/15.html



- 1** ALL THAT THE PROPHETS HAVE SPOKEN
- 2** JESUS RETURNS TO HEAVEN
- 3** DO YOU BELIEVE THE PROPHETS?

| Chapter 15 Visual Aids | 1 | 2 | 3 | 4 |
|---------------------------|-------|--------------|----------|--------------------|
| SECTION | Basic | Intermediate | Advanced | Supplied by Leader |
| 1 | | | | |
| 2 | | | | |
| 3 | | | | |

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1 ALL THAT THE PROPHETS HAVE SPOKEN

Seven hundred years before the birth of Jesus, God had the prophet Isaiah write these words. Read them carefully and see if you can interpret this prophetic passage of Scripture.

Who has believed what they heard from us? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we esteemed him not.

Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

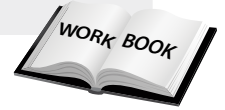
Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for sin, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors. Isaiah 53 ESV

This is one of many prophetic passages that give specific information concerning the Messiah who was to come. It's no wonder that Jesus, in speaking to the two disciples, said:



“O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” *Luke 24:25-26 ESV*

Would he say the same to us?



2 JESUS RETURNS TO HEAVEN

In the days immediately following Jesus' resurrection, he spent time with his disciples and ...

... showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. *Acts 1:3 NIV*

Exactly 40 days after his resurrection, Jesus took his disciples back to familiar ground, just two miles from Jerusalem.

When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. While he was blessing them, he left them and was taken up into heaven. *Luke 24:50-51 NIV*

They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. “Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.” *Acts 1:10-11 NIV*

The angels said Jesus would come again. If we were to study the Bible further, we would see that it has much to say about that future event. Just as God kept his promise related to prophecies about his first coming, we can be assured he will keep his word regarding his second coming. He always does.

The rest of the Bible records the events surrounding the lives of the disciples who became known as *apostles*. These followers of Jesus told multitudes of people about him.

So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of [temple] priests became obedient to the faith. *Acts 6:7 NIV*

Even priests who had been instrumental in Jesus' death believed. But not everyone was convinced and, just as the disciples must have anticipated, there was resistance. One particularly ardent Jesus-hater was a young Pharisee named Saul. Saul was zealous in following the laws and traditions of his religion. He *thought*

CH 15
2.1

CH 15
2.2

Perhaps the priests' response was because of the torn curtain in the Temple.

CH 15
2.3

CHAPTER FIFTEEN ♦ 269

he believed the prophets, but in fact, he had never understood their message. He decided that Jesus' disciples must be silenced.

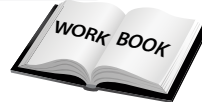
Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem. As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?"

"Who are you, Lord?" Saul asked.

"I am Jesus, whom you are persecuting," he replied. Acts 9:1–5 NIV

This was the beginning of a most remarkable life. Saul changed radically. He stopped killing believers and became one himself. The tables turned and the persecutor became the persecuted. On one occasion he was stoned with rocks and left for dead. Three times he was beaten with rods, five times whipped, three times shipwrecked. One time he floated on the sea for 24 hours. All of this occurred as Saul tried to tell others about his own belief that Jesus was the Promised Saviour about whom all the prophets wrote.

3 DO YOU BELIEVE THE PROPHETS?



There are those who after reading the Bible and understanding what it has to say, decide to take a risk. They decide not to believe it.

▶ 15-A
5:18

They choose to:

- Ignore its message;
- Reject it outright;
- Get busy with life, and thereby forget it;
- Water down its message;
- ... and they hope the Scriptures are wrong.

Herod Agrippa took such a risk. As the grandson of Herod the Great and nephew of Herod Antipas, he must have been privy to the gossip about Jesus in the royal household. No doubt, spies had reported every word the prophet from Nazareth spoke. But Herod had status; he was an important man. Rather than humble himself before the King of Kings, he continued to live his life for himself. He even gained an element of popularity by beheading one of Jesus' disciples. But then:



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On the appointed day Herod, wearing his royal robes, sat on his throne and delivered a public address to the people. They shouted, "This is the voice of a god, not of a man." Immediately, because Herod did not give praise to God, an angel of the Lord struck him down, and he was eaten by worms and died. Acts 12:21-23 NIV


God in his grace will tolerate sin for awhile, but then in his justice he will judge it. Judgment may come in this life or it may be withheld until after death, but it will happen. Herod died and faced an eternity in the Lake of Fire. The next verse is noteworthy:

But the word of God continued to increase and spread. Acts 12:24 NIV

Another contemporary of Jesus was Herod Agrippa II. As the great-grandson of Herod the Great and son of Herod Agrippa, he would also have known about Jesus. The Bible says King Agrippa was well-versed in all the things concerning Jesus. Saul, now known as the apostle Paul, was arrested and testified before him. In his defense before Agrippa, Paul told him about Jesus. He said:


*"I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come—that the Christ would suffer, that he would be the first to rise from the dead and would proclaim light to the people and to the Gentiles. ... For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner. King Agrippa, **do you believe the prophets?**"*

Then Agrippa said to Paul, "You almost persuade me to become a Christian." Acts 26:22-23, 26-28 NKJV

King Agrippa seemed to understand Paul quite well, so much so he even admitted that Paul had almost persuaded him to believe. But Agrippa took the risk. He didn't believe. He sidestepped the message of the prophets in an effort to avoid making a decision. As far as we know, Agrippa never did believe. He went to his grave *understanding*, but not believing. It was his choice. 

Paul also defended himself before a Roman governor named Felix. Paul always took these opportunities to give a lengthy explanation of who Jesus was and what he had done.

Several days later Felix came with his wife Drusilla, who was a Jewess. He sent for Paul and listened to him as he spoke about faith in Christ Jesus. As Paul discoursed on righteousness, self-control and the judgment to come, Felix was afraid and said,

 God doesn't compel us to believe in him. He has given us the freedom to choose, with all of the resulting implications. However, it is important to understand that to make no choice is, in fact, to make a choice. There is no middle ground.

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“That’s enough for now! You may leave. When I find it convenient, I will send for you.”

Acts 24:24-25 NIV

Felix put off his decision. He was waiting for a more convenient time. It’s easy to do that, but the Bible reminds us that *now* is the time to decide.

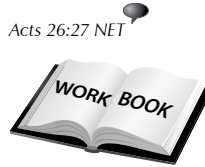
Now is the accepted time; ... now is the day of salvation.

2 Corinthians 6:2 NKJV

Neither biblical nor secular history records what happened to Felix, but to the best of our knowledge he never did find a convenient time to believe.

Saul, Herod Agrippa, Agrippa II, Felix—all these men made a choice. It’s the same choice we face.

Do you believe [the message of] the prophets...? *Acts 26:27 NET*



(Pause at this point.)

If you are convinced your student clearly understands the facts that have been presented up to this point, then you need to ask some questions either directly or on paper.

For a single individual or married couples, ask:

1. Let’s stop here for a moment. Based on what we have been studying, if I was to ask you, “Where would you spend eternity if you were to die tonight?” what would you say? Why did you answer the way you did? Why did Jesus have to die?
2. Do you believe this is true for you personally? Do you believe that 2000 years ago, when Jesus died on the cross, he paid the sin penalty in your place?

(Note that the latter two questions are essentially the same as the first—they are just phrased in a different way.)

For groups and non-married couples: *Ask your students to respond on paper to the questions found on the accompanying disc, the **Resource CD** (see pdf file: “My personal worldview”). These come in both a short and long form format. Use the questions most appropriate for your student(s).*

APPENDIX

GLOSSARY

SELECTING A COPY OF THE HOLY SCRIPTURES

A COMMON QUESTION

RESOURCES

GLOSSARY

- Abba:** (Aramaic) equivalent to the English words *daddy* or *papa*
- Adoption:** the rite of investing legal sonship, complete with its obligations and privileges
- Altar:** a platform made of earth or rocks upon which sacrifices were offered to God or gods
- Amen:** (Hebrew/Greek) a word of affirmation; a form of agreement: "That's right!" or "I agree!"
- Angel:** (Greek) messenger; a created heavenly spirit being
- Anoint:** to pour oil upon the person's head or on an object for the purpose of setting apart for God's use. The word came to mean or refer to anything chosen for the LORD's service.
- Apostle:** (Greek) a "sent one"; used most often in reference to the 12 disciples and Paul
- Ark:** a container; either large, such as a boat, or small, such as a box
- Blessing:** the receiving or giving of God's favour
- Centurion:** (Greek/Latin) a Roman army officer responsible for 100 men
- Christ:** (Greek) the Anointed One, translated *Messiah* (Hebrew) in the Old Testament
- Confess:** to agree with or acknowledge
- Covenant:** a promise, agreement
- Curse:** to incur or bestow displeasure
- Demon:** a created evil spirit being who gives allegiance to Satan
- Devil:** (derived from Greek) false accuser, slanderer; another name for Satan, the most powerful of all evil spirit beings
- Disciple:** a follower
- Faith:** to trust or put confidence in (see pages 99-100)
- Genesis:** (Greek) beginnings or origins
- Glory:** literally "to have weight," as in the sense of worth
- Gospel:** good news
- Grace:** God's kindness to undeserving sinners
- Holy Spirit:** Not an angel or a man, but the very Spirit of God himself
- I AM:** a name of God, meaning "the self-existent one" or "the one who exists by his own power"
- Immanuel:** (Hebrew/Greek) God with us
- Jesus:** (Greek, derived from Hebrew) means Saviour, Deliverer
- Justified:** a judicial act whereby God declares a person righteous in his sight
- Mercy:** God's love demonstrated towards undeserving sinners; pity
- Messiah:** (Hebrew) the Anointed One, translated *Christ* (Greek) in the New Testament
- Parable:** a short story with a lesson
- Pharisee:** a Jew who followed God's Law meticulously to the point of creating additional laws so as not to break God's Laws
- Priest:** a man who performed assigned duties in the Tabernacle or Temple
- Prophet:** a messenger who spoke for God
- Psalm:** (Greek) a song

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Rabbi: (Greek) teacher, master

Redeem: to buy, as in the sense of purchasing a slave in a market

Repent: to have a change of mind (see page 149)

Righteous: to be viewed as right with God. This does not mean that a person is sinless. Can also be used in the sense of how one lives; of having a good or right sort of lifestyle.

Sabbath: the seventh day of the week; Saturday

Sanhedrin: (Greek) a Jewish court comprised of 71 men

Satan: (Hebrew/Greek) adversary; the supreme enemy of God

Saviour: someone who delivers or rescues another

Scribe: one who made copies of the Scriptures in ancient times

Sin: has the idea of shooting an arrow and missing the mark, in this case aiming for God's holiness, but falling short; to despise God and his Word; refusing to live as God intended

Sin Nature: sometimes referred to as the *human nature* or *Adam's nature*; a condition

Son of God: an idiomatic term, having no physical implications, used to designate the same attributes (see page 165-166)

Son of Man: a phrase used by Jesus in reference to himself to emphasize his humanity; also understood by ancient scholars to be a term referring to Messiah (see pages 166-167)

Synagogue: (Greek) assemblies; commonly used in reference to the building

Transgression: see "Sin"

Worship: to declare God's worth

SELECTING A COPY OF THE HOLY SCRIPTURES

Scripture was written in the common language of each generation: Hebrew, Aramaic or Greek. God intended it to be accessible to every man, woman and child regardless of their background or social status. Since the age of Greek civilization, translations were made in other languages. Any time you translate a message from one language to another, the accuracy and readability will have its strengths and weaknesses. Fortunately, translations of Scripture are usually done with meticulous care, so that what we have today is very accurate.

To help explain the Word of God in greater detail, many versions come with cross-references, notes on customs, maps, and so forth—all listed under the category as Bible helps. These are helpful, but remember, they are nothing more than man's comments on the text, and are not the Scriptures themselves.

A COMMON QUESTION

Many folks ask: "If a person trusts in Jesus Christ as his Saviour, does this mean he can live as he pleases—do evil things—and still go to Heaven when he dies?" Scripture answers this question.

Shall we go on sinning so that grace may increase? By no means!

We died to sin; how can we live in it any longer?

Romans 6:1-2

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The message of the Messiah's death and resurrection is God's righteous plan to deliver sinners from sin. If you trust in him with a sincere faith, the Word of God teaches that two wonderful things happen:

1. Deliverance from the **penalty** of sin: God forgives all of your sins based on Jesus' full payment for sin.
2. Deliverance from the **power** of sin: God's Holy Spirit comes and lives inside you. The Holy Spirit renews your heart and you begin to have a new outlook on life, by which you hate evil and love righteousness.

If anyone is in Christ, he is a new creation; what is old has passed away—look, what is new has come!

2 Corinthians 5:17 NET

The fruit of the Spirit [in the life of the disciple of Christ] is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Galatians 5:22-23 NET

Jesus Christ . . . gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good!

Titus 2:13-14 NIV

RESOURCES

Due to the range of issues covered in any list of books, videos, websites or magazines, by policy GoodSeed does not issue specific endorsements. Nonetheless, at the time of writing, the following resources contained helpful information on creation/evolution and other Bible/science issues. The following list is representative of many other sources.

WEBSITES: www.answersingenesis.org www.creation.com www.icr.org

MAGAZINES: *Creation Magazine*—available from www.creation.com.
Answers Magazine—available from www.answersingenesis.org.

BOOKS:

- An Ice Age Caused by the Genesis Flood* by Michael J. Oard, ICR, El Cajon, CA, 243 pp.
- Bones of Contention: A Creationist Assessment of Human Fossils* by Marvin L. Lubenow, Baker Bk House, Grand Rapids, MI, 295 pp.
- Creation and Change: Genesis 1.1-2.4 in the light of changing scientific paradigms* Douglas F. Kelly, Christian Focus Pub., Ross-shire, GB, 272 pp.
- Creation: Facts of Life* by Gary Parker, Master Bks, Green Forest, AR, 215 pp.
- Darwin's Black Box* by Michael J. Behe, Touchstone, Simon and Schuster, NY, NY, 307 pp.
- Darwin's Enigma: Ebbing the Tide of Naturalism* by L. Sunderland, MBks, Grn Fst, AR, 192 pp.
- Evolution: A Theory in Crisis, New Developments in Science are Challenging Orthodox Darwinism* by Michael Denton, Adler & Adler, Pub., Inc., Bethesda, MD, 368 pp.
- Evolution: The Fossils Still Say NO!* by Duane T. Gish, ICR, El Cajon, CA, 391 pp.
- Genesis Record* by Dr. Henry M. Morris, Baker Bk House, Grand Rapids, MI, 716 pp.
- Ice Cores and the Age of the Earth* by Larry Vardiman, Ph.D., ICR, El Cajon, CA, 72 pp.
- In the Minds of Men: Darwin & the New World Order* by I. Taylor, TFE Pub., Minn., MN, 498 pp.
- Noah's Ark: A Feasibility Study* by John Woodmorappe, ICR, El Cajon, CA, 306 pp.
- Refuting Evolution: A Response to the National Acad. of Sciences' Teaching About Evolution & the Nature of Sciences* by J. Sarfati, Ph.D., Master Bks, Green Forest, AR, 143 pp.
- The Age of the Earth's Atmosphere: A Study of the Helium Flux through the Atmosphere* by Larry Vardiman, Ph.D., ICR, El Cajon, CA, 32 pp.
- The Controversy: Roots of the Creat.-Evol. Conflict* by D. Chittick, Creation Cps, 280 pp.

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The Long War Against God: The History and Impact of the Creation/Evolution Conflict by Henry M. Morris, Baker Bk House, Grand Rapids, MI, 344 pp.

The Modern Creation Trilogy: Scripture & Creation (Three Volume Series) by Henry M. Morris and John D. Morris, Master Bks, Inc, Green Forest, AR, 228 pp.

The Mythology of Modern Dating Methods: Why million/billion-year results are not credible by John Woodmorappe, M.A. Geology, B.A. Biology, ICR, El Cajon, CA, 118 pp.

The Revised & Expanded Answers Book: The 20 Most-Asked Questions about Creation, Evolution, and the Book of Genesis, Answered! by Ken Ham, Jonathan Sarfati, Carl Wieland, edited by Don Batten, Ph.D, Master Bks, Green Forest, AR, 274 pp.

VIDEOS:

Evidences: The Record and the Flood Geoscience Rsch. Inst., LL, CA, Rev & Hld Pub. Assoc.

From a Frog to a Prince Co-prod. by Keziah, Inst. for Creation Research & Answers in Genesis.

Mount St. Helens: Explosive Evidence for Catastrophe Steve Austin, Ph.D., ICR, El Caj., CA

The Genesis Solution Ken Ham, Films for Christ, Mesa, AZ

The Grand Canyon Catastrophe: New Evidence of the Genesis Flood Prod. by Keziah & distrib. by American Portrait Films, Cleveland, OH

The Young Age of the Earth American Portrait Films, Cleveland, OH

Journeys to the Edge of Creation: (2 Vol.) Moody Inst. of Science, Chicago IL

The Wonders of God's Creation: (3 Vol.) Moody Inst. of Science, Chicago, IL

END NOTES**CHAPTER ONE**

1. Josh McDowell, *A Ready Defense*, comp. Bill Wilson (Nashville: Thomas Nelson, 1993) 27-28
2. Some English Bibles translate "God-breathed" as *inspired*. "God-breathed" is the more literal translation.
3. *And they came, bringing to Him a paralytic, carried by four men.* Mark 2:3 NASB
4. J.D. Douglas, ed., *Illustrated Bible Dictionary*, (Great Britain: IVP, 1980), 1538
5. Mark R. Norton, "Texts & Manuscripts of the Old Testament," in *The Origin of the Bible*, ed. Philip W. Comfort (Carol Stream: Tyndale House, 1992), 151ff.
6. William Whiston, trans., *The Works of Josephus*, (Peabody: Hendrickson, 1987), 776

CHAPTER TWO

1. The galaxy pictured here is not the Milky Way, as it is impossible to photograph. A similar one, the Andromeda, has been substituted.
2. Terence Dickinson, *NightWatch: A Practical Guide to Viewing the Universe* (Richmond Hill: Firefly, 1999). The estimated number of galaxies continues to grow.
3. Jude 6
4. Luke 20:36. Death in the physical sense. Angels never cease to exist.
5. Mark 12:25
6. *Lucifer* is Latin for "light bearer." It has its source in the Latin name for the planet Venus, which is often referred to as the "morning star."

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CHAPTER THREE

1. The originally created kinds may have given rise to groups, which would subsequently be classified as separate species (e.g. dingoes, coyotes and wolves may all have descended from the one dog kind). This is not a form of evolution, as no new genetic information has been added that was not in the original ancestral population.
2. "Perfect people" as in the sense of moral perfection.
3. For an example, see: Michael J. Behe, *Darwin's Black Box*, (New York: Simon and Schuster, 1996).
4. Geochronology is a vast area of study. A search on the Internet brings up numerous papers on different clock models.

CHAPTER FOUR

1. Revelation 12:3–9; verses 3–4 are generally considered to refer to the fall of Satan. Verses 7–9 are viewed by many scholars as having to do with a yet future event. I have quoted the entire passage as the latter verses explain the portion we are concerned about—verses 3–4—and the *who* that is in question.
2. This passage reflects the choices Adam and Eve made.
3. See Romans 5:12–14 for more details. Also see Chapter Ten, end note-1. Adam was the father—the head—of the entire human race. We were *in him* when he sinned.
4. Stephen Jay Gould, "The Search for Adam and Eve," *Newsweek*, January 11, 1988, 46–52
5. *Time*, USA Ed., December 4, 1995, 29

CHAPTER FIVE

1. Some have taught that the reason why God did not accept Cain's sacrifice was because of Cain's attitude. There is no doubt that Cain had an attitude of independence from God, but the Bible clearly states: "*By faith Abel offered God a better sacrifice than Cain did.*" The Bible does not say "*a better attitude.*" Cain disobeyed God by bringing the wrong sacrifice. See Hebrews 11:4. For a paper giving extensive treatment of this subject, contact the appropriate GoodSeed office as listed in the back of the book.
2. Luke 17:27; Matthew 24:38
3. Romans 1:21–32; Though this passage does not make direct reference to the people of Noah's day, it does reflect the choices they made at the time with the attending ramifications.
4. Probably made from pine tree resin boiled with charcoal. Bituminous tar would have come into being after the flood.
5. Genesis 6:3
6. 2 Peter 2:5
7. A number of scholars have calculated the room on the ark. Here is one helpful resource: John Woodmorappe, *Noah's Ark: A Feasibility Study* (El Cajon: ICR, 1996), 306
8. Job 40:15–24; 41:1–34
9. "*The Lord came down . . .*" If God is everywhere present at one time, why did he have to "come down"? The Bible often uses terms in relationship to God that enhance our understanding of the passage. For example, God is spoken of as "seeing" even though, as a Spirit, he does not have physical eyes.

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CHAPTER SIX

1. Notice how lifespans decreased dramatically after the flood. Abraham was already considered old at the age of 75.
2. Abram became a great nation: the father of both the Jewish and Arab nations.
3. Abram's name did become great; he is revered by Jews and Arabs alike. It is important to note that it was God who made Abram's name great, whereas at Babel the desire was self-motivated.
4. John 8:56
5. Matthew 17:20
6. *"For the wages of sin is death..."* Romans 6:23. See Chap 4, Death, p. 62.

CHAPTER SEVEN

1. The 12 tribes of Israel are the 12 sons of Jacob. Exceptions: There was no tribe of Levi since they became the nation's religious leaders. There was also no tribe of Joseph—his two sons, Ephraim and Manasseh, made up the difference.
2. This word can be translated "lice."

CHAPTER EIGHT

1. Exodus 14:1 to 15:21
2. This paragraph is a loose paraphrase of Exodus 19:5.

CHAPTER NINE

1. I am not advocating this approach as an accepted way of saving a drowning man. It is used only as an illustration.
2. ❶ The bronze altar: Exodus 27:1-2
 ❷ The basin: Exodus 30:18
 ❸ The lampstand: Exodus 25:31
 ❹ The table with the bread of the presence: Exodus 25:23,30
 ❺ The golden altar or the altar of incense: Exodus 30:1,3
 ❻ The Ark of the Covenant: Exodus 25:10-11
 ❼ The atonement cover or mercy seat: Exodus 25:17-21
3. The priests could not enter when the pillar of cloud hovered over the Holy of Holies. It signified God's presence. When the cloud moved to lead them on the journey, then they would have been free to pack up the entire Tabernacle and follow.
4. 2 Samuel 7:12-17
5. Scholars differ somewhat on the exact dates associated with creation, the Noahic flood and Babel. Taking the Bible at face value does rule out periods of time involving millions or billions of years. All three of these events had to have happened in a period of time of not more than a few thousand years.

CHAPTER TEN

1. This should not be thought of as being some sort of genetic link—that the sin nature can be found in a string of DNA. The association is purely spiritual. God held man responsible for the rebellion in the garden of Eden, and because of that *"just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned."* (Romans 5:12) We all have a human father, therefore we are all sinful. Jesus' Father was God, the Holy Spirit, so he had God's nature.

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2. "Lord" is an Old Testament title for Messiah (Ps. 110:1) and emphasizes his authority, his right to rule. J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981), 61
3. A fragrant perfume
4. This could have been the time of Jesus' bar mitzvah. The Talmud says "at the age of puberty." Some place it a year later.

CHAPTER ELEVEN

1. John was imprisoned by Herod Antipas, son of Herod the Great. John had spoken against Herod's sin, that of living with his half-brother's wife.

CHAPTER TWELVE

1. There is a distinction: "Then death and Hades [Hell] were thrown into the lake of fire. The lake of fire is the second death." *Revelation 20:14*

CHAPTER THIRTEEN

1. The Sanhedrin was the Jewish ruling council.
2. I have not included all the details of the trial and crucifixion. Of some significance, at this point, is this event: "As they led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus." *Luke 23:26*
3. William Whiston, trans., *The Works of Josephus* (Peabody: Hendrickson, 1987), 720
4. J. W. Shepard, *The Christ of the Gospels* (Grand Rapids: Eerdmans, 1964), 604
5. John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary* (New Delhi: SP, 1983), 340
J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981), 487
Warren W. Wiersbe, *The Bible Exposition Commentary* (New Delhi: SP, 1989), 384
6. A battalion is an army unit consisting of 300 to 1000 men.
7. The exact sequence of the resurrection morning events is not recorded. I have given one of the more likely scenarios.

CHAPTER FOURTEEN

1. Jesus was nailed to the cross at 9:00 a.m.—the time of the morning sacrifice. He died at 3:00 p.m.—the time of the evening sacrifice.
2. Jesus' perfect life qualified him to be a suitable sacrifice, but it was his death that made the payment for sin. Only by dying could it be said that Jesus had fulfilled the demands of the Law (Matthew 5:17-18).

STEP THREE: GOING DEEPER

The Leader's Notes are here to assist the leader so that the main content can be taught with confidence. Do not make the Leader's Notes part of your regular lesson.

These notes include:

- Tips for teaching
- Background information
- Additional Scripture references

GLOSSARY

| | | | |
|-------------|-----------------------------|-------------|--|
| AMP | Amplified Bible | c. | <i>circa</i> (Latin), meaning “approximately” |
| ESV | English Standard Version | cf. | <i>confer</i> (Latin), meaning “compare” |
| KJV | King James Version | e.g. | <i>exempli gratia</i> (Latin), meaning “for example” |
| NASB | New American Standard Bible | ff. | following (pages, etc.) |
| NET | NET Bible | i.e. | <i>id est</i> (Latin), meaning “that is” |
| NIV | New International Version | NT | New Testament |
| NKJV | New King James Version | OT | Old Testament |
| NLT | New Living Translation | | |

CHAPTER ONE

leader's notes

1 PROLOGUE

1.1

(p. 9) The exact location of Emmaus is not clear, though a number of sites have been suggested.

2 GETTING THINGS STRAIGHT

2.1

(p. 10) Following in the text are four universal principles we all understand and apply when we go through the process of learning something new. Being familiar with these common principles makes learning easier for those approaching the study of a book they're not familiar with and don't understand.

2.2

(p. 11) Many of the questions students may ask will be addressed later. Let the book answer the question in the context of the story as it unfolds.

A tenacious use of the basket will prevent the study from getting off on side issues. This is critical. Stick to the story! Keeping this "clothesline" analogy in mind will also help you maintain your objectivity.

2.3

(p. 11) It's going to be important not to skip sections and jump ahead. You will also want to keep in mind a second aspect of this principle: in moving from the unknown to the known, new truth will be introduced based on previously understood truth.

3 A UNIQUE BOOK

3.1

(p. 12) At this point, the video clip gives a brief introduction to Scripture, including a setting that overlooks the Dead Sea.

3.2

(p. 12) Most of these writers would not have known each other personally.

3.3

(p. 13) Nowhere does Scripture suggest that there was anything of divine merit inherent in any of these languages. The LORD simply chose these as the means of revealing himself in written form to mankind.

3.4

(p. 13) The following comment might be made at this point: The intent of this study guide is to provide a simple and clear explanation of the core message of the Word of God itself. In order to minimize the amount of time it takes to read, every reference to Scripture in this book is written out for the benefit of the reader.

As a study leader, you may want to look up each of the 1,244 verses as you proceed through *All the Prophets* in order to reinforce in the mind of the reader that the Word of God is both central to this study and foundational to all you believe.

On the other hand, you may simply want to read the verses when they appear in the text, thus enabling you to move through the study more quickly. (Students are always

welcome to look up and read the verses on their own as a review, however, you must be sensitive to the fact that this may not be a viable suggestion.)

NOTE: At some point, the question may be asked regarding the significance of the abbreviations that accompany the Scripture references (i.e. KJV, NIV, NASB, etc.). In response, the following comment can be made: "As we just read (p. 13), *Scripture was originally written in Hebrew, Aramaic and Greek. Since then, the Word of God has been translated into languages of the majority of the world's people. The abbreviations identify several of the English translations.*"

3.5

(p. 13) From the beginning of time, God has taken the initiative to reveal himself to mankind. God *wants* man to know him! It is impossible for finite man to fully know all there is to know about his Creator. However, as we will learn in our study, the Scriptures make it clear that the great God of the universe has made it possible for us to know enough through his Word to have a meaningful, genuine relationship with him. Only when God is known is it possible to truly know if he is worthy to be trusted, obeyed and worshipped.

3.6

(p. 13) Moses was the first in a long succession of prophets who recorded the Scriptures in written form for the generations to follow. None of these men were sinless. For example, the prophet David confessed, "I was born a sinner—yes, from the moment my mother conceived me" (Psalm 51:5 NLT). Yet the trustworthiness of the Scriptures wasn't dependent upon a necessity of prophets being sinless but rather upon the ability of almighty God. He protected his Word from corruption as it was being recorded, and then later as it was passed down to successive generations.

3.7

(p. 14) In 1947, a Bedouin shepherd was searching for a stray goat near the ancient ruins of Qumran, along the northwestern shores of the Dead Sea. Coming across a cave, he discovered what was to become the greatest archaeological discovery of the twentieth century. Inside were the remains of a small collection of scrolls—apparently, the library of a Jewish sect, considered by most to have been the Essenes. The scrolls are thought to have been hidden away around the outbreak of the First Jewish Revolt (AD 66-70) as the Roman army advanced against rebel Jews (see p. 155, *THE ROMANS*). Subsequently, over the next ten years, more than 600 scrolls plus thousands of fragments were discovered in other caves, including a scroll containing an entire copy of the text of Isaiah. In the end, portions of all the Hebrew Bible, except for the book of Esther, were found.

3.8

(p. 15) Most differences were very minor, such as those found in spelling: e.g. "color" versus "colour." None affected the meaning of the text.

NOTE: At no time in history was an attempt ever made to standardize the text of Scripture by endeavouring to destroy

CHAPTER ONE

all other manuscripts that had slight differences. Any such mistaken effort would have placed man—not God—in the position of authority in determining what was the original text.

3.9 (p. 15) Though God's Word has been translated into thousands of languages spoken around the world today, there is only one Scripture.

3.10 (p. 15) The first part of Scripture was originally recorded primarily in Hebrew, but during the third and second centuries BC, these early manuscripts were translated into Koine Greek. Koine Greek (to be distinguished from the classical form used by Greek scholars) was the language commonly spoken by the general public of the day. Subsequently, God also gave the remainder of Scripture (the New Testament) in this well-understood language. In doing so, a precedent and pattern was set whereby it was intended that all people of all time should have access to God's revelation in the form they best understood—in their native tongue.

3.11 (p. 15) Only the great, eternal God who is not limited by the span of a lifetime could ensure that his prophets would record his revelation in a true and consistent fashion over a period of 1500 years.

The trustworthy nature of God's revelation as found in Scripture is further underscored by reference to abundant historical and geographical details that provide ample opportunity for objective verification.

3.12 (p. 15) The consistent testimony of the Word of God is that Scripture never has been nor ever will be annulled.

3.13 (p. 16) As this chapter concludes, the video clip provides some helpful tips as to how to navigate the Bible. If you wish to cover this material without the use of the video, see the following content.

Navigating the Bible: Scripture is like a mini-library contained within the covers of one **book**. A total of 66 smaller "books" written by prophets make up this book we know as the **Word of God**.

We have already learned (p. 16) that Scripture is divided into two major sections, each section containing a number of "books"—the Old Testament (OT) containing 39 books and the New Testament (NT), 27 books.¹ Each of these smaller books is further divided into chapters, and the chapters into verses.

(Show your student the book, chapter and verse divisions. For example, the concluding Scripture reference on p.16 refers to the book of Psalms, chapter 119, and verse 89.)

Since the Word of God describes events that happened many years ago in ancient locations, many editions of the Scriptures frequently add a few key **maps** in order to give a better geographical perspective of these historical accounts. These maps are usually placed at the very end.

Also included in the back of many editions is a section called the **concordance**. If your Bible has a concordance, it will be a condensed version of a much larger volume. Though not part of the Scriptures given by God to the prophets, it is a very helpful navigational aid that will assist you in locating specific or similar verses or words.

As you thumb through a Bible, you may see **introductions, footnotes and commentary**.²

(Using a Bible, show students these additions.)

Since the Scriptures sometimes uses words we aren't familiar with, the footnotes may include brief notations from a **Bible dictionary** helping to define those words. Reference may also be made to nuances of meaning found in the original languages³ in which the prophets originally wrote the Scripture.

Other footnotes may include excerpts from **books that give historical and cultural background information** on the time period in which the Scriptures were written. Footnotes may also touch on topics found in the Word. **Cross-references** are often used to tie together verses dealing with a common topic.

Summarize and Emphasize: Though frequently helpful, it is important to realize that all these notes are just the thoughts of men and women. They are additions. They're not part of the Scriptures God gave us. It is an important distinction that must always be maintained.

NOTE: This added exercise may seem elementary and self-evident, but the key to teaching is to assume nothing. We have a threefold goal in mind:

- to help our student(s) understand what all this "stuff" is about
- to help them differentiate between God's Word and man's writings
- to help demystify this book

¹Some may question why the Scriptures are divided into two main divisions—what we refer to as the Old Testament and New Testament. To begin with, it is important to understand that everything written in the first section was recorded before the coming of the Promised Messiah; the second section was recorded after the arrival of the Messiah. The essence of the prophets' message in the OT was: God has promised that he *will send* his Messiah. In the NT, the message is God *has sent* his Messiah just as he promised through his prophets. Another difference is that the OT provides the foundation and framework for understanding the NT, whereas in the NT we have the fulfillment and ultimate explanation of the Old.

²Obviously, it would be difficult to carry around an atlas, a concordance, a dictionary, a book on customs and culture—a *big stack of books!* Footnotes are a sampling of all these books written by men as study helps. But whether footnotes or a library of books, we must remember that these notes are man's thoughts—men's writings.

³This is a good place to review with your student(s) what the original languages (primarily Hebrew and Greek) were in which Scripture was written by the prophets.

CHAPTER TWO

leader's notes

1 IN THE BEGINNING GOD

1.1

(p. 19) The name of the first book of the Holy Scriptures—Genesis—means *beginnings*. As such, Genesis provides a very appropriate place for us to begin our consideration of the message of God's Word.

1.2

(p. 19) *"Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth"* (Isaiah 40:28 ESV).

1.3

(p. 21) Scientists estimate the number of stars in the Milky Way galaxy to be in excess of 100 billion.

1.4

(p. 22) The greatness of the God Most High is repeatedly emphasized by the prophet David:

"How great you are, O Sovereign Lord! There is no one like you, and there is no God but you" (2 Samuel 7:22 NIV).

"For you are great and do amazing things. You alone are God" (Psalm 86:10 NET).

"For the LORD is the great God, the great King above all gods" (Psalm 95:3 NIV).

"Great is the Lord! He is most worthy of praise! No one can measure his greatness" (Psalm 145:3 NLT).

"Great is our Lord, and mighty in power; His understanding is infinite" (Psalm 147:5 NKJV).

1.5

(p. 22) Why is this name—YAHWEH—so significant? To begin with, the Hebrew word *elohim* translated "god" is a generic term that has a range of meanings.

In Scripture, the word usually signifies the one, true, living God (distinguished in English by a capital "G"). However, when spelled with the lower case "g", the writer has in mind so-called gods and goddesses.

For example:

"For the Lord your God is the God of gods and Lord of lords. He is the great God, the mighty and awesome God, who shows no partiality and cannot be bribed" (Deuteronomy 10:17 NLT).

"Say this to those who worship other gods: 'Your so-called gods, who did not make the heavens and earth, will vanish from the earth and from under the heavens'" (Jeremiah 10:11 NLT).

Consideration of the context of Scripture is very helpful in establishing who is being referred to by the use of *elohim*. Frequently *elohim* is used in combination with other descriptive terms that help us understand more about the nature of the true God.

Even more significant, however, is that God identifies himself in his Word by his personal name. His proper name is not God. It is not Al-lah. Nor is it Brahman. Rather, as he revealed to the prophet Moses, God's personal name is YAHWEH.

Because ancient Jewish scholars considered God's personal name so sacred, they never pronounced it. Rather, they drew

upon another word *adonai* to use as a substitute. Though the term *adonai* may be used in a generic sense meaning "owner, master or lord," when it was used to translate God's personal name, the word is frequently spelled as LORD.⁷ Thus, whenever we read LORD in the Old Testament portion of the Scriptures, it is important to recognize this name is more than a title of respect and honour. It is indicative of God's true name—YAHWEH.

Subsequently, when the Word of God was translated into Greek, there was no exact equivalent for YAHWEH. The result was that the word *kurios* was used over 6000 times to express God's personal name—YAHWEH—and its substitute rendering—*Adonai*. Though *kurios* can also mean "master" or "lord," it is spelled as *Lord* when referring to Deity. In such cases, it should be recognized as the equivalent to YAHWEH/ADONAI and understood with all of the rich and powerful meaning of the personal name YAHWEH itself.

⁷Modern speech translations of the Bible are not consistent in how they render God's personal name in English. Another common way is to spell it as LORD, using capital letters.

1.6

(p. 22) God's greatness is also evident in that it is he who rules over all: *"The LORD is King forever and ever"* (Psalm 10:16 NASB).

"For the Lord Most High is awesome. He is the great King of all the earth" (Psalm 47:2 NLT).

"The LORD is the only true God. He is the living God and the everlasting King" (Jeremiah 10:10 NET).

The Scriptures tell us that the same great God who rules over the universe is also the God who is near those who are truly humble. *"For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: 'I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit'"* (Isaiah 57:15 ESV). As our study continues, we will learn how this incredible reality can be true in the lives of people.

1.7

(p. 23) The video here adds a brief comment, further emphasizing the greatness of God and his creation.

2 ANGELS, HOSTS AND STARS

2.1

(p. 24) Reading alternately has several advantages:

- 1) It helps maintain interest and attention.
- 2) Though not necessarily identified as such to the student, it role models a method of teaching that has proven very effective with a broad cross-section of participants.
- 3) The team-teaching approach:
 - helps facilitate the use of visual aids.
 - helps alleviate, over extended periods of time, some of the demands on the voice of the lead teacher.

CHAPTER TWO

On occasion you may find that a student is reluctant to join you in reading. In such instances, team teaching is advantageous.

If your student has difficulty in pronouncing any of the words, refrain from making any comments. Offer correct pronunciation only if asked.

2.2

(p. 24) For example, in Revelation 1:20, Scripture explicitly tells us that the “stars” of verse 16 are angels. Similarly, the text of Judges 5:20 makes a clear allusion to angelic beings (cf. Daniel 8:10; Revelation 9:1).

2.3

(p. 24) References to the angels Gabriel [Arabic: *Jibril*] and Michael [Arabic: *Mika'il*] are found in both the OT and NT (e.g. Daniel 8:15-17; Luke 1:26-27; Revelation 12:7).

2.4

(p. 25) In developed societies, almost everything people possess is manufactured by someone else. Often this is not the case in remote, isolated parts of the world.

2.5

(p. 25) “*Know that the LORD, he is God! It is he who made us, and we are his; we are his people, and the sheep of his pasture*” (Psalm 100:3 ESV).

“The earth is the Lord’s, and everything in it. The world and all its people belong to him” (Psalm 24:1 NLT).

“The heavens are yours, and the earth is yours; everything in the world is yours—you created it all” (Psalm 89:11 NLT).

2.6

(p. 26) For worship to be meaningful and real, we must know whom we are worshipping. Elsewhere in Scripture we read of a religious group, the Samaritans, who worshipped in ignorance. “*You worship what you do not know... God is spirit, and those who worship him must worship in spirit and truth*” (John 4:22,24 ESV).

Similarly, the Scriptures record that the ancient city of Athens, Greece was very religious—filled with idols to the point that the inhabitants even worshipped an idol inscribed “*To an unknown god.*” Yet the apostle Paul declared to the Greek scholars of that day that *man can know the unknown God* (Acts 17:16,22-23). This God is not distant or remote. In fact, God’s Word tells us that “*he is not far from any one of us*” (Acts 17:27 NLT).

This had been the experience of others who lived in Galatia (modern-day Turkey) during the same period in history. There had been a time when these people had been followers of false gods. Subsequently, they had come to know the one true living God who had previously been unknown to them (Galatians 4:8).

Throughout the pages of Scripture, we find that this God—the Creator of the universe—wants us to know him. It was this great God who said: “*Be still, and know that I am God*” (Psalm 46:10 ESV).

Likewise, our submission to the Lord, who alone is great and deserving of our worship, is only meaningful if we genuinely know to whom we are submitting.




FOOD FOR THOUGHT

In writing to Timothy, the apostle Paul challenged him to be prepared for the opportunities God would bring his way (2 Timothy 4:2). It was to be the kind of readiness that comes from having a clear understanding of the central message of God’s Word. A similar appeal in 1 Peter 3:15 challenges us to live in a way that will prompt others to ask questions. (“*Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect*” NIV.) These exhortations are equally applicable today. God uses people who are prepared and ready. This leader’s guide is intended to help equip you to be just that.

CHAPTER THREE

leader's notes

1 HEAVEN AND EARTH

 **1.1** (p. 29) Here, as elsewhere in this course, students may be hesitant to accept the biblical account of Genesis 1-3 as factual. It is important to maintain our objectivity, assuring our students of their freedom to accept or reject what God has recorded in the Scripture regarding the origin of the universe and mankind.


However, for us as teachers, it is equally important that we are convinced in our own hearts and minds of the critical foundation and framework these chapters provide for our understanding of the rest of Scripture.


The best commentary on Scripture is Scripture itself. More to the point, we find that much of the NT is God's commentary on OT passages. As we look closer, we find that key doctrinal truths are contingent on the historical factuality of OT accounts. For example, *"Just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth"* (Matthew 12:40 ESV). If one accepts as fact the literal resurrection of Christ, one must also accept as accurate the account of the prophet Jonah. Jesus makes our belief in his resurrection contingent on us believing Scripture's account of Jonah's experience. One cannot accept the one historical event without the other.

So, if we accept the Word of God as being our supreme authority in determining what is truth, Scripture itself helps us understand the earliest records of Scripture—particularly Genesis 1-11.


As we turn to the NT, we find that every reference to Genesis is treated as historical fact. Nowhere does it hint that we should utilize a non-literal approach to the interpretation of the opening pages of Scripture. We learn that events which happened in real time are integral to understanding essential doctrines.

The apostle Paul clearly accepts the fact that the human race originated with Adam (1 Corinthians 15:45, 47), that it was through Adam that sin entered the world with the resulting consequence of death (Romans 5:12; 1 Corinthians 15:22). To view the accounts of Adam and Eve's creation, their subsequent fall into sin and many other events in Genesis as merely figurative, opens the door to all kinds of confusion and serious error. To reject the historical basis of these OT accounts is to dismiss the vital link Paul makes regarding God's unfolding plan of redemption throughout history—much to our detriment.


 **1.2** (p. 29) One of the beauties of this approach to teaching is that, rather than simply hearing theological statements as to who God is, we see God's nature expressed in action. God is great beyond comparison.

 **1.3** (p. 29) Not only does God's knowledge encompass all the expanse of the universe but his understanding is also personal—extending to the smallest detail of


our lives: *"[O LORD,] you know when I sit down and when I get up; even from far away you understand my motives. You carefully observe me when I travel or when I lie down to rest; you are aware of everything I do. Certainly my tongue does not frame a word without you, O LORD, being thoroughly aware of it... Your knowledge is beyond my comprehension; it is so far beyond me, I am unable to fathom it"* (Psalm 139:2-4,6 NET).

 **1.4** (p. 32) *"The LORD is high above all nations and his glory above the heavens! Who is like the LORD our God who is seated on high, who looks far down on the heavens and the earth?"* (Psalm 113:4-6 ESV).


The obvious answer to the psalmist's rhetorical question is, "No one in all creation is like the LORD!"

 **1.5** (p. 33) According to Greek mythology, Atlas was a powerful god who held the world on his shoulders.


2 IT WAS GOOD


 **2.1** (p. 35) The words *"the stars also"*—representing billions upon billions of stars—serve to reinforce the magnitude of God's power as displayed in creation. *"To whom then will you liken Me that I would be his equal?" says the Holy One. Lift up your eyes on high And see who has created these stars, The One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of His power, Not one of them is missing"* (Isaiah 40:25-26 NASB).

The creation of the stars is also a reminder of the greatness of God's knowledge—it is not only immense in scope but is also intimate in detail. *"He [the LORD] counts the number of the stars; He gives names to all of them"* (Psalm 147:4 NASB).

 **2.2** (p. 35) Most of our divisions of time—day, month, year—are based upon observations in astronomy. A **month** is determined by the length of time it takes for the moon to make a complete revolution around the earth. What we know as a **year** is the period of time it takes for the earth to make a complete revolution around the sun.

However, nothing in astronomy can account for the explanation of a seven-day **week**. Its origin is based solely on the account of creation as recorded in Scripture (see Exodus 20:11).

 **2.3** (p. 35) Being a God of order is an intrinsic part of God's nature. He can be depended upon. He is always faithful—trustworthy. He is *"the one who made heaven and earth, the sea, and all that is in them, who remains forever faithful"* (Psalm 146:6 NET). God is truly great.

 **2.4** (p. 37) God is good and *"in him there is no darkness at all"* (1 John 1:5 ESV). He is incapable of anything wrong or evil. As a result, everything God created was good. Psalm 119:68 NIV puts it this way: *"You [LORD] are good, and what you do is good."*

CHAPTER THREE

3 MAN AND WOMAN

3.1

(p. 39) Centuries later, the prophet David was awestruck as he reflected on the wonder of God's creation of the human body: *"I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well"* (Psalm 139:14 NKJV).

3.2

(p. 39) In Scripture, the prophet Isaiah records an amazing statement by God that expresses his one-of-a-kind greatness: *"For this is what the high and lofty One says—he who lives for ever, whose name is holy: 'I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite'"* (Isaiah 57:15 NIV). Here we read that the Creator God who, though he is high and exalted far above all his creation, also chooses to make himself known to mankind. We will learn how that can be possible in the pages to come, but for now it is important for us to understand another aspect of God's uniqueness.

3.3

- (p. 40) Created in his image, the LORD God gave us:
- 1) a **mind** because he wants us to know him. In fact, the Scriptures remind us that all of the evidence of creation that surrounds us points to the knowledge of God's greatness (Psalm 19:1-4; Romans 1:20).
 - 2) **emotions** because he wants us to love him.
 - 3) a **will** because he wants us to choose to love and obey him.

3.4

(p. 40) The Bible identifies at least three features that distinguish man from any other creature:

- 1) God created man in his own image (Genesis 1:27).
- 2) God breathed into man *"the breath of life"* (Genesis 2:7).

Though the human race and all other creatures share in common the "breath of life," the creation of man is distinct in that God imparted this life-giving force directly to man.

- 3) We are also told that *"God has planted eternity in the human heart"* (Ecclesiastes 3:11 NLT).

Common to every culture is this innate yearning for something greater, something beyond this life. It is seen in man's quest to understand the origins of the universe. We see it in man's endless search for a so-called fountain of youth. People want to look young—to stay young forever. Old age and death are things to be avoided. It is a longing that ultimately can only be met by the great Creator himself. Once again, mankind is truly unique in all of God's creation.

3.5

(p. 41) *"He holds in his hands the depths of the earth and the mightiest mountains. The sea belongs to him, for he made it. His hands formed the dry land, too"* (Psalm 95:4-5 NLT).

3.6

(p. 42) Note that it wasn't fruit from "the tree of good and evil" that was forbidden to eat, but rather from *"the tree of the **knowledge** of good and evil."*

3.7

(p. 42) What is true of obedience is also true of love. For love to be genuine and meaningful, it must be freely given. A "love" that is a programmed response or is somehow forced is not love.

3.8

(p. 43) As King of the universe, the Lord wants the respect and honour he deserves to be from willing servants.

3.9

(p. 44) As we read the account of Genesis 1, we find that God declared everything he had made to be "good"—six different times. Now, with the creation of Adam and Eve providing the supreme climax of his work, God declares his completed work to be *"very good,"* perfect in every way, excellent!

In creation we see expressed the creative nature of him who alone is good—perfect in all he does. *"You [LORD] are good, and what you do is good"* (Psalm 119:68 NIV).

3.10

(p. 46) If someone wants to make an issue of the creation/evolution question, remind them that *All the Prophets* is a book about the Holy Scriptures, not evolution. Furthermore, God chose to describe the origins of the universe not in the scientific terms we understand today but in the simple terms that can be understood by all of mankind in every generation.

For further study, see Resources, found in the APPENDIX on pp. 273-279.

3.11

(p. 47) This is the crux of the matter. The fact is that neither the Scriptures' description nor the evolutionist's proposal can be tested by the scientific method. In neither case is the hypothesis repeatable. The question of origins really lies more in the realm of history, not science. The statements of eyewitnesses and the evidence of archaeology are key elements in determining the validity of any historical explanations. As we examine the biblical record, we find that the claim of God's Word is staked on both realities, including Genesis 1-2, as the one and only eyewitness account to the origin of the universe—the great God himself. Ultimately, our answer to this question is determined by our worldview—the framework of presuppositions with which we view and interpret all of life. Is there a God—an intelligent Designer? Has he made himself known to us? Does he take an active interest in our lives today? Our conclusion is not meant to be a leap into the unknown but rather grounded firmly in the trustworthiness of the Lord himself and his revelation to mankind.

CHAPTER FOUR

leader's notes

1 I WILL

1.1 (p. 49) From what we learned in the previous chapter, everything in the beginning was “good”—nothing was evil. At the conclusion of his creative activities, God pronounced all that he had made as being “very good” (Genesis 1:31). According to what we just read (Ezekiel 28:5,12), this would have included Lucifer himself.

1.2 (p. 51) Most prophetic scholars believe the first portion has already taken place; the second, to take place at a future time. The only way we can understand the identity of the dragon is to tie the context together. (NOTE: consideration of the context of any passage is an important principle of Bible interpretation.) (cf. *“He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years”* Revelation 20:2 NKJV.) See the leader’s note on p. 307 regarding the identity of Michael.

1.3 (p. 51) In Scripture, Satan is referred to as *“the accuser of our brothers and sisters”* (Revelation 12:10 NET). As such, he targeted Job in a smear campaign, disparaging his reputation (Job 1:8-11; 2:3-4). In Zechariah 3:1, Satan was ready to make similar attacks against Joshua, the high priest. We also read of a time when he sought to *“sift Peter like wheat”* when the disciple was the most vulnerable (Luke 22:31).

1.4 (p. 52) The video clip briefly addresses here the question as to whether this Lake of Fire is the same as Hell. Though similar, the Bible speaks of the Lake of Fire as distinct from Hell. See Revelation 20:10,14 NKJV: *“The devil...was thrown into the lake of fire and brimstone...Then Death and Hades [Hell] were thrown into the lake of fire.”*

1.5 (p. 52) For example, if terrorists can’t reach their primary target, they will typically seek out someone near and dear. So it was with Lucifer.

2 HAS GOD SAID?

2.1 (p. 52) Though Genesis 3:8 is the first occasion in Scripture where we are explicitly told that God appeared to man, the implication is clear this must have been a common occurrence. The fact that God appeared to Adam and Eve is an early indication that the Lord delighted in relating in a personal way with the apex of his creation—man. As such, he could speak to man as a friend to a friend (cf. Exodus 33:11).

2.2 (p. 53) The serpent was not inherently evil. Rather, it was how and for what reason Satan chose to use this reptile that was evil.

2.3 (p. 53) The commentary identifies the serpent in Genesis 3:1 as Satan. How do we know? (see p. 53—Revelation 12:9; cf. 20:2). An important principle of understanding the meaning of God’s Word is to allow it to interpret itself, allowing the clear explanations of Scripture elsewhere to help us understand the more obscure passages.

2.4 (p. 53) There was probably nothing intrinsically evil in the fruit of this tree—the Lord said that everything he made was “good.”

2.5 (p. 54) If they were in the position of God, they could determine for themselves what was right and wrong—the difference between good and evil.

2.6 (p. 54) Satan is consumed with a deadly determination to lead the whole world astray (Revelation 12:9).

2.7 (p. 54) Adam and Eve should have responded to the serpent with, “I know that God is great and that he is good. He always tells the truth and knows what is best. What you are saying, serpent, doesn’t agree with what I know about God.”

Rather, their response indicated their agreement: “I never thought about that before. I think you’re right.”

2.8 (p. 54) The phrase, *“she also gave some to her husband who was with her, and he ate”* (Genesis 3:6 ESV), would seem to indicate that Adam was with his wife Eve when she was tempted. The significance of the point is this: Eve was deceived by what she heard; Adam, on the other hand, understood the nature of the temptation but deliberately chose to join in doing what God had forbidden (see 1 Timothy 2:14), rather than attempting to correct his wife. Though it is obvious from the text that Satan directed his conversation to Eve, it seems apparent that Adam heard the subtle temptation from the mouth of Satan himself—not as reiterated by Eve later on. A simple reading of the text of Scripture would seem to clearly indicate that it was Satan—not Eve—who had tempted Adam.

2.9 (p. 55) Disobedience is never a small thing in the sight of God.

2.10 (p. 55) Though some suggest that Adam and Eve’s sin was the consequence of improper dress and conduct toward each other, the Word of God makes it clear that their sin was rather the direct result of their disobedience and rebellion against God.

3 WHERE ARE YOU?

3.1 (p. 59) Tragically, we’re all too familiar with this kind of finger pointing—passing the blame on to others. By relating these details regarding Adam and Eve, God isn’t endorsing their behaviour.

CHAPTER FOUR

Rather, Scripture is simply “telling it like it is”—recording another devastating consequence of man’s sin and how it has impacted mankind’s relationship with one another.

3.2

(p. 60) It is difficult for us to comprehend the sense of devastation and loss Adam and Eve must have felt as they became aware of the extent of the consequences of their disobedience—the separation, the hopelessness, the despair. Since the day of their creation, they had only known perfect harmony and fellowship with their Creator-God. (We, on the other hand, have only known sin—“*I was born a sinner—yes, from the moment my mother conceived me*” Psalm 51:5 NLT). But now, Adam and Eve had turned their back on their living God who had abundantly provided for their every need. This, too, was the utterly holy God who was so pure that he could not tolerate the presence of sin (Habakkuk 1:13). Without the benefit of the rest of Scripture, the promise of Genesis 3:15 may seem rather vague. However, for Adam and Eve, the assurance implicit in this verse must have come like the first shaft of light that bursts above the horizon in the pre-dawn darkness before the sun itself is seen. It was a promise that they must have clung to with all of their might. Somehow, the Lord was going to make things right; he would provide a means by which they could be brought back into a right relationship with himself.

3.3

(p. 61) Rather than suffering and sorrow being an integral part of the transient nature of the universe, the Bible explains that all of life’s pain and misery are symptoms of something much worse—one we shall learn about momentarily.

4 DEATH

4.1

(p. 61) The Bible speaks of death as being our enemy (1 Corinthians 15:26). Though it is inevitable, it is not minimized as a natural part of human existence. It is not what God intended for mankind.

4.2

(p. 62) Physical death is a potent visual aid—an illustration of the spiritual reality. It is a sobering reminder of what we all must anticipate.

4.3

(p. 64) An idea commonly held by many people is that, after death, there will be a time when God will weigh everyone’s deeds in a “balance.” An individual’s good deeds will be placed on one side and his evil deeds on the other. If one’s good deeds outweigh his bad deeds, then he will go to Paradise (also referred to as Heaven). If, however, a person’s evil deeds outweigh his good, he will be cast into a place of eternal torment and punishment. This concept, however, is found nowhere in Scripture.

4.4

(p. 64) Scripture never speaks of a temporary form of God’s final judgment for sin. And nowhere does the Lord speak of a type of judgment that would

purge away the sin of some people, thus allowing them into his presence.

4.5

(p. 65) Not only the branch but every twig and leaf attached to it is affected when it is cut off from its source of life. Similarly, all of mankind has been impacted by the devastating effects of Adam’s sin—not the least of which is death, in all of its three-part meaning.

4.6

(p. 65) When Adam and Eve sinned, they marred the image of God in which they had been created—the glory of God in which they had been formed became tarnished. One can still see aspects of that image—the glory is still there to a certain extent, but it is dull and thoroughly blemished. That spoiling effect is like a fatal disease, extending to every aspect of man’s being.

4.7

(p. 66) Frequently sin is thought of as some sort of character weakness, or as the consequence of being raised in a wrong environment or perhaps as the result of the lack of proper mentoring in life. However, as we have been learning, the biblical concept of sin is very different.

4.8

(p. 67) Optional reading:

- 1) If you choose not to read together, students can do so on their own.
- 2) If you choose to read, do so without comment, or perhaps simply say, “Interesting stuff,” before carrying on. If your student reacts with a statement indicating that some scientists would disagree, respond with “That’s true—some would,” then go on.



FOOD FOR THOUGHT

No one should assume this course of studies can be taught on the spur of the moment. It requires careful preparation—in advance. Guard against slipping into the kind of mindset that might view use of this course as a mechanical process, a rote exercise.

CHAPTER FIVE

leader's notes

1 A PARADOX

- 1.1** (p. 69) This is a very critical chapter that must be established and clearly understood. It begins to answer a big question in many people's minds: "How can a loving God send people to Hell?"
- 1.2** (p. 70) The problem is that you and I are totally bankrupt spiritually. From God's perspective, we have nothing to offer that could conceivably offset our indebtedness.
- 1.3** (p. 70) Some may ask, "But what about all of the good I've done?" Think of it this way: If two people have had to declare financial bankruptcy, the question as to who owed the greater amount is purely academic. Similarly, if no one is capable of paying their sin-debt, it is meaningless to try to determine who is the greater or lesser sinner.
- 1.4** (p. 71) In Genesis 18:25 NKJV, the prophet Abraham asked a rhetorical question, "Shall not the Judge of all the earth do right?" He recognized that implicit in the trustworthy nature of God was the fact that God could always be counted upon to do what was right and just.
- 1.5** (p. 72) "As surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked" (Ezekiel 33:11 NET).
- 1.6** (p. 73) God, who is great, is not arbitrary in forgiving sin. His sovereignty is completely consistent with his justice and mercy. He cannot arbitrarily show mercy and forgive someone for his sin without a just basis for doing so. God's holy nature will not allow him to do so. He cannot turn a blind eye to a person's sin.
- 1.7** (p. 73) The interactive video uses the "bridge" graphic, as presented in previous video clips, to review what has been learned up to this point.

2 ATONEMENT

- 2.1** (p. 74) The interactive video starts by introducing the biblical concept of sacrifice in anticipation of what is about to be discussed. Intrinsic to the root meaning of the Hebrew word for sacrifice is the idea of "drawing near." When one approached an altar to offer his sacrifice, he was conscious that he was drawing near to the Lord. In Scripture, coming to an altar was synonymous with meeting with God.
- 2.2** (p. 74) Although the video does not elaborate on this visual aid, we do so here to help reinforce the significance of God's provision in contrast to man's attempts.

- 2.3** (p. 74) Adam's ejection from the garden of Eden—cut off from access to the tree of life—was a graphic symbol of the spiritual separation from God that had taken place.
- 2.4** (p. 75) Some may wonder if these sacrifices were food offerings, meant to feed a hungry God. In Psalm 50:13 NLT, the almighty God, Creator of the universe and all it contains, reacts with incredulity and scorn: "Do I eat the meat of bulls? Do I drink the blood of goats?" Others may wonder if these sacrifices were intended to appease an angry God. As we continue our study, we will learn the answer to this question.
- 2.5** (p. 76) The "shedding of blood" may strike people as being repulsive. In some measure, it should remind us of the enormity of our sin in the sight of God and what was necessitated in order for the Lord to atone for our sin.
- 2.6** (p. 76) In contrast to us forgiving someone's debt or a judge throwing out some charge based on a technicality, God, who is great, doesn't ignore or overlook our sin. Neither does he, like a celestial grandfather, say, "That's alright—I forgive you," and then let us go without consequence. No, God's holiness requires that our sin *must* be dealt with—it must be paid for.
- 2.7** (p. 78) Many people would react to this statement with the question: "Why is God so picky?" Furthermore, almost everyone would naturally be more in favour of the kind of offering brought by Cain rather than that of Abel. So, how can we account for God's response? The following paragraphs explain.
- 2.8** (p. 78) How was it that Abel happened to bring an acceptable sacrifice whereas Cain's was rejected? Was it by coincidence? Did Abel somehow instinctively know what the Lord wanted?

First of all, we can safely conclude that Abel's decision wasn't intuitive. His actions were completely contrary to the Bible's description of man's innate nature. God describes the heart of man as being deceitful (Jeremiah 17:9), naturally bent on doing his own thing (Isaiah 53:6), and characterized by darkness (Ephesians 5:8).

Though Scripture doesn't explicitly tell us what God had earlier communicated to Abel, it does clearly state that "faith comes by hearing, and hearing by the word of God" (Romans 10:17 NKJV). Abel wasn't acting in some sphere of ignorance or presumption. Rather, it seems very evident that Abel's response was one of faith based on what only God could have revealed. If not, Abel would have been bringing his sacrifice based on some kind of desperate hope or arrogant speculation of his own making.

CHAPTER FIVE


We must arrive at a similar conclusion in reference to Cain. When his offering was rejected by the Lord, Cain got frustrated and upset. Then, as God responded to the angry man, he alluded to him having known what was required for his sacrifice to be acceptable: *“If you do what is right, will you not be accepted?”* (Genesis 4:7 NIV).


Secondly, we read that it was *“by faith [that] Abel offered God a **better sacrifice** than Cain did”* (Hebrews 11:4 NIV). Although Cain certainly needed an attitude adjustment, that wasn't why God rejected his offering. Rather, Scripture highlights the difference in choice of sacrifices. One was acceptable to the Lord; the other was not. Cain had his own ideas and wishes as to what he wanted to offer to God, but it wasn't what God had asked for. It was the wrong sacrifice.

According to the Word of God, faith isn't an abstract, nebulous expression of wishful thinking. Rather, implicit in its meaning is the idea that faith is the confident response to what is true and, therefore, trustworthy. God is only pleased when we respond to his Word in obedient faith. *“Without faith it is impossible to please [God]”* (Hebrews 11:6 NET). Abel believed the Lord and therefore brought what God asked.


In getting to the bottom line, Scripture doesn't mince any words in contrasting the actions of Cain and Abel as demonstrated by the offerings they brought to the Lord: *“We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous”* (1 John 3:12 ESV). In contrast to Cain, Abel's actions were approved by God: *“through his faith he [Abel] was commended as righteous, because God commended him for his offerings”* (Hebrews 11:4 NET).


In order to be consistent with the totality of God's revelation in Scripture as to how sinful man can be made right with God, we must conclude that the sacrifices the Lord required of both Cain and Abel were blood offerings. *“Without the shedding of blood, there is no forgiveness of sins”* (Hebrews 9:22 NLT). There never was any other way.


 **2.9** (p. 79) In Genesis 5:1 NASB we read that *“when God created man, he made him in the likeness of God.”* In contrast, Genesis 5:3 (NIV) tells us that *“Adam... had a son in his own likeness, in his own image.”* Like his father before him, Seth and every other descendant of Adam were also born with sin natures. Here we are reminded again of God's enduring principle: *like begets like*. It is a principle true spiritually as well as physically (see p. 65).

 **2.10** (p. 79) The repetition of the sad refrain, *“then he died”* in the genealogical timeline that follows in Genesis 5, is a tragic reminder of the universal consequences of sin.


3 THE PROPHET ENOCH**4 THE PROPHET NOAH**


 **4.1** (p. 84) God is very patient but his patience has a limit. Years later, the apostle Peter put it this way: *“The Lord does not delay and is not tardy or slow about what He promises, according to some people's conception of slowness, but He is long-suffering [extraordinarily patient] toward you, not desiring that any should perish, but that all should turn to repentance”* (2 Peter 3:9 AMP).

 **4.2** (p. 85) If you do not have the visual aid of the ark, be sure to use a realistic picture or model. We want to avoid depictions that make the account seem fictional or even laughable.

 **4.3** (p. 86) The interactive video gives one possible explanation of how the flood took place, with an excerpt taken from the video: Dr. Walter Brown, *The Young Age of the Earth*, 1996.

What is presented here is one of three significant theories of how the flood may have occurred. Because none of us were there, we really don't know how it happened. However, this video clip does provide some food for thought.

 **4.4** (p. 87) It is interesting to note that the folklore of people groups from many diverse parts of the world include flood traditions. (This would be true, as well, of other biblical events.) These stories not only reinforce the historicity of the account in Scripture but also *“establish a connection of common ancestry to those who actually experienced the event.”* John D. Morris, *“Why Does Nearly every Culture Have a Tradition of a Global Flood?” Acts & Facts* (Dallas: ICR, 2001), 30

 **4.5** (p. 89) If Scripture's account of the flood and Noah's ark is met with skepticism, you can respond accordingly: *“Whether I believe it or not is entirely up to me and whether you believe it or not is entirely up to you. We're studying the Word of God. My job is to help you to understand what it has to say. Is it clear to you so far? Then, let's go on.”* Keep your objectivity! (Later on, one student made this comment: *“As the study went on, Scripture became overwhelmingly clear. I came to accept what I had previously rejected.”*)

5 BABEL

CHAPTER SIX

leader's notes

1 THE PROPHET JOB

1.1 (p. 95) As we continue our study, it is important to recognize that it isn't the intention of the Bible to record the history of all mankind. Rather, it is meant to trace, from the beginning, the human ancestry of God's Promised Deliverer—a remarkable display of God's faithfulness to his word over many, successive generations.

2 THE PROPHET ABRAHAM

2.1 (p. 96) Many cultures consider barrenness—the inability of a woman to conceive a child—a mark of shame and God's displeasure for some perceived sin. However, nowhere does Scripture indicate that the value of a woman in the sight of God is determined by her ability to bear children. In fact, when God created the first man and woman, he blessed them and pronounced his creation as “very good”—perfect in every way—even though Adam and Eve, as yet, had no children (Genesis 1:27-28,31). God's favour wasn't dependent upon their ability to have a family.

2.2 (p. 96) In ancient times, God occasionally spoke directly with people because they did not yet have the Writings of the prophets. Today, God uses Scripture as the means by which he communicates to us.

2.3 (p. 96) Though we do not highlight it in this book, the Clarity Principle has a second dimension. In the Bible, stories define the meaning of words, thus ensuring that the definition of words and concepts are “locked in” for all time. In Scripture, the prophet Abraham is the classic example of the meaning of *faith*.

2.4 (p. 98) James 2:23 NKJV expands on the words, “Abraham believed God, and it was accounted to him for righteousness . . .,” with the phrase, “and he was called the friend of God.” The special relationship the prophet Abraham came to have with the Lord was the direct result of the righteousness God had granted him as a result of his faith.

2.5 (p. 98) The Word of God commends those who “believe that God is one; well and good.” Yet the same passage of Scripture observes that “even the demons believe that—and tremble with fear” (James 2:19 NET). If both demons and the prophet Abraham believe that there is only one true God, what makes the faith of the prophet Abraham stand out as an example for us today? The answer to this question will be explained in the following pages.

3 GENUINE BELIEF

3.1 (p. 99) When we believe God, we can always count on him to keep his promises. We can count on

the fact that God is both all-powerful and that he is always faithful and true to his word. “The LORD is faithful to all his promises and loving towards all he has made” (Psalm 145:13 NIV). (cf. “God is not a man, so he does not lie. He is not human, so he does not change his mind. Has he ever spoken and failed to act? Has he ever promised and not carried it through?” Numbers 23:19 NLT.)

4 HAGAR AND ISHMAEL

5 ISHMAEL AND ISAAC

5.1 (p. 102) For the One who created the universe, nothing is impossible. “Ah, Lord GOD! It is you who has made the heavens and the earth by your great power and by your outstretched arm! Nothing is too hard for you” (Jeremiah 32:17 ESV). God always fulfills his promises.

5.2 (p. 103) Though God is great, it is also true that he knows and cares about the smallest details in our individual lives. “Indeed, the very hairs of your head are all numbered” (Luke 12:7 NASB). For Hagar, God expressed his tender compassion by calling her personally by name and assuring her of his care for her son's present and future well-being.

6 THE PROVIDER

6.1 (p. 104) NOTE: Although the Bible is very clear as to the identity of Abraham's son, be careful that you don't become sidetracked by discussion regarding other issues. We don't want to lose sight of the primary lesson God wants us to learn through this very significant event.

6.2 (p. 108) Sacrificial animals had to be perfect (Leviticus 22:19-22). Caught by its horns, the ram could not have injured itself as it struggled to be free, therefore it could be offered as a sacrifice.

6.3 (p. 109) Earlier the prophet Abraham had assured his son Isaac that “God himself will provide the lamb” (Genesis 22:8 NIV). At the time, he probably had little idea of how that was going to come about.


6.4 (p. 109) It is very important to teach these final paragraphs well. As we begin to tie the truth of Scripture together, we will find that the OT casts light on the NT.


6.5 (p. 109) As the chapter closes, the video draws the viewer's attention to a pattern that is emerging in our study—the necessity of trusting the Lord to somehow make provision for man's sin. Building on the blocks of information we already have in place, further details are being tied together.

leader's notes


CHAPTER SEVEN


1 JACOB AND JUDAH

 **1.1** (p. 112) Historically, scholars have understood Jacob's words in Genesis 49:10 (NET) as having reference to the Promised Deliverer: *"The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs."* Judah was the great-grandson of Abraham (note the previous graphic).


 **1.2** (p. 112) Up to now, our study has focused in on the book of Genesis, providing us with a valuable foundation for the rest of our study. We now transition to the book of Exodus.

2 THE PROPHET MOSES


 **2.1** (p. 113) The interactive video presents an on-site introduction to the historical setting of ancient Egypt.


 **2.2** (p. 114) It is common to think of God's name as simply that—*God*; however, that is a misconception. It is true that God is God (who he is) but that isn't his name any more than being a human being identifies a person's name. The word *God* in the original language simply has reference to deity in a generic sense—whether the true or a false deity. The personal name by which God wants to be known is YAHWEH—the I AM, the self-existent One.


3 PHARAOH AND THE PASSOVER

 **3.1** (p. 115) Pharaoh was about to learn that:

- 1) God is all-powerful.
- 2) God is faithful. He is always true to his word and keeps his promises.
- 3) God cares for his people.

 **3.2** (p. 119) God made provision for a foreigner to partake of the Passover but, as with the Israelites, deliverance only came on God's terms—not man's (Exodus 12:48-49).

 **3.3** (p. 120) *"God is not a man, so he does not lie. He is not human, so he does not change his mind. Has he ever spoken and failed to act? Has he ever promised and not carried it through?"* (Numbers 23:19 NLT).

 **3.4** (p. 121) In concluding this chapter, the video briefly reviews two key principles we find in the Passover. If you opt not to use the video clip, you can make the following comment: *"When God passed over the firstborn, it was because judgment had already fallen upon an innocent lamb. It was the principle of substitution—the lamb dying in the place of the firstborn. Here, too, we see the principle of faith in action. The people had to believe that God was telling the truth and then do what he said. If you believe God is telling the truth, then you are also trusting him."*

**FOOD FOR THOUGHT**

We would strongly suggest that you take an objective approach to your student's religious worldview. To challenge a worldview prematurely can create problems. As you teach, Scripture itself will expose the wrong way of thinking. Any arguments will be with the Word of God itself. If the student says something that categorically disagrees with Scripture, do not respond to it unless it has been something you have covered. Instead, state: "As we study through the Scriptures, we will see what it has to say on the matter."

CHAPTER EIGHT

leader's notes

1 BREAD, QUAIL AND WATER

1.1 (p. 125) Concepts such as *mercy* and *grace* are difficult to grasp apart from biblical accounts. The stories of God bringing the Israelites out of Egypt and his continued provision for man's need in spite of their grumbling and complaining defines for us, by way of demonstration, the meaning of this key term: undeserved love. These are further examples of the importance of using the Clarity Principle to highlight biblical truth. (See John R. Cross, *And Beginning with Moses*, p. 37.)

2 TEN RULES

2.1 (p. 125) This is a very important lesson: Before a person comes to the point of salvation, he must first of all realize he is a helpless sinner.

2.2 (p. 128) People frequently elevate others whom they admire—even religious leaders—to celebrity status, in effect “worshipping the ground they walk on.” However, God says, “*I will not share my glory with anyone else!*” (Isaiah 48:11 NET).

2.3 (p. 128) The worship that is pleasing to God is of a spiritual nature and doesn't focus on anything outward or physical. John 4:24 (NKJV) puts it this way: “*God is Spirit, and those who worship Him must worship in spirit and truth.*”

2.4 (p. 128) We ought to hold in high regard God's great name—not merely for the sake of his “name” but for the meaning each of his names embodies as a reflection of the nature and character of the Lord himself. In fact, his name signifies none other than himself. Throughout Scripture, we learn who God is from the way he deals with mankind.

2.5 (p. 129) The almighty God does not tolerate anything that will diminish the honour and glory due his name as the one and only true God—Creator of the universe and Lord of all.

Rather, God is deserving of all of man's praise and worship: “*Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created*” (Revelation 4:11 ESV).

2.6 (p. 129) God uses as the precedent for this command, the days of creation followed by a day of rest (Exodus 20:11). Apart from understanding the original creation week as consisting of seven literal, 24-hour days, we would have no basis for what we recognize to be a normal work week.

2.7 (p. 130) What makes murder particularly abhorrent is that out of all of God's creation, mankind alone has been created in the “*image of God*” (Genesis 1:26-27;9:6).

2.8 (p. 130) As a teacher, you will find it easier at this point if you don't know a lot about the background of your students. If you haven't asked a lot of personal questions, you will find it easier to maintain objectivity as you cover this material. You will be able to remain in the background and allow God's Word to do its work.

3 THE COURTROOM

3.1 (p. 133) Frequently, people choose to make a selective response to these commands as a matter of personal preference or convenience, disregarding the fact that it was the Most High God who gave the Law.

3.2 (p. 133) The key emphasis of your teaching at this point must be on *the string and its knots*—not the man.

3.3 (p. 133) God isn't concerned about how well we measure up in comparison to our sinful neighbours. Rather, his standard of expectation—what it means to be acceptable in the sight of a perfect and holy God—is found in the Ten Commandments.

It took only one sin for God to expel Adam and Eve from the garden of Eden. Because of that one act of disobedience, they were no longer perfect. They could not enjoy the presence of a perfect, righteous Lord.

3.4 (p. 136) Repeatedly Scripture describes the Lord speaking to Moses “*the way a person speaks to a friend*” (Exodus 33:11 NET). It's a further reminder of the kind of relationship God wants to have with every person—if people will only put their trust in him.

3.5 (p. 137) Some would say that God isn't concerned about perfection—that all he requires is that man's good deeds outweigh his evil deeds, even if it is only by the slightest margin. However, the Scriptures emphasize that:

1) God considers our best efforts or deeds to be filthy in his sight. The prophet Habakkuk stated emphatically that “*you [God] are pure and cannot stand the sight of evil*” (Habakkuk 1:13 NLT). God's holy and just nature cannot tolerate the presence of even the least amount of sin. Sin cannot be overlooked. It must be dealt with.

2) Our best efforts or deeds don't address the problem of our sin. Being “good” does not even begin to pay our sin-debt. For instance, the best efforts of a convicted murderer to go straight can never restore the life of his victim. The criminal cannot make up for the harm he has done. Rather, justice demands that the rightful penalty must be paid.

3.6 (p. 137) The awareness of our helpless condition before a great and holy God paints a very dark and hopeless scene for the sinner. However, it is important to understand there is a difference between feeling helpless and being hopeless. The Lord has a solution for man's predicament.

leader's notes

CHAPTER NINE

1 THE TENT OF MEETING

1.1 (p. 139) The Word of God includes two chapters that describe the account of the creation of the universe. In comparison, the Bible devotes 50 chapters to the Tabernacle, priesthood, related offerings, et cetera. This includes 13 chapters in Exodus, 18 in Leviticus, 13 in Numbers, two in Deuteronomy, and four in Hebrews. (References to the Temple that later replaced the Tabernacle would be in addition to these numbers.)

1.2 (p. 140) The interactive video introduces the viewer to a full-scale replica of the Tabernacle, located in Israel. Beginning with the last paragraph on p. 140, the student is walked through the Tabernacle. NOTE: Use of the DVD in this segment would take the place of the comments on pages 140-148 inclusive.

1.3 (p. 140) The Scriptures repeatedly declare that *“the Most High does not live in houses made by human hands”* (Acts 7:48 NET cf. 2 Chronicles 2:6; 1 Kings 8:27,30). God’s greatness and immensity cannot be confined within any shrine or structure—man-made or otherwise. To think otherwise would prompt a rhetorical question from God—*“This is what the Lord says: ‘The heavens are my throne and the earth is my footstool. Where then is the house you will build for me? Where is the place where I will rest?’”* (Isaiah 66:1 NET) Any other concept of God is too small.

1.4 (p. 140) When the prophet Moses came down from Mount Sinai, he not only brought the stone tablets inscribed with the Ten Commandments, but also the plans for the construction and furnishing of the Tabernacle. The Ten Commandments made man aware in a new way of the awesome holiness of God. Likewise, it confronted man with the absolute and unchangeable standard by which the Lord holds all of us accountable. At the same time, however, God gave man a very visual depiction of how we could come back into a right relationship with God in spite of our persistent failings.

1.5 (p. 140) The Tabernacle proper was 4.5 m (15 ft) wide and 14m (45 ft) long with walls 4.5 m (15 ft) high. The inner sanctum of this structure, the Holy of Holies, was 4.5 m (15 ft) square.

1.6 (p. 143) It was here between the two cherubim that God would meet with the Israelites. It is believed that a bright light (sometimes referred to as the Shekinah glory) shone between these two angels, illuminating the entire Holy of Holies. This light was a symbol of God’s presence, his glory in the midst of the Israelite community (cf. Exodus 40:34-35; Revelation 21:22).

1.7 (p. 144) These are important lessons as you will see later on. Consider the potential for confusion

and misunderstanding if these lessons haven’t been taught and if a student’s only understanding of priests, and so on, has been his exposure to various religious groups of today.

1.8 (p. 144) Because of the inescapable effects of sin upon all of mankind, each priest was *“obligated to offer sacrifice for his own sins just as he (did) for those of the people”* (Hebrews 5:3 ESV).

1.9 (p. 144) Even without the use of words, the Tabernacle communicates a powerful understanding of how sinful man can come back into a right relationship with a holy God.

1.10 (p. 148) The concept of atonement must not be misconstrued as some sort of celestial cover-up. As we find throughout Scripture, God doesn’t ignore or minimize sin. That would be completely contrary to God’s holy and merciful character. Accordingly, sin must be dealt with in a way that is both just and loving. In reference to the people of Israel, the writer noted: *“They found you to be a forgiving God, but also one who punished their sinful deeds”* (Psalm 99:8 NET).

2 UNBELIEF

2.1 (p. 149) Here, the interactive video illustrates the meaning of repentance as expressed by a tribal man in South America. If you use the video segment, this will be in place of the following visual aid.

2.2 (p. 149) Look at the context in order to determine if the use of the word *repentance* has reference to salvation or not.

Today, the word *penance* is frequently confused with *repentance*. However, the *doing* of penance (i.e., acts of self-afflicted punishment as expressions of sorrow for sin) is thought to be a way of being made right with God, whereas repentance has reference to a change in the way one *thinks*. Though feelings of emotion do not constitute repentance, they may accompany the change in how one views God, sin, and so forth and, as such, are the fruit—the result—of a repentant heart.

2.3 (p. 150) Sin always has consequences. Yet, God is loving—always ready and willing to forgive when we turn to him in repentance and faith. Regarding the Israelites, the writer of Psalm 99:8 wrote: *“They found you to be a forgiving God, but also one who punished their sinful deeds”* (NET).

3 JUDGES, KINGS AND PROPHETS

3.1 (p. 152) Construction of the Temple began 480 years after the Israelites’ deliverance from Egypt (1 Kings 6:1). Until this time, the Tabernacle had been God’s designated focal point of worship. The

CHAPTER NINE

original building of the Tabernacle had been completed a year after the occasion of the first Passover (Exodus 40:2; cf. 12:2).

3.2 (p. 153) The trustworthy nature of the Scriptures is not dependent upon the necessity of prophets to be sinless but rather upon the ability of the almighty, great God to protect his Word in its original writing and subsequently down through history.

3.3 (p. 154) Hellenistic = Greek

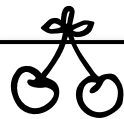
3.4 (p. 155) The Pharisees were so concerned about observing the letter of the Law—even to the point of tithing a tenth “of mint and rue and every kind of garden herb” (Luke 11:42 NASB)—that they neglected to understand God’s purpose in giving the Law.

In spite of their claims to be students of the Scriptures, both the Sadducees and Pharisees chose to ignore something very important that God had said many years before: “Do not add to or subtract from these commands I am giving you. Just obey the commands of the LORD your God that I am giving you” (Deuteronomy 4:2 NLT).

3.5 (p. 156) Herod the Great was famous for his buildings. If you visit this part of the world today, you will find the ruins of many structures built by this man—Masada, Caesarea, Herodium, and so on. Herod also rebuilt the Temple into the grandeur of Solomon’s day. All that remains today of the original Temple complex he built is its massive retaining walls. The western portion is known as the Wailing Wall and has been the primary focal point of the religious practice of Jews since the destruction of the Temple in the first century AD. Herod was a very cruel man. The Herodium was a fortress Herod built just outside of Bethlehem. It is said that for every stone that was put into this structure, someone had died. He was a tremendous waster of human life. He was resented because he wasn’t a Jew but an Idumean—a descendant of Esau.

3.6 (p. 157) Consistent with what we have learned regarding the nature of God who is all-knowing (p. 29), the fulfillment of these detailed prophecies is exactly what one would expect. Again and again the precise fulfillment of prophecy regarding future events and people is a reminder that God is truly great.

3.7 (p. 159) This is only a partial listing of the number of prophets highlighted in Scripture during this time period.



FOOD FOR THOUGHT

We must always be mindful that ultimately it is God, through the use of his Word, who brings about understanding and conviction in the minds and hearts of individuals. As such, we must be dependent upon the Lord, not only to open doors of opportunity, but also to communicate Scripture as clearly as possible. Recognizing this responsibility, Paul himself asked for prayer “that God may open to us a door for the word, to declare the mystery of Christ ... **that I may make it clear, which is how I ought to speak**” (Colossians 4:3-4 ESV, emphasis added).

leader's notes

CHAPTER TEN

1 THE ANGEL GABRIEL

1.1 (p. 161) Judea was located in the south-central region of Israel. Generally mountainous, this is an area that ranges from fairly dense forest cover to barren wastelands. Here we find the city of Jerusalem. It was here in the Jewish Temple that Zechariah ministered as a priest.

1.2 (p. 163) At this point, the Interactive DVD provides a short, on-site introduction to the town of Nazareth. Though it is now quite a large and thriving metropolis, in the first century Nazareth was a rather obscure town (never mentioned in the OT). Located in northern Israel in a region called Lower Galilee, the city is perched in a mountainous area, overlooking a broad valley, the Valley of Jezreel. Apparently, the town of Jesus' day had a reputation that was disdained by many Jews (John 1:45-46).

1.3 (p. 163) The Holy Spirit is not to be confused with any created spirit being—angel or otherwise. The identity of this reference to the Holy Spirit will be discussed later (pp. 180-183).

1.4 (p. 163) We never find Mary referred to in Scripture as the mother of God. Although it is certainly true that she is the mother of Jesus and that Jesus is God, it is nonsensical to speak of the eternal God as having a mother. Jesus himself stated that he existed before his birth in Bethlehem (*"Before Abraham was born, I am!"* John 8:58 NASB). Should that statement puzzle anyone, in an earlier reference to the long-awaited birth of Christ, the prophet Micah made it clear that this One existed from time everlasting (Micah 5:2 NKJV). The simple truth is that Jesus is God, who became man. As such, Mary was the mother of Jesus only in the sense of his humanity (cf. Luke 1:43).

1.5 (p. 163) In recording the genealogy of Jesus in Matthew 1:16, the Greek pronoun translated *whom*, is in the feminine, singular form—a clear indication that Jesus had only one birth parent—Mary—not Mary and Joseph.

1.6 (p. 164) cf. *"He will be great and will be called the Son of the Most High"* (Luke 1:32 ESV).

1.7 (p. 164) The ultimate miracle was that God became man—almighty God wrapped in human flesh. If our minds can grasp that fact, then there should be no difficulty in accepting the means by which God chose to bring his Anointed One into the world of mankind—the virgin birth. It should not surprise us that God can bring about life quite apart from the natural means of sexual union.

1.8 (p. 165) Since the days of Malachi 400 years earlier, there had been no prophet declaring God's message to the people of Israel. Now, John had appeared on the scene. Jesus himself declared John to be the greatest

prophet of all time (Luke 7:28)—indicative of the importance of his role as the forerunner of the Promised Deliverer.

1.9 (p. 166) Similarly, the phrase *Sons of Thunder* is used in reference to two of Jesus' disciples, perhaps suggesting something about the nature of their personalities (see p. 196; Mark 3:17). Certainly this description is not meant to be understood literally.

1.10 (p. 167) Here again we see the greatness of God and his ability to do whatever he chooses to do. He did so without compromising his deity in any way. It was the perfect way for almighty God to reveal himself to mankind and, as we shall see, a necessary part of God's provision for man's sin problem.

2 THE MESSIAH

2.1 (p. 168) *"But when the right time came, God sent his Son, born of a woman"* (Galatians 4:4 NLT). There were a number of things that made this the *right* time. From a human, physical perspective, the timing for the coming of the promised Messiah was ideal in that much of the world was enjoying the benefits of Roman rule. It was a time of relative peace. A network of Roman roads, estimated to have been over 80,000 km (50,000 mi) in length and patrolled by Roman legions, made travel and communication much more easy and secure. Furthermore, never before had so much of the world been able to speak a common language—Koine Greek.

2.2 (p. 168) There is no better place to learn who Jesus is (his identity) and what he did (his history) than to go to the original and primary records found in Scripture itself.

2.3 (p. 168) According to Mosaic law, evidence of consensual sexual relations outside of marriage was grounds for punishment by death (Deuteronomy 22:13-27). However, Mosaic regulations did provide the kind of "out" that Joseph was looking for in order to avoid public exposure and humiliation of Mary (Deuteronomy 24:1; cf. Matthew 19:8-9).

2.4 (p. 168) The name Jesus is a transliteration of the Hebrew name Joshua. It was a common name then, as it is today, among certain cultures, but certainly no one else shared his God-given role as Saviour. As specifically identified by the angel, Jesus came into the world for the express purpose of saving his people from the penalty of their sins.

2.5 (p. 168) There is nothing remarkable about an unmarried woman giving birth to a child. But, what made this sign so incredible is that it stated a virgin would *"conceive, and bear a son"* (Isaiah 7:14 KJV). Yet that is exactly what happened when this prophecy was fulfilled by the birth of Jesus Christ—born of the virgin Mary.

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2.6

(p. 169) In keeping with what is implied in Luke 2:7, where we read that Jesus was called Mary's firstborn, we learn elsewhere in Scripture that Mary subsequently had other children, but by Joseph. Scripture indicates that Jesus had four half-brothers and at least two half-sisters (Matthew 12:46-47; 13:55-56; Mark 6:2-3; John 7:5; Acts 1:14).

2.7

(p. 169) Caesar Augustus was the first and considered by many to have been the greatest of the Roman emperors (27 BC—AD 14). His rule initiated an era known as the *Pax Romana*, or Roman peace, which continued throughout the Mediterranean world for more than two centuries.

2.8

(p. 169) Bethlehem is located about 8 km (5 mi) south of Jerusalem. The name of this ancient site is the transliteration of the Hebrew phrase *house of bread*. What better birthplace could there be for the One who later was to proclaim, "*I am the bread of life!*" (p. 201).

2.9

(p. 169) As significant as it is for the Bible to record the incredible event of the birth of Jesus, even more remarkable—as we have just learned—is that the Bible predicted this birth hundreds of years before it actually occurred!

2.10

(p. 169) For further consideration:

1) Bethlehem is located on the edge of the Judean wilderness, a region barren of trees. Wood is a luxury in this area. However, caves are frequently found occurring in limestone outcroppings. In the absence of natural caves, it would also have been easy to cut one in the soft rock. So, it is quite possible that Jesus was born in a cave normally used to provide shelter for animals.

2) The Greek word translated *child* can refer to any baby up to the age of two. The Magi may have come as much as two years later. Here again, the typical nativity scene we see displayed is misleading. The text says that the Magi found the baby in a house. Apparently, after Jesus' birth, Joseph was able to find more suitable housing for Mary and the newborn.

2.11

(p. 170) The angel's announcement of the significance of the birth of this baby was declared to be "*good news!*" And, the scope of the message was meant for everyone—for "*all people.*" It wasn't restricted to a select group of people living in a certain part of the world.

2.12

(p. 171) The fact and the significance of the miraculous birth of Jesus are equally important.

2.13

(p. 171) The attitude of the shepherds contrasted sharply with that of the religious leaders who knew the Scriptures well enough to point others to where the promised Messiah was to be born, but who showed no inclination to see for themselves (Matthew 2:5).

2.14

(p. 171) The word translated *Magi* is Persian in origin, suggesting the possibility that these men from the east came from present-day Iran. It refers to a group of scholars who specialized in the study of stars. God gave them a special sign—what appears to have been a miraculous star that somehow signified the birth of the King of the Jews (see also Luke 1:32-33). The same insatiable curiosity that prompted the Magi to search the night skies now prompted them to check out this remarkable sign. They may have possibly learned of the expectation of the coming of the Messiah through the writings of the prophet Daniel centuries before. (Daniel 9 gives the timeline leading up to the coming of the Promised One.)

2.15

(p. 172) Herod's reputation was well-deserved. During the final days of his life, Herod the Great knew no one was going to mourn his passing. Rather, he suspected that spontaneous celebration would break out upon news of his death. So, he gave orders for all the notable Jewish leaders to assemble in Jerusalem. He then had them locked up in a stadium with instructions that upon his death, they were to be slaughtered. He wanted to ensure that there would be national mourning on the day he died. Fortunately, when the king died, his soldiers refused to follow through on his orders. (William Whiston, trans., *The Works of Josephus* (Peabody: Hendrickson, 1987), 462-464.

2.16

(p. 172) It's interesting to note that Herod made the connection of the One born king of the Jews (v. 2) with "*the Christ*"—the Messiah.

2.17

(p. 172) The religious scholars of the day knew immediately the answer to Herod's question and where to substantiate it from Scripture. The birth of the coming Messiah was not unexpected; in fact, it had been long anticipated. However, for these men, it seems as if their study had become merely an academic exercise. It certainly didn't prompt the kind of response that prompted the Magi to seek out the new King.

2.18

(p. 172) According to John 7:42, Jews familiar with the Scriptures would have known that the promised Messiah was to come from the line of David.

2.19

(p. 173) For further consideration: The star went before the Magi and led them the short distance from Jerusalem to Bethlehem and in a direction from north to south. However, not only does every natural object in the sky move from east to west due to the earth's rotation, but it is difficult to imagine how a natural light could lead the way to a particular house. (Donald DeYoung, *Astronomy and the Bible* (Grand Rapids: Baker, 2000), 65.

2.20

(p. 173) Contrast Peter's reaction when a Roman centurion fell at his feet in reverence: "*Stand up... I too am just a man*" (Acts 10:25-26 NASB).

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2.21

(p. 173) Matthew 2:16 may suggest that Herod broadened the scope of his target with the hope that by bracketing the time of Jesus' birth, he could better ensure the elimination of this potential rival to his throne. Although this "search and destroy" mission was certainly vicious and unwarranted, it is improbable that many children died. As small and insignificant as Bethlehem was at this point in history, there were perhaps no more than 20 boys under the age of two who would have died—an almost imperceptible blip on Herod's bloody page in history.

2.22

(p. 173) Astounded by what they were hearing and witnessing, those of Jesus' own hometown observed, "Isn't this the carpenter...?" (Mark 6:3 NET).

2.23

(p. 173) The video talks briefly about Nazareth as Jesus' boyhood home. The events surrounding Jesus' birth began and ended right here, in Nazareth. Bethlehem was Jesus' birthplace, but it was in this area of Nazareth that Jesus spent his boyhood and grew to be an adult.

2.24

(p. 174) Compare: "Long ago God spoke many times and in many ways to our ancestors through the prophets. And now in these final days, he has spoken to us through his Son. God promised everything to the Son as an inheritance, and through the Son he created the universe" (Hebrews 1:1-2 NLT). Throughout the course of human history, God used his prophets to be the means by which he made himself known to mankind.

Though their message—God's written Word—was absolutely true, there was more to come. (NOTE: Though God used his messengers to expand on earlier revelation and add clarity to its meaning, the new revelation never contradicted what had come before.) It was through the prophets that God promised the coming of his Messiah—the Saviour—but it was only during "these final days" that we learn what the Lord is really like. When Jesus Christ was born, the invisible God became visible, almighty God embodied in human flesh. "No one has ever seen God. But the unique One, who is himself God, is near to the Father's heart. He has revealed God to us" (John 1:18 NLT).

3 AMONG THE SAGES

3.1

(p. 177) Although very little is recorded in Scripture of Jesus' life between his birth and his later public life, it is very important that we don't lose sight of the fact that the One born in a manger in Bethlehem is the one-and-the-same person about whom we are about to learn.

4 THE PROPHET JOHN

4.1

(p. 177) At this point, in anticipation of the following section, the Interactive DVD gives a brief, on-site explanation of the Jordan River. The Jordan River runs from the north to the south, covering a straight

line distance of about 225 km (140 mi) in its journey. One of its primary sources starts with massive springs that pour out of seemingly solid cliffs. From there it makes its way south, winding in and out, tumbling over waterfalls, meandering through farmlands until it empties itself into the Sea of Galilee or what is often called Lake Kinneret. At the south end of the lake, the Jordan starts again and continues on until it reaches the Dead Sea. The account described in the following paragraphs happened when Jesus was about 30 years of age (Luke 3:23). It occurred in and around the lower Jordan and its tributaries.

4.2

(p. 177) Some people consider a physical "washing" to be necessary to take care of a person's sin problem. However, this way of thinking is contrary to the teaching of Scripture. No kind of washing or bathing, before or after death, will prepare us to stand before almighty God. The stain and pollution of sin can never be removed by water.

4.3

(p. 179) In reference to Jesus' baptism, we read that "God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10:38 ESV), affirming that he was indeed the promised Messiah—the Anointed One.

4.4

(p. 180) Scripture frequently makes reference to almighty God as Father (e.g. Isaiah 64:8). Such language must not be misunderstood as implying that God had offspring by way of a physical relationship with a mate. Just as we use the word in a variety of ways today (e.g. the father of a nation), so Scripture does not intend the word *father* to be understood in a literal sense in reference to God, but in a spiritual sense. (It may be helpful to review the previous discussion on pp. 165-167, "The Meaning of a Name.")

4.5

(p. 181) It is noteworthy that the plurality of God, as expressed in Genesis 1:26 (NKJV)—"God said, 'Let **Us** make man in **Our** image, according to **Our** likeness'"—is immediately complemented by a statement that identifies the singular nature of God: "So God created man in **His** own image; in the image of God **He** created him" (Genesis 1:27 NKJV).

4.6

(p. 183) One must avoid the suggestion that the Trinity can be thought of as one person with three job descriptions or as one person with three roles (e.g. son, husband and father). This ancient heresy denies the Trinity, stating that God revealed himself throughout biblical history in three successive roles: first, as the Father in OT times; then, at the incarnation, as the Son; and finally, after Jesus' ascension, as the Holy Spirit. As such, the Father, the Son and the Holy Spirit never exist all at the same time, only consecutively. This is a false understanding of the meaning of the Trinity.

CHAPTER ELEVEN

leader's notes

1 TEMPTED

1.1 (p. 185) The video gives an on-site introduction to the probable site of Jesus' temptation. The desert was almost certainly the Judean wilderness. An incredibly rugged mountainous region, it is barren of trees, water and people. It was here that Jesus was confronted by the Devil, without having the support of friends or any of the comforts of life to encourage him under very trying conditions.

1.2 (p. 186) The exact location where Satan took Jesus is uncertain but, most likely, it was the southeast corner of the Temple compound overlooking the Kidron Valley. The Jewish historian, Josephus, said the drop was 450 ft (140 m) which would have placed the structure significantly higher at the time of Jesus than it is today. Others believe it may have been the southwest corner. In either case, even as they exist today, these are formidable heights.

1.3 (p. 186) In quoting Psalm 91:11-12 (NIV), Satan omitted the phrase, "*to guard you in all your ways,*" thus intimating that Jesus could "do whatever," independent of his Father, and still be assured of the Lord's promise of protection. Note, however, what was the sole aim of Jesus: "*I have come down from heaven, not to do My own will, but the will of Him who sent Me*" (John 6:38 NASB).

1.4 (p. 186) The video clip suggests where Jesus may have been tempted on top of a high mountain. If this final confrontation took place within the general vicinity of the previous temptations, Mount Hermon qualifies as a likely site. Identified in Scripture only as "*a very high mountain,*" this is Israel's highest peak. At 2,814 m (9,232 ft), it is snow-covered most of the year and provides a broad panoramic view. Although tradition points to Mount Tabor, its height of 575 m (1,886 ft) makes this claim doubtful.

1.5 (p. 186) Satan's words were not exaggerated claims. We read that he is indeed "*the prince of this world*" and "*the god of this age*" (John 12:31; 2 Corinthians 4:4; cf. Ephesians 2:2).

1.6 (p. 186) Unlike his success with Adam and Eve, Satan failed in his attempts to tempt Jesus to sin. Christ's refusal to yield to the enticement was a dramatic demonstration of who he was—the perfect God-man.

1.7 (p. 187) The video begins by giving a short, on-site introduction to the town of Capernaum. Jesus made Capernaum his headquarters for a period of time. The ruins of the city still exist by the sea, just as Scripture records. In the time of Jesus, the city was probably constructed completely of basalt, a black volcanic rock. The people made an income by manufacturing millstones of various sizes. Today, the site is dominated by what's left of a prominent synagogue. Constructed of white limestone, it is thought to have been built some 300 years after the time of Christ.

1.8 (p. 187) Our society has become obsessed with Satan and the world of the occult. Satan delights in the attention. We must be careful not to give Satan glory inadvertently. God has chosen to give us all we need to know about Satan in his revealed Word. A valuable principle of interpreting the Word of God is to emphasize only what the Scripture emphasizes. Keep in mind that the word *Satan* occurs in all of Scripture only 54 times (the first time isn't until 1 Chronicles 21:1. He is seen elsewhere in Scripture but isn't identified as such—e.g. in the garden of Eden). The word *Devil* is found only in the NT and occurs 34-36 times. (By way of comparison, God's personal name, YAHWEH, occurs over 6000 times in the OT.)

Though Jesus lived a perfect life, his purpose in coming to earth, as we shall see later, was much more than giving people an exemplary model to follow.

Just as the character of God has been established in the course of our study, now we see the same regarding Jesus in order to authenticate who he is.

2 POWER AND FAME

2.1 (p. 188) Throughout the pages of Scripture, there is nothing that suggests anything distinctive about Jesus' appearance—anything striking about his physical features that would have attracted crowds to him. He didn't have the commanding presence of a military leader nor did he have some sort of mystical aura frequently depicted in religious paintings. Quite the contrary. Just as Isaiah prophesied, "*he had no stately form or majesty that might catch our attention, no special appearance that we should want to follow him*" (Isaiah 53:2 NET).

Likewise, it is noteworthy that those of Jesus' day recognized that he had no formal religious training. "*Then the Jewish leaders were astonished and said, 'How does this man know so much when he has never had formal instruction?'*" (John 7:15 NET). Rather, it was the recognition of the authority inherent in his teaching that drew people.

2.2 (p. 189) Referred to today as Hansen's Disease, leprosy was a misunderstood and much-feared terror. Previously thought to cause body parts to rot and fall off, the devastating consequences of this disease are now known to be the result of the loss of the sense of pain. The body is thus robbed of its ability to respond appropriately to even the slightest injury.

2.3 (p. 189) Among the examples of Jesus' power over creation are the separate occasions he quieted the stormy waters on the Sea of Galilee (Luke 8:22-25; Matthew 14:22-33). In the latter instance, it is interesting to note the response of the disciples who were present: "*Then those who were in the boat worshiped him, saying, 'Truly you are the Son of God'*" (v. 33 NET).

CHAPTER ELEVEN

2.4

(p. 189) Jesus' authority over all things evil and his ability to protect those who believe in him includes such things as sorcery, magic and the evil eye.

3 NICODEMUS

3.1

(p. 191) This incident happened in Chicago, Illinois in 1982.

3.2

(p. 191) God, who is great, hasn't restricted his love to a favoured group of people or only to those who conduct their lives in a certain way. Neither is God's love determined by one's sexuality or culture. Quite the contrary. In the coming chapters, we will see how almighty God demonstrated his love for a world made up of sinful people. Commenting later on his personal experience of God's amazing love, the apostle Paul wrote, *"This saying is trustworthy and deserves full acceptance: 'Christ Jesus came into the world to save sinners'—and I am the worst of them!"* (1 Timothy 1:15 NET).

3.3

(p. 192) The apostle John was inspired by the Lord to encourage believers with these words: *"I write these things to you who believe in the name of the Son of God that you may **know** that you have eternal life"* (1 John 5:13 ESV—emphasis added). This wasn't a cocky, presumptuous statement. Indeed, it would have been very arrogant to make such a claim if a person's future destiny was truly dependent on the kind of life he lived. But that is not what Scripture says. Quite the contrary. The Word of God says that we can know for certain now what death will hold in store for us—not based on what we do but on God's provision for man's sin problem.

3.4

(p. 192) Repeatedly Jesus uses this phrase, *"I tell you the truth,"* to underscore the trustworthy nature of his statements. Occurring almost 80 times in the gospel accounts, no other phrase used by Jesus appears more often than this emphatic affirmation that what he was stating was true and was to be believed. We can be confident that he is always true to his word.

3.5

(p. 192) The interactive video draws attention here to Jesus' use of the phrase *I Am*. Should you wish to use the text-only rendition, see the corresponding comment above.

4 REJECTION

4.1

(p. 193) We are all aware of instances of criminals who have been set free by our justice system because of some legal technicality. They are walking the streets as free men—with no criminal record—when, in actual fact, they are guilty of wrongdoing.

Now suppose that an accused man, having actually committed a crime, was set free—not because of some technicality but because the judge had pardoned him, even forgiven him.

Would he be any less guilty? No! Pardon or forgiveness in this sense only releases a man from his deserved penalty.

But, in this account of the paralytic man, the religious leaders understood that there are much greater issues involved when we consider divine forgiveness. They were right when they said that no one can truly forgive sin but God alone. (The problem was that they refused to recognize that Jesus was, in fact, God.) The divine principle of forgiveness in both the OT and NT is that the Lord's forgiveness is only made possible when the required penalty for sin has been fully paid, for *"without the shedding of blood there is no forgiveness"* Hebrews 9:22 NASB).

4.2

(p. 194) *"The Lord searches all hearts, and understands every intent of the thoughts"* (1 Chronicles 28:9 NASB).

4.3

(p. 194) Jesus equated his reference to himself as the Son of Man with his claim to the divine right and ability to forgive sin.

4.4

(p. 194) *"People of Israel, listen! God publically endorsed Jesus the Nazarene by doing powerful miracles, wonders, and signs through him, as you well know"* (Acts 2:22 NLT). While it is true that Scripture tells us of Moses and other prophets doing similar things by God's power, the miracles Christ did were unlike any other demonstration of God's ability. As with the creation of the universe, Jesus simply spoke and miraculous things happened. When he prayed, it wasn't to ask God for help and enablement but *"for the sake of the crowd... that they may believe you sent me"* (John 11:42 NET).

4.5


(p. 195) Apparently, Jesus was well-known as *"a friend of tax collectors and 'sinners'"* (Matthew 11:19 NET). The religious leaders of the day used the label to convey their scorn and derision. Yet that word *friend* was the perfect expression of God's yearning throughout history—for man to be restored to a right relationship, a friendship—with the great God of the universe.

4.6


(p. 195) On another occasion, Jesus zeroed in on what these religious leaders believed would make them "unclean." Jesus said, *"Nothing outside a man can make him 'unclean' by going into him. Rather, it is what comes out of a man that makes him 'unclean'... For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man 'unclean'"* (Mark 7:15,21-23 NIV). Another time, Jesus again went to the heart of the matter: *"You Pharisees are so careful to clean the outside of the cup and the dish, but inside you are filthy—full of greed and wickedness!"* (Luke 11:39 NLT). The cleanliness that mattered to God had nothing to do with externals but had everything to do with what was in man—the issue of sin.


CHAPTER ELEVEN

Jesus went on to confront these so-called religious experts with the serious consequences of their emphasis on adhering to religion tradition: *“you nullify the word of God by your tradition that you have handed down. And you do many things like this”* (Mark 7:13 NET).


 **4.7** (p. 196) The common expectation of the Jewish religious leaders regarding the identity of the Promised Deliverer was that this One would lead his people to military victory over their Roman occupiers and win them political independence. Because of all the false notions connected to the term *Messiah*, Jesus spent a lot of time establishing his credibility in other ways—without using the title about which there was so much misunderstanding. However, most of the religious authorities had already made up their minds and were not to be persuaded otherwise.

5 THE BREAD OF LIFE

 **5.1** (p. 197) Though the people here referred to Jesus as a prophet, they failed to recognize that he was so much more than a messenger. They were correct in recognizing Jesus to be the Prophet promised by the Lord in Deuteronomy 18:18, however, their expectations didn't extend beyond the satisfaction of their physical needs. Just as God had provided food and water in the wilderness through Moses, most people of Jesus' day expected more of the same, and nothing more. They were oblivious to their greatest need—their sin problem.

 **5.2** (p. 198) In contrast to the publicity-seeking and blatant self-promotion that is characteristic of so many in the celebrity world, Jesus' response to the clamouring crowds was to slip away quietly. He wasn't seeking the kind of attention that focuses on the physical and emotional interests of people.

This was a very real temptation to Jesus—similar to what Satan had earlier taunted him with. If Jesus had changed stones into bread, not only would his hunger have been satisfied, but all the world would have been eager to follow him.

 **5.3** (p. 199) The video concludes the chapter by discussing further the significance of Jesus' reference to himself as *“the bread of life.”* If you choose not to use this video segment, make the following comment: *“Here is another ‘I Am’ statement by Jesus: ‘I am the bread of life.’ When we think of bread, we're reminded of the basic staples of life, such as rice or potatoes. Without those basics, you don't live. As such, one might say that bread represents life. Jesus said that as the bread of life, he would satisfy people's spiritual hunger. In giving eternal life, they would never hunger again.”*

Once more, we see that it's all based on faith. This “bread” is only available to those who believe in Jesus. That's the way it's always been, from the very beginning of time. Nothing has changed. The basis for having a relationship with God has always been trust. One has to trust him.



FOOD FOR THOUGHT

There is nothing intrinsically superior in the text of *All that the Prophets have Spoken* apart from the Word of God itself. It is Scripture alone that *“is full of living power. It is sharper than the sharpest knife, cutting deep into our innermost thoughts and desires. It exposes us for what we really are”* (Hebrews 4:12 NLT). This is the reason why *All the Prophets* incorporates more than 1240 verses into its text.

leader's notes

CHAPTER TWELVE

1 FILTHY RAGS

1.1 (p. 201) Praying as he did, the motives of this Pharisee are clearly evident. He wanted to impress others by his religious devotion. He was one among many that *“loved the approval of men rather than the approval of God”* (John 12:43 NASB). Similarly, many today want to promote themselves in the eyes of others by their religious practices—by the way they pray, dress, give to charity, etc.

1.2 (p. 201) The purpose of prayer is not to gain us merit after death when we stand before the Lord. Rather, it is the expression of a personal relationship with God. Furthermore, the prayer God desires is not dependent upon the language used nor the form in which it is expressed. God is all-knowing and therefore understands the language of every heart.

Prayer is powerful, not because of how often or how long we pray, but to whom we pray (Matthew 6:5-8). Because God is great, because he alone is all-powerful and cares deeply for those who trust him, he delights in answering our prayers.

1.3 (p. 203) Choosing to do *“one’s own thing”*—even to the extent of deliberately indulging in sin, regardless of what anyone else may say or think—may seem to be the ultimate expression of personal freedom. However, it usually doesn’t take long for one to discover the extent of the bondage he or she is in—*“I can’t help myself.”*

1.4 (p. 203) *“To all who have received him—those who believe in his name—he has given the right to become God’s children—children not born by human parents or by human desire or a husband’s decision, but by God”* (John 1:12-13 NET).

2 THE WAY

2.1 (p. 205) The life Jesus provides is both eternal and abundant. For those who put their trust in him, Christ gives a whole new meaning to life. It is a life that is truly satisfying, a life that is worth living. It is a life that will last forever.

2.2 (p. 205) Jesus did not point to some mystical pathway to salvation; rather, he declared that he himself was *“the way.”* There were no alternatives. Later, the apostle Peter underscored Jesus’ words with this statement: *“There is salvation in no one else! God has given no other name under heaven by which we must be saved”* (Acts 4:12 NLT).

God had previously sent prophets and messengers to proclaim the truth of his Word. Now, God sent Jesus, not simply to declare a message about truth, but to be *“the truth.”*

Likewise, in contrast to offering an example of how one might live, Jesus emphatically claimed to be the very essence and source of what life is meant to be—*“I am the life.”*

3 THE PLAN**4 LAZARUS**

4.1 (p. 207) The interactive video gives a first-hand view of the type of first-century tomb that is central to our next story.

4.2 (p. 208) Here is another *“I Am”* statement.

4.3 (p. 210) Even Jesus’ enemies couldn’t deny the fact of his miracle-working power. They would have been ecstatic if they could have produced anything that might have proven Jesus was a fraud but that was impossible. There was too much evidence to the contrary and too many witnesses.

The refusal of these religious leaders to believe wasn’t because of the lack of sufficient proof to persuade them intellectually. Rather, it was a conscious and deliberate rejection of what was self-evident and unquestionably true. To acknowledge the significance and meaning of Christ’s miracles—to believe or not to believe—had immense moral and spiritual implications. These men *chose* not to believe.

5 HELL

5.1 (p. 211) Scripture makes it clear that God, who is great, only extends his mercy and forgiveness to those who, during this life, choose to put their trust in God’s provision for their sin. The choices made during life cannot be altered after death by the prayers and good deeds of those who remain behind. This is why the Word of God emphasizes that *“the ‘right time’ is now. Today is the day of salvation”* (2 Corinthians 6:2 NLT). Why *“today”*? Because *“man is destined to die once, and after that to face judgment”* (Hebrews 9:27 NIV).

5.2 (p. 212) Scripture never describes Hell as being a place of temporary suffering. Rather, it speaks of *“those who suffer the punishment of eternal fire”* (Jude 7 NIV).

6 ACCEPTANCE AND BETRAYAL

6.1 (p. 213) Jesus’ triumphal entry into Jerusalem was a clear, unambiguous identification of himself with the prophecy of Zechariah. Those knowledgeable of God’s Word would have readily recognized this action as marking the coming of the promised Messiah. As such, his entry was heralded by shouts of praise, welcoming the coming of God’s Chosen One. In the case of the disciples, it wasn’t until later that it dawned on them that this event was a precise fulfillment of prophecy (see John 12:16).

CHAPTER TWELVE

6.2

(p. 214) cf. *"This is to fulfill the scripture, 'The one who eats my bread has turned against me'"* (John 13:18 NET).

6.3

(p. 214) *"He [Judas] was a thief, and having charge of the moneybag he used to help himself to what was put into it"* (John 12:6 ESV).

6.4

(p. 214) This is the only time the Scriptures make reference to satanic possession. (Every other instance of similar nature would be considered demonic possession.) On this occasion, it's as if Satan wanted to take personal control of what was about to happen.

6.5

(p. 215) Subsequently, Jesus said that all believers for centuries to come, were to observe this special occasion in like fashion—*"in remembrance of me"* (Luke 22:17-20; 1 Corinthians 11:23-26). It was to be a visual reminder of what he was about to accomplish for us on the cross. The broken bread was to be a reminder of the punishment Christ would bear on our behalf and the cup was a reminder of his shed blood that *"cleanses us from all sin"* (1 John 1:7 ESV)—that wipes the slate clean. NOTE: Jesus was physically present when he spoke these words, indicative that he was to be understood figuratively, not literally, when he made reference to his body and his blood. Note as well, that the Jewish people were forbidden to eat blood (Leviticus 17:14; cf. Acts 15:29).

6.6

(p. 215) The Mount of Olives is a long range of hills lying to the immediate east of Jerusalem. Rising to a height of 834m (2737 ft), it takes its name from the olive groves that once blanketed its slopes.



FOOD FOR THOUGHT

Review helps students retain the continuity of the Bible's story. In the process, selected visual aids can be explained by you or by the student.

Holding the visual aid in hand, a student can express what he understands regarding the lesson associated with the visual. As a lead-in, you might say something like:

"Tell me what you know about this, in your own words."

"Suppose I, as the leader, had never known anything about this. Tell me as much as you can about what this means."

leader's notes

CHAPTER THIRTEEN

1 THE GARDEN

1.1 (p. 217) Located on the slopes of the Mount of Olives, Gethsemane was apparently a place of solitude frequently sought out by Jesus (Luke 22:39). The name means *oil press*, that is, a place for extracting oil from olives. There are still olive trees in this area that date back almost 2000 years.

1.2 (p. 217) To the very end of his life—even in the face of death—we see Jesus' complete submission to his heavenly Father, God Almighty. *"For I [Jesus] have come down from heaven, not to do my own will but the will of him [God] who sent me"* (John 6:38 ESV). His submission wasn't forced. Rather, his was willing obedience (Philippians 2:8).

1.3 (p. 217) This was not the first time Jesus identified himself as the great I AM. On an earlier occasion, some Jewish religious leaders were challenging the validity of Jesus' claims regarding himself. For them, the thought that Jesus was far greater than their father Abraham or the prophets was ludicrous. Yet the fact was that neither Abraham nor any of the other prophets had claimed the power to deliver anyone from the grip of death. That exchange, recorded for us in John 8:48 and the following verses, climaxed when *"Jesus said to them, 'Most assuredly, I say to you, before Abraham was, I AM'"* (John 8:58 NKJV). The leaders—immediately recognizing the significance of his statement—reacted in outrage: *"Therefore they picked up stones to throw at Him"* (John 8:59 NASB). To claim he existed prior to the prophet Abraham was bad enough but Jesus had declared that his claim was only possible because he was I AM—YAHWEH—God Almighty!

1.4 (p. 218) Apparently, Judas didn't anticipate the ultimate outcome of his betrayal of Christ. We're not told in Scripture what he envisioned happening. Subsequently, however, overcome with remorse and despair, he committed suicide (Matthew 27:3-10; Acts 1:18-19). There is no indication that his grief led to repentance expressed in a change of mind (note 2 Corinthians 7:10). It would seem that his effort to return the "blood money" to the religious leaders was simply an attempt to ease his conscience.

1.5 (p. 218) This rebuff of Peter's attempt to come to Jesus' defense was in complete accordance with what Christ had earlier told his followers: *"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist the evildoer. But whoever strikes you on the right cheek, turn the other to him as well."* Then Jesus went on to emphasize: *"You have heard that it was said, 'Love your neighbor' and 'hate your enemy.' But I say to you, love your enemy and pray for those who persecute you"* (Matthew 5:38-39,43-44 NET).

But, as we will see shortly, there was another reason—a greater purpose—as to why Jesus did not intend for his disciples to fight on his behalf.

1.6 (p. 218) After initially fleeing for safety, two of the disciples—Peter and an unnamed disciple—returned to follow Jesus into the city. The second disciple may have been John, who later witnessed the crucifixion (John 18:15; 19:25-27).

1.7 (p. 219) The question might be raised: If Jesus was so powerful and if he was truly God's Son, why did he not evade capture as on previous occasions (e.g. Luke 4:28-30; John 8:59; 10:39)? As we continue our study, we will learn why Jesus was so resolute in accomplishing the purpose for which he was born.

1.8 (p. 219) Jewish Law mandated that witnesses who brought deliberate false testimony against another would themselves be subject to the very same punishment to which a guilty party was liable (Deuteronomy 19:16-19). The fact that there were those willing to risk the consequences of potential exposure for perjury—in this case, death—indicates the degree of blind rage that gripped Christ's enemies.

1.9 (p. 219) Compare Jesus' earlier challenge, *"Which of you can truthfully accuse me of sin? And since I am telling you the truth, why don't you believe me?"* (John 8:46 NLT). See text box on p. 187 for a review regarding Jesus' sinlessness.

1.10 (p. 219) The high priest clearly understood Jesus' allusion to Daniel 7:13-14 as having specific reference to himself with all its messianic implications (cf. Revelation 1:7). Note that it is Jesus who, as the Son of Man, has the authority to forgive sin (Mark 2:10).

1.11 (p. 219) Compare what happened on an earlier occasion: *"For this reason the Jewish leaders were trying even harder to kill him, because... he was also calling God his own Father, thus making himself equal with God"* (John 5:18 NET).

1.12 (p. 220) You are going to be looking at all the rich meaning of the significance of Christ's death, burial and resurrection. It's vital that there are no distractions during this time.

2 THE PLACE OF THE SKULL

2.1 (p. 220) Pilate served as the Roman procurator of Judea from AD 26 to AD 36.

2.2 (p. 220) See Matthew 22:15-21 and compare with 17:24-27.

CHAPTER THIRTEEN

- 2.3** (p. 220) This was in spite of Jesus' followers exerting pressure on him to the contrary (see John 6:15).
- 2.4** (p. 220) Furthermore, Jesus declared that if he had chosen to do so, he could have called on a mighty force from Heaven to come to his aid. *"Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?"* (Matthew 26:53 NASB). It was not Jesus' desire or intention to escape what lay before him.
- 2.5** (p. 221) This was the same Herod who had earlier imprisoned John the Baptist (p. 187), subsequently executing him (Matthew 14:3-12).
- 2.6** (p. 221) Jesus refused to play into the hands of his enemies, choosing to remain silent just as the prophet Isaiah had predicted centuries earlier: *"He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth"* (Isaiah 53:7 ESV).
- 2.7** (p. 222) See p. 237 for a detailed timeline of these events.
- 2.8** (p. 223) The Bible doesn't indulge our curiosity, but simply states that Jesus was flogged (Mark 15:15). First-century readers would certainly have understood the nature of such a whipping—likewise a Roman crucifixion. Some detail is given here in the text to help current readers understand something of the horrific nature of these brutal acts.
- 2.9** (p. 223) There was no way the aroused mob was going to accept Pilate's offer of amnesty intended for Jesus. They were out for blood. The man they wanted released was a murderer by the name of Barabbas, who himself had been convicted of insurrection, the very crime of which Jesus was being falsely accused (Mark 15:6-15). It is quite probable that the execution originally planned for Barabbas now awaited Jesus.
- 2.10** (p. 224) Christ was wearing upon his head the representation of God's curse upon the earth as a consequence of Adam's sin (note Genesis 3:17-18).
- 2.11** (p. 224) When executions did occur at the hands of Jews, it was by stoning. However, Christ himself had earlier prophesied that he would be crucified (John 12:32-34). In the plan of God, there would be no other way (John 18:32). Such a death was viewed in the OT as indicative of being under God's curse (Deuteronomy 21:22-23). Christ bore the full punishment of our sin as our substitute, and in so doing, became *"a curse for us"* (Galatians 3:13), suffering death on our behalf.
- 2.12** (p. 225) There are those who believe that the great God Most High would never allow his

representatives—the prophets—to suffer in such cruel and shameful ways, but history shows otherwise. Jesus himself spoke of prophets who suffered and died, beginning with Abel (Luke 11:47-51). Then there are those who suggest that God, rather than allowing Christ to die a humiliating death on a cross, somehow miraculously substituted someone else to die in his place. This theory, however, raises a number of questions. Wouldn't it have been simpler for God to have prevented Jesus' arrest in the first place? Why would God think it necessary to substitute anyone? Why not just circumvent the cross altogether? Many other questions come to mind, as well, but Scripture is clear that it was God's plan and purpose.

- 2.13** (p. 225) Jesus was crucified just outside the city gates. Though the actual site is unknown, some have suggested a location on the north side of ancient Jerusalem near a cliff that resembles a skull (although the Gospels say nothing about a hill). Alternatively, the name *Golgotha* may have indicated a designated place of execution.
- 2.14** (p. 225) In another section of Scripture written 700 years earlier, the prophet Isaiah had predicted that *"he [the Messiah] was numbered with the transgressors"* (Isaiah 53:12 KJV).
- 2.15** (p. 226) The agony Christ suffered wasn't the consequence of misdeeds from another existence nor was it meant to atone for his own sin from previous lifetimes. No, Scripture clearly states that he had no sin for which to die.
- 2.16** (p. 227) The fact that the indictment was written in three languages suggests that this place of execution was in public view. Passersby could easily witness the way the courts dealt with criminals, perhaps dissuading similar crimes. Aramaic was spoken by the local populace; Latin was the official language by which Rome conducted its affairs; and Greek was the universal medium of communication in the known world—the *lingua franca*. Pilate apparently wanted to ensure that everyone could read the charges.
- 2.17** (p. 227) Stripped of his clothes, Jesus had to suffer the shame and humiliation of hanging naked on the cross, exposed for all to see—a further fulfillment of prophecy (Psalm 22:17).
- 2.18** (p. 227) In another account of Christ's execution, we read that as Jesus was being crucified, he said, *"Father, forgive them, for they don't know what they are doing"* (Luke 23:34 NET). In the midst of all of the excruciating pain, Jesus never expressed any of the anger and resentment that one might expect. Neither were there any threats of retaliation. *"When they hurled their insults at him, he [Jesus] did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly"* (1 Peter 2:23 NIV). Rather than cursing his enemies, Jesus only had thoughts of forgiveness on his mind.

CHAPTER THIRTEEN

2.19

(p. 227) *"The leading priests, the teachers of religious law, and the elders also mocked Jesus ... 'He trusted God so let God rescue him now if he wants him!'"* (Matthew 27:41,43 NLT). Though by their taunts the religious leaders apparently recognized the messianic nature of Psalm 22, they failed to recognize that this One hanging on the cross before them was, in fact, their promised Messiah. They were blind to the fact that Scripture was being fulfilled before their eyes.

2.20

(p. 227) Note the contrasting jeers of the soldiers—*"if you are the king of the Jews ..."*—with the motive that drove the Magi in their search (see p. 171).

2.21

(p. 228) The plea of the thief on the cross was not dependent upon anything he had done (he had lived a life of crime). Nor did he have any hope that he could do anything deserving of God's mercy and grace (he was at death's door). As far as any merit of his own, he was empty-handed. Yet, when he turned to Christ in simple trust, this man was instantly assured that when he died, he would immediately be ushered into Paradise. (The Scriptures make no reference to any kind of an interim place of punishment or purification.) Rather, for the follower of Christ, to be absent from the body is to be immediately present with the Lord (2 Corinthians 5:6,8). Note that the focal point of the promise of Paradise wasn't some sort of physical pleasure but rather the reality of being in the presence of Christ. Later, the apostle Paul contrasted his thoughts about life and death this way: *"I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better"* (Philippians 1:23 ESV).

2.22

(p. 228) These were not the empty promises of a fraudster meant to delude and deceive. Only Jesus Christ alone could offer these words of confidence and certain assurance to this dying man. Note that Christ's promise was given only to the thief who believed—not to his companion.

2.23

(p. 228) This darkness had no natural explanation. An eclipse only lasts for a few minutes. Not only that, but the Passover was always observed at the time of the full moon, making an eclipse of the sun impossible. The sudden darkness seems to have been a visible expression of the words of Jesus that climaxed this phenomenon.

NOTE: The times stated here are according to the Jewish method of calculating time in contrast with the Roman method that is found in the gospel of John.

2.24

(p. 228) In recording the details surrounding the death of Jesus, Scripture repeatedly emphasizes that all these events occurred in fulfillment of prophecy. Every detail happened exactly according to the perfect plan and purpose of God. Christ's crucifixion wasn't the result of life spinning out of control and catching God off guard.

2.25

(p. 228) Other passages of Scripture record Jesus, just before he was crucified, refusing something to drink. Then six hours later, just before he breathed his last, Jesus wanted to quench his thirst. To answer the question *"Why?"* consider the following: in reference to Jesus' initial refusal (Mark 15:23; Matthew 27:34), *"wine mixed with myrrh"* was a drug meant to deaden the sense of pain. In contrast, Jesus was given wine vinegar in response to his *"I am thirsty"* (John 19:28; Mark 15:36 NET). After all he had been through during the long hours of torture and abuse at the hands of the soldiers and then the excruciating experience of crucifixion, Jesus must have been severely dehydrated—his lips and throat parched to the point where he could hardly utter his final words before he died (see Psalm 22:15). And yet, at this point, Jesus cried out with a *"loud voice"* his potent, final words. It took a supreme effort (see end of page) for Jesus to utter his final cry. Note that it is the disciple John who was near the cross (John 19:26), and later recorded these words in Scripture.

2.26

(p. 228) How could God, who is great, conceivably allow his Promised Messiah to suffer and die such a despicable death? The very idea seems repugnant to the character of almighty God. The will of God can never be defeated. That is exactly right! What seemed to be a defeat from man's perspective was the Lord's way of accomplishing his perfect plan and purpose. We will learn more about that shortly.

2.27

(p. 228) As we learned earlier in our studies (p. 23), God is spirit and has no physical shape or appearance. However, the writer to the Philippians tells us that Jesus Christ, who was in fact God, took on the physical form—the appearance—of a man. For what purpose? In order that he might die.

"... Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!" (Philippians 2:5-8 NIV).

God, as spirit, could never die but it was only by death that he could accomplish a divine plan and purpose far beyond mankind's ability to even conceive. It was the requirement of death that necessitated God taking on the appearance of man.

2.28

(p. 231) If the Jewish equivalent to a lynch mob had succeeded in stoning Jesus to death, as they had endeavoured to do on several earlier occasions (e.g. John 8:59), bones certainly would have been broken. However, the Lord overruled man's efforts in order that Scripture might be fulfilled (see Psalm 34:20; Zechariah 12:10).

CHAPTER THIRTEEN

3 EMPTY TOMB

3.1 (p. 231) As an introduction to this section, the interactive video takes the viewer to possible sites of Christ's crucifixion and burial. If the video is not used at this point, the corresponding comment in the margin can be made.

3.2 (p. 231) A wealthy man from the town of Arimathea by the name of Joseph donated his unused tomb as the burial place for Jesus (Matthew 27:57-60). As a consequence, his actions were a fulfillment of prophecy (Isaiah 53:9).

3.3 (p. 232) The religious leaders feared that reports of Christ being raised from the dead would be worse than his claim to be God. A verbal expression of Deity is one thing; a claim to a visible physical resurrection would be quite another—a dramatic, supernatural confirmation for all of the world to see that Jesus was, in fact, who he claimed to be (cf. p. 196).

3.4 (p. 232) The precautions taken to secure the burial site only served to reinforce the authenticity of what followed.

3.5 (p. 233) These three women were among several others who had been present during Christ's crucifixion, even though his male disciples had fled (Matthew 26:56; 27:55-56).

Mary Magdalene is elsewhere identified as one out of whom Jesus had earlier cast three evil spirits or demons (Luke 8:2).

3.6 (p. 234) These burial clothes, still retaining the shape of an empty cocoon, were left behind by the resurrected Christ. In sharp contrast, we read earlier of Lazarus who was still bound in grave clothes when he emerged from the tomb (p. 209).

3.7 (p. 234) Later on, the apostle Paul declared, "Why should any of you consider it incredible that God raises the dead?" (Acts 26:8 NIV). If God be the great God who created the universe, then nothing is impossible for him. "Oh, Lord God, you did indeed make heaven and earth by your mighty power and great strength. Nothing is too hard for you!" (Jeremiah 32:17 NET).

3.8 (p. 236) During the succeeding centuries, other theories have been proposed by skeptics as alternative explanations to the biblical account of Christ's resurrection. Some have speculated that Jesus didn't actually die on the cross but merely passed out as a result of his injuries. Subsequently, they would say, he revived in the cool tomb. Such conjecture doesn't explain several important points—among them the verdict of the executioners who had made certain that Jesus was dead (see John 19:31-35; Mark 15:44-45).

3.9 (p. 236) It is true that in some respects, Christ's death wasn't unique. Throughout history, others have been innocent victims of unjust suffering and death. As well, early historians record that the landscape of the ancient Roman Empire had been dotted by innumerable crosses, marking execution sites. Over the course of time, countless others have suffered even more excruciating deaths. So, once again, we need to come back to the question, "Why did Jesus choose to die—indeed, *have to die?*"

3.10 (p. 237) Following his resurrection, Scripture records Jesus physically appearing to his disciples on several occasions. "During the forty days after his crucifixion, he appeared to the apostles from time to time and proved to them in many ways that he was actually alive..." (Acts 1:3 NLT). These appearances took place under varying circumstances (Matthew 28:8-10; John 20:19-20, 26-29). On one occasion, Jesus appeared to more than 500 at one time (1 Corinthians 15:5-8). The historical reality of the resurrection, unchallenged by his enemies of the day, formed the bedrock to the subsequent life and message of the apostles. After Jesus' ascension back to Heaven, the apostles repeatedly attested to the fact that they were eyewitnesses to the risen Christ (Acts 2:32; 3:15; 13:31).

3.11 (p. 237) The pattern of understanding a "day" to begin at sunset, as found here and used by other groups of people today, follows the biblical precedent found in Genesis 1:5 (NASB): "...there was evening and there was morning, one day." Furthermore, the Jews considered any part of a 24-hour day as a "day."

3.12 (p. 237) Encourage your student(s) to review what has been learned up to this point. This is a good time to pause and reflect. Don't read ahead.

**FOOD FOR THOUGHT**

Keep in mind that our aim is to prepare and equip you to be able to teach the same to others. Remember Paul's words to Timothy: "You have heard me teach things that have been confirmed by many reliable witnesses. Now teach these truths to other trustworthy people who will be able to pass them on to others" (2 Timothy 2:2).

leader's notes

CHAPTER FOURTEEN

1 THE STRANGER

1.1 (p. 239) These disciples were willing to acknowledge that Jesus was a one-of-a-kind prophet in light of all the miraculous things he did and the authority with which he had explained the Scriptures. But they couldn't believe he was anything more. Their hopes that he might somehow deliver their people had died when Jesus died.

1.2 (p. 241) Before moving on to the climax of the study, the Interactive DVD encourages the viewer to have an uninterrupted block of time sufficient to complete the next four sections of the study. It is important for teacher and student alike to be able to give complete attention to the remainder of this chapter with no distractions. As he or she begins to respond in understanding and trust to the message of the Scriptures, be careful that you, in turn, do not get caught up emotionally in what is happening as you witness "the lights coming on." Stay objective. You do not want to give Satan opportunity later on to say that this was just an emotional experience.

2 THE LAW AND THE PROPHETS (ADAM TO NOAH)

2.1 (p. 243) "Without hope" (Ephesians 2:12) summarizes mankind's despair apart from God's rescue plan.

2.2 (p. 245) The word *mediator* is used in Scripture to describe Christ's role in bringing man back into a right relationship with God. "There is only one God and one Mediator who can reconcile God and humanity—the man Christ Jesus" (1 Timothy 2:5 NLT). Christ was able to fulfill this role as a mediator because he perfectly represented both God and man. He was the Son of God and yet, by the miracle of his birth, he was "clothed" in human flesh. As such, "He was despised and rejected—a man of sorrows, acquainted with deepest grief" (Isaiah 53:3 NLT). He knew what it meant to be tempted. "For we do not have a high priest incapable of sympathizing with our weaknesses, but one who has been tempted in every way just as we are, yet without sin" (Hebrews 4:15 NET). As the God-man, Jesus Christ alone was uniquely qualified to be our mediator. So it was that "in Christ God was reconciling the world to himself, not counting people's trespasses against them" (2 Corinthians 5:19 NET).

2.3 (p. 246) The inherent nature of man's efforts to do more, to do better in order to somehow please God and achieve acceptance by him is that one is never sure if he has done enough. He is always left with the doubt of not knowing.

2.4 (p. 247) Don't assume at what point "the light will come on"—it will vary from person to person, just as the answer to a riddle clicks for some before others in a group. Take your time. Explain clearly each point and ask, "Is that clear?"

3 THE LAW AND THE PROPHETS (ABRAHAM TO THE LAW)

3.1 (p. 247) Because the Lord doesn't want us to misunderstand his message to mankind—how man can be made right again with God—again and again he uses a variety of graphic visual aids to reinforce and drive home key points of his message.

3.2 (p. 248) Some people have an overwhelming sense of their sinfulness in the presence of a holy God. The consciousness of their inability to pay their sin-debt has left them feeling helpless and hopeless. The writer Paul reminds such people that "*Christ Jesus came into the world to save sinners—and I am the worst of them!*" (1 Timothy 1:15 NET). Paul's sobering appraisal of himself wasn't of one whose life was characterized by gross sin but rather of one who was deeply religious.

3.3 (p. 248) Compare with: "*Having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross*" (Colossians 2:13-14 NASB).

3.4 (p. 248) Frequently, we hear the phrase "just believe." However, is there any credence to having "faith in faith"? From the perspective of the Word of God, faith never operates in a vacuum. It must have an object. And faith is only as valid as the object in which it is placed. In the Word, we learn that the only trustworthy object for faith is God alone and the revelation we have of him in his Word. Anything other than that is to make the proverbial "leap in the dark." Blind faith is, in fact, no more than presumption. Any endeavour to put "faith in faith" renders the use of the word meaningless and nonsensical—an exercise in mental gymnastics and self-deception. Ultimately, such an understanding of faith turns its focus inward with doubt and arrogance battling it out for supremacy in our minds. There will always be the questions, "Did I believe enough? Was my faith strong enough?"

3.5 (p. 249) The interactive video drives home a couple of key points just covered in the study. If you opt not to use the video, make sure the following comment is well understood: "We have just covered some very important details that we don't want to miss. One of those points has to do with the concept of a substitute. Just as the ram died in Isaac's place, so

CHAPTER FOURTEEN

Jesus took our place. And, because Jesus paid the death penalty for us, that removes the need for us to eternally pay the awful consequences of our sin.

That leads us to the next point. Do we believe that when Jesus died on the cross, he was doing it for us? To put it another way, the question we face is this: do we trust God? Do we take him at his word?"

3.6

(p. 249) Here are a couple of other parallels: The Passover lamb was to be a year-old animal, taken "from the flock" (Exodus 12:5). As our Passover Lamb, Christ came from the "flock" of humanity; he was one of us—not from an alien world. In the marvel of Jesus' birth, we see God clothed in humanity. Likewise, as with the Passover lamb, Jesus' death came at the prime of his life.

3.7

(p. 252) At this point it is highly recommended that you use the Interactive DVD which gives a visual demonstration of the judicial meaning of the word *justified* (as explained on this and the following page). However, if this is not possible, the text of the following note will help walk you through this important key term. You will need two assistants (who are not students) to help you with this visual aid.

3.8

(p. 253) "He did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus" (Romans 3:26 NIV). The Lord maintains his justice even as he is, at the same time, the Justifier. He didn't simply ignore our sin or minimize its consequences.

3.9

(p. 254) God's love isn't based on who we are, or if we are deserving but rather on *who he is*.

3.10

(p. 254) No legal system in the world functions according to the belief that a person's good conduct will outweigh his bad. Why should we expect God to function any differently?

4 THE LAW AND THE PROPHETS (THE TENT TO THE BRONZE SERPENT)

4.1

(p. 257) What an amazing thought that "we have confidence to enter"—so unlike what the Tabernacle curtain would have meant in the OT.

4.2

(p. 257) As we learned earlier, man was alienated from God because of sin and the resulting guilt and shame. His relationship with God was broken. Mankind was in need of a mediator—someone who could act as a go-between and bring about reconciliation between God and man. The Bible tells us that is exactly what has happened. "For there is only one God and one Mediator who can reconcile God and humanity—the man Christ Jesus" (1 Timothy 2:5 NLT).

4.3

(p. 257) "God publically displayed him [Christ] at his death as the mercy seat [i.e. Atonement Cover] accessible through faith" (Romans 3:25 NET).

4.4

(p. 257) Compare with: "... [Christ] having forgiven us all our transgressions" (Colossians 2:13 NASB).

4.5

(p. 258) For centuries, those who sought to be acceptable by God were required to offer an endless repetition of sacrifices throughout their lifetime. However, with the coming of Jesus Christ, the Scriptures identify him as being the perfect high priest who "meets our need—one who is holy, blameless, pure... Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself" (Hebrews 7:26-27 NIV). (cf. "Christ also died for sins once for all, the just for the unjust, so that He might bring us to God" 1 Peter 3:18 NASB.)

4.6

(p. 258) From the very beginning, Jesus' death on the cross had always been central to God's plan of how to deal with man's sin problem. From his timeless perspective, the Lord had purposed that Christ, the Chosen One, would be "the Lamb slain from the foundation of the world" (Revelation 13:8 NKJV). Throughout the pages of history, this is the One about whom the prophets spoke. One of the apostles expressed it this way: "He is the one all the prophets testified about, saying that everyone who believes in him will have their sins forgiven through his name" (Acts 10:43 NLT).

With Christ's death, the earlier repetition of countless sacrifices being offered to atone for man's sin was brought to a final end for all time.

5 THE LAW AND THE PROPHETS (JOHN TO THE RESURRECTION)

5.1

(p. 260) Ultimately, it wasn't Roman soldiers or even jealous religious leaders who were responsible for Jesus' crucifixion. His death was not the result of the betrayal by one of his trusted followers nor was it because a weak-kneed Pilate failed to secure his release. Rather, it was because of *our sin*—with all its terrible consequences—that Jesus chose to die in our place, paying the death penalty we rightly deserved.

5.2

(p. 260) Jesus didn't become sinful. Rather, he took the consequences of our sin—all the disgust and righteous indignation and anger of a holy God. (cf. Isaiah 53:6 ESV "The LORD has laid on him the iniquity of us all." cf. 1 Peter 2:24 NASB "He Himself bore our sins in His body on the cross.")

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5.3

(p. 260) *"It was the LORD's good plan to crush him and cause him grief. Yet when his life is made an offering for sin..."* (Isaiah 53:10 NLT).

(cf. *"The law of Moses was unable to save us because of the weakness of our sinful nature. So God did what the law could not do. He sent his own Son in a body like the bodies we sinners have. And in that body God declared an end to sin's control over us by giving his Son as a sacrifice for our sins"* Romans 8:3 NLT.)

5.4

(p. 261) Compare with: *"Not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith"* (Philippians 3:9 NASB).
(cf. *"This righteousness from God comes through faith in Jesus Christ to all who believe"* Romans 3:22 NIV.)

5.5

(p. 261) Romans 1:17 reminds us that this righteousness of God is revealed—made known—only in the gospel, in contrast with what is known through creation (Romans 1:20).

5.6

(p. 261) The resurrection of Christ is a powerful reminder that the trustworthiness of the object of our faith has a huge bearing on the meaningfulness of our faith. *"If Christ has not been raised, your faith is worthless; you are still in your sins"* (1 Corinthians 15:17 NASB). If the object of our faith is faulty, then the exercise of our "faith" is really nothing more than presumption. *"But the fact is that Christ has been raised from the dead"* (1 Corinthians 15:20 NLT).

5.7

(p. 262) Christ's triumph over death, as demonstrated by his resurrection, was a much greater victory than if the Lord had chosen to have snatched him from the jaws of death at the last moment. It signified much more than escaping the physical consequences of death. As we are learning, God, *"who did not spare his own Son but gave him up for us all"* (Romans 8:32 ESV), had a much greater purpose in mind.

5.8

(p. 262) The account of the OT prophet Hosea redeeming his wayward wife, Gomer, is a classic illustration of what it means *"to purchase back from the slave market of sin"* (Hosea 3:1-3).

5.9

(p. 263) Compare with: *"Christ has redeemed us from the curse of the law"* (Galatians 3:13 NKJV).

5.10

(p. 264) Compare with: *"He [Christ] saved us, not because of righteous things we had done, but because of his mercy"* (Titus 3:5 NIV).

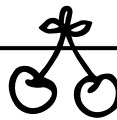
5.11

(p. 265) Using another analogy, Christ's death bridged the chasm that separated man from God. We didn't have to build a bridge; in fact, we couldn't.

All that is required of us is to step out in faith, putting our confidence in Jesus, our righteousness (1 Corinthians 1:30).

5.12

(p. 265) If the video is not used at this point, make sure you conclude the chapter by ensuring the student understands there is a choice that needs to be made. Each of us must ask ourselves a question: *"Do I believe that Jesus died in my place, paying my sin debt?"* Make sure your students are clear in their understanding of what God's Word has to say. Ask them if they have any questions.



FOOD FOR THOUGHT

Allow yourself the opportunity to be refreshed and thrilled once again about the lesson material you are about to teach—*The Old, Old Story*. Allow the grace of God once again to amaze and overwhelm your heart. As your understanding of Scripture deepens, you will find yourself sharing out of the overflow of what God is doing in your own heart.

CHAPTER FIFTEEN

leader's notes

1 ALL THAT THE PROPHETS HAVE SPOKEN

1.1 (p. 267) In the first chapter of our study, reference was made to the remarkable discovery of the Dead Sea Scrolls in 1947 (pp. 14-15). Among the findings was the Great Isaiah Scroll—734 cm (24 ft) in length. The following quote is one of many significant statements found in writings of the prophet Isaiah.

1.2 (p. 267) As you read through this passage of Scripture, note the prophet Isaiah's choice of pronouns. Throughout the chapter, reference is made to someone—*he*—and to *us*. In these verses, we read of what *he* did for *us*. Those words of the prophet take on special significance in light of what we have been learning regarding God's Promised Deliverer.

1.3 (p. 267) Christ's enemies mistakenly thought Jesus was rightly deserving of his suffering and crucifixion. Blinded by pride, the religious leaders viewed their part in bringing about, "on God's behalf," Jesus' death as being the necessary and just punishment for the ultimate sin of blasphemy.

Neither in life nor in death did these enemies honour or acknowledge Christ for who he really was—but they were tragically wrong. They were oblivious to the reality that Jesus, as the Promised Messiah, was bearing the condemnation and just consequences of the sin of mankind.

It was, in fact, *our* grief, *our* sorrows, *our* sin that he bore on the cross. For what purpose? That we might be healed and be made whole spiritually once again.

2 JESUS RETURNS TO HEAVEN

2.1 (p. 268) Jesus' ascent into Heaven was not a momentary glimpse into what believers would be experiencing after death. No, he was returning to his heavenly home. (In a very real sense, eternity brackets the brief duration of Christ's time on earth.) Earlier, the Scriptures record that "*Jesus knew ... that he had come from God and was returning to God*" (John 13:3 NIV; cf. John 16:28).

2.2 (p. 268) Compare with: "*The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance*" (2 Peter 3:9 NIV).

Furthermore, as Jesus had earlier anticipated his return to Heaven, he had these words of comfort and assurance for his followers: "*In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also*" (John 14:2-3 NASB). Elsewhere, Scripture encourages followers of Christ with these words:

"Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope. For we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord's word, we tell you that we who are still alive, who are left until the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage one another with these words" (1 Thessalonians 4:13-18 NIV).

Notice that the certainty God's people enjoy as they look forward to Heaven isn't focused on a sensual or material expectation but rather on the Lord Jesus Christ himself—"*... so we will be with **the Lord** forever.*" Because Christ rose again from the dead, the Word of God is accurate in describing the confident assurance of the believer as "*a living hope*" (1 Peter 1:3 ESV). As believers, we have every reason to "*wait for the happy fulfillment of our hope in the glorious appearing of our great God and Savior, Jesus Christ*" (Titus 2:13 NET).

(Earlier in our study we read Scripture's description of Paradise/Heaven on pp. 80-81, "What happened to Abel when he died?")

In contrast, the Word of God tells us that, following death, judgment awaits those who aren't followers of Jesus Christ. "*Each person is destined to die once and after that comes judgment*" (Hebrews 9:27 NLT). God has appointed Christ himself to be man's judge (Acts 10:42; 17:31). We previously learned about the place of everlasting punishment that awaits those who refuse to put their trust in God's provision for their sin (pp. 64-65; see also pp. 210-212).

2.3 (p. 268) This man is the same one who later became known as the apostle Paul. He was among those who thought they were pleasing God by actively opposing all who were followers of Jesus (cf. Acts 26:9-11; Galatians 1:13-14). Though this hostility was not unexpected (Jesus himself had predicted such a reaction in John 16:2), these incidents are reminders that a person may be very sincere, very zealous in what he believes, and yet be very wrong. Regarding Jesus, the opposition resulted from a failure to recognize and accept the truth of who Christ said he was.

2.4 (p. 269) The fact that Jesus appeared to him in a vision on the road to Damascus was one of the reasons that gave Paul equal credibility and authority as an apostle with those who had earlier been Jesus' disciples (Romans 1:1; 1 Corinthians 15:7-11).

3 DO YOU BELIEVE THE PROPHETS?



(p. 271) As you conclude this study, our desire is that your student not only understands but also believes the central message of God's Word:

- 1) The great and mighty God, who created the universe and all that is in it, is the LORD YAHWEH. He alone is God. There is no other. It is he who came to earth in the person of the Lord Jesus Christ.
- 2) Because we are sinners, we are corrupt and cut off from God. There is nothing we can do to make ourselves acceptable to him. Only perfect people can live in the presence of a perfect, holy God.
- 3) At a point in history, Jesus died on a cross for our sin, paying the death penalty we deserved. Three days later, he physically came back to life.
- 4) It is only when we personally believe who Christ is and what he has done for us that our sins are forgiven and we are made right with the Lord. It is by faith alone that we accept God's gift of eternal life.

For those who believe God's message, the following promise is true: *"This is what God has testified: He has given us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have God's Son does not have life. I have written this to you who believe in the name of the Son of God, so that you may know you have eternal life"* (1 John 5:11-13 NLT). Note that here, as well as elsewhere in Scripture, those who have put their trust in God's provision for their sin don't have to wait until after death before knowing and being assured of their eternal destiny: *"...so that you may know you have [present tense, not "will have"— future tense] eternal life."*

If we can claim the above promise as being true for us as believers, we can then echo the confident assurance of the apostle Paul when he wrote:

"If God is for us, who can be against us?... For I am convinced that neither death, nor life, nor angels, nor heavenly rulers, nor things that are present, nor things to come, nor powers, nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:31,38-39 NET).

On the other hand, the following comment ought to be made if it has been determined that your student:

- 1) needs more time to think about what has been learned, or ...
- 2) does not believe and rejects the message of the Bible.

"We have finished our study. I've appreciated the opportunity to present you with an overview of the Scriptures. If you have more questions, either now or later on, I'll be glad to take whatever time is necessary to help explain and clarify anything that may not be clear regarding our study."

(Keep in mind the importance of maintaining your objectivity. As a teacher, your role has been to help the student understand the core essentials of the Bible and to trust God to bring about the necessary conviction of sin. The choice as to whether one is going to believe or reject God and his Word is a decision that can only be made by the listener.)



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THE BIBLICAL WORLDVIEW IS NOT WITHOUT SIGNIFICANCE.
IT IS TOO MOMENTOUS TO IGNORE—TOO CRITICAL TO MISUNDERSTAND.

WORLDVIEW RETHINK™

A worldview has to do with the way we think—how we answer certain questions.

- Where did we come from? This is the question of origins.
- Why are we here? This has to do with purpose and meaning in life.
- How should we live? Is there a right way and wrong way? If so, where do we get that information? This is the question of truth.
- What happens to us after we die?

Our answers to these questions reflect what is known as our worldview. We all have a worldview, though many give little thought to what they believe.

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