

SURVEY OF THE BIBLE



CROSSROADS
PRISON MINISTRIES

ANSWER KEY

Cover artwork by Basilio D., former Crossroads student

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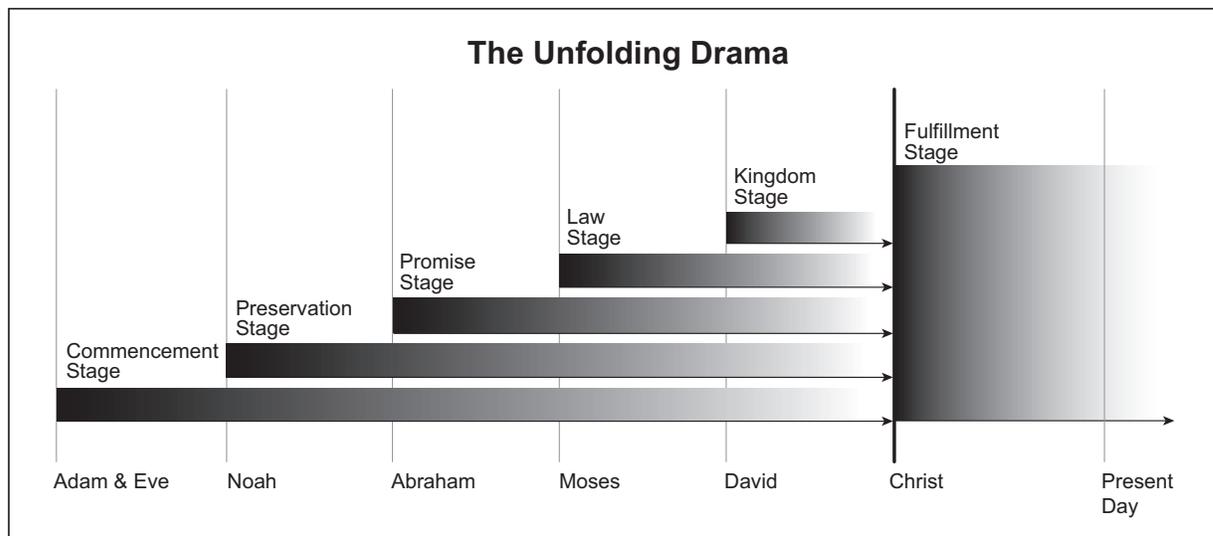
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INTRODUCTION

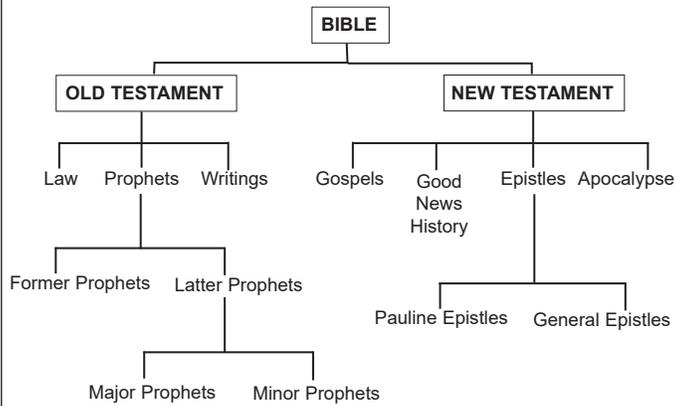
Survey of the Bible is intended to give students a stronger foundation in their understanding of the Bible before moving on to Tier 2. There are a few differences between the organization of these answer keys and the *Great Truths of the Bible* answer keys. We hope that these changes will enhance your understanding of what these lessons cover.

- First, if you wish to prepare yourself before you review each lesson, we have given you some Bible passages to read. We also encourage you to read through your student's lesson in its entirety when you receive it, which will help you understand the basic topics covered.
- Second, please note the optional Bible verses we list in the lessons and answer key for in-depth study. These are not questions, and the student is not required to read them; rather, these selections were designed to offer the students a chance to explore the Bible's teachings on a given subject more deeply, should they desire to do so.
- Third, we have included a *Recommended Resource Manual for Survey of the Bible*. In it, we have included verses and other references to help you disciple and direct your students. Answers with the "►RR" symbol indicate there is additional information in the *Recommended Resource Manual*. For example, if question 15 has the ►RR symbol in front of it, we have included Scripture and other references in this manual to help you as you lovingly correct a student's answers or expand on what he or she has written. These resources will perhaps even clarify questions that you may have. Always feel free to contact Crossroads or your pastor as well.
- Finally, we have included two charts that we reference to students throughout the course describing the flow of the biblical story of redemption and the basic layout of the biblical text:



This chart, "*The Unfolding Drama*," shows the progress of redemptive history. Notice how the covenant-promise is revealed first to Adam and Eve during the Commencement Stage, as we read in Genesis 3. Each stage is not a separate and disconnected stage; rather, each builds upon the previous. The entire Old Testament points forward to Jesus Christ, who promises eternal, heavenly life to those who believe in Him.

An Organized Look at the Bible



OLD TESTAMENT

LAW: *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*

PROPHETS:

Former Prophets– *Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther*

Latter Prophets–

• Major Prophets: *Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*

• Minor Prophets: *Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi*

WRITINGS: *Job, Psalms, Proverbs, Ecclesiastes, Song of Songs*

NEW TESTAMENT

GOSPELS: *Matthew, Mark, Luke, John*

GOOD NEWS HISTORY: *Acts*

EPISTLES:

Pauline Epistles– *Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon*

General Epistles– *Hebrews, James, 1 & 2 Peter, 1, 2, & 3 John, Jude*

APOCALYPSE: *Revelation*

The above chart, “An Organized Look at the Bible,” can be found in your student’s first lesson. This lesson explores the traditional topical organization of Scripture in order to give students an overview of the Bible’s basic structure. This graphic is a visual representation of the content categories within the Bible. It also shows how the individual books of the Bible fit into its larger story: the drama of redemption. The story of God redeeming His world, as revealed through biblical history, is the basic theme of this course, and it is our hope that this graphic will help develop an appropriate context for understanding this truth within the structure and story of Scripture.

LESSON 1—THE DRAMA OF REDEMPTION

INTRODUCTION

To prepare yourself for this lesson, please ask the Lord to guide you and enable you to be an encourager as you help your student. You may also wish to read the following passages: 2 Samuel 23:2, Psalm 119:130, Mark 15:28, Luke 4:21, John 7:38, John 7:42, John 10:35, Exodus 6:6, Psalm 19:14, Psalm 44:26, Psalm 49:15, Isaiah 41:14, Isaiah 44:24, Matthew 20:28 and 1 Timothy 2:6.

Consider the Bible as God’s interpretation of His mighty acts in history. That is to say, God acted in history, and recorded those actions in His Word—the Bible. As we read the Bible, we must remember that these things happened *in history*, and God worked *in history* to carry out the redemption of His people. The culmination of these historical events is found in the person and work of Jesus Christ.

Your student’s lesson includes the traditional division of this body of literature into units that help us to understand it better (wisdom literature, epistles, gospels, etc.). As we study each of these, we will explain to you what is significant about each of these divisions. Such divisions are not divinely inspired—they simply help us approach the Bible more easily. While chapter and verse divisions, as well as the section headings and study notes found in the NIV and other Bibles, can help us to find things and aid in our understanding of a passage, they are also not part of the original text and not divinely inspired. Sometimes they can even be misleading. If necessary, we should remind our students to look to the text itself for their answers (► **RR** See the *Recommended Resource Manual* for commentary on **THE BIBLE**).

Throughout the answer key, we will provide you with objectives, taken from the end of each of the lessons. You can use these objectives to guide your answers and make sure that the student understands these objectives. Note: Answers with the “► **RR**” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON WE LEARNED THAT ...

- There are many books in the Bible, but it is still one book written by one ultimate Author—God!
- The main drama of the Bible is redemption. To be redeemed by Jesus means to be rescued from our guilt and sin, freed from the slavery to sin and being freed to live for God.
- God has established a relationship between Himself and His people. This relationship is based on promises. These promises make up a *covenant*, which is *the partnership God establishes with His people to carry out His kind, gracious purposes*.

We will also provide you with the word or words to remember taken from each lesson.

KEY WORDS TO REMEMBER:

- **Redemption**: being freed from the guilt and slavery, or bondage, of sin and made willing and able to live for God.
- **Covenant**: the partnership God establishes with His people to carry out His kind, gracious purposes.

1. 66
2. 39
3. 27
4. one
5. wrote LORD said
6. will Holy Spirit

►RR 7. We want to make sure the student understands that God, by His Holy Spirit, is the author of the Bible. Be sure to tell the students that Scripture bears witness of itself. That is, we say the Bible is God’s book because the Bible itself says so!

8. All God correcting righteousness good work

9. Student should summarize the following verse in their own words: *And the words of the LORD are flawless, like silver purified in a crucible, like gold refined seven times* (Psalm 12:6).

10. B

Optional verses for IN-DEPTH study: 2 Samuel 23:2, Psalm 119:130, Isaiah 53:12, Luke 4:21, John 7:38 and John 7:42.

KEY IDEA 1. GOD’S WORD, THE BIBLE, IS ONE BOOK RECORDING ONE STORY OF GOD’S MIGHTY ACTS AS WELL AS THE EXPLANATION OF THOSE MIGHTY ACTS

As we said earlier, the Bible shows to us God’s plan of redemption which is carried out *in history*. In this section of Lesson 1, the student learns what redemption means. God’s relationship with His people is also discussed in the definition of covenant—the partnership God establishes with His people to carry out His kind, gracious purposes for them.

►RR See the *Recommended Resource Manual* for commentary on **REDEMPTION**.

11. saved enemy redeemed

12. loved oath out redeemed slavery king

13. slave sin Son free free

14. redeem wickedness

15. C

16. grace faith

17. A

►RR 18. Job found hope and comfort knowing that “my Redeemer lives.” He also finds comfort knowing that he would see his Redeemer with his own eyes!

Optional verses for IN-DEPTH study: Exodus 6:6, Psalm 19:14, Psalm 44:26, Psalm 49:15, Isaiah 41:14, Isaiah 44:24, Matthew 20:28 and 1 Timothy 2:5-6.

19. partnership people purposes

20. TRUE

21. serve obey

22. he faithful cannot

23. ways LORD loving faithful keep covenant

24. It guides, teaches and instructs those who seek and follow God.

25. Check required.

26. A, B, D

Optional verses for IN-DEPTH study: Genesis 6:18, Genesis 9:9, 1 Samuel 20:16, 2 Kings 17:35-38, Psalm 50:16, Psalm 105:9-10 and Hebrews 8:6-13.

27. Be encouraging in your response to your student. Respond appropriately to your student's area of concern. Use Scripture, if possible, to highlight God's power to change lives, such as 2 Corinthians 5:17, *"Therefore, if anyone is in Christ, the new creation has come; the old has gone, the new is here!"* or Romans 12:2, *"Do not conform to the pattern of this world, but be transformed by the renewing of your mind. . ."*
28. We wish to show these students that God always keeps His word/promise/covenant. Constantly remind your student that God is always faithful, even though His people are not. God is the One who has initiated the relationship, and the relationship depends upon His faithfulness – and He never fails! Therefore, we can rest assured that our salvation depends upon Jesus, upon God's everlasting faithfulness. Though your student (and you and I!) has disobeyed God, He will always remain faithful.

LESSON 2—THE FALL INTO SIN

To prepare yourself for this lesson, you may wish to read the following passages: Genesis 1-3 and Genesis 6-9.

Note: Answers with the “►RR” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON WE LEARNED THAT . . .

- Adam and Eve’s sin broke their relationship with God. Their act of disobedience brought sin and death into God’s good world, but began the *commencement* stage of the relationship between God and His people.
- Humanity continued to rebel against God, both in Noah’s day and when people decided to build a tower in Babel.
- God responded to His people’s rebellion with both judgment and grace. He established a covenant with Noah and all creation that promised He would preserve the world and His people. This began the *preservation* stage of the relationship between God and His people.

KEY WORDS TO REMEMBER:

- **Grace:** God’s undeserved favor when we deserve the opposite
- **Enmity:** hostility, resentment or hatred
- **Judgment:** God’s anger and punishment for wickedness

KEY IDEA 2. GOD MAKES THE FIRST MOVE IN SALVATION BECAUSE HIS PEOPLE ARE DEAD IN THEIR SINS.

God made a covenant with Adam and Eve in the garden. God promised that disobedience would result in death—the wages of sin is death. Obedience would result in a blessing whereas disobedience would result in a curse. Although Adam and Eve were created perfect, they were created with free will—free to obey or free to disobey. Of course, we know they fell into sin. They failed the test. And with them, we fell into sin and its bondage. As a matter of fact, the Bible says that no one seeks God by nature (Romans 3:10-11). Key Idea 2 is a profound statement that beautifully displays our depravity and God’s sovereignty.

1. Check required.
2. created
3. Creative
4. good or very good

Optional verses for IN-DEPTH study: Psalm 8, Psalm 19:1-3, Psalm 33:6, Psalm 148:1-5, Isaiah 40:26, Isaiah 42:5, Isaiah 43:5-7, Mark 10:6, Ephesians 3:8-9 and Colossians 1:16.

5. Check required.
6. God eat tree garden not eat knowledge
 good evil die
7. NO
8. B
9. B
10. Adam Eve the serpent (all three!)

11. enmity woman crush head
12. no condemnation in Jesus free
sin death
13. The student should show that they understand that Jesus' victory frees them from their slavery to fear and death.
14. God crush Satan
15. made clothed
16. Adam Eve
17. Respond appropriately. If you're not sure how to respond to any issues that your student raises, discuss this with your pastor or elder. You may want to also consider ordering booklet Q0602: "The Forgiveness of God" from Our Daily Bread Ministries (formerly RBC Ministries) for your student (see your handbook for more information).

Optional verses for IN-DEPTH study: Isaiah 24:5, Isaiah 29:15, Hosea 6:7, Romans 5:12-21 and 1 Corinthians 15:20-22, 45-49.

KEY IDEA 3. GOD IS ALWAYS GRACIOUS AND KIND TO HIS PEOPLE, BUT THE WICKED HE WILL CERTAINLY DESTROY.

In this part of the lesson, the student looks at the story of Noah as well as God's gracious covenant with Noah. The flood brought judgment to those who didn't believe and salvation to those who did. We also discuss the story of the tower at Babel, and how the language-curse is reversed in Acts 2.

18. B

► **RR** 19. Noah found favor in God's eyes. Noah was delivered by God's grace!

► **RR** For a commentary on **GRACE**, see the *Recommended Resource Manual*.

20. Your student should touch on at least **three** of the following main points:

- God grieved that He had made people because we were so wicked.
- God told Noah to build an ark.
- Many kinds of animals came to Noah to be kept alive, and Noah and his family entered the ark with them.
- Rain fell on the earth for forty days and forty nights.
- The water got so deep that even mountains were under water and every living thing on the earth died.
- God remembered Noah and sent a wind to make the water go away.
- The ark came to rest on the mountains of Ararat.
- Noah sent out a dove to see if there was any dry ground, and it came back with a leaf.
- Noah built an altar and sacrificed burnt offerings to the Lord.
- God blessed Noah and his family.
- God sent a rainbow to the earth as a sign of the promise that he would never send another flood.

21. The covenant God made with Noah, and all the creatures of the earth, was to never again destroy the world with a flood again. The sign of that promise to them, and to us today, is the rainbow.

Optional verses for IN-DEPTH study: Job 22:15-16, Psalm 29:10, Matthew 24:38-39 and 2 Peter 2:1-10

22. B

23. tower make name scattered face whole

24. A

25. A

26. In your responses to this and all of the student's essay questions, be sure to include Scripture references, to show the student the sufficiency of Scripture (Psalm 19:1-14, Psalm 119, John 17:17, 1 Thessalonians 2:13, 2 Timothy 3:15-17 and 2 Peter 20-21 as well as any you might be familiar with). Be sensitive to the answer of this question. Encourage your student always and remind him or her of our Redeemer, Jesus Christ!

LESSON 3—A PROMISE TO REDEEM

To prepare yourself for this lesson, you may want to read the following passages: Genesis 15-17, 37:1-11, 39-41 and 45:1-11.

Note: Answers with the “▶RR” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON WE LEARNED THAT . . .

- In the drama of redemption, God ushered in the *Stage of Promise* by making a covenant with Abraham. Promise-keeping is at the center of this relationship between God and His people.
- God declares believers righteous (just) only because of the work of Jesus Christ. God’s people receive this righteousness and salvation only through faith in Jesus Christ. We can’t do anything to earn this righteousness (Genesis 15:6).
- Even though humans do many wicked and dishonest things, God is able to turn around sin for His glory and our good (Romans 8:28-30).

KEY WORDS TO REMEMBER:

- **Providence:** God’s completely holy, wise and powerful preserving and governing of all His creation.

KEY IDEA 4. GOD NOT ONLY STARTS BUT ALSO MAINTAINS AND PRESERVES HIS RELATIONSHIP WITH HIS PEOPLE.

As the drama moves forward in history, God shows us a little bit more of the promise He made to Adam and Eve in the garden (Genesis 3:15). In this scene of the drama, we learn that Abraham’s descendants will be like the sand of the seashore. The Seed would come through Abraham’s line and make his spiritual descendants as numerous as the sand on the seashore. Notice the covenant theme again. As we learn more of the promise, we also see how it is intertwined with the covenant relationship between God and His people.

1. TRUE
2. Check required.
3. A. 1. God
2. Abraham
B. 1. Offspring as many as stars, descendants get the land of Canaan, father of many nations, God will be the God of Abraham’s descendants. (Student should have written at least **two** of these).
2. Abraham will obey God, and circumcise all males.
C. YES
D. circumcision

▶RR 4. C

5. Abraham was in a deep sleep

6. TRUE
7. B
8. Canaan possession I God
9. Galatians 3:7- children Abraham
Galatians 3:29- Christ Abraham's seed promise
10. Galatians 3:6-9 tells us that Abraham was made right with God by faith, not by works. Whoever believes God's promise (made living in Jesus Christ) is a spiritual child of Abraham. Try to help the student understand that Abraham was made right with God (justified) by faith alone (which we'll discuss throughout the course). We don't want the student depending upon his or her works, but in God and His promises in Christ. A verse you could use to demonstrate this is Ephesians 2:8-9.
11. promises Yes Christ
12. inheritance law promise promise
- ▶ **RR** 13. God gave it to him for free. Based on the passages above, we understand that no mere human, before or after Christ came to live on earth, has *earned* God's favor. As the psalmist observes, we have all been sinful from the moment of conception (51:5). It is, and ever has been, God's grace alone that has saved us (Titus 3:1-8). We want the student to answer "how do you know?" by implying that he or she knows *because the Bible says so!*
14. We want the student to claim God's promises in His Word as promises to them, as God's child. Try to tell them that, by faith, all of God's promises of blessing, salvation, comfort, etc. are "yes" and "amen" in Christ, and only Christ. God is always faithful to His promises, so if the Bible makes a promise to us, it is always true and carried out, because of Christ!

Optional verses for IN-DEPTH study: Jeremiah 23:6, Romans 3:21-26, Romans 4, Romans 5:19, 1 Corinthians 1:30 and 2 Corinthians 5:21.

KEY IDEA 5. GOD CAN CAUSE GOOD TO COME FROM THINGS THAT PEOPLE MAY HAVE INTENDED FOR EVIL.

The story of Joseph teaches us many things. It does teach that God works for the good of those who love Him—it teaches providence. But it also points us ahead to One who feeds and nourishes His family even though sometimes they ridicule and despise Him. Joseph shows Christ to us, as Jesus delivers His family—God's people. God used Joseph to carry on His promise, as the drama continues.

▶ **RR** See the *Recommended Resource Manual* for a note on the **ISHMAELITES**.

Check required prior to #15.

15. Joseph old age
16. FALSE. Joseph's brothers hated him.

17. Student should have three of the following:
- He gave a bad report to his father.
 - Jacob loved Joseph more than his brothers.
 - The dream about the grain angered his brothers.
 - The dream about the moon and stars angered his brothers.
 - They were jealous of him because he alone received the coat of many colors.

18. D

19. D

20. Joseph said he would be sinning against God.

21. Check required.

22. A, C, D

23. C

24. C

25. B

Optional verses for IN-DEPTH study: Psalm 77:15, Psalm 105:1-22, Amos 5:15, Acts 7:8-15 and Romans 8:28.

26. with prospered

► **RR** 27. Encourage your student as they try to gain insight into God's work in their lives. Help them to seek and trust in God's good plan for them, no matter what happens.

28. all good love purpose

29. high earth love/mercy fear east west
removed transgressions

30. The students should reflect that God in His mercy forgives sins. Somehow the forgiveness of sins should be mentioned. Point the students to the cross here, showing them that the blood of Christ covers us from all unrighteousness. Forgiveness of sins is comforting. We know that God doesn't count our sins against us, and they have been taken from us by Christ. For those of us in Christ, God does not punish us eternally for our sins. In His goodness, He lovingly chastises us to correct us when we do wrong (see Hebrews 12:5-11).

LESSON 4—SAVED TO SERVE

To prepare yourself for this lesson, you may wish to read Exodus 1-12 and Deuteronomy 1-4.

Note: Answers with the “▶RR” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON, WE LEARNED THAT . . .

- God chose Israel to be His people. They weren't naturally special – God *made* them special.
- God chose Moses to lead His people and rescue them from the Egyptians. Because Pharaoh refused to obey God, God sent terrible plagues on the Egyptians until they agreed to set the people of God free.
- God established the priesthood and commanded the priests to make sacrifices to satisfy, soothe or appease His anger against sin. Jesus is our true High Priest.
- God gave His law to His people in order to teach them how to live holy lives before Him. Obeying this law didn't save the people, but it honored and pleased God. This part of the drama is called the *Law Stage*.

KEY WORDS TO REMEMBER:

- **Priest:** A man who represented the Israelites before God and offered bloody sacrifices to God as He had commanded
- **Atonement:** to cover, appease, cleanse or put off
- **Justification:** being declared righteous or right with God

KEY IDEA 6. GOD REDEEMS HIS PEOPLE BY DELIVERING THEM FROM SLAVERY.

The story of the Exodus is *the main* redemptive act in the Old Testament. In this lesson, we see Moses as a deliverer, bringing the people out of the bondage of Egypt. But we know that God (in Jesus) is the true Deliverer, who chose Moses to continue carrying out His promise. We also learn that God punishes evil as the angel of death kills many firstborn children. But there is grace amidst the judgment—the Passover lamb provided a way of escape! Jesus is our true Passover Lamb, whose blood covers us from God's anger and judgment.

1. The Israelite population had become so large that the Egyptians were afraid that these foreigners would be able to harm them.
2. B
3. covenant Abraham Isaac Jacob looked
4. 4 God told Moses that His name is “I AM.”
1 Moses saw a burning bush as he approached it God called out, “Moses! Moses!”
2 God told Moses to take off his sandals, because Moses was standing on holy ground.
3 God told Moses that Moses would lead the Israelites out of Egypt.
5. Egyptians know I am LORD
6. **First plague (7:20-21):** Nile turned to blood
Second plague (8:5-6): Frogs
Third plague (8:16-17): Gnats

Fourth plague (8:20-24): Swarms of flies

Fifth plague (9:6): Livestock died

Sixth plague (9:8-10): Festering boils

Seventh plague (9:22-26): Hail

Eighth plague (10:13-15): Locusts

Ninth plague (10:21-23): Darkness

7. firstborn die firstborn firstborn firstborn
8. **Tenth plague (12:29-30):** The LORD struck down all firstborn in Egypt
9. people Go worship Take go
10. Ultimately, when Pharaoh and his officials realized that the Israelites had really gone, they lamented the loss of their services, and Pharaoh gathered his army to pursue them.
11. Check required.
12. blood sides tops doorframes houses eat
13. C
14. Jesus Lamb God takes away sin

Optional verses for IN-DEPTH study: Isaiah 53:7-10, Acts 8:32-35, 1 Corinthians 15:3, 1 Peter 1:19-20, Revelation 5:13 and Revelation 7:15.

KEY IDEA 7. GOD TELLS HIS PEOPLE HOW TO LIVE THEIR GRATEFUL LIVES BEFORE HIM—BY OBEYING HIS LAW.

The second part of Lesson 4 examines the law and ceremonies God gave to the Israelites through Moses. We see that the law and ceremonies showed how holy and pure God was, and if the people were to stand before Him they needed to be holy and pure as well. The law also shows us our sin and drives us to Christ, as Romans 3:19-20 and Galatians 3:23-25 tell us. The priests offered sacrifices to make atonement for sin. The law and the priesthood direct our attention to our true law-keeper and High Priest, Jesus Christ. His obedience and sacrifice are the fulfillment of the Old Covenant. He is our true High Priest because He has set us free by the one sacrifice of His body and continually appears before God on our behalf (Romans 8:34, Hebrews 9:12, 24 and 10:11-14).

- **RR** 15. The Lord chose the Israelites: 1) because He loved them 2) He kept the oath which He swore to their fathers. Love and promise-keeping—note the two reasons!
16. The answers here will vary. The answers may include: the ephod, the breast piece, tunics, a robe, etc.
 17. A. Aaron offered a sacrifice.
B. Aaron was commanded to do this once a year.
 18. A. NO
B. YES: Jesus is our true and eternal High Priest because He lives forever.
C. Jesus offered His own perfect blood.
D. Once

19. There is comfort knowing that Jesus' sacrifice is perfect and sufficient. God will never again require any payment for the sins of His people, nor will He eternally punish His people for their disobedience. Jesus took our place on the cross, suffering and dying to bring us into a loving relationship with God the Father. Respond appropriately.
- ▶ **RR** 20. Check the student's answer with Deuteronomy 28:1-15. They may include blessed crops and livestock, enemies defeated before them, prosperity, bounty and other people would be afraid of the Israelites.
- ▶ **RR** 21. Check the student's answer with Deuteronomy 28:16-68. They may include curses upon the Israelites such as plague, diseases, fever, blight, famine, loss to enemies in war, robbery, oppression, confusion, hunger, hatred, captivity, locusts and exile.
- ▶ **RR** 22. "Adam," "Man," "one man" or something similar are all acceptable.
23. Jesus' obedience
24. There are *many* possible answers here. Make sure that the student understands that Jesus' obedience is the basis for God blessing us. The student could include the following: eternal life, the gift of the Holy Spirit, the light of the knowledge of God in Christ, an eternal home in heaven, Abraham's seed, heirs according to the promise, every spiritual blessing in Christ, redemption, forgiveness, God's grace, wisdom, understanding, hope and a glorious inheritance.
25. Lord heart soul mind commandment neighbor
26. Answers vary here. Check to make sure they included a reference.
27. Both verses tell us that we are to be holy because God is holy.
28. C
29. Respond appropriately. If necessary, remind the student that because Jesus was perfectly obedient to God *and* accepted the penalty for our sin, we don't need to "earn" God's forgiveness—nor can we! *We need His obedient life and His sacrificial death.* These things are the basis for our salvation—we are saved by God's grace alone through faith alone in Christ alone!
- ▶ **RR** For a concise definition of **JUSTIFICATION**, consult the *Recommended Resource Manual*.

LESSON 5—LAND OF THE PROMISE

To prepare yourself for this lesson, you may wish to read the following passages: Joshua 1-3 and Judges 1-2.

Note: Answers with the “▶RR” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON, WE LEARNED THAT . . .

- God’s people were not faithful to Him after He had brought them into the land which He had promised them.
- The book of Judges shows a cycle of disobedience, punishment, repentance and deliverance over and over again.
- God is faithful to His people even when they’re unfaithful. He always kept His covenant promises, even when the Israelites didn’t keep theirs.
- Ruth’s story brings us to Christ’s story and shows us how we are part of the drama of redemption, because Christ is our guardian-redeemer.

KEY WORDS TO REMEMBER:

- **Repentance:** To admit sin, hate it and turn from it to God
- **Guardian-redeemer:** A close relative who has the right to redeem his people

KEY IDEA 8. GOD IS ALWAYS FAITHFUL EVEN WHEN HIS PEOPLE ARE UNFAITHFUL.

Israel failed God’s test in the wilderness, as did Aaron and Moses. God used Joshua, Moses’ faithful successor, to bring the Israelites into the Promised Land. Joshua was a deliverer of Israel who points us forward to our true Deliverer, Jesus Christ (see Hebrews 4). But even after God faithfully brought unfaithful Israel into the Promised Land, they continued to sin against Him. The time of the Judges shows a vicious cycle of sin, punishment, repentance and deliverance. (Note: this cycle was already happening when Israel was in the wilderness for 40 years.) But God is always faithful. He will remember *and* carry out His covenant promise of sending One who will crush the head of the serpent.

1. Moses
2. Joshua
3. land
4. strong courageous
5. obey law Moses
6. LORD land
7. Check required.
8. forsake LORD other

▶RR For more information on **WHY GOD GAVE THE LAW**, see *Recommended Resource Manual*.

9. Possible answers include that the Hebrews did evil, served the Baals, forsook the LORD, prostituted themselves, turned from the way and refused to give up their evil ways.
10. Answers can include three of the following observations. The Midianites invaded and oppressed the people of God. The Midianites destroyed their crops and livestock. The people of God moved into caves to defend themselves while the Midianites occupied their land.
11. Midian impoverished the people of God so much that they became desperate and called out to Him to rescue them.
12. Respond appropriately.
13. YES. God delivered His people from their enemies and provided them with land.
14. NO. The Israelites did not listen to God; they worshiped foreign gods.
15. FALSE. Gideon's faith was weak. Gideon saw the evil in the world and the trials that his people were going through and questioned God's faithfulness and ability to act.
16. cried Lord sinned
17. 1) Israel disobeys God
2) God punishes Israel
3) Israel repents
4) God provides a deliverer
18. Be sensitive to student responses. Encourage your student with ways to help them break out of this cycle if they recognize some sin in their lives. Always point them to the cross, where Jesus breaks this cycle of sin. His victory is the victory of His people! Suggest to them to use Scripture to assure themselves (see 1 John 1:1-3, 7-9; 1 John 2:1-2, 12-14, 24-25; 1 John 3:1-5, 8, 16, 23; 4:9-10, 14-18; 1 John 5:1-2, 5, 12, 13 and 20).

KEY IDEA 9. GOD'S RELATIONSHIP WITH HIS PEOPLE INVITES THEM TO TRUST HIS PROMISES, NO MATTER WHAT.

This part of the lesson explores the story of Elimelech, Naomi, Boaz and Ruth. Disobedient Elimelech left the Promised Land because he did not trust God's word. He thought he knew better than God and tried to save himself by moving somewhere where there was more food.

God uses Ruth, a woman from a pagan nation (Moab) to continue His promise. Ruth is named in the genealogy of Matthew 1:5—our Redeemer being her descendant. God's promise of deliverance does not fail!

19. Check required.
20. The famine was a consequence of the people's violation of the covenant.
21. Husband: Elimelech
Wife: Naomi
Son: Mahlon
Son: Kilion

► **RR** 22. NO. The student should show some awareness that God is everywhere and inescapable. We can note that this can either provide comfort or fear to us, depending upon how we stand before God. Reference Psalm 139.

23. detestable

24. Naomi's husband and sons had died, and she and her daughters-in-law decided that it was time to go home when they heard that there was food in Judah.

25. Ruth

26. A

27. C

► **RR** See *Recommended Resource Manual* for more information on **GUARDIAN-REDEEMER** (also called "kinsman-redeemer").

28. name dead name Israel (See Leviticus 25:23-34 for more information.)

29. buy land name dead

30. B

31. verse 5

32. Be sensitive to student responses. Use Scripture to reinforce their thoughts.

► **RR** 33. Our salvation results in us being "*eager to do what is good,*" as Titus 2:14 says. Encourage the student in this answer.

LESSON 6—THE BEGINNING OF THE ROYAL LINE

To prepare yourself for this lesson, you may wish to read the following passages: 1 Samuel 8, 15 and 2 Samuel 11-12.

Note: Answers with the “▶RR” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON, WE LEARNED THAT . . .

- God chose Saul to lead His people, but Saul disobeyed Him and didn't repent. As a result, God withdrew His blessing from Saul. God then chose David to lead His people. David sinned greatly but repented of his sin. This part of the unfolding drama is the *Kingdom Stage* of God's plan of redemption.
- The kings failed to live up to the standards that God had set, and weren't able to make God's people holy. God's promise didn't fail, however, and one day He would send His Son, Jesus, to be our perfect King.
- God is faithful to forgive us when we repent of our sins.

NO KEY WORDS TO REMEMBER IN THIS LESSON

KEY IDEA 10. THE HISTORY OF THE MONARCHY ANTICIPATES THE COMING OF THE PERFECT KING.

In this lesson we first do a quick review. Then, we see God's judgment through the Israelite Army. From there, we are shown that David was a godly man, but not the promised Deliverer of Genesis 3:15. David points us forward to our true King—Jesus Christ. His kingdom is not of this world and it is eternal!

1. A. They were kicked out or banished from the Garden of Eden.
B. Both Adam/Eve and Israel were banished or kicked out of God's presence (the land God gave them).
See Deuteronomy 28:63-64.
2. all nations
3. set apart His own
4. B
5. A, B, C, D (all of them)
6. revere follow not turn law
7. Everything—men, women, children, infants, cattle, sheep, camels, donkeys

▶RR See *Recommended Resource Manual* for more information on JUDGMENT.

8. Answer should include most of these: the best sheep and cattle, fat calves and lambs, anything that was good. (Some students may also include Agag, the king.)
9. NO. God told Saul to destroy everything, but he and his soldiers kept some of the best plunder for themselves.
- ▶RR 10. In this answer, we are primarily looking for careful thinking about these issues and recognition that what Saul did was wrong. Saul had clearly *not* done as the LORD had commanded, but what he *was* doing is somewhat debatable. He may have been self-deceived and really thought that what he was doing was something that would please God—that his idea was better than God's, and that God would like it.

The tenor of this passage, however, seems to indicate that Saul was deliberately disobeying God and that he was trying to cast his disobedience in a positive light.

11. 1 Samuel 15:23 tells us that because of God's intolerance for disobedience and arrogance, and because Saul rejected the word of God, God rejected Saul as king.

► **RR** 12. We really want the students to go to Scripture when they are tempted to disobey God (see especially Psalm 119:11). Instruct them that God does show us His will for our lives—in His Word! Remind them that even though His people disobey, God loves them because He views them in Jesus Christ.

Optional verses for IN-DEPTH study: Proverbs 30:8, 2 Corinthians 12:7-9, 1 Peter 5:8, 2 Peter 2:9, Revelation 2:10 and Revelation 3:10.

13. *You have established your people Israel as your very own forever, and you, LORD, have become their God.*

14. Check required.

15. Two answers are required. Among other things, David committed adultery with Bathsheba, schemed to deceive Uriah and had Uriah killed.

FAST FORWARD:

Notice the Fast Forward section has a blank in it. **Jesus** is our true King. If they don't already, help them understand that David failed, but Jesus never fails.

16. Check required.

17. B

18. A

► **RR** 19. David's repentance was godly sorrow for his sin, while Saul didn't acknowledge his sin at all, therefore he couldn't be sorry for it! David shows us true repentance, as we read in Psalm 51.

20. Notice which verse the students chose and why.

► **RR** 21. Be sure the student understands what true repentance is. Also tell the student that God loves a broken and contrite heart (Psalm 51). Include your own exhortations and kind words as well.

LESSON 7—GOD SENDS HIS MESSENGERS

Before you begin correcting this lesson, you may wish to read the following passages to prepare yourself: Hosea 1, the entire book of Amos and Jeremiah 1.

Note: Answers with the “▶RR” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON, WE LEARNED THAT . . .

- The prophets were God’s covenant “messengers” who called the people back to obey God’s laws.
- We can learn about who a prophet was and what the prophet’s world was like by looking at the first verses of the book, examining the kings who ruled and looking at the message of their prophecy.
- The people living at the time the prophets spoke were not obeying God, so they experienced the consequences of their sin.
- Jesus is our true Prophet, by whom God has spoken to us.

NO KEY WORDS TO REMEMBER IN THIS LESSON

KEY IDEA 11. GOD REMINDED HIS PEOPLE OF HIS PROMISES AND THEIR RESPONSIBILITIES THROUGH HIS COVENANT MESSENGERS, CALLED PROPHETS.

Many Christians often misunderstand the function and definition of a prophet. In this lesson, we clarify what role the prophets played in Redemptive History. If we think of a courtroom scene, where God is the judge, He sends His prosecuting attorneys—the prophets—to tell the people that they have broken God’s Law. The prophets call God’s people back to obedience and point forward to the promised Messiah, the true obedient servant of God, Jesus Christ. We call Him “Christ” because He has been anointed with the Holy Spirit to be our Chief Prophet and Teacher.

1. Malachi instructs the people to remember the laws God gave them through Moses, His servant.
2. A. Who: His name is Hosea. His father’s name is Beeri.
B. When: Kings in Judah: Uzziah, Jotham, Ahaz and Hezekiah
Kings in Israel: Jeroboam
3. B
4. Go prophesy Israel
5. A. Uzziah
B. Jeroboam
6. Check required.
7. King: Uzziah
Good: Sought God and did right in His eyes; defeated Israel’s enemies; strengthened Israel through building and agriculture projects; strong and well-trained army to defend Israel
Bad: Became prideful and approached God improperly; got angry when he was called on this; was afflicted with leprosy as punishment. Here’s something interesting. In most places, a king has

ultimate authority, but not in ancient Israel. The king was still subject to God and had to obey God's laws, because God was the true King (theocracy). The priests spoke for God here, and Uzziah was afflicted by God Himself when he chose to ignore their rebuke.

8. King: Jeroboam (son of Jehoash)
Good: Restored Israel's boundaries; used by God to preserve His people
Bad: Did evil in God's eyes, like the other Jeroboam (son of Nebat).
9. NO, they didn't. Jeroboam was evil and ignored the decrees of the LORD. Even Uzziah, who began so well, succumbed to pride of position and fell short of God's standards. Remind the students that *none* of the O.T. kings were the promised seed of Genesis 3:15, because they failed to obey.
10. B
11. C
12. idols god you made yourselves
13. *You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below.* (Exodus 20:4)
14. B, C
15. justice righteousness
16. LORD live

Optional verses for IN-DEPTH study: Proverbs 21:3, Hosea 6:6, Hosea 12:6, Micah 6:8, Zephaniah 2:3 and Mark 12:33.

17. Amos 5:12 and James 5:6 share a concern with injustice, particularly in the courts. Amos 5:15 and Romans 12:9 encourage believers to hate evil and love good. Allow some variation in the student's answers.

KEY IDEA 12. GOD'S PEOPLE CAN HAVE HOPE IN SITUATIONS THAT LOOK HOPELESS IF THEY TURN AWAY FROM THEIR SINS AND TRUST IN GOD'S FAITHFULNESS.

In this portion we learn, among other things, that Jesus Christ is the final Prophet, whom all the other prophets point forward to. Because Jesus is God's final Prophet, we know that God's Word to us is completed—in the Bible. (See Hebrews 1:1-3 for further study.)

18. A. Jeremiah
B. Anathoth (in the territory of Benjamin)
C. Jeremiah prophesied during the reign of Josiah and through the reign of Zedekiah (which is when Jerusalem went into exile). Only one name is needed.
19. B
20. FALSE. Manasseh did evil in God's eyes by serving pagan gods and shedding much innocent blood. He led the people away from worshiping the true God, and they did even more evil than the people that God had driven out of the land before them—and these people were driven out because of their wickedness!
21. evil father offered sacrifices idols made

22. seek God David purge idols*
23. evil
24. A. evil
B. He was taken into exile by Nebuchadnezzar, king of Babylon.
25. evil
26. Check required.
27. He did what was right and just, which included defending the cause of the poor and needy. This is what it means to know God!
28. King Jehoiakim refused to listen to God’s warning to him. He was continually disobedient.
29. Obey command people God
30. NO. The people disobeyed God and “*followed the stubbornness of their evil hearts.*” The people of God broke the covenant by being unfaithful to the LORD and honoring other gods.
31. The LORD “*will bring on them a disaster they cannot escape,*” and this time, He will close His ears to their cries.
32. Jesus—Whereas Adam and Israel (and Israel’s kings) failed to obey, Jesus was perfect, fully obeying God. Be sure to remind the student of Jesus’ perfect obedience.
33. C
34. Jeremiah was thrown into a cistern, but Ebed-Melek got him out. A “cistern” is an underground reservoir, usually used to store rainwater.
35. This is an opinion question, so respond appropriately. Many scholars tell us that Jeremiah had very few, if any, people who responded positively to his message (which was God’s message). Biblical success is not always defined as popularity, large following, many converts, or things the world may describe as great achievement. Jeremiah was a “loser” in the eyes of the world because he wasn’t catering to the world’s wants and wicked desires. He simply did what God told him to do! Thus says the Lord!
36. new covenant
- **RR** 37. A new covenant became necessary because even though God was perfectly faithful to His people, they broke the covenant. You could also hint that the Old Covenant was never intended by God to be the better or full manifestation of God’s covenant. The old must give way to the new, in Jesus Christ! The Old Covenant was full of earthly shadows and types, whereas the New Covenant is the *reality* of the Old! Note Hebrews 8 and 2 Corinthians 3:3.
38. Jesus
39. Jesus is the final Prophet
A. God, in the Old Testament, spoke to His people through prophets.
B. Jesus is the final Prophet—“*in these last days he has spoken to us by his Son*” (Hebrews 1:2). There are no more prophets after Jesus—we have the final and complete Word from God!

**Some students may receive an older version of this lesson, which has an additional blank. The correct answer is “images.”*

- **RR** 40. Jesus said that the Scriptures—Moses and the Prophets—spoke about Him. Explain to the students that the entire Old Testament points forward to Jesus Christ (it speaks about Christ). We don't have to wonder what God says to us—we have it in His Word, in Jesus Christ.

LESSON 8—GOD REMEMBERS HIS PEOPLE

Before you begin this lesson, you may wish to read the book of Esther and Nehemiah 1-2 to help you prepare.

Note: Answers with the “▶RR” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON, WE LEARNED THAT...

- Esther was the person God used to deliver His people from bondage.
- God’s people had kept on sinning, even though the prophets told them that it was wrong. As a result, they were exiled from the land that God had promised them.
- When God’s people turned from their wicked ways, God showed love to them once again and brought them back to the land He had given them.
- Jesus is the fulfillment of the Old Testament temple and tabernacle. Jesus is God dwelling with us.

KEY WORDS TO REMEMBER:

- **Intercession:** prayer to God on behalf of another

KEY IDEA 13. GOD SOMETIMES WORKS IN MYSTERIOUS WAYS TO PROVIDE FOR HIS PEOPLE AND TO CARRY OUT HIS PROMISES.

Here are two interesting facts: the name of God does not appear in the book of Esther at all and the name “Esther” does not appear anywhere else in Scripture. ▶RR See *Recommended Resource Manual* for more information on **ESTHER AND GOD’S NAME**. We can, however, see God at work throughout the book. His promises will not fail, and He uses different means to carry out His promise of redemption!

In this lesson, we see how Esther is another Moses, so to speak, as she intercedes for her people and delivers them. And, not only does she point us back, she points us forward! Through her we see our true Deliverer, who brings us out of oppression—Jesus Christ!

1. Check required.
2. 2 A noble named Haman is elevated above all the other nobles and the King commands that all bow to him. A Jewish man named Mordecai, Esther’s cousin, refuses to do so. Haman is enraged by Mordecai’s refusal to honor him and gets permission from the king to kill every Jew in the land.
4 Esther organizes two banquets for the king and Haman. After the first one Haman builds a huge gallows to hang Mordecai on. But at the second, Esther reveals that Haman is plotting to kill her and her people. The king is furious and condemns Haman to death on his own gallows.

Continued on the next page

- 1 King Ahasuerus (also known as King Xerxes) becomes displeased with his wife, Queen Vashti, and decides to find a new wife. Esther, a Jewish girl, wins the king's beauty contest and becomes the new queen in place of Vashti.
- 3 Mordecai hears of Haman's plan to eradicate the Jews and tells Esther about it. She decides to speak to the king about it, even though it is illegal for her to do so and she may die if she tries it.
3. **Ahasuerus/Xerxes:** The ruler of the vast empire of Persia and Media. He had a violent temper. Removed his wife Vashti as queen and chose Esther as his new queen.
- Mordecai:** A Jew in exile in Persia; cousin of Esther. Saved king from a plot against his life. Refused to honor Haman the Agagite, and as a result was the target of a plot against his own life.
- Haman:** A proud noble in the king's court. Hated Mordecai because of his refusal to honor him. In charge of plot against Mordecai and the Jews. Was executed on the apparatus upon which he had planned to execute Mordecai.
- Hadassah/Esther:** Beautiful Jewish girl who is summoned to the palace and chosen by the king to be the next queen. Was raised by her cousin Mordecai. Risked her life to approach the king on behalf of her people.
4. B
5. FALSE. Esther was chosen because the king was more attracted to her than to anyone else.
6. D
7. Haman wanted to destroy the Jews because Mordecai wouldn't kneel to him or show him honor. He hated them!
8. A. Benjamin
B. Jair, Shimei and Kish
9. A. Benjamin
B. Kish
10. Haman Agagite
11. Amalekites
12. YES. Not only did King Xerxes agree to this horrific act, he showed little interest in what he was approving, not even questioning an act of genocide.
13. TRUE
14. A
15. B - Please note that your student may not understand that God is acting in His world. As a result, the answer "A" is not wrong, as it may be the student's belief. If you see this answer, prayerfully share what *you* know to be true about the reality of God's actions in our lives with your student.

16. He listened to Esther’s intercession. He wrote another decree and the Jews were saved. Because Esther stepped in, the punishment was not taken out on her people. Instead, her people were commanded to attack (punish) those who oppressed them! The NIV uses the word “avenge” (8:13).
- RR 17. Noting the verses mentioned in the question and those that follow, guide students’ answers to reflect the intercession theme of Scripture: Isaiah 53:12, 59:16, John 14:16, Romans 11:2, Hebrews 7:25, 9:24 and 1 John 2:1.
18. Explain to the student that we have no access to God except through the one and only Mediator and Intercessor, Jesus Christ. God has appointed Jesus to stand between Himself and us. We do not offer our prayers on the basis of our own dignity, but only on the basis and dignity of Jesus Christ. Through Him we can boldly approach God, and be confident that God hears our prayers.

KEY IDEA 14. GOD RETURNS HIS PEOPLE TO THE LAND SO THAT HIS PROMISES COULD BE FULFILLED IN CHRIST.

The story of Jerusalem’s temple being rebuilt after Israel’s exile is a figure of Christ building His church. Christians are members of God’s true household – fellow citizens – *“built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone”* (Ephesians 2:20).

19. B, C, D
20. D
21. Ezra was very knowledgeable about God’s Law, and God’s hand was on him. God was gracious to him.
22. king forever city fire
23. Nehemiah asked that the king would permit him to go to Judah to rebuild the city of Jerusalem.
24. YES
25. Walls
26. This is a pretty amazing privilege that God has extended to us! Respond appropriately, noting that Jesus Christ has broken down the wall of separation. God does not show favoritism to any nation or people because of the life and death of Jesus Christ!
27. Students should display an understanding of the different gifts given to members of the Body for the purpose of serving Christ and growing His church. Also look for and emphasize the need for unity and the corporate growth of the church into “the fullness of Christ.”
28. Again, make sure the student uses Scripture to identify a specific spiritual gift at work in his or her own life. Encourage your student to use the spiritual gifts God has given him or her.

KEY IDEA 15. GOD BRINGS HOPE TO HIS PEOPLE AS THEY REBUILD THEIR LIVES IN THE PROMISED LAND.

The books of 1 and 2 Chronicles were written for people who had already returned from the exile. It was God’s Word to the people, reminding them that He was faithful even though they were not.

The planning and construction of the temple, along with its furnishings, is discussed in detail in 1 and 2 Chronicles. This part of the lesson directs our attention to a time when God truly dwells among humans – in the person of His Son, Jesus

Christ. As the Old Testament tabernacle and temple were instances of God dwelling with His people, Jesus is the reality of the tabernacle and temple because He is the true Immanuel, God with us.

29. One name must be provided and described. Use your best judgment as to whether or not this is done correctly.

30. promised forever

31. They turned away from the Lord God and worshiped other gods.

32. TRUE

33. God dwell earth

34. Lord sign virgin son Immanuel

35. "God with us"

36. Check required.

37. Word flesh us

Optional verses for IN-DEPTH study: Exodus 30:36, Exodus 33:9, Deuteronomy 31:15, John 2:19-22, 1 Corinthians 3:16-17 and Ephesians 2:21.

38. Respond appropriately. This is a short time for them to review so certain things will remain in their hearts and minds.

LESSON 9—THE WAY OF WISDOM

If you wish to prepare for this lesson, read Proverbs 1-4 and Job 1-3.

Note: Answers with the “▶RR” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON, WE LEARNED THAT . . .

- Wisdom literature shows us how to worship and honor God with our actions, words and thoughts.
- God is the source of all wisdom, and all folly opposes Him. Whether we acknowledge it or not, our actions indicate whether we are following God and His wisdom or Satan, the adversary, and his folly.
- The wisdom of God is found in Jesus Christ, which is foolishness to this dark world. Christ is our wisdom.
- God used the suffering of Jesus on the cross to save His people from their sin. Now His people can face suffering with joy, knowing that God works through suffering for their good and His loving purposes.

KEY WORDS TO REMEMBER:

- **Fear:** to honor God because He is alone is almighty and holy

KEY IDEA 16. FEARING AND HONORING GOD IS THE BEGINNING OF WISDOM.

In this lesson, we turn to Wisdom Literature. The way of wisdom is the fear of the LORD—that is to say, the way of wisdom is the way of the covenant life. But wisdom is not primarily intellect or intelligence. True, biblical wisdom is found in God’s Word—specifically in Jesus Christ. To be wise according to God is to fear Him and believe in His Son, who was made wisdom for us (see Matthew 12:42, Mark 6:2, Luke 2:40, Romans 11:33, 1 Corinthians 1 & 2 and Colossians 2:3).

1. fear beginning wisdom knowledge understanding
2. C
3. This passage tells us that wisdom is “*more precious than rubies, and nothing you desire can compare with her.*” The implication of Proverbs 8:10-11 is that wisdom is more valuable than any earthly wealth.
4. This verse tells us that those who do not seek wisdom are ultimately harming themselves, even to the point of death!
5. Wisdom and Folly (any order okay).
6. TRUE
7. A. Her advice explains what it looks like to live a healthy and mature life. She focuses on how to become wise and so to live a rich life.
B. She advises pursuit of the path of theft and deceit, rather than honest labor. It has a bold but deceitful appeal.
8. life
9. death

10. The “way of life” means loving the LORD, walking in His ways and following His decrees, commands, and laws (see Proverbs 11:16).
11. The “way of death” means turning one’s heart away from God, disobeying Him and worshiping other gods (which may mean placing anything in life higher than Him) (see Proverbs 11:17).
12. Christ
13. The world’s “wisdom” is opposite of God’s wisdom—natural man cannot know God and His wisdom.
14. By God’s grace, the student will answer that he or she thinks the message of the cross is good news and God’s power to save them. In your response, attempt to challenge the student on to a living faith in Jesus Christ, or exhort him or her on to continue in the faith. Admonish them to see the Gospel not as foolishness, but as God’s power and wisdom.

Optional verses for IN-DEPTH study: Exodus 28:3, 1 Kings 3:9-14, 1 Kings 10:23, Job 28:28, Psalm 104:24, Proverbs 1:7, Jeremiah 10:12, Luke 2:40 & 52, Romans 11:33, James 1:5 and James 3:13-17.

15. Respond appropriately. Pray through them as well!

KEY IDEA 17. SUFFERING CAN BE BEYOND OUR UNDERSTANDING, BUT IN THE END GOD WILL ALWAYS PROVE FAITHFUL.

Job’s life shows us a seeming paradox: someone undergoes suffering and turmoil which is not a punishment for sin. Non-Christians say, “If there is a God, why is there suffering?” Christians say, “Since there is a God, there is suffering—God uses suffering to save His people from their sins.” Christ’s suffering on the cross is how God used suffering to defeat empty suffering—through the cross, suffering has purpose! ▶RR See *Recommended Resource Manual* for more information on **THE BOOK OF JOB** as well as the topic of **SUFFERING**.

- ▶RR 16. Again, respond in love and encouragement. Remind the student that in their doubts and questions, they should not tempt God (Deuteronomy 6:16, Matthew 4:7 and 1 Corinthians 10:9).
- ▶RR 17. The student should note that Job had a strong character that was pleasing to God.
 18. B
 19. Job 1:13-15: oxen, donkeys and servants
Job 1:16-17: sheep, camels and servants
Job 1:18-19: sons, daughters and home
 20. C
 21. *Naked I came from my mother’s womb, and naked I will depart. The LORD gave and the LORD has taken away; may the name of the LORD be praised.* (Job 1:21)
 22. Respond appropriately. Ultimately, Job is the one who cried, “*Though he slay Me, yet will I trust in him.*” Point the student to the suffering of Christ, and how we find comfort there at the cross. Remember, “. . . *it was the LORD’s will to crush him*” (Isaiah 53:10).
 23. C
 24. B
 25. FALSE. Job did not sin in what he said or what he did.

26. Check by lines 1, 3, 4. Respond appropriately to student's explanation.

He grew in his faith and love for God.

He lost his faith in God.

He became closer to God.

His commitment to God grew deeper.

27. Be sensitive to student responses. Read Psalm 73 and notice the psalmist's findings.

28. Be encouraging in your response. Be sure the student's answers are found in the verses provided.

29. TRUE. All suffering is a result of the Fall, but not all of our personal suffering is a direct result of our sins.

Jesus says this more clearly in John 9:1-4, where we read of the man born blind—he was born blind not because of his sin or his parents' sin, but so that God's power might be displayed in his life. The student may disagree with this statement, but be sure to carefully and lovingly explain John 9:1-5 to them.

LESSON 10—SONGS TO GOD

To prepare for this lesson, please read several of your favorite psalms as well as the book of Joel.

Note: Answers with the “►RR” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON, WE LEARNED THAT...

- The psalms are inspired songs describing the heartfelt responses of God’s people to God and to life in a fallen world.
- By learning how the psalms are structured and what types of psalms there are, we can better understand what these psalms are trying to express.
- The first day of the Lord came when God took on human flesh and came into the world in the person of Jesus Christ. The second day of the Lord will be when Jesus Christ returns.

NO KEY WORDS TO REMEMBER IN THIS LESSON

KEY IDEA 18. THE PSALMS ARE INSPIRED SONGS REVEALING ALL THE EMOTIONS OF THE BELIEVER IN RESPONSE TO GOD AND HIS MIGHTY ACTS.

In this lesson, we want the student to become familiar with both the content and the structure of the psalms. (If you are unfamiliar with the parallelisms found within the book, please read through the lesson for several examples) The psalms are beautiful prayers and songs to the LORD, displaying many emotions of the Christian life. One theologian has called the psalms, “an anatomy of all the parts of the human soul.” Encourage the students to read the psalms often, and memorize some as well.

1. Check the reference of their favorite psalm, and encourage them to continue to find comfort and assurance in it. You could also challenge them to memorize part of their favorite psalm.
2. uphold (or maintain*) cause (or rights*)
3. poor oppressed
4. many rise against me
5. rise up
6. A. equity (or justice*)
B. stronghold
7. haughty (some students may receive an older version of this lesson in which there is no blank to complete)
8. *name of the LORD our God*
9. fall stand firm
10. obey God’s Word
11. enthroned flood
12. The second line tell us that He is enthroned as King forever.
13. Be sensitive to your student’s response. They should discuss God’s provision in the midst of trouble. You could emphasize fearing no evil, even in the valley of the shadow of death.

**Indicates an answer that matches the 1984 NIV Bible and corresponds to the 2005 Crossroads lessons.*

14. Psalm 42 is a lament psalm. It expresses a deep desire for God and intimacy with Him. It also describes deep sadness and feelings of being powerless and ignored by God. Your student's response may vary, as many emotions are expressed in this psalm.
15. Read Psalm 56:3-4 and 10-11 and notice how David trusts in God.
16. Use your best judgment. The following verses clearly express complaints to God: Psalm 102:3-11, 23.
17. Use your best judgment. The following verses clearly express pleas to God: Psalm 102:1-2, 24.
18. Use your best judgment. The following verses clearly express trust in God: Psalm 102:12-22, 25-28.
19. Psalm 22:1 — This verse tells about what would happen to Jesus' clothes when He was executed.
- Psalm 22:16 — Jesus said this to God the Father while He was being executed.
- Psalm 22:18 — This verse describes some of what Jesus' execution was like.
20. Respond appropriately. If the student writes a song or poem that you think is outstanding, please send it to us at Crossroads!

KEY IDEA 19. THE DAY OF THE LORD WILL BE THE ULTIMATE DISPLAY OF FINAL JUDGMENT AND COMPLETE REDEMPTION.

This part of the lesson directs the student's attention to the future—the day Jesus returns in deliverance as well as judgment. Jesus came once to bear sin; He will come again to bring judgment. The prophets clearly foretell that this day *will* come! God's people look forward to this day of total redemption—the day when our "faith shall be sight."

21. B
22. C
23. A, C, D
24. Among other things, you might expect to find such answers as the refiner's fire (3:2-3), the wicked being set afire (4:1), the wicked being trampled and made as ashes (4:3) and being struck with a curse (4:6).
25. Among other things, you might expect the coming and desired messenger of the covenant (3:1), God's testimony against the unjust and evildoers (3:5), God showing compassion and making His people His treasured possession (3:16-17), the vindicating distinction between the good and the evil (3:18), and the healing nature of the righteousness which will conquer all evil (4:1-3).
26. The Holy Spirit (or the Spirit of Christ)
27. angels look things
28. There are many possible responses to this, but student answers should include many of the following:
 - A. destruction, labor pains, thief
 - B. thief, roar, fire, laid bare
29. A. Christ will return in glory, gathering His elect from everywhere.
 - B. We'll see God, those whose names are written in the book of life will be saved, there will be a new heaven, a new earth—the New Jerusalem, and the covenant will *finally* be completely fulfilled!—God will be our God and we will be His people, God will wipe every tear from our eyes, and there will be no more mourning or crying or pain; God will make everything new!

- ▶ **RR** 30. Be sensitive to student responses. This is a topic that fills many believers with reservations and even fear and trepidation. We can observe, however, that even though the future is shadowy and uncertain, the character of our God stands firm. For those of us who are in Christ, we know that at the last day (and now), we will appear before God as righteous as Christ Himself is righteous. This is what it means to be “in Christ!”
- ▶ **RR** 31. Encourage the student, using especially the verses listed (Luke 21:28, Romans 8:22-25).

LESSON 11—THE PERFECT SERVANT ARRIVES

If you would like to prepare for this lesson, please read Luke 1-2 and Matthew 1-3.

Note: Answers with the “►RR” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON, WE LEARNED THAT...

- The four Gospels tell one story of how Jesus Christ—the Son of God—took on human flesh, lived, died and rose from the dead for our salvation.
- Jesus is truly human and yet truly God. Though Jesus was tempted to sin, He never gave in and sinned. Jesus fulfilled the Law and the Prophets and is the perfect covenant partner. His story is the *Stage of Fulfillment*.
- The context of a passage helps us understand better what it means.

KEY WORDS TO REMEMBER:

- **Gospel:** The good news about Jesus Christ coming to save sinners.

KEY IDEA 20. EACH OF THE GOSPELS RECORDS JESUS' BIRTH, LIFE, DEATH AND RESURRECTION FROM A UNIQUE PERSPECTIVE.

The Gospels clearly show us that Jesus is the promised Seed of Genesis 3:15. Consider Luke's words, “*He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over Jacob's descendants forever; His kingdom will never end*” (1:32-33). Jesus is our true King! (Read the first several chapters of Matthew to ponder this idea further.)

1. Respond appropriately to your student's choice and explanation.
2. good news
3. Matthew, Mark, Luke, John (in any order)
4. The name of one of the Gospels should be written here.

KEY IDEA 21. THE GOSPELS WERE WRITTEN SO THAT WE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD, AND SO THAT WE MAY HAVE LIFE IN HIS NAME.

This section is a short study of the Gospel of John. John is a Gospel of Jesus' sayings (I am the Way, the Truth and the Life; I am the Bread of Life; I am the Good Shepherd; I am the Light of the World; I am the Door, etc.) This Gospel also clearly shows us the divinity of Christ, being equal to God and of the same substance of the Father.

See *Recommended Resource Manual* for more information on the **DEITY OF CHRIST**.

- RR 5. . . . you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name (John 20:31b).

6. many every world books written
7. Check required.
8. beginning Word Word God Word God
9. Word flesh among

► RR 10. Jesus

11. B

12. A

13. Spiritual blindness. The student should show awareness that physical (and spiritual!) blindness is a result of the Fall. Physical blindness is part of this world's brokenness and not a result of specific or individual sin. Spiritual blindness, on the other hand, is often caused by a prideful unwillingness (and inability!) to recognize the authority of God as greater than our own. As Jeremiah 7:24 says, we are quite prone to follow the "stubborn inclinations" of our "evil hearts." This type of blindness is sin for which we are responsible, and it has eternal consequences.

14. TRUE

15. YES

16. D—Jesus' claims go far beyond that of any mere human being. Although some of the ways that He communicates this are foreign to us, His original audience understood this quite well. There is a resource guide at the end of the answer key for this lesson that lists a number of passages which speak of Jesus' divinity. Feel free to spend some real time on this if it is something your student is wrestling with.

► RR 17. A. "Very truly I tell you," Jesus answered, "before Abraham was born, I am!" (John 8:58)

B. They are to be stoned to death.

18. man God

19. Lord God

20. The student should give one of the following reasons, written in his or her own words. *First*, only a human can pay for the sins of humans. *Second*, our Deliverer needed to be completely perfect, because a sinful human can't pay for the sins of others. *Third*, a human can't bear the weight of God's anger against sin. So our redemption depends upon the fact that Jesus is fully human and fully God—without sin. If Jesus is not fully human and fully God, there is no salvation for us!

Optional verses for IN-DEPTH study: Isaiah 53, Matthew 1:21-23, 2 Corinthians 5:21, Hebrews 2:14-17, Hebrews 7:26-27 and 1 Peter 3:18.

KEY IDEA 22. JESUS CHRIST IS THE PERFECT COVENANT SERVANT WHO OBEYED AND PAID IN THE PLACE OF HIS PEOPLE.

Jesus is the true Adam, the true Israel and the true Servant of God. He kept the law that had been broken over and over. Adam failed, Israel failed, we fail, but Jesus didn't and never does! Jesus is the Seed of Genesis 3:15. Jesus' obedience and death brings God's people into a gracious covenant with Himself. Note how Jesus relives Adam's temptation and succeeds where Adam failed. Also note how Israel gave into the temptation in their 40 years of wandering in the wilderness while Jesus didn't give in during His 40 days in the wilderness. Remember—Jesus OBEYED the Father and PAID for sin—both for our benefit!

21. Check required.
22. TRUE
23. mediator new promised first
24. Jesus
25. Adam and Eve
26. YES
27. Jesus
28. three
29. C
30. bread alone word mouth God
31. B
32. Lord God
33. A
34. Lord God serve only
35. Help the student see that Jesus' obedience, not his/her own, is what brings us into God's covenant, a wonderful relationship with Himself. Jesus' life (obedience) and His death (passion) are both necessary for God to accept us. We fail, but Jesus doesn't—ever. Our salvation depends upon His works and upon His death, resurrection and ascension. Point the student to the faithfulness and power of God in Christ!
36. authority go nations baptizing Father Son Holy
teaching commanded with end
37. C

KEY IDEA 23. JESUS PROCLAIMED AND DISPLAYED GOD'S TRUTH WITH INSPIRED STORIES, MIRACLES AND HIS SAVING WORK.

Reading a passage out of context is dangerous because it is easy to misinterpret it without knowing the setting and historical period of the text. For instance, if we were to read many of the speeches of Job's friends in the book of Job, we would think that evil was always punished and good always rewarded in this life (e.g. 20:4-29 and 8:5-7). But we know from Job 1-2 that this is not the case, and that the tragedies which befell Job himself were not a result of his own sin. The same principle is reflected in John 9 in the story of the man born blind.

38. Check required.
39. C
40. A
41. C
42. A. The landowner and God the Father both . . .
- lived in the vineyard
 - are in positions of authority
 - are patient
 - sent their sons after seeing many servants mistreated
- B. The farmers (tenants) and the religious leaders both . . .
- were thankful to the messengers
 - mistreated the messengers
 - killed the son
- C. The servants and the prophets both . . .
- were responsible for watering the vineyard
 - carried the message of the one who was in authority
 - were mistreated, beaten and killed
- D. The son and Jesus Christ both . . .
- were loved by their fathers
 - were despised and rejected
 - were killed
43. This is a reflection question, aimed at getting the student to think about the methods Christ used to instruct His followers (including us!). Respond accordingly.

LESSON 12—MY REDEEMER LIVES!

Read the accounts of Jesus' death by crucifixion in the four Gospels if you wish to prepare yourself for this lesson.

Note: Answers with the "►RR" symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON, WE LEARNED THAT...

- The books of Luke and Acts are historical accounts of Jesus' life and the early church. They were written by Luke, a Gentile doctor who had converted to Christianity.
- The book of Luke is about the acts of Jesus during His time on earth.
- The book of Acts is about how Jesus continued His work through His church after He ascended into heaven. It is a book of early church history.
- Jesus broke down the barriers between the Gentiles and the Jews and showed us that God's covenant promises include people from all nations.

NO KEY WORDS TO REMEMBER IN THIS LESSON

KEY IDEA 24. JESUS WAS CRUCIFIED, DEAD AND BURIED, BUT HE CONQUERED DEATH WHEN HE WAS RAISED FROM THE DEAD.

In this lesson, we learn more about the Gospel of Jesus Christ—some things by means of review and some things by connecting the Old Testament to the New Testament. Reflect on the beauty of the Gospel of Jesus Christ!

1. A. Luke
B. Acts
2. C
3. Luke tells the story of Jesus' life, death and resurrection.
4. Acts talks about how Jesus continues to work through His church even after He ascended into heaven. The student may also write something about the Holy Spirit, which is also correct. You could also tell the student that the Spirit always testifies of Jesus Christ and what He has done (John 15:26).
- RR 5. God alone
6. Obedient
7. The student should recognize that our salvation does not depend upon our obedience, but upon Jesus' obedience. We can't perfectly obey, but Jesus did! Consider this saying: We are saved by works—the works of Jesus Christ.
8. futile or useless

Optional verses for IN-DEPTH study: Job 19:25-27, Psalm 16:8-11 compared to Acts 2:24-28, Romans 1:4, Romans 6:5 and 1 Peter 1:3.

9. Check required.
10. D
11. TRUE.
12. The student should be able to summarize the following verse: *It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.* (Exodus 12:27)
13. Luke 22:19: body do remembrance
Luke 22:20: cup covenant blood you
14. B
15. chief priests, officers of the temple guard and elders (in any order)
16. nation Caesar king*
17. no this
18. NO
19. NO
- **RR** 20. *So Pilate decided to grant their demand.* (Luke 23:24)
21. criminals (or thieves or malefactors**)
22. A. Both were criminals who were being executed for their crimes; both died.
B. One rejected Jesus and one trusted Him; only one went to Paradise.
23. D
24. C
25. TRUE – They met Jesus and He explained how His own death had fulfilled the Law and Prophets, but they did not totally understand this until they broke bread together that evening.

KEY IDEA 25. JESUS CHRIST ASCENDED INTO HEAVEN AND CONTINUES HIS SAVING WORK THROUGH THE MINISTRY OF HIS CHURCH.

Jesus' ascension shows us that He is King over all. By ascending into Heaven, we see that Jesus is the Head of His church and that the Father rules all things through Him. He is our true King – the King God promised David many years before.

Optional verses for IN-DEPTH study: Psalm 22:28, 145:10-13, Colossians 1:18, Matthew 3:2, 4:17, John 5:22-23, 18:36, Matthew 27:11, Revelation 15:3 and 19:6.

26. Check required.
27. power Holy Spirit witnesses Jerusalem Samaria earth

Check required in paragraph before #28.

28. Acts 2:2 There was a sound like a blowing wind.
Acts 2:3 Tongues of fire rested on each of them.
Acts 2:4 They spoke in other languages.

**Some students may receive an older version of this lesson, which has an additional blank between "Caesar" and "king." The correct answer is "Christ" or "Messiah," depending on which version of the NIV the student is using.*

***Indicates an answer that matches the 1984 NIV Bible and corresponds to the 2005 Crossroads lessons.*

29. A. It became confused.
- ▶ RR B. This happened because the people were defying God and seeking to honor themselves by building a tower that reached to the sky.
- ▶ RR C. Language stopped being a barrier to understanding. It became orderly and people could understand one another.

Optional verses for IN-DEPTH study; note the parallel between Joel 2:28-32 and Acts 2.

30. Repent baptized Jesus forgiveness sins receive
 promise children all call
31. descendants/seed stars nations earth blessed
32. Peter was criticized for going into the house of uncircumcised men and eating with them—it was against Jewish custom and law.
33. defile unclean consecrate holy
34. God is holy.
35. Many types of birds Leviticus 11:13-19
 Many rodents and reptiles Leviticus 11:29-31
36. B—The student should recognize that Peter must have been appalled, disgusted and confused by this command, which contradicted everything he knew to be pure, holy and true.
37. call God
38. B
39. Jew God not impure unclean*
40. B and C
41. C

Optional verses for IN-DEPTH study: John 17:20-21, Romans 10:12-15, 1 Corinthians 12:12, Ephesians 2:13-22, Galatians 3:26-29 and Colossians 3:11.

42. Respond appropriately to any questions that the student may ask. Be sure to congratulate the student enthusiastically on having read such a large portion of the Bible.

**Some students may receive an older version of this lesson, which has an additional blank between “not” and “impure.” The correct answer is “any” or “anyone,” depending on which version of the NIV the student is using.*

LESSON 13—LIVING FOR THE LORD

If you wish to prepare for this lesson, read several of Paul’s epistles and familiarize yourself with their basic content.

Note: Answers with the “►RR” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON, WE LEARNED THAT...

- People who were inspired by God wrote letters, or epistles, to churches and individuals to instruct and encourage them in their faith in Jesus Christ and show them how to live as Christians.
- These letters follow a standard structure that includes an opening, a greeting, teaching and application sections and a benediction or doxology. Being aware of this structure can help us to understand the epistles better.
- God’s chosen people, those who believe in Jesus Christ, are children of Abraham and partakers of the promises God made to him.

KEY WORD TO REMEMBER:

- **Doctrine:** A teaching or instruction from God’s Word.

KEY IDEA 26. GOD TEACHES US HIS GOSPEL TRUTH AND HOW TO APPLY IT TO OUR LIVES WITH THE INSPIRED LETTERS WRITTEN TO HIS CHURCH.

The first part of this lesson deals with the Pauline epistles. The students should understand the basic structure of an epistle, as well as the basic theology of the epistles. We also want the student to see the centrality of Christ in these epistles—notice Paul’s fervent love of Christ, and his desire to preach only the gospel everywhere.

1. 13
2. TRUE.
3. FALSE. Letters in the Bible are called “epistles.” Epistles are found not only in the Bible, but throughout Greek society at the time. The epistolary structure that we find in biblical letters is very similar to that in secular literature of that time period.
4. FALSE. Paul wrote thirteen of the epistles in the New Testament.
5. TRUE.
6. TRUE.
7. FALSE. Paul did not write 1 and 2 Peter. The apostle Peter is traditionally believed to have written these epistles, but the student is not expected to know this at this point.
8. Compare the student’s answer to Acts 9:1-21, referring to the text to correct wrong answers.
- RR 9. The student should somehow describe the opposition between God and His enemies, and/or Christians and our anti-Christian enemies. Romans 8:7-8 says that the sinful mind is hostile to God. James 4:4 says that friendship with the world is hatred toward God. Show the student the antithesis between God and Satan, or God’s people and Satan’s people.

21. C
22. Respond appropriately.

KEY IDEA 27. GOD’S WORD IS OUR PERFECT GUIDE FOR OUR FAITH AND LIVES, EVEN WHEN WE ARE ENDURING INTENSE SUFFERING.

This section is about the epistle of 1 Peter, which was written to scattered and persecuted Christians in the 1st century A.D. But it was written to us as well, because we live in the same time period as Peter – between Jesus’ first coming and His return. It should give us comfort, because we too are pilgrims on this earth.

Check required in the sentence before question #23.

23. A. Peter
 - B. an apostle of Jesus Christ
 - C. the people of God – believers in Pontus, Galatia, Cappadocia, Asia and Bithynia

24. Check required. Student should have written two facts about Peter, such as:

Peter was a fisherman, Andrew’s brother, who chose to follow Jesus immediately when Jesus asked him to do so. He was originally known as “Simon” (later he was also known as “Cephas”). The Holy Spirit revealed it to him that Jesus was the Christ, but he was also rebuked by Jesus for telling Jesus that He wouldn’t suffer. He denied knowing Jesus three times. Peter means “rock,” and Jesus said that His church would be built upon this rock – Peter’s confession. Peter boldly preached the Gospel to the people at Pentecost.

25. A
26. A. God’s elect foreigners (or aliens*) exiles (or strangers in the world*)
 - B. Heaven – the true Promised Land!

Optional verses for IN-DEPTH study: 1 Chronicles 29:15, Psalm 39:12, Psalm 119:19, 2 Corinthians 5:1, Hebrews 11:9-16, Hebrews 12:25-29 and Hebrews 13:11-14.

27. living Stone living stones house
28. . . . *you may declare the praises of him who called you out of darkness into his wonderful light.* (1 Peter 2:9)
29. Leviticus 26:12: your my people
1 Peter 2:10: not people people God mercy
30. Check required. The student should indicate if he or she is included in “God’s people.” Be sure to emphasize that faith in Christ is how we are included into God’s household. And, as Ephesians 1 says, we were chosen (by God) in Christ – He is the author of our faith and salvation! Read Romans 10:9-13 and explain that salvation comes by faith in Jesus Christ – those who believe in Jesus are *certainly* God’s beloved sons and daughters.
31. . . . *created in Christ Jesus to do good works, which God prepared in advance for us to do.*
 Notice that good works come *after* our salvation, as a result of our conversion. God saved us by grace through faith – to do good works that He already prepared!

**Indicates an answer that matches the 1984 NIV Bible and corresponds to the 2005 Crossroads lessons.*

32. TO DO GOOD WORKS. Be sure the student gets this!
33. children Abraham
34. Christ Abraham's seed promise
- **RR** 35. If the student is a believer in Jesus Christ, they should say *yes*. The student should show an awareness of the promise that extends beyond Old Testament Israel. God always directed history to fulfill His promises, and He has no "plan B" in salvation!

LESSON 14—THE HOPE OF GLORY

To prepare yourself for this lesson, read Hebrews 7-10, Revelation 1-4 and Revelation 21-22.

Note: Answers with the “▶RR” symbol indicate there is additional information in the *Recommended Resource Manual*.

IN THIS LESSON, WE LEARNED THAT...

- The Bible is inspired by God, tells us about His mighty acts in history and draws us into the drama of redemption.
- The book of Hebrews shows us that Jesus’ sacrifice is complete and perfect.
- The book of Revelation comforts us, showing us that we are more than conquerors through Jesus Christ, the Lamb who was slain.
- Jesus Christ has *already* conquered death, but He has *not yet* redeemed all of creation. One day, Jesus will come again to deliver those who follow Him and send all His enemies to everlasting imprisonment in hell.
- We are saved by the One who *obeyed* and *paid*. Jesus Christ is God’s perfect covenant servant. The only way to enjoy a loving covenant relationship with God is through Jesus.

KEY WORDS TO REMEMBER:

- **Consummation:** the ultimate goal or end – complete salvation.

KEY IDEA 28. GOD’S INSPIRED WORD CELEBRATES HIS MIGHTY ACTS IN HISTORY AND DRAWS US INTO HIS DRAMA OF REDEMPTION.

In the first part of this lesson, the student learns a little more about all of Scripture being inspired and authoritative. God’s Word is a lamp for our feet and a light on our paths. You can also remember the phrase, “Scripture interprets Scripture” when you answer the student’s questions.

▶RR See *Recommended Resource Manual* for further comments on **SCRIPTURE**.

1. departure good fight finished race kept
faith crown righteousness
2. Timothy’s grandmother (Lois) and mother (Eunice) had sincere faith.
3. useful teaching rebuking correcting training righteousness
4. God thoroughly equipped good work
5. Spirit made breath life
6. A
7. B

▶RR 8. Most students will probably agree that the Bible is authoritative because it was inspired by God. Some students, however, may not agree that the Bible is authoritative, true or inspired by God. Ultimately, we cannot convince someone that Scripture has no errors and is inspired by God. Do, however, pray for them, and encourage them using Scripture. You may also contact Our Daily Bread Ministries and request that a

Discovery Series booklet on the topic of trusting the Bible be sent to your student. Please contact your pastor, an elder or Crossroads for further assistance in responding to your student.

- **RR** 9. A wide range of answers is appropriate here. The student ought, at a minimum, to include something about how the Bible is God’s book that speaks to our lives—that it is God’s message to us. They could also write that the Bible shows God’s plan of redemption, in the person of Jesus Christ.

KEY IDEA 29. CHRIST HAS ALREADY ACCOMPLISHED EVERYTHING THAT IS NECESSARY FOR OUR SALVATION.

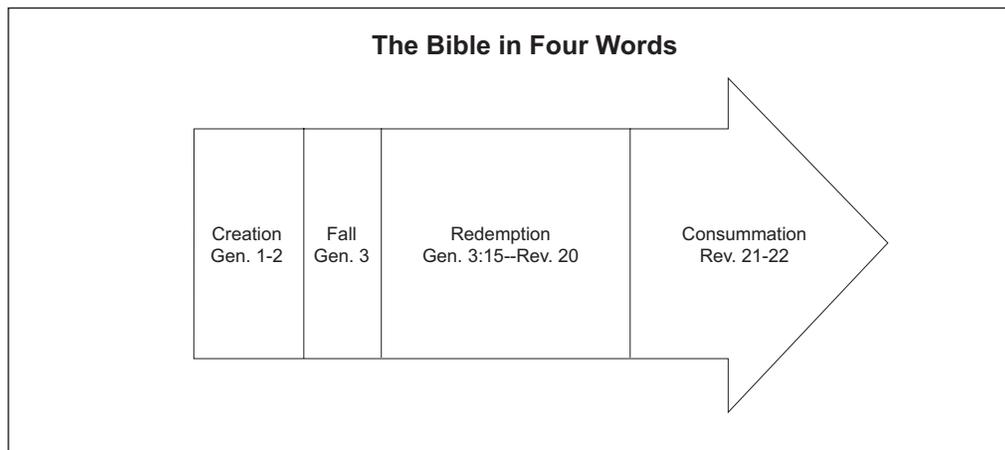
This Key Idea of Lesson 14 is a simple yet profound statement: Jesus made salvation a *reality*, not simply a *possibility*. That is, He accomplished redemption, leaving nothing for us to do to save ourselves.

- **RR** See *Recommended Resource Manual* for further commentary of **HEBREWS**.

10. C
11. A
12. We must pay attention to what we have heard, so we do not drift away.
13. high priests own sins people once himself
14. TRUE
15. throne grace mercy grace time need
16. A
17. Hebrews 9:27-28 tells us that the one time event of Christ’s death is sufficient to take away the sins of many, and that He will one day return again to “bring salvation to those who are waiting for him.”
18. C
19. Respond appropriately. Remember that these “heroes” point us to Jesus—and faith in Him, as they longed for a better country (heaven).
20. Respond appropriately.

KEY IDEA 30. GOD’S COVENANT PROMISE, “I WILL BE YOUR GOD AND YOU WILL BE MY PEOPLE,” WILL BE PERFECTLY FULFILLED WHEN THE DRAMA OF REDEMPTION IS COMPLETE.

The book of Revelation has been interpreted hundreds of ways by hundreds of different scholars. For the purpose of this lesson, we offer an introduction to Revelation. The student will see that Jesus is victorious *already*, but we have *not yet* fully seen the victory. They will see that in Christ, we are more than conquerors. Revelation is a church history book that covers the time from Jesus’ first coming to His return. Revelation also shows us a portrait of the consummation, when this heaven and earth will pass away, and the new heaven and the new earth will be fully realized. This is what we look forward to, even amidst our struggles on earth. God was faithful to His covenant promises in the past—He surely will be faithful to them for all eternity!



21. new heaven new earth first first passed

22. C

23. John

24. The following answers can be in any order.

- A. faithful witness
- B. firstborn from the dead
- C. ruler of the kings of the earth

25. Patmos

26. A. wipe tear
 B. wipe tear eyes no more mourning
 pain old things away

27. Blessed reads written time

28. kingdom world kingdom Lord Messiah (or Christ*) reign
 ever ever

► **RR** 29. The student should include several of the following: Fire devours the wicked, the devil will be thrown into the lake of burning sulfur and torment will be day and night—forever and ever.

30. A

31. B

32. every knee bow every tongue acknowledge (or confess*) God

► **RR** 33. Respond appropriately. The day when Christ returns to judge the living and the dead is the day when our faith shall be sight, when God’s enemies will be fully judged and we will experience (body and soul) full communion with God Himself.

► **RR** 34. Here is the final call to faith in Jesus Christ, and the indication that the student knows that salvation comes by faith alone in Christ alone, by God’s grace alone. Be sure to encourage your student in the faith, and remind him/her that he/she is saved by grace through faith. Point the student to the cross!

**Indicates an answer that matches the 1984 NIV Bible and corresponds to the 2005 Crossroads lessons.*

RECOMMENDED RESOURCES

LESSON 1

THE BIBLE:

“The Bible consists of sixty-six different books, composed by many different writers, in three different languages, under different circumstances; writers of almost every social rank, statesmen and peasants, kings, herdsmen, fishermen, priests, tax-gatherers, tentmakers; educated and uneducated, Jews and Gentiles; most of them unknown to each other, and writing at various periods during the space of about 1600 years: and yet, after all, it is only one book dealing with only one subject in its numberless aspects and relations, the subject of man’s redemption.” (*Easton, M., 1996, c1897. Easton’s Bible Dictionary. Logos Research Systems, Inc.: Oak Harbor, WA.*)

QUESTION 7.

“Although Scripture came to us from the pens of human authors, the ultimate source of Scripture is God. That is why the prophets could preface their words by saying, ‘Thus says the Lord.’ This is also why Jesus could say, ‘Your word is truth’ (John 17:17) and ‘Scripture cannot be broken’ (John 10:35). The word inspiration also calls attention to the process by which the Holy Spirit superintended the production of Scripture. The Holy Spirit guided the human authors so that their words would be nothing less than the word of God.” (*Sproul, R.C., Essential Truths of the Christian Faith. Wheaton, IL: Tyndale House Publishers, 1992.*)

To be sure, the Spirit testifies to us that the Word is God’s Word—we can’t come to this conclusion by our own reason and intellect. It is a matter of God-given faith.

Also see: Psalm 119, 1 Thessalonians 2:13, 2 Timothy 2:15-17 and 2 Peter 1:20-21

REDEMPTION:

Easton’s Bible Dictionary and Hodge’s Systematic Theology define *redemption* as follows: “the purchase back of something that had been lost, by the payment of a ransom It is the plain doctrine of Scripture that ‘Christ saves us neither by the mere exercise of power, nor by his doctrine, nor by his example, nor by the moral influence which he exerted, nor by any subjective influence on his people, whether natural or mystical, but as a satisfaction to divine justice, as an expiation for sin, and as a ransom from the curse and authority of the law, thus reconciling us to God by making it consistent with his perfection to exercise mercy toward sinners.’”

If you’d like to look up some more verses to help you understand how the Bible talks about redemption, here are some references that may be helpful: Leviticus 25:48, 49; Numbers 5:8; Isaiah 45:13; Acts 20:28; 1 Corinthians 6:19-20; Titus 2:14; Hebrews 9:12; 1 Peter 1:18-19; Revelation 5:9.

QUESTION 18.

“The hope of a heavenly, a divine vindicator which had been gathering strength in Job’s soul (cf. 9:33; 16:18ff.) is here perfected. The office of the redeemer (Hebrew: *go-el*) was that of next of kin. It was his responsibility to restore the fortune, liberty and name of his relative, when necessary and to redress [make right] his wrongs, especially to avenge the shedding of innocent blood. Job is confident that although all earthly kin may disown him (cf. verse 13ff.), his divine kinsman is prepared to own him and to speak in his favor the last word in the case (cf. Isaiah 44:6). The heavenly *go-el* (redeemer), hearing the cry of Job’s innocent blood from the dust of his grave (cf. Job 16:18, 17:16), will pursue his defamers (vv. 28, 29) and avenge his name.” (*The Wycliffe Bible Commentary: Job*)

Crossroads Editor’s Note: The Hebrew word for redeemer (*go-el*) in Job 19:25 is also found in Ruth 2:20; 3:9, 12, 13; 4:1, 3, 4, 6, 8, 14. Keep this in mind for Lesson 5. See also Genesis 48:16, Exodus 6:6, Exodus 15:13, Leviticus 25:25, Psalm 19:14, Psalm 103:4 Psalm 107:2 and Isaiah 43:1 for more information.

LESSON 2

QUESTION 19.

The word that we are referring to here (Genesis 6:8) is the noun *hen*. In Hebrew, as in English, each word has a *range of meaning*. Each word, in each language, has its own connotations, associations, and nuances. These similarities overlap to varying degrees with each word. This word can be translated as favor, grace, compassion, or kindness. Other instances of these words occur in Genesis 32:5, Genesis 33:2 & 5, Genesis 39:21, Exodus 33:19, Psalm 25:16, Psalm 51:1, Esther 2:15, Esther 5:13, Amos 5:15 and Zechariah 12:10. While we cannot assume that these possible translations are interchangeable—the translators did choose to translate *hen* as grace in this instance for a reason—it can be enlightening to look more deeply into the connotations associated with various words.

GRACE:

“... Salvation must be of grace, because the Lord is the author of it; and what motive but grace could move Him to save the guilty? In the next place, salvation must be of grace, because the Lord works in such a manner that our righteousness is forever excluded. Salvation is completed by God, and therefore not of man, neither by man; salvation is wrought by God in an order which puts our holiness as a consequence and not as a cause, and therefore merit is for ever disowned.”
(Charles Spurgeon, from a sermon delivered on July 29, 1866)

Also see: Exodus 33:12-17, Jeremiah 31:2, John 1:14, Acts 15:11, Romans 3:24; 4:4, 5:20-21, 6:14, 11:6, Ephesians 1 and 2 and Titus 3:5.

LESSON 3

QUESTION 4:

Commentary on Genesis 15:1-21: “The covenant was first ratified by divine oath (Genesis 15), and afterwards by human oath (Genesis 17). The vassal-oath was characteristic at this time of extra-biblical covenants, but on occasion suzerains would also commit themselves by oath, particularly in connection with land grants (see 15:18ff) . . . *cut them in two*: the oath ritual for which Abram prepared was customary in treaty ratifications. From it derived various idioms for making a covenant, like the Hebrew ‘cut a covenant’ (in verse 18 literally). The curse conditionally invoked in the oath was symbolized by this slaying and sundering of animals, signifying ‘so may it be done to him who breaks the covenant’ (as in 1 Samuel 11:7). (verse 17) *smoking fire pot and a flaming torch*: the theophany (God visibly revealing Himself) utilizes, as often elsewhere, the elements of fire and smoke to indicate God’s presence (Exodus 3:2ff, 13:12ff and 19:18). By passing alone between the pieces God swore fidelity to His covenant promises, and took upon Himself all the curses symbolized by the carcasses . . . the land belongs to Abram’s seed only within the terms of the covenant and thus only in the Seed of Abram, Christ, in whom the land-promise is transfigured into its cosmic antitype (Romans 4:13) and the heirs of Abraham become the universal covenant community of the NT, there being neither Jew nor Greek in Christ.” (Taken from the Genesis commentary in the New Bible Commentary: Third Edition, Inter-Varsity Press)

QUESTION 13:

“(verse 6) ‘he [Abraham] believed in the Lord.’ The [Hebrew] verb *aman* here expresses trust in God and therefore confident assent to His revelation of supernatural saving grace. This statement may refer to an actual ‘Amen’ spoken by Abraham, for so vassals responded in covenant ceremonies to the proclamation of the associated rewards and penalties (Deuteronomy 27:15-26, Romans 4:3, Galatians 3:6).” (Taken from the Genesis commentary in the New Bible Commentary: Third Edition, Inter-Varsity Press)

“*And he counted it to him for righteousness*—First. From this confessedly weighty sentence we learn, implicitly, that Abram had no righteousness. And if he had not, no man had. We have seen enough of Abram to know this on other grounds. And here the universal fact of man’s depravity comes out into incidental notice, as a thing usually taken for granted, in the words of God. Second. Righteousness is here imputed to Abram. Hence, mercy and grace are extended to him; mercy taking effect in the pardon of his sin, and grace in bestowing the rewards of righteousness. Third. That in him which is counted for righteousness is faith in Yahweh promising mercy. In the absence of righteousness, this is the only thing in the sinner that can be counted for righteousness. First, it is not of the nature of righteousness. If it were actual righteousness, it could not be counted as such. But believing God, who promises blessing to the undeserving, is essentially different from obeying God, who guarantees blessing to the deserving. Hence, it has a negative fitness to be counted for what it is not. Secondly, it is trust in him who engages to bless in a holy and lawful way. Hence, it is that in the sinner which brings him into conformity with the law through another who undertakes to satisfy its demands and secure its rewards for him. Thus, it is the only thing in the sinner which, while it is not righteousness, has yet a claim to be counted for such, because it brings him into union with one who is just and having salvation.” (Albert Barnes’ Notes on the Bible, Albert Barnes 1798-1870)

Also see: Romans 4:1-25, Galatians 3, Hebrews 11:8, James 2:23, 2 Corinthians 5:19

ISHMAELITES:

Ishmaelites were actually distant cousins of Joseph and his brothers—Ishmael was Abraham’s son and Isaac’s half-brother (Genesis 15). Isaac and Ishmael also had other brothers. One of them was named Midian (Genesis 25:1-2). By the time Joseph came along, people often used the name “Midianite” to refer to traders in general, whether they were directly descended from Midian or not. So a “Midianite” is the same thing as an “Ishmaelite” in this story.

QUESTION 27:

Providence: That is good for the saints which does their souls good. Every providence tends to the spiritual good of those that love God; in breaking them off from sin, bringing them nearer to God, weaning them from the world, and fitting them for heaven. When the saints act out of character, corrections will be employed to bring them back again. (Matthew Henry’s Commentary on Romans 8:28)

Continued on next page

“We believe that this good God, after He had created all things, did not abandon them or give them up to fortune or

chance, but that according to His holy will He so rules and governs them that in this world nothing happens without His direction. Yet God is not the author of the sins which are committed nor can He be charged with them. For His power and goodness are so great and beyond understanding that He ordains and executes His work in the most excellent and just manner, even when devils and wicked men act unjustly. And as to His actions surpassing human understanding, we will not curiously inquire farther than our capacity allows us. But with the greatest humility and reverence we adore the just judgments of God, which are hidden from us, and we content ourselves that we are pupils of Christ, who have only to learn those things which He teaches us in His Word, without transgressing these limits.

This doctrine gives us unspeakable consolation, for we learn thereby that nothing can happen to us by chance, but only by the direction of our gracious heavenly Father. He watches over us with fatherly care, keeping all creatures so under His power that not one hair of our head—for they are all numbered—nor one sparrow can fall to the ground without the will of our Father. In this we trust, because we know that He holds in check the devil and all our enemies so that they cannot hurt us without His permission and will." (*Belgic Confession, Article 13*)

LESSON 4

QUESTION 15:

“Because the Lord loved you. In His sovereign love and faithfulness alone was to be found the explanation of Israel’s election (Deuteronomy 4:37), certainly not in the nation’s size. For God chose their father Abraham, being only one, and the family of Jacob, which descended into Egypt as only some seventy souls (Deuteronomy 7:7, 10:22).” (The Wycliffe Bible Commentary: Deuteronomy)

QUESTION 20:

“If Israel would obey the Lord, she would come out on top in every military and commercial encounter with other nations. Within the kingdom there would be abundance of the earth’s goodness. Canaan would truly be a paradise flowing with milk and honey. Of primary import, Israel would prosper in her relationship to her covenant Lord. That is the secret of all beatitude, for His favor is life. From the manifest tokens of God’s favor to Israel, all the earth would recognize that the name of the Lord is called upon thee (verse 10). That is, it would be clear that God’s covenant was established with Israel and that He, the Suzerain, was Israel’s Owner and Defender (see Isaiah 63:19, Jeremiah 7:10, 11; 15:16).” (The Wycliffe Bible Commentary: Deuteronomy)

QUESTION 21:

“. . . the people of Israel must obey the stipulations of this covenant document out of true reverence for the Lord who had revealed His glory and fearful works in saving them from Egypt . . . (verses 62-63) . . . disobedience would bring loss of the blessings promised in the Abrahamic Covenant, namely, the multiplication of the people and the possession of a homeland. In place of the blessings would be every possible extraordinary and persistent affliction . . . Prophetically, following the besieged and conquered people into their exile (verses 64-67), Moses catches with a few strokes all the pathos of unbelieving, homeless Israel down through the centuries—once the people of God, but become in their exile like unto the heathen, without Christ, having no hope, without God in the world (Ephesians 2:12). By repudiating their election and covenant calling, in virtue of which they had been delivered from Egyptian slavery to become God’s theocratic sons, the people of Israel were doomed to fall back into a worse Egyptian bondage (verse 68), into bondage to Satan and sin, death and Hell.” (The Wycliffe Bible Commentary: Deuteronomy)

QUESTION 22:

“Through one man’s offence, all mankind are exposed to eternal condemnation. But the grace and mercy of God, and the free gift of righteousness and salvation, are through Jesus Christ, as man; yet the Lord from heaven has brought the multitude of believers into a more safe and exalted state than that from which they fell in Adam. This free gift did not place them anew in a state of trial, but fixed them in a state of justification, as Adam would have been placed, had he stood. Notwithstanding the differences, there is a striking similarity. As by the offence of one, sin and death prevailed to the condemnation of all men, so by the righteousness of one, grace prevailed to the justification of all related to Christ by faith. Through the grace of God, the gift by grace has abounded to many through Christ; yet multitudes choose to remain under the dominion of sin and death, rather than to apply for the blessings of the reign of grace. But Christ will in nowise cast out any who are willing to come to him.” (Matthew Henry’s Commentary on Romans 5:15-19)

Also note St. Augustine’s words: *“We’ve gained more in Christ than we lost in Adam.”*

JUSTIFICATION:

“Justification by faith—getting right with God, being acquitted in his court, being forgiven for our sins, being declared righteous and having the righteousness of Christ imputed to us, and our sins imputed to him, (not becoming righteous, but being counted as righteous while we are still sinners), and all this by faith alone—that is what the first eight chapters of Romans are mostly about. For the apostle Paul, it was the heart of the gospel message. The book of Romans is the fullest, most systematic, most extensive effort of the apostle Paul to put his message in writing. And it is all structured around the great truth of justification by faith.” (From a sermon given by John Piper, August 1, 1999)

LESSON 5

WHY DID GOD GIVE THE LAW?

First, God gave it to remind us of our sin and of our need for redemption. In Galatians 3:19-25 Paul tells us that the Law “was added because of transgressions.” In this passage, Paul also says that the Law could not give life or righteousness as well as the fact that the Law shows us the whole world is under sin. In this sense, the Law is a prison, so to speak, that locks us up until God gives us faith to release us from this prison. Paul uses similar language in Romans 3:20, where he says, “. . . through the law we become conscious of sin.” These verses, along with others, declare to us that God’s law shows us how sinful and helpless we are. The Law shows us our sin and need for a deliverer (see Galatians 3:24-25).

Second, God gave us the Law as a guide for grateful living as a result of our salvation. The Law is for those who are, by faith in Christ, are freed from the bondage of the Law. The Psalmist “delights in the law,” and Paul even says, “. . . in my inner being, I delight in God’s law.” (Psalm 1:2 and Romans 7:22). If we understand Jeremiah 31:33 and Hebrews 8:10 along with Psalm 1:2 and Romans 7:22, we see that the Law shows God’s people how to live holy lives that glorify Him. In this sense, the Law is liberating as it shows us how to live a life of true freedom in Christ.

QUESTION 22:

In the Old Testament times, God’s covenant promises were connected with a particular land (the Promised Land of Canaan). Israel knew that God was King over all (Psalm 24). By fleeing to Moab, Elimelech is changing allegiances from the God of his fathers (Jehovah/Jaweh) and God’s promises to a different land and gods. Ironically, the name Elimelech means *My God is King*—but Elimelech left the true God to serve pagan gods in Moab. Elimelech was a prime example of Judges 21:25. Remember, there is famine in the Promised Land (as a result of the Israelite’s covenant breaking). Rather than flee, Elimelech should have stayed in the Promised Land and repented.

When Elimelech went to Moab, he was punished by losing his sons, and eventually his own life (to live apart from God is death!). This leaves Naomi totally destitute and without possession—no land, no children, no husband—her life may as well be over! But God leads Naomi (and Ruth) back to Israel and Ruth says to Naomi, “Your God [will be] my God” (Ruth 1:16). We then see Boaz as a guardian-redeemer, who cares for Ruth and buys back their inheritance. From Ruth comes our ultimate Guardian-redeemer, Jesus Christ.

GUARDIAN-REDEEMER:

See Recommended Resource Manual Lesson 1, question #18 for commentary on [guardian] redeemer.

QUESTION 33:

. . . Faith is God’s work in us, that changes us and gives new birth from God (John 1:13). It kills the Old Adam and makes us completely different people. It changes our hearts, our spirits, our thoughts and all our powers . . . Yes, it is a living, creative, active and powerful thing, this faith. Faith cannot help doing good works constantly. It doesn’t stop to ask if good works ought to be done, but before anyone asks, it already has done them and continues to do them without ceasing. Anyone who does not do good works in this manner is an unbeliever. He stumbles around and looks for faith and good works, even though he does not know what faith or good works are. Yet he gossips and chatters about faith and good works with many words. (*Luther, Martin: from his introduction to the book of Romans [German Bible of 1522]*)

LESSON 6

JUDGMENT:

God used the Israelites as His tool of judgment. He punished the wicked nations by His army—the Israelites. This points us ahead to the Day of Judgment, when His mighty army will destroy all of His enemies (Revelation 19:14).

QUESTION 10:

“Repentance in God is not a change of mind, as it is in us, but a change of method. The change was in Saul; ‘He is turned back from following me.’ Hereby he made God his enemy. Samuel spent a whole night in pleading for Saul . . . Saul boasts to Samuel of his obedience. Thus sinners think, by justifying themselves, to escape being judged of the Lord . . . Many boast of obedience to the command of God; but what means then their indulgence of the flesh, their love of the world, their angry and unkind spirit, and their neglect of holy duties, which witness against them? See of what evil covetousness is the root; and see what is the sinfulness of sin, and notice that in it which above any thing else makes it evil in the sight of the Lord; it is disobedience: ‘Thou didst not obey the voice of the Lord.’ Carnal, deceitful hearts, like Saul, think to excuse themselves from God’s commandments by what pleases themselves. It is hard to convince the children of disobedience. But humble, sincere, and conscientious obedience to the will of God, is more pleasing and acceptable to him than all burnt-offering and sacrifices. God is more glorified and self more denied, by obedience than by sacrifice. It is much easier to bring a bullock or lamb to be burned upon the altar, than to bring every high thought into obedience to God, and to make our will subject to his will.” (*Matthew Henry’s Commentary on 1 Samuel 15:10-23*)

QUESTION 12:

“*Thy word have I hid in mine heart.*” His (the Psalmist’s) heart would be kept by the word because he kept the word in his heart. All that he had of the word written... all, without exception, he had stored away in his affections, as a treasure to be preserved in a casket, or as a choice seed to be buried in a fruitful soil: what soil more fruitful than a renewed heart, wholly seeking the Lord? The word was God’s own, and therefore precious to God’s servant. He did not wear a text on his heart as a charm, but he hid it in his heart as a rule. He laid it up in the place of love and life, and it filled the chamber with sweetness and light. We must in this imitate David, copying his heart-work as well as his outward character. First, we must mind that what we believe is truly God’s word; that being done, we must hide or treasure it each man for himself; and we must see that this is done, not as a mere feat of the memory, but as the joyful act of the affections.

That I might not sin against thee. Here was the object aimed at. As one has well said,—Here is the best thing,—“*thy word;*” hidden in the best place,—“*in my heart;*” for the best of purposes,—“*that I might not sin against thee.*” This was done by the Psalmist with personal care, as a man carefully hides away his money when he fears thieves,—in this case the thief dreaded was sin. Sinning “*against God*” is the believer’s view of moral evil; other men care only when they offend against men. God’s word is the best preventive against offending God, for it tells us his mind and will, and tends to bring our spirit into conformity with the divine Spirit. No cure for sin in the life is equal to the word in the seat of life, which is the heart. There is no hiding from sin unless we hide the truth in our souls.” (*Spurgeon, Charles, The Treasury of David [commentary on the Psalms]. Psalm 119:11*)

QUESTION 19:

Q. *What is repentance unto life?*

A: Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience. (Westminster Shorter Catechism Q/A 87)

Also see: Jeremiah 31:18-19, Joel 2:13, Acts 2:37-38, 11:18 and 2 Corinthians 7:11

QUESTION 21:

See Recommended Resource Manual Lesson 6, question #19.

LESSON 7

QUESTION 37:

For further study, note the covenant chart from the book of Hebrews:

<u>Old Covenant</u>	<u>New Covenant</u>
TO: O.T. fathers.....	TO: All true believers
Moses	Christ
Temporary	Eternal
This world	Heavenly
Shadows	Reality
Provisional.....	Permanent
Mt. Sinai.....	Mt. Zion (Heavenly)
Fleshly	Spiritual
Weak.....	Strong
Imperfect	Faultless
Repetitive.....	Once-for-all (Jesus' death)
Animal's blood	Jesus' blood
Sinful priest (Aaron).....	Sinless Priest (Jesus)

The Old prefigures the New. The New Covenant brings Christians into real contact with Heaven, by the work of Christ and His Spirit. The death, resurrection and ascension of Christ brought forth a change of priesthood and law. The Old Covenant was an earthly type of the New Covenant, which is heavenly. The New Covenant far surpasses the Old, and extends throughout all eternity. For more information, see Geerhardus Vos: The Teaching of the Epistle of the Hebrews.

QUESTION 40:

Sometimes a student may wonder how God speaks to us. Always refer him or her to the Bible, which is God's finished Word to us—because it came through the final prophet, Jesus Christ. Jesus perfectly reveals to us the counsel and will of God, which is for our deliverance (John 1:18 and 15:15). We don't have to guess what or how God speaks to us—we have it in written form!

"Hebrews 1:2—in these last days—In the oldest manuscripts the Greek is: "At the last part of these days." The Rabbins divided the whole of time into "this age," or "world," and "the age to come" (Hebrews 2:5; Hebrews 6:5). The days of Messiah were the transition period or "last part of these days" (in contrast to "in times past"), the close of the existing dispensation, and beginning of the final dispensation of which Christ's second coming shall be the crowning consummation." (Robert Jamieson, A. R. Fausset and David Brown, Commentary Critical and Explanatory on the Whole Bible. Hebrews 1:2)

LESSON 8

ESTHER AND GOD'S NAME:

In the book of Esther, there is a Hebrew grammatical construction known as the “divine passive” that appears in Esther 4:14, as well as many other places in the Bible. Some scholars suggest that the divine passive is a way that Jewish writers avoided using God’s name, which was a way of speaking that they used to honor God. They avoided using the name of God because of the injunction in the Ten Commandments not to use the LORD’s name in vain. To make sure that they kept this command, they didn’t say God’s name at all.

QUESTION 17:

“Christ as priest [also] makes intercession for His people. He is called our *parakletos* by implication in John 14:16, and explicitly in 1 John 2:2. The term means ‘one who is called in to help, an advocate, one who pleads the cause of another.’ The New Testament refers to Christ as our intercessor in Romans 8:34, Hebrews 7:25, 9:24 and 1 John 2:1. His intercessory work is based on His sacrifice, and is not limited, as is sometimes thought, to intercessory prayer. He presents His sacrifice to God, on the ground of it claims all spiritual blessings for His people, defends them against the charges of Satan, the law and conscience, and sanctifies their worship and service through the operation of the Holy Spirit. This intercessory work is limited in character; it has reference only to the elect, but includes all the elect, whether they are already believers or still live in unbelief (John 17:9, 20).” (Berkhof, Louis. *Summary of Christian Doctrine*)

LESSON 9

THE BOOK OF JOB:

Many scholars suggest that the book of Job was written sometime during the early to mid historical period found within the book of Genesis. Others suggest it was written around the time of Abraham and his sons. While we're not exactly sure when it was written, it helps to remember that the book of Job happened long before Israel's exile to Babylon and Assyria.

"Through the medium of the problem of theodicy [a defense of God's goodness in the face of evil's existence] the book of Job sounds anew the central religious demand of the Covenant. It calls men to unreserved consecration to their sovereign Lord. And this way of the Covenant, this consecration to the transcendent, incomprehensible Creator, it identifies with the way of wisdom. Thereby it presents the Church with its proper testimony to redemptive revelation before the wisdom schools of the world . . . The fear of the Lord, which is the beginning of wisdom, was the hallmark of Job. The wellspring of his life and character was the covenantal religion of faith in the Christ of promise, 'who of God is made unto us wisdom.'" (Isaiah 11:2 and 1 Corinthians 1:30). (*The Wycliffe Bible Commentary: Job*)

SUFFERING:

Since God used the suffering of Jesus Christ for a greater purpose, our suffering has purpose as well. Suffering is the means to a greater end. Consider the thoughts in 1 Peter and Romans, where Peter and Paul describe suffering as something which strengthens our faith, and produces perseverance, and burns the impurities off of our faith, among other things. James even says, "Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love Him" (James 1:12). Our suffering only makes sense through the cross—the suffering of our Savior Jesus Christ. We can rejoice when we partake of His sufferings.

"Why should we exempt ourselves, therefore, from the condition to which Christ our Head had to submit, especially since he submitted to it for our sake to show us an example of patience in himself? Therefore, the apostle teaches that God has destined all his children to the end that they be conformed to Christ (Romans 8:29). Hence also in harsh and difficult conditions, regarded as adverse and evil, a great comfort comes to us: we share Christ's sufferings in order that as he has passed from a labyrinth of all evils into heavenly glory, we may in like manner be led through various tribulations to the same glory (Acts 14:22) . . . By communion with him the very sufferings themselves not only become blessed to us but also help much in promoting our salvation...Therefore, also, in the very harshness of tribulations we must recognize the kindness and generosity of our Father toward us, since he does not even then cease to promote our salvation. For he afflicts us not to ruin or destroy us but, rather, to free us from the condemnation of the world (see Proverbs 3:11-12 and Hebrews 12:8) . . ." (Calvin, John: *Institutes of the Christian Religion*. Book 3, Chapter 9)

QUESTION 16:

"When the world smiles, we are apt to make court to it, and expect our happiness in it, and so we forget Him who is our only portion and rest. There is need of great care and caution at such a time. Then beware; being warned of your danger, stand upon your guard. Thou shalt not tempt the Lord thy God; neither by despairing of his power and goodness, while we keep in the way of our duty; nor by presuming upon it, when we turn aside out of that way." (*Matthew Henry's Commentary on Deuteronomy 6:16*)

QUESTION 17:

"Mindful of his God in good days as in evil, Job faithfully fulfilled his function as priest within his family. No mere formalist, Job perceived the root of sin in the human heart (chapter 31); and no mere moralist, he recognized, as special redemptive revelation had made clear, that there is no remission of sins without the shedding of sacrificial blood. Burnt offerings, while symbolic of the Messianic expiation of sin, were also a consecration rite. By means of them Job dedicated the fruits of progress in the area of culture (chapter 1:2-3) to his Creator. Thus human culture reached its proper end in the worship of God." (*The Wycliffe Bible Commentary: Job*)

LESSON 10

QUESTION 30:

“. . . and so for good reason the thought of this judgment is horrible and dreadful to the wicked and evildoers but it is a great joy and comfort to the righteous and elect. For then their full redemption will be completed and they will receive the fruits of their labor and of the trouble they have suffered. Their innocence will be known to all and they will see the terrible vengeance that God will bring upon the wicked who persecuted, oppressed, and tormented them in this world.

The wicked will be convicted by the testimony of their own consciences and will become immortal, but only to be tormented in the eternal fire prepared for the devil and his angels. On the other hand, the faithful and elect will be crowned with glory and honor. The Son of God will acknowledge their names before God His Father and His elect angels. God will wipe away every tear from their eyes, and their cause – at present condemned as heretical and evil by many judges and civil authorities – will be recognized as the cause of the Son of God. As a gracious reward, the Lord will cause them to possess such a glory as the heart of man could never conceive. Therefore we look forward to that great day with a great longing to enjoy to the full the promises of God in Jesus Christ our Lord. Amen. Come, Lord Jesus!" (*Belgic Confession, Article 37*)

QUESTION 31:

See Recommended Resource Manual Lesson 10, question #30.

LESSON 11

THE DEITY OF CHRIST:

"I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe one holy catholic (universal) and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen." (*Nicene Creed*)

Whoever desires to be saved should above all hold to the catholic (universal) faith.
Anyone who does not keep it whole and unbroken will doubtless perish eternally.

Now this is the catholic (universal) faith:

That we worship one God in trinity and the trinity in unity,
neither blending their persons
nor dividing their essence.

For the person of the Father is a distinct person,
the person of the Son is another,
and that of the Holy Spirit still another.

But the divinity of the Father, Son, and Holy Spirit is one,
their glory equal, their majesty coeternal.

What quality the Father has, the Son has, and the Holy Spirit has.

The Father is uncreated,
the Son is uncreated,
the Holy Spirit is uncreated.

The Father is immeasurable,
the Son is immeasurable,
the Holy Spirit is immeasurable.

The Father is eternal,
the Son is eternal,
the Holy Spirit is eternal.

And yet there are not three eternal beings;
there is but one eternal being.

So too there are not three uncreated or immeasurable beings;
there is but one uncreated and immeasurable being.

Similarly, the Father is almighty,
the Son is almighty,
the Holy Spirit is almighty.

Yet there are not three almighty beings;
there is but one almighty being.

Thus the Father is God,
the Son is God,
the Holy Spirit is God.

Yet there are not three gods;
there is but one God.

Thus the Father is Lord,

the Son is Lord,
 the Holy Spirit is Lord.
 Yet there are not three lords;
 there is but one Lord.
 Just as Christian truth compels us
 to confess each person individually
 as both God and Lord,
 so catholic (universal) religion forbids us
 to say that there are three gods or lords.
 The Father was neither made nor created nor begotten from anyone.
 The Son was neither made nor created;
 he was begotten from the Father alone.
 The Holy Spirit was neither made nor created nor begotten;
 he proceeds from the Father and the Son.
 Accordingly there is one Father, not three fathers;
 there is one Son, not three sons;
 there is one Holy Spirit, not three holy spirits.
 Nothing in this trinity is before or after,
 nothing is greater or smaller;
 in their entirety the three persons
 are coeternal and coequal with each other.
 So in everything, as was said earlier,
 we must worship their trinity in their unity
 and their unity in their trinity.
 Anyone then who desires to be saved
 should think thus about the trinity.
 But it is necessary for eternal salvation
 that one also believe in the incarnation
 of our Lord Jesus Christ faithfully.
 Now this is the true faith:
 That we believe and confess
 that our Lord Jesus Christ, God's Son,
 is both God and human, equally.
 He is God from the essence of the Father,
 begotten before time;
 and he is human from the essence of his mother,
 born in time;
 completely God, completely human,
 with a rational soul and human flesh;
 equal to the Father as regards divinity,
 less than the Father as regards humanity.
 Although he is God and human,
 yet Christ is not two, but one.
 He is one, however,
 not by his divinity being turned into flesh,
 but by God's taking humanity to himself.
 He is one,
 certainly not by the blending of his essence,
 but by the unity of his person.
 For just as one human is both rational soul and flesh,
 so too the one Christ is both God and human.
 He suffered for our salvation;
 he descended to hell;
 he arose from the dead;
 he ascended to heaven;
 he is seated at the Father's right hand;
 from there he will come to judge the living and the dead.
 At his coming all people will arise bodily
 and give an accounting of their own deeds.

Those who have done good will enter eternal life,
and those who have done evil will enter eternal fire.
This is the catholic (universal) faith:
one cannot be saved without believing it firmly and faithfully.
(*Athanasian Creed*)

QUESTION 10:

In John 1:1 and 1:14 Jesus is the logos. "In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds." (*Thayer's Greek Definitions*)

QUESTION 17:

When Jesus said, "I AM," He was echoing the words that God spoke to Moses in Exodus. Jews yet today consider this name so holy that they refer to God as "the name" ("ha-shem") rather than speaking this name aloud. Jesus not only spoke the divine name, but he actually claimed this name for Himself. The original Greek shows us other places in John where Jesus says, "I AM" (John 6:35, 48, 51; John 8:12, 24, 28, 58; John 9:5; John 10:7, 9; John 10:10, 14, 36; John 11:25; John 13:13, 19; John 14:6; John 15:1, 5 and John 18:8). It is no wonder that the Jewish leaders wanted to stone Him for this "blasphemy!"

LESSON 12

QUESTION 5:

See Recommended Resource Manual Lesson 3, Question #4

QUESTION 20:

At first Pilate seems to be on Jesus' side. But we begin to wonder about Pilate, as he is always questioning Jesus. In the end, we find that Pilate is weak and unstable, giving in to the Jews' request to crucify Jesus.

QUESTION 29:

B. "... the dispersion-movement of Genesis 11 appears as a curse, a centrifugal force separating men and retarding the subjugation of the earth (cf. verse 6b). Yet in sin's context this curse proved a blessing for it also retarded the ripening that accompanied civilization's progress (verse 6) and so it forestalled such judgment as would have interfered with the unfolding of redemption." (*New Bible Commentary, Inter-Varsity Press, 1970. [Genesis 11:1-9]*)

QUESTION 29:

C. "The confusion possibly resulted from a protracted natural process, but probably a supernatural intervention is intended, a strange miracle of confusion to be answered at Pentecost by another divine descent and a miracle of linguistic fusion." (*New Bible Commentary, Inter-Varsity Press, 1970. [Genesis 11:1-9]*)

LESSON 13

QUESTION 9:

“It is true that there is antagonism between the fallen angels and believing men and women. But there is also conflict between the holy angels and the fallen angels and between believing men and women and those who do not believe. Genesis 4 and 5 show that the antagonism in view in 3:15 is between godly and ungodly men and women...The two societies are traceable not only by a succession of godly and godless individuals. The Bible also makes the contrast by a comparison of two literally cities: Babylon, which epitomizes the earthly society and its goals, and Jerusalem, which symbolizes the goals and society of God’s people . . . In the book of Revelation these literal cities are raised into significance of the two cultures. There, as in actual history, Babylon is overthrown (“Fallen, fallen is Babylon the great!” – Revelation 18:2). Jerusalem is reconstituted as a new “holy city . . . coming down out of heaven from God” (Revelation 21:2), which is to endure forever . . . over against the secular city stands the city of God. It is not a visible city, as the kingdoms of this world are visible. The world may call the city of God an illusion. But though invisible it is not illusory. In fact, it alone is substantial, in contrast to the cities of this world which are in the process of passing away.” (Boice, J.M. *Foundations of the Christian Faith*)

QUESTION 35:

“When first Peter began to preach the gospel, if he had heard that there was a Gentile in the congregation I am afraid he would have put in a question as to whether a Gentile could be saved; it took some time to bring Peter’s mind round to the belief that to the Gentiles also the gospel was to be preached. Paul seemed far more readily to imbibe that idea; but now to me, a Gentile preaching to you Gentiles, this difficulty does not arise, but how thankful we ought to be that it does not! “Is he the God of the Jews only? Is he not also the God of the Gentiles? Yes, of the Gentiles also.” Our Lord Jesus, by his death, has rent the veil, and pulled down every wall of separation, so that the same Messiah who was sent to the seed of Abraham after the flesh is sent to us also who were sinners of the Gentiles, but who become of the seed of Abraham when we believe in Christ, for Abraham was the “father of the faithful.” The fountain is open then in the removal of the barrier which divided the natural Israel from the rest of mankind.” (Spurgeon, Charles: *from a sermon on January 22, 1871*)

LESSON 14

SCRIPTURE:

“ . . . this question of the authority of the Scriptures is a matter of faith and not of argument . . . We can put it bluntly in this form. A man who is not a Christian cannot believe in the authority of the Scriptures. We should not expect him to do so. We are wasting our time if we argue with him about it . . . if he is not a Christian, he cannot possibly accept the authority of the Scriptures. It is only the Christian who does so.

We must emphasize, however, the importance of holding on to the authority of Scripture and believing these doctrines because Scripture teaches them, rather than to change our position constantly as the world and the superficial condition of man seem to change.

. . . we should believe in the authority of the Scriptures because the Scriptures themselves claim that authority. They come to us as the word of God . . . You cannot read the Old Testament without feeling that everywhere there is the assumption that this is the word of God. The phrases, “the Lord said,” “the Lord spake,” the word of the Lord came,” are actually used 3,808 times in the Old Testament . . . quotations from the Old are found in all the books of the New Testament, used in order to establish its claims and teachings . . . we should note that categorical statement ‘all scripture is in-breathed [inspired] by God . . .’ He breathed into the men who wrote: hence the Scripture, and hence its authority.”
(Lloyd Jones, D. M. *Authority*)

QUESTION 8:

See “SCRIPTURE” section above.

QUESTION 9:

See “SCRIPTURE” section above.

HEBREWS:

For further study, note the covenant chart from the book of Hebrews:

<u>Old Covenant</u>	<u>New Covenant</u>
TO: O.T. fathers.	TO: All true believers
Moses	Christ
Temporary	Eternal
This world	Heavenly
Shadows	Reality
Provisional.	Permanent
Mt. Sinai.	Mt. Zion (Heavenly)
Fleshly	Spiritual
Weak.	Strong
Imperfect	Faultless
Repetitive	Once-for-all (Jesus’ death)
Animal’s blood	Jesus’ blood
Sinful priest (Aaron).	Sinless Priest (Jesus)

The Old prefigures the New. The New Covenant brings Christians into real contact with Heaven, by the work of Christ and His Spirit. The death, resurrection and ascension of Christ brought forth a change of priesthood and law. The Old Covenant was an earthly type of the New Covenant, which is heavenly. The New Covenant far surpasses the Old, and extends throughout all eternity.

Also see: Geerhardus Vos: The Teaching of the Epistle of the Hebrews.

QUESTION 29:

*“And fire came down out of heaven and devoured them. Notice the sudden character of this judgment upon Gog and Magog. It is as sudden and unexpected as the lightning which strikes from heaven (cf. 2 Thessalonians 2:8). Thus, suddenly, will Christ appear and discomfit His enemies! This is His one and only coming in judgment. Satan had deceived the world. He had deceived the wicked into thinking that a real and absolute victory over the Church was possible and that God could be defeated! So the devil, that deceiver, is cast into the lake of fire and brimstone—indicating hell as a place of suffering for both body and soul after the judgment day—where the beast and the false prophet are also . . . in this lake of fire and brimstone all three are tormented for ever and ever (Matthew 25:46).” (Hendriksen, *William More Than Conquerors*)*

QUESTION 33:

Note the words of the Heidelberg Catechism, Q/A 52:

Q: *What comfort is it to you that Christ will come to judge the living and the dead?*

A: In all my sorrow and persecution I lift up my head and eagerly await as judge from heaven the very same person who before has submitted Himself to the judgment of God for my sake, and has removed all the curse from me. He will cast all His and my enemies into everlasting condemnation, but He will take me and all His chosen ones to Himself into heavenly joy and glory. (see Matthew 25:31-46 Luke 21:28, Romans 8:22-25, Philippians 3:20-21, Titus 2:13-14 and 2 Thessalonians 1:6-10)

QUESTION 34:

*“I am not the only one or the first to say that faith alone justifies. Ambrose said it before me, and Augustine and many others; and if a man is going to read St. Paul and understand him, he will have to say the same thing and can say nothing else. Paul’s words are too strong; they endure no works, none at all; and if it is not a work, then it must be faith alone. How could it be such a fine, improving inoffensive doctrine, if people were taught that they might become righteous by works, beside faith? That would be as much as to say that it was not Christ’s death alone that takes away our sins, but that our works, too, did something toward it; and it would be a fine honoring of Christ’s death to say that our works helped it and could do that which He does, and that we were good and strong like Him. This is of the devil, who cannot leave the blood of Christ without abuse.” (Luther, Martin. *The Works of Martin Luther, Volume 5*)*

“Sometimes we are told that justification by faith is ‘out of date.’ That would be a pity, if it were true. What it would mean would be that the way of salvation was closed and ‘no thoroughfare’ nailed up over the barriers. There is no justification for sinful men except by faith. The works of a sinful man will, of course, be as sinful as he is, and nothing but condemnation can be built on them. Where can he get works upon which he can found his hope of justification, except from Another? His hope of justification, remember—that is, of being pronounced righteous by God. Can God pronounce him righteous except on the ground of works that are righteous? Where can a sinful man get works that are righteous? Surely, not from himself; for, is he not a sinner, and all his works as sinful as he is? He must go out of himself, then, to find works which he can offer to God as righteous. And where will he find such works except in Christ? Or how will he make them his own except by faith in Christ?

*“Justification by faith, we see, is not to be set in contradiction to justification by works. It is set in contradiction only to justification by our own works. It is justification by Christ’s works. The whole question, accordingly, is whether we can hope to be received into God’s favor on the ground of what we do ourselves, or only on the ground of what Christ does for us. If we expect to be received on the ground of what we do ourselves—that is what is called justification by works. If on the ground of what Christ has done for us—that is what is meant by justification by faith. Justification by faith means, that it to say, that we look to Christ and to him alone for salvation, and come to God pleading Christ’s death and righteousness as the ground of our hope to be received into his favor. If Justification by Faith is out of date, that means, then, that salvation by Christ is out of date. There is nothing, in that case, left to us but that each man must just do the best he can to save himself.” (From an article by Warfield, B.B: *Justification by Faith, Out of Date?*)*



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