

A dirt road stretches into the distance under a cloudy sky. The road is flanked by fields and a fence line. The sky is blue with scattered white clouds. The text is overlaid on the image in a large, metallic, 3D font.

GOD GIVES COUNSEL

GOD'S SEARCHING QUESTIONS

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Forward

In this Bible study there are questions recorded in the Bible that God asks to different individuals.

I started reading the Bible from the beginning to the end, rather than verses picked by random. I read it many times in this manner. By doing this, I began to understand more concerning the consistency of the personality of God and how he deals with mankind.

Throughout the five thousand years and dozens of authors who wrote the Bible, God's personality traits and actions remain consistent and can be compared one with another.

God's searching questions are sometimes ask the person rather than coming out with an accusation. This is part of God's unchangeable personality. This shows up in the God of the Old Testament as well as in Jesus, whom Christians also believe to be God. Both approach the sinner with questions designed to create a relationship of reasoning and truth

I have sought to build on each question so your may have a deeper study and teaching.

When God asks a question, we must learn how he deals with those that he is addressing.

Chapter 1

1. In the Garden of Eden, after Adam had sinned, God said, “**Adam, where are you?**”

Genesis 3:1-16

Now the serpent was the shrewdest of all the creatures the Lord God had made. "Really?" he asked the woman. "Did God really say you must not eat any of the fruit in the garden?"

[2] "Of course we may eat it," the woman told him. [3] "It's only the fruit from the tree at the center of the garden that we are not allowed to eat. God says we must not eat it or even touch it, or we will die."

[4] "You won't die!" the serpent hissed. [5] "God knows that your eyes will be opened when you eat it. You will become just like God, knowing everything, both good and evil."

[6] The woman was convinced. The fruit looked so fresh and delicious, and it would make her so wise! So she ate some of the fruit. She also gave some to her husband, who was with her. Then he ate it, too. [7] At that moment, their eyes were opened, and they suddenly felt shame at their nakedness. So they strung fig leaves together around their hips to cover themselves.

[8] Toward evening they heard the Lord God walking about in the garden, so they hid themselves among the trees. [9] The Lord God called to Adam, "Where are you?"

[10] He replied, "I heard you, so I hid. I was afraid because I was naked."

[11] "Who told you that you were naked?" the Lord God asked. "Have you eaten the fruit I commanded you not to eat?"

[12] "Yes," Adam admitted, "but it was the woman you gave me who brought me the fruit, and I ate it."

[13] Then the Lord God asked the woman, "How could you do such a thing?"

"The serpent tricked me," she replied. "That's why I ate it."

[14] So the Lord God said to the serpent, "Because you have done this, you will be punished. You are singled out from all the domestic and wild animals of the whole earth to be cursed. You will grovel in the dust as long as you live, crawling along on your belly.

[15] From now on, you and the woman will be enemies, and your offspring and her offspring will be enemies. He will crush your head, and you will strike his heel."

[16] Then he said to the woman, "You will bear children with intense pain and suffering. And though your desire will be for your husband, he will be your master."

Disguised as a crafty serpent, Satan came to tempt Eve. Satan at one time was an angel who rebelled against God and was thrown out of heaven. As a created being, Satan has definite limitations. Although he is trying to tempt everyone away from God, he will not be the final victor. In Genesis 3:14-15, God promises that Satan will be crushed by one of the woman's offspring, the Messiah.

Why does Satan tempt us? Temptation is Satan's invitation to give in to his kind of life and give up on God's kind of life. Satan tempted Eve and succeeded in getting her to sin. Ever since then, he's been busy getting people to sin. He even tempted Jesus (Matthew 4:11). But Jesus did not sin!

How could Eve have resisted temptation? By following the same guidelines we can follow. First, we must realize that *being tempted* is not a sin. We have not sinned until we *give in* to the temptation. Then, to resist temptation, we must (1) pray for strength to resist, (2) run, sometimes literally, and (3) say no when confronted with what we know is wrong. James 1:12 tells of the blessings and rewards for those who don't give in when tempted.

The serpent, Satan, tempted Eve by getting her to doubt God's goodness. He implied that God was strict, stingy, and selfish for not wanting Eve to share his knowledge of good and evil. Satan made Eve forget that entire blessings that God had given her and, instead, focus on the one thing she couldn't have. We fall into trouble, too, when we dwell on the few things we don't have rather than on the countless things God has given us.

After sinning, Adam and Eve felt guilt and embarrassment over their nakedness. Their guilty feelings made them try to hide from God.

A guilty conscience is a warning signal God placed inside you that goes off when you've done wrong. The worst step you could take is to eliminate the guilty feelings without eliminating the cause.

That would be like using a pain killer but not treating the disease. Be glad those guilty feelings are there. They make you aware of your sin so you can ask God's forgiveness and then correct your wrongdoing.

The thought of two humans covered with fig leaves trying to hide from the all-seeing, all-knowing God is humorous. How could they be so silly as to think they

could actually hide? Yet we do the same, acting as though God doesn't know what we're doing. Have the courage to share all you do and think with him. And don't try to hide—it can't be done. Honesty will strengthen your relationship with God.

These verses show God's desire to have fellowship with us. They also show why we are afraid to have fellowship with him. Adam and Eve hid from God when they heard him approaching. God wanted to be with them, but because of their sin they were afraid to show themselves. Sin had broken their close relationship with God, just as it has broken ours. But Jesus Christ, God's son opens the way for us to renew our fellowship with him. God longs to be with us. He actively offers us his unconditional love. Our natural response is fear because we feel we can't live up to his standards. But understanding that he loves us, regardless of our faults, can help remove that dread.

Adam and Eve failed to heed God's warning recorded in Genesis 2:16-17. They did not understand the reasons for his command, so they chose to act in another way that looked better to them. All of God's commands are for our own good, but we may not always understand the reasons behind them. People who trust God will obey because God asks them to, whether or not they understand why God commands it.

When God asked Adam about his sin, Adam blamed Eve. Then Eve blamed the serpent. How easy it is to excuse our sins by blaming someone else or circumstances. But God knows the truth, and he holds each of us responsible for what we do (see Genesis 3:14-19). Admit your wrong attitudes and actions and call on God. Don't try to get away with sin by blaming someone else.

Adam and Eve chose their course of action (disobedience), and then God chose his. As a holy God, he could respond only in a way consistent with his perfect moral nature. He could not allow sin to go unchecked; he had to punish it. If the consequences of Adam and Eve's sin seem extreme, remember that their sin set in motion the world's tendency toward disobeying God. That is why we sin today: Every human being ever born, with the exception of Jesus, has inherited the sinful nature of Adam and Eve (Romans 5:12-21). Adam and Eve's punishment reflects how seriously God views sin of any kind.

Adam and Eve learned by painful experience that because God is holy and hates sin, he must punish sinners. The rest of the book of Genesis recounts painful stories of lives ruined as a result of the fall. Disobedience is sin, and it breaks our fellowship with God. But, fortunately, when we disobey, God is willing to forgive us and to restore our relationship with him.

Satan is our enemy. He will do anything he can to get us to follow his evil, deadly path. The phrase “you will strike his heel” refers to Satan’s repeated attempts to defeat Christ during his life on earth. “He will crush your head” foreshadows Satan’s defeat when Christ rose from the dead. A strike on the heel is not deadly, but a crushing blow to the head is. Already God was revealing his plan to defeat Satan and offer salvation to the world through his Son, Jesus Christ.

D.L. Moody states:

THE very first thing that happened after the news reached heaven of the fall of man, was that God came straight down to seek out the lost one. As He walks through the garden in the cool of the day, you can hear Him calling “Adam! Adam! Where art thou?” It was the voice of grace, of mercy, and of love. Adam ought to have taken the seeker’s place, for he was the transgressor. He had fallen, and he ought to have gone up and down Eden crying, “My God! my God! where art Thou?” But God left heaven to seek through the dark world for the rebel who had fallen — not to hurl him from the face of the earth, but to plan him an escape from the misery of his sin. And he finds him — where? Hiding from his Creator among the bushes of the garden.

The moment a man is out of communion with God, even the professed child of God, he wants to hide away from Him. When God left Adam in the garden, he was in communion with his Creator, and God talked with him; but now that he has fallen, he has no desire to see his Creator, he has lost communion with his God. He cannot bear to see Him, even to think of Him, and he runs to hide from God. But to his hiding place his Maker follows him. “Where art thou, Adam? Where art thou?”

Chapter 2

2. To Cain after Cain had murdered Abel: **“Where is your brother?”**

Genesis 4:3-13

At harvest time Cain brought to the Lord a gift of his farm produce, [4] while Abel brought several choice lambs from the best of his flock. The Lord accepted Abel and his offering, [5] but he did not accept Cain and his offering. This made Cain very angry and dejected.

[6] "Why are you so angry?" the Lord asked him. "Why do you look so dejected? [7] You will be accepted if you respond in the right way. But if you refuse to respond correctly, then watch out! Sin is waiting to attack and destroy you, and you must subdue it."

[8] Later Cain suggested to his brother, Abel, "Let's go out into the fields." And while they were there, Cain attacked and killed his brother.

[9] Afterward the Lord asked Cain, "Where is your brother? Where is Abel?"

"I don't know!" Cain retorted. "Am I supposed to keep track of him wherever he goes?"

[10] But the Lord said, "What have you done? Listen—your brother's blood cries out to me from the ground! [11] You are hereby banished from the ground you have defiled with your brother's blood. [12] No longer will it yield abundant crops for you, no matter how hard you work! From now on you will be a homeless fugitive on the earth, constantly wandering from place to place."

[13] Cain replied to the Lord, "My punishment is too great for me to bear!"

The Bible does not say why God rejected Cain's sacrifice. Perhaps Cain's attitude was improper, or perhaps his offering was not up to God's standards. Proverbs 21:27 says, "The sacrifice of the wicked is detestable—how much more so when brought with evil intent!" God evaluates both our motives and the quality of what we offer him. When we give to God and others, we should have a joyful heart because of what we are able to give.

We should not worry about how much we are giving up, for all things are God's in the first place. Instead, we should joyfully give to God our best in time, money, possessions, and talents.

How do you react when someone suggests you have done something wrong? Do you move to correct the mistake or deny that you need to correct it? After Cain's sacrifice was rejected, God gave him the chance to right his wrong and try again. God even encouraged him to do this! But Cain refused, and the rest of his life is a startling example of what happens to those who refuse to admit their mistakes. The next time someone suggests you are wrong, take an honest look at yourself and choose God's way instead of Cain's.

For Cain to master the sin lurking at the entrance to his desires, he would have to give up his jealous anger so that sin would not find a foothold in his life. Sin is still crouching at our doors today. Like Cain, we will be victims of sin if we do not master it. But we cannot master sin in our own strength. Instead, we must turn to God to receive faith for ourselves and faith and strength from other believers. The Holy Spirit will help us master sin. This will be a lifelong battle that will not be over until we are face to face with Christ.

This is the first murder—taking a life by shedding human blood. Blood represents life (Leviticus 17:10-14). If blood is removed from a living creature, it will die. Because God created life, only God should take life away.

Adam and Eve’s disobedience brought sin into the human race. They may have thought their sin—eating a piece of fruit—wasn’t very bad, but notice how quickly their sinful nature developed in their children. Simple disobedience quickly degenerated into outright murder. Adam and Eve acted only against God, but Cain acted against both God and man. A small sin has a way of growing out of control. Let God help you with your “little” sins before they turn into tragedies.

Cain was severely punished for this murder. God judges all sins and punishes appropriately, but not simply out of anger or vengeance. Rather, God’s punishment is meant to correct us and restore our fellowship with him. When you’re corrected, don’t resent it. Instead, renew your fellowship with God. Cain’s offering may have been equal to Abel’s offering, but Cain demanded to be number 1, rather than equal.

Chapter 3.

What is your name?

To Jacob, as he fought with the angel of the Lord, “What is your name?” Perhaps, the Lord wanted Jacob to get back to his roots. Before Jacob becomes a “prince” (Israel), he must acknowledge that he is a “supplanter” (Jacob)

Genesis 32:21-31 So the presents were sent on ahead, and Jacob spent that night in the camp.

[22] But during the night Jacob got up and sent his two wives, two concubines, and eleven sons across the Jabbok River. [23] After they were on the other side, he sent over all his possessions. [24] This left Jacob all alone in the camp, and a man

came and wrestled with him until dawn. [25] When the man saw that he couldn't win the match, he struck Jacob's hip and knocked it out of joint at the socket. [26] Then the man said, "Let me go, for it is dawn." But Jacob panted, "I will not let you go unless you bless me."

[27] "What is your name?" the man asked. He replied, "Jacob."

[28] "Your name will no longer be Jacob," the man told him. "It is now Israel, because you have struggled with both God and men and have won."

[29] "What is your name?" Jacob asked him.

"Why do you ask?" the man replied. Then he blessed Jacob there.

[30] Jacob named the place Peniel—"face of God"—for he said, "I have seen God face to face, yet my life has been spared." [31] The sun rose as he left Peniel, and he was limping because of his hip.

Jacob continued this wrestling match all night just to be blessed. He was persistent. God encourages persistence in all areas of our lives, including the spiritual. Where in your spiritual life do you need more persistence? Strong character develops as you struggle through tough conditions.

God gave many Bible people new names (Abraham, Sarah, Peter). Their new names were symbols of how God had changed their lives. Here we see how Jacob's character had changed. Jacob, the ambitious deceiver, had now become Israel, the one who struggles with God and overcomes.

To show that he had been blessed, Jacob went out to meet Esau, and was accepted and blessed.

Genesis 33:1-11

Then, in the distance, Jacob saw Esau coming with his four hundred men. [2] Jacob now arranged his family into a column, with his two concubines and their children at the front, Leah and her children next, and Rachel and Joseph last. [3] Then Jacob went on ahead. As he approached his brother, he bowed low seven times before him. [4] Then Esau ran to meet him and embraced him affectionately and kissed him. Both of them were in tears.

[5] Then Esau looked at the women and children and asked, "Who are these people with you?"

"These are the children God has graciously given to me," Jacob replied. [6] Then the concubines came forward with their children and bowed low before him. [7] Next Leah came with her children, and they bowed down. Finally, Rachel and Joseph came and made their bows.

[8] "And what were all the flocks and herds I met as I came?" Esau asked.

Jacob replied, "They are gifts, my lord, to ensure your goodwill."

[9] "Brother, I have plenty," Esau answered. "Keep what you have."

[10] "No, please accept them," Jacob said, "for what a relief it is to see your friendly smile. It is like seeing the smile of God!

[11] Please take my gifts, for God has been very generous to me. I have more than enough." Jacob continued to insist, so Esau finally accepted them.

It is refreshing to see Esau's change of heart when the two brothers meet again. The bitterness over losing his birthright and blessing (Genesis 25:29-34) seems gone. Instead Esau was content with what he had. Jacob even exclaimed how great it was to see his brother obviously pleased with him (Genesis 33:10).

Life can bring us some bad situations. We can feel cheated, as Esau did, but we don't have to remain bitter. We can remove bitterness from our lives by honestly expressing our feelings to God, forgiving those who have wronged us, and being content with what we have.

Bowing to the ground seven times was the sign of respect given to a king. Jacob was taking every precaution as he met Esau, hoping to dispel any thoughts of revenge.

Esau greeted his brother, Jacob, with a great hug. Imagine how difficult this must have been for a man who once had actually plotted his brother's death (Genesis 27:41). But time away from each other allowed the bitter wounds to heal. With the passing of time, each brother was able to see that their relationship was more important than their real estate.

Why did Jacob send gifts ahead for Esau? In Bible times, gifts were given for several reasons. (1) This may have been a bribe. Gifts are still given to win someone over or buy his or her support. Esau may first have refused Jacob's gifts (Genesis 33:9) because he didn't want or need a bribe. He had already forgiven Jacob, and he had ample wealth of his own. (2) This may have been an expression of affection. (3) It may have been the customary way of greeting someone before an important meeting. Such gifts were often related to a person's occupation. This explains why Jacob sent Esau—who was a herdsman—sheep, goats, and cattle.

Through the sacrifice of Jesus, our gift has already been offered. We too, are greatly blessed. Receive that blessing now without question.

Chapter 4

Too Sarah, the wife of Abraham:

“Why did you laugh?”

Genesis 18:9-15 "Where is Sarah, your wife?" they asked him. "In the tent," Abraham replied. [10] Then one of them said, "About this time next year I will return, and your wife Sarah will have a son."

Now Sarah was listening to this conversation from the tent nearby. [11] And since Abraham and Sarah were both very old, and Sarah was long past the age of having children, [12] she laughed silently to herself. "How could a worn-out woman like me have a baby?" she thought. "And when my master—my husband—is also so old?"

[13] Then the Lord said to Abraham, "Why did Sarah laugh? Why did she say, 'Can an old woman like me have a baby?' [14] Is anything too hard for the Lord? About a year from now, just as I told you, I will return, and Sarah will have a son." [15] Sarah was afraid, so she denied that she had laughed. But he said, "That is not true. You did laugh."

Sarah lied because she was afraid of being discovered. Fear is the most common motive for lying. We are afraid that our inner thoughts and emotions will be exposed or our wrongdoings discovered. But lying causes greater complications than telling the truth and brings even more problems. If God can't be trusted with our innermost thoughts and fears, we are in greater trouble than we first imagined.

Hebrews 11:11 (Sarah inducted into the Hebrews Hall of Fame because she considered him faithful who had promised);

God promised Abraham a son, but Sarah doubted that she could become pregnant in her old age. At first she laughed, but afterwards, she believed (Genesis 18). For more information on Sarah, see her Profile.

There probably isn't anything harder to do than wait, whether we are expecting something good, something bad, or an unknown.

One way we often cope with a long wait (or even a short one) is to begin helping God get his plan into action. Sarah tried this approach. She was too old to expect to have a child of her own, so she thought God must have something else in mind. From Sarah's limited point of view this could only be to give Abraham a son through another woman—a common practice in her day. The plan seemed harmless enough. Abraham would sleep with Sarah's maidservant, who would then give birth to a child. Sarah would take the child as her own. The plan worked beautifully—at first. But as you read about the events that followed, you will be struck by how often Sarah must have regretted the day she decided to push God's timetable ahead.

Another way we cope with a long wait is to gradually conclude that what we're waiting for is never going to happen. Sarah waited 90 years for a baby! When God told her she would finally have one of her own, she laughed, not so much from a lack of faith in what God could do, but from doubt about what he could do through her. When confronted about her laughter, she lied—as she had seen her husband do from time to time. She probably didn't want her true feelings to be known.

Waiting may be part of God's plan for you? The Bible has more than enough clear direction to keep us busy while we're waiting for some particular part of life to move ahead

Chapter 5

God speaks to Hagar, when she was despairing in the desert:

“What is the matter, Hagar?”

Genesis 21:14-21

So Abraham got up early the next morning, prepared food for the journey, and strapped a container of water to Hagar's shoulders. He sent her away with their son, and she walked out into the wilderness of Beersheba, wandering aimlessly. [15] When the water was gone, she left the boy in the shade of a bush. [16] Then she went and sat down by herself about a hundred yards away. "I don't want to watch the boy die," she said, as she burst into tears.

[17] Then God heard the boy's cries, and the angel of God called to Hagar from the sky, "Hagar, what's wrong? Do not be afraid! God has heard the boy's cries from the place where you laid him. [18] Go to him and comfort him, for I will make a great nation from his descendants."

[19] Then God opened Hagar's eyes, and she saw a well. She immediately filled her water container and gave the boy a drink. [20] And God was with the boy as he grew up in the wilderness of Paran. He became an expert archer, [21] and his mother arranged a marriage for him with a young woman from Egypt.

Escape of some kind is usually the most tempting solution to our problems. In fact, it can become a habit. Hagar was a person who used that approach. When the going got tough, she usually got going—in the other direction.

However, it is worthwhile to note that the biggest challenges Hagar faced were brought on by other people's choices. Sarah chose her to bear Abraham's child, and Hagar probably had little to say in the matter.

It isn't hard to understand how Hagar's pregnancy caused her to look down on Sarah. But that brought on hard feelings, and Sarah consequently punished Hagar. This motivated her first escape. When she returned to the family and gave birth to Ishmael, Sarah's continued barrenness must have contributed to bitterness on both sides.

When Isaac was finally born, Sarah looked for an excuse to have Hagar and Ishmael sent away. She found it when she saw Ishmael teasing Isaac.

In the desert, out of water and facing the death of her son, Hagar once again tried to escape. She walked away so she wouldn't have to watch her son die. Once again, God graciously intervened.

God heard the cry of Ishmael, and the sorry of a mother. He directed her to a spring of water in the desert. He will do the same for you.

God's continual desire is for us to face our problems with his help. We experience his help most clearly in and through conflicts and difficulties, not away from them.? Ask for God's help, and begin to face a problem you may be facing today.

The Lord may be asking you, “What is the matter”? Tell him. He is ready to help.

Chapter 6

8. To Moses, when Moses asked Him to part the Red Sea, “Why are you looking at me? You stretch out your hand and part the sea.”

Exodus 14:9-15

All the forces in Pharaoh's army—all his horses, chariots, and charioteers—were used in the chase. The Egyptians caught up with the people of Israel as they were camped beside the shore near Pi-hahiroth, across from Baal-zephon.

[10] As Pharaoh and his army approached, the people of Israel could see them in the distance, marching toward them. The people began to panic, and they cried out to the Lord for help.

[11] Then they turned against Moses and complained, "Why did you bring us out here to die in the wilderness? Weren't there enough graves for us in Egypt? Why did you make us leave? [12] Didn't we tell you to leave us alone while we were still in Egypt? Our Egyptian slavery was far better than dying out here in the wilderness!"

[13] But Moses told the people, "Don't be afraid. Just stand where you are and watch the Lord rescue you. The Egyptians that you see today will never be seen again. [14] The Lord himself will fight for you. You won't have to lift a finger in your defense!"

[15] Then the Lord said to Moses, "**Why are you crying out to me? Tell the people to get moving!**"

Six hundred Egyptian war chariots were bearing down on the helpless Israelites, who were trapped between the mountains and the sea. The war chariots each carried two people—one to drive and one to fight. These chariots were made of a wood or leather cab placed over two wheels pulled by horses. These were the armored tanks of Bible times. But even their power was no match for God, who destroyed both the chariots and their soldiers.

Trapped against the sea, the Israelites faced the Egyptian army sweeping in for the kill. The Israelites thought they were doomed. After watching God's powerful hand delivered them from Egypt, their only response was fear, whining, and despair. Where was their trust in God? Israel had to learn from repeated experience that God was able to provide for them. God has preserved these examples in the Bible so that we can learn to trust him the first time. By focusing on God's faithfulness in the past we can face crises with confidence rather than with fear and complaining.

The people were hostile and despairing, but Moses encouraged them to watch the wonderful way God would rescue them. Moses had a positive attitude! When it looked as if they were trapped, Moses called upon God to intervene. The Lord told Moses to stop praying and get moving! Prayer must have a vital place in our lives, but there is also a place for action. Sometimes we know what to do, but we pray for more guidance as an excuse to postpone doing it. If we know what we should do, then it is time to get moving.

What is the lesson we learn from this question? Rather than asking God to move, we may need to stop praying and get moving.

Chapter 7

If her father had spit in her face, wouldn't she have been defiled for seven days? Banish her from the camp for seven days, and after that she may return."

Numbers 12:1-15

While they were at Hazeroth, Miriam and Aaron criticized Moses because he had married a Cushite woman. [2] They said, "Has the Lord spoken only through Moses? Hasn't he spoken through us, too?" But the Lord heard them.

[3] Now Moses was more humble than any other person on earth. [4] So immediately the Lord called to Moses, Aaron, and Miriam and said, "Go out to the Tabernacle, all three of you!" And the three of them went out. [5] Then the Lord descended in the pillar of cloud and stood at the entrance of the Tabernacle. "Aaron and Miriam!" he called, and they stepped forward. [6] And the Lord said to them, "Now listen to me! Even with prophets, I the Lord communicate by visions and dreams. [7] But that is not how I communicate with my servant Moses. He is entrusted with my entire house. [8] I speak to him face to face, directly and not in riddles! He sees the Lord as he is. Should you not be afraid to criticize him?"

[9] The Lord was furious with them, and he departed. [10] As the cloud moved from above the Tabernacle, Miriam suddenly became white as snow with leprosy. When Aaron saw what had happened, [11] he cried out to Moses, "Oh, my lord!

Please don't punish us for this sin we have so foolishly committed. [12] Don't let her be like a stillborn baby, already decayed at birth."

[13] So Moses cried out to the Lord, "Heal her, O God, I beg you!"

[14] And the Lord said to Moses, "If her father had spit in her face, wouldn't she have been defiled for seven days? Banish her from the camp for seven days, and after that she may return."

[15] So Miriam was excluded from the camp for seven days, and the people waited until she was brought back before they traveled again.

Moses didn't have a Jewish wife because he lived with the Egyptians the first 40 years of his life, and he was in the desert the next 40 years. Zipporah, his first wife, was a Midianite (see Exodus 2:21). A Cushite was an Ethiopian. There is no explanation given for why Miriam objected to this woman.

People often argue over minor disagreements, leaving the real issue untouched. Such was the case when Miriam and Aaron came to Moses with a complaint. They represented the priests and the prophets, the two most powerful groups next to Moses. The real issue was their growing jealousy of Moses' position and influence. Since they could not find fault with the way Moses was leading the people, they chose to criticize his wife. Rather than face the problem squarely by dealing with their envy and pride, they chose to create a diversion from the real issue. When you are in a disagreement, stop and ask yourself if you are arguing over the real issue or if you have introduced a smoke screen by attacking someone's character. If you are unjustly criticized, remember that your critics may be afraid to face the real problem. Don't take this type of criticism personally

Aaron asked that the sin he and Miriam committed not be held against them. It is easy to look back at our mistakes and recognize their foolishness. It is much harder to recognize foolish plans while we are carrying them out because somehow then they seem appropriate. To get rid of foolish ideas before they turn into foolish actions requires eliminating our wrong thoughts and motives. Failing to do this caused Miriam and Aaron much grief.

Spitting in someone's face was considered the ultimate insult and a sign of shame imposed on wrongdoers. The religious leaders spat in Jesus' face to insult him (Matthew 26:67). God punished Miriam for her smug attitude toward not only Moses' authority, but also God's. He struck her with leprosy, then ordered her out of the camp for a week. This punishment was actually quite lenient. A week was the length of time she would have been excluded if her father had spat in her face. How much more she deserved for wronging God! Once again, God was merciful while retaining an effective discipline.

Before criticizing someone else, we need to pause long enough to discover our own motives. Failing to do this can bring disastrous results. What is often labeled "constructive criticism" may actually be destructive jealousy, since the easiest way to raise our own status is to bring someone else down. Are you willing to question your motives before you offer criticism? Does the critical finger you point need to be pointed first toward yourself?

Bless the righteous leaders. Do not bless false teachers.

2 John 1:10

If someone comes to your meeting and does not teach the truth about Christ, don't invite him into your house or encourage him in any way.

Chapter 8

Have you considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Job 1:1-12 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. [2] And there were born unto him seven sons and three daughters. [3] His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. [4] And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. [5] And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

[6] Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. [7] And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, from going to and fro in the earth, and from walking up and down in it. [8] And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? [9] Then Satan answered the Lord, and said, Doth Job fear God for nought? [10] Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. [11] But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. [12] And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon him put not forth thine hand. So Satan went forth from the presence of the Lord.

Job is portrayed as a wealthy man of upright character who loves God. Yet God allows Satan to destroy his flocks, his possessions, his children, and his health. Job refuses to give up on God, even though he does not understand why this is happening to him. We, too, must trust God when we do not understand the difficulties we face.

We must experience life as Job did—one day at a time and without complete answers to all of life’s questions. Will we, like Job, trust God no matter what? Or will we give in to the temptation to say that God doesn’t really care?

The location of the land of Uz is uncertain. We only know that Uz had plentiful pastures and crops (Job 1:3), was located near a desert (Job 1: 19), and was close enough to the Sabeans and Chaldeans to be raided (Job 1:14-17). Uz is also mentioned in Jeremiah 25:19-20. Most scholars believe Uz was located east of the Jordan River near Canaan (Israel), where the Jews (those to whom God first revealed himself) lived. Job probably knew about God because he knew God’s people.

As we see calamity and suffering in the book of Job, we must remember that we live in a fallen world where good behavior is not always rewarded and bad behavior is not always punished. When we see a notorious criminal prospering or an innocent child in pain, we say, “That’s wrong.” And it is. Sin has twisted justice and made our world unpredictable and ugly.

It is not known for sure, but Job probably lived during the days of the patriarchs (Abraham, Isaac, Jacob) before God gave his written law or appointed priests to be religious leaders. During Job’s day, the father was the family’s religious leader. Because there were no priests to instruct him in God’s laws, Job acted as the priest and offered sacrifices to God to ask for forgiveness for sins he and his family had committed. This demonstrated that Job did not consider himself sinless. Job did this out of conviction and love for God, not just because it was his role as head of the house. Do you carry out your spiritual duties because they are expected, or spontaneously from a heart of devotion?

Job showed deep concern for the spiritual welfare of his children. Fearful that they might have sinned unknowingly, he offered sacrifices for them. Parents today can show the same concern by praying for their children. This means “sacrificing” some time each day to ask God to forgive them, to help them grow, to protect them, and to help them please him.

Satan, originally an angel of God, became corrupt through his own pride. He has been evil since his rebellion against God (1 John 3:8). Satan considers God as his enemy. He tries to hinder God’s work in people, but he is limited by God’s power and can do only what he is permitted (Luke 22:31-32; 1 Tim. 1:19-20; 2 Tim. 2:23-26). Satan is called the enemy because he actively looks for people to attack with temptation (1 Peter 5:8-9) and because he wants to make people hate God. He

does this through lies and deception (Genesis 3:1-6). Job, a blameless and upright man who had been greatly blessed, was a perfect target for Satan. Any person who is committed to God should expect Satan's attacks. Satan, who hates God, also hates God's people.

From this conversation, we learn a great deal about Satan. (1) He is accountable to God. All angelic beings, good and evil, are compelled to present themselves before God (Job 1:6). God knew that Satan was intent on attacking Job. (2) Satan can be at only one place at a time (Job 1:6-7). His demons aid him in his work; but as a created being, he is limited. (3) Satan cannot see into our minds or foretell the future (Job 1:9-11). If he could, he would have known that Job would not break under pressure. (4) Because Satan can do nothing without God's permission (Job 1:12), God's people can overcome his attacks through God's power. (5) God puts limitations on what Satan can do (Job 1:12; Job 2:6). Satan's response to the Lord's question (Job 1:7) tells us that Satan is real and active on earth. Knowing this about Satan should cause us to remain close to the One who is greater than Satan—God himself.

Job was a model of trust and obedience to God, yet God permitted Satan to attack him in an especially harsh manner. Although God loves us, believing and obeying him do not shelter us from life's calamities. Setbacks, tragedies, and sorrows strike Christians and non-Christians alike. But in our tests and trials, God expects us to express our faith to the world. How do you respond to your troubles? Do you ask God, "Why me?" or do you say, "Use me!"?

This conversation between God and Satan teaches us an important fact about God—he is fully aware of every attempt by Satan to bring suffering and difficulty upon us. While God may allow us to suffer for a reason beyond our understanding, he is never caught by surprise by our troubles and is always compassionate.

Chapter 9

Where were you when I laid the earths foundation?

Job 38:1-10

Then the Lord answered Job out of the whirlwind, and said, [2] who is this that darkeneth counsel by words without knowledge? [3] Gird up now thy loins like a man; for I will demand of thee, and answer thou me. [4] Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. [5] Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? [6] Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; [7] When the morning stars sang together, and all the

sons of God shouted for joy? [8] Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? [9] When I made the cloud the garment thereof, and thick darkness a swaddling band for it, [10] And brake up for it my decreed place, and set bars and doors,

As we read the book of Job, we have information that the characters of the story do not. Job, the main character of the book, lost all he had through no fault of his own. As he struggled to understand why all this was happening to him, it became clear that he was not meant to know the reasons. He would have to face life with the answers and explanations held back. Only then would his faith fully develop.

We must experience life as Job did—one day at a time and without complete answers to all of life’s questions. Will we, like Job, trust God no matter what? Or will we give in to the temptation to say that God doesn’t really care?

As we see calamity and suffering in the book of Job, we must remember that we live in a fallen world where good behavior is not always rewarded and bad behavior is not always punished.

When we see a notorious criminal prospering or an innocent child in pain, we say, “That’s wrong.” And it is. Sin has twisted justice and made our world unpredictable and ugly.

The book of Job shows a good man suffering for no apparent fault of his own. Sadly, our world is like that. But Job’s story does not end in despair. Through Job’s life we can see that faith in God is justified even when our situations look hopeless. Faith based on rewards or prosperity is hollow. To be unshakable, faith must be built on the confidence that God’s ultimate purpose will come to pass.

Children never tire of asking “Why?” Yet the question produces a bitter taste the older we get. Children wonder about everything; adults wonder about suffering. We notice that the world seems to run by a system of cause and effect, yet there are some effects for which we can’t find a clear cause, and some causes that don’t lead to the expected effects. We would expect Job’s wealth and family to give him a very happy life, and, for a while, they did. But the loss and pain he experienced shock us. The first two chapters of his story are more than we can bear. To those so quick to ask “Why?” at the smallest misfortune, Job’s faithfulness seems incredible. But even Job had something to learn. We can learn with him.

Our age of “instant” everything has caused us to lose the ability to wait. We expect to learn patience instantly, and in our hurry, we miss the contradiction. Of all that we want now, relief from pain is at the top of our list. We want an instant cure for everything from toothaches to heartbreaks.

Although some pains have been cured, we still live in a world where many people suffer. Job was not expecting instant answers for the intense emotional and physical pain he endured. But in the end, what broke Job’s patience was not the suffering, but not knowing *why* he suffered.

When Job expressed his frustration, his friends were ready with their answers. They believed that the law of cause and effect applied to all people’s experiences. Their view of life boiled down to this: good things happen to good people, and bad things happen to bad people. Because of this, they felt their role was to help Job admit to whatever sin was causing his suffering.

Job actually looked at life almost the same way as his friends. What he couldn’t understand was why he was suffering so much when he was sure he had done nothing to deserve such punishment. The last friend, Elihu, did offer another explanation for the pain by pointing out that God might be allowing it to purify Job. But this was only partly helpful. When God finally spoke, he didn’t offer Job an answer. Instead, he drove home the point that it is better to know God than to know answers.

Often we suffer consequences for bad decisions and actions. Job’s willingness to repent and confess known wrongs is a good guideline for us. Sometimes suffering shapes us for special service to others. Sometimes suffering is an attack by Satan on our lives. And sometimes we don’t know why we suffer. At those times, are we willing to trust God in spite of unanswered questions?

Chapter 10

To Samuel, “How long will you grieve over Saul since I've removed the kingship from him?”

1 Samuel 15:22-23

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. [23] For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

This is the first of numerous places in the Bible where the theme “to obey is better than sacrifice” is stated (Psalm 40:6-8; Psalm 51:16-17; Proverbs 21:3; Isaiah 1:11-17; Jeremiah 7:21-23; Hosea 6:6; Micah 6:6-8; Matthew 12:7; Mark 12:33; Hebrews 10:8-9). Was Samuel saying that sacrifice is unimportant? No, he was urging Saul to look at his reasons for making the sacrifice rather than at the sacrifice itself. A sacrifice was a ritual transaction between man and God that physically

demonstrated a relationship between them. But if the person's heart was not truly repentant or if he did not truly love God, the sacrifice was a hollow ritual. Religious ceremonies or rituals are empty unless they are performed with an attitude of love and obedience. "Being religious" (going to church, serving on a committee, giving to charity) is not enough if we do not act out of devotion and obedience to God.

Rebellion and arrogance are serious sins. They involve far more than being independent and strong-minded. Scripture equates them with divination (witchcraft) and idolatry, sins worthy of death (Exodus 22:18; Leviticus 20:6; Deut. 13:12-15; Deut. 18:10; Micah 5:10-14).

Saul became both rebellious and arrogant, so it is little wonder that God finally rejected him and took away his kingdom. Rebellion against God is perhaps the most serious sin of all because as long as a person rebels, he or she closes the door to forgiveness and restoration with God.

1 Samuel 15:26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

Saul's excuses had come to an end. It was the time of reckoning. God wasn't rejecting Saul as a person; the king could still seek forgiveness and restore his relationship with God, but it was too late to get his kingdom back. If you do not act responsibly with what God has entrusted to you, eventually you will run out of excuses. All of us must one day give an account for our actions (Romans 14:12; Rev. 22:12).

1 Samuel 15:30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

Saul was more concerned about what others would think of him than he was about the status of his relationship with God (1 Samuel 15:24). He begged Samuel to go with him to worship as a public demonstration that Samuel still supported him. If Samuel had refused, the people probably would have lost all confidence in Saul.

1 Samuel 16:1 And the Lord said unto Samuel, **How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?** fill thine horn with

oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

While Saul is still on the throne, Samuel anoints David as Israel's next king. Young David then bravely conquers Goliath, the Philistine champion, and establishes a lifelong friendship with Jonathan, Saul's son. When Saul realizes that David will become king one day, he grows very jealous and tries to kill David on several occasions. David escapes into Philistine territory until Saul is killed in battle. When treated unjustly, we should not take matters into our own hands. God, who is faithful and just, sees all that is happening and will judge all evil.

Chapter 11

To Balaam, "Who were those men who visited you?"

Numbers 22:1-9 And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

[2] And Balak the son of Zippor saw all that Israel had done to the Amorites. [3] And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. [4] And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

[5] He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: [6] Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. [7] And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and

they came unto Balaam, and spake unto him the words of Balak. [8] And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam. [9] And God came unto Balaam, and said, **what men are these with thee?**

Now the old generation has died and a new generation stands poised at the border, ready to enter the Promised Land. Neighboring nations, however, cause Israel to begin worshiping other gods. Without Moses' quick action, the nation may never have entered Canaan. We must never let down our guard in resisting sin.

Balaam was one of those noteworthy Old Testament characters that, though not one of God's chosen people, were willing to acknowledge that Yahweh (the Lord) was indeed a powerful God. But he did not believe in the Lord as the only true God. His story exposes the deception of maintaining an outward facade of spirituality over a corrupt inward life. Balaam was a man ready to obey God's command as long as he could profit from doing so. This mixture of motives—obedience and profit—eventually led to Balaam's death. Although he realized the awesome power of Israel's God, his heart was occupied with the wealth he could gain in Moab. There he returned to die when the armies of Israel invaded.

Sorcerers were thought to have power with the gods. Thus the king of Moab wanted Balaam to use his powers with the God of Israel to place a curse on Israel—hoping that, by magic, God would turn against his people. Neither Balaam nor Balak had any idea whom they were dealing with!

Why would God speak through a sorcerer like Balaam? God wanted to give a message to the Moabites, and they had already chosen to employ Balaam. So Balaam was available for God to use, much as he used the wicked pharaoh to accomplish his will in Egypt (Exodus 10:1). Balaam entered into his prophetic role seriously, but his heart was mixed. He had some knowledge of God, but not enough to forsake his magic and turn wholeheartedly to God. Although this story leads us to believe he turned completely to God, later passages in the Bible show that Balaam couldn't resist the tempting pull of money and idolatry (Numbers 31:16; 2 Peter 2:15; Jude 1:11).

Chapter 12

Whom shall I send, and will go for me?

Isaiah 6:1-8

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. [2] Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. [3] And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. [4] And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

The year that King Uzziah died was approximately 740 B.C. He remained leprous until he died because he tried to take over the high priest's duties (2 Chron. 26:18-21). Although Uzziah was generally a good king with a long and prosperous reign, many of his people turned away from God.

Isaiah's vision was his commission to be God's messenger to his people. Isaiah was given a difficult mission. He had to tell people who believed God that instead God was going to destroy them because of their disobedience.

Isaiah's lofty view of God in Isaiah 6:1-4 gives us a sense of God's greatness, mystery, and power. Isaiah's example of recognizing his sinfulness before God encourages us to confess our sin. His picture of forgiveness reminds us that we, too, are forgiven. When we recognize how great our God is, how sinful we are, and the extent of God's forgiveness, we receive power to do his work.

The throne, the attending seraphs or angels, and the threefold *holy* all stressed God's holiness. Seraphs were a type of angel whose name is derived from the word for "burn," perhaps indicating their purity as God's ministers. In a time when moral and spiritual decay had peaked, it was important for Isaiah to see God in his holiness. Holiness means morally perfect, pure, and set apart from all sin. We also need to discover God's holiness. Our daily frustrations, society's pressures, and our shortcomings reduce and narrow our view of God. We need the Bible's view of God as high and lifted up to empower us to deal with our problems and concerns. God's moral perfection, properly seen, will purify us from sin, cleanse our minds from our problems, and enable us to worship and to serve.

[5] Then said I, Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. [6] Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: [7] And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Seeing the Lord and listening to the praise of the angels, Isaiah realized that he was unclean before God, with no hope of measuring up to God's standard of holiness. When Isaiah's lips were touched with a live burning coal, however, he was told that his sins were forgiven. It wasn't the coal that cleansed him, but God. In response Isaiah submitted himself entirely to God's service. No matter how difficult his task would be, he said,

"Here am I. Send me!" The painful cleansing process was necessary before Isaiah could fulfill the task to which God was calling him. Before we accept God's call to speak for him to those around us, we must be cleansed as Isaiah was, confessing our sins and submitting to God's control. Letting God purify us may be painful, but we must be purified so that we can truly represent God, who is pure and holy.

[8] Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, Here am I; send me.

The more clearly Isaiah saw God (Isaiah 6:5), the more aware Isaiah became of his own powerlessness and inadequacy to do anything of lasting value without God. But he was willing to be God's spokesman. When God calls, will you also say, "Here am I. Send me!"

New Testament

In the New Testament, Jesus Christ does the same thing that shows that he is very much like his Father.

Chapter 13

And he said unto them, **how is it that ye sought me? Do you not that I must be about my Father's business?**

Luke 2:41-52 Now his parents went to Jerusalem every year at the feast of the Passover. [42] And when he was twelve years old, they went up to Jerusalem after the custom of the feast. [43] And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. [44] But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. [45] And when they found him not, they turned back again to Jerusalem, seeking him. [46] And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. [47] And all that heard him were astonished at his understanding and answers. [48] And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. [49] And he said unto them, how is it that ye sought me? Wist ye not that I must be about my Father's business? [50] And they understood not the saying which he spake unto them. [51] And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. [52] And Jesus increased in wisdom and stature, and in favor with God and man.

According to God's law, every male was required to go to Jerusalem three times a year for the great festivals (Deut. 16:16). In the spring, the Passover was celebrated, followed immediately by the week long Feast of Unleavened Bread. Passover commemorated the night of the Jews' escape from Egypt when God had killed the Egyptian firstborn but had passed over Israelite homes (see Exodus 12:21-36). Passover was the most important of the three annual festivals.

At age 12, Jesus was considered almost an adult, and so he didn't spend a lot of time with his parents during the feast. Those who attended these feasts often traveled in caravans for protection from robbers along the Palestine roads. It was customary for the women and children to travel at the front of the caravan, with the men bringing up the rear. A 12-year-old boy conceivably could have been in either group, and both Mary and Joseph assumed Jesus was with the other one. But when the caravan left Jerusalem, Jesus stayed behind, absorbed in the teaching at the temple.

The temple courts were famous throughout Judea as a place of learning. The apostle Paul studied in Jerusalem, perhaps in the temple courts, under Gamaliel, one of its foremost teachers (Acts 22:3). At the time of the Passover, the greatest rabbis of the land would assemble to teach and to discuss great truths among themselves. The coming Messiah would no doubt have been a popular discussion topic, for everyone was expecting him soon. Jesus would have been eager to listen and to ask probing questions. It was not his youth, but the depth of his wisdom, that astounded these teachers.

Mary had to let go of her child and let him become a man, God's Son, the Messiah. Fearful that she hadn't been careful enough with this God-given child, she searched frantically for him. But she was looking for a boy, not the young man who was in the temple astounding the religious leaders with his questions. It is hard to let go of people or projects we have nurtured.

This is the first mention of Jesus' awareness that he was God's Son. But even though he knew his real Father, he did not reject his earthly parents.

He went back to Nazareth with them and lived under their authority for another 18 years. God's people do not despise human relationships or family responsibilities. If the Son of God obeyed his human parents, how much more should we honor our

family members! Don't use commitment to God's work to justify neglecting your family.

Jesus' parents didn't understand what he meant about his Father's house. They didn't realize he was making a distinction between his earthly father and his heavenly Father. Jesus knew that he had a unique relationship with God. Although Mary and Joseph knew he was God's Son, they didn't understand what his mission would involve. Besides, they had to raise him, along with his brothers and sisters (Matthew 13:55-56), as a normal child. They knew he was unique, but they did not know all that was going on in his mind.

This, the first question Jesus asked was asked of his mother, but many other questions would follow as he began his ministry.

Chapter 14

2. To his mother after she asked him to turn water into wine: **“Woman, what is that between you and me?”**

John 2:1-11

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: [2] And both Jesus was called, and his disciples, to the marriage. [3] And when they wanted wine, the mother of Jesus saith unto him, they have no wine. [4] Jesus saith unto her, Woman, what have I to do with thee? my hour is not yet come. [5] His mother saith unto the servants, What soever he saith unto you, do it. [6] And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. [7] Jesus saith unto them, fill the water pots with water. And they filled them up to the brim. [8] And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. [9] When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, [10] And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. [11] This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Jesus was on a mission to save the world, the greatest mission in the history of mankind. Yet he took time to attend a wedding and take part in its festivities. We may be tempted to think we should not take time out from our “important” work for social occasions. But maybe these social occasions are part of our mission. Jesus valued these wedding festivities because they involved people, and Jesus came to be with people. Our mission can often be accomplished in joyous times of celebration with others. Bring balance to your life by bringing Jesus into times of pleasure as well as times of work.

Weddings in Jesus' day were weeklong festivals. Banquets would be prepared for many guests, and the week would be spent celebrating the new life of the married couple. Often the whole town was invited, and everybody would come—it was considered an insult to refuse an invitation to a wedding. To accommodate many people, careful planning was needed. To run out of wine was more than embarrassing; it broke the strong unwritten laws of hospitality. Jesus was about to respond to a heartfelt need.

Mary was probably not asking Jesus to do a miracle; she was simply hoping that her son would help solve this major problem and find some wine. Tradition says that Joseph, Mary's husband, was dead, so she probably was used to asking for her son's help in certain situations. Jesus' answer to Mary is difficult to understand, but maybe that is the point. Although Mary did not understand what Jesus was going to do, she trusted him to do what was right. Those who believe in Jesus but run into situations they cannot understand must continue to trust that he will work in the best way. Mary submitted to Jesus' way of doing things. She recognized that Jesus was more than her human son—he was the Son of God. When we bring our problems to Christ, we may think we know how he should take care of them. But he may have a completely different plan. Like Mary, we should submit and allow him to deal with the problem as he sees best. Jesus told them to fill the water jars with water.

The six stone water jars were normally used for ceremonial washing. When full, the pots would hold 20 to 30 gallons. According to the Jews' ceremonial law, people became symbolically unclean by touching objects of everyday life. Before eating, the Jews would pour water over their hands to cleanse themselves of any bad influences associated with what they had touched. People look everywhere but to God for excitement and meaning. For some reason, they expect God to be dull and lifeless. Just as the wine Jesus made was the best, so life in him is better than life on our own. touch with people.

Miracles are not merely superhuman events, but events that demonstrate God's power. Almost every miracle Jesus did was a renewal of fallen creation—restoring sight, making the lame walk, even restoring life to the dead. Believe in Christ not because he is a superman but because he is the God who continues his creation.

Chapter 15

To the man who told him that his brothers and mother were waiting for Him outside, **“Who are my brothers and sisters?”**

Matthew 12:46-50

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. [47] Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. [48] But he answered and said unto him that told him, Who is my mother? and who are my brethren? [49] And he stretched forth his hand toward his disciples, and said, behold my mother and my brethren! [50] For whosoever shall do the will of my Father that is in heaven, the same is my brother, and sister, and mother.

Jesus was not denying his responsibility to his earthly family. On the contrary, he criticized the religious leaders for not following the Old Testament command to honor their parents (Matthew 15:1-9).

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, [2] Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. [3] But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? [4] For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. [5] But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; [6] And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. [7] Ye hypocrites, well did Esaias prophesy of you, saying, [8] This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. [9] But in vain they do worship me, teaching for doctrines the commandments of men.

He provided for his mother's security as he hung on the cross (John 19:25-27).

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. [26] When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! [27] Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

His mother and brothers were present in the upper room at Pentecost (Acts 1:14). Instead Jesus was pointing out that spiritual relationships are as binding as physical ones, and he was paving the way for a new community of believers (the universal church), our spiritual family.

Chapter 16

To the woman taken in adultery, “Woman, where are your accusers?”

John 8:1-11

Jesus went unto the mount of Olives. [2] And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. [3] And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, [4] They say unto him, Master, this woman was taken in adultery, in the very act. [5] Now Moses in the law commanded us, that such should be stoned: but what sayest thou? [6] This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. [7] So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. [8] And again he stooped down, and wrote on the ground. [9] And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. [10] When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? [11] She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

The Jewish leaders had already disregarded the law by arresting the woman without the man. The law required that both parties to adultery be stoned (Leviticus 20:10; Deut. 22:22). The leaders were using the woman as a trap so they could trick Jesus. If Jesus said the woman should not be stoned, they would accuse him of violating Moses' law. If he urged them to execute her, they would report him to the Romans, who did not permit the Jews to carry out their own executions (John 18:31).

This is a significant statement about judging others. Because Jesus upheld the legal penalty for adultery, stoning, he could not be accused of being against the law. But by saying that only a sinless person could throw the first stone, he highlighted the importance of compassion and forgiveness. When others are caught in sin, are you quick to pass judgment? To do so is to act as though you have never sinned. It is God's role to judge, not ours. Our role is to show forgiveness and compassion.

When Jesus said that only someone who had not sinned should throw the first stone, the leaders slipped quietly away, from oldest to youngest. Evidently the older men were more aware of their sins than the younger. Age and experience often temper youthful self-righteousness. But whatever your age, take an honest look at your life. Recognize your sinful nature, and look for ways to help others rather than hurt them.

Jesus didn't condemn the woman accused of adultery, but neither did he ignore or condone her sin. He told her to leave her life of sin. Jesus stands ready to forgive any sin in your life, but confession and repentance mean a change of heart. With God's help we can accept Christ's forgiveness and stop our wrongdoing.

Chapter 17

5. To the man who wanted to know what the greatest commandments were: **“Tell me who acted as a neighbor?”**

Luke 10:30-37

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. [31] And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. [32] And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. [33] But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, [34] And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. [35] And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. [36] **Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?** [37] And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The law expert treated the wounded man as a topic for discussion; the robbers, as an object to exploit; the priest, as a problem to avoid; and the Levite, as an object of curiosity. Only the Samaritan treated him as a person to love.

From the parable we learn three principles about loving our neighbor: (1) lack of love is often easy to justify, even though it is never right; (2) our neighbor is anyone of any race, creed, or social background who is in need; and (3) love means acting to meet the person's need. Wherever you live, there are needy people close by. There is no good reason for refusing to help.

A COLLECTION OF ATTITUDES

To the expert in the law, the wounded man was a subject to discuss.

To the robbers, the wounded man was someone to use and exploit.

To the religious men, the wounded man was a problem to be avoided.

To the innkeeper, the wounded man was a customer to serve for a fee.

To the Samaritan, the wounded man was a human being worth being cared for and loved.

To Jesus, all of them and all of us were worth dying for.

Confronting the needs of others brings out various attitudes in us. Jesus used the story of the good but despised Samaritan to make clear what attitude was acceptable to him. If we are honest, we often will find ourselves in the place of the expert in the law, needing to learn again who our neighbor is. Note these different attitudes toward the wounded man.

There was deep hatred between Jews and Samaritans. The Jews saw themselves as pure descendants of Abraham, while the Samaritans were a mixed race produced when Jews from the northern kingdom intermarried with other peoples after Israel's exile. To this law expert, the person least likely to act correctly would be the Samaritan. In fact, he could not bear to say "Samaritan" in answer to Jesus' question. This "expert's" attitude betrayed his lack of the very thing that he had earlier said the law commanded—love.

Chapter 18

To the man who wanted Jesus to give the man's greedy brother a talking to. **“Who made me a divider among you?”**

Luke 12:13-15 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. [14] And he said unto him, **Man, who made me a judge or a divider over you?** [15] And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things that he possesseth.

Problems like this were often brought to rabbis for them to settle. Jesus' response, though not directly to the topic, is not a change of subject. Rather, Jesus is pointing to a higher issue—a correct attitude toward the accumulation of wealth. Life is more than material goods; far more important is our relationship with God. Jesus put his finger on this questioner's heart. When we bring problems to God in prayer, he often does the same—showing us how we need to change and grow in our attitude toward the problem. This answer is often not the one we were looking for, but it is more effective in helping us trace God's hand in our lives.

Jesus says that the good life has nothing to do with being wealthy, so be on guard against greed (desire for what we don't have). This is the exact opposite of what society usually says. Advertisers spend millions of dollars to entice us to think that if we buy more and more of their products, we will be happier, more fulfilled, more comfortable. How do you respond to the constant pressure to buy? Learn to tune out expensive enticements and concentrate instead on the truly good life—living in a relationship with God and doing his work.

Chapter 19

To John and James when they asked Jesus to make them special in heaven, “Do you think you can swallow the cup reserved for those who will stand at my right hand?”

Matthew 20:20-28

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. [21] And he said unto her, what wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. [22] But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. [23] And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. [24] And when the ten heard it, they were moved with indignation against the two brethren. [25] But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. [26] But it shall not be so among you: but whosoever will be great among you, let him be your minister; [27] And whosoever will be chief among you, let him be your servant: [28] Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

The mother of James and John came to Jesus and “kneeling down, asked a favor of him.” She gave Jesus worship, but her real motive was to get something from him. Too often this happens in our churches and in our lives. We play religious games, expecting God to give us something in return. True worship, however, adores and praises Christ for who he is and for what he has done.

The mother of James and John asked Jesus to give her sons special positions in his kingdom. Parents naturally want to see their children promoted and honored, but this desire is dangerous if it causes them to lose sight of God’s specific will for their children. God may have different work in mind—not as glamorous, but just as important.

Thus parents’ desires for their children’s advancement must be held in check as they pray that God’s will be done in their children’s lives.

According to Matthew 27:56, the mother of James and John was at the cross when Jesus was crucified. Some have suggested that she was the sister of Mary, the mother of Jesus. A close family relationship could have prompted her to make this request for her sons.

James, John, and their mother failed to grasp Jesus' previous teachings on rewards (Matthew 19:16-30) and eternal life (Matthew 20:1-16). They failed to understand the suffering they must face before living in the glory of God's kingdom. The "cup" was the suffering and crucifixion that Christ faced. Both James and John would also face great suffering. James would be put to death for his faith, and John would be exiled.

Jesus was showing that he was under the authority of the Father, who alone makes the decisions about leadership in heaven. Such rewards are not granted as favors. They are for those who have maintained their commitment to Jesus in spite of severe trials.

The other disciples were upset with James and John for trying to grab the top positions. *All* the disciples wanted to be the greatest (Matthew 18:1), but Jesus taught them that the greatest person in God's kingdom is the servant of all. Authority is given not for self-importance, ambition, or respect, but for useful service to God and his creation.

Jesus described leadership from a new perspective. Instead of using people, we are to serve them. Jesus' mission was to serve others and to give his life away. A real leader has a servant's heart. Servant leaders appreciate others' worth and realize that they're not above any job. If you see something that needs to be done, don't wait to be asked. Take the initiative and do it like a faithful servant.

A ransom was the price paid to release a slave from bondage. Jesus often told his disciples that he must die, but here he told them why—to redeem all people from the bondage of sin and death. The disciples thought that as long as Jesus was alive, he could save them. But Jesus revealed that only his death would save them and the world.

Chapter 20

“Whose inscription and face is on this coin?”

Mark 12:13-16

And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. [14] And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? [15] Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, why tempt ye me? bring me a penny, that I may see it. [16] And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

The Pharisees were primarily a religious group concerned for ritual purity; the Herodians were a Jewish political group that approved of Herod's compromises with Rome. Normally the two groups had nothing to do with each other.

The Pharisees did not like Jesus because he exposed their hypocrisy. The Herodians also saw Jesus as a threat. Supporters of the dynasty of Herod the Great, they had lost political control when, as a result of reported unrest, Rome deposed Archelaus (Herod's son with authority over Judea), and replaced him with a Roman governor. The Herodians feared that Jesus would cause still more instability in Judea, and that Rome might react by never allowing the Roman leaders to step down and be replaced by a descendant of Herod.

Anyone who avoided paying taxes faced harsh penalties. The Jews hated to pay taxes to Rome because the money supported their oppressors and symbolized their subjection. Much of the tax money also went to maintain the pagan temples and luxurious life-styles of Rome's upper class. The Pharisees and Herodians hoped to trap Jesus with this tax question. Either a yes or a no could lead him into trouble. A yes would mean he supported Rome, which would turn the people against him. A no would bring accusations of treason and rebellion against Rome and could lead to civil penalties.

A denarius was the usual day's wage for a laborer.

They were amazed by his reply.

Chapter 21

10. To Simon Peter, "Who do you say I am?"

Luke 9:18-27 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, who say the people that I am? [19] They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. [20] He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. [21] And he straitly charged them, and

commanded them to tell no man that thing; [22] Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

[23] And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. [24] For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. [25] For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? [26] For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. [27] But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

he Christian faith goes beyond knowing what others believe. It requires us to hold beliefs for ourselves.

Jesus told his disciples not to tell anyone that he was the Christ because at this point they didn't fully understand the significance of that confession—nor would anyone else. Everyone still expected the Messiah to come as a conquering king. But even though Jesus was the Messiah, he still had to suffer, be rejected by the leaders, be killed, and rise from the dead.

When the disciples saw all this happen to Jesus, they would understand what the Messiah had come to do. Only then would they be equipped to share the gospel around the world.

This was the turning point in Jesus' instruction to his disciples. From then on he began teaching clearly and specifically what they could expect, so that they would not be surprised when it happened. He explained that he would not *now* be the conquering Messiah because he first had to suffer, die, and rise again. But one day he would return in great glory to set up his eternal kingdom.

Christians follow their Lord by imitating his life and obeying his commands. To take up the cross meant to carry your own cross to the place where you would be killed. The Romans had killed many Galileans that way. Applied to the disciples, it meant to identify completely with Christ's message, even if it meant death. We must deny our selfish desires to use our time and money our own way and to choose our own direction in life without regard to Christ. Following Christ is costly now, but in the long run, it is well worth the pain and effort.

People are willing to pay a high price for something they value. Is it any surprise that Jesus would demand this much commitment from his followers? There are at least three conditions that must be met by people who want to follow Jesus. We must be willing to deny self, to take up our crosses, and to follow him. Anything less is superficial lip service.

If this present life is most important to you, you will do everything you can to protect it. You will not want to do anything that might endanger your safety, health, or comfort. By contrast, if following Jesus is most important, you may find yourself in unsafe, unhealthy, and uncomfortable places. You will risk death, but you will not fear it because you know that Jesus will raise you to eternal life. Nothing material can compensate for the loss of eternal life. Jesus' disciples are not to use their lives on earth for their own pleasure—they should spend their lives serving God and people.

Luke's Greek audience would have found it difficult to understand a God who could die, just as Jesus' Jewish audience would have been perplexed by a Messiah who would let himself be captured. Both would be ashamed of Jesus if they did not look past his death to his glorious resurrection and second coming. Then they would see Jesus not as a loser but as the Lord of the universe, who through his death brought salvation to all people.

When Jesus said some would not die without seeing the kingdom, he was referring (1) to Peter, James, and John, who would witness the transfiguration eight days later, or in a broader sense (2) to all who would witness the resurrection and ascension, or (3) to all who would take part in the spread of the church after Pentecost. Jesus' listeners were not going to have to wait for another, future Messiah—the kingdom was among them, and it would soon come in power.

Chapter 22

If I will that he tarry till I come, what is that to thee? Follow thou me.

John 21:20-25 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? [21] Peter seeing him saith to Jesus, Lord, and what shall this man do? [22] Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. [23] Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? [24] This is the disciple, which testifieth of these things, and wrote these things: and we know that his testimony is true. [25] And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Peter asked Jesus how John would die. Jesus replied that Peter should not concern himself with that. We tend to compare our lives to others, whether to rationalize our own level of devotion to Christ or to question God's justice. Jesus responds to us as he did to Peter: "What is that to you? You must follow me."

Early church history reports that after John spent several years as an exile on the island of Patmos, he returned to Ephesus where he died as an old man, near the end of the first century.

John's stated purpose for writing his Gospel was to show that Jesus was the Son of God. He clearly and systematically presented the evidence for Jesus' claims. When evidence is presented in the courtroom, those who hear it must make a choice. Those who read the Gospel of John must also make a choice—is Jesus the Son of God, or isn't he?. The evidence has been clearly presented. You must decide. Read John's Gospel and believe!

Being loved is the most powerful motivation in the world! Our ability to love is often shaped by our experience of love. We usually love others as we have been loved.

Some of the greatest statements about God's loving nature were written by John, a man who experienced God's love in a unique way. John, Jesus' disciple, expressed his relationship to the Son of God by calling himself "the disciple whom Jesus loved" (John 21:20). Although Jesus' love is clearly communicated in all the Gospels, in John's Gospel it is a central theme. Because his own experience of Jesus' love was so strong and personal, John was sensitive to those words and actions of Jesus that illustrated how the One who *is* love loved others.

Jesus knew John fully and loved him fully. He gave John and his brother James the nickname "Sons of Thunder," perhaps from an occasion when the brothers asked Jesus for permission to "call fire down from heaven" (Luke 9:54) on a village that had refused to welcome Jesus and the disciples. In John's Gospel and letters, we see the great God of love, while the thunder of God's justice bursts from the pages of Revelation.

Jesus confronts each of us as he confronted John. We cannot know the depth of Jesus' love unless we are willing to face the fact that he knows us completely. Otherwise we are fooled into believing he must love the people we pretend to be, not the sinners we actually are. John and all the disciples convince us that God is able and willing to accept us as we are. Being aware of God's love is a great motivator for

change. His love is not given in exchange for our efforts; his love frees us to really live.

This chapter tells how Jesus commissioned Peter. Perhaps Peter needed special encouragement after his denial—he may have felt completely worthless. John 21:1-14 set the scene for Jesus’ conversation with Peter.

In this beach scene, Jesus led Peter through an experience that would remove the cloud of his denial. Peter had disowned Jesus three times. Three times Jesus asked Peter if he loved him. When Peter answered yes, Jesus told him to feed his sheep. It is one thing to say you love Jesus, but the real test is willingness to serve him. Peter had repented, and here Jesus was asking him to commit his life. Peter’s life changed when he finally realized who Jesus was. His occupation changed from fisherman to evangelist; his identity changed from impetuous to “rock;” and his relationship to Jesus changed—he was forgiven, and he finally understood the significance of Jesus’ words about his death and resurrection.

When Jesus entered Peter’s life, this plain fisherman became a new person with new goals and new priorities. He did not become a perfect person, however, and he never stopped being Simon Peter. We may wonder what Jesus saw in Simon that made him greet this potential disciple with a new name, Peter—the “rock.” Impulsive Peter certainly didn’t act like a rock much of the time. But when Jesus chose his followers, he wasn’t looking for models; he was looking for real people. He chose people who could be changed by his love, and then he sent them out to communicate that his acceptance was available to anyone—even to those who often fail.

We may wonder what Jesus sees in us when he calls us to follow him. But we know Jesus accepted Peter, and, in spite of his failures, Peter went on to do great things for God

Chapter 23

To Paul on the road to Damascus, **“Paul why are you persecuting me?”**

Acts 9:1-5 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, [2] And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. [3] And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: [4] And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? [5] And he said, who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

Saul (later called Paul) was so zealous for his Jewish beliefs that he began a persecution campaign against anyone who believed in Christ (“who belonged to the Way”). Why would the Jews in Jerusalem want to persecute Christians as far away as Damascus? There are several possibilities: (1) to seize the Christians who had fled, (2) to prevent the spread of Christianity to other major cities, (3) to keep the Christians from causing any trouble with Rome, (4) to advance Saul’s career and

build his reputation as a true Pharisee, zealous for the law, (5) to unify the factions of Judaism by giving them a common enemy.

As Saul traveled to Damascus, pursuing Christians, he was confronted by the risen Christ and brought face to face with the truth of the gospel. Sometimes God breaks into a life in a spectacular manner, and sometimes conversion is a quiet experience. Beware of people who insist that you must have a particular type of conversion experience. The right way to come to faith in Jesus is whatever way God brings *you*.

Damascus, a key commercial city, was located about 175 miles northeast of Jerusalem in the Roman province of Syria. Several trade routes linked Damascus to other cities throughout the Roman world. Saul may have thought that by stamping out Christianity in Damascus, he could prevent its spread to other areas.

Paul refers to this experience as the start of his new life in Christ (1 Cor. 9:1; 1 Cor. 15:8; Galatians 1:15-16). At the center of this wonderful experience was Jesus Christ. Paul did not see a vision; he saw the risen Christ himself (Acts 9:17). Paul acknowledged Jesus as Lord, confessed his own sin, surrendered his life to Christ, and resolved to obey him. True conversion comes from a personal encounter with Jesus Christ and leads to a new life in relationship with him.

Saul thought he was pursuing heretics, but he was persecuting Jesus himself. Anyone who persecutes believers today is also guilty of persecuting Jesus (see Matthew 25:40, 45), because believers are the body of Christ on earth.

Until Paul's conversion, little had been done about carrying the gospel to non-Jews. Philip had preached in Samaria and to an Ethiopian man; Cornelius, a Gentile, was converted under Peter; and in Antioch in Syria, some Greeks had joined the believers. When Barnabas was sent from Jerusalem to check on this situation, he went to Tarsus to find Paul and bring him to Antioch, and together they worked among the believers there. They were then sent on a missionary journey, the first of three Paul would take, that would carry the gospel across the Roman Empire.

The thorny issue of whether Gentile believers had to obey Jewish laws before they could become Christians caused many problems in the early church. Paul worked hard to convince the Jews that Gentiles were acceptable to God, but he spent even more time convincing the Gentiles that they were acceptable to God. The lives Paul touched were changed and challenged by meeting Christ through him.

God did not waste any part of Paul—his background, his training, his citizenship, his mind, or even his weaknesses. Be willing to let God do the same for you.

Chapter 24

Have I been so long time with you, and yet hast thou not known me, Philip?

John 14:8-11

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. [9] Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? [10] Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. [11] Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Jesus is the visible, tangible image of the invisible God. He is the complete revelation of what God is like. Jesus explained to Philip, who wanted to see the Father, that to know Jesus is to know God. The search for God, for truth and reality, ends in Christ. (See also Col. 1:15; Hebrews 1:1-4.)

Jesus is not saying that his disciples would do more amazing miracles—after all, raising the dead is about as amazing as you can get. Rather, the disciples, working in the power of the Holy Spirit, would carry the gospel of God's kingdom out of Palestine and into the whole world.

When Jesus says we can ask for anything, we must remember that our asking must be in his name—that is, according to God's character and will. God will not grant requests contrary to his nature or his will, and we cannot use his name as a magic formula to fulfill our selfish desires. If we are sincerely following God and seeking to do his will, then our requests will be in line with what he wants, and he will grant them. (See also John 15:16; John 16:23.)

Jesus' last words to his followers were a command to take the gospel everywhere, but they seemed reluctant to leave Jerusalem. It took intense persecution to scatter the believers from Jerusalem and into Judea and Samaria, where Jesus had instructed

them to go. Philip, one of the deacons in charge of food distribution, left Jerusalem and, like most Jewish Christians, spread the gospel wherever he went; but unlike most of them, he did not limit his audience to other Jews. He went directly to Samaria, the last place many Jews would go, due to age-old prejudice.

The Samaritans responded in large numbers. When word got back to Jerusalem, Peter and John were sent to evaluate Philip's ministry. They quickly became involved themselves, seeing firsthand God's acceptance of those who previously were considered unacceptable.

In the middle of all this success and excitement, God directed Philip out to the desert for an appointment with an Ethiopian eunuch, another foreigner, who had been in Jerusalem. Philip went immediately. His effectiveness in sharing the gospel with this man placed a Christian in a significant position in a distant country, and may well have had an effect on an entire nation.

Philip ended up in Caesarea, where events allowed him to be Paul's host many years later. Paul, who as the leading persecutor of the Christians had been instrumental in pushing Philip and others out of Jerusalem, had himself become an effective believer. The conversion of the Gentiles begun by Philip was continued across the entire Roman empire by Paul.

Whether or not you are a follower of Christ, Philip's life presents a challenge. To those still outside the gospel, he is a reminder that the gospel is for you also. To those who have accepted Christ, he is a reminder that we are not free to disqualify anyone from hearing about Jesus. How much like Philip would your neighbors say you are?

Chapter 25

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mark 8:29-38

And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. [30] And he charged them that they should tell no man of him. [31] And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. [32] And he spake that saying openly. And Peter took him, and began to rebuke him. [33] But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

[34] And when he had called the people unto him with his disciples also, he said unto them, whoever will come after me, let him deny himself, and take up his cross, and follow me. [35] For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. [36] **For what shall it profit a man, if he shall gain the whole world, and lose his own soul?** [37] Or what shall a man give in exchange for his soul? [38] Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Jesus asked the disciples who other people thought he was; then he asked them the same question. It is not enough to know what others say about Jesus: you must know, understand, and accept for yourself that he is the Messiah. You must move from curiosity to commitment, from admiration to adoration.

The name for Jesus, Son of Man, is Jesus' most common title for himself. It comes from Daniel 7:13, where the Son of Man is a heavenly figure who, in the end times, has authority and power. The name refers to Jesus as the Messiah, the representative man, the human agent of God who is vindicated by God. In this passage, Son of Man is linked closely with Peter's confession of Jesus as the Christ and confirms its Messianic significance.

From this point on, Jesus spoke plainly and directly to his disciples about his death and resurrection. He began to prepare them for what was going to happen to him by

telling them three times that he would soon die (Mark 8:31; Mark 9:31; Mark 10:33-34).

In this moment, Peter was not considering God's purposes, but only his own natural human desires and feelings. Peter wanted Christ to be king, but not the suffering servant prophesied in Isaiah 53. He was ready to receive the glory of following the Messiah, but not the persecution.

The Christian life is not a paved road to wealth and ease. It often involves hard work, persecution, deprivation, and deep suffering. Peter saw only part of the picture. Don't repeat his mistake. Instead, focus on the good that God can bring out of apparent evil, and the resurrection that follows crucifixion.

Peter was often the spokesman for all the disciples. In singling him out, Jesus may have been addressing all of them indirectly. Unknowingly, the disciples were trying to prevent Jesus from going to the cross and thus fulfilling his mission on earth. Satan also tempted Jesus to avoid the way of the cross (Matthew 4). Whereas Satan's motives were evil, the disciples were motivated by love and admiration for Jesus. Nevertheless, the disciples' job was not to guide and protect Jesus, but to follow him. Only after Jesus' death and resurrection would they fully understand why he had to die.

The Romans, Mark's original audience, knew what taking up the cross, meant. Death on a cross was a form of execution used by Rome for dangerous criminals. A prisoner carried his own cross to the place of execution, signifying submission to Rome's power.

Jesus used the image of carrying a cross to illustrate the ultimate submission required of his followers. He is not against pleasure, nor was he saying that we should seek pain needlessly. Jesus was talking about the heroic effort needed to follow him moment by moment, to do his will even when the work is difficult and the future looks bleak.

We should be willing to lose our lives for the sake of the gospel, not because our lives are useless but because nothing—not even life itself—can compare to what we gain with Christ. Jesus wants us to choose to follow him rather than to lead a life of sin and self-satisfaction. He wants us to stop trying to control our own destiny and to let him direct us. This makes good sense because, as the Creator, Christ knows better than we do what real life is about. He asks for submission, not self-hatred; he asks us only to lose our self-centered determination to be in charge.

Many people spend all their energy seeking pleasure. Jesus said, however, that a world of pleasure centered on possessions, position, or power is ultimately worthless. Whatever you have on earth is only temporary; it cannot be exchanged for your soul. If you work hard at getting what you want, you might eventually have a “pleasurable” life, but in the end you will find it hollow and empty.

Jesus constantly turns the world’s perspective upside down with talk of first and last, saving and losing. Here he gives us a choice. We can reject Jesus now and be rejected by him at his second coming, or we can accept him now and be accepted by him then. Rejecting Christ may help us escape shame for the time being, but it will guarantee an eternity of shame later.

References

Holy Bible: King James Translation

Holy Bible: New Living Bible translation.

Additional comments taken from:

Life Application Study Bible. Illinois: Tyndale House 2007.