

from **Theology:**

Expressing
Theology
Through
Different
Art Forms

Volume One

LEADER'S GUIDE

creating Art from Theology:

expressing theology through different art forms

VOLUME ONE – LEADER’S GUIDE

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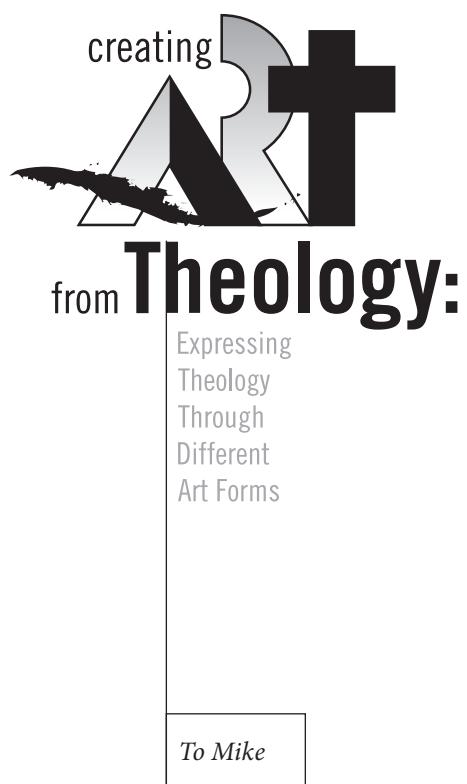
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“For the ministry of this service is not only supplying the needs of the saints but is also overflowing in many thanksgivings to God.” 2 Corinthians 9:12

Table of Contents

Introduction	i-v
UNIT 1: GOD THE FATHER	
Lesson 1: Who is Holy	3-35
Lesson 2: Who is Love	37-69
UNIT 2: GOD THE SON	
Lesson 3: Who is the Propitiation	71-99
Lesson 4: Who is the Reconciler	101-133
UNIT 3: GOD THE SPIRIT	
Lesson 5: Who is the Glorifier	135-167
Lesson 6: Who is the Divine Author	169-201
Handouts	203-227
Appendix	229-251
About the Contributors	253

Welcome to Art from Theology

We hope you enjoy exploring the artistic expression of God in Triune Context.

course rational: *Creating Art from Theology* is built on the underlying belief that we should think and feel deeply about God and then express the outcome of that thinking and feeling in a God-exalting way. Dr. John Piper, pastor, author, and speaker puts it this way:

“God is most glorified in us when we are most satisfied in him and, we could say, most moved by him, most awe-struck by him. And, therefore, we need to find worship ways, and writing ways, and other kinds of artistic ways to awaken in people, by truth well said or well portrayed, the affections that will glorify God. This is a God-centered, God-glorifying issue of whether we awaken all of the human heart that should be God’s.”¹

course goal and objectives: This course is designed first and foremost to encourage artists to produce art pieces or works based on biblical truth for the purpose of raising affections that will glorify God. It is our prayer that engagement with this course will also result in

- *the use of a creative process that incorporates biblical study as a means for future artistic endeavors.*
- *the formation of communities of Christian artists who gather for the purpose of encouragement, teaching, and critique.*
- *ways of introducing the surrounding communities and cities to art that portrays the truth of who God is, impacts affections toward God, and affects intentions, attitudes, and actions of obedience toward God.*

course content: *Creating Art from Theology* is composed of 3 units: *God the Father, God the Son, and God the Spirit*. Each unit consists of 2 stand-alone lessons. Each lesson is composed of 3, 1-hour, parts. Every lesson explores a theological concept related to the Person of the Trinity focussed on in a particular unit. The concepts are not meant to fully explore or explain the Triune God but instead are meant to whet artists' appetites for further exploration into the magnificent beauty of God.

some clarifications about the course:

- *“Art” is defined, in this course, as the creative and skillful expression of thoughts, emotions, and attitudes that arise from deeply thinking about God.*
- *The course will not teach techniques or skills specific to a particular branch of art.*
- *This course is intended for artists from all branches of the arts and from all skill levels - amateur to expert.*
- *“Theology” in the course title refers to ‘thinking deeply’ about what the Bible, as a whole, tells us about the Trinity; ‘pondering’ ways theologians, historically, have interpreted what Scripture reveals about God; and ‘living in light’ of God’s revelation of himself especially in the area of creativity.*

Introduction

course materials

Leader's Guide - provides carefully chosen teaching strategies and a range of engaging activities to enrich the formation and expression of theological concepts. *The Leader's Guide* supports the group leader by providing:

- a *Planning Guide* and alternative activities that allow the leader to tailor instruction to fit his/her teaching style, time restraints, and group needs.
- clear directions and explanations.
- *Artist's Guide* pages 'right there' in the instruction so the leader can see what the artists see.
- handouts to further support instruction.
- *Idea Banks* with quality activities to encourage and enhance the creative process.

Artist's Guide - the scriptural foundation of theological concepts, quality activities to encourage exploration of the breath and depth of the concept, and graphics that guide and orient artists through the creative process. The *Artist's Guide* further supports artists by also providing:

- a *Response Guide* that provides thoughtful answers to support instructional objectives.
- a *Project List* form to promote organization, focus, and engagement in the *invent* and *edit* stages of the creative process.
- *Critique* forms that function as a guide for the *critique* stage of the creative process and as a reference tool for modifying artwork.

prayer (based on Exodus 35:31)

Prayer is encouraged throughout each lesson as a means of reliance on God as the One who fills the artist with

- the Spirit of God.
- wisdom.
- understanding.
- knowledge.
- all craftsmanship.

time requirement

Each in-class portion of the lesson can be thought of as having 3, 1-hour, parts. Part 1 encourages artists to research the breath and depth of the concept. Part 2 moves artists from an understanding of the concept to application of it and on to the generation of ideas and goals for the concept's artistic representation. Part 3 is reserved for critiques. Artists will have an opportunity to critique the different portrayals of the concept created by their group members and they will have an opportunity to be critiqued on their presentation of the concept. It is strongly suggested that only one part of each lesson be completed at each group meeting, and your group may opt to allow more than one week between Part 2 and Part 3. For groups who meet consecutively each week, each lesson will require 3 weeks to complete. At this rate, completion of all 6 lessons will take 18 weeks.

Homework for each lesson requires the creation of an artwork that is meant to either stand alone or be part of a bigger art piece. For example, if an artist is a songwriter he may only write a few lines dedicated to a particular concept. On the other hand, if he is a visual artist, he may want to create an entire painting dedicated to the concept. Therefore, homework time will vary from artist to artist. Furthermore, the speed at which artists move through the course will depend on the artistic goals represented in your particular group.

optional meetings

An *Encounter Gathering* and *Studio Celebrations* are suggested. The *Encounter Gathering* is a time when you can distribute your course material and get acquainted with artists in your group. See *Appendix* page 230 for suggestions on how to prepare for the *Encounter Gathering*.

The *Studio Celebration* brings conclusion to a lesson, or sequence of lessons, and is a time when group members present and discuss their best work. Your group may choose to have 1 *Studio Celebration* for each lesson, 1 for each unit, or 1 for the entire course. See *Appendix* page 250 for suggestions on how to prepare for the *Studio Celebration*.

About the Lessons

Each lesson will facilitate movement through the creativity process in the order presented in the graphic below. The creativity process is represented with the acronym, “re-splice.” The word “splice” means blending, meshing, or entwining one thing with another so that the two things are united. To “re-splice” implies an untangling of one thing from another so that it can be entwined with something more desirable. Each lesson encourages artists to untangle their art from things that have no eternal value and “re-splice” it with concepts that point others to God’s glory.

R research E examine S supply P pick L list I invent C critique E edit

Lesson objectives for each process:

research the concept by exploring biblical passages that express the concept, definitions of the concept, historical thought about the concept, and challenging questions arising from study of the concept.

examine the concept’s attributes through engagement with analogies, examples, and comparisons.

supply ideas for artistically portraying the concept.

pick an idea and modify an idea.

list steps needed to make your idea a reality.

invent an artistic work or a portion of a work that portrays the concept.

critique the portrayal of the concept in artistic works.

edit the art as needed to improve the portrayal of the concept.

Lesson parts & homework:

part 1: (1 hour per week) artists participate in the *research* process.

part 2: (1 hour per week) artists engage in the *examine, supply, and pick* processes.

homework: (1-2 weeks suggested) artists follow through in the *list and invent* processes.

part 3: (1 hour per week) artists join in the *critique* process.

homework: (time will vary) artists finalize artwork to be presented at the *Studio Celebration* in the *edit* process.

Volume One Lesson Titles

Unit 1: God, the Father

Lesson 1: Who is Holy

Lesson 2: Who is Love

Unit 2: God, the Son

Lesson 3: Who is the Propitiation

Lesson 4: Who is the Reconciler

Unit 3: God, the Spirit

Lesson 5: Who is the Glorifier

Lesson 6: Who is the Divine Author

Leader's Guide

flexibility: Because each lesson is designed to stand on its own, the course offers a high degree of flexibility. Explore the options below to see which one is right for your group:

- Complete all the lessons in the order they appear.
- Sequence lessons so that one lesson from each of the 3 units is completed and then repeat the sequence with the remaining lessons from each unit.
- Sequence lessons according to interests of group members.

How to Use the Leader's Guide

Before your group meeting

pray

- Pray for God to fill you with his Spirit and with wisdom, understanding, and knowledge.
- Pray that artists will develop a deeper understanding of God.
- Pray that artists' growing understanding of God impacts their hearts, minds, and art.

read the lesson

- Note that *Artist's Guide* lesson pages are inserted on the right-hand pages of the *Leader's Guide* for each lesson.
- Highlight points you want to emphasize or expand.
- Complete the lesson activities as if you were the learner. (*Learning Strategies for Artists* are located on page v. in the *Artist's Guide*.)
- Anticipate how your group of artists will react to the lesson content; use resource material noted in the footnote section of lesson pages and *Response Guide* answers to enhance your study of areas that may be challenging to your group.

read the Leader's Guide activities

- Note that activities are listed on the left-hand pages of the *Leader's Guide* for each lesson.
- Choose activities to fit your group and your time frame.
- Anticipate activities that may be challenging to your group and think ahead about how you will tackle these challenges.
- Modify or combine activities as needed to fit your teaching style and to meet the needs and interests of your group.

complete the Planning Guide

- Highlight or circle activities you have chosen.
- Write down the time required for each activity you choose, and calculate the total time required for each lesson section.
- List and gather materials. *Feel free to substitute items you have for those you don't. For example, substitute chart or poster paper for a dry erase board, crayons for markers, pens for pencils, etc.

Units 1-3:

Lessons 1-6

God, the Father

Lesson Preview

What does it mean that God is Holy?

In this lesson you will:

- ▼ **research** *what God's holiness is and the implications of it.*
 - describe what God would be like without holiness.
 - answer questions to synthesize what you have learned.
 - identify "holy gods" in your own life.
 - consider how God's holiness affects you.

- ▼ **examine** *the attributes of holiness.*
 - use knowledge of the attributes of holiness to complete comparative sentences.
 - match attributes of holiness with descriptions.
 - compare/contrast God's holiness with the general notion of holiness.

- ▼ **supply** *ideas for artistically portraying the concept.*

- ▼ **pick** *and modify an idea.*

- ▼ **list** *the steps needed to make your idea a reality.*

- ▼ **invent** *an artistic work or a portion of a work that portrays the concept.*

- ▼ **critique** *the portrayal of the concept in artistic works.*

- ▼ **edit** *the art as needed to improve the portrayal of the concept.*

Customize the Lesson: COMPLETE THE PLANNING GUIDE

Activity		Time	Materials
research the concept Choose 1: <ul style="list-style-type: none">➤ Giving God a Make-Over➤ Look Closer	PART 1		
Choose 1: <ul style="list-style-type: none">➤ Basically Saying➤ Search the Scriptures➤ Lesson Activity - Do This:(A)	PART 2		
research firsthand experience Choose 1: <ul style="list-style-type: none">➤ Reflection➤ Lesson Activity - Do This:(B)	PART 3		
research the details Choose 1: <ul style="list-style-type: none">➤ Connect Ideas➤ Restate It➤ Lesson Activity - Do This:(C)	PART 4		
PART 1: total time required:			

Activity	Time	Materials
examine <i>Choose 1:</i> <ul style="list-style-type: none"> ➤ Describe Holiness ➤ Answer Why's ➤ Lesson Activities - Do This:(A-D) 	PART 1	
supply <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(A) ➤ Supply Bank: Part A Activity <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(B) ➤ Supply Bank: Part B Activity 	PART 2	
pick <i>Choose 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(A) ➤ Lesson Activity - Do This:(B) ➤ Pick Bank Activity <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
list <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
invent <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
PART 2: total time required:		
critique <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Critique ➤ Practice Critique <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 	PART 3	
edit <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
PART 3: total time required:		

Part 1

research (60 minutes)

Artists will research what God's holiness is and the implications of it.



research the concept

Choose 1 Activity:

› Giving God A Make-Over (3-5 minutes)

(Materials: Artist's Guide.)

Ask: When people get make-overs what things do they try to remove? (Excess hair and fat, wrinkles, gray hair, etc.) Suggest that when we try to remove God's holiness, we are giving God a make-over.

Ask: In what ways do we try to remove God's holiness from him? (We imagine God will accept us because we are a "good person"; excuse our sin or let us by because he is a nice guy; not impose his will on us because he is considerate; become less than he is to make us comfortable; adapt to accommodate us because he is polite; etc.).

Ask: What would God really be like if he were not holy? (Answers will vary.)

Direct attention to the statements on page 5 in the *Artist's Guide*. Invite artists to choose and read aloud one or two statements. Summarize that God would not be God without his holiness. Explain that this lesson will try to answer the question, "What does it mean that God is holy?"

› Look Closer (4-5 minutes)

(Materials: Artist's Guide.)

Direct attention to the statements on page 5 in the *Artist's Guide*. Point out some of the statements conclude that a particular attribute of God would be totally reversed if holiness were removed. Invite artists to identify some of those statements. (*God's truth would be falsehood; God's goodness would instead be wickedness and envy.*)

Point out that other statements conclude that a particular attribute of God would be diminished or take on a negative form if God's holiness were removed. Invite artists to identify some of those statements. (*God's mercy would be shallow and superficial; God's wrath would be madness; God's power would be unpredictable; God's wisdom would be shrewdness; etc.*)

Ask: Why would God's attributes be changed if God's were not holy? (Answers will vary; do not confirm or negate answers at this point.) Explain that in the next section of the lesson, artists will explore the relationship of God's holiness to his other attributes more fully.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

Lesson 1: Who is Holy

PART 1:

research the concept

Without Holiness:

- God's moral perfection would be compromised.
- God's aversion to sin would shrink to tolerance of it or even delight in it.
- God's power would only be oppressive.
- God's sovereignty would be tyrannical rule.
- God's goodness would instead be wickedness and envy.
- God's justice would be cruelty.
- God's mercy would be faulty and unreliable.
- God's truth would be falsehood.
- God's eternal being and infinite knowledge would be exercised in harmful schemes.²

- God's patience would be permission to sin.
- God's mercy would be shallow and superficial.
- God's wrath would be madness.
- God's power would be unpredictable.
- God's wisdom would be shrewdness.³

- God's strength and knowledge would be ugly and hateful.
- God's wisdom would be wicked cunning.
- God's majesty would be horrific.
- God's inability to change would be perpetual wickedness.⁴

- God's love would be diminished.
- God's pity would be painless.
- God's forgiveness would be the "granting of a cheap and superficial excuse."⁵

"He that implants the holy disposition is the Lord. ...

*The artist paints upon the canvas; but with all their exertions his palette, brush, and paint-box could never draw a single figure. The sculptor molds the image; but of themselves his chisel, mallet, and stool can not detach a single chip from the rough marble. To engrave the features of holiness in the sinner is a work in the highest sense artistic, unspeakably divine. And the Artist who executes it is the Lord, as St. Paul calls Him, the Artist and Architect of the City which has foundations. The fact that the Lord is pleased to use instruments for some parts of the work does not impart to them any value, much less any ability to accomplish anything of themselves without the Artist. He is the only Worker."*¹

¹ Abraham Kuyper, D.D., LL.D., "The Work of God in Our Work," in *The Work of the Holy Spirit*, trans. by H. De Vries, (New York: Funk & Wagnalls, 1900, Reprinted Grand Rapids, MI: William B. Eerdmans, 1946), 3:488-489. Citations refer to the Funk & Wagnalls ed, <http://www.archive.org>.

² Tillotson, J., "The Holiness of God," in *The Works of Dr. John Tillotson, Late Archbishop of Canterbury*, (London: Printed by J.F. Dove, for Richard Priestley, 1820), 6:522, 532, <http://www.archive.org>.

³ Stephen Charnock, *Discourses Upon The Existence And Attributes Of God*, (New York: Robert Carter & Brothers, 1853) 2:114, <http://www.archive.org>.

⁴ Edwards, Jonathan., "The Third Sign" in *A Treatise Concerning Religious Affections, In Three Parts* (Boston: Printed for S. Kneeland and T. Green, 1746), Part 3, 150, <http://www.archive.org>.

⁵ Jowett, J. H., *The Epistles of St. Peter*, Third Ed. (London: Hodder and Stoughton, 1910), 46-47, <http://www.archive.org>.

Choose 1 Activity:**› Basically Saying** (12-15 minutes)

(Materials: Artist's Guide; 4 Sheets of Paper; Markers.)

Divide artists into 4 groups. Distribute a sheet of paper and a marker to each group. Tell artists to write, “This section is basically saying ...” at the top of their paper. Assign each group one of the headings on page 6 in the *Artist’s Guide*. Allow 6-8 minutes. Ask artists to read their section and complete the sentence. Regroup. Allow 1-2 minutes for each group to present their findings to the whole group. (*This section is basically saying...*

1. God is holy: God’s nature is holiness. God’s holiness permeates all of his other attributes thereby making God beautiful in every respect.

2. Because God is Holy, his appearance evokes awe, praise, and self-assessment: God’s holiness causes those who see it to be filled with awe, praise, and self-reflection.

3. Because God is holy, he must remain holy: God cannot change who he is.

4. Because God is holy, he must hate sin: Holiness is the opposite of sin and evil; therefore, God, who is holy, is necessarily opposed to sin. If God could tolerate sin, he would not be holy.)

Optional Art Focus: Suggest that artists use a diagram, flow chart, mind map, or other pictorial representation to express what their section is “basically saying.”

› Search the Scriptures (12-15 minutes)

(Materials: artist’s guide; copies of handout.)

Distribute the *Search the Scriptures* handout, located on page 205 in the *Teaching Guide*, to each artist. Explain that Exodus 15:1-18 was Moses’ response to God after Israel’s deliverance from the Egyptians at the Red Sea. Point out that the response is in the form of a song. Invite a volunteer to read Exodus 15:1-18 aloud.

Point attention to the top of page 6 in the *Artist’s Guide*. Invite a volunteer to read, God is Holy.

Point attention to verse 11 on the handout.

Ask: What makes God majestic? (Holiness). **Ask: What other characteristics of God are mentioned in Exodus 15?** (God’s is: a man of war, v. 3; glorious in power, v. 6; majestic, v. 7; strong, v. 13; eternal, v. 18; sovereign, v. 4-10, 12-18. God has: fury, v. 7; steadfast love, v. 13.)

Point attention to verses 7 and 13 on the handout.

Ask: What clues suggest Moses saw God’s sovereignty, fury, steadfast love, and strength linked to his holiness?

(God’s majesty was the majesty of his holiness and it was great, v. 7. God, by way of his holiness - his great majesty - brought about his sovereign plan by sending out his fury, v. 7; God, majestic in holiness, used his steadfast love and strength to sovereignly guide his people to himself - to the place where his holiness dwelt, v. 13.)

Invite a volunteer to read, *Because God is Holy, his appearance evokes awe, praise, and self-assessment*.

Ask: How are awe, praise, and self-assessment demonstrated in Moses’ song? (Awe: People tremble, are dismayed, and are stopped by terror and dread, v. 14-16.)

Praise: The entire passage represents praise. **Self-assessment**: The entire passage alludes to the Israelites total dependence on God because they see who he is - examples: v. 2, 6, 17.)

Invite a volunteer to read *Because God is Holy, he must remain holy*. **Ask: What is required for the LORD to retain his majesty?** (holiness)

Invite a volunteer to read *Because God is Holy, he must hate sin*.

Ask: How does Moses’ Song demonstrate God hates sin.

(He destroys his enemies, v. 6-7, who are the unredeemed, v. 13, and unpurchased, v. 16.) **Ask: How does Moses’ Song demonstrate God’s separation?** (He is separated from all other gods - all created beings, v. 11.)

Conclude, without holiness we would not be able to trust God since God would not be who he is.

6

God, the Father: Who is Holy

God is holy. “*Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the LORD your God am holy. ...” Leviticus 19:2.*

What is God’s holiness? Often we tend to limit holiness to God’s moral perfection or perfect purity – his absolute goodness. But, many Christian thinkers conclude that the meaning of holiness is deeper and wider than that. Holiness, they say, is the core of God’s essential nature - the internal law, by which God’s will and all other attributes are expressed as pure and perfect and God is revealed as splendid, majestic, beautiful, glorious - wholly different from any created thing.⁶ This conclusion comes from Scripture that declares God’s name is Holy,⁷ and God is holiness through and through.⁸ God is holy because it is who he is and he cannot be otherwise. Likewise, all God’s attributes and acts are wholly holy – his justice, goodness, truth, strength, faithfulness, righteousness, kindness, compassion, love, mercy, protectiveness, anger, jealousy, destruction, etc. – is always holy.⁹ Because all God’s attributes are made perfect and beautiful by his holiness, God is infinitely pure, perfect, splendid, good, majestic, excellent, and beautiful - glorious beyond description.¹⁰

Because God is Holy, his appearance evokes awe, praise, and self-assessment.

“In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: ‘Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!’ ... And I said: ‘Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!’ ” Isaiah 6:1-3, 5.

Because God is majestic, beautiful, and glorious beyond description, his revelation of himself always evokes awe and praise from those who see his glory.

Even before angels, God’s holiness reveals their utter unworthiness, wickedness, and dependence on him.

Because God is holy, he must remain holy.

“Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate my holiness before their eyes. ...” Ezekiel 36:22-23

Another reason many Christian thinkers believe holiness is the essence of God’s nature is the truth that God cannot will to be anything other than holy.¹¹ Follow their argument. God’s holiness precedes his will so that he only and always wills out of his holiness. Therefore, his will is utter moral rightness and goodness. Thus, if God willed himself to be unholy that would mean his rightness and goodness are flawed and that he was never holy to begin with. Therefore, if God is at all holy, he must remain holy, for holiness always wills to continue holiness.

Some might conclude that because God must remain holy, he is not free to do as he pleases. But that conclusion is wrong. The more accurate deduction is that every holy act of God is totally and perfectly free since God acts according to his holy nature and never contrary to it. God’s holy willing always lines up with his holy doing – he always does what he wants.¹²

Because God is holy, he must hate sin.

“I will take you from the nations and gather you from all the countries and bring you into your own land. I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will

6 S.M. Jackson, ed., “Holiness of God,” in *New Schaff-Herzog Encyclopedia of Religious Knowledge*, (New York; London: Funk and Wagnalls, 1909; reprinted by Grand Rapids: Baker Book House, 1953), 5:318. Citations refer to the Funk & Wagnalls ed., <http://www.archive.org>. Also see Thomas Watson, “The Holiness of God,” in *Body of Divinity, in a Series of Lectures on the Shorter Catechism, and Various Sermons and Treaties* (New York: Robert Carter & Brothers, 1855), 59-60, <http://www.archive.org>; Tillotson, *The Works of Dr. John Tillotson, Late Archbishop of Canterbury*, 521-522, <http://www.archive.org>; Ps. 29:2; Ps. 96:9.

7 1 Chron. 16:10, 35; Lev. 20:3; Lev. 22:2, 32.

8 Lev. 11:44-45; Lev. 19:2; Lev. 20:3; Job 6: 10; Ps. 99:3, 5, 9; Ps. 111:19; Isa. 43:15; Isa. 54:15; Rev. 4: 8.

9 Ps. 77:13; Ezek. 20:41; Ezek. 46:21-23; Ezek. 39:7, 25; Ezek. 43:8; 1 Pet. 1: 14-16; Rev. 15:4; 16:5-6.

10 Ps. 29:2; Ps. 96:9; Ps. 77:13; 1 Chron. 16: 23-29; Ex. 15: 7, 11, 1 Sam. 2: 2; 2 Sam. 7: 22; Hab. 3:3; Rev. 15: 4.

11 Charnock, *Discourses Upon The Existence And Attributes Of God*, 115; Tillotson, 525-526; Watson, 59-61.

12 Lev. 22:32; Ezek. 36: 21-22; 39: 7, 25; Amos 4:2.

› Lesson Activity**Do This:(A)****Response Guide Answers:**

1. For example if God's power were removed from his holiness, it would be used for evil purposes.
2. If any of God's attributes were removed from holiness we could not trust God. God's attributes and actions would be based on some arbitrary standard and, therefore, corrupted. For example if God's mercy were based solely on unholy love rather than on his holiness, God's love would not be costly - it would not be great love since it would not require a Savior. Like his love, God's mercy would be shallow mercy. Additionally both his love and his mercy would be unpredictable and unreliable.
3. Answers will vary.



My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. And I will deliver you from all your uncleannesses. ..." Ezekiel 36:24-29.

Holiness is often explained in terms of God being set apart or separate. God's holiness totally separates him from evil, sin, uncleanness, and imperfection.

Because God's holiness is the exact opposite of sin, it is directly contrary and opposed to wickedness.¹³ (Wickedness is the complete lack and destitution of holiness.) Thus God's holiness is incapable of tolerating the wickedness of sin. Sin is described as a foul stench in God's nostrils which enrages him.¹⁴ Therefore, to remain holy and true to himself, God must necessarily be a wrathful God, hating sin.¹⁵ Those in communion with God must be purified and perfected. Their sins must be "propitiated" (punished) and "expiated" (removed or purged).¹⁶

Do This:

(A) Complete 1-3 below. Compare your responses to those in the *Response Guide* (page 115).

1. **God is many things: God is love; God is faithful; God is righteous; God is merciful. God is _____ (fill in the blank). Think about one of God's attributes apart from his holiness. Describe how God's actions in the world might look different if holiness were removed from that attribute.**

2. **If God's holiness were removed from his other attributes, could you trust God? Explain why or why not?**

3. **Illustrate or rewrite the main ideas below in a way that will help you remember them.**

- God is Holy.
- Because God is Holy, his appearance evokes awe, praise, and self-awareness;
- Because God is holy, he must remain holy.
- Because God is holy, he must hate sin.

13 See Jackson, 318; Tillotson, 520.

14 Isa. 65:5; Zeph. 2:2

15 John Owen, *The Works of John Owen*, D.D., ed. by T. Russell, (London, 1826), 9:494-502. Also see Andrew Murray, (1828-1917), *A New Life: Words of God for Young Disciples of Christ*, trans. by J.P. Lilley, (New York: Hurst & Co. Pub.), 68-72, <http://www.archive.org>; R.C. Sproul, *The Holiness of God*, (Carol Stream, IL: Tyndale House Publishers, 1998), 2nd ed., 178; and Tillotson, 529-530.

16 For more on this topic, see Trent C. Butler, ed., entry for "HOLY" in *Holman Bible Dictionary*, (Nashville: Broadman & Holman, 1991). Also see Lev. 11:44-45; Lev. 19:2; Lev. 20:7, 26; Lev. 21:8; 1 Pet. 1:15-16.

God, the Father: Who is Holy

research *firsthand experience*

Choose 1 Activity:

› **Reflection** (10-15 minutes)

(Materials: Artist's Guide; Bibles. Optional: Computer; Internet.)

Read the introductory paragraph on page 8 in the *Artist's Guide* that begins "In the Old Testament book of Daniel ..." Choose a volunteer to read Daniel 4:8-9, 18; and 5:11. Explain that the context of the passage is King Nebuchadnezzar's testimony of how his dream was interpreted. Read Daniel 4:1-3. Continue to explain that Daniel was the only one who could interpret the king's dream. Read Daniel 4:1-7.

Ask: What in these verses imply that King Nebuchadnezzar worshipped other gods?

(*He saw God as the Most High God, v. 2; Daniel was named after the god, Bel, that Nebuchadnezzar worshipped, v. 8; Nebuchadnezzar perceived that a spirit of the holy gods dwelt in Daniel, v.9.*)

Ask: What might King Nebuchadnezzar have meant by the term "holy gods?" (*Perhaps he saw in Daniel the spirit of gods that were separated from other gods by their greater power, goodness, longevity, status, etc. Since the king perceived Daniel as a magician, he may have also thought the holy gods were gods that could be manipulated to get things he wanted, v. 9.*) Point out that King Nebuchadnezzar was able to acknowledge God as the "Most High God" and still maintain worship of other gods.

Optional Art Focus: Rent the movie, *Confessions of a Shopaholic*, or do a video search on the Internet for clips of the movie. Show the clip where Rebecca Bloomwood confesses her preference for New York stores over guys. Note the clip is sometimes titled, *Worth Every Penny* on the Internet. Show the 36-40 second clip. **Ask: What were the holy gods in Rebecca Bloomwood's life?** (*stores; the shopping experience; the things she could buy*)

Ask: In what ways do we acknowledge God as God and still live as if there are other "holy gods" in our lives? (*We might say we worship God, but we still rely on other things for salvation, worth, joy, acceptance, and love. For example we might rely on our careers, achievements, family reputation, stuff, bank account, special talents, past-times, uniqueness, celebrities, etc. to meet our needs or desires. We give these things a special exalted status. We fear losing these things. We sacrifice to maintain these things. We have an emotional attachment to these things. We praise these things.*)

Ask: Are there "holy gods" in your life? Invite artists to answer this question silently as you read the bulleted questions in the box on page 8 in the *Artist's Guide*.

Optional Expand the Activity. Determine if artists are comfortable talking with each other about personal experiences. Divide learners into groups of two or three. Provide 5 minutes. Direct artists to use questions 1-4 on page 9 in the *Artist's Guide* to guide their discussion of the "holy gods" in their lives.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

8

God, the Father: Who is Holy

research *firsthand experience****Pray for understanding.***

In the Old Testament book of Daniel, chapters 4-5, the phrase “holy gods” is found four times in the ESV version. The phrase is used in relation to Daniel of whom King Nebuchadnezzar says is found the “spirit of the holy gods.” While it is unclear exactly what King Nebuchadnezzar meant by this phrase, it appears, at the very least, that an association between “holiness” and unnamed “gods” existed in the minds of ancient polytheistic peoples. The concept of “holy gods” still exists today, not just in other religions, but also in our own personal lives.

“Who is like you,
O LORD,
among the gods?
Who is like you, majestic in
holiness, awesome in
glorious deeds, doing
wonders?”

Exodus 15: 11

Do This:

(B) Be honest. Think critically. Think through the questions below to discover the “holy gods” in your life. Answer questions 1-4 on page

Discover your “holy gods.”*What or Who in your life do you*

- Hold in high regard – exalt?
- Feel defensive about?
- Sacrifice something or someone for?
- View as especially unique or different from others?
- Have great pleasure in and/or great dread of?
- Respond to with great emotion when confronted with or called to mind?
- Make much of?
- Look to for such things as security, happiness, satisfaction, love, or worth?
- Feel a heightened sense of self-awareness in the presence of?
- Aspire to have or be like?

“Glory in his holy name; let the hearts of those who seek the LORD rejoice! ...
For great is the LORD, and greatly to be praised, and he is to be held in awe above all gods. For all the gods of the peoples are idols, but the LORD made the heavens. ...
Ascribe to the LORD the glory due his name; bring an offering and come before him!
Worship the LORD in the splendor of holiness; tremble before him, all the earth; yes, the world is established; it shall never be moved. ...
Say also: ‘Save us, O God of our salvation, and gather and deliver us from among the nations, that we may give thanks to your holy name, and glory in your praise. ...’”

1 Chronicles 16:10, 25-26,
29-30, 35

› Lesson Activity**Do This:(B)****Response Guide Answers:**

Answers will vary for 1-4.



My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

1. *What beliefs, groups, positions, possessions, ideas, activities, accomplishments or persons (including yourself) stand out as an answer to many of the questions on page 8- what or who are your “holy gods”?*
 2. *What typical reactions do you have to what you have deemed “holy”? How would you rate the intensity of your response?*
 3. *What special purposes do the “holy gods” in your life serve – what in your life are they dedicated (depended on by you) to do?*
 4. *In what ways do you see the “holy gods” in your life as separate from other people/things? How does this “separation” affect your regard for them?*

God, the Father: Who is Holy

research the details

Choose 1 Activity:

› **Connect Ideas** (15-20 minutes)

(Materials: Artist's Guide; Bibles; Pencils; Paper;
Copies of Handout.)

Direct attention to questions 1-3 on page 10 and 11 in the *Artist's Guide*. Explain that these questions focus on how God's holiness affects his relationship with us.

Distribute copies of the *Connect the Ideas* handout located on page 207. Explain that this map shows the relationship of the main ideas in this section. Point to the heading, *Where does holiness come from?* on page 10 in the *Artist's Guide* and on the map. Invite a volunteer to read this section. Emphasize the 2 main ideas of this section on the handout: (1) "We are the source of false holiness."; (2) "God is the source of true holiness." Draw attention to the subpoints for each main idea on the handout.

Invite artists to locate and read some of the Scripture passages from which the subpoints are made. Point out additional Scriptures references in the footnote section on page 10 in the *Artist's Guide*.

Divide artists into groups of 2 or 3. Distribute paper and pencils to each group. Direct artists to write "How are we made holy?" on one side of the paper and "Why must holiness affect us?" on the other. Allow 7-10 minutes. Instruct artists to work together to construct a map for each question, like the one on the handout, that links the main idea(s) to the subpoints. Encourage artists to read some of the footnoted Scripture passages that accompany questions 2 and 3.

Regroup. Invite volunteers to display and explain their maps as time allows.

› **Lesson Activity**

Do This:(C)

Response Guide Answers:

Answers will vary.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

10

God, the Father: Who is Holy

research *the details* 

- (C) Answer questions 1-3 on another sheet of paper before you read pages 10-11.
Read the answers that follow each question. Underline or highlight key ideas that expand or differ from your thinking.

1. Where does holiness come from?

Holiness is derived from a source in two basic ways:

(1) A person or thing can be given a holy status, or (2) a person or thing can be holy or be made holy.

When holiness is a status assigned to something or someone by us, the status is derived from our acknowledgment of the person or thing as “holy” like a valuable possession or the “holy gods” in our lives.¹⁷ When the holiness of a thing or person only imitates the holiness of the creator, that holiness is not an intrinsic quality – it is not a real quality contained within the thing or person.¹⁸

When a person or thing is truly holy or made holy, that holiness is derived from God alone. God is the source of all that is truly holy. He is the source of our holiness, and he is the source of his own holiness.¹⁹ God’s dwelling, word, law, commandments, way, righteousness, and promises are holy. God’s name is “Holy.”²⁰ God’s Spirit is the Holy Spirit.²¹ Jesus is the Holy One of God.²² Bottom line, God repeatedly declares himself to be the manifestation of holiness.²³

2. How are we made holy? In the Old Testament, God declared and dedicated people, places, times, and things “holy.” He did this by separating them and dedicating them for his own purposes. For example, God set apart the Sabbath, the nation of Israel, priestly garments and ornaments, oil, sacrifices, and tabernacle furniture from common use and dedicated them for worship of him – he made them “holy.”²⁴

God also made people and things holy. In order to do so, he had to separate them from unholy sin. Since Holy God cannot kindly be in the presence of sin, unholy people and objects contaminated by unholy people had to be atoned for with a blood sacrifice that appeased God’s holy justice and covered and cleansed the sin. For example, atonement was made for the nation of Israel, priests, the altar, the sanctuary, and the tent of meeting with the blood of sacrificial animals.²⁵

Atonement-
“at-one-ment” or reconciliation.
To make atonement is to
bring about our
reconciliation with God.²⁶

In the New Testament, Christ’s shed blood makes ultimate and final atonement for all the sins of his people, past and present, who believe and rely on God.²⁷ Jesus’ atoning work appeases God’s justice and, through faith in Jesus, covers and cleanses us from all our sins, so we can be united to him.²⁸ We, who are in union with Christ, have been set apart for Christ and from our sins; our bodies are dedicated to worship of God – God makes us holy.²⁹

17 See discussion in Rudolf Otto, *The Idea of the Holy*, trans. by J. W. Harvey, (Reprinted in the Oxford Bookshelf, 1936), 12-24,113-115, <http://www.archive.org>.

18 *ibid.*, 120-135. See entire chapter for Otto’s discussion on how and why notions of “the holy” develop. Also see W. R. Cooper, *The Myth of Ra (The Supreme Sun-God of Egypt)*, (Edinburg: Hardwicke & Bogue; Dublin: McLaren & McNiven; Paris: Galigan & Co., 1877), 1-3, <http://www.archive.org>. Also see Deut. 4:28; 2 Kings 19:18; Ps. 115:4; Isa. 44:10-20; Acts 19:26.

19 Lev. 20:26; Lev. 22:32; 2 Chron. 36:14; 1 Tim. 4:4-5; 1 Thess. 3:13; Heb. 12:10; Rev. 15:4.

20 Lev. 20:3

21 Ps. 51:11; Mt. 28:19

22 John. 6:69

23 Gen. 2:3; Ps. 46:4; Ps. 118:9; Ps. 105: 42; Isa. 5:16; Isa. 29:23; Ezek. 20:41; Ezek. 28:22, 25; Luke 1:45; John 6:69; Rom. 7:12; 1 Cor. 6:19; Eph. 4:30

24 Exod. 20:11; Exod. 28:36; Exod. 29:21; Exod. 30:25; Exod. 40:9; Lev. 6:25; Lev. 20:26, 36; Deut. 26: 18-19; Rom. 12:1

25 Exod. 29:37; 30:15; Exod. 32:30; Lev. 4:26; Lev. 5:18; Lev. 8:34; Lev. 9:7; Lev. 16:33; Lev. 17:11; Heb. 9:22

26 M.G. Easton, *Easton’s Bible Dictionary*: 3rd ed., (Thomas Nelson, 1897), Christian Classics Ethereal Library© at www.ccel.org.

27 Heb. 9:11-14, 26-27; Heb. 10:12-14

28 Heb. 10:14-22; Eph. 1:3-10; Col. 1:19-22

29 Rom. 11:16; Rom. 12:1; 1 Cor. 3:17; Eph. 2:19-22; Eph. 5:25-27; 2 Tim. 1:8-9, 2 Tim. 2:21

› Restate It (12-20 minutes)

(Materials: Artist's Guide; Bibles; Copies of Handout; Pencils. Optional: Paper; Markers.)

Challenge artists to think of something totally disgusting. Ask: **Why are these things disgusting?** Prompt for reasons that exist within the artists as well as to qualities of the disgusting thing. Ask: **What would have to happen for you to be able to allow the disgusting thing into your life?** Remind artists that, because God is holy, sin totally disgusts him. Suggest that it is a wonder how a holy God can enter into a relationship with an unholy people.

Direct attention to pages 10 - 11 in the *Artist's Guide*. Explain that this section attempts to briefly explore how a relationship between God and unholy people is possible. Emphasize each heading.

Distribute the *Restate It* handout located on page 209 in the *Appendix*. Explain that the quotes on the handout are from the work of Abraham Kuyper, a former Professor of Systematic Theology in the University of Amsterdam, whose book, *The Work of the Holy Spirit*, was published in 1900 and reprinted in 1946.

Read *Quote 1* on the *Restate It* handout. Tell artists to write, “Sanctification = being made holy” underneath *Quote 1*. Read *Quote 2*. Invite a volunteer to restate Kuyper’s point. (*Only God can give new life to us – regenerate/save/rebirth – us and only God can make us holy/ sanctify us/change our character, inclinations, or heart*). Challenge artists to find statements in the section, *Where does holiness come from?* on page 10 in the *Artist's Guide* that make a similar point. (“*When a person or thing is truly holy or made holy, that holiness is derived from God alone. God is the source of all that is truly holy. He is the source of our holiness ...*”) Choose volunteers to read some of the Scriptures listed in the footnotes on page 10 in the *Artist's Guide*.

Draw attention to the *How Are We Made Holy?* section. Invite a volunteer to read Colossians 1:19-23 on the *Restate It* handout. Reread v. 22. Point out that Christ’s death was necessary for us to be reconciled with God.

Ask: What is the relationship between reconciliation and atonement? Prompt artists to look for the answer in the section, “*How Are We Made Holy? (Our reconciliation with God is brought about through Christ’s atonement - the saving effects of his perfect life and death on our behalf which then enables us to be friends of God.)*

Ask: What is the relationship between our reconciliation and our holiness? Prompt artists to look for the answer in the Colossians 1:19-23 passage and the section, *How Are We Made Holy? (Christ’s death, fully reconciled us to God thereby giving us peace with God. As a result, through faith in Christ and his reconciling work on our behalf, Christ’s very life is given to us as our own. We are presented holy, blameless, and above reproach before God.)*

Invite a volunteer to read the italicized paragraph in the section, *Why Must Holiness Affect Us?* that begins, “Because we have been made holy ...” Read Kuyper’s *Quote 3* on the handout. Invite a volunteer to briefly restate Kuyper’s point. (*God makes us holy. We express this inward holiness with holy thoughts, words, and actions – holy living; True holiness expresses itself in holy living, but holy living does not prove true holiness.*)

Read Kuyper’s *Quote 4* on the handout. Choose a volunteer to briefly restate Kuyper’s point. (*Sanctification, the process of being made holy, is both completed in us – we have a holy status – and is also being brought to completion in our life – we are being changed into someone who is truly holy.*)

Read Kuyper’s *Quote 5* on the handout. Point attention back to the italicized paragraph in the *Why Must Holiness Affect Us?* section that begins, “Because we have been made holy ...” **Ask: How do Kuyper’s quotes help you understand these statements more fully?** (*God makes and sees us as perfectly holy, e.g., Col. 1:19-23, Eph. 1:4, but at the same time he brings this holiness to completion in us as we live holiness out in our life. Our holy disposition is demonstrated by our holy living, brought about through God working his will in us, e.g., Eph. 2:10, Phil 2:12-13.*) Direct attention to Scripture references in the footnote section on pages 10 and 11 in the *Artist's Guide* for further study.

Optional Art Focus: Provide 5-6 minutes. Point out that Kuyper used words that evoked visual imagery to convey his message about holiness. Point attention back to the “spring,” “tree,” and “candle” analogies in *Quote 3* and the “farmer” analogy in *Quote 5*. Distribute paper and markers. Invite artists to answer one of the questions on pages 10-11 in the *Artist's Guide* with word or picture images.

Think About It: On the cross God's love and his holiness collided. God's holiness required that for God to be in communion with us, our sins had to be punished and removed. God's love provided the cross as the way for us to be pure, spotless, and blameless before him. The cross provided the means for us to be separate from sin and the world and totally dedicated to God – the way for us to be holy.³⁰

3. Why must holiness affect us? God's holiness profoundly affects those who see it. They fall down before him. Some, who see it now, fall in worship and praise while others, who will see it too late, will fall in fear of the wrath to come. Those who see God's holiness recognize who they really are. They see their own wickedness and recognize their total dependence on God's mercy.³¹

While it is clear that those who see God's holiness are affected, at the same time, Hebrews 12:14 tells us, that without holiness, we cannot see God. We clearly need God's help with this dilemma. He must reveal his holiness to us so that we can be holy while also making us holy so that we can see him. Thankfully, God does both. He reveals glimpses of himself to us, and he makes us holy.³²

Because we have been made holy, we are to be holy.³³ So then, in one sense we are holy, but in another sense, in this life, we are becoming holy – more and more separated from sin and the world, more and more dedicated to God, and more and more in awe of his presence.³⁴ However, one day, the full sight of God's holiness will ultimately change us. Our holiness will reach its full expression – we will be like him when we see him as he is.³⁵

Think About It: Does our existence as imperfect creatures, question God's purity and perfection – does it question his holiness? The simple answer is, "No!" But arriving at this answer is not simple. In Genesis 1 we read that everything God created was good. And, in Genesis 3, we see the appearance of evil. In Colossians 1 we find Jesus has authority over evil and that in fact all beings, even evil ones, were created for him – for his glory. These statements are all true. God is holy and created all things good. From the good things that God created, evil came into existence. And God remains holy while at the same time ordaining evil. Dr. John Piper, pastor and writer, summarizes this quandary as follows:

"Proverbs 16:4 says, 'The Lord has made everything for its purpose, even the wicked for the day of trouble.' God has done this in his own mysterious way that preserves the responsibility of the wicked and the sinlessness of his own heart. We should humble ourselves if we cannot explain how this can be. We are told that it is so. Beware of bringing to the Bible assumptions that are not taught in the Bible. That is how God's word is nullified."³⁶

³⁰ Eph. 1:3-10; Eph. 2:4-5; Eph. 5:1, 25-27

³¹ Ex. 11:11; Ezek. 20:41-44; Rev. 4:8-11; Rev. 6:9-17; Rev. 15:2-4

³² 1 Cor. 3:17; 1 Cor. 13:12; 1 Thess. 3:13

³³ 2 Cor. 7:1; Eph. 1:4; 1 Thess. 3:13; Titus 1:8; 1 Pet. 1:15-16, 1 Pet. 3:11

³⁴ Rom. 8:29; 2 Cor. 4:11; Phil. 3:21; 2 Pet. 1:4

³⁵ 2 Cor. 3:18; 1 John 3:2

³⁶ Taken from *Spectacular Sins* by John Piper, © 2008, 58. Used by permission of Crossway, a publishing ministry of Good News Publishers, Wheaton, IL 60187, www.crossway.org. See the whole book for a full discussion of this topic.

Part 2

examine (20 minutes)

Artists will examine the attributes of holiness.

Choose 1 Activity:

› **Describe Holiness** (15-20 minutes)

(Materials: Artist's Guide; Paper; Pencils.)

Point attention to the attributes of God's holiness on the bottom of page 12 in the *Artist's Guide*. Invite a volunteer to read each attribute.

Read the paragraph about Ra on the top of page 12 in the *Artist's Guide*. Point attention to the chart that compares Ra's holiness to God's. Choose a volunteer to read the 1st comparison. Point out that this comparison alludes to the attribute that God's holiness proceeds from God; is God's very nature.

Invite a volunteer to read the 2nd comparison in the Ra/God chart. Point attention back to the attributes of God's holiness at the bottom of the page. **Ask: Which attribute does this comparison allude to?** (*God's holiness evokes awe, praise, and self-awareness.*)

Invite a volunteer to read the 3rd comparison in the Ra/God chart. **Ask: Which attribute does this comparison allude to?** (*God's holiness requires dedication to God's glory.*)

Invite a volunteer to read the 4th comparison in the Ra/God chart. **Ask: Which attribute does this comparison allude to?** (*God's holiness involves separation from sin and for worship of God.*)

Divide artists into groups of 3 or 4. Point attention to the paragraph about the sun on page 13 in the *Artist's Guide* and the paragraph that introduces the conductor on page 14 in the *Artist's Guide*.

Distribute a piece of paper and a pencil to each group. Challenge artists to choose one of these paragraphs, answer questions 1-4 that follow it, and create a comparison chart (like the Ra/God chart on page 12 in the *Artist's Guide*) for their paragraph.

Clarify that headings for the columns in the new chart will be either "Sun/God" or "Conductor/God." Point out that chart should contain 4 rows and 2 columns. Guide artists to write 1 attribute of God's holiness in each row underneath the "God" column. Provide 6-8 minutes. Challenge artists to work together to write 1 comparison/contrast between



God and either the sun or the conductor for each attribute of God's holiness.

Regroup. Discuss findings. (*Charts will vary.*)

› **Answer Why's** (12-20 minutes)

(Materials: Artist's Guide; dry-erase board; markers.)

Optional: paper; pencils.)

Write these questions on the board:

1. *Why does contact with "the holy" affect us?*
2. *Why is it so difficult to describe the source of holiness?*
3. *Why is separation a necessary component of holiness?*
4. *Why must "the holy" be dedicated to a specific purpose?*

Direct attention to page 12 in the *Artist's Guide*. Invite a volunteer to read the paragraph that introduces Ra.

Ask: How does this paragraph help us answer question 1 on the board? ("The holy," whether it's the genuinely holy God or a man-made idol like Ra, is perceived as a powerful, other-than-us entity. This perception, real or imagined, evokes strong emotions.) Emphasize that emotions evoked by holiness can only be legitimate when they are aroused by God's holiness – genuine holiness.

Direct attention to page 13 in the *Artist's Guide*. Invite a volunteer to read the introductory paragraph.

Ask: How does this paragraph help us answer question 2 on the board? (Like the basic physics that controls the sun's chemical reactions, God's holiness is not fully understood.)

Direct attention to page 14 in the *Artist's Guide*.

Invite a volunteer to read the paragraph that introduces the conductor. **Ask: How does this paragraph help us answer question 3 on the board?** (There must be distinction in order for their to be uniqueness, otherness, transcendence. The conductor's perfect musical knowledge displayed in his perfect performances separated him from other musicians; he was different from them – better than them. God's perfect holiness displayed in the perfection of all his attributes, separates him from all imperfection; the holy God transcends us in every respect.)

12

God, the Father: Who is Holy

PART 2:**research examine**

In ancient Egypt, the sun-god, Ra, was worshipped as the supreme god. Ancient documents, associated with worship of Ra, have been deciphered. These documents reveal that many god-like attributes are associated with Ra. For example, Ra is seen as the supreme power, the life-giver, the eternal one, the creator, the one who destroys his enemies, and the one who reveals hidden things.³⁷ Though the Egyptians included other gods in their worship, Ra was the ultimate god. Hymns and litanies were written in his honor and ceremonies were conducted on his behalf.³⁸ To the Egyptians, Ra was holy.



(A) Compare/contrast the counterfeit holiness applied to the Egyptian god, Ra, with the true holiness of God. Write the letter of the holiness attribute (bottom of the page) that corresponds to statements (1-4) of Ra and God. Compare your responses with those in the *Response Guide*.

	Ra	God
1. _____	The sun's natural qualities, that point to the Creator (Psalm 19:1-6), were significantly enhanced by the Egyptians' god-like attributions to it. These attributions made the sun appear much more glorious and majestic to the Egyptians than it really was.	God's holiness exists within himself. He is the source of holiness. His beauty and majesty – his glory – are true manifestations of his genuine holiness. It is impossible for us to attribute to God all the glory and majesty that proceed from who he really is.
2. _____	Ra's perceived holiness evoked worship in praise and song. However, this worship was based on a false premise.	God's holiness also evokes worship in praise and song. This worship is based on the truth of who God really is – his true worth. It is based on God's manifestation of himself and the resulting self-awareness of the creature.
3. _____	In the Egyptian mind, Ra was dedicated (devoted) to the Egyptians. He was seen as their life-giver and life-sustainer.	For God to remain true to who he is, he must be dedicated to himself – to the truth of who he really is and, therefore, to his glory that proceeds from his holiness. Those who he makes holy are dedicated to God – they belong to him and exist to attribute God's true worth to God in all they do or say.
4. _____	In the Egyptian mind, Ra was separate from other Egyptian gods; he was the supreme god.	God is God alone. There are no gods beside him. He is set apart from all created things and from imperfection. Those he makes holy are separated from the world and from sin. Both God and those he makes holy are separated for worship of God alone.

Attributes of Counterfeit Holiness

- A. evokes strong emotion
- B. proceeds from a source
- C. involves being set apart
- D. requires dedication

Attributes of God's Holiness

- evokes awe, praise, and self-awareness
- proceeds from God; is God's very nature
- involves separation from sin and for worship of God
- requires dedication to God's glory

³⁷ W.R. Cooper, *The Myth of Ra (The Supreme Sun-God of Egypt)*, 26.

³⁸ *ibid.*, 4

God, the Father: Who is Holy

Ask: How do all these examples help us answer question 4 on the board? (*If the sun did not operate according to its internal law, it would not be the sun. If the sun-god, Ra, was no longer perceived as the ultimate source of life, he would no longer hold a god-like status. If the conductor failed to produce perfect music, he would lose his reputation and status. If God could even will himself unholy, he will no longer be who he is.*) Direct attention back to the attributes of holiness found on the bottom of page 12 in the *Artist's Guide*. Conclude that if the attributes of God's holiness are assigned to someone or something else, that holiness cannot be real. Emphasize that only God's holiness accurately represents reality.

Optional Art Focus: Provide 5-8 minutes. Tell artists to focus on 1 of the 4 attributes of God's holiness. Distribute paper, pencils, and markers. Challenge artists to illustrate that attribute. Explain that artists might want to illustrate by humming a simple musical sequence or making an attempt at creative lyrics. Suggest that a rough drawing of a proposed dance sequence, sculpture, design, painting, etc., could also be used to illustrate the attribute.

› Lesson Activities

Do This:(A)

Response Guide Answers:

1B; 2A; 3D; 4C. The reader should note that the attributes of God's holiness are more specific than the attributes of counterfeit holiness and that Ra's holiness existed only in the Egyptian minds while God's holiness exists in and proceeds from God.

Do This:(B)

Response Guide Answers:

1. God.
 2. See who God is and who we are in comparison; feel a strong sense of awe; and respond in repentance and praise.
 3. Holiness.
 4. Separate.
 5. From top to bottom: 4, 2, 3, 1.
- 

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

What makes the sun shine? Theories have come and gone, and, even at the dawn of the twenty-first century, no one really knew for sure. What is believed is that there is an explanation – there is an essential underlying physical law that explains how the atomic particles in the core of the sun consistently interact to manifest heat and light. If this law fails, the sun's light and heat will cease to exist. Darkness and coldness will settle onto the earth. One professor and expert in atomic and nuclear physics and other galaxy matters, who has experimented to try and answer this question, points out that it is a “beautiful, awesome, and humbling” mystery.³⁹

“One does not define God. Similarly, the idea of holiness is at once understandable and elusive.”⁴⁰

Do This:

(B) Think about how created things point to God’s holiness. Fill in the blanks below. Compare your responses to those in the *Response Guide*.

1. Heat and light that create the sun’s brilliance originate from the sun just as genuine holiness that creates God’s beauty, glory, and majesty, originates from .
2. When faced with the sun’s brilliance, we must shield our eyes or turn away. When faced with God’s holiness we .
3. In order for the sun’s atomic particles to react in a way that creates light and heat, an underlying physical law must be maintained. In order for all God’s attributes to interact so that God continues to be beautiful, glorious, and majestic, his must be maintained.
4. Because the sun is the primary and ultimate generator of light and heat on the earth, it has a distinct place in our world – it is separate from any other light or heat source. Because God is the primary and ultimate generator of holiness, he is totally from anything or anyone else.
5. Which the statements above match the attributes of God’s holiness below? Write the number of the statement in the blank beside the matching attribute.
 - _____ Holiness involves separation from sin and for worship of God.
 - _____ Holiness evokes awe, praise, and self-awareness.
 - _____ Holiness requires dedication to God’s glory.
 - _____ Holiness proceeds from God; is God’s very nature.

39 J. N. Bahcall, “How the Sun Shines,” Nobelprize.org, (June 29, 2000), <http://nobelprize.org>

40 Baker’s Evangelical Dictionary of Biblical Theology. Edited by Walter A. Elwell Copyright © 1996 by Walter A. Elwell. Published by Baker Books, a division of Baker Book House Company, PO Box 6287, Grand Rapids, Michigan 49516-6287. All rights reserved. Used by permission.

Do This:(C)**Response Guide Answers:**

1. from himself.
 2. feel immense fear, wonder, respect, amazement; respond in praise of God's worth; see themselves in comparison to God; and realize they are needy and sinful.
 3. dedicated to uphold his own holiness and glory that proceeds from it.
 4. cannot be other than he is - he is flawless and therefore necessarily opposed to and separate from sin.
He alone is worth praise.
 5. From top to bottom: 4, 2, 3, 1.
- 

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

14

God, the Father: Who is Holy

research examine



- (C) Read the paragraph below that describes an extraordinary symphony conductor. Think about how God's holiness is like the symphony conductor's musical mind. Complete 1-5 below. Compare your responses to those in the *Response Guide*.

Once upon a time a symphony conductor lived who found he had an amazing ability. Whatever music he imagined was automatically produced and heard in full concert style. His mind controlled the expertise of each instrument. His thoughts determined the dynamics, the syncopation, and the harmony of the music. There was never any discrepancy between the music he thought and the music produced and heard. And he always thought the most excellent music. In fact, since he only knew perfect music, it was quite impossible for a wrong note, poor phrasing, or any musical imperfection to come from his mind. People who came near him when he was thinking music were amazed at the beauty, magnificence, and glory of the music that radiated from the conductor. Praise for his ability spread world-wide. Even the best musicians, who came from all over the world to see this marvel, felt humbled and inadequate in the presence of this maestro.

1. *Like the symphony conductor, whose musical ability arose from within himself, God's holiness originates...*
2. *Like the effect the conductor's music had on people, God's holiness causes others to...*
3. *The conductor always projected perfect music because flawless musical knowledge was all the conductor had. God always projects perfect justice, power, mercy, love, faithfulness, etc., because "Holy" is who God is. By default, the conductor was dedicated to musical perfection. Similarly, God is ...*
4. *Had the most excellent musicians in the world formed an orchestra to perform the best symphony possible, the music would have sounded awful to the conductor. Every minuscule musical flaw would appear as a gigantic discord to all that he knew to be good and perfect. Because of his natural perfection, the conductor is separated from the other musicians. He alone is worthy of all musical praise, including his own praise, of his musical ability. Because of his perfect knowledge of music, he is also separated and necessarily opposed to even slightly flawed music. Similarly, God ...*
5. *Which statements above match the attributes of God's holiness below? Write the number of the statement the blank beside the matching attribute.*
 Holiness involves separation from sin and for worship of God.
 Holiness evokes awe, praise, and self-awareness.
 Holiness requires dedication to God's glory.
 Holiness proceeds from God; is God's very nature.

Do This:(D)**Response Guide Answers:**

1. The conductor's holy status might come about when his admirers begin to attribute extraordinary qualities to the conductor above and beyond his musical ability. The source of God's holiness is God. All God's qualities are perfected by his genuine holiness.
2. People are initially amazed at the conductor's musical ability. They praise him and feel musically inadequate in his presence. The conductor obtains a holy status when people begin to feel a greater and more generalized sense of awe and humility in the conductor's presence or when the conductor comes to mind. Once a holy status is obtained, praise for the conductor will become more generalized and greater than is deserved. Immense awe and total humility in God's presence is legitimately felt. Praise for God seems hopelessly inadequate.
3. The conductor must continue to think and emit perfect music. People must continue to attribute unwarranted value to him. God must continue to be who he is – Holy. All that he does and is must be perfect, pure, beautiful, and glorious.
4. All musical imperfection is removed from the conductor. All musicians, even the most accomplished ones, are separated from the conductor because of their flaws. To maintain his holy status, people must see themselves removed from the conductor in a general sense. All created things are vastly different than God. All sinful beings are infinitely inferior from the character and moral nature of God. God alone is sinless and the only source of holiness – there is no one like him.

5. Holiness attributed to unholy things is not genuine, all-encompassing holiness. It finds its source, full emotive power, distinction, and dedication (allegiance/commitment/purpose) in worship of things that imitate or are substituted for the Creator. God's holiness is genuine. Its source, emotive power, separateness, and dedication to uphold the truth of God are found in God himself. To be true to who he is and because he cannot lie, God must maintain his own glory that proceeds from his holiness.

This true glory, evokes deserved awe, praise and a warranted reason for self-awareness. In contrast, emotions evoked by ideas of holiness applied to idols or false gods are unjustified.

Just as God must be dedicated to his own glory to maintain his holiness, God's holy people are also dedicated to upholding God's glory. This dedication involves total separation from sin and for worship of God. Even God, to be true to himself, must worship himself in that he must give proper recognition to his own worth. All creation recognizes, or will one day recognize, God's worth - they will worship God. In contrast, all creation will one day recognize the unworthiness of idols/false gods, the futility of the worship they have given them and the sacrifices they have made for them.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

15

Unit 1: Lesson 1

Do This:

(D) Imagine that, because of his musical ability, the conductor eventually achieves a “holy status” among his admirers. Complete the table below to compare the conductor’s perceived holiness with God’s genuine holiness. Answer question 5 to compare general notions of holiness with the more specific concept of God’s holiness. Compare your responses with those in the *Response Guide*.

	The Conductor’s Perceived Holiness?	God’s Holiness?
1. <i>What is the source of ...</i>		
2. <i>How do people react to ...</i>		
3. <i>What is required to maintain ...</i>		
4. <i>What is set apart to maintain ...</i>		

5. *How could you explain to someone how God’s holiness is different from the holiness attributed to people, things, ideas, etc.? Write your explanation below.*

supply (20 minutes)

Artists will formulate initial ideas for artistically portraying the concept.

Choose 1 or 2 Activities:

› Lesson Activity

Do This:(A)

(Materials: Artist's Guide; Pencils.
Optional: Extra Paper.)

Explain that, in this section, artists will begin to articulate goals for their art piece. Note that artists will have an opportunity to further develop goals in the *pick* section of the lesson. Point attention to *Do This:(A)* (page 16 in the *Artist's Guide*). Distribute a pencil to each artist. Prompt artists to read and follow directions to answer questions 1-3.

Response Guide Answers:

Answers for 1-3 will vary and should represent initial thoughts or insights.

› Supply Idea Bank: Part A

(Materials: Supply Idea Bank: Part A.)

Choose an activity to supplement *Do This:(A)* from the *Supply Idea Bank: Part A* (pages 231-232 in the *Leader's Guide Appendix*).

Choose 1 or 2 Activities:

› Lesson Activity

Do This:(B)

(Materials: Artist's Guide; Pencils.
Optional: Extra Paper; Art Journal.)

Explain that, in this activity, artists will formulate a fresh supply of ideas for their art piece. Recognize this "idea formulation" process may have already begun for some artists. Clarify that this is an opportunity to think about the concept through different eyes; to get new ideas; or, to perhaps broaden or deepen ideas that may have already begun to develop. Note that artists will have an opportunity to further develop their ideas in the *pick* section. Distribute a pencil to each artist. Point attention to *Do This:(B)* (page 16 in the *Artist's Guide*). Prompt artists to read and follow directions.

Response Guide Answers:

Answers should be spontaneous, creative, and include attributes of the concept.

› Supply Idea Bank: Part B

(Materials: Supply Idea Bank: Part B.)

Choose an activity to supplement *Do This:(B)* from the *Supply Idea Bank: Part B* (pages 233-235 in the *Leader's Guide Appendix*).

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

16

God, the Father: Who is Holy

research examine supply

Focus Question

In what ways can you portray the concept of God's holiness?

Remember the critical attributes.

God's holiness

1. involves separation from sin and for worship of God.
2. evokes awe, praise, and self-awareness.
3. requires dedication to God's glory.
4. proceeds from God; is God's very nature.

Do This:

(A) Pray God will supply creative ideas that will enable you to portray the concept in a God-glorifying way. Answer questions 1-3 to help you begin to define your goals for this artistic work.

Important: All goals below should lead to the over-arching goal – to glorify God – to communicate his beauty and worth.

1. *What truth do you want people to see through your artwork?*
2. *What affections/emotions do you hope will be awakened in the human heart through the vehicle of your artwork?*
3. *How do you hope your art will transform attitudes, intentions, and actions?*

Do This:

(B) Generate as many options for portraying the concept as possible. **Do** keep your goals and the concept's attributes in mind. **Do not** impose any unnecessary rules, restrictions, or guidelines on your ideas. For example, your ideas may or may not include religious symbolism, be something you have skill or resources to do, or be from your normal perspective. Your ideas of the concept may take an abstract or concrete form. The aim is to supply as many options as possible as quickly as possible no matter how silly, unconventional, risky, or impractical they seem.

Generate your ideas below, on another sheet of paper, or in an art journal.

Questions to Help Guide Your Goals:

- How will your art engage the mind?
- How will your art engage the heart?
- How will your art transform cultural values?

God, the Father: Who is Holy

pick (20 minutes)

Artists will choose and modify ideas for artistically portraying the concept.

Choose 2 Activities:

› **Lesson Activity**

Do This:(A)

(Materials: Artist's Guide; Pencils.)

Read the directions on page 17 in the *Artist's Guide*. Distribute a pencil to each artist. Provide about 5 minutes for artists to refine and rewrite the “truth,” “emotion,” and “attitude/transformation” goals previously begun on page 16 in the *Artist's Guide*. Challenge artists to keep these goals, as well as the concept’s attributes, forward in their minds as they pick an idea that will work for their art form.

Response Guide Answers:

1. Truth goals should be connected to the attributes of God’s holiness. Truth goals may also include outcomes of God’s holiness such as the enormous sacrifice required for God to reach out to us in love, mercy, and relationship while maintaining his holiness.
2. Some possible affection/emotion goals might be: an increased awe of God; a desire to praise God; an accurate awareness of self; a desire to repent of sin; humility; a desire to be more holy; an increased hatred of sin; a greater appreciation of God’s love for us; a greater love for God; a desire to uphold the glory of God’s holiness; and a renewed confidence in God’s character.
3. Some possible transformational goals might be to motivate others: to walk in humility as they contemplate God in all his holiness; to give an accurate evaluation of themselves; to repent of sin and live holy lives that reflect God’s holiness and glory to the world; to commit to upholding the glory of God’s holiness; to lay down their lives for others as they consider the sacrifice required for God to reach out to them in love, mercy, and relationship while maintaining his holiness.

› **Lesson Activity**

Do This:(B)

(Materials: Artist's Guide; Pencils; Extra Paper. Optional: Art Journal.)

Point attention to *Do This:(B)* (page 17 in the *Artist's Guide*). Distribute a pencil and extra paper to each artist. Prompt artists to read and follow directions to formulate a workable idea.

Response Guide Answers:

Ideas should:

- work for your art form.
- encompass the attributes of the concept.
- be in harmony with your goals.

› **Pick Idea Bank**

(Materials: Artist's Guide; Pick Idea Bank.)

Point artists to *Do This:(B)* (page 17 in the *Artist's Guide*). Summarize that, in this section, artists will combine and elaborate on the ideas they formulated in the *supply* section.

Explain that you will prompt artists through the process of picking an idea that will work for them. Choose an activity to replace *Do This:(B)* from the *Pick Idea Bank* (pages 236-237 in the *Leader's Guide Appendix*).

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide.)

Direct attention to the *Do This: (Homework)* heading in the *pick* section (page 17 in the *Artist's Guide*). Encourage artists to follow directions at home to refine their idea.

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

research examine supply **pick** ➔

Do This:

(A) Rewrite your goals in the spaces below, on another piece of paper, or in an art journal. State them in a way that is precise and easy to communicate. Use the goal starters below to help you.

Goal Starters

- Truth Goal: Given my artwork, others will (think, understand, realize, consider, believe, etc.) ...
- Affection/Emotion Goal: Given my artwork, others will (feel, experience, sense, etc.) ...
- Transformation Goal: Given my artwork, others will be motivated to (change, build, impact, etc.) ...

Do This:

(B) Reflect on your goals and the ideas you supplied on page 16. Consider the questions below.⁴¹ Pick 2-3 ideas that best portray the concept and that are also in sync with your goals. Look for relationships or overlaps in the ideas you picked. Look for differences. Combine ideas and elaborate on them as needed so that the critical attributes of the concept are included in a way that helps you meet your goals. Determine how to modify the ideas to work for your goals and for your particular art form.

- Which idea best accommodates my current skills? Which idea will allow me to produce the most excellent structure, balance, and unity that I can?
- Which idea flows from and to a Christian world view? Which idea moves from and to the understanding that God gives meaning and purpose to all of life?
- Which idea honestly represents what I really believe?
- Which idea facilitates a style that both carries the content well and best communicates the concept to my contemporary culture? Which idea incorporates a form that does not compete with the content or create unnecessary barriers to the culture I want to engage?

Develop your new idea below, on another sheet of paper, or in an art journal.

Do This:

(Homework) Pray for knowledge and craftsmanship. Let the idea you developed rest overnight. Refine your idea by making changes and adding details.

Record your modified idea below, on another piece of paper, or in an art journal.

⁴¹ The questions are based on Francis A. Schaeffer's thoughts about how to judge a work of art. For more on this subject see, Francis A. Schaeffer, *Art and the Bible*, (Dover, IL: InterVarsity Press, IVP Books, n.d., © L'Abri Fellowship, 1973), 62-93.

list

Artists will list the steps and materials needed to make their idea a reality.

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide; Project List Form)

Direct attention to the *Do This: (Homework)* heading in the *list* section (page 18 in the *Artist's Guide*).

Display a *Project List* form (page 239 in the *Leader's Guide Appendix*; page 133 in the *Artist's Guide Appendix*).

Emphasize that the *Project List* is a resource tool to be used in the *invent* and *edit* processes.

Explain that the *Project List* is meant to assist artists in organization and focus and serve as a record of progress.

Encourage artists to modify the form as needed or to create their own form.

Review, *How to use the Project List*, directions (page 238 in the *Leader's Guide Appendix*; page 132 in the *Artist's Guide Appendix*) as needed.

invent

Artists will create an artistic work or a portion of a work that portrays the concept.

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide.)

Direct attention to the *Do This (Homework)* directions under the *invent* section on page 18 in the *Artist's Guide*.

Encourage artists to read the directions carefully and fill in the requested information before they begin the *invent* process.

* Remind artists they are not expected to produce a completed artwork until the *edit* process.
Discuss the time frame artists want to spend in the *create* process; 1-2 weeks are recommended.



My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

18

God, the Father: Who is Holy

research examine supply pick **list** ➔



(Homework) Complete the following steps to get organized:

- Pray for wisdom.
- List the steps and materials needed for your artwork on the *Project List* form located on page 133 in the *Appendix*.

research examine supply pick **list invent** ➔



(Homework) Complete the following steps to stay focused and get organized:

- Pray for craftsmanship.
- Write the theological concept you will portray:
- List the attributes of the concept.
- Keep the concept and its attributes forward in your mind as you create.
- Complete the steps/processes on your *Project List* to carry out your creative plan.
- If you get behind on your plan, revise the *Project List* and continue to move forward.
- Describe how your art piece portrays/represents the concept. Draft your brief description below. Write the revised description on an index card. Bring the card and your artwork to the next critique session.

Bring your work to the next critique session even if it is incomplete or you are not satisfied with it; the critiques may provide just the insight you are looking for.

God, the Father: Who is Holy

Part 3

critique (1 hour)

Artists will critique portrayals of the concept.

Choose 1 or 2 Activities:

Do This: (In Class)

(Materials: Artist's Guide; Critique Tips for Group Leaders; Critique Tips for Artists; Extra Critique Forms, Parts A-B; Pencils.)

Follow the *Critique Tips for Group Leaders*, found on page 241 in the *Leader's Guide Appendix*, to facilitate the critique session. Point attention to the *Do This (In Class)* heading in the *critique* section on page 19 in the *Artist's Guide*. Read the directions. Verify that each artist has a pencil and 3 extra *Critique* forms. *Critique* forms (Parts A-B) are located on pages 247-248 in the *Leader's Guide Appendix* (pages 139-140 in the *Artist's Guide Appendix*).

Observe critiques. Comment on positive critique behaviors and responses you observe to help artists improve their critique sessions.

> Practice Critique (30 extra minutes)

(Materials: Artist's Guide; Critique Tips For Group Leaders; Internet Art; 1 Practice Critique Form per Artist- Parts A-C; Pencils.)

Follow the *Critique Tips for Group Leaders* (page 241 in the *Leader's Guide Appendix*) to facilitate the *Practice Critique* session.

Locate Parts A-C of the *Practice Critique* on pages 243-245 in the *Leader's Guide Appendix* (pages 135-137 in the *Artist's Guide Appendix*). Distribute Parts A-C and a pencil to each artist.



Review as needed:

> Homework Instructions

(Materials: Artist's Guide; Critique Form, Part C.)

Review the *Do This (Homework)* directions under the *Critique* section (page 19 in the *Artist's Guide*). Note that Part C of the *Critique* form is located on page 141 in the *Artist's Guide Appendix* and page 249 *Leader's Guide Appendix*.

edit

Artists will choose an art piece to edit as needed to improve the portrayal of the concept.

Review as needed:

> Homework Instructions

(Materials: Artist's Guide; Suggestions for Studio Celebration.)

Direct attention to the *Do This (Homework for Studio Celebration)* heading in the *edit* section (page 19 in the *Artist's Guide*). Refer artists to the *Suggestions for Studio Celebration* (page 143 in the *Artist's Guide's Appendix*; page 251 in the *Leader's Guide Appendix*). Set a date for the next *Studio Celebration* or, if the date has been set, remind artists of the date. Instruct artists to follow directions to prepare for the celebration. Write the date of the next *Studio Celebration* below:

_____ / _____ / _____

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

19

Unit 1: Lesson 1

PART 3: research examine supply pick list invent **critique****Do This:**

(In Class) Follow the *Critique tips for artists* directions on page 134 in the *Appendix* to help you complete parts A and B of the *Critique* form (pages 139-140).

Do This:

(Homework) Complete part (C) of the *Critique* form on page 141.

research examine supply pick list invent critique **edit****Do This:**

(Homework for *Studio Celebration*) Follow the directions on page 143 in the *Appendix* to prepare for the *Studio Celebration*. Write the next *Studio Celebration* date in the space below.

 /

 /

R	E	S	P	L	I	C	E
research	examine	supply	pick	list	invent	critique	edit

God, the Father

Lesson Preview

What does it mean that God is Love?

In this lesson you will:

▼ **research** *God's love.*

- explore the dimensions and characteristics of God's love found in Scripture.
- consider the objects of God's love.
- reorganize learned information into a chart.
- answer questions about God's transforming love.
- state how God's love does not negate his wrath and sovereignty.

▼ **examine** *the attributes of God's love.*

- use a story to discuss God's love.

▼ **supply** *ideas for artistically portraying the concept.*

▼ **pick** and modify an idea.

▼ **list** *the steps needed to make your idea a reality.*

▼ **invent** *an artistic work or a portion of a work that portrays the concept.*

▼ **critique** *the portrayal of the concept in artistic works.*

▼ **edit** *the art as needed to improve the portrayal of the concept.*

Customize the Lesson: COMPLETE THE PLANNING GUIDE

Activity		Time	Materials
research the concept Choose 1: <ul style="list-style-type: none">➤ See from Different Angles➤ Solve a Paradox	P A R T 1		
Choose 1: <ul style="list-style-type: none">➤ Missing Objects➤ Think Twice➤ Lesson Activity - Do This:(A)	P A R T 1		
research firsthand experience Choose 1: <ul style="list-style-type: none">➤ Transformation Confirmation➤ Lesson Activity - Do This:(B)	P A R T 1		
research the details Choose 1: <ul style="list-style-type: none">➤ Press the Point➤ Get Human Help➤ Lesson Activity - Do This:(C)	P A R T 1		
PART 1: total time required:			

Activity	Time	Materials
examine <i>Choose 1:</i> <ul style="list-style-type: none"> ➤ Analyze God's Love ➤ Study a Story ➤ Lesson Activities - Do This:(A-C) 	PART 1	
supply <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(A) ➤ Supply Bank: Part A Activity <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(B) ➤ Supply Bank: Part B Activity 	PART 2	
pick <i>Choose 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(A) ➤ Lesson Activity - Do This:(B) ➤ Pick Bank Activity <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
list <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
invent <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
PART 2: total time required:		
critique <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Critique ➤ Practice Critique <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 	PART 1	
edit <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 	PART 2	
PART 3: total time required:		

Part 1

research (60 minutes)

Artists will research God's love.

research the concept

Choose 1 Activity:

› See From Different Angles (6-8 minutes)

(Materials: Artist's Guide; Dry-Erase Board; Marker; Pencils Bibles.)

Divide artists into 4 groups. Explain that you want artists to see God's love from different angles. Write the viewpoints: "Apparent Contradictions," "Dimensions," "Apart from Creation," and "Within Creation" on the board. Assign each group one angle (viewpoint).

Point attention to page 23 in the *Artist's Guide*. Distribute a pencil to each artist. Provide 3-5 minutes. Explain that artists should circle statements that contemplate God's love from their particular angle. Suggest that artists look up Scripture references for selected statements.

Regroup. Review findings. (Apparent Contradictions: "is given to all" verses "is exclusive"; "destroys enemies" verses "is expressed as mercy"; etc. Dimensions: fills the earth; extends to the heavens; surrounds us; etc. Apart from Creation: pre-existed creation; is God's eternal essence; etc. Within Creation: redeems; saves; gives sacrificially; etc.)

Ask: What is the danger of looking at God's love from just one angle? (We miss other aspects of his love.)

Ask: What is the advantage of looking at God's love from many angles? (We get a more comprehensive understanding of God's love.)

Emphasize that God is one God and his love is one multidimensional, complex, amazing love. Explain that this lesson will explore God's wholistic love from many angles.

› Solve A Paradox (8-10 minutes)

(Materials: Artist's Guide; Bibles.)

Ask: How does knowing God is love, make you feel?

(humbled, warm, safe, etc.) Direct attention to the statements on page 23 in the *Artist's Guide*. Invite volunteers to read a few statements aloud along with the coordinating Scripture reference. Challenge listening artists to identify feelings that occur as they consider each of these statements.

Read the statement, "God's love destroys enemies" (Psalm 136:10-22), on page 23 in the *Artist's Guide*.

Ask: What feelings does this apparent paradox elicit? (surprise, fear, dread, shock, confusion, etc.)

Invite artists to look more closely at the passage containing this apparent paradox. Explain that the subject of Psalm 136 is God's deliverance of Israel from slavery in Egypt. Choose 3 volunteers to read Psalm 136:10-22. Assign 1 volunteer to read the 1st line of each couplet and 2 volunteers to read the 2nd line of each couplet in unison.

Challenge listeners to point out statements that satisfy the typical idea of God's love. (*God's steadfast love brought Israel out with a strong hand and outstretched arm, divided the Red Sea, and gave them land for a heritage*.)

Challenge listeners to point out those statements that seem paradoxical to the contemporary idea of God's love. (*God's steadfast love stuck down the firstborn of Egypt, overthrew Pharaoh and his host, struck down great kings, killed mighty kings, and took land from people*.)

Ask: In light of Psalm 136, how can the paradox, "God's love destroys" be explained? (God's love for his own is displayed more fully in the destruction of their enemies; God loves his own differently than he loves their enemies; God's love for his own includes his protection of them from their enemies.)

Conclude that God's love is not simple and the feelings it elicits are not simple. Explain that this lesson will attempt to explore some of the complexities of God's love.

Lesson 2: Who is Love

PART 1:

research the concept

God's love:

- gives us the gospel. Mark 16:15-16
- transforms us. Galatians 5:22
- emanates from his own character. 1 John 4:7
- does not depend on the loveliness of the loved. Romans 5:8
- gives sacrificially. John 3:16
- is manifest best in God sending Jesus to be our wrath-bearer. 1 John 4:10
- disciplines. Revelation 3:19
- is meant to be received, absorbed, and felt. Psalm 119:76
- promotes God's glory. Psalm 115:1
- is infinite. Psalm 103:17
- is given to all. Psalm 136:25
- is exclusive. Deuteronomy 10:15
- destroys enemies. Psalm 136:10-22
- is expressed as mercy. Titus 3:4-7
- is unrestrained. Psalm 57:3
- gives. John 3:35
- cannot be prevented. Psalm 42:8
- goes before God. Psalm 89:14
- is great. Psalm 86:13
- is God's eternal essence. 1 John 4:8
- pre-existed creation. John 17:24
- redeems. Psalm 44:26
- appeared in Christ. 1 John 4:9
- is poured out in our hearts by the Holy Spirit. Romans 5:5
- yearns. Matthew 23:37
- abounds. Exodus 34:6
- is steadfast. Deuteronomy 5:10
- draws us. John 12:32
- is the reason for God's wrath. John 3:36
- abides and is perfected in us. 1 John 4:12
- will not leave us. Romans 8:35-39
- casts out fear. 1 John 4:18
- gives life. Psalm 199:88
- gives hope. Psalm 130:7
- is given to the undeserving. Deuteronomy 7:7
- is self-communication. 1 John 4:7

"I am a poet, and an artist, and I do all that business in the aesthetic, or philosophic world. ... I've nothing in which I am original. I have discovered Truth. I have found it, and have dedicated my life to it. I asked God to make me one who is receptive. I discover the Truth; it isn't mine. I don't sit down and make up Truth. When I discover it, then I ask God to give me the power of transmitting it, releasing it, and giving it out."¹

*John Wright Follette
(1882-1966)*

- physically sustains us. Psalm 136:25
- holds us up. Psalm 94:18
- is good. Psalm 69:16
- endures. Psalm 52:1
- saves. Psalm 31:16
- surrounds us. Psalm 32:10
- never ceases. Lamentations 3:22
- preserves us. Psalm 40:11
- requires obedience. John 10:17
- precedes our love. 1 John 4:19
- is expressed as intense emotion. Hosea 11
- extends to the heavens. Psalm 36:5
- fills the earth. Psalm 33:5
- satisfies. Psalm 90:14
- is revealed to us. Psalm 59:17
- is better than life. Psalm 63:3
- fulfills God's purpose. Psalm 138:8

¹ John W. Follette, (1882-1966) "Personal," in *Golden Grain*, chap. 30, (available from *Christian Classics Ethereal Library* © at www.ccel.org).

Choose 1 Activity:**› Missing Objects** (15-20 minutes)

(Materials: Artist's Guide; Paper; Pencils.)

Choose a volunteer to read the sub-headings on page 24-25 in the *Artist's Guide* (*God loves ... his son, the world, the elect*). Explain that, in order to see a fuller expression of God's love, it will be helpful to see the interrelationship of God's love for his son, the world, and the elect.

Divide artists into groups of 2 or 3. Distribute paper and pencils to each group. Provide 7-10 minutes. Challenge artists to read the information on pages 24-25 in the *Artist's Guide* to answer the question: "How would the expression of God's love be affected if one object of his love (the son, the world, or the elect) was missing?"

Regroup. Invite groups to share their conclusions.

- Without the Son: God loves the world unconditionally in the sense that he provides for undeserving people – he sends the sunshine and the rain on everyone (Matt. 5:44-45). He further expresses his love of the world by sending the Son he loves so much as the means of salvation for people in the world (John 3:16). We would miss out on the great cost of God's love if the Son was missing.
- Without the world: God loves and delights in his son, Jesus, who is fully God, who has always existed, and in whom nothing unlovely, imperfect, sinful, or repulsive exists. One way God expresses his love of the Son is by displaying the Son's beauty and value to the world (John 5:20-23; John 8:54; 2 Pet. 1:17). We would miss out on this expression of God's love for his son if the world was missing.
- Without the elect: God cares intensely for his own children. He loves them with a great love (Eph. 2:4). God loves his elect unconditionally in the sense that he saves them out of sheer grace – there is nothing deserving in or about those he saves (Eph. 2:1-5; 8-9). God's love for the elect is demanding in the sense that they are to remain in God's love. God takes a corrective stance toward those, who through disobedience, demonstrate a lack of love for God (1 Cor. 11:32; Heb. 12:5-11). We would miss the intense saving and correcting love of God if the elect were missing. We would miss out on a love: that we don't deserve; that conquers death; that gives life; that removes hardness of heart and rebellion; that creates faith; and that gives us God.¹)

Optional Art Focus: Distribute paper and pencils to each artist. Provide 5-7 minutes. Invite artists to create a short poem that expresses how God's love for the elect (believers) is like a husband's love for his wife compared to a husband's general love for all women or a parent's love for a child compared to general love for all children. Regroup. Invite artists to read their poems.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

¹ For further discussion on this topic see D.A. Carson, *The Difficult Doctrine of the Love of God*, (Wheaton, IL: Crossway Books, 2000) and May 10, 2009 sermon title, "God So Loved the World, Part 2" from John Piper. © Desiring God. Website: desiringGod.org

24

God, the Father: Who is Love

God loves ... His Son

"The Father loves the Son and has given all things into his hand." John 3:35

"For the Father loves the Son and shows him all that he himself is doing." John 5:20a

The Father, who delights in his sinless² son,³ expressed his love for the son by giving him all things;⁴ all things were created for Jesus.⁵ Out of love, the Father also shows Jesus all that he does so that the world will marvel.⁶ The Father desires to honor and glorify the son – to show the beauty and value of the son.⁷ In response, the beloved son loves and obeys the Father;⁸ he shows the beauty and value of the Father to the world.⁹

*"Before God created heaven and earth with all their inhabitants, the eternal Love of Father, Son, and Holy Spirit shone with unseen splendor in the divine Being. Love exists, not for the sake of the world, but for God's sake; and when the world came into existence, Love remained unchanged; and if every creature were to disappear, it would remain just as rich and glorious as ever."*¹⁰

the world

"But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust."

Matthew 5:44-45

"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life." John 3:16

God demonstrates his love for the world in two main ways. First, he gives good gifts, like sun and rain, to preserve his creation for the benefit of all, including his enemies. Second, he loves the world in such a way that he freely offers his precious son for the salvation of all who will believe. This love is not an easy cheap love. It is not easy, because ungodly people are necessarily repulsive to a holy God; there is nothing about us that endears us to him.¹¹ It is not cheap because, in order for God to maintain his righteous and holy identity along with his love for us, the cost was the life of the only truly endearing one – God's son.¹²

*"... 'Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins!' Why [does] the apostle so magnify this gift in saying, 'Herein is love,' as if there were love in nothing else? ... To have our life carried so many years. ... through so many dangers, and not yet put out in obscurity, therein is love? To have food and raiment, convenient for us, beds to lie on, relations to comfort us, in all these is love? Yea; but in all these there is no love, in comparison with the love in sending or giving Christ for us. ... No, no, herein is love, that God gave Christ for us. ... 'while we were yet sinners, Christ died for us:' this is the very essence of that love.'*¹³

2 1 John 3:5; 1 Pet. 2:22; Heb. 4:15; 2 Cor. 5:21

3 Matt. 3:17; 17:5

4 Luke 10:22

5 Col. 1:16

6 John 5:20b

7 John 5:23; John 8:50, 54; 2 Pet. 1:17

8 John 8:29; John 14:31; John 15:10

9 John 13:31; John 14:13; John 17:1

10 Abraham Kuyper, D.D., LL.D., "The Work of God in Our Work," in *The Work of the Holy Spirit*, trans. by H. De Vries, (New York: Funk & Wagnalls, 1900, (Reprinted Grand Rapids, MI: William B. Eerdmans, 1946), 3:515. Citations refer to the Funk & Wagnalls ed, <http://www.archive.org>. For a more contemporary discussion on the eternal intra-Trinitarian love, see D.A. Carson, *The Difficult Doctrine of the Love of God*, (Wheaton, IL, Crossway Books, 2000), 30-43.

11 Eph. 2: 8-9; 2 Tim. 1:9; Tit. 3:5

12 For a fuller discussion of the free offer of salvation see Charles H. Spurgeon, "Grace Abounding," Sermon 501 in *Spurgeon's Sermons*, (March 22, 1863), vol. 9, *Christian Classics Ethereal Library* ©, <http://www.ccel.org>.

13 John Flavel, *The Fountain of Life or A Display Of Christ In His Essential and Meditorial Glory*, (New York: American Tract Society, 1820), revised and somewhat abridged, 40-41, *[added for clarification], <http://www.archive.org>. Also see 1 John. 4:10 and Rom. 5:8.

» Think Twice (10-15 minutes)

(Materials: Artist's Guide; Copies of Handout; Bibles.)

Direct attention to pages 24-25 in the *Artist's Guide*. Explain that, though God is one God and his love is one love, in this section we will think about God's love in terms of the objects of his love – his son, the world, and the elect (believers).

Distribute the *Think Twice* handout found on page 211 in the *Leader's Guide*. Explain that the excerpts on the handout are from John Flavel's book, "The Fountain of Life." Further explain that Flavel was a 17th century English pastor and writer. Assign some of the Scriptures listed in footnotes 2-9, 11, 16-19 on pages 24-25 in the *Artist's Guide* to various artists.

Choose a volunteer to read God loves his son on page 24 in the *Artist's Guide*.
Cue artists to read assigned Scriptures for footnotes 2-9.

Choose a volunteer to read Excerpt 1 on the Think Twice handout. **Discuss: How is the Father's love of the Son different than the Father's love of believers?** (*God loves believers because of our union through faith with the Son (Eph. 1:3-10; John 17:22-24). God loves the Son because of who he is in himself (Matt. 3:17).*)

Choose a volunteer to read *God loves the world* on page 24 in the *Artist's Guide*.
Cue artists to read assigned Scriptures for footnote 11.

Choose a volunteer to read *Excerpt 2* on the *Think Twice* handout. **Discuss: How is God's sending of the Son the greatest demonstration of the God's love of us?** (*God's love for the Son is the greatest love God experiences (Rom. 8:32). Therefore, the sending of the son for us, shows the greatness of God's love for us.*)

Choose a volunteer to read *God loves the elect* on page 25 in the *Artist's Guide*.
Cue artists to read assigned Scriptures for footnotes 16-19.

Choose a volunteer to read Excerpt 3 on the *Think Twice* handout. **Discuss: What is the outcome of God's great love for believers?** (*Free, final, and full acceptance of us by God; our pardon by God; peace with God – Acts 13:38-39; Rom. 5:1, 10, 17; Col. 1:13*)

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

research the concept**His elect**

"But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ – by grace you have been saved –" Ephesians 2:4-5

"Those whom I love I rebuke and discipline. So be earnest, and repent." Revelation 3:19

God's love for those he saves is both unconditional and demanding. It is unconditional in the sense that there is nothing about us nor nothing we can do to earn this greater love. God freely chooses to set his love on whomever he wills.¹⁴

*"This is 'great love' that goes way beyond offering to spiritually dead people that if they will believe, they will be saved. This love conquers our deadness. It gives new life, and brings us to faith, and unites us to Christ – all in one sovereign instant."*¹⁵

God's love is demanding in the sense that God requires us to remain in his love.¹⁶ In order to remain in his love, those in covenant relationship with God, must love him. This love for God is evidenced by obedience to God's commands.¹⁷ "Remaining in God's love" is the continual proof and display of Jesus' saving work in us.¹⁸

In contrast, a lack of love for God is demonstrated by disobedience. And when disobedience is exhibited in his children, God takes a corrective stance towards it.¹⁹

In Deuteronomy 7:6-9, Moses declares God's unique unconditional and demanding love for those he chooses as his own:

"For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, ..."

¹⁴ Election is always associated with God's choice, but is not always connected to salvation e.g., 1 Tim. 5:21. For further discussion on election and God's sovereignty see D.A. Carson, *The Difficult Doctrine of the Love of God*, chap. 3. For a comparison of God's love in the offer of salvation and his choosing love Also see May 10, 2009 sermon title, "God So Loved the World, Part 2." Used by permission. By John Piper. © Desiring God. Website: desiringGod.org. Also see John 3:8; John 6:37-40, 65; John 10:16; John 11:52; Acts 13:48; Rom. 9:11; Eph. 1:4-5; Col. 2:13; 2 Thess. 2:13; 1 Pet. 2:9; Rev. 13:7-8; 17:8.

¹⁵ May 10, 2009 sermon title, "God So Loved the World, Part 2." Used by permission. By John Piper. © Desiring God. Website: desiringGod.org

¹⁶ John 15:9

¹⁷ Ps. 103:9-11, 13, 17-18; John 15:9-10

¹⁸ John 14:15, 21, 23; John 15:5-10; 1 John 5:3; 2 John 6.

¹⁹ 1 Cor. 11:32; Heb. 12:5-11. For further discussion on this topic see D.A. Carson, *The Difficult Doctrine of the Love of God*, 19-21. Also see August 24, 1997 sermon title, *The Painful Discipline of our Heavenly Father*, Used by permission. By John Piper. © Desiring God. Website: desiringGod.org.

God, the Father: Who is Love

› Lesson Activity

Do This:(A)

Response Guide Answers:

God's love	Desires...	Does ...	Demands...	Delights...
for His Son	Matt. 17:5 That Jesus be heard. John 5:23; 8:50 Jesus' glory.	Isa. 42:1 Put his Spirit upon him. John 17:24 Give glory to Jesus.	John 10:17-18 That Jesus lay down his life. John 15:10 Obedience	Isa. 42:1 In his chosen servant. Luke 3:22 In his beloved son.
for the World	John 3:16 Eternal life Rom. 2:4 Repentance Rom 8:21 That creation will be set free from bondage to corruption and obtain the freedom of the glory of the children of God. 2 Pet. 3:9 That none should perish.	John 3:16 Give his son.	John 3:16 Belief in Jesus. Matt. 4:17; Acts 17:30; 2 Pet. 3:9 Repentance	Luke 15:7 In repentance of sinners.
for The Elect (believers)	1 John 4:9 That we should live through Christ.	Deut. 23:5 Turn curses to blessings. Isa. 63:7 Give great goodness. John 17:24 Give Jesus. Rom. 1:7 Call his beloved to be saints. Rom. 8:32 Give us all things. Rom. 8:35-39 Keep us in his love. 1 John 3:1 Call and make us his children. 2 Thess. 2:16 Give us eternal comfort and good hope. Heb.12:6; Rev. 3:1 Rebuke and discipline.	Luke 10:27 That we love God with all our soul, strength, and mind and love others as ourself. John 14:21 That we keep Jesus' commandments. John 16:27 That we love Jesus and believe that he comes from God. Rev. 3:19 That we repent.	1 Sam. 15:22; Mic. 6:7-8 In the one who obeys, does justice, loves kindness, and walks humbly with God. Jer. 9:24; Mic. 7:18 In his own steadfast love for those who know and belong to him.

26

God, the Father: Who is Love



(A) Organize what you have learned in a different way.
Use the Scriptures provided to complete the chart below.
Compare your completed chart with the one in the *Response Guide* (page 117).

God's love	Desires...	Does ...	Demands...	Delights...
for His Son	Matt. 17:5 John 5:23; 8:50	Isa. 42:1 John 17:24	John 10:17-18 John 15:10	Isa. 42:1 Luke 3:22
for the World	John 3:16 Rom. 2:4 Rom 8:21 2 Pet. 3:9	John 3:16	John 3:16 Matt. 4:17; Acts 17:30; 2 Pet. 3:9	Luke 15:7
for The Elect (believers)	1 John 4:9 Rom. 1:7 Rom. 8:32 Rom. 8:35-39 1 John 3:1 2 Thess. 2:16 Heb.12:6; Rev. 3:1	Deut. 23:5 Isa. 63:7 John 17:24 John 14:21 John 16:27 Rev. 3:19	Luke 10:27 John 14:21 John 16:27 Rev. 3:19	1 Sam. 15:22; Mic. 6:7-8 Jer. 9:24; Mic.7:18

research *firsthand experience*

Choose 1 Activity:

› **Transformation Confirmation** (5-15 minutes)

(Materials: Artist's Guide; Bibles. Optional: Computer; Internet; Paper; Markers.)

Retell the ending to the story, *The Beauty and The Beast*: **Beauty returns from checking on her father only to find that the beast, who she has grown to see as good, is dying. At last, overtaken by her love for the beast's good character, she consents to marry him. At that moment, everything changes; the beast becomes a handsome prince. And because of her love for good character over outward beauty, Beauty is transformed into a great queen.**

Explain that this fairy-tale shows the transforming power of love. Emphasize that God's love for us and our love for him, transforms us. Further explain that this transformation is a work of the Holy Spirit that pours God's love into our hearts and then creates the fruit of God's love within us. Invite a volunteer to read Romans 5:5 and Gal. 5:22 for confirmation.

Optional Art Focus: Search *WingClips.com* for a clip in the "transformation" category. (If available, the clip, *It Is Done*, from the movie, *Noah's Arc*, is suggested.) **Ask:** **How were you different before God's love transformed you?**

Point attention to and read questions 1-5 on page 27 in the *Artist's Guide*. Pause after each question. Encourage responses, but be sensitive to them.

Optional Expand the Activity. Provide 5-8 minutes. Distribute paper and markers. Instruct artists to fold their papers in half. Challenge artists to draw a "Before God's Love Self-Portrait" on one side of the paper and an "After God's Love Self-Portrait" on the other side.

Regroup. Invite artists to display and explain their self-portraits.

› **Lesson Activity**

Do This:(B)

Response Guide Answers:

Answers for questions 1-5 will vary but should not imply self as the source of transformation. Transformation is the work of the Holy Spirit. It results in obedience to God's command to love.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

research firsthand experience*Pray for understanding.*

God's Transforming Love: God's great love, set upon us for God's own purposes, mediated to us by way of Jesus, and poured out in us by the Holy Spirit, transforms us.

Do This:

(B) Answer the questions below to reflect on how God's love has transformed you.

"We love because he first loved us."
1 John 4:19

1. Think of a situation in which someone hurt you deeply. Briefly relive the hurt and your reaction to the person causing the hurt. Read and think deeply about Romans 5:8. How does believing that God showed his love for you, in that while you were still a sinner Christ died for you, affect your reaction to that person?
2. Think of someone who intentionally attempts to do you harm. Jesus commands you to love your enemies in order to be a son (or daughter) who reflects God's character (Matt. 5:43-45). Read and think deeply about Romans 5:9-10. How does believing, while you were God's enemy and an object of his wrath, Jesus' death provided the way for you to be reconciled to God, make it possible for you to love and pray for your enemies without relying on your own strength to do so?
3. God's love is poured into our hearts by the Holy Spirit (Rom. 5:5) so love is an evidence (a fruit) that the Holy Spirit dwells and produces love in us (Gal. 5:22). Give examples of how the Holy Spirit has enabled you to be more obedient to God's commands to love him with your whole self and to love others like Jesus loved you.
4. The Apostle Paul said, we owe others love (Rom. 13:8). How does believing that God, by grace, and because of his great love for you, made you alive together with Christ even when you were dead in trespasses and sins, even when you were following the course of the world, even when you were living out the passions of your flesh and the desires of your body and mind, and even when you were a child of wrath like the rest of mankind (Eph. 2:1-6) affect your desire to love others?
5. Even though God's nature is love and so he loves, the cross, at the very least, shows that God, at great cost, made special provisions to love us. How does believing God did not spare his own son, his most precious treasure, for you (Rom. 8:32) affect your attitude toward unlovely life-disrupting people?

"I do protest that I never did love God at all, nor could I embrace him in my affections, till I understood how he could be just and yet the justifier of him that believeth in Jesus: how, in a word, he could be the 'righteous Father.' That satisfied my conscience and my heart at the same time, for my conscience said, It is well. God [has] not put away sin without a sacrifice, and [has] not winked at sin nor waived his justice in order to indulge his mercy, but he remains just as he ever was – the same thrice holy God who will by no means spare the guilty. He [has] laid the punishment of our sins upon Christ; he [has] made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. And all this he [has] done that he might act to us as a Father, and save his own children from the result of their transgressions. He [has] given his only begotten Son to die in our stead that many sons might be brought to glory through him. It is at the cross we understand this riddle."²⁰ – C.H Spurgeon

²⁰ Charles H. Spurgeon, "Love and I – A Mystery," Sermon 1667, point 1, in *Spurgeon's Sermons*, (July 2, 1882), vol. 28, *[added for clarification], Christian Classics Ethereal Library ©, <http://www.ccel.org>.

research the details**Choose 1 Activity:****› Press the Point** (10-12 minutes)

(Materials: Artist's Guide; Copies of Handout; Bibles.)

Direct attention to page 28 in the *Artist's Guide*. Invite a volunteer to read the introduction that begins, "Statements such as, ..." Invite a volunteer to read, *How can God's love exists with God's wrath?*

Emphasize that the point of this section is mainly to state that God's wrath and God's love does coexist. Challenge artists to press the point to get a deeper understanding of the coexistence of God's love and wrath.

Distribute the *Press the Point* handout found on page 213 of the *Leader's Guide*. Invite a volunteer to read the excerpt from Hymn 43. **Ask: How do these lines describe the coexistence of God's love and wrath?** (*God sends his son and the Son comes on the wings of God's love for us. The Son, while loved by the Father, bears the Father's wrath in our place.*) Explain that the point is driven home by passages that show how God can both love and exhibit wrath toward the same person. Assign and read the Scriptures located in footnotes 23-24.

Invite a volunteer to read, *How can God's love in saving be reconciled with God's sovereignty?* on page 28 in the *Artist's Guide*. Emphasize the point that God's sovereignty refers to his ability to freely do as he pleases without constraint. Encourage artists to press the point to get a deeper understanding of God's sovereignty.

Redirect attention to the *Press the Point* handout. Choose volunteers to read Excerpts 1-3 from C. H. Spurgeon's sermon *Grace Abounding*, based on Hosea 14:4. **Ask: How do these excerpts deepen your understanding of God's sovereignty in loving us?** (*God's love for us does not depend on us. Just as our best qualities cannot cause God to set his affection on us, we cannot be so bad that our badness would prevent God from loving us. When we think we are too far gone for God to love us we are, in effect, removing God's sovereignty from him.*) Explain that the point that God knows all things and has the power to bring about his purposes is driven home by many passages. Assign and read some of the Scriptures located in footnotes 25-32 on page 28 in the *Artist's Guide*.

› Get Human Help (10-15 minutes)

(Materials: Artist's Guide. Optional: paper; markers.)

Warn that we should never limit or ultimately define God by imposing human characteristics on God and that human love, especially apart from the transforming power of the Holy Spirit, is a weak analogy for God's saving love. Point out that one way to use caution when thinking of God's love in relation to human love is to consider the differences between the two.

Ask: In what ways is God's saving love different than human sacrificial love?

- ("God is love" that is, it is God's nature to love (1 John 4:8). As fallen beings it is not in our nature to love like God.
- Our love, even our "sacrificial love" is often tainted with perceptions of others – their personal qualities, how they treat us, how they behave, how they make us feel, how they meet our needs, etc. Our sacrificial love may even be corrupted by the idea that we are worthy or significant because our sacrifice is perceived as heroic or good. God's saving love is not conditional meaning it is not based on what we look like or what we do; rather, God's love is part of who he is. He loves us because he loves us because he loves us.
- God has no need of anything from his creatures. He is fully sufficient within himself. God has no need of our love, but we have every need of God's love.)

Point attention to page 28 in the *Artist's Guide*. Invite a volunteer to read, *How can God's saving love exist with God's wrath?*

Discuss: Describe a situation in which human love and wrath coexist. (A loving judge's sentence of a condemned citizen; a loving principle's suspension of an unruly student; a loving employer's dismissal of a slacking employee.)**Ask: How does your human example fall short of explaining the coexistence of God's love and wrath?** (God's love tends toward eagerness and is undeserved. Furthermore it is much more personal and intense. God's wrath tends toward delay and is deserved. It also is much more personal and intense.)

Point attention back to page 28 in the *Artist's Guide*. Invite a volunteer to read, *How can God's love in saving be reconciled with God's sovereignty?*

28

God, the Father: Who is Love

research the details 

God's Saving Love: Statements such as, "God is a gentleman," sometimes made in reference to God's saving love, are meant to exalt and favor God's love but may end up negating God's wrath and his sovereignty to do so. God is love, but God is also holy and just and, therefore, exerts wrath against sinners. God is love, but God is also sovereign and leaves some to perish. How can these statements be reconciled?

Do This:

(C) Read the sections below then write responses to the *unbiblical* statements in the chart on page 29. Continue the activity on page 30. Add statements you have heard that deny or compromise God's wrath and sovereignty in order to affirm his love and your responses to them. Compare your responses to those in the *Response Guide*.



How can God's saving love exist with God's wrath? God is holy, righteous, and just; therefore, Romans 1:18 tells us that God's wrath is revealed against all ungodliness and unrighteousness of men. 1 John 4:10 tells us that the exemplar of what love is can be seen in God's act of sending his son, whom he loves, to a people he loves to be the propitiation (wrath-bearer) for sins. And 1 John 2:2 tells us that this propitiation was for the sins of the peoples of the whole world. So, here we see God's wrath and God's love both directed toward people he made. John 3 tells us that God loves the world in such a way that he gave his Son (v. 16) so that whoever believes in him (v. 16) and, therefore, obeys (v. 36) will have eternal life. Conversely, those who do not obey will remain under God's wrath (v. 36). So we see again, there is love for some because God is love²³ and, simultaneously, there is wrath for others because God is holy, righteous, and just.²⁴

*"And these two are one. God's wrath is a form of God's love; God hates because He loves."*²¹
- Alexander MacLaren

How can God's love in saving be reconciled with God's sovereignty?

Simply put God's sovereignty refers to his ability to freely do as he pleases without constraint.²⁵ No one and nothing can thwart God's plans, purposes, and designs.²⁶ He controls all things and upholds all things.²⁷ Nothing happens without God's consent or knowledge; he is never caught off guard or by surprise.²⁸ This includes our salvation. Ephesians 1:3-6 and 2:4-10 tells us that, because of God's great love for us, he chose us to be his children before he even formed the earth. This was not our doing so that God will get all the glory, honor, and praise he deserves. God, who has no need of our love, freely pursues us who blatantly rebel against him²⁹ – this is true love. Moreover because God is the One who saves us, we do not have to worry that anything can separate us from him because he loves us so much.³⁰ He calls us to himself³¹ – we are his.³²

*"Divine Sovereignty is not the Sovereignty of a tyrannical Despot, but the exercised pleasure of One who is infinitely wise and good!"*²²
- A.W. Pink

²¹ Alexander MacLaren, (1826-1910), "How to Dwell in the Fire of God," in *Exposition of Holy Scripture: Isaiah and Jeremiah*, point 1, (London: Hodder & Stoughton, 1905), *Christian Classics Ethereal Library* ©, <http://www.ccel.org>. Also see, Ps. 59:10; Ps. 143:12; Isa. 16:3-5; Ezra 8:22.

²² Arthur W. Pink, "Our Attitude Toward His Sovereignty," in *The Sovereignty of God*, chap. 10, point 5, (1919, reprinted Grand Rapids: MI: Baker Books, 1984). Citations are from the 1919 version, *Christian Classics Ethereal Library* ©, <http://www.ccel.org>. Also see Nehemiah 9:20; Ps. 68:10; Ps. 73:1; Ps. 109:21; Ps. 143:10; Mark 10:18; Tit. 3:3-7

²³ 1 John 4:7-8

²⁴ Isa. 5:16; Eph. 4:24; Rev. 15:4

²⁵ Ps. 115:3

²⁶ Dan. 4:35; Eph. 1:11

²⁷ Col. 1:15-17; Heb. 1:3

²⁸ Verses like Acts 2:22-23 confirm God's foreknowledge. Some take verses like Jer. 19:4 out of context and argue that they demonstrate limitations to God's knowledge and thereby limit or deny God's sovereignty. However, God's knowledge is not limited (see Lev. 18:21 and Deut. 18:10 in the case of Jer. 19:4). Also see John Frame, *The Doctrine of God: A Theology of Lordship*, (Phillipsburg, NJ: P & R Publishing, 2002), 2:499 for a thoughtful discussion of Jer. 19:4 and God's foreknowledge. See chapter 24 of the same book for discussion of God's sovereignty. For a related online discussion, see John Piper, "Is the Glory of God at Stake in God's Foreknowledge of Human Choices?" (© Desiring God, July 3, 1998), <http://www.desiringGod.org>

²⁹ Hos. 11

³⁰ Rom. 8

³¹ Acts 2:39

³² John 10:14

› Lesson Activity

Do This:(C) Response Guide Answers:

Discuss: Describe a situation in which an authority figure makes a decision from a loving intent that may be considered, by an uninformed onlooker, to be unloving unkind, cruel, mean, etc. (*A mother gives up her child; A father takes candy away from his child; Parents won't let their daughter go out with friends; etc.*)

Ask: How does your example reconcile God's love and sovereignty? (*A parent taking candy from a child may be explained as loving because he knows the child is a diabetic and doesn't want to harm the child in the same way God's knowledge determines what he causes or permits for his own good purposes that includes our salvation.*)

Ask: How does your example fall short of explaining God's saving love? (*Examples fall short because God knows everything about his children and everyone involved with his children down to the minutest detail. He knows the future and knows exactly how his own actions toward, or on behalf of, his children fit into his loving plan.*)

Optional Art Focus: Provide 5 minutes.

Distribute paper and a marker to each artist. Tell artists to fold their paper in half like a greeting card. Invite artists to draw a seemingly unloving action that God allowed in someone's life on the front of the folded paper. Suggest to artists that the scene may depict an action allowed by God in their own life.

Tell artists to write, "If you only knew ..." on the inside of the card. Challenge artists to complete the statement with facts that, if onlookers only knew, would make them realize how loving the action was. Regroup. Invite artists to display their drawings and read their explanations.

- In the Old Testament, God is a God of Wrath. In the New Testament, God is a God of love.

In the Old Testament God's wrath is portrayed in earthly terms i.e., wars, famines, etc. In the New Testament, God's wrath is mainly thought of as "the wrath to come" (1 Thess. 1:10) that Jesus describes as eternal fire" (Matt. 25:41) "where there is weeping and gnashing of teeth" (Matt. 25:30). In both the Old and New Testaments, God is portrayed as full of grace, slow to anger, showing steadfast love, etc.

- Jesus is the loving side of God.

Jesus is our advocate and intercedes for us, but this does not mean that Jesus' love for us is set against the wrath of God. God loved us and sent his beloved son, and the Son comes out of love for the Father and for us.

- God loves everyone the same.

God loves everyone the same in that he provides good things for all. God loves his own with a greater love as evidenced by their salvation.

- We are all God's children.

We are all God's children in the sense that we are all God's creatures. But all are not all God's children in the sense that God has set his love on some so that they belong to him. However, we are all, by nature, children of the devil (John 8:44) and objects of God's wrath (Eph. 2:3) unless, through Jesus, God adopts us as his children.

- God's love is unconditional.

God's saving love is unconditional. Nothing about us or in us can cause or prevent God's love for us. God's love is conditional in the sense that he disciplines his own – his stance becomes corrective to make us love him as he requires.

- God hates the sin, but loves the sinner.

God does hate sin, but his wrath also rests on the sinner (Ps. 1-50; Rom. 1:18; John 3:36). God also loves the peoples in the world in such a way that he sent his son to be the means of salvation for peoples of every tribe and tongue.

Unbiblical Statement:**My Response:**

In the Old Testament God is a God of Wrath, and in the New Testament God is a God of love.

Jesus is the loving side of God.

God loves everyone the same.

We are all God's children.

God's love is unconditional.

God hates the sin but loves the sinner.

Part 2

examine (20 minutes)

Artists will examine the attributes of love.

Choose 1 Activity:

› Analyze God's Love (15-20 minutes)

(Materials: Artist's Guide; Copies of Handout; Pencils; Paper)

Point attention to the graphic on the top of page 31 in the *Artist's Guide: Love – Desires; Does; Demands; Delights*. Invite artists to think about the love they have for someone. **Ask: What do you desire for that person? (salvation, happiness, health – good things)** **Ask: What do you to do for or towards that person? (support, encourage, provide for - good things)** **Ask: What do you demand or require of that person that you don't demand from others? (relationship, faithfulness, loyalty, trust, obedience, consideration, etc.)** **Ask: What outcomes do you delight in for or from that person? (reciprocating love, moral/character growth, achievements – good things.)** Summarize that good desires, actions, demands, and delights are all evidences of love.

Divide artists into groups of 2 or 3. Distribute paper, pencils, and the *Analyze God's Love* handout (located on pages 215 in the *Teaching Guide*) to each group. Explain that the Scripture summaries in the chart describe evidences of God's love in different relationships, i.e., (1) between the Father and the Son; (2) between the Father, the son, and you; (3) between the Father, the Son, you, and others.

Tell artists to divide their paper into 4 sections, number the sections 1-4, and write the following questions in the specified sections of the paper:

1. What does God's love *desire?* (section 1)
2. What does God's love *do?* (section 2)
3. What does God's love *demand?* (section 3)
4. What does God's love *delight in?* (section 4)

Provide 7-10 minutes. Encourage artists to read through the summary statements and choose a few passages to answer the 4 questions. Emphasize that it is not necessary to match every Scripture passage with a question. Regroup. Discuss answers.

(1. God, the Father, desires: that Jesus be heard; our salvation; etc.

2. God, the Father, does: glorify himself and the son; make believers his children; lead us to repentance; keep us from perishing; give us his beloved son; keep us in his love; fill us with himself; communicate himself to us; make his home with us; reveal his plan to us; etc.

3. God, the Father, demands: obedience; belief; love of God and neighbor; repentance; etc.

4. God, the Father, delights: in Jesus; in his children; in our obedience; in our love for God and others; in Jesus' glory; in his glory; etc.)

Encourage discussion of other insights into God's love as time allows. (Example: Because of God's love, the Father shows the son all that he is doing. Jesus, then makes known to his disciples all that the Father has told him. We then, owe others love - we share what we know - the gospel.)

› Study A Story (15-20 minutes)

(Materials: Artist's Guide; Paper; Pencils. Optional: Markers.)

Confirm that stories with familiar scenarios are a good way to convey a complex topic like the love of God. **Ask: Why is it necessary to help others see the complexities of God's love? (A clear picture of God's love is beneficial: it helps alleviate fears of losing God's love; it is a source of humility; it quiets doubts about God's wrath; it brings understanding to God's discipline; it helps answer questions about why evil people prosper; it is a source of rest when bad things happen; etc.)**

Direct learners to the story that begins on page 31 in the *Artist's Guide* and continues through page 33. Invite a volunteer to read the portion of the story that begins on page 31.

Read the bulleted points under the *Explanations* heading located on the bottom of page 31 in the *Artist's Guide*. Point out that these explanations are ways to connect the complexities of God's love to the story. Direct attention to *Do This:(A)* on page 118 in the *Response Guide* section of the *Artist's Guide* (page 56 in the *Leader's Guide*). Discuss the additional explanations.

30

God, the Father: Who is Love

Unbiblical Statement:
(add your own statements)

My Response:

Divide artists into groups of 2 or 3. Provide 10 minutes. Instruct groups to read the rest of the story and to discuss responses for *Do This:(B and C)* provided on pages 118-119 in the *Response Guide* section of the *Artist's Guide* and on page 58 & 60 of the *Leader's Guide*.

Optional Art Focus: Distribute paper and markers to artists. Tell artists to fold their paper so that it has 8 sections. Draw lines over the creases to mark off frames (sections). Challenge artists to draw pictures and write words in the frames to create a story board they can use to explain God's love.

Optional Expand the Activity: Divide artists into groups of 2 or 3. Instruct artists to display and explain their story boards to group members.

› **Lesson Activities**

Do This:(A)

Response Guide Answers:

- Like June, who wanted everyone who needed the drug to get it, God desires the salvation of all dying people.
- Like the drug company that did not choose patients based on anything about them other than the cancer condition, God does not set his love upon us because of anything special in or about us. He loves us because he loves us.

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.



PART 2:

research examine

LOVE DESIRES DOES DEMANDS DELIGHTS

GOD'S LOVE
(*God is Love*)

DESIRES
good

DOES
good

DEMANDS
love, belief,

repentance, obedience

DELIGHTS
in good

Do This:

(A) Read the story below. Determine the *desires, does, demands, and delights* in the story that can be used to explain God's love? Write your explanations. Two are done for you. Compare your explanations with those in the *Response Guide*.

Development of a drug for a rare form of aggressive cancer had just been completed. Clinical trials were about to get underway. One hundred of the five thousand or so people with the cancer would be chosen to receive the drug in order to determine its effectiveness. If the pilot study went well, the drug would be available to everyone within the year. Even so, researchers knew many people would die from the cancer before having the opportunity to receive the drug. That information, however, would not be a criterion for choosing patients for the pilot study. To meet the researchers goal of determining the drug's effectiveness, it was decided that the drug would be offered to a random sample who would be thoroughly assessed and required to follow a strict protocol.

Of the five thousand people, as you can imagine, there were many stories. Kate, a beautiful loving wife and mother of five, learned she had cancer on the same day her mother died. Bill, a long-term missionary in China, had reluctantly

left his life-long work there to return to the United States to spend his last days with his family. George, a ruthless corporate climber, was angry when he learned he had cancer, the biggest obstacle so far to his goal of becoming a multi-millionaire. Susan, a bitter, hateful, and controlling women, who found joy in the pain of others, knew she most likely had less than a year to live.

It was June's job to follow protocol for choosing and contacting the cancer patients who were to be given an opportunity to participate in the study. She followed the procedure exactly. Each person with the cancer was given a number. June entered the numbers into the computer. One hundred numbers appeared under the "Pilot Group" column on her screen. June contacted Bill and Susan. She did not contact Kate and George. Despite her efforts to remain objective, tears rolled down June's face for four-thousand, nine-hundred plus people who she only knew only as "dying."

EXPLANATIONS

- Like the researchers who designed their study in the way they thought best accomplished their goal of determining the effectiveness of the drug, God *does* set his love on us to accomplish his own good purposes - his glory and our salvation.
- Unlike June's computer that made random choices of patients who would receive the drug, God is not a random God. He *does* things differently. He knows who his children are – he calls them by name. God chose who his children would be before the foundation of the world not based on anything in or of them. Through Christ, he adopts his children and enables them to be holy and blameless before him according to the purposes of his will – his praise and our holiness.

Do This:(B)**Response Guide Answers:**

- Like the people who died because they failed to get information about the drug, people, who never know God's love, fail to have eternal life and so justly die in their sin. *Note: The example fails in this respect; all people do have access to information about God. Romans 1:18 reminds us that sinful men willingly suppress God's natural revelation of himself. The gospel, however, must be heard and received by faith.*
- While it's difficult to know the scope of the motivation behind the development of the drug and communication of its availability, God's communication of himself to us is love. As such, God's love glorifies himself and the Son and saves us from his holy wrath that is due us because of our sin.
- Much more than the drug company who sacrificed time and money to make the drug available, God has made the greatest possible sacrifice to make his love available.
- Like the drug, God's love changes peoples' lives.
- Knowledge of God's love causes us to owe the news of God's love to a dying world just as the physicians owed information about the drug to the cancer patients.
- Like the drug company, who wanted the drug available to everyone who needed it, God sends the message of his love out to the whole world.
- God's love, like information about the drug, must be communicated to those who are dying.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

32

God, the Father: Who is Love

LOVE DESIRES DOES DEMANDS DELIGHTS
GOD'S LOVE
(God is Love)
DESIRES
good
DOES
good
DEMANDS
*love, belief,
repentance, obedience*
DELIGHTS
in good
Do This:

(B) Read the story below. Determine the *desires*, *does*, *demands*, and *delights* in the story that can be used to explain God's love? Write your explanations below. Compare your explanations with those in the *Response Guide*.

The trials had not been without their problems. Researchers had coaxed patients who wanted to drop out because of the side-effects to stick it out and had found inventive ways to help people overcome difficult obstacles so they could stay on schedule.

Finally however, the day everyone had been waiting for arrived. The clinical trials for the new cancer drug had come to an end. The results were phenomenal. Amazingly most patients experienced complete remission while the cancer of others regressed to a lesser degree. But, it could be said of all that the cancer regressed at least a statistically significant amount.

Finally, the drug was approved and ready to market to the public. The decision was made to begin marketing by notifying and educating the physicians of patients known to have the cancer. Drug reps were educated and deployed, brochures were sent, and information seminars were launched.

Despite the drug company's best efforts, some physicians missed out on the information because it was misdirected or discarded as irrelevant. Others, who received the information, failed, for various reasons, to contact their patients who had the rare form of cancer. As a result, several deaths occurred that might have been prevented.

EXPLANATIONS

Do This:(C)**Response Guide Answers:**

- Like the drug that was offered freely to cancer patients, God's love is offered freely to everyone.
- Just as the success of the drug worked for the good of the patients and the fame of the researchers, God's love in sending Jesus works for our good and for his glory.
- Like the patients who did not take the drug for various reasons, many people miss out on God's love because they don't see the need for it; think it can't help them; don't want to give up other things they believe are more enjoyable; do not believe all that God says he is and does and, therefore, do not want to obey him completely; or love their temporary comfort more than their eternal comfort.
- Like the researchers who delighted in the progress patients taking the drug were making, God delights in the progress his love, via the work of the Holy Spirit, makes in our lives.
- Like the researchers who felt anger toward non-compliant patients, God's wrath remains on those who do not believe and, thereby, do not obey him.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

LOVE DESIRES DOES DEMANDS DELIGHTS
GOD'S LOVE
(God is Love)
DESIRES
good
DOES
good
DEMANDS
*love, belief,
repentance, obedience*
DELIGHTS
in good
Do This:

(C) Read the story below. Determine the *desires*, *does*, *demands*, and *delights* in the story that can be used to explain God's love? Write your explanations below. Compare your explanations with those in the *Response Guide*.

Finally, through persistent and heroic efforts, all patients known to have the rare, but now treatable, form of cancer were notified of the drug's availability. They were also notified of a grant that had made it possible for the drug to be offered free of charge. As a result many lives were saved. As expected, the researchers fame spread quickly. Awards, research grants, speaking engagements, and letters of recognition poured in from all over the world.

For some patients, however, the drug's existence made no difference. Following are some of the reasons why.

- Some patients didn't take the drug as directed. The reasons for this varied. Some took less than the prescribed dosage of the drug because they reasoned their cancer was in the early stages and less was needed. Others, because of conflicts in their lives, got off schedule.
- Some patients had uncomfortable side-effects and gave up on the drug thinking the cancer was better than the undesirable effects.

- Some patients refused to take the drug thinking their cancer had progressed too far. They said the drug was a false hope.
- Some patients quit taking the medicine because they didn't see any results right away.
- Some patients, in the early stages of cancer, started taking the medicine but then quit because they really didn't feel that bad and saw no need of it.
- Some patients were in denial of their condition. They thought taking the drug would be admitting to a problem they didn't have thereby making the problem real.

Of course, researchers who, on the one hand, were delighted with the progress of those patients who had been convinced to take the drug as directed, were, on the other hand, perplexed and even angered over the situation with the non-compliant patients.

After all, what they were offering to these dying people was life! Who wouldn't want that?

EXPLANATIONS

supply (20 minutes)

Artists will formulate initial ideas for artistically portraying the concept.

Choose 1 or 2 Activities:

› Lesson Activity

Do This:(A)

(Materials: Artist's Guide; Pencils.
Optional: Extra Paper.)

Explain that, in this section, artists will begin to articulate goals for their art piece. Note that artists will have an opportunity to further develop goals in the *pick* section of the lesson. Point attention to *Do This:(A)* (page 34 in the *Artist's Guide*). Distribute a pencil to each artist. Prompt artists to read and follow directions to answer questions 1-3.

Response Guide Answers:

Answers for 1-3 will vary and should represent initial thoughts or insights.

› Supply Idea Bank: Part A

(Materials: Supply Idea Bank: Part A.)

Choose an activity to supplement *Do This:(A)* from the *Supply Idea Bank: Part A* (pages 231-232 in the *Leader's Guide Appendix*).

Choose 1 or 2 Activities:

› Lesson Activity

Do This:(B)

(Materials: Artist's Guide; Pencils.
Optional: Extra Paper; Art Journal.)

Explain that, in this activity, artists will formulate a fresh supply of ideas for their art piece. Recognize this "idea formulation" process may have already begun for some artists. Clarify that this is an opportunity to think about the concept through different eyes; to get new ideas; or, to perhaps broaden or deepen ideas that may have already begun to develop. Note that artists will have an opportunity to further develop their ideas in the *pick* section. Distribute a pencil to each artist. Point attention to *Do This:(B)* (page 34 in the *Artist's Guide*). Prompt artists to read and follow directions.

Response Guide Answers:

Answers should be spontaneous, creative, and include attributes of the concept.

› Supply Idea Bank: Part B

(Materials: Supply Idea Bank: Part B.)

Choose an activity to supplement *Do This:(B)* from the *Supply Idea Bank: Part B* (pages 233-235 in the *Leader's Guide Appendix*).

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

34

God, the Father: Who is Love

research examine supply

Focus Question

In what ways can you portray the concept of God's love?

Remember the critical attributes.

God's love

1. *desires good.*
2. *does good.*
3. *demands love, belief, repentance, obedience.*
4. *delights in good.*

Do This:

(A) Pray God will supply creative ideas that will enable you to portray the concept in a God-glorifying way. Answer questions 1-3 to help you begin to define your goals for this artistic work.

Important: All goals below should lead to the over-arching goal – to glorify God – to communicate his beauty and worth.

1. *What truth do you want people to see through your artwork?*
2. *What affections/emotions do you hope will be awakened in the human heart through the vehicle of your artwork?*
3. *How do you hope your art will transform attitudes, intentions, and actions?*

Do This:

(B) Generate as many options for portraying the concept as possible. **Do** keep your goals and the concept's attributes in mind. **Do not** impose any unnecessary rules, restrictions, or guidelines on your ideas. For example, your ideas may or may not include religious symbolism, be something you have skill or resources to do, or be from your normal perspective. Your ideas of the concept may take an abstract or concrete form. The aim is to supply as many options as possible as quickly as possible no matter how silly, unconventional, risky, or impractical they seem.

Generate your ideas below, on another sheet of paper, or in an art journal.

Questions to Help Guide Your Goals:

- How will your art engage the mind?
- How will your art engage the heart?
- How will your art transform cultural values?

pick (20 minutes)

Artists will choose and modify ideas for artistically portraying the concept.

Choose 2 Activities:

› Lesson Activity

Do This:(A)

(Materials: Artist's Guide; Pencils.)

Read the directions on page 35 in the *Artist's Guide*. Distribute a pencil to each artist. Provide about 5 minutes for artists to refine and rewrite the “truth,” “emotion,” and “attitude/transformation” goals previously begun on page 34 in the *Artist's Guide*. Challenge artists to keep these goals, as well as the concept’s attributes, forward in their minds as they pick an idea that will work for their art form.

Response Guide Answers:

1. Truth goals should be connected to the attributes of God’s love. A truth goal may also include a more balanced view of God’s love or a deeper understanding of the complexity of God’s love.
2. Some possible affection/emotion goals might be: a deeper sense of God’s love; a greater experience of grace for others; a stronger desire to tell others of God’s love (share the Gospel); a stronger sense of security in God’s love; or a deeper amazement, enjoyment, and admiration of God’s love.
3. Some possible transformational goals might be to motivate others: to experience all God’s love i.e., the complexities of it; to discuss God’s love without altering the other aspects of God’s character; to love out of the love of God displayed on the cross; to feel the intensity of God’s love towards his own; to apply the sacrifice required for us to be in a loving relationship with God to other relationships; and to communicate that God’s expression of his love is an expression of himself.

› Lesson Activity

Do This:(B)

(Materials: Artist's Guide; Pencils; Extra Paper. Optional: Art Journal.)

Point attention to *Do This:(B)* (page 35 in the *Artist's Guide*). Distribute a pencil and extra paper to each artist. Prompt artists to read and follow directions to formulate a workable idea.

Response Guide Answers:

Ideas should:

- work for your art form.
- encompass the attributes of the concept.
- be in harmony with your goals.

› Pick Idea Bank

(Materials: Artist's Guide; Pick Idea Bank.)

Point artists to *Do This:(B)* (page 35 in the *Artist's Guide*). Summarize that, in this section, artists will combine and elaborate on the ideas they formulated in the *supply* section.

Explain that you will prompt artists through the process of picking an idea that will work for them. Choose an activity to replace *Do This:(B)* from the *Pick Idea Bank* (pages 236-237 in the *Leader's Guide Appendix*).

Review as needed:

› Homework Instructions

(Materials: Artist's Guide.)

Direct attention to the *Do This: (Homework)* heading in the *pick* section (page 35 in the *Artist's Guide*). Encourage artists to follow directions at home to refine their idea.

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

research examine supply **pick** ➔

Do This:

(A) Rewrite your goals in the spaces below, on another piece of paper, or in an art journal. State them in a way that is precise and easy to communicate. Use the goal starters below to help you.

Goal Starters

- Truth Goal: Given my artwork, others will (think, understand, realize, consider, believe, etc.) ...
- Affection/Emotion Goal: Given my artwork, others will (feel, experience, sense, etc.) ...
- Transformation Goal: Given my artwork, others will be motivated to (change, build, impact, etc.) ...

Do This:

(B) Reflect on your goals and the ideas you supplied on page 34. Consider the questions below.³³ Pick 2-3 ideas that best portray the concept and that are also in sync with your goals. Look for relationships or overlaps in the ideas you picked. Look for differences. Combine ideas and elaborate on them as needed so that the critical attributes of the concept are included in a way that helps you meet your goals. Determine how to modify the ideas to work for your goals and for your particular art form.

- Which idea best accommodates my current skills? Which idea will allow me to produce the most excellent structure, balance, and unity that I can?
- Which idea flows from and to a Christian world view? Which idea moves from and to the understanding that God gives meaning and purpose to all of life?
- Which idea honestly represents what I really believe?
- Which idea facilitates a style that both carries the content well and best communicates the concept to my contemporary culture? Which idea incorporates a form that does not compete with the content or create unnecessary barriers to the culture I want to engage?

Develop your new idea below, on another sheet of paper, or in an art journal.

Do This:

(Homework) Pray for knowledge and craftsmanship. Let the idea you developed rest overnight. Refine your idea by making changes and adding details.

Record your modified idea below, on another piece of paper, or in an art journal.

³³ The questions are based on Francis A. Schaeffer's thoughts about how to judge a work of art. For more on this subject see, Francis A. Schaeffer, *Art and the Bible*, (Dover, IL: InterVarsity Press, IVP Books, n.d., © L'Abri Fellowship, 1973), 62-93.

list

Artists will list the steps and materials required to make their idea a reality.

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide; Project List Form)

Direct attention to the *Do This: (Homework)* heading in the *list* section (page 36 in the *Artist's Guide*).

Display a *Project List* form (page 239 in the *Leader's Guide Appendix*; page 133 in the *Artist's Guide Appendix*).

Emphasize that the *Project List* is a resource tool to be used in the *invent* and *edit* processes.

Explain that the *Project List* is meant to assist artists in organization and focus and serve as a record of progress.

Encourage artists to modify the form as needed or to create their own form.

Review, *How to use the Project List*, directions (page 238 in the *Leader's Guide Appendix*; page 132 in the *Artist's Guide Appendix*) as needed.

invent

Artists will create an artistic work or a portion of a work that portrays the concept.

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide.)

Direct attention to the *Do This (Homework)* directions under the *invent* section on page 36 in the *Artist's Guide*.

Encourage artists to read the directions carefully and fill in the requested information before they begin the *invent* process.

* Remind artists they are not expected to produce a completed artwork until the *edit* process.
Discuss the time frame artists want to spend in the *create* process; 1-2 weeks are recommended.



My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

36

God, the Father: Who is Love

research examine supply pick **list** ➔



(Homework) Complete the following steps to get organized:

- Pray for wisdom.
- List the steps and materials needed for your artwork on the *Project List* form located on page 133 in the *Appendix*.

research examine supply pick **list invent** ➔



(Homework) Complete the following steps to stay focused and get organized:

- Pray for craftsmanship.
- Write the theological concept you will portray:
 - List the attributes of the concept.
- Keep the concept and its attributes forward in your mind as you create.
- Complete the steps/processes on your *Project List* to carry out your creative plan.
- If you get behind on your plan, revise the *Project List* and continue to move forward.
- Describe how your art piece portrays/represents the concept. Draft your brief description below. Write the revised description on an index card. Bring the card and your artwork to the next critique session.

Bring your work to the next critique session even if it is incomplete or you are not satisfied with it; the critiques may provide just the insight you are looking for.

Part 3

critique (1 hour)

Artists will critique portrayals of the concept.

Choose 1 or 2 Activities:

Do This: (In Class)

(Materials: Artist's Guide; Critique Tips for Group Leaders; Critique Tips for Artists; Extra Critique Forms, Parts A-B; Pencils.)

Follow the *Critique Tips for Group Leaders*, found on page 241 in the *Leader's Guide Appendix*, to facilitate the critique session. Point attention to the *Do This (In Class)* heading in the *critique* section on page 37 in the *Artist's Guide*. Read the directions. Verify that each artist has a pencil and 3 extra *Critique* forms. *Critique* forms (Parts A-B) are located on pages 247-248 in the *Leader's Guide Appendix* (pages 139-140 in the *Artist's Guide Appendix*).

Observe critiques. Comment on positive critique behaviors and responses you observe to help artists improve their critique sessions.

> Practice Critique (30 extra minutes)

(Materials: Artist's Guide; Critique Tips For Group Leaders; Internet Art; 1 Practice Critique Form per Artist-Parts A-C; Pencils.)

Follow the *Critique Tips for Group Leaders* (page 241 in the *Leader's Guide Appendix*) to facilitate the *Practice Critique* session.

Locate Parts A-C of the *Practice Critique* on pages 243-245 in the *Leader's Guide Appendix* (pages 135-137 in the *Artist's Guide Appendix*). Distribute Parts A-C and a pencil to each artist.



Review as needed:

> Homework Instructions

(Materials: Artist's Guide; Critique Form, Part C.)

Review the *Do This (Homework)* directions under the *Critique* section (page 37 in the *Artist's Guide*). Note that Part C of the *Critique* form is located on page 141 in the *Artist's Guide Appendix* and page 249 *Leader's Guide Appendix*.

edit

Artists will choose an art piece to edit as needed to improve portrayal of the concept.

Review as needed:

> Homework Instructions

(Materials: Artist's Guide; Suggestions for Studio Celebration.)

Direct attention to the *Do This (Homework for Studio Celebration)* heading in the *edit* section (page 37 in the *Artist's Guide*). Refer artists to the *Suggestions for Studio Celebration* (page 143 in the *Artist's Guide's Appendix*; page 251 in the *Leader's Guide Appendix*). Set a date for the next *Studio Celebration* or, if the date has been set, remind artists of the date. Instruct artists to follow directions to prepare for the celebration. Write the date of the next *Studio Celebration* below:

_____ / _____ / _____

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

37

Unit 1: Lesson 2

PART 3: research examine supply pick list invent **critique**

(In Class) Follow the *Critique tips for artists* directions on page 134 in the *Appendix* to help you complete parts A and B of the *Critique* form (pages 139-140).



(Homework) Complete part (C) of the *Critique* form on page 141.

research examine supply pick list invent critique **edit**

(Homework for *Studio Celebration*) Follow the directions on page 143 in the *Appendix* to prepare for the *Studio Celebration*. Write the next *Studio Celebration* date in the space below.

_____ / _____ / _____

R	E	S	P	L	I	C	E
research	examine	supply	pick	list	invent	critique	edit

God, the Son

Lesson Preview

What does it mean that Jesus is the propitiation for our sins?

In this lesson you will:

- ▼ **research propitiation as it relates to Jesus.**
 - explore statements and biblical passages about propitiation.
 - write your own definition of propitiation.
 - organize information about the concept.
 - recall your own experiences with wrath and propitiation.
 - investigate biblical passages that refine and enrich the concept.

- ▼ **examine the concept's attributes.**
 - compare/contrast Jesus as our propitiation with contemporary analogies of propitiation.

- ▼ **supply ideas for artistically portraying the concept.**

- ▼ **pick an idea and modify it to fit your particular art form.**

- ▼ **list the steps needed to make your idea a reality.**

- ▼ **invent an artistic work or a portion of a work that portrays the concept.**

- ▼ **critique the portrayal of the concept in artistic works.**

- ▼ **edit the art as needed to improve the portrayal of the concept.**

Lesson 3: Who is the Propitiation

Customize the Lesson: COMPLETE THE PLANNING GUIDE

Activity		Time	Materials
research the concept Choose 1: <ul style="list-style-type: none">➤ Know and Learn➤ Define	PART 1		
Choose 1: <ul style="list-style-type: none">➤ Think About Jesus➤ Look for Answers➤ Lesson Activity - Do This:(A-B)	PART 2		
research firsthand experience Choose 1: <ul style="list-style-type: none">➤ Reflect & Connect➤ Lesson Activity - Do This:(C)	PART 3		
research the details Choose 1: <ul style="list-style-type: none">➤ Verify with Verses➤ Word Pictures➤ Lesson Activity - Do This:(D)	PART 4		
PART 1: total time required:			

Activity		Time	Materials
examine <i>Choose 1:</i> <ul style="list-style-type: none"> ➤ Same & Different ➤ Impact Statements ➤ Lesson Activities - Do This:(A-B) 	PART 1		
supply <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(A) ➤ Supply Bank: Part A Activity <i>Choose 1 of 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(B) ➤ Supply Bank: Part B Activity 	PART 2		
pick <i>Choose 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(A) ➤ Lesson Activity - Do This:(B) ➤ Pick Bank Activity <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 			
list <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 			
invent <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 			
PART 2: total time required:			
critique <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Critique ➤ Practice Critique <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 	PART 3		
edit <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 			
PART 3: total time required:			

Part 1

research (60 minutes)

Artists will research propitiation as it relates to Jesus.

research the concept

Choose 1 Activity:

› **Know and Learn** (8-10 minutes)

(Materials: Artist's Guide; Paper; Markers.)

Write “propitiation” on a piece of paper and display it. Divide artists into groups of 2 or 3. Distribute a piece of paper and a marker to each group. Guide a volunteer in each group to draw a line to divide the paper into 2 columns and to label 1 column, “KNOW” and the other column, “LEARNED.”

Provide 4-6 minutes. Challenge artists to work together to list what they already know about propitiation in the “KNOW” column. Guide artists to read the information about propitiation on page 43 in the *Artist's Guide* and write any new information they learned in the “LEARNED” column.

Regroup. Invite artists to discuss learned information that surprised or challenged them. **Conclude: Propitiation involves God's wrath – God's proper response to sin. We don't like to think about God's wrath because God's wrath brings about punishment. But we can feel God's mercy more deeply when we understand more about Jesus' propitiation that fully satisfied God's wrath against us because of our disobedience to him and his law.**

› **Define** (4-5 minutes)

(Materials: Artist's Guide; Paper; Pencils.)

Distribute paper and pencils to each artist. **Say: Propitiation! What is it?** Provide 1-2 minutes. Ask artists to write a definition of “propitiation” without looking at the lesson.

Invite volunteers to read different statements about propitiation on page 43 in the *Artist's Guide*. Help artists to clarify statements by encouraging them to restate what is read another way.¹

Provide 1-2 minutes. Encourage artists to modify their original definitions to make them more complete/accurate. Explain that, in this lesson, artists will further examine what it means that Jesus is the propitiation for our sins.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

¹ Provide additional information about God's wrath as needed to clarify. John Frame explains that **God's wrath is fear evoking** (Heb. 10:31) and **sometimes sudden** (Ex. 4:24) **God's wrath occurs because God hates sin** (Lev. 20:23; Deut. 25:16; Ps. 5:5, Ps. 11:5; Prov. 6:16-19; Prov. 11:20; Prov. 1:5, Prov. 17:15; Jer. 12:8; Hos. 9:15; Zech. 9:17; Rev. 2:6,15). **God's wrath is not tame** (Jer. 10:10, 24). It is often described as a **consuming fire** (Ex. 24:17; Num. 11:1-3; Deut. 4:24; Deut. 9:3 Ps. 97:3; Isa. 33:14, 2 Thess. 1:7; Heb. 12:29). It is often a function of God's jealousy for our faithfulness – a response to the sin of **idolatry** (Ex. 34:14; Deut. 32:16, 21; Josh. 24:19-20; Jer. 11:17). **God's wrath is also motivated by his hatred of sin – his opposition to wickedness** (Ps. 97:10; Ps. 101:3; Ps. 119:104, 128, 163; Amos 5:15; Jude 23; Rev. 2:6) which is related to God's love since a loving God must be opposed to the wickedness in and against those he loves. **Jesus' propitiation absorbs and removes this wrath due us.** For more on the subject of God's wrath, see John Frame, *The Doctrine of God: A Theology of Lordship*, (Phillipsburg, NJ: P & R Publishing, 2002), 2:446-468

Lesson 3: Who is Propitiation

PART 1:

research the concept

"He is the propitiation for our sins, ..." 1 John 2:2
 "The sacrifice that turns away [satisfies] God's wrath because of our sin."²

pro·pi·ti·a·tion

"And what is this propitiation, except sacrifice?"³

He spared not his Son, but he spares the sinner; he poured out his wrath upon his Son and made him the substitute for sinners, that he might lavish love upon the guilty who deserved his anger.⁴

Greek **VERB** *hilaskomai* Hebrews 2:17

"The proper meaning of the word is that of reconciling, appeasing, turning away anger, rendering propitious or favourable. The idea is, that there is anger or wrath, or that something has been done to offend, and that it is needful to turn away that wrath, or to appease."⁵

"to make propitiation for the sins of the people" Hebrews 2:17

"the meaning being, to appease, or pacify, or satisfy God for sin."⁶

|prəpɪ sh ē ā sh ən|

"... we are always enemies, until the death of Christ interposes [intervenes] to make God propitious."⁷

pro·pi·ti·ate (*transitive verb*)

pro·pi·ti·a·tion (*noun*)

pro·pi·ti·ous (*adjective*)

pro·pi·ti·a·ble (*adjective*)

pro·pi·ti·a·tive (*adjective*)

pro·pi·ti·a·tor (*noun*)

pro·pi·ti·a·to·ry (*adjective*)

Greek **NOUN** *hilasmus* 1 John 2:2; 4:10

"... Christ Jesus; whom God put forth as a propitiation, ..." Romans 3:24b-25a

Greek **NOUN** *hilastērion* Romans 3:25

"It is this great work of propitiation that exhibits God as 'the just God, yet the Saviour' ... not only righteous in spite of his justifying the ungodly, but righteous in doing so."⁸

1 Joshua Dix, "The Artist's Imperative," ACTS 29 NETWORK, used by permission of Josh Dix,(May 8, 2006), <http://wwwacts29network.org>.

2 Anonymous, "1 John 4," *World English Bible*, chap. 4, trans. M.P. Johnson, based on the ASV 1901 and original language versions, *[added for clarification], *Christian Classics Ethereal Library* ©, <http://www.ccel.org>.

3 Augustine, "Exposition on the Book of Psalms" Psalm CXXX (Psalm 130), in *Select Library of the Nicene and Post-Nicene Fathers of The Christian Church*, Philip Schaff, ed., (New York: Christian Literature, 1886, Grand Rapids, MI: WM. B. Eerdmans, 1956), series 1, vol. 8, *Christian Classics Ethereal Library* ©, <http://www.ccel.org>. Citation is from the 1956 version.

4 Charles H. Spurgeon, "Number One Thousand; Or, 'Bread Enough and To Spare,'" in *Spurgeon's Sermons*, (July 16, 1871), vol. 17, *Christian Classics Ethereal Library* ©, <http://www.ccel.org>.

5 Albert Barnes, (1798-1870), "The First Epistle General of John," 1 John 2:2," in *Notes on the New Testament Explanatory and Practical*, Robert Frew, ed., (MI: Baker Book House, 1950), *Christian Classics Ethereal Library* ©, <http://www.ccel.org>.

6 John Owen, *The Death of Death in the Death of Christ; In Four Parts*, bk 4, ch. 3, paragraph 334, (Edinburgh: The Banner of Truth Trust, 1967), *Christian Classics Ethereal Library* ©, <http://www.ccel.org>.

7. John Calvin, *Commentary on the Epistle to the Romans*, chapter 5, Romans 5:10, trans. Francis Sibson, (London: L.B. Seeley & Sons, 1834), 229, <http://www.archive.org>.

8. Horatius Bonar, "Righteous Grace," in *God's Way of Peace: A Book for the Anxious*, (New York: Robert Carter, & Brothers, 1870), 44-45, <http://www.archive.org>.

Choose 1 Activity:**› Think About Jesus** (10-15 minutes)

(Materials: Artist's Guide; Paper; Pencils.)

Divide artists into groups of 2 or 3. Distribute paper and pencils to each group. Lead artists to fold their paper in half like a card and write, "Who is Jesus" in the middle of one half and "What did Jesus do?" in the middle of the other half.

Instruct artists to read each section on pages 44-45 in the *Artist's Guide*. Lead artists to circle words and phrases that either explain who Jesus is or tell what he did.

Provide 4-5 minutes. Lead artists to write the circled words/phrases in close proximity to the previously written question they correspond with. Tell artists to use lines to connect the circled words or phrases to the corresponding question to create an idea web.

Choose volunteers to display and explain their group's response. (*Who is Jesus? He is a display of God's love; a means to God; a sacrifice for our sins; the atoning sacrifice; our advocate; the wrath-bearer; etc.*)

What did Jesus do? He bore the full punishment for our sin; fully absorbed God's wrath; earned our salvation; offered God a fully-satisfying sacrifice; bore the total guilt of our sins; bore the full punishment for our guilt; etc.)

Emphasize that propitiation is both who Jesus is and what he did. Conclude that Jesus is the propitiation for our sins and that Jesus propitiated our sins.

› Look For Answers (8-12 minutes)

(Materials: Artist's Guide; 4 Markers; 4 Pieces of Paper; 4 Index Cards with 1 One of The Following Questions:

(1) "How Is Jesus, The Propitiation, A Display Of God's Love?" (2) "How Is Jesus, The Propitiation, A Means To God?" (3) "How Is Jesus, The Propitiation, A Display of God's Righteousness?" (4) "What Did Jesus' Act of Propitiation Accomplish?" Optional: 4 Images Of "Lady Justice.")

Divide artists into 4 groups. Distribute 1 question, 1 piece of paper, and 1 marker to each group. Lead artists to read the information under the heading that corresponds with their question on page 44 or 45 in the *Artist's Guide* to answer their question.

Regroup. Invite artists from each group to read their question and answer. Clarify and expand answers as needed.

(1. *How is Jesus, the propitiation, a display of God's love?* God sent his beloved Son to be the sacrifice for our disobedience to God and his law - the sacrifice for our sin.

2. *How is Jesus, the propitiation, a means to God?* Jesus bore the full punishment for our sin - he fully absorbed God's just wrath that required the punishment of our sin. As a result, when God looks on the disobedience of those who have faith in Jesus, Jesus can advocate for us since he has already taken the punishment for our sin.

3. *How is Jesus, the propitiation, a display of God's righteousness?* The sacrifice of Jesus fully satisfied God's legal demands and just wrath against sin; therefore, God remains righteous/blameless even when he declares those who have faith in Jesus to be righteous – blameless/innocent of wrongdoing.

4. *What did Jesus' act of propitiation accomplish?* Because we were guilty of sin and condemned to die, Jesus, by removing our sin and, therefore, our guilty sentence, destroyed the power of the death sentence that God legally held over us. He destroyed Satan's power to accuse us and carry out – hold God accountable for – the eternal death sentence.)

44

God, the Son: Who is the Propitiation

Jesus, the propitiation is...

A Display of God's Love

God's love toward us was manifest when he himself offered Jesus as the propitiating offering for our sins (for our disobedience to God and his law).

"In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins."

1 John 4:10

...sin is lawlessness. (1 John 3:4)

A Means to God

Jesus, is the one who bore the full punishment for our sin; he fully absorbed God's wrath against our sin.⁹ The result is that, even when we sin, as the wrath-bearer, he can advocate on our behalf with the Father.

"My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world." 1 John 2:1-2

In both 1 John passages the New International Version (NIV) uses the phrase, "atonement sacrifice," instead of propitiation. This incorrectly puts the emphasis on a covering over sin rather than a satisfying of the wrathful consequences from it, which is what the Greek hilasmos is really conveying. Atonement is commonly used as a general term to describe the work of Jesus on the cross. Propitiation is a very specific word that describes exactly what Christ did to earn our salvation on the cross. Namely, taking God's wrath upon himself.¹⁰

A Display of God's Righteousness

Jesus' blood, shed for us, fully satisfied God's legal demands and just wrath against sin. Because of this, God remains righteous even when he counts those who have faith in Jesus as righteous (in a right/favorable/propitious standing before God).

"But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it – the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus."

Romans 3:21-26

Other theological terms are used to describe all that was accomplished in Jesus' death on the cross for our sins. "Expiation," one such word, comes from the old covenant practice of casting the sins of the people onto a live goat who was then sent out into the wilderness (Lev. 16:20-22).

The result of expiation is our sins are removed from us (Ps. 103:12).

In the New Testament, we learn Jesus was not only our substitute sacrificial lamb who propitiates our sins but also our substitute scapegoat, who takes away, "expiates," our sins (1 John 3:5).

The two words, "propitiation" and "expiation," both help describe different aspects of what Jesus accomplished for sinners – those who practice disobedience to God and his law (1 John 3:4).

⁹ John Gill, John, 1810, *Gill's Complete Body of Practical and Doctrinal Divinity: Being a System of Evangelical Truths, Deduced from the Sacred Scriptures*, abridged by William Staughton, (Philadelphia: Printed for Delaplaine and Hellings by B. Graves, 1810), 250, <http://www.archive.org>.

¹⁰ See James White, *The God Who Justifies: The Doctrine of Justification*, (Ada, MI: Bethany House, 2007), 191-103, 194 for a fuller discussion of this topic.

› Lesson Activities

Clarify: It should not be concluded from the relationship between God's wrath and God's justice that God's wrath is an unemotional impersonal force or law that insures consequences for sin. God wrath is personal; it is ascribed to God, and the actions that proceed from it are God's actions.²

Optional Art Focus: Do an Internet image search for "Lady Justice." Print 4 different images.

Provide 4-5 minutes. Divide artists into 4 groups. Give each group a "Lady Justice" picture. Challenge artists to modify or redraw the image to show God's stance towards those who have faith in Christ as they stand in front of God's scales of justice after Jesus' propitiation. (*The blindfold from Lady Justice would be removed since God sees even into the heart's intent. The sword, that executes justice and satisfies God's wrath, would be removed for believers since it has already fallen on Jesus. The scales would weigh in the favor of believers, since Jesus' perfect obedience in life and death is counted as theirs.*)

Regroup. Invite groups to display and discuss their modified image.

Do This:(A) Response Guide Answers:

Propitiation (noun) occurs when the demands of wrath for wrongdoing are met, satisfied, or appeased. Jesus is the propitiation who took our sin (our lawlessness) upon himself as if it were his own and fully absorbed God's justified wrath for our sin in our place. Propitiation (verb) is the act which procures the satisfaction of God's wrath. Through his death on the cross, Jesus propitiated the wrath of God for sinners (those who are disobedient to God and his law).

Do This:(B) Response Guide Answers:

Verb:

1. The God/Man's sacrificial death.

Noun:

1. A display of God's love.
2. A means to God.
3. A display of God's righteousness.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

² John Frame, *The Doctrine of God: A Theology of Lordship*, (Phillipsburg, NJ: P & R Publishing, 2002), 2:465. Frame provides the following verses that reference God's wrath as belonging to him: Num. 11:33; 2 Kings 22:13; John 3:36; Rom. 1:18; Rom. 5:9; Eph. 5:6; Col. 3:6; Heb. 3:11; Heb. 4:3; Rev. 14:10, 19; Rev. 15:1, 7; Rev. 16:1; Rev. 19:15 or that attribute wrathful actions to God: Rom. 1:24, 26, 28.

Jesus' act of propitiation was...

The God/Man's Sacrificial Death

Jesus' human nature allowed him to die. As he died, he bore the total guilt of our sin and the full penalty of that guilt thereby destroying the power the death sentence had over us.¹¹ Therefore, Jesus can be described as the high priest who offers God the only fully satisfying (wrath-absorbing) sacrifice – himself.

"Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted." Hebrews 2:14-18

When our sins are removed (expiation), God declares us righteous (justification). He is no longer angry with us (propitiation), and we are no longer enemies (reconciliation).¹²

Do This:

(A) Write your own definition of propitiation in the space below. Compare your definition with the one in the *Response Guide* (page 120).

PROPIRATION

**VERB:
Jesus' act of
propitiation
was...**

**NOUN:
Jesus as the
propitiation for
our sins was...**

1.

2.

3.

¹¹ John Gill, 302-303, 340-341. Also see, Rom. 6:23; 1 Cor. 15:26; Heb. 2:14-15.

¹² For further study, see John 1:29; Rom. 4:5-8; 2 Cor. 5:18-19, 21; Col. 1:21; 1 John 3:5.

research *firsthand experience*

Choose 1 Activity:

› **Reflect & Connect** (8-15 minutes)

(Materials: Artist's Guide; Pencils. Optional: Handout.)

Reflect on your own experience as a wrath-bearer.

Read the *Do This:(C)* directions on page 46 in the *Artist's Guide*. Prompt learners to think about their experience with propitiation by providing a personalized example. Distribute pencils. Provide 5-6 minutes for learners to write answers to questions 1-7. Invite artists to discuss their answers with the whole group or in small groups. Be sensitive to artists who may have painful memories.

Optional Art Focus: Prompt learners to relate propitiation to the plot of Charles Dickens' book, *A Tale of Two Cities*. Read the synopses provided on the *Reflect & Connect* handout, page 217.

Ask:

1. Was the wrath released by the French state on Sydney Carton merited or unmerited. (*Carton was wrongfully/unjustly punished by the state. They killed a man who had not been condemned. However, Sydney Carton, for his disobedience to God - his drunkenness, laziness, etc. - did merit God's eternal wrath. Like Carton, for our disobedience to an eternal holy God, we have merited his eternal wrath. Conversely, we never merit/earn any blessing in this life or the life to come; all blessings are undeserved gifts from God.*)

2. What thoughts do you think Sydney Carton had as he made his decision to accept Charles Darnay's punishment? (Answers will vary.)

3. How do you think Sydney Carton felt as he exchanged places with Charles Darnay? (Answers will vary.)

4. What was Sydney Carton's reaction in the face of death? (*He was peaceful with his decision and thought himself noble.*)

5. In what ways does Sydney Carton's death, parallel Jesus' execution? (*Both were wrongfully punished by earthly governments; both willingly sacrificed life for the love of others; previously condemned people were freed from wrath and punishment and given new life.*)

Optional Expand the Activity. Focus attention to the verses on page 46 in the *Artist's Guide*. Explain that the background of these verses is Jesus' crucifixion experience. Provide 1-2 minutes. Lead learners to identify Jesus' words, thoughts, and reactions in each verse. Ask: Why do you think Jesus was able to handle the situation as he did? (He continued to trust God's goodness, love and justice.) Ask: Why do we often handle situations badly? (We fail to trust God's goodness, love, and justice.)

› **Lesson Activity**

Do This:(C)

Response Guide Answers:

Answers for questions 1-7 will vary.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

46

God, the Son: Who is the Propitiation

research *firsthand experience* *Pray for understanding.*

- (C) Remember a time, maybe as a child, when you experienced wrath from a caregiver – a parent, a grandparent, a teacher.

Think back on your reaction as you answer the questions below.

1. Was the wrath you received merited or unmerited?

2. What thoughts did you have?

3. How did you feel?

4. How did you react?

5. What offense (sin) provoked the wrath you encountered?

6. What sacrifice (offering or payment) was required to satisfy or appease (propitiate) the wrathful person?

7. Who received the resulting approval and what form did it take?

Psalm 22:1

*My God, my God, why
have you forsaken me?
Why are you so far from
saving me, from the words
of my groaning?*

1 Peter 2:23

*When he was reviled, he
did not revile in return;
when he suffered, he did
not threaten, but continued
entrusting himself to him
who judges justly.*

Psalm 22:16b-19

*... they have pierced my
hands and feet – I can
count all my bones – they
stare and gloat over me;
they divide my garments
among them, and for my
clothing they cast lots.*

*But you, O LORD, do not
be far off! O you my help,
come quickly to my aid!*

Luke 23:46

*Then Jesus, calling out with
a loud voice, said, “Father,
into your hands I commit
my spirit!” And having said
this he breathed his last.*

Think deeply about what Jesus experienced as our propitiation – our wrath-bearer. It would be mind-boggling, even unbearable, to know what Jesus felt like as he absorbed God's wrath hour upon hour on the cross, wouldn't it? Though we can never even get close to imagining what Jesus experienced, we can know how he reacted. The Apostle Peter reminds us that when Jesus suffered, he did not revile nor threaten, but continued entrusting himself to God who judges justly (1 Pet. 2:23). Even though Jesus' suffering included bearing the wrath of God for sins he never committed, he never cruelly criticized, accused, yelled at, or threatened anyone – including God. Even though Jesus felt temporarily abandoned (Ps. 22:1), He continued to trust God (Ps. 22:19; Luke 23:46) knowing that God's wrath would eventually come to an end.

research *the details*

Choose 1 Activity:

› **Verify with Verses** (8-10 minutes)

(Materials: Artist's Guide; Response Guide; Pencils.)

Direct attention to the 3 question headings on pages 47-48 in the *Artist's Guide*. Explain that answers to these questions can be verified with the verses found in the text boxes adjacent to the questions.

Divide artists into 4 groups. Assign each group 1 set of verses. Tell artists to write the big ideas that emerge from these verses. Prompt artists to refer to *Do This: (D)* on page 120 in the *Response Guide* section of the *Artist's Guide* (page 84 in the *Leader's Guide*) to review answers.

Regroup. Invite artists to state the main thought of each set of verses, 1-5. (*Inherited Sin: From birth, we have a disobedient nature that is opposed/antagonistic toward God and his will. Personal Sin: All people have individually sinned according to their own desire and will. Imputed Sin: All people were collectively condemned to death by the sin of the head of the human race, Adam. Sacrifice: Jesus' sacrifice fully and forever satisfied God's just demand of eternal punishment for our sins. Favor: Those who are justified – declared blameless – will be saved from God's wrath.*)

Summarize: **Sin** (lawlessness/insubordination to God and to God's law – 1 John 3:4) **provoked God's wrath. Our sin was put on Jesus. Jesus' sacrifice satisfied God's wrath against sin since Jesus took the full punishment for our sins. God gives those who believe** (those who truly trust that Jesus is who he says he is, did what he claimed to do, and will do all that he promised) **Jesus' righteousness** (Jesus' perfect obedience to God and his law). **As a result, God looks on those who have faith in Christ with favor.**

› **Word Pictures** (10-15 minutes)

(Materials: Artist's Guide; Handout.)

Locate the *Word Pictures* handout on page 219 in the *Leader's Guide*. Explain that you will be reading 3 quotes from Jonathan Edwards' August 1738 lecture entitled, *Christ Exalted: or Jesus Christ Gloriously Exalted Above All Evil in the Work of Redemption*.

Prompt artists to close their eyes and let the words related to sin against God and God's wrath create images as you read *Quote 1* on the *Word Pictures* handout. Invite artists to discuss how the images contribute to an understanding of the implications of our immense sin (disobedience) against God and his resulting wrath. (*Our sin, which God hates, and the guilt it produces are vast/massive/colossal. God's matching wrath against that sin laid on Jesus was unleashed.*)

Prompt artists to close their eyes and let the words related to Jesus' sacrifice create images as you read *Quote 2*. Invite learners to discuss how the images contribute to an understanding of the immense implications of Jesus' sacrifice on our behalf. (*Jesus' sacrifice of himself was enough to satisfy God's wrath against the smallest to the largest sins ever committed by those who have faith in Christ.*)

Prompt artists to close their eyes and let the words related to God's favor create images as you read *Quote 3*. Invite artists to discuss how the images contribute to an understanding of the immense implications of God's favor, toward those who repent and believe, because of Jesus' sacrifice on our behalf. (*We will face a physical death, but we have great hope in Christ that we will be delivered from spiritual death and that one day our bodies will be resurrected. So we need not fear that any evil will bring us ultimate harm.*)

Conclude: **Our sin is immense. But, even though the guilt of our sin (our lawlessness) against God is immense and fully deserving of God's immense wrath, Jesus' death was sufficient to absorb all the required punishment we justly deserved.**

Optional Art Focus: Instruct artists to refer to the information on pages 47-48 in the *Artist's Guide*. Divide artists into groups of 2 or 3. Provide 5 minutes. Challenge groups to create a human freeze that portrays either (1) the sin and wrath Jesus bore on our behalf, (2) his sacrifice, or (3) the favor those who trust in Jesus for their right standing have with God. Explain that a freeze is created with non-moving body positions of group members.

Regroup. Ask artists to explain which attribute associated with propitiation (wrath, sacrifice, or favor) their freeze represents. Invite artists to present their freeze.

research the details ➔

Do This:

- (D) (1) Read the Scripture passages. Write the main thought of each set of verses in the space provided.
 (2) Revisit your answers to questions 5-7 on the previous page. Read the answers to similar questions below and on page 48. Think about how the details of your wrath-bearing experience compare with Jesus' experience as our propitiation. Add your thoughts in the margins of pages 47-48.

What offense (sin) provokes the wrath of God?

Sin that provokes God's wrath can be thought of in different ways:

Inherited Sin – This is our sinful nature that drives all of our sinful actions, desires, and thoughts. This sinful nature alone, which is naturally hostile to God and which compels us to commit offenses against him, is deserving of God's wrath against us.

Personal Sin – When trust in God is substituted for trust in other things, sins, such as murder, envy, strife, idolatry, slander, lying, covetousness, etc., erupt. All of these sins, being driven by our sinful nature and reflecting our inner hostile attitude of unbelief in who God is and what he says, are fully deserving of God's wrath. When we become children of God we inherit a new nature - one that loves and honors God for who he is. We become born again and receive God's Spirit who leads us into worship of God and obedience to God. Only then are we able to produce righteous desires, thoughts, and actions that are pleasing to God.

Imputed Sin – To impute means to ascribe, assign, account, or credit to. In his infinite wisdom, God counts Adam's sin as our sin. That is, God, who is both wise and good, imputes Adam's sin to us. In this way, we have received the consequence of Adam's sin, namely God's wrath against us, resulting in death (spiritual and physical). If we committed no other sin (which we do), we would still be under God's wrath. But, just as Adam's sin is imputed to us solely by our physical birth (our union with Adam), Christ's righteousness is imputed to us solely by our spiritual birth (our union with Christ) that comes through faith in him.¹³ Because of Adam's sin, those without faith in Jesus, will die and justly receive God's eternal wrath. Because of Christ's obedience, those, who have faith in him – those who believe Jesus is who he says he is and accomplished all that he claimed to accomplish – will be resurrected to eternal life and unreservedly receive God's eternal favor.

1. Inherited Sin:

Ps. 51:5; Ps. 58:3; Eph. 2:2-3; Col. 3:5-10

2. Personal Sin:

Rom. 1:28-32; Rom. 3:23; Rom. 6:4; Rom. 8:7-8;
 2 Cor. 5:17, 21; Gal. 5:16-26; Jam. 1:14-15

3. Imputed Sin:

Rom. 5:12-21; Rom. 6:5-6; 1 Cor. 15:21-22

¹³ Note that Paul's argument, in Rom.5:12-21, for imputation of Adam's sin presents a parallel between the imputation of Adam's sin and the imputation of Christ's righteousness to believers. If the imputation of Adam's sin is denied, there is no ground in this argument for affirming the imputation of Christ's righteousness. For a fuller discussion of the imputation of sin, see John Murray, *The Imputation of Adam's Sin* (Grand Rapids: Eerdmans, 1959)

› **Lesson Activity**

Do This:(D)

Response Guide Answers:

- 1. Inherited Sin:** From birth, we have a disobedient nature that is opposed to (antagonistic toward) God and his will.
- 2. Personal Sin:** All people have individually sinned (been disobedient to God and his law) according to their own desire and will.
- 3. Imputed Sin:** All people were collectively condemned to death by the sin (disobedience) of the head of the human race – Adam.
- 4. Sacrifice:** Jesus' sacrifice fully and forever satisfied God's just demands of eternal punishment for our sins.
Note: Sin (that has not been propitiated) against an eternal God is eternally offensive and therefore deserving of eternal punishment.
- 5. Favor:** Those who are justified (declared blameless) will be saved from God's wrath.

Margin notes will vary but should highlight the difference in magnitude of:

- the wrath received verses the wrath Jesus received.
 - the sacrifice made verses the sacrifice Jesus made.
 - the favor received verses the enormous favor we, who believe Jesus and his promises, received.
- 

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

48

God, the Son: Who is the Propitiation

What sacrifice (punishment/payment) was required to satisfy (propitiate) God?

God supplied his own sacrifice on our behalf.

God put forth the very image of himself (2 Cor. 4:4), his only son (John 3:16) - Jesus, the Christ, as the satisfying sacrifice for his just demands for our sin (Isa. 53:11). God the Father required the bruising and grief of Jesus, the sinless one, as the sin payment (Isa. 53: 6,10) in order for God to be able to proclaim sinners faultless and still remain righteous (See Rom. 3:25-26. Note that righteousness is a highly desirable character of trait of God's since no one would want to depend on the mercy of a god that does not always do rightly.) We know that God was satisfied by Jesus' sacrifice because Hebrews 9:25-28 tells us that unlike the repeated insufficient animal sacrifices of the past, Jesus one-time sacrifice put away sin once for all. Imagine the horror of our plight if Jesus had not willingly laid down his life for us (John 10:18). Imagine the Triune God's love for us that required such a Self-sacrifice (Rom. 5:7-8).

4. Sacrifice:

Isa. 53:6, 10-11; Heb. 9:25-28

Who received the resulting favor and what form did it take?

We receive favor in the form of God's approval - his acceptance.

Because Jesus bore the wrath of God against sin that we deserved to bear, God can justly accept us as "not guilty" and still remain righteous. Through faith in Jesus' identity and actions on our behalf, we are accepted; we no longer carry a guilty sentence. Therefore, we do not have to fear the unabated wrath of an infinite righteous and mighty God (Rom. 5:9).

5. Favor:

Rom. 5:9 ; Eph. 1:7; Col. 1:13-14; 1 Thess. 1:10

Part 2

examine (20 minutes)

Artists will examine the attributes of propitiation.

Choose 1 Activity:

› **Same & Different** (15-20 minutes)

(Materials: Artist's Guide; Response Guide; Dry-Erase Board; Marker; Paper; Pencils)

Write, “wrath,” “sacrifice,” and “favor” on the board. Prompt artists to think about these attributes in Jesus’ propitiation as they listen for the attributes in *Scenario 1* on page 49 in the *Artist’s Guide*. Read *Scenario 1*. Do not read the comparison/contrast essay that follows *Scenario 1*.

Draw 2 columns on the board. Label one column, “Same,” and the other column, “Different.” Challenge artists to call out the things related to Jesus’ propitiation and Mr. Hoffner’s propitiation that are either the same or different. Record answers in the corresponding columns. (Same: *Mr. Hoffner’s wrath and God’s wrath are justified. Mr. Hoffner and God both put forward their own sacrifice. Both God and Mr. Hoffner freely gave undeserved favor, etc.* Different: *God’s sacrifice was God himself in the person of Jesus. God’s wrath and favor are complete and eternal, etc.*)

Divide artists into groups of 2 or 3. Distribute paper and pencils to each group. Lead groups to recreate the “Same/Different” columns on their paper. Provide 10-12 minutes. Instruct artists to continue the comparison activity for *Scenario 2* and *3* found on pages 50-51 in the *Artist’s Guide*. Prompt artists to compare their responses to those on pages 120-121 in the *Response Guide* section of the *Artist’s Guide* (page 88 & 90 in the *Leader’s Guide*).

Summarize by reviewing the comparison between the attributes of human propitiation and of Jesus’ propitiation found in the bulleted lists on page 51 in the *Artist’s Guide*.

› **Impact Statements** (15-20 minutes)

(Materials: Artist’s Guide; Response Guide; Dry-Erase Board; Marker; Paper; Pencils)

Point attention to page 49 in the *Artist’s Guide*. Write, “Matt,” “Mr. Hoffner,” and “Employees” on the board. Explain that artists will meet these people in *Scenario 1*. Prompt artists to listen for ways the people listed on the board were impacted by propitiation. Choose a volunteer to read *Scenario 1*.



Challenge artists to formulate and call out impact statements that describe what could/would have happened if there had been no sacrifice – no propitiation. Write artists’ statements on the board underneath the corresponding headings. (Mr. Hoffner could lose his reputation and his clients. Matt could go to jail. Employees could lose their jobs/careers, etc.)

Add, “Matt,” to the names on the board. Divide artists into groups of 3 or 4. Assign each group either *Scenario 2* or *3* located on pages 50-51 in the *Artist’s Guide*. Distribute paper and pencils to each group. Provide 10-12 minutes. Instruct artists to continue the *Impact Statement* activity with their assigned scenario. Emphasize that impact statements should describe/show what might/could/would have happened to each person in each scenario (listed on board) if there had been no propitiation.

Regroup. Invite groups to read (or list on the board) some of their impact statements.

(*Scenario 2*: Mr. Hoffner’s wrath would have fallen on the one who deserved it. Chris would have received the punishment he deserved and his mom’s would not have received the life-saving treatment. Chris would not have experienced Matt’s sacrificial love. Matt may have never known what it felt like to make such a sacrifice, etc.)

(*Scenario 3*: Mr. Hoffner’s justified wrath would be unresolved. Matt would not have been unjustly punished. Chris would not have been promoted, etc.)

Point out that just as the acts of propitiation in the scenario’s affected a range of people, Jesus’ propitiation affects us and our relationship to God. Add, “Jesus,” “Us,” and “God” to the names already on the board.

Challenge artists to formulate impact statements for Jesus, us, and God that describe what would result if Jesus had not been the propitiation for our sins. Write the statements on the board underneath the corresponding headings.

PART 2:

research examine



- (A) Read Scenario 1 below. Identify the attributes of propitiation (wrath, sacrifice, and favor) in the illustration. Read the thoughts that follow to help you compare/contrast Jesus as the propitiation for our sins to Mr. Hoffner's attempt at propitiation. Notice how the attributes of propitiation take on a more specific and magnificent meaning as Jesus, the propitiation, is compared and contrasted with human attempts at propitiation.

Attributes of Propitiation: WRATH SACRIFICE FAVOR

Scenario 1:

Matt was a highly qualified intern for the prestigious Precision Accounting CPA firm owned by Mr. Bruce Hoffner.

One night Mr. Hoffner was reviewing some of Matt's files and noticed several inaccurate calculations. He was shocked to learn that the miscalculations resulted in a \$25,000 deficit. It was obvious to Mr. Hoffner; Matt was embezzling money.

Mr. Hoffner, who had worked extremely hard his entire career to maintain an impeccable reputation, both personally and professionally, was horrified and angry. He blamed Matt, but at the same time, he didn't want Matt's career to be destroyed. Instead, Mr. Hoffner, used his personal funds to restore the deficit and, without confronting Matt, restored the money and corrected the computation errors.

The next day, Matt noticed the corrections in the file and the \$25,000 deposit from Mr. Hoffner's personal account. He realized what had transpired and was blown away by Mr. Hoffner's act of compassion. Matt promptly went to Mr. Hoffner to beg for forgiveness and to thank him. Two years later, after no further incidences, Mr. Hoffner offered Matt a partnership with the firm. To partner with a man he so admired, was a dream come true for Matt.

First compare and contrast God's **wrath** to Mr. Hoffner's. Mr. Hoffner had good reason to be wrathful. Money had been stolen and, as a result, Mr. Hoffner's reputation was at stake. Mr. Hoffner probably realized his loss of reputation would have devastating results for many. If clients lost trust in Mr. Hoffner, the loss in business would mean employees would lose their jobs, and CPA's working for him might find their reputations tarnished. All of these people, including Mr. Hoffner himself, depended on Mr. Hoffner's reputation for their income. If Mr. Hoffner had not been angered by the situation and had not required just payment to correct the wrong, his lack of response would have eventually resulted in harm toward those in his care.

Likewise, our very salvation depends on God being true to his own character, one aspect of which is righteousness - God always does right. In fact, our ability to trust in God's promises is based on God's faithfulness in remaining true to himself. So God, like Mr. Hoffner, is rightly angered by our offenses against him and rightly demands justice to satisfy his righteous wrath. Not to do so could result in disaster for those who put their hope in him.

Now think about the **sacrifice**. God himself provided the means to satisfy his own righteous wrath against sinners through the sacrifice of his own son. Though Mr. Hoffner's sacrifice pales in comparison, it does hint of God's sacrifice in that Mr. Hoffner sacrificed his own funds to cancel the debt Matt created. By his sacrifice, he was able to partially satisfy the justice required by Matt's offense and the wrath he felt.

On the other hand, though God the Father, put forth his own fully satisfying sacrifice, the sacrifice himself (Jesus), was a willing participant and completely righteous - he obeyed God's law completely. Conversely, Mr. Hoffner's money was just an unrighteous inanimate object that could repay the debt but could not punish nor absorb the wrongness of Matt's deed.

Regarding Mr. Hoffner's willingness to sacrifice, he, like Jesus, considered others above himself (Phil. 2:4). Mr. Hoffner preferred sacrificing his own money for Matt's good just as Jesus willingly sacrificed his favor with God and his right to glory and honor for sinners (Phil. 2:4-11).

Finally consider the **favor**. Just as humanity deserves to bear the wrath of God and suffer the consequences of their sin that Jesus fully bore, Matt deserved the consequences of his sin that Mr. Hoffner partially bore. Neither humanity nor Matt did anything to win or cause themselves to be looked upon with favor by the one they sinned against.

Out of his love for humanity God gave his own son as a propitiation so that he could rightly look upon those who have faith in Jesus with favor instead of wrath. Similarly, out of his compassion for Matt, Mr. Hoffner gave his own funds to pay for Matt's offense so that he could look upon Matt with favor.

As a result, Matt was blown away by Mr. Hoffner's compassion and forgiveness and looked upon him with admiration and honor. Likewise, those who receive Jesus are blown away by God's act of love, compassion, mercy and grace - indeed they see him as deserving all glory and fame.

examine (continued)

(God would be unholy/unrighteous/unjust if he overlooked wrongdoing and did not adequately punish it. We would not be able to trust God to do what is right if he overlooked sin. Jesus would not be our Savior. Jesus' righteous life/perfect obedience to God would not benefit us since our sins would not be punished through Jesus' sufferings nor exchanged for his righteousness. Our guilt and God's wrath, due to our disobedience to God and his laws, would remain on us, etc.)

Conclude: Without Jesus as our propitiation, there would be nothing to turn away God's anger from us.

Optional Art Focus: Invite artists to create impact drawings to represent some of their impact statements.

› Lesson Activity

**Do This:(A)
Response Guide Answers:**

No Response Required.

**Do This:(B)
Response Guide Answers:**

Scenario 2 Response: This example is like the propitiation of Jesus in that an innocent party bore the consequences of another's crime because he put the interests of others above his own.

Jesus laid down his right to glory by becoming a human servant and, although he was innocent, suffered a horrendous death and endured the shame of the cross so that sinners, deserving God's wrath, are now looked upon with favor when they trust Jesus' identity, claims, promises, and work on their behalf. Jesus, who did not deserve the wrath of God or the shame of the cross, endured it in the place of those who do not deserve God's favor.

Likewise, Matt did not steal the \$25,000 from the client; yet, in order to help and possibly save Chris' Mom, Matt endured the wrath, punishment, and shame of Chris' crime. By taking on the sins of humanity, Jesus fully paid the debt of sin/lawlessness/disobedience to God's law and absorbed the full measure of God's wrath motivated by that sin. Because of Jesus' payment, sinners who trust in Jesus as their Lord and Savior enjoy favor with God and eternal life with him. By taking on the consequences of Chris' crime and losing his job, Matt satisfied Mr. Hoffner's wrath and sense of justice against the crime so that Chris' Mom could receive the life-saving treatment.

This example is unlike the propitiation of Christ in a few ways.

First, Mr. Hoffner is unaware that a crime has been committed in his own office. Indeed Matt brings the offense to his attention. Conversely God is fully aware of every offense that is committed against him.

In addition Matt provided the means to satisfy the justice required by the offense as well as the anger motivated by the offense that Mr. Hoffner felt. On the other hand, God himself provided his own Son as a propitiation to satisfy his own just wrath against the sins of his people so that those who believe in Jesus may become children of God and heirs with Christ.

And finally, although Jesus suffered immensely on the cross for crimes he had not committed, he was raised in glory to sit as Lord at the right hand of God.

Conversely, although Matt innocently suffered the loss of his job and reputation thereby satisfying the debt created by Chris, it is unlikely that Matt was ever looked upon by Mr. Hoffner with favor much less glorified and honored by him.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

50

God, the Son: Who is the Propitiation



(B) Read Scenario 2 below and 3 on the following page. Identify the attributes of biblical propitiation in each illustration. Respond to each scenario by comparing and contrasting the human attempt of propitiation with Jesus' propitiation. Include the propitiation attributes (wrath, sacrifice, favor) in your responses. Compare your responses to those in the *Response Guide*.

WRATH
of God toward sin

SACRIFICE
of His blood

FAVOR
of God on us

Scenario 2:

After a highly competitive interview process, Chris and Matt were chosen as interns for the prestigious Precision Accounting CPA firm owned by Mr. Bruce Hoffner.

After several months of working with Chris, Matt learned that Chris was extremely worried about his mom who had a rare form of cancer. Chris mentioned there was a new treatment that could possibly help his mom. The problem was the treatment was not covered by insurance; it would cost \$25,000 – money that Chris' family did not have.

One morning Matt came in early and noticed his client's file on Chris' desk. Opening it, he discovered several calculation changes that resulted in a \$25,000 deficit. Upon further inspection he noticed that the corresponding funds were missing from the client's account.

Matt immediately knew what Chris was up to and surmised it wouldn't be long before Mr. Hoffner became aware of the embezzlement. With a full understanding of the consequences, Matt went to Mr. Hoffner, confessed, and took full responsibility for Chris' crime.

Mr. Hoffner, who had worked extremely hard his entire career to maintain an impeccable reputation both personally and professionally, was horrified and angry. Mr. Hoffner promptly fired Matt. Matt, who had just sold his car the previous week in order to have money for a down-payment on a house he had been planning to buy, gave the money to Mr. Hoffner so that he wouldn't press charges. Matt knew he had just blown his CPA career but felt that it was worth the sacrifice if Chris' mom could get her treatment.

Scenario 2 Response:

Scenario 3 Response: First consider the cause of the wrath. The embezzlement and possible damages to Mr. Hoffner's reputation justly angered Mr. Hoffner. Unlike Mr. Hoffner's wrath, God's wrath extends not just to one example of wrongdoing, but to the sins of peoples of the whole world. Because sin is lawlessness, to let sin off the hook would forever damage God's righteousness reputation and, as a result, our ability to trust him to do good.

Next consider the sacrifice. Matt, who was not guilty of stealing the money, fully paid the consequences (money he didn't owe and job loss) that Chris, the guilty one, should have paid. Similarly, Jesus, the blameless one, paid the consequences that humanity deserves to pay. Indeed, "although he had done no violence, and there was no deceit in his mouth," (Isaiah 53:9) Jesus bore the consequences all sinners deserve. Since Jesus was fully eternal God, he was able to provide the eternal demands of an eternal consequence.

One way this example is different from the propitiation of Jesus is that God required a blameless sacrifice for the satisfaction of his wrath. Jesus' sinlessness was precisely why his sacrifice fully satisfied the wrath of God. If Jesus had committed sin, his death would have been justified – he would have been guilty and, therefore, deserving of God's wrath and of death. Jesus' sacrifice was acceptable because he was totally blameless of any offense against God. Therefore, because he was blameless and because he was fully God, his wrath-bearing and death could be a substitute for multiple people besides himself.

In contrast Matt's payment was acceptable to Mr. Hoffner solely because the money was returned and Matt was fired. His innocence in this incident was unknown to Mr. Hoffner.

Also, in contrast, God himself set forth the propitiation of His Son out of love for humanity. Jesus' sacrifice was out of love for God's enemies, Matt's sacrifice was given to avoid legal action that would negatively impact himself.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

Attributes of Human Propitiation

- *wrath*
- *sacrifice*
- *favor*

Attributes of Biblical Propitiation

- *wrath of God toward sin*
- *sacrifice of Jesus' blood*
- *favor of God on us*

Scenario 3:

After a highly competitive interview process, Chris and Matt were chosen as interns for the prestigious Precision Accounting CPA firm owned by Mr. Bruce Hoffner.

Several months later, an important client stormed into Mr. Hoffner's office enraged because there was a \$25,000 deficit in his account, an account Matt was in charge of. Mr. Hoffner promptly reviewed the file and noticed several inaccurate calculations that could have only been done deliberately. He was shocked to learn that the miscalculations resulted in a \$25,000 deficit.

Mr. Hoffner, who had worked extremely hard his entire career to maintain an impeccable reputation both personally and professionally, was horrified and justly angry. All the evidence seemed to point to Matt since, after all, the files assigned to him were the ones that had been tampered with.

The next morning, Mr. Hoffner called Matt into his office and confronted him with the evidence. Infuriated by the potential assault on his integrity the embezzlement could have caused, He ruthlessly reprimanded Matt for the wrongdoing. Though Matt vehemently denied wrongdoing, Mr. Hoffner felt he had no other recourse than to fire him. He told Matt that if he paid back the money, he would not press charges.

Matt, who had saved \$30,000 of his college fund by working his way through college – money he had planned on returning to his parents, feared he would loose in court and opted to pay the money to Mr. Hoffner who then satisfactorily settled matters with his client. Chris, the one who had actually tampered with Matt's files was offered a position as a senior accountant at the firm.

Scenario 3 Response:

supply (20 minutes)

Artists will formulate initial ideas for artistically portraying the concept.

Choose 1 or 2 Activities:

› Lesson Activity

Do This:(A)

(Materials: Artist's Guide; Pencils.
Optional: Extra Paper.)

Explain that, in this section, artists will begin to articulate goals for their art piece. Note that artists will have an opportunity to further develop goals in the *pick* section of the lesson. Point attention to *Do This:(A)* (page 52 in the *Artist's Guide*). Distribute a pencil to each artist. Prompt artists to read and follow directions to answer questions 1-3.

Response Guide Answers:

Answers for 1-3 will vary and should represent initial thoughts or insights.

› Supply Idea Bank: Part A

(Materials: Supply Idea Bank: Part A.)

Choose an activity to supplement *Do This:(A)* from the *Supply Idea Bank: Part A* (pages 231-232 in the *Leader's Guide Appendix*).

Choose 1 or 2 Activities:

› Lesson Activity

Do This:(B)

(Materials: Artist's Guide; Pencils.
Optional: Extra Paper; Art Journal.)

Explain that, in this activity, artists will formulate a fresh supply of ideas for their art piece. Recognize this "idea formulation" process may have already begun for some artists. Clarify that this is an opportunity to think about the concept through different eyes; to get new ideas; or, to perhaps broaden or deepen ideas that may have already begun to develop. Note that artists will have an opportunity to further develop their ideas in the *pick* section. Distribute a pencil to each artist. Point attention to *Do This:(B)* (page 52 in the *Artist's Guide*). Prompt artists to read and follow directions.

Response Guide Answers:

Answers should be spontaneous, creative, and include attributes of the concept.

› Supply Idea Bank: Part B

(Materials: Supply Idea Bank: Part B.)

Choose an activity to supplement *Do This:(B)* from the *Supply Idea Bank: Part B* (pages 233-235 in the *Leader's Guide Appendix*).

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

52

God, the Son: Who is the Propitiation

research examine supply ➤

Focus Question

In what ways can you portray the biblical concept of “propitiation”?

Remember the critical attributes.

Jesus as our propitiation and his act of propitiation included the

1. wrath of God toward sin.
2. sacrifice of Jesus' blood.
3. favor of God on us.

Do This:

(A) Pray God will supply creative ideas that will enable you to portray the concept in a God-glorifying way. Answer questions 1-3 to help you begin to define your goals for this artistic work.

Important: All goals below should lead to the over-arching goal – to glorify God – to communicate his beauty and worth.

1. *What truth do you want people to see through your artwork?*
2. *What affections/emotions do you hope will be awakened in the human heart through the vehicle of your artwork?*
3. *How do you hope your art will transform attitudes, intentions, and actions?*

Do This:

(B) Generate as many options for portraying the concept as possible. **Do** keep your goals and the concept's attributes in mind. **Do not** impose any unnecessary rules, restrictions, or guidelines on your ideas. For example, your ideas may or may not include religious symbolism, be something you have skill or resources to do, or be from your normal perspective. Your ideas of the concept may take an abstract or concrete form. The aim is to supply as many options as possible as quickly as possible no matter how silly, unconventional, risky, or impractical they seem.

Generate your ideas below, on another sheet of paper, or in an art journal.

Questions to Help Guide Your Goals:

- How will your art engage the mind?
- How will your art engage the heart?
- How will your art transform cultural values?

pick (20 minutes)

Artists will choose and modify ideas for artistically portraying the concept.

Choose 2 Activities:

› **Lesson Activity**

Do This:(A)

(Materials: Artist's Guide; Pencils.)

Read the directions on page 53 in the *Artist's Guide*. Distribute a pencil to each artist. Provide about 5 minutes for artists to refine and rewrite the “truth,” “emotion,” and “attitude/transformation” goals previously begun on page 52 in the *Artist's Guide*. Challenge artists to keep these goals, as well as the concept’s attributes, forward in their minds as they pick an idea that will work for their art form.

Response Guide Answers:

1. Truth goals should be connected to the attributes of Jesus’ propitiation, e.g., Jesus’ propitiation required the sacrifice of himself to satisfy God’s wrath and put us in a position of favor with God.
2. Some possible affection/emotion goals might be an increase: in love of God; in desire to praise God; in awe of God; of empathy with Christ’s sufferings; in repentance of sin; in humility; in thankfulness; in relief that the punishment required for sin has been paid in full; and in confidence in God’s favor resulting from a deeper perspective of the work that was accomplished on our behalf by way of Christ’s propitiation.
3. Some possible transformational goals might be to persuade others: to move toward forgiving others in light of God’s costly forgiveness towards us; to have confidence in God’s favor that results in freedom to obey God; to fight personal sin; to love and accept others from the basis of Jesus’ propitiation for them.

› **Lesson Activity**

Do This:(B)

(Materials: Artist's Guide; Pencils; Extra Paper. Optional: Art Journal.)

Point attention to *Do This:(B)* (page 53 in the *Artist's Guide*). Distribute a pencil and extra paper to each artist. Prompt artists to read and follow directions to formulate a workable idea.

Response Guide Answers:

Ideas should:

- work for your art form.
- encompass the attributes of the concept.
- be in harmony with your goals.

› **Pick Idea Bank**

(Materials: Artist's Guide; Pick Idea Bank.)

Point artists to *Do This:(B)* (page 53 in the *Artist's Guide*). Summarize that, in this section, artists will combine and elaborate on the ideas they formulated in the *supply* section.

Explain that you will prompt artists through the process of picking an idea that will work for them. Choose an activity to replace *Do This:(B)* from the *Pick Idea Bank* (pages 236-237 in the *Leader's Guide Appendix*).

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide.)

Direct attention to the *Do This: (Homework)* heading in the *pick* section (page 53 in the *Artist's Guide*). Encourage artists to follow directions at home to refine their idea.

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

research examine supply **pick** ➔

Do This:

(A) Rewrite your goals in the spaces below, on another piece of paper, or in an art journal. State them in a way that is precise and easy to communicate. Use the goal starters below to help you.

Goal Starters

- Truth Goal: Given my artwork, others will (think, understand, realize, consider, believe, etc.) ...
- Affection/Emotion Goal: Given my artwork, others will (feel, experience, sense, etc.) ...
- Transformation Goal: Given my artwork, others will be motivated to (change, build, impact, etc.) ...

Do This:

(B) Reflect on your goals and the ideas you supplied on page 52. Consider the questions below.¹⁴ Pick 2-3 ideas that best portray the concept and that are also in sync with your goals. Look for relationships or overlaps in the ideas you picked. Look for differences. Combine ideas and elaborate on them as needed so that the critical attributes of the concept are included in a way that helps you meet your goals. Determine how to modify the ideas to work for your goals and for your particular art form.

- Which idea best accommodates my current skills? Which idea will allow me to produce the most excellent structure, balance, and unity that I can?
- Which idea flows from and to a Christian world view? Which idea moves from and to the understanding that God gives meaning and purpose to all of life?
- Which idea honestly represents what I really believe?
- Which idea facilitates a style that both carries the content well and best communicates the concept to my contemporary culture? Which idea incorporates a form that does not compete with the content or create unnecessary barriers to the culture I want to engage?

Develop your new idea below, on another sheet of paper, or in an art journal.

Do This:

(Homework) Pray for knowledge and craftsmanship. Let the idea you developed rest overnight. Refine your idea by making changes and adding details.

Record your modified idea below, on another piece of paper, or in an art journal.

¹⁴ The questions are based on Francis A. Schaeffer's thoughts about how to judge a work of art. For more on this subject see, Francis A. Schaeffer, *Art and the Bible*, (Dover, IL: InterVarsity Press, IVP Books, n.d., © L'Abri Fellowship, 1973), 62-93.

list

Artists will list the steps and materials required to make their idea a reality.

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide; Project List Form)

Direct attention to the *Do This: (Homework)* heading in the *list* section (page 54 in the *Artist's Guide*).

Display a *Project List* form (page 239 in the *Leader's Guide Appendix*; page 133 in the *Artist's Guide Appendix*).

Emphasize that the *Project List* is a resource tool to be used in the *invent* and *edit* processes.

Explain that the *Project List* is meant to assist artists in organization and focus and serve as a record of progress.

Encourage artists to modify the form as needed or to create their own form.

Review, *How to use the Project List*, directions (page 238 in the *Leader's Guide Appendix*; page 132 in the *Artist's Guide Appendix*) as needed.

invent

Artists will create an artistic work or a portion of a work that portrays the concept.

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide.)

Direct attention to the *Do This (Homework)* directions under the *invent* section on page 54 in the *Artist's Guide*.

Encourage artists to read the directions carefully and fill in the requested information before they begin the *invent* process.

* Remind artists they are not expected to produce a completed artwork until the *edit* process.

Discuss the time frame artists want to spend in the *create* process; 1-2 weeks are recommended.



My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

54

God, the Son: Who is the Propitiation

research examine supply pick **list** ➔



(Homework) Complete the following steps to get organized:

- Pray for wisdom.
- List the steps and materials needed for your artwork on the *Project List* form located on page 133 in the *Appendix*.

research examine supply pick **list invent** ➔



(Homework) Complete the following steps to stay focused and get organized:

- Pray for craftsmanship.
- Write the theological concept you will portray:
- List the attributes of the concept.
- Keep the concept and its attributes forward in your mind as you create.
- Complete the steps/processes on your *Project List* to carry out your creative plan.
- If you get behind on your plan, revise the *Project List* and continue to move forward.
- Describe how your art piece portrays/represents the concept. Draft your brief description below. Write the revised description on an index card. Bring the card and your artwork to the next critique session.

Bring your work to the next critique session even if it is incomplete or you are not satisfied with it; the critiques may provide just the insight you are looking for.

Part 3

critique (1 hour)

Artists will critique portrayals of the concept.

Choose 1 or 2 Activities:

Do This: (In Class)

(Materials: Artist's Guide; Critique Tips for Group Leaders, Critique Tips for Artists; Critique Forms, Parts A-B; Pencils.)

Follow the *Critique Tips for Group Leaders*, found on page 241 in the *Leader's Guide Appendix*, to facilitate the critique session. Point attention to the *Do This (In Class)* heading in the *critique* section on page 55 in the *Artist's Guide*. Read the directions. Verify that each artist has a pencil and 3 extra *Critique* forms. *Critique* forms (Parts A-B) are located on pages 247-248 in the *Leader's Guide Appendix* (pages 139-140 in the *Artist's Guide Appendix*).

Observe critiques. Comment on positive critique behaviors and responses you observe to help artists improve their critique sessions.

> Practice Critique (30 extra minutes)

(Materials: Artist's Guide; Critique Tips For Group Leaders; Internet Art; 1 Practice Critique Form per Artist-Parts A-C; Pencils.)

Follow the *Critique Tips for Group Leaders* (page 241 in the *Leader's Guide Appendix*) to facilitate the *Practice Critique* session.

Locate Parts A-C of the *Practice Critique* on pages 243-245 in the *Leader's Guide Appendix* (pages 135-137 in the *Artist's Guide Appendix*). Distribute Parts A-C and a pencil to each artist.



Review as needed:

> Homework Instructions

(Materials: Artist's Guide; Critique Form, Part C.)

Review the *Do This (Homework)* directions under the *Critique* section (page 55 in the *Artist's Guide*). Note that Part C of the *Critique* form is located on page 141 in the *Artist's Guide Appendix* and page 249 *Leader's Guide Appendix*.

edit

Artists will choose an art piece to edit as needed to improve portrayal of the concept.

Review as needed:

> Homework Instructions

(Materials: Artist's Guide; Suggestions for Studio Celebration.)

Direct attention to the *Do This (Homework for Studio Celebration)* heading in the *edit* section (page 55 in the *Artist's Guide*). Refer artists to the *Suggestions for Studio Celebration* (page 143 in the *Artist's Guide's Appendix*; page 251 in the *Leader's Guide Appendix*). Set a date for the next *Studio Celebration* or, if the date has been set, remind artists of the date. Instruct artists to follow directions to prepare for the celebration. Write the date of the next *Studio Celebration* below:

_____ / _____ / _____

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

55

Unit 2: Lesson 3

PART 3: research examine supply pick list invent **critique****Do This:**

(In Class) Follow the *Critique tips for artists* directions on page 134 in the *Appendix* to help you complete parts A and B of the *Critique* form (pages 139-140).

Do This:

(Homework) Complete part (C) of the *Critique* form on page 141.

research examine supply pick list invent critique **edit****Do This:**

(Homework for *Studio Celebration*) Follow the directions on page 143 in the *Appendix* to prepare for the *Studio Celebration*. Write the next *Studio Celebration* date in the space below.

 /

 /

R	E	S	P	L	I	C	E
research	examine	supply	pick	list	invent	critique	edit

God, the Son

Lesson Preview

What does it mean that we are reconciled to God through Jesus?

In this lesson you will:

- ▼ **research** *the meaning of reconciliation; the necessity and application of reconciliation between us and God; and the role of Jesus in bringing about our reconciliation to God.*
 - use a dictionary-like method to explore reconciliation.
 - explore the reconciling objective and effect of Christ's death.
 - consider the believer's role in reconciliation.
 - answer questions to synthesize information.
 - answer reflective questions to reveal your experience with reconciliation.
 - evaluate the value of reconciliation to God.
 - consider ways your understanding of reconciliation enriches thoughts about God, Christ, Christ's death, and the gospel.
- ▼ **examine** *the concept's attributes.*
 - use contemporary stories to discuss propitiation.
- ▼ **supply** *ideas for artistically portraying the concept.*
- ▼ **pick** *an idea and modify it to fit your particular art form.*
- ▼ **list** *the steps needed to make your idea a reality.*
- ▼ **invent** *an artistic work or a portion of a work that portrays the concept.*
- ▼ **critique** *the portrayal of the concept in artistic works.*
- ▼ **edit** *the art as needed to improve the portrayal of the concept.*

Lesson 4: Who is the Reconciler

Customize the Lesson: COMPLETE THE PLANNING GUIDE

Activity	Time	Materials
research the concept <i>Choose 1:</i> ➤ Expressing Reconciliation ➤ Describe Your Condition	PART 1	
<i>Choose 1:</i> ➤ Read History ➤ Reconciliation Role Play ➤ Lesson Activity - Do This:(A)	PART 2	
research firsthand experience <i>Choose 1:</i> ➤ Apply the Gospel ➤ Lesson Activity - Do This:(B-D)	PART 3	
research the details <i>Choose 1:</i> ➤ Put it Into Perspective ➤ Focus on Colossians ➤ Lesson Activity - Do This:(E)	PART 4	
PART 1: total time required:		

Activity	Time	Materials
examine <i>Choose 1:</i> <ul style="list-style-type: none"> ➤ Add More Insights ➤ Push Out ➤ Lesson Activities - Do This:(A-B) 	PART 1	
supply <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(A) ➤ Supply Bank: Part A Activity <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(B) ➤ Supply Bank: Part B Activity 	PART 2	
pick <i>Choose 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(A) ➤ Lesson Activity - Do This:(B) ➤ Pick Bank Activity <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
list <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
invent <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
PART 2: total time required:		
critique <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Critique ➤ Practice Critique <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 	PART 3	
edit <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
PART 3: total time required:		

Part 1

research (60 minutes)

Artists will research the meaning, the necessity, and application of reconciliation; and the role of Jesus in bringing about our reconciliation to God.

research the concept



Choose 1 Activity:

› Expressing Reconciliation (5-7 minutes)

(Materials: none needed)

Read the following synopsis of the article, *Reconcilable Differences*.

One day in April, 1995, Marc Sahabo, a Hutu, killed 15 people with a machete during Rwanda's genocide. His long-time Tutsi friend and neighbor, Felicita Mukabukunda, overheard Marc and his friends discussing their plan to rape and kill her.

Felicita, unlike her father, uncle, and four other family members, escaped Marc's killing spree. Felicita, filled with hatred, wanted Marc to die slowly and painfully.

After spending several years in prison, Marc became a Christian. Falling on his face before Felicita, confessing his atrocities to her, and begging for her forgiveness, resulted in a change of heart for Felicita; she was able to forgive and even love Marc, but credited Jesus with her ability to do so. Marc's heavy burden of guilt was lifted, and Felicita's health problems, associated with her unforgiving heart, disappeared.

Marc's friendship with Felicita was restored. They now describe themselves as best friends. They are able to share meals, let their children play together, and visit Rwandan villages side-by-side telling their story of reconciliation.¹

Ask: What can we learn about reconciliation from this synopsis? (*Reconciliation is possible even in situations that seem impossible. It is possible even when one party is reluctant or resistant to reconcile. Reconciliation involves true repentance and forgiveness/heart change; it requires superhuman ability; it results in restoration; it involves telling others your reconciliation story.*)

Emphasize that while we can learn much about reconciliation from this story, there is a much more dramatic story that will teach us even more about reconciliation - the story of our reconciliation to God through Jesus. Explain that artists will learn more about this story in the lesson.

› Describe Your Condition (3-5 minutes)

(Materials: Artist's Guide)

Ask: How would you feel: If you were an enemy of God? Condemned? Without hope in the world? Described by God as a child of wrath? (*Answers will vary*). Point out that, without God's provision of reconciliation, we are all of those things – enemies of God, children of wrath, condemned, and without hope. Point attention to the bulleted statements at the bottom of page 59 in the *Artist's Guide* that describe our condition after being reconciled to God.

Ask: How does reconciliation with God change our condition? (*We are considered friends of God. We become heirs of the kingdom of God. We are no longer condemned. We have much hope and anticipation of good things.*)

Ask: What conclusions can we draw about reconciliation to God based on this change? (*Reconciliation involves: a change in perspective; a change of heart; a positive change in relationship and status; a change in future conditions. Something has to happen to bring about this change. The change involves God and us. The change takes a person from awaiting doom to receiving joy.*)

Explain that, in this lesson, the concept of reconciliation to God through Christ will be explored further.

¹ Mark Moring, "Reconcilable Differences," in *ChristianityToday Magazine*, (6/19/2009), <http://www.christianitytoday.com>

Lesson 4: The Reconciler

PART 1:

research the concept

Definition

Reconciliation: the process of removing hostility for the re-institution of a positive relationship.

Synonyms:

- make peace
- harmonize
- to come together

Antonyms:

- create enmity
- make hostile

Implication

By definition reconciliation assumes that there was a former hostility.²

BEFORE

We are:

- enemies of God³
- under God's just wrath⁴
- condemned⁵
- children of wrath⁶
- without hope in the world⁷

BEING RECONCILED TO GOD

AFTER

We are:

- considered friends of God⁸
- heirs of the kingdom of God⁹
- without condemnation¹⁰
- children of God¹¹
- with much hope and anticipation of good things¹²

"All artists, and all other people know the power of contrast. White never looks so white as when it is relieved against black; black never so intense as when it is relieved against white. A white flower in the twilight gleams out in spectral distinctness, paler and fairer than it looked in the blazing sunshine. So, if we take and put these two things together – the dark mass of man's miseries and the radiant brightness of God's mercies, each heightens the colour of the other."¹

– Alexander Maclaren
(1826-1910)

1 Alexander Maclaren, "Two Innumerable Series," in *Expositions of Holy Scripture: Psalms, (1-49)* (London: Hodder & Stoughton, 1908), 283-284, <http://www.archive.org>.

2 Thomas Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids, MI: Baker Academic, 2008), 363.

3 Rom. 5:10

4 John 3:36; Rom. 1:18; Rom. 5:9; Gal. 3:10

5 Rom. 5:18

6 Eph. 2:3

7 Eph. 2:12

8 James 2:23

9 James 2:5

10 Rom. 8:1

11 John 1:12; Rom. 8:16; 1 John 3:1

12 Rom. 8:28

13 John Piper, *God is the Gospel*, (Wheaton, IL: Crossway Books, 2005), 120.

Choose 1 Activity:**› Read History** (10-20 minutes)

(Materials: Artist's Guide; Copies of Handout.
Optional: Paper; Pencils.)

Distribute the *Read History* handout located on page 221 in the *Appendix* to each artist. Explain that artists will be considering excerpts from the writings of theologians from the 17th to 19th centuries.

Point attention to page 60 in the *Artist's Guide*. Choose a volunteer to read, *Reconciliation is one objective of Christ's death and resurrection*. Explain that *Excerpt 1* on the handout is by John Flavel, an English preacher and theologian who lived 1628-1691. Prompt artists to listen for John Flavel's answer to the question, "How is it that Jesus Christ is the true and only Mediator between God and men?" Invite a volunteer to read *Excerpt 1*.

Explain that *Excerpt 2* is by John Gill, an English Baptist theologian who lived 1697-1771. Prompt artists to listen for Dr. John Gill's explanation of how to be reconciled. Choose a volunteer to read *Excerpt 2*. **Ask: Who is the only one that can reconcile us to God? (Jesus).** **Ask: Why is Jesus our only mediator/reconciler? (He is the only one who is sufficient – He is God and was perfectly obedient to the Father.)** **Ask: What is the result of our reconciliation? (Christ brings us to God – 1 Pet. 3:18)**

Point attention back to page 60 in the *Artist's Guide*. Invite a volunteer to read, *Reconciliation is the removal of the hostility between God and mankind*. Explain that in *Excerpt 3* Dr. John Gill describes the character of people being reconciled. Invite a volunteer to read *Excerpt 3*. **Ask: Who is the source of opposition in the relationship between God and unbelievers? (Both us and God. We oppose God because we are rebels, and God is wrathful toward us, his enemies, because of our sin - Col. 1:21-22; Rom. 5:9-10.)** **Ask: What is the reason for the opposition? (sin – our rebellious attitude and wicked actions)²**

Point attention back to the *Artist's Guide*. Choose a volunteer to read, *Believers are ambassadors of reconciliation*. Explain that *Excerpt 4*, is by Charles Spurgeon, (1834-1892) an English Baptist Evangelical who preached to thousands every Sunday for over 40 years. Prompt artists to listen for his plea for reconciliation.

Choose a volunteer to read *Excerpt 4*. **Ask: What is our motivation for being an ambassador of reconciliation?** (*Christ has given us the ministry of reconciliation – 2 Cor. 5:18-20. We want others to have peace with God. We want others to have what we have.*)

Optional Art Focus: Distribute paper and pencils. Provide 8-10 minutes. Challenge artists to write a short persuasive appeal to someone they know for reconciliation to God through Christ. Invite volunteers to read their appeals to the group.

› Reconciliation Role-Play (12-15 minutes)

(Materials: Artist's Guide.)

Introduce William Carey as a missionary to India in the latter part of the 1700's. Explain that you will be reading an excerpt from his journal.

Prompt artists to listen for the reasons why Carey wanted to see people in India reconciled to God.

"I long for their deliverance from their miserable state on two accounts; principally, because I see God daily dishonoured, and them drowned in sensuality, ignorance, and superstition; and likewise, because I think that news of the conversion of some of them would much encourage the [Missionary] society, and excite them to double their efforts in other places for the propagation of the glorious gospel."³

Ask: What were Carey's reasons for wanting others reconciled to God? (He wanted to see God honored and the gospel spread.)

² For a more contemporary discussion of this topic see John Piper, sermon title, "Much More Shall we be Saved by his Life" Used by permission. (© Desiring God, December 12, 1999), <http://www.desiringgod.org/>.

³ Eustace Carey, *Memoir of William Carey, D.D.*, (London; Jackson and Walford, 1836) 224, [] added for explanation.

60

God, the Son: Who is the Reconciler

research the concept**Reconciliation is one objective of Christ's death and resurrection.**

"we were reconciled to God by the death of his Son"
Romans 5:10

The reason Christ died for our sins was not only to save sinners from hell, but also to save sinners to God. Redemption is about what we are saved from, while reconciliation is about what we are saved to.¹⁴ The ultimate result achieved by Christ dying for our sins is that we live in the presence of the awesome glory of God forever.

*"If you come to Jesus you have come to God.
... Believe in Jesus Christ,
and your God is with you."*¹⁵

Charles Haddon Spurgeon, (1834-1892)

Reconciliation is the removal of the hostility between God and mankind.

"And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death. ..." Colossians 1:21-22

"... while we were enemies we were reconciled to God ..."
Romans 5:10

"... reconcile us both to God in one body through the cross, thereby killing the hostility." Ephesians 2:16

By its very definition, reconciliation necessitates a former hostility that obstructs relationship. Reconciliation is what happens when the hostility is removed, allowing for the coming together of the once separated parties. We were "alienated" "enemies" of God before we were reconciled. What was the cause of the alienation? Our hostile minds and evil deeds. In reconciliation the enmity is destroyed; the state of a hostile mind with its evil deeds is changed, and right relationship is restored.

*"JESUS, whose blood so freely stream'd
To satisfy thy laws demand;
By Thee from guilt and wrath redeem'd,
Before the Father's face I stand."*

*To reconcile offending man,
Make Justice drop her angry rod;
What creature could have form'd the plan,
Or who fulfil it but a God?"*¹⁶

– William Cowper (1731-1800)

Believers are ambassadors of reconciliation.

"All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God." 2 Corinthians 5:18-20

Once reconciled to God, believers are agents of reconciliation themselves. While Christ is the source of all reconciliation to God, he uses us as his agents. Armed with the message of the gospel, we are to go forth into the world as ambassadors of Christ, tearing down the enmity that exists between mankind and God. We implore people, on behalf of Christ, to be reconciled to God through faith in the person and work of Christ.

*"May the reconciling word come home by the power of Christ's Spirit to many, so that hundreds of souls may from this day forth glorify the great Ambassador who has made peace by the blood of his cross."*¹⁷

Charles Haddon Spurgeon (1834-1892)

¹⁴ 1 Peter 3:18

¹⁵ Charles H. Spurgeon, "Questions Which Ought to be Asked," Sermon 1511 in *Spurgeon's Sermons*, (1880), vol. 26, *Christian Classics Ethereal Library* ©, <http://www.ccel.org>.

¹⁶ John Newton, "Jehovam-Shalem: The Lord Send Peace" by William Cowper in *Olney Hymns: In Three Parts*, (London: T. Nelson & Sons, 1855), 39-40.

¹⁷ Charles H. Spurgeon, "All Fullness in Christ," Sermon 978 in *Spurgeon's Sermons*, (Feb. 26, 1871), vol. 17, *Christian Classics Ethereal Library* ©, <http://www.ccel.org>.

Ask: Do you see yourself as a ambassador of reconciliation? Why or why not? (*Answers will vary.*)

Divide artists into small groups of 2 or 3. Provide 10-12 minutes. Guide artists to briefly role-play a situation where one person is the ambassador of reconciliation who, like Carey, explains to others why he wants to see people reconciled to God. Challenge artists to use the information on page 60 of the *Artist's Guide* to help them develop the dialog for their role-play.

Explain that artists will need to include:
(1) the need for reconciliation,
(2) the persons involved in the reconciliation,
(3) the means of reconciliation.

Encourage artists to take turns with the ambassador role.

› **Lesson Activity**

Do This:(A) Response Guide Answers:

1. Reconciliation is the process of removing division to reestablish relationship.
2. Reconciliation is necessary when there is enmity or division.
3. No, because reconciliation involves the restoration of something that isn't already present. If there is no division, then there is no need for reconciliation.
4. All Christians are commissioned to take part in reconciling sinners to God through proclaiming the gospel.
5. The words should be put in the blanks in this order: God, death, Christ.

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

**Do This:**

(A) Refer to the previous information to complete the following.
Compare your responses with those in the *Response Guide*.

1. *Write the definition of reconciliation in your own words.*

2. *When is reconciliation needed?*

3. *Is it possible to be reconciled to a person if you are already in good standing with him/her?
Why or why not?*

4. *In what way are all Christians given the ministry of reconciliation?*

5. *Put the words, “death,” “Christ,” and “God” in the correct blanks below.*

In salvation a Christian is reconciled to _____ by the _____ of _____.

research *firsthand experience*

Choose 1 Activity:

› **Apply the Gospel** (5-15 minutes)

(Materials: Artist's Guide. Optional: Computer; Internet; Monitor; Paper; Markers.)

Challenge artists to think of a person from whom they are partially or fully alienated who is hostile or rebellious toward them. **Ask: What do you think is the root cause of the alienation, hostility, or rebellion?** (*Misunderstanding; intimidation; abuse; false accusations; jealousy; our sin nature; wanting our own way - James 4:1.*) **Discuss: What attitudes rise up in you when someone is hostile or rebellious toward you?** (*Self-justification; self-righteousness; anger/hostility toward the hostile person; revenge; desire to escape from the hostile person.*)

Ask: When have you been the one who has alienated others by being hostile or rebellious? (*We were that alienated, hostile, rebellious person in relation to God when Christ reconciled us to God - Col. 1:21-22; Rom. 5:10.*)

Read Romans 5:10:

"For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life."

Ask: How does knowing that God, through Christ's death, provided the way for you to be reconciled even when you were his enemy, help you deal with the person who is hostile toward you? (*It helps me pray for reconciliation with that person. It helps me realize I have been that person. It helps me have greater empathy and grace for the one who is treating me like I treated God. It points me to God's power to reconcile even the most hostile and rebellious person and, therefore, gives me hope.*)

Read and discuss the bordered information, *Valuing our reconciliation to God*, on page 62 in the Artist's Guide.

Optional Art Focus: Rent Tyler Perry's movie, "Diary of a Mad Black Woman," or search for video clips for this movie on the Internet. Find the section or clip where Helen "gets even" with Charles who is presently confined to a wheelchair. Warn artists that the scene contains profanity and violence. Show the scene. **Ask: What is Helen's response to Charles' hostility?** (*A change of heart - the loving Helen is gone and the revengeful Helen is here.*)

Forward to the scene, or show the clip, where Charles repents and warns Helen "not to be like him." **Ask: What effect did Charles' attempt at reconciliation appear to have on Helen?** (*She seemed softened by it. There is hope that she will recover.*) **Discuss: How does this scene relate to our reconciliation with God?** (*God's reconciling action through Christ by the power of the Spirit is the cause of our heart change.*)

Optional Expand the Activity. Provide 5-6 minutes. Provide paper and markers. Challenge artists to draw a series of scenes with two characters, God and the artist. Explain that the scenes should portray God reconciling the artist to himself. Invite artists to display and discuss their drawings.

› **Lesson Activities**

Do This:(B) Response Guide Answers:

Responses to 1-4 will vary.

Do This:(C) Response Guide Answers:

Responses to 1-3 will vary but should reflect an awareness of the positive relationship between reconciliation and personal value of God, Christ, Christ's death, and the gospel.

62

God, the Son: Who is the Reconciler

research *firsthand experience* ***Pray for understanding.*****Do This:**

(B) Answer the following questions in light of your own experience.

1. Have you experienced reconciliation with another person? Who was that person?

“And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death”
Colossians 1:21-22

2. Why was reconciliation necessary?

3. Did both people do something to contribute to the separation, or was one person solely at fault?

4. Who was most at fault for the division/separation?

Do This:

(C) Answer the questions below, giving ample time for personal reflection.

1. Do you feel like you have a glimpse of the immense value of God, Christ, Christ's death, and the gospel?

2. How is your value of God, Christ, and the gospel evidenced by the way in which you think, feel, and live?

3. What do you think your life would look like if you became more aware of the immensity of the gift you are given in reconciliation?

Valuing Our Reconciliation to God

The more we understand the weight of our own sin and just how much we have been forgiven, the more we become amazed at the reconciliation we are given. However, if we fail to recognize our own depravity in true perspective, we will not value reconciliation, and we will fail to see God in Christ as the treasure he really is.

Do This:(D)**Response Guide Answers:**

1. If things are seen in perspective, no one should be able to identify with the older son because everyone has been both proud and disobedient.
2. No, because, in his view, he was always obedient.
3. The younger son most likely cherished his father more because his father had been so gracious in forgiving him.
4. Because the younger son was aware of how much he had been forgiven, he must have loved his father very much. The older son must have loved the father less because he did not see himself as one in need of reconciliation.
5. Responses will vary.⁴

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

⁴ For further reading on this topic, see Timothy Keller, *The Prodigal God: Recovering the Heart of the Christian Faith*, (Penguin Putnam Inc., 2008).

Do This:

(D) Read the story of the prodigal son from Luke 15:11-32 and answer questions 1-5.

1. Are you able to identify with the older son when he says, "I have never disobeyed your command" (Luke 15:29)? Why?

2. From the older son's point of view, was he ever in need of reconciliation? Why?

3. Who, of the two sons, do you think treasured their father more in the end? Why?

4. How does Luke 7:47 ("Therefore I tell you, her sins, which are many, are forgiven – for she loved much. But he who is forgiven little, loves little.") explain how the two sons must have felt?

5. Do you feel like you have been forgiven much?

The Parable of the Prodigal Son

¹¹ And he said, "There was a man who had two sons. ¹² And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them. ¹³ Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. ¹⁴ And when he had spent everything, a severe famine arose in that country, and he began to be in need. ¹⁵ So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. ¹⁶ And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.

¹⁷ But when he came to himself, he said, "How many of my father's hired servants have more than enough bread, but I perish here with hunger! ¹⁸ I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you. ¹⁹ I am no longer worthy to be called your son. Treat me as one of your hired servants.' " ²⁰ And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. ²¹ And the son said to him, "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son." ²² But the father said to his servants, "Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. ²³ And bring the fattened calf and kill it, and let us eat and celebrate. ²⁴ For this my son was dead, and is alive again; he was lost, and is found." And they began to celebrate.

²⁵ Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. ²⁶ And he called one of the servants and asked what these things meant. ²⁷ And he said to him, "Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound." ²⁸ But he was angry and refused to go in. His father came out and entreated him, ²⁹ but he answered his father, "Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends. ³⁰ But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!" ³¹ And he said to him, "Son, you are always with me, and all that is mine is yours. ³² It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found."

research *the details*

Choose 1 Activity:

› **Put it into Perspective** (8-10 minutes)

(Materials: Artist's Guide)

Remind artists that reconciliation with God requires two things: (1) an end to our rebellion toward God and (2) an end to God's opposition toward us. Emphasize that the removal of God's opposition was dependent on Christ's death that removed God hostility toward those who have faith in Christ. Highlight that, for believers, our rebellion is ended not by us, but by God. Emphasize that in both requirements, the end of God's opposition toward us and the end of our rebellion toward God, God is the reconciler – not us.⁵ Ask: **What is the point of this all in relation to us?** (*God becomes our friend rather than our enemy. We have fellowship with God. We get God.*)

Say: Let's put this into perspective. Think of a personal relationship you greatly desire for the sole purpose of being in fellowship with someone you enjoy/respect/like/love. Suppose the relationship is impossible because that person is unwilling or maybe even oblivious to your desire. Or, think of an important, but difficult relationship you already have that has not improved, despite your deep desire for improvement, because the other person is unaware of your desire, unwilling to have a deeper relationship, or somehow incapable of progressing.

Discuss: What about this relationship makes it important to you? (*The person I desire a relationship with can be enjoyed or enjoyed more fully and, hopefully, vise versa.*)

Discuss: If someone, through great personal sacrifice, could make this relationship available to you, how would you feel about that person and his/her actions? (*I would admire, appreciate, be humbled by, be thankful to, be in awe of that person. I would be amazed at his/her accomplishment and be joyful for the way his/her accomplishment worked good things in my life. I would value my relationship more. I would value the person that brought about my relationship more. I would value the mediator's accomplishment more. I would take greater care with the relationship and show greater love and respect for the person who brought it about.*)

Point attention to pages 64-65 in the *Artist's Guide*. Choose 4 volunteers. Assign each volunteer one section to read aloud: (1) *How is your view of God enriched by understanding reconciliation?* (2) *How is your view of Christ enriched by understanding reconciliation?* (3) *How is your view of the Christ's death enriched by understanding reconciliation?* (4) *How is your present enjoyment of the gospel enriched by understanding reconciliation?* Lead artists to discuss personal insights after each section is read.

Discuss: Who is the one who seeks and initiates a relationship with us? (*God is the one who seeks and initiates a relationship with us; we are the unwilling, incapable party – Eph: 2:4-5; Col. 2:13.)*

Discuss: Who benefits from the relationship we have with God? (*God knows he will be a great joy to us and that we will benefit from a relationship with him - Eph. 1:3-14. Unlike God, we often seek relationship for our benefit rather than thinking of how we will benefit the other person.)*

Discuss: How and why are we reconciled to God? (*Jesus, through great sacrifice, brought about our reconciliation with God; nothing in or about us caused our reconciliation to God – Rom. 3:20, 28; Rom. 5:6-10; Eph. 2:8-9; 2 Tim. 1:9; Titus 3:5.)*

Discuss: What gives us the power and reason to reconcile with others? (*The gospel's saving power does not end for those who have already come to faith in God; believing the gospel continues to change the will, thoughts, and emotions – it continues to be the ground that makes us holy and able to overcome hostility and rebellion so that we can reconcile with others – Rom. 1:16-17; 1 Cor. 1:18; 2 Cor. 7:1; 1 John 3:3.)*

⁵ See John MacArthur, "Reconciled to God," (© Grace To You), www.gty.org, for a fuller discussion of this topic.

64

God, the Son: Who is the Reconciler

research the details **Human Reconciliation versus Reconciliation to God**

Many times, when there is hostility between two parties, both parties are at fault to some degree (even though one party may be more at fault than the other). This is because all human beings are sinners.¹⁸ Thus we are flawed in our ability to communicate, and sometimes slow and resistant to reconcile. God, however, is entirely perfect and without sin.¹⁹ He is not the cause of the enmity that exists between him and mankind.²⁰ He was perfect in love towards us, and yet we walked away from him.²¹ Amazingly, though we were solely at fault for the division, God is the sole provider of the reconciliation. While we were dead in our sins, with no desire or means to be reconciled to God, he loved us and pursued reconciliation by sending Christ to die in our place.²³ In this way, reconciliation to God is entirely different than any other kind of reconciliation we have experienced. We were solely at fault for the separation, and God alone is the one who worked out our reconciliation. While our reconciliation is evidenced by individual repentance from sin and faith in Jesus Christ, it is not worked by our power, but by the power of God alone that brings us to repentance.

"For if while we were enemies we were reconciled to God²² by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation." Romans 5:10-11

Do This:

(E) Answer questions 1-4 on another sheet of paper. Read the text that follows each question. Expand or refine your answers as you read.

1. How is your view of God enriched by understanding reconciliation?²⁴

God is the prize of reconciliation.²⁵ He is the most excellent reward. God is working incredible things through the gospel, so that we might enjoy him forever.²⁶ God is better and more glorious than the best of imaginations can dream. In his presence there is fullness of joy, and at his right hand are pleasures forevermore.²⁷ The reason why God, in Christ, was willing to pay for our reconciliation at such an infinitely high cost, is because the treasure he secures for us is of infinite worth. God is the most infinitely valuable treasure, far beyond our wildest dreams.

"And he who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald. ... Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, 'Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!' And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, 'To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!' ... And I heard a loud voice from the throne saying, 'Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.' "

Revelation 4:3; 5:11-13; 21:3

18 Isa. 1:4; Rom. 5:1

19 Ps. 5:4; Ps. 25:8; Ps. 92:15; Heb. 4:15

20 Jam. 4:1

21 Jud. 10:10; 1 Sam. 7:6; 2 Sam. 12:13; 2 Kings. 17:7; Ps. 41:4;

22 Other passages that speak of God's love and human rebellion are: Deut. 1:43; 9:7, 23-24; Ps. 106:7; Isa. 1:2; Is. 65:2; Jer. 5:22-24; Lam. 1:18; Dan. 9:8-10

23 Rom. 5:10; 2 Cor. 5:18; Eph. 2: 1-5; Col. 1:20-22

24 John Piper, *God is the Gospel*, (Wheaton, IL: Crossway Books, 2005), 42-56.

25 Rom. 5:2; Eph. 1:17-19; 1 Pet. 3:18

26 Ps. 68:3; Eph. 2:6-7; Heb. 12:2

27 Ps. 16:11; Rom. 8:18

God, the Son: Who is the Reconciler

› Focus on Colossians (8-10 minutes)

(Materials: Artist's Guide; Bibles.)

Summarize that our salvation is explained in several ways; we are justified, redeemed, forgiven, adopted, and reconciled. Explain that though we were accused, God declared us righteous (justified); though we were a slave, we were granted freedom (redeemed); though we were a debtor, our debt was removed (forgiven); though we were a stranger, we were made a son/daughter (adopted); and though we were an enemy, we became a friend (reconciled). Emphasize that all this is through Christ who became our righteousness, paid our ransom, paid our sin debt, secured our heritage, and made peace with God on our behalf.⁶

Read, *What's the Difference?* on page 66 in the *Artist's Guide*.

Choose a volunteer to read Colossians 1:15-23. Invite artists to follow along in their Bibles. Emphasize verses 19-23 (shown below).

¹⁹ *For in him all the fullness of God was pleased to dwell, 20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.* ²¹ *And you, who once were alienated and hostile in mind, doing evil deeds,* ²² *he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him,* ²³ *if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.*

Ask: What can be learned about reconciliation from these verses?

(*God initiated the reconciliation of all things, in heaven and earth, to himself.*

God's reconciling work was through Christ.

Christ's death is the grounds for our peace with God - it is the grounds for our reconciliation with God.

The reason for reconciliation is so that we can be presented to God as holy, blameless, and above reproach.

We had nothing to do with our reconciliation.

Reconciliation was initiated by God when we were separated from him, rebellious toward him, and destructive toward others.

For believers, reconciliation is an unalterable past event, demonstrated by our continuance in the faith i.e., our continuance in the hope of the gospel - the gospel that was proclaimed by Paul.)

Clarify that “all things” in verse 20 refers to all things in heaven and on earth (Rom. 8:20-23; Isa. 11:6-9). Explain that in one sense reconciliation is for all things, but, in another sense, not everything (fallen angels and unbelievers) will be reconciled (Jude 1:6; Rev. 20:15).⁶ Clarify that our continuance in the faith and the hope of the gospel, verse 23, is not brought about by our own doing apart from God, but by God who is able to keep us from falling (Jude 1:24).

Choose a volunteer to read question headings, 1-4, on pages 64-65 in the *Artist's Guide*. **Discuss:** How does the teaching on reconciliation found in Colossians 1:15-23 enrich your view of God, Christ, Christ's death, and the gospel? (Answers will vary).

› Lesson Activity

Do This:(E) Response Guide Answers:

Answers for 1-4 will vary, but should demonstrate a more immense perception and value of God, Christ, Christ's death, and the gospel as the understanding of reconciliation to God through Christ is enriched.

⁶ For further discussion of this topic see: John MacArthur's sermon, "Reconciled to God," By John MacArthur © Grace To You. Website: www.gty.org, 800-55-GRACE ; John Piper's sermon, "Why Hope? Gospel!" By John Piper. © Desiring God. Website: www.desiringGod.org

65

Unit 2: Lesson 4

2. How is your view of Christ enriched by understanding reconciliation?²⁸

The more we understand how Christ is the one who has reconciled us to God, the more we treasure Christ as the giver of God. Christ becomes more and more beautiful to us as we understand the value of the reconciliation he has purchased for us.²⁹ The more valuable the gift, the more we treasure the giver as a gift in himself. Because the gift of reconciliation to God is of infinite worth, Christ is of infinite worth. It is impossible to ignore how this plays into our conception of the Trinity. God is the only infinitely valuable treasure, as Father, Son and Spirit.³⁰

"But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ..."

Philippians 3:7-8

3. How is your view of Christ's death enriched by understanding reconciliation?

The death of Christ was the necessary work needed to secure our reconciliation. In the very act of Christ bearing our sins on the cross, he both becomes our treasure and secures our treasure for us. The death and resurrection of Christ is the centerpiece to the story of our reconciliation to God. As we meditate on our reconciliation to God, the most terrible event in history, the death of God's own son, becomes the most beautiful event in history.

"By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward." Hebrews 11:24-26

4. How is your present enjoyment of the gospel enriched by understanding reconciliation?

Our enjoyment of the gospel that announces God's reconciliation offer is not intended to be only a future reality, but also a present experience. We enjoy the gospel today as we get glimpses of the depths of peace we have with our glorious God because of his amazing provision of reconciliation; because of the infinite beauty of Christ, the securer of our reconciliation; because of the wonders of the cross where our reconciliation was brought about; and because of the magnificence of the gospel power to daily shape and change our lives so that we live now like those who have been reconciled.

"For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, ..." Romans 1:16

28 John Piper, *God is the Gospel* (Wheaton, IL: Crossway Books, 2005), 59-74.

29 Phil. 3:7-9

30 John 17:3; 2 Pet. 1:3; 2 Thess. 2:14; Acts 2:38-39

Part 2

examine (20 minutes)

*Artists will examine the attributes
of reconciliation.*

Choose 1 Activity:

› **Add More Insights** (15-20 minutes)

(Materials: Artist's Guide; Response Guide; Pencils)

Spend a couple of minutes summarizing the difference between human reconciliation and reconciliation to God through Christ using the 2 charts: *What's the difference?* and *What is critical to the concept?* on page 66 in the *Artist's Guide*.

Distribute a pencil to each artist. Point attention to *Scenario 1* and *2* (pages 67-68 in the *Artist's Guide*) and to *Response Guide* answers for questions 1-6 on pages 122-123 in the *Artist's Guide* (page 122 in the *Leader's Guide*). Divide artists into groups of 2 or 3. Provide 7-10 minutes. Tell artists to read the scenarios, questions 1-6, and *Response Guide* answers. Challenge artists to “add more insights” by pencilning in additional thoughts to the answers provided in the *Response Guide*.

Regroup. Read each scenario. Choose volunteers to answer the questions and present their additional insights. Refer to *Response Guide* answers (also found on page 122 in the *Teaching Guide*) as needed. Correct misconceptions that are revealed as artists discuss their understandings.

Optional Art Focus: Do an Internet image or music search for “reconciliation.” Choose a picture or song for discussion. Provide 5 minutes. **Discuss:** How can you use this picture/song to explain reconciliation to someone? (*Answers will vary.*) Clarify misconceptions that emerge.

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

66

God, the Son: Who is the Reconciler

PART 2:

research examine

What's the difference?*Human Reconciliation*

- fault can usually be found in both parties.
- is achieved by mutually working together.
- results in a restored human relationship.
- there are often ongoing hard feelings that need to be worked through after the initial reconciliation.

Reconciliation to God through Christ

- we alone are at fault.
- is achieved by Christ alone.
- results in an eternity with God.
- God COMPLETELY forgives us.

What is critical to the concept?*Reconciliation to Others:*

- is necessary when there is strife or enmity.
- assumes a restoration of what was formerly destroyed.
- is between two or more parties.

Reconciliation to God:

- is necessary because our sin has made us enemies of God.
- assumes the restoration of God to us.
- is between us and God through Jesus by his death.

» **Push Out** (10-20 minutes)

(Materials: Artist's Guide. Optional: Image of Rembrandt's "Prodigal Son"; Paper; Pencils.)

Point attention to *Scenario 1* (page 67 in the *Artist's Guide*). Read *Scenario 1*.

Encourage artists to imagine themselves in Jennifer's place as a believer. **Discuss: As a believer,⁷ why should you reconcile with Dennis.** (*God went to great lengths to reconcile me to himself even when I was still alienated, doing evil deeds, and hostile toward him. Jesus died, even when I was a sinner, so that I could be reconciled to God. God alone has provided a way for Dennis to be reconciled to himself and for me to be reconciled to Dennis since I have nothing to be self-righteous or prideful about. Dennis, like me, has or will receive the justice his sins deserve since they were punished on the cross if he is a believer or will be punished for eternity if he is not.*)

Discuss: What was the effect of Jesus' broken flesh on the cross? (*Jesus' broken flesh on the cross took away the hostility that existed between us and God; broke down the rules/barriers that create hostility between us and others; and unites all believers into one fellowship that has peace with God – Eph. 2:11-16.*) Note that hostility between people is created partly because of the self-righteousness, pridefulness, and boasting that comes from law-keeping (personal laws or God's laws).⁸ Summarize that the cross provides a way not only for us to be reconciled to God, but also a way for us to "push out" reconciliation to each other.

Discuss: What is the only means for us to receive reconciliation and also the only means (ground/reason) for us to "push out" reconciliation to others? (*The cross is the only means for both receiving and "pushing out" reconciliation since the cross brings about justice for the sins of believers and takes away all our self-righteousness, pridefulness, and boasting.*⁹)

Discuss: How do we communicate reconciliation to others? (*The gospel is the way we communicate reconciliation to others and to ourselves. We should remind ourselves daily of what God has done for us, believe it, rely on it, and put the gospel into action by pushing it out to everyday situations.*)

Optional Art Focus: Do an Internet image search for Rembrandt's, "Prodigal Son." Display/project the image. Challenge artists to put themselves in the Father's place.

Discuss: What mental and spiritual process do you suppose the father had to go through in order to reconcile with his son? (*Generally speaking, the mental and spiritual processes should highlight dependence on God to change the hearts of all parties involved, atone for sin, and supply the supernatural love, forgiveness, and acceptance needed to bring about reconciliation. For example, the father may have had to contemplate his own rebellion and sin toward God along with God's promise to atone for and forgive his own sins, in order to be able to identify with and overcome any hostility or bitterness brought about by the rejection and abandonment of his son. Surely he must have had to rely on God to maintain a heart of love devoid of resentment between himself and his son.*)

Optional Expand the Activity: Distribute paper and pencils. Tell artists to think of someone who has wronged them that they need to reconcile with. Challenge artists, based on what they have learned about their own reconciliation to God, to write down reasons they should reconcile with that person. Remind artist that true reconciliation is impossible unless they remember what God has done for them and rely on God's help.

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

⁷ The term 'believers' may need to be clarified as "all who trust that Jesus is who he claimed to be, has done all that he claimed, and will do all that he said promises in such a way that their whole being – their thoughts, mind, will, emotions, and actions are brought into conformity with their belief."

⁸ Note that Eph. 2:11-16 speaks specifically about the relationship between Jews and Gentiles (all non-Jews) and, by implication, about the relationships between all ethnic groups and between individuals. See also Gal. 3:28 and Col. 3:11.

⁹ It may help to clarify that the cross takes away hostility between God and us since Jesus perfectly obeyed God and his law and also took the penalty for our lawbreaking upon himself so that we, who trust Jesus as our substitute, stand before God clothed with Christ's right standing. Therefore, because our sins have been punished, the law cannot impose any guilt or make any demand on those who trust Jesus as their substitute. In this way the cross takes away the hostility between Jews and Gentiles since it takes away all self-righteousness, pridefulness, and boasting that come about through human attempts to obey the law. See Rom. 3:21-31; 1 Cor. 1:26-31; Eph. 2:8-9.

Do This:

(A) Read Scenarios 1 and 2 that follow, and answer the questions. Refer to the bulleted points on page 66 as needed. Compare your responses to those in the *Response Guide*.

Scenario 1

By all apparent signs, Dennis was beyond being reconciled to his family. The 70-year-old alcoholic had left his wife and five children 30 years prior. Dennis eventually ended up on the street, completely losing contact with his family, and sleeping in a cardboard box.

One day a stranger took an interest in Dennis and offered to help him get his life in order. This stranger took Dennis into his own home and helped Dennis search for his family in hopes of possible reconciliation. After one of Dennis' daughters, Jennifer, was found on the Internet and contacted, she came to see her father for the first time since his leaving.

"I despised him for abandoning us," the 40-year-old woman said concerning her father. "Our family had such a difficult time without him. We barely had enough money to make it, and we had no father figure in our lives. I don't know if it will be possible for him to come back and assume the role of father since he wasn't there for us when we needed him most." Dennis acknowledged his wrongdoing and admitted he had great feelings of guilt and regret. Both Dennis and Jennifer believe in second chances, and they both desire to nurture a growing relationship.

Biblical Reconciliation

- is necessary because our sin has made us enemies of God.
- assumes the restoration of God to us.
- is between us and God through Jesus by his death.

1. *Who in this story is most analogous to Jesus, in terms of reconciliation? How is this person like Jesus? How is this person different than Jesus?*

2. *Who in this story is most analogous to God, in terms of reconciliation? How is this person like God? How is this person different than God?*

3. *In what other way(s) is this story similar to the story of reconciliation to God through Christ?*

4. *In what other way(s) is this story different from the story of reconciliation to God through Christ?*

› Lesson Activities**Do This:(A)****Response Guide Answers:**

1. The stranger is most like Jesus, because it is through his sacrifice that Dennis is reconciled to Jennifer. He is different than Christ in this story in that his sacrifice was minimal compared to what Christ did for us. This stranger also failed to achieve full reconciliation for Dennis since there are still many issues for Jennifer and Dennis to work through.
2. Jennifer is analogous to the Father because she is the one that Dennis is being reconciled to. However, she is unlike God because, when God forgives us, the forgiveness is complete. Jennifer still harbors ill feelings toward Dennis for what he did.
3. The main themes of reconciliation (hostility, separation, mediation, and restoration) are represented in this story. Because of sin, we were alienated from God like Dennis, because of his drinking, was alienated from his family. Jesus, like the stranger, comes to us, opens the door for repentance, reconciles us to God, and gives us a new life.
4. The story is different in that the hostility and separation is between a man and his family rather than between an individual and God. Our mediator, Jesus, is sufficient to fully satisfy the hostility and to fully mediate our relationship to God unlike the meager attempts of the stranger. When we come to faith, we believe Christ has accomplished our reconciliation to God in Christ. As a result, our sins that were put on Christ where they were fully punished, are removed from us. Christ's perfect obedience (righteousness) is put on us so that all hostility is removed and full and complete restoration with God is made.
5. John was in bad standing with the state, but his father reconciled him to the state and enabled him to gain good standing with them by paying the fine. This is like our life with God. We were unable to pay for our sins, and we were in bad standing with God – under his just wrath. But Jesus reconciled us to God, paying off our debt, so that now we are in good standing.
6. The payment that John's dad made was not complete. There were still unresolved damages that had not been accounted for. When Christ reconciles us to God, we are a new creation with an entirely clean record.

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

68

God, the Son: Who is the Reconciler

research examine **Scenario 2:**

John is a teenager who just received his license. One night, John's dad gave him the family car so he and his friends could go to a movie. On the way home, John was speeding down a country road. He missed a turn, and ended up crashing the family car into a barnyard fence.

Everyone in the car was uninjured, but the car and the fence sustained significant damages. The police were called to the incident, and John was ordered to pay \$300 in fines in addition to \$250 restitution for the rebuilding of the fence. The family car also sustained \$1000 in damages. John was unable to pay any of this because he spent the last of his money taking his driver's test, getting his license, and going out to a movie with his friends.

John's father was disappointed to say the least. He did remember, though, getting into a similar accident his first year of driving which helped him be more understanding with John. John's dad paid the fines and the restitution for the rebuilding of the fence, so John was in good standing with the police. However, John's dad decided that the car was workable without repair. Two weeks later, John was allowed to start driving the family car again, though he was forbidden to drive at night. Every time John drove the damaged car, he was reminded of the terrible mistake he had made. As soon as he saved enough money, John paid for the car to be repaired.

Biblical Reconciliation

- is necessary because our sin has made us enemies of God.
- assumes the restoration of God to us.
- is between us and God through Jesus by his death.

5. *Describe at least two ways this scenario is similar to reconciliation to God in Christ.*

6. *Describe at least two ways this scenario is different from reconciliation to God in Christ.*

Do This:(B)

Scenarios will be different. Therefore, responses will vary but can be checked as follows: Answer 1 should include a comparison of scenario events with the attributes of biblical reconciliation; Answer 2 should contrast attempts at human reconciliation with the attributes of biblical reconciliation.



My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

Do This:

(B) Write out your own scenario of reconciliation.

Human Reconciliation

- is necessary when there is strife or enmity.
- assumes the restoration of what was formerly destroyed.
- is between two or more parties.

1. *Describe at least two ways your scenario is similar to reconciliation to God in Christ.*

2. *Describe at least two ways that your scenario is different from reconciliation to God in Christ.*

supply (20 minutes)

Artists will formulate initial ideas for artistically portraying the concept.

Choose 1 or 2 Activities:

› Lesson Activity

Do This:(A)

(Materials: Artist's Guide; Pencils.
Optional: Extra Paper.)

Explain that, in this section, artists will begin to articulate goals for their art piece. Note that artists will have an opportunity to further develop goals in the *pick* section of the lesson. Point attention to *Do This:(A)* (page 70 in the *Artist's Guide*). Distribute a pencil to each artist. Prompt artists to read and follow directions to answer questions 1-3.

Response Guide Answers:

Answers for 1-3 will vary and should represent initial thoughts or insights.

› Supply Idea Bank: Part A

(Materials: Supply Idea Bank: Part A.)

Choose an activity to supplement *Do This:(A)* from the *Supply Idea Bank: Part A* (pages 231-232 in the *Leader's Guide Appendix*).

Choose 1 or 2 Activities:

› Lesson Activity

Do This:(B)

(Materials: Artist's Guide; Pencils.
Optional: Extra Paper; Art Journal.)

Explain that, in this activity, artists will formulate a fresh supply of ideas for their art piece. Recognize this "idea formulation" process may have already begun for some artists. Clarify that this is an opportunity to think about the concept through different eyes; to get new ideas; or, to perhaps broaden or deepen ideas that may have already begun to develop. Note that artists will have an opportunity to further develop their ideas in the *pick* section. Distribute a pencil to each artist. Point attention to *Do This:(B)* (page 70 in the *Artist's Guide*). Prompt artists to read and follow directions.

Response Guide Answers:

Answers should be spontaneous, creative, and include attributes of the concept.

› Supply Idea Bank: Part B

(Materials: Supply Idea Bank: Part B.)

Choose an activity to supplement *Do This:(B)* from the *Supply Idea Bank: Part B* (pages 233-235 in the *Leader's Guide Appendix*).

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

70

God, the Son: Who is the Reconciler

research examine supply

Focus Question

In what ways can you portray the concept of reconciliation to God?

Remember the critical attributes.

Reconciliation

1. is preceded by strife/enmity.
2. assumes restoration.
3. is between God and us through Jesus.

Do This:

(A) Pray God will supply creative ideas that will enable you to portray the concept in a God-glorifying way. Answer questions 1-3 to help you begin to define your goals for this artistic work.

Important: All goals below should lead to the over-arching goal – to glorify God – to communicate his beauty and worth.

1. *What truth do you want people to see through your artwork?*
2. *What affections/emotions do you hope will be awakened in the human heart through the vehicle of your artwork?*
3. *How do you hope your art will transform attitudes, intentions, and actions?*

Do This:

(B) Generate as many options for portraying the concept as possible. **Do** keep your goals and the concept's attributes in mind. **Do not** impose any unnecessary rules, restrictions, or guidelines on your ideas. For example, your ideas may or may not include religious symbolism, be something you have skill or resources to do, or be from your normal perspective. Your ideas of the concept may take an abstract or concrete form. The aim is to supply as many options as possible as quickly as possible no matter how silly, unconventional, risky, or impractical they seem.
Generate your ideas below, on another sheet of paper, or in an art journal.

Questions to Help Guide Your Goals:

- How will your art engage the mind?
- How will your art engage the heart?
- How will your art transform cultural values?

God, the Son: Who is the Reconciler

pick (20 minutes)

Artists will choose and modify ideas for artistically portraying the concept.

Choose 2 Activities:

› Lesson Activity

Do This:(A)

(Materials: Artist's Guide; Pencils.)

Read the directions on page 71 in the *Artist's Guide*. Distribute a pencil to each artist. Provide about 5 minutes for artists to refine and rewrite the “truth,” “emotion,” and “attitude/transformation” goals previously begun on page 70 in the *Artist's Guide*. Challenge artists to keep these goals, as well as the concept’s attributes, forward in their minds as they pick an idea that will work for their art form.

Response Guide Answers:

1. Truth goals should be connected to the attributes of reconciliation to God through Christ and might include: an enriched understanding of who God is and who Christ is; a fuller understanding of what Christ’s death accomplished for us; a fuller understanding of the goodness of the gospel; a deeper understanding of the peace we have with God; knowledge that God has accomplished our peace with him and keeps us in his peace.
2. Some possible affection/emotion goals might be: a greater appreciation of God, Christ, Christ’s death, and the gospel; a more restful spirit based on the knowledge of the peace we have with God; a greater trust in God to keep us in his peace; a greater desire to see others reconciled to God; a greater confidence to share the gospel based on the commission we are given to be ambassadors of reconciliation; a greater motivation to take hold of God; a greater anticipation of seeing more of God; a greater satisfaction with God.
3. Some possible transformational goals might be to motivate others: to see that they are fully reconciled to God not by their efforts but through Christ; to see themselves as ambassadors of reconciliation; to accept and live out of their change in status from enemies of God to friends/children of God.

› Lesson Activity

Do This:(B)

(Materials: Artist's Guide; Pencils; Extra Paper.
Optional: Art Journal.)

Point attention to *Do This:(B)* (page 71 in the *Artist's Guide*). Distribute a pencil and extra paper to each artist. Prompt artists to read and follow directions to formulate a workable idea.

Response Guide Answers:

Ideas should:

- work for your art form.
- encompass the attributes of the concept.
- be in harmony with your goals.

› Pick Idea Bank

(Materials: Artist's Guide; Pick Idea Bank.)

Point artists to *Do This:(B)* (page 71 in the *Artist's Guide*). Summarize that, in this section, artists will combine and elaborate on the ideas they formulated in the *supply* section.

Explain that you will prompt artists through the process of picking an idea that will work for them. Choose an activity to replace *Do This:(B)* from the *Pick Idea Bank* (pages 236-237 in the *Leader's Guide Appendix*).

Review as needed:

› Homework Instructions

(Materials: Artist's Guide.)

Direct attention to the *Do This: (Homework)* heading in the *pick* section (page 71 in the *Artist's Guide*). Encourage artists to follow directions at home to refine their idea.

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

research examine supply **pick**

Do This:

(A) Rewrite your goals in the spaces below, on another piece of paper, or in an art journal. State them in a way that is precise and easy to communicate. Use the goal starters below to help you.

Goal Starters

- Truth Goal: Given my artwork, others will (think, understand, realize, consider, believe, etc.) ...
- Affection/Emotion Goal: Given my artwork, others will (feel, experience, sense, etc.) ...
- Transformation Goal: Given my artwork, others will be motivated to (change, build, impact, etc.) ...

Do This:

(B) Reflect on your goals and the ideas you supplied on page 70. Consider the questions below.³¹ Pick 2-3 ideas that best portray the concept and that are also in sync with your goals. Look for relationships or overlaps in the ideas you picked. Look for differences. Combine ideas and elaborate on them as needed so that the critical attributes of the concept are included in a way that helps you meet your goals. Determine how to modify the ideas to work for your goals and for your particular art form.

- Which idea best accommodates my current skills? Which idea will allow me to produce the most excellent structure, balance, and unity that I can?
- Which idea flows from and to a Christian world view? Which idea moves from and to the understanding that God gives meaning and purpose to all of life?
- Which idea honestly represents what I really believe?
- Which idea facilitates a style that both carries the content well and best communicates the concept to my contemporary culture? Which idea incorporates a form that does not compete with the content or create unnecessary barriers to the culture I want to engage?

Develop your new idea below, on another sheet of paper, or in an art journal.

Do This:

(Homework) Pray for knowledge and craftsmanship. Let the idea you developed rest overnight. Refine your idea by making changes and adding details.

Record your modified idea below, on another piece of paper, or in an art journal.

³¹ The questions are based on Francis A. Schaeffer's thoughts about how to judge a work of art. For more on this subject see, Francis A. Schaeffer, *Art and the Bible*, (Dover, IL: InterVarsity Press, IVP Books, n.d., © L'Abri Fellowship, 1973), 62-93.

list

Artists will list the steps and materials needed to make their idea a reality.

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide; Project List Form)

Direct attention to the *Do This: (Homework)* heading in the *list* section (page 72 in the *Artist's Guide*).

Display a *Project List* form (page 239 in the *Leader's Guide Appendix*; page 133 in the *Artist's Guide Appendix*).

Emphasize that the *Project List* is a resource tool to be used in the *invent* and *edit* processes.

Explain that the *Project List* is meant to assist artists in organization and focus and serve as a record of progress.

Encourage artists to modify the form as needed or to create their own form.

Review, *How to use the Project List*, directions (page 238 in the *Leader's Guide Appendix*; page 132 in the *Artist's Guide Appendix*) as needed.

invent

Artists will create an artistic work or a portion of a work that portrays the concept.

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide.)

Direct attention to the *Do This (Homework)* directions under the *invent* section on page 72 in the *Artist's Guide*.

Encourage artists to read the directions carefully and fill in the requested information before they begin the *invent* process.

* Remind artists they are not expected to produce a completed artwork until the *edit* process.

Discuss the time frame artists want to spend in the *create* process; 1-2 weeks are recommended.



My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

72

God, the Son: Who is the Reconciler

research examine supply pick **list** ➔



(Homework) Complete the following steps to get organized:

- Pray for wisdom.
- List the steps and materials needed for your artwork on the *Project List* form located on page 133 in the *Appendix*.

research examine supply pick **list invent** ➔



(Homework) Complete the following steps to stay focused and get organized:

- Pray for craftsmanship.
- Write the theological concept you will portray:
- List the attributes of the concept.
- Keep the concept and its attributes forward in your mind as you create.
- Complete the steps/processes on your *Project List* to carry out your creative plan.
- If you get behind on your plan, revise the *Project List* and continue to move forward.
- Describe how your art piece portrays/represents the concept. Draft your brief description below. Write the revised description on an index card. Bring the card and your artwork to the next critique session.

Bring your work to the next critique session even if it is incomplete or you are not satisfied with it; the critiques may provide just the insight you are looking for.

Part 3

critique (1 hour)

Artists will critique portrayals of the concept.

Choose 1 or 2 Activities:

Do This: (In Class)

(Materials: Artist's Guide; Critique Tips for Group Leaders; Critique Tips for Artists; Extra Critique Forms, Parts A-B; Pencils.)

Follow the *Critique Tips for Group Leaders*, found on page 241 in the *Leader's Guide Appendix*, to facilitate the critique session. Point attention to the *Do This (In Class)* heading in the *critique* section on page 73 in the *Artist's Guide*. Read the directions. Verify that each artist has a pencil and 3 extra *Critique* forms. *Critique* forms (Parts A-B) are located on pages 247-248 in the *Leader's Guide Appendix* (pages 139-140 in the *Artist's Guide Appendix*).

Observe critiques. Comment on positive critique behaviors and responses you observe to help artists improve their critique sessions.

> Practice Critique (30 extra minutes)

(Materials: Artist's Guide; Critique Tips for Group Leaders; Internet Art; 1 Practice Critique Form per Artist-Parts; Pencils.)

Follow the *Critique Tips for Group Leaders* (page 241 in the *Leader's Guide Appendix*) to facilitate the *Practice Critique* session.

Locate Parts A-C of the *Practice Critique* on pages 243-245 in the *Leader's Guide Appendix* (pages 135-137 in the *Artist's Guide Appendix*). Distribute Parts A-C and a pencil to each artist.



Review as needed:

> Homework Instructions

(Materials: Artist's Guide; Critique Form, Part C.)

Review the *Do This (Homework)* directions under the *Critique* section (page 73 in the *Artist's Guide*). Note that Part C of the *Critique* form is located on page 141 in the *Artist's Guide Appendix* and page 249 *Leader's Guide Appendix*.

edit

Artists will choose an art piece to edit as needed to improve portrayal of the concept.

Review as needed:

> Homework Instructions

(Materials: Artist's Guide; Suggestions for Studio Celebration.)

Direct attention to the *Do This (Homework for Studio Celebration)* heading in the *edit* section (page 73 in the *Artist's Guide*). Refer artists to the *Suggestions for Studio Celebration* (page 143 in the *Artist's Guide's Appendix*; page 251 in the *Leader's Guide Appendix*). Set a date for the next *Studio Celebration* or, if the date has been set, remind artists of the date. Instruct artists to follow directions to prepare for the celebration. Write the date of the next *Studio Celebration* below:

_____ / _____ / _____

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

PART 3:research examine supply pick list invent **critique****Do This:**(In Class) Follow the *Critique tips for artists* directions on page 134 in the *Appendix* to help you complete parts A and B of the *Critique* form (pages 139-140).**Do This:**(Homework) Complete part (C) of the *Critique* form on page 141.research examine supply pick list invent critique **edit****Do This:**(Homework for *Studio Celebration*) Follow the directions on page 143 in the *Appendix* to prepare for the *Studio Celebration*. Write the next *Studio Celebration* date in the space below.

_____ / _____ / _____

R	E	S	P	L	I	C	E
research	examine	supply	pick	list	invent	critique	edit

God, the Spirit

Lesson Preview

What does it mean that the Spirit glorifies Jesus?

In this lesson you will:

▼ **research** *the ways the Spirit glorifies Christ and the result of his glorification work.*

- explore a series of questions and answers related to God's glory.
- organize ways the Holy Spirit glorifies Christ.
- identify three ways the Holy Spirit empowers you to glorify God.
- evaluate your ability to glorify God.
- consider the effects produced when the Spirit glorifies Christ.
- answer questions about God's concern for his own glory.

▼ **examine** *the concept's attributes.*

- probe four scenarios to determine (1) what is communicated about God, (2) likely responses to what is communicated, and (3) the effects of communication and responses on God's reputation.

▼ **supply** *ideas for artistically portraying the concept.*

▼ **pick** *an idea and modify it to fit your particular art form.*

▼ **list** *the steps needed to make your idea a reality.*

▼ **invent** *an artistic work or a portion of a work that portrays the concept.*

▼ **critique** *the portrayal of the concept in artistic works.*

▼ **edit** *the art as needed to improve the portrayal of the concept.*

Lesson 5: Who is the Glorifier

Customize the Lesson: COMPLETE THE PLANNING GUIDE

Activity	Time	Materials
research <i>the concept</i> Choose 1: <ul style="list-style-type: none"> ➤ Code It ➤ Explain the Big Deal 	P A R T 1	
Choose 1: <ul style="list-style-type: none"> ➤ Compare Then & Now ➤ Think About the Difference ➤ Lesson Activity - Do This:(A) 	P A R T 1	
research <i>firsthand experience</i> Choose 1: <ul style="list-style-type: none"> ➤ Connect Joy & Obedience to Glory ➤ Lesson Activity - Do This:(B) 	P A R T 1	
research <i>the details</i> Choose 1: <ul style="list-style-type: none"> ➤ Seek What's Important ➤ Answer Hard Questions ➤ Lesson Activity - Do This:(C) 	P A R T 1	
PART 1: total time required:		

Activity	Time	Materials
examine <i>Choose 1:</i> <ul style="list-style-type: none"> ➤ Look Beneath the Surface ➤ Examine God Views ➤ Lesson Activities - Do This:(A-C) 	PART 1	
supply <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(A) ➤ Supply Bank: Part A Activity 		
<i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(B) ➤ Supply Bank: Part B Activity 	PART 2	
pick <i>Choose 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(A) ➤ Lesson Activity - Do This:(B) ➤ Pick Bank Activity 		
<i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
list <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
invent <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
PART 2: total time required:	PART 2	
critique <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Critique ➤ Practice Critique 		
<i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 	PART 3	
edit <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 		
PART 3: total time required:	PART 3	

Part 1

research (60 minutes)

Artists will explore ways the Spirit glorifies Jesus.



research *the concept*

Choose 1 Activity:

› **Code It** (7-10 minutes)

(Materials: Artist's Guide; Pencils; Bibles)

Point attention to page 79 in the *Artist's Guide*. Explain that this series of questions and answers guides readers to discover truths about God's glory.

Distribute a pencil to each artist. Lead artists to write the following "Code Key" in the margin:

✓ = confirmed

C = corrected

D = discovered

Choose a volunteer to be the questioner and another to be the answerer. Prompt artists to code (1) something they knew about God's glory that was **confirmed**, (2) something they misunderstood about God's glory that was **corrected**, or (3) something new they **discovered** about God's glory as the 2 volunteers read the series of questions and answers.

Invite artists to discuss their "C" and "D" statements.

Encourage artists to verify "C" and "D" statements with Scripture references found in the footnote section. Emphasize the last question and answer. Explain that the rest of the lesson will provide opportunities for artists to explore more fully the Spirit's role in glorifying God.

› **Explain The Big Deal** (8-10 minutes)

(Materials: Artist's Guide; Images from natural wonders.)

Display images from natural wonders like the Grand Canyon, Mt. Everest, the Amazon Rainforest, the Great Barrier Reef, or from the Hubble Telescope.

Ask: *Why are these places such a big deal? (They are awesome and spectacular to behold. Their beauty and majesty captivate us so that we spontaneously respond with joy at seeing them and with praise for their beauty. Their glory causes fear and wonder to well up inside us. No matter how hard we try, we have a difficult time expressing to others all the joy and wonder their beauty elicits in us.)*

Point out that all the questions on page 79 in the *Artist's Guide* refer to God's glory or glorifying God.

Ask: *Why is God's glory such a big deal?* Do not wait for a response. Divide artists into groups of 2 or 3. Tell artists to take turns reading the questions and answers to explore why God's glory is such a big deal. Provide 5 minutes.

Regroup.

Ask again: Why is God's glory such a big deal?

Invite responses this time. (*God is awesome and spectacular to behold. God's glory shows us God. God's endless beauty captivates us so that we respond with joy at seeing him and with praise for his beauty. Because God upholds his moral beauty, we can count on his promises and know that he will always be the ultimate source of joy and wonder. God's glory amazes us, causes us to marvel, and brings us intense joy. We were made to delight and revel in God's beauty. God's glory is always greater and better than the greatest possible thing we can conceive or experience.*) Explain that reasons why God glory is such a big deal will be explored more fully in this lesson.

Lesson 5: The Glorifier

PART 1:

research the concept

Question: Who is a glorifier of God?

Answer: The Holy Spirit; God the Father; God the Son; angels; and all of God's creation that includes all animals, all of nature, and the entire universe are all glorifiers of God.²

Question: What is God's glory?

Answer: God's glory is the radiating beauty of his perfect being – who he is. It is the shinning forth of his reality - his holiness, faithfulness, goodness, love, graciousness, righteousness, mercy, and wisdom all together.³

Question: How important is God's glory to him?

Answer: God's glory is of the utmost importance to God.⁴

Question: How is God's glory related to man?

Answer: God's glory is related to man in that God made man for the purpose of glorifying God.⁵

Question: How do believers benefit from God's dedication to his own glory?

Answer: God's dedication to his own glory benefits believers in that all God's attributes are unchanging; he is and will be forever loving, just, truthful, faithful, wise, good, merciful - holy. Therefore, his covenant promises are sure.⁶

Question: What does it mean to glorify God?

Answer: To glorify God has to do with responding to and/or communicating God's nature and attributes – his beauty.⁷

Question: What are some ways we communicate and respond to God – glorify him?

Answer: We glorify God when, upon revelation of God's beauty to us, we respond with praise, rejoicing, thanksgiving, and repentance; when we grow in holiness whereby we image the beauty of God; and when we have love for, find joy in, and satisfaction with God whereby we communicate his true worth.⁸

Question: Why does God command us to glorify him?

Answer: God commands us to glorify him because he alone is worthy; because only in God's presence will we find fullness of joy and pleasures forevermore; and, conversely, because when we value and, therefore, glorify something more than God (go after other gods) our sorrows multiply.⁹

Question: How does the Holy Spirit help us glorify God.

Answer: The Holy Spirit opens our spiritual eyes to let us see Jesus, the embodiment of God's beauty and glory.

He empowers us to desire God's glory above all and to live for the purpose of showing forth God's glory.¹⁰

"The youthful artist, as he grasps his early pencil, can hardly hope to equal Raphael or Michael Angelo, but still, if he did not have a noble beau ideal before his mind, he would only attain to something very mean and ordinary."¹

- Charles H. Spurgeon

¹ Charles H. Spurgeon, (1834-1892), August 31, "Evening Reading" in *Morning and Evening: Daily Readings*, Christian Classics Ethereal Library® at www.ccel.org.

² Ps. 19:1; Ps. 50:6; Ps. 86:9; Isa. 25:3; Luke 2:14; John 8:54; John 12:28; John 16:14; John 17:1,5,22,24; Rom. 1:19-20; 1 Pet. 1:21; 1 Pet. 4:6; Rev. 4:9-11; Rev. 15:4-6

³ Ex. 33:18-19; 2 Chron. 7:3; Ps. 97:6; Ps. 115:1; Isa. 6:3; Isa. 28:5; Isa. 60:19; John 1:14; Rom. 1:18-23; Rom. 16:27; Rev. 21:23-25 God's glory is also spoken of as his reputation or status (Heb. 3:3).

⁴ Num. 14:21; Hab. 2:14; Isa. 42:8; Isa. 48:11; John 17:24; Acts 12:23; 1 Cor. 10:31; Eph. 3:10

⁵ Isa. 43:7,21; Isa. 60:21; John 17:24; Eph. 1:5-6, 12,14; Rom 15:7; Rom. 11:36; 1 Cor. 6:20; 1 Cor. 10:31; Rev. 4:11

⁶ Ps. 115:1; 2 Cor. 1:20; Rom. 15:8-9; Heb. 10:15-23; Jude 1:24-25

⁷ Ps. 22:23; Ps. 29:1-2; Ps. 50:15; Ps. 86:9,12; Isa. 44:23; Isa. 60:21; Luke 2:20; Luke 5:25-26; Luke 18:42-43; John 16:14; John 17:1. A response that shows how valuable God's beauty is can also be a means of communicating him; see Isa. 61:13; Hag. 1:8; John 21:19; Rom. 15:5-7; 1 Cor. 6:20; 2 Cor. 9:13; 1 Pet. 2:12. In John 7:39 and 17:5 glorify seems to mean the restoration of a previous glory to Jesus by God.

⁸ Job 42:5; Ps. 86:12; Isa. 6:5; Luke 2:20; Isa. 42:12; Matt. 5:17;

⁹ 1 Sam. 2:2; Ps. 86:8; Isa. 46:9; Mic. 7:8; Ps. 15; Ps. 27:7-9; Ps. 144:15; Isa. 12:2; Luke 2:10; Phil. 4:4; Rev. 21:3-4

¹⁰ Ps. 27:4,8; Ps. 143:10; Ezek. 29:39; Ezek. 36:27; Acts 1:8; Acts 7:55; Rom. 15:13; 1 Cor. 2:12; 1 Cor. 12:3; Gal. 5:16; Eph. 3:16-19; Phil. 3:3; 1 Pet. 4:11. There are people who see God's glory and who are not changed by it, e.g., Num. 14:22; Rom. 21. Why? Though they have functional ears, eyes, and minds, without God's enabling, they do not hear, see, or perceive (experience) God's glory in a way that turns their hearts toward God (Deut. 29:4; Ps. 106:19-21; Isa. 6:9-10; Jer. 5:21; Ezek. 12:2; Matt. 13:13-16; Acts 28:26; Rom. 11:8).

Choose 1 Activity:**› Compare Then and Now** (15-20 minutes)

(Materials: Artist's Guide; Bibles)

Explain that pages 80-81 in the *Artist's Guide* refer to the Spirit's work in glorifying God in the New Testament and today. Suggest that before exploring these pages, it will be helpful to look briefly at two passages that demonstrate the consistency of the Spirit's role in both the Old and New Testaments.

Invite everyone to locate Isaiah 61:1-3 in their Bibles. Read this passage.

¹ *The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; ² to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; ³ to grant to those who mourn in Zion—to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the Lord, that he may be glorified.”* Isaiah 61:1-3

Point attention to verse 1. **Ask: What has the LORD done to Isaiah?** (*Put his Spirit upon him/anointed him.*)

Point attention to verse 3. **Ask: What is the ultimate goal of Isaiah's anointing?** (*That the LORD may be glorified.*)

Point attention to verses 1-3. **Ask: What are some means God uses to show his glory?** (*He brings good news to the poor; binds up the brokenhearted; comforts those who mourn; replaces mourning with gladness; replaces a faint spirit with praise; transforms a people into oaks of righteousness.*)
Ask: Who is the one upon whom the Spirit ultimately rests and by whom these promises are fulfilled? Invite a volunteer to read Luke 4:14-21. (*Jesus.*)

Conclude that the role of the Spirit in the Old Testament is the same as his role in the New - to glorify the LORD. **Ask: Who is the representation of the Lord of glory?** Choose 3 volunteers to read Psalm 24:7-10; 1 Corinthians 2:8; and James 2:1. (*Jesus.*)¹

Divide artists into groups of 2 or 3. Distribute paper and pencils to each group. Lead artists to list the ways the Spirit glorifies the LORD as they take turns reading pages 80-81 in the *Artist's Guide*.

Regroup. Invite artists to discuss their lists.

(*The Spirit gives us the Bible; gives power to the gospel message; gives spiritual life; transforms us; builds Christ's church; preserves us; glorifies our bodies.*)

Invite a volunteer to read the entire chapter of Isaiah 61. Prompt listening artists to follow along and notice similarities between their lists and the ways Isaiah says the Spirit glorifies the LORD. Discuss the similarities.

(*The Spirit gives power to the Gospel message today, just as he first put his Spirit on Isaiah and then on Jesus, to bring good news to the poor.*)

The Spirit assists in giving spiritual life today just as Isaiah and Jesus opened the prison doors to those who were bound. The Spirit transforms a people today into oaks of righteousness just as Isaiah declared.

The Spirit builds Christ's church by making us priests of the LORD and ministers of God just as Isaiah said.

The Spirit preserves us - gives us the everlasting joy Isaiah spoke of.

The Spirit glorifies our human bodies - clothes us with salvation and righteousness and makes us the beautifully adorned bride Isaiah pictured.)

Ask: What is the ultimate goal of the Spirit's work in the Old and New Testaments? (*To glorify God.*) Conclude that what becomes clear in the New Testament is the unfolding of God's plan of redemption and renewal through Christ by the Spirit whereby the Lord of glory is glorified.

¹ John Frame explains that in the Old Testament, when referencing God, the word “Lord/LORD” refers to Yahweh (I Am Who I AM), the Hebrew translation for God’s name. In the New Testament, when referencing God (Yahweh), “Lord” is a translation from the Greek word, “kyrios.” In both cases, when referring to God, the name references The Father, The Son, and The Spirit in one. The Lord/LORD is: The Father, the Son, and also the Spirit. Different Scriptures may identify “The Lord/LORD” with a specific Person of the Trinity. For example, in most of Paul’s writings “Lord” most often refers to Jesus – Jesus is Lord. For a fuller discussion of this topic, see John Frame, *The Doctrine of God: A Theology of Lordship*, (Phillipsburg, NJ: P & R Publishing, 2002), 2:36-46, 352-361, 688-693. See also Ex. 3:15; Ex. 20:4-5; Ps. 110:1-2; Isa. 43:11-12; John 4:24; Acts 5:3-4; Romans 10:9; 1 Cor. 12:3; 2 Cor. 3:17-18; Phil. 2:11. Compare Num. 6:24-26 with 2 Cor. 13:14.

80

God, the Spirit: Who is the Glorifier

research the concept **The Holy Spirit glorifies Christ.**

"He will glorify me, for he will take what is mine and declare it to you." John 16:14

The Holy Spirit glorifies Christ by declaring Christ's things to us.¹¹ The things that belong to Christ fit into two categories: 'truth' and 'grace'.¹² The Holy Spirit reveals truth (the reality of God) through the person and work of Jesus to the human heart – as he imparts, applies, and effects grace (God's undeserved goodness/favor)¹³ from the Father, through Christ, to us. As a result, Jesus is seen and received for who he is. God is glorified as we respond in belief, love, joy, praise, and obedience. In other words, our response to God's truth and grace communicates that God is who we most esteem, and God is the center of our affection.¹⁴

The Holy Spirit declares the truth and grace of Christ by:**• giving us the Bible which tells of Christ**

"All Scripture is breathed out by God..." 2 Timothy 3:16

The Bible is Christ's words to us through which, by hearing, our Faith comes.¹⁵ The Bible 'Spirited out' by God, teaches us, convicts us of sin, corrects our errors, disciplines us in obedience, and trains us to do rightly – to conform to God's will – to be holy.¹⁶ The Holy Spirit, through Scripture, guides us toward holiness as he reminds us of Jesus' words so that we can demonstrate our love of him by our obedience to his commands.¹⁷

• giving power to the gospel message

"But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." Acts 1:8

The Spirit gives power to the witness of the gospel.¹⁸ It is the Spirit's power, through the gospel, that enables the deaf to hear and the blind to see who Christ is and to understand, apply, be affected by, and respond to the immense value of Christ and all he accomplished for believers through his life, death, and resurrection.

• giving spiritual life.

"But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life." Titus 3:4-7

Only God can overcome our rebellion and give spiritual life to our dead souls.¹⁹ Just as we cannot birth ourselves into physical life, we cannot regenerate (impart spiritual life; be born again; cleanse and renew) our spiritual selves.²⁰ Because our new birth is all of God's doing in that the Father, through Christ, accomplished the means of our salvation; calls through the gospel message; and, with the Holy Spirit, gives life so that we can respond in faith,²¹ he gets all the glory and praise for it.²² The result of God's work is that Christ is seen and responded to as the beautiful one whose life and death is the basis for our acceptance by God and whose resurrection is our hope for eternal life.

11 John 15:26; Acts 5: 30-32; 1 Pet. 1:12 'All things' belong to Christ and are ours through him. See: Rom. 11:36; 1 Cor. 8:6; Col. 1:16; Heb. 2:10.

12 John 1:14-18. John Owen's discussion of this point provides welcome insight. See: *The Works of John Owen*, William H. Goold, ed. (Edinburgh: T. & T. Clark, 1862) 3:157. ff., <http://www.archive.org>. For references to 'all things' see: Rom. 8:32; Rom. 11:36; 1 Cor. 3:21-23; 1 Cor. 8:6; 1 Cor. 15:7-28; Eph. 1:22; Phil. 3:21; Col. 1:16.

13 Matt. 10:37; Matt. 22:37; Mark 12:30; Luke 2:10; 26-32; Luke 11:32; Luke 16:13; John 14:21; John 15:10-11; John 16:13-14; Rom. 5:2; 1 Pet. 1:8-9; Acts 5:29-32; 1 John 4:8; 5:3.

14 For a more in-depth explanation of 'grace' see John Owen, 106-107, 201, paraphrased as follows: Grace is the "gracious free love and favor of God toward us" and the "effectual [effective] operations [work] in us and upon us" so that, by the Spirit, we know it, sense it, are comforted by it, and, because of it, have the fruits of the Spirit, e.g., love, joy, peace, etc.

15 Rom. 10:17

16 2 Tim. 3:16

17 John 14:20-26

18 Acts 4:31; Rom. 15:18-19; 1 Thess. 1:5; Heb. 2:3b-4

19 John 6:63; Rom. 8:2; 1 Cor. 6:9-11; 2 Cor. 3:6

20 For references to physical birth as the analogy for spiritual birth, see: James 1:18; 1 Pet. 1:3; John 1:12-13; John 3:3-8; 1 Cor. 15:8. For references to regeneration as God's work, see: Ezek. 11:19-20; Ezek. 36:26-27; Eph. 2:4-6; Col. 2:13.

21 John 3:8; 1 Pet. 1:3, 23, 25; Jam. 1:17-18

22 Eph. 1:3-14; Eph. 2:8-9

God, the Spirit: Who is the Glorifier

› Think About The Difference (15-20 minutes)

(Materials: Artist's Guide; 6 Sheets of Paper; Pencils; Bibles. Optional: Markers.)

Invite artists to follow along in their Bibles as you read John 16:14 and John 1:14, 16-18.

"He will glorify me, for he will take what is mine and declare it to you." John 16:14

¹⁴*"And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. ¹⁶ And from his fullness we have all received, grace upon grace. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸ No one has ever seen God; the only God, who is at the Father's side, he has made him known."*

John 1:14, 16-18

Ask: How do these verses tie together?

(Jesus's glory/his beauty is composed of (1) grace – God's undeserved goodness/favor, and (2) truth – God's revelation of himself. Jesus is glorified when the Holy Spirit takes what belongs to Jesus – grace and truth - and declares/gives it to us.)

Read the section, *The Holy Spirit glorifies Christ*. Invite a volunteer to read Romans 1:18-20. Ask: Why is the Holy Spirit needed to see God's glory? (Without the Spirit's help, we suppress the truth and grace of God – his glory – by our unrighteousness.)

Divide artists into 6 groups. Distribute a sheet of paper and a pencil to each group. Guide artists to divide their paper into 2 columns and to label the left-hand column, "With the Holy Spirit." Challenge each group to read the section, *The Holy Spirit declares the truth and grace of Christ by*, to answer this question: How does the Spirit's communication of Christ's glory affect you? Lead artists to record the answers to this question in the left-hand column.

Regroup. Discuss answers.

(*With the Holy Spirit the Scripture is available and able to teach, convict, correct, discipline, and train me; the gospel message has the power to save and change me; I am able to see and be changed by Christ's glory; I am fitted for building up the church; I am able to believe and keep believing; I will have a body fit for worshipping God for eternity.*)

Move artists back into small groups. Lead artists to label the right-hand column, "Without the Holy Spirit." Guide groups to think about the points they wrote in the left-hand column, and write an answer to the question: How would my life be different without the Holy Spirit's communication of Christ to me?

(Without the Holy Spirit I would not have the Scripture or the gospel message; I would never know the beauty of Christ; my transformation would be limited to my human ability; my church, as Christ's bride, would be nonexistent; I would not be able to have saving faith; there would be no resurrection or glorification for me.)

Summarize that (1) with the Holy Spirit, we are made aware of Christ's glory; it is not suppressed, (Acts 7:55 for example) and (2) without the Holy Spirit, awareness of Christ's glory is suppressed (Romans 1:18-20).

Invite artists to think of other ways the Holy Spirit communicates Christ's glory, full of grace and truth to them. (*The Holy Spirit reveals Christ's grace and truth: through illumination of the word; through instruction of the word; through purification by giving power to overcome sin and live a godly life; by bringing us into intimacy with God; by showing us God's glory; by showing us the glory of the new covenant; and by his part in the resurrection of Christ and those who have faith in him.*)

Suggest that no matter how hard we try to save and transform ourselves, build a church, keep believing etc., without the Holy Spirit, we can only go as far as our own strength will allow. Conclude that we are powerless to even begin to do these things for God's glory since the Holy Spirit is needed to overcome our unrighteousness and compellingly communicate Jesus Christ to our hearts as the basis (cause/startng point/convincing reason/ground) of all these things.

Optional Art Focus: Distribute markers to each group. Provide 5 minutes. Challenge each group to create 2 simple visual images. One image should demonstrate how the Spirit's communication of Christ's glory affects them. The second image should show how their life would be different without the Spirit's communication of Christ's glory to them. Regroup. Invite artists to display and discuss their visual images.

• transforming a people

"And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit." 2 Corinthians 3:18

Jesus perfectly images the Father in that Jesus demonstrates the Father's goodness and loving kindness to us²³ – he shows us who God is and thereby glorifies him. The Spirit enables us to see the glory of Christ – he shows us who Christ is and what he accomplished for us thereby glorifying him. And through this showing that results in our beholding, we are changed by way of growth in holiness. More and more we look like Jesus and reflect God's holy character to the degree that one day we will shine like stars to the praise of his glorious grace.²⁴

• building Christ's church

In him you also are being built together into a dwelling place for God by the Spirit. Ephesians 2:22

The Spirit contributes to the building up of the church in various ways. For example, through his role in regeneration (giving spiritual life), members are added to the church. Through the display of himself, by way of spiritual gifts, the church is strengthened.²⁵ This building up of the church is so that she will one day be presented as holy and without blemish.²⁶ Future presentation of the church will bring glory to Christ because the church is his body of whom he is head, for whom he gave his life as Savior, and whom he nourishes and cherishes.²⁷

• preserving us

"In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory." Ephesians 1:13-14

Without the Spirit's power, we could not persevere in the faith.²⁸ It is by the power of the Spirit that we are kept full and overflowing with hope in Christ²⁹ who is glorified as we rely on him as the one who obtained our inheritance and who keeps us until we acquire final possession of it.³⁰ Furthermore, it is Christ who is glorified by the keeping of the church, since the church, as the fullness and body of Christ, displays Christ and his saving work to the world.³¹

• glorifying our human bodies

"But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself." Philippians 3:20-21³²

Our bodies were created for God.³³ One way our glorified bodies glorify God is through our enjoyment and praise of him.³⁴ Because his greatness is unsearchable,³⁵ with each discovery of it, joyous praise and thanksgiving will forever well up inside us.³⁶ And because we need throats, mouths, hands, and legs to express the endless joy felt in God's presence that longs to be poured out in singing, dancing, music, and praise,³⁷ we will need bodies, transformed by the power of Christ³⁸ that are capable of enjoying and proclaiming forever the worth of "him who sits on the throne" and the "Lamb who was slain."³⁹

23 John 13:31; 2 Cor. 4:4; Col. 1:15; Titus 3:4; Heb. 1:3

24 Dan. 12:3; Matt. 13:43; 2 Cor. 3:18; Phil. 1:9-11; Phil. 2:14-16; 1 Thess. 4: 3, 7-8; 2 Thess. 1:11-12

25 Acts 5:12-17; Acts 9:31-42; Acts 11:19-26; 1 Cor. 12:4-11; 1 Cor. 14:4-5, 12, 24-25

26 Just as individual members are made holy and set apart - sanctified (Eph. 1:3-4; Col. 1:21-22), so is the church as a whole (Eph. 4:9-15; Eph. 5:25-27). 27 Eph. 5:23, 25, 29. The church, one day holy and without blemish, will also glorify God in that she will bear God's holy image and, therefore, will not fall short of his glory (Rom. 3:23).

28 2 Tim. 1:12, 14. Other references speak of perseverance in terms of God's work, e.g., 1 Cor. 1:4-9; Phil. 1:6; 1 Thess. 5:23-24.

29 Rom. 15:13

30 John 6:37-40; John 10:28; John 17:12; Col. 1:11-14; Jude 24. Our inheritance is Jesus (Rom. 8:32) who brings us to God (1 Pet. 3:18) and 'all things' that belong to God (Rom. 8:32).

31 Eph. 1:22-23

32 Also see Dan. 12:3; Matt. 13:43; Rom. 8:11, 18, 30; 1 Cor. 15:42-52; 2 Cor. 5:1-10; 1 Thess. 4:16; 1 John 3:2

33 Isa. 43:21; 1 Cor. 6:13, 20; Rom. 12:1; 1 Pet. 2:9

34 Ps. 30:11-12 (These verses speak of the pre-death restoration of the psalmist whole being - his glory); Rev. 5:9-14

35 Ps. 145:3; Rom. 8:18

36 Ps. 16:11; Ps. 36:8; Ps. 66:1-4; Ps. 86:12; Ps. 95:2; Ps. 100:2; 2 Thess. 1:9-12; Jude 1:24

37 Ps. 149:1-3; Ps. 150:3-6; 1 Pet. 1:8

38 All persons of the Trinity participate in our resurrection/glorification. See: Rom. 8:11; 1 Cor. 6:14; Phil. 3: 20-21

39 Ps. 30:12; Ps. 111:10; Ps. 145:2, 21; Rev. 5:12-13

› Lesson Activity**Do This:(A)****Response Guide Answers:**

The Holy Spirit glorifies Christ: by giving power to the gospel message; by giving spiritual life; by transforming a people; by building up Christ's church; by preserving us; and by glorifying our human natures. The Holy Spirit glorifies Christ in other ways: through illumination of God's word; through instruction of God's word; through purification, by giving power to live a godly life; by bringing us into intimacy with God; by showing us God's glory; by showing us the glory of the new covenant; and by enabling those who have faith in Christ to participate in Christ's resurrection.



My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

82

God, the Spirit: Who is the Glorifier

research *the concept* 

Do This:

- (A) Add lines and circles to the graphic below to help you connect the big ideas in the section of the lesson you just read. One idea is connected for you. Consider other ways of stating how the Holy Spirit glorifies Christ. Add more lines and circles to document your thoughts. Compare your thoughts to those in the Response Guide (page 124).

Feel free to add illustrations, word art, symbols, etc.

GIVING POWER TO THE GOSPEL MESSAGE

The Holy Spirit Glorifies Christ by:

research *firsthand experience*

Choose 1 Activity:

› **Connect Joy & Obedience to Glory** (10-20 minutes)

(Materials: Artist's Guide. Optional: Computer; Internet.)

Read the introductory paragraph on page 83 in the *Artist's Guide*. Emphasize that Owen connects our obedience and enjoyment of God to God's glory. Read the bordered information that begins, "Three things ..." Emphasize the 3 points Owen makes. Invite artists to take a closer look at Owen's 3 points. Choose volunteers to read the 1st, 2nd, and 3rd expanded points. Lead artists to discuss thoughts that arise. Suggest that often in our Christian life we focus on obedience rather than on knowing God. Emphasize that attitudes toward obedience and joy in God are connected to knowing God.

Ask: How do you feel when you do something out of duty for someone you don't enjoy or know that well? (irritated, annoyed, irked, weary) **Ask:** How is that person perceived by others through your displeasure? (as undesirable, unworthy, unlovely)

Ask: How do you feel when you do something you want to do for someone you enjoy and know? (excited, glad, eager, elated) **Ask:** How is that person perceived by others through your pleasure? (as desirable, worthy, lovely)

Ask: In what ways could obeying God not be glorifying to God? (When we fail to see, know, and acknowledge God for who he is with our heart's eye – we tend to obey out of duty. Dutiful obedience leads to complaining, comparing, resentment, bargaining with God, pridefulness, self-righteousness, etc. Dutiful obedience rests on a perception of God as unattractive.)

Ask: Why do you think Owen included his second point? (He knew that dutiful obedience was dishonoring to God and, conversely, that a natural inclination/desire to obey God, derived from a heart knowledge of God, honors God's beauty and worth.)

Optional Art Focus: Do an internet search for "Bella" movie clips or rent the movie, "Bella." Show the stairwell and kitchen scenes where Manny explodes and argues with Jose who responds by confronting Manny about his lack of care and bad treatment of the restaurant employees.

Ask: How is Jose's knowledge of the restaurant employees different from Manny's? (Manny knows only about their job performance. Jose knows them personally/more fully.)

Ask: How does Jose's knowledge of the employees affect him differently than Manny's? (Jose cares about the employees to the degree that he's willing to uphold their worth/speak up for them at the risk of facing his brother's anger and losing his job.) **Ask:** How did Jose's actions glorify Nina? (Jose's willingness to put his job in jeopardy showed Nina's value as a human being. Jose's spontaneous sacrifice made her look worthwhile.) Conclude that when we truly know and genuinely care about God our actions glorify him.

Optional Expand the Activity. Invite artists to read questions 2-4 on page 83 in the *Artist's Guide* and honestly rate themselves. Welcome voluntary self-disclosure. Encourage artists to look to God to enable them to progress in knowing God; in desiring to obey God; and in the ability to obey him so that they can enjoy and glorify him.

› **Lesson Activities**

Do This:(B) Response Guide Answers:

- God seen as someone who is valuable, loved, and esteemed because he is enjoyed. This is true because we enjoy what we love, cherish, treasure, find beautiful, and find satisfying. We willingly and joyfully obey those whom we love, trust, esteem, value, desire to please, etc.

2-4. Answers will vary.

Pray for understanding.

We were made to glorify God now and forever.⁴⁰ So what does that look like for us here on earth? John Owen, a still greatly admired and respected 17th century theologian, points out three things the Holy Spirit must put in place to make man ready for that which he was made – glorifying God by way of enjoying and obeying him.

1st - “An ability to discern the mind and will of God” in all that God requires and to know God as he has declared and revealed himself – his attributes, his nature, etc., so that God is believed to be the only proper terminating point of all our acts of obedience and “an all-sufficient satisfaction in this world and to eternity.”⁴¹

“For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.” 1 Corinthians 2:11-12

“And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.” John 17:3

“And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.” Matthew 22:37 ⁴²

research firsthand experience**Three Things...**

enabled by the Holy Spirit, that are needed to Enjoy and Obey, and, therefore, Glorify God.

1. an ability to know God and what he requires.
2. a desire to do what God commands.
3. an ability to do what God commands.

2nd - “A free, uncontrolled, unentangled disposition”⁴³ (inclination, proclivity, natural tendency) to do what God commands.

“But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, …” Romans 6:17

3rd - “An ability of mind and will” along with affections (emotions) bent toward ready compliance with all God’s commands and “an abstinence from all sin.”⁴⁴

“So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal body, to make you obey its passions. For sin will have no dominion over you, since you are not under law but under grace.” Romans 6:11-12, 14

Do This:

(B) Complete 1-4 below.

1. Explain how you think God’s glory is connected to your enjoyment of God and joyful obedience to God?
2. On a scale of 1-10, how would you rate your enjoyment of God? _____ If this score is low, ask the Holy Spirit to enable you to see and know God better.
3. On a scale of 1-10, how would you rate your disposition to want to do what God commands? _____ If this score is low, ask the Holy Spirit to enable you to desire to do what God commands.
4. On a scale of 1-10, how would you rate your obedience to God, beginning with the command to love God more than you love anything/one else. _____ If this score is low, ask the Holy Spirit to enable you to do what God commands.

⁴⁰ Rom. 15:5-9; 1 Cor. 6:20.

⁴¹ See John Owen, *The Works of John Owen*, 101-102. Owen’s discussion includes the Spirit’s role in preparing the physical state of man. The Holy Spirit is the “breath” that gives life to man to the glory of God. This point is followed by his discussion of the three things required for man’s *moral* state to be made ready to enjoy and obey God (see above).

⁴² Also see Mark 12:30

⁴³ John Owen, 101-102

⁴⁴ *ibid*

research *the details*

Choose 1 Activity:

› **Seek What's Important** (15-20 minutes)

(Materials: Artist's Guide; Bibles)

Point attention back to the 3rd question on page 79 in the *Artist's Guide*: "How important is God's glory to him?" Suggest that we often think of God's glory associated with Old Testament Scriptures that speak of God's zeal for his own glory. Verify that God's concern for his glory is not diminished in the New Testament. Prompt artists to be ready to turn to some actions and commands found in New Testament Scripture that will help them understand what God continues to think about his own glory.

Choose some of the questions that follow. Ask a question, and provide the Scripture reference. Provide a minute or so for artists to read the Scripture and briefly state the answer found in Scripture before moving to the next question.

Ask:

(1) **What should happen when others see your good works?**
Matthew 5:16 (*They should give glory to the Father.*)

(2) **Why did Lazarus get sick and temporarily die?**
John 11:4 (*for the glory of God – so that Jesus would be glorified*)

(3) **Why should we ask anything in Jesus' name.** **John 14:13** (*that the Father may be glorified in the Son.*)

(4) **Why did Jesus want the Father to glorify him?**
John 17:1 (*so he could glorify the Father*)

(5) **Why did Jesus say Peter was going to die a certain way?**
John 21:19 (*to glorify God*)

(6) **Why should we live in harmony with each other?**
Romans 15:5-6 (*so we can glorify God with one voice*)

(7) **Why should we welcome each other as Christ has welcomed us?** **Romans 15:7** (*for the glory of God.*)

(8) **Why did Christ become a servant to show God's truthfulness.** **Romans 15:8-9** (*to confirm promises made to Jewish patriarchs and so that Gentiles would glorify God for his mercy*)

(9) **Why should you eat, drink, or do anything?** **1 Corinthians 10:31** (*for the glory of God*)

(10) **Why does God work all things according to his purpose to secure our inheritance and hope in Christ?**
Ephesians 1:11-12 (*for the praise of his glory*)

(11) **To what end are we sealed with the Holy Spirit until we acquire possession of our inheritance?** **Ephesians 1:13-14** (*to the praise of God's glory*)

(12) **To what end will God complete the good work that he began in you?** **Philippians 1:6-11** (*God's glory and praise.*)

(13) **To what end will every tongue confess Jesus as Lord?**
Philippians 2:11 (*God's glory*)

(14) **Why does Paul pray that God will make you worthy of his calling and fulfill every resolve for good and every work of faith by his power?** **2 Thessalonians 1:11-12** (*so that Jesus will be glorified in you and you in him*)

(15) **Why should you keep your conduct honorable and do good deeds?** **1 Peter 2:12** (*so that God will be glorified*)

(16) **Why should we use spiritual gifts to serve one another?** **1 Peter 4:10-11** (*in order that in everything, God may be glorified through Christ*)

Conclude that all of these New Testament Scriptures point to actions or commands that glorify God. Point attention to the introductory statement on page 84 in the *Artist's Guide* that begins, "Deuteronomy 6:4 declares, ..." Lead artists to briefly discuss the first 2 questions posed in this introduction: "... the LORD our God, the LORD is one.
(1) So, why is it said of Jesus that the Spirit glorifies him?
(2) Is there a relationship between the Spirit's glorification of God the Son and the glorification of God as One God?

Choose volunteers to read the sections, *God, the Father, is glorified; God, the Spirit, is glorified; and Our efforts are not glorified* on pages 84-85 in the *Artist's Guide*. Discuss information in each section as needed to connect, clarify, and/or confirm thoughts generated from discussion of the 2 introductory questions. Conclude that when the Spirit glorifies Jesus, the Trinitarian God is glorified.

84

God, the Spirit: Who is the Glorifier

research the details 

Deuteronomy 6:4 declares, “*Hear, O Israel: The LORD our God, the LORD is one.*” So, why is it said of Jesus that the Spirit glorifies him? Is there a relationship between the Spirit’s glorification of God the Son and the glorification of God as One God? And why all this concern about God’s glory?



What happens when the Spirit glorifies Christ?

God, the Father, is glorified.⁴⁷

One way the Spirit’s glorifying of Christ glorifies the Father is through his revelation of Christ’s identity and accomplishment of God’s plan. When we see Christ, we see God’s grace (the gracious free love and favor of God on us). When we see Christ, we see the Father’s plan for salvation; we see his wisdom, goodness, righteousness – his holiness. Through Christ, we come to know the Father – we see God’s glory in the face of Jesus.⁴⁸

The Spirit’s glorifying of Christ also points us to the Father when he shows us the result of Christ’s obedience.⁴⁹ It is only through Christ’s obedience, death, and resurrection that the Father’s name is vindicated and his covenant promises to us fulfilled.⁵⁰ Through Christ’s vindication of the Father’s name and fulfillment of covenant promises, God’s beauty – who he is – is upheld.

Think Deeper Question 1:

What is the relationship between God’s concern for his own glory and his faithfulness to fulfil his covenant promises?

The New Covenant

The Spirit, promised in the New Covenant,⁴⁵ is vital to the covenant’s fulfillment. The Holy Spirit points us to Christ’s identity and work, enables us to respond to God in faith, cleanses us, enables and directs us to live in greater and greater obedience to God, empowers us to persevere in the faith, and works powerfully toward our resurrection and glorification.

“And I will vindicate the holiness of my great name... I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. And I will deliver you from all your uncleannesses. ... It is not for your sake that I will act, declares the Lord GOD; let that be known to you.”
Ezekiel 36:23a, 25-29a, 32a⁴⁶

⁴⁵ See Luke 24: 46-49; Eph. 1:13; Acts 2:16-17, 33.

⁴⁶ See Jer. 31:33-34; Jer. 32:39-40; Jer. 33:8; Luke 22:20; Rom. 15:8; 2 Cor. 6:16; Heb. 10:15-25 for additional references to the New Covenant. See Ps. 145:21; Ps. 150:6; Eph. 1:3-6, 12, 14; Eph. 2:6-7; Rev. 5:13 for references that demonstrate the biblical expectation that God’s creatures will glorify him.

⁴⁷ John 13:31; Jude 25

⁴⁸ 2 Cor. 4:6; Col. 1:15; Heb. 1:3

⁴⁹ John 17:4

⁵⁰ Rom. 3:24-26; Rom. 5:9; Rom. 15:8-9; 2 Cor. 1:20 Especially note Rom. 1:4 - “(Jesus) was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead.”

› Answer Hard Questions (10-15 minutes)

(Materials: Artist's Guide; Response Guide; Bibles.

Optional: Destination Photos.)

Point attention back to the question, "How important is God's glory to him?" on page 79 in the *Artist's Guide*. Point attention to the 3 *Think Deeper* questions on pages 84-85 in the *Artist's Guide*. Explain that these questions are meant to (1) foster a broader and deeper perspective of why God's glory is important to him and (2) to equip artists to answer those who find fault with God for his demand to be glorified.

Invite a volunteer to read *Question 1*. Point attention to the answer provided on page 124 in the *Response Guide* section of the *Artist's Guide* (page 150, below, in the *Leader's Guide*). Explore Scripture references provided in the answer.

Discuss: Why would it be difficult to trust God to be faithful to keep his promises if he is apathetic toward his own glory? (If God does not care about spoiling his beauty or marring his reputation, he would not care about keeping his promises. If God could change who he is, he could default on his promises.)

Invite a volunteer to read *Question 2*. Point attention to the answer provided in the *Response Guide*. Explore Scripture references provided in the answer. **Discuss:** Why would it be wrong, even idolatry, for us to proclaim our own beauty? (We are not the most magnificent, beautiful being. If we put ourselves forward as such and so worship ourselves, we become idolaters of our own self. It is right and good for God to be extremely self-centered and to seek his own glory since he is the one (only) being who is perfectly glorious, good, and great - he is the standard for glory, goodness, and greatness.)

Invite a volunteer to read *Question 3*. Point attention to the answer provided in the *Response Guide*. Explore Scripture references provided in the answer. **Discuss:** What earthly examples might help us understand our hope in God to maintain his own glory? (Example response: Our hope in the park service to maintain the beauty of national parks we plan to visit helps us understand our hope in God to maintain his glory. We make plans for going to a park so we can experience, enjoy, and rest in its beauty. If we could not count on the condition of the park being maintained, our hope for enjoying it would be greatly diminished.) Conclude that God's concern for his own glory provides a guarantee for our hope in him.

Optional Art Focus: Locate, print, and display pictures of beautiful places around the world. Discuss their beauty. Invite artists to close their eyes and imagine the place they most want to visit and what they will experience there. Lead artists to imagine what preparations and sacrifices they will have to make to get there.

Ask: Why would you go to such effort just to experience something beautiful? (Answers will vary.) **Ask:** What hope would allow you to go to such effort? (The hope that the beauty of the place will be maintained.) **Ask:** If, after making great plans for your visit, a terrible disaster spoiled the beauty of this place, how would you feel? (Feelings might include disappointment, despair, resignation, disillusionment, hopelessness.) Point out that feelings over spoiled beauty would be proportionate to the beauty and to the hope of experiencing the beauty.

Conclude that, for those who love God, our great hope is that one day we will experience the fullness of God's beauty. Emphasize that, even though his beauty overwhelms us now as we behold Christ, one day we will experience the fullness of that beauty - a greater beauty than we could ever imagine.

› Lesson Activity

Do This:(C)

Response Guide Answers:

Think Deeper Question 1: Because God is concerned for his own glory, he keeps his word by keeping his covenant promises. As a result, God's determination to preserve his glory is the basis of our confidence that God will be faithful to save us as he has promised.(See: Ps. 23:3; Ps. 25:11; Ps. 79:9; Ps. 106:8; Ps. 143:11; Dan. 9:14-19).

Think Deeper Question 2: God cannot do things contrary to his character. This is true of both the physical and moral world. God cannot create square circles and cannot lie (Num. 23:19; Tit. 1:2; Heb. 6:18). Therefore, he cannot be both righteous and give ultimate worth to something that is less than himself – he cannot worship idols (Ex. 20:3; Deut. 5:7). Because he always does what is right, he does so and cannot do otherwise because that is who he truly is; he is the only perfect being - the very best being. In the same way, God cannot be righteous and lie to us since that would be a contradiction of his character. Therefore, when God, through the Spirit, communicates himself to us, it is his nature to proclaim the truth of who he is - he proclaims his glory (Ex. 33:18-19; Ex. 34:6-7; Ps. 97:6; Is. 43:12-15; Jer. 3:12; Rom. 1:20-23).

God, the Spirit, is glorified.

The theologian, John Owen, explained that, by way of the gospel, “each person of the whole trinity” is revealed more fully and, thereby, provides a more complete picture of God’s glory.⁵¹ Owen begins his explanation by pointing out that God intends for all men to honor the Son as they honor the Father.⁵² Owen explains that God brings about this honor through his plan to exchange Jesus’ righteous life for our sinful life and Jesus’ unjust punishment for our just punishment so that, through faith, we can be reinstated as the image bearers of a holy God.⁵³

“For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another.” Isaiah. 48:11

Furthermore, as previously discussed, God’s plan to honor Christ results in the Father’s honor because God’s holiness, righteousness, wisdom, love, etc., is revealed through his plan.⁵⁴ Finally, the third Person of the Trinity, the Holy Spirit, is glorified because it is he that reveals, prepares our hearts for, and makes effective in us God’s glorious grace – his undeserved favor displayed in his glorious gift of Jesus and all that is ours through him.⁵⁵

Think Deeper Question 2:

When God communicates himself to us, as he does through the gospel of Christ by the Spirit, why is it necessary and honorable, verses self-centered or egotistical, for God to communicate his own glory?

Our efforts are not glorified.

The planning, accomplishment, and effecting of our redemption, our faith, our righteousness, our holiness, our sanctification, and our glorification is all God’s doing. In this way, God, in his fullness, is glorified and we cannot boast in ourselves.⁵⁶

“Not to us, O LORD, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness!...”

You who fear the LORD, trust in the LORD. He is their help and their shield.” Psalm 115:1,11

Think Deeper Question 3:

How is God’s concern for his own glory related to his concern for our welfare?

51 John Owen, “The Works of John Owen,” 23.

52 John 5:23

53 Rom. 4:25; 2 Cor. 5:2; Gal. 3:3

54 Eph. 1:3-10

55 There are many references that point to the presence and work of the Spirit, e.g., Luke 1:67; Luke 2:25-32; John 1:32; John 7:39; John 16:3, 13; Acts 2:2-4; Acts 10:44-46; Acts 19:6; Rom. 8:4-16; Rom. 15:19; Gal. 4:6; Gal. 5:16-25; 1 Cor. 2:4; 2 Cor. 1:22; 2 Cor. 5:5; 2 Cor. 12:7-11; Heb. 2:4; 2 Pet. 1:21. The Holy Spirit’s presence is also clearly referenced in the Old Testament, e.g., Num. 11:25-26; Num. 24:2; Judg. 14:6, 19; Judg. 15:14; 1 Sam. 10:6, 10; Ezek. 11:5; Zech. 7:12, etc.

56 1 Cor. 1:26-31; 1 Cor. 12:4-6; 1 Cor. 15:10; Phil. 2:12-14; 1 Thess. 5:23; Heb. 13:20-21

Think Deeper Question 3: It is good for us that God is so concerned for his glory since our future state depends on God maintaining his goodness, his mercy, his righteousness, his faithfulness, his love – all his perfections. It would be disastrous and unloving if God left us to depend on ourselves for our salvation. Along with our salvation, God's upholding of his own glory provides us with the promise of eternal life – that is to know God (John 17:1-5). The ultimate ability to see all that God is, His glory, is the good reward of our salvation – he is the most magnificent, awe-inspiring, fulfilling one we could ever hope to see. This view of God is worth all our efforts to progress in Christ-likeness – in holiness (Ps. 27:1,4; 1 Cor. 13:12; Heb. 12:1-2; 1 John 3:1-3).

Part 2

examine (20 minutes)

Artists will examine the attributes of “glorify.”

Choose 1 Activity:

› **Look Beneath The Surface** (15-20 minutes)

(Materials: Artist's Guide; Paper; Pencils.

Optional: Markers.)

Explain that, in this section of the lesson, artists will be looking at the actions involved when we “glorify” God or something else. Clarify that artists will examine specifically what is involved in the act of “glorifying.” Point attention to the bulleted lists at the top of page 86 in the *Artist's Guide*. Choose a volunteer to read the 2 attributes listed in each column. Confirm that, on the surface, the attributes seem very similar. Explain that you want artists to give careful consideration to these “glorifying” attributes.

Point attention to the 1st attribute in each list that begins. **Ask: How can we come to know the beauty of a person?** (*By observation of words and deeds in different circumstances; by self-disclosure; what they create; by what others say.*)

Ask: How can we come to know the beauty/glory of God? (*We see him: through his creation; through the eyes of others; through the changed hearts of others; as the Spirit reveals him to us; through his self-disclosure and actions in his word and in the world; through prayer; and through his work in our hearts.*)

How are we limited in knowing the beauty that belongs to a person? (*We can never fully know a person.*)

How are we limited in knowing the beauty that belongs to God? (*We can never fully know God.*) Point out that in some ways we can know God more intimately than we can ever know any person since the Spirit reveals God directly to our hearts.



Is it possible to communicate the beauty of a person or of God to others perfectly? (*No, we are limited by our ability to communicate and by what we know.*)

Do our communication limitations reduce the true glory or a person, thing, or of God? (*No. But they affect the reputation or perception of the true glory of the person, thing, or of God to those with whom we communicate.*) Remind artists that Jesus, as God, did know God perfectly and was able to communicate him perfectly (Heb. 1:3).

Point attention to the 2nd attribute in each list. Suggest that, in many ways, a response to beauty is the same as communication of that beauty. Invite artists to think of examples. (*A rave review of a play; a positive or sacrificial change in focus or life direction triggered by a documentary; tears or laughter evoked by a movie; etc.*)

Ask: What type of response best communicates beauty? (*The response that is equal in intensity/ magnitude/ greatness/strength/vigor to the true beauty.*)

Divide artists into 4 groups. Distribute paper and pencils to each group. Read the introductory paragraph on page 86 in the *Artist's Guide* that begins, “Once upon a time, ...” Assign each group a *Whichway* church. Invite artists to examine the pastor’s communication of God. Lead artists to create a summary statement of how God might be perceived based on the pastor’s communication of God.

Regroup. Invite a volunteer from each group to read the synopsis of their church and present their summary.

86

God, the Spirit: Who is the Glorifier

PART 2:

research examine

A person/thing is glorified when:

1. the beauty that belongs to a person/thing is communicated in the most perfect and absolute way.
2. there is a genuine and corresponding response brought forth by recognition of the person's/thing's beauty.



- (A) Read the synopsis of the sermons preached in *Whichway*. Note what is communicated about God and the responses of the people to God. Infer how the message and the response portrays God's glory to others. Compare your responses to those in the *Response Guide*.

Once upon a time, in the small town of *Whichway*, there were four community churches, *Mission Control*, *God View*, *Friendly Father*, and *Living Right*. Each church had a pastor who preached on Sunday mornings.

Living Right: The pastor of *Living Right* is a likable, jovial man who takes his ministry seriously. To connect with his congregation, he spends several hours each week researching relevant media clips to modernize his sermons and takes time to watch popular TV shows so that he can relate to his people.

The pastor wants to help his congregation see themselves as the hands and feet of Jesus in their community and in the world so he makes strides to involve his church in ministry to the poor and models servant-leadership in his service to the needy. He feels good about his ministry's focus and his role in it.

In order to inspire his congregation to live lives pleasing to God, the bulk of the pastor's sermons center around the biblical commands. His sermons usually begin with the statement that the reason for obeying the commands is to demonstrate love for Christ. Most Sundays the congregation hears how following the commands will help them maintain good relationships with their families, friends, and neighbors and keep them out of trouble and right before God.

The sermons always conclude with a challenge to ask God to show them the wickedness in their lives and a summary of practical steps to follow to ensure obedience. The pastor always extends an invitation to talk about Christ to anyone with an interest.

God is glorified when:

1. God's beauty, his revelation and declaration of himself, is communicated in the most perfect and absolute way.
2. there is a genuine and corresponding response brought forth by recognition of God's beauty.

Last week the sermon was about purity. The pastor's focus was sexual purity in marriage. He presented the statistics on adultery in marriages along with the emotional and physical benefits of marital faithfulness. The pastor cited a Christian counselor and read a check-list to his congregation so that they could determine if they were 'at risk' for having an affair. The sermon ended in the usual way.

Bob and Carol, a couple in their fifties who had always had a good and stable marriage, left feeling really good about themselves, their marriage, and their relationship with God.

Janice, who was entertaining the idea of an extramarital affair, left thinking, maybe the affair was not such a good idea. She resolved to remain faithful to her husband.

*"Let me ask you only this:
Did you receive the Spirit by
works of the law or by hearing
with faith? Are you so foolish?
Having begun by the Spirit,
are you now being perfected
by the flesh?"
Galatians 3:2-3*

George, a man who was about to lose his family because of his long-term sexual involvement with a co-worker despaired to the point of talking with the pastor. The pastor pointed to Scripture passages assuring George that, even though everyone had sinned, anyone who believes and confesses Christ would be forgiven and saved. George confessed his affair to God, prayed for Jesus to come into his life, and accepted Jesus as his Savior. He hoped that he would be able to achieve a good and godly lifestyle.

God, the Spirit: Who is the Glorifier

(Summary Statements: *Living Right*: God manipulates us with guilt. God has been so unreservedly good to us that we are obligated to pay him back out of duty.)

Mission Control: God can be manipulated to get what we want by self-generated faith and obedience. God is less beautiful/valuable than things or other relationships we desire.

Friendly Father: God is the ultimate social worker. God sets the standard of social activism we should try to achieve.

God View: God is so beautiful that his beauty elicits responses of love, faith and obedience thereby transforming those who see him.)

Ask: In which church does what is communicated most glorify God? (*God View*) **Ask:** Why? (*The pastor focuses on who God is – God's beauty, as portrayed by Christ, and relies on the Spirit to empower the message to open hearts and minds to see God's beauty. He relies on the Spirit's revelation of God's worth to transform lives by eliciting faith and obedience. God is communicated as the One who is to be desired above all things.*)

Optional Art Focus: Distribute markers. Invite artists to create drawings to illustrate their summary statements. Invite artists to display and explain their illustrations.

› Examine God Views (15-20 minutes)

(Materials: Artist's Guide; Dry-Erase Board or Small Poster with Arrow Illustration; Markers; Paper; Pencils)

Point attention to the bulleted lists on page 86 in the *Artist's Guide*. Invite a volunteer to read the points under the heading, *God is glorified when*: Summarize that we glorify God when we rightly (truthfully) communicate God and when we respond in such a way that evidences the beauty, value, and glory we see in him. Point out that our response to God is (1) a demonstration of seeing God through Christ and (2) a way we communicate him through Christ to others. Draw/display the following arrow illustration:

God is communicated to us. → We respond. →
God is communicated to others via our responses. →

Ask: What would you write after the last arrow?

(Someone responds and then communicates God, truly or falsely, to someone else.)

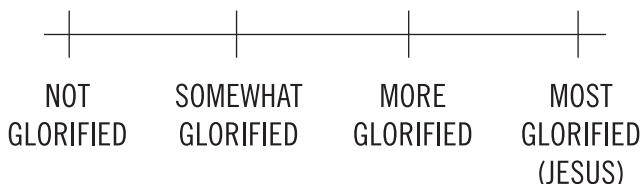
Suggest that, while the Holy Spirit is ultimately the one who enables us to see the truth and grace of God, our view of God's beauty can be affected by the view and responses of others to God just as our view of a person's beauty is affected by the responses of others to the person. Point out that responses to God contain varying degrees of truth that either affirm God's true beauty or distort (mar/sully/spoil) his true worth.

Distribute paper and pencils to each artist. Challenge artists to reflect and verbalize their current view of God. Prompt artists to complete this statement: "In my view, God is ..." Provide about 2-3 minutes for artists to reflect and formulate a response. **Ask:** Has your view of God changed over the years? If so, how and why? (Answers will vary.)

Ask: How are your past and current responses to God connected to your view of him? (Answers will vary, but artists should understand that every action is a response to God's glory. Artists should see that everything they do, what they think and say, how they spend their time and money, how they behave in all relationships is all connected to their view of who God is. Not seeing God and his ever-constant work in the world is an unbiblical and unhappy compartmentalization.)

Read the introductory statement on page 86 in the *Artist's Guide*. Explain that the way God is communicated in each of these churches is different because each pastor has a different understanding (less biblical or more biblical) of who God is. Conclude that, therefore, the pastors respond to God differently. Divide artists into groups of 2 or 3. Tell artists, as they read each synopsis, to identify the views of God similar to the ones that have been communicated to them over the years. Challenge artists to identify and discuss responses of different people in the *Whichway* congregations that have been or still are similar to their own.

Regroup. Guide artists to draw a line scale with the following labels on the previously distributed paper: "God is not glorified," "God is somewhat glorified," "God is more glorified," "God is most glorified."



Mission Control: The pastor of *Mission Control* is a vivacious man who remembers the name of pretty much everyone he meets. He has a passion to see his people fulfill their God-given potential. He gives high priority to relationship building both in and out of the church walls.

The pastor's dynamic sermon series often revolve around the actions and attitudes of biblical characters such as Daniel, Joseph, and David. He presents specific actions and attitudes demonstrated by the character in focus and recommends them to his congregation as the means, with God's help, for them to be able to achieve victory and blessing in their lives. He understands and teaches that people are in control of their own growth in holiness and God assists sincere efforts toward growth.

One Sunday, he spoke about purity. He described purity in a generalized way, as a cleanliness, and explained that, even though God purifies us, it requires great personal effort to stay pure. However, once committed to purity, God helps

committed people achieve this goal. Using Daniel as an example, he listed the steps Daniel used to stay pure.

Finally, he described the blessings that would come into the pure person's life

- blessings such as financial success, love, prosperity, joy, mental and physical health, honor, family and financial stability, and general fulfillment.

*"But I say,
walk by the Spirit, and you
will not gratify the desires
of the flesh."*

Galatians 5:16

Justin, a man in extreme anxiety because of the problems created in his life, stemming from his devastating financial situation, genuinely prayed the pastor-led prayer at the end of the service. He sincerely acknowledged his belief in Jesus and asked him to come into his life. Justin left the service feeling empowered and hopeful that victory and blessing were just around the corner.

God is glorified when His beauty is communicated & responded to.

Friendly Father: The pastor of *Friendly Father* is a hip, creative man who disdains anything that smells of 'organized religion.' He ridicules his fundamentalist upbringing, Jonathan Edwards, puritanical beliefs, and the angry God of the Old Testament.

The pastor wants his church to be a safe place for healing - a place to experience God's grace. And God's grace, as he understands and explains it, is a sweeping forgiveness and love from God toward everyone freely offered on the basis of God's good-hearted nature.

In order to develop this idea, his sermons, or conversations as he likes to call them, center around tender, heart-rending stories that pull at the emotions of his congregation. The stories always include a downtrodden soul often pitted against a manipulative, judgmental, pharisee-like character, accompanied by a Bible verse or short passage. The story themes emphasize acceptance and often challenge hearers to social activism.

Unlike the other pastors, the pastor of *Friendly Father* would never have a conversation about purity. Demands like purity, he thinks, should be avoided since they often produce guilt - something he does not want his congregation to feel.

After the service, John and Sarah, who are new to the congregation, left feeling securely loved and accepted by God. Caroline, a long-timer, is beginning to despair of her failure at social activism. Ron and Julie, who have invested heavily in their own personal ministry, feel smug in their accomplishments toward social change. Derek left inspired to see Jesus in the disadvantaged and resolved do a better job this week of helping them.

*"Now we have received not
the spirit of the world,
but the Spirit who is
from God, that we might
understand the things
freely given us by God"*

1 Corinthians 2:12

After church, in an over-lunch conversation with her friends, Molly, who is beginning to have a real interest in Jesus since attending *Friendly Father*, said she is beginning to realize that Jesus is "really cool." "He's like a super-sweet social worker offering hope and safety from cruel and abusive others," she concluded. Molly wants to learn more about Jesus so she can be like him.

Point attention to and read the concluding statement on page 88 in the Artist's Guide that begins, "Jesus is the only perfect communication of God ... " Tell artist to write, "Jesus," under the "most glorified" label.

Point attention to the comparative chart on page 89 in the *Artist's Guide*. Direct attention to the completed version of the chart in the *Response Guide* (page 126 in the *Artist's Guide* also shown below and following). Explain that this chart organizes ways God is communicated and responded to in each church. Further explain that inferences in the third column predict how God's glory might be communicated to unbelievers by those in the church.

Divide artists back into the small groups of 2 or 3 as before. Invite groups to read the information in the chart and put the name of the church on the previously drawn, "Not Glorified" to "Most Glorified" scale in the place it best fits. Regroup. Invite artists to display their scales and discuss their decisions. Conclude that *God View* comes the closest to

communicating God's true glory.

Challenge artists to evaluate how their response to God, communicates God's glory to others. Further challenge artists to pray that God will communicate his glory more and more to them so that they can be better glorifiers of him.

› Lesson Activities

Do This:(A) **Response Guide Answers:**

No response required.

Do This:(B) **Response Guide Answers:**

See chart below and following.

Church	<i>What is mainly communicated about God?</i>	<i>Based on what is communicated about God, what response to God do you expect to see lived out among churchgoers?</i>	<i>How do you think the response of churchgoers will influence unbelievers' perceptions... (a) of who God is? (b) of his glory?</i>
<i>Living Right</i>	God has compassion on the poor and wants to be obeyed. God also loves people and sent Jesus who died to save them. God obligates people to live sacrificially in return for his sacrifice on their behalf. He requires believers to serve the needy and obey his commands. He rewards those who obey with a good life and loving acceptance.	Because of an emphasis on obligation/pay back for what Christ has done for them, people in the congregation may work hard to serve the needy and live obediently as a duty to pay God back rather than as a response to his beauty. Or they may focus on the emphasis of the rewards of a godly life and see ministry to the poor as a practical way to obtain godliness and as a way to avoid trouble – a sort of 'trouble insurance.' They may feel good and safe when they mostly succeed. They may feel guilty and less hopeful of God's love and acceptance when they fail. People may evaluate their worth by comparing their efforts to those of others and tend toward self-righteous attitudes.	People who naturally make a connection between hard work and a good life may be attracted to this less-than optimal view of God. However, if attitudes of obligation or self-righteousness surface, ministry to the poor may appear self-serving to unbelievers. In this case, God may be seen as oppressive and, therefore, even less lovely. In either case, God's grace, his redemptive and atoning work, is not seen in its full glory.

88

God, the Spirit: Who is the Glorifier


research **examine**

God View: The pastor of *God View* is a humble man with a fiery passion that flares up when he talks about God. He spends hour upon hour in God's word and in prayer. His speech and life are shaped and fueled by the revelation of God he finds during the long times spent with him. His great desire for his congregation is for them to see God through Christ. If they could just see God – if their hearts' understanding of God could be enlightened – he thinks, everything about them - their motivations, desires, and actions - would change. The best he could do, he knew, was to use words to point them to Jesus. God, he often said, would have to reveal himself in them.

In his Sunday sermon on purity, he focused on purity of heart that he defined as "a single will to pursue God." The pastor described Christ's purity and discussed Jesus' great concern with pure hearts. He briefly presented examples of some impure acts that resulted from impure hearts. He followed this by a lengthy explanation of what it means to see a holy God, what it means to be pure of heart, and the relationship between the two. The pastor continued by reminding the congregation that only the pure in heart will see God and that only God can make the heart pure. And because only God, through Christ, can make you pure, the pastor pointed out that the proper heart response was a single-minded faith in Jesus.

Jake, a good-hearted and generally nice guy, for the first time felt, one the one hand, awed by and attracted to Jesus in a way he couldn't explain and, on the other hand, surprise, unusual sorrow and disgust over the sin he saw in his heart. He left with a real desire to know God better and began to long for his times alone with God and his word.

Over time Jake's vision and love for Christ grew stronger and stronger. He recognized more and more of God's beauty and, though he struggled less and less with most of the same sins he used to, he was aware of sinful thoughts that remained in his heart and was deeply grieved by them. Daily, he asked God to change his heart and to help him fight remaining sin.

*"For God, who said,
‘Let light shine out of
darkness,’ has shone in our
hearts to give the light of the
knowledge of the glory of God
in the face of Jesus Christ."*

Corinthians 4:6

As Jake grew in knowledge and love of God, he saw God's heart of love for others and he genuinely began to love others too. He got involved in several of the Church's outreach ministries and began to seriously think about what his actions and words said to his co-workers about Christ. He asked God to show him how he could more effectively point them to Christ.

God is glorified when His beauty is communicated & responded to.

Jesus is the only perfect communication of God. "He is the radiance of the glory of God and the exact imprint of his nature, his exact image."⁵⁷ The proper response for those who see his glory (those who see him for who he is) is repentance and faith in God⁵⁸ evidenced by such things as praise, worship, joy, love, peace, patience, long-suffering, obedience, and growth in holiness, and accompanied by such things as ridicule and hardship and sometimes by physical persecution and death.⁵⁹

⁵⁷ Heb. 1:3. Also see John 1:14-18; 2 Cor. 4:4; Col. 1:15.

⁵⁸ Job 42:5-6; Ps. 40:3; John 1:34; Acts 16:14-15; 1 John 5:20. Conversely those who have not seen God, in that they do not see his glory - who he really is, do not have faith: 2 Cor. 4:1-11; 3 John 1:11. Note that "seeing God" does not imply a physical (flesh to flesh) seeing is required. See 1 Pet. 1:8-9.

⁵⁹ Matt. 5:10-11; Luke 2:20; John 1:14-15; Acts 5:41; Rom. 5:3; Rom. 8:17-18; 2 Cor. 12:10; Col. 1:24; Heb. 10:34; Jam 1:2; 1 Pet. 1:5-7; 1 Pet. 4:13-16.

Church	<i>What is mainly communicated about God?</i>	<i>Based on what is communicated about God, what response to God do you expect to see lived out among churchgoers?</i>	<i>How do you think the response of churchgoers will influence unbelievers' perceptions... (a) of who God is? (b) of his glory?</i>
<i>Mission Control</i>	God is loving and provides good things for his children. He wants his children to be successful according to society's standards and satisfied with what society says is good. God requires human generated faith and obedience as the means to these worldly blessings. Believers can experience worldly success and receive these worldly blessings when they have enough faith and obedience.	The congregation might see their faith and obedience as a means to control God and, therefore, their life (getting the things in this world everyone wants). If they just generate enough belief and obedience, all will be right in their life.	Unbelievers may not see a difference between their own desires and the desires of believers. But, many people would be attracted to Jesus since they would see Jesus, by way of faith and obedience, as a means to acquire possessions and success. The loveliness of Jesus in their eyes, however, would be reduced since things would be seen as more lovely, desirable, and valuable than Jesus.
<i>Friendly Father</i>	God is a super-hero for the downtrodden. His mission is to save the oppressed, oppose the judgmental, and restore the world.	Because of the characterization of God mainly as the ultimate social activist, people in the congregation are motivated to join God in his goal of world restoration by becoming social activists themselves. As successful activists they may come to feel loved, appreciated, and accepted by God based on their own good works. They may evaluate their success or failure and compare their success to the success of others.	People come to see God as a friendly fellow and Jesus as someone who did some great things to relieve suffering and injustice in the world. They would see Jesus as one who requests human cooperation toward this effort without the requirement of personal holiness. God's holiness is kept undercover, thereby eclipsing the need for Jesus and leaving a love for his church uncultivated. Therefore, this projection of God significantly diminishes his true loveliness. Nevertheless, people who do not wish to be confronted with or challenged by a holy God will be drawn to this narrow view of God.
<i>God View</i>	God, in the face of Jesus, is beautiful to behold. God's Spirit transforms people	Believers in the congregation, who have been changed by seeing God with the eyes of their hearts, would want to see even more of God. As they do, they will become more awed by him; fall more in love with him; and be changed to be more and more like him.	Unbelievers would see God as someone believers value and cherish – someone who affected them to the degree that there was a lovely change in them. They would see that God is beautiful in the believers' eyes and may be attracted to Jesus themselves.

Do This:(C)**Response Guide Answers:**

Answers will vary but should express an increasing and corresponding relationship expressed between an understanding of who God is and communication of who God is along with evidence of an increase in faith and obedience (2 Cor. 3:18; 4:6).

Do This:

(B) Use the information in the *Living Right*, *Mission Control*, *Friendly Father*, and *God View* portraits to complete the chart below. Compare your chart to the one in the *Response Guide*.

Church	<i>What is mainly communicated about God?</i>	<i>Based on what is communicated about God, what response to God do you expect to see lived out among churchgoers?</i>	<i>How do you think the response of churchgoers will influence unbelievers' perceptions... (a) of who God is? (b) of his glory?</i>
<i>Living Right</i>			
<i>Mission Control</i>			
<i>Friendly Father</i>			
<i>God View</i>			

As evidenced from the pastor portraits, human beings communicate, by their words about God and responses to God, true and untrue things about God and, therefore, affect others' perception of God's glory in a true or untrue way.

Do This:

(C) Discuss ways the Holy Spirit has shown God's glory to you despite the miscommunication of God by others to you. Include a description of how your response to God changed as a result of God's communication of himself to you?

supply (20 minutes)

Artists will formulate initial ideas for artistically portraying the concept.

Choose 1 or 2 Activities:**› Lesson Activity****Do This:(A)**

(Materials: Artist's Guide; Pencils.
Optional: Extra Paper.)

Explain that, in this section, artists will begin to articulate goals for their art piece. Note that artists will have an opportunity to further develop goals in the *pick* section of the lesson. Point attention to *Do This:(A)* (page 90 in the *Artist's Guide*). Distribute a pencil to each artist. Prompt artists to read and follow directions to answer questions 1-3.

Response Guide Answers:

Answers for 1-3 will vary and should represent initial thoughts or insights.

› Supply Idea Bank: Part A

(Materials: Supply Idea Bank: Part A.)

Choose an activity to supplement *Do This:(A)* from the *Supply Idea Bank: Part A* (pages 231-232 in the *Leader's Guide Appendix*).

Choose 1 or 2 Activities:**› Lesson Activity****Do This:(B)**

(Materials: Artist's Guide; Pencils.
Optional: Extra Paper; Art Journal.)

Explain that, in this activity, artists will formulate a fresh supply of ideas for their art piece. Recognize this "idea formulation" process may have already begun for some artists. Clarify that this is an opportunity to think about the concept through different eyes; to get new ideas; or, to perhaps broaden or deepen ideas that may have already begun to develop. Note that artists will have an opportunity to further develop their ideas in the *pick* section. Distribute a pencil to each artist. Point attention to *Do This:(B)* (page 90 in the *Artist's Guide*). Prompt artists to read and follow directions.

Response Guide Answers:

Answers should be spontaneous, creative, and include attributes of the concept.

› Supply Idea Bank: Part B

(Materials: Supply Idea Bank: Part B.)

Choose an activity to supplement *Do This:(B)* from the *Supply Idea Bank: Part B* (pages 233-235 in the *Leader's Guide Appendix*).

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

90

God, the Spirit: Who is the Glorifier

research examine supply

Focus Question

In what ways can you portray the concept of glorifying God?

Remember the critical attributes.

God is glorified when his beauty is

1. communicated.
2. responded to.

Do This:

(A) Pray God will supply creative ideas that will enable you to portray the concept in a God-glorifying way. Answer questions 1-3 to help you begin to define your goals for this artistic work.

Important: All goals below should lead to the over-arching goal – to glorify God – to communicate his beauty and worth.

1. *What truth do you want people to see through your artwork?*
2. *What affections/emotions do you hope will be awakened in the human heart through the vehicle of your artwork?*
3. *How do you hope your art will transform attitudes, intentions, and actions?*

Do This:

(B) Generate as many options for portraying the concept as possible. Do keep your goals and the concept's attributes in mind. Do not impose any unnecessary rules, restrictions, or guidelines on your ideas. For example, your ideas may or may not include religious symbolism, be something you have skill or resources to do, or be from your normal perspective. Your ideas of the concept may take an abstract or concrete form. The aim is to supply as many options as possible as quickly as possible no matter how silly, unconventional, risky, or impractical they seem.

Generate your ideas below, on another sheet of paper, or in an art journal.

Questions to Help Guide Your Goals:

- How will your art engage the mind?
- How will your art engage the heart?
- How will your art transform cultural values?

pick (20 minutes)

Artists will choose and modify ideas for artistically portraying the concept.

Choose 2 Activities:

› Lesson Activity

Do This:(A)

(Materials: Artist's Guide; Pencils.)

Read the directions on page 91 in the *Artist's Guide*.

Distribute a pencil to each artist. Provide about 5 minutes for artists to refine and rewrite the “truth,” “emotion,” and “attitude/transformation” goals previously begun on page 90 in the *Artist's Guide*. Challenge artists to keep these goals, as well as the concept’s attributes, forward in their minds as they pick an idea that will work for their art form.

Response Guide Answers:

1. Truth goals should be connected to the two essential attributes of glorifying God and might include a clearer understanding: of how God’s truth and grace relate to God’s beauty; of how seeing the truth and grace of God transforms people; of the Spirit’s role in communicating God’s beauty to the human soul; of how the response of the human mind, heart, and will to God demonstrate value and love of God in such a way that God’s truth and grace are communicated to others.
2. Some possible affection/emotion might be: a greater desire to experience God’s beauty; a greater desire to obey God; and a greater disgust of indwelling sin.
3. Some possible transformational goals might be to motivate others to depend more on the Holy Spirit: to create a desire to know God and what he commands; to enable them to know God and what he commands; to provide the ability to do what God commands; and to create an ability to know sin along with a desire and ability to fight sin.

› Lesson Activity

Do This:(B)

(Materials: Artist's Guide; Pencils; Extra Paper.

Optional: Art Journal.)

Point attention to *Do This:(B)* (page 91 in the *Artist's Guide*).

Distribute a pencil and extra paper to each artist. Prompt artists to read and follow directions to formulate a workable idea.

Response Guide Answers:

Ideas should:

- work for your art form.
- encompass the attributes of the concept.
- be in harmony with your goals.

› Pick Idea Bank

(Materials: Artist's Guide; Pick Idea Bank.)

Point artists to *Do This:(B)* (page 91 in the *Artist's Guide*). Summarize that, in this section, artists will combine and elaborate on the ideas they formulated in the *supply* section.

Explain that you will prompt artists through the process of picking an idea that will work for them. Choose an activity to replace *Do This:(B)* from the *Pick Idea Bank* (pages 236-237 in the *Leader's Guide Appendix*).

Review as needed:

› Homework Instructions

(Materials: Artist's Guide.)

Direct attention to the *Do This: (Homework)* heading in the *pick* section (page 91 in the *Artist's Guide*). Encourage artists to follow directions at home to refine their idea.

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

research examine supply **pick** ➔

Do This:

(A) Rewrite your goals in the spaces below, on another piece of paper, or in an art journal. State them in a way that is precise and easy to communicate. Use the goal starters below to help you.

Goal Starters

- Truth Goal: Given my artwork, others will (think, understand, realize, consider, believe, etc.) ...
- Affection/Emotion Goal: Given my artwork, others will (feel, experience, sense, etc.) ...
- Transformation Goal: Given my artwork, others will be motivated to (change, build, impact, etc.) ...

Do This:

(B) Reflect on your goals and the ideas you supplied on page 90. Consider the questions below.⁶⁰ Pick 2-3 ideas that best portray the concept and that are also in sync with your goals. Look for relationships or overlaps in the ideas you picked. Look for differences. Combine ideas and elaborate on them as needed so that the critical attributes of the concept are included in a way that helps you meet your goals. Determine how to modify the ideas to work for your goals and for your particular art form.

- Which idea best accommodates my current skills? Which idea will allow me to produce the most excellent structure, balance, and unity that I can?
- Which idea flows from and to a Christian world view? Which idea moves from and to the understanding that God gives meaning and purpose to all of life?
- Which idea honestly represents what I really believe?
- Which idea facilitates a style that both carries the content well and best communicates the concept to my contemporary culture? Which idea incorporates a form that does not compete with the content or create unnecessary barriers to the culture I want to engage?

Develop your new idea below, on another sheet of paper, or in an art journal.

Do This:

(Homework) Pray for knowledge and craftsmanship. Let the idea you developed rest overnight. Refine your idea by making changes and adding details.

Record your modified idea below, on another piece of paper, or in an art journal.

⁶⁰ The questions are based on Francis A. Schaeffer's thoughts about how to judge a work of art. For more on this subject see, Francis A. Schaeffer, *Art and the Bible*, (Dover, IL: InterVarsity Press, IVP Books, n.d., © L'Abri Fellowship, 1973), 62-93.

list

Artists will list the steps and materials needed to make their idea a reality.

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide; Project List Form)

Direct attention to the *Do This: (Homework)* heading in the *list* section (page 92 in the *Artist's Guide*).

Display a *Project List* form (page 239 in the *Leader's Guide Appendix*; page 133 in the *Artist's Guide Appendix*).

Emphasize that the *Project List* is a resource tool to be used in the *invent* and *edit* processes.

Explain that the *Project List* is meant to assist artists in organization and focus and serve as a record of progress.

Encourage artists to modify the form as needed or to create their own form.

Review, *How to use the Project List*, directions (page 238 in the *Leader's Guide Appendix*; page 132 in the *Artist's Guide Appendix*) as needed.

invent

Artists will create an artistic work or a portion of a work that portrays the concept.

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide.)

Direct attention to the *Do This (Homework)* directions under the *invent* section on page 92 in the *Artist's Guide*.

Encourage artists to read the directions carefully and fill in the requested information before they begin the *invent* process.

* Remind artists they are not expected to produce a completed artwork until the *edit* process.
Discuss the time frame artists want to spend in the *create* process; 1-2 weeks are recommended.



My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

92

God, the Spirit: Who is the Glorifier

research examine supply pick **list** ➤



(Homework) Complete the following steps to get organized:

- Pray for wisdom.
- List the steps and materials needed for your artwork on the *Project List* form located on page 133 in the *Appendix*.

research examine supply pick **list invent** ➤



(Homework) Complete the following steps to stay focused and get organized:

- Pray for craftsmanship.
 - Write the theological concept you will portray:
 - List the attributes of the concept.
-
- Keep the concept and its attributes forward in your mind as you create.
 - Complete the steps/processes on your *Project List* to carry out your creative plan.
 - If you get behind on your plan, revise the *Project List* and continue to move forward.
 - Describe how your art piece portrays/represents the concept. Draft your brief description below. Write the revised description on an index card. Bring the card and your artwork to the next critique session.

Bring your work to the next critique session even if it is incomplete or you are not satisfied with it; the critiques may provide just the insight you are looking for.

Part 3

critique (1 hour)

Artists will critique portrayals of the concept.

Choose 1 or 2 Activities:

Do This: (In Class)

(Materials: Artist's Guide; Critique Tips for Group Leader; Critique Tips for Artists; Extra Critique Forms, Parts A-B; Pencils.)

Follow the *Critique Tips for Group Leaders*, found on page 241 in the *Leader's Guide Appendix*, to facilitate the critique session. Point attention to the *Do This (In Class)* heading in the *critique* section on page 93 in the *Artist's Guide*. Read the directions. Verify that each artist has a pencil and 3 extra *Critique* forms. *Critique* forms (Parts A-B) are located on pages 247-248 in the *Leader's Guide Appendix* (pages 139-140 in the *Artist's Guide Appendix*).

Observe critiques. Comment on positive critique behaviors and responses you observe to help artists improve their critique sessions.

> Practice Critique (30 extra minutes)

(Materials: Artist's Guide; Critique Tips For Group Leaders; Internet Art; 1 Practice Critique Form per Artist-Parts A-C; Pencils.)

Follow the *Critique Tips for Group Leaders* (page 241 in the *Leader's Guide Appendix*) to facilitate the *Practice Critique* session.

Locate Parts A-C of the *Practice Critique* on pages 243-245 in the *Leader's Guide Appendix* (pages 135-137 in the *Artist's Guide Appendix*). Distribute Parts A-C and a pencil to each artist.



Review as needed:

> Homework Instructions

(Materials: Artist's Guide; Critique Form, Part C.)

Review the *Do This (Homework)* directions under the *Critique* section (page 93 in the *Artist's Guide*). Note that Part C of the *Critique* form is located on page 141 in the *Artist's Guide Appendix* and page 249 *Leader's Guide Appendix*.

edit

Artists will choose an art piece to edit as needed to improve portrayal of the concept.

Review as needed:

> Homework Instructions

(Materials: Artist's Guide; Suggestions for Studio Celebration.)

Direct attention to the *Do This (Homework for Studio Celebration)* heading in the *edit* section (page 93 in the *Artist's Guide*). Refer artists to the *Suggestions for Studio Celebration* (page 143 in the *Artist's Guide's Appendix*; page 251 in the *Leader's Guide Appendix*). Set a date for the next *Studio Celebration* or, if the date has been set, remind artists of the date. Instruct artists to follow directions to prepare for the celebration. Write the date of the next *Studio Celebration* below:

_____ / _____ / _____

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

93

Unit 3: Lesson 5

PART 3: research examine supply pick list invent **critique**

(In Class) Follow the *Critique tips for artists* directions on page 134 in the *Appendix* to help you complete parts A and B of the *Critique* form (pages 139-140).



(Homework) Complete part (C) of the *Critique* form on page 141.

research examine supply pick list invent critique **edit**

(Homework for *Studio Celebration*) Follow the directions on page 143 in the *Appendix* to prepare for the *Studio Celebration*. Write the next *Studio Celebration* date in the space below.

_____ / _____ / _____

R	E	S	P	L	I	C	E
research	examine	supply	pick	list	invent	critique	edit

God, the Spirit

Lesson Preview

What does it mean that the Spirit authored the Bible?

In this lesson you will:

- ▼ **research** *the divine authorship of the Bible.*
 - write a statement that connects the divine authorship of the Bible with the truth and authority of Scripture for all of life.
 - determine your personal view of Biblical inerrancy.
 - look closely at biblical evidence of Jesus' and the apostles' stance on biblical inerrancy and determine consequence of not holding this view.
- ▼ **examine** *the concept's attributes.*
 - use your understanding of the divine authorship of the Bible to determine if statements are true or false.
- ▼ **supply** *ideas for artistically portraying the concept.*
- ▼ **pick** *an idea and modify it to fit your particular art form.*
- ▼ **list** *the steps needed to make your idea a reality.*
- ▼ **invent** *an artistic work or a portion of a work that portrays the concept.*
- ▼ **critique** *the portrayal of the concept in artistic works.*
- ▼ **edit** *the art as needed to improve the portrayal of the concept.*

Lesson 6: Who is the Divine Author

Customize the Lesson: COMPLETE THE PLANNING GUIDE

Activity		Time	Materials
research the concept Choose 1: <ul style="list-style-type: none">› Probe the Process› Experiment with Breath	PART 1		
Choose 1: <ul style="list-style-type: none">› Give a Response› Retain, Reject & Replace, or Revise› Lesson Activity - Do This:(A)	PART 2		
research firsthand experience Choose 1: <ul style="list-style-type: none">› Choose a Perspective› Lesson Activity - Do This:(B)	PART 3		
research the details Choose 1: <ul style="list-style-type: none">› Consider the Objections› Expand Circles› Lesson Activity - Do This:(C)	PART 4		
PART 1: total time required:			

Activity		Time	Materials
examine <i>Choose 1:</i> <ul style="list-style-type: none"> ➤ Make a Case ➤ Say True or False ➤ Lesson Activities - Do This:(A) 	PART 1		
supply <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(A) ➤ Supply Bank: Part A Activity <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(B) ➤ Supply Bank: Part B Activity 	PART 2		
pick <i>Choose 2:</i> <ul style="list-style-type: none"> ➤ Lesson Activity - Do This:(A) ➤ Lesson Activity - Do This:(B) ➤ Pick Bank Activity <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 			
list <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 			
invent <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 			
PART 2: total time required:			
critique <i>Choose 1 or 2:</i> <ul style="list-style-type: none"> ➤ Critique ➤ Practice Critique <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 	PART 3		
edit <i>Choose if needed:</i> <ul style="list-style-type: none"> ➤ Review Homework Instructions 			
PART 3: total time required:			

Part 1

research (60 minutes)

Artists will research the divine authorship of the Bible.



research *the concept*

Choose 1 Activity:

> Probe the Process (5-7 minutes)

(Materials: Artist's Guide)

Ask: How does the Spirit work with human authors to bring about the very Word of God?

(Answers will vary.)

Invite artists to read some of the Scripture passages on page 97 in the *Artist's Guide*. Conclude that Scripture does not give us an exact description of this “coauthoring” process since ultimately, according to Scripture, God has chosen not to reveal to us why or how he creates (Deut. 29:29). Emphasize, we do know God is not deficient (Is. 40:9-31) and did not create out of dependence on anyone or anything but simply created out of the power of his word (Gen. 1:3; Heb. 1:2-3).

Warn that trying to understand God by reasoning from human experiences or analogies to God can result in assigning inaccurate and limiting human attributes to God. Affirm that when used with great caution, such a reasoning process can be a helpful aid to finite human minds attempting to understand both the finite creature and the infinite Creator. Suggest that English author, Dorothy L. Sayers' book, “The Mind of the Maker,” offers some help in this way.”

Provide the following illustration in your own words:

Sayers uses the mind of the creative writer as an analogy to explain the creative process of the Trinity as a whole. She concludes three things must exist:

- (1) the creative idea all at once – belonging to the Father;
- (2) the conscious creative energy or activity that brings about the embodiment of the idea –‘the Word’– equated with the Son;
- (3) the power (translated as the meaning of the work) that is needed to communicate and bring a response – the work of the Spirit.

Sayers suggests it is by the Spirit’s communication that the whole/finished work can be seen all at once by the Trinitarian Author. And, it is the Spirit (who gives meaning and therefore power to the Word) by which God’s work, and God himself, is communicated to us.¹

Help artists connect with the idea that meaning is what God is communicating, and that without it – without the Spirit’s work (power) in and through the word and our hearts and minds, we have no ability to understand what God is saying to us.

Ask: How does Sayers illustration help you think about the work of the Spirit? (Answers will vary). Point to Scripture references in Footnote 31 (page 105 in the *Artist's Guide*) that helps give insight into the biblical understanding of God as creator/author.

Emphasize that, after much grappling, Sayers concludes the work of the Spirit is elusive. Provide Sayer’s illustration.

Say: Just as we cannot see the actual flow of movement of our own eyes in a mirror because our eyes are needed to see our eyes move, no explanation about the Spirit will be satisfying since the Spirit is the Power – the very One we need to do the looking.²

¹ Dorothy L. Sayers, *The Mind of the Maker*, (Methuen, 1941; republished London & NY: Mowbray, reprinted Great Britain: Mackays of Chatham PLC, 1994), 28-29. The reference is to the 1994 version.

² *ibid*, 91

Lesson 6: The Divine Author

PART 1:

research the concept

*"Long ago, at many times and in many ways,
God spoke..."*

Hebrews 1:1

"If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord." 1 Corinthians 14:37

"And he said to me, 'Son of man, stand on your feet, and I will speak with you.' And as he spoke to me, the Spirit entered into me and set me on my feet, and I heard him speaking to me. ... And when I looked, behold, a hand was stretched out to me, and behold, a scroll of a book was in it. And he spread it before me. And it had writing on the front and on the back, ... And he said to me, 'Son of man, eat whatever you find here. Eat this scroll, and go, speak to the house of Israel.' Ezekiel 2:1, 9-10; 3:1

"I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet saying, 'Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.' Revelation 1: 10-12

"And he said, 'Hear my words: If there is a prophet among you, I the Lord make myself known to him in a vision; I speak with him in a dream. Not so with my servant Moses. He is faithful in all my house. With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the Lord. Why then were you not afraid to speak against my servant Moses?' Numbers 12:6-8

"But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you." John 14:26

"The contents of the Scriptures have supplied themes for the greatest poets, artists and musicians which the world has yet produced, and have been the mightiest factor of all in shaping the moral progress of the race."¹
– A.W. Pink (1886-1952)

"The LORD said to Moses, 'Cut for yourself two tablets of stone like the first, and I will write on the tablets the words that were on the first tablets, which you broke.' ...
Exodus 34:1

"Then Jeremiah called Baruch the son of Neriah, and Baruch wrote on a scroll at the dictation of Jeremiah all the words of the LORD that he had spoken to him."
Jeremiah 36:4

"And the LORD answered me: 'Write the vision; make it plain on tablets, so he may run who reads it. ... '"
Habakkuk 2:2

"Thus says the LORD, the God of Israel: Write in a book all the words that I have spoken to you. ..." Jeremiah 30:2

"It seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, ... " Luke 1:3

"And now, go, write it before them on a tablet and inscribe it in a book, that it may be for the time to come as a witness forever. ... "
Isaiah 30:8

¹ Pink, A.W., "The Marvelous Influence of the Bible Declares its Super-Human Character," ch. 8, in *The Divine Inspiration of the Bible*, (Swengel, PA: Bible Truth Depot, 1917), *Christian Classics Ethereal Library* © <http://www.ccel.org>.

God, the Spirit: Who is the Divine Author

› **Experiment with Breath** (5-10 minutes)

(Materials: Artist's Guide)

Take an obvious deep breath, and read the Scripture on page 97 in the *Artist's Guide* until you are completely out of breath. Note that your words will become strained and you will not be able to finish reading. Point out that when your breath ran out so did your words. Prompt artists to test this out for themselves. **Say: Give it a try.**

Explain that this expiration (breathing out verses inspiration – taking breath in) process is one picture the Bible gives us of the Spirit's work to bring God's words from himself to man. **Say: The Spirit is the breath that brings God's word, the Bible, to us.** Invite a volunteer to read 2 Timothy 3:16. Emphasize that, since the Bible doesn't tell us, we cannot fully understand how the Spirit works with and through human authors to bring about God's written word. Indicate that the Bible does give us glimpses into the process. Choose volunteers to read some of the passages on page 97 in the *Artist's Guide*. Briefly discuss different ways human authors in these passages experienced this process.

Summarize that the Spirit is the breath of God that proceeds from God and carries (transports/moves) God's words along. Emphasize that the Spirit also empowers, superintends (oversees), and preserves the purity of God's very word.

Choose 1 Activity:

› **Give a Response** (15-20 minutes)

(Materials: Artist's Guide; Bibles)

Prompt artists to imagine themselves as the first people on earth – as Adam or Eve. Invite artists to further imagine themselves all alone in the garden as they hear the voice of God. Point out that in the very first chapter of Genesis, the first recorded words God spoke to humans are found. Choose a volunteer to read Genesis 1:28

"And God blessed them. And God said to them, 'Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.'"

Ask: What response was God requiring from Adam and Eve? (A positive response - belief, acceptance, obedience)

Summarize that over and over Adam and Eve had to respond to God on his word alone and that their responses had eternal consequences. Conclude that, throughout the Bible, we see God giving his word to humans, their responses to it, and the eternal consequences of these responses.

Read the following quote (page 106 in the *Artist's Guide*) by Reformed Theological Professor, John Frame

"One way to summarize the Bible is to say that it is a story of God's word to human beings and their response to that word in belief or unbelief, obedience or disobedience, acceptance or rejection. At each point in the biblical history, the word of God is the thing at issue. That word may take many forms: command, promise, divine name, covenant, law, gospel, prophecy, song, history, epistle, preaching, teaching. But whatever form it takes, man's response to it (under God's providence) has eternal consequences."³

Suggest that we are no different than Adam or any other person in the Bible. God's word alone demands a response from us. Point attention to the heading, *The Holy Spirit is the Divine Author of God's Word* (page 98 in the *Artist's Guide*).

Ask: Why does the Holy Bible require a response from us?

(*It is the word of a Holy God – God's holy words – Jer. 23:9*)

Read 1 Peter 1:24-25 and the remaining introductory text on page 98 in the *Artist's Guide*.

Explain that the next four sub-sections, (1) *Why the Holy Spirit?* (2) *How did he do it?* (3) *Which Books?* and (4) *What is the result of divine authorship?* (pages 98-99 in the *Artist's Guide*) are meant to encourage artists to believe the whole of the Bible is composed of God's very words, given by God the Spirit to man. Stress that God's words require a response.

Choose a volunteer to read the section, *Why the Holy Spirit?* Add that the Holy Spirit not only gives us God's word, he also gives us understanding. Point out that Elihu, the youngest and most reluctant of Job's advisors, understood this. Read Job 32:8

³ Taken from *The Doctrine of God*, by John M. Frame, ISBN 978-0-87552-263-0, page 90, copyrighted 2002, P & R Publishing Co., P.O. Box 817, Phillipsburg, N.J. 08865, www.prbbooks.com. Used by permission. For more on the topic of God's authoritative word see, John M. Frame, *The Doctrine of God: A Theology of Lordship*, Vol. 2, P&R Publishing, Phillipsburg, NJ, 2002, Chapter 5, "The Lordship Attributes: Authority" and especially pp. 90-92.

98

God, the Spirit: Who is the Divine Author

The Holy Spirit is THE DIVINE AUTHOR OF GOD'S WORD

"All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord remains forever.' And this word is the good news that was preached to you." Peter 1:24-25

"... the sacred writings, ... are able to make you wise for salvation through faith in Christ Jesus." 2 Timothy 2:15

The Holy Spirit gave us God's book, the Holy Bible, for our good that we might know truth and the way of salvation in Jesus.

Why the Holy Spirit?

The Holy Spirit is God's creative breath.

"All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ..." 2 Timothy 3:16

B.B. Warfield notes that the Greek word "theopneustos" translated "breathed" or "inspired" in some translations is a combination of two words: God [theos] and breathed [pneustos] and comments on 2 Timothy 3:16 saying, "What the apostle asserts is that the Sacred Scriptures ..." are "the product of the creative breath of God, and, because of this its Divine origination, is of supreme value for all holy purposes."²

Genesis 2:7 gives us a similar picture of God's creative breath. God takes dust from the ground, breathes life into it, and man becomes a living being.

How did he do it?

The Holy Spirit moved men to write God's word.

"For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. ... knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit." 2 Peter 1:16, 20-21

The apostle Peter explicitly states here that the Bible was not written the way all other books are written. The Bible writers did not choose to write; God told them to write and also superintended their writing to preserve its divine purity.

Which Books?

The Holy Spirit breathed out all the books of the Bible.

The Bible views all of its writings, all of the New and Old Testament, as being wholly inspired by the Holy Spirit.

Some say the 2 Peter 1 passage previously referenced only refers to the Old Testament – that perhaps, in the apostles' view, the Holy Spirit only inspired the Old Testament. However, upon closer examination we find that this is not so.

"For the Scripture says, 'You shall not muzzle the ox while he is threshing,' and 'The laborer is worthy of his wages.'"
1 Timothy 5:18

"The phrase 'You shall not muzzle the ox while he is threshing' occurs in Deuteronomy 25:4. The phrase 'The laborer is worthy of his wages' is found only in Luke 10:7. Thus, here we have a clear case where both an Old Testament passage and a New Testament passage are referred to as Scripture and are considered equal in authority."³

"... our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures." 2 Peter 3:15-16

"Here the Apostle Peter clearly refers to the New Testament writings of Paul as 'Scripture' putting them on par with the authority of the Old Testament."⁴

² B.B. Warfield, *The Inspiration and Authority of The Bible*, (Phillipsburg, NJ: P & R Publishing, 1948), 134, as quoted in Duane Smets, "The Bible as the Word of God," pdf, used by permission, <http://www.theresolved.com>.

³ Reprinted from Duane Smets, "The Bible as the Word of God," pdf, used by permission, <http://www.theresolved.com>.

⁴ *ibid*

"But it is the spirit in man, the breath of the Almighty, that makes him understand."⁴

Choose a volunteer to read the section, *How did he do it?* Point back to the Scripture passages on page 97 in the *Artist's Guide*. Remind artists that God moved men along in different ways. Explain that in Psalm 39 we read God's word in the form of a prayer written by King David. Invite a volunteer to read David's prayer in Psalm 39:4-13. Explain that Psalm 39:1-3 gives us a glimpse of what transpired before the prayer was written. Read Psalm 39:2-3

"I was mute and silent; I held my peace to no avail, and my distress grew worse. My heart became hot within me. As I mused, the fire burned; then I spoke with my tongue: ... "

Point out that the disciples on the road to Emmaus had a similar 'hot heart' experience as Jesus opened their hearts to understand God's written word (Luke 24:32). **Ask: Is this burning sensation the only way the Spirit moved men to write his word? (No.) Is it the only way the Spirit moves men to understand God's word? (No.)⁵**

Invite a volunteer to read the section, *Which books?* Point out that Jesus affirmed the authority of the Old Testament. Invite a volunteer to read Luke 24:44. Emphasize that Jesus added his own authoritative words. Invite volunteers to read Mark 8:34-38; Matthew 7:24-29; John 12:47-50; John 14:10, 15, 23-24; John 15:7, 10, 14; John 17:8. Add that the Apostles also wrote authoritative words. Invite volunteers to read 1 Corinthians 14:37; Galatians 1:8-9, 11-12; 1 Thessalonians 4:1-2; 2 Thessalonians 3:14.

Lead artists to find the word "authority" in the text of this section. Tell artists to cover the "ity." **Ask: What root word is left? (author)** Conclude that the Old and New Testament are the words of God – he is the Author – and, therefore, as Author, God and his words have authority over our lives. Invite a volunteers to read the section, *What is*

the result of divine authorship? Conclude that if we believe the Bible is the word of God, we must believe that it, like God, has absolute authority over us – it has the right to make evaluations about what is right and wrong and to say what is true and untrue. **Ask: Why must God's authoritative word be infallible/inerrant – true? (Because God cannot fail. He cannot make mistakes. God is true reality.) Ask: If we say that God's word can fail, or contains errors, what is at stake? (the gospel, God's promises, our salvation, God's revelation of himself as sovereign Lord).**

Point out that like Adam and Eve and other people we find throughout the pages of the Bible, our response to God's inerrant word has eternal consequences. **Ask: Will you respond in belief or disbelief; obedience or disobedience; acceptance or rejection?**

> Retain, Reject & Replace, or Revise

(15-20 minutes)

(Materials: *Artist's Guide*; Paper; Pencils; Bibles.

Optional: Hymn [Music & Lyrics]: "Holy Bible, Book Divine"; Hymnal or Computer/Projector.)

Distribute paper and a pencil to each artist. Guide artists to divide their paper into 4 sections. **Say: The Holy Spirit is the Divine Author of God's Word.**

Explain that you will ask 4 questions about this statement. Lead artists to record each of the following questions, leaving room for an answer, in a section of their paper: (1) Why do we say the Holy Spirit is the author of God's Word? (2) How did the Holy Spirit author God's word? (3) Which books of the Bible did the Holy Spirit author? (4) What is the result of the Holy Spirit's divine authorship? Provide 3-5 minutes for artists to write an answer to each question.

Divide artists into groups of 3 or 4. Explain that answers to each question are provided on pages 98-99 in the *Artist's Guide* (Question 1 is answered by *Why the Holy Spirit?* Question 2 by *How did he do it?* Question 3 by *Which Books?* Question 4 by *What is the result of divine authorship?*).

Provide 10-12 minutes. Challenge groups to read and discuss each answer and either Retain, Reject & Replace, or Revise their answer.

Regroup. **Ask: What original answers did you retain after reading? (Answers will vary.) Ask: What answers did you reject and replace? (Answers will vary.) Ask: What answers did you revise? (Answers will vary.)** Use this question/answer time to clarify misconceptions that arise.

Conclude by reading 1 Peter 1:24-25 on page 98 in the *Artist's Guide*. Emphasize that the Holy Spirit gave us God's book, the Holy Bible, for our good that we might know truth and the way of salvation in Jesus.

4 See also John 14:26; 1 Cor. 2:6-16; Ephesians 3:1-5

5 For further references to ways the Spirit enables men to understand God's word, see Job. 33:16; Ps. 119:18; Acts 16:14; 1 John 5:20

research *the concept*

What is the result of divine authorship?

The Holy Spirit made a truthful book – without error.

Jesus says so.

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished." Matthew 5:17-18

Jesus treated the Bible as the word of God and, therefore, "wholly without error even down to its smallest marks in the original autographs (pieces of paper it was written on)."⁵

The Apostles say so.

"And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers."

1 Thessalonians 2:13

The human authors of Scripture go out of their way to say their writings are not their own but God's. It is clearly their intent that their writings be read as the very words of God and not merely as human writings.

The Bible says so.

Psalm 19:7 "The law of the Lord is perfect, ..." Psalm 19:7 "... the testimony of the Lord is sure, ..." Psalm 19:8 "... the precepts of the Lord are right, ..." Psalm 19:8 "... the commandment of the Lord is pure, ..." Psalm 19:9 "... the rules of the Lord are true, ..." Psalm 19:12 "Who can discern His errors?"

"Scripture out rightly states that God's word does not have errors."⁶ Consider how many times and how many different ways just this one chapter of the Bible attempts to abundantly declare its complete truthfulness.

Philosophical necessity says so.

"The cosmological argument for the existence of God demonstrates all truth and perfection ... come from and reside in him."⁷ If the Bible is truly God's book it cannot have any error since error occurs when truth is violated. So, since God is true and must remain true to be God, he cannot produce error. Therefore, his words must be true.

Such philosophical necessity is inherent within the Bible. God is a God of Truth. 1 John 5:20 "... that we may know him who is true; ... He is the true God ..." God cannot lie. Hebrews 6:18 "... it is impossible for God to lie, ..." Therefore, God's word is true. John 17:17 "... your word is truth."

Church History says so.

The orthodox view of the historical Christian church is that the Bible is the Holy Spirit's book and is without error. "Nearly all the church fathers such as Ignatius, Justin Martyr, Athanasius, and many others treated the Bible "as being wholly true and without error."⁸ Any other view concerning the Bible is a deviation from historical Christianity.⁹

*"... we know that the Scriptures are perfect, seeing that they are spoken by the word of God and His Spirit; ..."*¹⁰
- St. Irenaeus,
"Against Heresies", 180 A.D.

*"But when you hear the utterances of the prophets spoken as it were personally, you must not suppose that they are spoken by the inspired themselves, but by the Divine Word who moves them."*¹¹
-Justin Martyr
"The First Apology", between 147-161 A.D.

⁵ Reprinted from Duane Smets, "The Bible as the Word of God," pdf, used by permission, <http://www.theresolved.com>. Also see Matt. 4:4; Matt. 15:3-4; Matt. 22:31; John 12:49; John 14:24-26; John 17:17

⁶ *ibid*

⁷ *ibid*

⁸ *ibid*

⁹ For a comprehensive contemporary statement on biblical inerrancy see the *Chicago Statement on Biblical Inerrancy*, 1978, available online from a variety of sources.

¹⁰ Armitage Robinson, trans., *Demonstration of the Apostolic Preaching*, (New York: The MacMillan Co., 1920), 37, <http://www.archive.org>.

¹¹ Marcus Dods, George Reith, & B.P. Pratten, trans., *The Writings of Justin Martyr & Athenagoras*, (Edinburgh, T. & T. Clark, 1909), 38, <http://www.archive.org>.

God, the Spirit: Who is the Divine Author

Optional Art Focus: Locate the hymn “Holy Bible, Book Divine.” lyrics by John Burton and music by William B. Bradbury in a hymnal or on the Internet. Distribute hymnals or display the lyrics. Lead artists to sing the hymn in unison. Provide 3-5 minutes.

Challenge artists to add their own line to the hymn by finishing the thought:

*“Holy Bible Book divine, Precious treasure, thou art mine;
mine to ...”*

Lead artists to sing in unison:

“Holy Bible Book divine, Precious treasure, thou art mine;”

Invite each artist to sing out his/her “mine to ...” lyric.

“mine to ...”

Conclude by singing in unison:

“Holy Bible Book divine, Precious treasure, thou art mine.”

› **Lesson Activity**

Do This:(A)

Response Guide Answers:

Write the 4 Most Important Ideas.

- The Holy Spirit is God’s creative breath.
- The Holy Spirit moved men to write God’s word.
- The Holy Spirit breathed out all the books of the Bible.
- The Holy Spirit made a truthful book – without error.

Reduce to the two most important ideas.

- The Holy Spirit is God’s creative breath who moved men to write God’s word.
- The Holy Spirit breathed out all the books of the Bible that are truthful – without error.

Write the most important idea.

- The Holy Spirit is God and proceeded from God as the breath that carried God’s true words to create, with men, a book that is inerrant.

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

100

God, the Spirit: Who is the Divine Author

Do This:

- (A) (1) Write 4 statements in column left-hand column that capture the most important ideas on pages 98-99. *The first 2 are done for you.*
 (2) Reduce the 4 statements down to 2 by combining the most important parts.
 Write these 2 statements in the middle column.
 (3) Reduce the 2 statements down to 1 big idea that best represents the information.
 Write the big idea in the right-hand column.

Write the 4 Most Important Ideas	Reduce to 2 Big Ideas	Write the Big Idea
1. <i>The Holy Spirit is God's creative breath.</i>		
2. <i>The Holy Spirit breathed out all the books of the Bible.</i>		

"The Bible gives forth no uncertain sound. It speaks with absolute assurance, dogmatism, and finality. Its promises are certain for they are promises of Him who cannot lie. Its testimony is reliable for it is the inerrant Word of the Living God. Its teachings are trustworthy for they are a communication of the Omniscient. The believer then has a sure foundation on which to rest, an impregnable rock on which to build his hopes. For his present peace and for his future prospects he has a, 'Thus saith the Lord,' and that is sufficient."¹²

- Arthur W. Pink

¹² A.W. Pink, "It Is a Sure Foundation for Our Faith" in *The Divine Inspiration of the Bible*, (Swengel, PA: Bible Truth Depot, 1917), *Christian Classics Ethereal Library* ©, <http://www.ccel.org>.

research *firsthand experience*

Choose 1 Activity:

› **Choose a Perspective** (10-15 minutes)

(Materials: Artist's Guide. Optional: Computer; Internet.)

Suggest that artists probably know someone who does not believe the Bible is inspired by God and inerrant. Read the introductory statement on page 101 in the *Artist's Guide* and point attention to the 4 main perspectives on biblical inerrancy (a Bible without error).

Provide 5-8 minutes. Divide artists into 4 groups. Assign each group 1 perspective: (1) Mythological (2) Inspirational (3) Existential (4) Inerrant. Challenge each group to read their assigned perspective and discuss the implications of the perspective – how that perspective would work out in everyday thoughts and actions.

Regroup. Invite each group to explain their perspective and the implications of it. (Implications: Mythological – atheism, I can believe/do whatever I want; Inspirational – confusion/doubt about what is inspired by God and what is not so that I can pick and choose what to believe or discard; Existential – if it doesn't ring true to my heart or experience, I can ignore it; Inerrant - growth in holiness through obedience to God's word.)

Optional Art Focus: Search for the movie, "Walking Across Egypt." Play the clip that begins with a church scene where the pastor asks the congregation to bow their heads in prayer, continues with Wesley stealing a car from the church parking lot, and that ends in Ms. Mattie's kitchen with Robert and Elaine trying to convince Ms. Mattie to give up on helping Wesley.

Ask: What perspective (Mythological, Inspirational, Existential, or Inerrant) **does Elaine have of the Bible?** (*Mythological; She believes the Bible is just full of wonderful, but untrue, stories – the Bible is a collection of myths.*) **Ask: What perspective does Mama (Ms. Mattie) have of the Bible?** (*Inerrant – she understands that the words in the Bible are God's words.*) **Ask: How does Elaine's perspective affect her attitude toward Wesley (the boy)?** (*Elaine is not concerned with what the Bible says. She uses cultural norms and secular wisdom to determine acceptable actions and wants Mama to abandon Wesley.*) **Ask: How does Mama's perspective affect her attitude and behavior toward Wesley?** (*Her previous action and future intentions reveal her commitment to obey what God has said in his word.*)

Optional Expand the Activity. Invite artists to complete the 1st 7 statements on the checklist on page 101 in the *Artist's Guide*. Challenge artists to match the statements they checked to perspectives they fit with. Review findings.

Mythological – Truth is a personal construction - it cannot be discovered.

Inspirational – The Bible contains some truth but it also contains contradictions, historical errors, meaningless prophecies, and/or myths presented as historical fact.

Mythological – Men claim the words of the Bible are true in order to use them to support their own agenda.

Existential – The Bible doesn't mean the same thing to everyone. I may interpret it one way and you another. Who's to say who's right or who's wrong?

Inerrant – God is true. The Bible is God's word; so, the Bible must be true.

Mythological or Inspirational – Muslims claim the Koran (Qur'an) is God's word dictated to Mohammed. I can't say Christians are the only ones with the truth?

Existential – I only know the Bible is God's Word when a passage comes alive to me and I feel like I've encountered God.

Invite artists to check 1 of the last 4 statements in the checklist that best matches their current perspective.

› **Lesson Activities**

Do This:(B)

Response Guide Answers:

Answers will vary.

research firsthand experience 

When it comes to 21st century perspectives on the complete truth or inerrancy of the Bible, there are four main approaches.

1. Mythological: *The Bible is merely the work of human imagination and/or primitive confusion.*

"In this view the Bible is seen simply as a piece of ancient religious literature."¹³ This perspective is assumed in most, "Bible as Literature," college courses and is the perspective someone who does not believe there is a God would most likely take. A scientific naturalist, for example, might feel confident God does not exist and that the Bible is nothing more than fanciful literature. Those with a mythological view of the Bible expect that one day it will take its place alongside Homer's *Iliad* and the *Odyssey* and that the Judeo-Christian God will take his place alongside all the other mythological deities.¹⁴

2. Inspirational: *The Bible contains the word of God but is a mix with the words of men.*

In this evolutionary-type view, God is seen as the one behind the Bible and involved in its creation and message, "but it is carried, propagated, and primarily manufactured by men's own aspirations and postulations."¹⁵ German theologian, Martin Kahler, said the Bible is composed of history, what is actually true and myth, what is false, and our job is to "demythologize" the Bible.¹⁶ Followers of this viewpoint generally say the Bible "can be beneficial in matters of faith and practice but not in history or science."¹⁷

3. Existential: *The Bible becomes the word of God.*

In this view the Bible is an experience you can have when you read it. Those with this perspective say that when one encounters God through reading the Bible, the Bible becomes inspired or authoritative at the moment the meaning is made known to the reader. In other words, the Bible is just words on a page until the reader has a spiritual encounter with it.¹⁸

4. Inerrant: *The Bible, in its entirety, is the word of God, without error.*

"In this view the Bible is God's message to humans. The Bible is inspired or created by God, his message is communicated to men, and the divine perfection of his message is superintended and preserved by him. In every book of the Bible there are two authors, God and the human writer."¹⁹ God communicated his message to each writer, and human authors wrote down the message through their various styles and unique personalities.²⁰



Do This:

(B) Check [✓] the statements that best express your opinion.

- | | |
|---|--|
| <input type="checkbox"/> Truth is a personal construction – it cannot be discovered.
<input type="checkbox"/> The Bible contains some truth but it also contains contradictions, historical errors, meaningless prophecies, and/or myths presented as historical fact.
<input type="checkbox"/> Men claim the words of the Bible are true in order to use them to support their own agenda.
<input type="checkbox"/> The Bible doesn't mean the same thing to everyone. I may interpret it one way and you another. Who's to say who's right or who's wrong?
<input type="checkbox"/> Muslims claim the Koran (Qur'an) is God's word dictated to Mohammed. I can't say Christians are the only ones with the truth. | <input type="checkbox"/> God is true. The Bible is God's Word; so, the Bible must be true.
<input type="checkbox"/> I only know the Bible is God's word when a passage comes alive to me, and I feel like I've encountered God.
<input type="checkbox"/> The mythological view best describes the way I see and use the Bible.
<input type="checkbox"/> The inspirational view best describes the way I see and use the Bible.
<input type="checkbox"/> The existential view best describes the way I see and use the Bible.
<input type="checkbox"/> The inerrant view best describes the way I see and use the Bible. |
|---|--|

13 Reprinted from Duane Smets, "The Bible as the Word of God," pdf, <http://www.theresolved.com>, used by permission.

14 Richard Dawkins, *The God Delusion*, (London: Transworld, 2006), 237, as referenced in Smets.

15 Reprinted from Duane Smets, The Bible as the Word of God," pdf, <http://www.theresolved.com>, used by permission.

16 See Rudolph Bultmann, "The Case For Demythologization" in *Myth and Christianity: An Inquiry into the Possibility of Religion without Myth*, (New York: Noonday Press, 1971), as referenced in Smets.

17 Reprinted from Duane Smets, "The Bible as the Word of God," pdf, <http://www.theresolved.com>, used by permission.

18 See Karl Barth, "The Doctrine of the Word of God" in *Church Dogmatics*, (New York & London: T & T Clark International, 2000), vol. 1, as referenced in Smets.

19 Reprinted from Duane Smets, "The Bible as the Word of God," pdf, <http://www.theresolved.com>, used by permission.

20 See Norman Geisler, *Inerrancy*, (Grand Rapids, MI: Zondervan, 1980) as referenced in Smets.

research the details**Choose 1 Activity:****› Consider the Objections** (15-20 minutes)

(Materials: Artist's Guide; Bibles)

Point to and read the following question on page 102 in the *Artist's Guide*: *Why should we affirm biblical inerrancy in the face of conflicting cultural beliefs or opposing evidence?* Invite a volunteer to read the 1st argument.

Explain that biblical claims that seem to fly in the face of scientific facts are one reason people reject inerrancy. Point out that when science and the Bible seem to disagree it could be: that science has not discovered what is true; that scientific investigation did not begin with what is true; that sinful people are forcing contemporary meanings on the Bible and arriving at conclusions through cultural lenses; or that the Bible is speaking in descriptive language rather than in precise scientific language.

Interject that, ultimately, the Bible cannot be divided between scientific or historical facts and spiritual beliefs. (The resurrection is both a historical/scientific claim and a spiritual belief that cannot be divided or else the gospel is not true -1 Cor. 15:14).

Invite a volunteer to read Joshua 10:12-14. **Ask: What did Joshua say that contradicted scientific fact?**⁶ ("Sun/moon stand still." verses "Earth, stop revolving.") **Ask: Why do you think Joshua spoke the way he did?** (*His aim was to communicate from a human perspective not to state what is scientifically accurate.*) Confirm that vague language or scientifically imprecise language does not indicate God is not telling the truth, just as no one would say an invitation to view a beautiful sunset is a lie.

Point out that historical findings that seem to contradict Scripture are another reason why some reject inerrancy. Invite a volunteer to read 2 Kings 18:14. Explain that, when archeologists discovered King Sennacherib's (king of Assyria's) records of this transaction, a discrepancy in the amount of silver (800 versus 300) was noted. **Ask: What could account for this discrepancy?** (*recording error, different measurement standards, an adjustment recorded later or never recorded*)

Explain that after further investigation, archeologist discovered the standard for measuring silver in Judea

was different than the standard used in Assyria, therefore accounting for the what had previously been thought to be a discrepancy.⁷

Mention that some reject inerrancy on the basis of rounded numbers. **Ask: If you live several miles from church and wanted to communicate that distance to a friend, would you communicate in miles, feet, inches, fractions of an inch, or something more precise? (miles)** Note that too much precision would actually hinder your aim to communicate. Conclude that intentional vagueness sometimes improves communication.

Explain that apparent contradictions within the Bible are another reason why some reject the claim of inerrancy. Invite a volunteer to read Romans 4:1-4. **Ask: How does this passage say Abraham was justified/ counted by God as righteous? (by believing God – by faith)** Invite a volunteer to read James 2:21. **Ask: How does James say Abraham was justified? (by works)** **Ask: How can this apparent contradiction be explained?** (*Answers will vary.*) Invite a volunteer to read Genesis 15:5-6. Point out that Paul's reference was the time Abraham was actually redeemed/ justified by faith. Invite a volunteer to read Genesis 22:16-18. Point out that James was referring to the time Abraham proved his faith was real by offering Isaac as a sacrifice.

Choose a volunteer to read the 3rd argument (page 103 in the *Artist's Guide*). Explain that some people deny inerrancy because they say the Bible itself denies inerrancy. Invite a volunteer to read 1 Corinthians 7:10, 12, 25. **Ask: How do these verses challenge inerrancy?** (*A surface reading indicates Paul is speaking independently of God.*) Invite a volunteer to read Matthew 5:31-32. **Ask: Where did Paul's words in verse 10 of 1 Corinthians 7 originate? (Jesus)**. Note that Paul's words in verse 12 added a qualification of equal weight and authority to what Jesus said in Matthew. Note that in verse 25-27 Paul added a new revelation – he did not quote anything Jesus said here. Invite a volunteer to read 1 Corinthians 7:40. **Ask: Under whose guidance does Paul believe he is writing?** (*The Holy Spirit's. He believed he was writing divine revelation not contradictory statements.*)

⁶ The sun does not orbit the earth, but the sun does rotate – different parts of it rotate at different speeds. Furthermore, the sun also orbits the Milky Way Galaxy and the Milky Way Galaxy, and other galaxies are in an orbit together. See NASA, *NASA's Imagine the Universe*, <http://imagine.gsfc.nasa.gov>

⁷ Joseph Free, *Archaeology and Bible History*, (Wheaton, IL: Scripture Press, 1950), 208

102

God, the Spirit: Who is the Divine Author

research *the concept* 

Too often when faced with cultural, theological, philosophical, historical, and scientific evidence/interpretation, or other information that opposes, or seems to oppose, biblical truth, Christians assert something like the *Inspirational Model*, though in a less cynical way. The idea goes like this: “God is somehow involved in the writing of the Bible. BUT, because sinful humans who sometimes make errors or mistakes physically wrote it, the Bible too may contain mistakes or errors.” From this perspective, the Bible is read and interpreted as if parts of it may be wrong. This assumption provides justification for adopting or caving into cultural ways of thinking and acting.

Why should we affirm biblical inerrancy in the face of conflicting cultural beliefs or opposing evidence?

Do This:

(C) Read the 3 arguments that follow, and answer the *Think Deeper* question.
Compare your responses to those in the *Response Guide*.

1. Jesus saw Scripture as completely truthful and authoritative.

“Jesus said to them, ‘Is this not the reason you are wrong, because you know neither the Scriptures nor the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’ He is not God of the dead, but of the living. You are quite wrong.’” Mark 12:24-27

The Bible is inerrant - completely truthful:

“... in all that it affirms, obeyed, as God’s command, in all that it requires; embraced, as God’s pledge, in all that it promises.

“... in all its teaching, no less in what it states about God’s acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God’s saving grace in individual lives.”²¹

Jesus consistently treats the Old Testament narratives as straightforward records of facts...²² See Mark 12 above. Furthermore, in Mark’s passage, Jesus presents some amazing theological, philosophical, historical, and scientific information as fact to the Sadducees (Jewish leaders who did not believe in resurrection from the dead).

Jesus Affirms:

- Scripture is the measure for determining rightness and wrongness or truth and error.
- God is powerful.
- There is a correct interpretation of Scripture.
- God’s word has authority over our thinking.
- Angels are real.
- Human bodies will be changed and will continue to live after physical death.
- The burning bush was an actual supernatural historical event.
- Abraham, Isaac, and Jacob, though physically dead, remain under God’s control and authority.

We can conclude:

- Scripture is the written standard for truth; truth does exist and can be known.
- The ability to know truth is related to knowing Scripture and God’s Power.
- Scripture has a specific meaning intended by its author that God means for us to understand.
- Scripture provides correction for our wrong thinking.
- Technology is limited, and the scientific method does not give us comprehensive or exhaustive information.
- Flat lines on EEG’s and EKG’s do not indicate nonexistence.
- God can and does suspend and override natural laws he has put in place, such as laws that govern combustion.
- Physical death does not remove us from God’s authority.

²¹ Excerpt from, *The Chicago Statement on Biblical Inerrancy*, 1978. Available online from a variety of sources.

²² Reprinted from Duane Smets, “The Bible as the Word of God,” pdf, <http://www.theresolved.com>, used by permission

God, the Spirit: Who is the Divine Author

Invite a volunteer to read 2 Peter 3:15-16. Emphasize that some things in the Bible can be hard to understand. **Ask: Does difficulty indicate error? (No)** Ask: **Why do you think God gave us hard text?** (*to cause us to pray and rely on God, to make us think, to help us see deeply into the riches of God's grace and character, to keep us from being prideful, to give us the joy of discovery, to give us the joy of hearing God, etc.*)

› Expand Circles (10-15 minutes)

(Materials: Artist's Guide; Copies of Handout; Optional: Hubble Telescope Photos or Computer; Internet; & Hubble Site.)

Use your own words/style to present the following:

When we say the Bible is wholly inspired or divinely authored by the Holy Spirit it the same as saying the Bible is inerrant – truthful since God is true. (God is true reality; he speaks the truth about reality; and he acts truly.⁸) We can say the Bible is true, because the Bible tells us it is true – it tells us it is the word of God who is truth.

This is a circular argument for sure. But, like other arguments for truth, these arguments must be circular since they must all appeal to and flow from a truth source. For example, people who claim their experience is true reality must appeal to their experience.

Furthermore, there is no truth source higher than God that we can appeal to.⁹ And, there is no written revelation of God outside the Bible that is as rational, persuasive, compelling, plausible, logically consistent, unified, verifiable, or penetrating as the Bible.¹⁰

The Koran, like all other systems that claim ultimate truth, makes the same circular argument (the Koran is true because it says it is true). However, when compared to the Bible, the cogency (compelling evidence, validity, reasonableness, coherence, clarity, etc) of the Koran loses its persuasiveness. Furthermore, the Koran, like all other truth systems, cannot stand on its own. It and they must ultimately borrow from Christian concepts to maintain certain precepts.

Therefore, in addition to rejecting the Koran as divinely inspired on the basis of God's true revelation – the Bible, Christians should and can have a reasonable argument for refusing to accept the Koran, or any other truth system for that matter, as authoritative.

Note one way to build a reasonable circular argument is to support it with external evidence. External evidence expands circular arguments and makes them more persuasive.¹¹

Divide artists into 3 groups. Locate handouts on pages 223-227 in the *Artist's Guide*. Distribute copies of *Expand Circles: Part 1* handout to 1 group, *Part 2* to another group, and *Part 3* to the third group. Provide 5-7 minutes for each group to read their handout.

Regroup. Invite each group to present evidence that further compels/persuades them to believe the Bible is inspired and inerrant. (*Answers will vary*).

Optional Art Focus: Locate and distribute copies of Hubble Telescope pictures or show a short video from "Hubblesite" at <http://hubblesite.org>. Challenge artists to keep the Christian world view (the view that God is creator, redeemer, judge, and that we are sinful and in need of redemption) in mind as they consider the images (or video).

Ask: What thoughts come to mind regarding biblical inspiration and inerrancy as you view these images?

(God is not limited. God, who created this universe has chosen to reveal himself to us. There is no reason for me not to believe such an amazing God. God who both created this magnificent universe and who speaks to me has complete authority over me.)

Ask: What thoughts come to mind regarding man's arguments against biblical inspiration and inerrancy?

(God is limitless and eternal; nothing is too hard for God.)

⁸ 2 Sam. 7:28; 1 Kings 17:24; Ps. 119:43; Ps. 119:89-90, 142, 151, 160; John 17:17. In addition to being true, God also knows and controls everything – 2 Chron. 16:9; 1 Sam. 2:3; 2 Kings 6:12; Ps. 94:11; Ps. 104; Ps. 139:1-24; Prov. 3:19; Prov. 5:21; Prov. 8:27; Isa. 40:12-14; Isa. 46:10; Jer. 10:12; Jer. 23:24; Jer. 51:15; Ezek. 11:5; Luke 16:15; John 2:25; Acts 1:24; Acts 17:24-28; Rom. 8:27; 1 Cor. 4:5; 1 Thess. 2:4; Heb. 4:12-13; 1 John 3:20; Rev. 2:23.

⁹ Isa. 45:23

¹⁰ John M. Frame, *The Doctrine of the Knowledge of God: A theology of Lordship*, 1987, Phillipsburg, NJ: P&R Publishing, 1987), 130-136. Also see John M. Frame, *God and Biblical Language: Transcendence and Immanence*, (Bloomington, MN: Bethany House, 2005) originally published in John W. Montgomery, ed., *God's Inerrant Word* (Minneapolis, MN: Bethany Fellowship, 1974), <http://www.frame-poythress.org>. Reference is to the 2005 on-line version.

¹¹ *ibid*, Frame, *The Doctrine of the Knowledge of God*.

2. Jesus saw Scripture as truthful and authoritative because he saw it as God's Word.

Jesus: ... “Have you not read that *he who created them from the beginning made them male and female, and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh?’*” Matthew 19:4-5 (Emphasis added.)

Moses: “*Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.*” Genesis 2:24

Jesus regularly “quotes the human writings of the Old Testament as being the words of God.”²³ For example, Moses wrote Genesis, which on occasion Jesus acknowledges (Matt 8:4; Mark 7:10; Luke 5:14). Yet in Matthew 19:4-5, Jesus says “he who created them … said” instead of “Moses said …” and thus interchanges the divine author for the human author.

3. The Apostles saw Scripture as truthful and authoritative because they saw it as God's Word.

Paul: “As it is written, ‘Jacob I loved, but Esau I hated.’ What shall we say then? Is there injustice on God’s part? By no means! For *he [God]* says to Moses, ‘I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.’ So then it depends not on human will or exertion, but on God, who has mercy. For *the Scripture says* to Pharaoh, ‘For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.’” Romans 9:13-17 (Emphasis added and [] added for clarity.)

Malachi: “‘I have loved you,’ says the Lord. But you say, ‘How have you loved us?’ ‘Is not Esau Jacob’s brother?’ declares the Lord. ‘Yet I have loved Jacob but Esau I have hated. . . .’” Malachi 1:2-3 (Emphasis added.)

Moses: “And *he [God]* said, ‘I will make all my goodness pass before you and will proclaim before you my name ‘The Lord.’ And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.’” Exodus 33:19 (Emphasis added and [] added for clarity.)

Moses: “... ‘Thus says the Lord, the God of the Hebrews, ... ‘But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth. . . .’” Exodus 9: 13, 16 (Emphasis added.)

One way the Bible demonstrates the Apostles saw Scripture as God’s word is they, like Jesus, interchange authorship references between men and God. For the Apostles, “When Scripture is speaking, God is speaking.”²⁴

For example, in Romans 9:13-17 (above), Paul begins “Just as it is written, ‘Jacob I loved, but Esau I hated.’ . . .” a reference to Malachi 1:2-3 where these words are attributed to the Lord. Paul continues, “For He (God) says to Moses, ‘I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.’ . . .” attributing authorship, just as Moses did, to God. In verse 17, Paul reverses the previous interchange. Paul says, “For the Scripture says,” instead of “Thus says the Lord, . . .” (See Ex. 9:13.) to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.”

Scripture was the supreme authority for the Apostles just as it was for Jesus. They do not attempt to correct it nor seek to pit one book or verse against another. “They acknowledge that it speaks with one unified voice because it is from God.”²⁵

Think Deeper: What are the implications of denying the complete truthfulness of Scripture?

23 Reprinted from Duane Smets, “The Bible as the Word of God,” pdf, <http://www.theresolved.com>, used by permission.

24 *ibid*

25 *ibid*

› Lesson Activity

Do This:(C)

Response Guide Answers:

Think Deeper: The written word is God's covenant with his people. It has absolute authority because the Author is Absolute. (He is completely perfect, pure, and limitless. He made, knows, and has power over everything.) Our salvation, through faith in Christ (a promise/covenant of God contingent on our belief in his promise), is based on God's absolute authority and our trust in that authority. We can only know Christ as Savior through the word of God. If the word is not reliable (truthful/inerrant), we have no basis upon which we can say we are saved, born again, have an imperishable inheritance, are children of God, or to claim any of God's promises.

Part 2

examine (20 minutes)

Artists will examine the concept of authorship.

Choose 1 Activity:

› Make a Case (15-20 minutes)

(Materials: Artist's Guide; Paper; Pencils. Optional: Markers.)

Invite a volunteer to read the bulleted points under the heading, *A Human Author of Written Works*, (page 104 in the *Artist's Guide*). Invite another volunteer to read the bulleted points under the heading, *The Divine Author of the Bible*. Invite artists to compare the 1st points in each column, the 2nd points, and so on.

Discuss: How are human authors different from the divine author?

Point 1: The material for all thought originates with God; his ideas are the only truly original ideas. Human ideas are formed within us, but the material for these ideas comes from outside us.

Point 2: Human authors participate in a writing process that converts ideas to written word. God the Spirit carries his word to human authors who participate in activity with the Spirit that results in God's authoritative word becoming human written language.

Point 3: Human authors may write historical accounts, biographies, or autobiographies. They may report true accounts, write technical reports, or compose research papers. But no matter how accurate they intend their writing to be, it will always contain error. In contrast, the word revealed by God the Spirit communicates true reality and therefore does not contain error.



Point 4: Human authors are not in control of everything, do not know everything, and are sinful beings; therefore, what they communicate has limited authority. For example, a famous French pastry chef may have authority to judge and write a critique on the quality of a chocolate-hazelnut torte, but he has no authority to judge the integrity of an architectural design. God, on the other hand, made everything, is in control of everything, and knows everything; therefore, he has authority to judge and put into words what is right/wrong, good/bad, acceptable/unacceptable on all subjects.

Divide artists into 4 groups. Distribute paper and a pencil to each group. Assign each group one point listed under the heading, *The Divine Author of the Bible*. Provide 5-7 minutes. Explain that each point made is important and interrelated but that depth of understanding increases when point are argued on various grounds. Challenge artists to "make a case" that their assigned point is more important than the other three as a way to increase their understanding of all the points. Provide this sentence starter to prompt artists to begin: "This point is most important because ..."

104

God, the Spirit: Who is the Divine Author

PART 2: research examine**A Human Author of Written Works:**

- Recognizes the formulation of a meaningful idea within that originated from the influence of various outside sources.
- Participates in activity that results in the translation of an idea into a written form using a particular style.
- Creates a book that may be partially true.
- Creates a book that may have limited authority.



- (A) (1) Read the 3 synopses on pages 104-107 and the 4 statements that follow each synopsis.
 (2) Write “true” or “false” in the blank beside each statement.
 (3) Mark through false statements.
 (4) Restate false statements to make them true. *The 1st one on page 105 is done for you.*
 (5) Add helpful insights to the true statements.
 (6) Remember to compare your responses to those in the *Response Guide*.

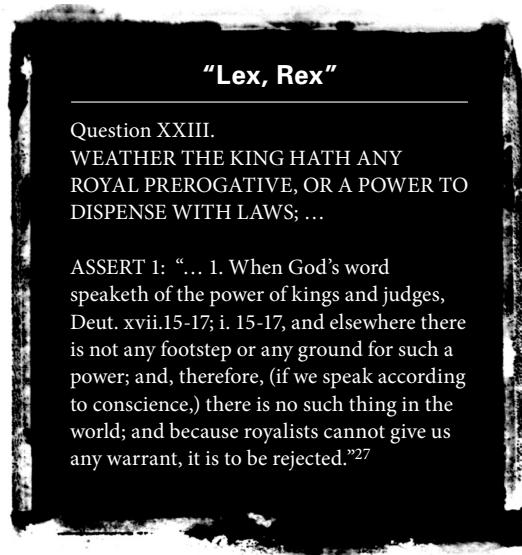
Synopsis 1: In 1644, Samuel Rutherford’s pivotal book, “Lex, Rex: The Law and the Prince,” was published. Rutherford’s book, in the form of a series of questions and answers, used biblical principles and examples as a ground from which to argue. Among other things Rutherford argued for the concept that man’s rights come from God and against the notion of kingly rule by divine right.²⁶

Francis A. Schaeffer, in his book, “How Should We Then Live?” credits Rutherford’s book as a major influence on the United States Constitution. Schaeffer suggests this influence came primarily through John Witherspoon, and John Locke. Witherspoon, Schaeffer notes, served two terms as a member of the Continental Congress during which time he signed the Declaration of Independence. Witherspoon, a Presbyterian clergyman, directly applied the principles of “Lex Rex” to the writing of the Constitution.²⁸

John Locke, Schaeffer says, brought the ideas of “Lex Rex” to bear on the Constitution in a more indirect way. Locke’s influence was not grounded in the Bible. He put a secular (non-biblical) spin on the “Lex, Rex” principles without dipping into the biblical well upon which they were based.²⁹ But as such, Schaeffer observes, Thomas Jefferson and many other constitutional architects, who were deists rather than Christians, bought into Locke’s secular presentation of these principles and, along with Witherspoon, used them to help frame the United States Constitution.³⁰

The Divine Author of the Bible:

- Proceeds forth from God with power bearing God’s meaning that completely originated within God himself.
- Participates in activity that results in human authors putting God’s words into human words contained in various written forms and styles.
- Creates a book that is completely true.
- Creates a work with complete authority.



²⁶ Samuel Rutherford, *Lex, Rex: The Law and The Prince*, (London: Printed for John field, 1644).

²⁷ *ibid*, 106

²⁸ Francis A. Schaeffer, *How Should We Then Live?*, (Wheaton, IL: Crossway Books, 1976), 109-110

²⁹ *ibid*

³⁰ *ibid*

Regroup. Invite artists to present their case.

Point 1: This point is most important because without God's thought, there could be no word, nothing for God to communicate to us. Furthermore, without power or meaning, there would be no possibility of communication. The fact that God's thoughts originate within himself is also important since God is true and doesn't rely on any impure thing outside of himself to corrupt his thoughts or communication.

Point 2: This point is most important because human words – spoken and written are needed to communicate. Written words are important because they provide a record available to all readers of a language. They can be studied, preserved, meditated on, memorized, and translated. Their context can be explored. Their sentence structure can be examined. They can make predictions, express emotion, describe beauty, issue commands, make promises, and give assurance. Through human words, God can reveal himself to us and make a covenant with us.

Point 3: This point is most important because without a true book, we could not: believe God's revelation of himself; enter into a covenant relationship with him; believe his promises; trust his judgements; have meaningful lives; know love, truth, goodness, justice, holiness, or righteousness; know anything about God's world; or understand ourselves.

Point 4: This point is most important because, without God's authoritative word, we cannot distinguish goodness from badness, rightness from wrongness, or what is acceptable from what is not. Furthermore, authoritative words point to an authoritative author. They point to an author who created everything, knows everything, and controls everything – they point to God.

Optional Art Focus: Distribute paper and markers to each artist. Provide 5-7 minutes. Challenge artists to use the bulleted points under the heading, *The Divine Author of the Bible*, as a guide to help them illustrate the process of divine authorship (God's thought, God's thought becomes word, God's word is carried to humans by the Holy Spirit, God's word becomes human words, humans come under the authority of God's true word).

Regroup. Invite artists to display and explain their illustrations.

› **Say True or False** (15-20 minutes)

(Materials: Artist's Guide; Response Guide; Paper; Pencils; Bibles.)

Point attention to the bulleted lists at the top of page 104 in the *Artist's Guide*. Invite a volunteer to read the points under the heading, *A Human Author of Written Works*. Challenge volunteers to explain this process in their own words. Invite a volunteer to read the points under the heading, *The Divine Author of The Bible*. Challenge volunteers to explain this process in their own words. Lead artists to discuss similarities and differences in these processes.

Point attention to the 3 synopses (pages 104, 106-107 in the *Artist's Guide*). Explain that some of the statements following each synopsis are true and others are false. Direct attention to the True/False answers in the *Response Guide* (pages 128-129 in the *Artist's Guide* and pages 190, 192 in the *Leader's Guide*).

Divide artists into 3 groups. Distribute paper and pencils to each group. Assign each group either *Synopsis 1*, *2*, or *3*. Provide 10-12 minutes. Tell artists to read their assigned synopsis and the True/False statements that follow. Prompt artists to discuss the True/False answers provided in the *Response Guide* and pencil in their own insights. Explain that false answers have been restated to make them true.

Challenge groups to (1) write an additional statement (either true or false) that relates to their synopsis and (2) to formulate their own response to their statement. Encourage artists to use their Bibles to help them formulate their response. Explain that groups should be ready to discuss the True/False statements that follow their synopsis and present their own True/False statement to the whole group.

Regroup. Ask each group to (1) read their synopsis, (2) discuss the True/False statements that follow, and (3) present their own True/False statement.

Lead artists in the other 2 groups to determine if the presenting group's statement is True or False and to discuss the statement - tell how false statements could be made true, or tell why the true statement is true. Continue until all 3 groups have the opportunity to present their synopsis and True/False statement.

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

105

Unit 3: Lesson 6

False

1. Since Samuel Rutherford based “Lex, Rex” on Scripture, his book, in a sense, contains God’s words.
 True Restatement: *The Scripture in “Lex, Rex” is God’s Word where it is directly quoted, but nothing more can be said to be God’s very word. Other books may help us understand what God is saying, but they should never be considered as an addition to God’s word. They are not needed for salvation or to equip us to be obedient to God.*
 (Acts 3:18-21; Eph. 5:26-27; 2 Tim. 3:16-17)
2. Because, “Lex, Rex” contains arguments, assertions, and conclusions based on Rutherford’s application of Scripture, we can say Rutherford’s word was inspired or brought about by the Holy Spirit.
3. “Lex, Rex” has a scriptural foundation; therefore, the arguments and assertions it makes and the conclusions it draws are unquestionably true.
4. “Lex, Rex” is based on Scripture and the United States Constitution is based on Lex, Rex. Therefore, the United Constitution has final authority over U.S. citizens concerning all matters that it addresses.

Seeing the Trinity**The Father is the One who speaks the word.****The Son is his spoken word.****The Spirit is the breath who protectively carries the word to its destinations.³¹**

³¹ See John M. Frame, *The Doctrine of God*, copyright 2002, P & R Publishing, Phillipsburg, NJ, p. 473. Also see references taken from *The Doctrine of God* by John M. Frame, ISBN 978-0-87552-263-0, p. 473, copyrighted 2002 by P & R Publishing Co., PO Box 817, Phillipsburg N.J. 08865, www.prbooks.com. Used by permission.: Hab. 2:18-20; 1 Kings 18:24-46; Ps. 115:5-8; Ps. 135:15-18; 1 Cor. 12:2 for references to God as the speaker; John 1:1-14; Rom. 10:6-8 together with Deut. 30:11-14; 2 Cor. 1:20; Heb. 1:1-3; 1 John 1:1-3; Rev. 19:13 for references to the Son as the word; and Ps. 33:6 for a reference to the Spirit as the carrier of the word.

› Lesson Activities

Do This:(A)

Response Guide Answers:

Synopsis 1:

2. **False:** Rutherford's assertions, arguments, and conclusions based upon Scripture are not God's word. The Bible is the only Holy Spirit inspired book that can and does report God's very words and interprets them with divine authority (John 6:63).

3. **False:** Many of Rutherford's arguments and assertions may be true since the Spirit enables spiritual people to understand Scripture (1 Cor. 2:14-15; 2 Cor. 3:14-16). However, it is plausible that at least some of Rutherford's interpretations are flawed due to sinful motives. For example, he may have interpreted Scripture through the lens of a political agenda to further a political ideology or a failed to submit to the authority (evaluation) of God's word when it conflicted with his own reasoning. In other words, he many have substituted his thoughts for God's.

4. **False:** We should live "by every word that comes from the mouth of God" (Deut. 8:3; Matt. 4:4). So where the constitution lines up with Holy Scripture – where it submits to God's authority, believers are free to submit to its authority.

Synopsis 2:

1. **False:** "Luke," along with the books of "Mark," and "Acts," (and possibly "Jude" and "Hebrews") were not authored by apostles (those who were eyewitnesses to the resurrection and commissioned by Christ to speak or write God's very words, (2 Cor. 2:17) so their acceptance (and preservation) by the early church as the very words of God was determined in one or more of the following ways: (1) personal testimony of living apostles to affirm absolute divine authority (See Col. 4:16; 2 Thess. 3:14; and 2 Peter. 3:16 for examples of this.); (2) self-attestation - their words provide their own witness to divine authorship (John 10:27); (3) consistency with the rest of Scripture.¹²

2. **True:** We can say the voice and style of human writers remain in tact even when they are writing Scripture. As an aside, to go even deeper with the thought that the Spirit worked with man to produce God's very Word. Think of God's Word as Jesus (John 1:1). The Word, by the work of the Holy spirit (Matt. 1:19; Luke 1:35) was wrapped in human flesh (John 1:14; Rom. 8:3; Gal. 4:4; Phil. 2:7-8). It is he of whom the whole Scripture testifies (Luke 24:27, 44; Heb. 1:2).

3. **True:** There are a few verses where God speaks from a man's perspective, from the perspective of "God with us here in this time," or from the perspective of "God's knowledge of all possible outcomes." (For example in Genesis 22:12, God says to Abraham, "... for now I know that you fear God, seeing you have not withheld your son, your only son, from me." God did not learn anything about Abraham he didn't already know, Isa. 46:9-10, but speaks from the perspective of "God with us here in this time.") If statements from these perspectives are read from the perspective of "God as Lord," "Creator," "Sovereign God," "infinite God," "all-knowing God," or "God over us," (all of which he always is) the reader will make the wrong assumption that God is lacking knowledge – that God is learning something when in fact God never changes (Num. 23:19; 1 Sam. 15:29; Ezek. 24:14; Mal. 3:6).

4. **False:** God is Author of biblical poetry, song, argument – of every word in every form; therefore, all his words have authority (Deut. 8:3; Ps. 119:160; Prov. 30:5; Jer. 25:13; Matt. 3:4; Luke 24:44).

12 Wayne Grudem, *Systematic Theology*, (Grand Rapids, MI: Zondervan, 1994), 60-69.

106

God, the Spirit: Who is the Divine Author

research examine

Synopsis 2: God gives his word in different ways. Sometimes he speaks directly, speaks through prophets or apostles, gives dreams or visions, opens a donkey's mouth, provides edible scrolls, makes hearts burn, or writes his own word himself.

His word also comes to us in different forms. The Bible contains poems, songs, drama, commands, arguments, entreaties, historical records, proverbs, promises, love scenes, stories, dialogue, law, questions, narratives, analogies, prophecies, investigative reports, and illustrations.

His word comes to us from different points of view. God speaks from the perspectives of Lord, creator, king, counselor, man, judge, husband, lover, servant, father, friend, savior, shepherd, God with us, and priest.

The content includes such subjects as history, biology, geology, philosophy, psychology, art, math, ethics, architecture, sociology, shipbuilding, geography, physics, geometry, astronomy, and chemistry.

The Divine Author of the Bible:

- Proceeds forth from God with power bearing God's meaning that originated within God.
- Participates in activity that results in human authors putting God's words into human words contained in various written forms and styles.
- Creates a book that is completely true.
- Creates a work with complete authority.

- _____ 1. Luke was not an apostle. Furthermore, he wrote his account of Jesus' life because he said, "It seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, ..." (Luke 1:3). Since, he used an investigative approach to acquire information for his book, Luke's gospel must not have been inspired by the Holy Spirit.
- _____ 2. The Spirit, as God's creative breath, worked with man's creativity to produce God's very word in a variety of literary forms.
- _____ 3. When God says, from a man's perspective, "the sun rises" (Ecc. 1:5; James 1:11), or from the perspective of a human prosecutor gathering evidence, "I will go down and see..." (Gen. 18:21), the statement does not make God ignorant and the Bible untrue/errant.
- _____ 4. Only God's ethical commands are authoritative.

"Holy Bible"

"One way to summarize the Bible is to say that it is a story of God's word to human beings and their response to that word in belief or unbelief, obedience or disobedience, acceptance or rejection. At each point in the biblical history, the word of God is the thing at issue. That word may take many forms: command, promise, divine name, covenant, law, gospel, prophecy, song, history, epistle, preaching, teaching. But whatever form it takes, man's response to it (under God's providence) has eternal consequences."³²

³² Taken from *The Doctrine of God*, by John M. Frame, ISBN 978-0-87552-263-0, page 90, copyrighted 2002, P & R Publishing Co., P.O. Box 817, Phillipsburg, NJ. 08865, www.prbbooks.com. Used by permission.

Synopsis 3:

1. **True:** In this example, the church replaced God's words with Aquinas' interpretation of God's Word.
2. **False:** The Holy Spirit does empower extra-biblical works to glorify God; see Ex. 35:30-36:4 for example. However, these "extra" works as well as some apostolic works are not called "Scripture" (See 1 Cor. 5:9 reference to an earlier Pauline letter not preserved as Scripture.). There are many parts of the "Summa Theologiae" which do point to Jesus and glorify God. However, just because a work may be biblically based and has a powerful influence on the church does not demonstrate the work was influenced, inspired, or empowered by the Spirit. In fact the opposite would be true if the work defamed God. The Apostle John warns believers to test the spirits to see if they are from God or disagree with Scripture (1 John 4:1,6).
3. **False:** Christian writings, commentaries, dictionaries, and even Bible studies contain some truth and some error. (This can't be helped since men and women are sinful and sometimes see things from a sinful perspective.) 1 Thessalonians. 5:20-21 reminds us not to "despise prophecies" but to "test everything; hold fast what is good." (Also see, 1 Cor. 14:29; Rev. 2:2.)
4. **True:** God knows everything because he has created everything, has control over everything, and is with everything. In other words, God is the true Author of ALL things and has authority over everything. It is his prerogative to evaluate or judge everything, to say what is good and what is bad, what is acceptable and what is not, and what is right and what is wrong according to his own character (See Job 38; Ps. 94:8-11; Isa. 40:12-14; Rom. 11:33-35).



My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

Synopsis 3: Prior to the thirteenth-century, European science primarily developed through logic, especially Aristotelian logic, rather than through observation.³³ Aristotle's philosophy greatly impacted the Roman Catholic church through the influence of one of its priest and foremost theologians, Thomas Aquinas.³⁴ In "Summa Theologiae," Aquinas' unfinished literary masterpiece, he interpreted Scripture through an Aristotelian lens attempting to reconcile Christian faith with reason thereby encouraging the church to do the same.³⁵ This Aristotelian interpretation of Scripture is one thing that contributed to the Roman Catholic Church accusing Copernicus and Galileo of falsehood. Not because Copernicus' theory and Galileo's observations put forward information contrary to the Bible, but rather because their theories conflicted with Aristotle's assertion that the sun went around the earth and his description of the nature of the universe.³⁶ In fact, one reason Galileo was brought to trial was because he defended the compatibility of Copernicus's revolving earth with the Bible.³⁷

A Human Author of Written Works:

- Recognizes the formulation of a meaningful idea within that is influenced by various outside sources.
- Participates in activity that results in the translation of an idea into a written form using a particular style.
- Creates a book that may be partially true.
- Creates a book that may have limited authority.

- _____ 1. In some cases, the church substituted Aquinas' reasoning for God's Word.
- _____ 2. The powerful influence of Aquinas on the church demonstrates the powerful influence of the Holy Spirit in Aquinas' writings.
- _____ 3. Because Aquinas' interpretation of Scripture through an Aristotelian lens led him to wrong conclusions, there is no truth in his writings.
- _____ 4. Neither Aristotle, Copernicus, Galileo, nor Aquinas had complete knowledge or control of creation; therefore, we can be sure their authority was limited. God does have absolute knowledge and control over creation and history – over everything – and is in fact present with it. Therefore, we can be sure that God's knowledge and word is completely accurate – beyond question – and that his authority is absolute.

³³ Francis A. Schaeffer, *How Should We Then Live?*, (Wheaton, IL: Crossway Books, 1976), 131

³⁴ Saint Thomas Aquinas, available from *Stanford Encyclopedia of Philosophy* at <http://plato.stanford.edu>

³⁵ *ibid*

³⁶ Francis A. Schaeffer, *How Should We Then Live?*, (Wheaton, IL: Crossway Books, 1976), 131-132

³⁷ *ibid*

supply (20 minutes)

Artists will formulate initial ideas for artistically portraying the concept.

Choose 1 or 2 Activities:**› Lesson Activity****Do This:(A)**

(Materials: Artist's Guide; Pencils.
Optional: Extra Paper.)

Explain that, in this section, artists will begin to articulate goals for their art piece. Note that artists will have an opportunity to further develop goals in the *pick* section of the lesson. Point attention to *Do This:(A)* (page 108 in the *Artist's Guide*). Distribute a pencil to each artist. Prompt artists to read and follow directions to answer questions 1-3.

Response Guide Answers:

Answers for 1-3 will vary and should represent initial thoughts or insights.

› Supply Idea Bank: Part A

(Materials: Supply Idea Bank: Part A.)

Choose an activity to supplement *Do This:(A)* from the *Supply Idea Bank: Part A* (pages 231-232 in the *Leader's Guide Appendix*).

Choose 1 or 2 Activities:**› Lesson Activity****Do This:(B)**

(Materials: Artist's Guide; Pencils.
Optional: Extra Paper; Art Journal.)

Explain that, in this activity, artists will formulate a fresh supply of ideas for their art piece. Recognize this "idea formulation" process may have already begun for some artists. Clarify that this is an opportunity to think about the concept through different eyes; to get new ideas; or, to perhaps broaden or deepen ideas that may have already begun to develop. Note that artists will have an opportunity to further develop their ideas in the *pick* section. Distribute a pencil to each artist. Point attention to *Do This:(B)* (page 109 in the *Artist's Guide*). Prompt artists to read and follow directions.

Response Guide Answers:

Answers should be spontaneous, creative, and include attributes of the concept.

› Supply Idea Bank: Part B

(Materials: Supply Idea Bank: Part B.)

Choose an activity to supplement *Do This:(B)* from the *Supply Idea Bank: Part B* (pages 233-235 in the *Leader's Guide Appendix*).

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

108

God, the Spirit: Who is the Divine Author

research examine supply ➤

Focus Question

In what ways can you portray the concept of the Divine Author?

Remember the critical attributes.

The Divine Author of the Bible

1. proceeds forth from God with power/meaning.
2. works through human authors to create God's written word.
2. creates a book that is completely true.
2. creates a book with complete authority.

Do This:

(A) Pray God will supply creative ideas that will enable you to portray the concept in a God-glorifying way. Answer questions 1-3 to help you begin to define your goals for this artistic work.

Important: All goals below should lead to the over-arching goal – to glorify God – to communicate his beauty and worth.

1. *What truth do you want people to see through your artwork?*
2. *What affections/emotions do you hope will be awakened in the human heart through the vehicle of your artwork?*
3. *How do you hope your art will transform attitudes, intentions, and actions?*

Do This:

(B) Generate as many options for portraying the concept as possible. **Do** keep your goals and the concept's attributes in mind. **Do not** impose any unnecessary rules, restrictions, or guidelines on your ideas. For example, your ideas may or may not include religious symbolism, be something you have skill or resources to do, or be from your normal perspective. Your ideas of the concept may take an abstract or concrete form. The aim is to supply as many options as possible as quickly as possible no matter how silly, unconventional, risky, or impractical they seem.

Generate your ideas below, on another sheet of paper, or in an art journal.

Questions to Help Guide Your Goals:

- How will your art engage the mind?
- How will your art engage the heart?
- How will your art transform cultural values?

pick (20 minutes)

Artists will pick and modify ideas for artistically portraying the concept.

Choose 2 Activities:

› Lesson Activity

Do This:(A)

(Materials: Artist's Guide; Pencils.)

Read the directions on page 109 in the *Artist's Guide*. Distribute a pencil to each artist. Provide about 5 minutes for artists to refine and rewrite the “truth,” “emotion,” and “attitude/transformation” goals previously begun on page 108 in the *Artist's Guide*. Challenge artists to keep these goals, as well as the concept’s attributes, forward in their minds as they pick an idea that will work for their art form.

Response Guide Answers:

1. Truth goals should be connected to the four essential attributes of divine authorship and might include an understanding: that the Spirit is God and proceeds from God bringing God’s words with power and meaning to man; that the Spirit works in many ways with man to create and protect the purity of God’s written word; that because the Spirit brings God’s word to man, the words are truth and therefore have the power to evaluate man’s thoughts, motivations, intentions, and actions.
2. Some possible affection/emotion goals might be: a greater sense of mystery and awe concerning God the Spirit; a greater appreciation of the Spirit as the transporter and overseer of God’s word; an increase in resolve that the Bible is God’s word, that the Bible is true, and that God’s word should be believed and obeyed; a greater desire to submit to God’s word; a greater desire to know more about the history of how the biblical canon came to be; and an increased desire to know more about the history of Christianity in general.
3. Some possible transformational goals might be: greater submission to God’s word; confident proclamation that the Bible is true even in the face of scientific or historical ridicule; effort put forth to research various aspects of the Bible, e.g., historical, archeological, literary; effort put forth to understand outside evidence concerning the Bible.

› Lesson Activity

Do This:(B)

(Materials: Artist's Guide; Pencils; Extra Paper.

Optional: Art Journal.)

Point attention to *Do This:(B)* (page 109 in the *Artist's Guide*). Distribute a pencil and extra paper to each artist. Prompt artists to read and follow directions to formulate a workable idea.

Response Guide Answers:

Ideas should:

- work for your art form.
- encompass the attributes of the concept.
- be in harmony with your goals.

› Pick Idea Bank

(Materials: Artist's Guide; Pick Idea Bank.)

Point artists to *Do This:(B)* (page 109 in the *Artist's Guide*). Summarize that, in this section, artists will combine and elaborate on the ideas they formulated in the *supply* section.

Explain that you will prompt artists through the process of picking an idea that will work for them. Choose an activity to replace *Do This:(B)* from the *Pick Idea Bank* (pages 236-237 in the *Leader's Guide Appendix*).

Review as needed:

› Homework Instructions

(Materials: Artist's Guide.)

Direct attention to the *Do This: (Homework)* heading in the *pick* section (page 109 in the *Artist's Guide*). Encourage artists to follow directions at home to refine their idea.

My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

research examine supply **pick** ➔

Do This:

(A) Rewrite your goals in the spaces below, on another piece of paper, or in an art journal. State them in a way that is precise and easy to communicate. Use the goal starters below to help you.

Goal Starters

- Truth Goal: Given my artwork, others will (think, understand, realize, consider, believe, etc.) ...
- Affection/Emotion Goal: Given my artwork, others will (feel, experience, sense, etc.) ...
- Transformation Goal: Given my artwork, others will be motivated to (change, build, impact, etc.) ...

Do This:

(B) Reflect on your goals and the ideas you supplied on page 108. Consider the questions below.³⁸ Pick 2-3 ideas that best portray the concept and that are also in sync with your goals. Look for relationships or overlaps in the ideas you picked. Look for differences. Combine ideas and elaborate on them as needed so that the critical attributes of the concept are included in a way that helps you meet your goals. Determine how to modify the ideas to work for your goals and for your particular art form.

- Which idea best accommodates my current skills? Which idea will allow me to produce the most excellent structure, balance, and unity that I can?
- Which idea flows from and to a Christian world view? Which idea moves from and to the understanding that God gives meaning and purpose to all of life?
- Which idea honestly represents what I really believe?
- Which idea facilitates a style that both carries the content well and best communicates the concept to my contemporary culture? Which idea incorporates a form that does not compete with the content or create unnecessary barriers to the culture I want to engage?

Develop your new idea below, on another sheet of paper, or in an art journal.

Do This:

(Homework) Pray for knowledge and craftsmanship. Let the idea you developed rest overnight. Refine your idea by making changes and adding details.

Record your modified idea below, on another piece of paper, or in an art journal.

³⁸ The questions are based on Francis A. Schaeffer's thoughts about how to judge a work of art. For more on this subject see, Francis A. Schaeffer, *Art and the Bible*, (Dover, IL: InterVarsity Press, IVP Books, n.d., © L'Abri Fellowship, 1973), 62-93.

list

Artists will list the steps and materials needed to make their idea a reality.

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide; Project List Form)

Direct attention to the *Do This: (Homework)* heading in the *list* section (page 110 in the *Artist's Guide*).

Display a *Project List* form (page 239 in the *Leader's Guide Appendix*; page 133 in the *Artist's Guide Appendix*).

Emphasize that the *Project List* is a resource tool to be used in the *invent* and *edit* processes.

Explain that the *Project List* is meant to assist artists in organization and focus and serve as a record of progress.

Encourage artists to modify the form as needed or to create their own form.

Review, *How to use the Project List*, directions (page 238 in the *Leader's Guide Appendix*; page 132 in the *Artist's Guide Appendix*) as needed.

invent

Artists will create an artistic work or a portion of a work that portrays the concept.

Review as needed:

› **Homework Instructions**

(Materials: Artist's Guide.)

Direct attention to the *Do This (Homework)* directions under the *invent* section on page 110 in the *Artist's Guide*.

Encourage artists to read the directions carefully and fill in the requested information before they begin the *invent* process.

* Remind artists they are not expected to produce a completed artwork until the *edit* process.
Discuss the time frame artists want to spend in the *create* process; 1-2 weeks are recommended.



My Thoughts: Write your own activities, notes, clarifications, ideas, resources, etc.

110

God, the Spirit: Who is the Divine Author

research examine supply pick **list** ➔**Do This:**

(Homework) Complete the following steps to get organized:

- Pray for wisdom.
- List the steps and materials needed for your artwork on the *Project List* form located on page 133 in the *Appendix*.

research examine supply pick **list invent** ➔**Do This:**

(Homework) Complete the following steps to stay focused and get organized:

- Pray for craftsmanship.
- Write the theological concept you will portray:
- List the attributes of the concept.
- Keep the concept and its attributes forward in your mind as you create.
- Complete the steps/processes on your *Project List* to carry out your creative plan.
- If you get behind on your plan, revise the *Project List* and continue to move forward.
- Describe how your art piece portrays/represents the concept. Draft your brief description below. Write the revised description on an index card. Bring the card and your artwork to the next critique session.

Bring your work to the next critique session even if it is incomplete or you are not satisfied with it; the critiques may provide just the insight you are looking for.

Part 3

critique (1 hour)

Artists will critique portrayals of the concept.

Choose 1 or 2 Activities:

Do This: (In Class)

(Materials: Artist's Guide; Critique Tips for Group Leaders; Critique Tips for Artists; Extra Critique Forms, Parts A-B; Pencils.)

Follow the *Critique Tips for Group Leaders*, found on page 241 in the *Leader's Guide Appendix*, to facilitate the critique session. Point attention to the *Do This (In Class)* heading in the *critique* section on page 111 in the *Artist's Guide*. Read the directions. Verify that each artist has a pencil and 3 extra *Critique* forms. *Critique* forms (Parts A-B) are located on pages 247-248 in the *Leader's Guide Appendix* (pages 139-140 in the *Artist's Guide Appendix*).

Observe critiques. Comment on positive critique behaviors and responses you observe to help artists improve their critique sessions.

> Practice Critique (30 extra minutes)

(Materials: Artist's Guide; Critique Tips for Group Leaders; Internet Art; 1 Practice Critique Form per Artist-Parts A-C; Pencils.)

Follow the *Critique Tips for Group Leaders* (page 241 in the *Leader's Guide Appendix*) to facilitate the *Practice Critique* session.

Locate Parts A-C of the *Practice Critique* on pages 243-245 in the *Leader's Guide Appendix* (pages 135-137 in the *Artist's Guide Appendix*). Distribute Parts A-C and a pencil to each artist.



Review as needed:

> Homework Instructions

(Materials: Artist's Guide; Critique Form, Part C.)

Review the *Do This (Homework)* directions under the *Critique* section (page 111 in the *Artist's Guide*). Note that Part C of the *Critique* form is located on page 141 in the *Artist's Guide Appendix* and page 249 *Leader's Guide Appendix*.

edit

Artists will choose an art piece to edit as needed to improve portrayal of the concept.

Review as needed:

> Homework Instructions

(Materials: Artist's Guide; Suggestions for Studio Celebration.)

Direct attention to the *Do This (Homework for Studio Celebration)* heading in the *edit* section (page 111 in the *Artist's Guide*). Refer artists to the *Suggestions for Studio Celebration* (page 143 in the *Artist's Guide's Appendix*; page 251 in the *Leader's Guide Appendix*). Set a date for the next *Studio Celebration* or, if the date has been set, remind artists of the date. Instruct artists to follow directions to prepare for the celebration. Write the date of the next *Studio Celebration* below:

_____ / _____ / _____

My Thoughts: Write your own activity, notes, clarifications, ideas, resources, etc.

PART 3:research examine supply pick list invent **critique****Do This:**(In Class) Follow the *Critique tips for artists* directions on page 134 in the *Appendix* to help you complete parts A and B of the *Critique* form (pages 139-140).**Do This:**(Homework) Complete part (C) of the *Critique* form on page 141.research examine supply pick list invent critique **edit****Do This:**(Homework for *Studio Celebration*) Follow the directions on page 143 in the *Appendix* to prepare for the *Studio Celebration*. Write the next *Studio Celebration* date in the space below.

_____ / _____ / _____

R	E	S	P	L	I	C	E
research	examine	supply	pick	list	invent	critique	edit

List of Handouts:**UNIT 1:**

Search the Scriptures	205
Connect the Ideas.....	207
Restate It.....	209
Think Twice	211
Press the Point	213
Analyze God's Love	215

Handouts

UNIT 2:

Reflect & Connect.....	217
Word Pictures	219
Read History	221

UNIT 3:

Expand Circles – Part 1	223-224
Expand Circles – Part 2	225
Expand Circles – Part 3	227

Most Handouts are on one page to facilitate copying. Handouts may also be downloaded from the ©Doxology Publishing web site at www.doxologypublishing.com.

Unit 1: Lesson 1

Handout: SEARCH THE SCRIPTURES

Exodus 15: The Song of Moses

1. Then Moses and the people of Israel sang this song to the LORD, saying,

"I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.

2. The LORD is my strength and my song; and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him.
3. The LORD is a man of war; the LORD is his name."

4. "Pharaoh's chariots and his host he cast into the sea, and his chosen officers were sunk in the Red Sea.
5. The floods covered them; they went down into the depths like a stone.
6. Your right hand, O LORD, glorious in power, your right hand, O LORD, shatters the enemy.
7. In the greatness of your majesty you overthrow your adversaries; you send out your fury; it consumes them like stubble.
8. At the blast of your nostrils the waters piled up; the floods stood up in a heap; the deeps congealed in the heart of the sea.
9. The enemy said, 'I will pursue, I will overtake, I will divide the spoil, my desire shall have its fill of them. I will draw my sword; my hand shall destroy them.'
10. You blew with your wind; the sea covered them; they sank like lead in the mighty waters.

11. "Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?"

12. You stretched out your right hand; the earth swallowed them."

13. "You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode.

14. The peoples have heard; they tremble; pangs have seized the inhabitants of Philistia.

15. Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of Canaan have melted away.

16. Terror and dread fall upon them; because of the greatness of your arm, they are still as a stone, till your people, O LORD, pass by, till the people pass by whom you have purchased.

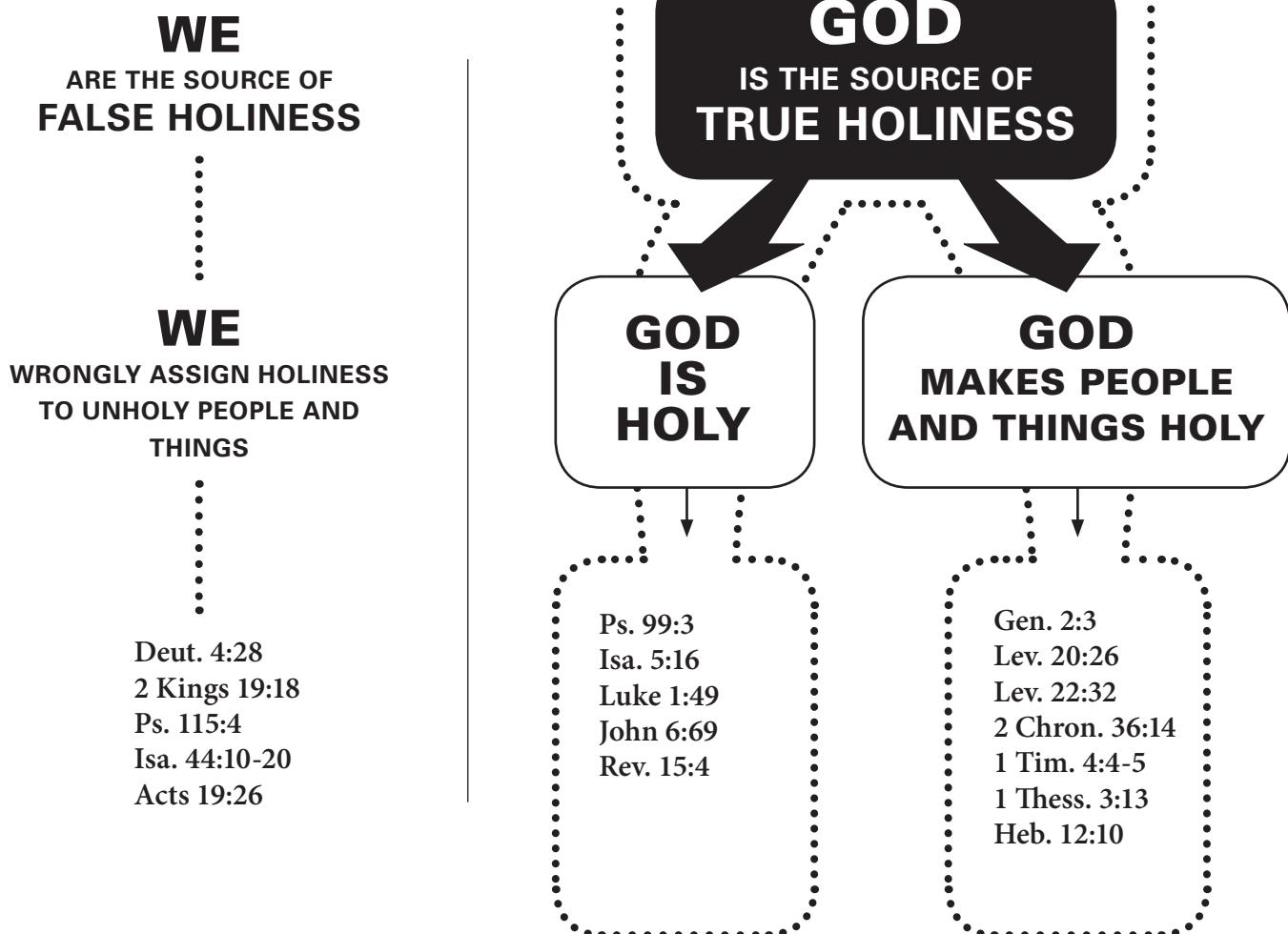
17. You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established.

18. The LORD will reign forever and ever."

Unit 1: Lesson 1

Handout: CONNECT IDEAS

Where Does Holiness Come From?



Unit 1: Lesson 1

Handout: RESTATE IT

Quote 1:

"Sanctification is God's work in us, whereby He imparts to our members a holy disposition, inwardly filling us with delight in His law and with repugnance to sin. [The result is] good works ... which spring from this holy disposition."¹

Quote 2:

"All our running and racing, toiling and slaving, can not create in us a holy disposition. God alone can do that. As He has the power by regeneration to change the *root* of life, so can He also by sanctification change the *disposition* of the affections."²

Colossians 1:19-23

¹⁹ "For in him all the fullness of God was pleased to dwell,²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

²¹ And you, who once were alienated and hostile in mind, doing evil deeds,²² he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him,²³ if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister."²⁴

Quote 3:

"We find that the word "holy" is used of both our *inward disposition and of its result*, the *outward life*. It may be said of the spring as well as of the water, that it contains iron; of the tree as well as of the fruit, that it is good; of the candle as well as of the light, that it is bright. ... It should therefore be carefully noticed that the sanctification of the mind, affections, and dispositions is not our work, but *God's*; and that the holy life which springs from it is *ours*."²⁵

Quote 4:

"... sanctification is a *perfect* work; not externally, but on God's part, ... His work embraces the entire new man at once.

"But sanctification is *imperfect* in the degree of its development. When for ten years God has wrought in us, the holy desire must be much stronger than in the beginning. This is the result of growth, of gradual increase, despite many ups and downs, almost imperceptible. Hence there are steps, *ascending* from less to more with reference to the new man; and descending from more to less in the dying of the old; but in both a gradual change, ever farther from Satan and nearer to God."²⁶

Quote 5:

"The Lord alone performs the work from the beginning to the end. But He performs, it partly by the aid of means; and the instrument chosen is often man himself, who cooperates with God.

"As in nature God gives the seed and the forces in the soil and rain and sunshine to mature the fruit of the earth, while at the same time He uses the farmer to perfect His work, so it is also in sanctification: God causes it to work effectually; but He employs the human instrument to cooperate with Him, as the saw works together with him that handles it."²⁷

1 Kuyper, Abraham D.D., LL.D., "The Work of God in Our Work" in *The Work of the Holy Spirit*, trans. by H. De Vries, (New York: Funk & Wagnalls, 1900; reprinted Grand Rapids, MI: William B. Eerdmans, 1946.), 3:485. *added for clarification] Citations refer to the Funk & Wagnalls ed, <http://www.archive.org>.

2 *ibid*, Kuyper, "Implanted Dispositions," in *The Work of the Holy Spirit*, 467.

3 *ibid*, Kuyper, "The Work of God in Our Work," in *The Work of the Holy Spirit*, 486.

4 Read Hebrews 9 and 10 for further study.

5 Kuyper, "The Work of God in Our Work," in *The Work of the Holy Spirit*, 486-487

6 *ibid*, Kuyper, "Perfect in Parts, Imperfect in Degree," in *The Work of the Holy Spirit*, 469.

7 *ibid*, Kuyper, "The Work of God In Our Work," in *The Work of the Holy Spirit*, 488.

Unit 1: Lesson 2

Handout: THINK TWICE

Excerpt 1: “It is confessed that God takes great delight in some creatures. The Lord takes pleasure in his saints, he rejoices over them with singing; and [quiets them] in his love. Zeph. 3:17; Isa. 62:5. But yet there is a great difference between his delight in creature, and his delights in Christ; for all his delight in the saints is secondary, and for Christ’s sake; but his delights in Christ are primary, and for his own sake. We are accepted in the Beloved, Eph. 1:6; he is beloved, and accepted for himself.”¹

Excerpt 2: “A late writer tells us, that he has been informed, that in the famine in Germany, a poor family being ready to perish, the husband proposed to the wife, to sell one of the children for bread, to relieve themselves and the rest: The wife at last consented it should be so; but then they began to think which of the four should be sold; and when the eldest was named, they both refused to part with that, being their first born, and the beginning of their strength. Well, then they came to the second, but could not yield that he should be sold, being the very picture and lively image of his father. The third was named, but that also was a child that best resembled the mother. And when the youngest was thought of, that was the Benjamin, the child of their old age; and so were content rather to perish altogether in the famine, than to part with a child for relief. ... What is a child, but a piece of the parent [wrapped] up in another skin? And yet our dearest children are but as strangers to us, in comparison of the unspeakable dearness that was [between] the Father and Christ. Now, that he should ever be [parted in this way] with his son, his only son, is such a manifestation of love as will be admired to all eternity.”²

Excerpt 3: “Why [does] God everywhere in his word call upon sinners to repent, and believe in this blood; encouraging them so to do, by so many precious promises of remission; and declaring the inevitable and eternal ruin of all impenitent [unrepentant] and unbelieving ones, who despise and reject this blood? [What does all this say that I speak of], but the possibility of a pardon for the greatest of sinners; and the certainty of a free full, and final pardon for all believers? Oh what a joyful sound is this! What transporting words of peace, pardon, grace, and acceptance, come to our ears from the blood of the cross!”³

– John Flavel (1627-1691)

1 John Flavel, *The Fountain of Life or A Display Of Christ In His Essential and Meditorial Glory*, (New York: American Tract Society, 1820), revised and somewhat abridged, 26, <http://www.archive.org>. *[added for clarification] Also see 1 John. 4:10 and Rom. 5:8.

2 *ibid*, 42-43. *[added for clarification]

3 *ibid*, 320-321 *[added for clarification]

Unit 1: Lesson 2

Handout: PRESS THE POINT

Hymn 43

"Sing how he left the worlds of light, And the bright robes he wore above;
 How swift and joyful was his flight, On wings of everlasting love!
 Down to this base, this sinful earth, He came to raise our nature high;
 He came t' atone Almighty wrath; Jesus, the God, was born to die."

Excerpt 1:

"... Now, if the Lord loved men for some loveliness in them, there would be nothing wonderful in it; you and I can do the same. I hope I can love a man who possesses moral excellence. You feel, each of you, that if a man's conduct towards you is grateful and good, you cannot but love him, or if you do not, it becomes a fault on your part. With reverence let me say it, if there be something good in man it is no wonder that God should love him; it would be unjust if he did not. If naturally in man there be any virtue, if there be any praise, if there be any commendable repentance, or any acceptable faith, man ought to be loved; this is not a thing to amaze the ages, nor to set the angels singing, nor to move the mountains and hills in astonishment; but for God to love a man who is bad all over; to love him when there is every reason for hating him, when there is not a trace of goodness in him, oh! this is enough to make the rocks break their silence and the hills burst forth into music."²

Excerpt 2:

"Since it is written. 'I will love them freely,' we believe that NOTHING IN MAN CAN BE AN [EFFECTIVE BARRIER] TO GOD'S LOVE.

"This is the same doctrine put in another shape. Nothing in man can be the cause of God's love, so nothing in man can be an effectual hindrance to God's love - ..."³

Excerpt 3: "As God does not love because there is excellence, so he does not refuse to love because there is sin.

"Would it not mar the sovereignty of God if there should be a man in whom there was something that would effectually prevent God's love from flowing to him? Then it would not be, 'I will have mercy on whom I will have mercy;' no, it would be 'I will have mercy on those I can have mercy on; but there is such-and-such a man, I cannot have mercy on him, for he is gone too far.' No, glory be to God for that sentence - 'I will have mercy upon whom I will have mercy.' The devil may say, 'What, on that man, on that man! He has gone too far.' Ah! but says God, 'if I will it, he has not gone too far; I will have mercy on him.' I do not know that I ever felt more the boundless sovereignty of the grace of God than when I looked that text in the face and saw it -... 'I will have mercy on whom I will have mercy.' And so, if God wills to save you, there can be no bar to it, or else that would be a marring and a limiting of the sovereignty of God.

"Would not this be a great slur cast upon the grace of God? Suppose I could find out a sinner so vile that Jesus Christ could not reach him; why then the devils in hell would take him through their streets as a trophy; they would say, 'This man was more than a match for God; his sin was too great for God's grace.'"⁴

1 Samuel Worcester, D.D., "Hymn 43" in *Psalms, Hymns & Spiritual Songs of the Rev. Isaac Watts*, D.D., (Boston: Crocker & Brewster, 1834), 399, <http://www.archive.org>.

2 Charles H. Spurgeon, "Grace Abounding," Sermon 501 in *Spurgeon's Sermons*, (March 22, 1863), vol. 9, *Christian Classics Ethereal Library* ©, <http://www.ccel.org>.

3 *ibid*, *[added for clarification] For further explanation of "I will have mercy on whom I will have mercy," in Excerpt 3, see Ex. 33:19 and Rom. 9:15, 18.

4 *ibid*

Unit 1: Lesson 2

Handout: ANALYZE GOD'S LOVE

Evidences of Love Between *The Father & The Son*

- The Father shows the Son all that he is doing because he loves him. (*John 5:20*)
- The Father gave the son glory because he loves him. (*John 17:24*)
- The Son desires for the Father to be glorified. (*John 12:28; John 17:1*)
- The Father wants his beloved son to be heard. (*Matt. 17:5*)
- The Father loves the Son and has given him all things. (*John 3:35*)
- Jesus abides in his Father's love by keeping his commandments. (*John 15:10*)
- The Father loved the Son and gave him glory before the foundation of the world. (*John 17:24*)
- The Son does only what the Father tells him so that the world will know he loves the Father. (*John 14:31*)
- The Father loves the Son because the Son lays down his life so that he may take it up again. (*John 10:17*)
- The Father is well pleased with the Son and calls him, "beloved." (*Isaiah 42:1; Matt. 3:17; 2 Peter 1:17*)

Evidences of Love Between *The Father, The Son & You*

- Jesus loves you as the Father loved him. (*John 14:21, 23; John 15:10; John 16:27*)
- You abide in Jesus' love by keeping his commandments. (*John 15:10*)
- If God is your Father, you will love Jesus. (*John 8:42*)
- Nothing can separate you from the love of Christ. (*Rom. 8:35, 39*)
- God made you alive because of the great love with which he loved you. (*Eph. 2:4-5*)
- Knowing the love of Christ allows you to be filled with the fullness of God. (*Eph. 3:19*)
- God shows you his love by calling and making you his child. (*Eph. 1:4b-5; 1 John 3:1*)
- God's kindness is meant to lead you to repentance to keep you from perishing. (*Rom. 2:4; 2 Pet. 3:9*)
- If you love Jesus and are his friend, you will have and keep his commandments. (*John 14:21, 23-24; John 15:14*)
- If Jesus calls you friend, he will make known to you all that the Father makes known to him. (*John 15:9-10, 12-15*)
- The Father and the Son love you and make their home with you if you love Jesus and show Jesus' love by keeping his word. (*John 14:23*)
- God loved the world and gave his son to die in your place. (*John 3:16; Rom. 5:8; Gal. 2:20; 1 John 3:16; 1 John 4:9-10*)
- Jesus reveals the Father so that the love Jesus received from the Father may be in you and so that Jesus may be in you. (*John 17:26*)
- All things work together for your good if you love God and are called according to his purpose. (*Rom. 8:28*)

Evidences of Love Between *The Father, The Son, You & Others*

- Love for others fulfills God's law. (*Rom. 13:8-10; Gal. 5:14*)
- Love does not wrong a neighbor or destroy a brother. (*Rom. 13:10; 14:15*)
- If you do not love your brother you are not a child of God. (*John 3:14; 1 John 3:10*)
- The world does not love you if Jesus chose you out of the world. (*John 15:19*)
- If you close your heart to a brother in need, God's love does not abide in you. (*1 John 3:17*)
- A lack of love shows that you have forgotten you were cleansed from your sins. (*2 Pet. 1:7-9*)
- If you love the things of the world, the love of the Father is not in you. (*1 John 2:15*)
- Your patience, kindness, endurance, and lack of boasting and arrogance demonstrate your love. (*1 Cor. 13:4-7*)
- If you love God and others, you get your love from God, you have been born of God, and you know God. (*John 4:19; Gal. 5:22; 1 Thess. 3:12; 2 Thess. 3:5; 1 John 4:7-8*)
- Your union with Jesus and other believers, shows the world that God sent Jesus and that he loves you just as he loved Jesus. (*John 17:22-23*)
- Your love for Jesus and the Father is demonstrated in your love for others. (*John 13:34-35; John 15:12; John 21:15-17; Eph. 5:1-2,25; 1 John 4:20-21; 1 John 5:1-2*)
- You know love because Jesus laid down his life for you, so you ought to lay down your life for others. (*1 John 3:16*)
- Love, in the form of good works, shown to others by those who love God, results in God's glory. (*Matt. 5:16; Rom. 15:5-7; 1 Pet. 2:12*)

Unit 2: Lesson 3

Handout: REFLECT & CONNECT

Imagine it is 1775. You are in front of the Bastille prison in Paris. Notice that Dr. Manette, who was unjustly imprisoned 18 years ago, has just been released. Imagine the joy as his daughter, Lucie, who thought he was dead, and other characters, bring him to England.

Fast forward 5 years. Peek in the English courtroom door where Frenchman Charles Darnay has just been acquitted of treason. Notice the embarrassment of eyewitnesses who were proven unreliable partly because of Darnay's uncanny resemblance to Sydney Carton, who, unlike the heroic Darnay, is an irresponsible alcoholic.

Now, move forward a few years and peer into Lucie Manette Darnay's face as she looks at her daughter and husband Charles Darnay. Notice her face change as she remembers Sydney Carton, who she treated kindly and who pledged his love by saying he would make any sacrifice for her.

Skip over 12 years to 1792, a time when the French Revolution has escalated and French aristocrats are being sentenced to die. Follow Charles Darney as he feels compelled to help a wrongly imprisoned friend and leaves England for France without telling anyone the real reason.

Look on as Darnay is recognized as the French aristocrat he is, taken to prison where he is visited by his wife Lucie, her father, Dr. Manette, and later by Sydney Carton. Watch as Charles Darney is released, arrested again, and sentenced to die at the guillotine within 24 hours.

Observe as Sydney Carton enters Charles Darnay's cell, drugs him, exchanges clothes, and has the jailer remove Darnay, leaving Carton to die in his stead. Listen as Carton tells himself that Lucie, whom he still loves, will not have to loose her beloved Charles.

Hear the crowds roar as Carton and the others who will be executed ride the horse-drawn cart through the crowd. Feel the tension as Sydney Carton climbs the steps to the guillotine. Listen as he peacefully declares, "It is a far, far better thing that I do, than I have ever done; it is a far, far better rest that I go to than I have ever known."¹

From – *Charles Dickens*
A Tale of Two Cities

¹ Charles Dickens, *A Tale of Two Cities*, (Boston, New York: Houghton Mifflin, 1894), 373.

Unit 2: Lesson 3

Handout: WORD PICTURES

Quote 1:

"How much does the guilt of the world transcend all account, all expression, all powers of numbers or measures! And above all, how vast is the guilt of the world, in all ages, from the beginning to the end of it! To what a pitch has guilt risen! The world being, as it were, on every side, loaded with it, as with mountains heaped on mountains, above the clouds and stars of heaven.

"And guilt, when it was imputed to Christ, greatly prevailed against him – though in himself innocent, and the eternal Son of God – even so as to hold him prisoner of justice for a while; and to open the flood-gates of God's wrath upon him, and bring his waves and billows over him".¹

Quote 2:

"In this also Christ appeared gloriously above the guilt of men. For he offered a sacrifice, that was sufficient to do away [with] all the guilt of the whole world. Though the guilt of man was like the great mountains, whose heads are lifted up to the heavens; yet his dying love, and his merits, appeared as a mighty deluge that overflowed the highest mountains; or like a boundless ocean that swallows them up; or like an immense fountain of light, that with the fullness and [redundancy] of its brightness, swallows up men's greatest sins, as little motes are swallowed up and hidden in the disk of the sun."²

Quote 3:

"If they are ready to sink with darkness and sorrows, distress of conscience, or those frowns of God upon them; so that God's waves and billows seem to pass over them; yet they have encouragement enough to look to Christ for deliverance. These waves and billows have before exalted themselves against Christ; and he appeared to be infinitely above them. – And if they are afraid of death; if it looks exceeding terrible, as an enemy that would swallow them up; yet let them look to Christ who has appeared so gloriously above death; and their fears will turn into joy and triumph.

... For as their Redeemer is mighty, and is so exalted above all evil; so shall they also be exalted in him. They are now, in a sense, so exalted; for nothing can hurt them. Christ carries them, as on eagle's wings, nigh out of the reach of all evils, so that they cannot come near them, to do them any real harm. And, in a little time, they shall be carried so out of their reach, that they shall not be able even to molest them anymore for ever."³

1 Jonathan Edwards, "Christ Exalted, or Jesus Christ Gloriously Exalted Above All Evil in the Work of Redemption," in "Miscellaneous Discourses," in *Works of Jonathan Edwards*, (1703-1758), vol. 2, sec. 1, *Christian Classics Ethereal Library* © at www.ccel.org.

2 *ibid*, Section 2. *[added for clarification]

3 *ibid*, Section 3.

Unit 2: Lesson 4

Handout: READ HISTORY

Excerpt 1:

“Because [Jesus] is *alone sufficient* to reconcile the world to God by his blood, ... So that he is the true and only Mediator between God and men: no other is revealed in Scripture; no other is sufficient for it; no other needed beside him.”¹

Excerpt 2:

“The means by which this reconciliation is made, are the bloodshed and death of Christ; he only is the reconciler and peace maker; a sinner cannot make peace with God or reconciliation, ... not by his *works of righteousness*, which are impure and imperfect; nor by repentance, which the law does not admit of, nor is it any satisfaction to it; nor by *faith*, for that does not make, only receives the atonement made by Christ; nor by the death of the sinner himself.”²

Excerpt 3:

1. “Of the *internal* enmity... [there is] “enmity” [opposition, hostility] ... “against God,” [Rom. 8:7] to the Being of God, wishing there was no God, to the purposes and decrees of God, which they cannot bear, and to which they insolently [rudely, arrogantly] reply; ... and to his gospel, to the Spirit, to his Person, whom they know not, nor can receive; and to the saints. ...”
2. “There is an *external* enmity, which appears by wicked works and sinful actions openly committed.”
3. “Men are not only enemies internally, and externally to God, but there is an enmity on the part of God to them; there is ... an enmity declared in the law against them. If there had been no other enmity than what is in the hearts of men against God, there would have been no need of the sufferings and death of Christ to make reconciliation; but there was a law enmity on the part of God, and his justice, which required the death of Christ to take it away. There was, in some sense, a reciprocal enmity between God and men, which made a reconciliation necessary; ... ”³

Excerpt 4:

“Now observe what we have to say to you to-day is this: we are anxious that you should be at peace with God, and therefore we act as ambassadors for Christ. ... I once knew him not, neither did I care for him. I lived well enough without him, and sported with trifles of a day, so as to forget him. He brought me to seek his face, and seeking his face I found him. He has blotted out my sins and removed my enmity. I know that I am his servant, and that he is my friend, my Father, my All. And now I cannot help trying in my poor way to be an ambassador for him with you. I do not like that any of you should live at enmity with my Father who made you; ... Why should you not be at peace with one who so much wants to be at peace with you? Why should you not love the God of love, and delight in him who is so kind to you? What he [has] done for me he is quite willing to do for you: he is a God ready to pardon. I have preached his gospel now for many years, but I never met with a sinner yet that Christ refused to cleanse when he came to him.”⁴

1 John Flavel, *The Fountain of Life or A Display Of Christ In His Essential and Meditorial Glory*, (New York: American Tract Society, 1820), revised and somewhat abridged, 92, *[added for clarification], <http://www.archive.org>.

2 John Gill, John, 1810, *Gill's Complete Body of Practical and Doctrinal Divinity: Being a System of Evangelical Truths, Deduced from the Sacred Scriptures*, abridged by William Stoughton, (Philadelphia: Printed for Delaplaine and Hellings by B. Graves, 1810), 345, *[added for clarification], <http://www.archive.org>.

3 *ibid*, John Gill, 1810, 344-345, *[added for clarification]

4 Charles H. Spurgeon, “The Heart of the Gospel,” Sermon 1910 in *Spurgeon's Sermons*, (1886), vol. 32, [added for clarification] *Christian Classics Ethereal Library* ©, <http://www.ccel.org>.

Unit 3: Lesson 6

Handout: EXPAND CIRCLES – PART 1 (PAGE 1)

External Evidence

History and the Bible

– Manuscripts

There are so many consistent original fragments and copies of the Bible, “it would be absurd to say that the Bible is a manufactured myth.”¹ Think about it. If two-thousand years from now a group of people were doing archeological digs in the United States and were able to collect 100 different newspapers that documented the September 11, 2001 events, it would be unreasonable to say the newspapers were all wrong – that they were purely manufactured myth.²

– Oral Tradition

Few people in the 1st century were privileged to read and write. However, Greco-Roman culture was acutely concerned for accuracy in the reporting of speeches and had strict standards. In Jewish culture (all the 12 disciples were Jews), Jewish memorization was a developed skill.³

It is not unreasonable to think eyewitness audiences would have taken careful mental notes concerning the teachings of a Rabbi, especially one making Messianic claims like Jesus. The gospels state this concern for truth and accuracy.⁴

“... many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, ... that you may have certainty concerning the things you have been taught.” Luke 1:1-4



1 Reprinted from Duane Smets, “The Bible as the Word of God,” pdf, used by permission, <http://www.theresolved.com>.

2 Duane Smets, “The Bible as the Word of God,” pdf, used by permission, <http://www.theresolved.com>.

3 See Bruce Metzger, *The Text Of The New Testament*, (New York: Oxford University Press, 1992) as referenced in Duane Smets, “The Bible and Santa,” blog, *The Resolved Church*, March 3, 2009, <http://www.theresolved.com>, used by permission.

4 Duane Smets, “The Bible and Santa,” blog, *The Resolved Church*, March 3, 2009, <http://www.theresolved.com>, used by permission.

Unit 3: Lesson 6

Handout: EXPAND CIRCLES – PART 1 (PAGE 2)

Archeological Evidence

There have been thousands of Biblical people, cities, etc., that have been verified through the discipline of archeology.⁵ Archeological discoveries have confirmed the details of historical statements in the Bible.⁶

– Marks of Historicity

Historians use specific criteria to verify the authenticity of a document. When these criteria are applied, the New Testament comes through with flying colors and is actually the most well attested document of antiquity.⁷ For example, one criteria of authenticity is the time lapse between events reported and the date written or earliest copies recorded. The authenticity of Julius Ceasar's "Gillead" is generally accepted even though the first manuscript is dated nearly 900 years after it was written. In comparison, manuscripts of the gospels were written within 30-40 years of Jesus' life and death.⁸

The Gospels were written with theological and evangelistic persuasiveness; however, they expressed concern that this not be at the expense of accurate history.⁹ The internal evidence of historical authenticity is quite phenomenal; contextual dates, names, quotes, and landmark descriptions continue to provide consistent reliable guides to all kinds of archeological discoveries.¹⁰

Which Books Are In The Bible?

Canonization is the collection and recognition of accurate and inspired writings already being circulated for a hundred plus years among the church and the cultural communities as being authentic.

You hear instruction for this circulation in the New Testament documents themselves:

"When this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea." Colossians 4:16

– Corroborative Works

Attestation to the existence, death and resurrection of Jesus outside the New Testament can be found in many other ancient documents. For example, Josephus (Ant 18.63-64; 1st century), Talmud (Sanhedrin 43, 107; 1st century), Suetonius (Vita Claudio, 1st century), Tacitus (Annals 15.44, 1st century), Pliny the Younger (Letters 10.96, 1st century) and all pseudepigraphical and apocryphal works (letters and books which were not recognized and circulated as authoritative Scripture or recognized as accurate history) provide additional attestation to the basic facts of Jesus' existence and ministry.¹¹

5 For ongoing archeological discoveries see the journal publication: *Biblical Archeology Review*, <http://www.bib-arch.org>.

6 Nelson Glueck, *Rivers in the Desert*, (Jewish Pub. Society of America, 1959). 31, quoted in Duane Smets, "The Bible as the Word of God," pdf, <http://www.theresolved.com>, used by permission.

7 See J.P. Moreland, *Scaling The Secular City*, (Grand Rapids, MI: Baker Books, 1987) 137-157, quoted in Duane Smets, "The Bible as the Word of God," pdf, <http://www.theresolved.com>, used by permission.

8 Duane Smets, "The Bible and Santa," blog, *The Resolved Church*, March 3, 2009, <http://www.theresolved.com>, used by permission.

9 Michael J. Wilkins, J.P. Moreland, *Jesus Under Fire*, (Grand Rapids, MI: Zondervan, 1995) 30-38, quoted in Duane Smets, "The Bible and Santa," blog, *The Resolved Church*, March 3, 2009, <http://www.theresolved.com>, used by permission.

10 Duane Smets, "The Bible and Santa," blog, *The Resolved Church*, March 3, 2009, <http://www.theresolved.com>, used by permission.

11 Here is a complete list: The Gospel of Thomas, The Gospel of the Ebionites, The Gospel of Peter, The Gospel of the Egyptians, The Gospel of Nicodemus, The Gospel of Joseph the Carpenter, The Gospel of the Nativity of Mary, The Gospel of the Twelve (one from each of the disciples including Judas), The Protevangelium of James, Arabic Gospel of Childhood, The Infancy Gospel of Thomas, The History of Joseph the Carpenter, The Passing of Mary, The Acts of Peter, The Acts of John, The Acts Andrew, The Acts of Thomas, The Acts of Paul, The Acts of Matthias, The Acts of Philip, The Acts of Thaddaeus, The Letter Attributed to Our Lord, The Lost Epistle to the Corinthians, The Six Letters of Paul to Seneca, The Epistle of Paul to the Laodiceans, The Apocalypse of Peter, The Apocalypse of Paul, The Apocalypse of Thomas, The Apocalypse of Stephen as noted in Duane Smets, "The Bible and Santa," blog, *The Resolved Church*, March 3, 2009, <http://www.theresolved.com>, used by permission.

Unit 3: Lesson 6

Handout: EXPAND CIRCLES – PART 2

External Evidence

– Science and the Bible

“The Bible was not written as a science book. It was meant to communicate and therefore uses ‘descriptive’ language” from various human perspectives “versus precise scientific language.”¹ This same descriptive language is common today. For example, weather forecasters talk about what time the sun will rise and when it will set. This “descriptive” language tells what appears to be happening from the perspective of the writer and his audience. The weather man, who surely knows the sun does not really rise and set but that the earth in fact rotates around the sun, intends to communicate what we all experience.²

Nevertheless, though the Bible is not a science book, and does not speak in precise scientific language, scientific information does appear in it that sometimes concurs with current scientific theories and other times seems in opposition to them.

For example, in the Bible we can find five different elements identified by Herbert Spencer in the 19th century as the “matrix of existence.” These elements are time, force, action, space, and matter. Many have noted “these five elements are all identified in the first verse of the Bible: time (in the beginning), force (God), action (created), space (the heavens), matter (and the earth).”³

Confirming scientific data such as this using the Bible as well as using scientific data to confirm the Bible is difficult and often problematic. First, because of the nature of scientific investigation, science often disproves its own assertions; so, what is ‘true’ today may be ‘false’ tomorrow. Second, scientific conclusions must flow from a premise that may be faulty. For example, if God created a mature earth, adult people, animals, soil, rocks, plants, mountains, etc., how would that affect calculation of the earth’s age? Furthermore, when we interpret the Bible from our own

knowledge of current scientific data, we may make the error of forcing a wrong meaning on it.

Consider Psalm 19:4-6:

“... In them he has set a tent for the sun, which comes out like a bridegroom leaving his chamber, and, like a strong man, runs its course with joy. Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat.”

Theologians up until the mid 1500’s tended to think Psalm 19:4-6 described a sun that moved around a stationary earth due to the influence and prevalence of the Aristotelian scientific premises about the makeup of the universe. Then, Copernicus, the astronomer, set forth his theory that the earth rotated around the sun and Galileo, with the help of the telescope, confirmed this scientific fact and disproved earlier interpretations.⁴ Today, however, with even better technology, we learn that the sun does orbit around the center of the Milky Way galaxy and that the Milky Way itself, along with other galaxies revolve.⁵ In light of this, we, at this point in history, can again say with scientific confidence, “The rising of the sun is from the end of the heavens and its circuit to the end of them.”

Today, like those who claimed Copernicus’ theory and Galileo’s discovery made the Bible untrue, many have claimed the “theory of evolution” proves the Bible is untrue and that God does not exist. While a full discussion of the scientific, exegetical and sociological difficulties with the theory of evolution is outside the scope of this discussion, it seems that what the theory of evolution, along with any other scientific theory, does best is to require an initial beginning point – a process that begs the question of God’s existence – the God who has revealed himself to us through his word.

¹ Reprinted from Duane Smets, *The Bible as the Word of God*, used by permission, <http://www.theresolved.com>.

² *ibid*

³ *ibid*

⁴ Francis A. Schaeffer, *How Should We Then Live?*, (Wheaton, IL: Crossway Books, 1976), 130-131

⁵ Robert Jastrow and Malcom H. Thompson, *Astronomy: Fundamentals and Frontiers*, (New York: John Wiley & Sons, 1977), 6

Unit 3: Lesson 6

Handout: EXPAND CIRCLES – PART 3

External Evidence

– The Evidence of Prophecy Concerning the Bible

There are thousands of specific predictions in the Bible that have come true.¹ The next closest body of literature with predictions that have come true are the extremely ambiguous writings of Nostradamus. If accepted as real predictions in spite of their vague nature, Nostradamus' writings predicted 40 events.²

In contrast, there are over 300 specific prophecies of Christ, like the exact time and place he would be born and would die. If you just take eight of the most specific ones, the chance/likelihood that they would have come true is almost statistically impossible.³

– The Evidence of Literary Influence Concerning the Bible

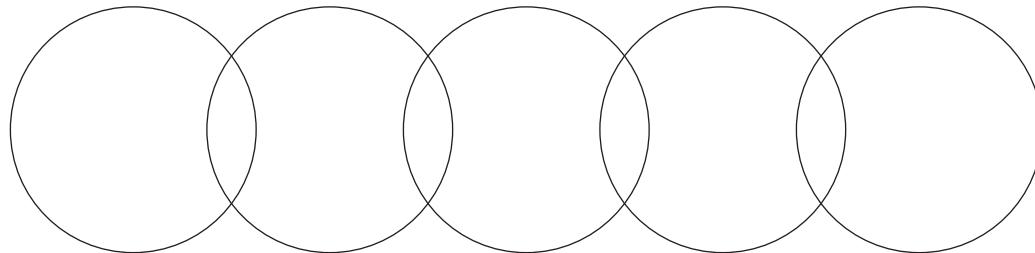
No book ever written is so influential and so unique as the Bible. “More has been written about Jesus Christ and Christianity than any other person. Even in history, more major world events have ensued because of His message.

“No book is so unified as the Bible. The Bible is written by 40 different authors, in 66 different books over a time period of approximately 1500 years. Yet all of it speaks of one man and one message, an astonishing unity.”⁴

– The Evidence of Subjective Experience Concerning the Bible

“When all people read the Bible they have a sense that it contains a ring of truth. There is an inner feeling that what it is saying is true and different.

“Reading the Bible has literally changed people lives in how they live and what they do with it including giving up or changing professions. People credit their change to reading the Bible.”⁵ How has reading the Bible affected you?



1 J. Barton Payne, *An Encyclopedia of Biblical Prophecies*, (Grand Rapids, MI, Baker Book House: 1980), as referenced in Duane Smets, “The Bible as the Word of God,” pdf, <http://www.theresolved.com>, used by permission.

2 Peter Lemesurier, *The Unknown Nostradamus*, (U.K.: O Books: 2003), as referenced in Duane Smets, “The Bible as the Word of God,” pdf, <http://www.theresolved.com>, used by permission.

3 Peter Stoner, *Science Speaks*. (Chicago, IL, Moody Press, 1963), as referenced in Duane Smets, “The Bible as the Word of God,” pdf, <http://www.theresolved.com>, used by permission.

4 Reprinted from Duane Smets, “The Bible as the Word of God,” pdf, <http://www.theresolved.com>, used by permission.

5 *ibid*

List of Appendix Items:

Suggestions for Encounter Gathering	230
Supply Idea Bank: Part A	231-232
Supply Idea Bank: Part B	233-235
Pick Idea Bank	236-237
How to Use the Project List	238
Project List	239
Critique Tips for Group Leaders	241
Critique Tips for Artists	242
Practice Critique Forms (A-C)	243-245
Critique Forms (A-C)	247-249
STUDIO CELEBRATION: Suggestions for Leaders	250
STUDIO CELEBRATION: Suggestions for Artists	251

Appendix

* Critique and Project List forms may also be copied or downloaded from the
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Suggestions for Encounter Gathering

Before the gathering:

- choose a time and an informal meeting place.
- call or send out invitations (or e-invitations) to artists.
- choose the 1st lesson you want to study.
- carefully read the introduction, lesson, and familiarize yourself with the support materials.
- identify information you think is important to highlight at the *Encounter Gathering*.
- create a tentative plan for future meetings.
- plan snacks/desserts.

At the gathering:

- get to know the artists; discuss ...
 - > the kind of art they are interested in.
 - > what they do with their art.
 - > what subjects/themes they have incorporated in their art in the past.
 - > why they engage in artistic endeavors.
- gather preferred contact information from each artist.
- distribute the *Artist's Guide*:
 - > emphasize information previously identified.
 - > encourage artists to read the lesson prior to class.
 - > emphasize the importance of using the learning strategies located on page v. of the *Artist's Guide*.
 - > introduce artists to the support materials found in the *Response Guide* and *Appendix* of the *Artist's Guide*.
 - explain that critiques will be completed in class.
 - explain that support materials can be downloaded from the
© Doxology Publishing web site at www.doxologypublishing.com
- discuss *Studio Celebrations*; see pages 250-251 in the *Leader's Guide Appendix*.
- finalize future meeting times and places.



Supply Idea Bank: Part A

Answer Quick (5-7 minutes)

(Materials: Supply Section of Lesson; Pencils; Paper.)

Prompt artists to reflect on what they learned in this lesson and how they were impacted by what they learned. Distribute paper and pencils to each artist. Tell artists to write quick short answers. Provide about 1 minute for artists to write an answer to each question. Ask: **What truth did you discover that impacted you most? What emotional reaction did you have that surprised you most? What personal attitudes or intentions were transformed by what you learned?** Invite artists to read their written responses to the whole group. (*Answers will vary.*) Point attention to *Do This (A)* in the *supply* section. Prompt artists to complete the assignment. Encourage artists to consider: (1) the truth they were most impacted by; (2) the emotion they were surprised by; and (3) the transformation that occurred in their own attitudes and intentions to guide answers to these goal-related questions.

Make Heads Talk (5-7 minutes)

(Materials: Supply Section of Lesson; Face Images; Markers.)

Collect face images from magazines or print from your computer. Divide artists into groups of 2 or 3. Distribute 1 face image and markers to each group. Provide 3-4 minutes. Challenge groups to insert speech balloons or thought bubbles to illustrate how the person (1) thinks, (2) feels, and (3) is transformed/motivated by the concept. Regroup. Invite each group to display and read their talking head. Point attention to *Do This:(A)* in the *supply* section. Prompt artists to complete the assignment.

Finish the Thought (5-7 minutes)

(Materials: Supply Section Of Lesson; Paper; Pencils.)

Divide artists into groups of 3-4. Distribute paper and a pencil to each group. Ask an artist in each group to write the sentences below on the paper. Explain that each sentence should have plenty of space above and below and one long blank for each artist in the group.

- Learning about *fill in blank with concept* made me understand _____, _____, _____, _____.
- Understanding *fill in blank with concept* made me feel _____, _____, _____, _____.
- Understanding and feeling strongly about *fill in blank with concept* made me want to _____, _____, _____, _____.

Provide 3-5 minutes. Instruct an artist in each group to read the first sentence starter and then to pass the paper around for each group member to quickly fill in a blank to complete one sentence. Clarify that the process should be repeated 2 more times until all the sentences are completed. Encourage one group member to read the completed sentences without interruption. Regroup. Point attention to *Do This:(A)* in the *supply* section. Instruct artists to complete the goal starters.

Load the Landscape (5-7 minutes)

(Materials: Supply Section Of Lesson; Landscape Pictures; Markers.)

Collect landscape images from magazines or print from your computer. Divide artists into groups of 2 or 3. Distribute 1 landscape image and a few markers to each group. Provide 3-4 minutes. Challenge groups to quickly load the landscape with drawn objects that represent a (1) truths, (2) emotions, and (3) attitudes connected with the concept. Regroup. Invite each group to display their landscape and explain the images they loaded it with. Point attention to *Do This:(A)* in the *supply* section. Prompt artists to follow directions to complete the assignment.

supply Idea Bank: Part A

Write the First Thing (2-7 minutes)

(Materials: Supply Section of Lesson; Paper; Pencils.)

Distribute paper and pencils to each artist. Divide artists into groups of 2 or 3. Explain that you will present 3 word pairs. Tell artists that as soon as you present a word pair, artists will have 10 seconds to write down the first thing that comes to their mind. (Fill in the blanks with the lesson's concept. For example say, "Holiness - Truth.") Say, "_____ - Truth." Provide 10 seconds. Call time. Say: "_____ - Emotion." Provide 10 seconds. Call time. Say: "_____ - Attitude." Provide 10 seconds. Call time. Focus attention on *Do This:(A)* in the *supply* section. Insert *Variation 1* or *2* here, (see below) if desired. Challenge artists to consider their responses as they answer questions that will guide their goals for their art piece.

Variation 1: Tell artists to divide the blank side of their paper into 3 columns. Explain that artists should head each column with either the "truth," "emotion," or "attitude" word previously generated (see above). Provide 3 minutes – 1 minute for each column. Challenge artists to write as many words as they can that are related to the word at the top of the column.

Variation 2: Tell artists to write the lesson's concept in the middle of the paper. Tell artists to write the truth, emotion, and attitude words previously generated (see above) near the concept but dispersed in such a way that more information can be connected to each word. Illustrate that artists can visualize the concept as a big meatball in spaghetti and the "truth," "emotion," and "attitude" words as smaller meatballs. Tell artists to use lines/arrows (spaghetti noodles) to connect the concept to the words. Challenge artists to quickly write/draw phrases, or ideas they associate with the "truth," "emotion," and "attitude" words. Suggest that artists write/draw the new ideas in close proximity on the paper to the original words they are associated with. Remind artists to use lines/arrows to connect these new words/drawings to the original ones.

Turn On the Light (5-7 minutes)

(Materials: Supply Section of Lesson; Paper; Markers.)

Distribute paper and a marker to each artist. Tell artists to draw 3 big light bulbs with a pull cord on their paper. Tell them to label the 1st bulb, "truth," the 2nd bulb, "emotion," and the 3rd bulb, "attitude." **Say: Pull the truth cord. Write one thing you now understand about the concept.** Provide 1 minute. **Say: Pull the emotion cord. Write how you now feel about the concept.** Provide 1 minute. **Say: Pull the attitude cord. Write the attitude that you now have toward the concept or because of it.** Provide 1 minute. Point attention to *Do This:(A)* in the *supply* section. Direct artists to follow the directions to complete the goal starters.

Compose and Write (8-10 minutes)

(Materials: Supply Section of Lesson; Paper; Markers; Timer.)

Divide artists into groups of 2. Distribute paper and a marker to each group. Assign 1 artist in each group the role of "composer" and the other the role of "writer." Inform artists this will be a timed activity. Explain that: you will ask a question; the composer will have 1 minute to sing the answer without words; and the writer will have 1 minute to translate the composer's song into words. **Ask: How has your knowledge of the concept been impacted?** Call time after 2 minutes. **Ask: How have your emotions been impacted by the concept?** Call time after 2 minutes. **Ask: How has your attitude been impacted by the concept?** Call time after 2 minutes. Encourage artists in each group to explain their expressions to each other. Point attention to *Do This:(A)* in the *supply* section. Direct artists to follow the directions to complete the goal starters.

Variation 1: Follow the *Compose and Write* directions with the following exception. Tell artists to divide the paper into 6 sections so that there are 2 columns and 3 rows. Assign 1 artist in each group the role of "illustrator" and the other the role of "writer." Explain that after you ask the question, the illustrator will have 1 minute to draw the answer to the question in a section of the left-hand column and the writer will have 1 minute to translate the image into words.

Supply Idea Bank: Part B

Create a Holiday (12-15 minutes)

(Materials: Supply Section of Lesson; Paper; Markers.)

Divide artists into groups of 3-4. Distribute paper and markers to each group. Explain that each group should choose a truth, an emotion, and a transformation goal previously generated in *Do This:(A)* in the supply section. Challenge groups to keep their goals in mind and create a holiday around the theme of the lesson's concept i.e., love of God, propitiation of Jesus, etc. Prompt them to describe music, decorations, food, colors, dress, slogans, and activities associated with their holiday. Regroup. Invite each group to describe their holiday. Prompt listening artists to write down ideas from the description that trigger them to think about the concept from a different or deeper angle. Explain that ideas may be recorded in the *Do This:(B)* space of the supply section or in an art journal.

Making Connections (10-15 minutes)

(Materials: Supply Section of Lesson; Index Cards; Pencils.)

Read the *Do This (B)* directions. Suggest there is connection between what we believe to be truth, our emotions, and our motivation/transformation. Provide an example. (*If we intend to spend the day watching movies on the sofa but come to believe the house is on fire, we will most likely feel fear and panic and be motivated to change plans. If while on a leisurely hike, the hair on the back of our neck stands up and we suddenly feel chills, we may come to believe someone/thing dangerous is nearby and began to run.*) Divide artists into groups of 3. Distribute 1 index card to each artist. Point attention back to the *Do This (A)* answers in the *supply* section. Tell each artist in each group to choose 1 goal so that all 3 goals are represented in every group. Explain that artists should write their goal on one side of the card and an artistic idea that incorporates the answer on the other side of the card. Challenge each group to think about ways the ideas are connected and to arrange the cards to show the connectivity. Regroup. Invite groups to describe their ideas and how they are connected. Prompt listening artists to write down ideas that make creative sparks in the *Do This:(B)* space of the *supply* section or in an art journal.

Issue a Warning (10-15 minutes)

(Materials: Supply Section of Lesson; Paper; Pencils.)

Read the *Do This (B)* directions in the *supply* section. Prompt artists to think about drug company commercials. Ask: **What follows each commercial?** (*A warning about the drug's side-effects.*) Prompt artists to think about what would happen if the concept being studied were removed from God. Provide an example, e.g., "What if Jesus was not the reconciler?" Divide artists into groups of 3-4. Distribute paper and pencils to each group. Encourage artists to write a warning listing the side-effects to thoughts, emotions, and motivations if the concept is removed. Challenge them to think of ways to illustrate the concept from the perspective of the warning. Regroup. Invite groups to share their ideas. Prompt listening artists to write down ideas that cause them to think deeper or differently about the concept in the *Do This:(B)* space of the *supply* section or in an art journal.

Cook Up an Idea (10-15 minutes)

(Materials: Supply Section of Lesson; Paper; Pencils.)

Read the *Do This (B)* directions in the *supply* section. Divide artists into groups of 3-4. Distribute paper and markers to each group. Point attention to the concept's attributes listed in the *supply* section. Provide 7-10 minutes. Prompt groups to think about which food(s) best represents the attribute. Explain that artists should draw their food and connect descriptions to the food that explain how the food's flavor, taste, texture, smell, etc., represents the attribute. Challenge groups to further describe how the foods they have chosen could be combined to best represent the concept. Encourage groups to illustrate their recipe. Regroup. Invite groups to discuss their descriptions and recipes. Prompt listening artists to write down ideas down that trigger deeper or novel ways of perceiving the concept in the *Do This:(B)* space of the *supply* section or in an art journal.

supply Idea Bank: Part B

Make Music (10-15 minutes)

(Materials: Supply Section of Lesson; Paper; Pencils.)

Read the *Do This (B)* directions in the *supply* section. Prompt artists to ‘think out loud’ about 1 or 2 sounds they hear during the course of a normal day. Explain that they should be as specific as possible. Provide examples – “the crunch of tires on gravel” as opposed to “traffic noises,” “the click of a staple penetrating paper” verses “office sounds,” “a baby’s excited ‘hoo hoo’” verses “the voice of a child.” Distribute paper and pencils. Divide artists into groups of 3 or 4. Provide 7-10 minutes. Encourage artists to choose a set of sounds that evoke thoughts, emotions, and attitudes they associate with the concept. Challenge artists to mimic sounds to create a short sequence or loop (singular or simultaneous) that helps listeners explore the concept. Urge artists to write their sounds (in word form), descriptions, and sequence for reference purposes. Regroup. Invite groups to perform their music and explain why they choose specific sounds. Prompt listening artists to write down ideas for their own artwork that emerge as they hear the sound track and think about the descriptions.

Add To It (10-15 minutes)

(Materials: Supply Section of Lesson; (Choose 1) Index Cards, Chart Paper, Butcher Paper, White-Board; (Choose 1) Pencils, Markers, Crayons.)

Read the *Do This (B)* directions in the *supply* section. Divide artists into groups of 3 or 4; try to keep visual artists together, musicians together, writers together, etc. Distribute one index card and a pencil to each group. Provide 5-7 minutes. Explain that each artist holding the card should quickly write an idea down for portraying the concept (without judging its goodness, badness, reasonableness, etc.) and pass the card to another artist in the group to quickly modify/expand the idea. Clarify that the process can continue until time is called. Call time. Regroup. Provide 5-7 minutes. Invite each group to present their completed idea to the whole group. Challenge listening artists to quickly modify/expand on each group’s idea.

Variation 1: Follow directions for *Add to It* with the following exceptions. Distribute a large sheet of butcher paper and crayons to each group. Invite each artist to take 2 or 3 crayons. Designate an artist in each group to begin the *Add to It* process by illustrating an idea that will be added to.

Variation 2: Follow direction for *Add to It* with the following exceptions. Do not divide artists into small groups. Decide on an order, left to right, alphabetical, etc. Explain that artists will be called on in order to either contribute a new idea or expand/modify an idea already presented. Write down each new idea on chart paper or on a white-board. Leave space above and below each new idea so that you can expand or modify it. Move to a new idea once expansion or modification of the previous idea slows down.

Begin With A Verb (12-15 minutes)

(Materials: Supply Section Of Lesson; Paper; Markers; Action Verbs Or Sensory Words.)

Divide artists into groups of 3-4; try to keep visual artists together, musicians together, writers together, etc.

Read the *Do This (B)* directions in the *supply* section. Assign a verb such as “build,” “dance,” “sing,” “paint,” “swim,” “run,” “jump,” “hunt,” etc. Distribute paper and markers to each group. Explain that groups should think of the concept in relation to their verb and formulate a question. Provide an example. (*Artists with the verb, “swim,” might ask, “How could we use the context of swimming in an ocean as a way to illustrate the concept? Artists with the verb, “build,” might ask, “How could we use idea of building a skyscraper as a springboard for developing the concept?”*) Provide 8-10 minutes for artists to generate their question and to develop (write/illustrate) an idea that answers their question. Regroup. Provide 5-7 Invite groups to quickly share their idea with other artists. Prompt listening artists to write down ideas they like or think of during the listening process.

Variation: Follow the directions for *Begin With a Verb* with the following exceptions. Assign a sensory word such as “icy,” “rough,” “hot,” “smooth,” “sticky,” “prickly,” “cool,” “burning,” “sharp,” etc. to each artist instead of a verb. Explain that artists should think of their concept in relation to their sensory word and formulate a question. Provide an example. (*An artist with the word, “icy,” might ask: “How could I illustrate the concept in the context of an icy land like the North Pole?” “How would the concept be affected if ‘iciness’ is a sub-theme of the art piece?”*)

Supply Idea Bank: Part B

Seek and Merge (10-15 minutes)

(Materials: Supply Section of Lesson; Paper; Pencils.)

Read the *Do This (B)* directions in the *supply* section. Divide artists into groups of 3. Distribute paper and pencils to each group. Point attention back to the goals expressed in *Do This (A)*. Provide 10 minutes. Tell artists in each group to choose 1 goal-related group answer from *Do This (A)* for all 3 goals (truth, emotion, and attitude). Challenge artists to find a phrase or sentence in the lesson they associate with each goal statement. Encourage artists to think of an artistic way to express the phrase or sentence. Challenge artists to merge the artistic representations so that each group has one idea for presenting the concept. Suggest that the idea that emerges may integrate several art forms, e.g., music for emotion, visual art for truth, and performing art for attitude. Regroup. Invite groups to present their ideas. Prompt listening artists to write down ideas that expand their own thoughts about the concept.

Think From A Different Perspective (10-15 minutes)

(Materials: Supply Section of Lesson; Paper or Chart Paper; Pencils or Markers.)

Group artists according to their general art form; put painters together, musicians together, etc. Clarify that the purpose of this activity is to generate creative ideas for portraying the concept. Read the *Do This (B)* directions in the supply section. Assign each group an alternative time period, location, nationality, art form (see list below), age group, universe, etc. Distribute paper and a pencil to each group. Provide 10-12 minutes. Choose one artist in each group to record the group's ideas from their assigned perspective. Regroup. Invite each group to present the ideas they like best to the whole group. Prompt listening artists to write down ideas that made them think about the concept in a deeper or different way in the *Do This:(B)* space of the *supply* section or in an art journal.

Some Art Forms: Dance, Music, Graphic Art, Graffiti, Choreography, Photography, Music Video, Musical Lyrics, Cinematography, Documentary, Glass Art, Sculpture, Fine Art, Poetry, Drama, Screenplays, Literature, Pottery, Textile Art, Jewelry Design, Pottery, Woodwork, Quilting, Embroidery, Interior Design, Architecture, Fashion Design, Metalwork.

Variation 1: Follow the *Think From a Different Perspective* directions with the following exceptions. Distribute chart paper and markers to each group. Provide 10-12 minutes for all artists in each group to simultaneously illustrate an idea, from their assigned perspective, on chart paper.

Variation 2: Follow the *Think From a Different Perspective* directions with the following exceptions. Do not divide the artists into groups. Distribute paper and a marker to each artist; assign each artist an alternative identity, super power, gender, height, weight, age, race, historical background, economic status, IQ, career, art form, family, etc. Guide artists to record ideas from their perspective and circle 3 ideas they like best.

Variation 3: Follow the *Think From a Different Perspective* directions with the following exceptions: Assign each group an alternative audience, e.g., children, people who are terminally ill, people living in poverty, people with a disability, people who are famous or in power, people from another culture, etc.

pick Idea Bank

Star, Circle & Square (5-10 minutes)

(Materials: Pick Section of Lesson; Pencils.)

Refocus attention on the ideas supplied in the *supply* section. Say: Put a star beside 2-3 ideas you think best portrays the concept. Provide 1-2 minutes. Say: Circle the portions of the ideas that are related. Provide 1-2 minutes. Say: Put a square around the non-circled portions of the idea that you want to keep. Provide 1-2 minutes. Say: Combine the information in the circles and squares to write an idea that will work for your particular art form and that will support your goals. Provide 1-2 minutes. Say: Write or illustrate your idea in the space provided in the pick, *Do This:(B)*, section of the lesson or in an art journal. Explain that the new idea should be in rough draft form.

Dress Up (12-15 minutes)

(Materials: Pick Section of Lesson; Paper; Pencils.)

Distribute paper and a pencil to each artist. Tell artists to draw a stick figure that is almost as tall as their paper. Refocus attention on the ideas supplied in the *supply* section. Invite artists to find 1-2 ideas they think best portray the concept. Explain that they should dress the stick figure with these ideas. Provide an example. (*If only 1 idea is chosen, an artist could draw a dress on the stick figure and write the idea there. If 2 ideas are chosen, an artist could draw a shirt and pants on the stick figure and write 1 idea on each article of clothing.*) Refocus attention back to the ideas supplied in the supply section. Explain that there may be pieces of thought in the left behind ideas that are valuable to the artists. Tell artists to take the idea pieces they like or that trigger unwritten ideas and represent them as accessories. Provide an example. (*Idea pieces can be written on socks, shoes, a handbag, a hat, or a belt. Summary words/phrases that trigger related thoughts could be written on jewelry.*) Invite artists to look at the dressed stick figure and think of the ideas holistically – as a complete ensemble. Challenge artists to write or illustrate their combined idea in the space provided in the pick, *Do This:(B)*, section of the lesson or in an art journal.

Multiply Ideas (12-15 minutes)

(Materials: Pick Section of Lesson; Paper; Pencils.)

Distribute paper and a pencil to each artist. Tell artists to fold the paper into 2 columns and 3 rows so that there are 6 sections. Ask artists to list 3 ideas they like from the *supply* section – 1 idea per space in the left-hand column. Challenge artists to write 3 ways they could implement each idea in the adjacent right-hand column space. Encourage artists to look for similar patterns of thought in the right-hand column. Explain that artists should write the idea that emerges in the space provided in the pick, *Do This:(B)*, section of the lesson or in an art journal.

Classify and Salvage (12-15 minutes)

(Materials: Pick Section Of Lesson; Paper; Markers; Index Cards.)

Distribute paper and a marker to each artist. Tell artists to divide their paper into 3 columns and label one column “No So Good,” one column “Pretty Good,” and one column “Better.” Guide artists to classify the ideas previously generated in the *supply* section as “Not So Good,” “Pretty Good,” or “Better” and write them in the appropriate column. Prompt artists to ask, “What can I salvage from these “Not So Good” and “Pretty Good” ideas and combine with the “Better” ideas to create an idea that will work for this project?” Encourage artists to read the ideas in various ways - across columns, zigzag, bottom up, etc., until a new idea begins to form. Invite artists to write the new idea in the space provided in the pick, *Do This:(B)*, section of the lesson or in an art journal.

pick Idea Bank

Collect Your Thoughts (12-15 minutes)

(Materials: Pick Section Of Lesson; Paper; Markers.)

Distribute paper and a pencil to each artist. Provide 5-10 minutes. Tell artists to head their paper, “I could … ” Encourage artists to read through the ideas generated in *supply, Do This:(B)* and list ways they could accomplish the ideas or portions of ideas. Challenge artists to read through the collection of “I coulds,” and choose one plan they really like. Suggest that if more than one way of accomplishing the idea is highly desirable, artists should look for ways to combine or expand their plans to create a new idea. Invite artists to write their synthesized plan in the space provided in the *pick, Do This:(B)*, section of the lesson or in an art journal.

Tear Ideas Down (12-15 minutes)

(Materials: Pick Section Of Lesson; Paper; Markers.)

Distribute paper and a marker to each artist. Encourage artists to identify 2 or 3 ideas previously generated in *supply, Do This:(B)* that they like and write them on the paper in large print. Encourage artists to sit on the floor or near a table. Tell artists to tear the sentences apart keeping appealing phrases together. Challenge artists to rearrange the words/phrases to create a new idea to portray the concept that they want to carry out in their own art form. Invite artists to write their new idea in the space provided in the *pick, Do This:(B)*, section of the lesson or in an art journal.

How to use the Project List

Use the Project List to:

- Plan artwork.
- Plan changes to artwork.
- Copy or download two or three *Project List* forms for your current project.
*Extra copies may be downloaded from the ©Doxology Publishing web site at www.doxologypublishing.com.
- Fill in the header information.
- Leave spaces between each step/process in case you remember something you need to fill in later.
- Write in pencil so that you can easily modify your plans.
- Refer to the “supplies” column when planning your shopping list.
- Put the *Project List* in a easy to see and get-to place.
- Mark through steps/processes as you complete them.
- Modify the *Project List* or create your own if this one does not work for you.

Project List for Unit _____: Lesson _____



Due Date: _____

Concept:

Steps/Process	When/Where	How Long	Supplies

Critique Tips for Group Leaders

Follow these simple directions for successful critique sessions.

For Practice Critique:

- Pray for God to fill each artist with his Spirit.
- Review the Critique Tips for Artists “For Practice” section (page 134 in the Artist’s Guide; page 242 in the *Leader’s Guide*).
- Choose the *Practice Critique* form (Parts A-C on pages 243-245) to guide critiques (1) before the 1st critique session, or (2) if critiques comments become discouraging or unhelpful. Make sure each artist in your group has 1 *Practice Critique* form (Parts A-C). *Extra *Critique* forms may be copied or downloaded from the ©Doxology Publishing web site at www.doxologypublishing.com
- Choose art, that represents the concept being studied, from a search engine such as Google®, Bing®, or Yahoo®.

Directions for the search engines:

1. Choose the image or video link on the search engine home page.
2. Type the lesson’s concept (example: “propitiation”) in the image/video search box.
3. Choose the image/video to critique. Many of the videos contain music/lyrics if you want to just focus on that art form. You may also find other art options by doing a general search with additional terms (example: “propitiation song,” “propitiation lyrics,” or “propitiation poem”).

Suggestion: Choose art that does not easily fit into the “religious art” category.

- Maintain a whole-group setting. Lead artists to answer the critique questions on Form A and to add additional comments on Form B. Encourage and model good critique behaviors and answers.
- Lead artists to use Part C of the *Critique* form to evaluate and improve the helpfulness of their responses. Model thinking about the helpfulness of critique responses from the artists’ point of view by “thinking out loud” about how the answer might affect artists.

For Lesson Critiques:

- Pray for God to fill each artist with his Spirit.
- Review the Critique Tips for Artists “For the Lessons” section (page 134 in the *Artist’s Guide*; page 242 in the *Leader’s Guide*).
- Divide artists into groups of 3 or 4. Use random criteria to group artists from lesson to lesson (Example: Do not always group artists according to art form or skill level).
- Choose the *Critique* form (Parts A-C on pages 247-249) to guide critiques. Make sure each artist has 3 copies of Parts A-B and 1 copy of Part C. Extra *Critique* forms may be copied or downloaded from the © Doxology Publishing web site at www.doxologypublishing.com
- Remind artists to complete Part C of the *Critique* form to help them: evaluate their portrayal of the concept; revisit goals; evaluate goals; incorporate fresh ideas into their artwork; or change their artwork to accomplish their goals.
- Lead artists to read brief descriptions of their artwork to other artists when it is their turn.
- Encourage artists to be careful listeners and observers when others are taking their turn.
- Allow about 15 minutes per artist (3-5 minutes to describe the art piece; 10-12 minutes to be critiqued). Be aware that some artworks such as film clips, videos, or songs may take a bit longer to critique.
- Remind artists to give encouraging and helpful, not hurtful or empty, comments on Part A of the *Critique* form.
- Remind artists to use the *Descriptive Word List* and *Additional Comments* on Part B of the *Critique* form as needed.
- Remind artists: they are not critiquing the skill of the artist; they are not critiquing according to their likes or dislikes; they are critiquing the portrayal of the biblical concept.

Critique Tips for Artists

Follow these simple directions for successful critique sessions.

For Practice:

Use the *Practice Critique* form: Parts A & B (page 135-136) to guide critiques of Internet art that portray the concept you are studying.

Use Part C of the *Practice Critique* form on page 137 to help you:

- evaluate your critique responses.
- improve your critique responses.

For the Lessons:

Use the *Critique* form: Parts A & B (page 139-140) to guide critiques of other artists.

- Pray for God to fill you with his Spirit.
- Write a brief description of your art on an index card before class. Explain how your art piece portrays the concept.
- Fill in your name, the concept, and the concept's attributes in the spaces provided on 3 *Critique* forms (Parts A & B) before class. *Extra forms may be copied or downloaded from the ©Doxology Publishing web site at www.doxologypublishing.com.
- Distribute your *Critique* forms to the artists who will be critiquing your work.
- Read your artwork description and display/perform your work when it is your turn.
- Listen carefully to the artwork descriptions of other artists when it is their turn.
- Demonstrate respect for other artists by carefully considering their work.
- Give encouraging and helpful, not hurtful or empty, comments – critique others as you want to be critiqued.
- Provide extra comments as needed on Part B of the *Critique* form. Use words from the *Descriptive Word List* on Part B of the *Critique* form as needed to help you with your comments.
- Remember you:
 - are not critiquing the skill of the artist.
 - are not critiquing the style of the artwork.
 - are not critiquing according to your likes or dislikes.
 - are critiquing the portrayal of the biblical concept.

Use Part C of the *Critique* form (page 141) to help you

- evaluate your portrayal of the concept.
- revisit and evaluate your goals.
- incorporate fresh ideas into your artwork.
- change your artwork to accomplish your goals.

Practice Your Critique Skills

Concept:**Attributes:**

1. List the attribute of the concept that is most highlighted by the artistic piece.

2. Explain how the highlighted attribute affects your understanding of the concept.

3. List the attribute of the concept that seems most muted in the artistic piece.

4. Explain how this muted attribute affects your understanding of the concept.

5. Circle the statement below that best describes the clarity of the concept portrayed.
 - The concept is ambiguous.
 - The concept can be recognized.
 - The biblical concept is clearly portrayed.

6. Discuss ways the clarity of the biblical concept could be more precisely portrayed in the artistic piece.

7. Discuss ways the artistic piece sharpens, expands, or deepens your understanding of the biblical concept.

8. Discuss how your understanding of God changed through the vehicle of this artistic piece.

9. Describe your emotional response to God as you consider this artistic piece.

10. Describe cultural values/attitudes that are impacted or challenged by this artistic piece.

Descriptive Word List

Abstract
Angle
Arrangement
Atmosphere
Balance
Character
Conflict
Consistency
Contrast
Costume
Depth
Dialect
Dialogue
Disguise
Distortion
Drama
Dynamics
Emotion
Emphasis
Energy
Expression
Flow
Form
Harmony
Image
Inflection
Intensity
Interaction
Lighting
Lines
Melody
Motif
Movement
Organization
Orientation
Passion
Pattern
Phrasing
Plot
Proximity
Pulse
Realism

Additional Critique Comments

Reflection
Repetition
Rhythm
Sequence
Shade
Shape
Size
Sound
Space
Stroke
Structure
Style
Surprise
Symbolism
Tempo
Texture
Tone
Variety
Voice
Word/Phrase

Add Words You Like

Think About Your Critique

Do This:

(A) Pray for wisdom. Look at Part A of the *Practice Critique* form as if you were the artist who would receive your critique. Circle **Yes** or **No** to answer each question.

As the artists receiving your critique:

Refer to Question 1. Is it clear which attribute of the concept was highlighted?

YES NO

Refer to Question 2. Is it clear how the artistic piece was affected by this emphasis?

YES NO

Refer to Question 3. Is it clear which attribute of the concept was muted?

YES NO

Refer to Question 4. Is it clear how the artistic piece was affected by this de-emphasis?

YES NO

Refer to Questions 5- 6. Do you have a concrete, workable, suggestion that can be used to improve the clarity of the concept?

YES NO

Refer to Question 7. Is it clear how the critic's understanding of the concept was affected through exposure to the art piece?

YES NO

Refer to Question 8. Is it clear how the critic's understanding of God was affected through exposure to the art piece?

YES NO

Refer to Question 9. Is it clear how the critic's emotional response to God was affected through exposure to the art piece?

YES NO

Refer to Question 10. Is it clear what cultural attitudes/values were impacted through exposure to the artwork?

YES NO

Do This:

(B) Return to the critic's role. For the **No** answers, go back and make improvements in your critique responses.

Artist's Name: _____

Concept: _____

Attributes: _____

1. List the attribute of the concept that is most highlighted by the artistic piece.

2. Explain how this highlighted attribute affects your understanding of the concept.

3. List the attribute of the concept that seems most muted in the artistic piece.

4. Explain how this muted attribute affects your understanding of the concept.

5. Circle the statement below that best describes the clarity of the overall concept.
 - The concept is ambiguous.
 - The concept can be recognized.
 - The biblical concept is clearly portrayed.

6. Discuss ways the clarity of the biblical concept could be more precisely portrayed in the artistic piece.

7. Discuss ways the artistic piece sharpens, expands, or deepens your understanding of the biblical concept.

8. Discuss how your understanding of God changed through the vehicle of this artistic piece.

9. Describe your emotional response to God as you consider this artistic piece.

10. Describe cultural values/attitudes that are impacted or challenged by this artistic piece.

Descriptive Word List

Abstract
 Angle
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 Atmosphere
 Balance
 Character
 Conflict
 Consistency
 Contrast
 Costume
 Depth
 Dialect
 Dialogue
 Disguise
 Distortion
 Drama
 Dynamics
 Emotion
 Emphasis
 Energy
 Expression
 Flow
 Form
 Harmony
 Image
 Inflection
 Intensity
 Interaction
 Lighting
 Lines
 Melody
 Motif
 Movement
 Organization
 Orientation
 Passion
 Pattern
 Phrasing
 Plot
 Proximity
 Pulse
 Realism

Additional Critique Comments

Reflection
 Repetition
 Rhythm
 Sequence
 Shade
 Shape
 Size
 Sound
 Space
 Stroke
 Structure
 Style
 Surprise
 Symbolism
 Tempo
 Texture
 Tone
 Variety
 Voice
 Word/Phrase

Add Words You Like

Use the Critique to Evaluate Your Goal



(A) Answer questions 1-7.

1. Look back at your first goal in the pick section. What truth did you want people to see through your artwork?
2. Focus on question 7-8 on Part A of the *Critique* form. What truth did they see?
3. Look back at your second goal in the pick section. What affections/emotions did you hope would be affected through the vehicle of your artwork?
4. Focus on question 9 on Part A of the *Critique* form. What affections/emotions were affected through the vehicle of your artwork?
5. Look back at your third goal in the pick section. What cultural impact did you hope your artwork would make?
6. Focus on question 10 on Part A of the *Critique* form. What cultural impact does your artwork seem to have?
7. How can you change your artwork so that it meets your goals? Write/illustrate your ideas below or in an art journal.

Studio Celebration SUGGESTIONS FOR GROUP LEADERS

Before the celebration:

- Choose a time (or times) and a place conducive to all the art disciplines represented in your group.
Note: if you have lots of performing artists, you may need to allow more time and select a larger venue.
- Remind artists of the next *Studio Celebration* date at each meeting.
- Remind artists often to choose and edit an artwork for the *Studio Celebration*.
- Decide, as a group, who you want to invite (family, friends, neighbors, the public) to the *Studio Celebration*.
- Work with artists to determine a format for the *Studio Celebration*.
- Create a *Studio Celebration* event program.
- Send out *Studio Celebration* RSVP invitations (or e-invitations) to guests.
- Plan snacks/desserts.
- Encourage artists to think of alternative ways to expose their artwork to the surrounding and larger culture(s) for the glory of God. Encourage use of Doxology Publishing's blog site & Facebook link at the ©Doxology Publishing web site, www.doxologypublishing.com.

At the celebration:

- Meet and greet guests.
- Distribute event programs.
- Introduce each artist.
- Display artists' descriptions of their artwork.
- Be attentive to artists as they show/perform their artwork.
- Encourage audience feedback.

Studio Celebration SUGGESTIONS FOR ARTISTS

Before the celebration:

- Record the *Studio Celebration* date(s) below; add dates as needed:

_____ / _____ / _____

_____ / _____ / _____

_____ / _____ / _____

- Pray for artistic skill/craftsmanship.
- Choose one art piece to modify in order to more accurately portray the concept.
- Use completed *Critique* forms to help make modification decisions.
- Pick ideas for the modification(s).
- Complete the *Project List* form to organize steps and materials needed for the modification(s). Use your *Project List* to guide you as you edit your artwork.
- Bring the finished piece to the *Studio Celebration*.
- Describe how your art piece portrays the concept. Write your brief description on an index card. Bring the card with you to the *Studio Celebration*.

At the celebration:

- Meet and greet guests.
- Describe and show/perform your artwork.

About the Contributors

Pam Eason (Curriculum Writer and Instruction Designer) Pam writes and designs instructional material for the glory of God. She has an M.Ed from Auburn University and post-graduate training in instructional design from the University of West Florida. Pam has authored numerous articles, co-authored a book, and has critiqued, written, and designed instruction for a variety of Christian publishers and organizations. She and her husband of thirty-five years live in Santa Rosa Beach, Florida where they enjoy long walks on the beach and coastal lake trails as well as activities with friends and family, especially their four grandchildren. But, more than anything, Pam loves Jesus and is deeply grateful for God's amazing grace in her life.

Rick Hutchinson (Graphic Designer) Rick is an artist, graphic designer and a musician. He is married and father to two sons, one of whom is also a worship pastor. As a guitarist, he has been involved with contemporary Christian music since the late 70's, shared the stage with such pioneers as Tommy Combes and at the time of this publication serves as music minister for The Way Christian Fellowship in San Marcos, California. An avid participant in Worship Art, he also expresses theology (and other things) with paint, charcoal, photography and digital media. Rick has been involved in several top design firms in Southern California and now enjoys doing business from his own home studio. To inquire about design work please visit www.ricksdesign.net.

Jeff Lacine (Writer) Jeff was apprehended by the grace of God in April of 2000. Ever since then he has had a passion to glorify God through preaching, Christian community, and evangelism. He has served as a blog writer for Desiring God as Web Content Intern, as a pulpit minister in Portland area churches, and as a Bible teacher and administrator at discipleship schools in Oregon and Israel.

Jeff currently resides in Minneapolis with his wife and two daughters and serves as Pastoral Assistant for Young Adult Discipleship at Bethlehem Baptist Church. He received his B.A. in Bible and Theology from Multnomah University and is currently pursuing his Master of Divinity as an apprentice for vocational eldership at Bethlehem College and Seminary.

Maggie Little (Writer) Maggie is a full-time mother and part-time writer. She received her B.A. in Criminology from Auburn University where she learned that all humans are depraved and in need of Jesus and has completed part of an M.A. in Theology degree from Fuller Theology Seminary where she learned we have hope through faith in Jesus. Maggie currently resides with her husband and daughter in Santa Rosa Beach, Florida. She enjoys spending time with her family and friends, being outdoors, writing, and cooking. She loves Jesus and has a passion for others coming to love Jesus and delight in him as well.

Duane Smets (Writer and Theological Editor) In 2005 Duane planted The Resolved Church in San Diego, California where he is the lead pastor/elder. He serves there in preaching, teaching, and leadership development. Duane's educational background includes a B.A. in Religion from Point Loma Nazarene University, a B.TH. from L.I.F.E. Bible College and an M.A. in Theology from Talbot School of Theology. He began serving Jesus' Church in 1998, and since then he has served as a youth pastor, college pastor, and evangelist. Duane is married and has two children. He treasures Christ, his family, and Jesus' Church. Duane loves preaching and spending time with those who are not yet Christians.



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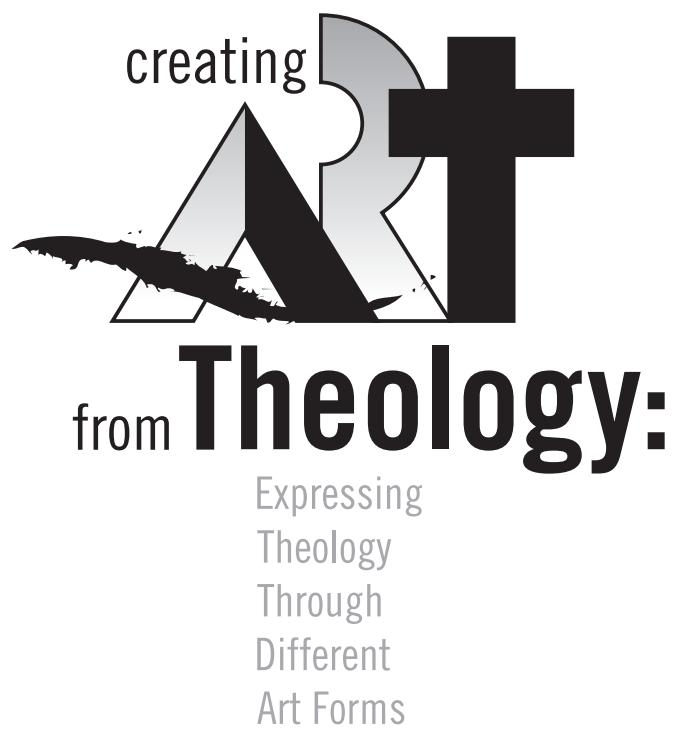
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