

GOD'S IMAGE IN THE NATIONS

+ SESSION OUTLINE

1. All people are made in the image of God (Gen. 5:1-2; Ps. 139:13-16).
2. All people are valued because they are made in the image of God (Luke 10:25-37).
3. All believers are being transformed into the image of Christ (2 Cor. 3:17-18).

Background Passages: Genesis 5; Psalm 139; Luke 10:25-37; 2 Corinthians 3

+ WHAT WILL MY GROUP LEARN?

All people possess value, having been made in the image of God.

+ HOW WILL MY GROUP SEE CHRIST?

While all of humanity is made in the image of God, that image is marred by sin. Jesus, who is the perfect image of God, being God Himself, laid down His life so that this image might be restored. Whoever trusts in Jesus has been given new life and a new identity and experiences being transformed into Christ's image.

+ HOW SHOULD MY GROUP RESPOND?

Because every person is an image-bearer of God, we seek to love and value all others and stand against all sin that fails to honor another person's inherent dignity.

GROUP TIME

NOTES

INTRODUCTION

SETTING: One key to fully comprehending the wrath and judgment of God is to grasp the nature of humanity. The Bible begins with the story of creation. Filled with many astounding details of how God formed this world and all He filled it with, it is easy to miss one colossal truth embedded within the creation narrative. When God made humankind, He did something different. Every other action was performed without one critical factor found only in the creative act of Adam and Eve, namely, God fashioned humans in His image. Both male and female were constructed to reflect who God is, providing humankind with a unique and special status within all of God's work.

INSTRUCT: Ask group members to use the "Notes" space in the margin of their *Daily Discipleship Guide* to record a list of words describing who they are. This might include what they do but should major on who they see themselves to be at their core. Invite group members to share some of their responses. Then ask the following question.

DISCUSS: How might our responses relate to the fact that we are created in the image of God? (we are created to reflect God's glory and character in the world; we are created to work; we are created to relate to others; our reflection of God's image has been marred because of sin)

TRANSITION: Being an image-bearer of God is a critical part of our identity, yet we often ignore or forget this unique factor of our creation. Still, being made in the image of God is the most important element about us. Being created in the likeness of God ought to shape not only how we think about ourselves but also about others. Every person past, present, and future, near or far, bears the image of God. This reality holds great implications for how we live our lives as believers and also how we treat everyone we come into contact with.

POINT 1

ALL PEOPLE ARE MADE IN THE IMAGE OF GOD (GEN. 5:1-2; PS. 139:13-16).

Genesis 5:1 This is the book of the generations of Adam. When God created man, he made him in the likeness of God. **2** Male and female he created them, and he blessed them and named them Man when they were created.

.....
Psalm 139:13 For you formed my inward parts; you knitted me together in my mother's womb. **14** I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well. **15** My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth. **16** Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there was none of them.

READ: Ask two volunteers to read aloud **Genesis 5:1-2** and **Psalm 139:13-16** from their Bibles.

EXPLAIN: Use the **GENESIS 5:1-2** commentary to help explain how the image of God continues to define humanity even after fall (*the bold words fill in blanks in the DDG*):

ESSENTIAL DOCTRINE #28: *Image of God in Humanity:* The image of God in humanity is understood as **mirroring** God's attributes in our nature, **actions**, and relational capacities. In Jesus, we see the true image of God. He perfectly mirrors God's attributes, fulfills God's will, and enjoys a perfect relationship with the Father. The Bible continues to speak of the image of God in **humanity** even after our fall into sin, even though our ability to rightly reflect God has been **marred**.

DISCUSS: Recall the Scripture reference from **PACK ITEM 12: IMAGE OF GOD**, and then ask: **What are some implications of knowing God made every human being in His image?** (every person has inherent value as an image-bearer of God; humans are distinct from animals and other created things; the way we treat other people says something about who we think God is)

EXPLAIN: Use the **PSALM 139:13-16** commentary to emphasize the following idea (*the bold words fill in blanks in the DDG*):

God alone **brings** and **forms** life. With intricate care, He fashions people in His image so that we would **worship** Him alone all our days.

TRANSITION: Because every human has been hand-crafted by God to bear His image, every person has inherent worth.

NOTES



VOICES from THE CHURCH

"Every human being resembles his or her Creator in some way. Consequently, every human being is special and important. We should be able to recognize the Creator in the men and women we see around us."¹

-Barnabe Asshoto
and Samuel Ngewa

COMMENTARY

GENESIS 5:1-2 / If we are to investigate the meaning and significance of “the image of God,” then it is best to start in the beginning—in the book of Genesis. Chapters 1–2, which we visited in the first volume of our studies, provide foundational details for understanding this “image.” But here we will start by looking at chapter 5, a section that records the generations of Adam through his son Seth and down to Noah.

Immediately we are presented with a summary statement of the previously introduced theme of God making humankind, both male and female, in His image (see Gen. 1:26-28). This is a significant repetition as it affirms that all human beings, not just Adam and Eve, continue as image-bearers of God and recipients of His blessing. Furthermore, it should be emphasized that this genealogy focuses on life after sin, outside the garden of Eden, and after Cain killed Abel. Though sin has marred God’s image in us, hope for life and blessing remains.

The fact that we are created “**in the likeness of God**” is significant. This sets every human person apart from the rest of creation. We are more than just sinew and bone, flesh and blood. We are beings created in “the image of God” (Latin, *Imago Dei*). God has composed each of us in such a way that we share in His communicable attributes—the parts of His character that we ourselves can express (i.e., intelligence, creativity, spiritual understanding, compassion, justice, etc.). Furthermore, God entrusted us with the responsibility to rule over the rest of creation, as seen in God’s earlier mandate to Adam to subdue the earth and fill it (Gen. 1:26-30).²

PSALM 139:13-16 / Moving our attention along to Psalm 139, we are again confronted with the actions of God in the makeup of every human being. In this psalm of David, we find no mention of parents and the obvious role they played in David’s conception. Rather, David acknowledged that God alone brings and forms life.

Verse 13 starts with a “**For,**” connecting David’s declarations of God’s active and intricate creation of humanity to the absolute confidence David had in God’s omniscience (Ps. 139:1-4,6), omnipresence (139:5,7-9), and omnipotence (139:10,12). Even in the midst of the worst of circumstances, the realities of who God is and what He has done brings comfort to the Christian, for whom God holds precious thoughts and plentiful considerations.

God’s personal and powerful works can be seen clearly in the creation of life. But this is not an ordinary, unremarkable product. The creation of every body and soul is praiseworthy, remarkable, and wondrous. The basics of the maturation of an unborn baby are now readily accessible. Thanks to sonograms, illustrations, and advanced photography techniques, we can see with our eyes life within the womb. Perhaps this common scientific knowledge has led to a suppression of the awe and wonder that ought to rise within us when we consider the miracle that is human life. Yet for David and most of humankind before the modern age, there was much mystery surrounding the happenings of conception and fetal development. Though the microscopic details of pregnancy were hidden for a millennia, even our spiritual ancestors understood that what was concealed from the naked eye was not a secret to God.

David referred to the womb in which he was formed as “**the depths of the earth.**” This was a metaphor. For David and the rest of the ancient world, the place a baby developed was as much hidden to them as the deepest parts of the earth.³ However, not one moment spent in this uncharted space is unknown to God.

Not only does God see every moment and movement within the womb, He knows all our days “**when as yet there was none of them.**” Every life not only bears the image of God but is also created deliberately, with days that are planned before they even begin outside the womb.

POINT 2

ALL PEOPLE ARE VALUED BECAUSE THEY ARE MADE IN THE IMAGE OF GOD (LUKE 10:25-37).

NOTES

25 And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” **26** He said to him, “What is written in the Law? How do you read it?” **27** And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” **28** And he said to him, “You have answered correctly; do this, and you will live.” **29** But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” **30** Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. **31** Now by chance a priest was going down that road, and when he saw him he passed by on the other side. **32** So likewise a Levite, when he came to the place and saw him, passed by on the other side. **33** But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. **34** He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. **35** And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’ **36** Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” **37** He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.”

READ: Ask a volunteer to read aloud **Luke 10:25-37** from his or her Bible.

EXPLAIN: Use the **VERSES 25-32** commentary to highlight the following point (the **bold** words fill in blanks in the DDG):

Image-bearers are called to love **God** and love **others** as themselves. We should not put **limits** on who is our neighbor and pass them by.

EXPLAIN: Use the **VERSES 33-37** commentary to emphasize the following idea (the **bold** words fill in blanks in the DDG):

Since **all** people are made in God’s image, they have inherent value, no matter their history or heritage. Therefore, like the good Samaritan, we should show **compassion** and **mercy** to everyone.

DISCUSS: What are some ways we can prove ourselves to be good neighbors? (share the gospel of Jesus; meet the physical needs of others in Jesus’s name; be an advocate for those who are oppressed and marginalized; refuse to treat others as enemies and instead show them God’s love)

COMMENTARY

VERSES 25-32 / Now we jump to hear what the New Testament has to say about the image of God in humanity.

An expert in the Mosaic Law once asked Jesus a question about inheriting eternal life. In response to Jesus's return question about the law's teaching on the subject, the expert cited two Scriptures: First, he highlighted a holistic love for **"God"** from Deuteronomy 6:5. Then he quoted from Leviticus 19:18 to include a second command to love your **"neighbor."** According to Luke, the expert used a word for "neighbor" that communicated he had more in mind than just a resident next door.⁴ Jesus declared the man's response was correct. But at this point, the expert got a little prideful and tried to **"justify himself,"** so he asked, **"Who is my neighbor?"** To put it another way, he wanted to know who he didn't have to love.

To answer this question, Jesus launched into a well-known parable. He opened with a man robbed, stripped, beaten, and left for dead. The obvious and immediate response from the listener would be one of compassion for the victim and righteous indignation against the robbers.

Then Jesus introduced a potential rescuer—**"a priest."** But this man chose to bypass the scene by crossing to the other side of the road. This is a parable, so trying to get inside the fictional priest's head isn't the point, but priests had concerns for cleanliness that might have led to such a decision. According to the law, priests were to remain "clean" so they would be able to carry out their sacrificial duties in the temple (see Lev. 21:1-4,10-12). To touch a dead body would make one unclean and temporarily unfit for priestly duties. Perhaps he thought the man was dead. Or perhaps he just didn't care. Traveling from Jerusalem was going away from the temple where sacrifices were made.

Then another potential deliverer arrived—**"a Levite"** this time. This man also would

have had responsibilities at the temple. Therefore, like the priest, this Levite may not have wanted to provide aid for fear of becoming unclean, so he too passed by.

VERSES 33-37 / The conjunction **"But"** is our first clue that Jesus was about to bring a twist into the parable. Here the Son of God made a shocking contrast between the first two passers-by and the man who finally stopped—**"a Samaritan."** Instead of moving on, this man **"had compassion"** and took immediate, appropriate action to care for the victim and save his life.

The outcome of this story was surprising for those listening to Jesus. With a long and complicated history, the Jews and Samaritans hated each other. Though they were distant cousins, the Jews looked down on the Samaritans. When Assyria defeated the Northern Kingdom of Israel in 722 BC, they sent the best and brightest of Israel into exile. The Assyrians, according to their custom, then settled foreigners in the region among the remaining Israelites. Instead of resisting this change and fighting to retain their heritage, the people in the region of Samaria gave in and intermarried with these outsiders. The Jews, therefore, saw the Samaritans as weak, half-bred, contaminated rebels.⁵ In short, they came from an unclean heritage and participated in unclean worship.

As these Jews listened to Jesus's story, they would not have expected a Samaritan to be the hero! By comparison, the previous travelers, men of spiritual status, were cast in a negative light for their lack of compassion, love, and even basic decency for other human beings.

Jesus's parable presents the Samaritan as a good **"neighbor"**—one whose footsteps Jesus clearly commanded His listeners to follow. In Jesus's kingdom, the goodness of the hero is not dependent on history, ethnicity, or role in the world. Everyone should be our neighbor, and we should be a good neighbor to everyone.

POINT 3

ALL BELIEVERS ARE BEING TRANSFORMED INTO THE IMAGE OF CHRIST (2 COR. 3:17-18).

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. **18** 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.

READ: Ask a volunteer to read aloud **2 Corinthians 3:17-18** from his or her Bible.

EXPLAIN: Use the **VERSE 17** commentary to highlight the following point (the **bold** words fill in blanks in the DDG):

Every human being is made in the image of God, though this has been marred by sin. But believers in Jesus are being **restored** to that image through the freeing work of the Holy Spirit.

DISCUSS: How does sin keep people from experiencing freedom? (sin breaks fellowship with God and with others; unconfessed sin hinders our spiritual growth; sin promises freedom but actually enslaves us to guilt and shame and results in death and separation from God; freedom is found in fulfilling our purpose as image-bearers of God, not in violating it)

EXPLAIN: Use the **VERSE 18** commentary to emphasize the following idea (the **bold** words fill in blanks in the DDG):

Through the gift of the Holy Spirit to believers, we are directed to continually behold the **glory** of God in **Christ**. In this way, the Spirit transforms us to resemble more closely the perfect image of our **Savior**.

DISCUSS: What are some ways we need to work on beholding the glory of God in Christ? (spiritual disciplines to focus us on Christ; studying God's Word and prayer; keeping our eyes on Jesus and daily dying to sin; asking the Holy Spirit to transform us so we desire to seek Christ even more; participating in the life of the church, the body of Christ)

TRANSITION: Praise be to God, who not only created us in His image but provided a way for us to be more like Christ each day. May we keep our eyes focused on Christ that we may be more like Him in our spiritual journey.

NOTES

THE THIRD PERSON OF THE TRINITY

The doctrine of the Trinity, which is derived from the Scriptures, God's Word, teaches there is one God in three co-equal Persons: Father, Son, and Holy Spirit. We see a facet of this doctrine here in 2 Corinthians 3:17 in that "the Spirit" is equal with "the Lord" but is also distinct as "the Spirit of the Lord."

COMMENTARY

VERSE 17 / Finally, we come to a letter of Paul where we find not just that human beings are made in the image of God but that we should be restored to that image perfectly displayed in Jesus Christ.

In context, 2 Corinthians 3:17-18 comes at the end of a section contrasting the old covenant with the new covenant. Through looking back at Moses's encounter with the glory of God on Mount Sinai (Ex. 34:29-35), Paul noted the limited ministry of the old covenant, the law chiseled in stone which ultimately brought death and condemnation to unrepentant sinners (2 Cor. 3:7,9). In receiving that covenant, Moses experienced God's glory up close, which caused his face to shine temporarily before the Israelites. But the new covenant—the perfect ministry of the Holy Spirit—is even more glorious because it is permanent and produces righteousness (3:8-10).

Typically when Paul referred to “the Lord” in his letters, he was pointing the reader to Christ. Here in verse 17, however, “**the Lord**” is a reference to Yahweh since it is explaining verse 16, a loose quote of Exodus 34:34. In other places, Paul connected Yahweh with Jesus, the Son of God (cp. Rom. 10:9-13 and Joel 2:32), but here he connected “the Lord” with “**the Spirit.**”

Paul was establishing a continuity between the old covenant with Israel and the new covenant in Jesus even as he made the case for the superiority of the Spirit's ministry over the law. The Lord, Yahweh, the God of Moses, is one and the same with the Holy Spirit. Moses experienced a transformation through his face-to-face encounter with God's presence on Mount Sinai. Believers in Jesus are transformed in an even greater way through the presence of God dwelling within us in the Person of the Holy Spirit.⁶

But where the giving of the law could never save people from their sins, the Spirit brings “**freedom.**” Paul taught on this more fully in Romans and Galatians. The law was good and useful but temporary and

limited. With the arrival of the new covenant through the sacrifice of Christ, we can now be free from what keeps us from a personal experience with the presence of God. Sin is the stumbling block to full spiritual freedom. The cross has obliterated this blockade. We have only to turn to Jesus for the forgiveness of sins and find freedom.

VERSE 18 / On Mount Sinai, Moses would soak up God's glory and message and then relay it to the Israelites, followed by covering his gleaming face with a veil because the people were afraid to come near him (Ex. 34:29-33). They could not see and experience Yahweh for themselves; it had to be through a mediator. But Moses himself would remove his veil when he re-entered God's presence (34:34-35).

That “veil” still exists, but it isn't on a face; it's on the hearts of every unbeliever, and it is only removed through faith in Jesus Christ, the image of God (2 Cor. 3:14-16; 4:4). In Him, we now have “**unveiled faces**” so that we can display His glory through our faith-filled words and actions (4:1-2) and also so we can look to God and soak up His unfiltered glory and so be transformed.

Through the work of “**the Spirit**” in our lives, as we do the work of observing the “**glory of the Lord**” in Jesus Christ through the Word of God, His gospel, and His church, we “**are being transformed**” into the glorious likeness of Christ. The verbs used here connote continual and progressive action. We are looking at the glory of God. We are being transformed. This is a continual cycle of transformation as glory begets glory.

When we take our eyes off of Jesus, we stagnate and slide away. Thus, we must endeavor to fix our gaze on His glory so that our spiritual growth continues. As we look to the Lord, the Spirit is the One who does the transforming work so we more closely reflect Jesus's image. And at the end of days, we will be perfect and complete in His likeness and character.

MY RESPONSE

Because every person is an image-bearer of God, we seek to love and value all others and stand against all sin that fails to honor another person's inherent dignity.

HEAD:

We are made in the image of God with great worth and deep dignity. This is true of every person we encounter. We each have the likeness of God embedded within our very being. Therefore, every person—whether young or old, rich or poor, sick or healthy, born or not yet born—is precious in God's sight. He hand-knitted each one of them and has each of their days planned out for them. The Holy Spirit is working in the life of the believer to remove what hinders the reflection of the perfect likeness of God so that more people can behold His glory.

What are some ways the image of God in humanity should change the way we interact with the people we encounter each day?

HEART:

We must keep our hearts soft toward those who need Jesus. Even those who pose the greatest threats to our livelihood carry the image of God within them. Even those we cannot stand to be around have worth in God's eyes. And in truth, we have much in common with them—we are all sinners in need of God's mercy. Scripture is clear that we are to work to reach every image-bearer with the gospel of Jesus Christ because they are worth saving. As with the good Samaritan, the suffering state of the spiritually lost ought to stir up in us a deep compassion that leads to sacrificial action.

Who are some image-bearers about whom you will pray for the Lord to soften your heart that you might show them compassion and share the gospel of Jesus?

HANDS:

Understanding the reality that every person bears the image of God ought to open our hearts and minds toward the difficult people in our lives, especially those who are lost without Christ. But this deeper knowledge of this biblical teaching should lead to a compassion that overflows to those around us. From the person at the checkout in the grocery store to our politically-opposed enemies on social media, the reality of the image of God in humanity should shape our emotions, words, and actions.

What are some ways you will stand up for the inherent dignity of others this week because they are made in the image of God?

NOTES

VOICES from CHURCH HISTORY

"That good Samaritan represents your Christ and mine. He came into the world to seek and to save that which was lost . . . Oh, come tonight to the Son of God, and He will have compassion on you, and take you off from the dunghill, and transform you, and lift you up into His kingdom, into the heights of His glory, if you will only let Him!"⁷

—D. L. Moody (1837-1899)

POINT 1: ALL PEOPLE ARE MADE IN THE IMAGE OF GOD (GEN. 5:1-2; PS. 139:13-16).

+ COMMENTARY

“Only human life is called God’s image. The term ‘image’ applies equally to male and female, for that is what makes up the human race. It is used figuratively here, and does not refer to physical shape or outer appearance. Being the image of God means that humans share, although imperfectly, in the nature of God—that is, they were given the communicable attributes of intelligence, knowledge, spiritual understanding, creativity, wisdom, love, compassion, holiness, justice, and the like. As the text will explain (2:7), all these capacities were given by the inbreathing of the breath of life. Thus, humans have the capacity to commune with the living God, as well as with one another.”⁸

+ ILLUSTRATION

There are some offspring parents couldn’t deny if they wanted. The child is their carbon copy, their spitting image, whether from their physical appearance or their mannerisms, talents, or personality.

As children of God, it is good and right to strive to be the spitting image of God—undeniable offspring who point people to where we came from and to whom we belong. Within each of us is the mark of our origins. However, though we are made in God’s image, sin impairs that likeness. Through the power of the Holy Spirit, we get to work out our salvation (Phil. 2:12-13). This is the task of transformation—of becoming more and more like our Father. When people see and interact with us, as believers, there ought to be a touch of the divine in that interaction. Our mannerisms, attitudes, actions, and worldview should reflect the glorious character of God.

References

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2. Allen Ross and John N. Oswalt, *Genesis, Exodus*, vol. 1 in *Cornerstone Biblical Commentary* (Carol Stream, IL: Tyndale, 2008), 39-40.
3. Derek Kidner, *Psalms 73–150: An Introduction and Commentary*, vol. 16 in *Tyndale Old Testament Commentaries* (Downers Grove, IL: IVP, 1975), 502.
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7. D. L. Moody, “The Way Home,” in *The D. L. Moody Collection*, ed. and comp. James S. Bell, Jr. (Chicago, IL: Moody, 1997), 221.
8. Allen Ross and John N. Oswalt, *Genesis, Exodus*, vol. 1 in *Cornerstone Biblical Commentary*, 39-40.

SCOPE AND SEQUENCE

VOL 1: FROM CREATION TO CHAOS

(Genesis) Fall 2021

Unit 1: The Heavens Declare the
Glory of God

Unit 2: Let Us Make a Name for Ourselves

Unit 3: I Will Make Your Name Great

VOL 2: FROM CAPTIVITY TO THE WILDERNESS

(Exodus–Deuteronomy) Winter 2021–22

Unit 4: Out of Egypt I Called My Son

Unit 5: To Dwell in the House of the Lord

Unit 6: Be Holy, Because I Am Holy

VOL 3: FROM CONQUEST TO A KINGDOM

(Joshua–1 Samuel) Spring 2022

Unit 7: Lord, Teach Me Your Statutes

Unit 8: Fear the Lord and Worship Him

Unit 9: There Is No Fear of God
Before Their Eyes

VOL 4: FROM UNITY TO DIVISION

(1 Samuel–1 Kings) Summer 2022

Unit 10: Because of Your Hardened Heart

Unit 11: Create a Clean Heart for Me

Unit 12: If You Walk Before Me with
a Heart of Integrity

VOL 5: FROM REBELLION TO EXILE

(1 Kings–The Prophets) Fall 2022

Unit 13: Your Passions Wage War
Within You

Unit 14: Seek the Lord, All You Humble
of the Earth

Unit 15: He Has Made Every Nationality

VOL 6: FROM CAPTIVITY TO RESTORATION

(The Prophets, Ezra, Nehemiah) Winter 2022–23

Unit 16: The Lord Keeps His Eye on
Those Who Fear Him

Unit 17: Take Refuge in the Lord

Unit 18: For Look, the Day Is Coming

VOL 7: FROM HEAVEN TO EARTH

(The Gospels) Spring 2023

Unit 19: Here Is the Lamb of God

Unit 20: God’s Love Was Revealed
Among Us in This Way

Unit 21: Without Faith It Is Impossible
to Please God

VOL 8: FROM WONDER TO REJECTION

(The Gospels) Summer 2023

Unit 22: The Works That I Do in My Father’s
Name Testify About Me

Unit 23: The Kingdom of God Is in Your Midst

Unit 24: God’s Glory in the Face
of Jesus Christ

VOL 9: FROM DEATH TO RESURRECTION

(The Gospels) Fall 2023

Unit 25: Jerusalem, Jerusalem, Who
Kills the Prophets

Unit 26: The Hour Has Come

Unit 27: The King of the Jews

VOL 10: FROM MANY PEOPLE TO ONE PEOPLE

(The Gospels, Acts) Winter 2023–24

Unit 28: I Am with You Always

Unit 29: You Will Be My Witnesses

Unit 30: Every Day the Lord Added
to Their Number

VOL 11: FROM ONE NATION TO ALL NATIONS

(Acts and Epistles) Spring 2024

Unit 31: Every Knee Will Bow

Unit 32: The Power and the Wisdom of God

Unit 33: A Prisoner of Christ Jesus

VOL 12: FROM THIS WORLD TO THE WORLD TO COME

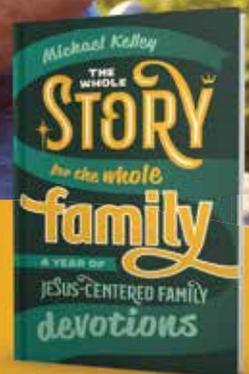
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Unit 35: That I May Gain Christ

Unit 36: A New Heaven and a New Earth

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FROM REBELLION TO EXILE

That the Lord is faithful to His promises should be comforting but simultaneously concerning, depending on one's own faith and faithfulness or the lack thereof. In 1 Kings to 2 Chronicles, the Israelites experienced firsthand the promise of God's discipline and judgment for rebellion—ultimately exile—but not without His mercy and patience to call His people back to Himself through His prophets. Groups will be reminded here that God does not tolerate sin, but He also responds to repentance with forgiveness and grace.

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