A Study for Children and Adults on the Ten Commandments

by Sally Michael
# Table of Contents

## PREFACE

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREFACE</td>
<td>ix</td>
</tr>
</tbody>
</table>

## INTRODUCTION

- GOD-CENTERED CURRICULUM | 3
- LESSON ORDER | 3
- INTENDED USE OF THIS CURRICULUM | 4
- INTERGENERATIONAL TEACHING | 4
- USE OF CLASS TIME | 7
- WORSHIP TIME | 8
- LESSON PRESENTATION | 9
- WALKING THROUGH A LESSON | 11
  - SCRIPTURE | 11
  - KEY VERSE | 11
  - KEY THEME | 12
- MATERIAL AND VISUALS | 12
- PREPARATION | 13
- INTRODUCTION | 13
- LESSON | 13
- DISCUSSION | 16
- APPLICATION TIME | 18
- ACTIVITIES | 20
- A NOTE TO PARENTS | 21
- FAMILY DEVOTIONAL GUIDE | 21
- PARENT RESOURCE PAGES | 23
- ADAPTATION FOR CHRISTIAN SCHOOL OR HOMESCHOOL | 23
<table>
<thead>
<tr>
<th>LESSONS</th>
<th>PAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. THE LORD YOUR GOD</td>
<td>1</td>
</tr>
<tr>
<td>2. NO OTHER GODS</td>
<td>13</td>
</tr>
<tr>
<td>3. ANY LIKENESS OF ANYTHING</td>
<td>25</td>
</tr>
<tr>
<td>4. THE NAME OF THE LORD</td>
<td>37</td>
</tr>
<tr>
<td>5. THE SABBATH</td>
<td>47</td>
</tr>
<tr>
<td>6. HONOR YOUR FATHER AND YOUR MOTHER</td>
<td>59</td>
</tr>
<tr>
<td>7. MURDER</td>
<td>69</td>
</tr>
<tr>
<td>8. ADULTERY</td>
<td>79</td>
</tr>
<tr>
<td>9. STEALING</td>
<td>89</td>
</tr>
<tr>
<td>10. FALSE WITNESS</td>
<td>99</td>
</tr>
<tr>
<td>11. COVETING</td>
<td>109</td>
</tr>
<tr>
<td>12. THE LAW</td>
<td>117</td>
</tr>
<tr>
<td>13. GRACE</td>
<td>125</td>
</tr>
</tbody>
</table>

PARENT RESOURCE PAGES
A study of the Ten Commandments? Sounds old fashioned!

And legalistic.

And boring!

Although this may be the initial reaction to a curriculum on the Ten Commandments, studying the Ten Commandments is not old fashioned... and need not be legalistic or boring. The Ten Commandments have much to teach us about our great and glorious God. They reflect to us the perfections of God and His heart for His people. They are the foundation of God’s moral law. They show His children how to “walk in all His ways.”

The Ten Commandments have been part of the religious education of Western countries for hundreds of years and have often been part of the public school curriculum. It is only recently that they have been considered “outdated.”

We are in great need of moral absolutes in the 21st Century. The Ten Commandments stand as God’s great moral absolutes to a confused and troubled world. The Ten Commandments are as relevant today as they were when God gave them to Moses on Mount Sinai.

But the Ten Commandments are not only pertinent to our moral instruction, they can also be an instrument of conversion. For it is in God’s perfect law that we see our depravity. Understanding the requirements of God’s law serves as a mirror to show us our total inability to meet those standards.

A drowning man must first see that he is drowning before he can appreciate a life preserver. John Piper, pastor of Bethlehem Baptist Church in Minneapolis, Minnesota, has said that you must see your plight before you can recognize the rescue. The Ten Commandments show us our plight. Faith in Jesus’ atoning death on the cross is our rescue.
“In days gone by, children learned the commandments before they learned John 3:16, because only then did John 3:16 have real meaning for them. Likewise, John Eliot’s first translation work among the Indians was not of John 3:16 but of the Ten Commandments, and he preached his first sermon on them. Did John Eliot think the Indians would be saved by the Ten Commandments? Of course not, but the commandments would show them why they needed to be saved—they were law-breakers, and they needed a law-keeper to be their substitute.”

So rather than a study in legalism, the study of the Ten Commandments is refreshingly freeing from legalism. It shows us that we can never gain heaven through works of righteousness, and it points us to grace—the grace of God to undeserving, inadequate, depraved sinners! There is no greater news than this—and there is no greater freedom from legalism than the perfect righteousness of Jesus freely given to those who trust in Him.

The Ten Commandments become the mirror of our soul and then our expression of a redeemed heart. The redeemed heart—the heart of flesh that Ezekiel says replaces the heart of stone—overflows in its love of God and expresses itself in walking in the ways of His commandments.

“I will run in the way of your commandments when you enlarge my heart!”

Psalm 119:32

---

The Righteous Shall Live By Faith is an intergenerational study of the Ten Commandments in their historical context, which serves as the framework for teaching the overarching theme of law and grace. The Prologue introduces God as the LORD—sovereign, almighty, self-sufficient, eternal, and unchanging—who calls a people for Himself and sets them free. Each commandment is studied both specifically and generally as the themes of law and grace are discussed. Man is shown as unable to keep the law of God, and Jesus is presented as the perfect law-keeper and Savior of His people.

Small group discussions take place within the lesson time, as well as at the end of the lesson. The final small group discussion time for each lesson is presented in a game format. The curriculum is accompanied by a Family Devotional Guide.

**God-Centered Curriculum**

Children Desiring God curricula are birthed by a passion for presenting the truths of the Bible in a **God-centered** way. The Righteous Shall Live By Faith is not a curriculum about good morals or right living—it is about the transforming work of Jesus in the heart and the power of God in the lives of His children to live righteously as an expression of His work in our hearts. The commandments are a reflection of the character of God. God is both the law-giver and the law-keeper; the One who demands perfect righteousness and then provides it to sinners through His Son.

**Lesson Order**

Although the lessons are independent units, they are designed to teach overarching truths and to encourage responsive hearts. Some lessons are dependent on truths taught in previous lessons and some lessons expand the truth taught in a prior lesson. For these reasons, it is important that the lessons be taught in the order in which they appear in the curriculum.
Intended Use of this Curriculum

This curriculum has been written specifically for use as intergenerational teaching (children and adults). As such, it can be used in the following settings:

- Intergenerational Sunday school classes
- Mid-Week classes
- Church family nights (e.g. once a month or bi-weekly)
- Family nights at home
- Homeschool and Christian school settings
- Camps
- Small groups

Although the material is written as intergenerational material, it can also be used as children’s material. **NOTE:** If you are teaching a class of younger children or an intergenerational class in which most of the children are very young, you may want to alter the curriculum in one of the two following ways:

- Use two class periods to teach each lesson. This will enable you to teach two-thirds of the lesson the first week and use the second week for significant review and the remaining portion of the lesson. (Note: this will extend the curriculum to 26 weeks.)

- Simplify or shorten each lesson, teaching one lesson per class session. (Note: this will keep the 13-week format.)

**Intergenerational teaching**

The term “intergenerational teaching” can conjure up all kinds of meanings—and all kinds of misunderstandings. Intergenerational teaching does not mean “dumbing down material so children can understand it, but the adults end up being bored.” It also does not mean “teaching a normal adult class with the hope that the children present may gain a tidbit of information.” Intergenerational teaching consciously takes into account the fact that there are learners of different ages and experiences, and it seeks to teach the hearts of all. Intergenerational teaching benefits both adults and children. It even provides opportunities for both generations to understand the material differently and benefit from a different perspective. It is a unique opportunity for the young to learn from the old, and for the old to learn from the young.

In our experience, it is easy to understand how the young can learn from the old, but sometimes only seasoned teachers of children can understand how the old can learn from the young. The “old” have maturity, rational thinking, and abstract understanding. The young have “black-and-white” thinking, in-
tense emotions, an easy acceptance of truth, and freedom from conventional points of view. The blending of these strengths can enhance the learning experience for all involved.

But this will not happen if adults do not respect what children have to offer, or vice versa, which is not often the case. It cannot happen if the teaching is so far above the children’s heads that they cannot understand what is being taught. It cannot happen if children are not given the opportunity to react to what is being taught and to share their questions and insights. Children often ask questions adults never think to ask. They also often see a different perspective of an issue or a truth. But if the contributions of the children are not respected, this cannot happen. This does not mean that children need to be catered to, but it does mean that they cannot be overlooked. They must be included intentionally.

The following are a few of the potential benefits of intergenerational learning for adults:

1. Adults often think they understand something when in fact their “understanding” is merely familiarity with certain terms and concepts. When asked to explain what they have learned, they realize that they have little true understanding, inadequate understanding, or perhaps little support for the truth they attempt to espouse. Having to explain that truth to someone else (such as a child or an unbeliever) is an invaluable opportunity to measure understanding, or to dig for answers. You never know what you really know until you try to pass it on to someone else. Sometimes just the struggle of having to articulate your understanding of truth can refine your understanding.

2. Adults will often pass over the practical application of a truth unless challenged to think about what it means for their everyday lives. We are so much more comfortable with theory than with the reality of application. The reality of application is that we may need to change, surrender something, submit, or re-evaluate priorities. Often adults have learned to gloss over the uncomfortable application of scripture. Children growing up in Christian homes learn to do the same. But to inquisitive and literal young children, the truth and its application can be very blunt, obvious, and unavoidable. This is another wonderful way in which adults can be challenged by children’s faith.

3. Adults often do not know how to talk about spiritual truths with children; it can be difficult for parents to engage their children in spiritual discussions. A forum where that is modeled, encouraged,
and mentored can be beneficial to adults.

Teaching an intergenerational class is more challenging and requires more preparation than teaching a class of adults. It requires more creativity as well. If a lecture method is used, the children’s minds will wander and there will be little heart application. (This may be true of some of the adults as well!)

Here are a few suggestions for modification of your teaching to fit an intergenerational situation:

- Use a variety of teaching methods—some lecture is appropriate, but include other methods such as question/answer, demonstration, illustration, role playing, testimony, discussion, discovery (e.g., looking up scripture passages and asking the learner to explain them; comparing two passages).

- Be interactive with the learners—involve the class in looking up passages, rewording passages, asking them to compare things or to fill in charts, etc.

- Don’t use terms children won’t understand without explaining them. If you are using a word that is not common knowledge for children, teach the term to the class. For example, don’t just throw out the term “justified”; explain what justified means. Use an illustration to help the children (and the adults) better understand and appreciate what it means to be justified. You may want to write unfamiliar terms on the board so that children can see how they are spelled and may recognize them in the future.

- Modify your language. Choose simple vocabulary—words that are understandable to children but not insulting to adults (e.g., use “king” or “king of Egypt” rather than “pharaoh”; use “lost” instead of “forfeited”). At times, you may need to make a statement to the adults and then restate it more simply for the children.

- Match activities with the appropriate age group OR adapt the activity to match the age group. For example: When the activity calls for reading a long passage of scripture (e.g., five verses), choose an older child to read the passage. (This would be matching the activity to the particular age group.) OR, using this same activity as an example, choose several younger children and split them into groups. Have each group read part of the scripture passage. (This would be an adaptation of the activity to match the age group.)
• Encourage discussion between parents and children; for example, you may have the class look up a scripture passage, have the parents and children discuss it, and then ask for a volunteer to explain what the verse means.

• Encourage the children to participate in the learning process. At first, the children may feel intimidated. You, the teacher, will need to put them at ease and communicate that they are valued members of the class. For example, you may say, “I have a question that I want all the children to think about. Raise your hand when you think you have an answer,” or “I have heard the adults’ answers. Now I would like to hear some of the children’s answers.” Encourage children to ask questions as well. Because children can sometimes get sidetracked, be sure you steer them back on course. Sometimes sidetracking can be prevented by the way you preface your question, such as, “Does anyone have a question about the verse we just talked about?” or “Does anyone have a question about what it means to be justified or how a person is justified?”

• Encourage the class to make personal application of the truth presented in the lesson. This can be done in a group (“Now what does this truth mean for us in everyday life?”), in a small discussion group (i.e., parents and children), or through a personal exercise given to the members of the class.

• You may want to give a short homework assignment for the week for parents and children to discuss or discover together.

**Use of Class Time**

Because opportunities to build the faith of the next generation are precious and limited, it is important to use the available time wisely. The class time should be directed toward Biblical understanding and building faith. For this reason, the curriculum is structured to limit activities to those that build Biblical knowledge and faith. While it is certainly possible to learn while being entertained, entertainment is not the goal of this study. Activities that have fun as their primary goal have been omitted. Bible absorption and faith-building are the central themes of all the teaching and activities.

The time allotment for this study is flexible to best meet your needs. The following is a list of possible ways to organize the time. The Large Group Lesson Presentation, Small Group Discussion, and the Application Game are the most important elements to include in the session. You may add other elements as time allows.
Lesson 1

THE LORD YOUR GOD

SCRIPTURE:
Exodus 19:4-6, 8a; Exodus 20:2; Psalm 89:11; John 1:12

KEY VERSE:
Exodus 20:2—“I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.”

KEY THEMES:
- God declares His authority. God first shows himself to be the One who has the right to command and to whom obedience is due (John Calvin). God shows His greatness.
- God declares Himself as the God of His people. God shows His goodness.
- God declares Himself as the Liberator. God frees His people from bondage.

WORSHIP SONGS:
- Amazing Grace—John Newton
- God of Wonders—Bird/Hindalong
- Great is the Lord Almighty—Dennis Jernigan
- Holy, Holy, Holy—Reginald Heber/John B. Dykes
- I Will Glory in My Redeemer—Steve and Vikki Cook
- Immortal Invisible, God Only Wise—Walter Chalmers Smith/John Roberts
- Lord Most High—Don Harris/Gary Sadler
- Lord, Reign in Me—Brenton Brown
- Trust and Obey—James H. Sammis/ Daniel B. Towner
- We Are God’s People—Bryan Jeffery Leech/ Johannes Brahms
- We Sing the Greatness of Our God—Isaac Watts
- You Are Holy—Marc Imboden
- You Shall Love the Lord Your God—Frank Hernandez

VISUALS/MATERIALS:
Nametags; Bible; a 1-2 lb. weight (a 32-oz. unopened can of food will do if you don’t have weights); question card—Who? What? How? Why? (Resource Packet);
discussion card 1A-1D (Resource Packet); JEHOVAH cards (Resource Packet); banner pieces—CROWN (1), HOUSE (2), RED SEA (3), CROSS (4); jar of peanut butter, loaf of bread, knife; 4 or 5 more weights (or cans); and a pillow case

**MATERIALS FOR ACTIVITY:**
For each family or each small group—one poster board; set of game sheets; instruction sheet; 2-3 pairs of scissors; 2 glue sticks; set of fine-tip markers; 14 letter-size envelopes; large paper clip; 3 pencils; and a stack of scrap paper (approximately 4”x5”) or a small pad of paper

**PREPARATION:**
Study the scripture passages carefully and prayerfully. Ask God to make them real in your own heart. Be open to what God may be teaching you in this lesson. Study the lesson well. Pray for the children and adults in your class.
Copy nametags and prepare them. (Instructions and pattern are in the Resource Packet.)

Make copies of the discussion card. Write the discussion card information on the board, or make an overlay so the questions can be displayed on an overhead projector.

Before class, choose a man to help with the peanut butter sandwich demonstration and give him the materials. (This will prevent a child thinking the sandwich belongs to you since it was your bread and peanut butter.)

Copy a mini-banner for each family.

Copy a Parent Resource Page for each family; cut.

Copy and cut out the PROLOGUE, CROWN, HOUSE, RED SEA, and CROSS mini-banner piece for each family to glue to their mini-banner.

Optional: You may want to make these into magnets. Laminate the piece after attaching the magnet. Or, just cut the magnet pieces along the outside lines and have the family cut and assemble their own magnet during the ACTIVITY TIME or at home.

**Note:** If the parents have The Righteous Shall Live By Faith Family Devotional Guide, they already have copies of the mini-banner and banner pieces.

**GAME PREPARATION:**
Copy game sheets on cardstock for each family or small group. Except for the craft card, one copy of each sheet is needed for the group. Make enough copies of the craft cards as needed for each person. Game craft cards can be copied each week or all at once.
BANNER PREPARATION:
Cut out the banner pieces. Attach the “hook” side of VELCRO® dots to the left of each number on the banner. Attach the fuzzy side of the VELCRO® dots on the back of each piece centered about ¼” from the top. Note that some pieces may require two dots (commandment pieces). Place the dots on the banner first, and then use these dots to determine where to put the dots on the back of the banner pieces.

SUGGESTION: You may want to mount the banner pieces to foam core board to give them a three-dimensional look on the banner.

Decide where you will display the banner and how you will quickly put it up; bring the appropriate materials. The banner can be attached to the wall or to a bulletin board. You may need to put the banner up before the class begins and refer to it in the lesson unless you have a means of quickly putting up the banner during the lesson.

NOTE: The Righteous Shall Live By Faith banner will be used in most lessons and should be displayed in the classroom throughout the course of study. Pieces will be added periodically to the banner and should be kept on the banner until the end of the last lesson (with the exception of the CROSS piece).

SYMBOL KEY:
The following symbols will be used throughout the lesson pages to help you quickly identify various parts of the lesson.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>😊😊😊</td>
<td>Parent-Child/Small Group/Large Group Discussion</td>
</tr>
<tr>
<td>👏</td>
<td>Hands-On Demonstration/Role Play/Activity</td>
</tr>
<tr>
<td>📖</td>
<td>Visual</td>
</tr>
<tr>
<td>📖</td>
<td>Bible Verse</td>
</tr>
<tr>
<td>🏛</td>
<td>Key Point</td>
</tr>
</tbody>
</table>
Call a child to the front of the room. Put the weight in one of the child's hands. Ask him to pump both arms up and down 10 times.

Which arm was easier to move? Why? Did the weight help or hinder you?

Put the other weight into the child's other hand. Then ask the child to do some simple actions (e.g., tie his shoes, write his name on a board, touch his toes 10 times).

Was it harder to do those things with the weights in your hands? What if you had those weights in your hands for the whole day—when you eat breakfast, when you make your bed, when you brush your teeth, when you comb your hair, when you do your schoolwork, when you play basketball...How do you think you would feel by the end of the day? Do you think you would just want to get rid of these weights? Would you want to be free from them? Would you say, "Just get rid of these things!"? You would probably do whatever you needed to do to escape these weights!

Take the weights from the child's hands exclaiming as you remove them,

"Ahh! The great escape!"

EXPLANATION:

Explain that the Bible tells us about a great escape—a great escape from bondage—the Exodus. Can anyone tell me what the word "exodus" means? [going out, the way out]

Hold up the question card. Let’s see if we can answer these questions about the Exodus:


Where? From where did they leave? [Egypt] Where did they go? [Into the wilderness on the way to the Promised Land]

What? What was the situation? [They were slaves for Pharaoh]

How? How did they escape from Pharaoh? [God sent many plagues to make Pharaoh let the people go; God miraculously opened the red sea]
the Red Sea for them to pass through to the other side.

Why? Why did the Hebrews need to leave Egypt? What reason did God tell Moses to give Pharaoh? [That they might serve God]

Explain that in the wilderness God miraculously provided food and water for the Israelites. He had proven that He could take care of His children by bringing them out of Egypt, leading them through the Red Sea, and giving them food and water. In the wilderness of Sinai, the Israelites camped by the mountain while Moses went up to speak with God.

Refer the class to Discussion 1A.

**DISCUSSION 1A:**

Look up the following verses and answer the questions.

**Exodus 19:4-6**—“You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.”

**QUESTIONS:**

What did God do? [Brought the Hebrews out of Egypt]
What promise did He make? [Israel would be His treasured possession, a holy nation]
What is the condition to the promise? [Israel had to obey God and keep His covenant]
What is God’s covenant? [Promise between God and the Israelites that He would be their God if they would not worship other gods]

Restate that Israel would be God's people if Israel would obey God and keep His covenant.

Ask the class to look up Exodus 19:8a and read the verse as follows:

Teacher: **All the people answered together and said,**
Let's read the next sentence together: **“All that the LORD has spoken we will do.”**
For two days the people had to pray and think about God—they had to put their minds on spiritual things. They had to wash their clothes and be clean before God. God had instructed Moses to tell them that they could not even go near Mount Sinai—the mountain where God would give the commands to Moses. If they even touched the mountain, they would be put to death. God is holy—He is set apart from every thing else; He is above all things; God is so great and so good and so worthy of respect that man could not even go near the mountain where God would come down.

Explain that only Moses was given special permission to approach God on the mountain so that could give the commands—the law—to Moses to give to Israel.

Show the Ten Commandment banner. Read the words of the Prologue:

Exodus 20:2—“I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.”

Refer the class to Discussion 1B.

**DISCUSSION 1B:**

Does this seem like an odd way for God to start the Ten Commandments?

Exodus 20:2 is called the Prologue—it goes before the Law. Why do you think God put the Prologue on the Ten Commandments?

What is God saying in the Prologue?

Explain that many important documents start with a “prologue”—an introduction or beginning to the document.

Ask the first row of people to stand up and mill around. Walk out of the room and then walk back in and state, “Everyone needs to sit down.”

Repeat the exercise again, but this time when you return state, “I’m the teacher and everyone needs to sit down.”

Ask the class to explain the difference between the first time and the second time you came into the room.

When I come into the room, and say, “I’m the teacher and this is what I say,” you realize that I am in charge of the class—that I am
the authority—that I am in charge.
If I come into the room and say: “I’m the teacher and everyone needs to sit down. If you want to ask a question, you have to raise your hand. You may not talk when I am talking.” Why can I make those rules?

Are you going to say, “I don’t like your rules. I’m going to change your rules”? Why not?

Explain that understanding a teacher’s position/authority will help the class to understand the Prologue and the Ten Commandments.

Look at the Prologue. (Point to the Prologue on the banner.) First of all, who is talking—who is giving the commandments? [the LORD] The Lord—or Jehovah in Hebrew—is giving the commandments.

The Prologue and the Ten Commandments are like God saying, “I’m God and this is what I say.”

(Hold up the appropriate JEHOVAH sign.) The name Jehovah shows God’s authority—it shows that He is in charge; He doesn’t receive commands from anyone; no one is in charge of God. God is sovereign. Sovereign means He has the right, wisdom, and power to do all that He pleases.¹ The name Jehovah means that God is self-sufficient—He doesn’t need anything or any one. Jehovah means that God is eternal—He has no ending, He lives forever. The name Jehovah means that God is almighty—He can do anything. Jehovah means that God is unchangeable.

Ask a child to put the CROWN on the banner matching the numbers. We are going to put a crown on our banner to remind us that Jehovah is in charge—like a king.

Call a man to the front of the room with his peanut butter and bread. Ask him to make a peanut butter sandwich. After he has made the sandwich, ask the following questions.

Whose peanut butter sandwich is this? Why?
Could I tell [Mr...] how many pieces to cut his sandwich into? If he

¹This definition of sovereign is from the Children Desiring God curriculum, The ABCs of God by Jill Nelson.
wants to cut it in half, can he? If he wants to cut it into four pieces, can he? How about if he wants to cut it into 16 pieces? Do I have any right to tell him how to cut his sandwich? Why?

(Mr...), what could you do with this sandwich now? (Ask him to list several things.) Can I tell (Mr...) what to do with his sandwich? No—If he wants to eat it, he can; if he wants to give it away, he can; if he wants to save it for later, that is his right; if he wants to throw it away, he can throw it away. It is (Mr...’s) right to decide what to do with the sandwich because it belongs to him.

What would you think of me if I took the sandwich and did what I wanted with it?

What gives God the right to make commandments? What gives God the right to decide what is right and what is wrong? What gives God the right to tell us what to do and what not to do?

Have a sword drill with the following verse to discover the answer:

**Psalm 89:11**—“The heavens are yours; the earth also is yours; the world and all that is in it, you have founded them.”

What gives God the right to make commandments? Make sure that the point is made that the maker of something has the right to do what he wants with what he has made. (Mr...) has the right to do what he wants with his peanut butter sandwich, because he made the sandwich.

And God has the right to do whatever He wants with His creation.

Display the reference and the questions on the board or overhead projector.

Refer the class to Discussion 1C.

**DISCUSSION 1C:**

Do you like to be told what to do? How do you feel when you are told what to do? Do you like rules? How do you respond to rules?

Why? Would you rather do whatever you want to do or be told what to do? What does this tell you about yourself?

How do you feel about God’s right to rule you? Do you like to be...
told what to do by God? What do you feel when you are told what to
do by God?

Point to the CROWN on the banner and comment that because God made
the world and everything in it, He is the sole (only) owner of all things and
therefore He has the right to do whatever He pleases. He is the King of all
creation—the King of the Universe.

Point to the phrase “your God” on the banner. God is not only
“Jehovah”—the authority, the one in charge—He is also “your God”—personal,
friendly, inviting you to be in relationship with Him; offering to you that you be
family with Him.

Remind the class of this passage (Ask the children to raise their hands
where the passage shows that God is Israel’s God—“your God”):

Exodus 19:4-6—“You yourselves have seen what I did to the
Egyptians, and how I bore you on eagles’ wings and brought
you to myself. 5Now therefore, if you will indeed obey my voice
and keep my covenant, you shall be my treasured possession
among all peoples, for all the earth is mine; 6and you shall be to
me a kingdom of priests and a holy nation. These
are the words that you shall speak to the people of
Israel.”

Additional text: Deuteronomy 7:6-8

Ask a child to put the HOUSE on the banner, matching the numbers. God is
inviting Israel to be family—He wants to live among them and be their own
personal God. The Egyptians had many gods—but they were not personal.
They were harsh and the Egyptians spent their lives trying to please their
gods—trying to make their gods happy because they were afraid of the anger
of their gods. Jehovah, the God of Israel, offers to be “your God”, to be at home
with you—He invited Israel and He invites you through trusting in Jesus, to be
His people. (Point to the HOUSE.)

So we see God’s greatness (point to the CROWN) and God’s goodness (point to
the HOUSE) in the Prologue.

Refer the class to Discussion 1D.
DISCUSSION 1D:

Read John 1:12 and answer the questions.

John 1:12—“But to all who did receive him, who believed in his name, he gave the right to become children of God,”

Who is “him”?
Is everyone a child of God?
Who is a child of God?
What does “receive” him mean?
Do you think you are a child of God?

Point to the last phrase of the Prologue on the banner and read it. Last in the Prologue, God reminds them of something that shows He is Jehovah—the One who is almighty and in charge (point to the CROWN on the banner), and that He has a heart for His people—which shows that He is really their God (point to the HOUSE on the banner). He performed miracles—sending plagues on the Egyptians and opening the Red Sea, and freeing His people from slavery.

Call a child to the front of the class. Ask him what it was like for the Hebrews to be slaves in Egypt. [They had to work under unfair conditions; they weren’t free to go where they wanted; they couldn’t leave Egypt]

Remind the child of the illustration in the Introduction—the weight in the child’s hand.

The weight was a burden—keeping the arm from moving freely.

Put the weight in the pillow case and ask the child to carry it over his back.

Slavery was like a weight or burden too—it kept the Hebrews from being free. It made life difficult for them. God freed His people from slavery in Egypt.

Explain that there was another kind of slavery that weighed the Hebrews, and all men, down—the weight of sin. Ask the class to name some sins—some wrong heart attitudes. As they call out the names of some sins, put more weights in the pillow case.

Sin is a heavy burden to carry—our hearts are not free when they are full of sin. (Place the pillow case back on the child’s back.)

God not only wanted to free the Hebrews from slavery, but He also wanted to
free them from the weight of sin.

Point to the banner—God is Jehovah—in charge of all things and almighty (point to the CROWN); God is “your God”—a personal God who invites you to be His family (point to the HOUSE); and God is the Liberator—the One who frees from slavery in Egypt (put the RED SEA on the banner, matching the numbers) and who frees man from the burden of sin (remove the bag from the child’s back).

In the Great Escape from Egypt, God made a way out for the Hebrews by opening the Red Sea. And God has made a way of great escape from the burden and the punishment for sin through His Son, Jesus. (Put the CROSS banner piece on top of the RED SEA piece, matching the numbers.)

Close in prayer, thanking God that He is the Lord, that He is a personal God, and that He is the Liberator.

ACTIVITY:

Each family or small group can make The Righteous Shall Live By Faith Game according to the instructions on the INSTRUCTION SHEET in the Resource Packet.

SEND HOME:

- A Note to Parents (See Appendix)
- Parent Resource Page (See Appendix)
- The Righteous Shall Live By Faith Family Devotional Guide
- MINI-BANNER, PROLOGUE, CROWN, HOUSE, RED SEA AND CROSS mini-banner pieces (Note: If parents have the Family Devotional Guide, it includes a copy of the mini-banner and mini-banner pieces.)
QUESTION: What does the name “Jehovah” mean?

Check the LESSON SUMMARY of the devotional guide for Lesson 1 to find the answer!