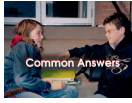


# Ready Answers Unit A: Common Answers

0



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Welcome, Opening prayer, and Introduction.

1

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## Comfort

2



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How do you know God will keep you safe? <sup>1</sup>

For he shall give his angels charge over thee, to keep thee in all thy ways. Psalm 91 : 11

3



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If your parents lose their jobs will you have enough food?

But my God shall supply all your need according to his riches in glory by Christ Jesus. Philippians 4 : 19

4



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If someone scares and hurts you, does God see and care? <sup>1</sup>

Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee. Proverbs 20 : 22

5



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When God forgives you, <sup>2</sup> does he still remember your sins?

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Isaiah 43 : 25

6



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What do you need to do to be saved? <sup>3</sup>

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Romans 10 : 9

## Sabbath

7



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Which day of the week did God bless?

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Genesis 2 : 3

8



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Is the sabbath important to remember?<sup>4</sup>  
Remember the sabbath day, to keep it holy.

Exodus 20 : 8

9



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Is the sabbath important even after Jesus died and rose again?<sup>4,5,6,7,8</sup>  
But pray ye that your flight be not in the winter, neither on the sabbath day:

Matthew 24 : 20

10



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Was Jesus raised on the sabbath day?<sup>5</sup>  
And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. Mark 16 : 1-2

## Unclean Food

11



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When Jesus returns, what will happen to those who eat pork?<sup>9</sup>  
They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

Isaiah 66 : 17

## State of the Dead

12



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When people die, do they go to heaven and praise God?<sup>10</sup>  
The dead praise not the LORD, neither any that go down into silence.

Psalms 115 : 17

13



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Will everyone who dies be resurrected?<sup>10</sup>  
Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 5 : 28-29

14



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What will happen when Jesus returns?<sup>10,11</sup>  
For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Thessalonians 4 : 16-17

## Picture Sources

- p. 2 Daniel in the Lion's Den. Daniel 6 : 1-28
- p. 3 God sends Elijah food. 1 Kings 17 : 1-6
- p. 4 God saved David from Saul. 1 Samuel 18 : 11 and 2 Samuel 5 : 1-3
- p. 5 Jesus is our High Priest. Hebrews 4 : 14
- p. 6 Mary Magdalene recognizes Jesus. John 20 : 11-18

- p.7 Days of Creation and the first Sabbath. NASA picture AS17-148-22727 is used for day 3 and NASA picture GPN-2000-000902 of stars in the Butterfly nebula is used for day 4. Genesis 1; John 1 :3, 15; Hebrews 1 :2; and Ephesians 3 :9
- p.9 Jesus tells his disciples that Jerusalem would be destroyed. Matthew 24 :3–31, Mark 13 :1–37, and Luke 21 :5–38
- p.10 Mark 16 :1–2
- p.11 Unclean Animals: Leviticus 11 and Deuteronomy 14
- p.13 John 5 :28–29
- p.14 1 Thessalonians 4: 16–17

### End Notes

Page numbers are listed in parentheses to help you find where each end note is referenced.

<sup>1</sup> God has given us each the ability to make choices, but some people make bad choices and hurt others. Yet for God’s followers, he will make even what appears to be bad into a blessing. For some examples see Gen 37 :28 and Gen 50 :20; Job 1 :8–12, Job 2 :3–6 and Job 42 :10, 12; Rom 8 :28; Rev 21 :4 and Rev 22 :2, 14. (p. 2, 4)

<sup>2</sup> There are many things God considers when He determines whom to forgive. These verses help explain some of them.

- Ex. 33 :19 God will forgive whomever he wants.
  - Ex. 34 :5–7 God will not clear the guilty.
  - Ezekiel 18 :30 Repent and stop sinning.
  - Mat. 6 :14–15 To be forgiven, forgive others.
  - Mat. 7 :1–2 God judges us how we judge others.
- (p. 5)

<sup>3</sup> When you confess that Jesus is Lord, you are saying that you will obey what he says to do, as your Lord and Master. (p. 6)

<sup>4</sup> The Bible indicates that neither Jesus nor his disciples changed which day was the Sabbath.

- Exo. 20 :8–11 The Sabbath day is the seventh day.
- Mark 6 :2 Jesus taught in the synagogue on the Sabbath.
- Mat. 24 :20 Jesus expected his followers to be keeping the Sabbath long after his resurrection.
- Acts 15 :21 The disciples expected Gentile Christians to be in the synagogue every Sabbath to study the Bible.
- Acts 18 :4 Paul taught both Jews and Greeks every Sabbath in the synagogue.
- Acts 28 :17–18 Paul did nothing against the civil or religious laws and customs.

God expects us to continue to keep the Sabbath. The early Christians meet daily (Acts 2 :46) including some Sundays, but there is no command in the Bible to stop observing the Sabbath on the seventh day. (p. 8, 9)

<sup>5</sup> Has the weekly cycle of 7 days ever been altered since the time of Jesus? Julius Caesar established the Julian Calendar which came into use about 46 BC. It included the weekly cycle of 7 days, observed during Jesus’ life. Pope Gregory XIII instituted a new calendar which is known as the Gregorian Calendar. This is the calendar used by most of the world today. Encyclopedia articles that describe this change indicate that Thursday October 4, 1582 of the Julian Calendar was followed by Friday, October 15, 1582 of the Gregorian Calendar. This preserved the weekly cycle of 7 days. (p. 9, 10)

<sup>6</sup> **What does Colossians 2:13–17 mean?**

13–15: God has forgiven us and has nailed to the cross the death sentence that had been written against us, and he has voided any contract we may have made with the Devil. He has canceled the commandments and ordinances of men (2:20–22), not the law He gave through Moses (3:5).

16–17: Don't let anyone judge you in how you choose to keep the Sabbath day holy. (p.9)

<sup>7</sup> **What does Romans 14:5 mean?** Throughout history, Jews and Christians have created new commands to observe certain days as holy (holidays), to eat or not eat certain foods, or other acts to show what “true” piety is. This passage tells us not to judge others in their Christian observance. Since we will each face God's judgment, each of us should be fully convinced that we are doing what God wants. (p.9)

<sup>8</sup> The earliest historical records that some use to support keeping Sunday holy are listed below. Note that these are traditions of men, not commandments of God. These documents can be found in several translations on <http://www.earlychristianwritings.com>

**Didache, Chapter 14.** *Dating is highly disputed as sometime between AD 50 and AD 400.* This document doesn't describe or instruct that Sunday be observed as a day of rest.

**Ignatius to the Magnesians, Chapter 9.** *Dated AD 105-115.* This letter describes Christians who have stopped observing sabbaths. Instead, they order their lives around Sunday. This is describing a tradition, and is not a command. It doesn't claim that the tradition is based on Jesus' instruction.

**Epistle of Barnabas, Chapter 15.** *Dated AD 50-120.* This letter contains mis-quotes from the Old Testament, and based on the mis-quote, reasons that it is impossible to keep the Sabbath holy until after everything is made new. He says that this is why they rejoice on Sunday. Again, he does not claim to be passing on a command from Jesus, but is trying to explain their traditions at that time. (p.9)

<sup>9</sup> A list of the abominable foods is recorded in both Leviticus 11 and Deuteronomy 14. (p.11)

<sup>10</sup> Job was a righteous man (Job 1:1) and he wanted God to put him in hell (Job 14:13)—let me explain. In this verse the Hebrew Bible uses the word *sheol* (שְׁאוֹל Strong's number 7585), and the ancient Greek translation of the Bible, the Septuagint, uses the word *hades* (Strong's number 86). This Greek translation nearly always uses the word *hades* as the equivalent of *sheol* (see the entry for שְׁאוֹל, page 694 in *The Analytical Hebrew and Chaldee Lexicon* by Benjamin Davidson, ISBN 0-913573-03-5). Understanding that the words *hell* and *hades* are essentially equivalent (see entries for *sheol* and *hades* in *Merriam Webster's Collegiate Dictionary, Tenth Edition*), you may be surprised that Job knew it is a place of rest and peace. The Bible teaches that everyone goes there, whether rich or poor, or righteous or wicked (Ps 89:47–48, Gen 37:35, Job 3:10–22); and that those who are there don't know what is happening to their children (Job 14:21), can't influence the living and can't even think (Ecc 9:5–6, 10; Job 7:9–10). David (Acts 2:29, 34), Job (Job 19:23–27), and Daniel (Dan 12:13) are resting until the resurrection. At the resurrection, the heavens pass away, the last trumpet sounds, and Jesus calls (Job 14:12, 1 Cor 15:51–54, John 5:28–29). This is when Job expected God to awaken him with a re-created body (Job 19:23–27). (p.12, 13, 14)

<sup>11</sup> Jesus taught his disciples to refer to death as a *sleep* (Mat 9:24, Mark 5:39, Luke 8:52) which is in harmony with many Old Testament passages (e.g. look up *slept* in a concordance: most of the entries describe death.) Jesus' disciples weren't used to calling death *sleep*, or they would have understood what he mean when talking about the death of Lazarus (John 11:11–13). Following Jesus' instruction, the rest of the New Testament continues to frequently use Greek words for *sleep* when talking about death (Mat 27:52; Acts 7:60; Acts 13:36; 1 Cor 11:30; 1 Cor 15:6, 18, 20, 51; Eph 5:14; 1 Thes 4:13–17; 2 Peter 3:4). Perhaps Jesus taught that death is like sleep, to dispel the pagan ideas about death and *hades* that were prevalent in the Greek culture and mythology. (p.14)