Sunday, December 6, 2020

**Lesson:** Matthew 1:1-6, 16-17; Hebrews 1:1-5; **Time of Action:** The book of Matthew was written in about 50 A.D.; **Place of Action:** Matthew 1:1-17 covers the genealogy or generations of Jesus, but it is not known where the Book of Matthew was written from; The Book of Hebrews was written between 67 and 69 A.D., also from an unknown place.

**Golden Text:** “(God) Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds” (Hebrews 1:2).

**I. INTRODUCTION.** It is incredible to think that God the Son, the Creator of the universe has a genealogy! This week’s lesson text emphasizes this and reminds us that while some very righteous people were included in the Messiah’s lineage, others lived less than honorable lives. Jesus, who could have had whatever ancestors He wanted, accepted this ancestry despite each generation’s shortcomings.

**II. THE LESSON BACKGROUND.** In the first part of our lesson, Matthew began his account of the life and ministry of Jesus by presenting His genealogy. To modern readers, this might seem strange, since biographies today rarely discuss
the ancestors of the persons they profile. However, to the
Jews, a person’s ancestry was vital. The Old Testament
contains numerous examples of genealogies. For the Jewish
people, it was important to be able to trace who they were,
for they were a nation specially chosen by God for blessing
(see Genesis 12:1-3, 6-7; Exodus 3:7-8; 19: 3-6). As
previously noted, it’s not known from where Matthew wrote
his Gospel. Only the first 17 verses of the Gospel of Matthew
deal with Jesus’ genealogy. However, the remainder of the
book deals with the life and ministry of Jesus which took
place between His birth in 5 or 6 B.C. and His death in 30 A.D.

Note: It should be noted here that all four Gospel
writers present Jesus in different ways. Matthew’s
purpose was to present Him as Christ the King because
of His relationship to David. Mark presents Jesus as the
Servant of the LORD. It’s a book of deeds more
than words. Luke presents Jesus as the Son of man, the
human-divine Person and traces His genealogy back to
Adam. John’s Gospel presents Jesus as the Son of God
as John 20:31 clearly declares. Matthew and Luke both
included the genealogy of Jesus in their Gospels. Mark,
on the other hand was guided by the Holy Spirit in such
a way that he did not include Jesus’ genealogy. But
this is not strange since Mark presented the Messiah as
the Servant of Jehovah. Genealogies of servants were
not considered important.

III. THE ANCESTRY OF JESUS (Matthew 1:1-6)
A. An ancestry of promise (Matthew 1:1-2).

1. (vs. 1). Our first verse says “The book of the generation of Jesus Christ, the son of David, the son of Abraham.” The phrase “The book of the generation of Jesus Christ” does not mean that the entire Gospel of Matthew contains the “generation” or genealogy of Jesus.” A clearer reading of this verse would be “this is the record of the origin of Jesus Christ.” In other words, Matthew would begin his book presenting the ancestry of Jesus Christ.” Note: The name “Jesus” is the same as “Joshua” in Hebrew and comes from a verb that means “to save.” The Messiah was not the only one with this name. The name “Jesus” was somewhat common among the Jews (see Colossians 4:11), but the name “Jesus Christ” is unique and belongs exclusively to the Son of God. The Greek word translated “Christ” is “Christos” and it means “anointed.” The term “Messiah” represents the Hebrew word for “anointed.”

At the very outset of his Gospel, Matthew calls “Jesus Christ, the son of David,” a title for the rightful heir to Israel’s throne (see Jeremiah 23:5; 33:15). Those who sought out “Jesus” also referred to Him as “the son of David” (see Matthew 15:22; 20:31; 21:15). The Jews clearly understood that their Messiah had to be from the family of “David” (see Psalms 89:3-4). “Jesus’” relation to King “David” is of utmost important because through “David” He inherited the right to be king (see I Samuel 16:1-4; II Samuel 7:12-17).

Matthew wanted to present “Jesus” as the King of Israel, so what better way to do that than by associating Him with “David” who is called “the king” later in this genealogy (see
Matthew 1:6).  “Jesus” is also “the son of Abraham.” It was also important that “Jesus” be a descendant of “Abraham” in order to fulfill God’s promise to the patriarch that through his family all nations of the earth would be blessed (see Genesis 12:1-3). The early generations of “Abraham’s” family did not bring blessing to the rest of the world. That promise would be fulfilled only by “Jesus Christ...the son of Abraham,” their great Descendant who would die as God’s Substitute for sinners and purchase salvation for everyone who believes in Him. As a result, all the nations of the earth are blessed just as God promised “Abraham” (see Genesis 12:1-3; 22:16-18).  

Note: The Jews understood and used the phrase “the son of” in several different ways. It didn’t always mean an actual “son” or even a direct descendant. This same expression was also used to refer to a grandson, an adopted “son,” a nephew, or simply a close follower. Matthew used the expression to show that “Jesus” is the Descendant of both “David” and “Abraham.”

2. (vs. 2). This verse says “Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren.” The term “begat” is an ancient word that means “to be the father of.” It does not necessarily mean that they were married to the woman who gave birth to their children. Matthew continued to give the record of Jesus’ ancestry saying here that “Abraham begat Isaac; and Isaac begat Jacob.” God would later repeat the same promise to Isaac” and “Jacob” that He had made to “Abraham” (see Genesis 12:1-3; 26:1-5; 28:10-15). These three great patriarchs lived by faith in God’s promise even
though they themselves never really possessed the land of Canaan. It was much later before their descendants would come to enjoy that privilege. Matthew also wrote “and Jacob begat Judas and his brethren.” God changed “Jacob’s” name to Israel (see Genesis 32: 24-30) and he fathered twelve sons summarized here as “Judas and his brethren.” Those twelve sons of “Jacob” became the heads of the twelve tribes of Israel.

B. An ancestry of royalty and grace (Matthew 1:3-6).

1. (vs. 3). This verse says “And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram.” Continuing Jesus’ ancestry, Matthew wrote “And Judas begat Phares and Zara of Thamar.” This “Thamar” or “Tamar” (see Genesis 38:6) was “Judas’” daughter-in-law. Some years after his son, who was also “Tamar’s” husband died, “Tamar,” also a Canaanite girl posed as a prostitute and seduced “Judas” her father-in-law. That sinful union produced twin sons, “Phares and Zara.” It’s interesting that women are not usually named in Near Eastern genealogies, but they are essential to God’s purpose in sending Jesus Christ. The five women named in Jesus’ genealogy all remind us that God often does the unexpected and chooses those who we probably wouldn’t to accomplish His will. By naming “Tamar” in Jesus’ genealogy, Israel (and us) would be reminded of “Judas’” failures (see Genesis 38:6-30) even though he was a descendant of Jesus. Then Matthew said “and Phares begat Esrom; and Esrom begat Aram.” This is all that the
Scriptures say about “Esrom” and “Aram.”

2. (vs. 4). This verse says, “And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon.” Matthew goes on to write “And Aram begat Aminadab” who was Aaron’s father-in-law (see Exodus 6:23; Ruth 4:19-20). The ancestry continues saying “and Aminadab begat Naasson; and Naasson begat Salmon.” This is all the Bible says about “Naasson,” but “Salmon” was Boaz’s father as we shall see in the next verse. He is also called “Salma” in I Chronicles 2:11.

3. (vs. 5). This verse says “And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse.” The name “Booz” is the Greek form for “Boaz.” He was a kinsman to Naomi’s husband Elimelech and he married Ruth (see Ruth chapters 2-4), Naomi’s widowed daughter-in-law who was also a Moabitess, a foreigner (see Ruth 1:1-5). Matthew also wrote that “Salmon begat Booz (or Boaz) of Rachab.” The name “Rachab” is another form of the name “Rahab.” Here, Matthew includes another woman in giving Jesus’ ancestry. “Rachab” or “Rahab” was a harlot (prostitute) in Jericho who helped the Hebrew spies escape safely when they came to spy on Jericho (see Joshua chapter 2). She became “Boaz’s” mother. Then Matthew wrote “and Booz begat Obed of Ruth; and Obed begat Jesse.” The union between “Boaz” and “Ruth” produced “Obed” who is different from the “Obed” in I Chronicles 2:37-38. Here “Obed” is said to be the father of “Jesse” who was David’s father as we shall see in the next verse.
4. (vs. 6). This verse says “And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias.” Matthew went on to write “And Jesse begat David the king.” The Holy Spirit inspired Matthew to include the words “David the king” because the covenant of royalty was made with “David,” and to him the promise of the kingdom of the Messiah was given, who is to inherit “the throne of his father David” (see Luke 1:32). Matthew also said “and David the king begat Solomon of her that had been the wife of Urias.” In other words, “Solomon” was born to an adulterous affair between “David the king” and Bathsheba, who “had been the wife of Urias (or Uriah).” In order to cover up his sin, “David” arranged for “Uriah’s” death in battle. “Uriah’s” wife, Bathsheba was “David’s” downfall (see II Samuel chapter 11). The fact that Matthew includes the statement that “David the king begat Solomon of her that had been the wife of Urias,” shows that “David’s” sin, to which he had repented, was so far from hindering the promise that God made to him, that it pleased God to use the same woman “David” sinned with to fulfill the promise of a royal line through the birth of “Solomon.” But here we also see God’s amazing grace demonstrated. Despite “David’s” sin, the LORD graciously forgave him (see II Samuel 12:13).

However, sin has its consequences and “David” had to suffer his (see II Samuel 12:1-15). Of course “Solomon” would eventually succeed his father as King of Israel. **Note:** As we take note of the people who were in Jesus’ lineage, we see that God had no respect of persons (see Acts 10:34-35; Romans 9:15-16) when it came to choosing them for His purposes regardless of what they
may have been guilty of. We must never condemn people for the mistakes of their ancestors; for they are not responsible. This lesson teaches us that sin has overtaken some of the best of God’s people and many of them were ancestors of our LORD Himself. Certainly, we are no different.

C. An ancestry of humility (Matthew 1:16). Our lesson text omits verses 7-15 which continue the genealogy from Solomon to Jacob, who was the father of Joseph, Jesus’ legal father. So this verse 16 says “And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” Finally, we come to the end of this genealogy as it points to the subject—Jesus Christ. Matthew wrote “And Jacob begat Joseph the husband of Mary.” As the son of “Jacob” (not Isaac’s son Jacob), “Joseph” descended from the royal line of David. What’s interesting here is that “Joseph” is referred to as “the husband of Mary.” This is important because the Jews always reckoned their genealogies by the males, but “Mary” is given a prominent place in this ancestry. She is described as “Mary, of whom was born Jesus, who is called Christ.” Notice that Matthew does not say that “Joseph” begat “Jesus” because he had nothing to do with “Jesus’” birth. The only human involved in Jesus’ birth was “Mary.” This is why Matthew said about “Mary,” of her “was born Jesus, who is called Christ.” “Mary” and “Joseph” were from the same tribe and family so “Jesus,” by his mother and his foster father, came from the house of David meaning that He was a descendant of David. This was important because “Christ,” the Messiah was prophesied to come from the line
of David and inherit David’s throne (see II Samuel 7:12, 16). In addition, not only did “Mary” fulfill the promises of both Isaiah 7:14 and Genesis 3:15, Galatians 4:4 speaks of the importance of “Mary” in Jesus’ birth when it says “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.” Note: As a descendant of David, “Joseph” although he was poor (see Leviticus 12:6-8; Luke 2:24), was a legal heir to the throne of David. Both “Mary” and “Joseph” were descendants of David, but through different sons. Most Bible scholars agree that the genealogy presented in Matthew 1:6-16 is “Joseph’s” and the one in Luke 3:23-31 is “Mary’s.” Matthew’s genealogy, which is “Joseph’s,” traces Jesus’ ancestry through Solomon, but Luke’s genealogy, which is “Mary’s” traces Jesus’ ancestry through David’s other son, Nathan. Therefore, Jesus’ legal right to the throne came through “Joseph,” while His actual right to rule came through “Mary.” The genealogies of our LORD recorded here in Matthew 1:1-17 and Luke 3:23-38 have their similarities and their differences. Although Luke’s genealogy goes back to Adam and Matthew’s genealogy goes only to Abraham, they are both in absolute agreement in the generations between Abraham and David. The great differences begin with the Son of David, for Luke traces our LORD’s ancestry from David through his son Nathan, but Matthew traces the royal line through Solomon.

D. An ancestry summarized (Matthew 1:17). This verse says “So all the generations from Abraham to
David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.” After presenting a carefully arranged genealogy, Matthew summarized it for his readers. He organizes the genealogy into three groups of “fourteen” to show that God has a purpose in history. Matthew wrote “So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.” There are “fourteen generations” between “Abraham” and “David,” between “David” and “the Babylonian Captivity,” and between the “Babylonian Captivity” and “Jesus Christ.” All these “generations” lead up to and point to the coming of the Messiah. It appears that the LORD directed Matthew to divide Jewish history into three parts making it easier for the people to memorize the names. In other words, the three divisions of “fourteen generations” was a memory mechanism for Matthew’s readers.

**IV. THE ULTIMATE REVELATION (Hebrews 1:1-5).** The Book of Matthew is commonly regarded as a gospel designed to persuade Jews that Jesus is Christ the King. Many scholars believe that the book of Hebrews was written to a group of Jewish believers to help them bridge the gap from Judaism to Christianity. So it is appropriate that our study in Matthew be followed by a lesson from Hebrews that focuses on the
superiority of Jesus Christ to everything else.

**A. The past (Hebrews 1:1).** This verse says “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.” Notice that Hebrews begins with the statement that God “spake in time past” which is a reference to Old Testament times. This assertion divides the Judeo-Christian faith from all others. Eastern philosophy teaches that by following a certain course of action, man will become one with a great, impersonal god. But Christians, believe that because of sin, man has fled from God, and that apart from God’s revelation of Himself to man, there would be no hope of having a relationship with Him. Also notice the ways in which God has spoken. The author, who is unknown, wrote that “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.” The words “sundry times” translates the Greek word “polumeros” which literally means “in many parts.” Here it means “many different times.” In the Old Testament, God also spoke in “divers manners” which translates the Greek word “polutropos.” It means that God also spoke in “many ways.” Our God is characterized by variety, a fact that can be clearly seen in creation. And if we think about the ways God has revealed Himself throughout Old Testament history, we will realize that His methods are also diverse. God spoke to Joseph and Daniel in dreams and visions (see Genesis chapters 40-41; Daniel chapter 7) and to Moses “face-to-face” (see Exodus 33:11). He spoke in parables through Ezekiel (see Ezekiel 17:2) and used highly creative visual aids in expressing Himself to the Prophet Jonah. God, Himself gave an account of some of these
different ways that He spoke “in time past” when He said “Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches...” (see Numbers 12:6-8). One very impressive means by which God speaks that we might overlook is when He speaks through the things He has created. His creative works bear eloquent witness to His wisdom and greatness. The author of Hebrews also said that God spoke in many ways “unto the fathers by the prophets” (see Jeremiah 1:4; Ezekiel 1:3). The persons, through whom God delivered His mind under the Old Testament, were “the prophets,” persons chosen by God and qualified by Him for the office of revealing His will to men. The term “fathers” refers to the Jews of Old Testament times.

**B. The present (Hebrews 1:2-3).**

1. (vs. 2). This verse says “(God) Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” The phrase “in these last days” refers to the “days” of Jesus’ earthly ministry. The author of Hebrews said that this was when God spoke to “us” meaning New Testament saints “by his Son.” In New Testament times God spoke “by His Son,” the most excellent spokesman that was ever sent into the world. He was far superior to all the ancient patriarchs and prophets by whom God communicated His will to His people. Jesus, the “Son” of God is described
here in two ways. First, God “hath appointed (Him) heir of all things” which means that Jesus is the lawful owner of everything. All power in heaven and earth is given to Him, and all judgment is committed to Him (see Matthew 28:18; John 5:22). An “heir” is one who is in line to receive an inheritance. When we think of an inheritance, at least two things come to mind: “the material part” and “the immaterial part.” Children inherit material things such as money and lands from their parents. If they are favored, they will also inherit something better—a family name, a set of traditions, a circle of friends, and a reputation. This describes the “immaterial parts” of an inheritance. The earth is just a small part of Jesus’ “material” inheritance (see Psalms 2:8). The “immaterial part” of Jesus’ inheritance includes some things that are far more precious—a name and a people. The Father has given His Son “a name which is above every name” (see Philippians 2:9), and everyone who trusts in Jesus as Savior are part of His inheritance (see John 17:6, 9-11).

Second, Jesus was the One “by whom also he (God) made the worlds.” The Greek word rendered “worlds” is literally “ages,” but in Hebrews 11:3 it refers to the universe. The Scriptures confirm that God, by, or through Jesus, created the universe (see John 1:1-3; Ephesians 3:9; Colossians 1:15-16). The ability to create everything that we can and can’t see is further proof of the deity of Jesus Christ.

2. (vs. 3). This verse says “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” Still
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talking about God’s Son, the writer describes Jesus first as “being the brightness of his (God’s) glory.” The Greek term for “glory” carries the thought of having a high opinion of the person or object in question. But when used of God, it refers to the majesty associated with His self-revelation (see Ezekiel 1:28; 9:3; 10:4, 18; 11:22-23). God’s “glory” normally refers to some physical manifestation or revelation that reveals His presence. Since Jesus Christ is “the brightness of his (God’s) glory,” He is the physical manifestation of God’s presence. The word “brightness” can mean either reflected light (such as moonlight) or intrinsic or natural light (such as sunlight). The idea here is that Christ, being God does not merely reflect the “brightness” or light “of his (God’s) glory,” but He also radiates His own “brightness” since Jesus Himself is light (see John 8:12; 12:35). The Person of the Son is the “glory” or majesty of the Father, shining forth with a truly divine splendor. Jesus Christ in His Person is God manifest in the flesh; He is the light of light, the true Shekinah glory. The author of Hebrews also said that Jesus was “the express image of his (God’s) person.” The term translated “express image” means “to be cut out of the same substance.” The Greek word for “express” comes from a word that originally meant “to cut, to scratch, to mark.” To get a picture of this idea, think about anything that is stamped or pressed from a mold, such as coins or car parts. The Person of the Son is the true image and character of the Person of the Father. Being of the same nature as the Father, the Son has the same “image” and likeness. When we behold the power, wisdom, and goodness, of the LORD Jesus Christ, we behold the power, wisdom, and goodness of
the Father. As Jesus said to Philip, “He that hath seen me (the Son) hath seen the Father,” that is, he has seen the same Person. Jesus also said that anyone who has known the Son has known the Father (see John 14:7-9), for the Son is in the Father, and the Father is in the Son (see John 14:10-11).

This is the “glory” of the Person of Jesus Christ, for the fulness of the Godhead dwells in Him bodily (see Colossians 2:9). Then the writer says that Jesus is “upholding all things by the word of his power.” In the midst of history the Son’s commands, or His powerful words are “upholding” or maintaining the entire creation (see Colossians 1:17; II Peter 3:4-7), keeping it from destruction until that day when His voice will remove everything except the unshakable kingdom of God and its heirs (see Hebrews 12:26-28). In the last part of this verse, the writer of Hebrews said “when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

The word “purged” means “cleansed or purified.” The Jews were accustomed to offering repeated sacrifices for sin. But it was not possible for the blood of bulls and goats to take away sins (see Hebrews 10:1-4). So Jesus, and only Jesus, “purged” or “cleansed” us from our “sins” when He offered Himself on the cross as a sacrifice for “sin” only once and for all (see Hebrews 7:25-27; 9:28). With His sacrifice, He also accomplished our purification from sins and established our freedom from guilt. After Jesus “purged our sin,” He “sat down on the right hand of the Majesty on high.” The word “Majesty” refers to God, the Father. The Son’s enthronement at God’s “right hand” in heaven was not only promised (see Psalms 110:1; Hebrews 1:13), but it also reveals His superiority in two ways. First, at the “right
hand of the Majesty” in heaven, Christ is ministering on our behalf in the true, heavenly sanctuary and not an earthly copy (see Hebrews 8:1, 2, 5). Second, He “sat down” because His sacrificial work (unlike that of Levitical priests) was finished once and for all (see Hebrews 10:11-12).

C. The prospects (Hebrews 1:4-5).

1. (vs. 4). This verse says “Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.” Having declared Christ’s presence at the Father’s right hand (see verse 3), the place of highest honor, the author went on to explain why Christ deserved that position. He began by comparing Jesus with the most glorious of God’s created beings, “the angels.” The “angels” are created beings and Jesus is the Creator. “Angels” are also servants of God. They are not part of the Godhead as Christ is, and will never receive the honor that is granted to Him. The writer compared the Son to “angels” because they were so highly revered that many in the early church had to be warned against worshiping them (see Colossians 2:18). Therefore, the author wrote that Christ was “made so much better than the angels.” This is because “he hath by inheritance obtained a more excellent name than they.” In other words, God has passed on to Christ a far greater “name” than any titles or names given to “angels.” We shall see in the next verse that the “more excellent name” given to Christ that the angels don’t have is “Son of God.”

2. (vs. 5). Our final verse says “For unto which
of the angels said he (God) at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” To further prove the superiority of Christ over “the angels,” the author posed the question: “For unto which of the angels said he (God) at any time, Thou art my Son, this day have I begotten thee?” Of course the answer is that God has never applied those words to individual “angels.” Although “angels” were collectively sometimes referred to as the “sons of God” because they are created beings (see Job 1:6; 2:3; 38:7), they are never referred to individually as “my Son.” The phrase “Thou art my Son, this day have I begotten thee” does not refer to the LORD’S incarnation (his becoming flesh), but to His resurrection and exaltation (see Acts 13:32-33; Romans 1:3-4). The emphasis in this text is not on Jesus being born, or receiving life; instead, the emphasis is on His appointment into His Kingly office in heaven. Notice that the statement “Thou art my Son, this day have I begotten thee” is a quotation from Psalms 2:7 which focuses on Christ’s rule as King. Then the author of Hebrews posed another question: “which of the angels said he (God) at any time...I will be to him a Father, and he shall be to me a Son?” As with the first question, the answer of course is that God has never applied those words to individual “angels.” The statement “I will be to him a Father, and he shall be to me a Son” is taken from II Samuel 7:14 where God established the Davidic covenant with David. In that passage, God is referring to Solomon, David’s son. But the full significance of the promise “I will be to him a Father, and he shall be to me a Son” is expressed in the special relationship that God established
with the Davidic kings, and is ultimately realized in Jesus Christ (see Psalms 2:7; 89:34-37; Mark 1:11). Since the author of Hebrews was writing to Jewish Christians who were being drawn back to Judaism, like a skillful lawyer he built his case defending Jesus Christ as being far superior to anything these Hebrew Christians had previously experienced. Considering the evidence the author presented in this lesson, we can conclude: mission accomplished.

V. Conclusion. Jesus, the Messiah, was to be a descendant of King David. Joseph, a descendant of David was to become Jesus’ legal father, but of course Jesus was truly the Son of God. While God continues to speak through His Son, the world for the most part continues to be deaf to His voice. We don’t have to search for God and His directives. He has shown us by the living example of Jesus the desires of His good pleasure. God has never been, nor will He ever be silent. His words still echo down through the ages. In these last days there are a number of good preachers of the Word. There are a multitude of men and women who are proficient at writing sound books on the subject of God and what He requires of us. The God of the Bible is a Self-revealing, communicating God who has spokesmen in every generation. But as our lesson teaches, the ultimate revelation from God remains to be His beloved Son (see Matthew 3:17; 17:5; Mark 1:11; II Peter 1:17). His desire for us is to open our ears and our hearts to His voice.
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