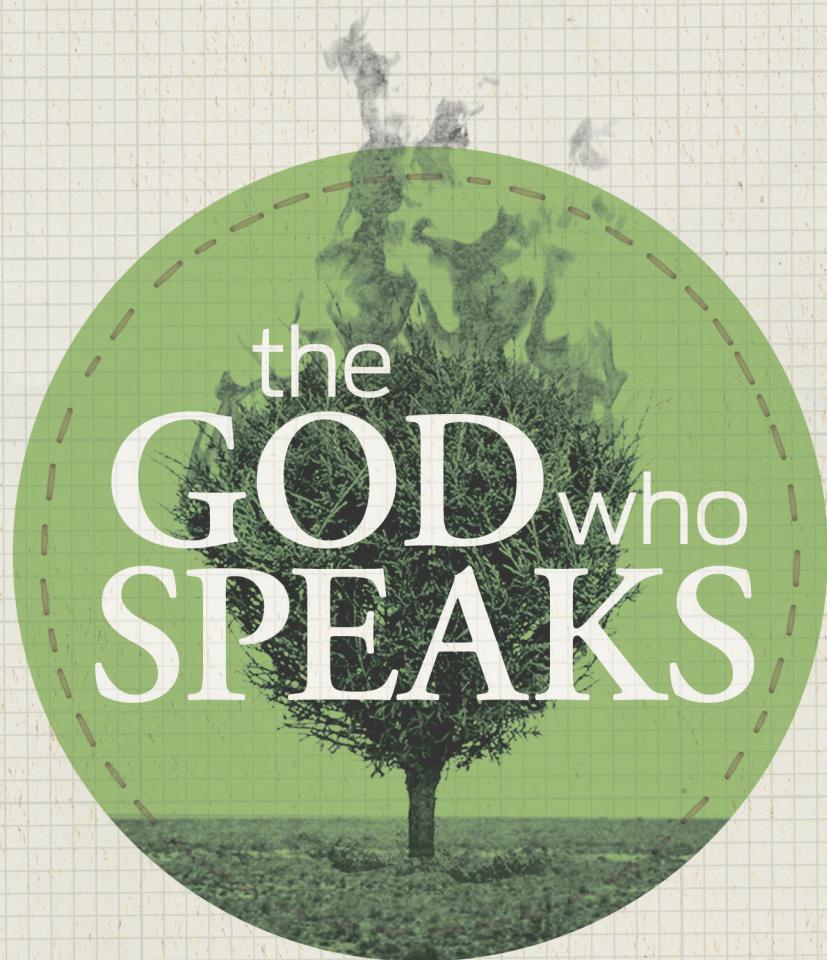


THE  
**GOSPEL**  
**PROJECT**  
FOR ADULTS



FALL 2012: LEADER GUIDE

**Ed Stetzer** General Editor  
**Trevin Wax** Managing Editor

LifeWay | Adults

## SESSION 2

# God Is Not Hiding

*The God Who Reveals Himself Through Creation*

## Summary and Goal

This lesson will help participants see that God has created the world for our good and His glory. By observing God's handiwork in creation, we gain awareness of His existence, His attributes, and His benevolent intentions. Our response to God's general revelation should be celebration of His kindness in giving us creation as a signpost that points us back to Him, the source of lasting joy.

### **Steps to Prepare**

- 1. Read the main passages for this week's lesson, recording your insights and questions:**
  - Psalm 19:1-6
  - Romans 1:20
  - Acts 14:15-17
- 2. Study the Expanded Lesson Content (pp. 4-11).**
  - Determine what elements of this lesson are most applicable to your particular group.
  - Consider ways to personalize the lesson content for you and your class.
- 3. Review the Teaching Plan (pp. 2-3).**
  - Refine the lesson plan based on your group's particular needs.
  - Adjust the plan if necessary.
- 4. Pray for the Lord's guidance as you lead your group through this material.**

### **Lesson Outline**

- 1. God reveals His existence through creation (Ps. 19:1-6).**
- 2. God reveals His attributes through creation (Rom. 1:20).**
- 3. God reveals His intentions through creation (Acts 14:15-17).**

## Teaching Plan

# God Is Not Hiding

## Session 2

### Introduce the Lesson

Begin with the illustration from *The Truman Show* (leader p. 4; learner p. 3). Emphasize the idea that the world is giving us clues that tell us something about God (leader p. 5; learner p. 3).



What are some of the hints and clues we see in creation that point us to the existence of a Creator? Conversely, what are some of the aspects of creation that cause some people to believe that no Creator exists?

As you reinforce the concept that God speaks through nature, introduce the term “general revelation,” and announce the goal of this lesson (leader p. 5; learner pp. 3-4).

#### 1. God reveals His existence through creation.

Read Psalm 19:1-6. Emphasize the continual proclamation of creation that there is a God. Elaborate on the two possible interpretations for Psalm 19:3:

1. People ignore the communication of creation.
2. The communication of creation is not audible.

Ask the following question related to the first interpretation (leader p. 6; learner p. 5):



Think about the ways people attempt to guard themselves from God’s revelation. What are some of the most common ways we try to hide from God’s voice? What are some of the common ways we try to drown it out?

General revelation goes further than just telling us that God exists. It also tells us what kind of God exists (leader p. 7).

#### 2. God reveals His attributes through creation.

Begin with the story of the long-lost brother and what his belongings would communicate about him (leader p. 7; learner pp. 5-6). Then ask the following question (leader p. 8; learner p. 6):

### ? For Further Discussion

Describe a time when an experience in nature communicated something in particular to you about God. Maybe a mountain hike impressed you with His power, or watching a mother bird with her babies reminded you of His fatherly care, etc.



What knowledge of God's character do we gain by looking at creation?

As you read Romans 1:20, encourage your group to look for what God's general revelation *can* and *cannot* do. Emphasize the truth this verse teaches about responsibility. General revelation is sufficient to hold us accountable for our sin but not able to save us.

Highlight the attributes of God that are seen in all humanity—sense of fairness, longing for justice, compulsion to create, etc. (leader p. 9; learner p. 7). Consider asking the following questions:



- Name some of God's attributes revealed in the Bible.
- How might some of these be communicated in the visible world? Where and how do we see them proclaimed in nature, including in general human experience?

### **3. God reveals His intentions through creation.**

As you read Acts 14:15-17, encourage your group to look for what the apostles say about themselves and what they say about God. Emphasize the way the apostles wanted the pagans to understand that God was far more generous and benevolent than their idols. Ask the question below (leader p. 10; learner p. 7).



- What does the description of Paul and Barnabas' actions in Acts 14:11-18 tell us about evangelistic motives, demeanor, strategy, and message?

Using the Acts 14 story and the view of creation in Romans 8, articulate the imprint of the gospel message, particularly the truth that God's good gifts point toward the Giver (leader p. 10).

### **Conclusion**

Conclude this lesson with the story from C. S. Lewis (leader p. 11). Reiterate the truth that general revelation is good but not saving. Point ahead to next week's lesson on special revelation. Challenge learners to ponder the application questions below (leader p. 11; learner p. 8).

*What are some other general revelation "signposts" we find in creation that illustrate the gospel of Jesus' life, death, and resurrection?*

*What is so wrong with just "experiencing God" out in nature?*

*How will the truth of general revelation help or otherwise affect your mission to be a witness to the gospel of Jesus?*



### **For Further Discussion**

What about those who have never heard? What do you think about the theoretical natives on the unreached island? What do Psalm 19:1-6 and Romans 1:20 say about their responsibility? What do Matthew 28:19 and Romans 10:14 say about our responsibility?



### **For Further Discussion**

If God is revealing Himself through creation and created things, what might the implications of this be on our own creativity?

## Expanded Lesson Content

# God Is Not Hiding

## Session 2



### Opening Illustration and Discussion Starter

In the 1998 film *The Truman Show*, Jim Carrey plays Truman Burbank, a generally cheerful insurance adjuster in a cozy island town whose days run like clockwork—until the day a stage light falls out of the heavens and crashes near his car. Though the news on the radio says an airplane has been

shedding parts, Truman begins to develop a suspicious awareness that everything is not as it seems:

- A technical difficulty on his car stereo broadcasts the very route he is driving.
- A homeless man calling his name on the street looks very much like the father he thought was dead.
- An elevator in an office building opens to reveal what looks like a backstage area.
- The traffic in Truman's neighborhood appears to run on a "loop."

As Truman begins paying attention to the world around him, he discovers little by little that he is the unwitting star of a reality television show. Everyone in his life is an actor; all the people he sees throughout the day are extras; and the island town he lives in is actually a gigantic set enclosed by a heavenly bubble and overseen by a television director with a God complex. As Truman begins looking back through his life and at the world around him, he realizes the clues to reality were there all along.

*The Truman Show* is just a movie, of course (although its human-in-a-bubble premise doesn't seem so strange in these days of strange reality television shows!), but it is nevertheless a good metaphor for how billions of people live their lives in this world every day. They wake up, go about their routines, and go to bed, only to start the ritual all over again. Sometimes they suspect the world around them is trying to tell them

something about itself and what's outside of it, but they fail over and over again to put those clues together. They are like a person who finds a watch on the sidewalk and assumes it is the natural result of millions of years of sand, wind, and sun.

The movie is also a good metaphor for how billions of other people live their lives: seeing the signs in daily life (the sun's rising, the sea's swelling, the changing of the seasons, the clockwork of the solar system, the intricacies of DNA) as if they are falling lights and telltale radio broadcasts and peeks behind the stage. We find that watch on the sidewalk and know it didn't arrive there accidentally. It was dropped, it was owned, and before all that, it was made. The world is telling us something; we just know it! It's telling us something about itself, about us, and about what's behind it all. But what? What is it saying?



What are some of the hints and clues we see in creation that point us to the existence of a Creator? Conversely, what are some of the aspects of creation that cause some people to believe that no Creator exists?

According to the Bible, the world around us is testifying to all within it that there is a Creator. Furthermore, the world around us is telling us what the Creator is like, and it is telling us something of His plans. We call this reality **general revelation** because it refers to the general way God reveals Himself to people everywhere.

### Lesson Summary

In this lesson, we will see that God has created the world for our good and His glory. By observing God's handiwork in creation, we gain awareness of His existence, His attributes, and His benevolent intentions. Our response to God's general revelation should be celebration of His kindness in giving us creation as a signpost that points us back to Him, the source of lasting joy.

## 1. God reveals His existence through creation (Ps. 19:1-6).

One of the most direct references to general revelation we find in the Scriptures is Psalm 19:1-6.

<sup>1</sup> *The heavens declare the glory of God, and the sky proclaims the work of His hands.*

<sup>2</sup> *Day after day they pour out speech; night after night they communicate knowledge.*

<sup>3</sup> *There is no speech; there are no words; their voice is not heard.*



### Voices from Church History

"The voices of visible creation...are equally clear to everyone... giving everyone the one message, that they were made by someone and do not exist of themselves."<sup>1</sup>

—Diodore of Tarsus  
(ca. A.D. 380)

Science's second law of thermodynamics testifies against accidental and gradual order. The law states that as energy is expended, the result is disorganization and disorder. In other words, the idea that things become more orderly through random natural processes violates the very law of nature.



## Voices from Church History

“The heavens show forth the glory of God’ not by speaking in a voice audible to sensible ears but by manifesting to us through their own greatness the power of the Creator, and when we make comments about their beauty, we give glory to their Maker.”<sup>2</sup>

—John of Damascus  
(ca. 650-750)

- <sup>4</sup> Their message has gone out to all the earth,  
and their words to the ends of the world.  
<sup>5</sup> In the heavens He has pitched a tent for the sun.  
<sup>6</sup> It is like a groom coming from the bridal chamber;  
it rejoices like an athlete running a course.  
<sup>6</sup> It rises from one end of the heavens  
and circles to their other end;  
nothing is hidden from its heat.*

According to this passage, the created world is constantly saying something about its Creator—or more accurately, the Creator is constantly saying something about Himself through His created world. The picture we receive from the psalmist is of a world that acts as a loudspeaker, a stage, and an art gallery—all pointing to God’s glory. The sky proclaims that all this work has a Designer’s hands behind it.

Just like the presence of a watch on a sidewalk indicates a watchmaker, our finely tuned bodies living in this finely tuned world hanging in this finely tuned cosmos point to the logical existence of a Creator. Nobody looks at a Mercedes Benz, for example, and assumes there was an explosion at a junkyard. According to the direct revelation of Psalm 19:1-6, the heavens (and the sky) are every day “pouring out speech” and every night “communicating knowledge” that God exists.

The sense we receive in verses 1-2 is of continual revelation. Creation never presses “pause” on its proclaiming that it is an effect, not a cause, and that it has an Originator. Verse 3 can be difficult to sort out, but the context of the passage gives us two most likely interpretations.

The first is that despite the nonstop speech and communication, some people simply ignore it as if it doesn’t exist; the voice is not heard. Nevertheless, they cannot say they were not told, only that they did not listen. It is for a similar reason that Jesus, borrowing from Isaiah 6:9-10, says this in Matthew 13:15 of those people hardened to His message: “For this people’s heart has grown callous; their ears are hard of hearing, and they have shut their eyes; otherwise they might see with their eyes and hear with their ears, understand with their hearts and turn back—and I would cure them.”



Think about the ways people attempt to guard themselves from God’s revelation. What are some of the most common ways we try to hide from God’s voice? What are some of the common ways we try to drown it out?

The second possible interpretation of Psalm 19:3 is simply that David is noting the nature of general revelation, which is to say, it is not a speech that comes in an audible voice or literal words. The communication and

knowledge is proclaimed, but not in the way direct, special revelation is. A watch tells us it has a watchmaker, but not in the same way as does shaking the watchmaker's hand and hearing his voice say, "I made that."

Both of these senses are true of Psalm 19:3. It is true that creation is proclaiming its Creator, but many either don't hear it or they hear it but reject it. It is also true that the way creation proclaims its Creator is not as direct as the way the Creator proclaims Himself.

In any event, verse 4 tells us that the "message has gone out to all the earth, and their words to the ends of the world." In other words, no place is absent general revelation. Nature's "music" points us to look for the Conductor. Nature's beauty points us to look for the Artist. The vastness of the Sahara Desert and the Arctic tundra and the mighty oceans, in making us feel small and vulnerable, point us to God, the strong Tower.

But the general revelation in the created order of the universe doesn't just tell us that there is a God, it tells us something about that God. To borrow a phrase from C. S. Lewis, general revelation doesn't merely tell us *a* God exists, it tells us *this* God exists.

Psalm 19:1 tells us "The heavens declare the glory of God," not merely the presence of God. The word "glory" has the sense of "weightiness" or "worth." God's glory is the sum impression of all that God is.

What we learn first about God from His general revelation is that God will not settle for being acknowledged. He wants to be known! So there is something about the heavens—their vastness, their beauty, their complexity, their power, their impression upon little ol' us—that tells us something about Him.

## 2. God reveals His attributes through creation (Rom. 1:20).

Suppose you came home one day to find a package with this note attached: "These are the personal effects of your twin brother Joe, recently deceased." Once you got over the initial shock of discovering you had a twin brother you never knew about, you'd open the package and look at the contents, hoping they might tell you something about this brother.

If the package contained a leather jacket, a set of brass knuckles, and some cigarettes, that wouldn't tell you everything about your brother, but it would certainly give you a general impression, wouldn't it? And if the package contained instead a set of watercolor paints, a beret, and a tin of organic breath mints, that might give you an entirely different impression, wouldn't it? The package's existence would tell you that you had a brother, but the package's *contents* would tell you a bit about him.

In the same way, the created world tells us we have a God, and what we see in the created world tells us some general things about Him. By seeing the general revelation of "the heavens" and the rest of the world, we can get a sense of God's glory, the sum of His attributes.

### Further Commentary

We have to keep this distinction between general revelation and special revelation in mind when thinking about God's revelation of Himself through the created world so that we may avoid these dangerous errors:

Treating a subjective experience of "hearing God" in nature as equal or even superior to the objective and primary way we hear God—reading His words in Scripture.

Neglecting to read the Bible or to gather for regular worship with our church or for Bible study with other believers because we think we can hear God just as well in nature.

Inadvertently believing in pantheism, the idolatrous and evil spiritual belief that God is "in" everything and therefore everything is God.

### Voices from Church History

"God's speech in nature is not to be confused with the notion of a talking cosmos, as by those who insist that nature speaks, and that we must therefore hear what nature says as if nature were the voice of God. 'Hear God!' is the biblical message, not 'Listen to nature!' Nature is God's created order, and in nature God presents himself."<sup>3</sup>

—Carl F. H. Henry  
(1913-2003)



What knowledge of God's character do we gain by looking at creation?

In Romans 1:20, Paul writes:

<sup>20</sup> *For His invisible attributes, that is, His eternal power and divine nature, have been clearly seen since the creation of the world, being understood through what He has made. As a result, people are without excuse.*

What Paul is getting at is that nobody can rightfully say, “I never heard the gospel message contained in the Bible, so I am not responsible for my own sin,” because there is enough evidence of God’s sovereign rule (over both people and their sin) in general revelation that nobody can say they weren’t directed to seek Him out in special revelation.

Again, we should repeat that general revelation does not tell us all there is to know about God, nor can we hear the specific gospel message of salvation in the declarations of the heavens. Still, enough is communicated that “people are without excuse.” Paul says the visible world reveals God’s invisible attributes, namely, His “eternal power and divine nature.”

God’s “eternal power” can have two meanings. The first is that God’s power is without end or limit. This is an affirmation of His omnipotence.

The other sense “eternal power” can have is that the power to sustain everything for all time belongs to God. In the first sense we are told what God’s power is like; in the second sense we are told what God’s power does. He upholds eternity.

How is this invisible attribute reflected in visible creation? We see God’s eternal power revealed through the vastness of the cosmos and through the mighty forces at work in nature. The expanse of space or the unfathomable depths of the ocean ought to humble mankind. The same is true of an eruption of a volcano or the strength of a tsunami. These shows of power give us an otherworldly and overwhelming sense of being in the presence of the divine Being. As Matt Chandler has said, “Nobody stands at the base of the Rocky Mountains and says, ‘Remember that time I benched 300 pounds in high school?’”

We see that God’s power upholds eternity when we really begin to ponder the clocklike order of the universe. The planets are precisely aligned for earth’s specialness. The conditions on earth are precisely balanced for life. The chemicals in human life are precisely proportioned for growth, intelligence, and creativity. Also, despite the destructive forces of tornadoes, hurricanes, earthquakes, lightning, tsunamis, floods, volcanic eruptions, and asteroids falling from the sky, this place keeps on keeping on. If we cannot see the sustaining power of God’s providential care in creation’s endurance, we likely will not see it in the pages of Scripture.

## Voices from Church History

“In all things visible, clear reminders of the Benefactor grip us.”<sup>4</sup>

—Basil of Caesarea  
(ca. 330–379)

## Further Commentary

In Rudolf Otto’s book *The Idea of the Holy*, he divided the experience of “the numinous” into two primary categories. The *mysterium tremendum* is characterized by fear and trembling. This might be seen, for instance, in Isaiah’s response to the glory of God filling the temple in Isaiah 6. The *mysterium fascinans* is characterized by fascination and being awe-struck.<sup>5</sup>



What does the complexity and variety of nature tell us about God?

How is God's "divine nature" revealed through what we see? One of the clearest imprints is not just in the way we search for objects to worship but is right here inside, in the way we think and act. We read in Genesis 1:27: "So God created man in His own image; He created him in the image of God; He created them male and female."

Because we are creatures made in God's image, we have innate senses and compulsions that point to the reality of God's divine nature. Of course, we are not divine ourselves, and after the fall of mankind, the image of God in us is obscured and broken. Still, we can nevertheless see that mankind's generally innate sense of justice and fairness, compulsion to create, ability to express and experience love, and frequent appeals to conscience all point away from our being the evolved result of a random electric current in a primordial goop.



If God is revealing Himself through creation and created things, what might the implications of this be on our own creativity?

If you listen to children playing long enough, you will eventually hear the recurring cry, "That's not fair!" While we all have a moral compass that's skewed in the wiring due to sin, we still have an innate sense of right and wrong, just and unjust, fair and unfair. Apart from the Spirit's discipline, it is impossible for us to apply these impulses in selfless ways, but the presence of them to begin with indicates an ultimate right and an ultimate justice. Thanks to special revelation, we know that this is found in our perfectly holy and just God.



Name some of God's attributes revealed in the Bible. How might some of these be communicated in the visible world? Where and how do we see them proclaimed in nature, including in general human experience?

There is yet a third message we receive in general revelation. The visible world tells us that there is a God as well as something about what God is like, but the visible world still further tells something about God's plans.

### 3. God reveals His intentions through creation (Acts 14:15-17).

In Acts 14, Barnabas and Paul are in Lystra when a priest of Zeus begins to lead a crowd in making sacrifices to them. Barnabas and Paul, in dramatic fashion, interrupt the proceedings, tear their clothes, and proclaim:



#### Voices from the Church

"One effect of a persisting objective revelation is an uneasiness with our state, a longing and groping. We are restless with our condition, 'knowing' we are made for more, in a quest for 'transcendence,' and engaged in speculation about human homelessness in the philosophies of our own time."<sup>6</sup>

—Gabriel Fackre

Fackre is saying that the fact that humans formulate myths, participate in religions (including false ones), devise philosophies, and create transcendent art is itself evidence of the reality of the God alien to ourselves (and evidence of His desire to be known).

## Voices from Church History

"He is not silent. The reason we have the answer is because the infinite-personal God, the full trinitarian God, has not been silent. He has told us who he is. Couch your concept of inspiration and revelation in these terms, and you will see how it cuts down into the warp and woof of modern thinking. He is not silent. That is the reason we know. It is because he has spoken."<sup>7</sup>

—Francis Schaeffer  
(1912–1984)

## Voices from the Church

"The created realm (creation) is a spectacular theater that serves as the cosmic matrix in which God's saving and judging glory can be revealed. God's glory is so grand that no less a stage than the universe—all that is or was and will be, across space and through time—is necessary for the unfolding of this all-encompassing drama."<sup>8</sup>

—James M. Hamilton Jr.

*<sup>15</sup> "Men! Why are you doing these things? We are men also, with the same nature as you, and we are proclaiming good news to you, that you should turn from these worthless things to the living God, who made the heaven, the earth, the sea, and everything in them. <sup>16</sup> In past generations He allowed all the nations to go their own way,<sup>17</sup> although He did not leave Himself without a witness, since He did what is good by giving you rain from heaven and fruitful seasons and satisfying your hearts with food and happiness."*

What did Barnabas and Paul want the people of Lystra to know? As the pagan demand for more sacrifices to a dead god continued, Barnabas and Paul desperately wanted these people to know the good news that Jesus has made the sacrifice to end all sacrifices, and He did so to honor the will of a Heavenly Father who had been far better to the unsaved people of Lystra than Zeus had been. The missionaries pointed to the evidence: "You have a witness that this is true!" they cried. "He has given you rain and harvest and good food and happiness."



What does the description of Paul and Barnabas' actions in Acts 14:11–18 tell us about evangelistic motives, demeanor, strategy, and message?

In Romans 8:22, Paul writes, "For we know that the whole creation has been groaning together with labor pains until now." The image is that of the earth giving birth, but the focus is on the earth going through pain as it gives way to newness. What we look forward to is the return of Christ and the ushering in of the new heavens and the new earth (2 Pet. 3:13). The brokenness we see in "the whole creation," then, is signaling to us that (a) something is wrong and (b) there is something better.

In this way, when natural disasters occur and when societies undergo discord, we are pushed to hope for something better, which is in itself an arrow pointing toward the "something better" God intends to do.

Acts 14:17 and Romans 8:22 give us the imprint of the gospel story! Looking at the world around us, we recognize that this place is broken but there is pleasure to be had. This is the concept of "common grace," which we also see in Matthew 5:45: "For He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." The benevolent heart of God is made visible through common grace.

God intends for the happiness we experience in marriage, parenting, and His other good gifts to point us back to Him. The gifts everyone enjoys in this life lead to the Giver. Yet not everyone has eyes to see.

I think of this truth every time Thanksgiving rolls around and families who do not acknowledge God sit around the holiday table and share something they are thankful for. I always want to know: To whom

are you thankful? To whom are you giving thanks for a healthy family? Yourselves? The very impulse to “be thankful” points to a Giver who is due our thanksgiving.

The general revelation we receive in the created world evinces the Giver’s fingerprints everywhere, and these prints tell us something of His intentions. We cannot receive the gospel message in general revelation, but we can certainly see its echoes. Things like the metamorphosis of the butterfly can help us illustrate Christ’s death, burial, and resurrection—and ours in response. Even the cycle of the seasons—from the death of winter to the newness of spring—helps us see the imprint of the gospel.

## Conclusion

The Reformers thought of the world as a grand theater in which God showcases His glory. One thing we must say about this theater, of course, is that it is not itself the story but the stage for it. Like a good stage set, it tells us something of the story before the players even enter and begin reciting their lines. But it is the script that really reveals.

In *Mere Christianity*, C. S. Lewis tells of the time an old Air Force officer interrupted his talk on religion to say: “I’m a religious man too. I *know* there’s a God. I’ve *felt* Him: out alone in the desert at night: the tremendous mystery. And that’s just why I don’t believe all your neat little dogmas and formulas about Him. To anyone who’s met the real thing they all seem so petty and pedantic and unreal!”

Lewis goes on to honor the man’s experience of “feeling God’s presence” out in the wilderness of nature, but he denies that that sort of experience is sufficient. He writes: “You see, what happened to that man in the desert may have been real, and was certainly exciting, but nothing comes of it. It leads nowhere. There is nothing to do about it. In fact, that is just why a vague religion—all about feeling God in nature, and so on—is so attractive. It is all thrills and no work; like watching the waves from the beach. But you will not get to Newfoundland by studying the Atlantic that way, and you will not get eternal life by simply feeling the presence of God in flowers or music.”<sup>9</sup>

Thankfully, while God does communicate His presence, His attributes, and His intentions through the gift of general revelation, He wants to be even clearer than that.

*What are some other general revelation “signposts” we find in creation that illustrate the gospel of Jesus’ life, death, and resurrection?*

*What is so wrong with just “experiencing God” out in nature?*

*How will the truth of general revelation help or otherwise affect your mission to be a witness to the gospel of Jesus?*

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5. Rudolf Otto, *The Idea of the Holy*, trans. John W. Harvey (New York: Oxford University Press, 1958).
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7. Francis A. Schaeffer, *He Is There and He Is Not Silent* (Wheaton: Tyndale House Publishers, 1972), 18.
8. James M. Hamilton Jr., *God’s Glory in Salvation Through Judgment: A Biblical Theology* (Wheaton: Crossway, 2010), 53.
9. C. S. Lewis, *Mere Christianity* (Westwood, NJ: Barbour and Company, Inc., 1952), 131–132.

## Additional Resources

# God Is Not Hiding

### Devotional Material

Encourage your group to read the three devotional readings included in the personal study guide.

### Study Material

- “Natural Revelation”—Chapter 2 by Russell D. Moore from *A Theology for the Church*, edited by Daniel L. Akin
- “Not Separate, But Unequal”—Blog post by Kevin DeYoung on the relationship between general and special revelation [thegospelcoalition.org/blogs/kevindeyoung/2011/05/20/not-separate-but-unequal](http://thegospelcoalition.org/blogs/kevindeyoung/2011/05/20/not-separate-but-unequal)
- “Right and Wrong as a Clue to the Meaning of the Universe”—Book 1 from *Mere Christianity* by C. S. Lewis
- “Creation in Ancient Near Eastern Thought”—Article by Van McClain on *Biblical Illustrator Plus* (CD-ROM); order at [www.lifeway.com/biblicalillustrator](http://www.lifeway.com/biblicalillustrator)

### Sermon Podcasts

Andy Davis: “Glory to God, the Creator”—  
First Baptist Church, Durham, NC  
[thegospelcoalition.org/resources/a/Glory-to-God-the-Creator](http://thegospelcoalition.org/resources/a/Glory-to-God-the-Creator)

John Piper: “The Pleasure of God in His Creation”—  
Bethlehem Baptist Church [www.desiringgod.org/resource-library/sermons/the-pleasure-of-god-in-his-creation](http://www.desiringgod.org/resource-library/sermons/the-pleasure-of-god-in-his-creation)

### Tip of the Week

#### Provide Resources for Guests

An inexpensive way to make first-time guests feel welcome is to provide them copies of your Bible study materials. Based on past experience, make your best guess about how many first-time guests you can expect each quarter, and order that number of learner or study guides (or request them from your leaders). What about people who have not yet visited your group? You can encourage them to visit by providing copies of your learner or study guides.