

YouTeach *The Other Side of the Cross* Notes:
Lecture 1- Conflicting and Confusing Communication in the Church!

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1. Slide 1
 - a. This is the first of a three-part series on *The Other Side of the Cross* in UnveilinGLORY's "YouTeach!" series. Lecture 1 is titled "Conflicting and Confusing Communication in the Church." We title it this, because we believe there is conflicting and confusing communication in the church today. You can see it at times in the sermons, in the bulletin announcements, in the greetings, even on the web sites. Our goal is to try and clear this up for you today!
2. Slide 2
 - a. To find the resolution to this dilemma, we start by asking a simple question: "What do you think is the greatest challenge facing the church today?"
 - b. *(Wait for them to give some answers.)*
3. Slide 3
 - a. What you have said is very possible. Others might add "poor leadership" or "self-centeredness" or "hypocrisy" or "a lack of world vision" or denominations "not getting along with each other."
 - b. But at UnveilinGLORY we say that none of these are the real issue.
4. Slide 4
 - a. The real challenge facing the church today is how we view the cross upon which our Lord died.
5. Slide 5
 - a. Just as there are two sides to every coin and two sides to every argument, so are there two sides to the cross.

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6. Slide 6
 - a. We are very familiar with one side; that Jesus died for our sins. This is true and real. But there is more. There is another side to the cross.
7. Slide 7
 - a. The other side says that Jesus suffered and died to reveal his Father's glory. This is the side that so many Christians miss or are unaware of.
8. Slide 8
 - a. But here is the key question: "Are these sides equal..."
9. Slide 9
 - a. ...or is one greater than the other?"
10. Slide 10
 - a. This is **THE** greatest question facing the church today.
11. Slide 11
 - a. And quite honestly, it is very difficult for most Christians to answer. Why is that?
12. Slide 12
 - a. We want to challenge you that this is because there has been conflicting and confusing communication in the church. We have been given mixed messages, and we're not even aware of it.
 - b. Where do we get these mixed messages?
13. Slide 13
 - a. Well if you were to get a group of people together and ask them two basic questions -- "What is the primary purpose of the church?" and "What is the primary purpose of Christ's death?"—you would get a variety of answers.
14. Slide 14
 - a. For the primary purpose of the church, many would give answers like:
 - i. To worship God
 - ii. To save sinners
 - iii. To glorify God
 - iv. To fellowship
 - v. To be an example to the world
 - b. The answers most would give for the primary purpose of Christ's death would be:
 - i. To save us from our sin
 - ii. To give us an example
 - iii. To fulfill prophecy
 - iv. To glorify God
 - v. To do his Father's will
15. Slide 15:
 - a. These two questions were presented in a Sunday school class many years ago, and, after getting so many different responses, Bob Sjogren, the president of UnveilinGLORY said, "Great, but I asked, 'What is the primary purpose of the church and the primary purpose for Christ's death?' That means there can only be one."
 - b. So he had every one in that Sunday school class vote on which reason was primary.

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16. Slide 16

- a. When they voted for the primary purpose of the church, the class decided that it was to glorify God. This is a great answer and there is lots of Scripture that point us to that.
- b. When it came to the primary purpose of Christ's death, they agreed it was to "save us from our sin." This too has Scripture that can back it up.
- c. Now, experts in the field of communication tell us that 90% of what gets communicated to us gets communicated non-verbally.
- d. So, look at the one on the left, the purpose of the church. What do you think this communicates non-verbally? What is life really all about?
- e. *(Wait for them to say, "Life is all about God!")*

17. Slide 17

- a. That's right! It communicates that life is all about God.
- b. What does the one on the right non-verbally communicate that life is all about?
- c. *(Wait for them to say, "Life is all about us!")*

18. Slide 18

- a. You are absolutely right. This side on the right communicates that life is all about us!
- b. Yet the side on the left communicates that life is all about God. Well which is it?

19. Slide 19

- a. Welcome to the conflicting, confusing communication in the church. Half the time we are singing songs that are all about God, and half the time we are singing songs that are all about us. Half the time we are hearing sermons that are all about God. Half the time we are hearing sermons that communicate life is all about us.

20. Slide 20

- a. Most of us are confused and don't even realize it. Why is this?

21. Slide 21

- a. Because most of our music about the cross points us to us!
- b. Think about any song that mentions the cross. What is it talking about when it references the cross? *(You may stop right here and let them answer it, naming a song and then saying the words that deal with the cross. You will find that 99% of them will deal with our sins, not the Father's glory.)* Usually it talks about Christ's death for our sins!

22. Slide 22

- a. Look at "The Old Rugged Cross."
- b. "On a hill far away stood an old rugged cross, the emblem of suffering and shame; and I love that old cross where the dearest and best **for a world of lost sinners was slain.**"
- c. Is that true? *(Wait for them to say "yes.")* Yes, it is true! But there is no mention of Christ's death for the Father's glory.

23. Slide 23

- a. Stanza three points us to the same thing:
- b. "In that old rugged cross, stained with blood so divine, a wondrous beauty I see, for 'twas on that old cross, Jesus suffered and died, **to pardon and sanctify me.**"
- c. Is that true? *(Wait for them to say "yes.")* Yes, it is true! But again, there is no mention of the Father's glory. What they are singing is not incorrect, but it is incomplete.

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24. Slide 24

- a. How about the hymn “How Great Thou Art”?
- b. Verse 3 says, “And when I think that God, His Son not sparing; Sent him to die, I scarce can take it in; ***That on the Cross, my burden gladly bearing, He bled and died to take away my sin.***”
- c. Is that true? (*Wait for them to say “yes.”*) Yes, it is true! But again, there is no mention of the Father’s glory. What is being sung is not incorrect, but it is incomplete.

25. Slide 25

- a. Now rest assured we are not only pointing out great hymns of our faith.
- b. Even modern lyrics point us to ourselves when they reference the cross.

26. Slide 26

- a. This song deals directly with the cross and is titled “Power of the Cross.” Note what it says about the purpose of the cross:
- b. “Oh, to see the dawn of the darkest day, Christ on the road to Calvary, Tried by sinful men, torn and beaten then nailed to a cross of wood, This the power of the cross, Christ became sin for us He took the blame, bore the wrath, we stand forgiven at the cross.”

27. Slide 27

- a. Now notice that in all of these songs there is no mention of God’s glory. And because there is no mention of God’s glory, because what we are singing is not incorrect but incomplete, we look at the cross and say...

28. Slide 28

- a. “Christ died for me.” But we add one small simple word that changes the emphasis drastically: solely. So we say “Christ died solely for me” and conclude, “It’s all about us.”

29. Slide 29

- a. Well just why *did* Christ come to die? What does it have to do with the Father’s glory?

30. Slide 30

- a. Luke 19:10 tells us, “For the son of Man came ***to seek and to save the lost.***”
- b. Right there, it is telling us that it was all about us! ...Or is it?
- c. We want to challenge you that though it is completely correct that Christ came to save the lost, his coming is a part of a greater purpose that God has for his Son’s death, for us, and for creation.

31. Slide 31

- a. Christ’s death is merely a stepping-stone to something far greater! We’re going to learn about that in a few minutes.

32. Slide 32

- a. So, just how did Christ’s death relate to his Father’s glory?

33. Slide 33

- a. In this talk we are going to be looking at three ways in which Christ’s death points us to his Father’s glory. The book actually has seven ways, but due to limited time we’re only going to be looking at three of them.

34. Slide 34

- a. Let’s start with the first one. Christ’s death redeemed his Father’s reputation. Now what do we mean by that?

35. Slide 35

- a. Why was Christ concerned for his Father’s reputation?

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36. Slide 36

- a. Could it have been that God was looking like a hypocrite? We want to say “yes.” In the eyes of millions, God’s reputation was going down hill. He was looking like a hypocrite!
- b. Well, why and how?

37. Slide 37

- a. In Exodus 21:14 we read these words: “But if a man schemes and kills another man deliberately, take him away from my altar and put him to death.”
- b. Obviously this is an Old Testament law that has been given. God is saying that if a person wants to kill another man, thinks about it, and then executes his plan of action; God wants nothing to do with him. He is to be put to death.
- c. Today we call this “premeditated murder.”
- d. The law is very clear and unambiguous. There are no exceptions to the rule.

38. Slide 38

- a. Well, could we talk about David and Bathsheba? You all know the story. David is up on his rooftop surfing the web and comes across a pornographic web site. Instead of closing it, he camps out on it, invites Bathsheba over and ends up getting her pregnant.
- b. Now Bathsheba’s husband was one of David’s trusted fighting men. David, hoping to get rid of his embarrassment, brings him home and tries to get him to sleep with his wife so it looks like he got her pregnant and not David. But her husband Uriah is a righteous man and will not sleep with his wife while his troops are out fighting.
- c. So David thinks up a plan and has Uriah killed by putting him in the front line of his army and then withdrawing the army so he is killed in the battle.
- d. Officially the enemy killed him, but in God’s eyes, David murdered him.
- e. Nathan (the prophet at that time), confronts David about his sin, yet does it in the form of a parable. How does David respond to the story?

39. Slide 39

- a. 2 Samuel 12, verse 5: “David burned with anger against the man and said to Nathan, ‘As sure as the Lord lives, the man who did this deserves to die.’”
- b. David knew the law. He knew the man deserved to die.
- c. Nathan then tells him, “You are the man!”
- d. Now, what should have happened to David according to God’s own law?
- e. *(Wait for your audience to answer: “He should have died.”)*

40. Slide 40

- a. Yes, he should have died according to God’s own law! But what do the Scriptures tell us? In 2 Samuel 12:13 we read that David acknowledges his sin and Nathan gives the consequences. “Then David said to Nathan, ‘I have sinned against the Lord.’ Nathan replied, ‘The Lord has taken away your sin. You are not going to die.’”
- b. What? David is not going to die? Did he suffer consequences—a form of judgment? Yes, his family was totally dysfunctional from that point on and his son died. But the law clearly states that he himself should have died!

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41. Slide 41

- a. You can imagine what the average Israelite was thinking: “Great, God, does this mean that the law only applies to us ‘peons’ and not to the big boys? The kings don’t have to die, but we do?”
- b. Are you a hypocrite? Do you show favoritism? Do you not care about sin any more? Are you not that holy any more? Are you not that glorious any more?”

42. Slide 42

- a. David’s sins, along with millions of others, were not really being dealt with.
- b. “Well sure they were dealt with,” you might be thinking to yourself. “Jesus paid the penalty for David’s sin on the cross.”
- c. Yes, but in the Old Testament they didn’t know about Christ’s death on a cross. They had no idea that a penalty would be paid. As a result, they simply thought that God wasn’t very just.

43. Slide 43

- a. This is why the Apostle Paul comes along and writes these words in Romans chapter 3: “God presented him as a sacrifice of atonement through faith in his blood. ***He did this to demonstrate his justice...***”
- b. Why do you think God wanted to demonstrate his justice? Probably because he wasn’t looking very just. Why? Because of people like David who should have been killed according to his own law, but were not.

44. Slide 44

- a. “He did this to demonstrate his justice, because in his forbearances (or patience) he had left the sins committed before hand go unpunished.”
- b. To feel the full impact of this, let me help you think through a scenario.

45. Slide 45

- a. Let’s say, as an example, that you are married and that your precious ten-year-old daughter was abducted while playing outside by a very bad man. This bad man did evil things to her and ended up killing her.
- b. Let’s also suppose that he is caught and brought to trial. As a couple, you are waiting for the verdict and finally you hear the judge say, “You have been found guilty of a heinous crime.”
- c. Now, at this point in time, how are you, as a couple, feeling?
(Wait for them to answer something like “elated, happy, satisfied.”)
- d. Yes, but why?
- e. *(Wait for them to answer, “Because justice is being done.”)*
- f. That’s right! Justice is being done! It’s a great feeling. But the feeling isn’t completely full because you are awaiting the sentencing and what are you hoping for?
- g. *(Wait for them to answer, “The death penalty.”)*
- h. Yes, that’s right. It sounds reasonable. And if you get it, you’ll feel justice was done and you’ll be greatly satisfied.

46. Slide 46

- a. Now let’s say the judge throws his gavel down and gives the sentence by saying, “Mr. Murderer, you have done an evil and vile thing in abusing this young girl and then taking her life from her. But because I am a kind and loving judge, I’m going to let you go without penalty. You are free to leave without penalty.”

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47. Slide 47

- a. Now how do you feel?
- b. *(Wait for them to say something like “terrible, horrible.”)*
- c. Yes, and why?
- d. *(Wait for them to say, “Because justice hasn’t been done!”)*
- e. That’s right! Psalm 7:11 says “God is a righteous judge,” but in letting David go free and in not dealing with many others sins, God wasn’t looking very righteous. He wasn’t looking very just. He wasn’t looking like a good judge. Remember, he was looking like a hypocrite.

48. Slide 48

- a. This is why Paul concludes and says, “It (Christ’s death) was to show his righteousness at the present time.”
- b. Again, why was God concerned about showing his righteousness? Because in the eyes of millions, he wasn’t showing himself to be very righteous in the sin that had gone “unpunished.”

49. Slide 49

- a. One of the first things that Jesus’ death did was restore the reputation of his Father’s glory. In dying he was saying, “Father, show them that you are a holy God, you are a righteous judge, you are concerned about the sins of others and you will not let them go unpunished.”

50. Slide 50

- a. A second reason that Christ came to die was to allow creation to be restored to its original state. What do we mean by that?

51. Slide 51

- a. Do you remember what happened when Adam and Eve ate from the apple? There were three curses; what were they?
- b. Women would have pain in childbirth. Men would have much trouble in working the soil. And what was the third (other than the fact that the snake had to crawl)?
- c. *(You might want to wait for them to answer, or you might want to simply go on by yourself.)*
- d. That’s right, the ground was cursed.

52. Slide 52

- a. We see it here in Genesis 3:17-19: “Then to Adam he said, ‘Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; ***Cursed is the ground because of you.***”
- b. Because Adam and Eve sinned, the ground that we walk on is cursed. Just what exactly does that mean?

53. Slide 53

- a. Well, do storms, hurricanes, earthquakes, tsunamis and volcanic eruptions—sometimes taking the lives of thousands—all sound like a curse?
- b. *(Wait for them to answer, and usually you will get a “yes.”)*
- c. Yes, I think so too!

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54. Slide 54

- a. Now, have you ever noticed in Revelation 21:1 that there is going to be a new heaven and a new earth?
- b. Let me ask you a simple question. Do you think that the new earth will have storms, hurricanes, earthquakes, tsunamis or volcanic eruptions as well?
- c. *(Wait for them to answer, and usually you will get a “no.”)*

55. Slide 55

- a. No. I don't think so either. When we are in heaven—which will be the new earth—there won't be any natural disasters taking the lives of thousands of people. It is only here on this planet because the ground has been cursed.

56. Slide 56

- a. No wonder the apostle Paul writes in Romans 8:20 and 21: “For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay ...”
- b. Did you know that we are in a state of decay? This is why our bodies get old. They are decaying. This is why stars die out. They are decaying. But in heaven—on the new earth—our bodies will never decay. We'll stay in a youthful state forever and ever!

57. Slide 57

- a. Not only will our bodies never wear out, but the earth will be back in the original state that it was in before Adam and Eve sinned.
- b. Have you heard the stories of those who have gone to heaven and come back and say that colors are more vibrant and that life is simply more amazing there? Why is that? Because creation will have been restored to the original glory God always intended it to be in.

58. Slide 58

- a. Well, let's ask a question: Is this really scriptural? Did Christ's death really involve creation itself... wasn't it solely about our sin?

59. Slide 59

- a. Our answer is found in Colossians 1:20 where we read: “For it was the Father's good pleasure for all the fullness to dwell in him, and through him to reconcile ***all things*** to himself, having made peace through the blood of his cross; through him, I say, whether ***things on earth or things in heaven.***”

60. Slide 60

- a. Now many people might assume it is really saying “all people” to himself. But it does not say that. It clearly says “things,” things on earth and things in heaven.
- b. Why would Christ's death have anything to do with “things?” Because those “things” are not radiating the glory of his Father the way they are supposed to because they have been cursed.
- c. It is because Christ is concerned about the “things” that we read these amazing words in Revelation 5...

61. Slide 61

- a. “Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying...”

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- b. Now, stop right there. Do you realize the full impact of the words “in the sea?” You and I will be in God’s presence with not only creatures in heaven (we assume these are angels) and on earth (we would normally assume people), but with creatures under the earth and in the sea. What is under the earth and in the sea but animals?
 - c. We will be before God with animals, humans and angels saying something. What will we be saying?
62. Slide 62
- a. “To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!”
 - b. Do you realize what this means?
63. Slide 63
- a. It means you and I are going to be worshiping God with the whales and the dolphins and every other animal in the seas, not to mention those in the earth along with other people and the angels of heaven.
64. Slide 64
- a. Why in the world will we praise God with them?
65. Slide 65
- a. Because the curse will have been broken! They will be back to their original state as well. And they will be so happy and so thankful that they will be thanking and praising God right along with you and me!
 - b. Mark it down clearly in your minds: Christ’s death allows creation to be restored back to its original state.
66. Slide 66
- a. Well, reason number three for Christ going to the cross is that his death allowed mankind to fulfill their original purpose.
 - b. What do we mean by that?
67. Slide 67
- a. In Isaiah 43 verses 6 and 7, Isaiah is talking about God’s love for his people and how he is bringing them back from dispersion where they were scattered to other nations. In this passage, we find the purpose as to why they (and any human being) were created.
 - b. “I will say to the north, ‘Give them up!’ And to the south, ‘Do not hold them back.’ Bring my sons from afar and my daughters from the ends of the earth, everyone who is called by my name, and whom ***I have created for my glory***, whom I have formed, even whom I have made.”
 - c. Do you realize you were created for the glory of God? That’s why you’re here on this earth. You are here to glorify God.
68. Slide 68
- a. But Isaiah 59 verse 2 says, “But your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.”
 - b. In other words, our sin keeps us from fulfilling our original purpose: glorifying God. We cannot glorify God with our sins. God will not hear us.

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69. Slide 69

- a. This is why Paul says in Romans 15:8 and 9, “For I tell you that Christ has become a servant of the Jews on behalf of God’s truth, to confirm the promises made to the patriarchs *so that the Gentiles may glorify God for His mercy.*”
- b. Why would Paul talk about us glorifying God? Because it was the very purpose God created us for. We were made to glorify God.

70. Slide 70

- a. Now you might think that Paul would have said, “so that the Gentiles might not go to hell.” Some might agree, “Yes, Christ came so that we don’t have to go to hell.”
- b. But that’s not what he said. Why? Christianity is not primarily about avoiding hell. Jesus tells us in Matthew 25:41 that hell was never created for us. It was created for the devil and the demons that followed him. Hell is secondary. What is primary is that we glorify God. That is what we were created for.

71. Slide 71

- a. Remember, we are trying to tell you that Christ’s death for us is a stepping-stone to something far greater. And what is far greater? The fact that we can—and should—glorify God!

72. Slide 72

- a. So there we have it. Three ways that Christ death points us to the Father’s glory first and foremost.
- b. Number 1: Christ’s death redeemed and restored his Father’s reputation.
- c. Number 2: Christ’s death allows creation to be restored to its original state.
- d. And Number 3: Christ’s death allowed mankind to fulfill their original purpose to glorify God.

73. Slide 73

- a. Now if this is the case, which it is, then we have a new answer as to what was Christ’s primary purpose in dying: it was to glorify his Father. And if that is the case, then it is in complete harmony with the purpose of the church: to glorify the Father.
- b. Both communicate that it is “all about God” and we no longer have any conflicting, confusing communication in the church.

74. Slide 74

- a. Instead, we have a consistent theme. No matter where we go in the Bible, the theme is like a thread going through every page of the Scriptures. We find it in the beginning, in the middle, and in the end.
- b. Everything is about glorifying God.
- c. Genesis chapter 1 speaks of the glory of God in creation. The call of Abraham is about the glory of God. Joseph’s life is about the glory of God. The Promised Land was about the glory of God. The major and minor prophets were about glorifying God. Jesus’s life and miracles were all about glorifying God. Everything in life is about glorifying God.

75. Slide 75

- a. Do you see how important the other side of the cross is? How you view the cross is **THE** greatest question facing your life today.

76. Slide 76

- a. You may be like this young boy thinking, “Wow, I had no idea Christ’s death on the cross was first and foremost about his Father’s glory. I thought it was all about me.”