

Discussion Guide  
for  
**The Revolutionary**

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**Gateway Films**  
**VISION  VIDEO**

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## **Welcome to the Revolution!**

Webster's Dictionary defines "revolution" as "an activity or movement designed to effect fundamental changes in the political and/or socioeconomic situation."

This video dramatization of the life of Jesus Christ shows how Jesus is indeed "one engaged in bringing about fundamental changes" — not primarily in the political and socioeconomic structures, although that is an inevitable by-product, but in the hearts and lives of people.

We are privileged to present this film for we believe it introduces in a fresh and captivating way the most extraordinary person who ever lived.

There are several films out on the life of Jesus and frankly all of them are subjective interpretations of Jesus. You simply cannot translate the written word to a visual medium without such interpretation.

We believe this film interprets Jesus in a way that would have special interest for young people and help them recognize the true revolutionary that Jesus is. Our hope and prayer is that this program will minister to all ages but especially youth who have never considered the invitation of Christ to follow him. And for those who have, we trust you will experience new dimensions of his love, power, and meaning for your life.

## **Jesus is the true Revolutionary**

The film reminds us that there was one who actually walked this earth like we do, who knew and told where it all came from, what it was for, and where it is all headed. That is revolutionary!

There was one who understood our most profound loneliness, the deepest turmoils and fears of our hearts and spoke the words that can give us comfort and release.

That is revolutionary!

There came one who faced the most depraved and perverse human beings and offered them a new life, forgiveness, and a chance to start over.

That is revolutionary!

There is one who addressed our primal fear of death and not only told us we were meant for more than this life but proved it by rising himself from the dead.

Have you ever heard of anything more revolutionary?

There is one who has promised he will never abandon us if we follow him, who will guide as we seek his will, and who will give us a joy of life that can be found no where else.

Is that too not revolutionary?

The same one told us how through his death we can find life and forgiveness for our sins. He promised to be present by our side and to claim us as his own on that day we stand before the judge of the universe. Need we repeat?

That is revolutionary!

May this program help spread the revolution to and through you.

Dr. Ken Curtis, President  
Gateway Films/Vision Video

## INTRODUCTION

This program can be used in a variety of ways. Many will watch it just for personal and family enjoyment. Others will see its value for a Sunday School class, small group or Bible study. This guide has been prepared primarily for leaders of groups, but even if you are just using the program as an individual we hope you will find these pages helpful and stimulating.

When using for a group we urge that the video should be viewed first in its entirety for greatest dramatic and spiritual impact. But then we hope you will have time to view it in segments together with careful consideration of related sections of the Bible itself.

This Leader's Guide offers some summary discussion questions to be used, as time allows, after the viewing of the whole video. It also breaks the video into segments to allow you to consider each part separately and to explore related Scriptures in some detail. It anticipates that the leader will want to take a both/and approach. A regular Bible Study class setting would allow this — viewing the whole 50-minute video in one session, discussing it briefly, and then reviewing sections of the video with more detailed study and discussion in succeeding class sessions. A retreat setting, whether at the church or elsewhere, would be an even better arrangement. It would provide a larger block of time that would allow both the viewing of the whole video and the detailed study of its segments as part of the same event, without weeks separating the studies.

Please note that in each of the sections below we have provided a suggested introduction **in bold type**, length of the segment, some observations, questions that might be raised and a suggested direction for answers *in italics*. We emphasize that these are supplied primarily as idea generators or starting points for you to select and adapt according to age and level of your particular group. You will also find that the viewing segments vary in length and you will want to be flexible in deciding how many segments you might want to view and discuss in a single session. That will probably be determined in part by how much introduction and comment you wish to provide and the extent of group participation that emerges in discussion.

### 1. VIEWING THE WHOLE 50-MINUTE VIDEO

Suggested Introduction:

**We are going to see a video that dramatizes the life and ministry of Jesus Christ. Now, we might think, 'I already know about the life and ministry of Jesus Christ.' But you will find this video — and our discussion of it — will probably open up a larger and in some ways different understanding of Jesus than you have ever had before. As you watch the video, keep two questions in mind:**

- **How is Jesus revolutionary in what he came to do?**
- **How might this possibly relate to my life?"**

Discussion questions to follow viewing the whole video:

A. Begin by asking how many saw Jesus in a new way.

B. How is Jesus revolutionary in what he came to do? Help the group get into this by asking: Who is Jesus, really? What did he come to do? Is it surprising that God, who is holy and just, would act in love to visit our world and save us? C. S. Lewis wrote: "If Jesus had not shown us that God loves and forgives us, we never would have guessed it." Is what Jesus did for us revolutionary?

*Yes, it is not how we would expect the holy God to act. He acts in his own way to accomplish his own purposes.*

C. What is the revolution Jesus wants to take place in us? Help the group get into this by asking: What has to happen in me for me to get into the kingdom of God? How does rebirth that Jesus talked about happen? (John 3:3-6, Titus 3:4-7, Romans 10:8-17) Is that a revolution? If so, how?

**THE REVOLUTIONARY —  
VIEWED AND DISCUSSED BY SEGMENTS**

**2. THE CREATING WORD/THE WORD MADE FLESH**

(Viewing time: 6:44)

Suggested Introduction:

**Last time we looked at the whole video of Jesus as The Revolutionary. We saw that for God's Son to come to us in love to be our Savior is indeed revolutionary — and we saw that the revolution he wants to take place in us is something that he works in all who believe in him. He gives us new life — eternal life. Now we are going to work our way through the video more slowly and consider the revolutionary nature of God's love in Christ in each of the segments as they tell us the Good News. We start at the very beginning and meet the creating Word of God, who became flesh and blood in the Person of Jesus Christ. After viewing this segment we will talk about it in detail and will explore related Scriptures.**

Study and Discussion:

- A. John identifies the Word as the Creator. He says the Word was with God and was God from the beginning. The Word was God expressing himself in creation. Genesis One sings of his bringing all things into existence in a progressive creation just by saying, "Let there be ..." How can just saying the word make it happen?  
*The Word is God's Word. It is never just words; it is power to make things happen according to God's will and purpose.*
- B. What did the video's dramatization of "Let there be light!" make you think of?  
*Perhaps the Big Bang theory of the beginnings of our universe. Sir James Jeans, an English scientist and Christian, said, "The whole story of creation is expressed in the six words, 'God said, 'Let there be light!'" Sir James saw this "light" as the cosmic energy that is the building block of all material existence. It is God's creating Word that called the universe into being, and he still sustains it. (See Hebrews 11:3) If he were to withdraw his power the created world would cease to be.*
- C. Paul describes a natural knowledge of God that is available to all — built into all people in their life in the created world. Romans 1:20 points out that all can look at the created world and know there is a Creator. Romans 2:14-15 says a moral quality, the voice of conscience, is built into humanity by God — evidence that God cares about right and wrong. He is the Holy One.  
Why can we not live with and love God if all we know is that he is powerful and holy?  
*His power and holiness are always a threat to us who are sinful and weak. We sinners may try to appease him and get right with him, but we can never really be sure we have satisfied his requirements and are right with him on our own.*
- D. The revolutionary Good News is that the Word expressed also God's love for us, his desire for renewed fellowship — and acted to effectuate it. The Word of promise became the Word of fulfillment when the Word was made flesh. John 1:14 says we may see his glory as the Son of the Father, full of grace and truth.  
What does the word "grace" mean?  
*"Grace" means "undeserved love." It was not our goodness that brought the Word into flesh as our Savior. It was the goodness and love that are at the heart of God's nature.*
- E. God's Word came through another Voice in the wilderness. Josephus, a Jewish historian of the first century, says that 300,000 people went out into the desert to hear John and be baptized by him. Why was there such power in the word of this man of God?  
*John was speaking God's Word as God's prophet, calling to repentance and pointing to the Savior. God's Word always has power to make things happen in those who hear it.*
- F. Why did Jesus, God's own Son, join the crowds in going to the Jordan to be baptized by John?  
*Matthew 3:13-17 explains that Jesus, as Representative Man, was fulfilling all righteousness. This was the beginning of his ministry. He was strengthened for it when his Father acknowledged him and the Spirit filled him with power. Romans 5:18-19 underscores that Jesus' life of obedience to his Father effectively brings the gift of righteousness to us.*

### 3. CELEBRATING WITH FRIENDS AT A WEDDING

(Viewing time: 4:27)

Suggested Introduction:

**Was Jesus a real Man, or was the Word just pretending to be a Man? In this segment — as in other parts of the Gospel account — we see Jesus, our Brother in the flesh, a Man with human emotions and needs. With his disciples, he enjoys the celebration of a wedding — just as we might. And yet, beneath his humanity, there was always his deity as God’s Son. His mother knew it. And we see it, too, as Jesus performs what John called “the first of his miraculous signs” in Cana of Galilee.**

Study and Discussion:

A. How do you feel about seeing Jesus dancing the Hora with those celebrating at the wedding and then laughing with his mother and the hostess about the “surprise” he pulled on the master of ceremonies?

*The New Testament clearly displays Jesus’ humanity — and emphasizes its purpose in God’s plan in sending him to be Representative Man, our Savior. Hebrews 2:14-18 says he had to be like us to win the victory for us. Hebrews 4:15-16 points to his understanding of our situation because he was even tempted as we are — yet was without sin. The Word made flesh was the right Man for the work of salvation!*

B. What do you think was the “sign” represented by the changing of water into wine?

C. What do we learn, if anything, about the relationship between Jesus and his mother from this incident?

### 4. MESSIANIC AUTHORITY

(Viewing time: 4:32)

Suggested Introduction:

**At Cana in Galilee Jesus showed his divine power over the natural world by changing water into wine. He probably did it to help friends avoid social embarrassment. But God’s Son came for more important things than that. In this segment we see Jesus focus on the very purpose of his coming as the Messiah, the promised Savior. He does battle with Satan and the forces of evil and displays his victorious power. At the same time, we see the beginnings of conflict between Jesus and some of the Jews’ religious leaders.**

Study and discussion:

A. The video combines incidents the New Testament says took place in the synagogue of Nazareth, where he clearly identified himself as the Messiah, and that of Capernaum, where he exorcised the evil spirit that gave its own testimony to him.

Why were the religious leaders immediately skeptical of Jesus of Nazareth’s claim to be the Messiah of Isaiah’s prophecy?

*The prophecy of Micah 5:2 pointed to Bethlehem, not Nazareth, as the site from which the Messiah would come.*

Why did Jesus silence the evil spirit who called him “The Holy One of God”?

*This is one of several such instances in the New Testament. Jesus would not accept the testimony of demons. Note that his opponents even accused him of being in league with the devil in his exorcisms.*

What was the end result of his casting out the demon that possessed the man?

*Those who witnessed it asked, “What kind of man is this?” During his ministry that question was repeated by many, also by his disciples. The question still confronts us today when we hear about The Revolutionary.*

B. Jesus told his disciples that he was casting out demons by the Spirit of God — evidence that the Kingdom of God had come among them. Jesus came to break the rule of sin and Satan and set us free to be God’s children.

Is it still true that Jesus “casts out demons” to free those who trust in him?

*Jesus is not willing to coexist with willful immorality and deadening addictions. He does supply Spirit power to free people enslaved by Satan in such ways when they trust him and invite him to do so.*

- C. Why is the door to the Kingdom of God narrow? If it is so demanding, how can we possibly enter it?  
*The door is narrow because there is only One Way to enter — through faith in him who is the Way, the Truth, and the Life. God's Way, however, is revolutionary. He requires faith — and supplies Spirit power to enable our believing. (Ephesians 2:8-10) He demands discipleship — and makes us his new creation, motivated by the Spirit to live new lives that glorify him. (Romans 8:1-14 and 2 Corinthians 5:14-15)*

## 5. JESUS ATTACKS THE SYSTEM

(Viewing time: 2:12)

Suggested Introduction:

**Many of the Jews' religious leaders had become politicians. The high priests ruled by Roman appointment. Their main concern was to maintain the status quo that would continue to give them their power. Their regulation of worship in the Temple — including the concessions in which animals for the sacrifices were sold and Roman coins were exchanged for Jewish shekels — had made them wealthy. Jesus knew that they opposed him and his teachings, but he did not back down. Instead, he attacked their system where it lived — in the temple courts.**

Study and Discussion:

- A. Jesus' bold action in the temple courtyard led one merchant to shout: "Who do you think you are?"  
Who did Jesus think he is?  
Invite your group to explore Scripture with you: John 4:25-26, 6:35, 8:58-59, 9:5, 10:7-11, 10:36-39, 11:25, 14:6, 15:5-8; Revelation 1:16-17
- B. One of the religious leaders is shown musing about Jesus' fiery action in the Temple. He remembered Old Testament Scripture that described what took place. God's Spirit was working on him. The man is Nicodemus, a member of the Sanhedrin, the Jews' supreme religious court. We will meet him again in the next segment. If Nicodemus was touched and thoughtful about Jesus actions in the Temple courts, how could the other religious leaders be so hard and stubborn in their rejection of Jesus?  
*God does not force anyone to accept Jesus as Savior and Lord. He uses only the power of his Spirit, who works through the message of the Good News to lead us to faith. God gives people the awesome power to say NO to him, and many do. When we are led to say YES we don't boast about it. Instead, we praise God, for the Holy Spirit has done his life-renewing work. (1Corinthians 12:3)*

## 6. YOU MUST BE BORN AGAIN

(Viewing time: 7:08)

Suggested Introduction:

**What does it mean to be a 'born again Christian'? For some Christians it means receiving Jesus in an emotionally charged experience that dramatically changes their lives. For other Christians it means a growing awareness and deepening faith that Jesus is Lord and Savior. For all, however, it is a Biblical requirement and reality. Jesus said "Unless a person is born again of water and the Spirit he cannot enter the kingdom of God. Flesh gives birth to flesh, but the Spirit gives birth to spirit." We hear The Revolutionary say that in this video segment.**

Study and Discussion:

- A. What child-like qualities are needed for us to believe Jesus and enter his kingdom?  
*Humility, weakness that accepts help, trust in those who love them.*  
In the video Jesus spoke about the awesome responsibility of not causing a child of God to "stumble." What did he mean by this?  
*Both the Old and the New Testaments speak of "stumbling-blocks" — situations that may cause others to "stumble" into sin. The bad example of the adults around them may be a major cause of children developing sinful habits — and God holds such adults responsible when their examples mislead their children.*



- B. Jesus' Parable of the Rich Man and Lazarus is not intended to say that those who are poor and suffering here will go to heaven and those who are rich and healthy here will go to hell. Its major point is that we have God's written Word in the Bible — but it will not convince those who don't want to believe it any more than "proofs" of Jesus' resurrection will. God lets people say NO to his revolutionary Word, if they want to. What is our "Moses and the prophets" today?

*The phrase "Moses and the prophets" meant the whole sacred Scriptures of the Old Testament, the Book of Promise. We still value the Old Testament, but with the addition of the New Testament we have the completed Bible, the Book of Fulfillment. Ephesians 2:19-22 speaks of the Church as "built on the foundation of the apostles and prophets."*

- C. The Revolutionary spoke to Nicodemus about God's making people his own as their being born again through the power of the Spirit, who leads to faith in Jesus. He made it clear that this is more than "knowing the Bible" or "doing religious things." John 3:16-17 insists that faith in Jesus is at the center. Add 3:18 and you see Jesus Christ is the either/or Figure of human history. Relationship with him determines a person's eternal destiny.

How are we born again to this new relationship?

*The Holy Spirit empowers us to respond to Jesus Christ as our Savior and Lord. Revelation 3:20 pictures Jesus as standing at the door of our lives with his offer to come in and give us new life with him and in him. Romans 10:17 explains that when we hear the Good News of Jesus the Holy Spirit works in us to help us "open the door" in faith and invite Jesus to be at the center as Lord of our lives. That's being born again.*

## 7. WALKING ON WATER

(Viewing time: 3:22)

Suggested Introduction:

**Faith in Jesus is a matter of staking our lives on the revolutionary truth that Jesus is the Son of God and that he has reached out to us to save us. In this segment of the video Peter dramatically learns the truth of it.**

Study and Discussion:

- A. Jesus sent his disciples ahead in their boat while he went into the hills for a time of prayer.

Do you think Jesus "set them up" for this display of his amazing power?

*Possibly yes, Jesus did at times arrange situations for his disciples so their faith would be strengthened and their understanding would grow. He does the same for us. In his permissive will, he still allows circumstances to test us and exercise our faith so it will grow.*

- B. When Peter asked Jesus to have him walk on the water, too, and was ready to act on Jesus' invitation to do so, the other disciples tried to stop him. One said, "Are you crazy?" Does believing in Jesus sometimes require that we go beyond logic and scientific awareness?

*Sometimes yes, for the whole thing is revolutionary! It does not make sense to think that the holy God would have his Son carry the consequences of our sins for us and let us off scot free. We logically think we somehow have to earn our own way to God. Romans 3:19-24 says that is impossible for us sinners — and that's why God in love acted for us through The Revolutionary. When we know how this saving truth fills our needs, we would be "crazy" not to believe it.*

- C. Though Peter was able to walk on water as he put his confidence in Jesus, when he looked again at the storm around him, he doubted — and joined the other disciples in knowing that "walking on water is impossible." When we find ourselves doubting and failing in our walk with Jesus, what can we do about it?

*We can imitate Peter and look again to Jesus, confessing our doubt and our failings and crying out, "Lord, save me!" Then Jesus can lead us safely through the experience until we are able to join the disciples in saying, "You are the Son of God?" Doubt is easy for us; faith is his revolutionary gift to us.*

## 8. JESUS PREDICTS HIS DEATH AND RESURRECTION

(Viewing time: 1:55)

Suggested Introduction:

**Throughout his three-year ministry, Jesus trained his disciples for the time when they would become his apostles, sent out with the Good News of salvation. As the climax of his ministry approached, Jesus became very pointed in the way he told them about the revolutionary way he would carry out God's revolutionary plan — but they had difficulty accepting what he was telling them.**

Study and Discussion:

A. Jesus was pointedly clear in telling the disciples about his rejection by the Jews' religious leaders, his execution, and his resurrection to life again.

Why is it that the disciples had such difficulty understanding and believing his predictions?

*The disciples were products of their society. As a nation, the Jews had suffered under the domination of others for centuries — and now the Romans were their masters. They longed for Israel to be restored to freedom — and they understandably keyed in on the prophecies of a Kingly Messiah who would sit on David's throne and rule in justice and equity. As a result, they overlooked and neglected the prophecies that said the Messiah would be the Suffering Servant who would "bear the sins of many." The disciples just couldn't imagine that Jesus would not at some point assert himself and establish his kingdom and rule from Jerusalem.*

B. What does Jesus' lament over Jerusalem point to as the essential cause of unbelief?

*Jesus said to Jerusalem, "You would not let me." The Bible text says, "You would not" — "You were not willing."*

## 9. JESUS ENTERS JERUSALEM AS THE HUMBLE KING

(Viewing time: 3:00)

Suggested Introduction:

**In this segment we will join the people of Jerusalem in welcoming the humble King. The event is familiar to us because we celebrate it every year. The Church calls it Palm Sunday because of the way the people waved palm branches in their celebrating.**

Study and Discussion:

A. Jesus prepared for the Palm Sunday event by ordering his disciples to get a donkey colt for him to ride on — in obvious fulfillment of the prophecy of Zechariah 9:9. The people got the point and responded to his entry with joyful celebration. They cried out "Hosanna" — "Lord, save!" They referred to Jesus as "Son of David" — the promised King.

What were the people evidently expecting Jesus to do?

*They expected Jesus to assert himself, throw out the Romans, and rule as their King.*

B. The chief priests saw this popular demonstration as the crowning threat to their positions and to the security of the nation. They knew that the Romans would crush any uprising. Caiaphas, the high priest, said it was expedient that one man die so that the people would not perish.

How does John 11:49-52 interpret this political decision made by a politically-motivated religious leader?

*As high priest, Caiaphas was unwittingly prophesying the Good News of Jesus.*

C. The video dramatizes Judas' approach to the chief priests with his offer to betray Jesus, but does not include their conversation. We know Judas agreed to betray Jesus to them for thirty pieces of silver, the price of a slave.



## 10. BETRAYAL AND ARREST IN GETHSEMANE

(Viewing time: 2:39)

Suggested Introduction:

**On Thursday of Holy Week, Jesus ate the Passover Supper with his disciples. It was a time for some final instruction and for the promise of the Spirit who would be given to them to equip them for their mission. In that connection Jesus instituted the Lord's Supper, the New Testament meal that points to him as the Lamb of God who causes the angel of death to pass over us. Then Jesus led his disciples to the Garden of Gethsemane — to pray and prepare for what lay ahead of him on Good Friday. Through the treachery of Judas, events moved rapidly toward the cross.**

Study and Discussion:

- A. Judas' betrayal has been rationalized by many with the suggestion that Judas was himself a revolutionary, a Jewish zealot whose burning desire was the overthrow of Rome. According to this view, Judas saw in Jesus the Man who could accomplish this. When Jesus disappointed him by not taking decisive steps in that direction, Judas tried to force Jesus to act by betraying him to the authorities. He could not imagine that Jesus would allow them to execute him. On the other hand, what does John 12:4-6 say about Judas?  
*Judas was a thief. His betrayal of his Master is a warning to us that one sin can lead to another — and sometimes a small sin leads to a great sin.*
- B. Impetuous Peter acted to try to prevent Jesus' arrest, but Jesus stopped him and corrected what Peter had done in attacking with his sword.  
What does it say about God's kingdom that "the sword is to be kept in its sheath"?  
*Jesus was committed to God's revolutionary will and way. He would not allow any effort to avoid the cross. Jesus' action and words still say to us that the Church is to trust the Good News to accomplish God's revolutionary gift of rebirth in those who believe. It errs when it tries to use force or political pressure just to outwardly Christianize people.*

## 11. THE CRUCIFIXION OF JESUS

(Viewing time: 6:44)

Suggested Introduction:

**The video dramatization does include the trials at which Jesus was judged and condemned. There were two trials. The first was before the Sanhedrin, the Jew's supreme religious court. There he was condemned to death for blasphemy — because under oath he said, "Yes, I am the Christ, the Son of the Living God." Under their Roman rulers, however, the Sanhedrin could not carry out a death penalty. So they took Jesus to Governor Pilate's court, where they accused him of political subversion, stirring up the people and claiming to be a king. Pilate recognized that Jesus was innocent, but he was threatened and pressured by the chief priests until he finally gave in and ordered Jesus' crucifixion. Pilate's infamy is recounted every time we say 'suffered under Pontius Pilate' in The Apostles Creed.**

Study and Discussion:

- A. The spiteful priests and the hardened soldiers mocked the crucified "king." But one of the two criminals executed with Jesus put his faith and hope in Jesus at that crucial moment.  
What does it say about salvation that Jesus was able to say to this repentant man, "Today you will be with me in paradise"?  
*No requirements were placed on him. Instead, he was given full assurance as he looked in faith to Jesus. This is revolutionary! We are saved by grace through faith!*
- B. Nicodemus was a recognized expert in the Scriptures. It is fitting that Nicodemus is shown musing about Old Testament prophecies of the Messiah while witnessing the events at the cross. The Spirit was leading Nicodemus to the decisive time for him openly to declare his faith in Jesus.  
How does John 19:38-42 show Nicodemus stepping up and being counted?  
*Nicodemus joined Joseph, another member of the Sanhedrin, in publicly arranging for the hurried burial of Jesus in Joseph's unused family tomb.*

C. Seven “words” or statements of Jesus while on the cross are recorded in the Gospels. The video includes Jesus’ assurance to the dying thief, and then focuses on Jesus’ last words. “Eloi, Eloi, lamah sabachthani” means “My God, why have you forsaken me?” What was Jesus experiencing at that moment on the cross? *The penalty for sin is death, eternal separation from God. In that eternal moment on the cross, the eternal Son of God was paying the eternal penalty for sin. He was suffering also for our sins in his body on the cross. “It is finished.” This was not just Jesus’ saying that his time on the cross was ending, but that his saving mission had been brought to a successful conclusion. In the Greek text, this is one word, tetelestai, the word that was written on bills of sale declaring they were Paid in Full. It assures us that Jesus has atoned fully for our sins. We cannot add anything to his saving work. We can only accept forgiveness as his gift of grace. “Father, into Your hands I commit my spirit.” Even experiencing the judgment of hell did not destroy the loving relationship the Son had with his Father.*

D. The video dwells on the blood of Jesus flowing to join the streams caused by the rain and ending up joining the ocean, producing a bright new day!

What did this dramatization say to you?

*1 John 1:7 says, “The blood of Jesus, God’s Son, cleanses us from all our sins.” There cleansing power of Jesus streams out to us and to all still today.*

## 12. THE RESURRECTION AND ASCENSION OF JESUS

(Viewing time: 5:49)

Suggested Introduction:

**The life history of even the greatest men always has ended with their deaths. Not so with The Revolutionary. He shared our humanity to be our Savior, and even shared our experience of death — but it was not the end for him. He rose again in victory. In a sense, this was the beginning — the beginning of a Good News that points to completed salvation by grace through faith. Now Jesus stands before those who believe in him to say, “Because I live, also you will live. I have gone to prepare a place for you.” That’s the revolutionary Good News we celebrate as we view this final segment.**

Study and Discussion:

A. The women went to finish Jesus’ burial arrangements, but found the tomb open, heard the Good News from God’s angel, saw the burial cloths on the ledge in the tomb, and were invited by the risen Jesus to touch him and see that he really was alive. Still, one of them said to the other, “Do you really believe he’s alive?”

Why is that the real test question for all of us regarding Jesus?

*We know it’s impossible for the dead to come back to life. But 1 Corinthians 15:17-19 insists that the Good News of God’s forgiveness in Christ depends on his bodily resurrection. In 1 Corinthians 15:3-8 Paul pointed to all the witnesses of Jesus’ resurrection. The Holy Spirit uses their testimony and their changed lives to convince us.*

B. Before his Ascension — the Word’s return to the throne of heaven now as Jesus our Brother — Jesus commissioned his followers to proclaim the Good News of forgiveness of sins to all people.

What did Jesus promise his followers as his way of helping them accomplish their task?

*The Holy Spirit would give power to their proclamation of the Good News, and Jesus himself would be with them always.*

What does Romans 10:9-10 say to accompany our believing in our hearts that God raised Jesus from the dead?

*We are to confess with our lips that Jesus is Lord. In other words, we are to be his representatives to our world, proclaiming his Good News — and backing up our confession of faith with lives that display that Jesus lives in us. John 13:35*

In Biblical terms, the change is as radical as a change from the old to the new, from darkness to light, from death to life, from rebellious sin to love of our Creator-God.

**POSTSCRIPT:  
The Revolutionary and the Revolution  
Briefly Restated**

To a world he created, a world now in darkness because of human sin, a world of people who know about him but are unable to get to him, The Revolutionary brings a surprise: our Creator has come to us in wondrous grace and mercy!

To a world of people suffering under the blindness and guilt of sin, The Revolutionary came — not as a new Lawgiver to shape us up and force our outward compliance with his laws, but as a Friend and Savior.

To a people in bondage to a legalism that produces either spiritual pride or despair, The Revolutionary brought freedom and assurance — his gifts of love to all who will humble themselves to receive him in child-like faith! That's revolutionary!

To people feeling the deadly weight of sin and its consequences, The Revolutionary gives assurance that he offered himself once for all as God's Atoning Sacrifice for their sins. Through faith in him, they have forgiveness full and free!

To people fearful that death will be the end of everything for them, The Revolutionary displays his own empty tomb and his bodily resurrection and the joyful testimony of his followers as "witnesses of his resurrection" — and assures them that for those who believe and follow him, death is but the door to real life in his eternal kingdom!

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