



## Evangelistic Home Bible Class Manual

The definition of a Home Bible Class is simply a group of people meeting in a home to study the Word of God. There are two types of Home Bible Classes - the Regular Home Bible Class and the Evangelistic Home Bible Class.

The Regular Home Bible Class usually involves Christians and generally is taught by going through a book of the Bible such as Romans, Hebrews, Revelation, etc. It may involve work books, a prescribed course of study, and can be used very effectively to build up believers in the faith. A study is available called The Believer's Biblical Technique Class (mentioned elsewhere in this course) and is representative of this type of class.

The Evangelistic Home Bible Class is slanted toward the unbeliever or the new convert and is designed for evangelistic outreach among the "unreachables" and believers who have never understood salvation in its basic elements. This class has proved very effective over the years.

This is primarily a teacher's manual, but can be used for a pupil's manual.

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### Suggestions For Teaching A Unique Home Bible Class

#### The Layman

The Bible has no such designation separating the so-called clergy from the laity. But to communicate,



we are forced to use the popular designation. The Word of God indicates that a layman is as much in the ministry as the pastor or missionary because both are full time believers. There is tremendous untapped potential in the laymen in regard to teaching home Bible classes. Laymen can teach these classes and do, by the hundreds. In regard to teaching the evangelistic class, it is NOT limited to pastors, teachers, missionaries only, but is a class that laymen can handle for His glory.

### The Christian Worker

The pastor, missionary or other Christian worker in “full time Christian service” is a natural for this class, that is, if he is interested in reaching the lost and has been somewhat frustrated in accomplishing the task. Women have very effectively taught women’s classes and men have taught men’s classes and have reaped a rich harvest. Teenagers, college students, and even junior age children have eagerly responded to the evangelistic home Bible class. Often it will be the pastor who teaches his lay people how to successfully teach the class. Also an effective home Bible class feeds new converts into local Bible teaching churches.

### The Preparation of the Teacher

One cannot teach a home Bible class without initiative and incentive. This manual may be a bit dry to some without having seen the demonstration of the first session, the Old Testament “walk through.”

For your personal study, read the manual through at one sitting. Do this for several days. Then, study by lesson very thoroughly, writing down questions that come to mind. Learn the material very well being able to summarize at any given point. Chew and digest it until the material is your own. Adapt it to your style of presentation. Remember, nothing is new under the sun, except the Word of God.

Practice the Old and New Testament “walk through” in your own home. For example, you could teach it to your children in family devotions, or to your Sunday School class. Some teach the entire class to believers first, getting it well in hand.

#### A Relaxed Mental Attitude:

If one does not thoroughly prepare, he will be afraid of failure and lack self-confidence. He also needs to be in fellowship with the Lord, having no mental attitude sins and be confident that the promises of God will carry him through. After all, the battle is the Lord’s, and if “God be for us, who can be against us?”

Mechanics of the first class session (from teacher’s preparation standpoint at the actual class):

Square with the class. Mention to them that this is not church, but is a factual Bible class. Assure them that you have no ulterior motives, that it is simply a class to acquaint them with the teachings of the Bible. Loosen up and loosen them up. Show them you enjoy teaching the Bible. They didn’t come for a funeral or a burial. It is up to them to act upon the teachings. They should leave a class session having enjoyed the class.

Tell them that this is not a catechism class in which they will be asked (or invited) to join a church or sign a card at the last session. Do not bring up finances. Indicate that no one will be embarrassed, high pressured, or put on the spot. No one will be put under any obligation. In certain classes, at the discretion of the teacher, prayer may not be advisable either before or after the class session. Some unsaved people are spooked by prayer, atheistic people are often present and so in the first sessions of the class we usually do not pray. Much prayer is exercised before the class in our study and afterwards, but not during the class. Prayer may come naturally about the fourth session.

Remember, at all times you are giving the Gospel to the lost. Therefore, you have to have the lost at the



class. You can't evangelize the evangelized. The Gospel is not failing for lack of power, but because of a lack of audience. Consequently, some may "light up" during the class, that is his business (or hers). The issue is the Gospel not how he comes dressed to class or how he acts while he is there.

Mention the duration of the class. Possibly no one would come back if you said, "Well, we're not sure how long this series of classes will go, maybe three or four years." Mention that the class will consist of 12 sessions, preferably starting the second week in September and going through the second week in December, or likewise in the spring.

After you finish session #1, challenge them to teach the Old Testament "walk through" to Grandma. This is a different way of getting them to "think through" what they have learned. Leave quite quickly after the class after convincing them they ought to bring friends to the next session. With you gone (after first session) they can make plans to bring others and enthusiastically share with each other how they enjoyed the class (which they may not do, so much, with you present). Of, if you wish you can stay around if they have a lot of questions. It is up to the individual class.

Involve the class in participation. These classes are a combination of lecture and discussion. When you have taught them something, see by various methods if they caught it straight.

Adaption of the suggestions in this manual (as far as method) is very important. It is very important to understand that you do not need a fantastic personality to teach these classes. Personality is helpful, but character is what really counts. As a layman (and this manual is geared for lay people) you may want to sit in on two or three entire classes before you teach (if your pastor is teaching it in your area). Claim the exceeding abundance of His Word, believe Him to do what He has promised.

### How to Establish the Class

This will include finding the right host and hostess who have a home that can be effectively used for outreach in their neighborhood. Usually it will be up to the teacher of the potential class to find the right home, whether he (the teacher) be pastor, missionary, or lay person. Now some principles in establishing the class.

#### Use the Faith Principle:

If you have caught the vision of a Bible class, there is a home open in the community; believe this by faith. Romans 14:23b "...for whatsoever is not of faith is sin. Hebrews 11:6 "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Illustration: When the author was in college in the state of single bliss without any suitable prospects, an alert college professor gave several principles which eventually led to the Lord's choice for a wife.

I was asked if it was the will of the Lord for me to eventually be married. The answer was "yes." Now, is it the will of the Lord for you to present the Gospel to the lost? Yes. Then is it His will for you to have a class as a means of accomplishing this? If the answer is "yes" then....

There must be a home where you can teach a class, where people can meet who desire Gospel information. The analogy here is that just as there is a marriage partner who is now living, so there must be a place to hold the class.

Therefore, pray that the Lord might lead the man to his wife to-be and the teacher to his class, by faith, to make the potential into the actual. It works in getting a wife and no doubt it works in getting set up in the right home for a class. So claim the promises of God. It is always His will to publish the Word of



Truth.

Put a List of Potential Homes Down:

Unsaved host and hostess who have a respect for the Bible. Saved people who desire to grow in the Lord. Pray diligently concerning these homes. Every time you drive by a prospective home pray that entrance might be given.

Demonstrate the “Walk Through” to them in private in a pre-session relaxed atmosphere. Explain thoroughly to the prospective host and hostess what is involved in the class and the reason for having it.

Duration of the class, refreshments, and how they are to get their friends out. Do not bring up finances unless they ask a question in this regard. Hear them out in their fears and questions. If a pastor, explain the relation of this class to your church.

Explain whether the class is to be for adults only or whole family classes. In populated areas, one has better results in adult only classes. However, in farm areas, baby sitters are not readily available. Usually someone can take the children to the basement and with some prior preparation can make the best of the hour or so that they supervise the children.

Share how the living room should be set up and discuss how many people to expect. Trust the Lord in all of this to sense His leading. Is this the home?

The Principle of Switching Homes:

When you first start in a community; you may have to start in a home that is a very fine, mature Christian home (with unsaved friends). But as soon as possible switch to a non-church related home. The problem here is that the new home will have new faces attending, who have not been in on the first several sessions. Consequently in this type of switch, the teacher needs to start out from scratch at session #1.

The Size of the Class:

The first session may be rather small with only four or five attending. The hostess will have invited many, but few sometimes show up at the initial session. However, the few that are there usually do a good job of advertising the class and attendance sometimes doubles at the second session.

Timing is important. In farm areas, classes can be best started after the heavy farm work is over in the middle of November. Never start a new class around Easter time unless unusual circumstances dictate. Everyone goes in different directions in the summer months.

Allow the class to build for the first three sessions (if staying in the same home) and then suggest that visitors not be encouraged to come. It is confusing to them to come in the middle of the Davidic Covenant, etc.

Most living rooms have a capacity of 10-30. Ascertain whether the hostess has enough chairs. Perhaps she has a good meeting place in a family room in the basement. If the first class session is to begin at 7:30, come at 7:15 and “sweat it out” with the host and hostess. They may feel no one is coming. Again use the faith principle.

A Chat on the Refreshments:

Agree on refreshments to be provided. Obviously, light refreshments are the answer - coffee, water, cookies. This can be provided by the hostess for the first three sessions, then the responsibility can be



passed around.

On occasion, the last session could include some special refreshments such as home-made ice-cream. How the refreshments are to be handled at the end of the class requires some forethought. If wrongly handled, people will get off the thought of what has been studied and ask non-related controversial questions, or start discussing secular subjects. The food should be brought to the class while they remain seated. Do not serve buffet style.

Sometimes if the refreshments are too fancy, they will get off the main subject onto food. If the atmosphere centers around the Word of God from beginning to end, the class will have a much better impact.

Settling on the Day and Discussing Conflicts:

Monday, Tuesday, Thursday from 7:30 to 9:00 p.m. Friday for folks over 50-60. Usually they are more home bodies and are not attending athletic activities. Discuss what to do when a real conflict arises (some special event that involves a majority of the class).

### The Successful Host and Hostess

The successful hostess is a prepared hostess. The host and hostess will be efficient because they have had all the angles shared with them by the teacher. They know what to expect. She has everything under control so she can greet the people as they come in.

The successful hostess is a relaxed hostess. We mention the hostess more than the host, because at this point more of the responsibility falls upon her. And so a relaxed mental attitude is important. She has the ability to make everyone feel at home and be comfortably situated. She should be genuinely enthusiastic and optimistic about Bible study. She should be, therefore, not ashamed to promote her class and share this tremendous opportunity with all. Her husband should be of the same mind, although a bit more reserved. Remember, these are couple's classes and men need to be invited also.

They should have natural, genuine promotional ability, somewhat leaders, and organized. It helps to be a "likeable" couple, but not gushy, etc.

The successful hostess is able to take distractions without being distracted. Cats, dogs, and other pets will likely make an unexpected appearance. Agree on the handling of the telephone. See that internal noise is kept to a minimum. Agree on answering the doorbell. Agree on keeping the parking situation straight. How will late comers be handled without undue commotion.

Assured host and hostess should be confident that the class will succeed. They should consider becoming personally involved in the lives of those who attend in the area of evangelism and edification.

### Outline of The Course of Study

This course of study covers one quarter or 13 weeks.

Sessions 1 and 2. Chronological Walk Through the Old Testament. End session 2 with Genesis 15:6.

Session 3. Develop the Abrahamic Covenant (promises land, seed, and blessing).

Session 4. Land - Palestinian Covenant. Deut. 28-30

Session 5. Seed - Davidic Covenant. 2 Samuel 7:12-16

Session 6. Blessing - New Covenant. Jer. 31:31-34, Heb. 8



Session 7. Matthew 24. Hinge chapter tying the Old and New Testaments together. Tells when the covenants are fulfilled (Second Advent).

Sessions 8 and 9. New Testament “walk through” using life of Christ and Paul.

Sessions 10 - 12. Survey of Romans 1-8: Sin, salvation, Christian life.

Session 13. Optional session on death and contemporary history.

## Session 1 - The Old Testament Walk Through

### Thought Conditioner

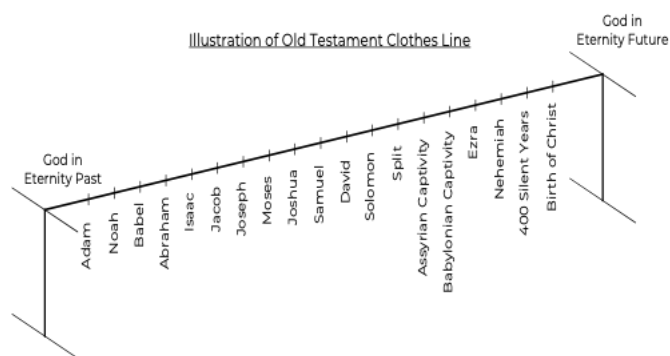
No doubt the sober group of men and women before you have thought many things throughout the day. Now, we want to get them to think Old Testament.

Stretch up an imaginary clothes line in the living room holding it up with two imaginary poles at either end. The one pole signifies God in eternity past and the other God in eternity future. This is God’s clothes line of Old Testament history. The Bible gives history and its interpretation from God’s viewpoint. Dramatize this clothes line.

Stress that this is chronological. Then, begin with Moses and ask the class to name a person or event found in the Old Testament. This encourages class participation and gets them thinking Old Testament in a systematic way. If the class is very shy and illiterate concerning the Bible, prepare beforehand “clothes” with 20 names or Old Testament events on them and distribute them at this time. Then ask for the “clothes” back one at a time, pinning them upon a “real” clothes line of string and two poles.

Getting back to Moses...when they suggest someone verbally, for example, Saul, ask them (and the class) if Saul is to be placed chronologically before or after Moses. Of course, it would be after. Keep on doing this until you have covered the best known points from Adam to Nehemiah. Hang up each name or event as they are given on the clothes line of history. Keep it moving and lively. Relax them. A few laughs won’t hurt.

This will give them a composite picture of the people and events of the Old Testament in survey fashion and prepare them for the second phase of the first session.



### Dividing the Living Room into a Map of Palestine

This is actually the attention getter of the entire class and generates amazing enthusiasm if well executed. Although this second phase is very difficult to put down on paper, it is possible to learn this phase without seeing an actual demonstration. At this point the class will generally loosen up, relax and really begin to enjoy the class.





The first approach: Ask the hostess if you can divide her living room into a map of Palestine. Of course, she will reply “yes.” To the rest of the class this is totally unexpected. Many of the class will have had a preconceived notion what a “Bible class” is. They expected a podium, a Bible, and a lecture. However, they are caught off guard...first a clothes line of history and now a living room being divided into a map of Palestine.

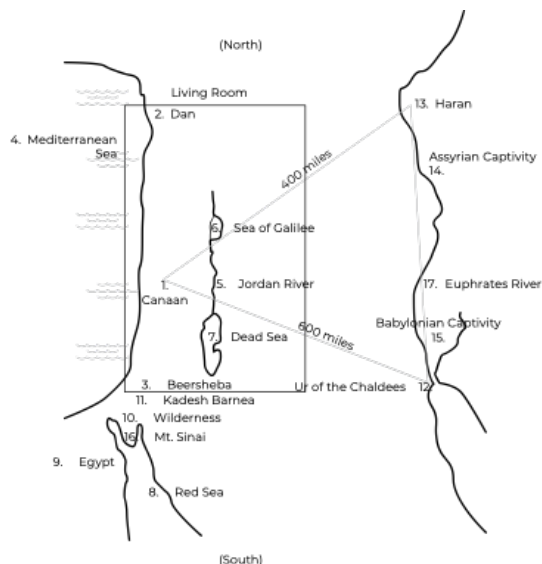
The second approach: Have two regular maps along, one showing the Palestine area and one covering the larger area from Ur of the Chaldees, Haran, etc. Orient the class from these.

The third approach: Now relate the people to geographical locations in Palestine. For example, John is sitting in the southern end of the living room. He would be in Beersheba. Clarabelle sitting in the ‘north, is in Dan. They are 183 miles apart. If several are sitting along the west wall, they are relaxing in the Mediterranean Sea which is a little difficult without getting wet. Those in the southwest part of the room would be in Egypt, in the east at the Jordan River, and so on.

Take your time laying out the living room map. If three men are sitting in the Jordan River area, assign one to the Sea of Galilee, another to the Dead Sea, the remaining one to the Jordan River. This may seem like kindergarten stuff, but adults enjoy it immensely.

Use humor in laying out the living room map. Usually there are quite a few laughs which come naturally in this phase. For example, Sam is sitting in the Dead Sea area and George is in the Red Sea area. An off the cuff remark to Sam could be, “Sam, would you rather be Dead than Red?” This type of remark will be humorous to them if they are relaxing properly.

Indicate to the class that they approximate the location of these geographical areas. Obviously living rooms vary and the number of individuals will vary from class to class. The ideal living room is longer from north to south than east to west, because Palestine is. Often we switch the directions around to better suit the living room. When this is done, the top of the living room is north, regardless of the actual direction.



The fourth approach: Now tell the class to watch the symbols you make with your hands and arms. They are standardized and help the class learn the chronological highlights of the Old Testament. Again, these symbols are very difficult to put on paper. Thus, you may not appreciate this session fully without seeing a live demonstration. Remember, we are still in the second phase of session one.



## Chronological Walk Through of the Old Testament

The actual walk through begins with Abraham in Ur of the Chaldees. However, here it may be well to fill in briefly the section from Creation to Abraham. No dramatizing is included in this section. Be sure to keep on the main track. That is, don't get side-tracked on a discussion concerning Creation.

From Creation to Abraham:

God in eternity past created the heavens and the earth. Gen. 1-2. Creation.

The Fall occurs in Gen. 3. Stress knowing chapter content through knowing chapter titles.

Cain murders Abel. Gen. 4.

World destroyed through the Flood. Gen. 6-8.

Inserted in Genesis 5 and 10 are genealogies. These are very important for many reasons. Among them, it protects the future virgin birth.

Promise of the rainbow. Gen. 9. Capital punishment also.

The tower of Babel was built. Gen. 11. Scattering.

From Abraham to Joseph. The Old Testament Walk Through begins here.

Abraham was chosen by God to father many nations. Gen. 11-12. (Point to Ur and pinpoint the Tigris and Euphrates Rivers with both hands pointing straight to Ur and index fingers extended.)

He was born in Ur of the Chaldees. Then the teacher can say, "Now for introduction time, where were you folks born? Let's go around the room and find out." Take about ten minutes to do this, chatting with each individual about their birthplace. Some of the men will for the first time participate. This helps greatly to break the ice. After this is done, then repeat the question, "Now, where was Abram born? Ur? Is that in Canaan? It isn't?" This is an example of the bantering that goes on.

So, four leave Ur. They are always in this order - Abraham, Sarah, Terah and Lot. (Hold up four fingers of the right hand, number them off as you say them.)

Abraham, Sarah, Terah and Lot arrive in Haran. Call in "barren" Haran for Haran means barren. (Since it's hard to keep Abraham straight from Abram, it's better just to stick with Abraham.) Abraham stays at Haran 20-30 years and becomes very rich. Walk up to Haran as you take them there and indicate where Haran is. Terah is left in Haran where he eventually dies.

So Abraham, Sarah and Lot go into Canaan. They had to travel via the fertile crescent. (Indicate Canaan with long sweeping motions.) Abraham entered into a covenant with God. God promised him land, seed and blessing. (Use three fingers to emphasize these.)

Abraham had two sons, "I" and "I", Ishmael and Isaac. Here, 14 years are covered very quickly. (Hold up two fingers to indicate these two.) Eventually you'll only have to hold up the fingers when you review and they will say Ishmael and Isaac.

Isaac had two sons, "J" and "E", Jacob and Esau. (Hold up two fingers again.)

Jacob had a whole lot of sons, 12 boys, (10 fingers then 2) and one girl (lone finger). "Anybody know her name? Right, Dinah. Who's in the kitchen with Dinah?" We have worked up chronologically to Gen. 34.

It is very important at this point to review. Move quickly back to southeast Canaan and point as you did





before at Ur and ask them what you have taught them, using the appropriate symbols with the hands. Thus, they begin to participate. As you hold up four fingers ask them to name the four that left Ur, helping them slightly. Then keep on going to Haran, then down into Canaan, I and I, J and E and then Jacob and his large family. A few won't be participating, but don't let them bother you.

From Joseph to Moses (Genesis 37-Exodus 2)

Jacob's youngest son was little Benjamin. (Hold up your little finger.) His next oldest was Joseph. (Hold up the next finger.) Joseph was sold into slavery. First stop was Potiphar's house. This is in Egypt. Remember by "pot-of-fur." Mention Joseph's dream (butler-baker), a few events and then his death. Note the bones of Joseph in Gen. 50.

Slavery is the order of the day in Egypt. Jacob and Joseph's 11 brothers moved to Egypt. In 430 years, from them developed 2.5 million Israelites. This was 400 years of slavery with 30 years of prosperity while Joseph still lived. (Make whipping motions to symbolize slavery.)

Fill in some details but don't get bogged down. There may be questions, so answer them briefly then move on. If a well-informed believer is in the class, he may bring up minute points which waste time. The purpose of this class is to reach the lost. Remember this.

From Moses to Joshua: (Exodus through Deuteronomy)

Towards the end of the 400 years, a mighty deliverer named Moses arose. (Facing Egypt, hold up hands high and outstretched.) He led the children of Israel out of Egypt after ten plagues. (Hold up hands indicating ten, moving across the Red Sea area.) They took a sharp right turn and went down to Mt. Sinai. We are now at Exodus 20. This indicates to them that we are making progress chronologically.

It is well to review here by going back to Abraham in Ur of the Chaldees. Let them call out the names and places. Move again through Ur, Haran, Canaan, I & I, J & E, Jacob and his family, Joseph, Egypt, slavery, Moses, ten plagues, crossing the Red Sea, and then end up again at Mt. Sinai.

At Mt. Sinai two things were given: The law was given. Ask the question, "Can anyone name some of the ten commandments?" They can a few. Then ask, "How many of you have kept all of the ten commandments perfectly from the day of your birth?" No one raises his hand (usually). Then ask, "How come God gave a bunch of laws no one could keep perfectly?" Don't wait for an answer to this question, just keep moving.

The pattern for the tabernacle was outlined. Then Moses led the Israelites to Kadesh-barnea, an oasis in the wilderness, and twelve spies were sent into the land. (Indicate Kadesh and use your hands to show the spies going into the land.) Ten said it couldn't be taken, two said it could. The majority is always right isn't it? Yes? No, definitely not. The question concerning the law and this question are designed to plop seed plots into the mind.

So, the Israelites had to wander 40 years in the wilderness until Moses was about to die but before he died, he preached five messages which are in the book of Deuteronomy. (Make circular motions with the hands to indicate wandering in the wilderness, then Moses about to die bow head) and preaches five messages (hands outstretched). Deut. 1-3 1st message, Deut. 4-11 2nd message, Deut. 12-27 3rd message, Deut. 28-30 4th message, and Deut. 31 5th message.

Then General Joshua, a mighty five star general, takes his place. (Be standing in the vicinity of the Jordan River, ready to cross, arms outstretched.) At this point review again, going back to Abraham in Ur and bringing them up through the ranks to Joshua.



### From Joshua to Anarchy (Book of Joshua)

Joshua led them across the Jordan at flood time. (Downward slashing of the hands indicating crossing.) Right squarely in their way in the middle of Canaan was in a sense the capitol of Canaan, Jericho. Dramatize by pretending to be Jerichoites standing on the walls looking eastward. They saw this huge hoard coming. Then imagine the intense interest when they march around once the first day and so on until the place is conquered. Do you think it made into the Jericho Times the early part of the week?

Next, Ai - "Can you spell that? No you are pronouncing it. I want you to spell it." Keep it lively. Disobedience caused defeat. Achan had disobeyed God in taking three things from Jericho. One can never enjoy the fruit of disobedience. Then move on, don't get preachy here.

Finally Ai is captured. "How did you say you spelled Ai?" This banter might not sound funny written down, but it is needed to keep things lively. Capture of Jericho, Ai and then finally victories in the region of Gibeon resulted in a wedge separating the north of Canaan from the south of Canaan. This was excellent military strategy.

Then Joshua takes his soldiers and conquers the south. (Move into this area of the living room and make punching movements towards the floor.) Then he goes back to Gilgal, pulls his troops together, and goes up and fights the north. He wins, but not completely. (Again move up into the northern part of the room and make similar punching motions.)

Then the land is divided up among the rest of the tribes. Remember that Reuben, Gad and the half tribe of Manasseh had already chosen their land on the east side of Jordan. (Move hands together in parallel fashion to illustrate division of the land). Don't get hung up here on the sons of Joseph. The very simple explanation of this is that Reuben lost the double portion to Joseph, thus his two sons became tribes.

### Anarchy (Book of Judges)

Following division of the land, there was anarchy in Israel. Judges ruled over Israel at this time. (Illustrate this 400 year period by having the hands chop the air to show the ups and downs of this period.) Key Statement: The last judge and the first prophet was Samuel. Again, review from Ur of the Chaldees to the present. Keep it moving.

From Samuel to the Silent Period (I Samuel, 2 Samuel, I Kings, 2 Kings, Ezra, Nehemiah):

Samuel, the last judge and the first prophet, anoints the first king of Israel, Saul. (Hold up little finger of left hand to symbolize Samuel and then for Saul hold up the little finger of the right hand).

Saul - 1 Samuel (little finger)

David - 2 Samuel (second finger)

Solomon - 1 Kings (third finger)

Split - 2 Kings (make hands bounce, wide apart)

At Solomon's death the kingdom splits over taxes. As you illustrate the split say "Explosion, Jerry-bomb 'north' and Rehoboam 'south'." Jerry-bomb stands for Jeroboam who ruled over the ten northern tribes, Rehoboam over the two southern tribes, Benjamin and Judah.

Ten tribes in the north go into captivity in Assyria 250 years after the above split in 722 BC. (Indicate with one hand the location of Assyria.) Two tribes in the south, Benjamin and Judah, become captives of Babylon 150 years after the ten northern tribes are captured. They are there for 70 years. (Indicate the



location of Babylon, in the direction of Ur).

Ezra and Nehemiah brought part of the two southern tribes back to Canaan. (Also Zerubbabel) Some stayed in Babylon. (Show with two up-raised fingers, then symbolize with a few motions the rebuilding of the walls and temple.)

Then the Old Testament closes. (Make a motion with the hands as if closing a book). Note then that although the books of Ezra and Nehemiah are located in the front part of the Old Testament, chronologically, they are at the very end of the Old Testament period.

The Silent Period.

Four hundred years passed between the closing of the Old Testament and the birth of Christ. During this time, Alexander the Great conquered the world, constructed the Koine Greek language and taught it to all conquered peoples. Thus, the Greek text. (Illustrate 400 years by putting palms of hands together and then moving them apart as if measuring a fish, then rock arms in cradle fashion to illustrate birth of Christ.)

Now review from Samuel to the end of this section several times. Then give them the silent test. Go from Abraham to the birth of Christ using symbols only. Ask them to follow along under their breath and see how easily it is to think through the Old Testament. To see this done is fascinating. Most will be able to follow along easily. You may ask them at several places what is being motioned to see if they are following you.

This much material is easily taught in an hour. Not all will get it perfectly, but will get enough to desire to come back next week.

### Chronological Order of the Old Testament Books

It might appear that we show the people excessive material the first night. Actually we do not. It again must be demonstrated by an experienced teacher to be appreciated if you are in the state of being “sold” on it.

Now, time only moves chronologically in 11 Old Testament books. They are: Genesis, Exodus, Numbers, Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings, Ezra and Nehemiah. For your own study break them down in this way:

Genesis:

Job is in this period. Chronologically it goes from the beginning of Creation to Joseph in Egypt. In this class we are primarily interested from Ur to Haran to Canaan to Egypt. (Swing arm from Ur through these countries to Egypt and have the people say “Genesis.”)

Exodus:

Exodus - birth of Moses to giving of the law. (Arm swings from Egypt to Sinai, people say “Exodus.”) When they exit out of Egypt, Exodus is rapidly unfolding.

Leviticus - same time as Exodus and details the Mosaic Law.

Numbers - Wandering of the children of Israel. (Hand and arm rotates in circles in the wilderness area of the living room.)

Deuteronomy - Chronologically is the same time as Numbers. Moses preaching his five messages on the plains of Moab.



Joshua - Under Joshua's leadership, they enter the land; book continues until the death of Joshua.  
(Hands parallel, make a path across the wiggly Jordan River into the land.)

Judges - Anarchy during which judges are raised up to deliver the people from lawlessness and sin.  
(Hands chop the air to illustrate the ups and downs of this period.) Ruth fits here.

1 Samuel through Nehemiah. (The entire prophetic period.)

1 Samuel - The last judge and first prophet Samuel. (Hold up little finger of right hand.)

2 Samuel - David primarily in view here. Psalms generally fits into this period. David wrote over half of the Psalms. Some of the other writers are labeled, even a Psalm of Moses is included.

1 Kings (Illustrated by third finger of right hand.)

Views Solomon's reign, death and split of the kingdom. Chronologically, Solomon's three books are Proverbs, Ecclesiastes, and Song of Solomon.

The divided kingdom had the following prophets: Isaiah, Micah, Joel, Jonah, Amos, Hosea.

2 Kings - This book continues the chronological record through the Assyrian and Babylonian captivities.  
(Illustrate by index finger.)

1 & 2 Chronicles look at the same period as 1 & 2 Kings. However, Chronicles looks at that period from the priestly standpoint and Kings from the political viewpoint.

After the northern ten tribes were captured by Assyria, the following prophets ministered to the southern kingdom: Jeremiah, Habakkuk, Zephaniah, Nahum (Jeremiah wrote Lamentations).

The Babylonian captivity had three prophets: Obadiah, Ezekiel, Daniel.

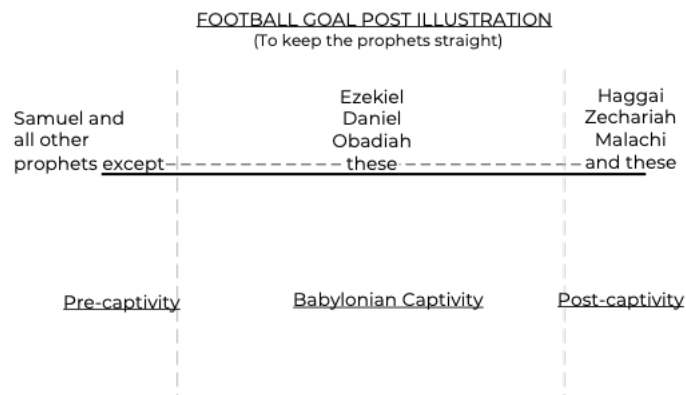
Ezra and Nehemiah - The period after the 70-year Babylonian captivity. Esther is here also. (During Persian period.) (Hold up two fingers for this point.)

The three last books of the Old Testament have the names of the restoration prophets: Haggai, Zechariah, Malachi.

Pre-Captivity Prophets – Samuel and all other prophets except those in the Babylonian Captivity and Post-Captivity.

Babylonian Captivity Prophets - Obadiah, Ezekiel, Daniel

Post-Captivity Prophets - Haggai, Zechariah, Malachi



Do not confuse the class by bringing in all of the above information. Rather walk through the 11 chronological books using the symbols. If this seems too much material to cover in one evening, then use two periods. This systematic approach will be very helpful to get facts upon which to base the Gospel in Session 2.

## Session 2 - The Abrahamic Covenant

Suggestions for teaching these lessons:

Try to not make these lessons a lecture type study alone. Continue to keep the class involved by asking questions and reviewing what already has been learned. Give and take, let them express themselves. After all “greater is He that is in you than he that is in the world,” Be sure as a representative of God, that you not only have your material well in hand, but that you are relaxed and confident. Good classes have quite a few laughs.

Classes will fail with a lazy or ignorant Bible teacher. The secret of succeeding in these classes is preparation and study often involves blood, sweat and tears. The teacher must also thoroughly understand the biblical technique of staying in fellowship. It is best not to use visible notes, as many of the people in the class take offense at notes. Perhaps you can use the margins of your Bible.

If you are the type that waits until the last minute to prepare and then have a wee word of prayer, forget about teaching home Bible classes. It would be an insult to the honor and glory of our Lord Jesus Christ. Often teachers have prepared a whole year in advance before teaching, and they have been rewarded with large, unbelievably eager classes. That first class is important in a community. It must not flop! Happy teaching! It is the greatest calling on earth. Remember too, every layman is in full time Christian service.

Pointers in teaching the second session:

Begin by thoroughly reviewing session one, phase two, the Old Testament walk through. Stop and spend some time in the sticky places. See that the visitors enjoy themselves. And remember that some who were there for the first session did not get everything down pat either.

After review, start with Genesis 12 and read the first three verses. Be sure to explain the flash-back of these three verses compared with Genesis 11:31-32. Then trace the highpoints of Abraham’s life ending with Genesis 15:6. Pace your study so that you are not rushed with Genesis 15:6. This is the heart of the second session. At least 15-20 minutes ought to be spent on this verse alone. If you are not familiar with the Abrahamic, Palestinian, Davidic, and New Covenants, it would be advisable to secure Dr. J. Dwight Pentecost’s book, “Things to Come” at your nearest Christian book store.

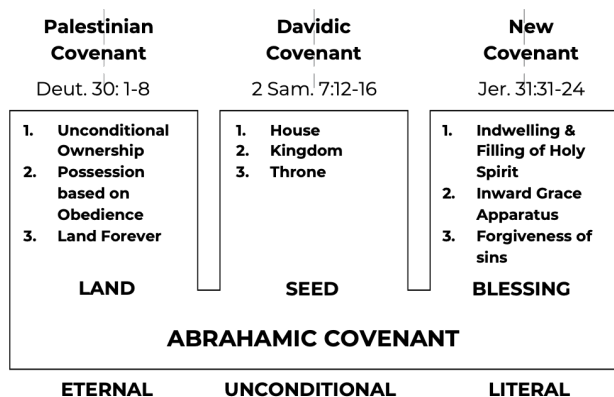


## Developing the Abrahamic Covenant - Part 1 (Covered in 2 sessions.)

Introduction: The first eleven chapters of the Bible cover many, many years. Actually these chapters are the introduction to the Old Testament. But suddenly in chapter 12, rapid chronology comes to a skidding halt. One human family is picked out and described in great detail.

The three most important verses in all the Word of God are found in Genesis 12:1-3. This may sound like a very rash statement, but take it by faith for the time being. Here, Abraham, is promised three things: land, seed, and blessing. This foundational promise gives us the theme of the entire Bible and everything is related to it.

The chart: The chart below pictures the foundational Abrahamic Covenant and shows the relationship of the three other covenants. The basic Abrahamic Covenant is constantly repeated and explained in the Bible. The land promises are amplified in the Palestinian Covenant. The seed promises are amplified in the Davidic Covenant. The blessing promises are amplified in the New Covenant.



The Abrahamic Covenant is found in the conversation between God and Abraham in Genesis 12, 13, 15, 17 and 22. It is a clear text. However, and this is very important, one's interpretation of this covenant affects his theology, especially in the areas of eschatology and soteriology. Consequently, there are four major points to stress as far as the nature of this covenant.

*This covenant is to be interpreted literally.*

*This covenant is eternal in its expanse.*

*This covenant is unconditional on Abraham's part.*

*This covenant is made with the nation Israel, that is with Abraham and his descendants not Gentiles.*

Thus, the above four, plus land, seed and blessing need to grip us. Also, as a good background for teaching the Abrahamic Covenant, study such New Testament passages as Hebrews 6:13-20, Galatians 3:13-18 and Romans 4:1-5. Note that the blessing of Abraham is to come upon the Gentiles also. Thus, this class follows the theme of "promise" throughout its entire scope of the Bible.

Exposition of the Abrahamic Covenant: At this point, stress the need for Bibles and notebooks. Many of the class will already be taking notes. Some will have small print Bibles and several versions will be present. Perhaps at this point, you may want to plant the seed in suggesting them to get a good study Bible. We recommend the Scofield Reference Bible. It is not, of course, the only study Bible, and its notes are not inspired. Also, tell them how to secure these Bibles, the cost, where to purchase them and so on. It seems best if all have the King James Version. Of course, any translation or version is welcome





if reliable. However, if one has a paraphrase he often gets lost trying to follow along.

Genesis 12:2-3: “I will make of thee a great nation, and I will bless thee, and make thy name great; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.”

Comment: These verses form the seed-plot for the entire Word of God and for the nation Israel. God’s dealing with the covenant people Israel begins here, thus, these verses are introductory and should be considered very important.

We are dealing with foundations. An illustration of this is found in the builder’s trade. Sometimes it takes as long to drive the pilings and prepare the foundation for a 50-story skyscraper as it does to construct the tower superstructure. It is important that the right foundation is laid in the Bible so that the superstructure (the other 65 books) does not lean and topple. The Bible can be likened to a 66-story building with Genesis as the foundation and Revelation as the penthouse. The architect that planned the Empire State Building knew the importance of a level foundation. We are told that if one side of the foundation had been one fourth inch lower, at 19 stories the whole structure would have toppled. Therefore, we must stress plumb foundations biblically.

Note at least four things promised in Genesis 12:2-3.

“A great nation.” What does a nation need? People and land. So indicated here is land and an increase into a numerous people.

“Make thy name great.” What made a name great in those days? Right! Progeny. This indicates that Abraham will have children that will populate the land. The Old Testament uses the term “seed” to indicate children.

“And I will bless thee.” Abraham will be blessed materially and spiritually. He will be a channel of blessing for untold millions.

“In thee shall all families of the earth be blessed.” His appointment includes being the possessor and dispenser of the blessing. Blessing and cursing of men to be dependent entirely upon their attitude toward Abraham and to his descendants. “Curse” means to not prosper, in contrast to “blessing” which means to prosper. The blessing promised to Abraham was to unite the divided families of the world. More will be said on this later.

Comment: Brainwash the people on land, seed, and blessing. Note Genesis 12:5. Was this real land? Clods? Dust as we know it? Real Estate? Really? You are sure now? OK. Remember when we get on the 40th story that it was real land promised here not heaven. We are laying foundations. Land is needed for a nation. A nation cannot exist without land and the seed promise provides for the people to dwell in that land. Blessing will come as a result.

Genesis 13:14-17. “And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou are northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it and to thy seed forever. And I will make thy seed as the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee.”

Now, when the Bible says land does it mean land? Are you sure? Maybe it means strawberry Jello. That is, every time the word “land” appears in the Bible it means just that, strawberry Jello. Why not? Stress here the literal interpretation of the Bible in simple terms. When the Bible says land it means land, real



clods. Very important!

By the way, how long was this land given to Abraham and his seed? Look at Genesis 13:15. Forever? How long is that? 100 years? Until Abraham told a lie? Had a fight with his wife? Or does forever mean forever? Then Abraham and his descendants were promised real land forever. Will there be clods in eternity then? Is there anything that talks about an eternal earth in the Bible? Yes, it does in Revelation 21. Read it. Are you still sure when it means land it means land?

Up to this point, Abraham has been promised seed but not too specifically. In Genesis 13, however, he is directly told that he is going to have a group of descendants too large to count. Abraham is also told to walk throughout the whole land. This was the land of Canaan. It is well to note that it was given to him as a gift. Did Abraham deserve this gift? Great guy, this man Abraham? Hard worker? No. Abraham didn't deserve anything. It is unconditionally given to him and his seed, lock, stock and barrel on the basis of God's grace!

Names of Abraham and Sarah:

Abram meant "father of high and lofty places" or "father of the winds." When his name was lengthened to Abraham, it meant "father of many nations." Sarai meant "contentious or nagger." Not too much hope there. But later it was changed to Sarah which meant "princess." Ladies, the Lord can transform you too. (Laughter - at least there should be.) The meaning of names was much more important in the Old Testament than today. Again, the grace of God was extended to Abraham and his wife. A close study of this family will convince the Bible student that they were very human and had their failures. The Bible always gives an honest account.

Genesis 15:1-3 "After these things the word of the Lord came unto Abram in a vision, saying, fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold to me thou hast given no seed; and, lo, one born in my house is mine heir."

Comment: Get the drift? What is Abraham's problem? He had been promised land, seed, and blessing. Looks like he is on the gravy train! What is his problem?

No Kids! Remember how old Abraham and Sarah were when they left Haran? He was 75 and she was 65, right? They were over the hill as far as having children was concerned. Abraham almost seems to think that God doesn't know the facts of life. Abraham was smart enough to know that he could not farm a ranch the size of Canaan without help. Actually the land and blessing promises meant little or nothing without children. So he is concerned. Would you be?

Note also the phrases, "I am thy shield," and "thy exceeding great reward." Now remember we interpret literally. This means, therefore, that God was going to allow Himself to be beat into a shield and mold a handle on it, So Abraham can run around with God held by a handle? Does it? Well, the predicate nominative is used here. (Wax eloquent on literal interpretation again.) Illustrate by using a door. Christ said, "I am the door." Does that mean He was a literal wooden door? No. It means that He is the opening into heaven. Just so, "shield" means that "I am your protector" and "great reward," your paycheck, your security. Abraham was living in wild, open, rough and barren country. Explain that words can be used in a figurative sense, but underneath is a natural literal meaning. But, don't complicate it.

Eliezer, according to custom, would inherit Abraham's goods since there was no child, So Abraham suggests this to God. God says "no."

Genesis 15:4-5 "And behold, the word of the Lord came unto him saying, this shall not be thine heir; but



he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad and said, Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him, so shall thy seed be.”

This is rather frank, isn't it? God is saying, “Abraham, you don't have to worry. I always carry out what I promise. You are going to have children. Eliezer will not be your heir.” God thus reassures him. Then, he is challenged to count the stars. This illustrates innumerable seed.

Now, layman, pastor, loosen up here. Act out Abraham trying to count the stars. Loosen up your people and help them relax because Genesis 15:6 is crucial. This verse will present the Gospel. And this issue needs to be presented clearly. So where do we stand as we come to this verse? Let's just look back for a minute. The emphasis of no children has to be made properly.

Do you get the picture her? Abraham is told he will have children. But he doesn't have any. He is too old. Absolutely impossible! What is Abraham to believe? The clear promise of God! Will he believe it or won't he? Build this up, teachers; 15:6 is the climax verse for session two.

Gen. 15:6 “And he (Abraham) believed in the Lord; and He (God) counted it to him for righteousness.

This last part of session two is very important. It is helpful to illustrate this verse in many ways. It clearly presents salvation. Perhaps you can develop it in this way. Deal first with “righteousness” then with “believed” and last of all “counted.”

Righteousness:

What is righteousness? In everyday language? Yes, goodness. Like, “He is a good guy.” Now there are two types of goodness. The first type of goodness is +R and the second is -R. One is absolute and the other is relative. To develop this right will fill a much needed area. Most people feel they are basically “good,” but the best good that man can crank out is only human good with the source, the old sin nature.

Good guy illustration: Pick some men out of the class and do this. “Let's see, John here is good, better than Sam over there that spent some time in Sing Song. But over here (pointing) is Joe. Joe is good even better than John. He makes fruit cakes and gives them to under privileged children. Now, what impression do you get? John is better than Sam, but Joe actually takes the limelight as a good person. Really though, Sam in a sense is good, John is good, and Joe is good. So there must be relative degrees of good. But all are -R.

Now let's compare goodness is an unusual way. “Sam is good, John is good, Joe is good, God is good.” Can God be compared to Sam, John and Joe? No! God definitely has a different kind of goodness than they do. God has +R and man has -R.

Absolute-Relative Illustrations:

Music: Is there an absolute in music? Let's say that Sam, Joe and John go to Carnegie Hall. Now they are the backwoods boys from the Grand Old Opry country. They walk into Carnegie Hall barefooted with straws sticking out of their mouths and sit down with their hats on their heads! In front of them are five cultured ladies, spangled and adorned. Out comes the conductor in tails and the show begins. (Act this out!!) The three men nearly die before it is all over. To them it isn't good music! But the ladies thought it was the finest. “This is really good music.”

Now, what is good music? It depends with whom you are conversing. It is a matter of taste.

Now, switch scenes to Grand Old Opry country. This is an entirely different type of music than at the



other setting. Our men are sitting down, barefooted, hats on, chewing on a straw. Suddenly those five elegant ladies come in and are seated on a bench in their evening gowns. Out come the guitars and so on. (Act it out.) Our men say that this is great music. What do you suppose the ladies are saying?

Now is music appreciation relative or absolute? Relative, of course, it is a matter of taste. (-R)

Art: Do the same with art in the Chicago Art Museum. Have the same characters as above and use abstract art and Grandma Moses. Act it out. Is art relative or an absolute. Still relative. (-R)

Automobiles: Sam has a Ford. John has a Dodge. Joe has a Chevy. Sam thinks his Ford is a good car, Joe thinks his Chevy is a good car. John thinks his Dodge is a good car. Good, good, good. Is this relative or absolute goodness? Relative of course. (-R)

Now for the punch line. What kind of goodness does God have? Absolute goodness. The +R kind. The kind I have to have to stand in God's (+R) presence.

Nickels: What kind of righteousness did God give to Abraham when he believed? He gave him absolute (+R). That is the only kind of goodness God has to give. Illustrate by pretending to hand out 10 nickels all with the same minting date. Then ask each of the ten what date the nickel they are holding has. They reply with the same answer. Why? That's all I had to give out. And when God gives His righteousness on the basis of believing, it has to be absolute righteousness (+R). That is all He has to give out!

Believing: (Still Genesis 15:6)

How did Abraham get this +R? This verse says by believing. What is involved in that? The word here means "amen." It means I lean upon what you say. I believe what you say is true. Illustrate by leaning against a wall or sitting on a chair. (I trust the chair to hold me up, etc.)

Believing can be illustrated by the Frenchman who walked across Niagara on a tight rope. Then, he came back and asked a man standing watching if he thought he could go across the same tight rope pushing an empty wheel barrow for a balancing stick. The man indicated that he believed he could. The Frenchman again was successful. This time he again approached the same man and asked him if he believed he could push the wheel barrow across with a man in it. The man indicated that he thought he could. He believed so. Then the Frenchman said to the man, "All right buddy, jump in, you're the man." You can imagine the reaction of the fellow. He may have jumped out of his skin but not into this wheel barrow. This is an illustration of how NOT to believe. This is head knowledge, not acted upon.

Believing must be in the Lord Jesus Christ and must be personal. Abraham had believed in the Lord back in Ur of the Chaldees. We see this from the tense of the Hebrew verb which is perfect. It should be translated, "and he had believed in the Lord..." The perfect tense indicates an action that had already been completed in the past with continuing results. Right here go into the issue of salvation using terms which will communicate. Take nothing for granted. Remind them that the issue is Christ. It is Good News that Christ died for our sin and now by faith on the basis of grace we are to lean upon Him. Believe what He says is true. Illustrate that it is not by works by turning to Romans 4.

Generally the word "sin" does not communicate with a modern audience. This does not mean, however, that one needs to throw the word out. It is a bonafide word. Their concept of the term is much different than the Bible definition. Often their problem is human good. They believe themselves fundamentally good even though they commit bad deeds occasionally. They feel the bad is outweighed by the good.

So here is a statement that often can be used to good advantage. The Bible indicates that good people don't go to heaven. And it doesn't necessarily follow through that if you are bad you are going to hell.



One does not go to heaven on the basis of how good or bad he is, but on the basis of accepting Jesus Christ as Savior. And one does not go to hell on the basis of being bad, but on the basis of having rejected Jesus Christ as Savior.

Counted:

When Abraham had believed in Ur of the Chaldees, it had been counted (credited) to him absolute righteousness.

The term “counted” is a bookkeeping term. Abraham, because of sin (Rom. 3:23) and human good (Isa. 64:6) was billions in debt to God. He was on the minus side of the ledger. Although Jesus Christ had not died historically on the cross, according to the doctrine of divine decrees (the plan of God) Jesus Christ had already died in the mind of God upon the cross. (Rev. 13:3, “...of the Lamb slain from the foundation of the world” compared with 1 Peter 1:19-20.)

For example: Here is Abraham in debt so far he can’t work it out. So Christ pays the debt through the cross thus erasing the debt. Then, He goes a step further and gives him divine resources. He credits him with righteousness. So Abraham comes out forgiven of his debt plus credit in the plus side.

Concluding illustration for session two:

Let’s say I am driving my car down a road and suddenly it stops. I make an inspection and find I am out of gas. So I stand along the road and try to stop different vehicles. Suddenly a man in a pickup truck stops, jumps out and without a word opens up the hood of my car and begins to take out the spark plugs and clean them. But I yell, at him, “I am out of gas.” Then he continued to check the carburetor, the fuel pump, and the distributor. I keep on yelling, “I am out of gas. I need gas.” “Hey!” But he keeps on fooling around. Then he washes my car, polishes it with wax and cleans my windshield. I keep on saying, “But, man, I need gas!” Finally he gets in his pickup and drives away. My auto looks beautiful but it still will not run.

The point: I can work my head off to get to heaven. And, most of the things I do will be good deeds. There was nothing wrong with what the guy in the pickup did. It was just the fact that I had a basic need of gas. Gas was the key. And just so, I need righteousness before I can get to heaven. How do I get it? By working for it? By being a good boy so Christ can act like a good time Charlie to me or be benevolent and jolly like Santa Claus to me? No, by believing. But it matters what I believe. I must believe in the Lord Jesus Christ who died on the cross for my sins. (Go into the plan of salvation.)

Tell them to teach this lesson to grandma, also and to come back next time and bring visitors.

### Session 3 - The Abrahamic Covenant Continued

Pointers in Teaching the Third Session:

The key is lively, alert, reviewing. Start on time. Note: If people stay with you through the first three sessions, they will most likely be faithful during the entire class. Visitors will, however, be confused if they come after the third session. If they come, of course, they should be welcomed.

Then walk through the Old Testament quickly using the people in participation. Then open with a question like this: “Was Abraham a Jew or, was he an Israelite? I thought he was a Babylonian. Maybe he was a Hebrew. Is there any difference in terms?” Involve them, don’t lecture or sermonize. Commend them on how much they have learned, if they have.





Again, review land, seed, and blessing. Explain that the land promises of the Abrahamic Covenant are expanded and amplified in the Palestinian Covenant, the seed promises (future children, not wheat) are expanded and amplified in the Davidic Covenant, and the blessing promises are likewise dealt with in the New Covenant. It is very important that this foundational covenant be thoroughly understood.

#### Developing the Abrahamic Covenant - Part Two:

Be sure to review Genesis 15:5 by asking questions.

#### Contextual background:

With more advanced pupils in a class of this type, sometimes the issue of when Abraham was saved will come up. Some will feel that he was saved in Genesis 15:6. Others will feel he was saved back in Ur of the Chaldees. So some background should be brought up as far as context. Actually, Abraham was worried in Genesis 15. This is indicated by the first verse. He indicates his further worry by trying to straighten out God on the facts of life in the second verse.

So, in Genesis 15:5, God reminds Abraham that he had believed many years ago and had received righteousness credited to his account. Now, just as Abraham had believed for salvation so he is to believe that God can keep His promises to him now. Romans 8:32 states that “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?”

But he continues to worry by asking God in the eighth verse, “...Whereby shall I know that I shall inherit it?” So he is told to take some animals and lay them out thus and so. Later on he goes into a deep sleep. God then by grace, enacts the Abrahamic Covenant.

The cure for worry is outlined in this passage. The first cure is found in verses one through seven, the promises of God. Abraham is to believe them. The second cure is found in verses eight through eleven, to rest upon the doctrines of the Word of God. Worry had gotten Abraham out of fellowship and he needs to confess sin Biblically. (Animal offerings.) Then from verse 12 on, the third cure for worry is offered, a knowledge of prophecy. If I am not afraid of death, and life after death, it will cut down on the nightmares of life.

Romans 4 also follows this pattern. First it stresses salvation by grace not works in verses 1-11. Then, on the basis of having believed in the Lord for salvation, Abraham kept on believing that God could fulfill His promises, verses 13-25 with special emphasis on verses 20-21.

#### The Confirmation of the Covenant:

Abraham wanted a confirmation of this promise as it transcended all human thinking. There were several ways to confirm a covenant in those days. Two ways such ways were to exchange a bag of salt between the two parties or to exchange sandals before witnesses.

By the blood covenant. This blood covenant involved killing animals, splitting them, forming a corridor between the two halves and then the two parties would walk through the corridor together. Should one party fail in his obligation, he must be killed even as the animals were killed. The more animals the richer the parties involved and the more serious the contract. A heifer - sin offering, a she goat - reconciliation offering, a ram - propitiation offering, a turtle dove - deity of Christ, a young pigeon - the resurrected humanity of Christ.

What happened when Abraham fell into a deep sleep? He dreamed that there would be a 400 year period in which Israel would not dwell in the promised land. They were to be afflicted by a foreign power (Egypt) but were promised one day to be in the land. Then, symbolized by a flaming torch (God)





identified with a smoking stove (Abraham and his seed - Abraham asleep) God moved alone between the slain animals. This signified that God assumed all responsibility with Abraham and his seed being the receivers. God thus assumed the responsibility for keeping the eternal covenant in effect.

God then extended the boundary line of the land involved. It projects from the Nile River to the Euphrates River. Even various tribes living in these geographical boundaries are mentioned.

Now if you have time (depends upon how much time you have spent in review and moved quickly in doing it, not getting bogged down) narrate quickly the folly of Genesis 16. Sarah had fallen for the old cliché, “God helps those who help themselves.” And it brought nothing but heartache. The whole Arab-Israel conflict begins right here in Genesis 16. Check out Genesis 16:12 to show the general behavior of the Arab.

Abraham loses his old name of Abram in Genesis 17. Father of the winds is changed to father of many nations. And this was changed before Isaac was born. Can you visualize Abraham going to town after his name was changed and having people say, “Hi, Abram” and Abraham would say, “My name is not Abram, it’s Abraham.” And they would look around and say, “Well, where’s the kids?” For Abraham meant father of many, many children. His name must have been a real crowd-stopper! Imagine! Abraham had to answer by faith. Ishmael was the only one, and he was of the flesh.

So God confirms again the Abrahamic covenant in Genesis 17:6-8, and the sign (outward) of the covenant is levied, circumcision, Sarai (contentious) was changed to Sarah (princess). From a nagger, she became a princess in disposition by the grace of God. If any of you ladies have any trouble here (and men do also) there is hope for you as there was for Sarah. The intake of Bible doctrine changes our disposition.

In Genesis 21, the child Isaac (laughter) is born as promised. And it is a miracle because their combined ages total 190. Friction again is seen in this chapter between Ishmael and Isaac which will not stop until the Second Advent of Jesus Christ.

Then finally in Genesis 22, Isaac is offered on the mountain that one day Christ died upon and the covenant is confirmed to Abraham in Genesis 22:17-18. Abraham had grown in the Lord and was blessed exceedingly. Abraham again quotes the promises in Genesis 24:7 and in Genesis 26 the covenant is confirmed to Isaac, and then to Jacob in Genesis 28. Further references through the Old Testament prove that their prosperity or disgrace revolved around the promises made to Abraham. End by selling the next lesson, the Palestinian Covenant’s uniqueness to the class. It will be a fascinating lesson.

## Session 4 - The Palestinian Covenant

*Genesis 15:18 - Boundaries*

*Genesis 17:8 - Eternal Ownership*

*Deuteronomy 28-30 - Possession based upon Obedience*

*Romans 11:26-27 - Obedience based upon Conversion*

*Universal Regathering*

*Begins in unbelief - Ezekiel 37.*

*Fulfilled at the Second Advent Isaiah 11, Ezekiel 11:16-21.*



*Literally, unconditionally, and eternally.*

*Burning up of present earth does not nullify the eternal promise.*

Systematically expounding these Scriptures from Genesis 15:18 on down will keep you on course. You will find unusual interest on the part of your class in this lesson. Some of your class will be quite up to date on what is happening in the Middle East, so be on your toes. We will deal with this covenant by dealing with each of the Scriptures on the chart.

Pointers in Teaching: Sometimes the question is asked why the Mosaic Covenant is not taught along with these other covenants. It is not covered in this series for several reasons. The Mosaic covenant is temporary and conditional, which is in sharp contrast to the unconditional and eternal aspects of the four major covenants. However, it may be well to say that the Mosaic covenant, like the Abrahamic covenant, was made with Israel and is to be understood literally. It was fulfilled in Christ's life and death and is too exhaustive to be dealt with in this manual, as so much Scripture would have to be covered.

Points in teaching the Palestinian Covenant: This is a fascinating study, but don't get bogged down in too much detail. Emphasize that God promises literal land eternally and unconditionally as far as the title deed is concerned. With events taking place in the Arab-Israeli world this lesson can readily explain the present world conditions.

Genesis 15:18: This verse stresses the large amount of land promised to Abraham and his descendants. The dimensions are much greater than the 183 mile by 25-52 mile section from Dan to Beersheba and the Mediterranean to Jordan River area. Has Israel ever dominated the larger area completely in past history? No, not even in Solomon's time. Stress this or you may have problems later when someone may claim that the land promises have already been fulfilled, and since they have, the land must refer to heaven. A map brought to class will help.

Genesis 17:8: "And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all of the land of Canaan, for an everlasting possession; and I will be their God." Stress again the everlasting ownership rights given to Israel. They were given the title deed absolutely by God. It is theirs lock, stock and barrel. Is it theirs now? Do they own Palestine NOW? What about Arabs still dwelling in parts of the land given to the Jews by God. Is it fair for the Jews to drive these Arabs out? Comment: Don't ask this question unless you feel you can handle it.

Deuteronomy 28-30: The Palestinian Covenant is actually stated in Deuteronomy 30:1-8. But Deuteronomy 28-29 give tremendous background and build-up to this covenant. Now remember that these covenants were what? That is right, literal, unconditional and eternal. Begin to read Deuteronomy 28:1-2, emphasize the word "if." Don't comment. Then note the "blesseds." Then read Deuteronomy 28:13 emphasizing again the word "if." Then likewise with Deuteronomy 28:15 and note the word "cursed." Now, didn't I say that the four covenants are unconditional? Yes! But this "if" word doesn't look very unconditional to me. "If" would mean that there is a condition attached! What is going on? If, if, if, if! Let them discuss it here, but if possible, don't give the solution yet. Then read Deuteronomy 28:58. It has another "if" in it.

Then note Deuteronomy 28:62: "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God." Now we come to the key illustration which actually unlocks the whole secret of the Palestinian Covenant. What we will illustrate is this: Israel's ownership of the land is unconditional and eternal, but their possession of it, that is their living on the land and enjoyment of it, is based on obedience! Get this clearly in mind.



Illustration: Use people in the class. Let's say that John here is wanting to buy Sam's house. Finally a contract is drawn up that is a bit unusual. Sam is going to give John the house lock, stock, and barrel provided he can put something in fine print at the bottom of the contract with his knowledge. Of course, John wants to know what the fine print reads.

"This house I sell completely to John Doe giving a clear title entitling him to unconditional ownership. However, his possession of the house, that is, living and enjoying its spacious luxury is conditional to obedience to the following statement. John Doe must always own and drive a Dodge. Obedience to this statement will guarantee that John and Mary Doe and family can enjoy and live in the house they own."

Well, John and Mary look over the contract and since they own a Dodge, they see no harm entering into the deal. After all, they are getting the land and property free. They didn't have to work a bit to get it. It is only right that they comply with his wishes on this.

One day, several years later, their Dodge falls to pieces. John and Mary had been enjoying their property and had forgotten the fine print. So they went new car shopping. They found a Ford dealer would give them a terrific deal, whereas the Dodge dealer wouldn't do as well. Deep down they wanted the Dodge and they knew that there were many benefits in owning such a car. But instead, they bought the Ford. Coming home they drove it into their driveway. Looks great!

But, who would be driving past but Sam, the previous owner. Suddenly, Sam jams on the brakes, runs up into the driveway and asks, "Is that your car?" "Yep, just bought it; isn't it a beauty?" But Sam informs them that the house contract stipulates that you must own a Dodge. Why that's silly. I couldn't get a good deal at the Dodge dealer." And so it goes, but at nightfall, John, Mary and the kids are out of the house with everything in piles in the street in front of the house.

Finally John breaks down and takes the Ford and trades it on a new Dodge, regardless of the cost involved. When he gets home with the Dodge, Sam who has been keeping a watch on the place, congratulates him and helps him move all the furniture right back into the house and again they enjoy the home that was theirs as far as ownership is concerned.

The principle is this: Israel's ownership of the land is unconditional but possession and enjoyment of that land is based on obedience to God's grace plan. And ultimately Israel can only be obedient through spiritual growth.

Now, at this point expound the unconditional qualities of our so great salvation. We accept the package of salvation by believing in Christ as our personal Savior. But to enjoy our salvation we must be obedient to the Word of God as revealed in the techniques of the Christian walk. Note Romans 11:26-27 in this regard.

Deut. 28:63-67. Note well this verse. If they were disobedient, they were disbursed (scattered). Are the Jews scattered now? Yes. How do they feel about the Gentile nations? Secure? Remember this was written thousands of years ago. Tremendous interest is usually manifested here.

Deut. 29:12-13 This shows that the Palestinian Covenant is tied into the Abrahamic Covenant. Deut. 30:1-8 Since the background has already been given, question them through this text. What is the blessing in verse 1? Obedience right! What is the cursing? Disobedience. Do they still own the land? Unconditionally? Certainly! The main thing to stress in the Palestinian Covenant proper is in verse 3. They are scattered now, but they will be regathered. A regathering by God presupposes what on Israel's side? Obedience. And obedience presupposes what? Conversion. Now upon what basis is conversion provided? The New Covenant.



Ezekiel 37: This passage indicates that the regathering begins in unbelief, but actually is not fulfilled until the Second Advent of Christ.

Very Important: Stress here the difference between the Rapture of the Church and the Second Advent. The Rapture occurs at the end of the Church Age, seven years before the Second Advent. The Rapture is Christ coming to the clouds for His body, the Church as described in 1 Thessalonians 4:13ff. The Second Advent occurs at the end of the Great Tribulation when He comes with His saints and every eye shall see Him. Matthew 24:27-31, Rev. 1:9, etc. Many Christian workers fail to make this distinction by just calling these future events His second coming. However, there are two phases of His second coming, each very distinctively different. Note well!

Ez. 37:1-10: Read this passage through with very little comment. Then without referring to the next verses (11 and following) ask them to interpret this passage. (The divine commentary is found in 11 and following.) This is a good time to give some further information on contextual interpretation. Often the meaning of a passage is explained in surrounding Scriptures. Always study the surrounding context.

Ez. 37:11-14: Go slowly through this passage. Note the 14th verse, "I will put my Spirit within you." Israel owns the land but cannot possess it without being obedient. And she cannot be obedient without God's Spirit being put within and what is this? Conversion. What covenant provides this? The New Covenant. Why can the New Covenant provide salvation through belief in Jesus Christ? Because the Davidic Covenant amplifies and explains the qualified seed, Jesus Christ. The details of the biblical jigsaw puzzle begin to fit together. Now for the sake of time, you may have to stop at 37:14.

Isaiah 11 & Ez. 11:16-21: These passages simply prove that this regathering is complete at the Second Advent. Israel will see Him whose hands they have pierced and be converted (indwelt and filled by the Holy Spirit) as a nation in a day.

Daniel 2 & 7: This gives the course of the Gentile nations while Israel is scattered among them. (Usually not used because of a lack of time.)

Give an inkling of the next lesson, encouraging them to study 2 Samuel 7 with regard to the Davidic Covenant. Many will follow your suggestion and have a real hunger for the Word by this time.

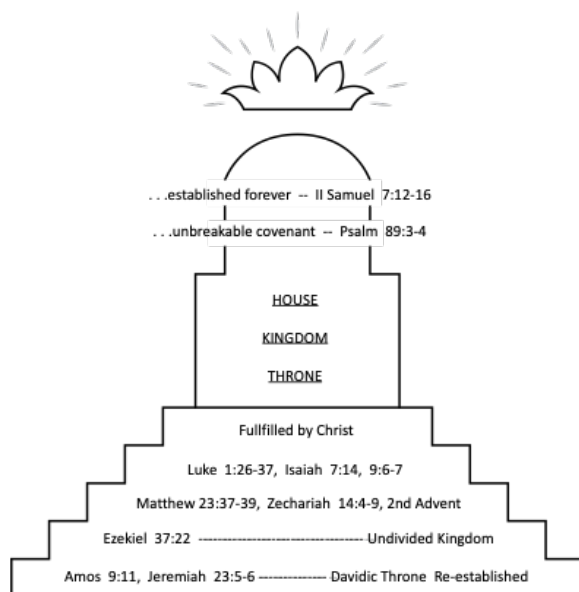
## Session 5 - The Davidic Covenant

### Pointers in Teaching

About this time, you may be so enthusiastic in seeing the response of the class that you don't study as you should. And the Davidic Covenant class may be a flop. This is the hardest to teach right, so get the material well in hand. Review previous material by asking questions. Trouble-shoot and see if any of the class members have gotten stuck in the mud or lost in the fog.

Chronologically bring your class up to date. Use the Old Testament walk through. The history continues on from Joshua and the Palestinian Covenant (given by Moses before he died) through the conquering of the land, its division, the 400 years of the Judges, the introduction of Kings as rulers and on down to the reign of David approximately 1000 years before Christ.

This is the Christmas Covenant which supplies the qualified Savior through the virgin birth. The promises could not be fulfilled without one qualified to do so. Hence, the Lord Jesus Christ, the Son of God.



## Developing the Davidic Covenant

Begin the development with Luke 1:26-37. State that not even the well-known Christmas story can be understood without realizing the importance of this great covenant. Go through this passage quickly, telling them to look for three key words of the Davidic Covenant. They are “house, kingdom, throne.” Then follow the Scriptures in the order given on the chart above, expositing them.

Some more background: David had been successful as King. He had been a mighty warrior and now had peace with his enemies. David wanted to build a temple to be a worship center extraordinaire. But through the prophet Nathan, David was denied this privilege. But a promise was given to him of much greater value. God promised David that his seed would rule the house of Israel. The New Testament records the fact that Jesus Christ came from the seed of David to fulfill that promise. Luke 1:32-33. Jesus Christ will return again to rule on earth as the qualified Savior, being of the seed of Abraham, and fulfilling the promise of rulership.

2 Sam. 7 (Lead up to 2 Samuel 7:14 gradually):

2 Sam. 7:1-3. Right here you may want to lecture. But don't. Question them throughout the text. However, here are some conclusions: David dwelt in a pretty fancy house and it bothered him that God dwelt in a ragged tent. Nathan gave his immediate consent to build a temple for God. He gave too hasty a judgment, however.

2 Sam. 7:4-7: Nathan gets instructed from God that evening and Nathan proves to be a man of God. David is not to build a temple because: God had not lived in anything but a tent among His people and He was satisfied with that arrangement. He had not commanded the building of a temple.

2 Sam. 7:8-11: God has said in effect. “You cannot build a house for me, but I will glorify myself by building a house for you and your son (Solomon) will build that house for me.” Now remember, David, where you came from! You are what you are by the grace of God! Note the term “sheepcote” in the KJV. What is a sheepcote? Something like a horse blanket? Explain, at times, outdated words such as this one. God is saying, “David I’m going to make you a house.”





2 Samuel 7:12-16: Upon David's death, Solomon ascended to the throne of David and God defended his kingdom against the siege of Adonijah. 1 Kings 2:12. This was so that Solomon was able to testify, "The Lord hath fulfilled His word that He spoke; for I have risen up in the stead of my father David."

1 Kings 8:20. Solomon built the temple as the Lord said He would. 1 Kings 5:19, 8:15ff. But in his old age Solomon sinned against the Lord by idolatry. Punishment was meted out to his kingdom by being split at his death. Ten tribes became Israel, two tribes became Judah. Yet, one part was still preserved to the family for David's sake, and that one part or tribe was Judah. 1 Kings 11:9ff. Thus, the Lord punished Solomon with the rods of men, but did not withdraw from His grace. This, in essence, is what this passage teaches.

Note the use of the terms, house, kingdom and throne. House: England has a ruling monarch from the house of Windsor. The term "house" means a dynasty, a ruling monarch (posterity, family). Kingdom: A king must have a kingdom. (Sphere of rule.) Throne: He must have a throne, the seat of government. Thus, He (Jesus Christ, the seed of Abraham, David, Solomon) must be a qualified Savior. Illustrate to a great degree this point. Here are some suggestions.

Many people have claimed to be saviors. Don't be too specific here. There are, they say, many ways to get to heaven. "Just follow me!" But only One has the credentials. He must have the right lineage. He must be born of a virgin. He must be God as well as man. He must have victory over death. Illustration: Because my wife and I have a joint checking account, my wife qualifies to write checks on that account (provided there is capital present). Illustration: My people recognize me as their pastor. Thus, they expect me to mount the pulpit at our regular services and teach the Word. Certain qualifications are necessary for this.

David's throne will be occupied by an eternal king. Note the use of the word "forever" as it is used in these verses. God promised to not withdraw His mercy (mercy is extended to man in his misery) from the seed even when they went astray.

Disobedience in the Davidic family is to be visited with chastisement, but the covenant will never be abrogated. Just so our salvation which is built upon this covenant will never be severed, but to unfaithful believers chastisement will be meted out. Our salvation is literal, eternal and unconditional because it is built on covenants that are literal, eternal, and unconditional. It is important to emphasize this.

Psalms 89:3-4, 34-36: "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations. Selah. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and His throne as the sun before me."

So, you see, a seed was promised prophetically to occupy the throne of David forever. The posterity of David could only last forever by running out in a person who lives forever and of whose kingdom there would be no end. The promise thus begins with Solomon and closes with the Lord Jesus Christ.

Isaiah 7:14. The qualified Christ had to be virgin born. This passage is quoted in Matthew 1:23. If Jesus Christ was not virgin born He was illegitimate, had an old sin nature and was mere man. Only the virgin birth could qualify Him as being undiminished deity and true humanity, the God-man who was sinless. The virgin birth is, of course, a miracle.

Isaiah 9:6-7. Here is further detail concerning the qualified Savior. Here are some of His names. An analogy to this fact, Queen Elizabeth II, a past monarch of England, had the proper name to execute her duties. Incidentally the name, "The everlasting Father" is literally "Father of eternity." He (Jesus Christ)





executed the plan of God so that we may have eternal life. Note in verse 7 the three key words again. Government corresponds to house and also kingdom and throne are mentioned.

Luke 1:26-37. We return again to this passage. Years later when the house of David had fallen into decay, Jesus Christ was born of the seed of David according to the flesh to raise up the throne of His father David. Note Isaiah 11:1. So Christmas commemorates the birth of One who would be the effective administrator of all eternity!

Illustration: Joseph was a genius at administration. At age 17, he was responsible for his father's sheep and was administrator over his brothers. His coat was not "a coat of many colors" according to the Hebrew text, but a "long sleeved robe" which was his insignia of authority. The older brothers had short sleeved robes. This is why they hated that coat so much. It represented authority that they despised. When he was taken into Potiphar's house, he soon was administering the household. So likewise he did when he was in prison. He soon became prime minister of Egypt, second only to Pharaoh. But Jesus Christ is the eternal administrator who will guide the affairs of all eternity.

Illustration: Moses was a genius of administration. He showed this genius even before he was saved at the age of 39. One year later at 40 he chose to not enjoy the grandeur of Egypt and to identify himself with the Israelites. Secular history indicates that he, as Pharaoh's daughter's adopted child, would have been the greatest Pharaoh the world had ever known. Here was a man who under the leadership of God could handle an assembly of 2.5 million people. But a Man greater than Moses is here!

Illustration: Daniel was a man who was an administrative genius also. He was second in the Persian kingdom (Dan. 6:1-3) and since this was a world power and recognized by God as such, he was the second most powerful man in the world. He was a man of God having an excellent spirit. He was one of the original Wise Men who six hundred years later came to worship the Christ child. But, Jesus Christ, the qualified One is greater than them all.

Matthew 23:37-39. When Jesus Christ came as King to announce that the kingdom was at hand, His own Jews received Him not; they crucified Him. They killed the king. He, weeping over them said, "Behold your house is left unto you desolate." This is explained by such passages as Hosea 3:4: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice...." In other words, the Davidic Covenant did not guarantee an actual ruler on the throne to be kept in effect. Because of disobedience, the house would be desolate of a ruler. But in Matthew 23:39, Christ Himself promises that He will come back as King of kings and Lord of Lords.

Zechariah 14:4-9. When is this house, kingdom and throne fulfilled? At the Second Advent describe here. Note verse 9, "And the Lord shall be king over all the earth; in that day shall there be one Lord and His name one." Just as there was a Christmas, a first advent, so there will be a New Years, the second advent.

Ezekiel 37:22. Israel and Judah which were divided shall unite and it will be one united kingdom. Note the context of Ezekiel 37:15-28.

Amos 9:11, Jeremiah 23:5-6. The Davidic Throne is re-established.

Note well: Be sure to illustrate this lesson. Get it well in hand so it will be fresh, vital and present Him as the only qualified Savior that can save us from sin and human good. Especially breathe this lesson and the next in prayer. The next lesson is the New Covenant and you may have a few absentees because of colds, conflicts and cares of this world. The reason, it is the very heart of the Gospel and shows the Seed of David dying on the cross for our sins. An excellent climax to this lesson is to have the class turn



to Revelation 22:16 where Christ calls Himself the “root and the offspring of David” and give the Gospel clearly to them. The invitation is “come.”

### Conclusions of the Davidic Covenant

Israel must be preserved as a nation. She will be brought into the land at a future time (the Second Advent). David’s Son, Jesus Christ, will return bodily, literally, to reign over this future Davidic Kingdom. He will reign over a literal, earthly kingdom. This kingdom will be an eternal kingdom as well.

## Session 6 - The New Covenant

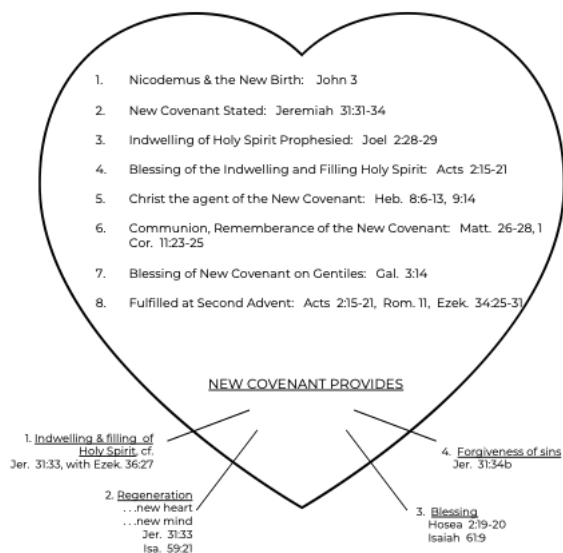
### Pointers in Teaching

The New Covenant speaks of the new birth. Therefore, it is very important to the eternal welfare of the class. The development of this covenant can be very simple. Subject: Blessing.

John 3: In the Nicodemus/Christ conversation, the Lord told Nicodemus, a religious minister that he needed to be born again. Nicodemus didn’t know what the Lord was talking about. But in John 3:10, Christ said to Nicodemus, “Art thou a master of Israel, and knowest not these things?”

Now ask a key question. The New Testament Scriptures were not written at this time. Yet Jesus Christ held Nicodemus accountable for knowing what the term “born again” meant. Where in the Old Testament does it say that you must be born again? Christ expected Nicodemus who had only the Old Testament to know. Do you?

#### THE NEW COVENANT



Jeremiah 31:31-34: Here the New Covenant is declared. Read it to the class.

Background and time factor: Judah, the Southern kingdom, had followed the footsteps of her sister in the north, the ten northern tribes. The ten tribes had been taken captive in 722 BC. At this time, 586 BC is fast approaching when the Babylonian captivity will take place. But even in those hours of gross and black sin, God comes with a ray of hope. A day yet future will see the establishment of a New Covenant with Israel.

Jer. 31:31: This covenant mentions Israel and Judah because at this time they are still divided.



Jer. 31:32: This covenant is not going to be like the Mosaic Law which was broken by the children of Israel.

Jer. 31:33: This is going to be a law, however, but internal rather than external.

Jer. 31:34: The production of this covenant in the life of the people is fantastic, "...for they shall know Me...I will forgive their iniquity, and I will remember their sin no more."

Problem with the Mosaic Law: The Mosaic Law was good. It convicted Israel of their sin. It foreshadowed Christ. It helped the people get along with each other. But it could not create in man a clean heart, cleanse sin, and pour out blessing through the indwelling and filling of the Holy Spirit.

What does the Law say to people? Thou shalt not! Reaction: I want to break it! Some people have the mental attitude that laws are made to be broken. And, then they proceed to break them.

What happens when you make cookies, put them on a shelf and then point it out to your children saying, "Don't get in that jar of cookies up there." Then you go outside to hang up some clothes. What happens? Naturally, they want to get into that jar and have a cookie, or two.

The Law said, "You have to!" The New Covenant through the new nature, forgiveness of sin and the indwelling of the Spirit changed a person's desire. Instead of "you have to" it was "I want to." I want to obey the Lord. This is basic in raising children, getting them to want to do something rather than having to be commanded to do something.

Illustrate further with the "Wet Paint" illustration. Have you ever passed a painted park bench with such a sign on it and went to touch the bench to see if it was still wet?

Joel 2:28-32: Now for the "how." How do I get the law inside of the heart? (Jer. 31:33) What are the mechanics? Note that this law being placed inside of the heart is equated with being born again. This sheds some light on John 3.

Joel 2:28-29: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the hand maids in those days will I pour out my Spirit." This is quoted in Acts 2:17ff.

Ezekiel 11:19: But before we interpret the Joel passage, what does the term "pour out" mean? Note such passages as Ezekiel 11:19: "And I will give them one heart, and I will put a new Spirit within you; and I will take the stony heart out of their flesh...." The term "pour out" is used in the sense of placing the Spirit of God within. It carries a concept of indwelling and filling (spiritually).

Illustrate by stating that God wants to pour out His life through the believer. The character of Christ is formed within the believer. A father pours his life, either good or bad, into his son. Develop this concept. I personally believe that on 99 out of 100 things I would know exactly how my father would react. My dad has poured his life into mine. Just so, the Holy Spirit wants to pour His life into yours. This is a concept that really grips the soul. Now, back to the Joel passage.

The Joel 2 passage predicted a future day in which the Holy Spirit would indwell and fill (control) Israelites. Peter quotes this announcement of Joel's in his sermon on the day of Pentecost in Acts 2. Peter explained the fact that those filled with the Spirit on the day of Pentecost who were speaking in tongues were not drunken. They were just paralleling a phenomenon similar to what would happen at a future date to Israel at the Second Advent. Now think that statement through. It is very important to grasp it!



Let's go a little deeper in the problem of interpretation as Peter used the Joel passage in Acts to illustrate or apply it to explain what was happening on the day of Pentecost. Remember, Joel spoke of Israel and the kingdom. Joel referred to a future day when Israel would be a converted people. Now obviously Israel was not in a condition of belief as a nation when Peter quoted Joel. The King was not reigning on earth. He was not even on earth. He had been crucified, buried, but had risen and ascended into heaven. Now then, could he say that what had occurred on that day was the fulfillment of what Joel had spoken of?

It is very important to get this. The Abrahamic Covenant, as we know, was divided into three parts: land, seed and blessing. The New Covenant deals with the blessing part of that original promise. The blessing was that in a future day (Second Advent) Israel was going to experience the very indwelling of the Holy Spirit. They were going to be born again. They were going to be filled. Millennial spirituality would be the result. There would be ecstasies in the Millennium similar to that experience on the day of Pentecost and until the transition was over in the book of Acts by 70 AD. These same ecstasies are not legitimate in the Church Age since 70 AD.

Genesis 12:3 says, "...in thee all nations shall be blessed." The blessing then, was to be shared by all men who believed, Jew and Gentile alike. It is this universal aspect of the blessing of the Abrahamic Covenant that we see in the application of Joel's prophecy to those indwelt and filled by the Holy Spirit on the day of Pentecost. This passage is a lesson on the difference between interpretation and illustration. Joel 2, as far as the interpretation goes, refers to the Second Advent when Israel will see the Messiah and be indwelt and filled by believing in the One they had rejected. Peter illustrated the similarity of that event with the one that happened on the day of Pentecost to explain what was happening.

Now if this seems hard to understand, it may take some extra study to get over the humps and make it your own. Again, don't get bogged down. It is not essential to thoroughly exposit Joel 2 and Acts 2, but only share here what you understand.

Hebrews 8:6-12; 9:14-15; 10:16-20: Christ is the agent of the New Covenant.

Why is the New Covenant a better covenant and based on better promises? Heb. 8:6. This is answered in context. Explain the place of the blood in the New Covenant. Heb. 9:14-22. There is no forgiveness without the shedding of His blood, the giving of life. Has the thought expressed in Hebrews 10:17 gripped you? God provided cleansing for sin. He provides a new boldness in Hebrews 10:19. And He also provides a new and living way in Hebrews 10:20.

Matthew 26:28; 1 Cor. 11:23-25:

Matthew 26:28 says, "For this is my blood of the new testament (covenant) which is shed for many for the remission of sins," (forgiveness). Communion actually commemorates the shedding of blood by Christ which made the New Covenant applicable to us with all its "blessing" benefits. The result is being born again by believing in Jesus Christ and enjoying communion (fellowship) with the Lord.

1 Cor. 11:23-25: The body (bread) speaks of the person of Christ. He was the unique God-man who could die for our sins. The blood speaks of the Work of Christ which was effectual because of the uniqueness of the person of Christ. In verse 25 when the "new testament" is mentioned, it is referring to the New Covenant. Communion may mean much less than it should if one does not understand the New Covenant. In fact, one of the divisions of the Bible is Old Testament (Covenant) and New Testament (Covenant). The one refers to the Mosaic Law, the other the Covenant that replaced it.



This may be a good time to pull in the nets. Most of the people before you are familiar with communion. Stress that communion means nothing without an understanding of regeneration, forgiveness of sin, indwelling of the Holy Spirit and other related biblical truths. There should be intense conviction. Review how Abraham believed in the Messiah to come.

Galatians 3:13-14: This blessing is not for Jews only, but also for the Gentiles. Although this covenant will be ultimately fulfilled at the Second Advent according to Acts 2:15-21, Romans 11:26-27, Ezekiel 34:25-31, right now you can enjoy its benefits by accepting Jesus Christ as personal Savior.

Promotion of the next session. Let them know that the next lesson will be on prophecy. Many are usually vitally interested in prophecy. The chapter will be Matthew 24 and nearly all the time will be devoted to that one chapter. Give them an inkling of what to expect to whet appetites.

## Session 7 - Fulfillment of the Four Covenants

Matthew 24-25 tells us the four covenants will be fulfilled at the Second Advent of Jesus Christ. This is a hinge chapter in that it ties the Old and New Testaments together as far as the covenants are concerned. That which is promised in the Old Testament is shown fulfilled in the New Testament. This is a very important chapter.

This chapter also (it should begin in Matthew 23:37) explains the relationship of the rejection of Christ and the fulfillment of the covenants. Christ, the long promised Seed of the Davidic Covenant had arrived (First Advent) to sit upon the throne of David and rule a receptive people He came and presented Himself as the promised Messiah to set up the long awaited Kingdom.

Upon seeing Him in the First Advent (when He was born a babe in a manger) Israel should have accepted Him. They did not. Had they done so, the promises to Israel in the Old Testament would have been fulfilled. But since He was rejected, they were not fulfilled. Would they be at a future time? If so, when? The house has been “left unto you desolate.” These questions Matt. 24-25 will answer.

Note: When you teach this session be sure to start with Matthew 23:37. This statement of Jesus including verses 38 and 39 arouses the three questions in the minds of the disciples.

Pointers in teaching: This class should have some chronology to orient the class to the time period of the Tribulation. There are several ways this can be done. We would suggest the following way. Familiarize them with the broad, general time periods of human history. They may be called divine categories of history or dispensations. Fill in with the major events of history, the Rapture, Second Advent, when the Great White Throne Judgment occurs and so on.

*Age of the Gentiles - Genesis 1:1*

*The Jewish Age - Gen. 12 & Gospels*

*The Church Age - Acts, Epistles, Revelation*

*The Jewish Age (ends with the Tribulation) - Rev. 5-19*

*The Kingdom or Millennium - Revelation 20-22*

The Jewish Age stops seven literal years short of completion at the Cross. This seven years is picked up between the Rapture of the Church and the Second Advent. This is Daniel’s 70th week. Daniel 9. The Millennial reign of Christ on earth begins shortly after the Second Advent. Since these lessons are largely chronological, this will fit into the entire survey approach of the class.



You may wish to use Revelation at this point in survey fashion to give chronological background. This is done by presenting the time table of Revelation and then the chapter titles. Some years ago at Dallas Theological Seminary, Dr. Charles Woodbridge challenged the students to memorize chapter titles for each chapter of the entire Word of God. Also I was embarrassed after eight years of schooling in the Scriptures to not be able to tell what was in Luke 13 or Matthew 22 or Joel 2 without opening my Bible. Consequently, I began memorizing chapter titles in some New Testament portions and found it a tremendous blessing to “think through” the contents of these books.

Howard Hendricks, to whom I will always be greatly indebted said one time in class, “Men, my greatest handicap is that I don’t have the Word of God at my fingertips like I would like it to be.” This is not an exact quotation, but that statement has stabbed me for a long time. We need to know the Word.

### Revelation Timetable

Past - The Cross - Rev. 1

Present - Church Age – Rev. 2-5

Future - Tribulation-Millennium-Eternity - Rev. 6-22

### Revelation Chapter Titles

Rev. 1 Introduction

Rev. 2 The Seven Churches

Rev. 3 The Seven Churches

Rev. 4 Heavens Opened

Rev. 5 The Seven Seals

Rev. 6 The Seven Seals Opened

Rev. 7 Sealing of the 144,000

Rev. 8 The Seven Trumpets

Rev. 9 The Trumpets Opened

Rev. 10 The Mighty Angel & Little Book

Rev. 11 The Two Witnesses

Rev. 12 The Seven Personages

Rev. 13 The Earth & Sea Beast

Rev. 14 Vision of Lamb & 144,000

Rev. 15 The Seven Vials

Rev. 16 The Seven Vials

Rev. 17 Religious Babylon

Rev. 18 Commercial Babylon

Rev. 19 Second Advent

Rev. 20 Great White Throne





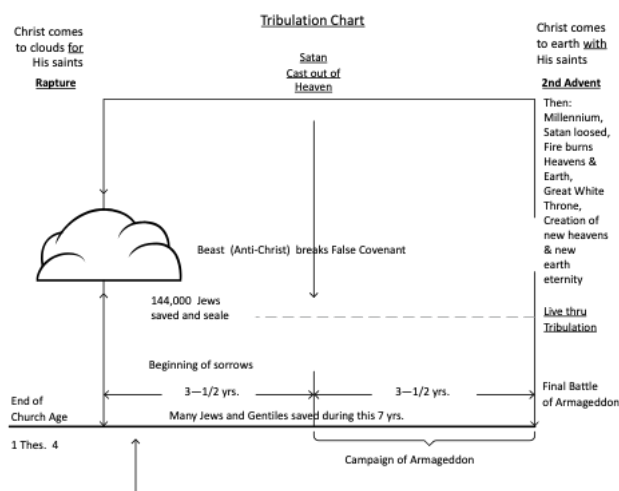
Rev. 21 New Heaven, New Earth

Rev. 22 Eternity

## Exposition of Matthew 24

Jesus had recognized the condition of the nation Israel. Fulfillment of the promises was abandoned as far as His first coming was concerned. He turned away from His own and left their house desolate. He departed from the temple this time for good. He never did return to the temple or to Jerusalem publicly and openly. He states that He would not do so until there was a second triumphal entry and the people would say, “Blessed is He that cometh in the name of the Lord.” Jesus had now rejected Israel, not though, till they had rejected Him. What He will say to the disciples in the Mt. Olivet Discourse. (Matt. 24-25 is very important).

Leaving the temple, the disciples ask Jesus three questions: When shall these things be? When are you coming again? When is the end of the age to come? The following chart shows the last seven years of the Jewish Age.



### Purpose of The Great Tribulation:

To prepare the nation Israel for her Messiah.

To pour judgment on unbelieving man and nations.

Do not spend too much time on chronology. No time will be left to explain Matthew 24. And it is that chapter that will give a punch to the class. Again the questions: When shall these things be? When are you coming again? When is the end of the age to come?

The first question is related to the statement made by Jesus in the opening verse of chapter 24 that the temple is to be destroyed. They ask Him “when?” Matthew did not choose to record the answer Jesus made to this statement. However, Luke, did in chapter 21:20-24. This occurred historically in 70 A.D. when the Romans under the leadership of Titus destroyed the temple (Herod’s temple). A yet future destruction is also envisioned when the Man of Sin (the Anti-Christ) will harass Jews and murder them, commit the abomination of desolation in the temple, and pillage the city again just before Christ shall come to triumphantly take Jerusalem and regather the Jews. (Cf. Zech. 14:2, Rev. 11:2)

Matthew records the answer Jesus gave to the final two questions. He will give numerous signs that precede His Second Advent. He will pinpoint the end of the Jewish Age or Age of Israel with His return,



the Second Advent.

Note very, very carefully: The correct interpretation of this passage hinges on the last word of verse 3. The King James Version translated this word “world.” However, it is the Greek word for “age.” Thus, the phrase “end of the world” in Matthew 24:3 is actually “end of the age! What age? Well, what age were these Jewish disciples interested in? The Church Age? No. The Jewish Age, of course. The Messiah had been cut off at the cross. Daniel’s 70 weeks had run their course except for the very last one. Seven years had to be picked up. So the question does not involve the Church Age but the Jewish Age. Check various translations. Most translate this correctly as “age.”

Now granted, the Church Age has a few of the things described in Matthew 24. True, the latter end of the Church Age is perilous, but during the Tribulation everything is greatly intensified. Just like a great chess game, God is setting up His board, so that when the Rapture occurs, immediately the 70th week of Daniel will begin. It may be helpful at this point, if you have not done so previously, to explain what you mean by Daniel’s 70 weeks.

As you go through Matthew 24 verse by verse, notice the signs of the Second Advent of Christ. Wars, rumors of wars, famines, pestilence, earthquakes in many places, the lightning coming out of the east and flashing forth to the west, are all signs of the Second Advent. Remember that at the First Advent one of the signs was a virgin conceiving and another was the famous star.

Note verse 6: “...but the end is not yet.” The end of what? The world? Doomsday, whatever that is? (Their answer here will prove how well you have taught them verse 3.) No, the end of the age. What age? The end of the Tribulation, the end of the Jewish Age.

Note verse 13: “But he that shall endure unto the end, the same shall be saved.” Again, the end of what? His Christian life? If I don’t endure I’ll lose my salvation as a believer? This verse is held as a bloody club over many people. Again, the end of what? The end of the Jewish Age is what the verse is talking about and this is the end of the Tribulation, the Second Advent. Then, saved in what way? It means delivered to go into the Millennium to enjoy the King and Kingdom on earth. The gist of the verse is this, “But he that shall endure (physically) unto the end of the Jewish Age, Second Advent) the same shall be saved (delivered to go into the Millennium). The disciples are interested in His coming in relation to them.

Note verse 14: “And this gospel of the kingdom (believe in the Lord Jesus Christ, He is coming back) shall be preached in all the world (*oikoumene*, inhabited earth) for a witness unto all nations; and then shall the end come (end of the Tribulation, Second Advent).” This isn’t speaking of the end of the Church Age. Keep in context!

Note verse 22: “And except those days be shortened (Tribulation) there should be no flesh (physical reference) be saved (delivered to live on the earth during the Millennium) but for the elects’ (Jews who believed during the Tribulation) sake those days shall be shortened.” The term saved sometimes means physical deliverance in the Bible. The Bible has a message of comfort for people in all ages and there is much overlap.

The Tribulation will be so fierce that all flesh would perish, which would thwart the plan of God, for there have to be believers to populate the Millennium (unresurrected saints). All unbelievers die so only believers are around to populate the Millennium.

Note verse 33: “So likewise ye, when ye shall see all these things, know that it is near, even at the doors.” What things? These signs. What is near? The Second Advent. The second phase of His second



coming. The Rapture is not in view here at all. Remember the tribulational saint needs specific comfort and encouragement too. We often want to fit everything into a Church Age area.

So the signs are numerous all during the Tribulation; wars, rumors of war, earthquakes, etc. Thus, the second question is answered. Go through the chapter and count the signs. Then the answer to the third question is obviously the Second Advent.

A thought: Most would say that the fig tree here refers to Israel. But contextually, the fig tree here is symbolic of the Tribulation and summer refers to the Millennium. Think it over. Now for the supreme test.

Note verse 37: “But as the days of Noah were, so shall also the coming of the Son of man be.” What coming is this? The second coming, right? But what phase of the second coming, Rapture or Second Advent? Contextually, the Second Advent. Verse 39 speaks of judgment in connection with the Second Advent.

Note verses 40-41: “Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left.” Here is a loaded question: Is this speaking of the Rapture or the Second Advent? You may get a few “oh’s” right here. The Second Advent is in view. One shall be taken in judgment and the other left to go into the Millennium, Christ’s long awaited kingdom on earth.

“Then shall two be in the field; the one shall be taken (in judgment, Armageddon, an unbeliever) and the other left (to go into the Millennium).” The other verse states the same thing. Note that this verse describes opposite activity than the Rapture. In the Rapture, the believers are taken from the earth (they are caught up), but at the Second Advent believers will remain on the earth (to populate the Millennium).

This interpretation has to be right because of contextual facts. Better to tear up the message that has the Rapture based on these verses than be inaccurate. The rest of chapter 24 and 25 bear out the fact of blessing and judgment. The rest of the passage speaks of blessing and judgment.

Verse 42: “Watch therefore ...” This is addressed to believers. “You watch for the Second Advent.” (A great many will be saved during the Tribulation. See Rev. 7:9-17.)

Verse 44: “Therefore be ye also ready....”

Verse 46: “Blessed is that servant....”

Verse 48: “But and if that evil servant....”

Verse 51: “And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.”

Chapter 25 of Matthew pursues the same theme. The parable of the virgins and the talents indicates which Israelites go into the earthly Millennial kingdom promised to the nation, only those who are indwelt by the Holy Spirit according to the New Covenant. Those who are not are taken in judgment. “No oil” is a symbol of unpreparedness and unpreparedness in this context is equated with unbelief.

The Gentile portion starts at verse 31 and indicates which Gentile nations will go into the Millennium. At the Second Advent, there will be Gentiles living, apparently, from every Gentile country who are believers. The present earth is burned with fire after the Millennium. So, someone is needed to populate these Gentile nations. Israel will be dwelling in the Land. While no one was saved at the beginning of



the Tribulation, everyone who is alive will be saved at the start of the Millennium. Anyone not a believer is killed; they perish. A great company of people who believe during the Tribulation will die physically, but those who follow the instructions of Matthew 24:15-26 and flee quickly to the mountains of Edom, Moab and Ammon will escape death and live through the holocaust to tread the Millennial earth according to Daniel 11:41 and 12:1. Daniel 12:1 says, "...and at that time thy people shall be delivered (the ones who will go into the Millennium), everyone that shall be found written in the book (believers are delivered)."

Then Daniel 12:2 answers the problem of saints who have died during the Tribulation. They will be resurrected to a most glorious resurrection of life. The Bible anticipates no problem with unresurrected saints and resurrected saints mingling together on the earth in the Millennium.

## **Conclusion**

Abraham was promised land, seed and blessing. The land afforded the nation Israel a geographical location, always needed in the case of any nation. The land was Israel's as far as the title deed, but to possess and enjoy the land they had to be obedient. They, of course, failed to be obedient through the Mosaic Law, so a New Covenant was invoked, that provided for inward stability, forgiveness of sins, a new heart and mind, and a new nature. But, this New Covenant was dependent upon the Davidic Covenant for a qualified One had to come and die for the sins of the world. Finally, all of these covenants are fulfilled at the Second Advent.

Thus, at the Second Advent, the nation of Israel will be indwelt and filled with the Holy Spirit. The work of the Spirit will be a bit different during the Millennium (more emotion can be legitimate then, than now) because the King is present. But, Israel as a result of national conversion (all individually believed) is obedient, and because they are obedient they can possess and enjoy the Land. As such they need the perfect and qualified ruler and administrator, so the Seed of David, the Lord Jesus Christ sits on David's throne and rules them.

Remind them that a very vivid lesson is present in this portion of Scripture concerning the fate of the unbeliever and the blessing of the believer.

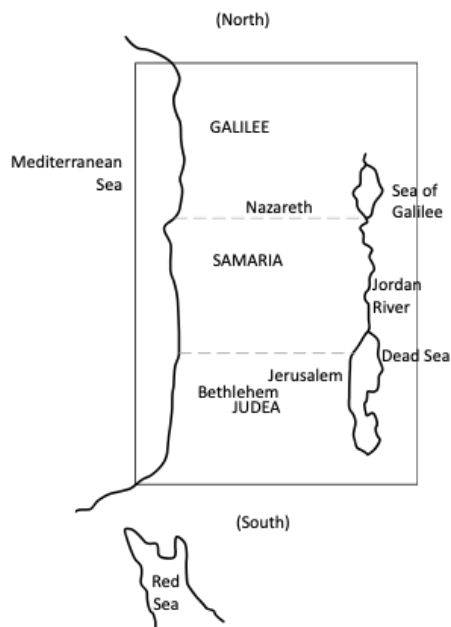
If you wish to go from here into Romans (for next time) to show how the blessing of Abraham comes upon the Gentiles (Galatians 3:14) it works out very well. However, some will wish to have a two part New Testament "walk through." Lessons 8 & 9 are designed to help in this endeavor. Plenty of material is given in case you wish to be selective.

Some are always prone to think this class on Matthew 24-25 is too complicated. We have never found it so. The layman is far too underrated today. Teaching evangelism gives background facts to the Gospel message, "Ye must be born again." We are increasingly getting a pupil in class who has no Sunday School background but who is no idiot either. The pupil needs to be given something to be believed. Most who are converted through the Word in these classes are healthy believers. And as many men as women attend. Shocking, but true!

## **Session 8 - The New Testament Walk Through (Christ)**

### **Part #1 of New Testament Walk Through**

Consider your time factor in giving out background materials. Be selective in the following material. Much is given. Divide the living room into three sections, Galilee, Samaria, Judea. Drop the use of the word Canaan and use Palestine instead. Identify the area with people in the room.



Give background of conditions leading up to Christ's birth: The great world powers, Babylon, Media-Persia, Greece, Rome. The Tunnel Period (silence for 400 years). Events surrounding the birth of John the Baptist. The Birth of the Lord Jesus Christ - Luke 2.

Where was the Lord born? Some may say Jerusalem. Success again depends upon pupil participation. Locate Bethlehem on the living room map. The next event was the coming of the shepherds in Luke 2:8-20. They tended the sacrificial sheep flocks on the hills surrounding Bethlehem. These sheep were sacrifices in Jerusalem on feast days. Then, a year or so later, the coming of the wisemen to the house in Bethlehem where he was. Matthew 2.

The slaughter of the innocents by Herod. Matt. 2:16-18. Just previous to this, Christ, Joseph and Mary had gone to Egypt. Indicate on the map in the living room. It also would help to have a large map hanging up showing the different areas.

Return of Jesus to Nazareth: (Sweep arms from Egypt to province of Galilee.) Some Bible teachers say that He was in Egypt till nearly 12. Matthew 2:19-23. Jesus attends the feast at Jerusalem at age 12. Luke 2:41-51.

The Book of Matthew used as a Walk Through: If you wish to develop and trace the Galilean, Judaean, and Perea ministry, fine. We have found it a bit tedious and so do not include it. Using the chapter title method will be helpful. Here is a combination of an outline and chapter title peg to hold the coat of the class's thinking.

The Birth and Reception of the King: Matt. 1-2 (Already covered above)

The Baptism of the King: Matt. 3

The Testing of the King: Matt. 4

The Proclamation of the King: Matt. 5-7

The Authority of the King: Matt. 8-10

The Opposition of the King: Matt. 11-12



The Parables of the King: Matt. 13

The Revelation & Instruction of the King: Matt. 14-20

The Formal Presentation of the King: Matt. 21-23

The Predictions of the King: Matt. 24-25

The Crucifixion and Resurrection of the King: Matt. 26-28

Assign each of these chapter titles to the people there, one to a customer. Make a game out of it and you will learn them quickly. Then act out the chapter titles yourself through symbols. Act out baptism, testing, preaching, credentials, parables, teaching, crucifixion, resurrection, and ascension. Use your imagination. It will be fun as well as instructive.

Now by this time you may have consumed the entire lesson period. If so, use Circumstances Surrounding Calvary for your next lesson. This is a lecture lesson. It is designed to give maximum impact concerning Christ dying for our sins. It is a two-hour lesson.

### **Circumstances Surrounding Calvary**

See category on the [Jesus Christ's Six Trials](#).

Apply at the end of the class: What is your relationship with this One who died for you? Are you religious or truly born again? It is best if this lecture is taught without obvious notes before you. Put what notes you need into the margin of your Bible, various comments and where to go next. This lesson should bring real impact and conviction.

### **The Last Week of Christ's life on Earth.**

Palm Sunday: The triumphal entry. Matt. 21:1-11.

Monday: The cursing of the fig tree. Matt. 21:18-22.

Tuesday: The teaching in Jerusalem: Matt. 21:23-23:39.

Wednesday: A day of retirement (not in the public eye). No activity that day. John 12:36.

Thursday: The Last Supper. Matt. 26:20-30. The Upper Room Discourse. John 14-17. The Garden of Gethsemane. Matt. 26:35-46. The Arrest. Matt. 26:47-56.

Friday: The Jewish Trials. Matt. 26:57 - Matt. 27:2. The Roman Trials. Matt. 27:11-26. Crucifixion. Matt. 27:33-56. Burial. Matt. 27:57-66.

Saturday: In the Tomb.

Sunday: Resurrection. Matt. 28:1-8.

### **Resurrection Appearances of our Lord before The Ascension**

See category on [Jesus Christ, Post-Resurrection Appearances](#).

## **Session 9 - The New Testament Walk Through (Paul)**

### **Part #2 of the New Testament Walk Through**

Pointers in Teaching: At the start of the class you can review the previous information given in the New Testament walk through. Stress again knowing how to “think through” the book of Matthew and answer any questions they may have. By this time, I may have given some of the pupils this manual so they can





pinpoint their study and achieve better understanding.

This second part of the walk through can be started by approaching the book of Acts from the standpoint of chapter titles. Here are some suggested titles.

- Ch. 1 Commission and Ascension
- Ch. 2 Pentecost
- Ch. 3 Lame Man Healed
- Ch. 4 The First Persecution
- Ch. 5 Ananias and Sapphira
- Ch. 6 The First Deacons
- Ch. 7 Stephen and Martyrdom
- Ch. 8 Philip and the Eunuch
- Ch. 9 Saul's conversion
- Ch. 10 Peter and Cornelius
- Ch. 11 Peter Vindicates Ministry to the Gentiles
- Ch. 12-14 First Missionary Journey
- Ch. 15 The Jerusalem Council
- Ch. 16-18 Second Missionary Journey
- Ch. 19-20 Third Missionary Journey
- Ch. 21 Paul Arrives at Jerusalem
- Ch. 22 Paul's Defense before the Multitudes
- Ch. 23 Paul's Defense before before the Sanhedrin
- Ch. 24 Paul's Defense before Felix
- Ch. 25 Paul's Defense before Festus
- Ch. 26 Paul's Defense before King Agrippa
- Ch. 27 Shipwreck
- Ch. 28 Rome

Again, you may assign these chapters to different individuals in the room, and go over it enough that they learn them. Then if you want to dramatize the New Testament you can hang it upon the missionary journeys of the Apostle Paul. There are four if you count the period of time between Paul's first Roman imprisonment (Acts 28) and his second or final imprisonment (2 Timothy).

Lay out the living room including the areas traveled in his missionary journeys. This would include Palestine, Syria, Asia Minor, Galatia, Europe, etc. You may have to put Italy in the kitchen. Give a bit of interesting historical background on each geographical region. Information can be found in any Bible dictionary.



## Paul's Missionary Journeys

As you walk through these journeys have a map also visible and use it liberally. As you move from place to place say something Scriptural about each place. Some may want to follow along with open Bibles. See category on [Paul, Missionary Journeys](#).

Once the journey has been traced through all three trips, review it a couple times so that everyone can not only trace it, but can visualize it geographically. Then, tell the story of his journeys once more this time inserting the story of the books Paul wrote. For instance, when your group thinks of Lystra they should visualize the stoning of Paul on the first missionary journey. They should know that Paul visited Thessalonica on the second missionary journey and then later on during the same journey he wrote 1 & 2 Thessalonians from Corinth. Paul spent 18 months in Corinth.

This is a beautiful study if you can master it and present it clearly and simply.

### Book Chart

No books were written on Paul's first missionary journey unless, as some think, Galatians was written at this time.

1 & 2 Thess., second missionary journey, from Corinth.

1 Cor. written from Ephesus on the third missionary journey.

2 Cor. written from Ephesus on the third missionary journey.

Galatians and Romans from Corinth on the third missionary journey.

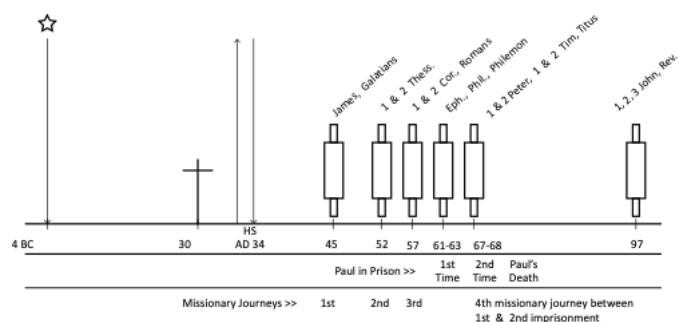
Ephesians, Philippians, Colossians, Philemon from Rome, first imprisonment.

1 & 2 Timothy and Titus from Rome in the second imprisonment.

Hebrews was probably not written by Paul at all, but by Apollos.

### A Helpful New Testament Time Chart

(All New Testament Books are not Included in this Chart)



The chart, as you noticed did not include all the New Testament books. The New Testament covers approximately 100 years. Peter and Paul were already several years in the presence of the Lord after the terrible persecution of Nero in 67-68 AD.

This concludes the two parts of the New Testament walk through. Very important: Do not cover all this material just to cover it. You may have to squeeze in an extra session or delete some of the material. Or, you may go rapidly over this material in one class, introducing it and then in the next class spend much time in review. You can go faster if the class has this manual to use when you teach the class.



At any rate, what you do teach, teach properly and orderly by getting it well in hand. Use this material first in family devotions if you wish. Children especially enjoy “acted out” devotions. Now, we are ready to teach Romans. Note the style in which it is taught.

## Session 10 – Sin (Romans 1 – Romans 3:23)

The Book of Romans gives a clear presentation of the New Covenant as applied to the Gentiles and the Church Age. Galatians 3:14 states, “That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

The New Covenant spells out the blessing promise made to Abraham. Although Abraham was a Jew, we share in these blessings through being born again. The Book of Romans is a basic theology book of the New Testament. It is a primer of doctrine. Whenever Jewish terminology is used in Romans, it is explained.

A basic outline of the Book of Romans, chapters 1-8 is as follows:

*Sin: Romans 1:1-3:23*

*Salvation: Romans 3:24-5:21*

*Sanctification: Romans 6-8*

Or this one:

*Romans 1 - All Gentiles under sin.*

*Romans 2 - All Jews under sin.*

*Romans 3 - All have sinned.*

*Romans 4-5 - Justification is the answer to sin.*

*Romans 6-8 - The Christian walk, the doctrine of walking in the Spirit.*

Exposition: The style of teaching will vary in a home from the style used in the pulpit. Be sure to keep the class moving and in good tempo. Keep to the main aim of the class...teaching evangelism.

### Romans 1 – Gentiles Under Sin

See category on [Mankind is Under Sin](#).

### Heathenism

See category on [Heathenism](#).

### Romans 2 – Jews Under Sin

See category on [Mankind is Under Sin](#).

### Romans 3 – All Mankind is Under Sin

See category on [Mankind is Under Sin](#).

## Session 11 – Salvation (Romans 3:24 – Romans 5:21)

Pointers in Teaching: Review Romans 1-3 asking questions of the class. Ask them the chapter titles for the first three chapters. Romans 1-3 provides an understanding of the basic facts of salvation, an unusual conviction about matters pertaining to the faith, and their usefulness in practical Christian



service. If you are now a Christian, you either have to go on with the Lord, or be miserable, irritable, hard to live with...and I mean with a vengeance. There is no lagging back for the believer.

### **Justification By Faith, Not Works**

See category on [Justification By Faith Alone, Not Works](#).

### **The Eight Benefits of Justification: Romans 5:1-11**

See category on [Benefits of Justification](#).

Wrap up the class by a challenge to get Bible doctrine. You can regulate the length of the class by how much review you give at the beginning of the class and how many questions are asked during and after the class. Often a class will be greatly helped by someone who asks questions, honest, seeking questions.

## **Session 12 – Sanctification (Romans 6 – Romans 8)**

This is often the last session unless an optional lesson is taught on death and contemporary history. More than likely you have taken some extra sessions to cover the material thoroughly to this point.

It is important before disbanding the class to give the believers some basic principles needed for maximum enjoyment of the Christian life. Normally, if this is a two hour class, we would spend only a half hour summarizing these three chapters in Romans. Then, for the bulk of the time, we go over the five basic techniques for daily living.

At this point you may want to summarize the first session up through the last one briefly. The class should be able to see the entire study in its construction. Romans as far as chapter titles could be reviewed.

Chapter 1 - All Gentiles under sin.

Chapter 2 - All Jews under sin.

Chapter 3 - All have sinned.

Chapter 4 - Justification (salvation).

Chapter 5 - Justification (salvation).

Chapter 6 - The Christian walk.

Chapter 7 - The Christian walk.

Chapter 8 - The Christian walk.

## **Romans 6 - The Christian Walk**

### **Identification**

Now that we are saved, should we keep on sinning as in pre-salvation days? Paul says in Romans 6:2 "May it never be!" This is a strong construction meaning "certainly not!" We need to learn the basics for Christian living.

*"What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it?" (Romans 6:1-2, NASB)*

What does the phrase "died to sin" mean? Paul spends the rest of the chapter describing what he means.



The believer is identified with Christ in His death, burial and resurrection. In effect, when He died, all believers died. In effect, when He was buried, the believer was buried. In effect, when He arose, the believer arose. This death breaks the dominion of sin in the believer's life. This identification takes place when you become a believer in the Lord Jesus Christ. Although you cannot understand it, you must take it by faith.

*"Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin. Now if we have died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God." (Romans 6:3-10, NASB)*

#### Faith Because of Identification

We are to have faith that the fact of identification is true. Count on it, that the fact is true. On the basis of that fact, stop letting sin reign as king in your body. Confess sin biblically and stay in fellowship. Rom. 6:11-13.

*"Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God." (Romans 6:11-13, NASB)*

#### The Mental Attitude Because of Identification

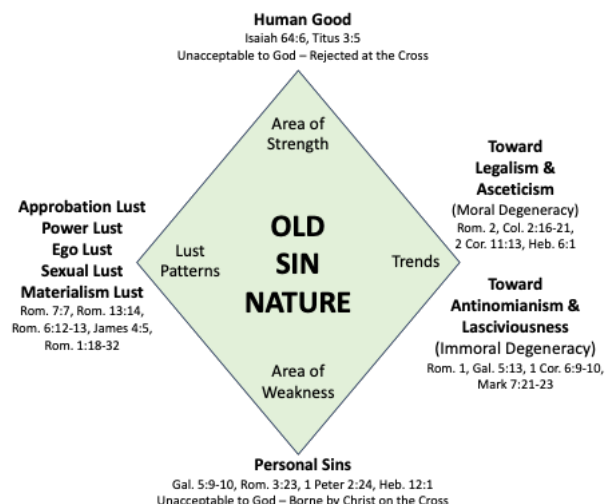
This is a mental attitude that results from confessing sin biblically and allows the fruit of the Spirit to be manifest. Eternal life is to be lived out to the full. Rom. 6:14; Rom. 6:22.

*"For sin shall not be master over you, for you are not under law but under grace." (Romans 6:14, NASB)*

*"But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life." (Romans 6:22, NASB)*

#### The Conflict of the Soul: Romans 7

There is a continuous conflict in the believer between either the old sin nature controlling the soul or the Holy Spirit controlling the soul. The believer's temporal status is one or the other. Spirituality is an absolute. Committing sins and the biblical confession of known sins to God the Father determines the believer's soul status.



## The Four Laws

The Law of God – the Mosaic Law. Rom. 7:22.

*"For I joyfully concur with the law of God in the inner man," (Romans 7:22, NASB)*

The Law of the old sin nature - "another law in my members" Rom. 7:23.

*"but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members." (Romans 7:23, NASB)*

The Law of my Mind - wants to do the will of God, but can't because of the law of the old sin nature.

The Law of the Spirit of Life in Christ Jesus. Rom. 8:2.

*"For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death." (Romans 8:2, NASB)*

## **The Spirit-controlled Life: Romans 8**

The Law of Fellowship - walking in the Spirit Rom. 8:4.

*"so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit." (Romans 8:4, NASB)*

The location of the Spirit - inside of you. Rom. 8:9; Rom. 8:11.

*"However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him." (Romans 8:9, NASB)*

*"But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you." (Romans 8:11, NASB)*

The leading of the Spirit - as sons. Rom. 8:14.

*"For all who are being led by the Spirit of God, these are sons of God." (Romans 8:14, NASB)*

The intercession of the Spirit - for believers. Rom. 8:26.





*"In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;" (Romans 8:26, NASB)*

The union and communion of God the Father and God the Son. Rom. 8:28-39.

*"And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified." (Romans 8:28-30, NASB)*

*"What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?" (Romans 8:31-32, NASB)*

*"Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Romans 8:35, NASB)*

*"For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:38-39, NASB)*

## The Five Techniques of The Christian Life

The last part of the class deals with the five techniques of the Christian life, basics which are absolutely important to the rightful execution of the Christian life. These five are: confessing sin biblically, claiming the promises of God, the controlling ministry of the Holy Spirit, living in the Word, and thinking divine viewpoint (thinking God's thoughts after Him). These will now be studied briefly.

### Technique No. 1 - Confessing Sin Biblically

See category on [Confession of Sin](#).

### Technique No. 2 - Claiming God's Promises

See category on [The Faith-Rest Life](#).

### Technique No. 3 - Controlling Ministry of the Holy Spirit

See category on the [Filling of the Holy Spirit](#).

### Technique No. 4 - Living in the Word

See category on the [Living in the Word](#).

### Technique No. 5 - Occupation with Christ - Thinking Divine Viewpoint

This is not a warmed over version of the power of positive thinking. This is a biblical technique for believers only. It has to do with fellowship through meditation. It is "Looking unto Jesus, the author and finisher of our faith." Heb. 12:2. This technique is a must for maximum enjoyment of the person and work of Jesus Christ.

*"fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God." (Hebrews 12:2, NASB)*



Occupation with Christ is for believers only. Believers are what they think. This opens the whole realm of mental attitudes. Prov. 23:7.

*"For as he thinks within himself, so he is. He says to you, 'Eat and drink!' But his heart is not with you." (Proverbs 23:7, NASB)*

A believer's physical beauty and success depend upon what he thinks. Often you equate a tough person with a profane vocabulary or someone with a strong physical stature. But, toughness is a mental attitude. You actually are not beaten until you give up mentally. An illustration is that some G.I.'s in the Korean War had give-up-itis. They had no desire to live and if left alone, in 24-48 hours they were dead.

There are two ways of thinking - Divine Viewpoint or Human Viewpoint. The believer today needs mental attitude divine viewpoint. And the believer can't get it without Bible study. Bible study today is being pooh-pooed in many circles. And the Christian public has stopped thinking, because they have stopped studying. It is interesting that when Christians habitually attend Bible class and the regular services where the Word is faithfully taught, they learn to concentrate, to think, to stabilize.

*"Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon. 'For My thoughts are not your thoughts, Nor are your ways My ways,' declares the LORD. 'For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts.'" (Isaiah 55:7-9, NASB)*

The Illustration: When an individual accepts Christ as Savior, how much divine viewpoint does he have in his frontal lobe? Just a mustard seed of divine viewpoint. Note that the growing believer continues to renew his mind through Bible study. Rom. 12:2. Human view point is displaced with divine viewpoint.

*"And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect." (Romans 12:2, NASB)*

The principle is that you need divine viewpoint to please God. Human viewpoint never pleases God even though the old sin nature is capable of producing beautiful, polished, human good. The unsaved person has human viewpoint only. He says, "I work for what I get." "The harder I work, the more I'm entitled to." The believer knows that he is saved by grace and he keeps walking after salvation on a non-meritorious system called "faith."

The only source of divine viewpoint is the Bible. 1 Corinthians 2:16 tells us that the Bible is the mind of Christ. Therefore, I must know the Word to know His mind and apply it to realize His will. Religion does not agree with the above statement. Christianity is not a religion, but a personal relationship with Jesus Christ.

*"For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ." (1 Corinthians 2:16, NASB)*

The Bible is the critic of the thoughts and intents of the inner life. In Hebrews 4:12, the word "judge" is the same as "criticizer." Our thinking must jibe with His thinking; there is no peace without it.

*"For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart." (Hebrews 4:12, NASB)*

#### Some Areas of Mental Attitude



**Worldliness:** Worldliness is not what you do, it's what you think. The only answer to mental attitude worldliness is replacing human viewpoint (worldliness) with divine viewpoint. One can have a beautiful outward life as did the Pharisees and yet be completely shot through with human viewpoint. You can be sitting in church and be worldly depending upon what you are thinking. The use of cosmetics or the lack of them does not make you worldly. It is what you think regarding them. Rom. 12:2, Col. 3:2.

*"And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect." (Romans 12:2, NASB)*

*"Set your mind on the things above, not on the things that are on earth." (Colossians 3:2, NASB)*

**Peace:** Peace is an inner mental attitude. Peace is not laying down our military arms and inviting some other foreign power to walk all over us. This relaxed mental attitude enables one to really enjoy the Christian walk regardless of other people or outward circumstances. What do you do under pressure? Do you get upset? Use divine viewpoint, think it and apply it. This is like the athlete who remains relaxed, calm, enjoying the competition. Isa. 26:3, Phil. 4:6-8.

*""The steadfast of mind You will keep in perfect peace, Because he trusts in You." (Isaiah 26:3, NASB)*

*"Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things." (Philippians 4:6-8, NASB)*

**Giving:** This is a mental attitude. If the mental attitude is not right, don't give. Don't give under pressure. Give with mental attitude joy. You can only have this when in fellowship. It is your attitude that counts.

**Stability:** This is also a mental attitude. The prime illustration of this is General Robert E. Lee, a believer, at the battle of Gettysburg during the Civil War. Disaster report after disaster report came to his headquarters, but he remained calm and had tremendous stability under pressure. He kept right on thinking. Adults who are cry-babies or have mental attitude fear are always unstable. Stability is the ability to think under pressure.

A key passage illustrating divine viewpoint versus human viewpoint is 2 Corinthians 10. A key passage applying divine viewpoint to experience is 1 Samuel 17 – David versus Goliath, "The Battle is the Lord's!"

*"But we will not boast beyond our measure, but within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you. For we are not overextending ourselves, as if we did not reach to you, for we were the first to come even as far as you in the gospel of Christ; not boasting beyond our measure, that is, in other men's labors, but with the hope that as your faith grows, we will be, within our sphere, enlarged even more by you, so as to preach the gospel even to the regions beyond you, and not to boast in what has been accomplished in the sphere of another. But HE WHO BOASTS IS TO BOAST IN THE LORD." (2 Corinthians 10:13-17, NASB)*

*"The Philistine also said to David, "Come to me, and I will give your flesh to the birds of the sky and the beasts of the field." Then David said to the Philistine, "You come to me with a sword, a spear, and a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have taunted. "This day the LORD will deliver you up into my hands, and I will strike you down and*



*remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a God in Israel, and that all this assembly may know that the LORD does not deliver by sword or by spear; for the battle is the LORD'S and He will give you into our hands." (1 Samuel 17:44-47, NASB)*

This lesson probably has too much material. Consequently if you wish to divide it into two lessons, it might prove more effective. An optional lesson can also be worked up on death, or contemporary history in the light of the Bible. Also, some may prefer to summarize the whole series of lessons with the portion entitled, "The Evangelistic Thrust." This will explain why the Lord blesses this unique approach.

## In Conclusion: The Evangelistic Thrust

Thousands of people have shared that they have been born again through this unique Evangelistic Home Bible Class. But the question is often asked, "This seems to be a rather different approach to evangelism. Why would the study of the covenants be so productive in the sphere of evangelism?" Admittedly, the study of the four unconditional covenants to Israel mentioned in this manual is usually done on an academic level. Rarely would the covenants be taught from the pulpits of our land, much less equate them with evangelism in the home. However, the very heart of evangelism is the Abrahamic, Palestinian, Davidic and New Covenants.

The following summary study is to convince the reader of this manual that the main thrust of these covenants is evangelism, and is so used throughout the New Testament.

Birth of John the Baptist, Luke 1:57-80. The passage under consideration is filled with references to the covenants. The house of David is mentioned, also that God was remembering the holy covenant which He swore to Abraham. Luke 1:72-73. The unconditional element of these covenants was emphasized in the Old Testament, now here we keep on realizing the faithfulness of God as well. Luke 1:76-77.

*"To show mercy toward our fathers, And to remember His holy covenant, The oath which He swore to Abraham our father," (Luke 1:72-73, NASB)*

*""And you, child, will be called the prophet of the Most High; For you will go on BEFORE THE LORD TO PREPARE HIS WAYS; To give to His people the knowledge of salvation By the forgiveness of their sins," (Luke 1:76-77, NASB)*

Peter's First Message, Acts 2:15-41. A careful reading of this passage illustrates that Peter's entire message was based on the promises (covenants) of God. He quotes from Joel 2, connecting this passage with salvation. He mentions David at length and explains that the Davidic Covenant promised that God "would raise up Christ to sit on his (David's) throne." Acts 2:30. This message was used by God to save 3,000 souls. Peter used the covenants for evangelistic purposes.

*""And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE," (Acts 2:30, NASB)*

Peter's Second Message Acts 3:12-26. This thrilling message resulted in 5,000 being saved. Acts 4:4. What was the heart of the message? Evangelism? What approach does he use? The Abrahamic Covenant!

*"But many of those who had heard the message believed; and the number of the men came to be about five thousand." (Acts 4:4, NASB)*

In developing this passage, note that the healing of the lame man had caused a crowd to gather. A close



study of the context proves that the important thing about this event is not the healing of the lame man, but the fact that he was saved. Then with the large crowd milling around, Peter quickly gains their attention and preaches to them.

In Acts 3:13, he mentions the “God of Abraham, Isaac and Jacob, the God of our fathers.” This statement is used many times in the Scriptures and always takes in the Abrahamic Covenant and its promises. The covenant was given to Abraham and his seed and of course, it is confirmed many, many times in succeeding chapters of the Word of God. In fact, the word “covenant” appears approximately 300 times in the Bible. For example, in Genesis 26 it is confirmed to Isaac. In Genesis 28, the covenant it is confirmed to Jacob.

*""The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release Him." (Acts 3:13, NASB)*

When Moses needed divine strength, God confirmed the covenant to him in Exodus 6:13. Immediately after this the plagues began, but Moses stands up to the pressure. So, the Abrahamic Covenant is used for edification as well.

*"Then the LORD spoke to Moses and to Aaron, and gave them a charge to the sons of Israel and to Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt." (Exodus 6:13, NASB)*

However, the heart of Peter’s message, actually the invitation at the close of the message, is found in the Acts 3:25-26. Note them very carefully. Thus he ends his sermon.

*""It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.' "For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways."" (Acts 3:25-26, NASB)*

Now get this is exciting! What does Peter use in the Church Age as the basis for extending the Gospel message? The Abrahamic Covenant which promises land, seed, and blessing. The promises which were amplified to present a qualified Savior who would die on the Cross for the sins of the entire world. This is the very heart of the Gospel. The term “blessed” as developed in the New Covenant spells out the tremendous blessing proceeding out of Christ’s work on Calvary.

Note again the results in Acts 4:4. It may be well to say here that there are as many men as women reached in these classes. Also that the author of this manual had taught this class at least five years before the tremendous evangelistic thrust of these classes hit him. No wonder many souls are saved by His grace using these Scriptures.

*"But many of those who had heard the message believed; and the number of the men came to be about five thousand." (Acts 4:4, NASB)*

These class sessions are especially effective among the unsaved religious persons. They, as the Jews, have lived lawful lives and also are very self-righteous. But the same Gospel that reaches the religious lost, also reaches the rascals of society as well.

Romans 11:27 and surrounding context makes it very clear that evangelism is one of the thrusts of the covenants.

*""THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."" (Romans 11:27, NASB)*





Gal. 3:6-16. The message of Galatians 3 very aptly pinpoints the evangelistic burden of the Abrahamic Covenant and connection covenants. It may be well to quote Galatians 3:6-9. This very clear passage leaves no doubt that evangelism is very definitely the fruit of proclaiming the Abrahamic Covenant and the three covenants amplify the land, seed, and blessing promises of it.

*"Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. Therefore, be sure that it is those who are of faith who are sons of Abraham. The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU." So then those who are of faith are blessed with Abraham, the believer." (Galatians 3:6-9, NASB)*

As the passage continues, Christ is described dying on the Cross so that the blessing of Abraham might come on the Gentiles through Jesus Christ. Gal. 3:14. Here again we see a key verse with evangelistic thrust. Also the rest of Galatians 3 keeps on developing the theme, that the Law and the covenants point one to Christ, the One who justifies by faith.

*"in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith." (Galatians 3:14, NASB)*

Again the theme of our so great salvation is related to the covenants of promise. Eph. 2:12-13.

*"remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ." (Ephesians 2:12-13, NASB)*

The Book of Hebrews mentions the word "covenant" more than any other New Testament book. A contrast is made between the Mosaic Covenant and the New Covenant. A study of the great theme of salvation and growth after salvation is emphasized. Heb. 8:6 – Heb. 10:39.

Revelation 22 is the last chapter in the Bible and extends an invitation to partake of the water of life freely, that is, accept Jesus Christ as personal Savior. As one glances through the context, mention is made of the Davidic Covenant. Again impressed upon the understanding student is the fact of evangelism. Rev. 22:16.

*"I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star." (Revelation 22:16, NASB)*

### A Last Word

The theme of promise runs throughout this entire lesson series. The key to blessing is to claim the promise of salvation through faith in Christ Jesus, then to keep on claiming the promises by faith after salvation. Our desire is to see evangelism of the teaching variety reach lost souls, and then these new believers built up in the faith.

Although this manual is designed primarily for the teacher, they can be given to the pupils in the class and used for a textbook. May God richly bless you in the spirit of Ephesians 3:20-21 as you study to show yourself approved unto God.

*"Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen." (Ephesians 3:20-21, NASB)*