

OLD TESTAMENT  
WORLD



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MEDIA

# An Old and New Testament Walk-Through

“Group Participation  
Home Bible Studies”

An exciting and graphic new way  
to learn the Bible!

**RALPH G. BRAUN Th.M.**

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# AN OLD AND NEW TESTAMENT WALK-THROUGH

Ralph G. Braun, Th.M.

“Group Participation Home Bible Studies”

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## PREFACE

This manual is written with the hope that it will help fill the dearth of material written on teaching evangelism, as well as facilitate for the busy believer a comprehensive chronology of Bible facts as they pertain to the Word of God.

I have been teaching classes since February 1963, and also training several thousand people in the art of conducting these classes. The results in people won to a saving knowledge of Jesus Christ has been phenomenal. In addition, believers have become aware of an overall view of the Bible which enables them to think through Bible content with instant recall.

Having been a pastor since 1958, I have used these lessons primarily in community evangelistic outreach, dealing with the so-called "unreachables" and assimilating them into the local church after salvation and basic grounding. The enthusiasm of individuals in these classes has always been inspiring, and offers a surrounding area approach to evangelism that is very effective. Also the content has been used in every possible situation in the local church, teaching just about every age group. The classes are adaptable to many different settings.

Acknowledgment must be made to Rev. Keith Gilmore, a classmate of Dallas Theological Seminary days, and to Jim Marshall, who through the years encouraged me in the use of these classes.

Many thousands of copies of this manual have been made available over the past twelve years, and the demand continues to accelerate. It is hoped that the content in this manual will be used to bring honor and glory to our Lord Jesus Christ.

RALPH G. BRAUN  
*Brookings, Oregon*  
September 1975

# SUGGESTIONS FOR TEACHING A UNIQUE HOME BIBLE CLASS

I. **Definition of a Home Bible Class:** Simply, a group of people meeting in a home to study the Word of God.

## II. Types of Home Bible Classes

### A. Regular Home Bible Class

Usually this class involves Christians, generally is taught by going through a book of the Bible such as Romans, Hebrews, Revelation, etc. It may involve workbooks, a prescribed course of study, and can be used effectively to build up believers in the faith.

### B. Evangelistic Home Bible Class

This type of class is slanted at 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 effective over the past eight years — and is described in this manual.

## HOW TO BE A GOOD TEACHER

### I. The Selection of the Teacher:

#### A. The Layman

The Bible has no 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; both are full-time believers. There is *tremendous untapped* potential in laymen as teachers for home Bible classes. Laymen *can* and *do* teach these classes by the hundreds. As to teaching the evangelistic class, it is *not* limited to pastors, teachers, and missionaries, but is a class that laymen can handle for His glory.

#### B. The Christian Worker

The pastor, missionary, or other Christian worker in "full-time Christian service" is a natural for this class if he is interested in reaching the lost and has been somewhat frustrated in accomplishing the task. Women have effectively taught women's classes and men have taught men's classes, reaping 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 instructs his lay people how to successfully teach the class. In addition, an effective home Bible class feeds new converts into local Bible-teaching churches.

### II. The Preparation of the Teacher:

#### A. Capsule Conference

Without initiative and incentive one cannot teach a home Bible class. This manual may be a bit dry to some who have not seen the demonstration of the first session, the Old Testament "walk through."

Consequently the author of this manual and others are

currently holding one- or two-day conferences which give in *capsule form* the entire content of the *Evangelistic Home Bible Class*. These are inspirational and informative.

#### B. Personal Study

1. *Read* the manual through at one sitting. Do this for several days.
2. Then *study* each lesson thoroughly, writing down questions that come to mind.
3. *Overlearn* the material, 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 original under the sun, except the Word of God.
4. *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.

#### C. 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, harboring no sins of mental attitude. He must 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?"

#### D. Mechanics of the First Class Session (from standpoint of teacher's preparation at the actual class).

1. *Level* with the class. Mention to them that this is not church; this is a factual Bible class.
2. *Assure* them that you have no ulterior motives; it is 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!
3. *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.
4. *Indicate* that no one will be embarrassed, pressured, or put on the spot. No one will be placed 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 turned off by prayer and atheistic people are often present, so in the first sessions of the class we usually do not pray at the class. Much prayer is exercised before the class in our study and afterward, but not during the class. Prayer may come naturally about the fourth session.
5. *Remember* at all times, you are giving the gospel to the lost. Therefore you must have the lost at the class. You can't evangelize the already evangelized. The gospel is not failing because it

lacks power, but because it lacks an audience. Consequently, some may "light up" during the class. That is his or her business. The issue is the gospel, not how one comes dressed to class, or how he acts while he is there.

6. *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 twelve sessions, preferably starting the second week of September and going through the second week in December (or a similar period in the spring).
7. *After you finish session one,* challenge them to teach the Old Testament "walk-through" to someone else. 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* (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). Or, if you wish, you may remain if the group has questions — it is up to the individual class.
8. *Involve the class in participation.* These classes are a combination of lecture and discussion. When you have taught them something, follow through by various methods to see if they understood the lesson.
9. *Adaption* of the suggestions in this manual (as far as method) is extremely important. 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 God's Word, trusting Him to do what He has promised!

## HOW TO ESTABLISH THE CLASS

This will include finding the right host and/or hostess with 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.

### I. Use the Faith Principle:

#### A. If you have caught the vision of a Bible class, there is a home open in the community. Believe this by faith.

1. "... for whatsoever is not of faith is sin" (Rom. 14:23b).
2. "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" (Heb. 11:6).
3. 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.

- a. 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:
- b. 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 in one's future, there must be a marriage partner who is now living — so there must be a place to hold the class.
- c. 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!

### B. So claim the promises of God. It is always His will to publish the Word of Truth.

### II. Prepare a List of Potential Homes:

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

### III. Demonstrate the "Walk-Through" to Them in Private (in a pre-session relaxed atmosphere):

#### A. Explain thoroughly to the prospective host and hostess what is involved in the class:

1. The reason for having it
2. Duration of the class
3. Refreshments
4. How they are to invite their friends
5. Finances — do not bring up unless they ask a question in this regard
6. Hear them out in their fears and questions
7. If you are a pastor, explain the relationship of this class to your church
8. Whether the class is to be for adults only, or whole family classes.  
(In densely 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.)
9. How the living room should be set up. (Discuss how many to expect.)

#### B. Trust the Lord in all of this to sense His leading, IS THIS THE HOME?

#### IV. The Principle of Switching Homes:

When you first begin in a community, you may have to start in a 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 people attending — who have not been in on the first several sessions. Consequently in this type of switch, the teacher needs to start all over again at session one.

#### V. The Size of the Class:

- A. The first session may be rather small (four or five people). The hostess will have invited more, but usually only a few show up at the initial session. However, the few who are there usually do a good job of advertising the class — and attendance sometimes doubles at the second session.
  1. Timing is important. In farm areas, class may be most effectively started after the heavy farm work is over — middle of November. Never start a new class around Easter time unless unusual circumstances dictate (people often disperse in the summer vacation months).
  2. Allow the class to build for the first three sessions (if class is 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 discussion of the Davidic Covenant, etc.
- B. Most living rooms have a capacity of 10 to 30 people. Ascertain whether the hostess has enough chairs. Perhaps she has a good meeting place in a family room in the basement.
- C. 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 fear that no one is coming! *Again use the faith principle.*

#### VI. Refreshments:

- A. Alternatives: no refreshments, light, heavy.
- B. Light refreshments are appropriate.
  1. Coffee, tea, cookies
  2. This may be provided by the hostess for the first three sessions, then the responsibility may be passed around.
  3. On occasion the last session could include some special refreshments such as home-made ice cream.
- C. How the refreshments are handled at the end of the class requires some careful forethought.
  1. If refreshments are wrongly handled, people will get off the thought of what has been studied, and ask nonrelated controversial questions, or start discussing secular subjects. The food should be brought to the class while the people remain seated, do not serve buffet style.
  2. 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 greater impact.

#### VII. Settling on the Day, and Discussing Conflicts:

- A. Monday, Tuesday, Thursday, 7:30 to 9:00 p.m.
- B. Friday for folks over fifty or sixty. (Usually these people are not attending athletic activities).
- C. Discuss what to do when a real conflict arises (some special event that involves a majority of the class).

#### THE SUCCESSFUL HOST AND / OR HOSTESS

##### I. Is Prepared:

The host and hostess will be efficient because they have been briefed by the teacher. They *know what to expect!* Since everything is under control, they can greet the people as they come in.

##### II. Is Relaxed:

- A. 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.*
- B. She has the ability to make everyone feel at home, and be comfortably situated.

##### III. Is Genuinely Enthusiastic and Optimistic About Bible Study:

- A. She is therefore not ashamed to promote her class and share this *tremendous* opportunity with all! Her husband is of the same mind, although a bit more reserved. Remember, these are couple's classes and men need to be invited also.
- B. The hosts should have natural, genuine promotional ability, function somewhat as leaders, and be organized. It helps if they are a "likeable" couple, but not gushy, etc.

##### IV. Is Able to Take Distractions Without Being Distracted:

- A. Cats, dogs, pets, which make an unexpected appearance.
- B. The handling of the telephone.
- C. Seeing that internal noise is kept to a minimum.
- D. Answering the doorbell.
- E. Keeping the parking situation straight.
- F. Taking care of latecomers without undue commotion.

##### V. Is Assured Knowing That the Class Will Succeed

##### VI. Becomes Personally Involved in the Lives of Those Who Attend (in the area of evangelism and edification):

#### OUTLINE OF THE COURSE OF STUDY

- Sessions 1-2** Walk through the Old Testament chronologically. End session 2 with Genesis 15:6.



- Session 3** Develop the Abrahamic Covenant (Promised Land, seed, and blessing).
  - Session 4** Land — Palestinian Covenant — Deuteronomy 28-30.
  - Session 5** Seed — Davidic Covenant — 2 Samuel 7:12-16.
  - Session 6** Blessing — New Covenant — Jeremiah 31:31-34; Hebrews 8.
  - Session 7** Matthew 24 (Hinge chapter tying OT and NT together.) Tells when the covenants are fulfilled. (Second Advent)
  - Sessions 8-9** NT walk-through using lives of Christ and Paul.
  - Sessions 10-12** Survey of Romans 1 - 8 (Sin, salvation, and Christian life).
  - Session 13** Optional session on death and contemporary history.
- (This class covers one quarter, thirteen weeks.)

## ACTUAL TEACHING OF THE HOME BIBLE CLASS

(Session One, Three Phases)

### I. Phase One of Session One: THE THOUGHT CONDITIONER

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

- A.** Stretch up an *imaginary* clothesline in the living room, holding it up with two imaginary poles at either end. The

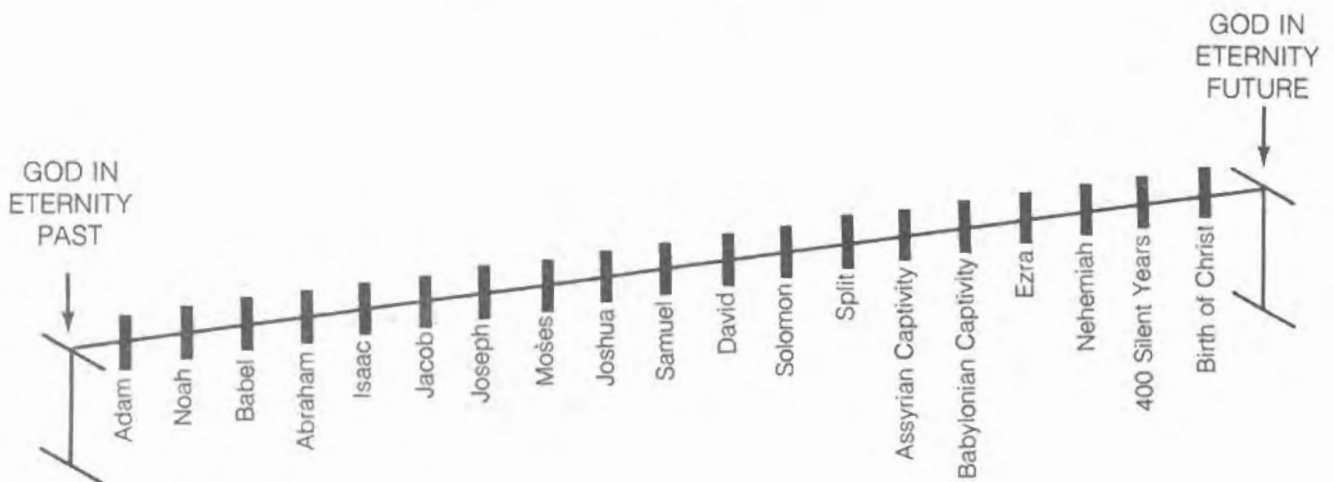
one pole signifies God in *eternity past*, and the other, God in *eternity future*. This is God's clothesline of OT history. The Bible gives history and its interpretation from God's viewpoint. *Dramatize this clothesline!*

- B.** *Stress this is chronological.* Then begin with Moses and ask the class to name a person or event found in the OT. This encourages class participation and gets them thinking OT in a systematic way. If the class is shy or illiterate concerning the Bible, prepare (beforehand) "clothes" with twenty names or events (OT) on them and distribute them at this time. Then ask for the "clothes" back — one at a time — pinning them upon a "real" clothesline of string and two poles.
- C.** Getting back to Moses, when they suggest someone, verbally, for example "Saul," ask 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 clothesline of history. *Keep it moving.* Relax them, a few laughs won't hurt!
- D.** This exercise will give the class a composite picture of the people and events of the OT in survey fashion and prepare them for the second phase of the first session.

### II. Phase Two of Session One: 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.*

### ILLUSTRATION OF OLD TESTAMENT CLOTHESLINE



**A. 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 clothesline of history, and now a living room being divided into a map of Palestine.

**B. 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.

**C. 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, etc.

1. *Take your time in 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 activity, but adults enjoy it immensely.
2. *Use humor in laying out the living room map.* Usually there are quite a few laughs which come naturally in this phase.
3. *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, specify which part of the living room is north, regardless of the actual direction.

**D. 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 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.

### I. From Creation to Abraham

- A. God in eternity past created the heavens and the earth. Creation — Genesis 1 - 2
- B. The Fall Occurs — Genesis 3 (Stress knowing chapter content through knowing chapter titles.)
- C. Cain Murders Abel — Genesis 4
- D. World Destroyed Through the Flood — Genesis 6 - 8  
1. Inserted in chapters 5 and 10 are genealogies.  
2. These are important for many reasons, among them they protect the doctrine of the future virgin birth.
- E. Promise of the Rainbow — Genesis 9 (capital punishment also)
- F. The Tower of Babel Was Built — Genesis 11 (scattering)

### II. From Abraham to Joseph

#### (OT walk-through begins here)

- A. Abraham was chosen by God to father many nations — Genesis 11 - 12. (Point to Ur, pinpoint Tigris and Euphrates Rivers, both hands point straight to Ur, index fingers extended.)
- B. He was born in Ur of the Chaldees. Then the teacher can say, "Now by way of introduction, 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 his birthplace. Some members participate for the first time. (This helps to break the ice.) After this is done ask the question again, "Now where was Abraham born? Ur? Is that in Canaan? It isn't?" This is an example of the bantering that goes on.
- C. 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.)
- D. Abraham, Sarah, Terah, and Lot arrive in Haran. Call it "barren" Haran, for Haran means Barren. (It is difficult to keep Abraham straight from Abram, so better just stick with Abraham.) Abraham stays at Haran twenty or thirty 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.
- E. So Abraham, Sarah, and Lot go into Canaan. They had to travel via the Fertile Crescent (indicate Canaan with long sweeping motions).
- F. Abraham entered into covenant with God, who promises him land, seed, and blessing. (Use three fingers to emphasize these.)
- G. Abraham had two sons, I and I — Ishmael and Isaac. (Here fourteen years are covered 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.)
- H. Isaac had two sons, J and E — Jacob and Esau. (Hold up two fingers again.)
- I. Jacob had many sons — twelve boys (ten fingers and

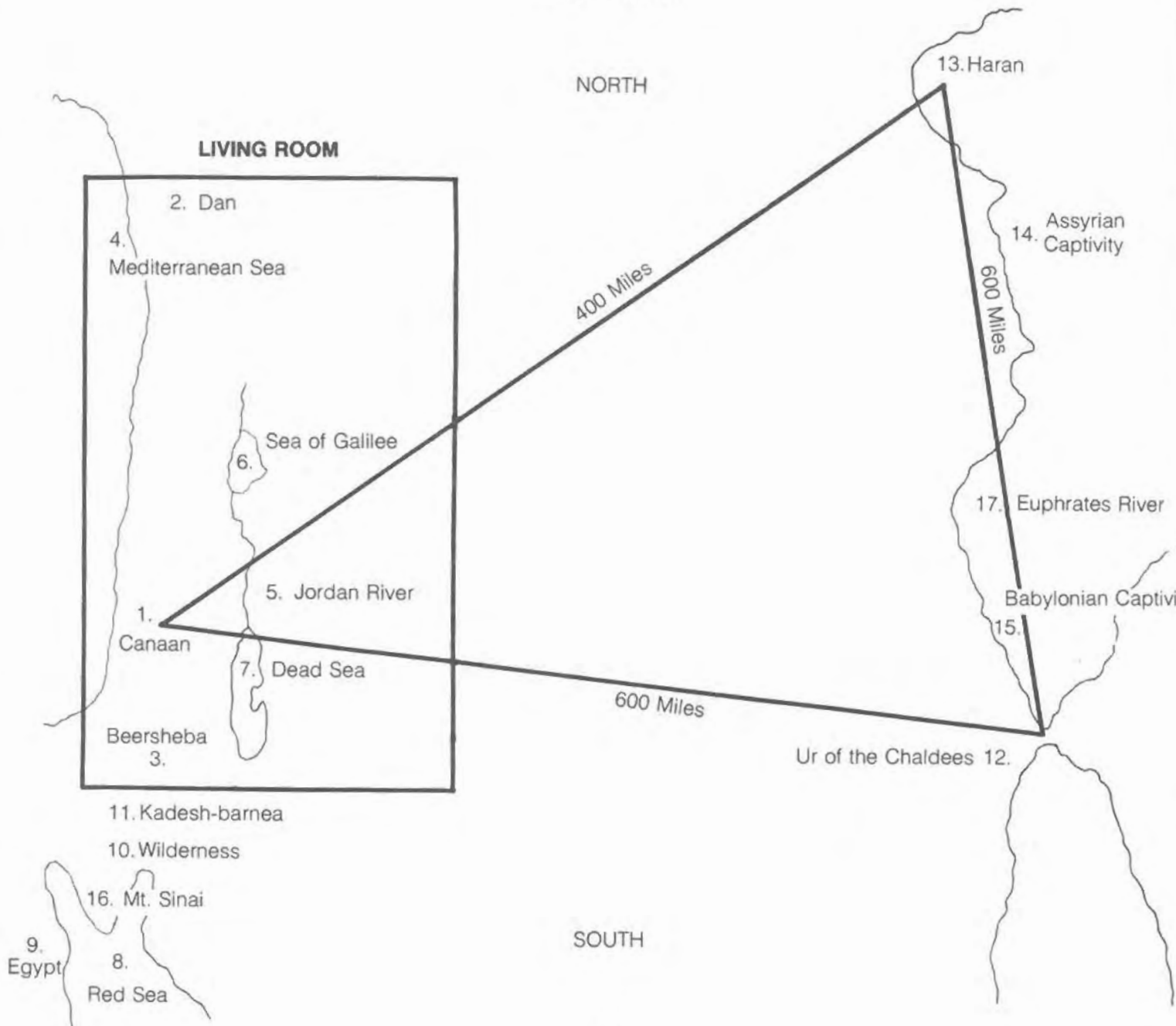
then two) and one girl (lone finger). "Anybody know her name? Right, Dinah! Who is in the kitchen with Dinah?" We have worked up chronologically to Genesis 34.

It is 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 who 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 that bother you.

### III. From Joseph to Moses (Genesis 37 - Exodus 2)

- A. Jacob's youngest son was little Benjamin (hold up little finger) and his next oldest was Joseph (hold up next finger).
- B. Joseph was sold into slavery, first stop was Potiphar's house. (This is in Egypt, remember by "pot-of-fur.")
- C. Mention Joseph's dream (butler-baker), a few events — and then his death. Note bones of Joseph — Genesis 50.
- D. Slavery was the order of the day in Egypt. Jacob and Joseph's eleven brothers moved to Egypt — from them

LIVING ROOM LAYOUT ILLUSTRATION



in 430 years developed two and one-half million Israelites. (400 years of slavery plus 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 — answer them briefly then move on. If a well-informed believer is in the class, he may bring up minute points. This wastes time. The purpose of this class is to reach the lost — remember!

#### IV. From Moses to Joshua (Exodus Through Deuteronomy)

- A. Toward the end of the 400 years a mighty deliverer named Moses arose. (Facing Egypt, hold hands high and outstretched.)
- B. He led the children of Israel out of Egypt after ten plagues. (Hold up hands indicating ten, moving across the Red Sea area.)
- C. 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 here to review again — going back to Abraham in Ur of the Chaldees. Let them call out the names and places. Move again through Ur, Haran, Canaan, I and J, and E, Jacob and his family, Joseph, Egypt, slavery, Moses, ten plagues, crossing the Red Sea, and then end up again at Mt. Sinai.

- D. At Mt. Sinai two things were given:
  - 1. The law was given. Ask the question, "Can anyone name some of the ten commandments?" People can usually name 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, "Why did God give a bunch of laws no one could keep perfectly?" Don't wait for an answer to this question — just keep moving.
  - 2. The pattern for the tabernacle was outlined.
- E. 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 questions concerning the law and these questions are designed to plant seed-plots into the mind.
- F. So the Israelites had to wander forty years in the wilderness until Moses is about to die — but before he dies, he preaches five messages which make up the Book of Deuteronomy.
  - 1. Deuteronomy 1 - 3 — 1st message
  - 2. Deuteronomy 4 - 11 — 2nd message
  - 3. Deuteronomy 12 - 27 — 3rd message
  - 4. Deuteronomy 28 - 30 — 4th message
  - 5. Deuteronomy 31 - 5th message(Make circular motions with the hands to indicate wandering in the wilderness, then Moses about to die [bow head] preaches five messages [hands outstretched].)
- G. Then 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 again review — going back to Abraham in Ur and bringing them up through the ranks to Joshua.

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

- A. Joshua led them across the Jordan at flood time (downward slashing of the hands indicating crossing).
- B. Squarely in their way in the middle of Canaan was the "capital" 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 the *Jericho Times* the early part of the week?
- C. Next Ai — can you spell that? No, you are pronouncing it, I want you to spell it. *Keep it lively!*
  - 1. Disobedience caused defeat. Achan had disobeyed God in taking three things from Jericho. *One can never enjoy the fruit of disobedience.* Move on; don't get preachy here.
  - 2. Finally Ai is captured, how did you say you spell Ai? This banter might not sound funny on paper, but it's helpful to keep things moving.
- D. 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.
  - 1. Then Joshua takes his soldiers and conquers the South. (Move into this area of the living room and make punching movements toward the floor)
  - 2. 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 north part of the room and make similar punching motions floorward.)
- E. 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 sons of Joseph.* The very simple explanation of this is that Reuben lost the double portion to Joseph — thus each of his two sons became tribes.

#### VI. 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.) Now a key statement: *The last judge and the first prophet was Samuel.*

Again, review from Ur of the Chaldees to the present. Keep it moving!

#### VII. From Samuel to the Silent Period (1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Ezra, Nehemiah)

- A. 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.)

1. Saul — 1 Samuel (Little finger)
2. David — 2 Samuel (Second finger)
3. Solomon — 1 Kings (Third finger)
4. Split — 2 Kings (Make hands bounce, wide apart)

**B.** 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.

1. Ten tribes in the north go into captivity in Assyria 250 years after the above split, 722 B.C. (Indicate with one hand the location of Assyria.)
2. 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.)

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

**D.** 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 in the front part of the OT, chronologically they are at the very end of the OT period.

### VIII. The Silent Period

Four hundred years passed between the closing of the OT 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 OT. 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 they will learn enough to desire to come back next week.

### CHRONOLOGICAL ORDER OF THE BOOKS OF THE OT

This is phase three of session one. It might appear that we snow people with excessive material the first night, but

actually we do not. It again must be demonstrated by an experienced teacher to be appreciated if you are in the stage of being "sold" on it.

Now — time moves chronologically only in eleven OT books. They are: Genesis, Exodus, Numbers, Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Ezra and Nehemiah. Count them, are there eleven? There should be. For your own study, break them down in this way:

#### I. 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.")

#### II. Exodus

**A.** 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.

**B.** Leviticus — same time as Exodus — details the Mosaic Law.

#### III. Numbers

**A.** Numbers — wandering of the children of Israel. (Hand and arm rotate in circles in the wilderness area of the living room.)

**B.** Deuteronomy — chronologically is the same time as Numbers — Moses preaching his five messages on the plains of Moab.

#### IV. 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.)

#### V. 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.

#### VI. 1 Samuel Through Nehemiah (the Entire Prophetic Period)

**A. 1 Samuel** The last judge and first prophet Samuel (hold up little finger of right hand).

**B. 2 Samuel** David primarily in view here. The Book of Psalms generally fits into this period. David wrote more than half of the Psalms. Some of the other writers are labeled (even a psalm of Moses is included).

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

1. Views Solomon's reign and death and split of the kingdom. Chronologically, Solomon's three books are here:

- a. Proverbs
- b. Ecclesiastes
- c. Song of Solomon

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

**D. 2 Kings** This book continues the chronological record through the Assyrian and Babylonian captivities (illustrated by index finger).

- 1 and 2 Chronicles looks at the same period as 1 and 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 has three prophets: Obadiah, Ezekiel, Daniel.

**E. Ezra and Nehemiah** The period after the 70-year Babylonian Captivity. Esther is here also (during Persian period).  
(two fingers)

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

### FOOTBALL GOAL POST ILLUSTRATION OF PROPHETS



Do not confuse the class by bringing in all of the above information. Rather walk through the eleven 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 the next session, session two.

## SESSION TWO. THE ABRAHAMIC COVENANT

### POINTERS IN TEACHING THESE SESSIONS

Try not to make these lessons a lecture-type study alone. Continue to keep the class involved by asking questions and reviewing what has been learned already. Give and take, letting 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 involves hard work. The teacher must also thoroughly understand the biblical technique of staying in fellowship with God. *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 who waits until the last minute to prepare and then has a short prayer, forget about teaching home Bible classes. You 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 vitally important in a community. Happy teaching 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 OT walk-through. Stop and spend some time in the difficult places. See that new visitors enjoy themselves. And remember that some who were there for the first session did not get everything down pat either.

After reviewing, start with Genesis 12 and read the first three verses. Be sure to explain the flashback of these three verses compared with Genesis 11:31,32. Then trace the high points 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. Dwight Pentecost's book, *Things to Come*, at your nearest Christian bookstore.

### THE LESSON

#### I. Developing the Abrahamic Covenant, Part 1 (Covered in 2 Sessions):

**A. Introduction:** The first 11 chapters of the Bible cover many, many years. Actually these chapters are the introduction to the OT. But suddenly in chapter 12 rapid chronology comes to a skidding halt — and *one human family* is chosen and described in great detail.

1. The three most important verses in all the Word of God are found in Genesis 12:1-3. This may sound like a rash statement — but take it by faith for the time being!
2. 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!

**B. The Chart:** This chart 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 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:

1. This covenant is to be interpreted literally.
2. This covenant is eternal in its expanse.
3. This covenant is unconditional on Abraham's part.
4. 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.

### C. 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 Bibles, and several versions will be present. You may want to plant the seed in suggesting they get a good study Bible. We recommend either the *New Marked Reference Bible* or the *Scotfield Reference Bible*. These are not, of course, the only study Bibles, and their notes are not inspired. Also tell the people how to secure these Bibles, the cost, where to purchase them, etc. It seems best if all use 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.

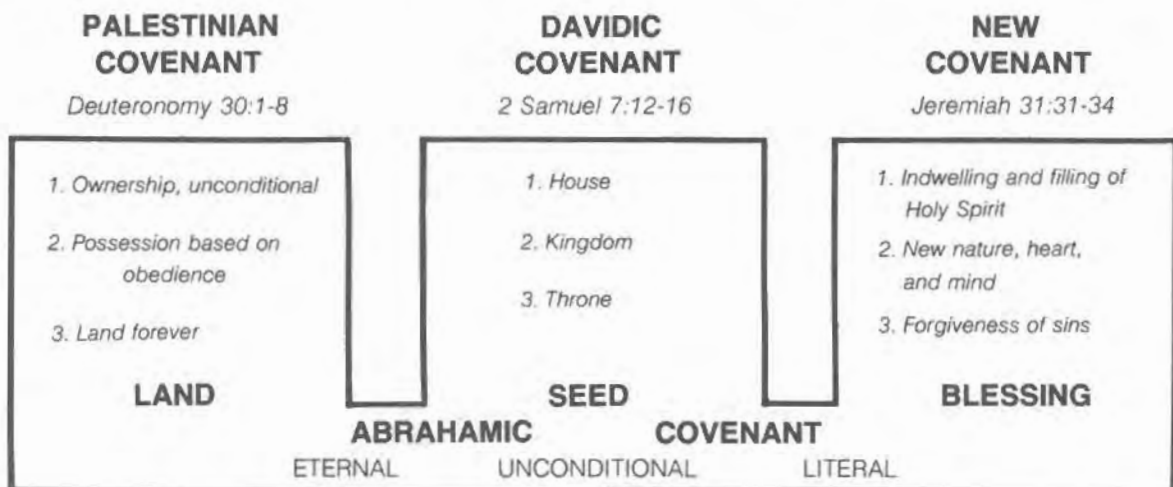
**Genesis 12:2,3:** "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shalt all families of the earth be blessed."

**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 crucial.

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, foundationed by Genesis and penthoused by Revelation. The architect who 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-quarter inch lower, at nineteen 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:

1. **"a great nation"** What does a nation need? People and land. So indicated here is *land*, and an increase to a numerous people.
2. **"make thy name great"** What made a name great in those days? Right! Progeny. This indicates that Abraham will have children who will populate the land. The OT uses the term "seed" to indicate children.
3. **"and I will bless thee"** Abraham will be blessed materially and spiritually. He will be a channel of blessing for untold millions.



4. **“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 not to 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:** Make sure they understand the terms: *land*, *seed*, and *blessing*. Note 12:5: Was this real land as we know it? Real estate? Really? You are sure now? O.K. Remember when we get to the fortieth story that it was real land, promised here, not heaven. We're 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 art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number 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 something different. That is, every time the word land appears in the Bible it means something else. Why not? Stress here *literal interpretation of the Bible* in simple terms. When the Bible says land it means land.

By the way, how long was this land given to Abraham and his seed? Look at verse 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 land in eternity then? Is there anything that talks about eternal earth in the Bible? Yes, read Revelation 21. Are you still sure when it says land it means land?

Now up to this point, Abraham has been promised seed but not too specifically. In chapter 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 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, in its entirety — on the *basis of 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 has 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's got everything! What is his problem?

*No children!* 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 he could not farm a land 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 beaten into a shield, with a handle molded on it — so Abraham can run around with God held by a handle? Does it really mean this? Well, the predicate nominative is used here. *Emphasize 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 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 group and help them relax, because Genesis 15:6 is crucial.



This verse will present the gospel. And this 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 here? 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, teacher — 15:6 is the climax verse for session two.

**Genesis 15:6:** "And he (Abraham) believed in the LORD and he (God) counted it to him for righteousness."

## II. Salvation:

This last part of session two is extremely important. Illustrate this verse in as many ways as possible. It clearly presents salvation. Perhaps you can develop it in this way. Deal first with "righteousness," then with "believed," and last of all with "counted."

**A. Righteousness:** "What is righteousness? In everyday language? Yes, goodness. Like he's 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 correctly will fill a much-needed area. Most people feel they are basically "good," but the best good that man can produce is only human good, its source: the old sin nature.

1. **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 who spent some time in Sing Sing. But over here (pointing) is Joe — Joe is good, even better than John. He makes fruitcakes and gives them to underprivileged children." Now what impression do you get? That 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 in an unusual way. "Sam is good, John is good, Joe is good, God is good." Can God be compared with Sam, John, and Joe? No!
- God definitely has a different kind of goodness than they do! (God has +R and man has -R.)

### 2. 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 backwoods boys from the Grand Ole 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 think it is the finest, this is really good music!

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

Now switch scenes to Grand Ole 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! The 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, use abstract art and Grandma Moses. Act it out! Is art relative or absolute? Still relative (-R).
- Automobiles: Sam here has a Ford. John has a Rambler. And Joe has a Chevy. Sam thinks his Ford is a good car. Joe thinks his Chevy is a good car. John thinks his Rambler 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 (-R) have to have to stand in God's presence (+R).

- Nickels: What kind of righteousness did God give to Abraham when he believed? He gave him the absolute kind — that is the only kind of goodness God has to give! Illustrate by pretending to hand out 10 nickels, all with the same date, 1965. Then ask each of the ten what date the nickel they are holding has. They reply, 1965. 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 — that is all He has to give out!

## B. 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, believing 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 tightrope. Then he came back and asked a man who was watching if he thought he could go across the same tightrope pushing an empty wheelbarrow for a balancing stick. The man indicated he believed he could. The Frenchman again was successful. This time he approached the same man and asked him if he believed he could push the wheelbarrow across with a man in it. The man indicated 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 the wheelbarrow. This is an illustration of how *not* to believe. It is head knowledge, not acted upon.

3. Believing must be in the Lord Jesus Christ and it 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 already 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 the group that the issue is Christ. It is good news that Christ died for our sins — and now in 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. However, this does not mean that one must not use the word. It is a bonafide word. The audience's concept of the term is much different than the Bible's definition. Often their problem is misunderstanding 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 may often be used to good advantage. The Bible indicates that good people *don't go to heaven!* And it doesn't necessarily follow, however, that if you are bad you are going to hell. *One does not go to heaven on the basis of how good 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.

#### C. Counted:

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

1. The term *counted* is a bookkeeping term. Abraham,

because of sin (Rom. 3:23) and *human good* (Isa. 64:6), was deeply 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. 13:8, ". . . of the Lamb slain from the foundations of the world" compared with 2 Pet. 1:19,20).

2. Here is Abraham in such debt 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 operating assets. He credits him with righteousness. So Abraham comes out not only forgiven of his debt but also with credit on the plus side!

### III. Concluding Illustration for Session 2:

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 sparkplugs and clean them. But I tell him, "I'm out of gas." He continues to check the carburetor, the fuel pump, and the distributor. I keep on yelling, "I'm out of gas! Hey!" But he keeps on fooling around, then he washes my car, polishes it with wax, and cleans my windshield. And I keep on saying, "But, sir, I need gas!" Finally he gets into his pickup and drives away. My car 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. In the same way 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 be benevolent and jolly like Santa Claus to me? No, by believing. And it matters what I believe, I must believe in the Lord Jesus Christ who died on the cross for my sins. (At this point go into the plan of salvation).

(Tell the group to teach this lesson to a friend, and to come back next time and bring visitors.)

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## SESSION THREE. THE ABRAHAMIC COVENANT

### POINTERS IN TEACHING

The key here is to be 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.

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, 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.

Be sure to review Genesis 15:6 by asking questions.

## THE LESSON

### I. Developing the Abrahamic Covenant, Part 2

#### A. 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 he was saved in Genesis 15:6, others, that 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 chapter 15. This is indicated by the first verse. He indicated his further worry by trying to teach God the facts of life in v. 2.

So, in Genesis 15:6, God reminds Abraham that he had believed many years before and had received righteousness credited to his account. Just as Abraham had believed for salvation, so he is to believe that God can keep His promises to him now. "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?" (Rom. 8:32).

But he continues to worry by asking God, "... Whereby shall I know that I shall inherit it?" (Gen. 15:8). So he is told to take some animals and lay them out a certain way. 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 1 through 7 — the promises of God. Abraham is to believe them. The second cure is found in verses 8 to 11 — to rest upon the doctrines of the Word of God. Worry had led Abraham out of fellowship, and he needs to confess his sin biblically (animal offerings). Then, beginning with verse 12, 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 (vv. 1-12), and then on the basis of having believed in the Lord for salvation, Abraham continued believing that God could fulfill His promises (vv. 13-25, with special emphasis on vv. 20, 21).

#### B. 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 — by exchanging a bag of salt between the two parties or exchanging sandals before witnesses, or by the blood covenant. This blood covenant involved killing animals, splitting them, forming a corridor between the halves, and then the two parties would walk through the corridor together. Should one party fall in his obligation he must be killed even as the animals were killed. The richer the parties involved, the more animals and the more serious the contract (heifer — sin offering; she-goat — reconciliation offering; ram — propitiation offering; turtle dove — deity of Christ; young pigeon — resurrected humanity of Christ).

What happened when Abraham fell into a deep sleep? He dreamed 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 ultimately 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 He assumed all responsibility, and Abraham and his seed were the receivers. God thus assumed the responsibility for keeping the eternal covenant in effect. God then extends 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 (depending upon how much time you have spent in review) narrate quickly the folly of chapter 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 chapter 16. Check out Genesis 16:12 to show the general behavior of the Arab.

Abraham loses his old name of Abram in chapter 17. "Father of the winds" is changed to "father of many nations." And this occurred 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 are the kids?" For Abraham meant father of many, many children.

So God confirms again the Abrahamic Covenant in 17:6-8 and the outward sign 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 have trouble here, there is hope for you as there was for Sarah. The application of Bible doctrine changes dispositions!

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

Finally in chapter 22 Isaac is offered on the same mountain where one day Christ died. The covenant is confirmed to Abraham in verses 17, 18. Abraham has grown in the Lord, and is blessed exceedingly. Abraham again quotes the promises in 24:7, and in chapter 26 the covenant is confirmed to Isaac, and then to Jacob in chapter 28. Further references through the Old Testament prove that their prosperity or disgrace revolved around the promises made to Abraham.

### II. Promotion of Next Session:

Preview the next lesson, the uniqueness of the Palestinian Covenant. It will be a fascinating lesson.



## SESSION FOUR. THE PALESTINIAN COVENANT

1. **Genesis 15:18 — Boundaries**
2. **Genesis 17:8 — Eternal Ownership**
3. **Deuteronomy 28-30 — Possession Based Upon Obedience**
4. **Romans 11:26,27 — Obedience Based Upon Conversion**
5. **Universal Regathering**
  - a. **Begins in Unbelief — Ezekiel 37**
  - b. **Fulfilled at Second Advent — Isaiah 11; Ezekiel 11:16-21**
  - c. **Literally, Unconditionally, Eternally**
  - d. **Burning Up of Present Earth Does Not Nullify the Eternal Promise**

### POINTERS IN TEACHING

Sometimes the question is asked: Why is the Mosaic Covenant 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 point out that the Mosaic, 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.

The Palestinian Covenant 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 today in the Arab-Israeli world, this lesson can readily explain the present world conditions.

Note the chart at the beginning of the lesson. Systematically expounding these Scriptures 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.

### THE LESSON

#### I. The Palestinian Covenant:

**A. Genesis 15:18:** This verse stresses the large expanse of land promised to Abraham and his descendants. The dimensions are much greater than the 183-mile by 25- to 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 the land promises have already been fulfilled — and since they have, the land must refer to heaven. A map will help.

**B. Genesis 17:8:** "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all 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 alone. 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!

**C. Deuteronomy 28-30:** The Palestinian Covenant is actually stated in Deuteronomy 30:1-8. But chapters 28 and 29 give tremendous background and build-up to this covenant. Now remember that these covenants were literal, unconditional, and eternal. Begin to read 28:1,2, and emphasize the word "if."

Don't comment. Note the "blesseds." Then read 28:13, emphasizing again the word "if." Do likewise with 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 there is a condition attached! What's going on? If, if, if, if! (Let the people discuss it here, but, if possible, don't give the solution yet!) Read 28:58 — it has another "if" in it.

Note 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 wants to buy Sam's house. Finally a contract is drawn up that is a bit unusual — Sam is going to give John the house provided he can put something in fine print at the bottom of the contract with John's knowledge. Of course, John wants to know what the fine print reads.

Quote: "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 conditioned to obedience to the following statement: John Doe must always own and drive a Rambler automobile. 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 Rambler and always have, and always will



— they see no harm in 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, the Rambler falls to pieces. John and Mary had been enjoying their property — and had forgotten the fine print. So they go new car shopping. They find that the Ford dealer will give them a terrific deal, whereas the Rambler dealer won't do as well. Deep down they wanted a Rambler; they know there are many benefits in owning a Rambler. But instead they buy a new Ford. Coming home they drive it into their driveway. Looks great!

But, who should 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 asks, "Where's the contract?" "Oh, yes, the Rambler clause. Why that's silly, I couldn't get a deal at the Rambler garage." And so it goes, but by nightfall John, Mary, and the kids are out of the house, everything piled in the street in front of the house. My, how they fuss and fume! Finally John breaks down, takes the Ford, and trades it for a new Rambler, regardless of the cost involved. When he gets home with the Rambler, Sam, who has been keeping a watch on the place, congratulates him and helps him move all the furniture right back into the house. 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. And ultimately Israel can only be obedient through conversion!

At this point expound the unconditional qualities of 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.

1. Deuteronomy 28:63-67: Stress this verse. If they were disobedient, they were dispersed (scattered). Are the Jews scattered now? Yes. How do they feel among the Gentile nations? Secure? Remember, this was written thousands of years ago. Tremendous interest is usually manifested here.
2. Deuteronomy 29:12,13: This shows that the Palestinian Covenant is tied into the Abrahamic.
3. Deuteronomy 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.

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

Stress here the difference between the Rapture 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 in 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 (Matt. 24:27-31; Rev. 1:9; etc.). Many Christian workers fail to make this distinction, just calling these future events His second coming. However, there are two phases of His second coming, distinctively different.

1. Ezekiel 37:1-10: Read this passage through with little comment. Then without referring to the next verses (11ff.) ask the group to interpret this passage. (The divine commentary is found in vv. 11ff.) 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.
2. Ezekiel 37:11-14: Go slowly through this passage. Note the fourteenth 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.

**E. Isaiah 11; Ezekiel 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.

**F. Daniel 2; 7:** These chapters give the course of the Gentile nations while Israel is scattered among them. Usually not used because of a lack of time.

## II. Promotion of Next Session:

Give a preview of the next lesson, encourage them to study 2 Samuel 7 with regard to the Davidic Covenant. Many will follow your suggestion, because they have a real hunger for the Word by this time.

# SESSION FIVE. THE DAVIDIC COVENANT

## POINTERS IN TEACHING

About this time, one may be so enthusiastic in seeing the response of the class that he doesn't study as he should. And the Davidic Covenant class may be a flop. *This lesson is the most difficult to teach properly.* So get the material well in hand. Review previous material by asking questions. Observe whether any of the class members have become either bored or confused.

**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 1,000 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.

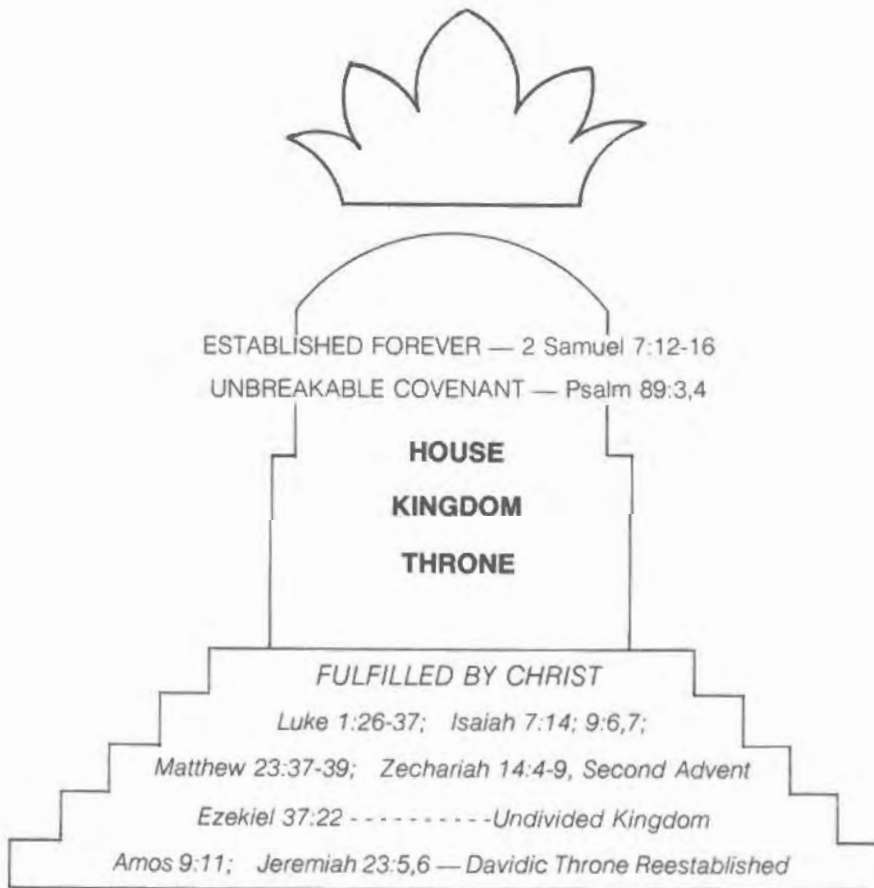
## DEVELOPING THE DAVIDIC COVENANT

**Begin the development with Luke 1:26-37.** State that not even the well-known Christmas story may be understood without realizing the import of this great covenant. Go through this passage quickly, telling the people 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, explaining them.

**Some more background.** David had been successful as king. He had been a mighty warrior and now had peace with his enemies. Now he wanted to build a temple to be an extraordinary worship center.

But through the prophet Nathan, David is denied this privilege.

## THE DAVIDIC COVENANT



Yet a promise is given him of *much greater value*. God promises David that his seed would rule the house of Israel. The New Testament records the fact that Jesus Christ came of the seed of David to fulfill that promise (Luke 1:32,33). Jesus Christ is to return again to rule on earth as the Qualified Savior, being of the seed of Abraham, and fulfilling the promise of rulership.

## THE LESSON

### I. The Davidic Covenant:

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

1. **2 Samuel 7:1-3:** *Right here you may want to lecture — but don't. Question the people throughout. However, here are some conclusions:*
  - a. David dwelt in a fancy house, and it bothered him that God dwelt in a ragged tent.
  - b. Nathan gave his immediate consent to build a temple for God. (His was too hasty a judgment, however.)
2. **2 Samuel 7:4-7:** Nathan gets instructions from God that evening. And Nathan proves to be a man of God. David is not to build a temple because:
  - a. God had not lived in anything but a tent among His people and He was satisfied with that arrangement.
  - b. He had not commanded the building of a temple.
3. **2 Samuel 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."
  - a. Now remember, David, where you came from! *You are what you are by the grace of God!* Note the term *sheepcote*. What is a sheepcote? Something like a horse blanket? Explain outdated words such as this one, as you come across them.
  - b. God is saying, "David, I'm going to make you a house."
4. **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) so that Solomon was able to testify, "Now the Lord has fulfilled his promise which he made: for I have risen in the place of David my father" (1 Kings 8:20, RSV). 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 after his death. It was 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 (1 Kings 11:9ff.). — that one part or tribe was Judah. Thus the Lord punished Solomon with the rods of men, but did not withdraw His grace. This, in essence, is what this passage teaches.
  - a. **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.

- b. Thus He (Jesus Christ, the seed of Abraham, David, Solomon) **must be a qualified Savior**. Illustrate and stress 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 (providing there is a balance in the account!).

**Illustration:** People recognize their pastor. Thus they expect him to mount the pulpit at regular services and teach the Word. Certain qualifications are necessary for this.

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

### B. Psalm 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 for ever, 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 for ever, 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 as from it came 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.

### C. 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.*

#### D. Isaiah 9:6,7

**Here is further detail concerning the qualified Savior — some of His names.** An analogy to this fact, Queen Elizabeth II, ruling monarch in England, has 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.

#### E. 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 seventeen 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 was why they hated that coat so much. It represented the authority they despised. When Joseph was taken into Potiphar's house he was soon administering the household. So likewise did he 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 at administration. He showed this genius even before he was saved at the age of 39. One year later at 40 he chose not to enjoy the grandeur of Egypt and to identify himself with the Israelites. Secular history indicates that he as the adopted son of Pharaoh's daughter could 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 2,500,000 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 as such by God, 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!

#### F. 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.

#### G. Zechariah 14:4-9

When are the house, kingdom, and throne fulfilled? The Second Advent described 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 Year's, the Second Advent.

#### H. Ezekiel 37:22

Israel and Judah, which were divided, shall unite — and it will be one united kingdom. Note the context, vv.15-28.

#### I. Amos 9:11; Jeremiah 23:5,6: The Davidic Throne Is Reestablished.

Be sure to illustrate this lesson. Prepare thoroughly so it will be fresh, vital, and present Him as the only qualified Savior who can save us from sin and human good. Especially pray about this lesson and the next. 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."

#### II. Conclusion:

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

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## SESSION SIX. THE NEW COVENANT

1. Nicodemus and the New Birth (John 3).
2. New Covenant Stated (Jer. 31:31-34).
3. Indwelling of Holy Spirit Prophesied (Joel 2:28,29).



4. **Blessing of the Indwelling and Filling Holy Spirit (Acts 2:15-21).**
5. **Christ the Agent of the New Covenant (Heb. 8:6-13; 9:14).**
6. **Communion, Remembrance of the New Covenant (Matt. 26:28; 1 Cor. 11:23-25).**
7. **Blessing of New Covenant on Gentiles (Gal. 3:14).**
8. **Fulfilled at Second Advent (Acts 2:15-21; Rom. 11; Ezek. 34:25-31).**

### NEW COVENANT PROVIDES:

1. **Indwelling and filling of Holy Spirit (cf. Jer. 31:33, with Ezek. 36:27)**
2. **Regeneration . . . new heart (Jer. 31:33) . . . new mind (Isa. 59:21)**
3. **Blessing (Hos. 2:19, 20; Isa. 61:9)**
4. **Forgiveness of sins (Jer. 31:34b)**

### POINTERS IN TEACHING

The New Covenant speaks of the new birth. Therefore it is important to the eternal welfare of each class member. The development of this covenant may be simple.

### THE LESSON

#### I. John 3:

In the Nicodemus-Christ conversation, Jesus told Nicodemus, a religious minister, that he needed to be born again. Nicodemus didn't know what Jesus 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 NT Scriptures were not written at this time. Yet Jesus Christ held Nicodemus accountable for knowing what the term "born again" meant. Where in the OT does it say you must be born again? Christ expected Nicodemus, who had only the OT, to know, do you?

#### II. Jeremiah 31:31-34:

Here the New Covenant is declared. Read it to the class.

**A. 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 B.C. At this time 586 B.C. 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.

1. v.31 — This covenant mentions Israel and Judah because at this time they are still divided.
2. v.32 — This covenant is not going to be like the Mosaic law which was broken by the children of Israel.
3. v.33 — This is going to be a law, but it will be internal rather than external.
4. v.34 — The production of this covenant in the life of the people is fantastic: ". . . for they shall all know me. . . . I will forgive their iniquity, and I will remember their sin no more."

**B. 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

from sin, or pour out blessing through the indwelling and filling of the Holy Spirit.

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

a. What happens when you make cookies, put them on a shelf, and then point it out to your children, saying, "Don't get into 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)!

b. 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.

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

#### III. Joel 2:28-32:

Now for the *how*? How do I get the law inside of my 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.

**A. 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 handmaids in those days will I pour out my spirit." This is quoted in Acts 2:17ff.

**B. Ezekiel 11:19:** But before we interpret the Joel passage, what does the term "pour out" mean? Note such passages as Ezekiel 11:19:

1. "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. . . ."

2. The term "pour out" is used in the sense of placing

the Spirit of God within. It carries a concept of indwelling and filling (spirituality).

3. 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 for good or for bad — into his son. Develop this concept. I personally believe that in 99 out of 100 situations 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.

**C. The Joel 2 passage predicted a future day in which the Holy Spirit would indwell and fill (control) the Israelites.** Peter quotes this announcement of Joel's in his sermon on the day of Pentecost (Acts 2). Peter explained 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 *important to grasp it!*

1. 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. *How then, could he say that what had occurred on that day was the fulfillment of what Joel had spoken of?*
2. **It is important to understand this.** The Abrahamic Covenant, as we know, was divided into three parts: (1) land, (2) seed, (3) 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 A.D. 70. These same ecstasies are not legitimate in the church age since A.D. 70.
3. **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.

Now 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 illustrates the similarity of that event with the one happening on the day of Pentecost to explain what is 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 explain thoroughly Joel 2 and Acts 2. Share here only what you understand.

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

**A. Why is the New Covenant a better covenant and based on better promises? (8:6).** This is answered in context.

**B. Explain the place of the blood in the New Covenant.**

**C. Has the thought expressed in 10:17 gripped you?**

God provided cleansing for sin. He provides a new boldness (10:19). And He also provided a new and living way (10:20).

**V. Matthew 26:28; 1 Corinthians 11:23-25:**

**A. Matthew 26:28:** "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.

**B. 1 Corinthians 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.

**C. 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 truths. *There should be intense conviction.* Review how Abraham believed God.

**VI. 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 your personal Savior.

**VII. Promotion of the Next Session:**

Let the group know that the next lesson will be on *prophecy*. Many are vitally interested in prophecy. Nearly all the time will be devoted to Matthew 24. Give them an inkling of what to expect to whet their appetites.

## SESSION SEVEN. MATTHEW 24,25

### POINTERS IN TEACHING

**Matthew 24 tells us when the four covenants are fulfilled.**

This is at the Second Advent. 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. *This is an important chapter.*

This chapter also (*begin at 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 Matthew 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.

The class should have some chronology to orient them 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.**

Fill in with the major events of history — the Rapture, Second Advent, when the great white throne Judgment occurs, etc.

1. GENTILE	2. JEW	3. CHURCH	JEW	4. KINGDOM
Genesis 1-11	Genesis 12 — Gospels	Acts, Epistles — Revelation 4	Rev. 5-19	Revelation 20-22

### THE LESSON

#### I. Introduction

The Jewish age (No. 2) stops seven years short of completion at the Cross. This seven years is picked up between the Rapture and the Second Advent. This is Daniel's Seventieth 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 timetable 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.

Years ago I was embarrassed after eight years of schooling in the Scriptures not to be able to tell what was in Luke 13, or Matthew 22, or Joel 2 without opening my Bible. Consequently about 1962, I began memorizing chapter titles in some New Testament portions and found it a tremendous blessing to "think through" the contents of these books.

Dr. Howard Hendricks, to whom I will always be greatly indebted, once said 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

<b>PAST</b>	<b>PRESENT</b>	<b>FUTURE</b>
<b>THE CROSS</b>	<b>CHURCH AGE</b>	<b>TRIBULATION — MILLENNIUM — ETERNITY</b>
<b>CHAPTER 1</b>	<b>CHAPTERS 2-5</b>	<b>CHAPTERS 6-22</b>

## Revelation Chapter Titles

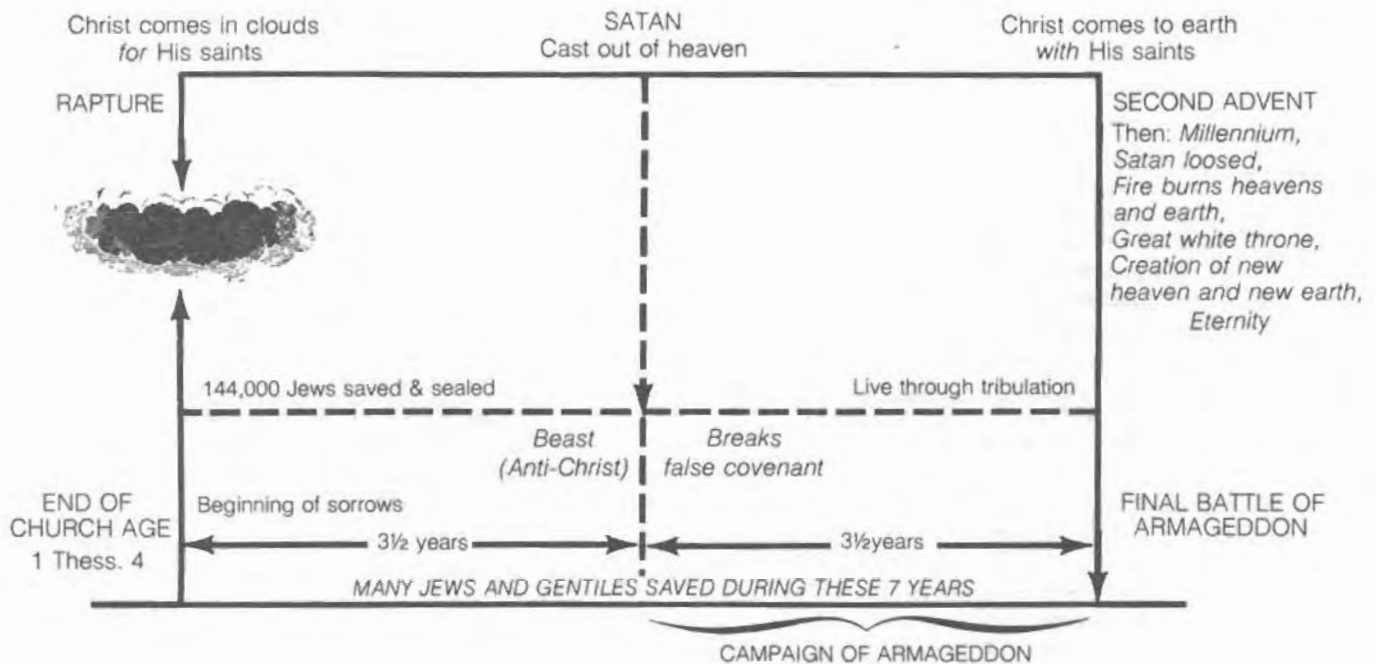
- Ch. 1 Introduction
- Ch. 2 The Seven Churches
- Ch. 3 The Seven Churches
- Ch. 4 Heavens Opened
- Ch. 5 The Seven Seals
- Ch. 6 The Seven Seals Opened
- Ch. 7 Sealing of the 144,000
- Ch. 8 The Seven Trumpets
- Ch. 9 The Trumpets Opened
- Ch. 10 The Mighty Angel & Little Book
- Ch. 11 The Two Witnesses
- Ch. 12 The Seven Personages
- Ch. 13 The Earth & Sea Beast
- Ch. 14 Vision of Lamb & 144,000
- Ch. 15 The Seven Vials
- Ch. 16 The Seven Vials
- Ch. 17 Religious Babylon
- Ch. 18 Commercial Babylon
- Ch. 19 Second Advent
- Ch. 20 Great White Throne
- Ch. 21 New Heaven, New Earth
- Ch. 22 Eternity

## II. Exposition of Matthew 24:

- A.** 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 not rejected Israel, but not until they had rejected Him. What He will say to the disciples is the Mt. Olivet discourse (*Matthew 24,25*) is very important.
- B.** Leaving the temple, the disciples ask Jesus three questions:
1. When shall these things be?
  2. When are You coming again?
  3. When is the end of the age to come?

The following chart shows the last seven years of the Jewish age.

### TRIBULATION CHART



### C. Purpose of the great Tribulation

1. To prepare the nation Israel for her Messiah.
2. 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 that is the chapter

which will give punch to the class.

Again the questions:

1. When shall these things be?
2. When are You coming again?
3. When is the end of the age to come?



**D.** 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 (Luke 21:20-24). This occurred historically in A.D. 70 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 Antichrist) will harass Jews and murder them, will commit the abomination of desolation in the temple, and pillage the city again just before Christ shall come triumphantly to take Jerusalem and regather the Jews (cf. Zech. 14:2; Rev. 11:2).

**E.** 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 age with His return, the Second Advent.

Note carefully: The correct interpretation of this passage hinges on the last word of verse 3. The King James Version translates 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. Messiah had been cut off at the cross. Daniel's Seventy 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 but the Jewish age. Check various translations (most translate this correctly, age).

**F.** Now granted, the church age sees a few of the events 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 Seventieth 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 Seventy Weeks.

**G.** As you go through Matthew 24 verse by verse, notice the signs of the Second Advent of Christ. Wars, rumors of wars, famines, pestilences, earthquakes in many places, the lightning coming out of the East and flashing forth to the West — these 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.

1. 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.

2. Verse 13: "But he that shall endure unto the end, the

same shall be saved." 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.

3. 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!

4. Verse 22: "And except those days be shortened (Tribulation) there should no flesh (physical reference) be saved (delivered to live on the earth during the Millennium): but for the elect's (Jews who believed during the Tribulation) sake those days shall be shortened."

a. The term *saved* sometimes means "physical deliverance" in the Bible.

b. The Bible has a message of comfort for people in all ages, and there is much overlap.

c. The Tribulation is 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.

5. 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 Tribulation saint needs specific comfort and encouragement, too. We often want to fit everything into a church age area.

**H.** 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, this fig tree is symbolic of the Tribulation and summer refers to the Millennium. Think it over.

**I.** Now for the supreme test.

1. 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? *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.

2. **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 of the Second Advent? You may get a few "ohs" right here. The Second Advent is in view: *One shall be taken in judgment, 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 chapters 24 and 25 bear out the fact of blessing and judgment.

3. **The rest of the passage speaks of blessing and judgment.**
- a. **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.)
  - b. **Verse 44:** "Therefore be ye also ready . . ."
  - c. **Verse 46:** "Blessed is that servant . . ."
  - d. **Verse 48:** "But and if that evil servant . . ."
  - e. **Verse 51:** "And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

### III. Matthew 25:

**A. Matthew 25 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.

**B. The gentile portion** starts at verse 31 — and indicates which gentile nations will go into the Millennium. At the Second Advent there will apparently be Gentiles 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. Anyone who is not a believer is killed; he will 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), every one 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.*

### IV. Conclusion

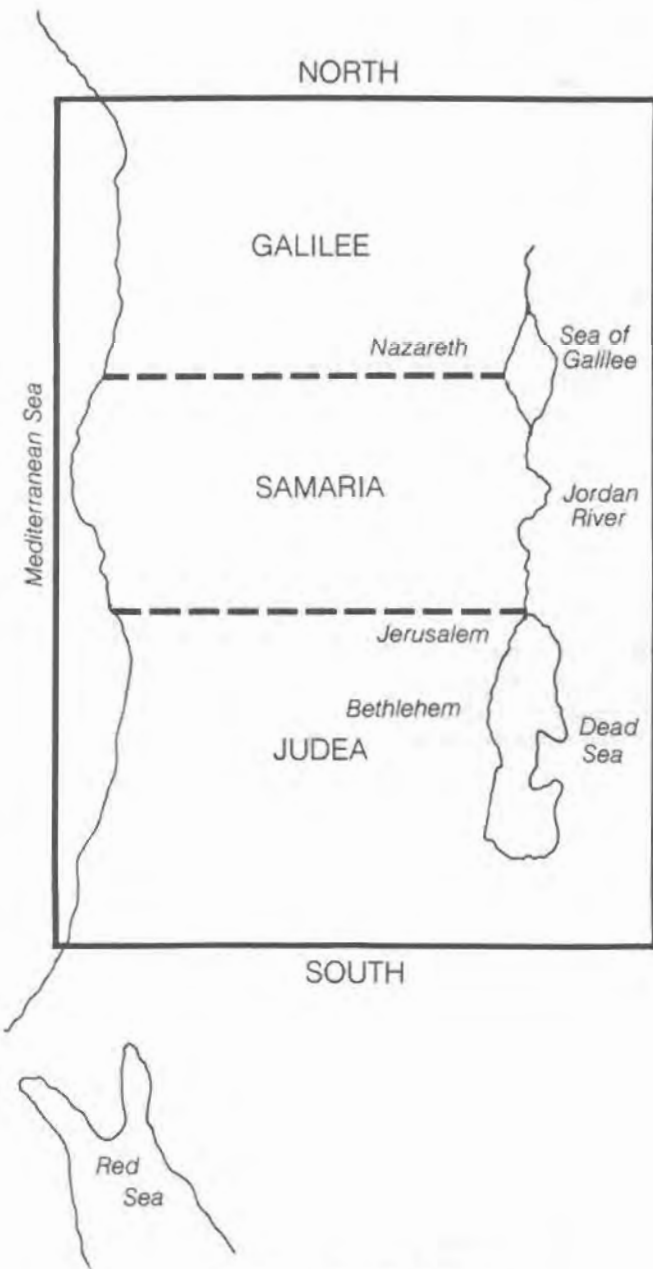
- A.** Abraham was promised *land, seed, and blessing*. The land afforded the nation Israel a geographical location, always needed in the case of any nation. The land was Israel's as far as the title deed, but to possess and enjoy the land they had to be obedient. They, of course, failed to be obedient 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.*
- B.** Thus at the Second Advent, Israel as a nation 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.
- C.** Remind them that a 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." Sessions eight and nine are designed to help in this endeavor. Plenty of material is given in case you wish to be selective.

In our conferences some are prone to think this class on Matthew 24, 25 is too complicated. We have never found it so. The layman is underrated today. Teaching evangelism gives background facts to the gospel message, "Ye must be born again." We are increasingly finding a pupil in class who has no Sunday school background, but he does have an intellect. The pupil needs to be given something to be believed. Most who are converted through the Word in these classes are healthy believers.

# SESSION EIGHT. LIFE OF CHRIST

(Part 1 of N.T. Walk-through)



## POINTERS IN TEACHING

Consider your time factor in giving out background materials. Be selective in the following material, much is given.

## THE LESSON

### I. Setting

Divide the living room into three sections as above, Galilee, Samaria, Judea. Drop the use of the word Canaan — use Palestine instead. Identify the area with people in the room.

### II. Give background of conditions leading up to Christ's birth.

- A. The great world powers: Babylon, Media, Persia, Greece, Rome.
- B. The Tunnel Period (silence for 400 years).
- C. Events surrounding the birth of John the Baptist.

### III. The Birth of the Lord Jesus Christ (Luke 2):

- A. Where was the Lord born? Success again depends upon pupil participation. Locate Bethlehem on the living room map.
  1. The next event was the coming of the shepherds (Luke 2:8-20). They attended the sacrificial sheep flocks on the hills surrounding Bethlehem. These sheep were sacrificed in Jerusalem on feast days.
  2. Then a year or so later the coming of the wise men to the house in Bethlehem where Jesus was (Matt. 2).
  3. The slaughter of the innocents by Herod (Matt. 2:16-18). Just previous to this, Jesus, Joseph, and Mary had gone to Egypt. Indicate, using the living room map. It also would help to have a large map hanging up showing the different areas.
- B. 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 (Matt. 2:19-23).
- C. Jesus attends the feast in Jerusalem at age 12 (Luke 2:41-52).

### IV. The Book of Matthew Used as a Walk-through.

If you wish to develop and trace the Galilean, Judean, and Berean 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 framework to guide the class's thinking.

- Matt. 1,2 — The Birth and Reception of the King (already covered above)
- Matt. 3 — The Baptism of the King
- Matt. 4 — The Testing of the King
- Matt. 5-7 — The Proclamation of the King
- Matt. 8-10 — The Authority of the King
- Matt. 11,12 — The Opposition of the King
- Matt. 13 — The Parables of the King
- Matt. 14-20 — The Revelation and Instruction of the King.
- Matt. 21-23 — The Formal Presentation of the King
- Matt. 24,25 — The Predictions of the King
- Matt. 26-28 — The Crucifixion and Resurrection of the King

Assign each of these chapter titles to the people in the group, one per person. Make a game 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.

## SESSION NINE. LIFE OF PAUL

(Part 2 of NT Walk-through)

### POINTERS IN TEACHING

At the beginning of the class period you may 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 the class may have. By this time you 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 may be initiated by approaching Acts from the standpoint of chapter titles. Here are some suggestions:

- 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 Defense Before Sanhedrin
- Ch. 24 Before Felix
- Ch. 25 Before Festus
- Ch. 26 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 so they can 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 Tim.).

Lay out the living room including the areas Paul traveled on his missionary journeys. These 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.)

### THE LESSON

#### I. Paul's Missionary Journeys

As you walk through these journeys, have a map also visible and use it generously. As you move from place to place say something scriptural about each place. Some

may want to follow along with open Bibles. All references are in Acts.

#### A. First Missionary Journey

- 13:1-3 All three journeys begin in Antioch in Syria. Barnabas and Paul are sent out. Immediate point of destination is the island of Cyprus.
- 13:4 Seleucia
- 13:5 Then to Salamis
- 13:6-12 Then to Paphos — here Sergius Paulus is converted. Note the name change from Saul to Paul.
- 13:13 Then to Perga in Pamphylia (the young man, John Mark, becoming fearful, returns to Jerusalem).
- 13:14-52 Paul at Antioch in Pisidia, preached a great sermon there. He is in South Galatia (also Iconium, Lystra, Derbe).
- 14:1-5 Iconium, here persecution by unbelieving Jews.
- 14:6-19 At Lystra, impotent man healed, Paul stoned here.
- 14:20 To Derbe.
- 14:21-28 Returned to Lystra, to Iconium, to Antioch in Pisidia, then to Perga in Pamphylia, Attalia, and then sailed back to Antioch in Syria. *End of first journey.*

No books were written on Paul's first missionary journey unless the southern Galatian theory is taken. Then he would have written Galatians. Otherwise Galatians was written on the third missionary journey.

15:1-34 Jerusalem Council

#### B. Second Missionary Journey

- 15:35-40 This missionary journey begins in Antioch, which had by this time replaced Jerusalem as the missionary center. Here Paul argues with Barnabas. Paul doesn't want to take John Mark because of his failure in Perga on last journey. (Barnabas was right, Paul was wrong — Mark developed beautifully.) So Paul takes Silas, and Barnabas takes Mark.
- 16:1-5 They went to Derbe and Lystra (visited on previous journey). Young Timothy joins the party at Lystra.
- 16:6-11 Throughout Phrygia and Galatia. Forbidden to preach in Asia (Asia Minor) then to Mysia, but forbidden to minister in Bithynia. Then to Troas. Here they received the Macedonian vision — come over to Europe and help us! So they did, via Samothracia, on to Neapolis, finally arriving at Philippi.
- 16:12-40 The first convert in Europe is Lydia, a



businesswoman. A demon was cast out of a young girl; they were put in prison, resulting in a miraculous delivery and the jailer and his house being saved.

- 17:1-9 Then to Thessalonica (there about three weeks, much doctrine taught).
- 17:10-14 On to Berea (searching students of the Word).
- 17:15-34 Athens — Paul preached his famous sermon on Mars Hill. Many orators and philosophies were heard here. Something like Hyde Park in London, or Bughouse Square in Chicago.
- 18:1-17 At Corinth — Paul wrote 1 and 2 Thessalonians from here. He also made tents to support himself here. Priscilla and Aquila are here. A big fish was caught when Crispus, the chief ruler of the synagogue, was converted. Paul also faces the calm Gallio.
- 18:18-22 Back to Ephesus and finally to Antioch. *End of second journey.*

In the meantime Aquila and Priscilla run into the mighty preacher Apollos and take him aside for personal counsel and help (18:24-28).

**C. Third Missionary Journey**

- 18:23 Leaves Antioch, goes to Galatia and Phrygia.
- 19:1-41 Goes to Ephesus. Spends bulk of time there (three years in all). Uproar of silversmiths. 1 & 2 Corinthians written here.
- 20:1, 2 To Macedonia (Greece). Romans written here.
- 20:3-6 Accompanied by other pastors at Philippi.
- 20:6-12 At Troas — all night service, boy fell out the window and died — but raised to life by Paul.
- 20:13-38 At Miletus — farewell to the Ephesian pastors.

21:1-14 To Tyre and Caesarea (Paul warned not to go to Jerusalem). *End of third missionary journey.*

The rest of Acts records Paul's journey to Jerusalem even after much warning (he was out of the will of God). His arrest and defense is recorded, and finally his two-year imprisonment at Caesarea. Then his case is appealed; he goes by ship to Rome, arriving there for his first Roman imprisonment. Here the Book of Acts ends.

**D. Fourth Missionary Journey**

After several years Paul was released from the Roman prison and was free for four or five years to minister. Apparently he again retraced his steps, getting as far west as Spain. In A.D. 67-68 he was again imprisoned. Whereas during his first Roman imprisonment he wrote Ephesians, Philippians, Colossians, and Philemon, during his second imprisonment he wrote the letters of 1 and 2 Timothy and Titus to pastors to encourage them (namely Timothy and Titus) in ministering in Ephesus and Crete.

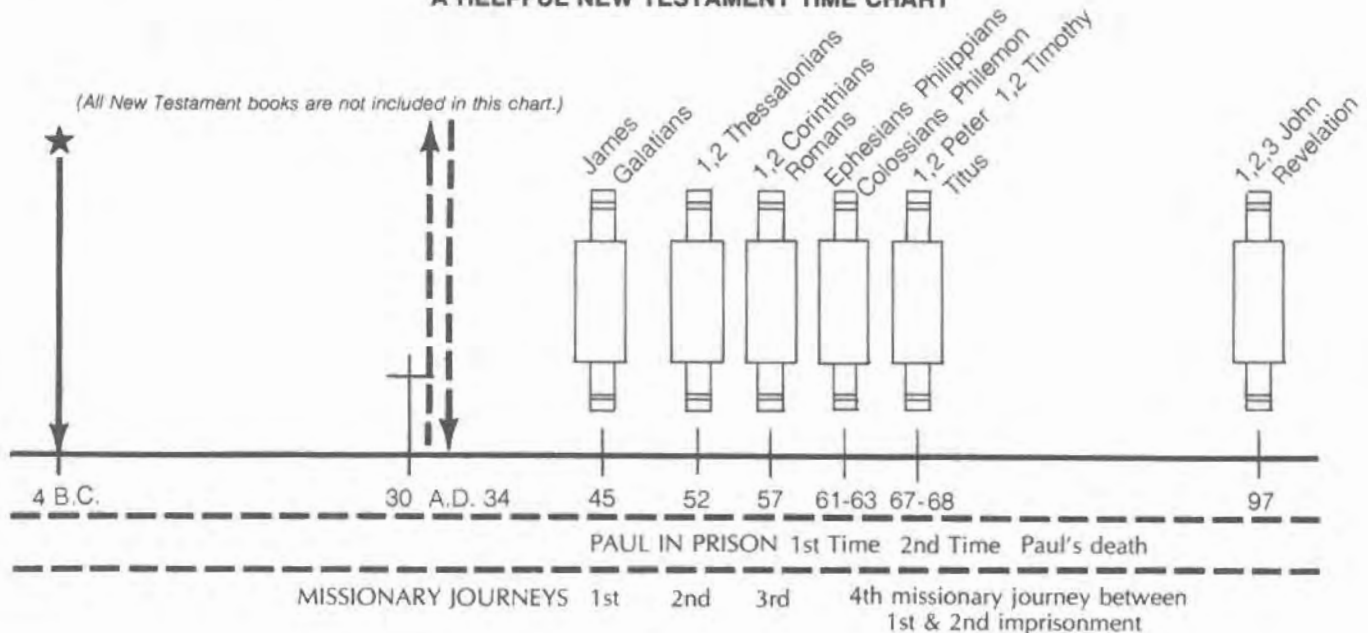
Then Peter and Paul were both put to death by Nero, Roman emperor, probably within several months of each other.

Once the journey has been traced through all three trips, review it a couple of times so that everyone cannot only trace it — but 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, on the same journey, he wrote 1 and 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.

**A HELPFUL NEW TESTAMENT TIME CHART**



### Book Chart

1. No books written, first missionary journey (unless, as some think, *Galatians* was written during this journey).
2. *1,2 Thessalonians*, second missionary journey — from Corinth.
3. *1 Corinthians* written from Ephesus — third missionary journey.
4. *2 Corinthians* written from Ephesus — third missionary journey.
5. *Galatians* and *Romans* from Corinth — third missionary journey.
6. *Ephesians*, *Philippians*, *Colossians*, *Philemon* from Rome — first imprisonment.
7. *1,2 Timothy*, *Titus*, from Rome — second imprisonment.
8. *Hebrews* — you figure that one out. Probably not written by Paul at all, but by Apollos.

- ii. **Note:** A quick gimmick in learning part of the New Testament timetable is taking A.D. dates such as Calvary, A.D. 30, and using the crutch of getting the audience to think of something that happened in 1930 in their lives (if they are that old). Then suggest Calvary as being 1,900 years from 1930 — result A.D. 30. Paul's first missionary journey would be 1945 minus 1900 which makes it A.D. 45.

The chart, as you noticed, did not include all the New Testament books. The New Testament covers approximately 100 years, for example 1896 to 1997 — minus 1,900 years. For example, 1,900 years ago Paul and Peter were almost ready to go into the presence of the Lord under the terrible persecution of Nero (A.D. 67-68).

### iii. Conclusion:

This concludes the two parts of the New Testament walk-through. *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 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 in an orderly fashion, after solid preparation. Use this material first in family devotions if you wish. Children especially enjoy "acted out" devotions.

*Now we are ready to teach the Book of Romans. Note the style in which it is taught.*

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## SESSION TEN. ROMANS 1 — 3

### POINTERS IN TEACHING

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. And although Abraham was a Jew, all Christians 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 1-8 is as follows:

- I. **Sin:** Romans 1:1-3:23
- II. **Salvation:** Romans 3:24-5:21
- III. **Sanctification:** Romans 6-8

Or this one:

- I. Romans 1: **All Gentiles under sin.**
- II. Romans 2: **All Jews under sin.**
- III. Romans 3: **All have sinned.**
- IV. Romans 4,5: **Justification is the answer to sin.**
- V. Romans 6-8: **The Christian walk, the doctrinal "how" of walking in the Spirit.**

The style of teaching will vary in a home from the style used in the

pulpit. Be sure to keep the class moving in good tempo. Keep to the main aim of the class, *teaching evangelism*.

### THE LESSON

#### I. Romans 1:

A. **1:3: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."** What covenant is referred to here? This states that the Qualified Savior is going to be the center of the Book of Romans

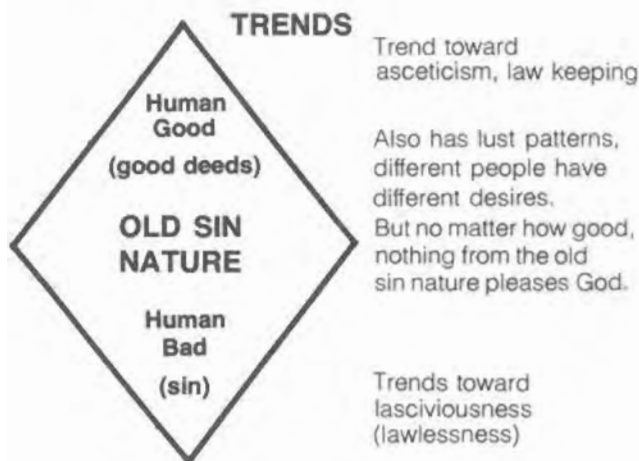
B. **1:1-13:** The salutation of the book.

C. **1:14-16:** Paul states that "I am debtor. . . I am ready. . . (and) I am not ashamed. . . ." This all involves the preaching of the gospel. Paul was not ashamed of the gospel because it was *good news*. It is the power of God unto salvation to everyone who believes.

**Illustration:** Let's say you go into a car agency to buy a Zilch V-8. As you approach the salesman and inquire about the car, he tells you that the previous three sold were wrecked because the steering wheel came off. Furthermore, ignitions were catching fire and causing considerable damage. Fenders were falling off also. Would you buy the car? Most wouldn't. You would want a car that was

good news, not bad from the first day. And so it is with the gospel — it is good news. It is *not good news* that I am a sinner, but good news that He died for my sin and can save me. So *don't be afraid of the gospel. It is good news and open to all, good or bad!*

- D. 1:17:** Believers are saved by faith (first word faith) and they are to live by faith (second word faith). *God never says to stop believing. We believed the promise of salvation by faith and were saved. We are to continue to believe the promises of God by faith after salvation!*
- E. 1:18:** This begins our actual study in Romans. God starts with the Romans 3:23 part of man, the sin part. But the old sin nature of man also has a good human part. *Chapter 1 will deal with sin, and chapter 2 will deal with the human good part.* Below is a drawing of the old sin nature located in the frontal lobe of the brain.



**F. 1:18:** This verse indicates that God is angry about something. This is righteous hatred directed against ungodliness and unrighteousness. One refers to the human bad of the old sin nature and the other of the human good area. This anger is the outcome of men who do something mentioned in this verse, "hold the truth in unrighteousness." In simple language this means that there is suppression of truth. Truth is held down, concealed. This results in sin which will be described later in the chapter.

**Illustration:** Suppose I had a small kitten under my hand, and kept suppressing it, pushing it down, cutting off its air. What would happen? It would die. So, here, suppression of the truth results in continued deeds of death.

- G. 1:19:** This verse is not talking about Christians, but all normal humanity which has *God-consciousness*. Every normal human being is conscious at one time or another of God. He may suppress this consciousness and remain unsaved, or suppress truth by twisting it and becoming religious without Christ. Or he may declare himself an atheist.
- H. 1:20:** This verse indicates unsaved man can be conscious concerning creation (somebody is bigger than you and me), also His power and Godhood. Creation won't save, God-consciousness won't save, but they

make us conscious that God does exist and must be reckoned with. These people will be fed more information concerning God if they respond to the wooing of the Holy Spirit bringing them to believe.

Before salvation or after salvation a person may go on negative or positive volition. If a man says no to the convicting ministry of the Holy Spirit before salvation, he stays unsaved. But if he goes on positive signals, verses such as John 7:17 indicate God will feed more information to that individual. And it does not matter where the individual lives, he can accept Christ even if he lives in a remote part of the world. The Bible teaching on volition in no way violates the biblical teaching of total depravity. It is the meeting place of the sovereignty of God and the free will of man (volition). Man can reject the Lord, or he can accept Him.

Perhaps this illustration of volition will help:



**NEGATIVE SIGNALS**

Unsaved man saying no to wooing of Holy Spirit.  
Place of rejection.

**POSITIVE SIGNALS**

Unsaved man saying yes to wooing of Holy Spirit.  
He comes under conviction.

- I. Thus, this Romans 1 crowd got negative signals at the point of God-consciousness and suppressed truth. *Where does this suppression of truth lead?*
  1. **First of all, man is responsible for his own sin.** "... they are without excuse" (1:20). Those who have never heard are just as lost as those who have heard and not responded. Why? Every normal person has God-consciousness, and can have full facts of the gospel if he continues on positive volitional signals. Abnormal people who never reach God-consciousness, the feebleminded for example, go to heaven regardless of their age or physical appearance.
  2. **Next they forsook God-consciousness.** "Because that, when they knew God (not in salvation, but knew God existed), they glorified him not as God . . ." (1:21).
  3. **This led to downgrading God, and forsaking Him** (1:21-23).
    - a. Their intellect was darkened — they could not know God.
    - b. Their emotions were degraded — they could not love God.
    - c. Their will was deadened — they could not obey God.
  4. **And then God also gave them up to three things:**
    - a. To uncleanness (v. 24).
    - b. To vile (filthy) emotional patterns (v. 26).

- c. To a reprobate mind (v. 28). This is a mind totally abandoned to the whims and desires of the base side of the old sin nature. This is a person totally on negative signals.

**5. These three things exhibit themselves in various sins listed from 1:26-32.** Note that these are internal and overt sins. Homosexuality is mentioned.

Many American cities are plagued with this type of perversion which is called sin by the Bible, *not* a sickness. Sodom in Old Testament times was almost completely given over to this area of sin. *God can only judge when such sins are rampant.* He destroys a nation when the iniquity of a nation is full. This is dependent upon the five cycles of discipline mentioned in Leviticus 26, also the iniquities of the fathers upon the children unto the third and fourth generation found in Exodus 20; Proverbs 30:11-14; and last of all the law of sexual perversity. The latter puts an entire nation on negative signals and God has to destroy that nation. Many Old Testament passages develop this, as well as Romans 1.

- J. Note again the sins mentioned in Romans 1:26-32. Here is a discussion question. Some will no doubt have become believers while attending these classes. Others may not be Christians as yet. "Do we as Christians still have an old sin nature after salvation?" *Is the possibility of doing these sins in the ability of a Christian?* Yes! What happens if he sins? Does he lose his salvation and have to get saved all over again? No! He needs to get back in fellowship by using 1 John 1:9. Remember when a believer sins, he gets into chastisement. There is no license to sin after becoming a Christian. But the fact remains, believers may sin after salvation. They can lie, for example. They can gossip. They can have the worst sins of all, mental attitude sins. These are sins of bitterness, hostility, hate, spite, pride, etc.

Every now and then some wild-eyed, stoop-shouldered individual will come down the pike and say that once a person is saved, he ceases to sin, and has no more problems with the old sin nature. Hogwash! 1 John 1:8-10 indicates that a believer will have his difficulties. *Being saved is just opening the door. The believer needs to grow in the Lord!*

Churches are just loaded in these days with born-again people who have never been fed. And if you know where you can be fed, the Bible says you are responsible before God to be there!

As Christians we're just plain stupid sometimes. For example, my background is a Kansas farm. There we fed steers at certain times of the year. To get them in shape those steers had to be fed, and we had feed boxes for that purpose. Now can't you imagine those hungry steers standing at the empty feed box, when there were full boxes, and they could eat their fill there? Can you imagine their starving to death when they could be fed? Trust that the point has been well taken.

**K. Supplemental illustration on idolatry in America based on Romans 1:23.** This verse often applied to

those "heathen" living in dark Africa or India. Sometimes a class will really get worked up about the terrible idol worship in other nations. And if they are denouncing them, let them talk for a brief time concerning the so-called backward countries. Then reverse the issue and say, "All right, don't we suppress God in America? Don't the unsaved suppress truth?" Then use the following presentation to make them think:

God bothers me; God gets on my back and in my way, but yet I'm a bit uneasy about Him. Apparently I've got a consciousness of God and I'm not sure I'm right with Him. And so God bugs me. Therefore, I'm going to have to do something to please God, to appease God.

Okay, so I build God a beautiful altar because I wouldn't think of making a corrupt image of some idol at all — after all, I'm civilized. So I made a beautiful altar with magnificent gold ornaments on it, put lovely candles there in ornate holders. Then I put a marble top on it and it is a real knockout. And I tell God, "I'm making this for you! Did you know that?" And I don't want it to rain on the altar so I build up some sides, put a roof over it held up by arches (God likes high roofs and arches) and it's getting to look great! "But, God, I want you to see out, so I'll have you look out at the world in a rosy, stained-glass-window setup so you'll not get too offended over what is going on. I'm also putting up a lot of pictures of you, Christ, so you can look at yourself in the mirror."

Then I have "God's house" completed, the beautiful pews, the pads on them, the beautiful red-carpeted aisles, this is cultured and pleasing! *But I keep the key of my church to myself.*

So I have a big whing-ding week, then suddenly late Saturday night I say, "Wife, let's go to church tomorrow morning. We're going to have to nod to God; we've been neglecting Him lately. Let's go and pay our respects to Him." She agrees. So we get up in the morning, pull ourselves together, and look as respectable as possible. I unlock the door of "God's house," walk in, and say, "Hi, God, its good to see You. Haven't had much to do with you all week, but wanted You to know that the interest is still there! Oh, by the way, God, we'd like to give you some money," and so I kick a little tip into the kitty and think, "Now that will help You get *through the week, God.*" And then my wife and I sit back and hear a nice talk on how good we are, and in all the beautiful surroundings I get to feeling that somehow God must overlook some of my naughtiness and neglect, that I'm really pleasing Him.

Finally, the talk is over, and as we file out the door, I feel inspired — but also glad it is over for another week. When everyone has cleared out, I slam the door, lock it, and say, "I'm sure glad this is over for another week. Bye, God, I've given You my due, now — please, God — will You keep Your nose out of my business? Kinda look the other way, how about it? Okay? It's a bargain."

You can apply this illustration any way you want. Some will surely get the point of playing church in this "churchianity age."



## II. Romans 2:

**A.** Now Paul addresses a group who has been sitting in judgment on the group Paul has just blistered. They are Jews. Can't you just hear those Jews after chapter 1? "That's right, Paul, really give it to them! They deserve it, those Gentile dogs. Sic 'em, Paul, really lay it on!" But Paul turns right around *and lowers the boom on the Jews!* "All right, you Jews, I have a double-barreled shot gun, the Gentiles got one barrel of the gun, now I'll unload the other in your camp!" And he did! Read 2:1,2.

1. What did the Gentiles do to write a sordid story like chapter 1? They suppressed truth. They rejected the light they had.
2. What did the Jews do? They rejected the light *they had*. *Who had more light?* Jews had more light to suppress! More light, more judgment.

**B. 2:3:** Certainly, the Gentiles needed to be judged for their wicked deeds (v. 2), but the Jews would be, too, for "they do the same" (v. 3). That is, the Gentiles suppress truth immorally, and the Jews suppress truth religiously. The Jews hadn't lived up to the light in the OT. *Here was the Jew with the OT promises to Abraham.*

1. Why, we are God's chosen people!
2. So, was the Jew automatically in because of nationality, because of Abraham, father of the Israelite nation? Of course not!
3. They were saying, "Abraham was a child of God, therefore we are children of God." That is like saying:
  - a. Martin Luther was a Christian, I'm a Lutheran, therefore I'm a Christian.
  - b. John Wesley was a Christian, I'm a Methodist, therefore I'm a Christian.
  - c. John Knox was a Christian, I'm a Presbyterian, therefore I'm a Christian.
  - d. I'm a Jew, therefore, I'm in God's favor.
  - e. I was raised in a Christian home, therefore St. Peter is going to be impressed with me at the pearly gates.

No, a thousand times no!

They were also saying (v. 5) that because they were Jews they were not subject to judgment as the Gentiles. But Paul cuts them down to size. Some people today think that because they are Methodist, or Baptist, or Bereans, or something else, that gets them in. Or being a Catholic gets them past St. Peter. God is *not impressed with your brand or label*. He wants to know, What have you done with the truth that Jesus Christ died for your sins? Simply believe in Him as your Savior (John 3:36).

**C. 2:4:** Where did the Jews learn about the longsuffering and goodness of God? Through His mighty acts in the Old Testament. Did the Gentiles have an Old Testament? No, the Jews were the custodians of the truth.

**Illustration:** Did the Gentiles know about God's longsuffering as did the Jews? Look at nature. John Doe has about 50 sows. And his pigs look as clean and

pink as possible. But what about mama pig? When she says "Come and get it" to her bunch, does she say to the biggest, "Stand back and let the runt get his share"? No, it is dog eat dog, rather, pig eat pig! Sows are even cannibalistic at times. No, the Gentiles were seeing the wrath of God, the power of God, that there was a God, and they could see this apart from the Old Testament Scriptures.

*And the Jews knew that God was good and longsuffering, but they didn't utilize His grace!*

- D. 2:5:** "Wrath" is used in 1:18. Is God righteous in judging sin?
- E. 2:6:** Now let's take *this verse in context!* Does this mean that here is Mary Jones — she is a good woman — so she is going to heaven? Because she is so good? Here is Sarah Mud — she is bad — so she is going to hell because she is bad? No. Put it in context, "according to his deeds." What were their deeds? They suppressed truth!
- F. 2:7,8:** Read. Then go to 2:9, "... that doeth evil," What is this? Again, holding down the truth, not responding to it. Why is the Jew mentioned first? More light. *By the way, do you realize how much light you are receiving through studying this? More than the Jews ever had!* We can use them and the Gentiles as whipping boys. Be careful how you handle truth. In that case, you may say, "I had better get out of here." Do you realize the Bible indicates that we are *also* responsible for the truth we could have received in this town? "He that knoweth to do good and doeth it not, to him it is sin" (James 4:17).

**G. 2:11:** "For there is no respect of persons with God." This is a tremendous statement. Most of us are common, ordinary people. We're not big shots. In the world today it is not who you are, but who you know!

**Illustration:** When we were in seminary we had a neighbor who knew nothing about electricity. But he knew the vice-president of a huge electrical firm. And he was hired for a top job in that company. He knew the right man; others more qualified did not. There is respect of persons here.

*But with God there is no respect of persons!*

It is not going to be:

1. What kind of clothing you have
2. Where you were born
3. How much education you have, advantages or disadvantages

And this shot down the Jew for he was counting on some special treatment from the Lord. He would say:

1. Why I'm a Jew!
2. I'm of the chosen race!
3. I've got Abraham as my father!
4. Look at those Gentile dogs!

We have the same thing today. "Oh, God, I'm a Methodist, I'm a Baptist, I'm a Congregationalist! I'm this or that. Impressed, God? See, God, here is my baptismal certificate. Here's when I joined the church. God, aren't you impressed with me? Don't you know who I am?"

**H. 2:12:** Read to the class. Who sinned without the law? The Gentiles. Who sinned within the law? The Jews.

**Illustration of Jews having the law:** Let's say I come into my house and I'm jumping two feet off the floor with excitement and anticipation. I have a document — I was going down the road and this black car with a large taillight on the roof stopped me and gave me a document! It says I'm going to see the judge tomorrow! Oh, boy, look what I've got! I'm proud of this. *But what I've got is a ticket!* And what does his document do? It condemns me! *It points out my violation, my sin!*

And the very law the Jew boasted about, condemned him, called him a sinner! But he said, Look at this, the law is entrusted to me. You poor Gentiles, you outsiders. *But more light, more judgment!*

**I. 2:13:** This verse looks like I am saved by keeping the law. Can I? No! The law has no power to save anyone. Keep in context. The law pointed out sin. A person who does what the law says takes its message to heart. As a sinner I need a Savior, When I believe in Him, I am justified.

Listen, churches are loaded with people who think they are justified by the law — do-gooders. They teach Sunday school, sing in the choir, pitch bills into the plate, are "religious." Down in Dallas a fine man attended a church. On the invitation of an acquaintance, he went to a Bible class and was eventually saved. When he wrote his resignation (he was on the board of elders), he said, "I've gone to church the better part of my life, and had never been presented with the claims of Jesus Christ." Now, was he a bad man? No. He had been a good "religious" man without Christ!

**This chapter is designed to bring good people under conviction.**

**J. 2:14-16:** The Gentiles had the law of conscience. Thus they had the truth; they were responsible even though they did not have the law.

**K. 2:17-20:** Paul begins to put on the *heat*. Note the sarcasm!

**L. 2:21-23:** "Why don't you practice what you preach, boys?"

**M. 2:24:** You are dishonoring the name of God. They replied, "Oh, no, we honor it!" The Jews are actually blaspheming God in the presence of the gentile nations. They were not a testimony to the Gentiles in any way most of the time.

You know what the biggest enemy of witnessing is? It isn't the beer joints. It is converted Christians who are not walking in fellowship. How does the outsider look at your church? Does he say, "If you want the Bible explained, go to that church; it's real relaxed, and I feel right at home there." Or, "The people who go to that church go to learn the Word and they sure put it to use when they get out!" Or does he say, "If that is Christianity, they can have it!"

**N. 2:25:** This is an illustration of blaspheming God. Circumcision was a mark or outward sign of the Abrahamic Covenant. But it had just come to mean a mark, no spiritual significance.

*Water baptism*, certainly taught in the Word of God, has lost its significance in many places today. Biblically it symbolizes the mechanics by which we were placed into the body of Christ. Water baptism has nothing to do with salvation; it illustrates what happened at the point of salvation when I entered into union with Christ. Biblical water baptism always comes in order, after salvation. But in the United States a conversation can go like this, "Are you a Christian?" Reply, "Well, I've been baptized and joined the church." Those two factors never saved anyone in the history of the human race according to the Bible.

There was a fellow in Iowa, a middle-aged barber, a fine fellow. One day a Christian went in his shop to get clipped. The place was empty and they started to talk about churches. The barber was asked inoffensively if he was going to heaven. The fellow paused and said, "No, I guess not." He was asked why he wasn't. He said, "Well, I lost my baptismal certificate."

*This man was serious.* At some time in his life someone had dropped a few drops of water on his head, and had given him a certificate. He had grabbed it and said, "Oh boy, now I'm going to heaven." But alas, he had lost his proof.

**O. 2:26:** The unbelieving Jew had made circumcision just a rite; a ritual without reality is meaningless.

**P. 2:27-29:** What is needful? A change of heart. Inside information. Obedience is better than ritual.

Recap: Chapter 1 — Gentiles under sin (Immoral sinners)

Chapter 2 — Jews under sin (Religious, self-righteous sinners)

Chapter 3 — Everyone has sinned

### III. Romans 3:

#### A. Skip 3:1-8

**B. 3:9:** What does "under sin" mean? It means under the dominion, under the power, under the rulership, under the bondage of sin.

**Illustration:** Let's say I'm going to dominate some guy by making him shine my shoes when he doesn't want to. I come up to him and say, "Pete, shine my shoes!" But he won't do it. So I knock him down. When he struggles to his feet I ask him to shine my shoes. But he still won't do it. So I knock him down again. Finally he shines my shoes. The next day I only have to knock him down once and he shines my shoes. The next day I just have to ask him, and by the end of the month I say, "Jump" and he says, "How high?" I have dominated him. He has been pushed down to do my will. Sin does this to the human race. *Every creature* of man is under the rulership and dominion of sin, completely and totally. It is a bully bigger than I am, and it dominates me!

**C. 3:9:** The judicial verdict is that both Jew and Gentile are under the dominion of sin.

**D. 3:10-18:** This describes the human race under the dominion of sin. Read, making brief comments about each verse.

- E. 3:12:** This is Sin Inc. Someone has called it Sinnerama.
- F. 3:13:** God, the great Physician, tells them to open their mouths so He can look at their throats and tongues (just like doctors today). When they stick out their tongues and say "ah," God smells their bad breath. The tongues turn out to be forked, like snakes.
- G. 3:14:** This verse describes the average factory where the discontented and critical workers gripe their way through the day.
- H. 3:15:** A spiritual x-ray of the human race without Christ.
- I. 3:16-18:** The working motto of the United Nations. Does this series of verses describe the sweet little old lady who lives down the block, who is in some false cult and does not believe in Jesus Christ? Yes, this is God's description of every member of the human race, even Adolf Eichmann.
- We have a problem today. It is hard to get people to recognize they are lost. Very few are willing to admit they are lost. They try to justify themselves by baptism, church membership, doing good deeds. "By the deeds of the flesh shall no man be justified."
- In almost any city, if you ask the average man on the street, "Are you born-again?" he would say, "I'm Catholic," or "I'm a Methodist," or "I'm a Mormon." Or some other brand. This means nothing. The Bible isn't denominational. It doesn't belong to one brand of people. It is the Word of God, and is *the final standard of authority!*
- J. 3:19:** What does the law state? It says I am guilty. It points out my sin. *This lesson is hard on the dignity of man.* But we need not be afraid of truth!
- One of the biggest tragedies of today:** This would be Sunday school teachers telling children that the Ten Commandments, if kept, would get them to heaven. Or, trying to keep them as best they can will suffice. But remember that the Bible does not teach that you go to heaven because you are good, or even go to hell because you are bad. One goes to heaven by simply accepting Jesus Christ as Savior; the issue is not how good or bad I may be. And one goes to hell for simply not accepting Jesus Christ as Savior. People who lived good lives on earth will be in hell, and people who lived bad lives on earth will be in heaven. The issue is: What did they do with the claims of Christ before death?
- So the Ten Commandments show me I am dirty — and I need a cleansing through the Savior. Everyone here by now should understand the plan of salvation and how to be cleansed by faith in the salvation promise.
- However, some may not be convinced even yet they are lost. Has there ever been a time when you accepted Jesus Christ as your personal Savior, recognized you were lost?
- K. 3:20:** "... for by the law is the knowledge of sin." (Note sin, not salvation.) How can I be saved? By saying to Him, "Lord, I realize I have sinned, right now I'm believing in You — right now I'm receiving you as my Savior, I believe that Your Word is true." And He will save. You

don't have to blink your eyes, holler, scream, yell, feel good — you just simply receive Him by faith (John 1:12; 3:36).

Close by using Galatians 3:13-16:

1. What relation do we sustain to the Abrahamic Covenant?
2. Why did He redeem us? That the blessing of Abraham might come upon us. The New Covenant guaranteed Israel what? A new heart, indwelling of the Holy Spirit.
3. How does this blessing come to us? By salvation, indwelling of the Holy Spirit.

Challenge the class to study Romans, to read Romans regularly! Especially the rest of chapters three through five.

**L. Supplemental material on the soul, its makeup:** The soul (the real you) is composed of:

1. Self-consciousness: Makes you aware of your existence
2. Mentality: The thinking part of the soul
3. Volition: The decider of the soul
4. Emotion: The appreciator of the soul
5. Conscience: The norms or standards of the soul
6. The old sin nature: The distorter of the soul

Now because the unsaved human being does not have a human spirit, God the Holy Spirit must deal directly with the soul. This is the doctrine of the convicting ministry of the Holy Spirit. So the Holy Spirit takes gospel information and puts it into the *mentality* of the soul. With this information in the mentality of the soul, *self-consciousness* becomes oriented to a new set of circumstances and a new plan, the plan of salvation. So *self-consciousness* becomes aware of man's inadequacy and God's perfect provision.

*Volition*, positive *volition*, makes the decision to believe in Christ a nonmeritorious action.

It may or may not be accompanied by *emotion* (appreciation). Some people when they are saved have a great emotional experience, some have none, some are in between.

The *conscience* for the first time has a new norm or standard called grace, entirely different from anything known before.

And for the first time *the old sin nature* gets its deserved reward, for at the point of salvation we are not only indwelt by the Spirit but filled with the Spirit. The first sin we commit gets us out of fellowship and fellowship can only be recovered by confessing sin biblically (1 John 1:9).

And when the believer is in fellowship *the old sin nature* is frustrated and cannot operate.

At the moment of salvation *the human spirit* is reactivated and becomes a new nature, the receptacle that stores up Bible doctrine and pipes it into the soul.

Be sure to study this before you teach it.



## SESSION ELEVEN. ROMANS 3-5

### POINTERS IN TEACHING

Review Romans 1-3, asking questions of the class. Ask them the chapter titles for the first three chapters. Indicate to them that three things will come true in the life of the believer in fellowship who reads Romans regularly.

1. Understanding of the basic facts of salvation.
2. Unusual conviction about matters pertaining to the faith.
3. Usefulness in practical Christian service.

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

### THE LESSON

**The Theme Is Justification by Faith, Not Works. Faith Versus Works!**

#### I. The Fact "that all have sinned and come short of the glory of God":

**A. 3:22:** There is a true brotherhood among believers only. However, the brotherhood of man might be better termed the brotherhood of sinners.

**B. 3:23:** "... come short of the glory of God."

1. Illustrated by this ceiling, let's use that as God's standard of glory. So I stretch and stretch to the top of the ceiling. But I'm too short, I don't measure up! Even so, man comes short of the glory of God.
2. Illustrated by jumping across the Mississippi River at St. Louis. All people living in St. Louis could try to jump it. And some would jump farther than others. But they all come far short of the opposite shore.
3. Illustrated by Pike's Peak. I may be closer to heaven when I stand on Pike's Peak, compared to standing on the shore of the Pacific, but I still am far short of touching heaven with my fingertips.
4. What is the difference then between a Jew and a Gentile? Just a matter of relative righteousness, both come short of His glory. (Glory is the outshining of His attributes.)

**C. 3:28:** "Therefore we conclude that a man is justified by faith without the deeds of the law."

1. Man in desperation grabs for the law as if it were a life raft. Instead it proves to be a rock, pulling him under.
2. To grab the law as a savior is like grabbing a sack of cement instead of a parachute when you are jumping out of a doomed aircraft.
3. The law was actually given to point out sin! Actually all heresy or apostasy has its source in wrong or feeble conceptions of sin.
  - a. Unitarianism calls sin a misfortune.
  - b. Socialists call sin wrong environment.

- c. Christian Scientists say sin does not exist.
- d. Spiritualists admit there is sin, but do not believe in the punishment of sin.

**4. But the vast majority of people in Christendom simply ignore sin.**

- a. And remember, it is one thing to recognize your sin —
- b. And another thing to deal with it biblically!

**D. 3:31:** What place does the law have then? Are we to throw it out? No, it is good. We are to establish it, to fulfill it. This is done by realizing we are sinners, as the law points out, and accepting Christ as Savior. Then as we are controlled by the indwelling Holy Spirit we fulfill the law as Christ did.

#### II. The Fact of Justification Illustrated (Rom. 4):

**A. 4:1:** "Abraham our father." Remember this was written to Gentiles. In what sense could Abraham be a father to them?

1. There is the natural seed of Abraham (Jews).
2. There is the spiritual seed of Abraham:
  - a. Any Jew who has believed in Christ by faith as Abraham did.
  - b. Any Gentile who has believed in Christ as Abraham did.

**B. 4:2:** Did Abraham try to justify himself by works?

1. Yes, after salvation Abraham used works in the flesh. He fled to Egypt, taking Lot with him, lied about his wife. Lot got a taste of city life in Egypt and wasted his life in Sodom.
2. Works in the flesh caused Ishmael. This caused only shame and confusion.

**C. 4:3:** Abraham simply believed God! Abraham's faith was not an act of works, it was an attitude. Repentance is the mental attitude involved in accepting Jesus Christ as Savior.

**D. 4:4:** One who works is entitled to wages. Abraham, according to Genesis 15:6 (*Hiphil* perfect — causative), had believed in Ur of the Chaldees. He received salvation on the basis of grace, as well as the promises of land, seed, and blessing.

**E. 4:5:** If a man does not work for something, then the only other method of receiving it is by what? Yes, a gift! Salvation is a free gift.

#### F. The illustration of David, 4:6-8

1. 4:7,8: Quoted from David's great Psalm 32:1,2.
2. David was a great sinner, particularly when he sinned with Bathsheba. At that time Nathan said, "The LORD also hath put away thy sin; thou shalt not die" (2 Sam. 12:6). The law said David should die!
3. There is chastisement under grace. David saw four



of his children die: the child of Bathsheba, Amnon, Absalom, and Adonijah.

**G. 4:9-12:** Abraham was justified by faith, apart from any ritual or ordinance.

1. Suffice it to say here that circumcision didn't save, baptism didn't save, church membership didn't save, taking communion didn't save — and it doesn't now.

2. Abraham was *justified before the law was given and before he was circumcized!* There was a time in Abraham's life when by uncircumcision he represented the Gentiles as later after his circumcision he became the representative of Israel.

**H. 4:13-16:** The difference between sin and transgression. It may be wrong to drive 45 miles an hour through a certain residential section, but it is not breaking the law until a sign is put up which reads, speed limit 25 miles per hour, and you exceed it. The law makes what was sin a transgression.

**I. 4:17:** Those out of all nations and tongues who exercise the same living faith of Abraham are his heavenly seed.

**J. 4:18-25:** Go verse by verse to the end of chapter 4.

### III. The Eight Benefits of Justification (Rom. 5:1-11):

A definition of justification: the judicial act of God whereby He declares righteous (+ R) the one who believed in Christ. The definition is *not* just as if I had never sinned. We are justified because we have sinned!

**A. First, peace (5:1):** This is true peace. There is a false peace talked of by the Communists. Only Christ is the source of true peace. The peace here comes from the knowledge of sins forgiven.

**B. Second, access (5:2):** "free admission" Christ paid the price of admission, faith is the ticket or passport to get us in.

*Few people have access to the President of the U.S.A. But God is no respecter of persons in His access!*

**C. Third, hope (5:2):** Refers to the Rapture. Few talk about this in Christian circles today.

Titus 2:13: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

**D. Fourth, triumph in troubles (5:3,4):** "Glory has the thought of triumph and the joy that always attends it."

**Trouble and trial are often the sandpaper to polish our lives.**

**E. Fifth, love of God (5:5):** The fruit of the Spirit is produced in our lives.

**F. Sixth, the Holy Spirit (5:5):** This is the greatest exposition of love in the Bible.

**G. Seventh, saved from wrath and judgment (5:9):** The believer is delivered from all judgment of sin in the sense that he does not have to appear at the great white throne or even go through the great Tribulation.

**H. Eighth, reconciliation (5:10):** This means that a change takes place on the part of man. He was an enemy, now he is a friend. Christ removed the barrier between God and man.

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 honest, seeking questions.

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## SESSION TWELVE. ROMANS 6-8

### POINTERS IN TEACHING

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 concentrate on 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 4,5 — Justification (salvation)

Chapter 6-8 — The Christian walk

### THE LESSON

#### I. The Fact of Identification (6:1-10):

**A. 6:1:** Now that we are saved, should we keep on sinning as in pre-salvation days? Paul says in 6:2, God forbid, a strong construction meaning "certainly not!" We need to learn basics for Christian living.

**B. 6:2:** What does the phrase "dead to sin" mean? He spends the rest of the chapter describing what he means.

**C. I am identified with Christ in His death, burial, and resurrection.**

1. In effect, when He died, I died.

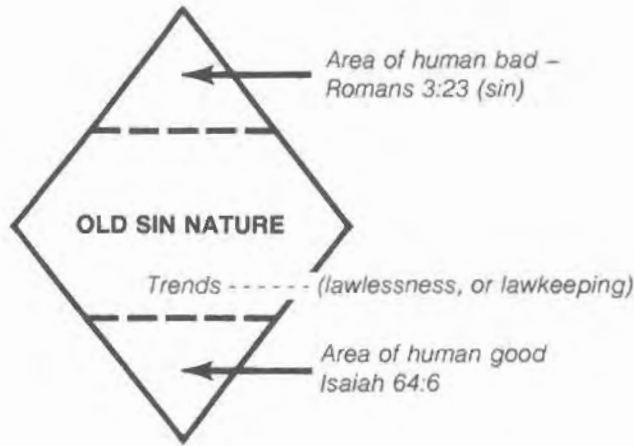
2. In effect, when He was buried, I was buried.

3. In effect, when He arose, I arose.

**D. This death breaks the dominion of sin in my life (v. 9).** This identification takes place when I become a believer in the Lord Jesus Christ. Although I cannot understand it, I must take it by faith.

**II. The Faith Because of Identification (6:11-13):**

- A.** Reckon (have faith) that the above fact of identification is true (v. 11). Count on it — that the fact is true!
- B.** On the basis of that fact, stop letting sin reign as king in your body (v. 12).
- C.** Confess sin biblically and stay in fellowship (v. 13).



**B. The four laws:**

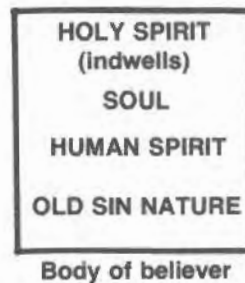
1. The Law of God — Mosiac law — (7:22).
2. The Law of the Old Sin Nature — "another law in my members" (7:23).
3. The Law of my mind — wants to do the will of God but can't because of the law of the old sin nature (7:23).
4. The Law of the Spirit of life in Christ Jesus (8:2).

**III. The Mental Attitude Because of Identification (6:14-23):**

- A. 6:14:** "For sin shall not have dominion over you: for ye are not under the law, but under grace."
  1. This is a mental attitude that results from confessing sin biblically (to be dealt with later in the lesson).
  2. And allows the fruit of the Spirit to be manifest (to be dealt with later in the lesson).
- B. 6:22:** Eternal life is to be lived out to the full.

**IV. The Conflict of the Two Natures (Rom. 7):**

- A.** A diagram of the two natures:



(The new nature through the Holy Spirit produces divine good.)

**V. The Spirit-Controlled Life (Rom. 8):**

- A.** The law of fellowship: Walking in the Spirit (8:4).
- B.** The location of the Spirit: Inside of you (8:9,11).
- C.** The leading of the Spirit: As sons (8:14).
- D.** The intercession of the Spirit: For believers (8:26).
- E.** The union and communion of God the Father and God the Son (8:28-39).

**IN CONCLUSION**

**The Evangelistic Thrust**

Thousands of people share 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 should the study of the covenants be so productive in the sphere of evangelism?"

Admittedly, a study of the four covenants 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 includes 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 our father Abraham" (vv. 72,73). The unconditional element of these covenants was emphasized in the Old Testament; here we keep on realizing the faithfulness of God as well. Verses 76 and 77 say, "And thou, child, shalt be called the prophet of the Highest . . . to give knowledge of salvation unto his people by the remission of their sins."

**Peter's First Message (Acts 2:15-41).** A careful reading of this passage illustrates that Peter's entire message is 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" (v. 30). This message was used by God to save 3,000 souls. Peter used the covenants for evangelistic purposes.

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

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 verse 13 he mentions the "God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus . . ." This statement, used many times in the Scriptures, 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 is confirmed to Jacob.

When Moses needed divine strength, God confirmed the covenant to him (Exod. 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.

However, the heart of Peter's message, actually the invitation at the close of the message, is found in verses 25 and 26. Note them carefully: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Thus he ends his sermon.

**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 4:4: "Howbeit many of them which heard

the word believed; and the number of the men was about five thousand." It may be well to say here that there are as many men as women reached in these classes.

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

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

**Galatians 3:6-16.** The message of Galatians 3 aptly pinpoints the evangelistic burden of the Abrahamic Covenant and connected covenants. It may be well to quote verses 6-9: "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." This clear passage leaves no doubt that evangelism is definitely the fruit of proclaiming the Abrahamic Covenant; and the three covenants amplify the land, seed, and blessing promises of it.

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; that we might receive the promise of the Spirit through faith" (3:14). Here again we see a key verse with evangelistic thrust. The rest of Galatians 3 continues developing the theme, that the law and the covenants point one to Christ, the One who justifies by faith.

**Ephesians 2:12,13.** Again the theme of our great salvation is related to the covenants of promise.

**The Book of Hebrews.** This book 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 (8:6 - 10:39).

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

## 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, it 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 as you study to show yourself approved unto God.



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