

**ADULT BIBLICAL EDUCATION SERIES**

**Vol. II, Book 2**

*The Family of God*

prepared by

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**TEACHER'S GUIDE**



On the covers of this series, you will find **THE Sower** in various stages of tending His fruit trees (us).

Vol. II, Books 1-4, picture the Sower watering His newly planted tree. Note the care that He takes to make sure it gets all it needs.

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**Teacher's Supplement  
To Volume II, Book 2  
THE FAMILY OF GOD  
(Genesis chs. 4-50)**

*1. General Guidelines for the Entire  
Quarterly:*

With this quarterly, we begin to cover longer segments of Scripture in the lessons, usually about four chapters to a lesson (all the chapters); and then, by concentrating on one small passage within the Scripture lesson, we have endeavored to discuss the content of the entire Scripture portion under surveillance, relating the whole to the smaller passage.

You will note that the text of the passage for special emphasis is printed in our quarterly in its entirety. This is done for two reasons; first, we will all be dealing with the same translation (ASV, 1901 ed.); second, students, while having the emphasis passage before them in the quarterly, will be free to use their own Bibles to study the portions of the larger passage as needed.

In this supplement for teachers, we will, in the guidelines for each lesson, give suggested ways to develop the lesson. Remember, it is not the task of the teacher to go over the content of the quarterly lesson, but to build upon it. This we will help you to do.

Below, we are repeating parts of the general guidelines from the last quarterly together with the general suggestions we made there for teaching the lessons and the elements of a good lesson.

These lessons are designed so that you may teach at the rate of one lesson per week. A new quarterly will be available every three months from the Committee for Christian Education and Publications of the Presbyterian Church in America. However, should you and the class desire to go more slowly, you may break the lesson down into two or more segments. We recommend that you go at the pace of one per week.

The content of the lessons is designed to be read both by the teacher and the students. It is imperative that the students do their homework (reading the entire lesson one or more times as well as the Scripture text given for each lesson in the quarterly).

**The teacher should not expect to cover in class the material written in the lesson; that should be studied at home by all. See to it that all in the class understand that the objective is to be introduced to the subject matter contained in the lesson, not to master the material.**

In this supplement, given only to the teachers, we will

seek to supply to you some specific guidelines for organizing and teaching the lesson. We will draw from the content of the lesson book itself, which is drawn from the Scripture we have studied in the Biblical text as well as from supplemental Scriptures which pertain to what is taught in the Biblical text before us.

As with the former lesson quarterlies, we are also prepared to supply to you supplementary visual aids to help you in presenting the material in each lesson, should you desire to use them. They may be ordered by use of the order blank included with this supplemental Teacher's Guide, from the Committee for Christian Education and Publications in Montgomery, Alabama.

*2. Preparing to Teach the Lessons:*

Always keep the title of each lesson in mind as you begin to prepare the lesson. This should be the theme which you will want to keep before the class and will serve also to keep you on the subject of that lesson.

The quarterly is designed to be, along with the Scripture, the only source you will need in preparing your lesson. It is not necessary to bring in extra source material for preparing the lesson. This is not to say that you cannot gain other insights from other sources than the material in the quarterly, but to bring in other ideas and other insights may serve to scatter the shot so much that it will cause more problems than it will solve. Of course, you will need the two Surveys of the Old and New Testaments (Vol. I, Books 2, 3) for reference. If you do not have these, you may order them from the Christian Education Office of the Presbyterian Church in America.

*3. The Elements of A Good Lesson:*

We suggest that you keep the following things in mind as important for every lesson you teach.

**a.** You need to be familiar with the Scripture text and its context. You must therefore read the Biblical passage over several times to get this clearly in mind before doing anything else. We have sought, in the body of the quarterly lessons, to help you think through what is being said here.

**b.** You need to understand the Biblical text before you, in the light of all else that God's Word may say on the

subject. This is following that very good exegetical maxim that the best commentary on the Word of God is the Word of God itself. We have sought to help you with this also, by introducing you to basic word studies of some of the key words in your Biblical text. We are simply showing to you how these key words are used elsewhere in Scripture so that the understanding you have of the meaning and significance of those words derives not from man's popular use of the terms but from the Bible, the only infallible authority. In each lesson we help you to compare Scripture with Scripture to ascertain better what is the meaning of the Scripture text.

c. You need to give attention to the significance of what is taught in the Biblical text to the people to whom that revelation was first given and also what it meant to the latter generations of God's people in the Old Testament and New Testament times. This can best be done by seeing how the same truths are developed elsewhere in Scripture. By this means, we will be using the Biblical method of interpretation of what is written here. We will be helping you to do this in the specific guidelines below.

d. You need to help the class members apply what is taught here to their own lives today. This can best be done by utilizing the Meditation questions at the end of each lesson and in trying to get the class involved in discussion of those questions. Where the class is hesitant to discuss, be prepared to offer suggestions of how you would answer those questions.

e. You need, at times, to direct the lesson particularly to the specific needs of those who make up your class. Keep in mind specific emphasis according to whether the class is primarily made up of those early career, mid-career, or later career and retirement stages of life.

f. You will need continually to remind your class of certain things which will help them to understand what you are doing;

- 1) that they must read each lesson before coming to class as well as the Scripture text for the lesson.
  - 2) that the extra-Biblical materials (Additional Information) are included in each lesson as a means of comparing what the world, without the guidance of Scripture, has concluded in contrast to the Scripture truths themselves; and,
  - 3) that they can profitably store, for future study, these lesson quarterlies, which will be produced in a uniform size and format so that they will fit nicely on the shelf, for a future useful service to the individuals who own them.
4. Guidelines for Each Lesson:

Our task here will be to carry each lesson beyond what is found in the quarterly discussion. The quarterly simply deals with the Scripture text, seeking to explain it. It will be your part to show how the truths taught in the Bible passage under study are further developed in Scripture and to help the students apply these truths to their lives. We will seek to help you do this, following generally the lesson outline in the student quarterly.

## **LESSON ONE**

### **Introduction to the Lesson:**

Remind the class that this whole quarter of lessons is concerned with the theme "The Family of God." Note that much emphasis will be placed on the church (God's family) and the families of believers.

This particular lesson will focus on the place of God's grace in maintaining His family (His people).

**Point One:** Throughout human history, there are always just two kinds of people in God's sight: the righteous and the unrighteous (wicked).

Point out that as the lives of Cain and Seth, before the flood, reflect the lives of unbelief and faith respectively, so there continue to be just two kinds of people throughout man's history.

Later, we shall note that in Canaan God maintained a faithful seed, Abraham and his heirs, in the midst of the children of Satan (the Canaanites).

Still later, we find in Egypt, just two seeds: the Israelites (God's people) and the Egyptians (Satan's seed).

Once God has separated His people from the Egyptians, we begin to see that even within Israel there are both believers and unbelievers. Paul shows that not all in the wilderness were God's children (I Cor. 10:1-5; see also Jude 5).

Later, the prophets began to speak of the remnant in Israel (the true children of God) as distinguished from the rest in Israel who were actually not God's children at all, though they were part of the descendancy from Abraham through Isaac (Isa. 10:22; cf. Rom. 9:27).

The psalmist too recognized the existence of just two families of men: the righteous and the wicked (Ps. 1).

When Jesus came, he showed that in his day there were just two kinds of people in God's sight: those who were His Father's children (John 8:42); and those whose father was the devil (John 8:44).

As in Israel, so in the church of the New Testament,

many unbelievers have entered in and weakened the church (Rev. 2:14-15, 20).

Above all, urge the class to be aware of the presence of and distinction between the two seeds today. There is no neutral corner. All men are either right in God's sight by faith in Jesus Christ or they are not right and not God's children. There is no middle ground!

**Point Two:** A continual enmity exists between the two seeds among men.

1. The enmity is expressed by Satan's seed seeking to lead believers into compromises of their faith. The seed of Satan (the unrighteous, wicked) seek by compromises with God's children to entrap them in their ways and counsel, just as they did prior to the flood.

God warned Israel time after time to beware of all alliances with unbelievers, whether by treaty or by marriage. They ignored these warnings to their own hurt.

This is why the psalmist, again in Psalm 1, describes the righteous life as one that will not compromise with the wicked (Ps. 1:1).

Satan's approach to Jesus in the New Testament was in order to get Jesus to compromise in regard to his mission; and, thereafter, the Jewish leaders constantly reviled Jesus for not following their counsel and ways which were from the devil.

Paul strongly warned believers against becoming yoked in partnership to unbelievers in any way: by marriage, by business, or by social activities (II Cor. 6:14).

Make sure the class is aware of the threats of compromise with Satan and his seed in the world today. Let them suggest some areas where it is easy to compromise or difficult not to compromise.

2. The enmity is expressed by the persecution of uncompromising believers. When Satan or his children cannot succeed in compromise, then they openly attack believers as they did righteous Abel.

The Old Testament is replete with examples of the righteous being persecuted by the unrighteous: Lot by those in Sodom; Jacob by Laban; Joseph by Potiphar's wife; Israel by Egypt; Israel by the Canaanites; Amos and Jeremiah by the false prophets of Israel and Judah; Elijah by Jezebel, etc.

The psalmist continually speaks of his enemies, meaning, not his personal enemies but those who oppose him because of his stand for God (Ps. 3:1, 2; etc.).

In the New Testament too, the opposition first to Christ, then to his disciples and later to Paul are a few examples. Like the psalmist, Paul continually speaks of his enemies and those who oppose him for the gospel's sake

(II Tim. 4:14-17).

Remind the class that Jesus gives a special blessing to those who stand faithful and must endure persecution (Matt. 5:1-12).

**Point Three:** While compromise may please the world, it brings God's judgment.

Just as before the flood, the results of the compromise between God's children and the children of Satan brought praises of men: fame and glory; so, since that time, whenever God's children compromise with Satan in any way, it has won approval and has had its rewards from men. For example: Jacob's sons said that they would intermarry with the Canaanites and won the hearty approval of Shechem (Gen. 34); and Joshua made peace with the Gibeonites who were delighted (Josh.9).

In the New Testament too, this same truth is to be seen. Paul mentions many who deserted him because of the love of money and who preached what men wanted to hear for the rewards of men (II Tim. 4:3-4; I Tim. 6:9, 10).

But, as God judged the pre-flood world, so too, God makes clear that

He will judge the compromising church now, along -with the world (Rev. 2:16, 20-23; 3:3, 4, 15-19).

Charge the class to be alert to the subtleties of Satan's offers through the mouths of unbelievers and to beware.

Utilize questions No. 1, 2, 3, 4, 6, 7.

**Point Four:** We are God's children and righteous in His sight only by God's grace through faith.

Show the class that we are no different than Noah was before the flood, who, but for God's grace, would have been destroyed with the rest. Scripture shows that all are saved and become God's children solely by God's grace, not because they deserve to be saved or have in any way earned that right (Eph. 2:8, 9).

If, by His grace we have believed, then we should realize both our privilege and responsibility to live before the world faithfully toward God so that, by God's grace, others too may come to trust in the Lord and be saved. There is no room for pride in our being God's children, but only for thankfulness and for commitment to Him, to be His lights in a sin-darkened world.

Utilize question No. 5, 8.

## **LESSON TWO**

### **Introduction to the Lesson:**

In this lesson we shall be emphasizing the judgment of God and certain principles to be gained from the study of the flood judgment on the ancient world, for guiding believers today. The points for our teaching this lesson are drawn particularly from the introduction found in the students' quarterly to Lesson Two, but also incorporate much from the body of the lesson as well.

**Point One:** Legitimate lessons regarding God's final judgment on the world can be drawn from the study of the judgment of God by the flood.

The Old Testament prophets from time to time mentioned the impending judgments of God to fall on the world and likened such judgments to a mighty flood, as in Isaiah 28:2ff or Daniel 9:26.

In particular, Jesus, in the New Testament links the flood of Noah's day to the judgment of God at the end of time, at his return (Matt. 24:37-39). For this reason, Peter too was able to use the flood in Noah's day as an example of the sureness of God's judgment in the final days (II Peter 2:4-11; 3:3-7).

Commend to the class the study of the flood as a means of understanding more of the certainty and thoroughness of final judgment on God's part because of the sinfulness of the world. Utilize questions No. 7, 8, 10, 11-12.

**Point Two:** The impending nature of God's judgment is never recognized by the world.

The times prior to the flood that destroyed the ancient world have been described as "normal." The world did not expect a flood of judgment, and being without God, men had no awareness of impending doom.

This seems apparent too in other cases of the judgment of God in the Old Testament. In the judgment of God on Sodom and Gomorrah, the citizens continued to live as they always had, right up to the time of the overthrow of those cities. The night they sought to molest Lot and his guests, they showed no dread of God's judgment (Gen. 19:4-11).

Later, in the time of judgment on Edom, again, the pride of those people, secure in their fortresses, betrays an indifference to God's judgment (Obadiah 3, 4).

Jesus points out that in the last days it will be the same. The unbelieving world will neither anticipate nor expect the return of Christ and the immediate judgment of the world (Matt. 24:37-39). The Book of Revelation, in

describing God's final judgment on the world, shows that the nations united will even be anticipating the end of the church in the world and seeking to wipe out its remnants when God suddenly will come and destroy them all (Rev. 20:9).

Point out here the importance of our being aware, through Scripture, of the certainty of God's judgment on the world of sinners, though we are not told the day. This ought to affect our attitude about this world and its glory and treasures. Furthermore, we ought not to expect the same attitude in a complacent world.

Utilize questions No. 1, 2, 6, 9.

**Point Three:** The certainty of God's judgment to come is apparent to God's children who view the world through God's eyes, by the Scripture, and who are to bear testimony to the world of the judgment to come.

As Noah heard God's warning and believed, he began to build the ark. His very activity in doing God's will was a testimony to the world of the judgment to come (Heb. 11:7).

Point out that the Book of Hebrews tells us that by his act in godly fear, Noah condemned the world which, by contrast, went on with life as usual. His life in those one hundred years of building and preparing testified of another way and purpose in opposition to the feelings of the vast majority. It would not have been easy for Noah and required the grace of God to sustain him.

Show too that Peter tells us that Noah's testimony was more than just his life before the world; he also testified verbally to that generation, being called a preacher of righteousness (II Pet. 2:5).

Finally, note that again it is Peter who teaches us that it was by God's longsuffering that the Lord waited that hundred years before judging the world (I Peter 3:20).

Show that we have, therefore, as believers today, a grave responsibility to live so that our lives testify of a hope beyond this world. We must also see the days that we are living now, before God's sure judgment to come, as our opportunity to bear testimony of God's righteousness and man's need to repent and believe in Him (II Pet. 3:8-15).

Stir the class with the urgency of our using the present opportunity to equip ourselves for faithful testimony and to gain boldness to witness to the world as Christ has called us to do.

Utilize questions No. 3, 4, 5.

### **LESSON THREE**

#### **Introduction to the Lesson:**

In this lesson we should emphasize the importance of God's interventions in history for the good of His Kingdom and the people of God, though the interventions, such as by the flood or at Babel may, at the time, seem terrible. Nowhere does the verse, Romans 8:28, have clearer application than in a lesson such as this one: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose."

**Point One:** The natural path of man goes away from God.

Point out that soon after the flood, God observed that the heart of man was unchanged — still evil (Gen. 8:21). The murderous instinct in many before the flood was not taken away by the flood, so that God laid down clear laws intended to deter the murderer from his evil deeds and to punish those who did kill (9:5, 6).

Note too that the events at Babel show how, in a very short time after the flood, man was totally unconcerned for God.

Later, the history of Israel — the people given God's Word by which to live — nevertheless shows that without changed hearts, men continue to move away from God.

You may wish to utilize Paul's summary of the natural man's disinclination toward God as it is found in Romans 3:9-18. Point out that Paul gleaned these verses from various parts of the Old Testament.

Utilize questions No. 1, 2.

**Point Two:** God intervenes in human history to direct all history according to His good purpose and to direct His children in His path.

You may begin by reminding the class of God's intervention at the flood, when man's wickedness became so very great. God spared Noah at that time — together with his family — to preserve a seed from humanity.

Show too how at Babel God intervened when men shut God out of their plans so that they could not carry out their godless ambitions.

The law against murder is another example drawn from our lesson which shows how God, by His law, could and did direct human history.

As you trace through Israel's history, you are able to see how, time and again, God pointed out the importance of His activity in Israel's history and the history of the

world for good, for those who trusted in Him.

Note how Habakkuk learned that even the invasion and capture of Jerusalem by pagans was in accord with God's plan and good for His children (Hab. 3:12-19).

From Joseph in the Old Testament and Peter in the New Testament, we find insight that God works all for good for His own and guides the hands of all, even the sinners, to carry out His good purposes. Refer to Genesis 50:20 and Acts 2:22-24.

Utilize questions No. 3, 4, 5, 6.

**Point Three:** God's plans in the history of man are summarized in the prophecy of Noah concerning the blessings and the cursings to come.

Point out to the class that Noah's words were clearly a prophecy respecting the spiritual history of all mankind, since all men were descended from the three sons of Noah. From Shem, spiritually — one who was blessed by God for his obedience and honor shown to his father — Abraham and the Israelites who had a like faith were descended. All who believed in the Lord in Israel's history were included in the blessing of God on Shem, but this did not include all who were physically descended from Shem, since many of them were cut off from the people of God and cursed because of their unbelief.

From Ham and his son Canaan, who showed no honor to their parents and so, no honor to God either, were descended spiritually all who have turned from God's truth and have been cut off from the people of God. Such a one was Esau, who, though descended from Shem physically, was truly a son of Ham and Canaan in his spiritual nature. So too, all who were in Israel later but who did not believe would be included together with all pagans of all history who refused to trust in the Lord.

From Japheth, spiritually, were to be traced those of future generations who, though not originally part of the family of God, were later reached with the gospel and so were included in the family of God by their faith in the Lord. They are those whom Jesus mentions later as "taught of God," who share with the Jewish believers in the inheritance of the saints (John 6:45). They are those to whom Christ has sent the church in all generations, by the Great Commission (Mt. 28:19, 20).

Utilize questions No. 8, 9, 10.

### **LESSON FOUR**

#### **Introduction to the Lesson:**



Through this lesson we should lay emphasis on Abraham as the father of the faithful, in accord with Romans 4:11-17. From experiences in God's dealing with him we shall draw some important conclusions for our lesson.

**Point One:** The call to faith is challenged by the world and Satan.

Begin by showing how this was true in Abraham's life as he confronted the world after he had, by faith, followed the Lord into Canaan. Both in Egypt and in Sodom, with its allurements, Abraham had ample opportunity to return to the world from which he had come out to follow the Lord (Heb. 11:15).

Later, we note how Jacob was similarly called by the world to compromise (Gen. 34:8-12). So too, Joseph was seduced by one from the kingdom of Satan (Gen. 39:7).

We can trace through Israel's history, finding many examples of the world's attempts to get God's people to sin, as in the wilderness (Num. 25:1-3) and later in Canaan (Judges 2:11-12).

In the New Testament we see Jesus confronted very early in his public ministry by Satan, tempting him to sin (Matt. 4). You may show that Peter describes Satan as like a roaring lion, seeking whom he may devour (I Pet. 5:8).

Show that as believers, when we follow Christ, we can expect the world's opposition, not its applause.

Use questions No. 2, 3, 4, 5.

**Point Two:** The response of believers to God's call is positive toward God and negative toward the world.

Show first how Abraham, when confronted by the claims of the world and of God — represented by the claims of the king of Sodom and the king of Salem respectively — chose to be negative toward the one (Sodom's king) and positive toward the other (Salem's king).

Note how similarly, Joseph, responding negatively toward Potiphar's wife, was positive in his commitment to God (Gen. 39:9).

The use of Psalm one well illustrates this point where the righteous one is described as one who refuses the counsel, way and position of the world, but embraces God's Law and makes that his counsel, way and position (Ps. 1:1, 2).

In the New Testament, you may point out how Jesus teaches that one cannot serve God and the world; you

must love one and hate the other (Matt. 6:24). James similarly counsels on this very point (Jas. 4:7).

Show that, as Abraham, we all must be choosing daily between the world and Christ; it is not a once-and-for-all choice. Satan never rests. We show our true faith by not wearying in the daily battle with Satan. Use questions No. 6, 7, 8,

**Point Three:** Faith is trust in God both for protection and reward.

Here, the important point is that God promises those who take refuge in Him by faith not only protection (salvation from sin, death, Satan and all their enemies) but also rich rewards.

Show that God promised these to Abraham who looked in faith to God to protect him and to reward him richly with the blessings He had promised (Gen. 15:1). So God saved him from his enemies and gave to him a great hope for the city of God (Heb. 11:13-16).

Later, God made the same promise to Israel. Some disbelieved and not only fell before their enemies but also were cut off from God's blessings (Am. 9:1-8a).

Job, in trust in God, saw God's protective hand against his enemy Satan who wished to destroy him; in the end, Job received rich rewards as well as assurance that God was always with him.

The psalmist shows how God's blessings as well as protection are on those who take refuge in Him (Ps. 2:12).

Paul shows us that all believers can be assured that God both protects his own in accord with His promise and also will richly reward them (Rom. 8:18-39).

Here show that it is not improper to hope for God's rewards to believers in the day of Christ's return. This is a real and legitimate part of the Christian's hope.

Use questions No. 9, 10.

**Point Four:** We stand righteous (right) in God's eyes only by our faith,

Here point out that what was written about Abraham's justification by faith was for all believers as well (Gen. 15:6; Rom. 4:23-24). Anyone who pleases God must do so by faith alone (Heb. 11:6). Here, you may wish to show that this was the very point of Hebrews, chapter 11, with its many examples of the faithful Old Testament saints.

Paul too shows that only by faith, never by our works, are we justified before God (Eph. 2:1-10).

Note that God taught Habakkuk that the righteous live by their faith (Hab. 2:4), and this became the very basis of

all of Paul's doctrine (Rom. 1:17).

Challenge the class to search their hearts, lest they be relying on their own works which cannot justify them before God. Call them to trust in God alone, through Jesus Christ, following Abraham's example.

Use question No. 11.

## LESSON FIVE

### Introduction to the Lesson:

In this lesson, let the emphasis be on learning to walk by faith as Abraham had to learn. Show that though Abraham believed, he had to learn to apply his faith to everyday events in his life. He grew in his faith, but that growth was not without its setbacks.

**Point One:** Faith is needed to face the future.

Show that no sooner had Abraham professed his faith in God than God began to tell him of the future for his seed. That future, though ending in triumph, contained many hard times (Gen. 15:13, 14). Faith in God was needed by Abraham and his seed to follow, to carry them through the hard times without despair and on to the triumphs God had promised.

You may point out here that the Hebrew word for "faith" or "to believe" is a word which means basically "certainty," "sureness," or "to be certain." The word in Hebrew is pronounced "ah-mahn."

In the New Testament Jesus frequently uses this same word when he wishes to stress the certainty of a thing. He says, "ah-meyn, ah-meyn ..." which is translated "Verily, verily ..."

We use the same word, when we end a prayer or hymn to express our assurance about the things we have said. We say "Amen."

Thus, the Hebrew word for "faith" or "believe" is an expression of certainty, absolute assurance about God and His promises. The certainty rests in God alone. The New Testament teaches that this is just what faith means (Heb. 11:1).

Show that we all need such faith in God to carry us through difficult times as we live in a world of unbelief. Belief does not mean "I think so" or "I guess so," it means: "I know, I am certain, in the Lord."

Use questions No. 2, 3, 11.

**Point Two:** Trust in worldly ways is a relapse in faith.

Show how the alternative to waiting on the Lord, which was followed by Abraham and Sarah — namely their having their child through Hagar — was a relapse in their faith. It was using a human, worldly method to get results, putting the emphasis on results rather than on obedience to God's Word.

God reminded them that the only perfect way was to learn to walk before God (wait on Him and obey Him) (Gen. 17:1).

Point out that this can have many applications in our daily life, in our business dealings, our social contacts and activities as well as in our church's method of worship or evangelism. If we put emphasis on results rather than on obedience to God, we may put our own desires before God's will. We may use worldly methods to prosper in our business rather than obey God's Word. In the church, to grow faster, we may use methods of evangelism which seem to get results though they are not guided by the Word of God.

Such compromise of the faith, as with Abraham and Sarah, is never acceptable to God and will not be blessed by Him. Have the class to consider other ways such relapses in faith occur or may occur in our daily lives.

Use the example of the early church in Acts which did continue in God's Word and in the ways which God had ordained and taught (Acts 2:42) and to which God did add many, day by day (2:47).

Use Questions No. 4, 8.

**Point Three:** Man cannot change the mind of God concerning His choice.

Remind the class how Abraham pled for Ishmael to be accepted and how Isaac labored for Esau to be accepted, but God would not be changed. Note too that later, when Esau wanted the blessing for its material benefits, he was not able to get it, though he sought it with tears (Heb. 12:16-17).

The chief focus here ought to be a warning, lest we drift into a false doctrine of men if we reject the doctrine of God's choice (predestination). The danger is a doctrine more palatable to men, which allows men the choice rather than what God's Word teaches; such a doctrine is the doctrine of the merit of human works. It brings into the church those who are not God's choices. We should see that by human reasoning we are led to universalism, the doctrine that all are ultimately to be saved and that God rejects no one. Such doctrines destroy the church.

Urge the class to be always aware that only God chooses who are to be His own and that He has not called us to make the choice; but rather, He calls us to offer the

gospel freely to all men, calling all to repentance toward God and faith toward Jesus Christ. The rest is in God's hands.

Use questions No. 8, 9, 10.

## **LESSON SIX**

### **Introduction to the Lesson:**

In this lesson we are focusing upon Abraham's faith as it was perfected and tested by God. From the lesson we are able to determine the kind of faith that pleases God as opposed to that kind of "faith" that is not true, faith in the Lord.

James speaks of a belief that even the demons have — a faith that God is one (James 2:19). It is possible to believe much about God while never coming to believe in God as Savior. The Jews held as their cardinal doctrine that God is one (Deut. 6:4; Mark 12:32), yet, they rejected Jesus and would not believe in him.

In this lesson we analyze Abraham's faith as the kind of faith to be found in all true believers.

### **Point One:** True faith is ready faith.

Show how Abraham's faith was made ready to be tested, by the experiences of his life. He came to see, at Sodom, that the issue is between salvation and judgment and that only the righteous in God's eyes, by faith, are saved from judgment. Abraham saw vividly the issue as Sodom went up in smoke and only Lot, who believed in God, was spared.

Point out that Sodom's judgment, like the judgment by the flood, is frequently referred to in Scripture as a lesson in judgment to come. You may utilize such Scriptures as Deuteronomy 29:22-29; Isaiah 1:9; Amos 4:11; Matthew 10:15; II Peter 2:6-11; Jude 5-7; and Revelation 11:8.

Show how, later, the professions of faith of such as Saul and Solomon greatly lacked because they could not separate from the world under judgment and from sinfulness, though they had counted themselves to be God's children. Similarly, in the New Testament, Ananias and Sapphira, though professing to be believers, lived by the world's ways and were not ready for the testing of their faith.

Use questions No. 3, 4, 5, 6, 7, 8.

### **Point Two:** True faith must be a working faith.

Show that James notes Abraham's readiness to sacrifice Isaac as indicative of true faith — faith that works (James 2:21-24). We know that Abraham was a true believer because of what he was willing to do in his trust in God.

We see this lesson taught throughout Scripture. The psalmist, describing the righteous as one waiting on God as he meditates on His Word, states that such a one is like a tree that grows and bears fruit and whose leaves never wither. All he does prospers (Ps. 1:2, 3).

Again, God teaches Habakkuk that the righteous one who trusts in God shall live (prosper) by his faith (Hab. 2:4). Therefore, the prophets often call the people to wait on the Lord (Isa. 30:18; Zeph. 3:8).

Jesus, too, challenged the apostles to wait for the Holy Spirit to come before beginning their witnessing for Him. (Acts 1:4-8). Only as Christ led them by His Spirit could their works prosper.

This is perhaps why Paul, later, instructed the Corinthian believers that though Paul planted the seed of the gospel and Apollos watered, only God could bring the increase (cause the work to succeed) (I Cor. 3:6).

Charge the class to learn to wait on God, not running ahead to get results or hurry up the success, but to concentrate on knowing and obeying God's written Word, the only perfect way.

Use questions No. 1,5,6,7,9, 10.

### **Point Three:** True faith is faith in God.

Point out to the class that Abraham put his trust in God alone. His word to Isaac was "God will provide himself the lamb ..." (22:8).

Note how Hebrews interprets this as believing that God could even raise Isaac from the dead if necessary (Heb. 11:19).

Show that David and Daniel likewise trusted in the Lord, not merely believed that there was a God. They put their lives into God's hands, which is far more than a recitation of facts about God.

Show how this is what is meant by faith in Jesus (John 3:16). It separates those who shall perish from those who shall inherit eternal life. Abraham saw this when Sodom was destroyed with all who trusted in it, and when only righteous Lot was spared, with his two daughters.

Use question No. 10.

### **Point Four:** True faith will always be approved by God.

Show how the angel of the Lord delineates the attributes of Abraham's faith as fear of the Lord, as trusting in God's provision, and as blessed by God.

Challenge the class members to examine their faith in

the light of approved faith, to determine whether it is true. Use questions No. 1, 2, 11.

## **LESSON SEVEN**

Introduction to the Lesson:

In this lesson, our chief concern ought to be to show that the perpetuation of a people of God on earth depends solely on God and His choice. The point is that though the two seeds (Jacob and Esau) seemed equal in terms of human choice — both being by the same parents and in the same conception — nevertheless, God did make a distinction. Both were sinners, deserving God's wrath. One was regenerated and came to believe, having been given the nature of God's child by grace, the other was rejected because his sinful nature was not changed. The choice was God's not man's.

Keep in mind that Malachi teaches from this God's love for Jacob and hate (rejection) of Esau (Mal. 1:1-3) and that Paul teaches that only as the choice is God's choice can the purpose of God to have a people be sustained (Rom. 9:10-12).

Here we deal with a difficult doctrine, made difficult by the slowness of man to commit all into the hands of the Lord. Natural pride in man seeks a doctrine that will allow for human merit — the gospel will not!

Do not shy away from teaching this lesson as it ought to be taught, merely because it is a difficult doctrine for men to accept. God has not called teachers of His Word to an easy task and we are assured that men will resist it. But, this doctrine contains the only hope for any, since otherwise, all will perish, for no man is inclined in his heart naturally to choose God, but to reject Him.

**Point One:** Even the circumstances of the home into which God's children are born is under God's control.

Here, make the point that long before Jacob or Esau was born, God was determining and controlling who the parents would be. Isaac had been God's determined choice even against Abraham's pleas earlier for Ishmael. Rebekah, too, was God's choice as He led Abraham's servant to find a wife for Isaac.

God also separated potentially harmful influences from the family into which Jacob and Esau were to be born: they were separated from Laban, Rebekah's brother, as she went to live with Isaac; and, they were separated from Ishmael as he moved away from the area where Isaac

dwelt.

We see that the perpetuation of a seed to be God's children includes even all of the circumstances that affect that seed.

Note how Jeremiah, too, is told that before he was born, God had already determined the course of his life (Jer. 3:4, 5). The psalmist shows that this is commonly true for all of God's children (Ps. 139:15, 16). Remember that Paul teaches that all who believe are chosen as God's seed before the foundation of the world (Eph. 1:4).

Use questions No. 1, 2, 3, 4.

**Point Two:** The choice of who are to be God's children is God's choice alone.

Show how God first withheld any seed from Isaac and Rebekah and then gave them twins. Then God chose between the twins, claiming one as His child and rejecting the other.

Remind the class that the claim God had made did not become evident until later.

Note how Paul points out that only the doctrine that the choice is solely God's does justice to the place of God's mercy in our salvation. Without any choice of God, there would be none saved at all, since the wicked heart of man never seeks God. There would be none saved if God did not choose (Rom. 9:14-24; Eph. 2:1-10).

Show too that Jesus, while embracing the same doctrine, that none can come to him unless the Father gives to him that power, nevertheless, calls all who will come to him to come (Matt. 11:25-30). Emphasize that believing that the choice is entirely God's does not, in any way, deter us from giving the free invitation to all to come to Christ through repentance and faith.

Use questions No. 5, 6, 7.

**Point Three:** God can only be glorified through His children as they learn to wait on Him in faith.

Through Abraham's experience and God's Word to him, we see how God intended to multiply His seed, bless His seed and cleanse His seed. In other words, the increase and blessing of the children of God was to come solely through God as His children learned to trust in Him for the increase.

Show how his immediate response indicates a true, unhesitating faith. His assurance of God's ability to solve his great problem — providing a substitute for Isaac — indicates that his was genuine faith. And, his ability to

discipline his own body to obey God, to slay his son, showed how he had brought his whole mind and body under the control of his faith in God.

Stress the fact that mature faith always manifests these same traits: immediate response to God's will; assurance of God's ability to provide all that is needed; and discipline of the whole life to obey God.

David is an excellent example of true faith as he goes out to meet

Goliath. He knows God and trusts God completely; therefore, he does not hesitate to face Goliath; he is sure God can help him win without the armor of men, and he goes out into the battle (I Sam. 17).

Daniel too is a good example as he refuses the king's command to bow down to none but the king. He unhesitatingly worships God as he had always done, and is assured that God will see him through the difficulty of facing the lions. He goes into the pit in such trust, without fear (Dan. 6).

Use question No. 9.

## **LESSON EIGHT**

### **Introduction to the Lesson:**

In this lesson we should focus upon the humbling of Jacob as a necessary discipline to make him all that God desired him to be. God, having chosen Jacob, then had to frame him into His child. He did so over many years and by many afflictions which Jacob faced, all of which helped to burn the pride out of him and make him pleasing in God's sight.

In this lesson, we shall see how this is the shared experience of God's saints in the Old and New Testaments and today as well.

**Point One:** Pride must be taken out of the life of God's child by trials and God's discipline.

We see in this lesson how Jacob behaved at home, trusting in his own cleverness to outwit his brother and his father. This was the result of shameful pride, incongruous with God's child. It had to go. We see the same vanity at Bethel where he tried to bargain with God.

Then, at Haran and Mizpah, we see God begin to take away his vain self-confidence and pride as Jacob learned to trust only in God.

At the Jabbok, finally, Jacob was ready to admit that he deserved none of the least of God's blessings. He was humbled.

Show how this humbling from God is necessary to prepare all of God's servants to serve Him, even such a man as Moses. Show how Moses, filled with all the learning of Egypt and ready, single-handedly, to take on Egypt, was put to flight and humbled for forty years in the wilderness. In that time he did no more than lead around in the desert a flock of sheep. But he learned to trust only in God. All pride was burned out of him.

Similarly, Peter, who spoke up for all of the disciples so often and was the self-appointed spokesman for them, had to learn that he could just as quickly use that tongue to deny Christ — three times! It took that to frame Peter into the man we see at Pentecost.

You could also point to the humbling of proud Saul the persecutor by Jesus Christ on the road to Damascus.

Help the class to see that such discipline is necessary, though usually painful at the time, because God cannot endure our pride which takes away from His glory before men (Heb. 12:4-13).

Use questions No. 1, 2, 3, 5, 6, 7, 8, 11, 12.

**Point Two:** The disciplining of God's child affects all of his family.

Begin with Jacob and show how his wives, his children and his servants were all at the Jabbok and all would succeed or fall with him.

Show later how the disciplining of David for his sin in the affair with Bathsheba affected his whole family. All were caught up in the discipline and some were lost. He did not sin in a vacuum and neither would he be disciplined in a vacuum. Eventually, all Israel would be affected.

You may note too how, in the New Testament, discipline is required in Corinth to save the sinner. There too, all the church was affected in the discipline of one member (I Cor. 5:1-13).

Here, help the class to see that our experiences in the discipline from God can be helpful or harmful to those around us, largely depending on our own attitude in the discipline.

Use question No. 4.

**Point Three:** Prevailing with God comes by subjection to God humbly.

Show how God's desire was for Jacob to prevail with Him, meaning that Jacob finally would be found acceptable to God. This could only come as Jacob came to a broken and contrite heart, which happened at the Jabbok.

God showed him this truth as Jacob wrestled through

that memorable night at Peniel.

Show how Elijah later had to be humbled so that he would not rely on signs but depend wholly on God's Word to turn the hearts of men to God (I Kings 17-19).

This same experience came ultimately to all Israel through their defeat and captivity into Babylon, until the remnant that believed should learn to trust not in the land of Canaan, not in the temple, but only in God and His Word, which was all they had left.

Remind the class of Jesus' washing the feet of the disciples to show the virtue of humility (John 13). You may note too James' words on the importance of humility toward God (Jas. 4:5-10).

Call the class to examine themselves and to pursue humility, lest God have to humble them. God will not accept the proud heart.

Use questions No. 9, 10.

## **LESSON NINE**

### **Introduction to the Lesson:**

In this lesson, we shall focus upon the sins in families and the threat which that can be to the well-being of God's people. Keep in mind that the centrality of the family is made clear in Scripture as God builds His church through the Old Testament and New Testament.

Since the family of Jacob was also the people of God in the world, the church, we should also apply these lessons to the church as the family of God. Point out too that the church is often described in God's Word as the family of God in the world.

**Point One:** The sin of the children in the family disrupts the peace which God has provided.

Deal with each sin noted in the lesson as follows:

**1.** evil speech, as exemplified in Joseph's reports about his brothers, which provoked other sins in them. Note the New Testament warnings against evil speech against others. Point out that the term "evil report" which is used in the account of Joseph is later found only in reference to the report of the spies who brought back an erroneous report to the Israelites which caused them to wander for forty years in the wilderness (Numbers 13:32; 14:37).

Note how evil speaking is forbidden to Christians (II Cor. 12:20; I Peter 2:1 — which literally means "evil speaking" and may be translated "backbiting"). Note too James' words (Jas. 4:11).

**2.** pride, as exemplified in Joseph's ambition to be superior to his brothers and parents, which provoked the brothers to desire to kill Joseph. Note how the New Testament shows that pride is not from God (I John 2:16). Point out too that Jesus names pride as sin coming out of the heart and defiling a man (Mark 7:22).

**3.** vengeance, as exemplified in the brothers' desire to get even with Joseph for his pride and advantage with their father. Note how God teaches that vengeance is His work. He, and not we, punishes sins of His children and all men (Rom. 12:19-21; Deut. 32:35). Show how the brothers ought to have dealt in patience and grace toward their little brother, thus shaming him.

**4.** lustful ambition, as in Reuben's attempt to take over the leadership of his family. Remind them how David, later, though promised the kingdom, nevertheless would not lift a hand to take it but waited on the Lord. You may also mention the ambition of the mother of John and James who wanted her sons to prevail over the other disciples, and how Jesus dealt with this in (Matt. 20:20-28), using himself as an example of how they ought to be ambitious to serve one another and not to exalt themselves over others.

**5.** hate, as is found in the hearts of the brothers of Joseph toward him. Show how this led to the desire to kill him and did result in the selling of Joseph into slavery for their own profit. You may wish to remind them how hate may also mean simply to love less (Gen. 29:30, 31). This is a sin all believers are in danger of committing against others in their family or in the church (I John 3:17, 18; 4:20, 21).

**6.** envy, as the brothers envied Joseph because of all his father did for him. Show that it was envy that led the Jews to cry for Christ's crucifixion (Matt. 27:18) and that envy is a trait of the unregenerate (Rom. 3:29), thus, having no place in the hearts of believers.

You may wish to use Samuel's sons as an example of unruly children who were cut off from leadership because of their sins (I Sam. 8:3). Later, Israel the nation, as the children of Israel, sinned against God time and again and was punished, some being cut off from God's people forever.

Note too that in the church at Corinth, there were numerous sins of the people against one another that badly divided that family of God (See our remarks in the Survey of the New Testament regarding the divisions at Corinth).

Use questions No. 2, 3, 6, 7, 8, 9.

**Point Two:** Sins of parents that divide families

Show how Jacob's sins of general overindulgence toward all of his children and special favoritism toward Joseph caused much of the strife in Jacob's family.

From the Old Testament, you may use the example of overindulgence toward his sons by EH, the priest (I Sam. 2:22-36). This resulted in his family being cut off from serving God. David's overindulgence and failure to discipline his sons did great damage to his family and to Israel, later, through Solomon's sins.

Use questions No. 1, 4, 5.

**Point Three:** The necessity of God's chastisements when parents and families fail.

Show how God stepped in to clean up the family of Jacob, divesting some of leadership (Reuben), grieving Jacob, and humiliating both Joseph in Egypt and Judah in Canaan.

Point out that when we do not clean up our own lives and that of our families, then God must. Show how the importance of family discipline is stressed in the New Testament where church officers are to be chosen, in part, on the basis of their family life and control (I Tim. 3:4, 5, 7; Tit. 1:6). Use questions No. 10, 11.

## LESSON TEN

### Introduction to the Lesson:

In this lesson our chief aim is to show how God takes those who are very unlovely and, by His grace, love and patience, brings them spiritually to His own will, so that their lives truly show that they are the children of God. As we see what God did with Jacob's family, we can better understand how He works in our lives and in our families, and even in our churches, purging them, to make them pleasing to Him.

Keep before the class the fact that our purging is through Christ who "loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the Word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27)

The lesson for today points to that precious work of Christ.

**Point One:** From humiliation to exaltation for God's glory.

Show that in all of the points of this lesson, the main thing is to see that all that God did for Jacob's family was ultimately to the glory of God. Show how God began to purge Joseph by bringing him through great humiliation: sold by his brothers into slavery; made a servant in an Egyptian household; lied against; imprisoned; forgotten and forced to linger in prison over many years. While there, Joseph learned to be humble and to give all glory to God. Then, God exalted him to a position where he could serve God and his people.

Note how, similarly, Moses underwent humiliation by being forced to flee from the glory of Egypt and live forty years in the wilderness, where all of his fine Egyptian learning seemed to be wasted (cf. Acts 7:20-22; Heb. 11:24-26). But, when he had learned to trust only in God, he was exalted to lead God's people and to be the instrument by which God first began to teach the Israelites His Word.

Show how Israel (the remnant), likewise was humiliated by the Babylonian captivity but that in captivity she learned to trust wholly in God and not in her own strength so that God exalted her, bringing the faithful back to the homeland.

Call their attention to Hannah's song, which so beautifully teaches this great principle of our exaltation by humiliation, so that we all may glorify God and not ourselves (I Sam. 2:1-10).

In the New Testament, we see proud Saul, the zealous Pharisee, who sought to destroy Christianity, turned into humble Paul the missionary to the Gentiles, whom before he had hated. He is first humbled before Jesus and the church, then lifted up to serve Christ and His church.

Use questions No. 1, 2, 3, 4, 5, 6, 7.

**Point Two:** From sorrow to joy for God's glory.

Here too, your aim should be to show that all that happens is for God's glory. Those who are sinful in conduct cannot glorify God. Jacob, by his overindulgence toward his sons and by his favoritism toward Joseph could not honor his God. He had to be brought first to great sorrow, so that his heart would be broken. Then, God would bring to him true joy.

Later we see this beautifully portrayed in David's experience when he sinned against God and had to be brought to a broken and contrite heart before God would exalt him and restore to him the joy of His salvation. You may wish to utilize Psalm 51, which best expresses this experience of David.

In the New Testament, the experience of Peter, who sinned against Jesus by denying him, is similar. He wept

bitterly in a broken heart, then, heard Jesus call him back to service in God's Kingdom (see John 21:15-23).

Show how God has to purge out our sins often through sorrow, so that we may serve Him in a fitting manner, to His glory. He cannot overlook our sins. He purges us.

Use questions No. 8, 9.

**Point Three:** From selfishness to love of the brethren for God's glory.

Show how Judah was, at first, thoroughly selfish, seeking only his own pleasure and profit until God brought him to a disgraceful end. Only then do we see a heart of compassion and love begin to develop in his heart. God was preparing him to lead Jacob's family to harmony and love.

Show how God so purged Israel, the nation, later bringing the remnant from selfishness to love of God and of one another.

Point out how John, whose early life as a disciple of Christ was marred by selfishness and self-seeking (Matt. 20:20-28), became the apostle of love.

You may wish to utilize Ephesians 4:28, which teaches that those who, in the past, stole (acting selfishly in their own interests) should not only cease from stealing but should labor so that they can give to others in need (show love and concern for them).

Use questions No. 10, 11.

It would be well, also, to point out how Christ suffered humiliation on our behalf and was exalted for us (Phil. 2:5-11), knew sorrow as a man but made it possible for us to rejoice (John 16:20-22), and suffered disgrace, though he had not sinned — the shame of the cross — but by it brought us to a love of God and of one another and to the opportunity to serve Christ faithfully (Heb. 12:1-3).

## ***LESSON ELEVEN***

### **Introduction to the Lesson:**

Make this lesson on reconciliation, using the content of the lesson on Jacob's family as the basis for the broader application of the principles of reconciliation or peace which are given here.

Stress again that while we begin with Jacob's family, we ought to see how God works peace among all believers, in the home, in the church and in the world.

Stress throughout the lesson the place of the gospel as the message of peace and reconciliation.

**Point One:** Peace among the people of God.

Point out that while we begin here, we are going in reverse order, inasmuch as peace begins with reconciliation between the sinner and God.

Show how peace began to reign among the sons of Jacob as one by one the barriers which had separated them were broken down. This could only happen as Joseph saw God's hand of mercy in all that had happened to him and as Judah now showed a heart of compassion, a heart changed by God.

On Joseph's part, there was no longer a desire to be exalted above his brothers and on the part of Joseph's brothers, there was no longer any desire for revenge or any envy of their brother's exalted position.

Show how, later, God worked a similar peace among the Israelites as those selfish Israelites who came out of Egypt and refused to go into Canaan all perished, and a new generation grew up which loved and respected and helped one another in the conquest of Canaan.

Show how, in Samuel's days; of leadership, he brought the people back to God and to peace with one another through their first getting right with God (I Sam. 7:3-12).

In the New Testament you may wish to show how Saul the persecutor was, through first being reconciled to Christ, finally also reconciled to the people of God. He later wrote to show how, through Christ, all believers are reconciled to one another (Eph. 2:11-12).

Use questions No. 1, 2, 3, 4, 5, 6, 7.

**Point Two:** Peace in the hearts of God's people.

Show how the heart of Jacob, by the good news his sons brought him, changed from bitterness and fear to a heart of peace with God and with his sons.

Note too how Joseph himself was at peace in his heart and able now to do his own job, for the good of Egypt and his own people, much better.

You may wish to utilize Isaiah 26:3, which shows that perfect peace (peace from God) comes only as our minds are fastened in trust on God.

Here, contrast the false peace offered by the false prophets of Jeremiah's day — an external peace which they promised, which could not last (Jer. 6:14) — with the true peace in the heart, which Jeremiah, the servant of God promised (Jer. 23:17). Habakkuk's learning to trust in God's peace in the midst of the wars to come is a good example of true peace (Hab. 3:17-19).

Remind them of how Jesus spoke of his peace which



he desired the disciples to have, a peace in Jesus' own heart, in the midst of the storms of life breaking over his head at the time. That is indeed peace which the world cannot give nor take away (John 14:27).

Challenge them to seek that peace, not the external peace of this world that cannot last.

Use questions No. 8, 10.

### **Point Three:** Peace with God.

In this point, remind the class again that all true peace begins with our reconciliation to God. That reconciliation came to Joseph, to Judah and to Jacob over the years of their humbling.

Note that Paul teaches us that our peace with God comes through faith in Jesus Christ, the only means of true peace (Rom. 5:1-11). Show how the passage teaches the way God brings us blessings through suffering, just as He brought blessings to Jacob's family only through their trials, purging and suffering.

Finally, remind the class that Jesus is called the Prince of Peace, who came to bring peace (Isa. 9:6-7).

Challenge the class members to examine their own lives to know whether they have peace with God through Jesus Christ and to examine their hearts to know whether the peace of Christ reigns in them and to examine their own families to know whether the peace of God prevails in their homes, among their children, and in their churches as well.

Use question No. 9.

## **LESSON TWELVE**

### **Introduction to the Lesson:**

In this lesson, the emphasis should be on hope. You should point out to the class that the end of Genesis is quite similar to the end of other eras in Biblical revelation. The end leaves the people of God in hope against an uncertain future.

At the end of Deuteronomy, we find Moses about to die; he helps the people of Israel to look ahead into Canaan and the years to come and calls them to put their hope in God.

At the end of Kings, the people of Israel are again in bondage, this time to Babylon. They too are encouraged to look forward in hope as their king is raised up from prison and given limited freedom, though a captive.

At the end of Malachi, while four hundred years of silence from God await God's people, they are taught to

look ahead to the hope for God's people in the future.

At the end of the Gospels, again, Jesus calls his handful of followers to hope in God and in the promises of God, including the Holy Spirit to be sent.

The Book of Acts leaves us, at the end, with a view of Paul in prison, but gives hope for the future as he is free to teach and preach without interference during those prison years.

The Book of Revelation too, closes with a picture of hope after speaking of the hard times to come before Christ returns.

In this lesson, let us note where hope is not to be found (the false hopes of men) and then give special attention to the source of all true hope.

### **Point One:** There is no hope in human pre-eminence.

Show the vanity of Reuben's striving for pre-eminence among the brothers, which was, in the end, a useless striving. Point out that even Joseph's pre-eminence was a short-lived advantage for Israel, since, when a king who did not know Joseph ruled, then Israel was enslaved (Exod. 1:8-11).

Refer to Joshua's pre-eminence and the success in Canaan under his guidance, but then show that the subsequent fall into sin by Israel, when Joshua's generation was forgotten, only led Israel into war and defeat before her enemies.

Show how David's pre-eminence, in itself, was not lasting, as Solomon his son became the cause of Israel's decline spiritually and physically.

In later Israelite history, point out how the pre-eminence of righteous men like Hezekiah and Josiah had no effect in saving Judah from fall and ruin as a nation. Even later, Ezra and Nehemiah, who prevailed at the early age of Israel's return, were not able to establish a lasting order of faithfulness, so that at the end of the Fifth Century B.C., Israel was again under the wrath of God and soon to be dominated again by foreigners.

In the New Testament, great contrast can be made between the preeminence of the apostolic age and the period of spiritual decline that came in the Second Century of the New Testament Church, after the apostles were dead.

Warn the class against hope in men of prominence in the church today. That is not real hope. Use questions No. 1, 2, 3.

### **Point Two:** There is no hope in human strength.

Start off by noting the reliance on force to deal with

their enemies, by Simeon and Levi. While their strength succeeded for the moment, in the end it brought defeat on them, as their father cursed them.

Show how the nation of Israel, relying on her strength in the conquests, was defeated at Ai and put to flight.

Note how Saul, the king of Israel, started out winning his battles but became vain in his thinking (shutting God out) and in the end suffered defeat at the hands of the Philistines, when even David's strength could not help him.

Show how Solomon became the ruler of Israel at its peak of power, only to leave the kingdom in shambles at his death.

In the New Testament, you can point to the strength in numbers of the churches in Asia Minor, only to see, before the end of the First Century, that with all of their numerical strength, they were rapidly decaying spiritually (Rev. chs. 2, 3).

The Book of Revelation gives the picture of a church suffering under the strength of Satan's attacks and humanly not able to overcome.

Warn the class against hope in the strength of numbers of any church or denomination today. There is no hope there.

Use questions No. 4, 5, 6.

**Point Three:** There is only hope in God's promises through Christ Jesus.

Show how the hope in Jacob's day was not in Judah but in him who would come through Judah (the Christ). Point out that later, God offered hope, not in David but in David's greater son, the Christ.

- |       |       |       |       |       |
|-------|-------|-------|-------|-------|
| 1. T  | 17. T | 33. T | 49. T | 65. F |
| 2. F  | 18. T | 34. T | 50. F | 66. F |
| 3. T  | 19. F | 35. T | 51. F | 67. T |
| 4. T  | 20. T | 36. T | 52. T | 68. F |
| 5. T  | 21. F | 37. F | 53. T | 69. F |
| 6. F  | 22. F | 38. F | 54. T | 70. T |
| 7. T  | 23. F | 39. F | 55. F | 71. T |
| 8. F  | 24. F | 40. F | 56. T | 72. F |
| 9. F  | 25. T | 41. T | 57. F | 73. F |
| 10. F | 26. T | 42. F | 58. F | 74. F |
| 11. T | 27. T | 43. F | 59. F | 75. F |
| 12. T | 28. F | 44. T | 60. T | 76. T |
| 13. F | 29. F | 45. T | 61. T | 77. T |
| 14. F | 30. F | 46. F | 62. T | 78. T |
| 15. F | 31. T | 47. T | 63. F | 79. T |
| 16. F | 32. T | 48. T | 64. F | 80. F |

Show how, in the New Testament, the hope was not to be found in the woman who bore the Seed of Promise (Mary), but in the Seed of Promise, the Christ — Jesus (cf. Gen. 3:15).

Finally, show that in Revelation 20:9, 10, the hope for the saints of the

last day is not in the saints, but only in the God-man, Jesus Christ, at his return in glory.

Charge the class to join all of the saints in putting all of their hope today only in Jesus Christ, the King who now reigns and to whom God has given all things, who shall return with final victory over all of our enemies: Satan, sin, and death (Ps. 2:6-12).

Use questions No. 7, 8, 9, 10.

### **LESSON THIRTEEN: A Review Lesson**

**Part I, the test:** The test may be done at home, or in the class individually or together. If the class is not disposed to do it at all, this entire part may be omitted; however, it is an excellent opportunity for the class to review what has been covered and to see whether they have grasped some of the significant truths in this quarter of study. You, as the teacher, ought to encourage all to test their progress. Working together in the classroom may be a good way to handle this, to encourage the others. If tests are taken individually, it is best not to make the results known publicly.

The questions have been arranged so that the pupils may check the answers in the lessons. Questions are by the lessons, for easier reference.

Below, you will find the answers to the questions.

81. T	85. T	89. F	93. F	97. F
82. T	86. F	90. T	94. T	98. T
83. T	87. F	91. F	95. F	99. T
84. T	88. T	92. T	96. F	100. F

**Part II, the review** of the quarter on the basis of Ephesians 1:4, ought not to be omitted; and if there is no time in class, because of the test, to go over this content, then urge the class to read and reflect on what is summarized in this section at home. It may be useful simply to read these paragraphs in class and have discussion of them afterwards.