

ADULT BIBLICAL EDUCATION SERIES

Vol. II, Book 3
The Formation of God's People, Israel

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 3 The Formation of God's People, Israel (Exodus through Deuteronomy)

The introductory material for the teacher, containing guidelines, helps in preparing to teach a lesson, elements of a good lesson, etc. which was printed in the Teacher's Supplement for Vol. II, Book 2 (pp. 1-3) will not be repeated. You may wish to reread that, material before beginning to teach this quarter of lessons.

This quarterly covers the content of the four Books of Moses: Exodus, Leviticus, Numbers and Deuteronomy.

These Biblical Books tell of the formative years of God's people in the wilderness before their entering into Canaan. They are important for us as being the foundation of all the subsequent revelation of God to His people, until the sixty-six books, of God's revelation were completed.

Below, we will give some helps for the teacher in approaching each of the lessons of this quarter. Remember, the suggestions are based on the expectation that each student will have read the lesson material, so that the teacher can build on what the student has already read.

LESSON ONE

Introduction to the Lesson:

This lesson focuses on the man Moses and his preparation under God's guidance for the task that the Lord had for him.

Remind the class that as God dealt with Moses, He was showing to all of His servants how the Lord prepares His own for service in His Kingdom.

Point One: God Prepares His Own to Serve Him in the World

Show that as the Lord prepared and then called Moses to serve Him. Emphasize that the Lord, throughout Scripture, prepares of His servants to do His will in HIS work.

Just as Moses was born at just the right time he was needed, so were others later who were called to do His will. As Moses was educated in the way needful for his mission, so later were others.

You may point out that Joshua, prepared to serve God as Moses' successor, was trained just for the work for which the Lord would use him (Josh. 1:2-9).

Later, Samuel was trained up to serve as a priest at a time when the priesthood was failing God. He too was born at the precise time of the need for his services and trained by Eli as priest and judge of God's people.

Jeremiah too learned that God had called him before he was born and prepared him for his particular mission (Jer. 1:4-8).

Daniel, like Moses, was given the best secular education available in that day, so that he could well serve the needs of Babylon, but above all, that he might serve God.

We see Jesus call his disciples from all walks of life, utilizing their training and preparation for His Kingdom's work.

Later, Paul tells how the Lord used his training and background for the unique ministry he was to have among the Gentiles (Gal. 1:13-17).

Finally, Paul challenges Timothy, and all of us through those words, to be thoroughly trained for every good work, particularly through the study and application of God's Word to our lives (II Tim. 3:16-17).

The one common thread running through the call and preparation of each of these above-mentioned servants of Christ is that all, whether educated by the state or the church, were molded by God's Word and grounded in that Word.

Show how a great part of the preparation of God's servant demands that he learn to walk before God in humility.

Just as Moses had to be humbled by forty years alone in the wilderness leading sheep, to teach him to put his whole trust in the Lord, so we have seen earlier how the Lord had to humble Jacob and his sons before He would be pleased with them.

Likewise, later, David, though well-trained and gifted, had to be humbled by repentance and God's dealing with him, before he could aptly prepare God's people for future service to God as a nation.

In the New Testament, we may point to Peter, who had to be brought low before the Lord would begin to send him out to preach the gospel at

Pentecost. Likewise, proud Saul, the persecutor, had to be humbled before the risen Christ before he could be fit to serve Christ in His Kingdom.

Such humility is required of all of God's servants, for without it, they glorify not God but themselves in all that they do.

Point Two: God Tests the Faith of His Own Who are to Serve Him

We noted how the Lord tested Moses' faith before sending him to lead out the people, for faith was to be the basis of his pleasing the Lord. He must walk by faith himself and teach the Israelites to do so.

Remind the class that Abraham also was tested in his faith before the Lord would be pleased with him, to show to us that Abraham did indeed live by faith in the Lord, as all servants of the Lord must.

Show how Saul and David differed, in that Saul trusted in his own strength and charisma rather than in the Lord and His Word. He proved to be not ready, therefore, to lead Israel and was eliminated, while David, who did walk by faith in the Lord, though not perfect, was, nevertheless, used for God's glory.

You may wish to remind them of Job whose faith was tested, not so much by the hardships he endured physically, but by the "friends" who sought to persuade him to abandon his faith and put his dependency on good works.

Remind them how Jeremiah had to endure all kinds of hardships all of his life and was tempted time and again to quit or to abandon the message God had given him; but, by faith, he continued to preach what God taught, not what the people wished to hear. He died persecuted, but faithful to the Lord.

Show why this faith is so important, using Hebrews 11:6; "Without faith it is impossible to please the Lord"

Remind them that Paul teaches that we walk not by sight but by faith (II Cor. 5:7), which means that we continue to be faithful because God's Word has taught us the right walk, not because it appears to the eyes of men as the best walk.

Challenge them to see that only such a walk can truly please God and help God's people,

Point Three: God's Presence With His People Differentiates Them from All Others

Show the great emphasis on His presence with Moses which God made in reassuring Moses that he could do what he was called to do. There are several verses you can use to develop this in Scripture.

Show that according, to Joshua 1:9, the Lord made the same promise of His presence with Joshua,

Moses' successor, that He made to Moses. Without that presence of the Lord, Joshua could not hope to succeed.

Show how, through Isaiah 7:14, the Lord, in essence, promises to be with all of His people through the child to be born (the Christ). Then, later, John, in his gospel, declares that that child has been born and is come in the flesh to dwell with us who believe (John 1:14).

Finally, when Jesus was about to leave, having promised to send the Holy Spirit to dwell in every believer, He promised, therefore, to be with the whole church always through His Spirit, enabling them to carry out the great commission which He had given to His church and to all believers (Matt. 28:20). Show how this fact was reassuring to Paul later in his ministry (Acts 18:10).

Help the class to see that for them as well, it is the presence of Christ with them, by His Spirit dwelling in them that can enable them to accomplish the high goals to which He has called each of them in His Kingdom.

Point Four: God's Working Through His Word is the Clearest Evidence of His Presence with Us Today

Remind them that while God was giving His Word to His church, which He began to do in Moses' day, He did work miracles (signs) through these selected servants who were originally to teach and record that Word for His people for all time. It was to give authority to all that they taught for their generation, so that they would believe.

But, stress the fact that the need, and therefore the day of such miracles, ceased with the completion of the revelation of God that was to be written (as our completed Bible). We now have the whole Word of God written and that is far greater than miracles and signs. Show how the Lord prepared His people for this change by teaching if men do not believe what Moses and the Prophets have written, they will not believe even if great signs are shown, even the resurrection from the dead (Luke 16:19-31). Show, too how Peter, who even saw Jesus transformed before his eyes and who heard God's voice audibly from heaven, nevertheless, said that the Word of prophecy (the Bible) was a far greater and more important source of truth (II Peter 1:19-21).

Show too where the Bible warns against trust in signs. An evil generation seeks for signs (Matt. 12:39). And Paul has warned us even Satan will work signs and wonders through his servants. So, signs are no sure evidence for faith!

Challenge the class to beware of those groups who put emphasis on certain signs and so-called gifts

of miracles and healing. Such are not sent from God,

Encourage them to develop a new appreciation for what they do have in the sixty-six books of the Bible and show their faith by a thorough study of that Word, so they can be fully equipped for every good work.

Below are some suggestions for discussion:

Utilizing questions 1-3 in the student's manual, discuss our background as preparation for service in God's Kingdom: our parents, our place of birth, our education (secular or religious), our abilities. Get them to consider what, in our background as believers, sets us off from the world.

Utilizing questions 4, 5, 7, 8, 13, lead the class see the jobs they hold today as opportunities to serve Christ, provided they do what they do for Christ. Show how every job must be guided by our knowledge of God's Word. Without that, there is no hope of pleasing the Lord in what we do — whether a minister of the gospel or a street sweeper.

LESSON TWO

Introduction to the Lesson:

The chief point of this lesson is the actions of God in identifying His people as distinct from all the peoples in the world and His separating them to Himself by His own great power.

The obstacles they faced in separating from a world that laid claim on their lives to be exploited for its own pleasure, were far greater than man could ever overcome, God did what Israel could not do for herself, and, therefore, it was by God's grace, not the efforts of men, that there was a church — an identifiable people of God in the world.

Point One: God's People Are Always Identifiable
By God and Separated from the World
by God's Grace Alone

Remind the class that they have already seen this grace of God working in the lives of individuals, as God separated Noah and Abraham from the rest of the world and put His blessings on them, not destroying them with the rest.

Show how this continued to be God's way, even in dealing with Israel as a whole people. The body of God's people was separated from the world and identified as God's own people by His grace alone.

Later, we see God continuing to identify and separate His people from the rest as in the days of Esther and Daniel, when the enemies of God all but snuffed out of existence the Israelites. But God would not let them perish.

Jesus went about separating His own from those who would not believe, as he called fishermen, tax collectors and others to follow Him.

Show how the Book of Acts builds on this theme of the church being those separated by God from the world (Acts 13:48).

You may wish to point out how Paul, in Ephesians 2:1-10, states that we are all saved by that same grace of God that separates us from the rest of the world; it is never by our works but, by God's grace.

For that reason, Peter calls the believers a peculiar people and describes them in unique terms (I Peter 2:9).

Point Two: God's People Are Protected by God
While In the World

You can point out how God delivered Israel in Samuel's day out of the hands of the Philistines, for whom the people of Israel were clearly no match, just as He delivered Israel out of Pharaoh's hands in the days of the Exodus.

Later, when Sennacherib the king of Assyria and Nebuchadnezzar, king of Babylon, would destroy the Israelites, God was with them and delivered them as a whole people, even though Nebuchadnezzar took them captive.

Haman, in Esther's day, wanted to wipe out every Jew, but was frustrated in his designs by the overruling power of God.

Show how this was particularly illustrated in the case of Jesus, who, for the whole people of God, was betrayed into the hands of sinful men, only to rise again from the dead and overcome forever the power of men.

Remember that Revelation, particularly chapter 12, shows us how Satan will continue to seek, to bring the church captive and destroy it, but, in the end will surely fail. That is the message of Revelation (See the Survey, New Testament, Vol. I, Book 3).

Point Three: The Church Has Continued to Be
Identified and Separated from the World by
the Preaching of God's Word, and by the
Sacraments

Point out how the Lord reminded the people of the need for circumcision in Moses' day and instituted at that time the sacrament of the Passover. Later, in Josiah's day, it was the Passover that best expressed the people's return to God as His identifiable church.

In the return from Babylon, the first thing done was to reinstate the sacraments which had been neglected. At this time the whole revival was

accompanied by a renewed preaching and exposition of God's Word.

Note how Christ, when born, was circumcised the eighth day and that throughout his life, he carefully observed the sacrament of the Passover.

Show how he instituted both the New Testament sacraments: the Lord's Supper, on the night of the last legitimate Passover, and baptism, as He ascended into heaven (Matt. 28:19). In the great commission, he ordered that disciples be made everywhere His servants went.

Show how Paul dealt with the sacrament of the Lord's Supper by quoting the Word he was given from the Lord Himself, showing that the sacraments were to be accompanied by God's Word (1 Cor. 11:20-34).

Utilizing questions 1-3, lead the class in a discussion of the ways in which we know or recognize God's blessings in our life. Raise the question of whether it is needful even to have miracles today, to reassure us. Tie this to the whole doctrine of our walk not by sight but by faith.

Use question six to lead into a discussion of the sacraments of the church and their meaning. How does the preaching of the Word at the time of the observance of the sacrament aid in our understanding and in preventing our misunderstanding of what is being done? Discuss some of the possible erroneous ideas about baptism and the Lord's Supper.

LESSON THREE

Introduction to the Lesson:

Here we are concerned with showing how the Lord began to instruct the people in the meaning of all that He was doing. He wanted them to see they were saved not just to enjoy the fruits of their salvation, but to serve the Lord.

This song of Moses was very likely the first verbal revelation which the people received: something that was memorized and used to guide their thinking in the future.

Point One: God Has Delivered His People to serve Him.

Remind the class how the Lord clearly showed this to be His purpose in creation, when He not only created Adam and gave to him all good things but then commissioned him to a particular service in the Garden. Serving God is part of God's original purpose for His people.

Recall how the Lord, when He had made known His love for Abraham, also let him know that he was

to serve the Lord by instructing the next generation to walk in God's ways (Gen. 18:19).

So too, Joseph, when saved from the hands of his enemies in Egypt, was later shown that he was saved to serve the Lord and His people. Likewise, Hannah understood that the son to be given to her was given to serve the Lord (I Sam. 1).

Saul and David, in their very opposite views of the kingship, show that God is not pleased with those who see themselves exalted for their own advantage, but with those who, like David, recognize that God is always the only true King and that they are there to serve His people.

Show how Esther was brought to see that her elevated place was not for her benefit, but for the good of her people, whom the Lord had entrusted to her care (Esther 4:13-17).

In the New Testament, you may point to the example of Peter, who was told the Lord had saved him from Satan's hand so that he might strengthen his brethren (serving the Lord) (Luke 22:31). And, in Acts, we are taught that Paul was called to a particular service after having been saved by the Lord (Acts 9:15),

Stress that every believer ought to have the sense of why he has been saved — not merely to enjoy the fruits of Salvation but to serve the Lord and His people.

Point Two: God Prepares His People to Serve by Teaching Them His Doctrines

Show how the Lord began to teach His Word in a form that would be written by Moses and later prophets. Show how, throughout the Pentateuch, there is great emphasis on learning the truths taught there and on living by them.

Point out that in the time of the judges, it was obvious the people neglected this doctrine to their own hurt and to the hurt of future generations (Jud. 2:10).

Show that only in Samuel's day, when God once more began to speak through a man, did the people return to the Lord and begin again to serve Him.

Note that in the time of Elijah, when the people were far from God's truth, once more the Lord showed that the teaching of the word of the prophets was to be the true means of revival in the people (1 Kings 19:9-12; see notes on this; Vol. I, Bk. 2). This introduced the era of the writing prophets.

Recall for the class how Ezra was a ready scribe (Ezra 7:6), meaning that he was prepared to teach the Word of God to God's people.

Show that Jesus' ministry was chiefly a teaching ministry, when he trained his followers to serve God. Remind them of the great commission and how the

teaching of the Word of Christ is primary in that commission. You may use as an example the ministry of Paul at Ephesus, as he himself describes it in Acts 20:20, 27; and show too how Paul gives the same advice to Timothy about being persistent in sound doctrine as the only way God's people can be prepared to serve Him (II Tim. 4:2-5).

Challenge the class members to give more time to the study of God's Word, lest they be unprepared to serve Him and miss the very purpose the Lord had for them in their being saved,

Point Three: God is Preparing His People to Serve with Him in His Kingdom

Show that while it is through Moses' poem that we have the first concept of the Kingdom of God given in Scripture, nevertheless, from the beginning, the Kingdom of God was God's purpose for His people (Eph. 1:4).

Show how the peoples' understanding of God's Kingdom was gained through the earthly kings they had, all of whom were fallible and many of whom failed them, such as Solomon. Nevertheless, through David, God promised a greater Kingdom to come and a greater son of David, who was also God's Son, who would reign in a Kingdom that would not end, as did David's earthly kingdom (II Sam. 7:5-17).

Recall for the class the dream of Nebuchadnezzar and Daniel's interpretation of that dream, regarding the end of the kingdoms of this world and the establishing of the Kingdom of God (Dan. 2).

Remind them of how Jesus talked of His Kingdom in parables, so that the wise of this world would not understand but that his disciples, who believed his teachings, would know of that Kingdom (Matt. 13:10-17);

Show how Jesus began to expand His Kingdom, an invisible Kingdom to the world but known to His subjects, till it reaches to the ends of the earth and includes people of every nation.

Show how the Book of Revelation teaches the inevitable triumph of Christ's Kingdom, at the end of the ages, when He returns and all the kingdoms of the world are overthrown (Rev. 19:11-16).

By using questions 1, 2, 4, 9, 13, lead the class into a discussion of the importance of the concept of our being saved to serve the Lord and His people. Help them to think about their own salvation and job and opportunities to serve the Lord and His church.

Guide them to consider why the particular church of which they are members was raised up and how that church relates to God's purpose,

Using questions 3, 6, 7, 11, discuss our awareness of God's Kingdom in this sinful world and why it is important to see that though it is invisible to the

world (not known by them) it is real, and in the end will be all that endures.

LESSON FOUR

Introduction to the Lesson:

Explain to the class we are looking at the 19th Psalm because it so beautifully expresses what God's Law (His Word) ought to mean to every believer. It will help us in the study of the Law in the following lessons.

Show why it is important we have a right attitude about God's Law: in order that we can best utilize it for our own lives. This lesson is to teach us the proper attitude about God's Law, so that we will desire it and seek it daily.

Point One: All Men Need God's Law to Guide Them

Beginning with Psalm 19:1-6, show how man from the Fall till the Flood, sought to live without God's Law and what consequences it brought on him.

Abraham too, lived in a family that did not know God's will, so that they all worshipped pagan gods, until God spoke His explicit will to Abraham who, then, responded and begun to be guided by God's will, not man's.

Show how Abraham is said to have believed in the Word of God and that only this caused him to be right in God's sight (Gen. 15:6).

Show how in the days of Israel's exodus from Egypt, the rest of the world, without God's Word, was in paganism; the Law distinguished Israel from all the rest.

In Romans chapter one, Paul shows just what happens when men try to live without God's Word. They go from bad to worse spiritually, leading to sure destruction of the human race in the end. Only those who believe and apply God's Word shall escape.

Point out that Paul, at Athens, first taught the people what they should know from the revelation of creation, but then went on to show them that only as they believed the gospel he preached, God's Word, could they truly please the Lord, because when they were without that gospel, they had lived contrary to God's will.

Challenge the class to see that today, too, men without the revealed will of God are without hope in the world and doomed to be lost forever unless they hear and repent and believe. Discuss our responsibility in the Mission to the World.

Point Two: God's Word Has Great Potential in Every

Man

Using Psalm 19:7-8, show that as God taught Ezekiel, the Word, when preached, has the power through the Spirit of God to bring to life those who are dead in sins (Ezek. 37),

Note too how the Word of God is able to make those who are viewed as unlearned by the world, wise in a wisdom far greater than the world can give, as Paul teaches the Corinthian believers (I Cor. 1:18-2:16).

Show the impact of the Word to make the heart glad, as it did the hearts of the early Christians, when they gathered to worship and to hear God's Word taught (Acts 2:42-47).

Show that God's Word is able to enlighten men's eyes, so that they see all things as God sees them and not as men see them. You may wish to quote Psalm 119:11, which states that the Word of God hidden in the heart prevents one from sinning against God (going against His will),

Point Three: God's Word Has Great Impact in the Life of Every Believer

Stress here that no one is a believer unless the Word of God has had great impact in his life.

Noah, Abraham, and Jacob are good examples already studied of those whose lives were changed by the hearing of God's Word. That set them off from all others in their generation.

Point out how the Psalmist, in Psalm 1, speaks of the great impact of God's Word in the life of the righteous one.

Remember that Jesus taught that only the hearers and doers of His Word would stand in the trials of life and survive with Him (Matt. 7:24-25).

Paul beautifully describes the impact of God's Word in the life of the believer when he speaks of the renewing of the mind, so that ultimately we have the mind of Christ (Rom. 12:1-2; I Cor. 2:16).

Utilizing questions 5-10, lead the class in a discussion of our need for God's Word today and the difference it makes in our life when we are consciously seeking to be guided by that Word. Consider together evidences that the world is not being led by the Word of God and the dire consequences that this is bringing.

Consider together the impact of the study of the Bible (even this study) in the lives of the class members. Use questions 11-14, 18, as you lead this discussion.

LESSON FIVE

Introduction to the Lesson:

This lesson focuses upon the first four commandments and their significance for us today. Point out that the basis of God's giving the Israelites the Law was their having been delivered by God and now belonging to the Lord, to do His will.

Show that while the Ten Commandments include laws pertaining to our relationships with our fellowmen, the first four commandments, pertaining to our relationship to God, are primary. We can be rightly related to men only as we are first right with God.

Point One: We are Still to Have No God but the Lord

Show that as we have already studied, Abraham had to be separated from his family, because they insisted on recognizing more than one god; and Jacob, when returning from twenty years in Mesopotamia, also had to separate his family from the pagan gods they had adopted while there (Gen. 35:2).

Point out that the problem in the period of the judges was that the people began to live among the Canaanites and began to adopt their gods as well as trying to follow the Lord. It brought spiritual darkness to Israel for a long time.

Note that Solomon's folly consisted in his seeking to adopt into Israel the pagan gods of the women he married (I Kings 11).

In Elijah's day, he had to confront the Israelites with a tendency to vacillate between their Lord and the god, Baal (I Kings 18:21).

Even in Malachi's day, toward the end of the Old Testament era, Israelites were still vacillating between their God and others (Mal. 3:14).

The failure of the Pharisees in Jesus' day to recognize him, was due largely to their having built up, by their traditions, concepts of the Christ that were contrary to the revelation of Scripture.

Jesus taught that we cannot serve two masters, but must choose to follow one completely (Mat. 6:24); and James warns against being double-minded when approaching the Lord (Jas. 1:7-8).

Help the class to think about the gods today in the lives of men, even in the lives of church members, that rival our commitment to the Lord.

Point Two: We are Still to Know God Only as He Reveals Himself in the Word

Remind them that the revelation of God to Moses in Exodus 34:6-7, was the basis of Israel's knowing God throughout her history. Whenever the people repented and turned to God on the basis of His

revelation, then, they were reconciled to God.

You may point out some examples: Numbers 14:18, where Moses, on the basis of that revelation, pled with God for His mercy; Joel-2:13, where the prophet called Israel to repentance on the basis of that revelation given to Moses; Psalm 103:8, where the psalmist personally drew great comfort from the knowledge of God through that same revelation; and Nehemiah 9:17, where the leaders, after the return to Palestine, used this passage as the basis of return to God.

You may wish to point out that the Pharisees erred in their understanding of Christ because, instead of remembering that verbal portrait of God, they followed instead their traditions about the Christ, which led to error.

You may point out too that later in Christian history, a great problem was the intertwining of much Greek philosophy into Biblical theology, resulting in a less than pure view of God and the church.

Challenge the class to consider today their own views of God and to determine which are from Scripture and which are from other sources.

**Point Three: We are Still to Bear God's Name
Gloriously Before the World**

Remind them that John, in his gospel, declares that the Word of God — the verbal revelation of God from the Old Testament — has now become flesh and blood before us, in the person of Jesus Christ (John 1:14).

Point out how Jesus is declared to be the very image of God (Phil. 2:6; Heb. 1:3; II Cor. 4:4). Show that these verses and many more teach that Jesus is all that the Lord of the Old Testament declared Himself to be. Christ perfectly bears the image of God before men, to the glory of God,

Then, show that the Scriptures teach that we too are to bear the image of Christ before the world. The image of Christ is to be formed in us (II Cor. 3:18; Rom. 8:29).

This relates very closely to our bearing in our lives the fruits of the Spirit of Christ who lives in us. As we bear those fruits (Gal. 5:22-23), then we do reflect the glory of Christ in our own lives.

**Point Four: We are Still to Hold One Day in Seven a
Holy Day, for God's Honor and Our Own
Good**

You may wish to point out two passages in Isaiah which deal particularly with the right attitude toward the Sabbath (Isa. 56:2; 58:13-14).

You can point out Jesus' own observance of the Sabbath and the way the disciples faithfully kept it, as

recorded in the Book of Acts, Show that, gradually, it began to be observed on the first day of the week, the day of Christ's resurrection, the day of His completed work.

Show that on the first day of the week, the sacraments were observed (Acts 20:7); and on the first day of the week, the Christians met and received offerings (1 Cor. 16:2). Note that it was John who named that day the Lord's Day (Rev. 1:10).

Utilizing questions 1, 2, 3, 5, lead the class in a consideration of the proper concepts of God, based on His revelation of Himself versus human additions to the concept, according to human ideas about God, What ideas about God are most prevalent in our society?

Have the class to consider ways in which we today bear God's name before the world by our own personal conduct before the world. What will the world think of God, based on the way we, professing Christians, live? Use questions 7-9.

Consider together what God expects regarding the use of the Lord's Day as against the way most of us spend that day. Use question 10, Avoid judging one another, encourage each to examine his own use of the Lord's Day.

LESSON SIX

Introduction to the Lesson:

This lesson is a continuation of the last, emphasizing our duty to our fellow-men in relation to our duty to God. The objective is to see the commandments as more than requirements for outward conformity to the letter of the Law. They represent the changed life that God desires to see in His servants.

**Point One: The Believing Home is the Initial Place
We Learn to Live Pleasingly to the Lord.**

Show that when the Lord first began to call a people to Himself, He did so in the context of the family. Remember that the family had been instituted by the Lord at creation and that the final triumph of God's people depended on the seed of woman, born into a family (Gen. 3:15).

God called Abraham and promised to him a family that would be God's people. He instructed Abraham to teach that family to live rightly before the Lord (Gen. 18:19).

Recall for the class that Jacob's family had to be disciplined, humbled and remolded into what God would have them to be, as we studied in the last quarterly.

God saved the families at the Passover and called on the parents to teach their children the significance of that day in later years.

In Deuteronomy 6:4ff, the Lord laid the responsibility for the teaching of the Law directly on the parents in the home, by all they did and taught.

The failure in the homes of the ones who went into Canaan to settle that land, brought about the dark period of the Judges, as we have seen (Jud. 2:10).

David was later taught the sacredness of the home by his sin against a home (Uriah's) and the dire consequences it brought to his own family.

Show that Jesus was born into a home and that he received his basic training from his parents (Luke 2:51-52).

Later, when the churches were started in the world to which Paul ministered, they were very often begun in homes (viz. Acts, the Epistles).

Note particularly Paul's treatise on the home, in Ephesians 5:22-6:4.

Help the class to consider the status of the home today in our society and in the church.

Point Two: We Are to See Our Responsibilities to Others in a Positive Way. Not Only Negatively.

Recall for the class that in the beginning God made this clear, as He faced Cain with his responsibility toward his brother (Gen. 4:1-9). Recall that the prophets often taught of our responsibilities toward our brothers and toward all men (Amos 1:3-2:8).

In Matthew 5:17-48, Jesus exegetes the Law in such a way that we see that God has always expected His children to see the Law positively, not merely as a restriction on evil deeds.

Show how Jesus summarizes our whole duty to God and to men in a very positive way: by love (Matt. 22:34-40). Remind them that Paul, in his epistles, while usually beginning with the exposition of the theology of the gospel, ends with very practical ways in which the believer is to walk with the Lord and before his fellow-men.

Point Three: We Are to Obey these Commandments in Heart and Not Only Outwardly

Show that Cain's heart was wrong with God, as is shown by the fact that his countenance fell when confronted by God (Gen. 4:6). Later, the pre-flood world was ultimately condemned because in their hearts they thought evil continually (Gen. 6:5).

Note that Moses, in Deuteronomy, laid great stress on the necessity for the heart to be cleansed

(circumcised) (Deut. 10:16; 30:6).

Later, Jeremiah beautifully shows how the heart is the great problem in the life of man (See our comments, Vol. I, Book 2, on Jeremiah). Jeremiah warned that the heart was very deceitful and that only God can know it and that He does know it and judges the heart, not man's outward appearance only (Jer. 17:9-10).

In Prov. 4:23, the father advises the son, above all, to guard his heart. And Jesus teaches that what comes out of the heart is what really condemns the sinful man (Matt. 12:34; 15:18-19).

Remind them that Paul challenges us to a new mind (heart) by the cleansing work of Christ (Rom. 12:1-2).

You may wish to lead the class in a discussion of the place of the Christian home in the church and in society today and the decay of the home in the society in which we live. Utilize questions 1-5.

Discuss the point of obeying the Law of God positively, and not merely outwardly restraining from doing what God has forbidden. Show how this promotes love among the brethren, when we care for our brother's well-being. Use questions 6-10.

You should also consider together what heart obedience requires and what it means in our daily life. Who judges what goes on in our hearts? Utilize question 11.

LESSON SEVEN

Introduction to the Lesson:

The emphasis in this lesson is to see that what God taught Israel through the tabernacle about the way to the Lord is still valid today. The needs of Israel in order to be fight with God are still our needs today.

Point One: We Need God's Light Daily to Guide Us to Him

Show how the pre-flood world lived in darkness, so far as the light of God was concerned, and that darkness led to their destruction.

The period of the judges, when God's light was ignored by Israel, became the dark ages Israel's history.

Show how Israel teaches that all peoples in the world walk in darkness (Isa. 9:2). Paul builds on this to show that unbelievers all walk in darkness even now (Eph. 2:1-3; 5:11; 6:12).

Help the class to see the darkness in the world today where God's Word is not known or is ignored.

Point Two: We Need God's Spiritual Nurture Daily.

Show the folly of Lot in trusting in the rewards of Sodom, the city of the world of his day. In the end, he lost all by trying to lay up treasures on earth,

Point out how Amos warns against a famine of God's Word worse than any famine of a lack of bread in this world (Am. 8:11).

Note that Jesus warns those who follow him just to eat bread that perishes, that it is vain; they need bread that will not perish, which only God can supply (John 6:27).

Jesus warns against laying up treasures on earth where moth and rust corrupt and thieves break through and steal (Matt. 6:19-21). Jesus, in fact, declares that the whole heaven and earth will pass away, but the Word of God will not. That is the nourishment we all need (Matt. 24:35),

The Book of Revelation graphically shows how the world and all that is in it, which men cherish, will be destroyed, so that there is no true nurture in the things of this world.

Point Three: We Need Intercessory Prayer for Us Continually

Note the great examples of servants of God who served as temporary intercessors on behalf of Israel, while they lived, such as Moses, Samuel, David, and the prophets (Jeremiah and Amos in particular).

Recall that Paul also felt the need of intercessory prayer by the Christians, on his behalf, continually (Eph. 6:18-20).

Point Four: We Need a Sacrifice for Our Sins that Will Truly Deal With Our Sin Forever

Note that from Genesis to Malachi, there is no change in men. All have sinned and must pay the wages of sin, which is death (Rom. 3:23; 6:23).

Point Five: We Need Daily Forgiveness for Our Sins

Show how Scripture teaches that throughout the Old and New Testaments, the saints of God, nevertheless, did sin, even after they were right with God through their faith: Abraham, Moses, Jacob, David, the Apostles, etc.

Point Six: Christ Jesus is the Only One Who Can Meet All of These Needs Which We Have.

Utilizing the chart in the student's manual, show how Jesus does fulfill all of the needs we have, as taught by the Tabernacle.

You may wish to lead the class in a discussion of

the needs all men have for God's provision, as illustrated in the Tabernacle, and then seek together to see how we can help others see their needs today and how we can introduce them to Christ, the only Way.

LESSON EIGHT

Introduction to the Lesson:

Since this lesson is particularly on the great objective of the sacrificial system — to bring the Israelites to a broken heart — point out that our concentration is on Psalm 51, which gives to us an excellent portrayal of what the broken heart is like.

Point out to the class that this should help us to see better the reason for a detailed book like Leviticus, which deals so intricately with the seriousness of sin. By the book of Leviticus, we gain clearer insight into the reality that God will not overlook sin, but that every sin must be accounted for and that the shedding of blood is necessary.

Point One: We Must be Aware of Our Sins in Order to Come to a Broken Heart

Show that the Lord, when giving to His people the Law, immediately afterwards began to speak about sacrifices (Exodus 20), and then, in great detail, gave them the instructions about the Tabernacle, which were designed to show them the necessity for shed blood before they could even approach God,

Remind them that when Abraham had stumbled and failed to walk by faith, the Lord forced him to face his sins and to realize his need of God's cleansing, by the call to walk before God and be perfect and to circumcise himself and all males (Gen. 17:1ff).

Point out how Jacob, too, had to come to a broken heart before the Lord would raise him up, Jacob had to come to see that he was not worthy of the Lord's kindness to him, i.e. was a sinner (Gen. 32:10).

Later, Samuel led the Israelites to see their sins and their need of repentance to God for their failures before Him before they could expect God to protect them from their enemies (I Sam. 7:3ff).

The example of the difference between Saul and David, as they each faced sin, is a good one. Saul never really acknowledged that he had sinned, he continued to try to justify himself before God and Samuel. David, on the other hand, when confronted by God's servant with his sins, repented on the spot. The difference between the two men was not in the seriousness of their sins but in how they dealt with them. Saul never did come to a contrite and broken heart before God.

Joel the prophet, when considering the needs of Israel in his time, called them to repent of their sins as the first step in reconciliation to God.

In the New Testament, we have the example of Peter who had to face his sins and weakness, before the Lord would use him. He kept saying that he would not fail Jesus; but, only when he did fail and the crowing of the cock reminded him of his failures, did he have a broken heart.

Saul, the proud persecutor of the church, firmly believed that he was serving the Lord, until he met Jesus face to face and was confronted with his sins. Then, he came to a contrite heart.

Show how John teaches us all that we must admit that we are sinners and learn to confess our sins to the Lord if we are ever to expect God's forgiveness and our own joy in salvation (1 John 1:6-10).

Point Two: Not All Who Belong to the Visible Church Come to a Broken Heart

Saul, in the Old Testament, and the Pharisees and Judas, in the New Testament, are good examples of those who refused to acknowledge their sins, though they were in the visible church (the body of professing believers) in their day.

They were in the visible church but not in the true church of believers in the Lord because they steadfastly refused to repent and come to God with contrite hearts.

Challenge the members of the class to examine their own hearts about this matter — which is so very important. Pride of heart can effectively prevent one from coming to true repentance. Simply stating that one has sinned is not enough, it must be confessed with hearts that are breaking because of that sin.

Point Three: The broken Heart Can Only Be Healed by the Lord

David was certainly aware of his sins and he readily confessed them to the Lord, as we see in Psalm 51. He was looking to the Lord alone to heal his heart and he knew that without that healing he had no hope of serving the Lord.

Hannah, in her song of praise in I Samuel 2, beautifully expresses how the Lord humbles the proud and exalts the humble. She had learned to humble herself before the Lord and He lifted her up.

In the New Testament, we have the beautiful example of the Pharisee and the publican who prayed to God. One prayed proudly and did not acknowledge his sins and was not forgiven by God, though a leader of the Jews. The publican, on the other hand, humbled himself before God, clearly with a broken heart, and Jesus tells us that he went away justified (pleasing)

before the Lord (Luke 18:10-13),

Stress that we learn here that the Lord will never turn away one who comes to Him with a broken heart. It will be healed. God does not play with us.

Point Four: When the Broken Heart is Healed, Then We Can Live In a Manner Pleasing to the Lord

Remind them that when David was forgiven, he anticipated once more being able to serve the Lord and His people.

We see from the New Testament how this was true also of Peter and Paul. Both, when confronted with their sins and having come to a broken heart, were not only forgiven, but were then fit to serve the Lord and His church. Each was lifted to far greater heights than he could ever have attained before repentance.

Point out that their greatness lay not in their talents but in their contrite hearts. That is where every Christian begins to be great — when he is humble — as Jesus taught (Luke 22:24-27; cf. I Cor. 15:9; I Tim. 1:15; Eph. 3:8).

Challenge the members to search their own hearts, lest, by their pride they have refused to come to God with broken hearts and have therefore, been hindered from any true service in God's Kingdom.

Utilizing questions 3-6, you may wish to lead the group in a discussion of church membership and the necessity for a broken heart. Point out that it is easy to join the church, but not easy to come to God with broken hearts, because of vain pride.

You may wish to discuss events in one's life that can lead to a broken heart, and that such things are to be counted good, though painful. Use questions 7-11.

LESSON NINE

Introduction to the Lesson:

Remind the class that the next four lessons have as their setting or framework, the verse, Ephesians 1:4. Today, we are particularly concerned with the call to be holy.

Review with them just what it means to be holy: to belong exclusively to the Lord and to be conscious of that fact in your daily living. Show that the book of Numbers teaches that the Lord lay claim to all Israelites to be His Holy people and that, in the same way, we who are God's children by faith today are also called to be saints.

Point One: Like Israel We Are Called to be God's Holy People

Remind them that just as God laid claim to the Israelites in the wilderness, when they had come to Sinai, after being delivered from slavery by God (Ex. 19:6), so, before that, God had called Abraham to walk before Him to be separated unto God alone.

Point out that the Psalmist, in particular, had an awareness of all believers being saints - Ps. 16:3; 89:5).

In the New Testament, Paul frequently mentions that all true believers are called to be saints (Rom. 1:7; I Cor. 1:2; cf. Phil. 1:1),

Help the class to see that every true believer in Jesus Christ is a saint, and is expected to live like one: separated unto the Lord completely for His service.

Point Two: Like the Nazirites, We Are All Called to be Examples in Holy Living

Remind them that the Nazirites were committed to live exemplary lives for a period of time, but that we, with the Holy Spirit in each of us to guide us continually through His Word, are called to a lifetime of holy living.

Paul calls all the Roman believers to present their bodies to God as a living sacrifice, holy to God (Rom. 12:1).

Later, he challenges the Corinthians to perfect their holiness (II Cor. 7:1).

Peter very clearly calls all the saints to be examples in holiness, based on God's own holiness (I Pet. 1:14-16; 2:9). Stress that we, with the Holy Spirit dwelling in our mortal bodies, are all called to be examples of holiness — a far higher calling than even the call to be a Nazirite.

Point Three: We Too Can Expect The Blessing of God as We Move Toward His Goal of Our Holiness

Remind them of the blessing which God gave to Moses to teach Aaron, a blessing on God's holy people (Num. 6:24-27). Show that the Scriptures are full of the assurance that His holy people will be blessed.

As examples, you may use the following:

- ___ God keeps their feet (protects and causes them to triumph) (I Sam, 2:9);
- ___ God will not forsake them (Ps. 37:28);
- ___ God will preserve their souls (Ps. 97:10);
- ___ Their death is precious to God (Ps. 116:15); -
- ___ They will return with Christ (Zech, 14:5; I Cor. 6:2; 1 Thess. 3:13);
- ___ They will ultimately comprehend all that God has taught them (Eph. 3:18);
- ___ The gospel has been delivered to them alone (Jude

3)

You may wish to discuss the class members' awareness of the call to each of them, as believers, to belong exclusively to the Lord and what this will mean in terms of their daily planning, living and commitments. Use questions 1-4.

Utilizing questions 7-8, you may lead in a discussion of our call to be examples of holy living today, in reference to the vow of the Nazirite. Remind them that it is not necessary to take a vow for that which is already expected of us.

LESSON TEN

Introduction to the Lesson:

Continue the study with the reference verse Ephesians 1:4. Today we are concerned for the call to be without blemish.

Note that when Israel got into the wilderness, away from Mt. Sinai, they began to murmur and rebel and give evidence that something was very wrong with them spiritually. God knew this and would not let them go into the Land of Promise because they were not ready. They were not perfect, having no faith in the Lord.

God was not pleased with most of them, even though they did belong to the community of Israel, the church.

Show that God would not accept any among His people who were not without blemish. Such perfection could only come through faith in the Lord, not ever by their perfect obedience to the Law. Therefore, as Jude tells us, He destroyed those who did not believe.

God's intent in their wanderings was to lead them to complete trust in Him, and to move them on toward the goal of perfection.

Point One: God Will Not Accept Those in the Church Who Are not Righteous Before Him

Point out that the Lord was pleased with Abraham because he learned to believe in the Lord. That is the way he was righteous before God (Gen. 15:6).

Later, the prophet Habakkuk learned that all who are to live before God, must be righteous by their faith. There is no other way, for all are sinners before the Holy God (Hab. 2:4, 20).

In Romans, Paul stresses the fact that all have sinned and all fall short of what God expects; therefore, we can be justified before God in only one way, and that is by our faith in Him. Paul shows that

faith is to be in Jesus Christ, who alone can make us right in God's sight.

Call all the members of the class to be certain that they are trusting not in their own ability to please but solely in Jesus Christ and what He has done for them.

Point Two: The Imperfect Saints Need An Intercessor

Remind the class that when God was angry with Israel, it was necessary that Moses, pleading on the basis of God's own revelation of Himself, become an intercessor for the people.

Show too, that the incense in the Tabernacle had been intended to remind the people that there is always necessity for an intercessor between God and sinners.

Note how Paul, in Romans, shows that Christ has come to be our continuing Intercessor before God (Rom. 8:27, 34). Point to Hebrews 7:25, which teaches that Jesus is forever our Intercessor.

Paul also speaks of the Holy Spirit in us who dwells there to intercede for us in words which are utterable (Rom. 8:26).

Note that John teaches this same thing when he speaks of our having an Advocate with the Father, Jesus Christ, whenever we sin. Stress the point that this does not give us license to sin, but reminds us that when we stumble, Jesus is there as our friend.

Point Three: While God Disciplines His Own in the World, He Calls Them to Work With Him in Becoming Perfect

We should see here that though we are pronounced righteous before God (right in His eyes) by faith in Jesus Christ, nevertheless, God *does expect* us to strive toward perfection in our daily living.

Show how, though Abraham was justified by his faith, he was, nevertheless, called to a perfect life and to a perfect walk before God (Gen. 17:1).

Show how Jesus, at the end of his teaching on the Law, showed that still they were expected to be perfect, as their Father was perfect (Matt.5:48). Note in particular, Paul's testimony about his call to be perfect and his striving toward that goal, though he fell short of it (Phil. 3:12-16). Thus, though he is the great preacher of justification by faith, nevertheless, he challenges them to join with him in pressing toward the ultimate goal for all of God's children to be perfect (sinless).

So, likewise, after expounding on justification by faith in Romans 5, Paul turns to challenge them to learn to live without any sin in their mortal bodies (Rom. 6:1ff.).

It is important to make careful distinction between two great theological concepts seen here: justification by faith and sanctification.

Justification by faith is accomplished once and for all, through the work of Jesus Christ. Our work does not enter in all into our justification, only the work of Christ on our behalf.

Sanctification, on the other hand, is a work of God's Spirit in us, with whom we cooperate in our daily life. We work with the Spirit in walking in a manner increasingly pleasing to God, putting to death the old man in us. You can utilize questions 1,11,12 in this discussion.

LESSON ELEVEN

Introduction to the Lesson

This lesson, the third in the series, guided by the verse Ephesians 1:4, deals with the assurance of God's presence with His people and particularly that presence in the face of our enemies in the world.

The starting point for this lesson is the experience of Israel in the wilderness, when they were threatened by their enemies, as they began to move into the land west of the Jordan, which God was putting into their hands. They faced formidable enemies and needed to be assured that they were still in God's presence.

Point One: God Is in Control of His and Our Enemies Today

Show that God made it clear that the enemies of Israel were no threat to Him. He was in control, no matter what they wanted to do. So, He frustrated all of Balak's efforts to bring a curse on Israel.

Show that this principle was first very clearly put forth in the words of Noah, when he assured Shem and Japheth that the nations of the world would serve God's people for their good, in the end. (Gen. 9:25-26. See our comments in Vol. II, Bk. I.)

You can point out how this was true with the Egyptians who, though dominating Israel for so long, in the end surrendered their treasures into the hands of the Israelites and served to preserve them for 400 years in Egypt, to be a people of God.

Later, the Assyrians were called an instrument in God's hands to do His will, though they thought of themselves as the dominant ones over His people (Isa. 10:5).

The same can be demonstrated of Babylon and of Cyrus, King of Persia (Isa. 44:28).

We can point to Alexander the Great, who thought of himself as a god and thought that he had conquered the world; but, ultimately, what he

accomplished was the spreading of the Greek language, in preparation for the writing of the New Testament in one language and the rapid proclamation of the gospel by that language.

So too, Rome, and Caesar Augustus in particular, served the Lord unwittingly. He was called "The August One;" but, in reality, he served God's people by being perfectly in God's control, so that he decreed the taxation that brought Joseph and Mary to Bethlehem to fulfill the Scripture prophecy of Christ's birth there. The Roman peace and Roman roads and transportation system served well the purpose of the spreading of the gospel to the Gentiles.

Show how Peter declares that though evil men purposed to kill Jesus, God, purposed through His death, to redeem many (Acts 2:22-24). You can challenge the students to see by faith, that today as well, the enemies of the gospel and of Christ are still under God's control.

Point Two: God Will Judge His and Our Enemies

Start with Genesis 3:15, where God assures us that in the Seed to come, He will overthrow all enemies of God, the seed of Satan.

Show how the Israelites saw this fact vividly when God overthrew Pharaoh and his chariots in the sea, though they had the potential of destroying Israel.

Show, too, how the Lord led Israel through Moses and Joshua, to overthrow the strongholds of Canaan, which their fathers before had so feared that they refused to enter Canaan.

Point to Habakkuk 3:12-13, where the prophet rejoices that God is marching through the nations and through history, on behalf of His people.

You may conclude by pointing again to Revelation 19:11-16, which clearly summarizes the conquests of Christ against His and our enemies in all of history.

Point Three: All Who Oppose God Will Be Destroyed

Show that Balaam, though a prophet speaking God's words, nevertheless, did not desire to please God but himself. In the end he was destroyed.

Point out that there have always been, in the visible church, those who are not sincere and who, though they may gain places of leadership in the visible church, are God's and our enemies. We must be aware of them.

But show that God, who knows the hearts of all men, judges all finally.

You can point to the judgment at the Flood, when

only Noah and his household escaped.

Most vividly, the final judgment of every sinner without Christ is portrayed in Revelation 20:7-15. There, we are specifically shown that every enemy of Christ and His true people is to be overthrown.

You may wish to discuss the need for our heavenly orientation: seeing things from God's view, versus our tendency to judge situations on the basis of what we and others can see.

It is hard to realize that God is in control if you merely look at what all men can see on earth today. The world does not see God in control. We *know* it by faith, through His Word. That must be our constant orientation. Utilize questions 1, 2, 3, 4, 9 for this point.

You can also discuss the reality of those in the visible church who profess a good faith, but who live for unrighteous rewards. Use questions 5-8.

LESSON TWELVE

Introduction to the Lesson:

Remind them again that this and the last three lessons have been oriented to the verse, Ephesians 1:4. This lesson is on the bond of love that God expects to exist between Him and His children.

The setting for Deuteronomy is the last days of Moses, before he died and the people under Joshua's leadership went into the land of Canaan. Moses was particularly concerned at this time for their loving the Lord and realizing how much He has loved them.

Therefore, in this lesson, we will be particularly concerned with the message of love relating to God's first having loved us and our responding love to Him.

Point One: God's Love for His People Is Clearly Demonstrated

Point out that while the particular focus on love is given in the Book of Deuteronomy, it does not mean that that was the beginning of God's love for His people.

We learn that God chose Jacob over Esau based solely on His love for Jacob (Mal. 1:2; Rom. 9:13). When God says that He loves sinful men, it means that He chooses them not based on any merit in themselves, but solely because He wills to do so.

We learn too that God called Israel out of Egypt and called them to be His sons solely because He loved them, again, not because there was anything in them in particular that made them more valuable or worthy of God's love than the rest. God's love is not explainable in terms of man's merit (Hos. 11:1).

The most comprehensive statement of God's love is

found in John 3:16. It is taught that God's love for the world was the basis for the establishing of the plan for saving some out of the world, who come to believe on Him, as a result of His love for them.

Paul frequently speaks of God's love for him through Christ and what Christ did for him in love (Gal. 2:20; cf. Rev. 1:5).

In all cases, when the love of God for men is given, it is shown that that love is freely given (Hos. 14:4) and that it is eternal (Jer. 31:3). It is not based on any good done by the recipient but solely on God's will.

Furthermore, God's love is always *shown* in what God has *done*. God *loves* the world and *gives* His Son; Christ *loves* the church and *gives* Himself for it, etc.

Challenge the class to have minds that continually recognize the love of God in all that happens in their daily lives.

**Point Two: We Are to Love God and One Another,
Based on God's First Having Loved Us**

Moses made a point of this fact, in instructing Israel. Scripture further bears this out. John most clearly helps us to see the transition between God's having loved us and our own capacity to love Him and others. We love because God first loved us (I John 4:10, 11, 19).

We are to show our love to God as He has shown His love for us: by loving Him with our whole self. Point particularly to Deuteronomy 6:4ff.

Jesus quotes this passage in Matt. 22:37 and teaches us that we are to love Him exclusively — no other more than Him (Matt. 6:24).

Jesus most graphically teaches us this in Luke 14:26, when he shows that to love Him fully, we must hate all others — even those closest to us. Keep in mind that in such contexts "hate" means to relegate to a lesser position in comparison to our love for God. No love can come before our love for Christ, and all love for others must be subordinated to our first love for the Lord,

Furthermore, we are to show our love for God and for one another in the home and in our daily walk. Again, begin with Deuteronomy 6:4ff. The Psalmist calls all saints to love the Lord and shows that love of God means hale of all that is evil in life (Pss. 31:23; 97:10).

Jesus teaches that if we truly love Him, we will keep His words.

Paul shows that love of God means to walk in love before Him and before all men (Eph. 5:2). In particular, in the home, that love is to be shown among the members of the family (Eph. 5:25, 28, 33).

Finally, that love we have for God and for one

another is to be to God's glory in the world.

We are cautioned not to love the world or the things in it (I John 2:15), but we are to love Christ and show that love by all that we do in the world, and in that way we glorify God (and enjoy Him) (John 13:35).

In another place, Jesus teaches that our light (fruit of the Spirit in us) is so to shine before men that God will receive all the glory (Matt. 5:16; cf. I Pet, 2:12). Thus, by the fruits of the Spirit in our life daily, as we live before the unbelieving world, we do glorify God before men (Gal. 5:22-23).

You may wish to lead the class in a discussion of God's love as shown to us daily, and our recognition of that love. You can utilize questions 2, 4, 10. Give particular focus to the effects that recognition of God's love to us daily can have on our lives and the way we behave.

Discuss also the ways in which we show our love to God both in the privacy of our homes, and before the unbelieving world. Use questions 6-9.

LESSON THIRTEEN

A Review

Part I, 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

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|-------|--------|-------|-------|--------|
| 1. T | 21. T | 41. F | 61. F | 81. T |
| 2. F | 22. T | 42. T | 62. F | 82. T |
| 3. T | 23. F | 43. T | 63. F | 83. T |
| 4. F | 24. F | 44. F | 64. F | 84. F |
| 5. F | 25. F | 45. T | 65. T | 85. F |
| 6. T | 26. F | 46. T | 66. F | 86. T |
| 7. F | 27. T | 47. F | 67. T | 87. F |
| 8. F | 28. T. | 48. F | 68. F | 88. T |
| 9. F | 29. F | 49. T | 69. F | 89. F |
| 10. F | 30. T | 50. T | 70. F | 90. F |
| 11. F | 31. T | 51. T | 71. F | 91. F |
| 12. T | 32. T | 52. F | 72. F | 92. T |
| 13. T | 33. F | 53. F | 73. F | 93. F |
| 14. F | 34. T | 54. F | 74. F | 94. T |
| 15. F | 35. F | 55. F | 75. F | 95. T |
| 16. F | 36. F | 56. T | 76. F | 96. F |
| 17. F | 37. F | 57. F | 77. T | 97. T |
| 18. F | 38. F | 58. T | 78. F | 98. F |
| 19. F | 39. T | 59. T | 79. F | 99. T |
| 20. T | 40. T | 60. T | 80. T | 100. T |

quarter. 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.

Part II, the review of the quarterly on the basis of Ephesians 1:4, ought not to be omitted; and if there is not 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.