

ADULT BIBLICAL EDUCATION SERIES

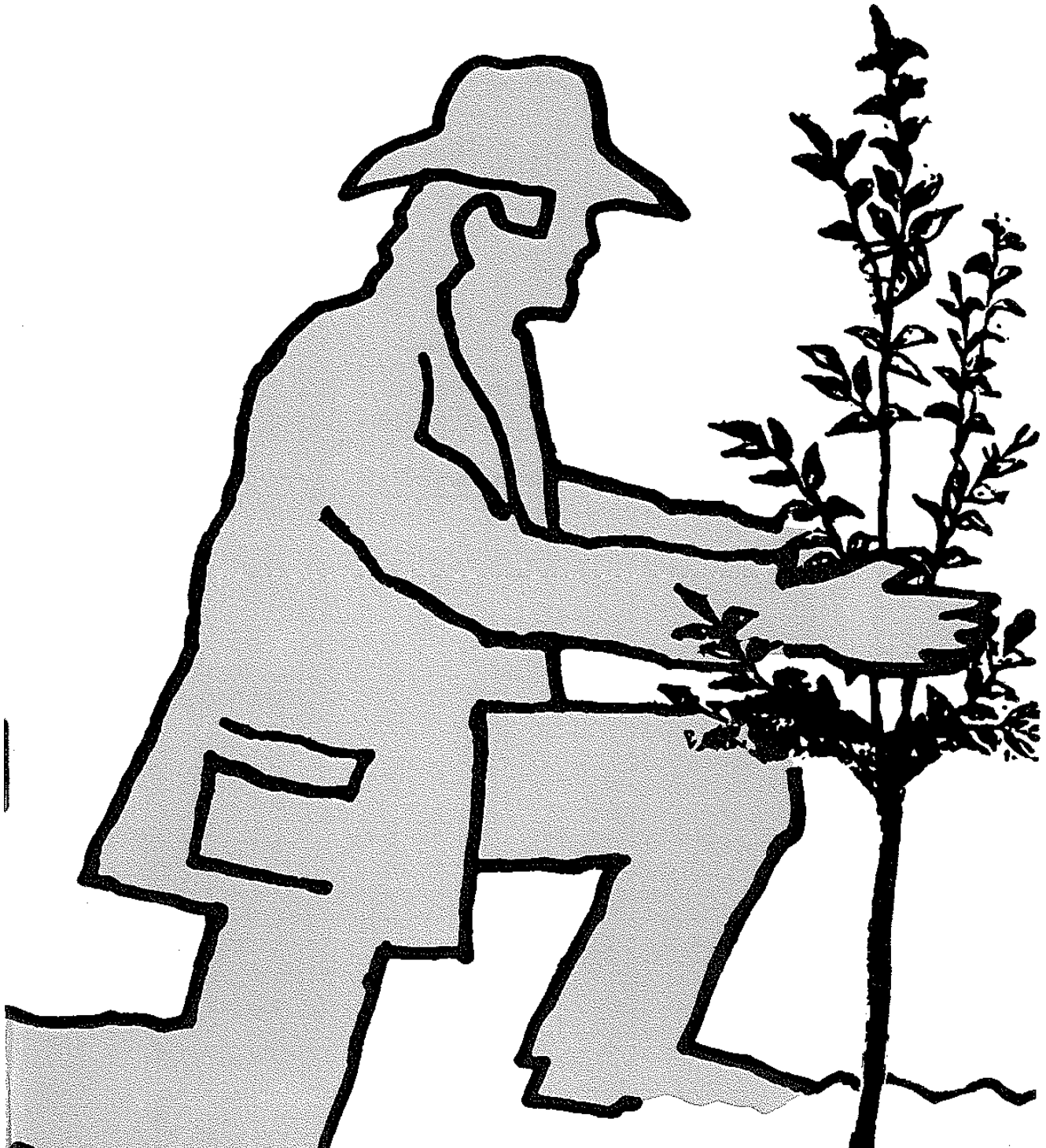
Vol. II, Book 8

The Last Days of Judah

prepared by

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TEACHER'S GUIDE



Pictured on the cover is the Sower, examining the young tree, which shows progress of growth from the tender plant of Volume II, Books 1-4.

Here, we might think of the words of James 5:7: Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it ...

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Teacher's Supplement to Volume II, Book 8

THE LAST DAYS OF JUDAH

In this quarter we will be covering the last days of Judah, looking particularly at the end of U Kings. We will trace the history down to the fall of Jerusalem and the deportations of the people from Judah to Babylon.

We will also study the messages of the prophets whom the Lord raised up in these last days to bear testimony to the people concerning the impending judgment and their hope in God beyond the period of captivity.

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

Below, we will give some help to 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 concentrates on Josiah's good reign, but it would be well to contrast it with the two previous reigns of Amon and Manasseh.

Help the class to see that Josiah represented the faithful remnant in Jerusalem and that his own righteousness was not typical of the masses in Jerusalem in that day. Remind them that by this time Judah had already gone too far to turn back.

Point One: Knowledge of God's Law brings judgment.

In Josiah's day, the people who had neglected God's Law in their lives for many centuries suddenly became aware of that Law and its demands. This made them realize how great their sin was and suddenly brought the light of God's Word to bear on their miserable lives.

It is clear that when God first gave the Law He expected those who received it to be convicted of their sin and of the impending judgment on them. Therefore, after giving the Law to Moses, God immediately began to teach them about the sacrificial system which was to be the means of bringing them to repentance (Ex. 20:19-26).

You can point out how, in the wilderness, the generation that first received the Law was brought under judgment and most of them died in the wilderness.

Show how Solomon, later, though having a great knowledge of the Law and being a teacher of it was himself brought under condemnation because he failed to honor that Law in his own life.

Point out that all of the Old Testament prophets had as a major burden of their messages the upholding of God's Law and the conviction of those in Israel and Judah who did not live by it.

The prophets showed that the Law was God's measuring stick, designed to show to the people how sinful they were. It was not a means of justification but of condemnation for them; therefore, often, the prophets brought the "'woes" from God to bear on their lives. Point to the vision of the plumbline in Amos (Am. 7:7-9).

In the New Testament, you can note the mission of John the Baptist to preach the Law and call to repentance before the Christ came, so that the hearts of the people could be ready to receive Him.

Mention Romans 3:20, where Paul affirms that by the knowledge of the Law comes the knowledge of sin.

Show that the Book of Revelation, in its opening chapters, also points first to the demands of God's Law as each church is judged in the light of that Law; after that, Revelation focuses upon the Lamb of God, slain to pay for then¹ sins.

Challenge the class to see the rightful use of God's Law to bring people under conviction of their sins so that their hearts may be prepared to receive Jesus.

Point Two: Knowledge of the Law invokes God's grace.

Start out by reminding them how Josiah, when faced with the claims of God's Law, immediately humbled himself and looked to God for help. He realized his need of God's grace in his life.

You can go all the way back to Noah and the fact that he was different from the rest of the lawbreakers in his generation because of God's grace shown to him. Without that grace he would have been condemned with the rest of his generation.

Remind the class of how Abraham, though justified by faith, nevertheless at times did not live in accord with God's will. Time and again he was forced to see that without God's grace he could never please God.

Jacob too, came to a right relationship with God only when he humbled himself before God at Peniel and realized that he was not worthy of any of the blessings of God. He literally cried out for the grace of God in his life.

Show the class how the Law and the Tabernacle stand side by side in the Law of Moses to teach the people that

the only way they can really please God is by coming to Him on His terms, via the lessons taught in the tabernacle, which shows not what man can do but what God will do through the Christ.

Remind them that the prophet's message throughout the Old Testament is that the people have failed to live up to God's standards and therefore must depend upon the Lord's grace to allow them to be reconciled to God.

Jonah, in his desperation in the sea, learned to look to the grace of God, having come to realize that he had transgressed God's will and deserved death.

In the New Testament, Peter, after denying Jesus three times, with a broken heart, must look to Jesus and rest in His grace to save him, having proved himself unable and unworthy to be saved.

Note that Romans 3:21-26 teaches us that Jews and Gentiles alike are condemned by God's Law and can only have hope in the salvation which God promises and provides through Christ: justification by faith.

Show also how, in Ephesians 2:1-10, Paul takes us from our spiritual state of deadness—because of our failure to obey God's Law—to the state of grace, freely given by the Lord, through Christ.

Point Three: Knowledge of the Law provokes reforms.

Though Josiah was unable to deserve God's grace, nevertheless, by the grace of God working in his heart, he did strive to obey God's will. As God's child, he wished to do all he could and to lead his people to do all they could to be obedient to the Law of God, for God's glory.

Show how the Lord, dealing with Abraham from the time of his believing in the Lord and walking by faith, began to show evidence of God's grace in his life. He began to walk-before God and to move toward that perfection that God's child ought to strive for (Gen. 15:6; 17:1; 18:19).

Note too that when Joshua became the leader of Israel, the Lord challenged him to obey God's Law and to expect blessings in his life as he did (Josh. 1:8).

Psalm 119:11, expresses the concept of true faith in desire to walk in the light of God's Word. This is the nature of God's child: to wish to obey the Lord.

Show them how, in Isaiah 56ff., the Lord taught through Isaiah that those redeemed by the Lord through grace ought then to strive to live to the Lord's glory in the world.

Jesus taught in the Sermon on the Mount that His followers must be not only hearers of the Law but doers of it as well.

In Ephesians 1:10, after the great section on God's grace, Paul shows that God has saved us by grace so that we might learn to do good works for His glory.

Note that the fruits of the Spirit, as taught throughout

the New Testament, are the evidence that God's child does strive by his deeds to glorify the Lord. Let Psalm 1 be brought in to illustrate that the model believer is one who abides in God's Law and bears fruit to His glory.

Help the class to understand that our being saved by grace does not end our obligation, so far as the Law of God is concerned. We are—as those saved by grace through faith—then to show what God has done in us by the lives we live in obedience to all of His Word.

Suggestions for discussion:

1. Lead the class in a discussion of the meaning of true revival in your church as opposed simply to "having revival services;" utilize questions 1,3,4.
2. Discuss with the class the emphasis in your church Christian Education program, on the Law of God. Utilize questions 2:5-11.

LESSON TWO

Introduction to the Lesson:

Point out that this period of history is difficult to follow because of the rapid turnover of kings and the long series of invasions and captivities. You could profitably review with them the history of this era.

Point One: In times of general disobedience in the church, God may allow massive invasions of unbelievers into the church.

Remind them of the situation in the last days of Judah when the majority of those in the city were not believers and many were ready to sell out to the enemies of the church.

Show them how the judges era was a time when, because of a general disobedience in the church, God allowed many foreign elements to invade the nation and pollute its religion.

Compare what happened in the last days of Israel when the prophets found in the northern kingdom, also, that few believed and that the church was led chiefly by unbelievers: prophets, priests, and kings.

Note for them, too, how, in the last days of the Old Testament era, after the fine start by Ezra and Nehemiah, the situation deteriorated so that in Malachi's day the people were again chiefly unbelievers and unconcerned for the things of God.

In Jesus' day, we find again that the leaders in Jerusalem were chiefly those who rejected Jesus and His teachings so that they were the leaders in His crucifixion.

You can show them too that in Revelation chs. 2,3, the evidence is strong that even in the Gentile churches the

majority hi many of the churches of Asia Minor were not faithful to God.

Point Two: In order to discipline the disobedient church, the Lord may take away the freedoms of His people for a time.

You can remind the class that even the true believers in those last days of Judah were carried away captive and forced to live in a foreign land, away from the land they had known and inherited in the past.

Go back to the time of Jacob's sons and remind the class how even though the brothers came to be reconciled to God and to one another, they nevertheless had to go down to Egypt to be forged in the furnace of affliction there for 400 years before God would allow them freedom to worship and move about as they wished again.

Note that hi the wilderness wanderings the people were forced to wander in the desert till all the generation that had sinned against God was dead; this meant that many righteous ones had to suffer in a kind of wilderness captivity also.

In the judges era likewise, there were some who were righteous (e.g., Ruth, Boaz, Naomi, Hannah and her husband, etc.) but who had to endure great hardships at the hands of enemy lands because of their generation's general disobedience.

Likewise, later, the Philistine invasions, on through the time of David, caused great hardship for all Israel, even the righteous, because of her past sins. Israel was hindered from freedom so long as these people threatened.

In the inter-testament period (400 B.C. till the time of Christ), the Jews, for the most of that time, were under the control of others, as a discipline for their failure to honor God after the exile.

In Jesus' day too, the people of God were under the heel of the hated Romans because of their sins and were not free to worship and serve God as they wished.

You can go on to note the history of the church in its early centuries, how it was under the Romans and under persecution, with many of its freedoms denied until God finally brought down the Roman Empire and brought the church its freedom hi the world.

Help the class to see that when there is long general disobedience in the church, we can expect that massive numbers of unbelievers will invade the church, taking it over for tunes and even denying to believers the freedom to live as they would wish to.

Suggestions for discussion:

1. Discuss the existence of unbelief in the church today and how it has affected your church or denomination. You may wish to utilize questions 4-8 for this.
2. Help the class to consider together some freedoms

enjoyed by the believers in our land in the past which seem to be threatened in the present time. Here, use questions 1,2,3.

LESSON THREE

Introduction to the Lesson:

Help the class to have clearly in mind the setting and time for the prophecies of Zephaniah and Nahum, the time of Josiah's reign.

Compare for them the messages of Jonah and Nahum as they relate to the city of Nineveh.

Point One: God, by the overthrow of Nineveh, shows that He will ultimately destroy all rebellious peoples on the earth.

Start with God's sparing of Nineveh in Jonah's day and His longsuffering of their evil until Nahum's day, when He announced its overthrow. God will be long-suffering—but not forever—towards the sinful nations.

Go back to God's sparing of the Amorites and other Canaanites in Canaan, in the days of Abraham, so that it was 400 years before God determined to overthrow them and give their lands to Abraham's descendants (Gen. 15).

You can also remind the class of God's tolerance of the Philistines, allowing them to live in Canaan and establish a place there until the time of David, when He finally gave them into the hands of His people.

You can compare the later overthrow of Babylon and the symbolic way in which Babylon represents, throughout the rest of Scripture, the certain fall of all the nations of the earth.

Show how, in the Book of Revelation, we see that all nations of the world, in the end, will fall before God and His Christ.

Help the class to see this great principle of the overthrow of all but God's Kingdom as it is reflected in Psalm 2.

Point Two: God, by the overthrow of Judah, shows that He will not spare the rebellious in the church either.

Recount the way in which the two prophets, Nahum and Zephaniah, show that even in Judah the sinners will be judged.

Go back to the time of Cain and Abel to show that the Lord has always purged out the sinners from His church.

You can show that most of the generation of Noah was purged from the people of God by the great flood.

In the wilderness and judges eras too, we see that with

most of the people God was not pleased; and they were cut off, although they were apart of Israel according to the flesh, i.e., in the visible church.

Show that out of all the people in Judah, a comparative few were spared when the city of Jerusalem fell.

Show, too, that among the returnees to Jerusalem after the Exile, only a few were faithful and the rest were purged by Ezra and Nehemiah.

Remind them that most of Israel hi Jesus' day did not believe hi Jesus and were therefore cut off from membership in His church after the day of Pentecost.

Help the class to see that we cannot take great comfort in the fact that we "belong to the church." We must also prove to be faithful to the Lord in our daily lives if we are to expect to be spared in the day of Christ's judgment.

Point Three: In purging the rebellious church, God will preserve all who are faithful to Him and His Word.

Show that the message of the prophets prior to the fall of Jerusalem was continually that the remnant will be spared, though the most are overthrown and rejected by God.

You can again go back to the time of Cain and Abel and show that Abel was pleasing to God by his faith (Heb. 11) and therefore spared, though he had to die for his faith—the first martyr of the church.

Noah too was spared by God's grace, though the rest were destroyed; and by him, God began again to rebuild His people.

Abraham was a remnant hi his generation, when his ancestors had turned from God to worship the heathen gods.

Likewise, in the wilderness, the remnant that was spared—the younger generation—did enter the land of Canaan and received the blessings God had promised through Abraham.

In Jesus' day, when He was born, there was a remnant in Judea that awaited His arrival and who believed in Hun when He was born; similarly, among the Jews who heard and saw Jesus' ministry, some believed and were the building blocks of Christ's new church.

Even in the letters addressed to the churches of Asia Minor (Rev. 2,3), God addressed from time to time some in those churches who were faithful and encouraged them to serve Him in spite of the deeds of the majority.

You could also trace the same kind of preserving of the remnant throughout church history to our own day. To this time, though the majority in the visible church seem little desirous of commitment to the Lord and His Word, yet, there is a sizeable minority, a remnant who are committed; and there always will be, till Christ returns (Matt. 24, Rev. 20).

Help the class to see the importance of this lesson as they consider where they stand: with the majority in the visible church to which the church is but one facet of their lives; or with the remnant to whom Christ and His church are everything, the center of their whole life and being.

Suggestions for discussion:

1. Discuss the emphasis among Christians today on God's final judgment of the world and its implications for their church. Here you may wish to utilize questions 2-11.
2. Help the class to discuss the effects of God's judgment of the world on their church and denomination, using questions 1,12,13,14,15.

LESSON FOUR

Introduction to the Lesson:

Remind the class that we know more about Jeremiah than any other prophet and can therefore gain a very personal picture of this great man of God. Show how what we learn from Scripture about him helps us to know more about how God deals with us as well.

Point One: The minister of God's Word both destroys and builds up by his ministry.

Begin by noting that God taught Jeremiah that his ministry would be both destructive and positive, in building up God's people. Show how this worked out in his life as we see that in his early messages he dealt particularly with the sins of the people and the inevitable judgment to come on them; but that by the tune he reached the 31st chapter, he was telling them of the new covenant and what God would do to save them.

You can show that when God gave the Law to Israel—the first portion of God's Word—the Law convicted them of their sins and showed that they needed God's help; but that God also, through the message of Moses, taught them what God would do for them, through the tabernacle.

You can also point out how this was true in Samuel's ministry as he was first used by God to bring the people to a knowledge of their sins, but he also brought them a message of God's comfort when they had repented, and he likewise told of God's presence with them.

Similarly, Isaiah began his message with strong words of judgment in the early chapters; but in the last part of Isaiah, he primarily brought them a message of comfort (Isa. 40: 1ff.).

Even Malachi, who sternly rebuked the people in his generation for their sins against God, nevertheless, gave them hope in the one to come as their Savior.

In the New Testament we see Jesus begin in the Sermon on the Mount to show that the hearers are sinners and He warns of judgment; but ultimately He presents Himself as their only hope and encourages them to believe in Him.

Paul, in II Corinthians 2:14-17, points out that his ministry is both destructive to sinners and constructive to those who hear God's message and believe.

In Hebrews 4:12, we learn that God's Word is a two-edged sword. This means that it cuts both ways: it convicts of sin; but it also builds up those who repent of their sins and believe.

This is what Paul says in II Timothy 3:16,17, where he describes the Word as both destructive (convicting us of sin) and constructive (building us up in the faith). You can compare Ephesians 6:17.

Help the class to see that not all of the messages from the pulpit ought to encourage and build up the hearers, much of preaching must deal with our sins and bring us under conviction.

Point Two: The servant of God's Word can expect strong opposition in the church from those who resist the demands of Scripture.

Begin by reminding them of how God warned that Jeremiah would be like a besieged city in the face of the Jewish opposition to his mission. He would find most resisting him.

Point out that this was true of Moses, the first bearer of God's message to the church. He too met with strong opposition by those he led through the wilderness.

Similarly, Elijah's life demonstrates how those in the church who reject God's Word will surely reject those who stand up for it and who bring it to the people.

You can note, as well, Amos and Jeremiah, one a prophet to the north and one to the south. Both were opposed by their generation simply because they dared to uphold God's Word. They were men who were willing to pay the cost, whatever it might be, to be faithful to the Lord's message.

In the New Testament, Christ shows the way as He boldly proclaims the Word which God has given to Him and is opposed almost from the beginning of His public ministry in spite of the much good He did for the people whom He taught.

Show how Jesus taught His disciples, from the start, to expect similar treatment (Matt. 5:11,12).

We see that with the apostles after Christ's ascension there was a similar experience. They began to preach the gospel in Jerusalem and were resisted and persecuted; and wherever they went, the enemies of the truth hunted them down.

Help the class to realize that there is a price to be paid

for faithfulness to Christ's message because we still live in a world that is hostile; and even in the church there are many who do not believe and who will oppose those who take the Word of God seriously.

Suggestions for discussion:

1. You may lead the class in a discussion of sermons which they have heard in the past year which have convicted them of sin and sermons which have offered to them spiritual edification. Utilize questions 5,8-11.
2. You might, with profit, encourage the members of the class to testify to their knowledge of God's hand in their lives, utilizing questions 1-4,12,13.

LESSON FIVE

Introduction to the Lesson:

Remind the class that this lesson covers many difficult chapters in Jeremiah which contain the essence of his message for that generation.

Explain that in approaching the lesson you will be dealing with three of the themes which were interwoven throughout the chapters under survey. Those themes are as follows: the heart of man; the false peace offered by the false prophets versus the peace God offers; and the way of peace through trust in God.

Point One: God is concerned for the condition of the human heart.

You could begin this point by referring back to several passages in Jeremiah. In Jeremiah 3:10, we are told that although in Josiah's reformation he was a sincere leader of God's people, nevertheless, most of the people in that time did not return to God really (in their hearts) but only outwardly. Therefore God had to reject that generation.

In 17:9,10, we are taught that the heart of man is very wicked and that God looks at the heart; it is man's heart which He will judge; therefore, if the heart is not right, it does not matter how we appear to men.

Point out that Jeremiah, in particular, brings to our attention the necessity of the circumcised heart (cleansed heart).

You could note that in the beginning God accepted the worship and offering of Abel because he brought his sacrifice in faith (a true heart) while Cain did not.

Note too that in the Pentateuch the Lord taught the necessity not only for circumcised flesh but for hearts that were circumcised (Deut. 10:16).

In the New Testament, you can point to Matthew 15:18,19, where Jesus teaches that all of man's sins originate in his heart and that therefore the heart must be

dealt with if man is to be acceptable to God.

Help the class to see this is one of the central messages of the whole Scripture: man must be right with God in his heart.

Point Two: God is concerned that man have true and lasting peace, not just external peace on earth.

Remind the class how very much Jeremiah's generation was preoccupied in the hope of an external peace (freedom from Babylonian invasion) rather than hi peace with God.

Help them to see that throughout man's history, mankind has always put the emphasis on peaceful external conditions (from Babel to the United Nations), a desire that has always been frustrated.

However, God has consistently warned against any hope of peace among sinful men in the world. Rather, he offers to men peace with Him in His message to men.

Note Jeremiah 8:11, where God warns against the vain and false peace the sinners hoped for in Jeremiah's day, based on the messages of the false prophets saying that Jerusalem would not fall.

In Jeremiah 16:5, God shows that true peace rests on God's lovingkindness and mercy, not on false promises of men. Only God can truly give peace to men.

Show how the psalmist, though besieged by enemies, can and does frequently speak of the peace he enjoys with God.

Jeremiah's life and Daniel's life— neither of which was peaceful externally—nevertheless demonstrate the kind of peace which God's people can enjoy in a hostile world.

Point out Jesus' words in John 14:27; 16:33, where He is greatly concerned that the disciples know the kind of peace He enjoys with the Father.

As an example of true peace you could note the comparison between the disciples at sea in a storm, terrified because they did not have at the time a peace with the Lord, and Paul, later, in a storm at sea in which he demonstrated perfect peace with God in the midst of external turmoil (Acts 27).

Help the class to understand that Scripture calls for our peace with God as the first step toward true and lasting peace.

Point Three: God calls men to true peace through trust in Him.

Show that Jeremiah warns against false trust in the lying words of men, no matter how promising they may seem (Jer. 7:4). Instead, God offers them a true peace through trust in Him instead of their false peace through false trust in the words and works of men (Jer, 17:5-7).

Remind them of Isaiah's words earlier that true peace

comes to those whose minds and hearts rest in the Lord (Isa. 26:3).

Show how Habakkuk is an example of one who found true peace through faith hi the Lord (Hab. 2:4; ch. 3).

Finally, point to Romans 5:1, which teaches that we have peace with God through faith in Jesus Christ.

Help the class to realize that the peace Jeremiah offers is the same as that peace which Christ offered to His disciples who would trust in Him. Help them to see, too, the vanity of all the talk of peace on earth among unbelievers in the world today.

Suggestions for discussion:

1. Let the class consider together what emphasis is put on external religion in our denomination versus emphasis on religion of the heart. You may utilize questions 1,2,4,7.

2. Help the class to discuss the world's quest for peace and the message of Christ which is in open contrast to that quest.

LESSON SIX

Introduction to the lesson:

Point out to the class that this lesson will primarily deal with the message of Jeremiah 31, that part which so clearly teaches about the new covenant and gives hope to God's people.

Remind them of what Jeremiah had previously said about the human heart and its sinful condition, implying the great need of men for God to do what they could not do.

It would be well for the whole class to read again Jeremiah 31:31-37.

Point One: God's good news to sinners is about the covenant of hope in God.

Start with the message of Jeremiah 31. Remind them that Jeremiah had previously shown that men's works fail. Therefore, the people who had been given the land of Canaan to keep, so long as they obeyed God's Word, graphically saw that they could not obey God's will; and therefore they lost the inheritance given to them; This should have taught them under that old covenant that they could not depend on their own works to save them for eternity either. They needed God's help.

Show that this has been what God taught from the beginning. He chose them not in themselves but in Christ (Eph. 1:4).

In Genesis 3, God began to teach about what He would do, as soon as He had confronted Adam and Eve with their sin (Gen. 3:15).

Show that Noah was saved by grace, not his works; and so was Abraham. Both learned to depend solely on God for their salvation.

Moses, when called (Ex. 3), was taught that his success depended not on his efforts but on God's being with him and blessing him.

Throughout the entire Old Testament, no doctrine is more certain than that men must learn to despair of human strength and turn wholly to trust in the Lord.

Bring out the message of Ezekiel 36,37, where God again teaches that men are hopelessly dead in sins and must be revived by God's power.

Show how Jesus therefore teaches that the heart of the new covenant is in His blood, i.e., what God in Christ has done for us.

You could also point out that Paul defines the gospel as the power of God unto salvation (Rom. 1:16),

Finally, the entire Book of Hebrews is devoted to the superiority of the new covenant in Christ to the old covenant.

Help the class to see that man's thinking is the opposite of the Scriptural teaching concerning the new covenant; for man keeps on insisting that his salvation depends mainly on himself.

Point Two: God's good news to sinners is about the work of regeneration.

Here, begin with chapter 31 again and stress that we are taught in that passage that what is needed is not a repair job but a totally new heart. That is what God gives. Man is dead spiritually because of his sins and must be born again to have life.

You can show that this lesson begins in Genesis 2-3. God tells man that the day he sins he will die and that is what does happen. Though Adam did not die physically that day, he did die spiritually. From then, he was dead to God, unable to respond to God until God worked regeneration in his heart.

The evidence of regeneration at work is seen in the fact that Abel had faith—the testimony of the newborn child of God.

Genesis 6 shows that by grace Noah was reborn and therefore had life enabling him to believe in God and obey God. Without God's grace, he would have been dead in sins as was the rest of his generation, outside his family.

Again, note Ezekiel 37 which graphically shows that new life comes by the preaching of God's Word and the activity of the Holy Spirit.

This is just what Jesus reminded Nicodemus of when He taught him about the necessity of rebirth froth above, through the Spirit.

You can also make reference to Titus 3:4-7 which

teaches that we are all saved by the washing of regeneration by the work of God's Spirit in us.

Be certain the class understands that from the beginning this has always been the only plan of salvation for sinners.

Point Three: God's good news to sinners is about a sure covenant that will not fail.

Remind them of how Jeremiah declares that the new covenant is absolutely certain since it rests in God's power and faithfulness (Jer. 31:35-37).

Contrast this covenant with the old covenant with Israel in which Israel was required to obey God to keep her inheritance in Canaan. That covenant failed because it did depend on Israel. She lost that inheritance because she did not trust in God and did not keep His Law.

Show how the symbols of the Old Covenant—the tabernacle (temple) and the sacrificial system—all failed as well, and ceased for Israel when they lost the land.

Turn to Hebrews 9 and show them how the author of Hebrews makes this a chief point in his argument of the superiority of the new covenant in Christ, in every way.

Finally, you can point to I Peter 1:3-12 which proclaims that the new inheritance, which we have reserved hi heaven under the new covenant, will not fade away as did the old because it rests in what Christ has done and not in what man must do.

Help the class to see that there must be no confusion in their minds about whether they live under God's grace, which is certain, or under obedience to the Law, which cannot save them.

Suggestions for discussion:

1. Lead the class in a discussion of the value of baptism to our understanding of the doctrine of the new covenant.

2. You can also approach the sacrament of the Lord's Supper in the same way, pointing out what in it focuses on the hope, the life and the certainty of the new covenant in Jesus' blood.

LESSON SEVEN

Introduction to the Lesson:

You may wish to remind them of the important events which occurred in the fourth year of Jehoiakim. Help the class to see that this particular lesson focuses on God's child, Jeremiah, when he is required by God to lift up before men God's truth in the face of great opposition.

Such a situation requires a servant who is faithful, and that is what Jeremiah proved to be.

Focus then- attention on the trials of Jeremiah under great pressure from men and on his faithfulness to God as an example to us.

Point One: To serve God faithfully, we must refuse to follow the world's counsel.

Begin by reminding them of the experiences of Jeremiah with his tormentors and enemies, particularly with Zedekiah, the last king, who would have liked to reward Jeremiah in return for Jeremiah's support of his policies.

Jeremiah knew quite well what the king wished, but he did not follow his lead. He refused to alter the message of God in order to win his favor and better treatment at the hands of his enemies.

Show how Psalm I teaches that the righteous must be negative regarding the counsel of this world. He must be prepared to resist the counsel of sinners and the way of the ungodly.

Point out how Christ, in dealing with Satan, was urged to do things Satan's way, i.e., to compromise with Satan in order to attain His goals, but resolutely refused, depending on God's Word alone.

You can also note Romans 12:1,2, which teaches that every servant of God must learn to resist the world's attempts to conform his thinking to the world and must rather be transformed by God's Word in his own mind.

Help them to see that this is important for us today, as we are constantly bombarded by the world's propaganda in every direction we look. We must learn to resist it and to stick to the basics of our faith in God's Word.

Point Two: To serve God faithfully, we must be prepared to suffer persecution.

Here, point out first of all the conflict between Jeremiah and his enemies. Though he sought to do them no harm, they were continually after him. Because he stuck to God's truth and stood upon it with his life, they sought to imprison and kill him.

By the use of Psalm two, you can show that every child of God (one anointed by Him as His son) will surely have to face the wrath of the nations of the world.

Remind them of what Jesus said about His own treatment at the hands of men and what His servants could consequently expect (Matt. 10:24,25).

Finally, recall to their minds II Timothy 3:12, which teaches that all who do right in God's sight will surely be persecuted.

Help the class to see that this is not a pessimistic view but the real view of Scripture. It is what God has taught us to expect from men, so that our whole hope will be in God alone.

Point Three: To serve God faithfully, we must not expect rewards from men.

Though Jeremiah had done much good for the king of Judah, the king of Judah did not reward him his kind. By this he and we learn that we must not expect men to appreciate the good we, as Christians, do for them in the world. If they are Satan's children, we should not expect them to thank us for any kindness done to them.

Remind them of how Micaiah, the prophet, told the truth to Ahab, only to be put in prison (I Kings 22).

Recall for them too how Daniel served many kings in Babylon quite faithfully and did many good works for them and their kingdom, but was often rewarded with threats and attempts to put him to death.

Point out Matthew 6:24ff, where Jesus teaches us all not to expect to be able to serve two masters. This means that we should not expect rewards from two masters either, but only from the Lord who will see our faithfulness and reward us openly in the last day.

Note, too, I Peter 4:14-16, where we are taught that if we are to suffer, it ought to be for doing right and not for doing wrong. Therefore, even though the world does not reward us for good done, we ought not to cease to do what is right and good for men, even as Jeremiah did not cease to do good even to those who did him ill.

Point Four: To serve God faithfully, we must not expect success in the eyes of men.

Help the class to see that Jeremiah's life, though faithfully lived for God's glory, appeared in the eyes of men to be a failure. He was dragged off into Egypt against his will, seemingly never to be heard from again. The world and even the sinful church did not honor that godly man.

Remind them of Joshua 1:8, which teaches that all servants of God should be concerned to have success in life only in the eyes of God, by faithfulness to His Word.

You can remind them of how Job too appeared a failure to his contemporaries until, in the end, God rewarded him openly to teach them that He favored Job in spite of their mistreatment of that good man.

Point out how the life of Stephen, so short in duration as a believer, yet proved to be a great life in God's eyes, though men despised his life enough to kill him with stones.

Finally, you can use I Corinthians 2:6-16 to show that the world should not be expected to appreciate the value of our life as a Christian and II Corinthians 2:15 to show that Paul understood that his life was pleasing to God even when it appeared a failure to men.

Challenge the class to gain much from this lesson to

fortify them against the future, as they live in a very uncertain world today.

Suggestions for discussion:

1. Lead the class to discuss how we can support one another in times of persecution to come, utilizing questions 1,2,3,6,7,8,9,
2. You may also wish to discuss whether, by our habits and failure to support the work and worship of our church, we are putting pressure on the session and pastor to compromise. Use questions 4,5,10.

LESSON EIGHT

Introduction to the Lesson:

In this lesson your objective will be to help the class examine the church's ministry in the world as we bring both the message of God's judgment to fall on the sinful and also a message of comfort.

Point One: Whenever the church is judged, the believers ought to show genuine sorrow.

Remind them of Jeremiah's own sorrow as expressed both in his Book of Jeremiah and in Lamentations, which we will study later.

Remind them of Abraham's genuine sorrow and intercession for God's people when he learned of the impending judgment on Sodom and Gomorrah.

You can note also Moses' sorrow when he learned of the judgment of God to come on the Israelites after the Golden Calf affair (Ex. 32ff.).

Likewise, we see Elijah's mourning when he saw the great sinfulness of Israel and the doom that must come on her. Indeed, you can note that all of the prophets from Amos to Isaiah wept over the judgments that they had to pronounce against Israel and Judah.

Remind them of how Jesus wept over Jerusalem in those last days before His death on the cross. He was truly sorry that the people had refused His love and gospel.

Point to the words of Paul who, in dealing with the rejection of the Jews by God, did so with deep sorrow (Romans 9: 1ff.).

You should help the class to see that we must never take judgment lightly or incompassionately. Just as John wept over the judgments he saw falling on the world in Revelation, so must we learn to weep over the message of judgment which we are to deliver today to a sinful world.

Point Two: When believers speak of judgment on the church they ought to speak of judgment on the world as well.

Lead the class members to see that throughout God's Word any mention of judgment on the church—those who profess to be His children—because of their unfaithfulness is in the context of God's sure judgment on all sinners in the world.

Note how Jeremiah, in the midst of his messages of judgment on Judah for her sins, does not hesitate to preach against the nations as well. Indeed, he was called to preach to the nations as well as to his own people (ch. 1).

You can remind them that all the prophets dispersed judgments against God's people among judgments against the other nations of the world as well, and some prophets were specifically called to preach against the sins of the nations, e.g., Obadiah, Nahum, and Jonah.

Paul, in the New Testament, after speaking of the judgment of God on the Jews of his day, reminds the Gentiles that they too stand in danger of God's wrath if they cease to believe in the Lord (Rom. 11).

Point out I Peter 4:17, which states that though judgment must begin in the house of God, it will surely reach to all sinners elsewhere, even as Habakkuk was told by the Lord.

Finally, in Revelation 20, we see that in the end no sinner that has ever lived will escape God's wrath.

Help the class to understand that it is important to show to the world that God's anger with the church when it sins is not isolated from His wrath to all sinful peoples.

Point Three: Every message of judgment ought to be accompanied by a message of hope for those who will believe in the Lord.

This is an important point. No preaching of the Word should dwell simply on 'judgment without hope.'

Show how Jeremiah's hope comes through in all of his messages against the nations as well as against Judah. He continued to give comfort to those who trusted in the Lord, the remnant.

Remind them that those prophets we have studied so far have diligently brought—somewhere in their messages—a word of comfort to those who would heed their words, even Amos, whose message is mostly judgmental (ch. 9).

Help them to recall the words of Jesus, who, in the context of most severe judgment against His generation, nevertheless, issued a most gracious invitation to all of those who would come to Him and trust in Him (Matt. 11:20-30).

Finally, remind them that Peter, at Pentecost, after a most severe rebuke of the people who had crucified Jesus, called those same people to come out from the sinful generation in which they lived and repent and believe in

Jesus as their Savior (Acts 2).

Suggestions for discussion:

1. You could discuss evidence in your church of sorrow over sin and judgment on the church and on the world. Use questions 1,2,4,6-8.
2. Discuss how your church can comfort others in preaching judgment, utilizing questions 1,3,5,9-11.

LESSON NINE

Introduction to the Lesson:

Remind the class that we are not certain who wrote the Book of Lamentations but that the evidence is strongly in the direction of Jeremiah. Particularly stress the point that the Book gives to us an excellent view of the broken hearts and the hopes of God's people under discipline.

As such, this particular lesson is helpful in teaching us how we ought to react whenever we are disciplined by God—as individuals or as a church.

Point One: God's true people react to discipline by a true contrition of heart before God.

You should begin by reference to Jeremiah's reaction in Lamentations as he both acknowledges his sins and those of his people and expresses their sorrow for it, willingly enduring the deserved discipline.

You could go to the life of Jacob for a good example of this from an earlier time, using Gen. 32:9ff. as the passage which best shows Jacob's own contrite heart for himself and his family (the church of that time).

Another example is Samuel's leadership of Israel out of the dismal period of the judges in which he calls them to repent and turn to God again with their whole hearts, confessing to the Lord (I Sam. 7:3ff.).

David is a prime example as he confesses his sins before God in the words of Psalm 51, acknowledging his feeling the rebuke of God and coming to the Lord with a broken heart. Later, at the end of JJ Samuel, on behalf of the whole people, he again expresses contrition before the Lord.

In Nehemiah 9, we find the people of God confessing their sins jointly as they seek once again to walk in favor before the Lord. The leaders, on behalf of the people, confess the sins of the whole people over a long period of time, right up to that day.

In the New Testament we are told that Peter, when the Lord looked at him after his denial, went out and wept bitterly before God.

Finally, in Hebrews 12:7-13, there are some basic lessons taught to all of us about behavior under discipline

from God.

Help the class to realize that our reaction to God's disciplining us is most important. It should not produce bitterness or provoke excuses but broken and contrite hearts before God.

Point Two: God's true people, through God's discipline, learn to have great hope in the Lord.

Begin with Jeremiah's own expression of hope in God and assurance of His love as he, for the people, continues to call on the name of the Lord.

You can point out that Jacob, though of a contrite heart, was not hindered from leading his children to the worship of God in assurance and faith (Gen. 35).

Point out also how Samuel, after he had brought the people to contrite hearts before God after their sufferings, then led them to hope in God by the stone at Ebenezer and the words that to this point God had helped them (I Sam. 7:12).

You can also make reference to Nehemiah's leadership of the people in Jerusalem after the exile in which they were taught to have joy in the Lord through all their trials (Neh. 8:9-10).

Concerning Peter, you can refer first to his confrontation with Jesus after Christ's resurrection (John 21) and then to his great message at Pentecost in which he shows great hope in the Lord.

Finally, in reference to Hebrews, after the passage on discipline and chastening in the Lord in the early part of chapter 12, the writer, to encourage the readers, pens the great passage on their hope as God's children (Heb. 12:18ff).

Here, help the class to see that God's discipline is never simply to make us sorrowful, but to lead us to greater hope in Him.

Suggestions for discussion:

1. The class could very profitably discuss the ways in which their church members, jointly, can approach the Lord with a broken and contrite heart. Here, utilize questions 1,3,4,5,7.
2. Another follow-up discussion might be held on ways in which their church is offering hope to the sinful world in which they live. Use questions 2,6,8,9.

LESSON TEN:

Introduction to the Lesson:

Remind the class that the prophet reveals most about himself in what he has written. When he lived, two things were in evidence: the sinfulness in Jerusalem and the

threat of Babylon.

Speak to them of Habakkuk's concerns about the sins of his people and for God's choice of discipline. Show them that the Lord had to lead Habakkuk to see, understand, and have confidence in God's justice.

Point One: God's children ought to have a great concern for the presence of sin in the church.

Remind them of Habakkuk's concern as he walked the streets of Jerusalem, the city of the people of God. He saw it overrun by sinners in Judah and grieved at what he saw. He wanted God to do something about it. This is the kind of concern for sin which every believer ought to share.

You could point out how Samuel grieved over the people's desire to have a king other than the Lord and how he later grieved over the sins of Saul who was not a good leader of the people.

You could also mention Elijah's grief and consternation in his days over the sins of Ahab and Jezebel and the inroads of Baal into his land. Later, he all but despaired when he retreated to the south, in flight from the wrath of Jezebel and seemingly all alone.

You will want to remind them of Jeremiah's grief and despair at times as he saw the increasing sins of his people and the leadership of the false prophets.

Malachi too, at the close of the period of Old Testament revelation, could only grieve and express God's great concern for the rampant sins of his day in Jerusalem.

Remember Christ's grief at the unbelief manifest in His day.

In II Cor. 2:4, Paul expresses his own grief and tears over the sins of the Corinthian church, and shows that his grief, as all true grief, is motivated from a love of the people.

Help the class to see the importance of our having genuine concern for sin whenever it appears in the church, knowing what damage it can do to the whole people.

Point Two: The answer to our concern is always the justice of God and His way of salvation.

Help the class to see that Habakkuk had to be shown that God was indeed dealing justly with the Jews when he overthrew Jerusalem by the hand of the Babylonians. He had to see that one is not "more righteous " or "less righteous" but one is either righteous (by faith in the Lord) or he is not righteous at all—including the residence of Jerusalem!

Habakkuk has to learn anew that the only way any is to live before God (survive His judgment) is by faith in the Lord alone. Then Habakkuk will be able to proclaim that message to all.

Remind them that Samuel, though grieved over the

desire of the people for a king and knowing that such a desire was not good, nevertheless, promised not to cease to pray for them and looked to a better day and a better King than Saul (I Sam. 15:23).

Elijah also had to learn that though men's hearts could not be turned by miracles, they could be turned by the Word of God proclaimed. It could work in the hearts of men, generating in them true faith by which they could learn to live to God's glory (I Kings 19).

Remind the class that though much of Jeremiah's message was of judgment, he did turn the people to hope in what God would do to change their hearts and to enable them to live in obedience to Him by faith (Jer. 31).

Even Malachi, though discouraged about his own generation, taught the people to look ahead to the coming of a Redeemer (Mal. 4).

Jesus, in the New Testament, though grieved over the unbelief in His day, did not abandon His mission, but obeyed His Father to go to the cross to redeem those who would believe in Him. He proclaimed Himself the Way, the Truth, and the Life, even in the night He was to be betrayed by one of His own apostles.

And finally, Paul, in the passage cited above in II Cor. 2, goes on to say that though he grieves at those who sin in Corinth, nevertheless, he is assured that in Christ he always is caused to triumph by the strength of Christ (II Cor. 2:14ff.).

Challenge the class to see the importance of God's answer to man's sinful nature: Justification by faith alone in Christ. Then, challenge them to go out and to spread that hope in the world.

Suggestions for discussion:

1. Lead the class in a discussion of the Christians' attitude toward sin and failure in the church: do they cover it up? forget it? or face it and grieve over their sins? Use questions 1-5,7,9,10.
2. Let them also discuss how the church might better express its faith in the Lord to the unbelieving community: in worship, in Bible study, and in daily living. Utilize questions 6,11-14.

LESSON ELEVEN:

Introduction to the lesson:

Remind them that this is a continuation of the study of Habakkuk begun last week. In this lesson we will be particularly concerned with the principles we can draw from the experience of Habakkuk as he saw increasingly the necessity of God's judgment on sinners in Jerusalem as well as on the sinners in the pagan lands.

As we study the insights Habakkuk gained, we ought

to be able ourselves better to stand in the times of trials in our own period of history.

Point One: God's righteous judgment is necessary because all sinners are guilty before the Holy God.

You should begin by reminding them of Habakkuk 2:20 and all that preceded it in that chapter. Show the class how that verse clearly teaches that all men stand guilty before a holy God. None of us can stand before Him and boast of any righteousness which we suppose we have in our own right.

Only those who believe in God and have His righteousness imputed to them can ever stand before God and live forever with a holy God. All else, whether in the church or out of the church, must be judged and removed from His presence.

Show that this was God's very first lesson to Adam and Eve when He expelled them from Eden after they had become sinners. They could not endure in His holy presence.

Show that the very judgment of the flood was to emphasize that God means what He says about men being unholy and unacceptable to Him as they are naturally and the necessity of removing them from Him forever, if they are not changed by faith. Remind them that in the New Testament the flood is often used as a warning for the judgment to come.

Similarly, in the wilderness, the continuing appearance of the Holy God and His wrath when Israel sinned and the threats to destroy the people were all designed to make them realize that as they were—unchanged in heart—they could not live before Him.

You can also point to the era of the judges and show that at that time too, God, though longsuffering with their sins, clearly showed many times, by His wrath, that He would not strive with them forever.

David's experience with sin and his coming to God in repentance clearly showed that he was aware of God's justice in all the affliction He brought on David because of his sins (Ps. 51:4).

Recall for the class Isaiah's feelings before the Holy God when he was called to serve the Lord. He felt his own unworthiness and impending doom before the Holy God (Isa. 6).

Help the class to see how Peter reacted when he encountered the Lord after the resurrection and felt his own unholiness before Him (John 21).

Show how Paul, in leading up to the gospel in Romans, pronounced every man a liar and God alone to be true (Rom. 3:4).

Show them that the heart of the gospel itself is in the context of impending judgment for sin, as in John 3:16,

where the clear alternative to belief is to perish.

By this point you shall wish to make the class aware of the necessity of the preaching and teaching of judgment by the church to its members and to the world. Without that, there can be no true witness for Christ.

Point Two: Understanding of the necessity of God's righteous judgment leads the believer to greater respect for God.

Remind the class that there is all too little respect for God in the church today, much less respect in the world.

Show them how Habakkuk's respect for God grew as he contemplated with the Lord the necessity and reality of His judgment on sinners.

Show how Habakkuk's first reaction after the lessons of Chapter 2 was to praise God and to express his respect for the wrath of God while asking for mercy.

Show how Moses' own discipline from God enabled him to lead the people to a greater respect for the Lord as is seen in his closing psalms at the end of Deuteronomy.

Remind them of how David learned greater respect for the Lord after God struck dead those he had enlisted to carry the ark because they did not behave respectfully toward the ark.

You can mention, too, Daniel before Nebuchadnezzar and how even Nebuchadnezzar, under great discipline from God, learned to respect Daniel's God more and more.

In the New Testament, the judgment of Ananias and Sapphira brought great awe on all, both inside and outside the church (Acts 5). We see this awe increase as Paul and others carry the gospel to the Gentiles, and those who withstand them are judged by God.

Point Three: Understanding the necessity of God's righteous judgment gives great comfort to the believers as they live in a hostile and disciplined world.

You should begin with Habakkuk's own resolution after he understood the necessity of God's judgment. He was determined to suffer the loss of all things and yet to serve and praise God with joy, something he was not able to do earlier.

Go back to the tune of Abraham and the judgment on Sodom and how it affected Abraham for good to see God rescue Lot his nephew from the sinners in Sodom.

You could point to Psalm 2 which shows that those who take refuge in the Lord in the midst of God's wrath will be blessed.

Show how, after many chapters dealing with God's wrath on and judgment of the sinners in Israel and the nations, Isaiah, in chapter 40, begins a message of comfort

to those who have trusted in the Lord.

Show how Christ's death and resurrection combine both the wrath of God against sinners and the comfort of God toward those who believe in Him. You can show that Paul makes the resurrection of Christ the very center of the hope for all believers (I Cor. 15).

Suggestions for discussion:

1. Lead the class to discuss the frequency and emphasis in their church on words about God's wrath and judgment against all sin and sinners. Utilize questions 2,3,4.
2. You may wish to lead the class to discuss together how their church would or ought to react to the suffering of the loss of all things in the face of God's coming wrath on their nation and the sinful church in the world. Here you can use questions 1,5-9.

LESSON TWELVE

Introduction to the Lesson:

Encourage the class to study seriously such books as Obadiah, which are short, deal with an unpleasant subject, and may at first seem irrelevant to today. Your objective is to help them see the relevancy of this message.

Help them to see God moving through history redeeming a people for Himself and overthrowing the rest.

Point One: The judgment of the nations by God in history points to a final judgment of all sinners everywhere before God.

Show them that this one small nation of Edom stood in the way of God's people and God's purpose and had to be removed and that the toppling of every nation in the history of man is for this same reason. It is the heart of the meaning of history with its rise and fall of nation after nation.

Remind them of how much the Old and New Testaments have used the fall of Sodom as an example of the reality of the final judgment of all nations and peoples. None will escape God in the end (Jude 7).

Show them how the fall of Israel was a warning to Judah, and the fall of Judah a warning to other nations, and the fall of the Jews a warning to the Gentile Christians (cf. Rom. 11).

Point out how, in the Old and New Testaments, the fall of Babylon became symbolic of the ultimate judgment on all peoples everywhere.

Show how Jesus used minor judgments in his day to warn that unless men repented they would all likewise perish (Luke 13:3,5).

You can point to such a passage as n Peter 2:4-7 to show how the apostles used the examples of judgment in the Old Testament to spur men on to repentance and belief in their day.

Under this point you should lead the class to see the relevancy of all that the Bible has to say about judgment. Show them that it is not right for the church to play down this important part of God's message or to ignore it in preaching or teaching. Help them to see its place in witnessing.

Point Two: All judgment of sinners ultimately is because they oppose God and God's people.

Begin with God's wrath on Edom because of what she had done proudly in her heart against God and in her hostility toward Israel.

Point to the hostility of Cain toward Abel, which was ultimately a hostility toward God.

Show that God warned against Egypt and the Canaanites because of their treatment of His people but also because they had sinned against God in their paganism.

Show how David understood that Goliath would surely fall because he defied the living God.

In Psalm 2, again, you have a good base for the establishing of the principle that all judgment comes from the world's attitude toward God and His people.

In the judgments of the nations in the prophets, you have many examples of how the Lord judged those nations which were used to punish His people because they did what they did out of hate for God and His people.

You can point specifically to Daniel and Esther as examples of God's judging His and His people's enemies.

In the New Testament, we have the examples of hostility toward Christ and His disciples which led to the Jew's overthrow and ultimately to the overthrow of Rome itself.

Show how, in Rev. 19, we see Christ with His believers as His army goes forth out into the world to judge all who withstand the gospel because they oppose the Kingship of Christ.

Point Three: In the context of lessons of judgment brought throughout history, believers ought to prepare the message of hope for believers in the world.

Remind the class that in Obadiah we are encouraged as believers to get ready a message of hope only in the Lord.

Show them the important lessons for Abraham in the overthrow of Sodom, viz., that only in coming out of the world is there hope.

You can use the example of Jonah and his refusal to

bring a message of hope to those in Nineveh until disciplined by the Lord.

Remind the class that Peter, at Pentecost, when he preached to the thousands at Jerusalem, called them to save themselves from their sinful generation and that Paul called the people to come out of the sinful-ness of the world to Christ.

Give them the verse from I Peter 3:15, which tells us all to be prepared to give an answer for the hope that is within us.

Remind them that John, in Revelation, saw a vision of God holding back His final wrath until the elect should all be sealed (Rev. ch. 7).

Stress to the class members the importance of their readiness—particularly in times of distress in the world—to give an answer regarding their faith and hope in the Lord.

Suggestions for discussion:

1. Have the class discuss the current judgments of God on the peoples, nations, and reigns of men in the world today and the opportunities each tragedy gives for Christians to testify to the world. Here you can utilize any or all of the questions given in the lesson.
2. You could also lead the class in a discussion of how

we can help one another in preparing the answer of our faith and hope.

LESSON THIRTEEN

A Review Lesson:

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 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 their answers in the lessons. Questions are in order by the lessons, for easier reference.

Below you will find the answers to the questions.

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