

Covenants of God

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Lesson 1: Covenants of God

Memory Verse: “*Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;*” —Deuteronomy 7:9

Scripture Reading: Psalm 107:1-22

Introduction:

The most moving experience that can happen in one’s spiritual life is when he enters into a covenant with his Maker. This we must do if we enter into an eternal existence with God, for there is no future existence possible without God. Our Heavenly Father is not an impersonal force; He is a personality in whose likeness we have been made. He is our divine source of life, without whom there would be no “breath of life.” He has established a personal relationship, which if we enter into, it will provide communion between us and God.

The word “covenant” means an “agreement entered into by two or more persons or parties.” God is a covenant-making God and His covenants with man are affirmative in that they declare that something has been done, or shall be done. When God sets forth His holy covenants, He does not make them one-sided; He does not ask for blind obedience or a one-sided devotion. He is obligating Himself to us also. With a covenant relationship, if we fulfill our part, He will fulfill His part too.

There are not just two covenants, Old and New, contained in the Scriptures. There are various kinds of covenants and we will identify seven major covenants which are of special consequence and interest to the people of God. We shall study these in more detail in this series. They are: the covenants with Adam, Noah, Abraham, Moses, Israel, David and the New Covenant with Israel. As we study these covenants we will become vividly aware of the unchanging nature of God. We shall learn that God’s covenants remain unimpeachable; that one covenant does not impeach nor contradict the concepts of another, but rather implements the others. All of them carry the basic message of the Bible. They carry both, spiritual and physical aspects of the people of God, of their eventual triumph in a spiritual, physical, and even literal victory. The message of divine salvation!

Study Questions:

1. How does one come into a covenant relationship with God in this Christian Age? Acts 2:36-39; Acts 3:19.
2. How are the nature and personality of God revealed through His covenants? Deuteronomy 7:9; Psalm 25:14; Psalm 89:34; Psalm 111:2-10; Psalm 119:89.
3. Has any part of the Word of God, the *Scriptures*, been made void since the death of Christ? Isaiah 40:8; Matthew 5:17-18; 2 Timothy 3:16-17. **Note:** While the death of Christ and with the destruction of the temple in 70 a.d. it made it unnecessary to continue with animal sacrifices and ceremonies. That old order of atonement passed away, while the Scriptures did not pass away and according to Paul they are still profitable.
4. How vital was the Hebrew Canon, the Old Scriptures, in the development of Christianity? Acts 2:16, 25; Acts 8:26-35; Acts 10:42-43; Acts 18:4, 24-25, 28.
5. What was Jesus’ attitude toward the Old Scriptures? Luke 4:14-21; Mark 12:10-11, 24; John 5:39; John 7:37-38, 41-42; John 10:31-35.
6. How did the new Christians demonstrate that they had full belief in God’s ability to preserve His word? Acts 17:10-12; Romans 15:4; 2 Peter 1:19-21.
7. What did the early Christians regard as the “*new testament*” or “covenant”? Matthew 26:26-28; 1 Corinthians 11:1-2, 23-26.

Lesson 2: The Covenant with Adam

Memory Verse: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” —Romans 5:12

Scripture Reading: Genesis 3:9-21

Introduction:

In the first recorded instructions given to Adam he was informed that he would have dominion over the earth, with beast, fowl, and fish being obedient to him; in addition, that the seed-bearing herbs of the field and fruit from seed-bearing trees would be food for all. This was part of the covenant with Adam, and if he had remained true to God the other part of it would not have been necessary.

With Eve as his companion, Adam was told to fill the earth with his posterity. The Garden of Eden, a veritable paradise, was his home and his work was to care for it. However, their transgression changed the status quo with the Creator. When God appeared in the “cool of the day” to commune with them, they hid themselves in shame (Genesis 3:8). When God asked if they had eaten of the “forbidden fruit” they began to excuse themselves by accusing another. But death, the penalty for disobedience, did not come immediately. God told them of the sorrow that would come to them and that they would have to live by their labor amid thorns and thistles until they returned to the dust from which they were taken. Their act of disobedience has affected mankind since then.

But in love and mercy, God had provided the “Plan of Redemption.” This was announced to Adam and Eve through the sentence of doom on the serpent. Enmity came between the seed of the woman, Christ and His followers, and the seed of Satan and his followers. This enmity and resulting controversy have continued through the ages. Through the seed of the woman the serpent would eventually be fatally wounded—exterminated. That promise included both: the first coming of Christ, to die for man, and the second coming of Christ, when He will bind Satan and later destroy him. Adam lost his first dominion of the earth through disobedience but God extended His covenant of grace to include both the redemption of man and the lost dominion.

In the covenant with Adam we find revealed, the origin of sin and Satan, the curse on the earth because of sin, the cause of sorrow and death, and that man is now mortal. The remedy for sin is also revealed in the “Plan of Redemption” by the sacrificial offerings which point to Christ, the death of Christ, the millennial reign, and the destruction of Satan.

Study Questions:

1. On what condition was Adam to retain life and dominion in Eden? Genesis 2:15-17.
2. How was this covenant between God and Adam broken? Genesis 3:1-6. Explain the involvement of disobedience with application to our present generation.
3. What was the immediate effect of sin upon Adam and Eve? Genesis 3:7-13. What curse came upon the literal serpent, Adam and Eve and the earth? Genesis 3:14-19.
4. Explain how the gospel of salvation and redemption is included in Genesis 3:15. How was the redemption of Adam and Eve dependent upon Christ? Genesis 3:21.
5. When was the first part of Genesis 3:15 realized? Galatians 4:3-6; Luke 1:26-35. When will the last part be completely fulfilled? Revelation 20:7-10.
6. Will the “*first dominion*” be given back to God’s redeemed people? Micah 4:8; Isaiah 65:17-25; Isaiah 55:13.
7. What was God’s purpose in the creation of mankind? Genesis 1:28; Isaiah 45:18; Revelation 4:11.
8. How did God create Adam? Genesis 2:7; Genesis 1:26-27; Genesis 2:21-23. What freedom was given to him and how did he exercise that liberty? Genesis 2:8, 15-17, 19-20.
9. How do we know Satan was the serpent? Revelation 12:9; Revelation 20:2. Why did he appear to Eve as a serpent? Genesis 3:1. What is he called according to 1 Peter 5:8?
10. How do we know the remedy for sin as it is promised in Genesis 3:15? Romans 16:20. Is it still effective? Hebrews 10:16-22; 1 John 2:1-2.

Lesson 3: The Covenant with Noah

Memory Verse: “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” —Genesis 8:22

Scripture Reading: Genesis 8:15-22

Introduction:

By the time Noah was 500 years old, seven centuries after the death of Adam, the earth was so corrupted by universal wickedness that God told Noah that He would destroy the earth by a flood of water (Genesis 6:5-13, 17). Full instructions were given to Noah for building the ark, by which he and his family were saved from the flood. Up to that time it had never rained upon the earth, therefore, the unbelieving multitudes did not think a “flood” would come.

When the ark was finished the flood came just as Noah said it would. With the opening of the windows of heaven and the breaking up of the fountains of the deep, the mocking multitudes began to think seriously of what they had heard. They sought safety on higher ground but to no avail. The day of salvation for them had passed, as the rising waters lifted the ark leaving those outside to perish in their attempts to find safety.

Upon leaving the ark a new and strange world faced Noah and his families, for there were no buildings, no cities, no forests and no cultivated fields. They knew that all the destruction came because men were so wicked but what about the future? Would such wickedness recur? Would God again destroy both men and beasts? For their encouragement God promised that He would never again destroy the earth by a flood of water. That they might know that God had not forgotten His promise the rainbow would appear in the clouds, this bow, a token or sign of the promise to Noah, that when man looked upon the rainbow God intended for it to be a reminder of why the earth was destroyed by water and that it wouldn't happen that way again.

The covenant with Adam, that through obedience and service to God he would retain or regain eternal life, was in no way changed by the covenant with Noah. The earth was cursed by the work of the flood but the command given to Adam to multiply and populate the earth was repeated to Noah's sons.

In love and mercy God has continued His grace to men, but the day is not far away when His wrath will come on men in greater measure for slighting His grace and mercy. The lessons from the fall of Adam and the flood of Noah have not changed the hearts of men.

Study Questions:

1. What basic difference was there between Cain and Abel and in the offerings they brought? Genesis 4:3-4; 1 John 3:11-12. What became of Cain? Genesis 4:12-16. **Note:** Cain's sacrifice was deficient because Cain did not “do well” (vs. 7), he became angry and jealous instead of repenting.
2. What was the average lifespan based upon the ages of those named in Genesis 5? What are some reasons for this long lifespan?
3. Why did God send the flood upon the earth? Genesis 6:5-7, 11-13.
4. What reasons do you think men used in efforts to refute Noah's preaching that a “flood” would destroy the earth? Genesis 2:5-6. What caused Noah to continue with the preparation of the ark? Genesis 6:22; Hebrews 11:7.
5. How long was Noah confined in the ark? Genesis 7:6; Genesis 8:6, 10-14. What offering did Noah make soon after leaving the ark? Genesis 8:18-20.
6. By what was Noah delivered? Ezekiel 14:14, 20. Was his righteousness able to deliver others? In what way did Peter refer to Noah? 2 Peter 2:1-5, 9.
7. What covenant was made with Noah? Genesis 8:21-22; Genesis 9:1-12.
8. What silent message is conveyed in the rainbow? What warning? What four general provisions of that promise to Noah have remained to the present time? Genesis 9:13-17.
9. What command from God was given to Noah and his sons as recorded in Genesis 9:1, 19 and Genesis 10:32? In what way were Shem's people blessed greater than those of Ham and Japheth? Genesis 11:10, 26-31; Genesis 21:2-3, 9-12.
10. What comparison did Christ make regarding the last part of the antediluvian (primitive) age and the final part of the present age? Matthew 24:37-39.

Lesson 4: The Covenant with Abraham

Memory Verse: “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” —Galatians 3:16

Scripture Reading: Genesis 15:1-18

Introduction:

In about four centuries after the flood the earth was again filled with wickedness. Abraham was one of the very few who dared to remember God and he was called to leave his native land in the lower Euphrates Valley to receive a land that would be shown to him (Genesis 12:1; Hebrews 11:8). God saw in Abraham one on whom He could depend on, but he had to be separated from his people who were mostly idolaters. The promise made according to Genesis 12:1-3 was not made to any man prior to that time. With this great promise God also expected great things from Abraham, and because Abraham believed and was considered righteous, God gave the covenant of circumcision (Romans 4:11; Genesis 17:8-14; Acts 7-9).

The Covenants made with Adam and Noah were not annulled, but changing conditions made necessary a covenant with Abraham to restore the knowledge of God and His “Plan of Redemption” or it would fade from the minds of men. This covenant was of dual nature, in that it pertained to the inheritance of the land and the gospel concerning Christ. The land shown to Abraham was Canaan, at the eastern end of the Mediterranean Sea. By its geological position it was the crossroad of nations.

But a test lay before Abraham, the hardest test that God had ever required of anyone. Isaac, the son of promise must die, and if so, how would the covenant be fulfilled? It is only natural to think this caused Abraham much concern for much depended upon his obedience. The record states: “*He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform*” (Romans 4:20-21). The blessings of the covenant were again repeated (Genesis 22:16-18) and Abraham stood the test and was approved. By His oath, because God could swear by none greater, God held Himself duty bound to honor His covenant with Abraham (Hebrews 6:13-14). Abraham, by obedience showed a working faith and was called “*the Friend of God*” (James 2:20-26) and he became the “father of the faithful,” as all who have faith in Christ are his children. Through the seed of Isaac would come the promised blessings and the Messiah, who by His name Jesus became the Savior of men, and the One who will in time bruise the head of the serpent and thus fulfill Genesis 3:15. Through the atonement, the blessing of forgiveness of sins was made for all (Acts 3:25-26; 2 Corinthians 5:19; Romans 4:6-8). Our inheritance of the kingdom of God depends on our faithfulness and obedience to Christ and His way of life.

Study Questions:

1. What covenant of promise did God make with Abraham? Genesis 12:1-3. How old was Abraham then? Genesis 12:4.
2. How did God enlarge the promise? Genesis 13:14-17; Genesis 17:1-13; Genesis 22:5-18. How did Abraham respond? Genesis 15:6; Romans 4:3.
3. Was the literal seed of Abraham true to God’s covenant with them? Exodus 32:1-8; Deuteronomy 31:24-30; 2 Kings 17:13-17.
4. Is obedience likewise expected of us? John 14:13-15; Matthew 19:16-17; 1 John 2:1-4; James 2:10-12; Revelation 12:17; Revelation 22:14.
5. Through whom would the seed of the woman come? Genesis 22:18; Romans 9:7; Galatians 3:16-18; Hebrews 11:18.
6. How did Stephen describe the call of Abraham? Acts 7:2-5. Why did God take him away from his people? Joshua 24:2-3. Was his call different to the call of every Christian? 2 Corinthians 6:16-18; Revelation 18:4-5.
7. How long were Abraham and his descendants to be “strangers and pilgrims” in a strange land, and what would be their experience? Genesis 15:13-14; Acts 7:6-7; Galatians 3:17. **Note:** The 430 years sojourning of Exodus 12:40-41 began when the promise was first made to Abraham. The 400 years affliction started when Ishmael began to mistreat Isaac. Paul stated that the 430 years were from the time of the promise—to the giving of the law at Sinai (Galatians 3:17).
8. Has Abraham yet received this literal promise? Hebrews 11:39. When will he receive it? Hebrews 11:8-13; Luke 13:23, 28-29.
9. How may we become seed of Abraham and heirs of the same promise? Galatians 3:7, 22, 26-29.

Lesson 5: The Covenant with Moses

Memory Verse: *“Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.”* —Deuteronomy 4:5

Scripture Reading: Deuteronomy 4:1-24

Introduction:

The Ten Commandments were written by the finger of God on two tables of stone, and Moses was told to put those tables inside the *“ark of the covenant,”* while the book containing ordinances, statutes and judgments, was placed in the side of the *“ark”* (Exodus 24:12; Exodus 31:18; Exodus 32:15-16; Deuteronomy 10:1-5; Deuteronomy 31:26). There has been much confusion regarding the laws given to Moses. Although there is no definite record that the Ten Commandments had been given in written form prior to Sinai, they were known to Abraham to whom the covenant of promise was made (Genesis 26:5). Also, the fourth commandment was known to the Israelites when the manna was given, before reaching Sinai, and those doubting were fully convinced when they found no manna on the Sabbath (Exodus 16:22-30).

Laws regarding penalties, atonement, sacrifices, shadows and types, compose the *“added law”* (Galatians 3:19) made necessary by the transgression of the law written on the tables of stone. The Mosaic code was given to aid in understanding the atonement to be made by Christ. Those regarding atonement, sacrifices, penalties, and shadows, served their purpose when Christ died on the cross, and therefore came to an end (Colossians 2:14-17).

Moses received the *“divine law”* which God gave so that Israel, so long *“out of touch with God”* while in Egypt, could know of the inheritance and redemption from sin. Through that *“divine law”* Israel learned that they were dealing with Jehovah God who would not condone sin—that He was righteous and holy. The moral law, i.e. the Ten Commandments set forth in writing the righteous standard of God, is everlasting: while ceremonial, remedial, sacrificial, shadowy and typical regulations dealt with religious observances concerning the atonement for the transgressions of the Ten Commandments, these were terminated at the cross.

There is nothing contrary to the covenant with Abraham in the instructions given to Moses. The Patriarchs before him knew the need of sacrifices for the pardon of sins. Although the people, while in Egypt, may not have had opportunity to continue the worship of God as He directed, yet they know of the offerings of animals. Moses gave the code governing sacrifices as God instructed and faith in God’s *“Plan of Redemption”* was held before them. Their lack of faith however, caused them much trouble.

There were other writings by Moses pertaining to Israel that contained civil duties and warnings against adopting the ways and customs of the inhabitants of Canaan. There were rules regarding health, how to deal with leprosy, the training of children in the home, and many other matters that pertained to the nation’s life. There were incorporated in those laws principles of living that are still good today, which promote more effectively the cause of Christ in the earth.

Study Questions:

1. What was the significance of circumstances surrounding the birth of Moses? Exodus 2:1-10.
2. What caused Moses to flee from Egypt and what did he do in Midian? Exodus 2:11-15; Exodus 3:1.
3. In view of Exodus 3:11, how was Moses changed from the attitude he had when he fled from Egypt? Acts 7:22-29; Numbers 13:3. What choice did Moses make? Hebrews 11:24-27.
4. Relate the unusual experience of Moses when God spoke to him through the *“burning bush.”* What commission was he asked to accept? Exodus 3:1-10.
5. What covenant agreement/promise did God make with Moses when He asked him to lead Israel from Egypt? Exodus 3:10-12; Exodus 4:10-17.
6. According to what words did God make a covenant with Moses? Exodus 34:27-28.
7. Why did Moses and so many of Israel fail to enter Canaan? Numbers 20:7-13; Hebrews 3:15-19.
8. For a time Israel prospered in Egypt without oppression, would Israel have wanted to leave Egypt without the oppression they came under? Exodus 1:7-14; Acts 7:17. What present-day application may be made in view of this idea?

Lesson 6: The “First” Covenant of Israel

Memory Verse: “*And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. ...And he wrote upon the tables the words of the covenant, the ten commandments.*” —Exodus 34:27-28

Scripture Reading: Psalm 105:23-45

Introduction:

The name Israel was given to Jacob after he prevailed in conflict with the angel (Genesis 32:28). Literally the name means “a prince that prevails with God, triumphs with God, a prince of God.” Descendants of Jacob were called “children of Israel, Israelites, or the house of Jacob” (Exodus 2:23; Exodus 19:3). However, they were not always “princes of God” for they have not all prevailed to the extent of overcoming their greatest enemy—self.

At Sinai, God told Israel of plans for the future as based on terms of their obedience, and they promised to obey. But, they were to learn of God that He was a righteous Being, just, holy and not condoning sin. God was ready to proclaim to them His holy law in writing and they must be prepared for that event. God did declare unto them the Ten Commandments that He wrote on two tables of stone and the covenant made with Moses and Israel, “*after the tenor*”, that is “mouth or speech,” of the Mosaic instructions and the “ten commandments” (Exodus 34:27-28). Moses wanted to teach them that deliverance meant more than relief from physical bondage, for God wanted to deliver them from the bondage of sin and if they had the faith of Abraham, they could have both. There were judgments, statutes and ordinances covering various phases of civil duties which Moses related orally to them, which they promised to obey. All those things were written in a book and read to them and again they promised to obey and Moses sprinkled the people and the book with the blood of an animal (Exodus 21-24; Hebrews 9:19-20). In this promise they made was the covenant, based on God’s commands which they did not keep.

God loved Abraham and Israel and in keeping with His covenant He delivered Israel from Egypt and gave them inheritance in Canaan. But, retaining that inheritance depended upon their obedience and they did not obey. Many times during the times of the Judges and the Kings, they disobeyed instructions and warnings given by the prophets, finally, as they became worse than the heathen round about them, God let them go into captivity.

Though they were dispersed into every nation, God has not forgotten them. Being no better than the Gentiles to whom salvation was promised through the Gospel, God’s Spirit still pleads with a remnant of them as individuals, and everyone yielding to the Spirit becomes God’s child through faith. The promise to Abraham of inheritance and blessing through Christ included more than fleshly descent from Abraham. All families of earth were to be blessed through Christ and through the faith Abraham manifested; both Jews and Gentiles are brought into the spiritual family of Abraham by the effectiveness of the covenant, confirmed by the blood of Christ.

Study Questions:

1. Why was Jacob’s name changed to *Israel*? Genesis 32:22-30.
2. Why did God let Jacob and his sons go into Egypt, and why did Jacob and Joseph desire burial in Canaan? Genesis 49:28-33; Genesis 50:12-25. How were the Israelites benefitted by affliction in Egypt? Are we benefitted by afflictions?
3. What did God desire that Israel become? Exodus 19:3-6. Why did God require strict compliance from Israel when assembled before Sinai? Exodus 19:10-13; Leviticus 11:44-45. Are we reverent in the presence and worship of God today?
4. Were the Israelites sincere at Sinai in becoming a party to a covenant, by their promise to obey? Did they realize what was involved in that promise? Exodus 24:3, 7. What did they need before they could obey? Deuteronomy 5:28-29.
5. Though the covenant made with Israel at Sinai was not the first covenant that God had made with men, it was referred to as the “*first covenant*” in Hebrews 8:7-9. Genesis 26:5; Exodus 19:5.
6. So, when was the “*first covenant*” made, and with what was the “*first covenant*” confirmed? Hebrews 9:9, 18-21; Exodus 24:5-8.
7. Why did God find fault with the “*first covenant*”? Was the fault in the covenant or with the people? Hebrews 8:6-9.
8. What did Stephen say of Israel’s failure? Acts 7:51. What did Paul say? Romans 10:1-3.

Lesson 7: The New Covenant with Israel

Memory Verse: “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:” —Hebrews 8:10

Scripture Reading: Jeremiah 31:27-37

Introduction:

The “*first covenant*” was confirmed by the sprinkling of blood on the book Moses had written and read to the people and on the people (Exodus 24:5-8; Hebrews 9:19-20). Their being God’s peculiar people depended upon obedience to that covenant but in their ignorance of their own strength, they promised something they could not do. Within a short time after making the promise they were worshipping the “golden calf.”

The second “new covenant” (ratified) made with Israel is also according to the “the tenor of the ten commandments” (Exodus 34:27) however, based on a better promise—one to be kept by the Spirit of God as the Law of God will be inscribed in the “*hearts and minds*” (Hebrews 10:16). As the first covenant was sanctified by the blood of animals the second “new” covenant was ratified by Christ’s blood. The first was not kept by Israel because of carnality but the second will be kept by Israel, as well as Gentiles, because of spirituality; because God’s will (His Law) will be written in their hearts and minds (Jeremiah 31:33; Hebrews 8:10). This better promise is with God’s law written in the hearts and minds of His people, and without laws “*added because of transgressions*” and “ordinances which were against us” (Galatians 3:19; Colossians 2:14). Instead, it was confirmed in Christ, by His blood, and when the fullness of its effect is reached the results of Hebrews 8:10-11 and Jeremiah 31:33-34 will have been attained.

Particular laws concerning transgression and atonement were to end at the cross (Colossians 2:14). The “ceremonial laws” were for the purpose of understanding terms of the “*new covenant*” ratified by Christ’s death at Calvary. When ratified, contrary laws regarding atonement, sacrifices, and shadows ended. Those experiencing this change of heart and mind become His faithful and obedient people. The Ten Commandments being the basis of both the first, the old, and second, the new, covenants with Israel likewise composed the basic objective of both the Mosaic ministration of the old covenant and Christ’s ministration of the new covenant.

Though the new covenant with Israel was known previous to Christ’s death it was not ratified until Christ’s blood was shed. Christ stated that the cup He drank “*is the new testament in my blood, which is shed for you*” (Luke 22:20).

Study Questions:

1. What was the second—*new covenant* that was made with Israel? Hebrews 8:7-10; Jeremiah 31:31-33.
2. What will be the condition when this *new covenant* is fully executed and observed? Jeremiah 31:34; Hebrews 8:11-13.
3. Since a covenant involves promises on the part of the principals, what is meant by Christ’s being the Mediator “*of a better covenant, which was based upon better promises*”? Hebrews 8:6; 1 Timothy 2:4-5.
4. How and when was this *new covenant* confirmed, ratified, and made effective? Hebrews 9:12-15.
5. Under the *new covenant*, how are ordinances or penalties, shadows, types, and sacrifices, dealing with depicting and pointing forward to the atonement in Christ, to be observed? Colossians 2:6-17.
6. Between the confirmation of the *new covenant* at Calvary and Christ’s return to earth, how many of literal Israel will be saved? Romans 11:4-7. Why not more than merely a “*remnant*” at this time? Romans 11:5, 8, 11.
7. When is the blindness of most of Israel to end? Who will turn away their ungodliness? Romans 11:25-26.
8. Compare the time element of Romans 11:25 with Luke 21:24, noting the conditions under the new covenant when Israel’s blindness has been removed. Jeremiah 31:33-34; Hebrews 8:11-12.
9. How do the Gentiles also come in to the blessings of the new covenant made with Israel? Galatians 3:26-29.
10. Contrast the *old covenant* under the Mosaic ministration, to the *new covenant* under Christ’s ministration. What is the basic law of both covenants? Is this the same today under the *new covenant*?

Lesson 8: The Covenant with David

Memory Verse: *“I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah.”* —Psalm 89:3-4

Scripture Reading: 2 Samuel 7:8-20

Introduction:

It has been God’s purpose to restore to man the kingdom that Adam lost (Matthew 25:34). However, Israel never cooperated with God in His plan for a righteous kingdom under His leading, but rejected the advice and instructions of judges by asking for a king, even when told how their king would oppress them (1 Samuel 8:10-22).

When Saul was rejected because he would not follow instructions from God, Samuel told him that God had selected “a man after his own heart to be captain of his people” (1 Samuel 13:13-14). God, who gave to Israel a king, in His anger removed that king when he proved unworthy of royalty (Hosea 13:11).

God knew that David would sin, but also that he would repent. David was blessed and when peace was made with the surrounding peoples he was established on the throne. After he had built his own house of cedar, he was commended for his desire to build a temple to house the ark of God—a temple to replace the tabernacle built over 300 years earlier when Israel was encamped at Sinai (2 Samuel 7:1-7). The prophet Nathan revealed to David God’s plan for the future, which extended far beyond a man’s natural lifetime. A long line of rulers was promised to his successors, if they were true to God (2 Samuel 7:10-16; Psalm 132:11-12; Psalm 89:3-4, 29-37). By a careful study of 2 Samuel chapter 7 and Psalm 89, one can readily see that all the promises to David could not be met in Solomon alone: God’s vision of the future extended far beyond the captivity of both, Israel and Judah.

God’s ways are not man’s ways and He provided the means by which one of the lineage of David, would in time, have the right of royalty to David’s throne. A royal son was promised in whom is the hope for fulfillment of the covenant with David (Isaiah 7:14; Isaiah 9:6-7).

The throne thus restored to David’s royal Son, Jesus Christ, will be utilized by Him through the millennial “times of restitution” but at the end of which will be abdicated in favor of God, the Father (1 Corinthians 15:24-28). Since the restoration of the kingdom comes with the re-gathering of Israel and return of Christ, Israel will then “*seek the Lord their God, and David their king*” (Hosea 3:4-5). Christ will then be recognized as the rightful heir to David’s throne and given the diadem (authority) which Zedekiah lost (Ezekiel 21:25-27).

In God’s plan, “the seed of the woman—the seed of Abraham through Isaac—became the Son of the Virgin Mary at the time God appointed.” Then, Christ is the predicted Child born to be King on David’s throne. Thus, the covenant with David will be fulfilled by the restoration of his throne and authority through the Millennium.

Study Questions:

1. What is the covenant that God made with David? Psalm 89:3-4; 1 Chronicles 17:7-14. What is said of David in Psalm 89:20-29?
2. For what purpose did God choose David? Psalm 78:70-72.
3. On what condition was the covenant with David to be continued and made permanent by Solomon’s reign? 1 Kings 9:3-7. Although Solomon failed, how was the covenant with David to be fulfilled? Isaiah 9:6-7.
4. Because Jehoiakim and his son were rebellious, what was said of their successors? Jeremiah 36:29-31.
5. Since the fleshly line for royalty from Solomon was rejected, through whom would the promise to David be fulfilled? Isaiah 7:14; Isaiah 9:6-7; Luke 1:30-33.
6. What prophetic statements are found in Isaiah 11:1-2 and Jeremiah 23:3-8? To whom do they refer to?
7. Who will be the next King of Israel? Ezekiel 21:25-27.
8. Were Christ’s disciples interested in the restoration of the kingdom to Israel? Acts 1:6.
9. From the restored throne of David, with what will Christ establish the kingdom? Isaiah 9:7.
10. Compare and note the exercise of judgment and justice between Isaiah 9:7 and Jeremiah 23:5. Christ will reign until what has been accomplished? 1 Corinthians 15:24-28.

Lesson 9: Covenant Disobedience and the Results Thereof

Memory Verse: *“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”*
—Romans 11:25

Scripture Reading: Deuteronomy 30:1-10

Introduction:

Being unfaithful to God and the promise at Sinai, Israel went into Assyrian captivity and for the same cause the Jews went into captivity to Babylon for 70 years, (2 Kings 17:6; Jeremiah 25:8-11) but under the leadership of Ezra many returned to Canaan. Others migrated to various portions of the earth and when Jerusalem was destroyed in 70 a.d., the surviving Jews were finally dispersed, and at the present time they are found in every country. As both Israel and Judah became like the Gentile world in their attitudes toward God and His Son, they were classed in unbelief. They were cast aside as a nation. However, as individuals, they are now acceptable on terms of the Gospel (Romans 10:8-11).

In their blindness and hardness of heart, they rejected God’s love and mercy, but God did not forget them and the blindness will be taken away. To fulfill the spiritual phase of the “everlasting covenant” with Abraham, his seed, that is the spiritual seed, will literally inherit the earth. God will yet honor His name and have a people who will be obedient to His will (Acts 15:14).

Since the destruction of Jerusalem in 70 a.d. the Jews with the earlier dispersed Israelites, have been “*wanderers among the nations,*” and are to continue until the ending of Gentile times (Hosea 9:17; Luke 21:24). In their wanderings they have been hated by nations and have suffered untold hardships, all according to prophetic utterances. Because of Israel’s disobedience to the first covenant their inheritance of Canaan was lost. The kingdoms of Judah and Israel were destroyed and the people were taken captive in a general and final dispersion into all nations. But, Israel will be re-gathered and by obedience under the new covenant, their eternal inheritance of the earth will be attained—the promise of the everlasting covenant made with Abraham. They are returning, though not because they are righteous, but because God is honoring His name and His word (Ezekiel 36:21-24).

Modern Israel became a state in 1948 with a lot of opposition as evidenced by threats and efforts of Arabs, to push the nation into the sea, this trouble will not end however, until it reaches its fullness in Armageddon—until Satan is bound at the return of Christ. From the human point of view, survival of this nation was and is in doubt by many, but God said that “*they shall no more be pulled up out of their land*” (Amos 9:15). While all but a “*remnant*” of Israel have been blinded to basic Scriptural truths, they will come to see their errors and repent when their blindness is removed at the end of Gentile times (Romans 11:8, 25-28; Isaiah 25:7-9). With the final struggle for possession of the ancient land will come also the struggles between the forces of good and evil. God will permit satanic forces to gather against Jerusalem to receive His indignation (Zephaniah 3:8). Jerusalem will be a “burdensome stone” besieged by military forces, but God will work, i.e. fight, for His people and save those who receive the “spirit of supplication” who seeing Christ as the One pierced, for they will mourn in bitterness (Zechariah 12:6-14; Zechariah 14:1-3).

The troubles of re-gathered Israel will serve as a refining fire and through submission to this refining process, they will call upon God and He will hear (Zechariah 13:9). A new heart will be given to them and they will walk in God’s statutes (Ezekiel 36:25-29), and in this new heart will be inscribed God’s law for the new covenant relationship is based upon God’s sure promise.

Study Questions:

1. Through Israel’s transgression of the old covenant their nation was lost, and they were eventually dispersed to all nations. What was said about their wickedness in Ezekiel 2:3-5, Jeremiah 24:8-10, and Romans 10:2-3?
2. What was said in Amos 9:8-10 and Hosea 3:4-5 regarding Israel? What was recorded of this event in Deuteronomy 30:1-6?

3. What advice did Moses give in Deuteronomy 10:16 and what will happen in the re-gathering of Israel? Deuteronomy 30:8-10. What further was said about Israel's repentance in Zechariah 12:9-11?
4. What positive statements concerning Israel's re-gathering are found in Jeremiah 31:8-14? How are the dispersion and re-gathering of Israel shown in Ezekiel 39:23-29? Why will God do this for Israel? Ezekiel 36:21-28.
5. How does Jeremiah 23:5-6 help locate the time of Israel's re-gathering and what then will be said about the miracle of Israel's return? Jeremiah 23:7-8; Jeremiah 16:14-15.
6. What other events will transpire at the same time of Israel's return? Joel 3:1-2; Zephaniah 3:8-9. What more is said of their re-gathering in Zechariah 12:2-3, 7-8?
7. What was recorded regarding God's future plan for Israel and concerning a change in the attitude of Israel and Judah then? Jeremiah 32:37-42; Jeremiah 50:4-5.
8. What confession will be made by repenting Israel and Judah? Isaiah 25:9; Romans 11:25-28.
9. Consequences for Israel's transgressions have been great, for whose benefit was Israel blinded and cut-off? Romans 11:11-12.
10. Who are the "other sheep" referred to in John 10:16 and Acts 15:14-17? Compare these verses with Isaiah 56:6-8.

Lesson 10: Christ and the Covenant

Memory Verse: “*And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*” —Colossians 1:17-18

Scripture Reading: Ephesians 1:1-12

Introduction:

As Christ is God’s only begotten Son, He is above all created beings, having preeminence (Hebrews 1:1-8; Colossians 1:18). By the fall of man, sin brought all his posterity into carnality that would be at enmity with God (Romans 8:6-8). But the “Plan of Redemption” from the beginning provided a way to bring man back into harmony with God (Ephesians 2:11-16). In the revealing of that plan, Christ is the central Character, and any plan for man and his relation to God’s law involves Christ. In Jeremiah 31:33-34 and Hebrews 8:10-12 we find that the new covenant has to do with the forgiveness of sins, the knowledge of God and the writing of the laws of God in the heart. And as Christ is the remedy for sin, He had a very important part in the Plan of Redemption. All through the Scriptures obedience to God’s law is emphasized as an essential duty (Ecclesiastes 12:13-14). Failure to obey made Satan the first sinner, he caused the sinless pair in Eden to sin and the inherited, sinful nature, became the sad fate of humanity with no escape possible by mere human efforts (1 John 3:4; Romans 6:23; Romans 5:12, 17; Jeremiah 13:23).

Redemption comes to man by the Spiritual birth. As physical life came through Adam, spiritual life comes through Christ, the second Adam. By the new birth, men receive the power of the Holy Spirit and become the adopted sons of God, adopted into God’s family which is the church, Christ being the Head. One’s former life which is controlled by their inherited nature is changed and a new way of life follows (Romans 8:14-17). When one understands the purpose of Calvary and continues in a life of sin, through his own choosing, he is under penalty of the second death. God does not require men to suffer for the sins of carnal nature inherited from Adam, but failure to accept the atonement made by Christ brings further condemnation to the one continuing in sin. Thus, every sinner condemned to eternal death will suffer for his own deeds and not the deeds of another. It is true that “*by one man’s disobedience (Adam’s) many were made sinners*” (Romans 5:19, emphasis added). Adam’s sons cannot avoid sinning so long as the carnal nature is retained, but by the “new birth” the inherited nature dies and if through weakness or ignorance one sins again, there is the promise of the Advocate with the Father and by confession, pardon is obtained (1 John 2:1-2; 1 John 1:9).

The promises of the new covenant were made with Christ, the Seed of Abraham, the Root of Jesse, the True Vine; and by the new birth, the Spiritual birth in Christ, by faith men become children of Abraham; they become branches of the vine and receive life from the Vine—life in harmony with God and His law. Another part of the covenant is that “*they shall all know me, from the least of them unto the greatest of them*” (Jeremiah 31:34). All that are known of God must come through Christ, a knowledge of God and His law is inseparable from the life of Christ. All the treasures of wisdom and knowledge are hidden in Christ and by His sacrifice, God’s love is revealed. By the endless life of Christ, we live to manifest His life in our mortal bodies in hope of immortality at His appearing.

Study Questions:

1. In the “*new covenant*” what is promised concerning sin and the Law of God? Jeremiah 31:31-34; Hebrews 8:10-11; Hebrews 9:14-15. On what conditions are sins forgiven and what price was paid for atonement—remission of sins? 1 John 1:9; Hebrews 9:14, 22.
2. What was Christ’s relation to the *new covenant*? Hebrews 8:6; Hebrews 9:15.
3. What was required that confirmed the *new covenant* and made it effective? Hebrews 9:16-18.
4. What knowledge is promised in the *new covenant*? Jeremiah 31:34; Hebrews 8:11. Through whom must that knowledge come? Colossians 2:2-5; Micah 4:2.
5. What associated condition in question 4 is described in Isaiah 11:9? When will the ultimate fulfillment of the *new covenant* be?
6. When was the “Plan of Redemption” made? 1 Peter 1:18-21.
7. How many times did Christ have to die for sinners? Hebrews 7:24-28; Hebrews 9:26, 28. Would there have been forgiveness without the death of Christ? Hebrews 9:22. At His first coming as the Son of man He bore our sins, but how will He appear the second time? Hebrews 9:28.
8. What knowledge concerning Christ was revealed to Paul? Ephesians 3:3-5. What did that mystery include? Ephesians 3:6. Who was to know the fellowship of this mystery? Ephesians 3:9-11.
9. By continuing in Christ, a living connection with the Vine, what do we show to the world? 2 Corinthians 4:5-7, 15-18.

Lesson 11: Your Personal Covenant with God

Memory Verse: *“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”* —Isaiah 1:18

Scripture Reading: 1 Peter 1:13-25

Introduction:

The new covenant that God promised to make with Israel is personal, not national, and its reception and compliance to it are individual matters. Though sin separated men from God He does not force them to return to Him. As long as sinful nature controls men, they cannot appreciate God’s presence. When Adam sinned he feared to meet God in the Garden. It is human nature to follow the multitude, the course of least resistance. Pleasures of various kinds appeal to the majority who follow the broad way that leads away from eternal life. When one makes a personal covenant relationship with God it takes a lot of courage to turn away from the broad way. In accepting salvation, the sinner expresses with regret and sorrow his sins, surrendering his all—his time, talent and body, everything that he has and is and ever expects to be, to his purchaser—Christ. He forsakes the world, worldly ways and all selfish desires, gladly and willingly. He does this in exchange for what Christ offers and offers freely, inward joy, peace and love. The sinner gives himself completely to Christ, promising obedience, allegiance, faithfulness and loving service. Why? Because in Christ, he is redeemed from eternal death!

A proper “covenant relationship” with God requires five major experiences: 1) Faith, faith in Jehovah God and Jesus Christ. 2) Repentance of sins. 3) Confession of sins. 4) Baptism and 5) Obedience, effective operation of all of these means genuine conversion. In making this surrender to Christ one should realize he may face severe trials and persecution from the world, even to the extent of physical death; or worst of all, the deceptive evil temptation of indifference and spiritual lethargy. But, the Christian can retain an inward strength and peace by full surrender to Christ.

The two on the road to Emmaus asked Christ to abide with them for it was toward evening and the day was far spent, today we are living in the closing days of this age, in a day far spent, and we should realize that Christ’s return is near for judgment. Christ in us is the hope of glory, choosing obedience of us He promised to abide with His people until the end, and we may rest assured that He will keep His promise.

Study Questions:

1. What did Peter, John and Christ say about the way of eternal life? Acts 2:38-40; Acts 3:19; 1 John 1:5, 7, 9; Matthew 19:16-17.
2. What attitude does God show toward the sinner? 2 Peter 3:9; 1 Timothy 2:1-6; Ezekiel 18:23; Ezekiel 33:9-11.
3. What does repentance mean and what must follow to make repentance effective? Ezekiel 18:30-32.
4. What are some important changes given in Colossians 3:5-17?
5. What is the significance of baptism? Romans 6:1-6, 20, 22. What about faith? Hebrews 11:6.
6. What advice is given for Christians in Romans 12:1-2; Romans 13:10-14 and what is meant by “putting on the Lord Jesus Christ?”
7. What admonition did Christ give for Christians for the “end time?” Luke 21:34-36. What did Paul say? Ephesians 5:14-17.
8. What promise is made to the Christian in Matthew 28:19-20?
9. As a summary of this lesson, what experiences are involved in making a proper “covenant relationship” with God?
10. What is the next event for men after death? Hebrews 9:27. Why then does God call for repentance? Acts 17:30-31. When will the appointed “Day of Judgment” come? 2 Timothy 4:1.

Lesson 12: Christian Warfare and Victory

Memory Verse: *“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”* —2 Timothy 4:7-8

Scripture Reading: 2 Timothy 2:1-14

Introduction:

Throughout the history of mankind, God has desired to aid man in his conflicts with human nature. The various covenants that He made with men, including the covenant He made with the House of Israel, contain the promises found in the Gospel—the power of God unto Salvation. Though all have sinned, God has shown His willingness to pardon transgressions and give eternal life to everyone who will repent and obey.

Paul represented the Christian life as a spiritual warfare. He advised the Ephesians to be *“strong in the Lord, and in the power of his might”* (Ephesians 6:10). God’s power is great and He has promised aid to everyone who feels the need of strength to face the fiery trials that come. The enemy of righteousness is seeking constantly to ensnare everyone with his deceptive claims. It is true that Satan knows what is written in truth and he can use Scripture for the confusion of one who is not grounded in the truths of God’s word. Not only is a knowledge of truth necessary, there must be a love for the truth also, otherwise, one will be deceived by the many and varied, present and future, *“strong delusions”* (2 Thessalonians 2:10-12). To face the enemy one needs armor and God has provided the sufficient armor for complete defense against the enemy.

But the Christian is often concerned more with spiritual conflicts that he finds confronting him continually, which may vary from time to time as influenced by his environment. In many cases “self” is the foe, supported by human nature. When a Christian can conquer “self” other foes may be met with a greater degree of satisfaction and success. Paul advised Timothy to *“endure hardness, as a good soldier of Jesus Christ”* and to *“endure afflictions”* (2 Timothy 2:3; 2 Timothy 4:5). Wearing the equipment of warfare is not always comfortable but it is much easier if there are not entanglements with the affairs of life which distract us from devotion to Christ.

The word victory carries the idea of conflict or a trial that has ended favorable for those who were involved. There are various kinds of conflicts and trials: physical, spiritual or personal. Conflicts may be complicated with many issues at stake, either for the individual or for thousands, but the word victory indicates the conflict is ended with success—a purpose accomplished whether little or great. The assurance, peace, and joy of a true Christian can cast the discomfort of trials into insignificance.

Study Questions:

1. What is the nature of Christian warfare as found in Ephesians 6:12 and why should we put on the *“whole”* armor of God? Ephesians 6:11-13.
2. What parts compose the *whole* armor of God according to Ephesians 6:10-18?
3. What did Christ say that His followers should expect from the world? John 15:18-19. What should we expect from those not professing righteousness? John 16:1-3.
4. When questioned regarding our Christian hope what should we be able to do? 1 Peter 3:11-16. Likewise, what should be avoided, and why? 2 Timothy 2:23-26; 1 Timothy 1:4.
5. What four forces did Paul say would confront Christians and how should we be prepared to meet them? Ephesians 6:12-13.
6. What did Paul say about Christian warfare and armor in 2 Corinthians 10:3-6, Romans 6:12-13 and Romans 13:11-14?
7. How did Paul describe the breastplate in Ephesians 6:14 and 1 Thessalonians 5:8? What about the helmet as found in Ephesians 6:17 and 1 Thessalonians 5:8?
8. What is the Christian’s sword and how is it described? Ephesians 6:17; John 17:17; Hebrews 4:12. How do these things help us? 1 Thessalonians 5:9-11.
9. What did Paul say of a *good soldier of Jesus Christ* according to 2 Timothy 2:3-4?
10. When Paul viewed his life in retrospect, of what was he convinced of and what did he anticipate? 2 Timothy 4:6-8.

Lesson 13: God's Word Verses Man's Word

Memory Verse: *“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”* —1 Peter 1:24-25

Scripture Reading: Isaiah 55:1-11

Introduction:

Our Heavenly Father sees the end from the beginning and by His power; He foresaw all the deeds of men through the ages to the final scenes of this present age. By His foreknowledge, He viewed man whom He created in His image, fall into the deceptions of the serpent and all the evils of the antediluvians. He saw the apostasy following the flood as the world was repopulated, and therefore chose Abraham as head of a people, for witness of His way of life and His message of righteousness. This people which was later known as Israel, whose failure God saw—failure that came after warning of their coming captivity.

He planned the time when Christ would die to make atonement for sin and foretold how the Jews would reject their King and Redeemer. God saw the apostasy led by the “man of sin” and gave warnings through the apostles. God saw the confused religious conditions that would precede the end of this age and the mad race among nations for preeminence in the armament and space race. He foretold the apathy of nominal Christians amid signs, dangers, and evils of the end times. The Creator envisioned the making and use of deadly weapons of war and He gave His prophets information regarding future events. Such information, with warnings, is recorded in His word for the benefit of all mankind; to keep His “*remnant*” people from fatal deceptions of the closing scenes of this age.

Carnal minded men have refused to be warned, being wise in their own eyes and rejecting the truths found in the Bible. Lack of belief and faith in God and His word being so prevalent, religious confusion prevails. Many place private interpretations on the written word, and the world has become confused by errors of Christendom. Men say that we should attend the church of our choice, or not at all—a constitutional, religious freedom; a God-given right, man being given the power of choice. Those hearing a portion of Scripture expounded to them contrary to what they have been taught, claim the right to interpret the passage as they please.

While God gave men the power of choice, He also said that men alone are not capable of choosing the right way of thinking (Jeremiah 10:23; Proverbs 14:12). Since they are not, God did not give anyone permission to place a private interpretation on what He said, for each text is interpreted by God's word—by companion texts. When God created man He gave him instructions as to how to live; but because sin entered, He gave further instructions as to how to overcome sin, all of which are found in His word. The same Spirit that guided the prophets of old in writing God's word is to be our guide in understanding what that Spirit dictated. But without the aid of the Spirit and knowledge of God's word, men have fallen into the confusion that exists today regarding spiritual truths. Because men have insisted upon worshiping God in a self-chosen manner rather than in accordance with God's word, there is confusion. God desires and requires worship in keeping with principles given in His word. He did not leave it to man to decide who God is, how He should be worshiped, or what His word means.

By testimony of Spirit-filled prophets, we know that Christ died and was resurrected by the creative power of God. It is not a cunningly devised fable—not a mental concept of man. It is a mystery that the carnal mind cannot understand, a spiritual truth understood only by the spiritually guided mind.

Covenants that God made with men show His eternal interest in their welfare; reveal His plan for the future until Satan and his rule are completely destroyed, and all creation is restored for the original purpose that God intended from the very beginning.

Study Questions:

1. How does God view the actions of men? Jeremiah 16:17; Jeremiah 32:30, 32-34; Job 34:21-25.
2. How helpless are carnal men in choosing the right way of life? Jeremiah 10:23-24; Proverbs 20:24; Proverbs 14:12.

3. How do the thoughts of men compare with God's thinking? Isaiah 55:8-9. How does God regard mankind? Psalm 103:11, 13-14.
4. What did God say would have been the lot of Israel had their prophets always been true teachers of God's word? Jeremiah 23:13-16, 21-22.
5. How should prophecy be regarded? 2 Peter 1:19. What about private interpretation of the Scriptures? 2 Peter 1:20-21.
6. What did Christ have to say about teaching "*for doctrines the commandments of men*?" Mark 7:5-13.
7. How sure may we be that God directs the future? Isaiah 55:10-11; Isaiah 46:9-11. How true have been God's forecasts concerning prominent nations of old, and present conditions? 2 Timothy 3:1-7; 2 Timothy 4:1-4. Note: You may also want to read chapters 2 and 7 in Daniel.