BEREAN BIBLE STUDIES

SENIOR SERIES
BOOK ONE

The Gospel Plan

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HOW TO STUDY YOUR BEREAN LESSON

When you labored over the "three R's" in school days, your sole object may have been to make the grades on your lessons and get through the "exams" safely. But that was not the true purpose, after all. You were training your mind for the years to come; laying the foundation for a lifetime.

But now you are not building for life, but for eternity. The things you learn from the Bible now will bear their influence in the ages beyond the grave. Study, then, not merely to be able to answer some questions in class, but to permanently enrich your fund of knowledge. If, in school, you had never looked at your English lesson until you went to class, how long would it have taken you to get "flunked" in English? Just so, you cannot expect to get much benefit from these lessons unless they are studied before class. Set aside an hour each week to be used exclusively for studying your Berean lesson.

Before beginning the first lesson study the outline of lessons and keep it in mind through the whole book. On a line with each subdivision will be found the corresponding lesson subject and its number. As all of the lessons are interrelated, every lesson missed should be made up in order to get the full benefit of those that follow. You should therefore study your lesson every week, even when you have to miss class.

The memory verses have been selected with much thought. Short, and easily learned, they are gems of Scripture which you will find valuable to have at your tongue's end on many a future occasion. Make them yours for all time.

In studying the lesson, stop and answer each question, if possible, before looking up the references; then consult the references and check with your answer. Some questions will be fully answered in the references; others

will not. You Will find many, also, which cannot be answered by "yes" or "no". In every case, think them through; consider -impartially the evidence presented; and answer them according to your own personal judgment. Thus you will develop originality of thought. Before leaving a question, be sure your own answer satisfies the question. Do not limit yourself to references given in the lessons; supplement them with others whenever needed. References in parenthesis are usually only indirectly related to a topic, or else thrown parenthetically into a sentence.

References are not necessarily to be read in class; they are, however, to be studied before class. Most students make the mistake of thinking the references are literal answers to the questions they follow. They are not. A reference is something to refer to; and from which you are to formulate your own answer. We have all seen the student who, given a question in class, seems to think it his solemn obligation to read in full all the texts in connection with it, even whole chapters. He gets up, reads his texts-and sits down. He does not offer one word of comment either for or against, but is complacently oblivious of the fact that he has not uttered a word which the class could not more intelligibly have read for themselves. This mechanical method of procedure is a much too prevalent custom in Berean classes over the country. In your study get the spirit of the texts, make it a part of yourself, translate it into your own words, and bring this living message to class with you. Then read all the texts you want, to prove your statements, but make them mean something.

Every member of the class should be able to repeat the books of the Bible in one minute, or less, and be able to locate any verse in 15 seconds There is no excuse for holding up the class while you hunt for Jonah in the New Testament. Spend the first five minutes of class in reference drill until all become proficient.

When you read, read understandingly-and understandably. Do not be one of those careless persons who skip over Scripture proper names on the plea that they are unpro-

nounceable. Every good Bible nowadays pronounces for you even words of moderate difficulty. They aren't half as bad as they look. A little effort is all it takes.

No words have been used in this book but those with which you should already be familiar. When you discover one that is not familiar, make it a permanent part of your vocabulary by consulting a good dictionary.

The reviews are few but they are the most important lessons in the book. They are purposely presented with very few references, to develop thought and research. They are really "tests" to determine how much you have got out of your study. They will be easy in proportion as you have learned the preceding lessons. Under no circumstances should the reviews be omitted.

Last of all, remember your Bible is your textbook; never go to class without it.

If some of the above rules seem drastic, do not be discouraged, but use them as an ideal by which to measure your progress. Do not be satisfied to be the second best; be the best class in the country.

HOW TO LEAD A BEREAN CLASS

To lead a Berean class is more than a task. It is an opportunity. When you are called upon to lead, do not begin to make excuses-be glad of the privilege. One of the chief purposes of the Berean Society is to afford our young people opportunity for developing capacities for leadership. The only way to learn to lead is to lead. The following suggestions will help you.

First, study your lesson thoroughly. Study it from every possible angle. Be critical. Is it well outlined? If not, improve it; make a better one. Note the references;

are they well applied? Could better ones be used in their place? If so, use them. Saturate yourself with your subject; interest is proportionate to knowledge. Remember that you are the leader, not the book. Do not be a slave to the lesson outline; make the outline serve you.

A good leader is a good questioner. Think up original questions to bring out the thought of the lesson. See that every member of the class takes part, if possible. Comment freely on the lesson yourself, and strive to draw out the original thought of the class.

It is your duty to see that the class stick to their subject, and do not introduce topics foreign to the lesson. Every member of the class should remember this and co-operate with the leader in carrying it out.

Do not allow anyone in the class to appropriate an uneasonable amount of time. Nothing is more detrimental to a class than to have one or two people, particularly the older, experienced ones, do all the talking. You are entirely within your rights in enforcing these last two rules on every one alike.

If you can do these things, keep things running smoothly, and keep a good interest in the lesson throughout, you will be far above the average as a Berean class leader.

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1. GOSPEL REQUIREMENTS.	2. Gospel Requirements and Rewards.
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1f. To Establish Kingdom.

2f. To Raise the Dead.

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5d. His Reign on Earth.

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3a. Second Requirement - Repentance.

4a. Third Requirement - Obedience.

1b. Confession.

2b. Baptism.

5a. Fourth Requirement - Faithfulness.

1b. The Works of Faith.

2. GOSPEL REWARDS.

1a. Present.

1b. Forgiveness of Sins.

2b. Constant Protection.

3b. Correction of Mistakes.

4b. Communication with God.

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2b. Kingdom Inheritance.

28. The Meaning of Christ's Second Coming.
29. Why Is Christ Coming Again?
30. The Coming Kingdom.
31. The Resurrection.
32. The Meeting in the Air.
33. The Reign of Righteousness.
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35. The Consumation.
36. Review.
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38. Whom Do You Obey?
39. Confessing Christ.
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41. The Duty of a Christian.
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45. Under His Wings.
46. God's Chastening.
47. The Privilege of Prayer.
48. The Prize of Immortality.
49. Joint Heirs with the King.
50. Review - Have You Qualified for Gospel Rewards?

LESSON 1
WHAT IS THE GOSPEL?

Memorize Romans 1:16.

Define "gospel".

What are the things that all men most desire?

If it were possible to obtain these things would not the assurance of this fact be the best "good news" conceivable? No man living is able to attain even in small measure the satisfaction of these ambitions, either for himself or for others; but God in His love has designed to thus bless the human race, and in His wisdom has perfected the plan by which it may be accomplished. Notice, as we go through the lessons, how the gospel plan provides for the fulfillment of all these ideals of ours. No other plan could do it so well; no other news is so well entitled to be called "good news" as is this gospel which we are about to study.

How many gospels are there?

How many authorized by God? Gal. 1:6-9. Has anyone today authority to change the gospel or its conditions?

What did the gospel teaching chiefly consist of, as taught by Christ? Matt. 4:17, 23; 9:35; 24:14; Mark 1:14, 15.

What did He send His disciples to preach? Matt. 10:1, 5-7. Study Mark 16:15, 16 in connection with Rom. 1:16. What is meant by "salvation"? From what did people need to be "saved"? Was the gospel able to do this for them? 1 Cor. 15:1, 2.

Note carefully 2 Tim. 1:8-10. By what means is immortality made possible for men? When and by whom was this good news first announced? How was it demonstrated to the world? 2 Tim. 2:8.

LESSON 2
GOSPEL REQUIREMENTS AND REWARDS

Memorize Galatians 6:7

If you were applying for a job, probably the first thing

you would want to know would be, "How much does it pay?" The next thing would no doubt be, "What kind of work is it? Can I fill the requirements?"

Would you, as employer, hire a man without knowing that he was qualified to fill the position properly? Why not? Would it be to your advantage or to his to do so?

Name several secular rewards, or positions of honor (industrial, professional, domestic, etc.). Are any of them unconditional? What must be done to obtain them? Compare the requirements for each position named with the rewards it offers. Are they proportionate?

Think carefully; can you name any reward that life offers that does not have its corresponding requirements? Many people think they can get something for nothing, but our memory verse is just as applicable in secular experience as in spiritual.

If these things are true of this life they are equally true of the next. Gospel rewards are unending life and attendant circumstances assuring its highest enjoyment and utmost happiness. Isa. 35; 11:1-9; 65:17-25; John 3:8, 16; 10:10, 27, 28; 14:2, 3; 1 Cor. 15:49-53; 2 Cor. 5:1-4; Phil. 3:20, 21; Col. 3:4; 1 Thess. 4:16, 17; 1 Tim. 4:8; 2 Tim. 4:8; 1 Pet. 1:3, 4; 2 Pet. 1:4; 1 John 3:2; Rev. 3:21; 5:9, 10; 20:4-6; 22:1-5.

From the above references make a list of the gospel rewards promised to those who qualify. What do you think of them? Are they worth while?

Now make a list of the requirements which you think such rewards would necessitate of him who would seek them. In your judgment would an accurate knowledge of these requirements be of any importance to such a person? Give reasons for your answer.

LESSON 3
WHY FAITH COMES FIRST

Memorize John 6:29.

Define faith. What is it? Matt. 8:10, 13; 9:28, 29; Rom. 4:5, 20; 2 Cor. 4:13; Heb. 11:1, 6; James 2:19-23.

What synonym for faith did you discover in the above references?

Faith is the first and greatest divine requirement of man. Can you think of any reasons apart from God's revealed word why this should be so? What are they?

Faith from the Standpoint of Reason.

To what extent does a farmer manifest faith in planting his crops? In what does he have faith? Name at least three things.

Would a road map be of any value to a motorist if he did not believe in its accuracy?

Can the Bible be of any value to one who does not believe in it?

The Bible is the road map to the Kingdom of God. Faith in its accuracy of direction is most essential if we would find our way out of the crooked roads of sin

What strengthens the confidence (faith) of the motorist in his map? Of the Christian in his Bible? Carry the analogy out thus as far as you can, noting as many points of likeness as possible.

Give other examples illustrating the importance of faith.

Can you now begin to see why faith is such a vital thing, and why it stands foremost among all God's requirements?

Faith from the Standpoint of Scripture.

Upon what grounds does God recognize man? John 6:28, 29; 11:25, 26 (Do you?); Acts 10:37, 38, 43; Rom. 4:3-5, 23, 24; Heb. 11:6; 1 John 3:23.

Are works without faith of any value? Matt. 7:21-23; Mark 16:16; Acts 13:38, 39; Rom. 9:31, 32; Gal. 3:9-11.

Is any kind of faith sufficient? Eph. 4:5; Acts 4:12; Gal. 1:6-9; 2 Thess. 2:11, 12.

Explain Gal. 2:21. John 3:16-18.

According to Rom 1:16, wherein lies the gospel's power unto salvation? What is the reason for its limitation?

Explain now in your own words why faith comes first. Does it make any difference what you believe?

LESSON 4

ESSENTIALS OF FAITH

Memorize Mark 16:16.

To what extent does one's belief determine what he does?

Are Christian works governed by belief?

Can actions be right where belief is wrong? John 6:29.

Are all denominations right in their beliefs? Eph. 4:5.

Can a person be saved even if his belief is wrong? Mark 16:16.

Should he then change his belief?

At this point one is confronted with the question, "Just what is the right faith?" To distinguish between what is essential to believe and what is not is a task of great difficulty; but let us remember that, if there is confusion and uncertainty as to which is the true faith, yet there is a true faith, and it is a matter of life and death. And we must needs have a faith that is clear-cut and well-defined, and upon which we can stand uncompromisingly, else it is no faith at all.

We can group the necessary truths into three classes:

1. Things concerning God. Before we can understand the Book we must know its Author Our concept of God, in very large measure, influences our attitude toward what He has written. Eph. 4:6; Heb. 11:6; Ex. 20:3; Mark 11:22.

2. Things concerning Man. This section assumes an importance it would not otherwise have because of the fact that so many people have erroneous beliefs in regard to our nature which corrupt their whole understanding of what God's promises are, and must therefore unlearn much error before truth can be intelligently accepted Under this head we study the subjects of sin, death and hell. Rom. 6:23; John 3:16.

3. Things concerning the Kingdom of God. This group is the largest of all and includes the most subjects. If we are to serve God intelligently, we must understand His dealings with us and the plans and purposes by which He is working out His will. This section includes the following essential points:

a. Christ as the Son of God. 1 John 3:23; 5:5.
b. His death for our sins. 1 Cor. 15:3; 1 Pet. 1:18, 19
c. His second coming. Acts 1:11; 1 Thess. 4:16.
d. His reign as King. Matt. 25:31; 1 Cor. 15:25.
e. The resurrection and judgment. John 5:28, 29; Rev. 20:12, 13

All of these must result in a confidence and trust in God sufficient to cause us to comply with His desires. Our motive in studying God's Word should be a desire to serve unto salvation. As money is of no value unless it is spent, so doctrine, although vitally necessary, is of no value unless used. Jas. 2:18-20. The only legitimate purpose of doctrine is to develop the right kind of Christian character. It is a means to an end; the means is important. but the end is more important.

LESSON 5
DO YOU BELIEVE IN. GOD?

Memorize Psalms 90:1, 2.

Define the word "god". What does it signify? (The dictionary and concordance will help you on this.)

Distinguish the one true God Jehovah. In what ways is the true God like other gods? In what ways is He different?

Belief in God, the true God, the living God, is the very first step in man's religious education. Heb. 11:6. Can you show why this is so?

Although Nature gives us circumstantial evidence of God's existence, only the Book can give us an intelligent faith and answer the eager questions we would ask Through His Word He has revealed Himself to us, and we can serve Him aright only as we come to understand and actually know Him through that Word.

From the following named attributes nnd otlers which you can add to them give a description of God.

Life.- John 5:26; Acts 14:15.

Immortality.-1 Tim. 1:17.

Personality.-Heb. 1:3.
Power.-Gen. 17:1; Matt. 3:9.
Knowledge and wisdom.-1 John 3:20; Prov. 8:1, 22-30; I Cor. 1:19-25.
Foreknowledge.-Acts 2:23; 1 Peter 1:2; Isa. 45:21.
Justice.-Deut. 32:4; Heb. 6:10.
Truth.-Tit. 1:2; Heb. 6:18.
Love.-John 3:16; 1 John 4:8-10.

He is the Creator of all things. Gen. 1:1- ; Job 33:4.

Upon which of God's characteristics is each of the following things dependent: Creation? Judgment? Resurrection? Fulfillment of prophecy? His Gospel Plan?

Is God a person or a principle? Can you believe in both? Will it make any difference in your life which you believe? Could you sincerely pray, believing God to be a principle?

Whatare the evidences of a man's character? Of God's? Make a list of them. Are they sufficient to enable you to believe and trust in Him fully?

You should now be ready to analyze and answer the title question. If you can answer it aright, you will have one of the strongest bulwarks to faith that could be obtained.

LESSON 6
MORTAL MAN

Memorize Psalms 103:13, 14.

What two natures of life are described in the Bible? 1 Cor. 15:53.

Which does God possess? 1 Tim. 1:17. Man? Psa. 89:48; Heb. 9:27.

Define mortal; immortal. Give synonyms for each. Can an immortal being die? Is man, therefore, immortal? How many times is the word "immortal" used of man?

Define "soul". In this connection, study Gen. 2:7. Of what two elements was man composed? What was the

union of these two elements called? Did it take both of them to make the "living soul"? Could there be an intelligent being with either element absent?

With which of the two natures is soul-life associated? Is it mortal or immortal? give proof.

Explain the use of the word "soul" in the following instances: Gen. 35:18; Josh. 10:28; 1 Kings 17:21, 22; Psa. 22:29; Ezek. 18:4, 20; Matt. 10:28; Jas. 5:20.

Do beasts go to heaven when they die? Eccl. 3:18-21; Psa. 49:10-12. Do men? Gen. 2:17; 3:19, 22, 23; Job 7:21.

Do you think that God would create men immortal, knowing beforehand that they would be sinners? Explain Rom. 2:7.

Were Christians the first to believe in the soul's immortality? By what peoples had this belief been previously taught? (Consult your ancient history-on this.)

Is this belief consistent with that of a resurrection? Consider carefully this most important question. Then, in connection with it, study 1 Cor. 15:12-18.

Which doctrine is more characteristic of Christianity?

The Scriptures present Jesus Christ as the great Source of Life. John 3:16; 11:25; 1 John 5:9-12. Would these statements be true if all men were created immortal? How only may we obtain life?

LESSON 7
THE WAGES OF SIN

Memorize Romans 6:23.

What is sin? 1 John 3:4.

Was sin always in the world?

How did it come into the world? Rom. 5:12.

What was the sin of Adam? (1 John 3:4).

What was its result? Gen. 3:17-19.

Did he know beforehand what it would be? Gen. 2:17.

Would Adam have died if he had not sinned? Gen. 3:22, 23; Rom. 5:12.

What is the penalty or result of all sin? Can you explain the reason for this?

We have seen that God is the great and only Source of life, and that the whole human race is dependent upon Him for existence. Now, as sin is the act of turning away from God, the one who sins simply cuts himself off from the life-source, and having no life in himself, death must necessarily result.

This being the case, we would expect, as taught in the following scriptures, that death comes

a. In every case because of sin.
b. Never from any other cause.

Rom. 6:16; Jas. 1:15; 5:20; Ezek. 18:4, 20; Rom. 6:7, 23.

Experience and revelation both teach us that sin is universal, and death is universal. Rom. 5:12; 3:9, 10, 23; 1 John 1:8, 10; Eccl. 7:20; 1 Kings 8:46.

Do you think that Rom. 6:23 states a universal principle? Are there any exceptions to its application?

Here, then, is another necessity for faith. All man's works, however sincere, however good, are tainted by sin, and he must first be cleansed by faith and baptism before his works are acceptable to God.

Do you see where Christ comes in?

How long will death continue in the world?

What condition will be necessary to permit its removal?

LESSON 8

WHAT IS DEATH?

Memorize Psalms 6:5.

Divide a sheet of paper (or blackboard) into three columns. In the first one make a list of all the characteristic phenomena of life, in the last put the correspondmg characteristics of death, and in the center column those conditions which are common to both death and life. These references will be helpful; use others also: Job. 14:21;

Psa. 6:5; 115:17; 146:4; Eccl. 9:4-6, 10; Isa. 38:18; Obad. 16.

From this chart, when completed, draw a definition of death.

Study Isa. 38:1, John 3:36 and Rom. 6:28, and draw from these a definition of death. How does it compare with your first one?

What characteristic of death is emphasized in Eccl. 3:19?

In what ways are men superior to beasts in life? In death?

Why is death spoken of as a sleep? (Psa. 13:3; Jer. Dan. 12:2; John 11:11; 1 Cor. 15:51)

Is sleep an appropriate term where there is consciousness?

Why is death spoken of as an enemy? (1 Cor. 15:26; Jer. 31:15, 16)

What synonym of "die" is there in John 3:15; 3:16 and Mark 4:38?

What synonym of "death" in Phil. 3:19 and 2 Thess. 1:9?

Is it right to be sad in the presence of death?

Is death, from the Bible standpoint, what it seems to be?

How ought the truth about death affect our lives, and what should be our attitude toward it?

LESSON 9

DEATH VS. LIFE

Memorize 1 Corinthians 15:16-15

We have seen in the last lesson what death is and what it involves; in this one let us see what it is not. There are many widely accepted beliefs regarding death which are not only opposed to God's Word, but inconsistent in themselves.

There is no need for you ever to be at a loss in defending this great fundamental truth; the evidence is so overwhelmingly on one side that there is not a single reasonable

argument that opponents can bring against it. In the last three lessons we have been considering the nature of man from several different angles: let us now sum up everything and get right down to the rock-bottom fundamentals of the whole matter.

There are three things that death is not, and cannot possibly be: It is not life; it is not the judgment; it is not the Christian's hope.

1. IT IS NOT LIFE, for all men die (Rom. 5:12); but all men do not obtain life. John 3:36; 1 John 5:11, 12; Matt. 7:14. Furthermore, Christ came to give men life, and if life be death His whole mission is meaningless. John 10:10.

2. IT IS NOT THE JUDGMENT, for that cannot take place until the resurrection. 2 Tim. 4:1; Luke 14:14; Rev. 20:12, 13.

3. IT IS NOT THE CHRISTIAN'S HOPE, for "If the dead rise not your faith is vain". 1 Cor. 15:13-18; 1 Thess. 4:13-18.

If the righteous go to their reward at death; if the wicked go to their punishment at death-if men are judged at death-what then is the purpose of the resurrection?

Explain 1 Cor. 15:12-18.

What is the Christian's hope?

When will the saints go to their reward?

Do you know of any promises of God that were ever fulfilled in death?

What is the alternative to a resurrection?

LESSON 10

THE BIBLE HELL

Memorize Ecclesiastes 9:10.

The Bible uses the words "hell" and "grave" interchangeably.

The word "grave" in the following texts is from the Hebrew "sheol", meaning "hell". Gen. 37:35; Job. 17:13:

Psa. 6:5; 49:15; Eccl. 9:10; Isa. 38:10.

In view of the above, are Jacob, Joseph, Job and David in heaven? If not, where are they?

The word "pit" in Num. 16:33 is also from "sheol". Did Korah and his family go into hell before or after they were dead?

The Bible speaks of good men in hell exactly as often as it does of bad ones. In other words, we find that hell is the resting place of all the dead, and there is no distinction. (Psa. 49:12-14)

Our Savior Himself was in hell, as we read in Acts 2:27, 31 and Psa. 16:10. How long was He there?

Is this description of hell in harmony with what we learned about death?

Does the separation of good and bad men take place at death? If not, when does it?

There are 12 instances where the word "hell" carries the thought of fire, such as Matt. 5:22, 29, 30; 10:28; Luke 12:5; and Jas. 3:6. In every instance this is from an entirely different word (ge-enna) improperly translated "hell", and has no reference to the death state. The reference, no doubt, is to Rev. 20:14, in which a clear distinction is made between "hell" and the "lake of fire", inasmuch as the former is "cast into" the latter. Is this fire literal? Study the last sentence of the verse in this connection.

Fire is often thus used as a symbol of destruction. See Lev. 10:2; Psa. 37:20; Mal. 4:1; 2 Thess. 1:8, 9; John 15:6.

Hell itself comes to its end through the agency of fire. (Rev. 20:14) Could this be possible if hell were a place of eternal torment?

Is there any place of the dead other than hell?

How long will the dead remain there? Rev. 20:12, 13.

Give an exact synonym for hell.

LESSON 11
REVIEW

Be ready to give all previous memory verses.

What is the gospel? Its purpose and importance?

What does belief in the gospel embrace?

Why does God require us to qualify for gospel rewards, instead of making them unconditional?

Do you think the gospel's requirements commensurate with its rewards?

What is the first gospel requirements and why?

Which is more important, what you believe or what you do?

What are the things you would want to know before entering into the service of God?

When would a strong faith result in harm rather than good?

What relationship does God bear to men? Through what agencies has He been manifested to us?

What difference does it make what you believe?

Does the Bible teach immortality? Explain fully.

Where are the dead?

What and where is hell? Describe it.

What word expresses the antithesis of death?

Why do people die? Is this the only reason?

Descripe the condition of the dead, and be prepared to give scripture for each statement made.

What belief distinguishes true Christianity from heathenism?

What inconsistencies are there in the doctrine of human immortality?

Name the definite benefits that will come to you from studying these questions. What is their ultimate purpose?

LESSON 12

THE PLAN OF SALVATION

Memorize Isaiah 45:22.

The preceding lessons are fundamental. If you have obtained a clear understanding of them, the remaining ones will be easy. But if you have not a clear conception of what

man himself is, it will be very difficult to understand God's dealings with him.

We might well term this section, which will include half of the lessons in our book, "God's Contract with Man". In it we shall study the promises of God and the glorious destiny He is working out for the sons of men. This will complete our study of the things (mentioned in Lesson 4) necessary to give us that true, intelligent faith which is the first requirement of the gospel.

God's method of dealing with man is not haphazard, but systematic. His plan-the Gospel Plan-reflects order in its every detail. If to us it seems chaotic, unpurposed, it is because we but see our own little circles of exp.erience, while He sees the end from the beginning. The Plan is worthy of its Author. Note in the following His unchanging purposes:

Isa. 46:9-11. How can God declare the end from the beginning?

Isa. 45:20-23. What purpose is revealed here?

Acts 2:23. Did the murder of His Son disrupt God's plan?

Gen. 17:1-5. God speaks of this as already accomplished.

Rom. 4:17. Not even death can thwart His plan.

In whom is the plan centered? What does it reveal of God? Eph. 3:10, 11; 1:10.

What is God's plan and purpose? Eph. 1:4, 9, 10; Isa. 11:9; 65:17.

What will be the result of this plan for men? Rev. 21:1-5.

LESSON 13

THE KINGDOM OF GOD

Memorize Matthew 6:33.

Promises made to:

1a. Abraham.

1b. All nations blessed through him.

Gen. 12:1-3; 22:18.

2b. Canaan as a possession. Gen. 13:12-15, 17; 17:8.

3b. Numberless seed. Gen. 13:16; 15:5; 22:17.

2a. Isasc.

1b. Promises to come through Isaac. Gen. 26:1-5.

3a. Jacob.

1b. Receives same promises. Gen. 28:10-15; 35:9-12.

4a. David.

1b. David's seed to rule over the seed of Abraham, Isaac, Jacob. Jer. 33:25, 26.

1c. Covenant unbreakable. Jer. 33:17-22; Psa. 89:35-37.

Christ laid claim to this kingdom as the seed of Abraham and as the seed of David. Matt. 1:1; Luke 1:31-33; Gal. 3:16.

LESSON 14
GOD'S PURPOSE IN ISRAEL

Memorize Isaiah 60:1, 3.

Israel placed above all nations. Ex. 19:5, 6; Deut. 14:1, 2; 26:16-19.

Israel has been scattered but not cast off, and will again fill her promised place. Jer. 31:27-30; 3:14-18; Psa. 89:20-37; Jer. 33:19-26; Rom. 11:1-26.

Israel a priestly nation.

Under Old Covenant. Ex. 19:5, 6. As priests they gave the world its only saving religion.

Under New Covenant. Jer. 31:31-34; Isa. 61:4-6; 66: 19-21; Zech. 8:20-23.

All nations must obey Israel. Zech. 14:16-21; Isa. 60:12-15.

Result of Israel's priestly work. Micah 4:1-5.

The promise of Gen. 22:18 fulfilled. Isa 60; 61.

Is Israel's own glory her highest destiny?

What is the mission of Israel?

LESSON 15

ISRAEL'S HOMECOMING

Memorize Jeremiah 31:10.

Israel has not received the promises made to Abraham. Acts 7:2-5; Heb. 11:9-13.

Promises of Israel's return. Jer. 31:27-30; Hosea 3:4, 5; Ezek. 34:11-16, 30, 31; 36:19-38; 37:1-14, 21-28; Jer. 31: 31-37; 23:3-8; Amos 9:14, 15; Jer. 33:7-11, 25, 26; Zech. 8:1-8.

God has sworn by His holy name that He will return Israel to the land promised to Abraham, Isaac, Jacob, and David. Israel must return.

Of what significance to us is Israel's homecoming? Psa. 102:16.

Is the present movement toward Palestine the one prophesied? To what extent will it continue?

Do you think this return has any bearing on the accuracy of Bible prophecy? How?

What is God's purpose in the regathering of Israel?

LESSON 16

THE GREAT RESTITUTION

Memorize Acts 3:20, 21.

Restitution is the act of replacing or restoring that which is lost or is taken away the recovery of a former state.-Webster.

All things to be restored. Acts 3:21.

Israel restored as God's priests. Jer. 31:27, 28; Isa. 61:4, 5. (See lesson 15.)

David's throne restored. Isa. 9:6, 7; Luke 1:32.

Nations restored to righteousness. Isa. 2:1-5. Micah 4:1-5;

Isa. 66:28; Zech. 14:16-21; Rev. 21:24-27.

Earth restored to Edenic condition. Isa. 35:1, 2; Psa. 67:5, 6; Amos 9:13; Isa. 55:18.

Animals restored to friendship. Isa. 11:6-9; 65:25. Death destroyed; life restored. John 11:25, 26; 1 Cor. 15:58-55, 22, 25, 26; Rev. 20:12, 13; 21:4.

For a more complete description of restored conditions study Isa. 85; 65:17-25; Rev. 21:1-7; 22:1-5.

It must be remembered that full restitution will be realized only when all nations seek the Lord to worship Him in true righteousness. Israel is the force used by God to restore the nations. Isa. 60:1-11; Zech. 8:23.

The restoration of the world is the fulfilling of God's promises to Abraham. (Gen. 22:15-18.)

LESSON 17
THE SON OF GOD

Memorize John 3:16.

God's two sons, Luke 1:35 and 3:88.

Difference in their natures. 1 Cor. 15:45-49.

Was the second spiritual and immortal in earthly life, or so when Paul wrote these words? Notice verses 42-44. Was He, in nature, God, angel, divine, or in any way more than man, while in the flesh? Rom. 8:3; Phil. 2:5-8; Heb. 2:9, 14, 16, 17. Is He still man? 1 Cor. 15:47; 1 Tim. 2:5. Was He ever anything else? How different from other men? Heb. 4:15; 7:26; 1 Peter 2:22.

As Son of God is there a sense in which He was equal to God? John 5:18; 10:33. Was He necessarily equal to God in immortality of nature, because He came into life miraculously? Notice by Job 33:4 that the natural sons come into life exactly as He did, by God's spirit, and yet the natural sons are not, because of that, divine in nature. Iaaac was born after the spirit in a special way. Gal. 4:29. Was he natural?

All men sons of God, on the natural plane. Acts 17:

28, 29. Only Christ was ever called "the" Son and the "only begotten".

So He was both Son of God and Son of man at the same time. (He called Himself "the Son of man" the oftenest of any title; and by such as Psa. 8 and Ezek. 2:1, "son of man" means a human being.)

When did He become equal to His Father in nature of immortality? 1 Cor. 15:42-44; 1 Pet. 1:21; Rom. 6:9. Compare the words "power" and "glory" in these references. Notice one of the words again in Rom. 1:4, in relation to His Sonship. See Heb. 7:16, where it occurs again. Powerful for what blessed purpose? Isa. 63:1.

In Acts 1:1 His whole earthly ministry is put into two classes. Name them. Both classes performed by God's spirit:

(1) John 3:34; 8:28; 12:49, 50.

(2) John 14:10; Acts 10:38; Luke 11:20; Matt. 12:28.

These words and works were the equality with God that Sonship gave Him. (1) Luke 10:21, 22; John 3:35; 15:15; 16:12-15. (2) John 5:19, 20; Col. 1:19; 2:9.

In these two respects He was not only equal with God, but identical with Him. John 10:30; 14:9; 17:11, 22.

Representatively, He was God. John 1:18; Matt. 11:27; 10:40.

God's blessed motive in begetting an only Son and sending Him as a gift to us. John 3:16; 1 John 4:9, 10; Rom. 5:8; 8:32.

To beget the same state in us. 1 John 4:11; John 15:12; Eph. 4:31, 32; 1 John 4:19 and 3:16.

Thus a perfect salvation, in brotherly love now, and in immortality in future, results from His being God's Son.

LESSON 18
THE OFFICE OF CHRIST

Memorize Luke 2:32.

King of the Jews. Isa. 9:6, 7; Matt. 2:1-6; Jer. 23:5, 6; Luke 1:30-33; 23:3.

Jesus as King of the Jews fulfills the following proph-

ecies: Ezek. 21:25-27; Jer. 33:17, 20, 21, 25, 26.

Christ the seed of David. Matt. 1:1.

King of the World. Psa. 2:8; Dan. 2:44; 7:14, 27; Psa. 72:8-11; Rev. 11:15; 19:15, 16.

LESSON 19

REVIEW

Give the memory verses for the preceding seven lessons.

Did God have a settled plan, or policy, in His dealings with men?

Why is it important that we should have a clear understanding of what this plan is? Why do people so often fail to comprehend it?

What is meant by the kingdom of God?

Why is the kingdom of God so strongly emphasized in the teachings of Christ and His apostles?

What nation was once recognized by God as His kingdom? Why was it later repudiated?

What was God's purpose in the call of Israel? Has it been fulfilled? Will it be?

Show how these facts make necessary Israel's return to God's favor.

When will Israel be restored to Palestine?

What is the great lesson God has tried in vain through the centuries to teach Israel? Will they have learned it then?

Is this the same lesson He is trying to teach us to-day through the gospel?

What great mission will Israel, restored to political power, then be in position to fulfill? Outline briefly her national destiny.

What effect will the kingdom of God, reestablished in righteousness, have upon the rest of the world?

What will be the scope of earth's restitution according to Acts 3:21 and other scriptures?

Who will direct this great program of restitution?

Describe in some detail the final results and conditions of the kingdom of God.

Explain the place of Christ in God's plan, and why He occupies that place.

LESSON 20

THE MESSIAH AND HIS WORK

Memorize Genesis 3:15.

1 The need.

What circumstances first revealed the need of a Messiah? Study Gen. 2:16, 17 with Gen. 3:6 and verses 16 to 19.

What physical conditions in the descendants of Adam continued to demonstrate the need?

2 The Messiah.

A. Predicted.

In what words did God first promise such a one? Gen. 3:15. Find several Old Testament prophecies looking forward to a Messiah. For instance Isa. 9:6, 7.

B. Presented. Luke 2:10, 11.

3 His work.

A. In life. Matt. 4:23.

B. In death. 1 Peter 2:24.

C. In resurrection-of what value was the resurrection of Christ to us? 1 Cor. 15:12, 20.

D. In His coming and kingdom. Matt. 25:31; Rev. 22:12.

LESSON 21

THE WORK OF CHRIST IN LIFE

Memorize Matthew 4:23.

1 Baptism. Matt. 3:13-15. Explain the reason Jesus gave John for this act.

2 Temptation. Matt. 4:1. Why did the temptation pre-

cede the ministry.

3. Choosing and training disciples.

a Give three reasons which you think prompted Jesus to choose a small, special group to work with Him.

b. Matt. 5:1, 2. Show that the sermon on the Mount was a training discourse to His disciples. What other methods did He use to train them during their months together? Give instances and texts.

4 His message.

a. By spoken word. Mark 1:14. What does the memory verse proclaim His message to have been?

b. By miracle. What kingdom condition did the miracle of Matt. 20:33, 34 predict? Compare Isa. 35:5. Relate other miracles, and show how they foreshadowed conditions that will prevail in the kingdom.

LESSON 22
THE WORK OF CHRIST IN DEATH

Memorize Galatians 2:21

Mortality and immortality being opposite conditions, can they exist in the same person at the same time?

Did Christ possess immortality before He died?

Can one give to another that which he himself does not possess?

What particular thing, then, did the death of Christ make possible both for Jesus and for us? Study 1 Cor. 15:12-18.

Show how the value of the actual blood sacrifice of Christ was taught by Jehovah in types and illustrations from the beginning:

1 In the manner of providing clothing for Adam and Eve after their sin. Gen. 3:21. Jesus, the innocent, was slain for us. What clothing did His death make possible for us? Compare 2 Cor. 5:2-5.

2 In the passover lamb. Ex. 12:5-7. What did the blood of the lamb accomplish for those who applied it?

3 In the animal slain for consecrating the priests. Lev. 8:22, 23. Connect the thought of Heb 9:22 with this consecration service.

In the light of the above points discuss the memory verse. What important thought does it bring out?

LESSON 23

THE CHURCH OF GOD

Memorize Matthew 16:16, 18.

1 What is it?

The word "church" is from the Greek word "ekklesia", meaning "that which is called out".

It is called God's "house" in the sense of household or family. 1 Tim. 3:15; John 14:1, 2.; Heb. 3:6.

2 How constituted?

Who "calls out" and places members in the church? Acts 2:47; 1 Cor. 12:27, 28.

Each, therefore, should quietly fill the place in which God has put him. Study the comparison of church members to members of the human body as given in 1 Cor. 12:12-20.

3 Accomplishes what?

The perfecting of the saints. Eph. 4:11, 12.

Bears testimony to the world. John 17:23.

Prepares a group for Christ at His second coming, as John the Baptist did for His first coming. Luke 1:17.

LESSON 24

THE CHURCH-ITS CALL

Memorize 1 Corinthians 1:9.

1 Not a human organization, but its call is divine.

a. By whom was Paul called and separated? Rom. 1:1;

1 Cor. 1:1; Acts 9:15.

b. By whom does he declare the church members at Rome to have been called? Rom. 1:6, 7.

c. Is the call to church membership divine at all places and at all times? Study the circumstances of the calling in the following texts: 1 Cor. 1:9; 7:17-24.

2 The call is the highest that man may receive. Heb. 3:1; Phil. 3:13, 14.

a. Liberty from what? Gal. 5:13. Compare Rom. 8:1.

b. Do the wealthy and wise have any advantage over the poor and humble? 1 Cor. 1:25-27. Compare Gal. 3:27-29.

c. What condition is required in order to receive God's calling? 2 Thess. 1:5, 11.

LESSON 25

THE CHURCH-ITS PURPOSE

Memorize Ephesians 4:13.

1 The purpose collectively.

a. To develop a group trained in cooperation and sacrifice, ready to assist Him in His coming kingdom. Rom. 8:14-17. Study carefully Rom. 12:4-8. Should we as Christians sustain each other as loyally as the members of the human body do?

b. To manifest in group the spirit of Christ and thus bear testimony to the world. John 17:20, 21; Matt. 5:14-16.

2 The purpose individually.

a. To inspire and uplift each individual. The hope held before us accomplishes that for those who grasp the significance. Study 1 Cor. 9:24-27, and observe the effect of that hope on Paul. Apply Heb. 12:1-3.

b. To develop each Christian toward the perfection of Christ Himself. Eph. 4:11-13; 1 John 3:2, 3.

LESSON 26

THE CHURCH-ITS PREPARATION

Memorize Luke 21:86.

1 When?

This is the day of salvation. God prepares us now, in this present life, in this gospel age.

According to the Great Commission, Mark 16:15, 16, when is the hearing, when the believing, when the obeying? Apply Heb. 4:7; 2 Cor. 6:2.

Study the memory verse. When are we to watch and pray?

Is there any other time to prepare for church position than now?

2 How?

By watching. Apply Luke 21:86 again, also Matt. 24:42-44 and 25:13.

By serving. James 1:22-27; Luke 6:46-49; Matt. 7:21.

By sacrificing or suffering. 2 Tim. 8:10-12; Matt. 16:24, 25; James 1:2, 8.

3 For what?

For life. James 1:12; Rom. 6:22, 23; 2:6, 7. For rulership. 2 Tim. 2:12; Joint-heirs to His kingship. Rom 8:17; Rev. 5:10.

To be bride of Christ. 2 Cor. 11:2; Eph. 5:22-32.

LESSON 27

REVIEW

Repeat and bring out the thought of each memory verse of the seven preceding lessons.

How long had the life and work of Christ been foretold?

What, in your mind, is the one outstanding thing that Jesus did during life? Let several answer this and give reasons, though all may be different.

What did Christ's death and resurrection accomplish for us? 1 Cor. 15:12-18.

Jesus in carrying out His Father's will established the church. How can we become members of the church? What purpose did He have for the church during this present period? What purpose for the coming age?

How much is true membership in God's church worth to us?

LESSON 28

THE MEANING OF CHRIST'S SECOND COMING

Memorize Acts 1:11.

1. Literal.

What in each of the following texts would indicate that Jesus had a literal, physical, visible body after His resurrection? John 20:27, 28; Matt. 28:9; Acts 1:3; Luke 24:36-43.

When He comes will He still be of literal, physical, visible makeup? Acts 1:11; Rev. 1:7.

2. Importance.

More New Testament emphasis is laid upon the coming of Christ than upon any other one point. Observe how Paul closed each chapter of 1 Thessalonians with that thought. 1 Thess. 1:9, 10; 2:19, 20; 3:12, 13; 4:16-18; 5:23.

Peter on the day of Pentecost. Acts 3:19-21. Jesus Himself. Matt. 24:44; 25:13; Mark 13:34, 35; Luke 21:27, 28. In Jesus' last message to men, the last chapter of Revelation, observe verses 7 and 12.

3. Nearness.

What in each of the following passages indicates that our Savior's coming is near? 2 Tim. 3:1-5; 1 Tim. 4:1-3; 1 Thess. 5:1-6.

LESSON 29

WHY IS CHRIST COMING AGAIN?

Memorize Matthew 25:31.

On the coming of Christ all ultimate blessings depend. The following named purposes can be accomplished only by His literal, personal coming.

1 To establish God's kingdom.

Israel's kingdom was called the Lord's kingdom. 1 Chron. 28:5; 29:23

The kingdom was overturned until when? Ezek. 21:25-27.

Christ will establish the kingdom and receive the throne when? Matt. 25:31; 2 Tim. 4:1. See also the parable of Luke 19:12-15.

2 To accomplish restitution.

Acts 3:19-21 with Rev. 21:4, 5. Apply 1 John 3:8 to this thought.

3 To accomplish resurrection.

1 Cor. 15:22, 23; 1 Thess. 4:16. Show how 2 Tim. 4:1 teaches the same thought.

4 To give health, and physical perfection.

Merely to have life without health is not ideal. Jesus raised the sick, healed the lame, opened blind eyes as samples of what will be general in the kingdom. Isa. 33:24; 35:3-6.

5 To give rewards.

Matt. 16:27; Rev. 22:12. Compare Rom. 6:23.

In the light of the scriptures studied in this lesson, what hope has man for any blessing beyond the present life unless Christ shall come?

LESSON 80

THE COMING KINGDOM

Memorize 2 Timothy 4:1, 2.

1 Fulfillment of prophecy.

God promised through Abraham and Isaac to make of

their seed a great nation, and bless all the world thereby. Gen. 13:14-16; 26:4.

God promised to David, a descendant of Abraham, that his kingdom, his house, and his throne should be established forever. 2 Sam. 7:15, 16; Psa. 89:36.

This kingdom was overturned because of sin, until when? Ezek. 21:25-27.

Who was born to the right? Matt 1:1; Luke 1:33.

When will He assume the right and establish the throne and kingdom? Matt. 25:31; 2 Tim. 4:1.

2 Fulfillment of man's hopes.

Man's most cherished hopes are for life and for health and for peace.

Life.-The dead shall be raised in connection with Christ's coming and kingdom. 1 Cor. 15:21, 22; Rev. 20:6.

Health.-A condition of the kingdom age. Isa. 33:24; 35:3-6; 29:18, 19.

Peace.-Another kingdom condition. Micah 4:3, 4; Psa. 72:6-8.

3 A work of Christ.

John 18:36, 37. Compare Isa. 9:6, 7 and observe that if the child is literal then the kingdom must be just as literal.

Study carefully the last sentence of 1 John 3:8.

LESSON 31

THE RESURRECTION

Memorize John 5:28.

1 Man being mortal, the path of each person leads to death.

Furthermore, since death is the opposite from and the absence of life in every sense, it is only through resurrection that there can possibly be life after death. Are the following scriptures sufficient evidence that man is altogether unconscious in death? Psa. 146:3, 4; Eccl. 3:19, 20; 9:5, 6, 10; Job 14:13, 21.

2 Jesus, being free from necessity of dying for His own sins, gave His life a ransom, and by so doing made possible resurrection for us. 1 Cor. 15:12-18; Heb. 9:22-28.

3 The Resurrection is Literal.

a. Give evidences that Christ's was literal. Matt. 28:9; Luke 24:39, 40; John 20:20.

b. Will the resurrection of the saints be just as literal? 1 John 3:2.

4 Fulfillment of Prophecy.

a. Old Testament writers foresaw it.
Psa. 17:15; Job 14:14, 15; Isa. 26:19.

b. It is the New Testament hope.
Acts 24:15; John 5:25-29; 6:40, 44, 54; 1 Cor. 15:52; 1 Thess. 4:16.

Does the Bible present any hope beyond death except through resurrection?

LESSON 32

THE MEETING IN THE AIR

Memorize 1 Thessalonians 4:16, 17.

1. Christ comes to meet His bride.
   a. Church is referred to as bride or wife. 2 Cor. 11:2; Eph. 5:23-27.
   b. This phase of His coming is not to the world, but for the faithful only.
   1 Thess. 4:16, 17; Matt. 24:40.
   c. Spoken of as coming as a thief to quietly take His own. Matt. 24:43, 44; 1 Thess. 5:2.
2. The great change to immortality.
   a. The dead in Christ shall rise first to immortality.
   1 Cor. 15:42-44. Show how the memory verse fits here.
   b. The living faithful shall be changed to immortality.
   1 Cor. 15:51-53. What part of the memory verse applies here? Show how 1 John 3:2 also teaches this thought. Phil. 3:20, 21.
3. This is the climax of Christian hope and joy.

Titus 2:13, 14; Rom 8:18, 21; Rom. 2:6, 7.

In view of these facts, let us heed carefully the Savior's exhortation of Luke 21:36.

LESSON 33

THE REIGN OF RIGHTEOUSNESS

Memorize Revelation 20:6.

Jesus the reigning King, the acting Prince of Peace. Dan. 7:14; Rev. 11:15. This is in fulfillment of Isa. 9:6, 7 and Luke 1:32, 33

The faithful as ruling assistants. Dan. 7:18, 27; Rev. 20:6; 2 Tim. 2:12;

The government operating for righteousness and bringing all things into subjection. 1 Cor. 15:22-25; Isa 11:2-5; Psa. 72:11-14.

God's truth taught to every individual throughout the kingdom. Jer. 31:34; Isa. 11:9; Hab. 2:14.

Those who accept are blessed with continuing life, and those who reject die accursed. Jer. 31:29, 30; Isa. 65:20.

Thus are brought in the new heavens and earth-Paradise restored. Isa. 65:16, 17; 2 Pet. 3:13; Rev. 21:1-4.

LESSON 34

THE JUDGMENT DAY

Memorize Acts 17:31.

This period includes the giving of rewards to the faithful as well as measuring out punishment to the wicked. Study the memory verse, also 2 Cor. 5:10; Heb. 9:27; Rom. 14:10-12. The object of this lesson is not to specify the time when each step in judgment shall take place, but to

outline the thought and facts of judgment. Some of the texts quoted will have their fulfillment previous to the millennium, and some after, If possible, bring out in class the time to which each text refers.

Judgment is a work of Christ, delegated to Him by the Father. John 5:22, 27; John 9:39; Acts 10:88, 42.

Judgment of the Righteous. Isa. 40:10; Rev. 22:12; Rom. 2:5-7.

Judgment of the Wicked. 2 Thess. 1:7-10; Rev. 20: 11-15; Rom. 6:23; 2 Pet. 2:9; 3:7; Jude 14, 15..

The Basis of Judgment. Is it possible for us to judge each other correctly to-day? On what does man base his judgment? On what does our Lord base His? Isa. 11:3, 4.

In consideration of these things, let us follow the advice of Rom. 14:13, and thus be worthy of standing before Christ in judgment.

LESSON 35

THE CONSUMMATION

Memorize 1 John 3:8.

Glorious victory. Christ's work completed.

1. Every enemy subdued. 1 Cor. 15:25, 26; Psa. 110:1.

2. Everlasting righteousness brought in. Dan. 9:24; Matt. 13:41-43.

3. Sin no longer found. Sin is based on ignorance. To know and to understand God is to serve Him. Consider, then, Isa. 11:9 and Hab. 2:14.

4. No more curse. Rev. 22:3. To find what the curse included study Gen. 3:15-19.

5. Universal peace. Micah 4:3, 4; Psa. 72:3, 7. What was Jesus called in the following texts that indicated He would accomplish this? Isa. 9:6; 2 Thess. 3:16.

6. No more death or tears. Rev. 21:4; Isa. 25:8.

In this beautiful and glorious consummation the prophecies of Gen. 3:15.and 1 John 3:8 will have been fulfilled.

LESSON 36

REVIEW

Was the resurrection of our Savior literal? 1 Cor. 15: 3-8.

Will His second coming be literal? Acts 1:11.

Discuss fully the purposes for which Christ is coming. 2 Tim. 4:1.

Describe the coming kingdom, its rulers, its subjects, its territory, etc. Zech. 14:9; Dan. 7:27; Psa. 72:8.

What has made resurrection possible for us? Who will be raised and for what purposes?

When Christ comes to meet His bride where will she be taken? What will be her condition then? 1 Thess. 4:16; 1 John 3:2.

For what purpose are the faithful being selected? What are the objects of the kingdom work, and what conditions will be brought in during the reign of righteousness?

Describe the judgment day at the end of the millennium. Why is that day necessary, and what shall be accomplished thereby?

The judgment past, what shall be the final and everlasting condition? Name some of the contrasts between that period and now.

Can you now see a definite, progressive plan of work for Christ at and after His coming?

LESSON 37

REPENT YE

Memorize Acts 3:19.

Second in the list of gospel requirements is repentance.

From your study of the plan of God in the preceding lessons can you explain why this is true?

Why did John and Jesus preach repentance? Matt. 3:1, 2; 4:17. Is this motive applicable to-day?

Why should a belief in the approach of the kingdom of God lead men-then and now-to repent? Acts 17:31. What condition of all men makes repentance necessary?

What did your study of the kingdom work show to be the destiny of the sinner? Can a sinner (define sinner, Rom. 3:23) have any part in the kingdom? Upon what is forgiveness of sins always conditioned? What must he therefore do in order to inherit the kingdom? Acts 3:19.

What is the inevitable result of non-repentance? Matt. 3:8-10; 11:20-23; 12:41; Luke 13:3, 5. According to Matt. 11:23; will repentance remove the cause of the condemnation, and thus the condemnation? Compare Jon. 3:4, 5, 10.

What relation has repentance to belief?

Will one repent before he realizes his need of repentance? What causes him to realize this need?

Will an understanding of the gospel cause one to repent? Why?

What change in one's life is marked by repentance? What momentous consequences to the individual does this change involve?

When is it easiest to repent of a wrong? Why should it not be put off?

What is your own estimate of the importance of repentance?

LESSON 38

WHOM DO YOU OBEY?

Memorize Romans 6:16.

Obedience is the complement of faith. The one implies the other. When one believes the gospel promises, and truly repents, he will necessarily change his course of life; from sin to righteousness, from disobedience to obedience.

When a foreigner becomes a citizen of this country he pledges loyalty and obligates himself to obey its laws. What similar obligation of obedience rests upon the Christian?

Can you give a reason of your own why God requires obedience? Why is obedience necessary in an army; a factory; a family; a classroom; a ball game? Obedience is only another name for teamwork.

From a study of Rom. 6:16, what is obedience? In the sense of this text, is there such a thing as absolute disobedience? When one is a sinner, in what sense is he free? Rom. 6:20. When free from sin, in what way is he a servant? Rom. 6:18. Must we be servant to one or the other, or can we be free from both?

Since you must serve, is it better to serve your own best interests or to serve passion and prejudice?

Life offers but two pathways of conduct, defined by the Scriptures thus: Rom. 6:16; 6:23; 5:19; 2:6-8; Gal. 6:8.

Romans 6:16-23 outlines them very clearly:

Obedience to Sin	**Obedience to God**
Service to sin	Freedom from sin
Freedom from righteousness	Service to righteousness
Works of iniquity	Works of holiness
Ends in death	Ends in life

Analyze the passage and fill in each point with the proper verse.

What special blessing was obtained through obedience by: Abraham (Gen. 22:18); Naaman (2 Kings 5:10, 14); Christ (Rom. 5:19). Note also the promise of Eph. 6:1-3.

What consequences follow disobedience? Rom. 5:19; 2:8; 2 Thess. 1:8.

What is true freedom? Would removal of all restraint and authority be desirable? Why?

Which profits more, ruler or ruled?

God asks us to learn obedience as children In the home (Col 3:20), as citizens in the world (Tit. 3:1; Rom. 134-4), in all of life's relationships (Col. 3:18, 22); then to yield a willing obedience to His way that we may be prepared for that greatest of all blessings, eternal life. Heb. 5:9; Rom. 6:22.

LESSON 39
CONFESSING CHRIST

Memorize I John 4:15.

Confession exemplifies faith. It is of little value to

believe a thing if we keep it a dark secret. "Let your light shine", was the admonition of Jesus, which means, "Take a definite stand and don't be ashamed to let people know it". That religion is not worth having which is not good enough to advertise.

Study Matt. 5:13, 14-16. What kind of a believer is compared to the worthless salt? Explain the allusions to light and a city.

Consider the significance of the figure in 1 Cor. 14:8. What does it teach of decisiveness in Christian confession? Discuss in this connection the present-day need for fulfillment of Isa. 62:10. Compare Rev. 3:15, 16.

There are three ways of confessing Christ:

1. Confession of. mouth. Rom. 10:10.
2. Confession of act. Luke 6:46.
3. Confession of attitude. Rom. 1:16.

Responsibility toward the ungody on every hand demands that believers share their hope with them. Rom. 10:8-11. Are we selfish with the gospel? Try this on yourself: How many people have you personally asked to go to church or Berean class with you during the past month? Is not this a most excellent way of confessing Christ?

Confession of act, as confession of word, is witness to faith. In every recorded instance those who believed the gospel hastened to confirm their confession of faith in the act of baptism. Could you credit the word of a person who professed to believe in Christ and yet would not confess Him thus in action? Luke 6:46-49. Name some of the other "things which I say" that should be done by the follower of Christ.

What kind of confession is described in Matt. 25:35-40?

There are all too many people who, having confessed Christ in baptism and by word of mouth, yet by their constant attitude toward the cause of Christ deny Him most effectually. No confession is so effective as that which is actuated by a deep, abiding attitude of devotion to the cause. How will this attitude find expression?

Notice from Rom. 1:16 that Paul had this attitude of confession, "I am not ashamed of the gospel". In contrast to this, see the miserable believers of John 12:42, 43

denying Him in both word and action because they still loved the world more than they loved the Christ.

What will be the result of such conduct? Mark 8:36-38; Matt. 10:32, 33; Luke 12:8, 9; 2 Tim. 2:12. From these references, do you think confession is essential? Rom. 10:10.

If we are not actively for Jesus, are we against Him? Matt. 12:30.

Does non-confession necessarily involve definite denial? Is negligence denial?

LESSON 40
CHRISTIAN BAPTISM

Memorize Romans 6:5.

Probably the one most telling act of confession is that of baptism. It aligns the believer definitely and publicly on the side of Christ. It is the initial act of obedience to tne gospel in which the believer is accepted into the Father's family.

Just as there is but one true faith which can turn from sin, so there is but one true way of turning, and that is baptism. Note the seven unities of Eph. 4:4-6; baptism is one of them.

What is baptism?

A burial. Rom 6:4, 5; Col. 2:12.

A burial in water. Matt. 3:16; Acts 8:38; 10:47.

A death and burial to all of the past life. Col. 3:3; Rom. 6:1-4.

A resurrection to a new life. Rom. 6:8-13; Col. 3:1.

Prerequisites for baptism:

1. Faith. Mark 16:15, 16; Acts 8:36-38.
2. Repentance. Acts 2:38; 17:30.

Is faith complete without baptism? Is repentance?

Is baptism baptism without these two qualifications?

Why is infant "baptism" unscriptural?

Is sprinkling baptism? Pouring? Why?

Is water baptism essential to salvation? Why? Gal.

3:27, 29; Eph. 2:11-13; 1 Peter 3:21; Rom. 6:5.

Consider the type of Naaman. 2 Kings 5:9-14.

The "gospel" word. Verse 10.

Naaman's unbelief. Verses 11 and 12.

Servants believe and preach to him. Verse 13.

Naaman's conversion, repentance, and obedience. Verse 14.

What was it that caused Naaman's cleansing? Did he have faith in the water? Verse 12. Did he have faith in God? What act of his demonstrates this? Would that faith have saved him without dipping in Jordan?

Is faith without baptism dead? (Jas 2:14, 18-20).

Compare the position of the baptized believer with that of the unbaptized "believer". (Jas. 2:19).

When should baptism take place? (See Acts 16:25-33). Upon what ground alone should it be delayed?

Discuss the cost of baptism in relation to its rewards. (2 Kings 5:13)

LESSON 41

THE DUTY OF A CHRISTIAN

Memorize Ephesians 4:1.

When one has believed the gospel, repented of his sins and obeyed in baptism, he has not yet qualified for gospel rewards. The final and hardest step of all still remains. He must be tried in the fire of affliction and found true. He must prove for himself by personal application the worth of the new principles of conduct he has espoused. Rom. 12:2.

We hear too much these days about liberty, and too little about duty. If a man comes to love a woman, confesses to her his love, and is united to her in marriage, is he thenceforth at "liberty" to go on living as he lived before? Likewise, if a man comes to believe the gospel, confesses his belief, and is united to Christ in baptism, is he then at liberty to go on living as he lived before?

What happens to the man or woman who is unfaithful to the marriage vows?

What happens to the Christian likewise unfaithful? Rev. 2:4, 5; Heb. 10:26-29; John 15:1-6.

But-to carry out the analogy-no true lover happily married to Christ would want to go back to the old life; and, though the last step, faithfulness, is indeed the hardest, yet it becomes the easiest because of love for his Lord.

Notice the wording of the memory verse. What is the "vocation" it speaks of? How is it different from the other?

Should one in this vocation have any connection with his former vocation? Gal. 5:17; Luke 9:62.

Does he owe any allegiance to the works of sin? Rom. 6:16-18; 2 Cor. 5:14, 15; Rom. 14:8; 8:2.

Associate Matt. 6:21 with Col. 3:1-3. Where is the Christian's treasure? Where is his heart?

Baptism is a beginning to be made, not a goal to be reached. The Christian is under a new law, the law of Christ. He has no duty toward the world and its works. His one duty is to perfect himself in worthiness for his Master. 2 Pet. 3:18; Eph. 4:15.

LESSON 42
THE ROYAL LAW

Memorize: Titus 2:14.

What is the meaning of "royal law" in Jas. 2:8?

By whom was it given? Why called royal?

From what law is the Christian liberated? (Rom. 8:2).

Is he now under the royal law of Christ?

Study James 2. What does obedience to this law involve?

Define "works" as used in this chapter.

How are they different from the former works?

Is obedience to this new law a necessary evidence of faith?

Analyze Romans 12:1, 2.

What is a sacrifice?

Does "living sacrifice" mean "live a sacrifice"?

Why reasonable? What would be unreasonable?

The transformation. From what? To what?

Specify the works of the flesh which are to be overcome by the Christian under the new law. Gal. 5:19-21; Eph. 5:3-5; Col. 3:5-10.

Should a believer be like other men, or should he be peculiar and different? Answer without reference.

Discuss this question in connection with the memory verse.

In what should peculiarity consist? Should it be outward or inward?

Define "zealous" Why is it used here?

Specify some of the "good works" of which the Christian is zealous. 2 Pet. 1:5-7; Gal. 5:22-24; Jas. 1:27; Eph. 4:21-32; Gal. 5:13, 14.

The crowning attribute, eulogized in 1 Cor. 13.

What is this charity? Define in not less than five words.

What does it include? Study the last six words of the chapter.

Can you explain their meaning?

The great, beautiful purpose behind it all-Eph. 5:26, 27.

We have come to the close of Gospel requirements. It is for you to judge if they are reasonable and profitable. God requires of man no more than obedience in the four fundamentals we have studied. Are they worth while?

LESSON 43

REVIEW-GOSPEL REQUIREMENTS

Review all memory verses to date.

Bring to class a list of the truths you consider most

important in all the lessons thus far.

What is your understanding of salvation, and why is it important to you and your neighbor?

Outline briefly the plan of salvation as given in the Scriptures.

What part is played in the plan of salvation by each of the following? God; Christ; Israel; sin; faith; the gospel; the second coming of Christ; the resurrection; the kingdom of God.

What are the gospel requirements? Name them. Explain why faith underlies all of them.

Would you consider an individual eligible for baptism who had not sincerely repented? Why?

Of what comparative importance is obedience in the building of Christian character?

When is obedience disobedience?

What do you understand by confession of Christ?

In what different ways may one confess his faith?

Which is most effective?

Is baptism as an ordinance necessary? For what reason?

What makes baptism effective toward salvation?

When is one eligible for baptism?

When is rebaptism necessary?

What conditions make the ordinance of no effect?

What chief difference is there between a Christian and non-Christian? Is it always apparent?

Contrast the ideals of a man before and after he comes into Christ.

What is the duty of a Christian?

Outline the policy of conduct followed by one who has "put on Christ".

LESSON 44
GOD'S CLEANSING POWER

Memorize Psalms 32:1.

In Numbers 14:19; Isa. 40:2 and 55:7 you will find synonyms for forgiveness. One synonym is "mercy". Find another.

Suppose an executive pardons a criminal. What will pardon do for him? Under our national constitution can he ever again be subjected to danger of legal consequences for that past guilt? This is an illustration of forgiveness. for you found above that pardon and forgiveness are the same. In forgiveness the penalty is removed, as in pardon of the criminal. Notice in Gen. 3:17-19 that the penalty for sin is dual, suffering and death. See also Gen. 2:17; Ezek. 18:4; Rom. 6:23; James 1:15; Rev. 21:8. Do you find that endless or conscious torment is the penalty?

Notice two synonyms for forgiveness in Matt. 18:27, 33. One of them is in Psalms 103:13, 14.

See the Savior's compassion in John 8:10, 11 and Luke. 7:47-50.

By Acts 2:38, Rom. 6:3, 18 and Col. 2:11-13 you find forgiveness at baptism. Explain baptism as a representative forgiveness, in harmony with the first part of this lesson.

Your immunity from condemnation in forgiveness is strongly stated in Rom. 8:1, 31-34.

Notice the following things that God does with sin in forgiveness: Micah 7:19; Isa. 38:17; Jer. 31:34; Psa. 85:2; Isa. 44:22; 1:18; Psa, 103:12.

LESSON 45
UNDER HIS WINGS

Memorize Psalms 46:1.

Notice how frequently the figure of protecting wings - is used by David. Psa. 17:8; 36:7; 57:1; 91:4. The wings of what bird? Why? What caused David to utter the beautiful figure so frequently?

Compare Prov. 18:10 with Psa. 46:1 to see what "the name of the Lord" means.

What bearing on this subject does the fact of God's titles of "Shepherd" and "Father" have?

What value was there in the allusion of the Master

to lilies and sparrows?

What thought is common to 1 Kings 8:27, Jer. 23:24 and Psa. 139:1-12? This shows the effectiveness of silent prayer. After reading Acts 17:27, 28 shall we say God is very near to us, or express it in even a more wonderful way?

The sense in which this is true is expressed in Psa. 139:7. Notice that it is expressed two ways in this verse, and that God fills the universe in the sense of 1 Cor. 5:3. See Acts 5:3, 4. Notice that what is God in one verse is otherwise expressed in the other verse, and that this is also the sense of the preceding reference in Acts.

The Holy Spirit in relation to prophecy: inspiring it, 2 Pet. 1:21; fulfilling it, Isa. 34:16. See 1 Kings 8:24.

God, as His Spirit, is more than near. John 14:17; 1 Cor. 3:16; Rom. 8:9: How near does the memory verse bring Him?

A few thoughts on angelic ministration: Psa. 34:7; Heb. 1:14; Psa. 91:10-12; Jacob's angel, Gen. 48:16 (Notice what his angel did for him); Peter's angel, Acts 12:15 (Notice in verses before that this was similar to what Jacob's angel did); Christ's angel, Rev. 1:1 and 22:16; the angels of others Matt. 18:10. Who is Israel's angel? Dan. 12:1. Is he the one referred to in Ex. 23:20-23?

How can Prov. 12:21 be true? Are not sickness, calamities and death evils? Does Rom. 8:28 have a hearing on it? If evil in God's hands becomes good to you, should you fear? Psa. 23:4. What bearing does this have on forgiving others? Show how the following cases illustrate what is stated in Psa. 7:15, 16; Prov. 26:27; Isa. 54:17: Balaam Haman, Saul, David, Job, Paul, Christ.

Notice that Paul's deliverance from the Jews was promised beforehand (Acts 26:17) and that in one instance it occurred by what we call a mere accident, in that his nephew overheard a plot and revealed it.

A discussion of accidents and "circumstances" would be in order here.

It will be a blessed experience for you to watch for God's hand in your daily experiences. Give some Scripture thoughts on God's hand, eye and ear.

LESSON 46

GOD'S CHASTENING

Memorize Hebrews 12:6.

1. Suffering for sin. Prov. 13:15; 11:21; Job. 34:22; Col. 3:25. Will sinners be justly punished? Acts 17:30, 31; 2 Tim. 4:1; Rom. 2:6-9.

2. Suffering for righteousness. Matt. 5:10-12; 1 Peter 2:19-23; 4:12-16. It is caused by ignorance. Luke 23:34 with Acts 3:17; John 16:3.

3. Suffering to make perfect. Heb. 2:10; 5:8, 9; 1 Peter 5:10. Why should we not fear affliction? 1 Cor. 10:13; Jas. 4:7, 8. See Job 2:6; Psa. 118:17, 18.

4. Suffering for the sake of others. 1 Pet. 3:17, 18; Col. 1:24; 2 Cor. 1:3-7; 2 Tim. 2:9, 10; Phil. 2:17. This is the highest form of suffering. There is joy in it. Heb. 12:2.

The Book of Job is recommended especially to those who are passing through chastening. Jas. 5:10, 11. Study the book if you are in affliction. Notice the erroneous reasoning of the three friends: All suffering is caused by sin committed in the past by the suffer. Job suffers. Hence he has a secret, unconfessed sin. Notice the similar erroneous reasoning of Job: All suffering is, or should be, a punishment for sin, But I am righteous. Therefore God has erred in my affliction, and so He is unjust. This awful charge is frequent among His saints.

Your greatest danger in affliction is loss of faith thus in God and His goodness. Matt. 13:20, 21; Luke 22:31, 32. It either brings "more fruit" or "takes away" the branch. John 15:2.

The crisis in your trial is surrender. Job 42:1-6; Heb. 12:3-15; 1 Pet. 4:19.

The result of affliction. Heb. 12:11; 2 Cor. 4:17; 2 Tim. 2:12; Rom. 8:28.

Since God chastens every son that He receives, will not a life that entails suffering deter you from choosing it? Can you escape trouble by not choosing it? 1 Pet. 5:8, 9.

Or will the ungodly at last suffer more than if they had not so chosen? The time to choose. Eccl. 12:1; 2 Cor. 6:2.

Hope for a speedy coming of the "end" spoken of in Jas. 5:11.

LESSON 47
THE PRIVILEGE OF PRAYER

Memorize Proverbs 15:29.

Ponder the depth of meaning in Matt. 7:7-11. Think of the exceeding climax of "more", "much more", "how much more?. Can a loving parent realize the full joy of God in answering prayer?

His response is based on His Fatherhood. Matt. 7:11; 6:9; Jas. 1:17.

He is a rich Father. Rom. 10:12; Psa. 24:1; 50:10-12; Hag. 2:8.

He is able to prosper you abundantly. 2 Cor. 9:8; Phil. 4:19.

He loves you more than loving parents can love. Psa. 103:13; Matt. 7:11; John 3:16.

He is so near (Acts 17:26, 27) that we can pray even in thought and be answered. 1 Sam. 1:9-13

Note His watchful provision for even the beasts and birds. Job 38:39-41; Psa. 147:9; 104:21. Consider the "much better" in Matt. 6:26.

Does prayer change God? Is any one else changed by it? How?

Since God gives rain and sunshine alike to the good and the evil, why pray at all? Prayer is for the purpose of bringing us into love (John 16:24) for one thing. When we ask and receive what we would have received without asking, does it change us? And do we ever receive things by prayer that would have been missed without it?

Is prayer formal, in position, time of praying, place, or in words? Is praying in Christ's name intended to be spoken as a form of words? What does it mean to pray in His name?

Is prayer to be addressed to Christ? Give reason for the answer.

May sinners pray? Psa. 66:18; Prov. 15:29; 28:9; 1 Pet. 3:12. Discuss the case of Cornelius. May children pray?

Should prayer be addressed to dead saints? May we pray for the dead?

For what may we pray? Deut. 4:7; Psa. 84:11; Matt. 21:22; John 15:16.

Name some conditions of successful prayer. Matt. 21:22; Jas. 5:16; 1 John 5:14, 15; Jas. 4:3; John 14:13, 14; Phil. 4:6.

LESSON 48

THE PRIZE OF IMMORTALITY

Memorize 1 Corinthians 15:53.

There are two unpleasant conditions attending the present life, even of the righteous. They are suffering and death. The future life offers freedom from both in that it gives (1) A glorious bodily condition instead of suffering. 1 Pet. 1:11, 21; 1 Cor. 15:43; 2 Cor. 4:17, 18; 5:1-4; Rom. 8: 16-18. These scriptures all teach the idea under "glory" as a contrast with suffering. Notice the same teaching in different form in the following: Isa. 33:24; 35:10; Rev. 21:4. (2) Endless life instead of a dying condition as at present. John 10:10, 27, 28; 17:2, 3; Rom. 6:23.

(a) By resurrection. Luke 20:35, 36; 1 Cor. 15:51, 52; John 5:28, 29; 6:40.

(b) By translation. 1 Cor. 15:51, 52; 1 Thess. 4:15-17.

When? Mark 10:30; Rom. 2:7, 16; Rev. 2:10; 2 Tim. 4:8; 1 Pet. 5:4.

Read Matt. 16:26 and Luke 12:15-21.

If life is sweet, even in pain and for a few years of mortality, what is the value of it endlessly, and free from all that causes sorrow?

LESSON 49

JOINT HEIRS WITH THE KING

Memorize 2 Timothy 2:12.

What common thought is in the following: Rev. 3:21; Jas. 2:5; Luke 19:12-19?

Christ's Inheritance:

1. Throne. Luke 1:32, 33.
2. Earth. Psa. 2:8.
3. All things. Heb. 1:2.

The Saints' Inheritance:

1. Thrones. Rev. 20:4.
2. Earth. Matt. 5:5.
3. All things. Rev. 21:7.

Christ's kingship a double office, King and Priest combined. Psa. 110; Heb. 6:20; 5:6. Will the saints, also, have this double office? Rev. 5:9, 10; Psa. 149:5-9,

Priests teach (Mal. 2:7) and offer sacrifices (Heb. 5:1) and kings rule. Prov. 8:15; 2 Sam. 23:3, Hence, state the work of the saints with Christ in the future kingdom.

LESSON 50

REVIEW-HAVE YOU QUALIFIED FOR GOSPEL REWARDS?

Memorize John 13:17.

What is the difference between the foolish man and the wise one of Matt. 7:24-27?

So by doing what is set before you in the gospel offer you will be wise.

The value of wisdom. Prov. 3:3-18; Matt. 16:25-27; Luke 12:15-21; Matt. 6:19-21; Heb. 10:34.

Lesson 44. Forgiveness, or mercy, is only to those who

leave their sins. Prov. 28:13; 1 John 1:9. Continuing in sin only piles up more judgment. Rom. 2:5; Luke 12:47, 48; Jas. 4:17; John 3:18-21, 36.

Lesson 45. Providential oversight is for those who are in the secret place of His shadow. Psa. 91:1. Those outside are exposed to trouble.

Lesson 46 His chastening works repentance unto salvation to those who are His sons, but the sorrow of the world works death. 2 Cor. 7:10.

Lesson 47. Prayer. His ears are open to the cry of His people (1 Pet. 3:12), but the prayer of the wicked is an abomination to Him. Prov. 15:8.

Lesson 48. Eternal life is for the righteous. John 5:28, 29. The wicked have their part in the lake of fire. Rev. 21:8.

Lesson 49. A joint inheritance in the kingdom is for those who love Him. Jas. 2:5. If you love Him you will obey. John 14:21, 23. The rest are outside. Rev. 22:14, 15.

How do gospel rewards compare with earthly rewards?

What good has it done you to study this book? How can you profitably apply the knowledge gained from its lessons?

Let each member of the class consider in his own mind the question at the head of the lesson.