

SUNDAY SCHOOL TEACHER'S GUIDE

**PIONEER BAPTIST BIBLE COLLEGE
3883 Lakes of Bridgewater
KATY, TEXAS 77449**

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THE TEACHER

PREPARATION FOR TEACHING – PART I “The Teacher”

LESSON I - “The Teacher’s Teacher”

The teacher may know his Bible thoroughly and interpret his pupil intelligently, but this is not enough. To teach effectively he must follow the methods of the Teacher’s Teacher. To teach us Jesus taught us to succeed.

- I. Jesus knew His theme. He knew the Truth as no one else ever knew it. He had a thorough mastery of the Scriptures. When He spoke, He spoke with authority. There was never any doubt as to what He wanted to say. “I and the Father are one.” – John 10:30; “he that hath seen me hath seen the Father” John 14:9; “No man cometh unto the Father but by me.” – John 14:6
- II. Jesus knew His pupils. He adapted His teaching to their experiences. To farmers He spoke of sowing seed or planting vineyards, Matthew 13; to shepherds, He spoke of lost sheep, Luke 15:3-7; to the housewife He spoke of a broom and a lamp. Luke 15:8-10. By means of these familiar things He taught important truths
- III. Jesus commended His pupils. When He saw Nathanael approaching one day, Jesus said, “Behold, an Israelite in whom is no guile.” John 1:47. Certainly Nathanael had some faults, but Jesus emphasized that which was commendable in him and Nathanael became a disciple.
- IV. Jesus’ teaching was simple. While His teaching was simple it was full of meaning. Much of His teaching was in story, or parable form. Commonplace occurrences of everyday life were used to put across Spiritual Truth. A person patching an old garment, Matthew 9:16; children playing in the marketplace, Matthew 11:16; a man finding a treasure in the field, Matthew 13:44 – these and other like illustrations made His teaching attractive and readily understood.
- V. Jesus varied His method with the time and the hearers. At the well in Samaria He spoke to the woman socially and taught her incidentally, proclaiming a great truth. John 4:1-42. To the worshipers in the Synagogue on the Sabbath, He expounded the Scriptures in lecture form. He taught the disciples as they walked or dined together, testing them with questions to clarify their thinking.
- VI. Jesus taught by His personality. More important than His method was the influence of His life. Why should twelve uneducated men of different dispositions care to follow Him daily? Not for earthly gain, for Jesus told them He had no where to lay His head. He had won their love by His goodness, His sympathy, and His appreciation. Did He not note the Widow’s Mite? Did He not appreciate Mary’s loving gift of spikenard? Did He not love most where love was needed most?
Was He not at all times a sympathetic friend, and completely unselfish in His service for all? It is this winsome personality of our Lord that we need most to imitate.

LESSON II - The Teacher and His Textbook

In order to be in closest harmony with the Lord's kind of teaching the Sunday school teacher's mind must be richly stored with God's Word.

- I. He must study the Bible for the strengthening of his own spiritual life.
Teaching is a spiritual work. He who would succeed in it must have spiritual life. This can be had only through communion with God in His Word. The faithful teacher will often take the attitude of Samuel: "Speak, Lord; for thy servant heareth." It is more important that we hear God speak to us than that we speak to Him. The disciples, as they journeyed to Emmaus on that eventful day said little to the Lord, who walked by their side – just enough to reveal the depth of their need. Then they listened as He expounded unto them the Scriptures, and when He had left them, they said one to another, "Was not our heart burning within us, while He spake unto us in the way, while He opened to us the Scriptures?" It is in this waiting before God with the open Word that the teacher will have his most needed preparation.
- II. He must study the Bible to meet the needs of his pupils. As the teacher studies the lesson his thoughts will often go out to the members of his class and he will ask himself, "What truth and teaching is here for my pupils? Will this teaching meet the particular needs of John, or Sam? And many times the prayer will be offered, "Oh Lord, open my eyes to see the message that I am to carry to those whom Thou hast called me to teach." In order to have a working knowledge of the Bible the teacher must study the Bible systematically. Four methods of Bible study will be found to be helpful:
 - A. He should read the Bible consecutively, beginning at Genesis and reading through to Revelation. This will save him from passing by any portion and will give him a knowledge of the Book as a whole. That remarkable man of faith, George Muller, said that he had read the Bible through one hundred times, and always with increasing delight. The reading should be thoughtful, and the lessons should be applied to the life. The Bible should be read through at least once a year and twice if possible.
 - B. He should study the Bible topically. By use of a reference Bible and a concordance, or textbook, he should bring together the texts bearing upon one subject, and compare Scripture with Scripture. If weak in faith, let him study the faith passages. If full of fears, let him study the "fear nots" A Bible teaching understood by such personal study will mean ten times more to him than the same teaching explained to him by another.
 - C. He should study the great Doctrines of the Bible. God places a strong emphasis on doctrine in His Word. Any teacher who is not well grounded doctrinally should not be teaching. A teacher not well grounded doctrinally will never be able to take his students past the shallows, and may not be able to instruct them in the way of salvation.
 - D. He should study the Bible by Books. No other method will bring such large returns of knowledge and spiritual help. Each of the sixty-six books has its own message for our lives. In order to

enrich spiritual life and help equip one's self for service, the Bible must be studied:

1. Diligently John 5:39
2. Prayerfully Psalm 119:18
3. Thoughtfully Psalm 119:97-100
4. Believingly Psalm 119:18
5. Obediently John 7:17

LESSON III - The Teacher and the Pupil

Two violins, which separately give forth beautiful music, when played together, may produce discord because they are not in tune one with the other. So the teacher and the pupil will produce no harmony of life and progress unless they are in tune with each other. In order to have harmony, four things are necessary:

- I. Sincerity. Children are instinctively keen in their judgement of character. They will make friends with some strangers and shun others. One of the best recommendations of the teacher is the fact that the pupils love him or her. Shams are easily detected and severely condemned. What the teacher really is and does through the week may make or destroy the 30 or 45 minutes of teaching on Sunday. The depth from which the lesson comes has its effect in measuring the depth to which the lesson sinks.
- II. Sympathy. Sympathy must be twin to sincerity. The teacher who would succeed must enter into the life of the child. Interest in the family of a child often counts more than what is done for him personally. A favor shown to a child's mother, a bit of help or loving sympathy, or the eating of a meal in the house, may serve as a powerful link to bind the child's heart to the teacher's. The teacher may find out in this way that the so-called bad boy is really a Saul of Tarsus, awaiting the proper direction of his energy and leadership. We need to learn from Jesus' entering into the life of those in the home in Bethany.
- III. Standards of Right. What children see they imitate. One need only to watch children playing school to observe how unconsciously they have absorbed the manner and speech of the school teacher. Like teacher, like class. In the moral sphere, the Sunday school teacher represents to the child the concrete illustration of what is right and good, of justice, honor, and other virtues. "Teacher says it", or "Teacher does it" is sufficient reason for any action. If the teacher wishes his class to follow any standard of right, he must lead the way.
- IV. Careful class management. The teacher who would cure class disorder and learn the secret of happy class work, should remember:
 - A. The teacher should be prepared. The poorly prepared teacher will quickly lose his grip; the pupils will know it and will lose respect for him.
 - B. The pupil should be trusted. He should learn that the teacher believes in him. If right things are expected of him, he will be encouraged to do right.
 - C. Quiet firmness will make more friends than indulgence which may be followed by undue severity. Quietness reflects quietness. Quietness compels quietness.
 - D. Positive training counts for more than negative. One "do" is worth a dozen "don'ts". It is always wiser to suggest a better thing to do rather than simply to call attention to a wrong action. Effort should be appreciated and commended, and sometimes rewarded, but the desire for reward should not be permitted to become the prime motive for action.

LESSON IV - The Teacher's Personal Preparation

In order to make his influence count for most in the life of the child, the teacher must see that there is nothing lacking in his personal equipment.

- I. Physical preparation. Enthusiasm fails and irritation increases when one is tired. Rest is needed to steady the nerves; good digestion is necessary to keep one joyful and optimistic. Watching television or eating rich foods on Saturday night is not the way to prepare for the teaching of a Sunday school class. A neat appearance is also an aid to good teaching. Sometimes a slovenly manner, a too attractive hat, or an unusual dress spoils a lesson. A pleasing voice and a winsome manner, with plenty of smiles, suggest victory.
- II. Intellectual preparation. The teacher will need a knowledge of the Bible, a knowledge of the pupil and a knowledge of educational methods. Thus he will be able to relate the lesson to its surroundings and to give the proper values to events. Reading about related subjects and current events will supply original illustrations for the lesson. The teacher who does not thus prepare will find the class wandering into other pastures, where they will find desired food. Training is a necessity. Some claim that teachers are born, not made. To an extent this is true. The person who has no desire to teach will dislike children and has no patience or interest. Such a person will no more be usable as a teacher than a blind man will develop sight. One who loves people and has a natural interest in teaching will make a good teacher, but it is also necessary to add preparation in training.
- III. Spiritual preparation is the most important. "If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass..." I Corinthians 13:1. The foundation motives of teaching must be pure. A teacher's reason for teaching should be the joy of service for the Lord and the desire of leading others to Christ, without which all success is failure. Classes have at times been held together by ignorant men whose power lay in their simple spirituality. This power can only be gained by:
 - A. A close personal walk with the Lord.
 - B. A prayer life.
 - C. Regular study of God's Word.Skillful methods will never make up for spirituality deficiency. God will not place His power in unprepared dirty vessels. Agony in prayer may be the price of reaching a pupil, but the victory is well worth the sacrifice.

LESSON V - Teaching Principles

Those who would build character must know the principles that make character. Three basic principles must be kept in mind:

- I. Knowledge advances through four logical stages. Knowledge reaches the soul by the senses: sight, hearing, taste, touch and smell. Through these we have sensations, and from sensations the four steps to knowledge are taken.
 - A. Perception – (To obtain knowledge through the senses. To see, hear or feel, to understand) Through one of the senses a sensation reaches the brain. In the brain it is interpreted and becomes a perception. By use of the other senses this perception can be strengthened.
 - B. Conception – From a number of perceptions I take one or more common features and put them together. They become a concept, or conception. (A mental picture, an idea, a notion)
 - C. Judgement – (Discernment) By comparing several conceptions a judgement is formed)
 - D. Reasoning – The comparing of judgements produces reasoning.
Example: I see Jesus performing miracles, and hear Him forgiving sins. These are perceptions. I develop a concept of Christ as a worker of the unusual. My judgement of Him is that as a miracle worker, He is more than mere man. I thus reason that He has to be God since only God can perform miracles, and forgive sins.
- II. Knowledge is acquired only through self-activity. Unless a child is allowed to try walking, he will never walk. The teacher must stimulate the spirit of inquiry or the child will never learn.
- III. Knowledge must be understood and used or it will be lost. The new truth must become a part of our mental equipment, even as the meat we have for dinner becomes a part of our blood. Knowledge is not one's own until it is applied to one's daily life.
See Matthew 7:17,24

LESSON VI - Methods of Teaching

Principles are general truths. Method is the manner of applying the principles to the specific lesson. We find that our methods need to be adapted to the lesson and the pupil. A method successful with one may be a failure with another. The best method is the combination of all.

The four methods may be grouped as follows:

- I. The recitation method – This presupposes a lesson prepared at home from a Bible or quarterly. The teacher becomes a quiz leader for a set of questions, which the pupils know. This is the poorest form of teaching. It suits the lazy teacher best. It requires the least work on his part, and, although the conscientious student may study at home and may have a store of Bible facts on hand, the lesson period will be of small benefit to him.
- II. The lecture method – For little children, this method takes the story form, while for the adult it is the explanation and application of the lesson. The success of this method depends on the teacher. It has both advantages and disadvantages. It is often successfully used in large classes. When used by a gifted teacher it may do much to hold adults in the Sunday school. On the other hand, the teacher may simply entertain without instructing. When this method is adopted, effort on the part of the pupil is not essential.
- III. The question method – This method was used by the Jews in the Synagogues in Paul's day. By their wonderful questions they showed their pupils what they did not know, and roused their interest to find out for themselves. Questions:
 - A. Arouse interest; so may be used to advantage at the beginning of the lesson. Jesus often met the questions of the religious leaders with a question of His own.
 - B. Reveal to the teacher the point of contact. He must find out the condition of the student's mind in order to connect the new truth with what the student already knows.
 - C. Test the knowledge of the pupil. In no other way can we tell if the student has grasped the truth that the teacher has tried to impart.
 - D. Stimulate the thought of the student. A good question will make the student think. A poor question may suggest the answer. The poorly prepared teacher does all the talking. The partly prepared teacher is content to ask. Questions. The well-prepared teacher so stirs the minds of the students that they will ask questions.
 - E. Lead to decision, as in the case of Peter to whom Jesus said three times, "Lovest thou me?" John 21:15, and in the case of the disciples when He inquired of them, "Whom say ye that I am?"
- IV. The special research method is suited to adults of average intelligence, but can be adapted to children. The students are given topics, characters, or places to study and bring a written report. The teacher must bring all these essays into a complete lesson. The benefit lies not only in the knowledge gained in research, but also in the hunger for knowledge that is begun. The difficulty in securing preparation at home may be met by the following suggestions:

- A. Assign each pupil the subject that will interest him the most.
- B. Appeal to the sense of duty. The teacher's personal influence will have great weight.
- C. Give full directions and make the duty clear. The secret of success is in the assignment of definite tasks.
- D. Expect the work to be done. Appreciate any effort, however small, and use it in the lesson study.

LESSON VII - Preparing the Lesson

Remember, teacher, you are the best teacher some student will ever have. The teacher should approach the day's lesson with reverence and responsibility. His responsibility is greater because there is much more at stake. He is feeding the spiritual man and needs to do it with great care. The teacher has to, in 30 to 45 minutes, counter the influence of an entire week of contact with the world. Good preparation is so important.

- I. Begin early. The teacher should read the lesson for next Sunday on Sunday evening. He should give time to preparation throughout the week. By the following Sunday he is saturated with his message.
- II. Study the lesson text and context. Look up the marginal references. Use a Bible dictionary and learn everything possible about persons, customs and places. Gather the lesson facts. Note the important truths. Pray for guidance. John 16:13,14
- III. Collect a variety of material, incidents, stories, pictures, curios, explanations. Find these in daily papers, magazines, personal experience or nature. If the lesson is kept in mind, the illustrations will be found if one is alert. After the material has been collected, the work of selecting and arranging begins.
- IV. Plan to review the last lesson. This may be by picture, illustration, or question method. The last lesson is the basis or foundation upon which the new lesson will be built.
- V. Select a single truth. Fit it to the particular needs of your students. Always fit your lesson to the time. A good teacher will always finish the lesson. Do not leave your students hanging.
- VI. Prepare the approach to the lesson. Whatever the introduction, it should be related to the main truth of the lesson.
- VII. Connect the truth in every possible way with the student's known world. Compare the size of Palestine with that of your own state. Contrast the conditions of Bible times with those of the present day.
- VIII. Try to make the teaching move the students to action. No lesson is complete without application.

LESSON VIII - Illustrating the Lesson

There are many ways a lesson can be illustrated: stories, pictures, films, object lessons, flannelgraph, etc. Children can be encouraged to make scrapbooks, draw or color pictures, etc. The most common illustration is a good story.

There are three kinds of stories:

1. The introductory story for lesson approach.
2. The illustrative story for fastening truth
3. The story of the lesson itself

The value of the story is:

1. They help to secure order and attention.
2. They enlarge the child's world.
3. They make things more real.

A successful story must be:

1. On the level of the hearer's experience.
2. Adapted to the age of the hearer.
3. Calculated to appeal to the emotions, in order that it may lead to action.

How to prepare the lesson story:

1. Know it
2. Analyze the material
3. Note the persons, the scenes and the events.
4. Tell the story as an eyewitness.
5. Place the climax at the end.

The development of the hearer will determine the kind of story to be used:

1. To the Beginner – He knows only home and Mother, and love, so you should use stories of child life, Mother, birds, animals, flowers, stars.
2. To the Primary child – with his splendid imagination, he will want more elaborate stories; stories of the boy Samuel or the early life of Christ will meet his need.
3. The Youth – with his ideals, he demands heroes and adventure. Tell him the stories of Joseph, Daniel, Paul and Christ.
4. The Adult – who has learned to discipline himself and to appreciate future good, will appreciate stories of suffering, temptation, and self-denial.

LESSON IX - The Teacher's Responsibility

- I. Responsibility to the Child: To meet this obligation the teacher must be:
 - A. Tactful
 - B. Sociable
 - C. Studious
 - D. Earnest
 - E. Spiritual
- II. Responsibility to the school: To meet this obligation the teacher must be:
 - A. Regular in attendance.
 - B. Early in attendance. (At least 15 minutes before class begins)
 - C. Earnest and loyal in work.
 - D. Faithful to teachers' meetings and functions.
- III. Responsibility to the Lord: We must not offer the Lord less than our very best.
 - A. Live a pure life.
 - B. Spend much time with the Lord in prayer and in His Word.

LESSON X - The Complete School for the Trained Teacher

- I. A spiritual atmosphere should pervade the school.
- II. Every member of the church will have a place in the complete school.
- III. The officers of a complete school will faithfully carry out their duties.
- IV. Departments will be fully graded, be distinct, and have full equipment.
- V. Studies on special topics should be provided in addition to the lessons.
- VI. Special days should be observed in special ways.
- VII. The complete school is open all year.
 - A. Teachers' meetings should be well attended for two reasons:
 1. Profitable programs will make it worth while to come.
 2. A sense of duty will bring the faithful teacher.
- VIII. Every teacher in a complete school should be trained.
- IX. Because of the importance of the work of the Sunday school teacher, all teachers and officers should be publicly installed and recognized.
- X. The complete school will be a spiritual force in the community.

Every student a Christian
Every Christian a worker.
Every worker trained.

LESSON XI - Preparing the Lesson

- I. Before we can prepare a lesson, we must remember that the lesson is constantly being pre-taught by our life. So let us first consider the preparation of the Teacher.
 - A. The teacher must be a Born-again Christian.
 - B. The teacher must have a life that is dedicated to the Lord.
 - C. The teacher must be called to teach.
 - D. The teacher must always be an example. **(Do not accept a teaching position if you are not willing to pay the price to be a teacher; a pattern for others to follow.)**
 1. In habits
 2. In manner of living
 3. In dress
 4. In talk
 5. In places of amusement and types of entertainment.
 - E. The teacher must be consistent in his or her own life with the Lord.
 1. In God's Word
 - a. Reading it
 - b. Studying it
 - c. Memorizing it
 2. In the prayer life
 3. In witnessing and service for the Lord
- II. Helps in preparing the lesson:
 - A. A good study Bible
 - B. A complete concordance
 - C. A topical textbook, or a topical Bible
 - D. A good Bible dictionary
 - E. If possible, a good Bible commentary
 - F. A dictionary of types
 - G. A good Bible atlas
 - H. A sound Bible Story book
- III. Procedure for preparing the lesson:
 - A. If materials are used from a Sunday school materials publishing company, read the lesson over carefully at least once a day for the entire week. If printed materials are not used read over the passage to be taught, each day of the week.
 - B. Include in your prayer time each day the following things:
 1. Prayer for guidance in preparing the lesson
 2. Preparation of your own life and heart to teach the lesson
 3. Preparation of the hearts of the pupils to receive the lesson
 4. Illustrations needed to apply the lesson to every-day living
 - C. As you go through the week, look for illustrations and applications of the lesson.
 - D. Think ahead as to what visual aids you could use to get the lesson across.
 - E. Look for examples of the Truth, or Truths to be taught in the following places:
 1. Every-day experiences on the age level of the pupils you teach
 2. Examples from actual incidents in the Scriptures

3. Examples from newspapers, magazines (both secular and Christian), and from your own life when you were the age of those whom you teach.
 - F. Try to set aside a time each week when you can put it all together and prepare the lesson for teaching.
 1. Once again, begin this time with prayer.
 2. Put down your topic.
 3. Write down the major thoughts you want to put across.
 4. Jot down the main sub-topics, or headings under each main thought.
 5. Begin to put the sub-topics in the best order.
 6. Eliminate any extra baggage.
 7. Add illustrations and visual aids at the appropriate places.
 - G. Leave the quarterly at home on Sunday and teach from the Bible and your outline using the visual aids that you have chosen.
 - H. Use subtle repetition, and follow with questions.
 1. The parts of a good speech, sermon, or lesson are:
 - a. Introduction – What you are going to teach them
 - b. Thesis – The statement of Truth you want to put across
 - c. Body – Development of the thesis
 - d. Conclusion – A re-capping of what you have told them
 2. Have some simple questions to ask as you come to the conclusion of the lesson.
- IV. Some things to keep in mind as you teach the lesson:
- A. The salvation of the members of the class. The Sunday school teacher must always be an evangelist.
 - B. The dedication of the members of your class
 - C. The Scriptural baptism of the members of your class
 - D. Church membership
 - E. Christian growth
 1. Time spent in God's Word
 2. Time spent in prayer
 3. Time spent under the sound of God's Word
 4. Witnessing
 5. Obedience
 - F. Christian service
 1. Development of God-given talents
 2. Use of God-given talents

THE PUPIL

PREPARATION FOR TEACHING - PART II – “The Pupil”

LESSON I – “The Importance of Knowing the Pupil”

- I. Why the teacher should study the pupil:
 - A. The needs of the pupil require it. The gardener studies how to best care for his various plants. To some he gives much water, to others only a little. To some he permits much sunshine, to others little. So the teacher must know the pupil’s mind, for there he plants the seed of the Word and tenderly cares for its growth in each individual life.
 - B. The nature of teaching requires it. The word, education comes from a word meaning to lead out. The implication is that to teach the things of God involves leading each individual child by example and in accord with the needs of the individual life.
- II. What the teacher should know about the pupil: Through the study of the child the teacher will learn:
 - A. The general characteristics of the pupils in the various stages of development, that he may realize that the pupils of various ages, and in various stages of spiritual development require different and varied treatment.
 - B. The individual interests of the pupils. The teacher will find that interest must be created before attention is won. He will find that what interests Johnny does not interest Jack, and so he will learn to approach each boy through his individual interests. This is the line of least resistance.
 - C. The meaning of the child’s actions: The infant cries to get the attention he desires, or the things he needs. The child’s demand for toys, and the truant’s running away are but the same kind of warning that either intellect or heart are being starved. If the teacher understands this and the demands of nature are supplied, the work of the teacher will be preventive, rather than corrective, and boys, as well as girls, will be kept in Sunday School.
 - D. The two types of children: Most children can be classed under two general types, motor and sensory, but some are a combination of the two.
 1. The motor child: Like the motor car, the motor child is easy to start, but noisy in the starting; and then he is swift to travel and quite attractive; but he may also stop as quickly as he started. Impulsive and enthusiastic, he is quick to comprehend and to decide, but is as quick to change his mind. Action will often precede deliberation. He requires knowledge quickly, and forgets even more quickly.
 2. The sensory child: He is more quiet and thoughtful, slower to respond, but steadier when turned; he is possibly less attractive at first, but he wears well. It is more difficult for him to acquire knowledge, but he retains for a longer time what he has learned.
- III. How shall the teacher study the pupil?
 - A. Read carefully the best available Christian books on child study.
 - B. Watch your pupils (unobserved, of course)

- C. Visit his home. Note how he is rewarded or punished; how he is taught; the motives, which appeal to him; whether he obeys from, fear or love. Note the atmosphere of the home.
 - D. Have him visit you socially, and with the class, but do not talk religion with him every time you meet him.
 - E. Know his companions, his work, his play, and his plan for life. Know the Monday and Saturday child as well as you do the Sunday one.
- IV. How shall the teacher use this knowledge of the pupil?
- A. Like the things he likes, if you can do so with propriety, and make him love you, thus establishing sympathy.
 - B. Study the things, about which he knows, and connect your lesson with these things. See him play his games; have him explain his toy.
 - C. Judge him fairly and gain his confidence.

LESSON II – Knowing the Pupil by his Play

I. Play meets the need of the pupil.

A. Physical:

1. Play uses up surplus energy. The child who had been compelled to remain quiet and attentive has stored up energy, which, unless it has an outlet, will force out the cork and damage something. If the child leaves the Sunday School room noisily and yells in the corridors and in the neighborhood, it is because his play energy must have an outlet.
2. Play trains the body for future life. Ball games, skating and swimming develop the muscles, and the fresh air and sunshine build a reliable constitution for adult life.

B. Mental: The mental life is developed through the use of the senses in play. The child becomes alert and his judgment is trained.

C. Moral: Justice, unselfishness, and loyalty are virtues, which may be trained through play. The necessity of obeying the laws of the game develops admirable qualities.

II. Play reveals the tendencies of the pupil.

A. The child is an investigator. New sights, sounds and tastes, which furnish him with the basis for future knowledge, are feeding his hungry senses. Boys in particular like to take things apart and see what makes them function. This is why a child often takes a toy apart instead of just playing with it. This does not mean that the child is destructive, but that he is following a natural inclination toward inquisitiveness. This tendency can be harnessed for the learning process.

B. The child is a competitor. He wants a playmate with whom he can match his skill. The small child has not yet learned to set aside his own selfishness for the good of the whole group. He is an imitator. The girl will play house while the boy will play fireman or policeman. If children are properly taught in the Sunday School, and there is a teacher whose life they can imitate, you might well find them playing Sunday School at home during the week.

C. The youth is a cooperator. He has the “gang instinct”. He joins the club and wears the club uniform and badges. He likes baseball, football, tennis, etc. He prefers games that call for head-work and teamwork. He glories in the sacrifice, but likes to do his best if someone of the opposite sex is watching.

III. Play renders duty pleasant to the pupil

A. A boy may work hard all afternoon to build a tree house, or a mud dam, when he is really too tired to take out the garbage, or cut the lawn. The child, who would tire of work in an hour, can play all afternoon. Work is forced; play is spontaneous. When a child does something because he wants to, the play spirit enters into it and he gains far more than if it is something he feels he must do. This is why it is so important to make Sunday School class an exciting, and an enjoyable experience.

IV. The value of this knowledge to the Sunday School teacher:

A. Knowing the “why” of the pupil’s play, the teacher can use this natural inclination to make the class interesting.

- B. Knowing the tendencies of the student, he will be able to adapt the teaching to the needs of the age level.
- C. While we cannot play in the Sunday School, we can incorporate the play principles in the class.

LESSON III - Early Childhood – The Beginners (Two through five year olds)

While the Nursery department is the youngest in the church, we can safely say that organized Sunday School begins with the Beginner department. This is not to say that the Nursery sees no instruction for it has often been pointed out that most of our life-long habits and behavior patterns are formed in the first two years of our lives. It is important to have the right kind of examples in front of our nursery children. Stories and songs can be taught in these first two years, as well as a great deal of example. Beginners, however, begin to display characteristics and needs which require our closest study.

I. Physical development:

- A. This is the period of greatest physical growth. The child outgrows clothing at an alarming rate. The body must be considered in the teaching of beginners. Exercise and rest must be provided.
- B. The rapid growth of the body leads to restlessness, nature's safe guard against one-sided development. Any part of the body not used regularly will wither and die. This seems to be especially true in very young children whose bodies are growing rapidly.
- C. For these reasons children in this age category have a very short attention span. They need to have frequent breaks from routine for drinks of water, restroom trips, etc.

II. Mental development:

- A. There is at this age a great hunger for learning, but a short attention span. For this reason there needs to be short periods of emphasis on various things with activity breaks in between. Most of what is learned is learned through the eye gate. It must also be remembered that during this time the child is learning the language and is very limited in understood vocabulary.
- B. Curiosity is a leading characteristic of this age group and will usually be expressed in "why?" "what?", "what for?", and various other questions of this kind. Curiosity is a necessary prerequisite to knowledge.
- C. Imitation is another mark of this age group. He or she talks, acts and thinks like his or her parents and others with whom they are closely associated. The personality and spiritual nature of the teacher will make a great difference in the development of the child.
- D. Imagination: Early childhood is a time of fantasy. He or she lives in a land of make-believe. It is difficult for the child at this age to distinguish between the real and the imagined. The little wordless book used with this age can leave a child with the distinct impression that his heart is literally black and that Jesus can turn it to white. Impressions made at this age often stay with a person for life.

III. Moral and Spiritual development:

- A. Self-interest: The Beginner is self-centered because he knows only self and the things that directly touch his life. He or she is too young to understand the rights of others. His own needs must be met, but he can be led into loving, unselfish deeds if we will show him the way.

- B. Trust. The child at this age leads a life of trust. The word of parent or teacher is not doubted. He does not worry about problems or dangers because, is not someone is there to take care of him? He is not ashamed at this age to have someone hold his hand and help him across a busy street. The stories of God's care and love will be accepted at this age without question.
 - C. Sincerity: The child at this age is frank and unaffected, and is not influenced by policy or politeness. What he says he means.
- IV. Hints for teachers of beginners:
- A. Boys and girls may be in the same class. At this age there is almost no sex distinction.
 - B. Provide the best possible environment for the beginner. Be sure beginners are completely separated from other age groups so that they can have their music, prayers and everything on their age level. Then teachers can best provide a clear example for them.
 - C. The lesson should be short and program varied.
 - D. Instruction should be given in story form with the use of as many visual aids as possible. Stories should be used which bring out the love and care of the Heavenly Father and of Jesus as the good shepherd with the child as one of His lambs. It is not too early, however, to begin talking about how the love of Jesus was expressed to us by His coming down to earth to die for us, and for our sins. The early beginner does not have an understanding of sin, but the four or five-year-old might.
 - E. Direct the child's activities. Expression is necessary to lasting impression. Make use of marches and motion songs. Help the child to express in action the Truth you have just taught.
 - F. Remember that this is the seedtime of the great harvest. Sow the seed with prayer and patience.

LESSON IV - Middle Childhood – The Primary (Six, seven, and eight year olds)

If you want a garden of good fruit, get the trees young. In this period the child's world enlarges. He becomes increasingly interested in people and things and begins to think and act for himself.

- I. Physical development: The child is still very active. He rushes out to play as soon as school is out and is reluctant to come into the house even to eat; but when he is compelled to be quiet, he is not so restless as his smaller brother. His activities are in better control. In early childhood he found pleasure in action itself. Now he finds pleasure in what his activities will accomplish.
- II. Social development:
 - A. At six, when the child leaves home for school, his social sphere is broadened. His world now includes teachers and classmates. He is no longer the selfish little tyrant.
 - B. The children of this period play in groups. Each child tries to win for himself. Rivalry has developed. The gang spirit has not yet appeared.
- III. Mental development:
 - A. Memory in this period is voracious, but haphazard. Everything, both good and evil is stored in the mind for future use. What is memorized at this time in life, stays. However, the important point may be forgotten while the illustration is retained.
 - B. Imagination is still active. An abstract statement of Truth does not impress him. His hungry imagination requires that that Truth be pictured vividly for him in a story. But the story must now have more detail than when he was younger. He also now sees the difference between the imaginary and real stories.
 - C. Imitation at first was interested in deeds, but now it is more concerned with the doer. The child imitates his companions. Language, actions and habits are all imitated.
 - D. Reason is dawning during this period. The child is not so ready now to believe everything he is told. He is beginning to think for himself. He is forming his own ideas.
- IV. Moral development:
 - A. The child's conscience awakens. The moral sense is not as strong as it will be later, but at this age the child has an increasing sense of the difference between right and wrong, and should be encouraged to form habits for noble living.
 - B. He wants to have things all his own. He becomes a collector. The affection he has for his pets gives him an outlet for his emotions. He is not yet able to understand that true greatness is in serving others.
- V. Spiritual development: The child is old enough now to be led to Christ. A strong emphasis should be made on this in the Sunday School class. The child raised in a Christian home has a distinct advantage in this respect over the child from a non-Christian home.
 - A. The emotions are strong at this age. The child responds readily to kindness. He wants to be loved and he responds to love. The Primary teacher will want to be very careful in directing the emotions of the child at this time. Great care must be taken to show love and concern for the child's spiritual needs.

- B. Habits of Christian living should be formed at this time. The child should be encouraged to read the Bible, pray and serve the Lord.
- VI. Hints for teachers of Primary pupils:
- A. The Primary department should have their own Sunday School area, well lighted and ventilated, and neatly furnished.
 - B. When at all possible, have a superintendent, secretary, pianist and classes of not more than eight or ten.
 - C. The program and materials should be on the Primary level.
 - D. In teaching, put spiritual Truth in story form.
 - E. Stress obedience.
 - F. Aim at every Primary child knowing the Lord Jesus Christ as their Savior by the time they are promoted to the Junior Department.

LESSON V - Later Childhood – The Junior (Nine, ten and eleven year olds)

In this period the child is keenly alive to the wonders of God's world. He is also aware of the achievements of great people, and is eager to accomplish something himself.

- I. Physical development: Activity is greater than at any other period in life. Health is good and energy is unbounded. The boy is fond of sports, which are daring, and the hardest game invites his most enthusiastic effort.
- II. Social development:
 - A. The sexes are repellent; the boy hates any association with girls in play or classes. He teases the girls on the street, and the girls retaliate by calling names.
 - B. Inseparable chums are found, but these are selected more because of nearness than because of suitableness. Race, education or refinement is not considered when the chum lives near by, sits near in school, or plays in the same vicinity. Those who are inseparable chums at this time may be but acquaintances in later life.
 - C. The Gang Spirit becomes strong. The boys organize themselves into gangs, the girls into clubs. These groups are not permanent and may readily be recast. Gang loyalty is a marked feature of this age. This should suggest to the Sunday School teacher the great value of class organization for holding boys and girls in Sunday School and interesting them in its activities.
- III. Mental development:
 - A. Memory is now at its best. In this strongest memory period we have a golden opportunity to fill the mind and heart with the Word of God. Select memory passages, which will help them cope with the tests of life in future years.
 - B. The new pleasure of reading is added to the child's experience. If he can be discouraged concerning TV, he can be taught to love reading. He should be taught to love good literature and to use and direct his hero-worship to the champions of the Faith. He can be encouraged to love and read the Bible.
- IV. Moral development:
 - A. The Junior lives in the present. If motives to right living are to have an effect on him they must be applicable to right now. The fact that what he does now will affect his life in the future has little effect on him at this point. Let him see that by doing a particular thing he will gain or lose right now and he will listen.
 - B. This is the habit-forming time in his life. As habits make character, this is the time to be building in the Junior's life.
- V. Spiritual development:
 - A. More children turn to Christ and receive Him as their Savior at this age than any other. This is the main time to press the claims of Christ.
 - B. This is the age when the student will be most impressed with the greatness and power of God. No longer is the child interested in the baby Jesus, but admires the Christ as He heals the lame and drives the moneychangers from the Temple.

- C. The heroic aspect of the Christian life appeals to him now. The biographies of both Bible characters and those great Christian warriors should be put before them at this time in their lives.
- VI. Hints for teachers of Juniors;
- A. Organize the department with officers and teachers. Have boys and girls in separate classes.
 - B. A separate department with maps, models and pictures of great heroes will be helpful.
 - C. This is a good time in the children's lives to work up programs which can be presented before the church or Sunday School.
 - D. Keep the children busy during the lesson time. Have them make maps, models, picture portrayals of the story, etc. Present the Christian life as a challenge and an adventure.
 - E. Set before them the attractiveness of the Christian life.

LESSON VI - Early Adolescence – The Intermediates (7th and 8th grades)

The pupil has now closed childhood's door behind him and is now opening the door of adulthood, but has not yet entered. This vestibule to maturity is the period of early adolescence. The period is marked by:

I. Physical development:

- A. Size – It is a time of very rapid growth. The boy begins to grow taller. The girl begins earlier, but does not grow as long as the boy does. Girls mature earlier.
- B. Awkwardness – Rapid physical growth produces awkwardness. The teacher of the Intermediates must remember that it takes time for the young person to make these adjustments, and that there are many inner conflicts that are taking place.
- C. Energy is abundant at this age. The thirteen-year-old boy has to talk louder, shout, whistle, slam doors and everything else more energetically than anyone else. Great physical changes take place at this time and the adolescent is becoming aware of these changes and that they constitute the beginnings of adulthood. These very changes may cause the adolescent to be moody, perplexed, worried, or even afraid.

VIII. Social development:

- A. The adolescent develops a sense of loneliness and must compensate by having close friends.
- B. The gang instinct continues. He often feels that his parents do not understand him and he turns to his peers.
- C. Team play. He now wants to participate in games, which require skill. He begins to learn the lessons of self-control and sacrifice for others.
- D. Sex awareness begins at this age. A girl is likely to show her interest in a boy by hitting him, while the boy pretends he is not interested in girls at all. There is a very strong urge for experimentation at this time in life. The Sunday School teacher can play a very important part in both teaching positively about the dangers of sexual experimentation. The adolescent sees so much which is stimulating on TV that he or she might even want to start dating at this time. This is anything but healthy since they are not emotionally ready for this.

IX. Mental development:

- A. Mental development, though slower than at any other period, continues uninterrupted.
- B. Imagination. He has a tendency to live in the imagined world, which he prefers over the real world. If this is not guarded against he may not learn to cope with the real world, as he needs to. He has a tendency to scorn smaller duties and look for the great opportunities.
- C. Imitation. The adolescent now chooses heroes and worships their accomplishments. Sunday School teachers can do a great deal toward helping them acquire the right heroes.

X. Moral development:

- A. Self-reliance. The boy acquires great confidence in his own ability. Both boys and girls are likely to have a know-it-all attitude at this age. The boy will argue for the sake of argument.
 - B. Intense emotions play a strong part in the life. If these are not guided and controlled they will sometimes ruin the person's life for the future. They should be taught to direct their capacity of intense hate against sin. They should be encouraged to direct the strong love and loyalty they feel, toward God.
 - C. Secretiveness: The frankness of childhood is gone. The child is more diplomatic and secretive. He will not tell the teacher exactly what he thinks, and does not respond as directly to questions as the child does. The boy now desires a lock on his treasure chest and the girl wants a room of her own. Harmful and undesirable materials are likely to be hidden away from adult eyes.
- XI. Spiritual development:
- A. Christ can be the ideal of manliness, courage and holiness. He will be loved for what He did for us if the child is led right. This heroism and sacrifice make a strong appeal to the adolescent.
 - B. An active, practical religion is required at this age. Boys and girls want to be told what they can do to serve Christ.
 - C. Boys and girls are easily led to Christ at this age. They like youth rallies, camps and conferences on their level.
- XII. Hints for teachers of Intermediates:
- A. Organize your class and get them together regularly.
 - B. Give the class definite things to do.
 - C. Give more understanding than condemnation.
 - D. Avoid making the adolescent boy conspicuous by either public praise or blame.
 - E. Remember that at this age, the teacher's relation to the pupil carries more weight than either the lesson or the methods used.

In this period the awkward, overgrown, boisterous intermediate becomes a graceful, well-developed, thoughtful Senior.

I. Social development:

- A. Sex attraction – The girls begin to make themselves attractive while the boys compete for the attention of the girls. Both boys and girls now spend a great deal of time before the mirror. The opposite sex is the chief interest in conversation. It is a time of falling in love. The boy takes the initiative and the girl acts as judge of his attention
- B. Larger social interests – The social life now broadens. The youth has lost his interest in the gang, or little clique and becomes interested in people in general. He is interested in society. He is glad to share in the entertainment and other social features of Church life.

II. Moral development:

- A. Independence. At this time some boys and girls leave school and go to work. Because they have some part in supporting themselves they think they have the right to go where they want to go and do what they want to do. Some will exercise this new “privilege” by dropping out of Sunday School. Teens at this age should be given some measure of responsibility in the Sunday School class. They should be made to feel that their ideas and participation are desired in the Sunday School.
- B. Crime tendency. The greatest number of first offences occur from age 12 to 16. Girls are more vulnerable to influences for good or evil between 11 and 17. This is the age most vulnerable to such things as smoking, drinking, drugs, immorality, theft, violence, wild driving and other sources of trouble than any other time in one’s life. It is so important to reach them for Christ before they reach this age. It is an age of experimentation.

III. Spiritual development:

- A. This is the age of doubt. The young child accepts what is told him, but the teen must know the why of everything. Faithful teaching of Bible truths in the early years will go a long way toward preventing a catastrophe in the teen years.
- B. On the other hand, this is a period when the soul longs for peace and assurance with God. If the person came to know Christ in the early years, that knowledge will be awakened now. Every encouragement should be given to the teenager to obey Romans 12:1 and yield his or her life to Christ.
- C. Activity necessary. The Seniors must be given definite tasks to do. It is absolutely necessary that they be enlisted in the activities of the home and church. This is the ideal time to get them involved in soul winning and evangelism. Door to door soul winning is tailor made for the teenager.

IV. Hints for teachers of Seniors.

- A. Remember that more people drop out of the Sunday School and fewer enter at this age than at any other time.
- B. Only thorough, systematic work will hold them.
- C. Keep before the class that to be a Christian is to be like Christ.

- D. Be patient. The student is passing through a time of stress and strain and greatly needs your kindly interest.
- E. Give your class some say in the class government.
- F. See that the lessons you teach are closely related to the pupils' own experience.

LESSON VIII - The Young Adult (Eighteen to twenty three year olds)

This is an age of great activity, both of body and mind. We must help the pupil to keep forming important convictions, settle his doubts, and determine his life's plans.

I. Physical development:

- A. From this time on physical growth will be mainly in weight and strength. A person during these years becomes more serious and intense about everything. Interest in sports is greatest at this time in life and can play a great part in reaching the individual for Christ, or retaining his interest in Sunday School. This is an excellent age to start a ball team to compete with other churches. It is also good to have a gym night, or attend sports activities as a class.

II. Intellectual development: This is decidedly the intellectual age. The young person tires of the monotony of the usual program and is eager to try new things. He sometimes carries fads and fashions to the extreme, and may cease to attend Sunday School on the grounds that it is too humdrum.

- A. Attention is voluntary. The young person at this age attends to an unattractive subject because of the future good it will do him. His motives may be internal or external, that is, because it will profit his business, or because it will build character.
- B. Memory becomes systematic. Understanding and association must come to aid it. No longer does the mind eagerly devour everything. The Bible verses are much more difficult to memorize.
- C. Imagination is constructive. The young person at this age invents machinery, stories, and pictures, and he delights in different puzzles, or hard problems in games or work. Judgments are often hastily and inaccurately made, through lack of reflection and also through detective observation.
- D. Reason is prominent. Although the first glimpses of reasoning are seen far back in the life of the infant when he cries because he is left alone, this faculty is the last to appear prominently.

III. Spiritual development:

- A. Unselfishness. Young people are ready to sacrifice for others, as a rule, but they must see results. They are glad to serve when they can see real fruitage from the serving. It is good to have the young people this age take an evening service once in a while, hold a nursing home service, or door to door witnessing, take on a project around the church, etc.
- B. Doubt often continues during this age unless the person has been well grounded earlier in life. As this age begins to reason through the great Truths of the Bible, they may begin to question those things they previously accepted by faith.
- C. Spiritual results:
 - 1. Faith is confirmed – Many times young people who made professions of faith earlier in life will make sure to their salvation during these years.
 - 2. Christ can take on a new reality at this age. He can be put to the test as never before in real-life situations now that the young person is more or less on his own.
 - 3. Christian service is enjoyed more now than ever before.

IV. Hints for teachers of young adults:

- A. Questions given out to be solved or debated will interest this age.
- B. Relate your instructions to every-day life.
- C. Organize your class for Christian service projects.
- D. Concentrate on being sure that every member of the class is sure of their salvation.

LESSON IX – Maturity - The Adult (24 years and up)

- I. Mental development: The intellectual powers are at their height.
 - A. Judgement and reason have been trained by experience. While the mind does not act as quickly as in youth, its conclusions are more permanent and dependable.
 - B. The will is strong to will and to do. Obstacles are met and overcome. The habit of making choices has been formed.
- II. Social development:
 - A. Love of home and family is strong.
 - B. Lasting friendships are made
 - C. Feelings run deep for the poor and fortunate.
 - D. Interest extends to the world's needs.
- III. Moral development:
 - A. Habits are now fixed. Changes of thought, occupation, and manner of life are difficult. Those who have come to know Christ as their savior at an early age have formed the right kinds of habits and thought patterns.
- IV. Spiritual development:
 - A. The soul longs for God. Whether this has been expressed in words or not, there is a deep concern for spiritual needs. If there has been a neglect of spiritual things while the person has been growing up, however, it will result in spiritual indifference. The older the person gets without the Lord, the harder the heart becomes, and the harder it is to reach them for Christ.
 - B. The Christian desires the comforts and joys of the Christian life. Heartache, sorrow and grief are common to all. Without Christ these things sometimes become impossible to bear.
 - C. The opportunity for Christian service is increased. If the believer walks with the Lord as he or she should there will be joy and many fulfillments found in Christian service.
 - D. This is the golden opportunity to make an emphasis on man's responsibility to God. Present the claims of Christ to every adult possible.
- V. Hints for teachers of the adult class:
 - A. Cultivate a family atmosphere with the responsibility of each member of the class to the other members.
 - B. Lessons should be applicable to everyday life.
 - C. This is a golden opportunity to teach prayer.
 - D. Encourage Church and Sunday school attendance.
 - E. Encourage Christian service and provide opportunities.

LESSON X – The Child Prepared For The Teaching

In preparing to teach the child and in preparing the child for the teaching, the teacher must have regard for four fundamental principles:

- I. Attention – When the attention of the student is taken from the lesson the teacher must do one of three things:
 - A. Give up the lesson and acknowledge defeat.
 - B. Use a more interesting thing to recapture their attention.
 - C. Make the lesson so interesting that the students will choose the lesson over the distraction.
- II. Interest – The child will listen intently to a fairy tale, but will not concentrate on arithmetic. Why? It is because he gravitates to the things he enjoys. Make the lesson enjoyable and interesting and you will have his interest. Interest creates attention.
- III. Points of contact
 - A. New knowledge must be related to the old
 - B. Teaching must be related to the pupil's experience.
- IV. Language – Simple language must be used. Every unfamiliar word breaks the chain of thought. Upon hearing a quartet sing a particular song on a Christian radio broadcast, the child wrote a letter to the station complaining about the terrible quartet that sang the song about “Awful Jesus, Awful Jesus”. The quartet had actually been singing, “All For Jesus, All For Jesus.”

THE SUNDAY SCHOOL

LESSON I – “Places of Worship”

God appointed five sacred places through the history of Israel for the promotion of worship:

1. The Altar
 2. The Tabernacle
 3. The Temple
 4. The Synagogue
 5. The Christian Church
- I. The Altar was formed of rough, unhewn stones, and was usually erected at some place where a Divine Revelation had been given. Genesis 12:7; 26:24 and 25; 35:1. It was the first appointed meeting place between God and man. Here the devout offered prayers and praises and had fellowship with the Lord. The altar continued to be the place of public worship until after the Exodus from Egypt.
- II. The Tabernacle was the place of worship from the Exodus until the time of Solomon, or about 500 years. The plan for the Tabernacle was given by God to Moses on Mt. Sinai. It was a movable building, made of boards plated with gold, and a roof made of three curtains, one laid upon another. It was about 45 feet long by 15 feet wide, and was surrounded by a court 150 feet long by 75 feet wide. Exodus 27:9-19. In the court, near the entrance of the Tabernacle, stood the Altar Of Burnt Offerings. Exodus 27:1-8. Also in the court, and close to the entrance was The Laver. Exodus 30:18. The Tabernacle was divided into two rooms. The first room, the HOLY PLACE, contained the Golden Candlestick, Exodus 25:31-40, the Table of Shewbread, Exodus 25:23-30, and the Altar of Incense, Exodus 30:1-10. The inner room, or the HOLY OF HOLIES, contained the Ark of the Covenant, the symbol of God’s presence. This was a chest covered within and without with Gold. Within it were the stone tables containing the Ten Commandments, and on top was the Mercy Seat with two Cherubim above it. The Tabernacle with the cloud of glory over it taught the people that God was dwelling in their midst. Exodus 25:8
- III. The Temple. The first temple was built by Solomon and stood about 400 years until destroyed by the Babylonians in 587 BC. It was a stone structure and its dimensions were double those of the tabernacle. The furnishings were the same in the temple as in the tabernacle, except that there were ten of each item. There was a much larger altar of sacrifice in the court of the temple than in the court of the tabernacle. I Kings chapters 6 and 7. The second temple was built by Zerubbabel after Babylonian captivity and lasted about five hundred years. The third temple was a rebuilding of an enlargement of Zerubbabel’s temple, and was the work of Herod the Great. The Romans destroyed it at the end of the siege of Jerusalem in 70 AD.
- IV. The Synagogue originated during the captivity. The first temple had been destroyed, and the people, far away from their own land, met often for worship and instruction. These meetings grew into the regular synagogue services. These meetings proved to be so helpful that they were continued after the return to Palestine. In New Testament times the

synagogues were numerous. Christ and His disciples found them to be convenient places in which to preach.

- V. The Christian Church. The other religious institutions were only steps leading to the founding of the Church, with its fuller, and more spiritual instructions, and its more satisfying worship.

LESSON II – Sacred Services

- I. The principal Ministers of the Old Testament times were the Prophets and Priests.
 - A. The Prophet came to men from God. He was God's spokesman. His messages were inspired. At times he would speak of future events. More often, however, his words had to do with present conditions. He was a preacher of righteousness. Some of the great prophets of the Old Testament were: Abraham – Gen. 20:7; Moses – Deut. 34:10; David – Acts 2:29,30; as well as Samuel, Elijah, Elisha, Isaiah, Jeremiah, and many others.
 - B. The Priest went from men to God, with the people's prayers and praises. He stood for them and pleaded their cause. The burdened Israelite who desired to approach God brought his animal to the court of the Tabernacle, or Temple. At the Altar of Burnt Offerings he laid his hands on the animal's head, identifying with it, and confessed his sin, as well as declaring his consecration. The animal was then killed and its blood was sprinkled or smeared on the altar. The sacrifice was then consumed by fire, wholly, or in part, on the Altar of Burnt Offerings. The priest would enter the Holy Place, pass the Candlestick on his left and the Table of Shewbread on his right and come to the Altar of Incense where prayers were made. Once a year, on the Great Day of Atonement the High Priest would enter the Holy of Holies where he would sprinkle the blood of the sacrificial animal on the Mercy Seat before God on behalf of all Israel.
- II. There were five kinds of sacrifice:
 - A. The Sin Offering: In contrast to the Trespass Offering, the Sin offering was an offering made, not for individual sins committed in ignorance, as was the Trespass Offering, but an offering made because of, or in light of man's sin nature. There was no provision under the Law for the sins committed deliberately against the Law of God. The sacrificial animal brought by the offerer represents the Lord Jesus Christ, and the blood of the animal reminds us that without the shedding of blood there is no remission of sin. The fact that the animal had to die is a reminder that the wages of sin is death. It pre-figured the Lamb of God who would take away the sin of the world. John 1:29; Lev. 4:5-12
 - B. The Trespass Offering: Offered for sins committed against others, or against God by the individual. A ram must be offered to God. The sin must be confessed and restitution must be made to the offended party. Lev. 6:1-7
 - C. The Burnt Offering: In this service the worshipper gave evidence of his dedication of himself unto God. The idea of expiation of sins was not prominent in this offering. It expressed the complete devotion of soul and body to God for His service. It is the Old Testament equivalent of Romans 12:1. Lev. Chapter 1.
 - D. The Peace Offerings: These were of three kinds: (1) An expression of adoring gratitude to God for unmerited, and unexpected blessing. (2) Thanksgiving to God for favors received in consideration of a vow made by the offerer. (3) A freewill offering to express the offerer's love to God. Lev. Chapter 3

- E. The Meal Offering: It consisted of white meal, or unleavened bread, or wafers seasoned with salt to express simple thanksgiving to God for His manifold blessings. Lev. Chapter 2
- III. King David gave much attention to the developing of a ritual for the service of God's house.
 - A. After the building of Solomon's Temple, most elaborate services were conducted. The devotion of the people was assisted by choirs of singers.
 - B. In New Testament times worship was marked by simplicity. "They continued in the Apostles' teaching and fellowship, in the breaking of bread, and in prayer."

LESSON III – The Sacred Year

- I. The Great Feasts requiring the attendance of all the men of Israel were:
 - A. The feast of the Passover. This was held in the Spring and commemorated the deliverance from Egypt. Exodus 12:1-28. This was the tenth plague, and the one which caused Pharaoh to thrust the people of God out of Egypt. The Death Angel of the Lord passed over Egypt at midnight and took the firstborn from every household where the blood of the sacrificial lamb was not sprinkled on the door post and passed over every Israelite home where the blood was sprinkled. The Passover Lamb was a type of the Lord Jesus Christ. I Cor. 5:7,8
 - B. The Feast of Pentecost. This feast came fifty days after Passover, and celebrated the close of the grain harvest. This feast was made forever memorial by the descent of the Holy Spirit upon the Disciples. Acts 2:1-11
 - C. The Feast of Tabernacles: This feast came in September, or October. Lev. 23:39-44, and for seven days the people dwelt in booths, or tents, to commemorate the life their fathers lived in the wilderness. Booths were erected in the streets, outside the walls of Jerusalem, and on the roofs. The leading features of the celebration were the sacrifices by day and the illumination by night. Every day for a week the entire congregation marched around the altar waving palm branches. It was a time of great rejoicing. This feast was also a time of thanksgiving for the completed harvests.
- II. The Three Lesser Feasts were:
 - A. The Feast of Trumpets: This was celebrated in the Fall and marked the beginning of the civil year. The first day of every new moon was announced with the blowing of silver trumpets and the burning of sacrifices. Numbers 10:10. But this first new moon of the new year was welcomed with special celebration. Numbers 29:1-6 It is thought that Psalm 81 was written to be used at the Feast of the Trumpets.
 - B. The Feast of Dedication: This was a celebration of the reconsecration of the Temple after Judas Maccabaeus had delivered the people from the Syrians. Jesus preached one of His searching sermons to the people who were attending this feast at Jerusalem. John 10:22-42
 - C. The Feast of Purim: This feast commemorated the deliverance of the Jews in Persia by Queen Esther from the massacre planned by Haman. Esther 9:26-32
- III. Other Sacred times were:
 - A. The Weekly Sabbath: Although it was established at the time of the creation, Gen. 2:2,3 it became a sign of the covenant between God and Israel at Sinai, Ex. 31:13 and was consecrated for rest and worship. It should also be mentioned that all feast days, and Holy days were called Sabbaths.
 - B. The Sabbatic Year: In the seventh year the land had to be left untilled, and whatever grew in the field was free to all. Lev. 25:1-7

- C. The Year of Jubilee: This was the 50th year, and in it all slaves were liberated, all prisoners were released, and all property was returned to its original owners. Lev. 25:8-19
- D. The Great Day of Atonement: This was the most solemn celebration of the year. It was a day of fasting and prayer, when the people afflicted their souls because of their sins. It was the one occasion in the entire year when the High Priest went into the Holy of Holies where God dwelt between the Cherubim. After the preparatory services, the High Priest, carrying the blood of the sin offering and a censer of burning incense, entered the Holy of Holies where he sprinkled the blood upon the Mercy Seat to make atonement for the sins of the people. Lev. Chapter 16.

LESSON IV – The Sunday School

The Sunday School is the teaching service of the Church, and is, in its principles and purposes, a Bible Institute. The duty of teaching God's Word has always rested on His people.

- I. **The Teaching Service in Bible Times:** The Israelites were commanded to teach their children diligently. Deut. 6:6-9, 30-25
 - A. Moses: He was directed by God to gather the people together, men, women and children, to hear and learn, in order that they might do God's will. Deut. 31:12
 - B. Jehoshaphat: This reformer king sent princes, Levites, and Priests throughout the land of Judah to teach the people from the Book of the Law of the Lord. II Chron 17:7-9
 - C. Ezra: In the days of Nehemiah, Ezra the scribe conducted a remarkable Bible school in Jerusalem. Thirteen Levites assisted him in reading the Scriptures and in making the meaning plain to the people. Nehemiah, chapter 8
 - D. The Jewish Synagogue: Each Synagogue had a school for religious instruction that met daily. Children from 5 to 10 years of age were taught the Bible. After that, they studied the comments and the traditions of the Rabbis. On Sabbath afternoons another school was conducted for both young and old, and the question and answer method was followed.
 - E. Jesus: Our Lord made constant use of the teaching method of imparting Truth. Matt. 4:23. Much of His time was devoted to the instruction of His twelve Disciples. After His ascension, they taught in the Synagogues and from house to house. Acts 5:21; 19:8; 20:20
 - F. The Early Church: They established catechetical schools for children and adults, that they might be thoroughly informed in the doctrines of Christ.
- II. **The development of the modern Sunday School:** During the Dark Ages very little attention was given to Bible study except among little groups of spiritual people like the Waldenses.
 - A. The Reformation and the rise of the Protestant Churches in the 15th to 17th centuries gave a new impetus to Bible study. Luther and Calvin advocated the establishing of Christian schools, and both wrote catechisms for Christian instruction. Wesley, Whitefield, Zinzendorf, and others gave much attention to Christian education of children.
 - B. Robert Raikes: The movement which has given us our modern Sunday School began with Robert Raikes in 1780. He saw the children of Gloucester, England spending their Sundays of the streets, cursing, gambling, and singing lewd songs. He sought to reform them by gathering them into a Sunday school in which he employed four teachers at 24 cents a day to instruct them in reading, writing, and the church catechism. Gradually his school became a Bible school. After some years the church adopted the Sunday school as her own, making it a Bible school for all ages and classes. At first the class work consisted largely of the hearing of memorized passages of Scripture.
 - C. The Selected Lesson Plan: In 1826 the Selected Lesson Plan was introduced in this country and was widely used. This gave a definite

portion of Scripture for study each week. A question book was also issued with questions about the lesson.

- D. The Uniform Lesson System: In 1872 the Uniform Lesson System was adopted. An International lesson committee selected portions of Scripture for study in order to cover both Old and New testaments in six years. From 1872 to 1892 a seven-year cycle was followed.
- E. The Graded Lesson System: In 1908 the International Sunday School Association authorized a graded lesson system which has been used with changes as they were needed, by many different denominations.
- F. The American Sunday School Union: This organization was started in 1824 to establish Sunday Schools in areas which did not have any regular church services. Many of these Sunday Schools grew into strong fundamental churches.
- G. The World's Sunday School Association held its first convention in London, England in 1889. It began as a good organization for the purpose of coordinating Sunday School work around the world.
- H. Christian Publishing Companies: A number of Christian publishing companies, some denominational, and some non-denominational, have come into being for the purpose of providing materials of a graded nature to use, not only in Sunday Schools, but in Vacation Bible Schools, and for other purposes.
- I. Individual Church Publications: In the last decade, several of the larger, fundamental churches have begun to publish their own graded Sunday School materials as they began to discover more and more in the materials published by Christian publishing companies which was unacceptable. The trend today seems to be as follows:
 - 1. Large, fundamental churches are publishing their own literature.
 - 2. Smaller, fundamental churches are staying with some material from the more solid companies, and some of their own making. (Some churches in this category have returned to using only the Bible, letting each teacher adapt the lesson for himself.)
 - 3. The neo-evangelical churches are using materials from the non-denominational publishing companies.
 - 4. Denominational churches, for the most part, are using materials published only by their denominations.

LESSON V – The Interrelation of the Church, the Sunday School and the Home:

The Sunday School is part of the Church organization, a member of the Church family, and is in no sense a separate institution. The Sunday School service is a Church service.

- I. The Relation of the Church and the Sunday School:
 - A. The Church should supervise the work of the school. The Church officers should exercise authority, but this should be done so wisely as to avoid any misunderstandings. The members of the Church Board should be so much a part of the school as to mold its policies in a natural way.
 - B. The Church should support the Sunday School
The Church should provide suitable accommodations, needed equipment and competent teachers.
 1. All Church members should support the Sunday School with their attendance and interest. If the Sunday School is the Bible-teaching arm of the Church, every member should be involved.
 2. The Church should see that the financial obligations of the school are promptly met.
 3. The Church leadership should keep the work of the Sunday School before the congregation.
 - C. The Sunday School should be loyal. This loyalty should be shown by:
 1. Submission to the authority of the Church.
 2. Attendance upon the other Church services.
 3. Faithful teaching of the doctrines of the Church, as well as the upholding of all Church policies.
- II. The Relation of the Sunday School and the Home: The Sunday School is not a substitute for the home. The Sunday School teacher cannot take the place of the parent, and assume the responsibility of father and mother.
 - A. The Sunday School should supplement home teaching. The effect of good Sunday School teaching should be to encourage parents to fidelity in home training. When home teaching is lacking, the Sunday School should make up for the lack. God has used the Sunday School to bring the Gospel into many godless homes.
 - B. The Sunday School should exert a Christian influence on its pupils. Parents have a right to insist that the instructors of the children shall themselves be sincere Christians.
 - C. The home owes the Sunday School hearty cooperation in its important work. Parents should:
 1. Speak well of the Sunday School.
 2. Encourage their children to regular attendance.
 3. Help their children to prepare their lesson.
 4. Attend Sunday School themselves.

LESSON VI – The Purpose of the Sunday School

The Sunday School is the agency of the church which gathers together both Christians and non-Christians in a community for the study of the Word of God, that they may know the relationship of God and man and the life of God manifested in Jesus Christ. Sunday School teaching should have the three-fold purpose of:

- A. Leading souls to Christ. It is the first great business of the Sunday School to make sure that every member of every class knows Jesus Christ as their Savior, and that they then go on to grow in the knowledge of the Lord, and the things of the Lord. Methods which can be used to carry out the evangelistic ministry of the Sunday School are:
 - 1. House to house visitation: This one-on-one encounter with the people of the community can add many to the Sunday School rolls.
 - 2. Evangelistic emphasis in the classes: The underlying theme of every Sunday School lesson should be evangelism. At the top of the Sunday School teacher's list of concerns should be the salvation of every member of the class. The Sunday School is also where the boys and girls are prepared for church membership, the first step of which is salvation through Jesus Christ.
 - 3. The Bible truths, which constitute salvation, should be set forth in very simple terms in every lesson.
- B. Building up the faith of the individuals in the class: The Sunday School teacher builds the Christian life of the pupils in two ways.
 - 1. By his or her example.
 - 2. By his or her instructions.
- C. Developing Christian Character: Sunday School teaching is a spiritual work. It means soul culture. When the Sunday School pupil has been won to Christ, the work has been but fairly begun. Everything must now be done to help the pupil form habits of Christian living.
 - 1. The prayer life must be strengthened.
 - 2. Bible study must be encouraged.
 - 3. The graces of the Spirit must be taught.
 - 4. Self-mastery must be won.
- D. Training the Christian workers: The privilege of giving to Christ's cause and the duty of engaging in some definite line of activity should be laid upon the conscience.
 - 1. The teacher should keep before the pupil the joy of Christian service. Christ delivers not only from sin's guilt, but from sin's selfishness.
 - 2. Young Christians should be encouraged to get into any training classes for teachers and workers, which the church may have.
 - 3. In every department of the Sunday School instruction should be given concerning missions. It should be the desire of every Sunday School to send out missionaries and other full-time Christian workers to carry the Gospel to all parts of the world. The proof of a good Sunday School is how many people it has motivated for Christian service.

LESSON VII – The Sunday School ORGANIZED and EQUIPPED

Organization means order and efficiency. To secure satisfactory results in the Sunday School there must be a thorough organization, with competent officers.

- I. The organized Sunday School should have the following general officers and committees:
 - A. **The Pastor:** The Pastor of the Church is also Pastor of the Sunday School. He should be involved in the school and should give it his earnest thought, and his loving effort. He will be the chief adviser of the superintendent, and the spiritual leader of the entire school. He is the head of the educational work of the entire school and should relate himself closely to every effort to promote spiritual education.
 - B. **The Superintendent:** He is the executive officer of the school. He should be a man of prayer, ever seeking the Lord's guidance, a Bible student, an example to the entire school in his knowledge of the lesson of the day. He should love children and adults alike, and he should have a strong interest in pupil and teacher alike. He should be a good manager, skillful in finding people who are qualified to work in the school.
 - C. **The Secretary:** He or she is the head of the department of records. It is the secretary's duty to secure an accurate roll of the entire school, keep an accurate record of the attendance of both teachers and pupils, and report to the Superintendent regularly.
 - D. **The Treasurer:** He or she is appointed to look after the Sunday school finances. It is their duty to take care of the contributions, to keep before the school the various causes to which the school contributes, and to help to devise ways of increasing the gifts of the school.
- II. The organized Sunday School should have the following departmental officers:
 - A. **The department Superintendent:** Responsible for the conduct of the work in their department. He should make a special study of the needs of the department, direct the work of the teachers, and do everything possible to bring the work up to the highest level of efficiency.
 - B. **The department Secretary:** Each department should have a secretary who will keep the department records, and will be ready to make a report of the condition of the work of the department periodically.

LESSON VIII – The Sunday School GRADED

- I. The Departments of a graded school:
 - A. The Children's Division
 1. Cradle Roll – This category is for children from newborn to the age of three.
 2. Beginners – This category is from two years old through five years old.
 3. Primaries – This category is for grades one through three.
 4. Juniors – This category is for those in grades four through six.
 - B. Young People's Division
 1. Junior High – This category is for those in grades seven and eight.
 2. High School – This category is for all those in grades nine through twelve.
 - C. The Adult Division
 1. College/Career – This category is for those single young adults who are in college, or are beginning a career. The average person in this group should not be over about 25 to 25 years old.
 2. Newly-wed Class – These are those who are just married, through those whose children are not yet in school
 3. Adult I Class – Those adults, single or married, who are from 25 years old through 35 years old. In the case of a married couple, if one is 35 or less and the other is over, they may still remain in this class if they choose.
 4. Adult II Class – Adults, married or single, who are 35 years old or above.
 - D. The Home Department
 1. Anyone of any age who is confined to their home who would like to have a home-bound Sunday School teacher.
- II. Principles of Grading:
 - A. Pupils are advanced from grade to grade partly on attainment, and partly on age. Those who do the required work should be advanced with honor, and should have special recognition at the regular promotion day exercises. An annual promotion day is essential.
 - B. The teaching in each grade should be adapted to the needs of the pupils at that stage of development. This need is met by graded lessons in the children's divisions and extends it by gradual stages.
 - C. Teachers should remain in one department. Change of department should mean a change of teacher for the pupil.

LESSON IX – Methods of Building Up The Sunday School:

- I. **Teacher Training:** The most important work of the Sunday School officers is to obtain more qualified teachers, and the best possible teaching. The Sunday School has failed if the teaching is not good. Every Sunday School should have a plan for the teaching and preparation of new teachers for the Sunday School. Everyone interested in teaching, who is sixteen years old or older should be urged to attend the training program of the Sunday School. Many times a new prospective teacher can be a helper to another teacher and thus learn on the job.
- II. **Teachers and workers meetings:** To reach the highest efficiency in work, the officers and teachers must come together to:
 - A. Consider the needs of the school
 - B. Plan to improve the school
 - C. Study the best methods of teaching the lesson
 - D. Exchange thought and encouragement
 - E. Unify the work
- III. **Neighborhood or survey visitation:** The membership of the Sunday School may be increased by a systematic visitation of all the homes in the area or neighborhood. The visitation should be thoroughly planned. The visitors should secure the name, address, and denomination preference of each person, and learn whether he attends any Sunday School. A printed invitation to attend the Sunday School may be left at the homes. To secure permanent results, the visitation must be followed up faithfully. Earnest and prayerful effort should be made to reach all that do not attend Sunday School.
- IV. **The cradle roll:** This provision is for those too young to attend Sunday School. It gives the Pastor and Church, as well as those working with the Sunday School an opportunity to contact the family of the child and make every effort to enroll them in the Sunday School. It also places the child in a Christian influence in the nursery and acquaints them with the other little ones who might be there.
- V. **The Home department:** This department of the Sunday School can minister to the aged, invalids, the home-bound for one reason or another, with the regular Sunday School lesson. Membership condition is that at least one half hour of the week is given to the study of the Sunday School lesson. The workers of this department then visit the home-bound to discuss the lesson with them.
- VI. **Parent training:** Parents have the largest opportunity, and the greatest responsibility for the training of the child. Sunday School teaching is of small value without the training of the children at home. It then becomes the responsibility of the Sunday School to help train parents for this roll at home. This training should be as follows:
 - A. Parents should be instructed in the Sunday School hour, as well as from the pulpit in the art of bringing up children, and the training of those children in the things of the Lord.
 - B. A library of good Bible study helps, as well as good fiction in the Christian realm should be made available to the parents.

LESSON X – The Sunday School and Missions:

- I. The Bible we study and teach in the Sunday School is to be carried to the whole world, according to the Great Commission. The missionaries and the missionary supporters of tomorrow are to be found in the Sunday School. Every Sunday School should be a missionary society. Both home and foreign missions should be kept before the Sunday School at all times. This can be done in the following ways:
 - A. A missions committee can be appointed for the Sunday School to promote programs of missions in the various departments on a regular basis.
 - B. Missions programs can be prepared and presented by various departments of the Sunday School.
 - C. A missions library and museum can be put together over a period of time.
 - D. A time for prayer for missionaries can be observed regularly in the Sunday School.
 - E. Various classes or departments can take periodic offerings for particular missionaries.
 - F. Missionaries who are home on furlough and happen to be at the church can be brought in to speak in the various departments or classes.
 - G. A regular program of correspondence can be encouraged between the pupils of the Sunday School and the missionaries.

THE BOOKS OF THE BIBLE
OLD TESTAMENT

PREPARATION FOR TEACHING - PART IV

LESSON I – “The Books Of The Bible”

The Bible is made up of 66 books, written by at least 36 people during a period of 16 centuries.

The Old Testament was written in Hebrew, a few passages were written in Aramaic, and most of the New Testament was written in Greek.

Divisions of the Old Testament: (39 books)

The Books of the Law – 5 – Genesis, Exodus, Leviticus, Numbers,
Deuteronomy

The Historical Books – 12 – Joshua, Judges, Ruth, I Samuel, II Samuel,
I Kings, II Kings, I Chronicles,
II Chronicles, Ezra, Nehemiah, Esther

The Poetical Books – 5 – Job, Psalms, Proverbs, Ecclesiastes,
Song of Solomon

The Major Prophet Books – 5 – Isaiah, Jeremiah, Lamentations,
Ezekiel, Daniel

The Minor Prophetic Books – 12 – Hosea, Joel, Amos, Obediah, Jonah,
Micah, Nahum, Habakkuk,
Zephaniah, Haggai, Zechariah,
Malachi

LESSON II – “Divisions of the New Testament” (27 books)

There were 8 authors: 4 Apostles – Matthew, John, Paul and Peter;
Two companions of Apostles – Mark and Luke;
2 half brothers of Jesus – James and Jude

The Biographical Books – 4 – Matthew, Mark, Luke, John

The Historical Book – 1 – Acts

The Pauline Epistles – 13 – Romans, I Corinthians, II Corinthians,
Galatians, Ephesians, Philippians,
Colossians, I Thessalonians,
II Thessalonians, I Timothy, II Timothy,
Titus, Philemon

Hebrews and General Epistles – 8 Hebrews, James, I Peter, II Peter,
I John, II John, III John, Jude

The Prophetic Book – 1 – Revelation

Our English Bible was translated from the Latin, which in turn was translated from the Hebrew and Greek.

LESSON III – “Old Testament History”

The Bible is the revelation of God to man. The central theme is salvation. The Old Testament sets forth in type, every truth revealed in the New Testament.

Four Periods Of Old Testament History:

- I. The Period of the Patriarchs: Adam to Moses
- II. The Period of the Great Leaders: Moses to Saul
- III. The Period of the Kings: Saul to the Babylonian Captivity
- IV. The Period of the Foreign Rulers: Babylonian Captivity to Christ

- I. The Period of the Patriarchs: Adam to Moses Scripture – Genesis
The preparation of Israel to give the knowledge of God to the whole world.
 - A. The Godly line – There were no nations, but godly men who preserved the knowledge of God on the earth. These were Adam, Seth and his descendents: Enoch, Noah, Shem and his descendents.
 - 1. The Creation: Genesis 1,2 – The world of matter, the system of life, and finally man was created
 - 2. The Fall and the Promise: Genesis 3 – Adam and Eve created in a state of innocence, but could maintain their relationship with God only by resistance to evil and obedience to God. They yielded to temptation and sin entered into the world. In His mercy God promises them a redeemer from sin.
Genesis 3:15.
 - 3. The Flood: - Genesis 6:7 – Because of the growing rebellion of men against God, and the increase of wickedness in the world, God called out a man, Noah who believed Him, and thus found Grace in His sight, to build an ark and save his people from the flood which destroyed the rest of mankind. When he came out of the ark he built an altar and worshiped God. – Genesis 8:20
 - 4. The Dispersion: Genesis 11 – After the flood, the rebellion of men against God was again manifested by the building of the Tower of Babel. God confused their languages and scattered them by tribes, nations and languages. The four great nations which were established at that time were: Egypt in North Africa, Phoenicia on the Mediteranian Coast, Chaldea between the Tigris and Euphrates rivers, and Assyria north of Chaldea.

B. The Chosen Family

1. The call of Abraham – Genesis 12:1-25-25:10
 - a. Abraham (Name later changed to Abraham) was called of God to leave home and family in Ur of the Chaldees to go out to a land God had promised him, by faith, and God would make him a great nation. (Abrahamic Covenant, Genesis 12:1-3)
 - b. Abraham obeyed and traveled to Haran where he stayed until his father no longer held influence over him.
 - c. He then traveled to Shechem where he build an altar and worshiped God. God honored him by calling him, “My Friend”.
 - d. Abraham believed God for the son of promise, Isaac, who was a type of Christ. But he also had a son of disobedience who was Ishmael. Isaac inherited the covenant blessing.
2. The Wanderings of Jacob – Genesis 25:19-36:43
 - a. The covenant blessing was passed from Isaac to his son, Jacob, who, in spite of his many faults, valued God’s covenant. Through God’s chastening he became a man of faith and obedience.
 - b. God gave Jacob twelve sons who were to be the fathers of the twelve tribes of Israel. (The name of Jacob was changed to Israel.)
 - c. Out of the twelve sons God chose Joseph to lead the chosen family. He was one of the younger sons, but was chosen of God.
3. The advancement of Joseph – Genesis 37:1-50:26
 - a. Joseph was a type of Christ in many ways. He was hated by his brethren, he was sold for the price of a slave, he was falsely accused and cast into prison, he suffered with two malefactors, one of whom was delivered while the other was condemned, he was taken from prison and judgement and became a savior for God’s people as well as the Gentiles, he had a Gentile bride whose sons inherited along with the Israelites.
 - b. He was the one used of God to bring Israel into Egypt which became the training ground for his race.

LESSON V – The Period Of The Patriarchs, Cont.

- C. The Tribes of Israel – First, we dealt with the godly line, then the chosen family, and now the tribes of Israel. Each of the sons of Jacob had a family which was the nucleus of one of the twelve tribes.
1. The descent into Egypt: Reasons
 - a. To separate the Israelites from the corrupting influences of Canaan. They were as yet too few in number to stand up against the great numbers of the nations of Canaan, let alone conquer the land.
 - b. God wanted to prepare them for their mission in a controlled environment. (He gave them the best land in all of Egypt and put them all together.)
 2. The growth and training of the tribes:
 - a. They had time for growth in numbers. (Probably near two million at the time of the exodus)
 - b. They were exposed to the most advanced culture of their time. They grew here in experience.
 3. The unifying of the people:
 - a. After a time, Pharaohs came to the throne of Egypt who did not know Joseph and what he had done for the nation.
 - b. The Egyptians feared the Israelites because of their great numbers, and they decided the best way to control them was to place them in bondage.
 - c. This bondage and their suffering under it tended to unify them.
 - d. It also cultivated a longing for deliverance. They were now ready to carry out the plan of God.

LESSON VI The Period Of The Great Leaders, (About 1320 BC to
1000 BC)

- A. The Bible account reaches from Exodus to I Samuel. During this time the twelve tribes were merged into one government and Israel became a nation. This time is divided into four periods:
1. The Exodus: God first raised up Moses to lead His people Israel. His life may be divided into three periods of 40 years each.
 - a. Forty years of education in Egypt: He was adopted by Pharaoh's daughter. He had the best possible education of his day. He became learned in all of the Egyptian wisdom.
 - b. Forty years of spiritual training in the Arabian desert of the Sinaitic Peninsula: Here, God spoke to him and called him to lead Israel out of their Egyptian bondage.
 - c. Forty years as the leader of Israel, and the servant of the Lord: Most of this time was spent leading them through the wilderness, but it begins with the plagues.
 - (1) The Passover is a type of our salvation, while the Red Sea is a type of our baptism.
 2. The discipline of the wilderness: The people of God marched to Sinai where they stayed for one year while God gave them:
 - a. The Moral Law as a guide to daily conduct
 - b. The Ceremonial Law as a directory to worship
 - c. The Civil Law for the government of the nation
 - d. Instructions for the construction of the Tabernacle. The Tabernacle was erected and the formal worship of Jehovah God began.
 - e. At Kadesh-Barnea the people refused to go in and take the land, so God ordained that they wander in the wilderness for forty years until all of that adult generation was dead and the younger generation was ready to do God's will.
 3. The conquest of Canaan:
 - a. Of all the fighting men who left Egypt under Moses, only Joshua and Caleb were left.
 - b. Joshua was forty years old at the time of the Exodus, and had been Moses' close associate during the years in the wilderness. Under his leadership the conquest began. Three campaigns were planned by Joshua:
 - (1) First: The central part of the land was taken to discourage North and South from combining forces.
 - (2) Second: The Southern campaign
 - (3) Third: The far North. The Canaanites were conquered, not all driven from the land.
 - c. The conquest was followed by the division of the land and apportionment to the tribes.
 4. The Rule of the Judges: After Joshua's death there was no successor, no central government, and no capital. Each tribe acted independently, except in times of national danger.
 - a. Israel followed the following pattern:
 - (1) Backsliding
 - (2) God would bring an enemy against them to chasten them

- (3) Israel would repent and cry out for a deliverer
- (4) God would raise up a deliverer called a Judge
- b. There were twelve Judges:
 - (1) Othniel – Mesopotamia
 - (2) Ehud – Moabites and Ammonites
 - (3) Shamgar – Philistines
 - (4) Deborah and Barak – Canaanites
 - (5) Gideon – Midianites
 - (6) Tola
 - (7) Jair – Ammonites
 - (8) Jephthah
 - (9) Ibzan
 - (10) Elon
 - (11) Abdon
 - (12) Samson – Philistines
- c. Eli was the High Priest and Samuel was a Prophet. We do not include these two as Judges.

LESSON VII – The Period of the Kings, (Saul to the Babylonian Captivity)
About 1000 BC to 587 BC

- A. The Bible Account: I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles and the Major and Minor Prophets.
- B. We have seen that the plan of God rested on a few men at first, then with Abraham and his family, which became the twelve tribes of Israel. The leadership now falls to the Kings.
- C. The subdivisions of the period are:
 - 1. The United Kingdom
 - 2. The Divided Kingdom
- D. The United Kingdom:
 - 1. Under the rule of Samuel, the Prophet-Judge, Israel was led through the transition from the period of the Judges to the period of the Kings. Israel demanded a king so they could be like the other nations around them. Samuel was used of God to anoint the first two kings, and to help them with good advice.
 - 2. SAUL – The son of Kish, the first King, reigned for 40 years. He started out humble, but became proud and God had to reject his reign. When he refused to do as God instructed him, God took from him the Kingdom and gave it to David. He died a suicide in battle by falling upon his own sword after being wounded by the enemy.
 - 3. DAVID – When Saul failed, God chose a man after His own heart. He was well prepared to be King through his experiences as a shepherd where he learned to commune with God and to trust God for his every need. He later sinned grievously, but repented and was forgiven by God. He was the greatest of Israel's King. He reigned for 40 years; 7 over Judah with his capital at Hebron, and 33 over all Israel with his capital city in the City of Jerusalem. He enlarged the territory of Israel until it reached Eastward to the Euphrates River. He brought the Ark to Jerusalem and established the work and worship of God. He also prepared for the building of the Temple.
 - 4. SOLOMON – David's son, and successor also reigned for 40 years. He is best known for his wisdom and the building of the Temple. He became spoiled by luxury and pride. Idolatry began to appear under his reign.

LESSON VIII – The Period of the Kings, Cont.

E. The Divided Kingdom – After the death of Solomon the people sought to have their burden of taxes reduced. They came to Rehoboam, the son of Solomon who had succeeded him on the throne and promised to serve him faithfully if he would but lighten their burdens. He refused and the ten Northern tribes rebelled and called on Jeroboam the son of Nebat to be their King. The Northern Kingdom was called Israel and the Southern Kingdom was called Judah (including the little tribe of Benjamin with Judah). At first, Shechem was the capital of Israel, but later it was Samaria. Jerusalem remained the capital of the Southern Kingdom.

1. The Kingdom of Israel: In order to keep his people from going back to Jerusalem to worship, and thus running the risk of their going back under Rehoboam's rule, Jeroboam set up two altars, one in Bethel near Israel's Southern border, and the other in Dan far to the North. In each place he set up a golden calf for the people to worship and introduced the people to idolatry. This set the pattern for all of the Kings of Israel to follow him. Under King Ahab who married a Phoenician princess named Jezebel, idolatry reached its highest point. Every effort was made to destroy the worship of Jehovah: The altars of Jehovah were destroyed and the priests of Jehovah were killed. It was Israel's darkest hour.

a. There were four prophets sent from God to minister to the Northern Kingdom during this time:

- (1) Elijah – His fearless rebuke of King Ahab, his stirring messages to the people, his miracles, his victory over the prophets of Baal at Mt. Carmel turned some back to God.
- (2) Elisha – His ministry and miracles did a great deal to revive many and return them to a spirit of godliness.
- (3) Hosea – Rebuked the ungodliness of the day.
- (4) Amos – Rebuked the ungodliness of the day.

b. There were 20 kings of the Northern Kingdom as follows:

(1) Jeroboam	Bad	931-910
(2) Nadab	Bad	910-909
(3) Baasha	Bad	909-886
(4) Elah	Bad	886-885
(5) Zimri	Bad	885
(6) Tibni	Bad	885-880
(7) Omri	Extra Bad	880-874
(8) Ahab	The Worst	874-853
(9) Ahaziah	Bad	853-852
(10) Joram (Jehoram)	Mostly Bad	852-841
(11) Jehu	Mostly Bad	841-814
(12) Jehoahaz	Bad	814-798
(13) Joash (Jehoash)	Bad	798-782
(14) Jeroboam II	Bad	782-753
(15) Zachariah	Bad	753-752
(16) Shallum	Bad	752
(17) Menahem	Bad	752-742
(18) Pekahiah	Bad	742-740

(19) Pekah	Bad	740-732
(20) Hoshea	Bad	732-722

722 – Fall of Samaria to King of Assyria, King Shalmaneser

2. **The Kingdom of Judah:** The people were more united and the moral and spiritual conditions were much better. The Kingdom of Judah lasted 135 years longer than the Kingdom of Israel because the people were more faithful to Jehovah and had more godly kings. The better conditions were due largely to the fact that within the borders of Judah was the Temple, the Levites and the Priests most of whom had fled the Northern Kingdom when the division of the Kingdom first took place. Judah also was fortunate to have some godly kings such as Asa, Jehoshaphat, Hezekiah and Josiah. The Prophet Isaiah was an adviser to several of Judah's kings.

a. Prophets who were key figures in the Southern Kingdom:

- (1) Isaiah – Adviser to several of Judah's Kings. King Ahaz would not listen to him and made an alliance with Assyria. Thus, Judah was in bondage to Assyria for more than a century.
- (2) Jeremiah – A special messenger to Judah in the declining years of the Kingdom.

b. There were 20 Kings of the Southern Kingdom as follows:

(1) Rehoboam	Mostly Bad	931-913
(2) Abijam (Abijah)	Mostly Bad	913-911
(3) Asa	Good	911-870
(4) Jehoshaphat	Good	873-848
(5) Jehoram (Joram)	Bad	853-841
(6) Ahaziah (Azariah, Jehoahaz)	Bad	841
(7) Athaliah	Devilish	841-835
(8) Joash (Jehoash)	Mostly Good	835-796
(9) Amaziah	Mostly Good	796-767
(10) Uzziah (Azariah)	Good	791-740
(11) Jotham	Good	750-736
(12) Ahaz	Wicked	736-716
(13) Hezekiah	The Best	716-687
(14) Manasseh	The Worst	696-642
(15) Amon	The Worst	642-640
(16) Josiah	The Best	640-608
(17) Jehoahaz (Shallum)	Bad	608
(18) Jehoiakim	Wicked	608-597
(19) Jehoiachin (Coniah, Jeconiah)	Bad	597
(20) Zedekiah	Bad	597-586

586 – Fall of Judah to King Nebuchadnezzar's army from Babylon. The final fall came about in the following order:

- (1) In 605 BC when Jehoiakim was King of Judah, the army of King Nebuchadnezzar invaded the land and carried Daniel and many of the people to Babylon. This was the actual beginning of the 70 years of the captivity.
- (2) In 598 BC Nebuchadnezzar took Jehoiachin and the Prophet Ezekiel with ten thousand of the people into captivity.
- (3) In 587 BC when King Zedekiah was reigning the army of Nebuchadnezzar took Jerusalem, destroyed the Temple, and

carried the upper classes of the people to Babylon, leaving the poorer people to till the land. All was carried out by the beginning of 586 BC

LESSON IX – The Period Of The Foreign Rulers (The Babylonian Captivity to the Advent of Christ) 587 BC to (4-6) BC

- A. The Bible Account – The Books of Ezra, Nehemiah, Esther and the Prophecies of Daniel and Ezekiel. It was during this time that the world was prepared for the coming of Christ. It was necessary that the many warring tribes and nations be united into one strong empire under which the early Christians might move out with the Gospel in the first century AD.

The period may be divided into six epochs:

1. Captivity under the Chaldeans: During the captivity the people were permitted to live together. While they had no Temple in which to continue the sacrificial system, they did observe the Sabbath and other provisions of the Law and were taught by the prophets Ezekiel, Daniel and others. This period in captivity gave rise to the Synagogue.
2. Restoration under the Medo-Persians: In 539 The Persians, under King Cyrus, captured Babylon and conquered the Chaldeans. Cyrus was led of God to issue an edict to rebuild Jerusalem's Temple and invited the Jews to return and undertake this work. Zerubbabel and Jeshua, with about 50,000 Jews returned to the homeland, built the altar, restored the feasts, assigned the Levites their tasks and laid the foundation for the Temple. Opposition arose and the work was discontinued for about 17 years. Then when conditions improved the prophets Haggai and Zechariah aroused the people and the Temple was completed and dedicated.
In 458 Ezra, the scribe, with a small company of Jews came to Jerusalem to reform the life and worship of the people.
In 445 Nehemiah, the cupbearer of King Artaxerxes led the third expedition to Jerusalem to rebuild the city walls and bring about many reforms.
3. Greek Supremacy: Alexander the Great defeated the Persians in 331 and Palestine came under Greek control. Alexander died soon after that and his empire was divided among his generals. Much of Greek culture was introduced into Palestine along with the Greek language, which became the language of the then-known world, preparing the way for the coming of the Gospel. This was the language of the New Testament Scriptures.
4. Syrian Control: About the year 198 the Syrians became supreme in Palestine. Up to this time there had been a great deal of religious freedom in Palestine, but under the Syrians, especially Antiochus Epiphanes, they were made to deny their faith and accept the idolatry of the Greeks and Assyrians. Thus, many Jews rebelled. Those who rebelled were massacred, sold as slaves or tortured. The Temple was desecrated and the Jews religion seemed to be on the verge of destruction.
5. The Maccabean Independence: About the year 169 an aged priest named Mattathias Maccabaeus and his sons, motivated by the indignities they had suffered and moved by faith in God organized an army of Jews and fought against the Assyrians. After two years under the leadership of Judas Maccabaeus who had succeeded his

father, liberty was won and retained for more than on hundred years.

6. **Roman Rule:** In the year 63 a Roman general came into Palestine and took possession in the name of the Roman Empire. In the year 37 Herod the Great was appointed King by the Roman Senate, and it was during his reign, and when Caesar Augustus was emperor of Rome, that Christ was born.

There was at this time a universal expectation that the Messiah would soon appear, and the faithful among the Jews lived in the hope that he would come in their day.

LESSON X – The Old Testament World

- A. The Old Testament world extended from Media and Persia on the East, about 1200 miles to Egypt and the Mediterranean Sea on the West. And about 800 miles from the highlands of Armenia on the North to the Arabian Desert on the South.
1. Canaan – This little country bordering on the Mediterranean Sea was the focal point. The boundaries of the other nations were established by Jehovah with reference to the Land of Promise. See Deut. 32:8. Jerusalem, the chief city, was “set in the midst of the nations.” Ezek. 5:5
Jerusalem was built upon three hills in the mountains of Judea. It was 32 miles from the sea and 20 miles from the Jordan River. It was here that David ruled over the united people of Israel. It was here that Solomon built the Temple and ruled as King. It was afterwards the capital of the Kingdom of Judah.
 2. Chaldea was separated from Canaan by the Arabian Desert. Babylon was the capital and was located on both sides of the Euphrates River, 550 miles East of Jerusalem. The city formed an exact square, 14 miles on each side. Its walls were 87 feet thick and 300 feet high. There were 100 gates of bronze. It was Nebuchadnezzar, King of Babylon who took the people of Judah into captivity.
The Garden of Eden and the Tower of Babel were possibly located in Chaldea. Ur of the Chaldees was the early home of Abraham.
 3. Persia was East on the Persian Gulf and was about 800 miles from Jerusalem.
Media and Elam were united to the Persian Empire. Shushan, the capital of Persia was in the province of Elam. Here Daniel served as Prime Minister of the Persian Empire. Here Esther lived as the queen of Ahasuerus and later, Nehemiah was cupbearer to the King in the same palace.
By direction of the King of Assyria the captive Israelites of the Northern Kingdom were placed in the provinces of Media and Elam.
 4. Assyria was North of Chaldea and Elam.
Nineveh, the great city and capital to which Jonah was sent was located on the Tigris, 570 miles from Jerusalem. Like Babylon and Shushan, Nineveh became an utter ruin, but excavations have revealed the former splendor of these cities.
 5. Mesopotamia was located between the Tigris and Euphrates rivers West of Assyria. It was also called Paddan-aram.
Haran, a large city, was the stopping place of Abram when, with his father, he journeyed from Chaldea toward Canaan, the land of promise.
 6. Armenia was situated North of Mesopotamia, and about 570 miles Northeast of Jerusalem. The name Armenia, sometimes translated Ararat, is thought to be the place where Noah’s Ark rested after the flood.

7. Syria was West of Mesopotamia, and in the line of travel between the Euphrates and the Mediteranian Sea. Damascus, the chief city was 140 miles North of Jerusalem and was an Oasis fed by the waters of Abana and Pharpar. This was the home of Naaman the Leper and the city to which Saul of Tarsus was going when he was converted.
8. Egypt, the land of the Hebrew bondage was 250 miles Southeast of Jerusalem. Abraham went there in time of famine and Jacob and his family migrated there and were given the land of Goshen. On, or Heliopolis is thought to be the home of Joseph's father-in-law and the place where Moses attended school.

REVIEW OUTLINE

- I. The Period Of The Patriarachs. Adam to Moses
 - A. The Godly Line
 - Leading events:
 - 1. The Creation
 - 2. The Fall and the Promise
 - 3. The Flood
 - 4. The Dispersion
 - B. The Chosen Family
 - Leading Events:
 - 1. The Call of Abraham
 - 2. The Wanderings of Jacob
 - 3. The Advancement of Joseph
 - C. The Tribes of Israel
 - Leading Events
 - 1. The Descent into Egypt
 - 2. The Growth and Training of the Tribes
 - 3. The Unifying of the People
- II. The Period of the Great Leaders Moses to Saul
 - The Four Great Epochs:
 - A. The Exodus from Egypt
 - B. The Discipline of the Wilderness
 - C. The Conquest of Canaan
 - D. The Rule of the Judges
- III. The Period of the Kings Saul to the Babylonian Captivity
 - Subdivisions:
 - A. The United Kingdom
 - B. The Divided Kingdom
- IV. The Period of the Foreign Rulers The Babylonian Captivity to the Advent of Christ
 - Subdivisions:
 - A. Captivity under the Chaldeans
 - B. Restoration under the Persians
 - C. Greek Supremacy
 - D. Syrian Control
 - E. The Maccabaeon Independence
 - F. Roman Rule

THE BOOKS OF THE BIBLE
NEW TESTAMENT

PREPARATION FOR TEACHING – PART V – “The New Testament”

LESSON I – “The Land Where Jesus Lived”

- I. Its name: It has been called “Jehovah’s Land”, Hosea 9:3, “The Land of Promise”, Hebrews 11:9, “The Holy Land”, Zechariah 2:12, “The Glorious Land”, Daniel 8:9, but generally the name given was one of the following:
 - A. Canaan – Before it became the home of God’s people. Genesis 16:3 and 17:8.
 - B. Israel – From the conquest to the Babylonian captivity. II Kings 5:2
 - C. Judah – After the Babylonian captivity. Nehemiah 5:14 and Mark 1:5
 - D. Palestine – Since the days of Christ. Palestine = Philistia. It was first used for the country of the Philistines.
- II. It’s position: It was the center of the ancient world. Ezekial 5:5
 - A. It was near the great nations which could help God’s people in some way.
 - B. It was separated from the harmful nations by rivers, mountains, sea, and desert. - Numbers 23:9 and Deuteronomy 33:28
 - C. It was perfectly located for a rapid spread of the Gospel when the missionary era came.
- III. Its extent: The Palestine of today is about the same size and shape of the state of New Hampshire. The distance North and South from Dan to Beersheba is about 150 miles. The average width is about 40 miles.
- IV. Its physical divisions: The land is divided from North to South into five natural divisions:
 - A. The Mediterranean Plain – A low, flat strip of land extending from Mt. Carmel on the North to the Southern end of Palestine. It is one of the oldest highways in the world, but did not present a threat to Israel since they lived mostly in the hill country.
 - B. The piedmont region – This area was between the coastal plain and the hill country and was rolling land used largely for cattle.
 - C. The Hill Country – This region runs parallel with the coastal plain from Hebron in the South to the plain of Esdraelon, a region of about 80 miles long and some 30 miles wide. North of the Valley of Esdraelon the mountains continue on through Galilee. It was in these hills averaging about 2,200 feet above sea level that the people of Israel lived. The heathen lived in the valleys.
 - D. The Jordan Valley – A plain five or six miles wide, in the midst of which the Jordan river wound its way from its head waters North of the Waters of Mirom, to the Dead Sea in the South, all below sea level. The headwaters of the Jordan are two or three small streams, which flow down from the mountains of Lebanon. At the entrance to the Dead Sea the elevation of the Jordan is 1292 feet below sea level.
 - E. The Eastern Table Lands – The elevated table lands on the East side of the Jordan River. The northern part was called Bashan.

South of Bashan was Gilead, and South of Gilead was Moab. In the land of Moab was Mt. Nebo where Moses was permitted to see over into the land of Canaan just before his death.

- V. Its Political Divisions: After the conquest by Joshua the land was divided among the twelve tribes. When the Kingdom was divided under the reign of Rehoboam, the area North of Bethel and Jerico was called Israel, while the area to the South was called Judah. During the time of Christ's earthly ministry the land was divided into five provinces, three on the West side of Jordan and two on the East side.
- A. Galilee – The name given to the Northern province West of the Jordan River. – Matthew 4:12 – It had a mixed population of Jews and Gentiles. The major part of Christ's earthly ministry was here.
 - B. Samaria – Means a watch mountain, and was first applied to a high hill standing in the valley of Shechem. Eventually the surrounding district was called Samaria. The inhabitants were descended from the Assyrians and Jews who intermarried when the ten Northern Tribes were taken into captivity.
 - C. Judea – Was the Southern district, and was the strictly Jewish section of the land.
 - D. Perea – Was the region East of the Jordan referred to in Matthew 4:25
 - E. The Tetrarchy of Phillip – Was North of Perea.

LESSON II – “The Places Visited By Jesus”

- I. Bethlehem – The birthplace of Christ, Matthew 2:1, was located on a hill five miles South of Jerusalem. This was also the birthplace and early home of David.
- II. Nazareth – Where Jesus spent His boyhood and early manhood. Luke 4:16 – It was located in a valley about 70 miles North of Jerusalem. Early in His ministry Jesus preached here and was rejected.
- III. Bethany – (Also called Bethabara), the one where Jesus was baptized by John the Baptist was on the East side of the Jordan just North of the crossing near Jericho. – John 1:28
- IV. Cana – Where Jesus performed the first miracle, John 2:1, was about four miles Northeast of Nazareth.
- V. Sychar – Here at Jacob’s well Jesus talked with the Samaritan woman. – John chapter 4. It is located about 30 miles North of Jerusalem.
- VI. Capernaum – This city was the home of Jesus during the extensive Galilean campaign. It was located about 85 miles North, Northeast of Jerusalem on the Northwestern shores of the Sea of Galilee. Jesus taught in the Capernaum synagogue, John 6:59, and did many miracles here. – Mark 1:21-34. Headquarters for Jesus and His disciples in Capernaum were probably in the home of Peter’s Mother-in-law.
- VII. Bethsaida – It was located on the Jordan River where it enters the Sea of Galilee. – John 12:21; Mark 6:45
- VIII. Chorazin – A city located near Capernaum.
- IX. Tyre and Sidon – Phoenician cities on the Mediterranean Sea. Jesus healed the daughter of the Syrophoenician woman on the borders of Tyre and Sidon. – Mark 7:24
- X. Caesarea Philippi – Was located at the foot of Mt. Hermon, the possible place of Peter’s confession. It was here that Jesus taught His disciples about His coming death. – Matthew 16:13-28
- XI. Jericho – This famous city is located near the Jordan River, seventeen miles East Northeast of Jerusalem. Between the old and new cities of Jericho is where Jesus healed the blind man, Luke 18:35-43 and saved Zacchaeus, Luke 19:1-10. The city was prominent in Old Testament times.
- XII. Bethany – Located at the foot of the Mt. of Olives, two miles East of Jerusalem. Jesus was often entertained here in the home of Lazarus, Mary and Martha. – Luke 10:38-42. Here He raised Lazarus from the dead, John 11:1-46.
- XIII. Jerusalem – The City of David, capital of Judah and the place where Jesus taught, wrought miracles, was falsely accused and condemned.
- XIV. Emmaus – City to which He went with the two disciples on the resurrection afternoon. – Luke 24:13-15. It was located about 4 miles almost due West of Jerusalem.

LESSON III – “The Early Life of Christ”

INTRODUCTORY

The promised Savior came to earth in the fullness of time. The children of Israel had been cured of Idolatry by the Babylonian captivity and had been scattered throughout the then known world telling of God. Thus was the world prepared for the greater light, which came in the person of Christ. Even many among the heathen were longing for a redeemer.

The Romans had conquered the world, and had unconsciously prepared for the coming of Christ by building splendid roads over which the Gospel messengers might travel, and by forming a strong government which would protect these messengers wherever they journeyed.

The Greek language in which the New Testament was to be written was understood in all of the then known world. When God knew that every preparation had been made He sent the Lord of Glory down among men. The New Testament is a record of His life and ministry, of the forming of His church, and of the extension of His kingdom.

We may divide New Testament history as follows:

- I. The Early Life of Christ
 - II. The Ministry of Christ
 - III. The Church in Jerusalem
 - IV. The Church Extending to the Gentiles
 - V. The Church In All The World
- I. The Early Life of Christ: (Bible account – Matthew and Luke)

These Gospels give us the important facts about:

- A. His Birth
 - B. His Home Life
 - C. His Education
 - D. His Occupation
- A. His Birth: Took place in Bethlehem of Judea . Micah 5:2; Matt. 2:1
His early life began in a stable. His cradle was a manger. His associations were with humble people. He was a helpless babe. How human was our Lord. His birth was heralded by the archangel, welcomed by a host of angels, and worshipped by earth's wisest men. How divine was our Lord.
- B. His Home Life: After the visit to Egypt, Mary and Joseph, with Jesus went to live in Nazareth, a little village in the mountains of Galilee. Matt. 2:23. That village home was a humble place, with simple furnishings, but it was the abode of goodness. Joseph was a righteous man. Matt. 1:19. Mary was a woman of a beautiful spirit. Luke 1:28,39. Jesus as a dutiful son. Luke 2:51
- C. His Education: At first He was taught at home by Mary and Joseph from their knowledge of the Old Testament Scriptures. He undoubtedly attended the village synagogue school where He was taught to read and write. He would have become familiar with Aramaic, the common language of the people. We know from His quotations that He read the Bible in both Hebrew and Greek. Obviously, He learned from everything He saw in nature: the birds, Luke 8:5; Matt. 6:26, and the flowers, Luke 12:27, the farmer, Luke 8:5-8; and the shepherd, John Ch. 10. Since there was a major

caravan road nearby He had contact with soldiers, travelers, merchants and businessmen. Matt. 13:45; 25:14

He advanced in wisdom and stature, and in favor with God and men.

Luke 2:52

His visit to the temple in Jerusalem at the age of twelve demonstrated

His insight into the things of God, for He astonished the Rabbis with

His knowledge and spiritual insight.

- D. His Occupation: Eighteen years of His life are passed by in silence. We only know that He was a carpenter. Mark 6:3 He Learned a trade and worked at the bench, and thus dignified honest toil. In those years He became well acquainted with the experiences of the poor, and He knew how to sympathize with their needs. Matt. 11:28

LESSON IV - “The Ministry of Christ”

The Ministry of our Lord is commonly divided into:

1. The Year of Obscurity
2. The Year of Popular Favor
3. The Year of Opposition

A. The Year Of Obscurity: (From the baptism to the beginning of the Galilean ministry.)

1. The Bible account – The Gospel of John, chapters 1-4

a. The Baptism: When He was thirty years old Jesus left the Nazareth home and went to the Jordan River where John the Baptist was baptizing. John’s mission was to prepare the way of the Lord in the hearts of men. Matt.3:1-12 At this time Jesus presented Himself for baptism. He thus was willing to be identified with sinful men. The voice of the Father, “This is my beloved Son in whom I am well pleased,” was the Divine approval of the thirty years He had now lived on earth. The descent of the Holy Spirit was the sign God had promised to John that this was indeed the “Son of God”. John 1:33

b. The Temptation – In the temptation His human nature was subjected to every avenue of temptation which can come to us as human beings. He was tempted in:

- (1) The lust of the flesh – Tempted to turn stones into bread after being without food for forty days.
- (2) Pride of life – Tempted to cast Himself down from the pinnacle of the temple so that the people would see Him as the Messiah when He was not injured.
- (3) Lust of the eye – Satan showed Him all the kingdoms of the earth and said he would give them to Him if He would fall down and worship him.

Hebrews 4:15 “...but was in all points tempted like as we are yet without sin.” Matt. 4:1-11 gives us this account.

c. The first Disciples – Jesus immediately begins His earthly ministry by picking a few good men who would be His friends and companions. Chief among these were Andrew, Peter, Philip, Nathanael, and probably James and John. At least two of these were former disciples of John the Baptist. Jn. 1:35-51

d. The first miracle – With His mother and His first few disciples Jesus attended a wedding at Cana in Galilee where He performed the first miracle of His earthly ministry when He made wine from water. The miracle is a picture of what He came to earth to do for mankind. The water is a type of the natural man, while the wine is a type of the new nature we receive when we take Christ as our Savior. By His presence at this wedding Jesus was placing His sanction upon the relationship of marriage.

e. The first Passover – When He went to Jerusalem on the occasion of the first Passover of His earthly ministry He cleansed the Temple of the money changers and those who had made it a place of merchandise. John 2:13-17 This is a picture of the fact that the

Believer's body, which is the temple of the Holy Spirit should be kept clean for the glory of the Lord, and for His use only.

- f. The first conversions – Nicodemus, a rich Pharisee and member of the Sanhedron, an outwardly religious man, was evidently impressed by Christ and came to talk with Him at night and found the necessity of the New Birth in their conversation recorded in John 3:1-21.

At the close of this first year, as Jesus and His disciples journeyed North toward Galilee Jesus rested at Jacob's well outside the city of Sychar in Samaria while His disciples went into the city to purchase supplies. It was here at Jacob's well that Jesus had His famous encounter with the Samaritan woman. John chapter 4 When He revealed His true identity to her and exposed her sinful past, she believed on Him and ran back to the city to tell the people she had found the Messiah.

During this early part of His ministry Jesus presented Himself to the Jewish religious leaders as the Messiah, but they would have no part with Him. John the Baptist was put in prison, as He would have been had He remained in Judea, so He moved His ministry to Galilee.

LESSON V - “The Ministry of Christ” Cont.

- B. The Year of Popular Favor: (From the rejection at Nazareth, to the feeding of the five thousand.)
1. The Bible account – The four Gospels. This period of Christ’s earthly ministry was spent in Galilee, with the exception of a brief visit to Jerusalem. During the Great Galilean Ministry Jesus formally called His 12 disciples and taught them to take the responsibility which would be theirs after His departure. Some of the greatest miracles of His ministry were done during this time, and most of the outstanding parables come from this period. The most important events were:
 - a. The rejection at Nazareth
 - b. The settlement at Capernaum
 - c. The formal call of the twelve apostles
 - d. The sermon on the Mount
 - e. The tours of Galilee
 - f. The miracles and parables
 - g. The feeding of the five thousand
 2. The important events in more detail:
 - a. The rejection at Nazareth: On His way to Galilee from Judea Jesus stops in His old home town of Nazareth where He is invited to read the Scriptures and speak on the Sabbath Day. He chose as His text Isaiah 61:1,2 and made application to Himself from this Messianic passage. The people were enraged and tried to kill Him by throwing Him down the hill outside the city, but He escaped. Nazareth ceased to be His home from that time on. They had refused the King of king. Luke 4:21-29
 - b. The settlement at Capernaum: He traveled on to Capernaum which became His headquarters for the Great Galilean ministry. His home in Capernaum was probably in the house of Peter’s wife’s mother. Many of His greatest works were done here in Capernaum. Matt. 11:23 He began the training of Andrew, Peter, James and John who had now been with Him for a year. They were not invited to leave their nets and spend all their time with Him as His disciples. Mark 1:16-20
 - c. The call of the twelve Apostles: From the many who now followed Him, Jesus chose twelve men who would be trained, and then entrusted with establishing His Church and preaching the Gospel. Luke 6:13 and Matt. 10:1-8
From this point on they would spend all their time with Him seeing His miracles, hearing His teaching and being prepared for the greater work they would later be called upon to do.
 - d. The Sermon On The Mount: This very important address followed almost immediately on the heels of the calling of the twelve. The primary application is to the Kingdom Age and the nature of its members, but it has a very real application to the present time, for the standards of God for His people never change. Matthew chapters 5-7

- e. The tours of Galilee: Accompanied by His twelve disciples, Jesus made three major tours of Galilee and the neighboring areas and visited many towns and villages preaching to multitudes wherever He went. Matt. 9:35
- f. The miracles and parables: During this period, and during the last year of His ministry our Lord performed many miracles, Matt. Ch 8. He healed all manner of diseases, Matt. 4:23. He exercised control over the forces of nature, Matt. 14:22-33. The people were amazed at the wonders He performed, and said, "We never saw it on this fashion." Mark 2:12. The miracles bore additional witness to His Divine nature and proved that His messages were true. They were helps to faith. They were also symbols of His saving work. For instance, the healing of the man born blind helped them to see that they needed spiritual sight. There was a most intimate relationship between His miracles and His teaching. The miracles attracted the crowd to hear the message. Jesus chose the parable method of teaching because it made His teaching easier for the people to understand, since everything was based on things they understood from everyday life. The parables also made it possible for Him to conceal the true meanings from those who believed not. In many instances He would hide the Truth the common people were not able to bear, and at the same time, reveal it to His Disciples who must understand it. While His popularity grew among the people during this time, the religious leaders grew more afraid of Him and sent spies to find some reason why they might arrest Him.
- g. The feeding of the five thousand: John chapter 6. Upon hearing of the death of John the Baptist, Jesus and His disciples left for the Northeast side of the Sea of Galilee. The multitudes saw Him depart and made their way on foot around the North end of the sea and were waiting for Him when He arrived. Giving up His much-needed rest, Jesus preached to them until late in the day when they realized they had no food to feed these multitudes. Jesus miraculously fed them with a few loaves and fishes. The people were so overwhelmed by this that they wanted to make Him their king right then. He preached a sermon to them about the fact that He did not come to establish an earthly kingdom and feed the people for nothing, but that His Kingdom was spiritual. From that moment, many were offended and left Him in great numbers. This was the turning point in His ministry.

LESSON VI - "The Ministry Of Christ" Cont.

- C. The Year Of Opposition: (From the feeding of the five thousand to the last week.)
1. The Bible account – The four Gospels, especially Luke .The first half of this year was spent in somewhat remote places in Northern Galilee. Most of the time was given to training and preparing the disciples. The second half of the year was spent mainly in Perea as He journeyed toward Jerusalem. The main events of this year were:
 - a. Peter's confession of Christ
 - b. The predictions of His death
 - c. The transfiguration
 - d. The Perean ministry
 - e. The raising of Lazarus
 2. The important events in more detail:
 - a. Peter's confession of Christ: Not too long after the crowds had begun to thin out, and many returned from following Jesus, Jesus asked His disciples just who the people thought He was. When they answered, Jesus asked, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the Living God." Peter had been led of the Holy Spirit of God to give this answer. Although Peter's name does mean rock in Greek, Jesus did not say He was going to build His Church upon Peter, but upon the only rock (foundation stone) of Scripture, Himself. He was telling Peter that He would build His Church upon the rock of his profession, that Jesus is the Christ, the Son of the Living God. Matt. 16:13-20
 - b. The Predictions of His Death: Jesus now tells His disciples plainly that He must suffer and die at Jerusalem. Matt. 16:21. They were shocked, and Peter even rebuked the Lord for saying this, but in turn, Jesus rebuked Peter for trying to stand in the way of God's will. As hard as it was for them to accept, in the end they had to.
 - c. The Transfiguration: At a point when the disciples were most perplexed about Christ's remarks concerning His death, the Lord took them up unto the mountain and there He was transfigured before them. They beheld His Heavenly glory and heard the Heavenly voice that this was indeed the Son of God. Matt. 17:1-9. The memory of what they saw and heard here must have helped a great deal in the days following. The six months in Northern Galilee were now over and Jesus determined to go to Jerusalem. His journey would be by the way of the Perean ministry, however.
 - d. The Perean ministry: Jesus crossed to the East side of Jordan and spent several months preaching in this area and continuing to teach His disciples. Many miracles were performed during this time, and some of the most beautiful parables were given in this period. They included: The Prodigal Son, The Lost Sheep, The Good Samaritan, The Great Supper, The Pharisee and The Publican. Opposition to Him was becoming more bitter. The leaders of the Jews had decided long before this that they did not want His spiritual Kingdom, and that they would not have Him as a leader. They opposed Him on the grounds that:

- (1) He was only a carpenter. Matt. 13:55-57
- (2) He had never attended their higher schools. John 7:15
- (3) His chosen helpers were only fishermen and publicans.
- (4) He associated with sinners. Luke 15:2
- (5) He performed healings on the Sabbath days.
- (6) He made claims for Himself which could only apply to God.

Toward the close of this year He went to Bethany and performed the greatest physical miracle of His ministry.

- e. The Raising of Lazarus: John Ch. 11 Jesus had often enjoyed the fellowship of Mary, Martha and Lazarus in their home in Bethany. When Lazarus became ill his sisters sent word to Jesus who was then in Perea with His disciples. For the purpose of establishing once and for all in the minds of His disciples the fact of His true identity, Jesus waited until Lazarus was dead before going to Bethany. Jesus on this occasion proclaimed Himself to be “The Resurrection and The Life”. He then proceeded to raise Lazarus from the dead. The miracle made a profound impression. It helped the faith of His disciples and caused many Jews to believe on Him. It also made the religious leaders all the more determined to do away with him. They now vented their hatred on Lazarus as well as Jesus. Lazarus represented to the people, the proof of Jesus’ claim to be the Jew’s Messiah. For a brief time Jesus returned to Perea, but then he began the return to Jerusalem by way of Jericho where He healed blind Bartimaeus and made Zacchaeus a disciple. Luke 18:35-19:6. Next He came to Bethany where a few friends welcomed Him to a supper. Only a few days more and His ministry would be ended. John 12:1-8

LESSON VII - "The Ministry Of Christ" Cont.

D. The week of His Death and His Triumph: Bible Account – The Four Gospels.

1. It was the week of the Jewish Passover and perhaps three million people were in Jerusalem. Many hoped Jesus would assert His authority and put Himself at the head of the nation. The Jewish leaders watched for an opportunity to arrest Him without stirring up the people. Matthew 26:3-5
2. Leading events of the week were:
 - a. The arrival at Bethany
 - b. The Triumphal Entry
 - c. The Cleansing of the Temple
 - d. Jesus' Public Teaching
 - e. The Lord's Supper instituted
 - f. Gethsemane
 - g. The Trials
 - h. The Crucifixion
 - i. The Resurrection
3. Outline of events: (Note: In the Jewish mind, the night of a particular day preceded that day. For example, the Jewish Sabbath begins on Friday at sundown. So Jesus would have been placed in the tomb on Thursday night before Thursday morning.)
 - a. Since Jesus came to Bethany six days before the Passover, (John 12:1) and the Passover was on Thursday and Christ crucified on Wednesday, Jesus must have come to Bethany on Friday preceding the crucifixion.
 - b. Saturday: He would have made His triumphal entry instead of on Sunday as is generally held. This would explain why He did not cleanse the Temple until the next day, Sunday. He only entered and looked about. (Mark 11:11)
 - c. Sunday: The barren fig tree cursed and the Temple cleansed.
 - d. Monday: On the way into Jerusalem the disciples called Jesus' attention to the withered fig tree which He had cursed on Sunday. This was the last day of His public teaching. The Pharisees challenged His right to teach in the Temple, and He answered them in the parables of "The Two Sons" Matt. 21:28-32, "The Wicked Husbandmen" Matt. 21:32-45, and "The Marriage Of The Kings' Son" Matt. 22:1-14. His enemies then tried to trick Him with a series of questions, but He answered them all wisely. As He left the Temple, Jesus commended the poor widow who gave all that she had. Mark 12:41-44. Later that same day He took His Disciples out to the Mount of Olives and taught them concerning things to come. Matt. Chapters 24 and 25.
 - e. Tuesday: Jesus sent His Disciples to prepare for the Passover. That afternoon Jesus came to the upper room where He eats the Passover early with His Disciples. He institutes the Lord's Supper and washes the Disciples' feet. He leaves the upper room with His Disciples and makes His way to Gethsemane where He struggles in prayer while the Disciples sleep. It is here that Judas

brings the Roman guard and the representatives from the High Priest to take Jesus into custody. (This would be on Wednesday night before Wednesday.)

- f. Wednesday: This was the day of the preparation for the Passover by the Jews. On this day Jesus was falsely tried and crucified in fulfillment of the Passover symbolism of the Old Testament. Jesus' body was removed from the cross before sundown so as to not be on the cross when the Sabbath of the Passover began at sundown on Wednesday. This would begin Thursday night. By the time the body of Jesus was prepared for burial it would have been late, possibly midnight or after.

- g. Thursday: In order to fulfill the Old Testament prophesy and the teachings of Jesus, the body of Jesus would have had to be in the grave three days and three nights. It was, as follows:

Half of Thursday night before Thursday – Half of night one

All day Thursday – One day

All night Friday night before Friday – One and a half nights

All day Friday – Two days

All night Saturday night before Saturday – Two and a half nights

All day Saturday – Three days

Half of the night Sunday night before Sunday - Completing three nights.

He would have risen before sunrise on Sunday. The Scriptures tell us that He was already risen when the women came to the tomb very early in the morning before the rising of the sun. (Sunrise services are not Scriptural, but have their beginnings in the heathen worship of the rising sun.)

LESSON VIII - "The Resurrection Appearances of Christ" (From the resurrection to the Ascension)

"The Ministry Of Christ" Cont.

- A. The women at the grave see the vision of angels.
- B. The women separate at the grave to make known the news – Mary Magdalene going to tell Peter and John who doubtless live close by (for it seems that they reached the grave in a single run). The other women go tell the other Disciples who were probably at Bethany.
- C. Peter and John, hearing the news, run to the grave, leaving Mary. They then return home.
- D. Mary follows; lingers at the grave; gets a vision of Jesus, and a command to go tell the other disciples.
- E. The other women see Christ on the way.
- F. Christ appears to the two disciples on the way to Emmaus.
- G. To Simon Peter.
- H. To the ten Apostles and other friends.
- I. To the Apostles at Tiberias.
- J. To the Apostles and multitude on the mount.
- K. To the Disciples and friends at the ascension.
- L. To James (I Cor. 15:7)
- M. To Paul (I Cor. 15:8)

LESSON IX - "The Church In Jerusalem" From the day of Pentecost to the martyrdom of Stephen.

- A. The Bible account – Acts 1-8 – Just before His ascension Christ commanded His Disciples to wait in Jerusalem until the promised Holy Spirit came to give them power for service. When this happened they were then to bear glad tidings of God's salvation to all the world, beginning at Jerusalem and Judaea, spreading to Samaria and then to the uttermost parts of the earth.
1. The great events of the first period of the Apostolic history are as follows:
 - a. The outpouring of the Holy Spirit
 - b. The preaching of the Apostles
 - c. The forming of a Christian community
 - d. The first persecution of the Christians
- B. The Outline detailed:
1. The Outpouring of the Holy Spirit: This event took place ten days after the ascension of Jesus, on the day of Pentecost. The 120 (Acts 1:15) disciples of Jesus were waiting in prayer in the upper room when the Spirit fell upon them and endowed them with miraculous gifts. Acts 2:1-12. They were enriched in character and given power for service.
 2. The Preaching Of The Apostles: These men now boldly taught that Jesus died for our sins and arose again for our justification. The Jewish leaders, finding that the cause of Christ had not ended with His death, tried to silence these men, but they could not be silenced. Acts 4:33. Peter's sermon on the day of Pentecost resulted in three thousand people coming to Christ, and soon the number grew to five thousand. There were daily additions to the Church.
 3. The Forming Of A Christian Community: The believers came together for fellowship, worship and learning and at once a Christian society was formed. The ordinances of baptism and the Lord's Supper were observed, and believers were instructed in the Word. Acts 2:41-47; 4:32. The Apostles were the first leaders. Soon the needs of the church called for the appointment of seven deacons to assist the Apostles. Chief among these were Stephen and Philip. Acts 6:1-8. For about four years the church was confined to the city of Jerusalem. The Apostles had neglected the command of Christ to carry the Gospel to other nations. Some thought the message of salvation was for the Jew only. The first one to see that the message was not just for the Jew, but for the whole world was Stephen, the layman. He was arrested and taken before the religious leaders. Here he gave a wonderful defense of Christianity, showing how it had replaced the Temple worship and sacrificial system. He accused his accusers of having murdered Jesus, the Messiah. Acts Chapter 7.
 4. The First Persecution Of The Christians: The Jews, angered by Stephen's address, dragged him out of the city and stoned him to death. Acts 7:54-60. This first martyrdom was a signal for a general persecution of the Christians, which God used to drive many of them out to other parts of the world. Thus God caused the persecution to result in the extension of the church. Acts 8:1-4

LESSON X - "The Church Extending To The Gentiles" From the martyrdom of Stephen to the appointment of the first foreign missionaries.

- A. The Bible account – Acts chapters 8 through 12
 - 1. During this period the hindrances to the spread of the Gospel were gradually removed, and the Jewish Christians were brought to realize the right of the heathen to receive the Grace of God.
- B. The great events of the period are:
 - 1. The Church in Samaria
 - 2. The conversion of Saul of Tarsus
 - 3. The first Gentile convert
 - 4. The Church in Antioch
- C. The outline detailed:
 - 1. The Church in Samaria: Because of the persecution at Jerusalem, Philip was driven from there with many other Christians and went to Samaria where he preached Christ and many believed. Acts 8:5-12. The Samaritans were part Jew and part Gentile. Their worship was very much like that of the Jews. The Samaritans were a bridge over which the Gospel would pass to the Gentiles. Philip was led away from his meetings in Samaria by the Holy Spirit, and was led into the desert where he met the Ethiopian eunuch whom he led to Christ. Through him the Gospel was spread to Africa. Acts 8:26-40
 - 2. The Conversion of Saul of Tarsus: A specially trained man would soon be needed to carry the Gospel to the Gentiles. It was Saul of Tarsus, a bitter persecutor of the Church whom God chose. The Lord Jesus appeared to him on the Damascus Road and he was converted. From that time on he was a devoted servant of Christ. Acts 9:1-22 Soon after this he went to the desert of Arabia, where, like Moses, he stayed with God till fully equipped for his great ministry. In the meantime God was preparing the Church and the world for the mission of Paul, as Saul came to be known.
 - 3. The First Gentile Convert: The leaders of the Church must be brought to see that the heathen could be saved. Peter, a strict Jew who would have no dealings with the heathen, was in prayer in Joppa, when God taught him in a vision that Christ was for all men. At the same time Cornelius, a Roman officer at Caesarea, was divinely guided to send to Joppa for Peter. When Peter came to Caesarea he preached Christ to all of the household of Cornelius and they believed and were all filled with the Holy Spirit. Peter then understood that the Gospel was for all men. Returning to Jerusalem he reported this good news to the Brethren. Acts chapters 10 and 11.
 - 4. The Church in Antioch: Acts 11:19-26 A new center of the Christian Faith was now established, made up largely of Gentile believers. Some believers had come to Antioch in Northern Syria and preached the Gospel. God blessed and a large congregation of mostly Gentiles was established there. When the Jewish Christians at Jerusalem heard of this great work of Grace taking place at Antioch, they sent Barnabas to observe and help. He was so thrilled by what was happening that he stayed to help organize the church. The interest became so great that he called Saul to come from Tarsus to help with this work. It was largely

this church which was used of God to call out the workers for the first true thrust of foreign missions.

LESSON XI - "The Church In All The World" From the beginning of the first Missionary journey to the first imprisonment of Paul at Rome.

- A. The Bible Account – Acts chapters 13 through 28 and the Pauline Epistles.
 - 1. During this period the church entered upon its work of taking the Gospel message to the whole world. The leading events of the time are the missionary journeys of Paul and his journey to Rome as a prisoner of the Roman government.
- B. The great events of this period are:
 - 1. The First Missionary Journey
 - 2. The Council at Jerusalem
 - 3. The Second Missionary Journey
 - 4. The Third Missionary Journey
 - 5. The Journey to Rome
- C. The outline in detail:
 - 1. The First Missionary Journey: Barnabas and Saul, having been appointed missionaries to the heathen, left Antioch and went to the Island of Cyprus. The leadership seemed to be in the hands of Barnabas when they first departed, but it was obvious that Saul was God's choice as the leader of the missionary party. On Cyprus Saul changed his name to Paul. They next went to Perga on the mainland of Asia Minor where John Mark, who had gone with them as a helper, left them and went home. The missionaries worked their way North to Antioch in Pisidia, then Southeast to Iconium, Lystra and Derbe preaching in the Synagogues in each city, but having most of their converts among the Gentiles. In every place the Jews opposed the message they preached and incited the Gentiles to join them in the opposition. Paul and Baranabas returned to Antioch and reported to the brethren.
Acts chapters 13 and 14.
 - 2. The Council At Jerusalem: About this time some Jewish Christians came to Antioch and told the brethren that unless they kept the Law and the customs of the Jews they could not be saved. This led the Antioch church to commission Paul and Barnabas to go to Jerusalem and meet with the church leaders in the first church council and decide this vital issue concerning the Gentile believers. Paul told his story and Peter spoke of his own experiences with the Gentiles. The decision of the council was that the Gentiles had equal claim to the blessings of God with the Jews without keeping the customs of the Jews, but that it was wise to ask all Gentile converts to observe minimal Jewish customs of the Jewish brethren among whom they lived.
Acts 15:1-31.
There were four requirements they were requested to observe for testimony's sake: 1) To abstain from things strangled, 2) from blood, 3) from meat offered to idols, 4) and from fornication.
 - 3. The Second Missionary Journey: When Paul and Barnabas were ready to depart on the second missionary journey a difference of opinion arose between them over John Mark. They parted company because Barnabas wanted to take him with them on this second journey, but

Paul did not. Paul took Silas and went back to the churches established on the first journey. Young Timothy joined them at Lystra. They pressed Westward passing Galatia and Phrygia till they reached Troas on the Aegean Sea. Here Luke, the beloved physician joined the party and Paul received his Macedonian call in the night vision. This led to the taking of the Gospel across the Aegean to Europe. Successful ministries in Philippi, Thessalonica, and Berea in Macedonia, as well as Athens and Corinth in Achaia followed one after the other. A year and a half was spent in Corinth where Paul established a large and important work. On the homeward journey they stopped at Ephesus, and then Jerusalem. After an absence of about three years they reached Antioch. Acts 15:36 – 18:22. At Corinth during this second journey Paul wrote his epistles; the first and second letters to the Thessalonians in which he deals primarily with the doctrine of the second coming of Christ.

4. The Third Missionary Journey: Paul visited the churches he had established in Asia Minor and finally reached Ephesus, where he remained for nearly three years. During this time, after receiving word from Corinth that things were not good in the church there, he wrote our I Corinthians. Waiting for word as to their reaction to this epistle he became concerned for their condition and the messenger he had sent, so he departed through Macedonia and met the messenger with a favorable reply somewhere in Macedonia. From there he wrote our second Corinthians. He then went on to Corinth from which he wrote both Galatians and Romans, both dealing with the subject of Law and Grace
Acts 18:23 – 21:17.
5. The Journey To Rome: Paul came to Jerusalem to bring alms to the poor Christians of that city, but more important, he came to minister to the Christians on the matter of Law and Grace. When the Jews saw him in the Temple with two Jewish men, they thought they were Greeks and that Paul had thus defiled their Temple, and they attacked him. He was rescued by the Roman Centurion who permitted him to go the next day for a hearing before the Sanhedrin. A division arose over him, and he was nearly killed before the Roman soldiers could again come to his rescue. Learning that a band of Jews waited to kill him, Paul informed his guards and was transferred to Caesarea for his own safety. For two years he was held there. He finally appealed to Caesar and was sent as a prisoner to Rome. During this first imprisonment at Rome he wrote the epistles to the Colossians, Ephesians, Philippians and to Philemon. Paul was tried and acquitted and released. He may have traveled as far West as Spain during this period of freedom. On his return through Macedonia he wrote the first epistle to Timothy and the epistle to Titus. He was arrested again for crimes against the Roman State and again imprisoned at Rome. During this second imprisonment he wrote his final epistle, II Timothy. Soon after he was martyred. This was about 67 AD under Nero.
6. The General Epistles:
 - a. The first was written by James, the half brother of our Lord. It shows the relationship between faith and works.

- b. I Peter was written by Peter to encourage and help the persecuted and suffering Christians.
 - c. II Peter was written by Peter to warn of false prophets.
 - d. The first epistle of John is a book of Christian evidences to give the believer assurance that they are saved.
 - e. II and III John both warn of false teachers and commend the Christians for Christian hospitality.
 - f. The epistle of Jude was written by another half brother of our Lord, and brother of James to warn of false teachers and of apostasy.
 - g. The author of the book of Hebrews is uncertain, but it was either written by Paul, or by someone very close to him. The theme of the book is the superiority of Christ and it was written to keep Jews who had professed Christ from returning to Judaism to escape persecution.
7. The Book of Revelation: This is the only prophetic book of the New Testament. It is divided into three parts:
- a. Chapter 1 – John’s vision of Jesus and commission to write.
 - b. Chapters 2 and 3 – The church age presented in seven literal letters to seven literal churches.
 - c. Chapter 4 to the end – Things to come to pass after the end of the church age, including:
 - (1) The Tribulation Period
 - (2) The Battle of Armageddon, ending with the return of Christ with His own.
 - (3) The thousand-year earthly reign of Christ
 - (4) Satan loosed for a time
 - (5) Great White Throne Judgement – Death and Hell are cast into the Lake of Fire
 - (6) Earth destroyed with fervent heat – A New Heaven and a New Earth wherein dwells righteousness.
 - (7) Warnings against adding to or taking from the Word of God.

REVIEW OUTLINE

Introduction:

The Land Where Jesus Lived
The Places Visited by Jesus

I. The Early Life of Christ:

A. Leading Events:

1. His Birth
2. His Home Life
3. His Education
4. His Occupation

II. The Ministry of Christ

A. The Year Of Obscurity

Leading Events:

1. The Baptism
2. The Temptation
3. The First Disciples
4. The First Miracle
5. The First Passover
6. The First Conversions

B. The Year Of Popular Favor

Leading Events:

1. The Rejection At Nazareth
2. The Settlement At Capernaum
3. The Call Of The Twelve Apostles
4. The Sermon On The Mount
5. The Tours of Galilee
6. The Miracles And Parables
7. The Feeding Of The Five Thousand

C. The Year Of Opposition

Leading Events:

1. Peter's Confession of Christ
2. The Predictions Of His Death
3. The Transfiguration
4. The Perean Ministry
5. The Raising Of Lazarus

D. The Week Of His Death And His Triumph

Leading Events:

1. Triumphal Entry
2. Traders Driven Out
3. Public Teaching
4. Lord's Supper
5. Gethsemane
6. Arrest and Trials
7. Crucifixion
8. Triumph

III. The Church In Jerusalem:

Leading Events:

- A. The Outpouring Of The Holy Spirit
- B. The Preaching Of The Apostles
- C. The Forming Of A Christian Community

- D. The First Persecution Of The Christians
- IV. The Church Extending To The Gentiles:
 - Leading Events:
 - A. The Church In Samaria
 - B. The Conversion Of Saul Of Tarsus
 - C. The First Gentile Convert
 - D. The Church In Antioich
- V. The Church In All The World:
 - Leading Events:
 - A. The First Missionary Journey
 - B. The Council At Jerusalem
 - C. The Second Missionary Journey
 - D. The Third Missionary Journey
 - E. The Journey To Rome