

Daughters
OF THE COVENANT
ENJOYING, EMBODYING, AND ENTRUSTING
GOD'S PROMISES

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WITH KAREN HODGE



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DEAR FAITHFUL LEADER,

Leading women through *Daughters of the Covenant: Enjoying, Embodying, and Entrusting God's Promises* is a sweet stewardship. It will prayerfully be a pivotal entrusted-to-be-invested moment for you as a leader. We have seen firsthand how the truths in this book have strengthened lives, homes, and churches. As you read the book individually, we invite you to have a journal handy to record

- the specific truths that you personally enjoy learning,
- the specific challenges you face as you seek to embody these truths, and
- the specific truths that God is entrusting to you and where you are being led to invest them.

Let these reflections form your prayers and plans before you introduce others to the book.

Now, consider how its contents may strategically strengthen your church. This book will introduce language and concepts that will help your women think biblically and live them out covenantally.

Prayerfully consider whom you might invite to read the book with you.

- Truth always trickles down. Perhaps start by training your women's ministry team, women's Bible study teachers and small group leaders, or a group of elders' wives. As these truths are enjoyed, embodied, and entrusted to these leaders, can you begin to see how that might impact the entire church culture?
- *Daughters of the Covenant* would also be ideal for a summer book club, a once-a-month intergenerational Titus 2 discipleship group, or partnering with your youth ministry to gather a group of middle school and high school girls to read alongside your women's ministry offerings. What could be more strategic than entrusting these truths to all the generations of women in your church?

No matter how big or small your group, we are praying that God will give you increased enjoyment, emboldened embodiment, and courage to invest what you gain from the book in those He has placed in your life!

We are prayerfully cheering you on,
Susan, Barbara, and Karen

OUR PURPOSE AND PRAYER FOR DAUGHTERS OF THE COVENANT

Our purpose is to counter the cultural confusion about gender with the truth and beauty of God's creation design and redemptive calling of women. Our prayer is that this book will equip women and girls to recognize the world's lies about womanhood and to glorify God by . . .

enjoying our covenantal inheritance as daughters of the covenant;

embodying the covenantal realities of God's promises in our various seasons, roles, and relationships; and

entrusting this covenantal inheritance to the next generations.

This discussion format is designed to give women an opportunity to . . .

- obey the Titus 2 mandate for older women to “teach and train” (tell and show the gospel) to younger women. Older women do not have to be the leaders/teachers. Their participation in discussions and in prayer times are Titus 2 opportunities.
- experience the joy of covenant community life by sharing “not only the gospel of God but also [them] selves” with one another (1 Thess. 2:8) as they process the content of each chapter together.
- interact about what it means to embody covenantal realities.
- discuss ways to entrust their inheritance to the next generation.

Note: We do not focus on the larger cultural context of gender confusion. There are excellent resources that address this issue, and we encourage you to utilize them. Our purpose is to focus on what Scripture says about womanhood in order to equip women to think biblically and live covenantally.

GETTING READY

This study may be used for a large group Bible study, a Titus 2 discipleship group, or a one-on-one discipleship relationship.

For **large groups**, you may want to divide the women into small groups for the discussion times, and then let one person from each group summarize their takeaways and share with the group. Also, have a Bible study committee so tasks can be divided for prayer, refreshments, greeters, community-building (see below), follow-up with visitors, and discussion leader.

Adapt the suggestions in the Discussion Guide to your situation and the women you teach.

SUGGESTED FORMAT

1. Gathering, refreshments, opening prayer.
2. Community Building: Refer to the stories at the beginning of each chapter and ask the women to pray about writing their own “Daughter of the Covenant” story. Guidelines for these stories follow. Schedule one woman for each week to read her story.
3. Use the Discussion Guide to work through the chapter. We recommend asking the questions in bold type first. Then add other questions as you have time or as they are suitable to the group you are teaching. Some answers are given in italics in parentheses.
4. Prayer time (see suggestions on p. 11).

GUIDELINES FOR “DAUGHTER OF THE COVENANT” STORIES

What is a “Daughter of the Covenant” story?

It is similar to the stories at the beginning of each chapter in *Daughters of the Covenant*. It may be your salvation story, a story of a time of spiritual growth, of a time when a specific doctrine became foundational in your life, or of a relationship that helped shape your understanding of a specific doctrine or the application of that doctrine to life.

How long should it be?

Very short—3 to 5 minutes. The stories in the book are approximately 400 words.

How do I prepare?

Pray. Ask the Lord to give you the thoughts you should share. Pray that your words will point to Jesus and glorify Him.

Write your story and then ask yourself these questions:

- Is there more about my feelings, opinions, and experiences or about God’s Word and His grace in my life?
- Is the focus on Jesus or on myself?

Read it aloud and time it. Too many details detract from your purpose. Fewer details provide opportunities for follow-up conversations.

If there are items such as a book, a letter, a picture, etc. that help you tell the story, you may want to show them.

How do I present my story?

Read it. Adding details as you read your story will distract you and the listeners.

(You may want to print this page and assign women in advance to share their stories.)

OTHER COMMUNITY BUILDING IDEAS

Use get-to-know-you questions such as the ones below. If your group is larger than ten, you may want to divide into smaller groups.

- How long have you attended our church?
- What drew you to our church?
- Name the places where you have lived.
- What is your favorite vacation place (or food, time of day, place in your home)?
- What is a favorite scripture verse, and why?
- What is a favorite hymn?

Ask someone from the missions committee to have prayer cards of missionaries supported by the church. Distribute these and ask women to pray for and correspond with the missionary and to give an update when they receive information or prayer requests from the missionary.

Do the same with ministries supported by your church.

Collect a list of homebound members, church staff, elders, deacons, or those who serve in various ministries. Assign a name to women and ask them to contact the person and find out if there are specific prayer requests.

Each week have everyone sign the card of appreciation, encouragement, or comfort for any church members, staff, college students, or others who need them. Pray for the one who will receive the card.

SUGGESTIONS FOR PRAYER TIME

This study emphasizes encouraging women to learn to pray Scripture.

Each lesson plan includes a sheet with the prayer from the end of that chapter.

- Suggestion: Make copies on cardstock, cut, and distribute. After the women fill in the blanks, re-distribute the cards. Ask the women to pray that scripture passage for the woman whose name she received until your next meeting. Also, ask them to reach out to her and ask if she has other prayer requests.

The following article is excellent background and reference for this study.

COMPLEMENTARIANISM AND COVENANT THEOLOGY

STEPHEN T. ESTOCK

The authoritative roles of biblical complementarianism are a gift from God to the covenant community. Though the kingdom of God extends throughout the created universe, the covenant community is a unique expression of the kingdom (*WCF* 25.2). By God's wise and orderly design, authority in the covenant community is expressed through man as the head and woman as the helper (Gen. 2:18, Hebrew: *ezer*).

The order appears first in the Creation accounts of Genesis 1–2. God created and named the distinct parts of His creation (e.g., day/night, heaven). There was a change on Day 6 after God created man and before He created woman. God brought the animals He created to the man to see what he (the man) would name them (Gen. 2:19). In naming the animals, Adam was exercising dominion and fulfilling his role as the covenant head of creation. In other words, Adam was doing what God had been doing.

After God created woman from the rib of Adam rather than from the dust of the ground (Gen. 2:7), the Lord brought the woman to the man. Adam named her "woman." Yet in naming her, Adam at the same time proclaimed the essential equality that exists between the man and woman when he said, "This at last is bone of my bones, and flesh of my flesh." The text reveals an equality of being, but a distinction of roles. In the first expression of the covenant community, Adam is the authoritative head, and woman is the necessary helper.

In Genesis 3, the difference in authoritative roles between man and woman appears again. Succumbing to the serpent's temptation, the woman ate and then gave the forbidden fruit to Adam who also ate. Although the woman initiated taking the fruit and eating, God spoke to Adam first, demanding an account for the rebellious behavior. After the Fall, Adam again exercised his authoritative role when he named his wife "Eve" ("mother of all the living" [Gen. 3:20]). Though salvation is only possible through the offspring of the woman (Gen. 3:15, i.e., she is necessary), Adam remained the authoritative covenant head.

There seems to be an implicit reference to Adam's failure to serve as head in Genesis 3:17. Adam "listened to the voice" of his wife rather than listen to the voice of God in the command not to eat of the tree. Adam looked to his wife as the authority, rather than God. The Hebrew word for "listen" has the same root as the "hear" in the "Hear, O Israel" of Deuteronomy 6:4.

The New Testament confirms Adam's role as covenant head. Paul explained in Romans 5 that sin and death came through one man (i.e., the disobedience of Adam), but life is restored by the obedience of Jesus Christ, who is the Second Adam.

Genesis 6–9 reveals the covenant community expanded to the immediate family of Noah. God initiated a covenant with Noah (Gen. 6:18). Hence, Noah served as the authoritative covenant head with benefits flowing to his sons, his wife, and his sons' wives. After the flood, God reaffirmed the cultural mandate of Eden (Gen. 9:1) and the covenant with Noah (Gen. 9:8-11). Genesis 12–27 show how God expanded the covenant community further through Abram/Abraham, then Isaac, and then Jacob/Israel. Though the descendants of Ishmael were not part of the covenant community in later redemptive history, they received benefits through Abraham, who was the covenant head (Gen. 21:13).

There is another implicit reference in Genesis 16:2 to the failure of a covenant head (Abram) regarding his authoritative role. Echoing Genesis 3:17, the text records, "And Abram listened to the voice of Sarai." Rather than trusting God's covenant promise given in Genesis 15, Abram decided to follow Sarai's plan to obtain an heir by her Egyptian servant, Hagar. The result was the line of Ishmael. God seemed to assert His divine authority and highlight Abram's failure as covenant head in Genesis 17:1-2, when He appeared to Abram saying, "I am God Almighty, walk before me, and be blameless, that I may make my covenant between me and you, and may multiply you greatly." Abram's failure underscores the grace of what follows. The LORD reaffirmed the covenant (Gen. 17:4-7) by changing Abram's name to Abraham and providing circumcision as a sign of the covenant. As authoritative covenant head, Abraham was to keep the covenant by circumcising every male descendant throughout the generations (Gen. 17:9).

In Exodus, the covenant community expanded again as God formed a nation from the descendants of Israel, who were slaves in Egypt. In Exodus 3:10, God chose Moses as the authoritative covenant head of the nation. Nevertheless, the next chapter revealed his wife Zipporah as a necessary helper in the mysterious passage (Ex. 4:24-26) about the circumcision of their son (presumably Gershom). Because of the lack of details and explanation, any interpretation of this passage must be held lightly. The LORD (note the use of the covenant name of God) apparently intended to kill Moses (though some claim the LORD was going to kill Gershom because of the reference to the firstborn son in 4:23). In the face of danger, Zipporah (a Midianite rather than an Israelite) circumcised her son and touched Moses's feet with the foreskin. Circumcision was the sign of God's covenant with His people, and the covenant mediator Moses had not obeyed the stipulations of the covenant. For an undisclosed reason (perhaps Moses was close to death), Zipporah took action. The woman as helper was necessary to preserve life.

Later, in Exodus 19, God gathered His people at the foot of Mt. Sinai and declared them to be a kingdom of priests and a holy nation (i.e., a special covenant community [Ex. 19:5-6]). In the previous chapter, Moses's father-in-law Jethro had observed how Moses was rendering judgments for the people. The people were coming to Moses "to inquire of God" and understand the statutes and laws of God (Ex. 18:15-16). In other words, the people went to Moses in his role as authoritative covenant head to better understand what God said. Jethro advised Moses to choose trustworthy men to help him judge the covenant people.

This delegated authority appears again in Numbers 11. The vast covenant community again complained about God's provision and care. God told Moses to gather "seventy men of the elders" of the people (probably from the group appointed in Ex. 18) to fill an authoritative role and help Moses bear the burden of the people (Num. 11:16-17). God took the Spirit that was on Moses and put it on these elders, thus confirming them as authoritative leaders (Num. 11:25). By God's direction, only men filled this authoritative role.

The next chapter records a time when Moses' siblings, Miriam and Aaron, attempted to assume authoritative roles outside of God's designation. Their claim in Numbers 12:2 is essentially a declaration, "We are equal." God rebuked both Aaron and Miriam for their insubordination; however, Aaron presumably was spared the leprosy because of his role as priest. Miriam, on the other hand, was "shut outside the camp seven days" (i.e., treated for a time as if she were outside the covenant community [Num. 12:14]).

The New Testament reveals the Church to be the new manifestation of God's covenant community, especially in 1 Peter 2:9. Peter repeated God's declaration of Exodus 19 and applied it to the community of those who believed the gospel. In the next chapter, Peter affirmed the authoritative roles within the covenant community of the family when he wrote, "Likewise, wives, be subject to your husbands" (1 Peter 3:1).

Moreover, Paul's instructions on the authoritative roles in the Church were based on the principles revealed in the administration of the covenant of grace described in the Old Testament. Those who erroneously point to Galatians 3:26 to argue against complementarian roles are confusing Paul's teaching regarding membership in the

covenant community (the point of Galatians 3) and roles in the covenant community (see 1 Corinthians 11 and 14, and 1 Timothy 2).

A biblical and covenantal understanding of male and female must include two equally important ideas: 1) male and female are equal in essence as they both are created in the image of God, and 2) male and female have different roles in the covenant community, with the nuclear family as the most basic expression of the covenant community.

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This article is also found in the *PCA Women's Ministry Training Manual*, rev. ed. (Lawrenceville, GA: CDM, 2024), 51-52.

INTRODUCTION AND CHAPTER 1: COVENANT DISCUSSION GUIDE

Preparation:

1. Prayerfully read the chapter. Read it again and answer the questions at the end.
2. Pray for the women you are leading through this study. Consider their familiarity with the topic of covenant and pray for wisdom. Covenant is a big idea. If this is an unfamiliar topic, remember this chapter is a brief overview/introduction. Each chapter will continue to unfold the beauty and implications of God's covenant of grace. You do not have to be able to answer everyone's questions, but if there is confusion, you may want to ask your pastor to join you at some point for a question time.

NOTE: This lesson is more informational because it is laying the foundation for the rest of the book. However, as women interact and pray through the information, it becomes relational.

3. Plan the Community Building segment by arranging for a "Daughter of the Covenant" story. You or others on the Bible study committee may want to prepare stories for the first two or three lessons. You may also want to use one of the other community-building ideas for the first gathering.

Make copies of the Guidelines for "Daughter of the Covenant" stories and distribute them. Refer to the stories at the beginning of the chapters and encourage the women to write their story even if they do not want to read it to the group. You may want to contact women individually to schedule stories for each week or ask for volunteers.

4. Adjust the lesson plan to your timeframe and to the needs of the women. Pray about which elements will be most helpful and plan accordingly.
5. Make copies of the handout and the prayer cards.
6. Titus 2 discipleship (T2D) is mentioned throughout the book. If this is not familiar, check the Resources page. *Spiritual Mothering* unpacks this concept, and *Titus 2 Tools* gives ideas for implementing Titus 2 discipleship in your church. T2D is not just a program, it is a way of life. It is through Titus 2 relationships that we cultivate a culture of community and compassion.

SPIRITUAL MOTHERING: WHEN A WOMAN POSSESSING FAITH AND SPIRITUAL MATURITY ENTERS INTO A RELATIONSHIP WITH A YOUNGER WOMAN IN ORDER TO ENCOURAGE AND EQUIP HER TO LIVE FOR GOD'S GLORY.

— SUSAN HUNT, *SPIRITUAL MOTHERING* (WHEATON, IL: CROSSWAY, 2016), 51.

LESSON PLAN

1. Community Building: A "Daughter of the Covenant" story or another idea. Distribute guidelines for stories and explain your plan to have someone read her story each week.
2. Refer to the handout. Pray the verses from Psalm 119 in unison.
 - Note that each of these verses is a prayer. Each lesson will begin with this prayer which will help women memorize these verses and reinforce the idea of praying Scripture.
 - These verses also reinforce the principles in this study. There will be questions and quotes to show the connections.
 - Read the quote on the handout. God's Word is His gift to us. His Word equips us to think biblically. God's Word empowers us to enjoy, embody, and entrust His promises to the next generation.
3. Refer to "A Note from Susan, Barbara, and Karen" in *Daughters of the Covenant* (hereafter *DOTC*).

DISCUSSION

- **How did the background and current situation of the authors draw you into the book?**
 - **What did you learn from their testimonies and relationships?**
4. Turn to Chapter 1 and read Psalm 111:9 (under the heading) in unison.
 5. **Ask: Share a brief personal reflection/summary of something you learned from this chapter. (Ask if anyone else will share something from the chapter that was especially helpful to her.)**
 6. **Ask: Why do we need to begin with God's covenant rather than with His design of us as women?**

Emphasize that God must always be our reference point in our thinking and living. Unless we begin with Him, we will drift away from biblical truth. He is our reference point and our authority. We are not to follow our heart. We are to follow Jesus.

7. Refer to #1 on the handout. **Ask: What are the three covenants?** (*redemption, works, grace*)
8. Discuss the Thinking Biblically/Living Covenantally questions at the end of the chapter. If needed, be prepared to share your own answers to get the discussion started.

Enjoying

- 1) Reflect on Ephesians 1:3-14. What are your reactions to what the triune God did for you because He loves you? Write your prayer of gratitude.

- Refer to #2 on the handout and follow the instructions. The recurring phrase in each section tells us God's purpose: "to the praise of His glorious grace."
 - Ask for volunteers to read their prayer of gratitude.
- 2) How does the covenant promise, "I will be your God, you will be My people, I will dwell among you," give you joy?
- Refer to #3 on the handout. Ask the women to circle the words "I will" in the first 5 verses. Then read the verses responsively. Note that the Old Testament verses give God's promise of His presence and the New Testament verses show Him keeping the promise.
 - **Ask: How does this promise of His presence give you joy?**

Embodying

- 3) What difference does this promise make when you face a crisis? (You will discuss this idea again at the end of the lesson, so you may simply want to let some women respond.)
- 4) What characteristics of the covenant do you see embodied in the Hebrew midwives, Jochebed, and Miriam? (*Each of these women faced a crisis. Their responses reflect their trust in the covenant promise. Seeing various characteristics of the covenant helps us understand how to apply the promise of His presence in our situations and relationships.*)
- Refer to #4 on the handout: Characteristics of the Covenant. This is not all the characteristics, only the ones listed in the book. This gives some examples of implications for women and for a Women's Ministry in the church. Read, or ask volunteers to read, the meaning and application for each one. (*We see all of these characteristics in the Hebrew midwives, Jochebed and Miriam.*)
 - Encourage the women to keep the Characteristics of the Covenant chart handout because you will refer to it in future lessons. (See pp. 20-21 and make a copy for each participant.)

Entrusting

- 5) What difference does it make if our chief end in every relationship, circumstance, and life-season is to glorify and enjoy God? (*The contrast is God's glory or my glory. It is only when God's glory is our chief end that we will be free to grow and flourish spiritually.*)
- Let this discussion lead to the example of Mary and Christopher Love (the opening story in *DOTC*) glorifying God in their situation.

9. Practicing to Live Covenantally

Fire drills prepare people to know what to do in case of a fire. Thinking through real-life situations prepares us to live covenantally when faced with difficult situations.

- Refer to "Such a Covenant," the story at the beginning of the chapter and to the "Preparing to Live Covenantally" questions on the handout. Ask the groups to discuss the questions and then ask each group to share their takeaways.

DISCUSSION

- **This young couple faced a severe crisis. What are some biblical truths that shaped their response to this crisis?**
 - **What are some life-situations that would be a crisis for you?**
 - **How would you appropriate God's promises in those situations?**
 - Emphasize the need to pray and ask the Lord to give you and the others the power to trust His promises.
 - Refer to the prayer from Psalm 119 on the handout and ask if any portions of this would be helpful in times of crisis.
 - **Ask: How could others help you cling to God's promises?**
 - **Ask: What do you learn from this story, and this chapter, about how to pray for yourself and for others who face a crisis?**
10. Prayer time. You may want to ask women to share prayer requests before distributing the prayer cards. One way to deepen our prayer life is to pray God's Word. One way to deepen community life is to pray God's Word for one another.

Copy, cut, and distribute the prayer cards found at the end of the lesson. Women are to write their name and telephone number on a card. Collect and redistribute the cards. Encourage each woman to pray this prayer for the woman whose card she receives and reach out to her to see if there are specific prayer requests.

REFLECTING CHARACTERISTICS
OF THE COVENANT THROUGH
OUR MINISTRY

Characteristic	Scripture Reference	Meaning	Implications
Eternally Secure	God sovereignly initiated the promise with Abram. (Genesis 12)	Because the Covenant is sovereignly initiated and sovereignly sustained, we can know it is eternally secure.	Gratitude that declares God's glory above all else. Humility that frees us to consider others. Security to cast our cares on Him. Ability to extend grace to others because of God's grace that was shown to us.
Relational	God initiated a relationship with Abram. (Genesis 12)	The God of heaven and earth is a personal God who enters into an intimate relationship with us.	Relational model built on the character of God, not felt needs or sentimentalism. Our relationships with each other are to mirror God's relationship with us. Women's ministry should offer opportunities for women to develop covenant relationships.
Familial	God made it clear that this covenant was for Abraham and his family. (Genesis 17)	From the beginning God has worked through families (Abraham and his seed).	We should prepare girls for familial responsibilities and privileges. All women should be taught that they are helpers and life-givers. Support of husband should be prerequisite for married women's involvement in leadership.
Corporate	In Exodus we see emphasized the corporate aspect of the Covenant that God has called a people unto Himself.	God relates to us collectively. We are His holy nation, His royal priesthood, His bride, His body.	We should teach women: To love the church. To submit to the authority of the church. To rest in the protection of the church. To serve in the ministry of the church. And to cultivate community in the church.
Generational	Deuteronomy 6:4-9 & Titus 2:1-5	Each generation is to show and tell to the next generation the praiseworthy deeds of the Lord and the wonders He has done.	We should equip women to spiritually mother other women. Inter-generational relationships should characterize women's ministry. Women's ministry should connect with the children's and youth ministries to enfold the girls in the church and train them in the ways of biblical womanhood.
Compassionate	Exodus 34:6 & Ephesians 4:32	God is a God of compassion, and we are to be a people of compassion.	We should be caring for women. We should teach women how to care for others. Church should be a safe place for hurting women.
Integrative	Acts 17:28 & Romans 11:36	The covenantal framework of Scripture shows the purpose, harmony, and connections of Scripture.	Scripture should be taught as part of the whole. We should be teaching women to integrate Scripture into all of life. We should evaluate how well we are equipping women to apply Scripture to all areas of life.

	Ways We Are Reflecting	Other Ways to Reflect

CHAPTER 1: COVENANT HANDOUT

UNISON PRAYER

Blessed are You, O LORD; teach me Your statutes!

Open my eyes, that I may behold wondrous things out of Your law.

Your hands have made and fashioned me; give me understanding that I may learn Your commandments.

Those who fear You shall see me and rejoice, because I have hoped in Your word.

I know, O LORD, that Your rules are righteous, and that in faithfulness You have afflicted me.

Let Your steadfast love comfort me according to Your promise to Your servant.*

In Your steadfast love give me life, that I may keep the testimonies of Your mouth.*

(Ps. 119:12, 18, 73-76, 88; *hesed).

THE WRITTEN WORD OF GOD STANDS AS ONE OF THE GREATEST AND MOST PRECIOUS OF ALL OF GOD'S GIFTS TO HIS PEOPLE! PSALM 119 CELEBRATES THE WISDOM, TRUTHFULNESS, CLARITY, GRACE, DIRECTION AND POWER OF THIS WRITTEN REVELATION OF GOD.

— GOSPEL TRANSFORMATION BIBLE, BRYAN CHAPPELL, ED. (WHEATON, IL: CROSSWAY, 2013), 765.

1. What are the three covenants? _____, _____, _____.
2. Ephesians 1:3-14. Underline what the Father did for us before the foundation of the world.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us for adoption to Himself as sons through Jesus Christ, according to the purpose of His will, to the praise of His glorious grace, with which He has blessed us in the Beloved (vv. 3-6).

Underline what Jesus did for us.

In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He lavished upon us, in all wisdom and insight making known to us the mystery of His will, according to His purpose, which He set forth in Christ as a plan for the fullness of time, to unite all things in Him, things in heaven and things on earth. In Him we have obtained an inheritance, having been predestined according to the purpose of Him who works all things according to the counsel of His will, so that we who were the first to hope in Christ might be to the praise of His glory (vv. 7-12).

Underline what the Holy Spirit does for us.

In Him you also, when you heard the word of truth, the gospel of your salvation, and believed in Him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of His glory (vv. 13-14).

Circle "in Him" (or Christ, or Beloved) in all three sections.

What recurring phrase in each section tells us the triune God's shared purpose?

3. Responsive Reading (Leader reads the bold; others read the italics.)

“I will put enmity between you and the woman, and between your offspring and her offspring; He shall bruise your head, and you shall bruise His heel” (Gen. 3:15).

“And I will establish My covenant between Me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you” (Gen. 17:7).

“I will take you to be My people, and I will be your God” (Ex. 6:7a).

“I will make My dwelling among you, and My soul shall not abhor you. And I will walk among you and will be your God, and you shall be My people” (Lev. 26:11-12).

“For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put My law within them, and I will write it on their hearts. And I will be their God, and they shall be My people” (Jer. 31:33; also Heb. 8:10).

“Therefore the Lord Himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call His name Immanuel” (Isa. 7:14; Matt. 1:23).

And the Word became flesh and dwelt among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and truth (John 1:14).

And He took a cup, and when He had given thanks He gave it to them, saying, “Drink of it, all of you, for this is the blood of the covenant, which is poured out for many for the forgiveness of sins” (Matt. 26:27-28).

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be His people, and God Himself will be with them as their God” (Rev. 21:1-3).

4. Characteristics of the Covenant (Refer to the chart your leader will handout. Keep it for later lessons.)

5. Practicing to Live Covenantally

In the “Such a Covenant” story at the beginning of this chapter, Mary and Christopher Love faced a severe crisis.

- What are some biblical truths that shaped their response to this crisis?
- What are some life-situations that are, or would be, a crisis for you?
- How would you appropriate God’s promises in those situations?
- How could others help you cling to God’s promises?

What do you learn from this story, and this chapter, about how to pray for yourself and for others who face a crisis?

Pray for: _____

Phone number: _____

Father, please strengthen _____ with all power, according to Your glorious might, for all endurance and patience with joy; giving thanks to You, who has qualified us to share in the inheritance of the saints in light (Col. 1:11-12).

Pray for: _____

Phone number: _____

Father, please strengthen _____ with all power, according to Your glorious might, for all endurance and patience with joy; giving thanks to You, who has qualified us to share in the inheritance of the saints in light (Col. 1:11-12).

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Father, please strengthen _____ with all power, according to Your glorious might, for all endurance and patience with joy; giving thanks to You, who has qualified us to share in the inheritance of the saints in light (Col. 1:11-12).