



WVIC  
WOMEN IN THE CHURCH

BIBLICAL  
FOUNDATIONS  
FOR WOMANHOOD

Bible Study Series

*Studies  
in*

Ephesians,  
Philippians,  
Colossians  
and 1 & 2  
Thessalonians

# PAUL'S LETTERS TO MATURING CHURCHES

## LEADER'S GUIDE

*Adapted by  
Lynn Brookside*

*Discipling God's Covenant Family*

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# Biblical Foundations for Womanhood

**Bible Study Series**

**BIBLICAL  
FOUNDATIONS  
FOR WOMANHOOD  
Bible Study  
Series**

## **THIS IS A BIBLE STUDY SERIES FOR WOMEN THAT WILL:**

- Teach women to study Scripture from a covenantal perspective.
- Use the objectives and concepts of Biblical Foundations for Womanhood to help women apply Scripture to life.

The Adult Biblical Education Series books, by Dr. Jack Scott, are the commentaries for the Bible Study leader.

The Biblical Foundations for Womanhood books provide the resources to assist the students in applying Scripture to life. The objectives, or foundational principles, of the Biblical Foundations for Womanhood books are:

1. To teach women a biblical perspective of their relationship with Christ, family, and church.
2. To challenge women to fulfill their helper design.
3. To help women examine the implications of the covenant in their relationships.
4. To train women to cultivate community by obeying the Titus mandate to nurture one another for God's glory.
5. To train women to be channels of compassion by obeying the Micah mandate.
6. To equip women for leadership roles in the women's ministry of the church.

This Bible Study series recognizes that a women's Bible study does not stand alone. It is to be a part of the entire discipleship ministry of a local church. Therefore, this study does not attempt to duplicate or replace other aspects of the educational ministry of the church, but rather to focus on the specific calling to women to teach other women a biblical perspective of womanhood. Women encouraging and equipping women is the covenant way. It is a part of healthy church life. The Apostle Paul wrote to the young preacher Titus:

*You must teach what is in accord with sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. TITUS 2:1-5*

# Why?

## *An Explanation from the CE/P-WIC Staff and the Women's Advisory Sub-Committee*

Why has CE/P embarked on this venture to provide a Bible study series for women? This is a legitimate question and we feel you should know some of the considerations that entered into this decision.

First, for several years many have asked for inductive studies from a Reformed perspective. We have heard that request, but wanted to be sure that we were not simply reacting. We wanted to be sure that if we produced something, it would be in step with our whole approach to women's ministry in the local church. There are already good Bible study materials available, and we saw no reason to publish another one unless it served to sharpen our focus even more and to give cohesion to what we are already doing.

Second, we wanted to be sure that anything we produce is written from a biblical reformed perspective, emphasizing our covenantal theology. Often the "inductive method" tends to lift a passage out and dissect it, but it does not look at the passage in light of the over-arching covenant scheme of Scripture. This makes it easy for women to come away with a distorted understanding and application.

Third, we believed that if we produced a study, it should be one that would help to facilitate a context of covenant relationships. We wanted a covenantal approach rather than an individualistic study that focuses only on a woman's relationship with the Lord. *The Westminster Confession of Faith* states:

All saints, that are united to Jesus Christ their Head, by His Spirit, and by faith, have fellowship with Him in His grace, sufferings, death, resurrection, and glory: *and, being united to one another in love*, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man. (XXVL.1, italics added)

We concluded that we needed to provide Bible studies that will equip women to establish and nurture Titus 2 relationships, encourage women to build community within the church family and help women to be involved in ministries of compassion. We desired to provide studies that will cause families and churches to be blessed because women are gathering to study God's Word.

Fourth, we believed that if we provided a Bible study series, it should help to develop Bible study teachers within the church. It would have been easy to provide a video of a dynamic Bible teacher, but then there would be a danger that the ministry would become personality-driven. Of course there is a place for the video format, but for long-term teaching we desire to see a covenantal approach where relationships are built between the teacher and students and among the students.

Fifth, we believed that any study we produced should be specifically for women. We did not want to encourage women to duplicate other educational programs of the church. We believed this study should be driven by Titus 2 and have specific application for women.

Sixth, above all, we knew that if we produced a study, there must be a commitment to theological integrity and academic excellence. We believe that by using the *Adult Biblical Education Series* books as commentaries, we have achieved this.

### Adult Biblical Education Series

In 1977, CE/P Coordinator Charles Dunahoo hired Dr. Jack Scott to develop a Bible study survey for use in the Christian education ministry of local churches. The result was the *Adult Biblical Education Series*, a twenty-four-volume study of Genesis to Revelation.



Dr. Scott went to Korea as a missionary in 1952. He met and married Eleanor, a missionary nurse. They have four children. In 1957 they returned to the U.S. and Dr. Scott enrolled at Hebrew Union College to study Hebrew. He then pastored churches in Kentucky and Mississippi and became one of the founding professors of Reformed Theological Seminary. For more than thirty years he wrote Sunday school lessons for the *Clarion-Ledger* in Jackson, MS. When he retired from that at age seventy-two, an article in the newspaper quoted him as saying, "It may seem funny, but right now I find myself with a strong need to feed on God's Word. When I'm doing the lessons, all of the focus is on a particular lesson. I wanted more time to be able to study for myself, to hear God speaking to me."

When Dr. Scott joined the church as a young child in Greensboro, NC, the pastor assigned him a Scripture. "It's something the minister did for all children," explains Dr. Scott. "I'll never forget the day. My Scripture was 2 Timothy 2:5: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'" Dr. Scott says that he took his verse seriously and began reading and studying the Bible daily, compiling pages of notes and commentaries.

We asked Dr. Scott for his thoughts about the ABES being used as the commentary for the *Biblical Foundations for Womanhood Bible Study Series*.

"I am delighted to learn that [it] will be used as a reference for your new Bible study project . . . Preparing my studies over a period of eight years was one of the highlights of my own ministry. I learned so much, myself, about God's Word in the process. My prayer in preparing them was that they would be a challenge to others, not just to go through what I said but to go into the Bible themselves, and learn more of the riches of God's Word. Your project is certainly a fulfillment of my own desires for what I wrote."

# PAUL'S LETTERS TO MATURING CHURCHES

*Studies in  
Ephesians, Philippians, Colossians and 1 & 2 Thessalonians*

## Introduction

### OBJECTIVES OF THIS STUDY

That the members of this study group will:

1. Know God better.
2. Develop a deeper understanding of and love for the covenant of grace.
3. Develop a habit of looking for covenant promises and responsibilities as they study Scripture.
4. Develop a better understanding of our privileges and responsibilities as children of God and members of His covenant family.
5. Develop a deeper love for Christ's representative on earth, the Church.
6. Develop a greater desire for unity with God's people.
7. Begin to see a picture of the covenant community, the Church, as an outpost of God's love in a dark world.

It is important for you as the teacher to adapt these objectives to your group and to determine additional specific goals for your group.

### BEFORE YOU BEGIN TEACHING . . .

- Read Dr. Scott's *Paul's Letters to Maturing Churches* commentary, this Leader's Guide, and the Student Book.
- Page numbers referring to material in *Paul's Letters to Maturing Churches* will be marked Scott commentary, page numbers referring to the Leader's Guide will be marked with LG, and those referring to the Student Book will be marked SB.
- Chapter numbers in the Scott commentary are not in sync with the lesson numbers for this Bible study. The first lesson in this Bible study is an introduction, so the three lessons in the Scott commentary for 1 Thessalonians have been combined into two lessons in order to complete this study in twelve lessons.
- You will need to plan for the Spiritual Mothering testimonies called for in lessons 9 through 12. Ask God for wisdom in choosing women to give their testimonies and, once you've asked them, be praying for them as they work on them. Let the women know to prepare a 3-minute testimony about the influence of another woman in her life. Invite them to read the Getting Ready stories on the Preparation Worksheets for lesson 9 through 12 to give them an idea of what you're looking for. Then ask them to write out their stories and be prepared to read them to the class when the time comes.

- Your teaching may be informed and supported by the suggestions in this Leader’s Guide, but teachers should not be bound by the LG. You know the people in the group you are teaching, and it is important for you to adapt these suggestions to your style and your students’ needs.
- Be sure to look over the Resources beginning on LG page 89.
- Notice, in particular, “Some Ways to Build Community in a Class” (LG p.95) in the Resource section.
- Periodically evaluate the atmosphere of your class. You may want to talk with others and get their perspective. Be intentional in cultivating a warm atmosphere.

## WAYS TO USE THIS STUDY

Plan #1: Teach it in one quarter (weekly Bible study) or one year (monthly study) and follow the lesson plans as they are given, choosing which elements of the Lesson Plan will fit within your class time and enable you to adequately cover the material.

Plan #2: Teach it in two quarters by dividing the lesson material between two class meetings. During the second class meeting, use the same Responsive Reading, do a brief review of the material from the previous class before going on with the lesson, and spend more time at each meeting cultivating community in your class.

### Term Key

**PCA** – Presbyterian Church in America

**CE&P** – Christian Education and Publications

**WIC** – Women In the Church

**LG** – Leader’s Guide

**SB** – Student Book

## BIBLICAL FOUNDATIONS FOR WOMANHOOD

Includes these books:

- Leadership for Women In the Church
- Spiritual Mothering
- By Design
- Treasures of Encouragement
- The True Woman

You may also wish to incorporate some of the ideas below.

- Occasionally include a testimony. (See LG page 97, “How to Arrange for a Testimony,” for suggestions on incorporating a testimony into your Lesson Plan.)
- Schedule one or two fellowship days where special refreshments are served, games are played, or special crafts or service projects are planned.
- Keep a list of questions from your group and ask the pastor to take one class meeting to answer the questions or to go deeper into the implications of a particular passage.

## USING THE LESSON PLAN

- Thoroughly familiarize yourself with the Scott commentary material and the Lesson Plan for each lesson. Having a good grasp of the material ahead of time will help the class to go smoothly and will enable you to relax and be attuned to your students’ needs.
- When you divide into small groups, simply have the students turn their chairs into small circles. Most people will feel a greater freedom to participate in discussions when they are in groups of no more than four to eight people.

- Small group prayer times: Ask the groups to pray simultaneously. Explain that all groups should remain in prayer until you conclude the prayer time. Explain that they should not feel awkward if no one in their group is praying—they should simply pray silently. Be sensitive to those who may not be accustomed to praying aloud. Avoid praying around the circle.
- If you have a song leader, you may want to ask her to lead the Responsive Readings. Or you may want to ask someone else to be prepared to do this.
- More instructions are given in the first few lessons. If an idea works well with your group, continue using it even though it is not repeated in other lesson plans.

## USING THE STUDENT BOOK

The Student Book gives you great flexibility. It is important for you to consider your group as you determine how you will use it. Some possible options:

- Have students use the Preparation Worksheet as homework. You can then follow the Lesson Plan, which integrates the material from the Preparation Worksheet into the lesson, or you can have small groups share their answers and responses to the Preparation Worksheet prior to the large group lesson.
- If your group prefers not to have homework, you can either integrate the Preparation Worksheet into your teaching, or have small groups discuss these questions prior to the lesson.

## SCRIPTURE MEMORIZATION

The bookmark pattern on page 16 has Ephesians 3:14-19 printed on it. It is suggested that you use this as the memory work for this study. You may also wish to encourage your students to use it as their prayer for one another and your church.

## TEACHING COVENANTALLY

- In addition to teaching the content of the Scriptures, these interactive lessons are designed to build community within your group. Group study/discussion should result in mutual assistance, application, accountability, and affection—this is the covenant way.
- Even if you have never taught an interactive study, be creative and try the ideas suggested in the lesson plans.
- The interactive approach may not seem to be as efficient because you cannot cover as much material as you can in a lecture format, but it is more effective because you are building relationships and encouraging students to process and apply the material.
- Prayerfully consider your group. If the group is large, you may want to divide into smaller groups for the interactive portion of the lessons, such as discussions.

## HOW TO ARRANGE FOR A TESTIMONY

Some of the lesson concepts are best supported by a personal testimony that illustrates that concept. Before doing anything else, *pray* about whom the Lord would have you invite to give a testimony. When you have chosen the person God has prompted you to ask, tell that person exactly what kind of testimony you are asking for. Write out your instructions, including how much time you want that person to take. A testimony of two or three minutes is sufficient if a person focuses on a specific point. Ask people to write out the testimony and then read it so that they will stay focused and will take only the amount of time allotted. Once others see the effectiveness of this method, they will be more willing to write out their thoughts and read them. These testimonies will reinforce the application of the lesson and will build community as people get to know one another better. An example of testimony guidelines is in the Resource Section, LG p. 97.

## RECOMMENDED READING/RESOURCES

*The New Geneva Study Bible*

(The study notes are helpful since they are from a covenantal perspective.)

*Heirs of the Covenant*, Susan Hunt

*The Christ of the Covenants*, O. Palmer Robertson

*The Westminster Confession of Faith*

*Equipping God's People for Kingdom Praying*, Barbara Thompson

*Your Home—A Place of Grace*, Susan Hunt

*Biblical Foundations for Womanhood* (see page 8)

To order, call the  
CE&P Bookstore  
1-800-283-1357 or visit  
[www.cepbookstore.com](http://www.cepbookstore.com)

# LESSON 1

## A COVENANTAL PERSPECTIVE

## LESSON

### Lesson Objectives

1. To introduce the concept of a covenantal approach to Scripture and to put the book of Ephesians into a covenantal context.
2. To provide students with a historical context for the book of Ephesians.
3. To begin or continue building your Bible study group into a covenant community.

### Preparation

1. Pray, pray, pray. The need for prayer cannot be overstated. Ask the Lord to give you wisdom and grace to teach His Word and to demonstrate His love to the women. Pray that the women will grow in their relationships with Him and with one another.
2. Read Chapters 1, 2 and 3 of *Heirs of the Covenant*.
3. Familiarize yourself with the Student Book and determine how you will use it (see Using the Student Book, LG p. 9). Be prepared to explain to your students how you plan to use the Student Book.
4. Read the Class Worksheet (SB p. 13) for this lesson several times. Decide whether you will summarize #3, 5 and 6 in your own words or read this material. If you decide to read it, practice reading it aloud. As women see the words and hear them read, the visual and auditory learners will be helped to grasp the meaning. This information is foundational for the entire study, but it is not necessary to cover it all in this lesson. You will continue to refer back to this as the study progresses. Encourage the women to read it at home.
5. The covenant promise, “I will be your God; you will be my people; I will live among you,” is repeated throughout Scripture. To emphasize this continuity of the covenant, copy the verses on LG page 15 onto heavy stock. Cut them apart and attach them to a red ribbon, using lengths ample enough to reach between people. (The red, of course, symbolizes the blood by which the covenant was fulfilled.) You will want to pass out the Scripture cards after the women are seated so that the ribbon does not become tangled.
6. Decide whether you will read or summarize the notes on the historical context of Ephesians (p. 1 in the Scott commentary). If you plan to read them, practice reading them aloud. If you plan to summarize, make certain that you are very familiar with the material contained in the notes.
7. Think through the Lesson Plan carefully and determine how much time you will allot to each section.

8. Make copies of the bookmark on LG page 16 so that you can give one to each woman. Use the Scripture passage printed on the bookmark as the memory work for this study. Be sure to leave enough time to assign prayer partners. Teaching covenantally means teaching content and facilitating the building of relationships.

## **Lesson Plan**

### **PART 1, INTRODUCTION**

1. After distributing the Student Books and explaining how you plan to use them, refer to #1 on the Class Worksheet (SB p. 13) and explain that this is a Bible study series for women that teaches Scripture from a covenantal perspective.
  - Read Titus 2:1, 3-5 and explain that a women's Bible study is not the only place in the church where women are taught God's Word. A women's ministry is, however, the part of the educational ministry of the church that should pass on the legacy of Biblical womanhood to women. This is the reason that lesson applications are made specifically to women.
2. Refer to #2 on the Worksheet (SB p. 13) and explain that considering these four questions as we study Scripture will help us to develop a covenantal perspective. Use the information on the Student Worksheet to work through these questions. This information is printed in the Student Book so that the women can continue to refer back to it throughout the study. If this is new information for the women, encourage them not to feel overwhelmed but to realize that you will repeat and reinforce these concepts many times in the coming weeks. Assure them that in time, the cumulative effect of looking at Scripture from a covenantal perspective will begin to permeate their thinking and living.

#### **QUESTION ONE: What is the covenant?**

- Read or summarize the answer under Question One on the Class Worksheet (SB p. 14). When you come to the quote from *The Westminster Confession of Faith*, ask the women to read it with you.
- Conclude by asking the women to read the Scriptures attached to the ribbon to show how the covenant promise is woven throughout Scripture (see #5 under Preparation). Encourage the women to look for this promise as they study Scripture.

#### **QUESTION TWO: What is a covenantal approach to faith and life?**

- Refer to Question Two on the Worksheet (SB p. 17). Explain that a covenantal approach to faith and life considers the *content* of the covenant in the *context* of a covenant community as its members radiate God's glory to one another, and *culminates* in authentic Christianity that acts justly, loves mercy, and walks humbly with our God (Micah 6:8). The covenantal approach visualized in this illustration can be seen quite clearly in the letters to maturing churches covered in this study.

**QUESTION THREE: How do we study Scripture from a covenantal perspective?**

- Read Luke 24:17-35.
- Point out that “the disciples had sad hearts because they had slow hearts. Hearts that are slow to believe God’s Word quickly become downcast and discouraged. But their sad, slow hearts became burning hearts when ‘beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.’ When they saw Jesus on every page of Scripture, they were transformed from lethargic, discouraged students to passionate, proclaiming heralds: ‘It is true! The Lord has risen. . . .’” (*Heirs of the Covenant*, p. 73).
- Explain that the three questions at the end of this section (listed below) will help students to view Scripture from a covenantal perspective and will be used throughout the study to help maintain a God-centered focus.
  - What does this teach me about God’s character and His promise?
  - What does this teach me about Jesus, the Mediator of the covenant?
  - What covenant privileges and responsibilities are mine because of who God is and what He has done and is doing for me through Jesus?

**QUESTION FOUR: What are some characteristics of the covenant that can guide us to think and live covenantally?**

- You may just want to list the characteristics listed on the Class Worksheet SB, p.21-26 and encourage the women to read the fuller explanations when they are at home. Encourage them to begin to think about what covenant characteristics they see in any Scripture they are reading.
- Turn to the Preparation Worksheet for Lesson 2, Day 5 (SB, p. 34) and explain that these questions will be on the Preparation Worksheets for every lesson. This should encourage the women not to feel overwhelmed with the material at this point. Remind them that as you move through the study, and as they continue to refer back to this introductory material, they will begin to understand the covenantal scheme of Scripture and the implications for life and ministry.
- Remind the women that the covenant-promise, “I will be your God, you will be my people, I will live among you,” is gently laced all the way through the Scriptures, but in Ephesians it explodes in doxological praise and practice.

**PART 2, INTRODUCTION TO EPHESIANS**

1. Use the material in the Scott commentary, page 1, and the information below, to briefly summarize the historical background for Ephesians. Refer to the map on page 158 of the Student Book. If time permits, you may also want to have women read some or all of the references from Acts that are mentioned in the excerpt below.

Ephesus was the capital of the Roman province of Asia on the west coast of Asia Minor. It lay between the eastern and western halves of the Roman Empire and was among the top five cities of the empire in the first century. It was important to the spread of Christianity. During Paul's unusually long stay in Ephesus, it became the center for evangelizing the western part of Asia Minor (Acts 19:10). Paul's affectionate ties with the church are revealed in his farewell speech to its elders (Acts 20:16-38).

Ephesus' most prominent civic monument was one of the seven wonders of the ancient world, the temple of the goddess Diana. In one inscription, the city describes itself as the "nurturer" of the goddess, and the goddess in turn makes Ephesus the "most glorious" of the Asian cities. People from the area [in and around Ephesus] would appreciate the irony of Paul's words about Christ nourishing His own body, the church (5:29). They would appreciate the point of contrast when Paul describes Christ's church as a "glorious" or radiant bride (5:27). It is also in Ephesus that Paul's preaching of Christ comes into dramatic conflict with an important trade dependent on pagan worship (Acts 19:23-41), and that the gospel inspires a great turning away from the occult (Acts 19:17-20). Paul's call to expose the deeds of darkness (5:8-14) and prepare for war against "spiritual hosts of wickedness in the heavenly places" (6:12) would strike the original readers with special force. (NGSB, p. 1859)

2. Refer to #3 on the Class Worksheet. Read the quote and let the women read the Scriptures printed in bold, in unison. This thrilling overview will give the women the scope of the book of Ephesians.
3. Refer to #4 on the Class Worksheet and read this quote. Encourage the women to pray that the Lord will use this Bible study to help ready the bride for her Bridegroom.

### **PART 3, CLOSING**

1. Divide the women into prayer partners and explain that one of our highest covenant privileges and responsibilities is to pray for one another. Give out the bookmarks and ask the women to write down the name, address and phone number of their prayer partners. Encourage the women to memorize the passage on the bookmark and to pray the passage for themselves, for one another and for your entire covenant family. You may want to put pairs of prayer partners into small groups for the prayer time.
2. Refer to the Preparation Worksheet for Lesson 2 (SB p. 31) and remind the women again how you plan to use these Preparation Worksheets throughout the rest of the study.

# Continuity of Covenant Promises

I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you (Genesis 17:7).

I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians (Exodus 6:7).

I will put my dwelling place among you, and I will not abhor you. I will walk among you and be your God, and you will be my people (Leviticus 26:11-12).

For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession. The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples (Deuteronomy 7:6-7).

You are standing here in order to enter into a covenant with the LORD your God, a covenant the LORD is making with you this day and sealing with an oath, to confirm you this day as his people, that he may be your God as he promised you and as he swore to your fathers, Abraham, Isaac and Jacob (Deuteronomy 29:12-13).

I will give them a heart to know me, that I am the LORD. They will be my people, and I will be their God, for they will return to me with all their heart (Jeremiah 24:7).

“This is the covenant I will make with the house of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people (Jeremiah 31:33 and Hebrews 8:10).

This is what the LORD Almighty says: “I will save my people from the countries of the east and the west. I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God” (Zechariah 8:7-8).

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: “I will live with them and walk among them, and I will be their God, and they will be my people” (2 Corinthians 6:16).

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God” (Revelation 21:1-3).

## LESSON

### NOTE:

*Cut the adjacent*

*verses, into*

*strips and attach*

*them to a red*

*ribbon according to*

*the instructions on*

*page 11*

*(Preparation # 4).*

For this reason  
I kneel before the Father,  
from whom his whole family  
in heaven and on earth  
derives its name.

I pray that  
out of his glorious riches  
he may strengthen you  
with power through his Spirit  
in your inner being,  
so that Christ may dwell in  
your hearts through faith.

And I pray that you,  
being rooted and  
established in love,  
may have power, together  
with all the saints,  
to grasp how wide and long  
and high and deep  
is the love of Christ,  
and to know this love that  
surpasses knowledge—  
that you may be  
filled to the measure  
of all the fullness of God.

*Ephesians 3:14-19*

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out of his glorious riches  
he may strengthen you  
with power through his Spirit  
in your inner being,  
so that Christ may dwell in  
your hearts through faith.

And I pray that you,  
being rooted and  
established in love,  
may have power, together  
with all the saints,  
to grasp how wide and long  
and high and deep  
is the love of Christ,  
and to know this love that  
surpasses knowledge—  
that you may be  
filled to the measure  
of all the fullness of God.

*Ephesians 3:14-19*