C. To Bear (*to give birth, deliver, bring forth*) His **SON**

1. Jesus, the Saviour (Matthew 1:21-25, Luke 2:10-11; 2:29-32)
2. Jesus, the Light to the Gentiles, the Light to the Nations, the Light of the World (Isaiah 42:2, 49:6; Luke 2:29-32; John 1:4-9, 8:12; Acts 13:47, 26:32)
3. Jesus, the seed of Abraham

David asked, *"Is there not a cause?"* David knew there was a cause. Solomon knew there was a cause. He said in I Kings 8:59-60, *"That all the people of the earth may know that the LORD is God, and that there is none else."* Hezekiah knew there was a cause when he said, *"...that all the kingdoms of the earth may know that thou art the LORD God even thou only."* We could go on and on, noting reference after reference of God's people who knew the cause. Jesus gave us a command to go into all the world and preach the Gospel. However, today most of the world sits in darkness worshiping everything else but the One True God. Approximately 2.6 billion people do not know God and most of these people groups have nothing of His Word in their language.

Is there not a cause? Did God not call a people for His Name? One day, according to Revelation 5:9 and 7:9, some from every kindred, and tongue, and people, and nation will worship before God's throne. The question is: **What will your involvement be in this great plan, if God is to reach the nations for His name's sake?**

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NATIONAL BIBLE PUBLISHING MONTH

ADULT TEACHER GUIDE | **LESSON 4**

The Salvation of the Nations

THE SALVATION OF THE NATIONS

LESSON FOUR DEFINITIONS

Abrahamic Covenant – an unconditional promise from God to Abraham of land, descendants, and blessing and redemption.
Bear – to carry, transport or convey.
Bore – to have or display as a visible mark or feature.
Blessing – God's favor and protection, a benefit of mercy.
Cause – an aim or focus because of a deep commitment.
Covenant – a promise, a legal contract.
Oracles – spoken word of God.

INTRODUCTION

In Genesis 10, we looked at the structure of the nations. Though God structured each nation with similar design, each is uniquely diverse. In Chapter 11, the people rebelled against God, which prompted Him to confound the language and scatter the nations. We learned that by scattering the nations, it placed them in a position for restoration. Chapter 12 brings our focus in even closer from a nation to a man named Abram. God chose Abram's seed to be the one nation out of many nations that extends salvation to all nations.

Lesson Four – The Salvation of the Nations

I. A People of **CHOICE** (Isaiah 43:1-10, 15, 20; 44:2)
God chose Abram to be the father of a great nation, which would become the nation of Israel. Up until this time, all people were Gentiles.
A. God had a Unique Relationship with Abraham and the nation of Israel.
1. Abraham was the Friend of God (2 Chronicles 20:7; Isaiah 41:8; James 2:23).
2. Israel is the Apple of God's Eye (Deuteronomy 32:8-10; Zechariah 2:8). God sees something in Israel that He does not see in any other nation.
3. Israel is a People Near to Him (Psalm 148:14). *What makes Israel unique? God makes them unique. Without God, they would be just like every other nation on earth.*
B. The Heirs of Promise (**INWARD**)—The Abrahamic Covenant (Genesis 12:1-3) (*The following verses also contain the Abrahamic Covenant: Genesis 13:14-17; 15:1-21; 17:1-11; 22:15-19; 26:2-5; 28:13-17.*)

One can learn much about God's character by studying His various names. One of these names is "the God of Abraham, Isaac and Jacob." Early in the Scriptures, we realize that God is a God of people — a God of relationships. This is one of the most reassuring aspects of our Creator.

Another way to look at the God of relationships is achieved by studying the different agreements He made with humankind in general and with the Jewish people in particular. These agreements, celebrating relationship and commitment, are also known as covenants. Understanding God's covenants is critical to comprehending God's plan for humankind and for Israel.

Eight such covenants have been drawn and ratified throughout God's Word. They are the Edenic, the Adamic, the Noahic, the Abrahamic, the Mosaic, the Davidic, the Land, and the New Covenant.

The most important and foundational of all these covenants is the Abrahamic covenant. This covenant addresses God's unique relationship with His chosen people, Israel, as well as drawing a parallel with His relationships with the nations of the world as a direct result.

A proper understanding of the Abrahamic Covenant is key to understanding God's purpose for Israel and the Nations, as well as His way of dealing with humankind in general — as this covenant is also the basis for the development of other covenants. In many ways, God's covenants can be seen as legal agreements between the Creator and humanity and/or Israel.

When God promised Abraham that He would make him a great nation, Abraham was 75 years old and childless. For Abraham to become a great nation, he would have to have multitudes of descendants and land. God promised him both of these.
1. *"I will make of thee a great nation"* (Verse 2)
2. *"I will bless thee"* (Verse 2)
3. *"...and make thy name great"* (Verse 2)
What made this covenant so great? It was great because it was made between God and Himself, not God with man. The result is an eternal and unconditional agreement signed by a God who cannot lie.
C. A Channel of Blessing (**OUTWARD**)
1. *"...and thou shalt be a blessing"* (Verse 2)
2. *"I will bless them that bless thee"* (Verse 3)
3. *"...and curse them that curse thee"* (Verse 3)
4. *"...in thee shall all the families of the earth be blessed"* (Verse 3)
What made Israel such a blessing? Out of Israel came **SPIRITUAL** blessing not just temporal blessings.

II. A People of **CHANGE**
A. A New **ANCESTRY** (Genesis 12:2-3, 7; 13:15-16; 15:3-6, Genesis 17) God asked Abram to lose his identity and trade it for a new one. He told Abram to abandon his country, his kindred, and his father's house, to leave everything he had ever known for a place he had never seen.
B. A New **ADDRESS** (Genesis 12:4-6; 13:14-17; 15:18-21) God made a promise of land to Abram's seed. This land was a good land, flowing with milk and honey. This was, in comparison to the world, a small, insignificant sliver of land but it was right in the middle of the world trade routes known as the *King's Highway* and the *Way of the Philistines*. The land of Israel was the perfect place for God's people to reflect God's Glory to the world.
C. A New **ALTAR** (Genesis 12:7, 13:4, 18, 4:20) It is common in every culture on earth to find two things, cemeteries and altars, Abram's hometown was no different. Ur of the Chaldees was where Abram lived when God came to him. It is said that Ur, an ancient city of Mesopotamia, was a hot bed for idolatry, specifically the worship of the moon god. Although the Bible doesn't give us any detailed information about Abram's connection with worshiping the moon, it does tell us that he came from a family who worshiped idols. According to Joshua 24:2, Terah, Abram's father was an idolater. Worship did not seem to be a problem for Abram's family. After Genesis 12, we see Abram building altars to the One True God.

III. A People of **CAUSE** (I Kings 8:59-60)
According to Scripture, God took out of the Gentiles ***a people for His name***. God chose them in order to bless them and so that they would be a blessing to all the nations of the earth. After He chose them, He changed them. They were to be different from all other nations. Once He chose them and changed them, He gave them a cause. This nation was to be the vessel that God would use to carry out His plan for all mankind. This nation would bear His Name, bear His Word, and bear His Son.
A. To Bear (*to have or display as a visible mark or feature*) His **NAME**
God's name and its connection to Israel is more than just a means of verbal identification; it is linked closely to the very character of God. Israel was to be a reflection of God's Holiness, a picture of God's Grace, the manifestation of God's Love, an example of God's Mercy, the radiance of God's Glory..... They were to bear the visible features of God for His name's sake.
B. To Bear (*to carry, transport or convey*) His **WORD** (Romans 3:1-2; Deuteronomy 10:1-5) The question is asked in Romans 3:1, *"What advantage then hath the Jew?"* We find the answer in verse 2, *"...chiefly, because that unto them were committed the oracles of God,"* The Israelites were the Receivers, the Protectors, and the Preservers of God's Word.