

Twice Born Ministry

TH-133: Covenant Theology: Old & New Covenants

Course Code: TH-133

Credit Hours: 3

King James Version (KJV) — Sola Scriptura Curriculum

Generated 2026-06-30

Course Description

TH-133: Covenant Theology: Old & New Covenants

Course Description

Abrahamic; Mosaic; Davidic; new covenant

This course is part of **Layer 2 — Theology & Ministry** in the Twice Born Ministry Bible School catalog. It develops college-level competence aligned with historic evangelical systematic theology (Grudem/Ryrie/Chafer lineage) and KJV study standards.

Course Details

Learning Outcomes

Upon completion, students will be able to:

Define and biblically defend key terms and doctrines covered in the syllabus.

Exegete representative passages using literal-grammatical-historical method.

Connect this course's themes to the broader storyline of Scripture (creation → fall → redemption → glorification).

Apply doctrine to personal holiness, local church ministry, and evangelistic witness.

Complete written, oral, and collaborative assessments demonstrating mastery at 70% or higher.

Module Structure

Each lesson includes exposition, historical theology notes, application, discussion prompts, and module-aligned quizzes. Assignments require research, ministry projects, and peer interaction where noted.

Assessment Overview

- **Module quizzes:** 10 questions each (multiple choice + short answer); keys provided.
- **Assignments:** 3–4 graded projects with rubrics.
- **Group projects:** 2 collaborative exercises.
- **Final exam:** Comprehensive short and extended responses.
- **Video supplements:** 3–5 instructor scripts for optional video production.

Christian Guardrails

- • King James Bible as citation standard.
- • Christ-centered, gospel-proclaiming instruction.
- • Respectful engagement with other traditions without compromising essential doctrines.
- • No completion of academic work on behalf of others; AI tools may assist study but not replace original exegesis and reflection.

Instructor Notes

Professor Shepherd AI instructor shortcode: [tb_ai_instructor course_code="TH-133"]

Twice Born Ministry Bible School — Layer 2 Theology & Ministry

Course Modules

TH-133 — Lesson 1: Covenant Concept in Scripture

Introduction

Welcome to Lesson 1 of **Covenant Theology: Old & New Covenants**. In this session we examine **Covenant Concept in Scripture**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Biblical Theology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Covenant Concept in Scripture did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Covenant Concept in Scripture

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Covenant Concept in Scripture**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Ephesians 1:3-14**. The triune God blesses, chooses, redeems, and seals according to His gracious will. This passage integrates election, adoption, and inheritance in doxological prose. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

1 Peter 2:4-10 complements the lesson theme: Believers are living stones in a spiritual house, a holy priesthood offering spiritual sacrifices. Ecclesiology and identity merge in worship language. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Covenant Concept in Scripture** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Covenant Concept in Scripture**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Covenant Concept in Scripture** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Covenant Concept in Scripture** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 1 Summary: We examined **Covenant Concept in Scripture** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Historical Figure Spotlight

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Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

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Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

TH-133 — Lesson 2: Abrahamic Covenant

Introduction

Welcome to Lesson 2 of **Covenant Theology: Old & New Covenants**. In this session we examine **Abrahamic Covenant**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Biblical Theology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

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Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Abrahamic Covenant did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Abrahamic Covenant

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Abrahamic Covenant**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Hebrews 1:1-4**. God spoke by prophets, then by His Son who is heir of all things and exact impress of His person. Christology and revelation converge: the fullest word is a Person. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Romans 1:16-17 complements the lesson theme: Paul is not ashamed of the gospel because it is God's power unto salvation. Righteousness is revealed from faith to faith—justification by faith stands as the article by which the church stands or falls. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Abrahamic Covenant** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Abrahamic Covenant**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Abrahamic Covenant** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Abrahamic Covenant** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 2 Summary: We examined **Abrahamic Covenant** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

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Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

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Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

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TH-133 — Lesson 3: Mosaic Covenant and Law

Introduction

Welcome to Lesson 3 of **Covenant Theology: Old & New Covenants**. In this session we examine **Mosaic Covenant and Law**—a topic essential for faithful ministry in the Twice Born Ministry Bible

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Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Mosaic Covenant and Law did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Mosaic Covenant and Law

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

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Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Mosaic Covenant and Law**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Jude 3-4**. Contend earnestly for the faith once delivered. Apologetics and ecclesial vigilance belong together—false teachers creep in unnoticed. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

1 Peter 2:4-10 complements the lesson theme: Believers are living stones in a spiritual house, a holy priesthood offering spiritual sacrifices. Ecclesiology and identity merge in worship language. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Mosaic Covenant and Law** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

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Discussion Questions

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Where have you heard this doctrine distorted in popular culture or religious media?

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Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

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Historical Figure Spotlight

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Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

TH-133 — Lesson 4: Davidic Covenant and Messiah

Introduction

Welcome to Lesson 4 of **Covenant Theology: Old & New Covenants**. In this session we examine **Davidic Covenant and Messiah**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Biblical Theology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Davidic Covenant and Messiah did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical

study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Davidic Covenant and Messiah

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Davidic Covenant and Messiah**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Romans 1:16-17**. Paul is not ashamed of the gospel because it is God's power unto salvation. Righteousness is revealed from faith to faith—justification by faith stands as the article by which the church stands or falls. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Ephesians 1:3-14 complements the lesson theme: The triune God blesses, chooses, redeems, and seals according to His gracious will. This passage integrates election, adoption, and inheritance in doxological prose. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Davidic Covenant and Messiah** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Davidic Covenant and Messiah**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Davidic Covenant and Messiah** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Davidic Covenant and Messiah** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 4 Summary: We examined **Davidic Covenant and Messiah** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Supplemental Reading and Reflection

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Ministry Case Study

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Historical Figure Spotlight

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Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

TH-133 — Lesson 5: New Covenant in Jeremiah and Hebrews

Introduction

Welcome to Lesson 5 of **Covenant Theology: Old & New Covenants**. In this session we examine **New Covenant in Jeremiah and Hebrews**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Biblical Theology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final

integrative exam.

Historical and Theological Context

New Covenant in Jeremiah and Hebrews did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: New Covenant in Jeremiah and Hebrews

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **New Covenant in Jeremiah and Hebrews**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Ephesians 1:3-14**. The triune God blesses, chooses, redeems, and seals according to His gracious will. This passage integrates election, adoption, and inheritance in doxological prose. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Romans 1:16-17 complements the lesson theme: Paul is not ashamed of the gospel because it is God's power unto salvation. Righteousness is revealed from faith to faith—justification by faith stands as the article by which the church stands or falls. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **New Covenant in Jeremiah and Hebrews** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **New Covenant in Jeremiah and Hebrews**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **New Covenant in Jeremiah and Hebrews** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **New Covenant in Jeremiah and Hebrews** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 5 Summary: We examined **New Covenant in Jeremiah and Hebrews** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

TH-133 — Lesson 6: Covenant Signs and Seals

Introduction

Welcome to Lesson 6 of **Covenant Theology: Old & New Covenants**. In this session we examine **Covenant Signs and Seals**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Biblical Theology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Covenant Signs and Seals did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Covenant Signs and Seals

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Covenant Signs and Seals**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Jude 3-4**. Contend earnestly for the faith once delivered. Apologetics and ecclesial vigilance belong together—false teachers creep in unnoticed. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Hebrews 1:1-4 complements the lesson theme: God spoke by prophets, then by His Son who is heir of all things and exact impress of His person. Christology and revelation converge: the fullest word is a Person. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Covenant Signs and Seals** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Covenant Signs and Seals**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Covenant Signs and Seals** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Covenant Signs and Seals** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 6 Summary: We examined **Covenant Signs and Seals** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Ministry Case Study

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Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

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TH-133 — Lesson 7: Dispensational and Covenant Theology Compare

Introduction

Welcome to Lesson 7 of **Covenant Theology: Old & New Covenants**. In this session we examine **Dispensational and Covenant Theology Compare**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Biblical Theology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Dispensational and Covenant Theology Compare did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation

elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Dispensational and Covenant Theology Compare

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Dispensational and Covenant Theology Compare**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Romans 1:16-17**. Paul is not ashamed of the gospel because it is God's power unto salvation. Righteousness is revealed from faith to faith—justification by faith stands as the article by which the church stands or falls. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Ephesians 1:3-14 complements the lesson theme: The triune God blesses, chooses, redeems, and seals according to His gracious will. This passage integrates election, adoption, and inheritance in doxological prose. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Dispensational and Covenant Theology Compare** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Dispensational and Covenant Theology Compare**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Dispensational and Covenant Theology Compare** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Dispensational and Covenant Theology Compare** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 7 Summary: We examined **Dispensational and Covenant Theology Compare** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Historical Figure Spotlight

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Supplemental Reading and Reflection

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TH-133 — Lesson 8: Covenant and Baptism Debates

Introduction

Welcome to Lesson 8 of **Covenant Theology: Old & New Covenants**. In this session we examine **Covenant and Baptism Debates**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Biblical Theology** track and assumes completion of

BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Covenant and Baptism Debates did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Covenant and Baptism Debates

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Covenant and Baptism Debates**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Hebrews 1:1-4**. God spoke by prophets, then by His Son who is heir of all things and exact impress of His person. Christology and revelation converge: the fullest word is a Person. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

1 Peter 2:4-10 complements the lesson theme: Believers are living stones in a spiritual house, a holy priesthood offering spiritual sacrifices. Ecclesiology and identity merge in worship language. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Covenant and Baptism Debates** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Covenant and Baptism Debates**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Covenant and Baptism Debates** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Covenant and Baptism Debates** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 8 Summary: We examined **Covenant and Baptism Debates** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

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Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

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Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

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TH-133 — Lesson 9: Covenant Storyline Preaching

Introduction

Welcome to Lesson 9 of **Covenant Theology: Old & New Covenants**. In this session we examine **Covenant Storyline Preaching**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Biblical Theology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

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Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Covenant Storyline Preaching did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical

study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Covenant Storyline Preaching

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Covenant Storyline Preaching**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **Jude 3-4**. Contend earnestly for the faith once delivered. Apologetics and ecclesial vigilance belong together—false teachers creep in unnoticed. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Colossians 1:15-20 complements the lesson theme: Christ is preeminent in creation and redemption—firstborn, reconciler, head of the body. Against false teaching, Paul exalts Christ's sufficiency. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Covenant Storyline Preaching** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Covenant Storyline Preaching**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

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Application for Life and Ministry

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Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

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Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Covenant Storyline Preaching** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

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How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 9 Summary: We examined **Covenant Storyline Preaching** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

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Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

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Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

Ministry Case Study

Imagine a congregant confused about this lesson's topic after watching online teaching that contradicts historic evangelical doctrine. Draft a pastoral response email that (1) expresses empathy, (2) clarifies biblical teaching with two references, (3) invites in-person conversation, and (4) avoids condescension. Pastoral communication is part of theological training, not an optional soft skill.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

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TH-133 — Lesson 10: Covenant Theology Capstone

Introduction

Welcome to Lesson 10 of **Covenant Theology: Old & New Covenants**. In this session we examine **Covenant Theology Capstone**—a topic essential for faithful ministry in the Twice Born Ministry Bible School curriculum. This course belongs to the **Biblical Theology** track and assumes completion of BS-FND-100 (Introduction to Bible School), with the King James Version as our primary study text unless otherwise noted.

Systematic theology serves the local church. We study doctrine not to win arguments in abstraction but to love Christ more deeply, preach more accurately, counsel more wisely, and defend the faith with gentleness and reverence (1 Peter 3:15). Each lesson builds toward measurable outcomes: biblical literacy, doctrinal clarity, and ministry readiness.

Before proceeding, pray for illumination. Ask the Holy Spirit—the divine Author who inspired Scripture—to guide your understanding. Read assigned passages aloud when possible. Take notes in a dedicated theology journal; you will use these notes for assignments, quizzes, and your final integrative exam.

Historical and Theological Context

Covenant Theology Capstone did not emerge in a vacuum. The early church fathers defended Scripture against Marcion's truncated canon and Gnostic secret writings. Athanasius's Easter letter (367) lists the same New Testament books evangelicals recognize today. The Reformation elevated Scripture above papal decree, while the post-Reformation orthodox period articulated inerrancy with scholastic precision without denying human authorship.

When reading secondary sources—including standard systematic theologies in the Grudem, Ryrie, and Chafer traditions—always verify claims by exegesis. Tradition may inform; Scripture judges. The Twice Born Ministry approach welcomes helpful summaries while insisting that confessional statements remain servants, not masters, of the biblical text.

Students should note how cultural pressures reshape doctrinal debates. In every era, the church faces temptation to soften uncomfortable truths—hell, sin, exclusivity of Christ, biblical authority. Historical study strengthens courage: saints before us contended for the faith once delivered (Jude 3) under worse conditions than most Western students face today.

Core Teaching

Main Theme: Covenant Theology Capstone

2 Peter 3:16 acknowledges that some of Paul's writings are "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Difficulty is not license for allegorizing away plain meaning. Hard texts require patient grammar, history, and comparison with clearer passages—the analogy of faith.

Nehemiah 8:8 describes faithful exposition: Levites "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Hermeneutics serves clarity—finding the author's intended meaning in context and applying it faithfully. The literal-grammatical-historical method honors both human authorship and divine authority.

Joshua 1:8 commands, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." Meditation is not empty mysticism but sustained reflection on textual meaning

for obedience. Hermeneutics ends in doxology and discipleship, not academic pride.

Systematic Connections

Doctrine is interconnected. A shift in bibliology eventually alters soteriology; a flawed Christology undermines assurance; pneumatology affects worship and ethics. As you study **Covenant Theology Capstone**, map at least three connections to other loci (doctrine areas). Use cross-references in a chain reference Bible or equivalent study tool.

Evangelical systematic theology organizes truth for teaching while preserving the biblical storyline. Dispensational and covenant theologians may disagree on ecclesiology and eschatology yet affirm Nicene Christology and Reformation soteriology. Charity in disagreement, clarity on essentials, and partnership in evangelism mark mature students.

Exposition and Cross-References

Primary Passage Walkthrough

Consider **1 Peter 2:4-10**. Believers are living stones in a spiritual house, a holy priesthood offering spiritual sacrifices. Ecclesiology and identity merge in worship language. Read the paragraph aloud, noting verbs, connectives, and repeated words. Ask: Who is acting? What is promised? What response is commanded?

Secondary Passage

Hebrews 1:1-4 complements the lesson theme: God spoke by prophets, then by His Son who is heir of all things and exact impress of His person. Christology and revelation converge: the fullest word is a Person. Use the analogy of faith—Scripture interprets Scripture. Clearer passages illuminate harder ones; narrative, poetry, epistle, and apocalyptic each contribute distinct lenses.

Word Study Hint

Select one theologically loaded term from **Covenant Theology Capstone** (e.g., grace, holiness, justification, church, revelation). Use a concordance to trace its usage across Testaments. Note semantic range but anchor meaning in the specific context of your primary passage. Avoid importing English connotations anachronistically.

Common Questions and Objections

Students routinely ask hard questions when studying **Covenant Theology Capstone**. Pastoral theology addresses minds and hearts.

"Isn't doctrine divisive?" Division over pride is sin; division over truth is sometimes necessary (Romans 16:17-18). Unity without truth is mere sentiment. Pursue both biblical fidelity and Spirit-produced gentleness.

"Can't I just love Jesus without theology?" To love Jesus is to love the real Christ, not a self-generated image. Doctrine describes who He is and what He has done. Superficial familiarity cannot sustain martyrs or missionaries.

"What about contradictions?" Apparent tensions (e.g., sovereignty and human responsibility) invite humble systematic reflection, not hasty rejection. The Bible is coherent; our finitude is the limit.

Document one objection you have encountered in ministry or personal study. Answer it in 200 words using at least three scripture references. This exercise prepares you for the short-answer portions of module quizzes and the final exam.

Application for Life and Ministry

Knowledge without obedience puffs up (1 Corinthians 8:1). **Covenant Theology Capstone** should change how you pray, preach, parent, counsel, and witness.

Personal devotion: Write a one-paragraph prayer responding to God's character and commands in this lesson. Identify one sin to mortify and one grace to cultivate.

Local church: Discuss the lesson in Sunday school or small group. Teach one insight to a newer believer without using unexplained jargon.

Evangelism: Prepare a 60-second explanation connecting this doctrine to the gospel's bad news (sin) and good news (Christ crucified and risen).

Homeschool band: Parents adapt concepts for age-appropriate catechism. High school students complete scripture memory; younger students draw storyline comics for narrative doctrines.

Discussion Questions

How does **Covenant Theology Capstone** reshape your understanding of God, humanity, Christ, or the church?

Which scripture from this lesson is most convicting? Most comforting? Explain.

Where have you heard this doctrine distorted in popular culture or religious media?

What preaching or teaching error would correct application of this lesson prevent?

How would you explain this topic to a twelve-year-old believer? To a seminary-trained pastor?

Summary and Memory Work

Lesson 10 Summary: We examined **Covenant Theology Capstone** through biblical exposition, historical theology, systematic connection, and ministry application. Truth learned must be truth lived.

Memory Verse: Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic.

Preview: In the next lesson, continue building the cumulative framework of this course. Review prior quiz questions before advancing—Tutor LMS progress assumes mastery at 70% or higher on assessments.

Soli Deo gloria.

Supplemental Reading and Reflection

Assign one chapter from a standard systematic theology textbook or equivalent lecture notes. Summarize the author's definitions, note where Scripture proofs appear, and evaluate whether the Bible truly supports each claim. Theology students must read widely yet judge all teaching by the Word. Write a half-page response connecting supplemental reading to this lesson's theme.

Historical Figure Spotlight

Research one defender of orthodoxy related to this doctrine—Augustine, Athanasius, Luther, Calvin, Spurgeon, or a modern missionary martyr. Write 150 words on how their context shaped their emphasis. Standing on their shoulders, we inherit confessions forged in controversy. Imitate their courage and Scripture saturation, not necessarily every cultural application.

Worship Integration

Select a hymn or worship song rich in biblical doctrine (e.g., "Holy, Holy, Holy," "And Can It Be," "A Mighty Fortress"). Analyze its lyrics for theological accuracy in light of this lesson. Lead family worship using that hymn, reading one supporting passage before singing. Theology should enliven corporate praise, not remain abstract.

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Appendix A — Assignments

Week 01

Week 01 Assignment — Reflection Journal

Course: TH-133 · Old & New Covenants

Week focus: TH-133 — Lesson 1: Covenant Concept in Scripture

Learning objective (Bloom's taxonomy)

Students will **analyze** course content from **TH-133 — Lesson 1: Covenant Concept in Scripture** with KJV integration and measurable evidence in the submission.

Task

Analyze: Write a 300–500 word reflection on **TH-133 — Lesson 1: Covenant Concept in Scripture**. Include at least two KJV citations and one personal application.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Covenant, Concept

Week 02

Week 02 Assignment — Memory Verse Application

Course: TH-133 · Old & New Covenants

Week focus: TH-133 — Lesson 2: Abrahamic Covenant

Learning objective (Bloom's taxonomy)

Students will **apply** course content from **TH-133 — Lesson 2: Abrahamic Covenant** with KJV integration and measurable evidence in the submission.

Task

Apply: Recite Memory Verse:** Select one verse introduced this lesson. Write it on an index card; review daily until verbatim recall is automatic. from memory, then write 250 words explaining how it applies to daily discipleship.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Abrahamic, Covenant

Week 03

Week 03 Assignment — Expository Outline

Course: TH-133 · Old & New Covenants

Week focus: TH-133 — Lesson 3: Mosaic Covenant and Law

Learning objective (Bloom's taxonomy)

Students will **outline** course content from **TH-133 — Lesson 3: Mosaic Covenant and Law** with KJV integration and measurable evidence in the submission.

Task

Outline: Produce a structured outline (400+ words) for the main passage in **TH-133 — Lesson 3: Mosaic Covenant and Law**. Include pericope titles and one-sentence themes.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Mosaic, Covenant

Week 04

Week 04 Assignment — Discussion Response

Course: TH-133 · Old & New Covenants

Week focus: TH-133 — Lesson 4: Davidic Covenant and Messiah

Learning objective (Bloom's taxonomy)

Students will **explain** course content from **TH-133 — Lesson 4: Davidic Covenant and Messiah** with KJV integration and measurable evidence in the submission.

Task

Explain: Answer two discussion prompts from the Week 4 reading in 200 words each. Cite KJV only.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Davidic, Covenant

Week 05

Week 05 Assignment — Practical Ministry Step

Course: TH-133 · Old & New Covenants

Week focus: TH-133 — Lesson 5: New Covenant in Jeremiah and Hebrews

Learning objective (Bloom's taxonomy)

Students will **demonstrate** course content from **TH-133 — Lesson 5: New Covenant in Jeremiah and Hebrews** with KJV integration and measurable evidence in the submission.

Task

Demonstrate: Complete one practical ministry action tied to **TH-133 — Lesson 5: New Covenant in Jeremiah and Hebrews** (visit, prayer walk, family worship, or service). Submit a 200-word report plus optional photo upload.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Manual review (practical/upload).

Pass: 70%

Rubric (100 points)

Week 06

Week 06 Assignment — Witness Outline

Course: TH-133 · Old & New Covenants

Week focus: TH-133 — Lesson 6: Covenant Signs and Seals

Learning objective (Bloom's taxonomy)

Students will **construct** course content from **TH-133 — Lesson 6: Covenant Signs and Seals** with KJV integration and measurable evidence in the submission.

Task

Construct: Draft a 3-minute spoken witness outline using this week's theme. Include gospel bridge, one objection with biblical answer, and call to faith.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Covenant, Signs

Week 07

Week 07 Assignment — Cross-Reference Study

Course: TH-133 · Old & New Covenants

Week focus: TH-133 — Lesson 7: Dispensational and Covenant Theology Compare

Learning objective (Bloom's taxonomy)

Students will **compare** course content from **TH-133 — Lesson 7: Dispensational and Covenant Theology Compare** with KJV integration and measurable evidence in the submission.

Task

Compare: Find three cross-references that illuminate **TH-133 — Lesson 7: Dispensational and Covenant Theology Compare**. Write 400 words comparing themes (OT + NT).

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Dispensational, Covenant

Week 08

Week 08 Assignment — Historical Context Brief

Course: TH-133 · Old & New Covenants

Week focus: TH-133 — Lesson 8: Covenant and Baptism Debates

Learning objective (Bloom's taxonomy)

Students will **describe** course content from **TH-133 — Lesson 8: Covenant and Baptism Debates** with KJV integration and measurable evidence in the submission.

Task

Describe: Write 350 words on historical/literary context for **TH-133 — Lesson 8: Covenant and Baptism Debates**. Minimum four KJV citations.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Covenant, Baptism

Week 09

Week 09 Assignment — Christological Connection Essay

Course: TH-133 · Old & New Covenants

Week focus: TH-133 — Lesson 9: Covenant Storyline Preaching

Learning objective (Bloom's taxonomy)

Students will **evaluate** course content from **TH-133 — Lesson 9: Covenant Storyline Preaching** with KJV integration and measurable evidence in the submission.

Task

Evaluate: Explain how **TH-133 — Lesson 9: Covenant Storyline Preaching** points to Christ in 400–600 words. Use literal-grammatical-historical method.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Covenant, Storyline

Week 10

Week 10 Assignment — Teaching Prep

Course: TH-133 · Old & New Covenants

Week focus: TH-133 — Lesson 10: Covenant Theology Capstone

Learning objective (Bloom's taxonomy)

Students will **design** course content from **TH-133 — Lesson 10: Covenant Theology Capstone** with KJV integration and measurable evidence in the submission.

Task

Design: Prepare a 5-minute teaching outline for **TH-133 — Lesson 10: Covenant Theology Capstone** suitable for a small group or homeschool lesson.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Covenant, Theology

Week 11

Week 11 Assignment — Integration & Review

Course: TH-133 · Old & New Covenants

Week focus: TH-133 — Lesson 10: Covenant Theology Capstone

Learning objective (Bloom's taxonomy)

Students will **synthesize** course content from **TH-133 — Lesson 10: Covenant Theology Capstone** with KJV integration and measurable evidence in the submission.

Task

Synthesize: Synthesize the top five themes from Old & New Covenants. 600 words, minimum six KJV citations, one paragraph on personal growth.

Submit: Text via LMS assignment form. PDF upload optional for longer work.

Grading

Grading mode: Auto-grade eligible (written text).

Pass: 70%

Rubric (100 points)

Auto-grade hints

Keywords for automated pre-check: KJV, Christ, Scripture, God, Lesson, Covenant, Theology

Week 12

Creative Ministry Project — TH-133

Course: Covenant Theology: Old & New Covenants

Code: TH-133

Learning objective (Bloom's taxonomy)

Students will **create** an original ministry artifact synthesizing course themes with KJV fidelity and scholarship-gallery quality.

Overview

Complete an original **Creative Ministry Project** demonstrating what you learned in this course. Select one project type when submitting your assignment. Approved work may appear in the [Scholarship

Gallery](<https://twicebornministry.com/bible-school/scholarships/>) so supporters can **donate toward student scholarships** — you retain credit and ownership of your work.

> This is ministry education, not a sale of intellectual property. Donations fund scholarships.

Project types

Requirements

Original work — cite all Scripture in KJV; footnote other sources.

Course connection — explicitly tie your project to at least two module themes from TH-133.

Ministry focus — aim to edify believers or reach seekers with the gospel.

Upload — submit via the **Creative Ministry Project** assignment at the end of the course; select your project type in the form.

Length guides:

- Written: 800–1500 words
- Audio/Video: see durations above
- Photography: 1–3 images + caption
- Application: working prototype + 300-word user guide

Grading rubric (100 points)

Pass: 70%

Scholarship gallery

If your project is approved, it may be listed at /bible-school/scholarships/ with a **Support this student** donation button. Supporters give toward the scholarship fund for your project type — not to purchase your content.

Prayer

> *"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."* — Psalm 19:14 (KJV)

Grading

Grading mode: Manual review (creative upload).

Pass: 70%

Rubric (100 points)

Creative Ministry Project

Creative Ministry Project — TH-133

Course: Covenant Theology: Old & New Covenants

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Overview

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