

PROGRESS OF REDEMPTION

BIB 4310

(3 semester hours)

Jack Layman, Professor

STUDY GUIDE

Distance Education Center

Copyright © 2004 Columbia International University

All Rights Reserved

BLANK PAGE

PROGRESS OF REDEMPTION

Progress of Redemption was first taught under the title *Christ in the Old Testament* by Robert C. McQuilkin, founder and first president of Columbia International University. He sought to construct a consistent biblical theology dependent upon the authoritative biblical text itself, as opposed to other approaches for discerning order within the Bible (e.g., the history of religions approach) which were popular at the time. His student, James M. (“Buck”) Hatch, a master teacher, reformatted the course material and taught it from the 1950s until the Spring of 1984. The structure of the course content is largely due to his efforts. Thousands of CIU students remember Professor Hatch’s powerful, dramatic presentations which helped them understand the unity of the Bible for the first time. A videotaped version of Professor Hatch’s course is still being used and has recently been translated for distribution throughout Brazil and other Portuguese-speaking countries.

Dr. Jack Layman, a student of Professor Hatch’s in the 1950s, began teaching *Progress of Redemption* in 1984. Building upon the McQuilkin and Hatch foundation, Dr. Layman has contributed to its development, particularly through the creative use of visualizations, construction of student study aids, and, with his wife Elizabeth, a modern English revision of Thomas Dehany Bernard’s classic work *Progress of Doctrine in the New Testament*. This new video and audio release of *Progress* represents Columbia International University’s on-going commitment to biblical authority. May God richly bless you as you embark on this study of His words and His works!

PROCEDURE

Follow this procedure as you begin each of the 32 sessions:

1. Read the Bible passage assigned for that session which are listed under the heading “Scripture Search” on pages iv-vi of this *Study Guide*.
2. Listen to or watch the taped lecture, seeking a broad overview of the material. Follow along on the outlines which are quite extensive. You will note that many biblical passages have been written out in full. Extensive graphic material is included, and some material has been presented in highly visual formats to aide comprehension and retention. Take your own notes in addition to filling in the blanks and boxes in the outlines. Do so neatly so that your *Study Guide* will be a resource for your future Bible teaching and preaching.
3. Immediately after completing the tape, read the “Review Questions” which follow each outline. We strongly recommend a second review of the tape, this time focusing on the key themes represented in the questions. You may want to stop the tape periodically and write out answers to the questions.

Table of Contents

<i>Session</i>		<i>Page</i>
1	Introduction	1

PART 1

WHAT GOD IS DOING

(Three Acts)

ACT I: The Foundation of the Gospel (Genesis 1 - John 21)

Scene One: A Great Nation

2	Prologue	13
3	Step 1 The Patriarchs	19
	Step 2 The Twelve Tribes	22
4	Step 3 Multitude (in Egypt)	24
5	Step 4 Leadership	28
	Step 5 Out of Egypt	30
6	Step 6 The Law	33
	Step 7 Wandering	34
7	Step 8 The Land Conquered (Joshua)	39
8	Step 9 The Land Settled (Judges)	47
9	(continued)	
10	Step 10 Unification (Samuel)	51
11	Step 11 A King is Given (Saul)	57
12	Step 12 A Great Nation (David & Solomon)	64
13	(continued)	
14	(continued)	

Scene Two: The Nation Scattered

15	Step 1 A Divided Kingdom: (Israel & Judah)	75
16	Step 2 The Assyrian Crisis (Israel Destroyed)	81
	Step 3 The Babylonian Crisis (Judah in Captivity)	83

Scene Three: A Nation (A Remnant) Restored

17	Step 1 Return: Temple Rebuilt (Ezra)	93
	Step 2 Return: City Wall Rebuilt (Nehemiah)	93
18	Step 3 The Diaspora (Esther)	98
19	Step 4 Jesus Christ (M,M,L & J)	104

Session

ACT II: The Spread of the Gospel (Acts --->)

20	Introduction: 5 Passages	115
21	Step 1 Transition (Acts 1-12; 4 stages; 2 passages)	122
22	Step 2 The Spread of the Gospel (Acts 13-)	129

ACT III: The Future of the Gospel

23	The Nations Seek the Lord	137
----	---------------------------------	-----

PART 2

WHAT GOD IS SAYING

(Eight Volumes)

24	Introduction	151
	Volume I: Promise	152
25	Volume II: Law	156
26	Volume III: Poetry	163
27	Volume IV: Prophets	170
28	Volume V: Gospels	178
29	Volume VI: Acts	185
30	Volume VII: Letters	192
31	Volume VIII: Revelation	200
32	Epilogue	207
	Study Questions & Schedule for Bernard Text	209

SCRIPTURE SEARCH

These reading assignments provide background and prepare you for the “flavor” of the lectures. The length of the readings vary considerably, but should average out to an hour a session of unhurried reading.

Complete the readings before watching or listening to each taped sessions. You are encouraged to read all of the passages out loud, particularly those which are *italicized*, both in order to increase your understanding and appreciation of the Bible and as good practice in the public reading of scripture. Check off (✓) each assignment below when completed and record your completion on the Progress Reports.

✓	<i>Session</i>	<i>Passages</i>
1	Genesis chapters 1 and 12:1-9; plus <i>Ephesians 1:3-23</i>	
2	Genesis chapters 1-11 (<i>chapter 3</i>)	
3	Genesis 12-36 (<i>chapter 22</i>)	
4	Genesis 37-Exodus 1 (<i>Exodus 1</i>)	Progress Report # 1
5	Exodus 2-15 (<i>15:1-21</i>)	
6	Exodus 16-20; Deuteronomy 5-8; Numbers 13-14; <i>Psalms 106</i>	
7	Joshua 1-12 (<i>5:13-6:27</i>)	
8	Judges 1-8 (<i>2:6-23</i>)	
9	<i>Ruth 1-4</i>	Progress Report # 2
10	1 Samuel 1-8 (<i>chapter 3</i>)	
11	1 Samuel 9-15 (<i>chapter 12</i>)	

✓	Session	Passages	
	12	1 Samuel 16-24 (<i>chapter 17</i>)	
	13	1 Samuel 31-2 Samuel 7 (<i>chapter 7</i>)	
	14	1 Kings 1-10 (8:14-53)	Progress Report # 3
	15	Nehemiah 13:22-28; 1 Kings 11-14, 17-18	
	16	Isaiah 10; 2 Kings 17; Isaiah 36-39; 2 Kings 21:1-16; 2 Kings 25; 2 Chronicles 36; <i>Psalms 137</i>	
	17	Ezra 1, 6, 7, 10:1-8; <i>Psalms 126</i> ; Nehemiah 1, 2, 6, 13	
	18	Esther 1-10 (<i>chapters 5-7</i>); Acts 2:1-13	
	19	Malachi 3, 4; Matthew 1-3; 27-28; Mark 15-16:8; Acts 3:11-26; Galatians 3:6-14	
	20	Matthew 16:13-18; 28:16-20; <i>Ephesians 2:11-22</i> ; Acts 13, 14	
	21	Acts 1-5; 8-11; Matthew 21:33-39; <i>Romans 9-11</i>	
	22	Acts 13-18 (<i>chapters 13, 17</i>)	
	23	<i>Ps. 96</i> ; Is. 2:1-4; 4:2-6; 11, 12; Micah 4:1-4; Rev. 5; 21:1-22:5	Progress Report # 4
	24	Genesis 12:1-9; 13:14-18; 15:1-21; 17:1-18:15; 22:1-19; <i>Romans 4:1-25</i> ; Galatians 3:6-14	
	25	Genesis 17:1-2; Exodus 20-24; <i>Galatians 2:11-4:7</i>	

✓	<i>Session</i>	<i>Passages</i>
26		Job 40-41; <i>Psalm</i> 73; Proverbs 6; Ecclesiastes 1; Song of Songs 1-2
27		Isaiah 1-12; <i>40:1-31</i> ; <i>66:1-24</i>
28		Matthew 4-6; John 13-17 (<i>John</i> 17) Read also: *Bernard (PDNT), Lectures I, II, III (pp. i-viii, 1-39)
29		Matthew 28:16-20; Mark 16:9-19; Luke 24:13-53; John 20:10-21:25; Acts 1:1-11; <i>2:14-41</i> ; 4:5-12 Read also: *Bernard (PDNT), Lectures IV, V (pp. 40-66)
30		<i>Philippians</i> 1-4; Colossians 1-4; 1 Peter 1-5 Read also: *Bernard (PDNT), Lectures VI, VII (pp. 67-91)
31		Revelation 1-22 (<i>chapters</i> 4-5) Read also: *Bernard (PDNT), Lecture VIII (pp. 92-111)
32		1 Thessalonians 2:13-16; 2 <i>Timothy</i> 3:10-4:8; Hebrews 4:12-13; 2 <i>Peter</i> 1:12-21 Progress Report # 5

*After reading each section of *Progress of Doctrine in the New Testament* (PDNT) by Bernard, answer the Study Questions for that section. Your answers will be submitted with Progress Report #5. The Study Questions are in the back of this *Study Guide*.

Session 1
Introduction

I. Prelude: A medley of stories about Jesus:

Mark 4:35-41	<i>The wind and sea are calmed</i>
Mark 5:1-20	<i>Demons are cast out</i>
Mark 5:21-43	<i>Two people are healed</i>

Question: How do these stories fit together? Is there any unifying principle?

Yes	No
<input type="checkbox"/>	<input type="checkbox"/>

II. Welcome to *Progress of Redemption*!

III. Various approaches to the Bible as a whole

- A. The Red Line ----- of Redemption
- B. The Covenants
- C. The Dispensations (periods of time)
- D. Topical Studies
- E. Content Survey
- F. History
- G. Doctrine; Theology

IV. *Progress of Redemption* will emphasize the **relationship** of content

Question: Is the Bible.....

One book?		Two books (OT/NT)?		Sixty-six books?	
Yes	No	Yes	No	Yes	No
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- A. The **relationship** between stories, events, activities in the Bible
- B. The **relationship** between the teachings in the Bible
- C. The **relationship** between A. and B.!

[Refer to the Course Description in your Syllabus]

V. *Progress of Redemption* is based on several **assumptions**:

- A. God's Word is _____ and _____.
- B. It is written in _____.
- C. There are two assumptive principles throughout the Scripture that will help us understand the Bible as a whole as well as understanding the various parts.

1. _____

Examples:

What unity is not:
monolithic (everything identical)

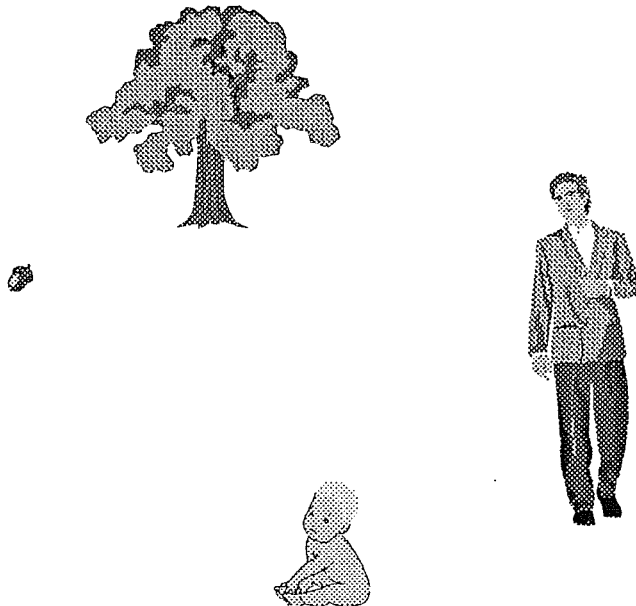
What unity is:
unity in diversity

2. _____

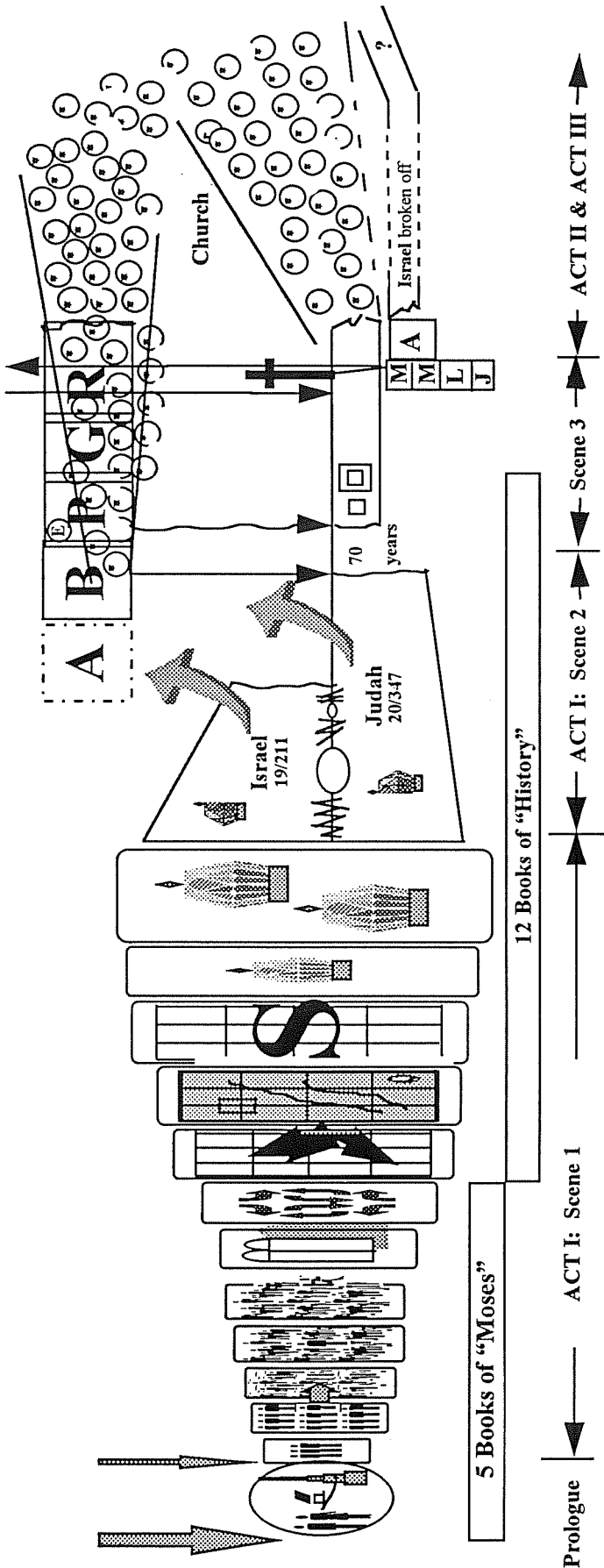
What progress is not:
simply accumulation

25¢ → 50¢ → 75¢ → \$1.00 → ...

What progress is:



THE PROGRESS OF REDEMPTION



VI. Progress of Redemption will focus on two topics:

A. What God is _____. *History; Facts*

“In the beginning God created . . .”

B. What God is _____. *Doctrine*

“The Lord said . . .”

C. Examples:

1. Numbers 23:19

“Does he *speak* and then not *act*? Does he promise and not fulfill?”

2. 2 Chronicles 6:4, 15

“Praise be to the Lord, the God of Israel, who *with his hands* has fulfilled what he promised *with his mouth*... With your *mouth* you have promised and with your *hand* you have fulfilled it.”

3. Amos 3:7

“Surely the Sovereign Lord *does* nothing without *revealing his plans* to his servants...”

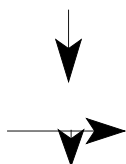
4. Romans 4:21

“Being fully persuaded that God had power *to do* what *he had promised*.”

5. Acts 1:1

“I wrote about all that Jesus began *to do* and *to teach*.”

What God is Saying (_____% of the course)



What God is Doing (_____% of the course)

-
-
- C. These two topics, “Doing” and “Saying,” will form the structure of this course:

PART 1
WHAT GOD IS DOING
ACTS I, II, II
Unity and Progress

PART 2
WHAT GOD IS SAYING
Volumes I-VIII
Unity and Progress

VII. Reprise

“Surely the Sovereign Lord does nothing without *revealing his plans* to his servants...”
(Amos 3:7)

God has a plan???

- A. Of course God has a plan!
- B. We need to know where God is going... ...so we can go with Him!
- C. So, what is God’s plan? It can be seen in a few verses:
1. Genesis 1:27,28

“So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them ‘Be fruitful and increase in number; fill the earth and subdue it.’”
 2. Genesis 3:15

“And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”
 3. Numbers 14:21

“Nevertheless, as surely as I live and as surely as the glory of the Lord fills the whole earth....”

4. Habakkuk 2:14

“For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

5. Ephesians 1:11-14

“In him we were chosen... in order that we... might be to the praise of his glory...; the redemption of those who are God’s possession--to the praise of his glory.”

VIII. Other information about *Progress*

A. Origin, Nature

B. Graphics

[See the next page for a graphic representation of the entire course. You won’t understand it yet! You *shouldn’t* understand it yet! Every few lessons, though, check back and you’ll gradually realize what all the boxes and arrows and lines stand for.]

C. Review Questions

[See page 7.]

D. Reviewing the sessions

E. Starting point: Genesis 1-11 *Stay tuned!!!*

F. Prayer

Graphic goes here

5 Books of “Moses”

5 Books of “Moses”

5 Books of “Moses”

5 Books of “Moses”

REVIEW QUESTIONS

The questions which follow each session are designed to review the material and prepare for the examinations. Although the answers are not submitted for grading, the three exams include a selection of questions from these review sections. Thus, a prudent way to prepare for the exams is to complete a set of answers (as soon after the lectures as possible) which can be reviewed and refined prior to taking the exams. You may write them in the Study Guide or on separate paper.

Directions for answering the questions: Answers are limited to 32--yes, 32--words in order to force one to get directly to the point*. (Points will be taken off for longer answers on the exams.) Use the allotted words wisely in order to answer the question as fully as possible.

[*Disregard Dr. Layman's statement in the first lecture that answers to the Review Questions will be 30 or 50 words. The limit for all questions is 32 words.]

Session 1 **Introduction**

1. Of the seven approaches (section III), which best summarized this course? Explain. (32 words or less!)
2. What are the assumptions of this course? (32)
3. What is and is not meant by "unity" in this course? Include an illustration. (32)
- *4. What is and is not meant by "progress" in this course? Include an illustration. (32)
5. How does Acts 1:1 illustrate the two topics of this course? Explain. (32)

Just for fun:

Circle any of the following books in which the *greatest emphasis* is on what God is doing. [The answers are upside-down below.]

Acts	Esther	Judges	Psalms
Ecclesiastes	Genesis	Matthew	Ruth
Ephesians	Jeremiah	1 Peter	2 Samuel

***Item #4** from this session may be submitted with Progress Report #1 to receive feedback on your response. See your syllabus (p.4) for more details.

BLANK PAGE

PART 1

WHAT GOD IS DOING



BLANK PAGE

WHAT GOD IS DOING



ACT I: The Foundation of the Gospel

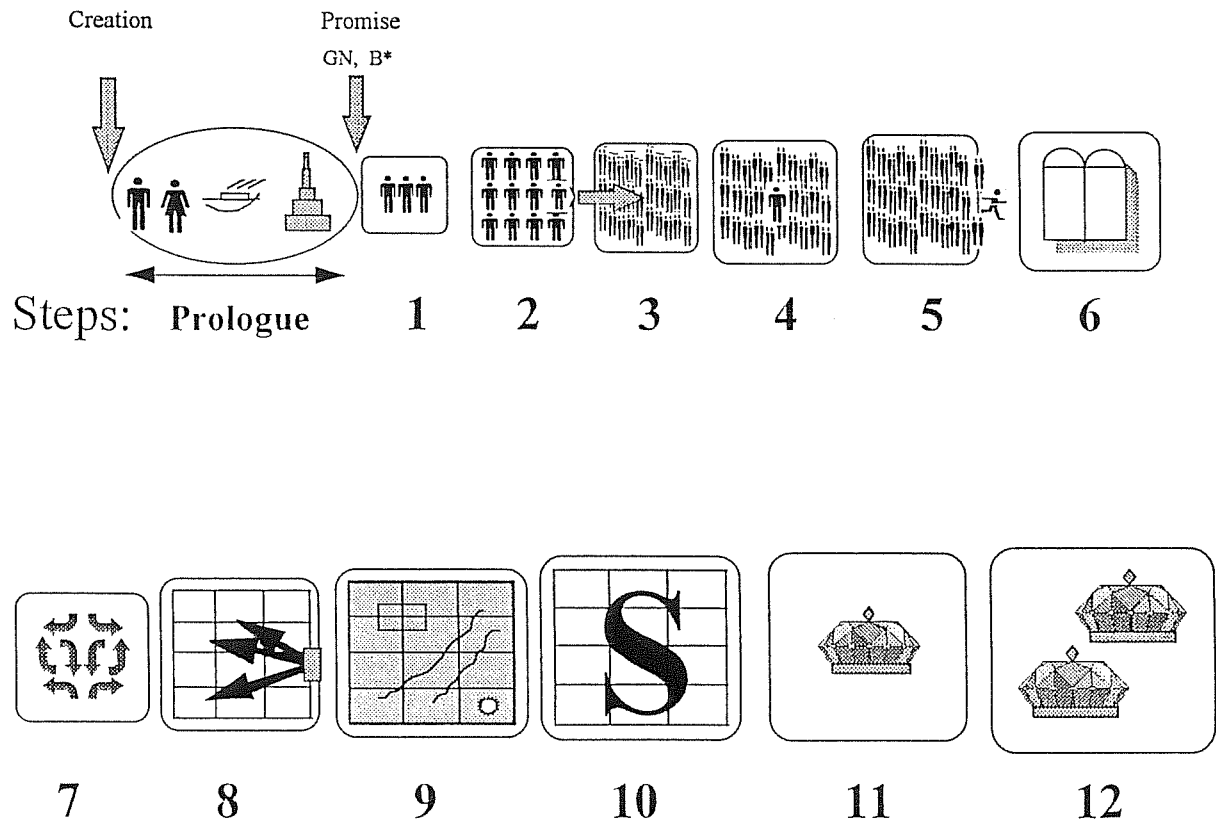
(Genesis 1-John 21)

Scene One: A Great Nation

Prologue

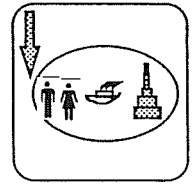
- Step 1: The Patriarchs
- Step 2: The Twelve Tribes
- Step 3: Multitude (in Egypt)
- Step 4: Leadership
- Step 5: Out of Egypt
- Step 6: The Law
- Step 7: Wandering
- Step 8: The Land Conquered (Joshua)
- Step 9: The Land Settled (Judges)
- Step 10: Unification (Samuel)
- Step 11: A King is Given (Saul)
- Step 12: A Great Nation (David & Solomon)

GRAPHIC REPRESENTATION OF ACT I, Scene One



* GN = Great Nation
B = Blessing

Session 2 Prologue



I. Introductory thesis: There is an introduction to the Bible!

A. Prologue = The word that _____.

B. The Prologue in Genesis: Chapters _____ through _____.

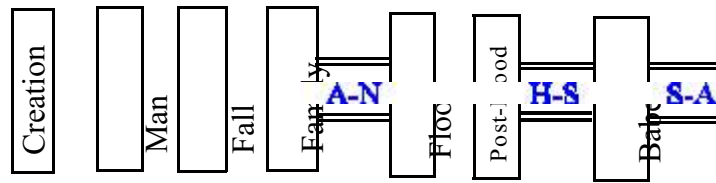
\ 1-11 \	12-50 \
2000 years	250 years

II. Analysis of the Prologue

A. Ten Steps

Step	Chapter(s) In Genesis	Key Word(s)	Notes
1.	_____	Creation	_____
2.	_____	Man	_____
3.	_____	Fall	_____
4.	_____	Family	_____
5.	_____	Genealogy	_____
6.	_____	Race/Flood	_____
7.	_____	Post-Flood	_____
8.	_____	Genealogy	_____
9.	_____	Babel	_____
10.	_____	Genealogy	_____

B. Review of key scenes in the Prologue



Question: Is Genesis 1-11 primarily “doing” or “saying”?

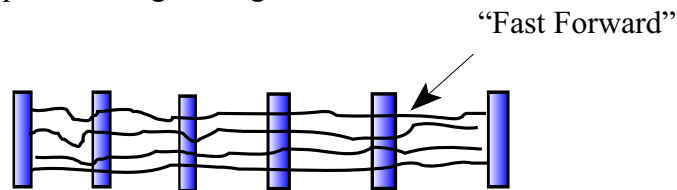
Doing

☐

Saying

☐

C. What is the purpose of the genealogies?



The literary genealogies are to give _____, and also to
move us _____ to different scenes.

D. What is the predominant theme?

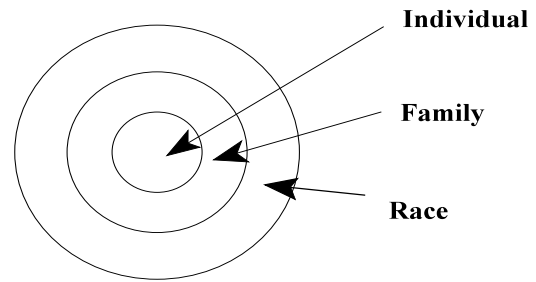
1. Creation
2. Man
-
3. Fall
4. Family (Cain and Abel)
5. Genealogy
6. Flood
7. Post-Flood
8. Genealogy
9. Babel
10. Genealogy

Question: What is true of Steps 3-9?

☐☐☐ 3 letter word!

E. Two aspects of sin in the Prologue:

1. We see the effects of sin in...



2. The human predicament (sin) is that human beings are not capable of living in harmony with:

- a. _____
- b. _____
- c. _____
- d. _____

III. God's Response

A. What God did *not* do:

Send Jesus as soon as Adam sinned!

B. What God *did*:

Preview of Coming Attractions

1. Genesis 1:1, 27, 28

“In the beginning God created... And God created man... Be fruitful and multiply, and fill the earth.”

2. Numbers 14:21

“As surely as I live,” saith the Lord, “all the earth will be filled with the glory of God.”

3. Romans 3:23

“For all have sinned and fall short of the glory of God.”

4. Ephesians 1:3-14

“God has blessed us... he chose us... he predestined us... to the praise of the glory of his grace... we have redemption... forgiveness ... to the end that we should be to the praise of his glory... God’s own possession, to the praise of his glory.”

5. Genesis 11:27-32

Terah, Abram, and Sarai ???

C. Curtain Up!

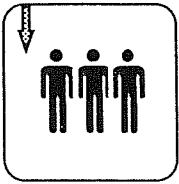
*God is about to say something and do something
about the problem situation described in the Prologue!*

REVIEW QUESTIONS

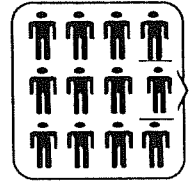
Session 2 **Prologue**

1. What are the ten content steps in the prologue? (32)
- *2.** What is the evidence that sin and its effect is the dominant theme of Genesis 1-11? (32)
3. What is meant by, “the literary purpose of the genealogies”? (32)
4. Why does Dr. Layman view 1-11 as a “prologue”? Explain. (32)
5. What is meant by an “ever widening circle”? (32)
6. What is meant by the “human predicament”? (32)
7. Sketch out and be prepared to identify the specifics of a graphic illustration of the content of Genesis 1-11. As an example, consider the “logo” for this session found on the top of page 13. You may be asked to identify parts of the graphic used by the instructor and, before the course is over, you will need to be able to graphically illustrate the material in the course.

***Item #2** from this session may be submitted with Progress Report #1 to receive feedback on your response. See your syllabus (p.4) for more details.



Session 3
Step 1: The Patriarchs
Step 2: The Twelve Tribes



I. ACT I begins: Genesis 12

A. Major Themes:

1. Out of you I am going to make a _____.
2. And you shall be a _____: in you all the families of the earth shall be _____.

B. The story of the Old Testament is the story of a _____.

God also says that all the peoples of the earth will be blessed through this nation.

Question: What kind of blessing do people most need?

Answer: _____.

C. The two-fold theme is actually a legal promise ("I will"). We will use four words for this, the most important promise ever made:



PROMISE * COVENANT * CONTRACT * TESTAMENT
(Genesis 12:2-3)

D. In ACT I, Scene One we will watch God build a great nation in twelve steps:

From a Seed : 1 2 3 4 5 6 7 8 9 10 11 12 = comes a A Great Nation!
Twelve Historical (Doing!) Steps

II. Step 1: The Patriarchs

Four Biographies (Genesis 12-50)
Abraham → Isaac → Jacob → Joseph

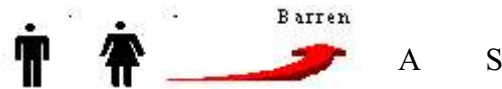
A. Abraham (13 ½ chapters)

1. Biography

- a. He _____ the _____.
- b. He _____ to the land.
- c. He _____ a _____.
- d. He _____.

2. To build a great nation, we need lots of *babies*!!

- a. But there is a problem: “Now Sarai was barren”! (Genesis 11:30)



b. Various ideas for solving the problem:

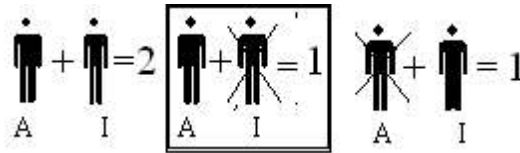
- 1) Abraham's idea: Eliezer (Genesis 15:2)
God's reaction: _____!
- 2) Sarai's idea: Hagar (Genesis 16:2-3)
God's reaction: _____!
- 3) God's idea: Isaac (Genesis 17:19; 18:10)
Sarai's reaction: _____!

3. God's solution:

a. Abraham + Sarah = _____

b. Great! We are making progress now...

4. But, wait: Is this solution going to work?



This is progress???

B. Isaac (8 chapters)

1. Biography

a. He _____.

b. He _____ (with a _____!)

c. He has a _____ or two.

d. _____.

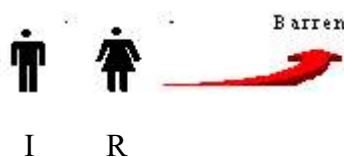
2. The Covenant is Renewed!



PROMISE * COVENANT * CONTRACT * TESTAMENT
(Genesis 26:3)

3. It's a good thing God renewed the covenant, because we have another problem:

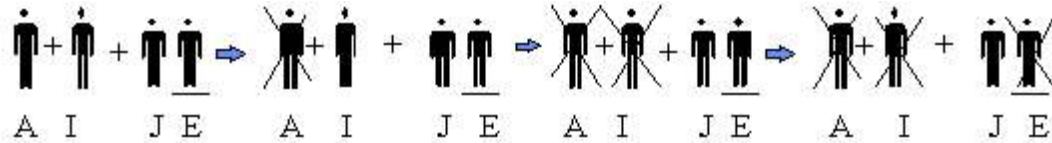
“Now Rebekah was... barren! (Genesis 25:21)



4. God's solution:

a. Isaac + Rebekah = _____ and _____.

b. Great! We are making progress now... or are we?



This is progress?

5. The Covenant is renewed again!



PROMISE * COVENANT * CONTRACT * TESTAMENT
(Genesis 28:13-14)

6. A basic principle of Scripture: God is _____ in a _____!
He _____ things!

C. Jacob/Israel (10 chapters)

1. _____.
2. _____.
3. _____.
4. _____.

D. Summary of Step 1:

Question: What did Abraham, Isaac, and Jacob achieve in life?
Answer: A + I + J = The Fathers, or "The _____."

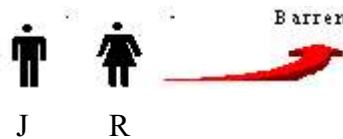
"I am the God of, Abraham, Isaac, and Jacob"
(50+ X)

III. Step 2: The Twelve Tribes

Question: Why didn't God just give Abraham twelve sons and get on with the promise?

Answer: God _____ things! He's not in a hurry!

A. Back to the story: Jacob had a wife ...“but Rachel was...barren”! (Genesis 29:31)



B. God's solution:

1. Jacob + Rachel = ?
2. The great baby-producing contest

Leah	=	4	_____	_____	_____	_____
Bilhah	=	2	_____	_____		
Zilpah	=	2	_____	_____		
Leah	=	2	_____	_____		
Rachel	=	2	_____	_____		

12 Tribes (...actually 13, since Joseph began 2)

3. Great! God is at work!
 - a. Levi paid tithes to Melchizedek while “in the loins of Abraham.” (Hebrews 7:9,10)
 - b. “...the souls that came out of the loins of Jacob...” (Exodus 1:5)
 - c. “May the LORD make the woman who is coming into your home like Rachel and Leah, both of whom built the house of Israel, and may you be famous in Bethlehem through the offspring the LORD gives you by this young woman, may...” (Ruth 4:11)

C. Conclusion: Be patient and watch God work!

REVIEW QUESTIONS

Session 3 **Step 1: The Patriarchs**

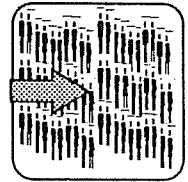
1. Describe and explain the nature and extent of the problem that necessitated the promise/covenant/contract/testament that God gave to Abraham. (32)
2. Explain, in terms of Genesis 12ff., the idea that God works through men and women. (32)
- *3. In what sense is Genesis 12-50 “preoccupied with babies”? (32)
4. In terms of the promise, what was the significance of God asking Abraham to sacrifice his son Isaac? (32)

Step 2: The Twelve Tribes

5. What principle is illustrated by the slow progress toward a nation? Explain. (32)
6. Rachel and Leah “built the house of Israel.” Explain. (32)
7. Sketch out and be prepared to identify the specifics of a graphic illustration of the Prologue through Step 2.

Item #3 from this session may be submitted with Progress Report #1 to receive feedback on your response. See your syllabus for more details.

Session 4
Step 3: Multitude (In Egypt)



I. Brief Review

II. Another problem: We have _____ babies! *What?!*

A. Too many babies for the *Land*

1. Genesis 23:4

“I am an alien and a stranger among you. Sell me some property...”

2. Genesis 36:7

“For their property had become too great for them to live together, and the land where they sojourned could not sustain them because of their livestock.”

3. Genesis 33:19

“And he bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shechem’s father...”
[See also Hebrews 11:9]

B. Too many babies for the *Neighbors*

1. Genesis 34:30

“Then Jacob said to Simeon and Levi, “You have brought trouble on me, by making me odious among the inhabitants of the land... and my men being few in number, they will gather together against me and attack me and I shall be destroyed, I and my household.”

2. Genesis 38

(...the sordid story of Judah and Tamar)

C. In short:

Too _____ to take the land;
too _____ to remain on the land.

III. Step 3: A Multitude (in Egypt)

A. God's solution: Joseph!

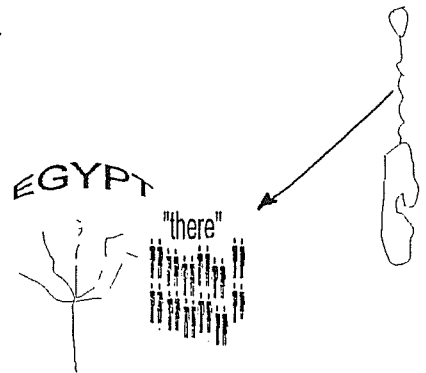
1. Joseph, God's "secret agent," infiltrates Egypt

- | | | |
|----|---------------------|---|
| a. | Genesis 37:8-36 | <i>Rocky beginning</i> |
| b. | Genesis 39:1-6 | <i>Assumes "cover" as a slave</i> |
| c. | Genesis 39:7-20 | <i>Counter-agent strikes</i> |
| d. | Genesis 39:21-40:36 | <i>The prison period</i> |
| e. | Genesis 40:37-57 | <i>New "cover" as government official</i> |

2. God moves Jacob and his family to Egypt.

a. Genesis 46:3

"Go down to Egypt, for *I will make you a great nation there.... I will surely bring you up again... I will go with you... I am 'el,' the 'elohim' of your father.*"



b. Genesis 45:5-20

"...for God sent me before you to preserve life" [from the famine];

"And you shall live in the land of Goshen, and you shall be near me, you and your children and your children's children..."

[Pharaoh:] "...take your father and your households...and I will give you the best of the land (Goshen) of Egypt."

3. And the results?

a. Genesis 47:11, 27

"So Joseph settled his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land..."

"They acquired property there and were fruitful and increased greatly in number."

b. “There was no other place on earth where God could do what He is going to do in Egypt.” (Edersheim)

c. Summary: Exodus 1:7

“The sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.”

B. Finally! We have progress... right? Oh no! Another problem?

Exodus

1:8 new king
1:9 more and mightier
1:10 deal wisely
1:11 hard labor
1:12 multiplied
1:13 labored rigorously
1:14 lives made bitter
1:15 Shiphrah and Puah
1:16 kill those babies!
1:17 refuse
1:18 "why?"
1:19 "vigorous!"
1:20 multiplied... more numerous
1:21 feared God... and were blessed
1:22 every son... the Nile

But God has a solution! Stay tuned!

C. Conclusion

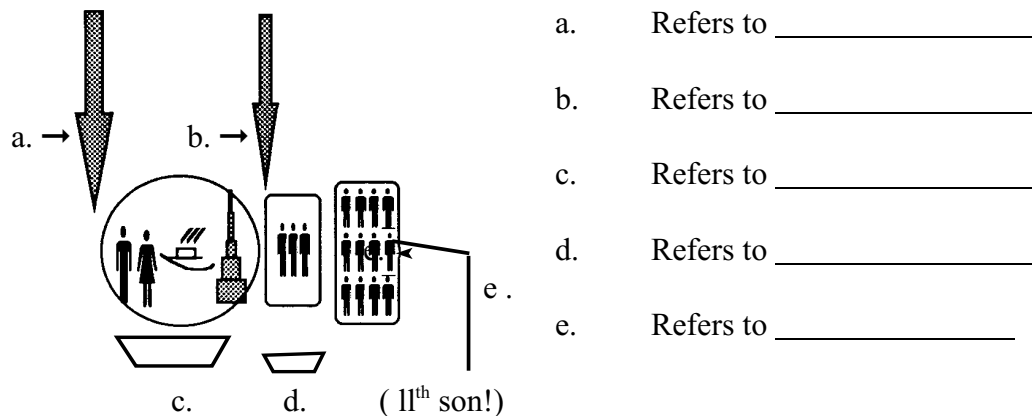
Review of Steps 1-3: From a promise to a multitude

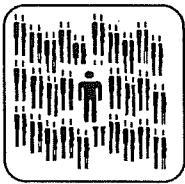
God is doing what _____ !

REVIEW QUESTIONS

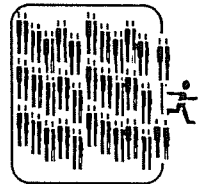
Session 4 Step 3: Multitude (in Egypt)

1. Describe the problem of the growing clan of Jacob in Canaan. (32)
2. Identify and note the significance of:
 - a. Goshen (32)
 - b. Joseph as a “secret agent” (32)
 - c. The Interaction between Pharaoh and the Midwives (32)
3. What are the five descriptive terms that are used regarding the “sons of Israel” in Exodus 1:7 and what are their significance in regard to the Promise? (Note, also, Exodus 1:20). (32)
4. What did Edersheim mean, “there was no other place”? (32)
5. Sketch out and be prepared to identify the specifics of a graphic illustration of Steps 1 through 3.
- 6.* Identify the parts of the graphic below:
** This may be submitted with Progress Report #1 to receive feedback on your response. See your syllabus for more details*





Session 5
Step 4: Leadership
Step 5: Out of Egypt



I. Step 4: Leadership

A man and a woman have a baby.....

- A. Amram and Jochebed (Levites)
- B. Moses: Apprenticeship
 - 1. 40 years in Pharaoh's palace
 - 2. Freedom Fighter
 - 3. 40 years as a shepherd

Principle: God is not _____ !

C. Moses: Calling (Exodus 3-4)

- 1. Burning bush
- 2. God speaks:

“I am... ..the God of Abraham, ...Isaac and... Jacob (3:6)

“I will... ..deliver Israel from the hand of the Egyptians (3:8)

“I have... ..come to deliver them out of Egypt (3:8)

“I will... ..send you so that you may bring my people out of Egypt” (3:10)

Principle: God says “I will,” but when He works,

He does it through _____.

3. Dialogue

Moses: Who am I? (3:11)

God: I will be with You. (3:12)

Moses: What shall I say? What if...? I am slow... (4:10)

God: I, even I, will be with your mouth. (4:11- 12)

Moses: Send someone else! (4:13)

God: I'll send Aaron with you. (4:13)

Principle: God says, "I will," but
we often say (like Moses) "I can't!"

II. Status Report on God's Promise:

A. God said: "I will make of you a great _____."
What does it take to make a nation?

1. _____

3. stay tuned

2. _____

4. stay tuned

B. Progress & Unity

1. Progress _____

2. Unity _____

C. The Egyptian Dilemma

1. A people within a nation \neq a nation.

2. Since a people within a nation \neq a nation, it is necessary for the people to
leave Egypt.

D. Review of the *Principles*

1. God is _____.
2. God _____.
3. God says, “_____.”
4. God does it _____.
5. We _____, but He _____.
6. God works through _____ to bring His people out of _____.

III. **Step 5: Out of Egypt**

A. Preparation for the Exodus

1. Israel’s troubles: A new Pharaoh, bricks and straw, infanticide (Ex. 1,5)
2. Israel’s incentive: “Despoiling the Egyptians” (Ex. 3:21-22, 12:35-36)
3. The Ten Plagues

- a. The impact of the plagues on Israel:

(blood, frogs, gnats, but see Exodus 8:22-23)

- b. The impact of the plagues on Egypt: (Research this on your own.)

(Ex. 9:14; Ps. 105:28ff, Ex. 12:33)

B. Questions: Who “stretched out his hand”?

	God	Moses
	<input type="checkbox"/>	<input type="checkbox"/>
3:20		“I (the Lord) will stretch out my hand and strike Egypt with all my miracles <i>which I shall do....</i> ”
4:4		“The Lord said to Moses, stretch out your hand”.
7:3-5		“I will..., I will..., and the Egyptians shall know that I am the Lord <i>when I stretch out my hand</i> on Egypt.
7:19,20		Stretch out your (Aaron) hand - Nile, blood.
8:5-6		Stretch out your (Aaron) hand - frogs.
8:16, 17		Stretch out your (Aaron) staff - insects, gnats.
8:19		This is the finger of God - insects, gnats.
9:15		I could have stretched forth my hand.
9:22,23		Stretch out your (Moses) hand - hail.
10:12,13		Stretch out your (Moses) hand - locusts.
10:21,22		Stretch out your (Moses) hand - darkness.
14:16,21		Stretch out your (Moses) hand - sea, divides.
14:26,27		Stretch out your (Moses) hand - sea returns.
14:27		The Lord overthrew the Egyptians in the midst of the sea.
15:1		Moses: I will sing to the Lord, for he has triumphed gloriously.
15:2		The Lord is my strength and song.
15:6,12		“ <i>Thy right hand</i> , O Lord, is majestic in power, <i>Thy right hand</i> , O Lord, shatters the enemy.... Thou didst <i>stretch out Thy right hand</i> , the earth swallowed them.”

C. So who’s hand was it?

Principle: God wants us to be the _____
of His _____.

D. Conclusion: The Bible speaks repeatedly of...

...the God of Abraham, Isaac, and Jacob...

...who brought us up out of Egypt.” (e.g. Jude 5)

REVIEW QUESTIONS

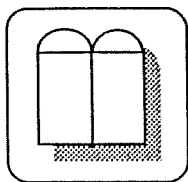
Session 5 **Step 4: Leadership**

1. How might the “worldly” apprenticeship of Moses in Egypt have been useful to Moses in his Godly calling? (32)
2. Summarize the essence and significance of the dialogue between God and Moses in Exodus chapters 3-4. (32)
3. What two major steps toward fulfillment of the promise to Abraham, “I will make of you a great nation,” were accomplished in Egypt? Explain. (32)
4. Sketch out and be prepared to identify the specifics of a sketch a graphic illustration of the Prologue through Step 4.

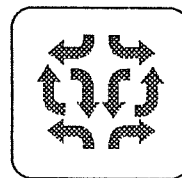
Step 5: Out of Egypt

5. How did God prepare Israel for leaving the comforts of Egypt? (32)
6. How did God persuade the Egyptians to allow Israel to leave Egypt? (32)
7. Multiple choice: Explain the ambiguity below. (32)

- | | | |
|-------------------------------|----|-------|
| Who “stretched out his hand”? | a. | Aaron |
| | b. | God |
| | c. | Moses |



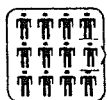
Session 6
Step 6: The Law
Step 7: Wandering



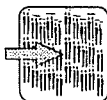
I. Brief Review



Step 1



Step 2



Step 3



Step 4



Step 5

II. Step 6: The Law

A. With 2 of the 4 key elements necessary for nationhood, it is time for the third:

1. People

3. _____

2. Leader

4. stay tuned

B. What was God's reason for giving the Law? (Lev. 18:3-4)

"You must not do as they do in Egypt where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices. *You are to live in accordance with my statutes.*"

C. What was the purpose of the Law?

1. The many aspects of the Law

Moral Law Dietary/Health Property Marriage Government Organization	Criminal Code Worship Calendar Welfare Music etc.
---	--

Examples of violations of the moral law:

What happens when these violations occur?

2. The Law = A God-given, _____ way of _____.

A Culture = The _____ people _____.

III. Transition

A. We already have:

1. A people,
2. a leader,
3. a national way of life (Law). Now all we need is:
4. _____

“All the land that you see, I’ll give to you and your offspring forever.” (Genesis 13:15)

- #### B.
- The children of Israel are less than two weeks away from the land. The next step should have been entering the land, but instead Israel wandered in the wilderness an extra 38 years. (Deuteronomy 2:14)

IV. Step 7: Wandering

A. Spying out the Land.

1. God’s plan
 - a. “The land which *I am giving* to the Israelites” (Numbers 13:2)
 - b. But..., “stretch out your hand.”
2. The spies observed...
 - a. a *great* land but . . .
 - b. fortified cities . . . walls . . . armies . . . GIANTS

“...we seemed like grasshoppers in our own eyes... and we looked the same to them” (Numbers 13:33)

3. The majority report: _____ !
4. The minority report: _____ !

C. Biblical commentary on the wandering

1. Psalm 78:8ff

“A stubborn and rebellious generation whose hearts were not loyal to God, whose spirits were not faithful to him...” “they forgot his deeds...” “they continued to rebel against him, rebelling in the desert against the Most High” “How often they rebelled against him in the desert...” “and grieved him...” “and pained the Holy One of Israel.”

2. Hebrews 3:17ff; 4:6

“Today if you hear his voice, do not harden your hearts as you did in the rebellion, during the time of testing in the desert, where your fathers tested and tried me and for forty years saw what I did. That is why I was angry with this generation...” “See to it brothers, that none of you has a sinful, unbelieving heart...” “those who sinned, whose bodies fell in the wilderness...” “So we see that they were not able to enter, because of their unbelief...” “those who formerly had the gospel preached to them did not go in, because of their disobedience.”

3. Question: Did Israel wander because of their...

Unbelief

Yes No

☐☐

Disobedience

Yes No

☐☐

V. Conclusion

A. Meanwhile, God's plans will be fulfilled.

“As I live, all the earth will be filled with the glory of the Lord”

(Numbers 14:21)

But the cost to that generation was high:

1. _____

2. _____

3. _____

B. Lessons for us today

1. God can handle _____...
2. ...but He can't work with:
 - a. _____
 - b. _____
3. When we say, "God _____ and I _____,
it short-circuits the purpose of God working through us.

[Note: Korah, Dathan & Abiram; Aaron & Miriam; Striking the Rock;
The Serpent in the Wilderness; Sihon & Og; Balak, Balaam & The
Talking Donkey!]

C. "Moses my servant is dead." (Josh. 1:2)

REVIEW QUESTIONS

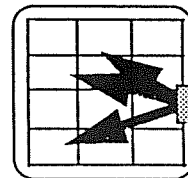
Session 6 **Step 6: The Law**

1. Why was the Law necessary? (32)
2. What was the purpose of the Law? (32)
3. Sketch out and be prepared to identify the specifics of a graphic illustration of Steps 3 through 6.

Step 7: The Wandering

4. Were the Israelites unable to enter the Land because of their unbelief or because of their disobedience? Explain. (32)
5. What were the costs to that generation for their unbelief and disobedience? (32)
6. At the time of Moses' death, summarize the progress that had been made in the fulfillment of God's promise to make a nation. (32)
7. Sketch out and be prepared to identify the specifics of a graphic illustration of the period (covered by the five books of Moses) from the prologue through step seven.

Session 7
Step 8: The Land Conquered(Joshua)



I. Transition: From Moses to Joshua

A. The Torah closes with the death of Moses:

“...never a prophet like Moses whom the Lord knew face to face.”
Deuteronomy 34:10

B. We move now from the Books of Moses (Pentateuch/Law/Torah) to the 12 books of history (Joshua - Nehemiah):

1. The 17 history books tell what God _____.
2. The book of Joshua has to do with _____ and the beginning of a _____.

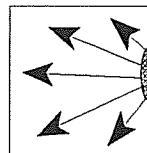
He did this (brought Israel into the land) so that all the peoples of the earth might know that the hand of the Lord is powerful and so that you might always fear the Lord your GOD.
Josh. 4:22-24.

As I live..., all the earth will be filled with the glory of the LORD.
Num. 14:21

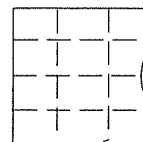
II. Overview of the structure of the book of Joshua: Two Phases

A. The Land _____ (1-12)

Preparation
Military Campaign



B. The Land _____ (13-22)



C. Conclusion: Joshua's _____ to Israel (23-24)

II. Step 8: The Land Conquered (Joshua)

A. God's commission of Joshua:

1:2 Moses my servant is dead. Arise; cross this Jordan; you and all the people; to the land *which I am giving*.

1:5 As I have been with Moses *I will be with you*--be strong and courageous.

1:6 *You shall give* this people possession of the land *which I swore to their fathers to give them*.

And the Lord said to Abram..., "all the land which you see, I will give it to you and to your descendants forever." (Genesis 13:14, 15)

1:9 The LORD your GOD is with you.

2:9 The Lord has surely given this land to you;

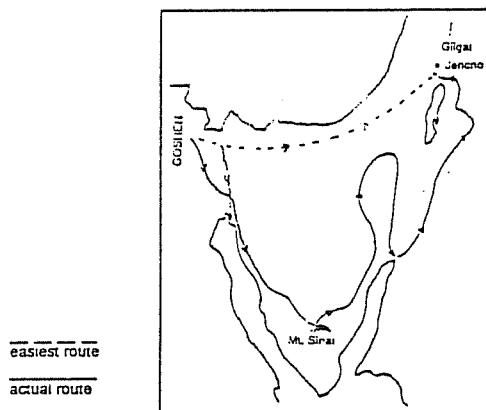
2:24 the Lord has surely given the whole land.

B. On the Move

1. Over the Jordan River

2. Two piles of stones

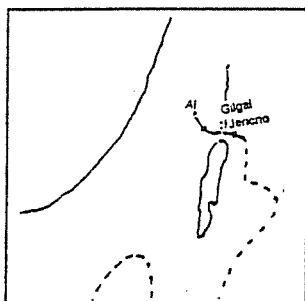
3. The Camp at Gilgal



C. The Military Campaign

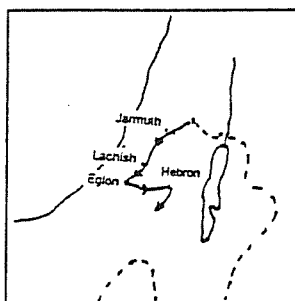
Central Campaign

Jericho, Ai



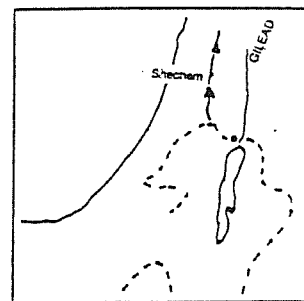
Southern Campaign

Philistines, Canaanites,
Jebusites, the 5 kings



Northern Campaign

Phoenicians, Hamor,
Giliad, etc.



D. Summary: Joshua 10:40,41

“So Joshua subdued the whole region, including the hill country, the Negev, the western foothills and the mountain slopes, together with their kings. ...[He] subdued them from Kadesh-Barnea to Gaza and from the whole region of Goshen to Gibeon.”

E. Two Notable Campaigns:

1. The _____ campaign had a principle behind it.

a. Joshua meets “the soldier.”

Question: “Are you for us or are you for our adversary?” (5:13)

Answer: Us Them No!
 ☐ ☐ ☐ “I’ve come in the name of the
 _____!”

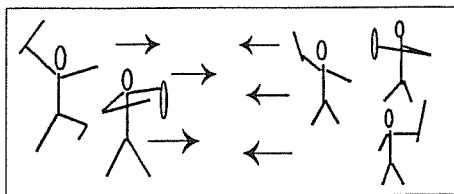
b. Joshua responds (on his knees):

“What message does my Lord have for His servant?” (5:14)

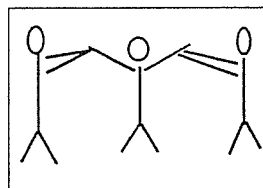
c. The Lord reveals His plan: _____ is going to do it.

And He’ll do it in a way He never does again:

Most battles

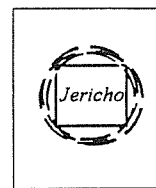


An unusual battle



Ex. 17

A *really* unusual battle



Josh. 6

d. The terrible aftermath of the Jericho Campaign (Josh. 7)

2. The _____ Campaign

a. The battle plan

b. Joshua grieves over the loss, and God reveals the problem:

c. The hard lesson learned:

1) Great _____ can accompany great _____.

“I will not be with you anymore” (7:12)

2) Individual sin has _____ repercussions.

3) “It is never just, “between the _____ and _____.”

3. They returned to Gilgal after each battle.

“Then Joshua returned with all Israel to the camp at Gilgal.” (Josh. 4:20; 5:10; 9:6; 10:6,7,9,15; 43; 14:6)

4. Final Result: The land is _____/subdued,
but it is not yet _____.

IV. The Land Assigned (13-24)

V. Conclusion: Joshua's Farewell Message (23-24)

- A. You yourselves have seen everything the LORD your God has done (23:3-5)
- B. Be very strong ... hold fast to the LORD (23:6-8)
- C. Great and powerful nations [have been unable] to withstand you (23:9-11)
- D. But if you turn away ... and if you intermarry with them... (23:12-13)
- E. ...not one of all the good promises the LORD your God has given you has failed. (23:14-16)
- F. A history lesson (24:1-13)
- G. Now fear the LORD and serve Him with all faithfulness... But as for me and my household, we will choose the Lord! (24:14-16)
- H. The people speak: "Far be it for us to forsake the LORD to serve other gods! ...We too will serve the LORD..." (24:16-18)
- I. Joshua's warning: "You are not able to serve the LORD." (24:19-24)
- J. Covenant at Shechem (24:25-27)

VI. Death of Joshua (24:28-30)

REVIEW QUESTIONS

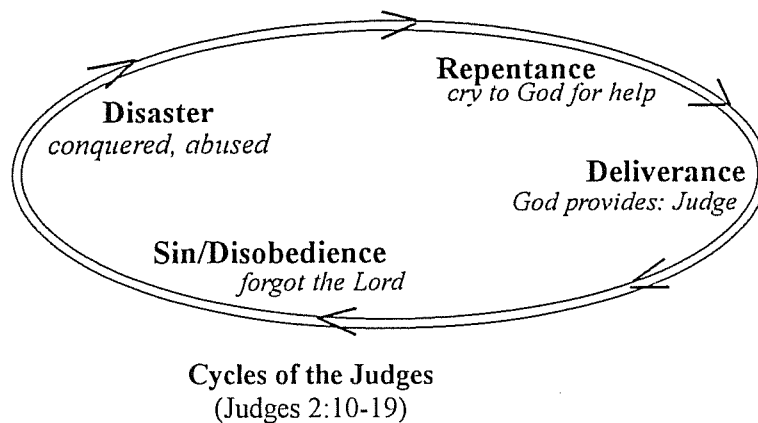
Session 7 **Step 8 The Land Conquered (Joshua)**

1. Explain the organization of the book of Joshua. (32)
2. Why would “General” Joshua be of interest to military strategists? (32)
3. What was the role of the camp at Gilgal? (32)
4. In what sense was the battle of Jericho unique in how God works? (32)
5. How does Ai illustrate that my sin is never just “a matter between myself and God”? (32)
6. Sketch out be prepared to identify the specifics of a graphic illustration of Step 8.

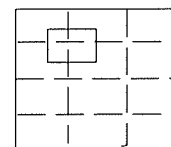
- e. A generation came forth who:
- 1) did not _____, or...
 - 2) the work He had done _____.
- f. Summary: Tribalism!

B. Content of the book of Judges

1. Introduction (1:1-3:6)
 - a. Unconquered areas; tribalism
 - b. Recurring cycles



2. The Judges (3:7-16:31)
 - a. Sample characters in Judges: Ehud, Delilah
 - b. Characteristics of the judges: They were deliverers who were....
 - 1) L _____
 - 2) O _____
 - 3) T _____



3. Two Flashbacks to show the state of the nation of Israel (17:1-21:25)

a. **Flashback #1:** Micah and the Danites (Judges 17-18)

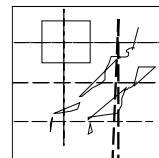
Summarize the
Flashback here:

Summary: Gross _____

b. **Flashback #2:** The Levite, his Concubine, and the Benjaminites (Judges 19-21)

Summarize the
Flashback here:

Summary: Gross _____



Step 9 will be continued (with Flashback #3 in Judges 22-25...)

Session 9
Step 9: The Land Settled (Judges) continued

I. Review: The state of the confederacy: Judges 17-15

A. Flashback # 1 **Gross Idolatry!**

Micah and the Danites (Judges 17-18)

A cruel, hard, “might makes right; dog eats dog” society

B. Flashback # 2 **Gross Immorality!**

The Levite, His Concubine and the Benjaminites (Judges 19-21)

A wicked, violent, and perverse society.

C. Flashback # 3 **Judges 22-25?!**

Ruth the Moabitess (Ruth 1-4)

“In the days the judges governed...”)

“So much ‘romance’ has been thrown about the simple narrative of this book, as almost to lose sight of its real purpose.” (Edersheim)

There *is* romance in the book of Ruth ... but the central purpose of the book is _____?_____, as God is preparing a _____?_____ through a _____?_____.

“In those days there was no king in Israel; every man did what was right in his own eyes.” (17:6)

“In those days there was no king of Israel.” (18:1)

“Now it came about in those days, when there was no king in Israel...” (19:1)

“In those days there was no king in Israel; everyone did what was right in his own eyes.” (21:25)

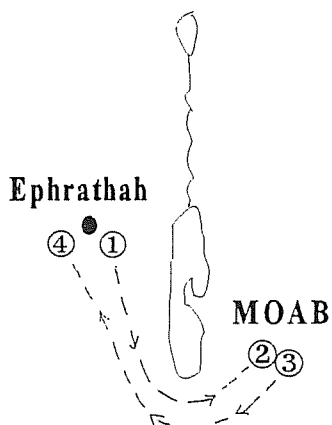
II. How God prepared a king

- ② ~~Elimelech~~ + Naomi

Mahlon + Ruth
Chilion + Orpah

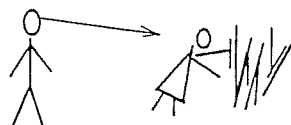
- ③ Naomi + Ruth
- “Where you go, I go”
 - “Where you stay, I stay”
 - “Your God, my God”
 - “Where you die, I die”

- ④ Naomi (“Mara”) + Ruth (the “Moabitess”) travel back to Bethlehem

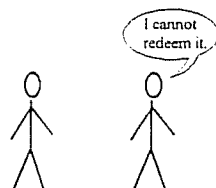


-

קרה
מקרה



-



-
- May the Lord make you like Rachel and Leah



There was no King in the land, but there would be!

4:11

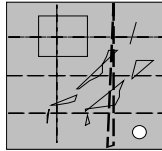
4:13

4:14-15

4:22

III. Conclusion: God is at work!

- A. The central purpose of the book is _____,
as God is preparing a _____
through a _____.



- B. In the midst of gross idolatry and gross immorality, we meet a group of nice, godly people through whom God will work.

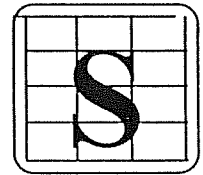
Summarize Dr. Layman's description of the "niceness" and "godliness" of the characters in Ruth:

REVIEW QUESTIONS

Sessions 8/9 Step 9: The Land Settled (Judges)

1. Summarize the nature of the political situation in Israel during the days of the Judges. (32)
2. Describe and explain the “recurring cycle” that marked the period of the Judges. (32)
3. Summarize the limited political nature of the office of the Judges who judged the land. (32)
4. Explain how the two flashbacks in Judges 17-21 illustrate the state of the nation during the period of the judges. (32)
5. Explain how the flashback in “Judges 22-25” illustrates a contrasting aspect of the state of the nation during the time of the judges. (32)
6. The central purpose of what God is doing in the book of Ruth is political. Explain. (32)
7. What advice and/or lesson is there in the book of Ruth for a godly remnant which lives in a nation characterized by idolatry and immorality? (32)
8. Sketch out and be prepared to identify the specifics of a graphic illustration of Step 9.

Session 10
Step 10: Unification (Samuel)



I. Step 10: Unification (Samuel)

A man and his _____ wife are about to have a baby!

- A. Another family with problems! (1 Sam. 1:1-2)



Elkhanah + Peninnah + Hannah

- B. Hannah prays in the temple (1:9-11)

Question: Why might Eli have assumed that Hannah was drunk?

1. Answer #1: Consider the times: _____

2. Answer #2: Consider the contrast between his sons and Hannah:

- a. Hophni & Phinehas:

“despising the sacrifice” (2:17); “they lay with the women” (2:22)

- b. Hannah

“My heart exults in the Lord.... There is no one holy like the LORD; there is no one besides you; there is no Rock like our God. The LORD kills and makes alive; he brings down... and raises up. He makes rich and poor; he raises... and lifts... and keeps.... For not by might shall a man prevail; He will give strength to his king, and exalt the horn of his anointed. (2:1-10)

- C. God answers Hannah’s prayers and she fulfills her vow (1:21-28)



D. Consider the marked contrast between Eli's sons and Samuel:

1. Hophni & Phinehas

"My sons... the report is not good which I hear... his sons brought a curse... and he did not rebuke them." (2:24, 3:13)

2. Samuel

a. The report on Samuel was good:

"The boy Samuel grew in stature and in favor both with God and man." (2:26) "I will raise up for myself a faithful priest who will do according to what is in my heart and in my soul; and I will build him an enduring house." (2:35)

b. God spoke directly to Samuel (rare in those days):

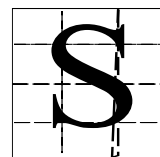
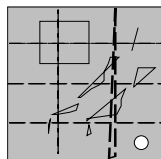
"Samuel! Samuel!" "Speak, LORD, for thy servant is listening." (3:3, 6, 8, 10-14)

E. Judgment on Eli, Hophni, and Phineas (4:16-18)

F. "Samuel judged _____ Israel all the days of his life" (7:15)

"The Lord was with him and let none of his words fail and *all Israel from Dan to Beersheba...*" (3:19) "Thus the word of Samuel came to *all Israel...*" (4:1) "Samuel spoke to *all* the house of Israel;" (7:3) "gather all Israel"; (7:5) "Samuel judged the sons of Israel" (7:6) "sons of Israel" (7:7) "sons of Israel" (7:8) "Samuel cried to the LORD for Israel;" (7:9) "...so that [the Philistines] were routed before Israel." (7:10) "Now *Samuel judged Israel all the days of his life...* annually on circuit... and he *judged Israel all the days of his life*". (7:15)

Compare →



II. How did we get from Samuel to the monarchy?

A. Samuel was unique among the judges of Israel:

1. The other judges were l_____, o_____, and t_____.
2. Samuel had _____ which he wielded in the name of God. The other judges lost their authority when the crisis was over.

B. The transition from Samuel to a king:

1. There was no satisfactory successor for Samuel.

“When Samuel was old... “ (8:1)



Samuel



His sons

“Your sons do not walk in your ways”



2. Much earlier, God had anticipated a time when Israel would have a king.

“When you enter the land which the LORD your God gives you... and you say, I will set a king over me like all the nations around me; you shall surely set a king over you whom the LORD your God chooses...” (Deut. 17:14-15)

3. Unfortunately, the kind of king the people wanted was not the kind God wanted. They said....

“Appoint a king for us to judge us like _____!” (8:5)

Compare →

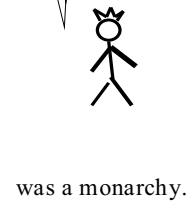
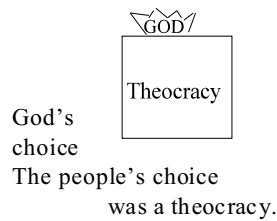


Samuel led the people under God's control



The people wanted a king like those of the other nations, e.g., Nahash (1 Sam. 12:12)

Compare →



God has always done His work through men (prophets, priests, judges, kings, etc.), so there is nothing wrong with the idea of a king.

But..

...Israel was the only nation on the face of the earth offered a theocracy, and they wanted something else!

Question: Will God give them what they want?

Yes

☐

No

☐

Stay tuned!

☐

4. Samuel was “displeased” with the people’s request, (8:6) but the Lord said “it is not you they have rejected...

...but they have rejected _____ as king.” (8:7)

5. So, Samuel warns them what it will be like to have a “king like the nations” (8:11-18) by noting that the king would take their...

- a. Sons and daughters...
- b. Feed, seed, fields, servants, donkeys, and flocks,
- c. and “he is going to want _____, _____
to be his _____.

6. The people reply to Samuel:

“There shall be a king over us--to judge us and go out before us and fight our battles that we also may be like the nations.” (8:19-20)

7. The Lord's reply to Samuel:

“Appoint them a _____.” (8:22)

III. Retrospective:

From the promise to Abraham...

...to the period of the monarchy!

REVIEW QUESTIONS

Session 10 **Step 10** Unification (Samuel)

1. How might family and national characteristics have contributed to Eli being too hasty in his judgment that Hannah was “drunk”? (32)
2. How did Samuel differ (in the sense of his role in Israel) from the previous judges of Israel? (32)
3. Explain what was wrong about the people’s desire for a king. (32)
4. Sketch out and be prepared to identify the specifics of a graphic illustration of Steps 8-10.

Session 11
A King is Given (Saul)



I. Step 11: A King is Given (Saul)

A. God gives Israel a king (1 Sam. 9-10)

1. A “two-person selection committee”: _____ & _____.

2. Saul’s story

Question: Who picked Saul to be king? _____

3. The meeting at Mizpeh

4. The Jabesh Gilead Crisis (11:1-14)

5. A second coronation (11:15)

6. Samuel’s “Farewell Address” (1 Sam. 12)

a. A history lesson (12:1-11)

b. “***If*** you fear the Lord and serve and obey him and do not rebel against his commands, and if both you and king who reigns over you follow the LORD your God--***good!***” (12:14)

But if you do not obey the LORD, and if you rebel against his commands, his hand will be against you, as it was against your fathers. (12:15) ...if you persist in doing evil, both you and your kings will be swept away.” (12:25)

B. Saul becomes king and reigns for _____ years.

II. The Prophet Samuel presents a three-act play (1 Sam. 13-15) entitled:

Well Begun Is Not Enough

Starring Saul of Gibeah

Act 1 The Burnt Offering (13)

Saul: **I forced myself**

Act 2 The Foolish Oath (14)

Saul: **May God do this to me and more also, for you shall surely die, Jonathan.**

Act 3 The Amalekites (15)

Saul: **Blessed are you of the Lord! I have carried out the commands of the LORD.**

Samuel: **What then is this bleating of the sheep?**

Saul: **I did obey, but the people spared the best to sacrifice to the LORD your God, but the rest we...**

Samuel: **Once you were small in your own eyes; God anointed you; sent you; why did you not obey?**

Saul: **I did obey; went, brought back Agag; utterly destroyed the Amalekites...**

Samuel: **To obey is better than sacrifice. Rebellion is as the sin of witchcraft, And arrogance like the evil of idolatry.**

Saul: **I was afraid of the people and so...I have sinned, but honor me before the people.**

Climax: ***Saul is rejected as king!***

“You have rejected the word of the LORD He has rejected you as king.” (1 Samuel 15:26)

III. Afterword: What would have been the right response?

A. In every case, the correct answer was some variation on:

Saul: I was wrong. I sinned. Forgive and cleanse me.

B. Other appropriate words:

“Be gracious to me, O God, according to thy lovingkindness.... Wash me thoroughly from my iniquity, and cleanse me from my sin. For I know my transgressions, and my sin is ever before me.” (Psalm 51)

IV. Conclusion

A. Sin is not the _____.

It is when we _____ and _____
that is a problem.

B. Samuel judges and leaves and mourns.

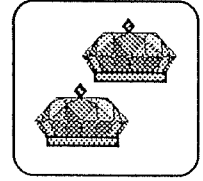
C. Saul dies on Mt. Gilboa

REVIEW QUESTIONS

Session 11 **Step 11 A King is Given (Saul)**

1. How was the Jabesh-Gilead incident an ironic commentary on what Israel wanted in a king, and how did the incident change their perception of Saul? (32)
2. What was at the heart of Samuel's exhortation to Israel in his "farewell address"? (32)
3. What characterized Saul's reaction to his sin and failure and why was (is!) his reaction such a critical issue? (32)
4. What was meant by the statement "sin is a barrier that God can overcome, but stubborn rebellion is not"? (32)
5. Sketch out and be prepared to identify the specifics of a graphic illustration of Steps 8-11.

Session 12
Step 12: A Great Nation (David & Solomon)
David's Preparation



I. Step 12: A Great Nation (David & Solomon)

A. David's calling

1. God tells Samuel not to mourn any further for Saul, but to go to Ephrathah.

a. Samuel reviews seven of the sons of _____ ...
...and then the eighth son ("no-name").

b. Samuel anoints _____ As the next king.

2. Application

a. God does not see as man sees:

Man looks at the _____ appearance;

the LORD looks at _____
(1 Samuel 16:7) [See Acts 13:22]

b. Question: Why is a man's heart so critical?

Answer: _____

3. After David's anointing, we see a marked contrast between him and Saul:

Compare→

David

Saul

"And the spirit of the Lord
came mightily upon David
from that day..."

"The Spirit of the LORD
departed from Saul; an evil
spirit from the Lord terrorized
him."

B. David's training (15 years!) A sampling of David's curriculum:

1. KSP 1001 *The Outer Enemy*

Goliath & Courage (1 Sam. 17)

Summarize
David's course:

2. KSP 2001 *The Inner Enemy*

Wild-Goat's Rock & Patience (1 Sam. 24)

Summarize
David's
course:

C. David's Character

1. David is the most significant ancestor of Jesus (e.g., Matthew 1:1; Mark 10:47ff; Acts 2:29ff, 13:22-23; Rev. 22:16), yet he was far from perfect!

The Bible is a "realistic" book! The Bible is forthright about David's lust, adultery, murder, and lies.

2. How could someone like this be a "man after God's own heart?"

a. He lived in _____.

b. He was a _____.

c. What he sowed, he also _____.

- ☆ d. God's _____ provides cleansing and new beginnings.

God uses failures and sinners--because there is no one else to use!

3. A “David Sampler”

a. Wake Up, Abner! (1 Samuel 26)

What this shows of David’s character: _____

b. The Nasty Rancher (1 Samuel 25)

What this shows of David’s character: _____

c. Spilt Water (2 Samuel 23)

What this shows of David’s character: _____

4. Summary

“I have found in David the son of Jesse a man after my own heart.”
(Acts 13:22)

Session 13
Step 12: A Great Nation (David & Solomon) continued
David the King

II. David Comes to Power

- A. David mourns the death of Saul and Jonathan (1 Samuel 31)
- B. The LORD tells David to go to _____. (2 Samuel 2:1)
- C. David is anointed King of _____ (2 Samuel 2:4) *7½ years*
- D. David is anointed King of all _____ (2 Samuel 5) *33½ years*
“And David became greater and greater because the
_____ of _____ was with Him.”
(2 Samuel 5:10)
- E. David defeats the Jebusites and brings the ark to Jerusalem.
- F. The promise is renewed!



PROMISE * COVENANT * CONTRACT * TESTAMENT
(2 Samuel 7)

The renewal takes place within a dialogue about a “house.”

Paraphrase the dialogue between David and God:

- 1. David: _____
(2 Samuel 7:1-2)

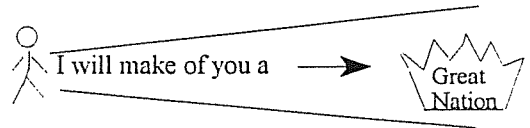
2. God:

(2 Samuel 7:4-16)

3. David:

“Who am I, *O Sovereign LORD* ... that you have brought me this far? And *as if this were not enough* in your sight, *O Sovereign LORD*, you have also spoken about the future of the house of your servant. *Is this your usual way of dealing with man, O Sovereign LORD?* ... How great you are, *O Sovereign LORD!* There is no one like you, and there is no God but you.... You have established your people Israel as your very own forever.... *O Sovereign LORD*, you are God! Your words are trustworthy, and you have promised these good things.... Now be pleased to bless the house of your servant..., for you, *O Sovereign LORD*, have spoken and with your blessing the house of your servant will be blessed forever.” (2 Samuel 7:18-29)

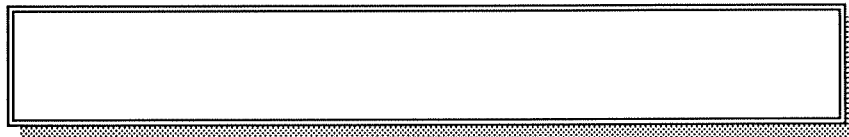
III. A brief retrospective of our *progress* thus far:



With David, we are about to see the “great nation” finally become a reality!

IV. “King David Sampler”

A. Whose Fool? (2 Samuel 6)



What this shows of David’s character: _____

B. An Angry Benjaminite (2 Samuel 16)

What this shows of David's character: _____

C. A Gift Refused (2 Samuel 31)

What this shows of David's character: _____

D. The Two Philistine Attacks (2 Samuel 5:17-25)

What this shows of David's character: _____

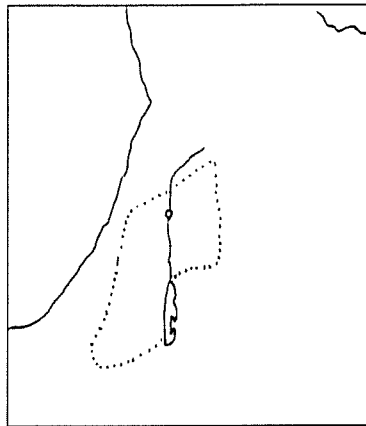
E. Contrast between how Saul and David reacted to their sins (2 Samuel 12; Psalm 51, 38, 32)

What this shows of David's character: _____

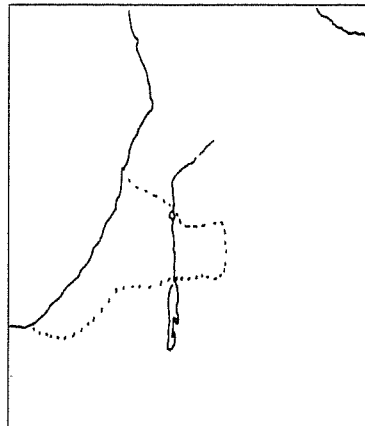
V. The Davidic Blitzkrieg -- "Lightning War" (2 Samuel 8)

A. Defeat of the Philistines

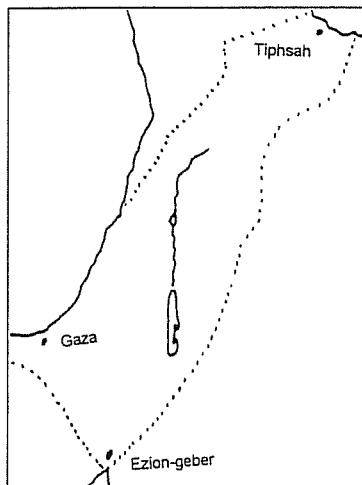
B. Defeat of Moab, Zobah; occupation of Damascus = a new map!



SAUL'S KINGDOM



AT SAUL'S DEATH



DAVID'S KINGDOM

"And the Lord gave David victory everywhere he went." (2 Sam. 8:14)

"All the kingdoms west of the River, from Tiphseh to Gaza." (1 Kings 4:24)

Step 12: A Great Nation (David & Solomon) continued

VI. Finding a Successor for David

A. Not Absalom and Adonijah (2 Samuel 15:10; 1 Kings 1:5)

B. But Solomon (1 Kings 1:11-53)

“Our lord King David has made Solomon king” (1 Kings 1:43)

VII. The Reign of Solomon

A. Solomon’s “Entrance Exam” Question: “What shall I give you?” (1 Kings 3:5-15)

B. Characteristics of Solomon's kingdom (1 Kings 3-4)


1. Riches and honor (4:22-23)
2. Theocratic rule (3:28): the wisdom of God
3. Theocentric arts (4:32): musician, poet, writer
4. Theocentric learning (4:33): wise and learned

botany + zoology + ornithology + entomology + ichthyology

5. Population (4:20; see also Genesis 22:17!): “as the sand on the seashore.”

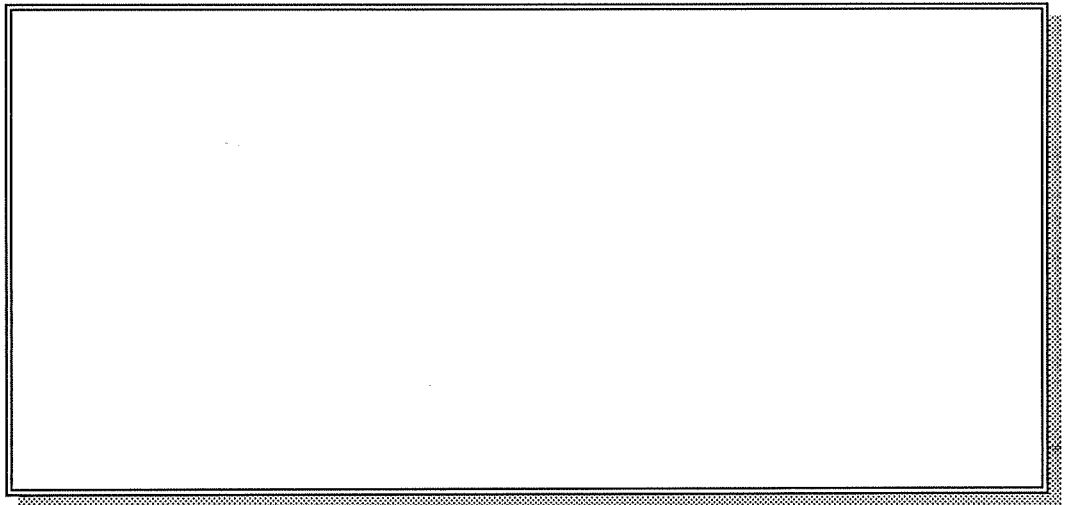
-
-
6. Prosperity (4:20): eating, drinking, rejoicing
 7. Land (4:34): Tiphsah to Gaza
 8. Peace & Security (4:25): every man under his vine and fig tree
 9. Examples of the greatness of Solomon's kingdom

C. Solomon builds the House of the Lord: A wonder of the world!

The glory of the Lord

filled the house of the Lord.

(1 Kings 8:11)

Make notes as Dr. Layman mentions highlights of Solomon's prayer of dedication in 1 Kings 8:22-61:



D. The Queen of Sheba (Q.O.S.) “exam” (1 Kings 10:1-13)

E. Renewal of the promise!



PROMISE * COVENANT * CONTRACT * TESTAMENT
(1 Kings 9:1-9)

1. The terms (1 Kings 9:4-9)

- a. “***If*** you will walk before me as David walked...
...***I will*** establish the throne of your kingdom over Israel
forever.”
- b. “***But if*** you or your sons turn away from following me... and serve
other gods...”
...***I will*** cut off Israel.”

2. Question: Did Solomon make a mistake in asking for wisdom instead
of righteousness?

Yes

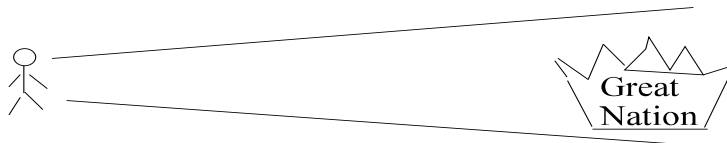
☐

No

☐

Answer: Summarize Dr. Layman’s answer: _____
—

3. The Fulfillment:



2100-2000 B.C.
(Genesis 12:1-2)

1000 B.C.
(1 Kings 10:23-24)

wil

REVIEW QUESTIONS

Sessions 12-14 **Step 12** **A Great Nation**

1. Why is it critical to understand that man looks on the outward appearance, but God looks at the heart (1 Samuel 16:7)? (32)
2. How did the “outer” and “inner enemies” (Goliath and Wild Goat Rocks) differ in their challenge to David? (32)
3. How could it be that David was “a man after God’s own heart” when he was such an evident sinner? (32)
4. Be able to summarize what each of the following tells us about David’s character:

 Wake up, Abner (32)
 The Nasty Rancher (32)
 Spilt Water (32)
 Whose Fool? (32)
 An Angry Benjaminite (32)
 A Gift Refused (32)
 The Two Philistine Attacks (32)
5. Explain the significance of, “from Tiphseh to Gaza.” (32)
6. Would it not have been better for Solomon to ask for righteousness rather than for wisdom? Explain. (32)
7. Summarize the evidence that Israel truly became “a Great Nation.” (32)
8. The church is not tied to any one place geographically (despite the popularity of “Holy Land” tours), so it may be hard for us to understand the importance and perspective of the temple at Jerusalem. Analyze and summarize that importance. (32)
9. Sketch out and be prepared to identify the specifics of a graphic illustration that covers the period from the Prologue through Step 12.

WHAT GOD IS DOING



ACT I: The Foundation of the Gospel

(Genesis 1-John 21)

Scene Two: The Nation is Scattered

Step 1: A Divided Kingdom (Israel & Judah)

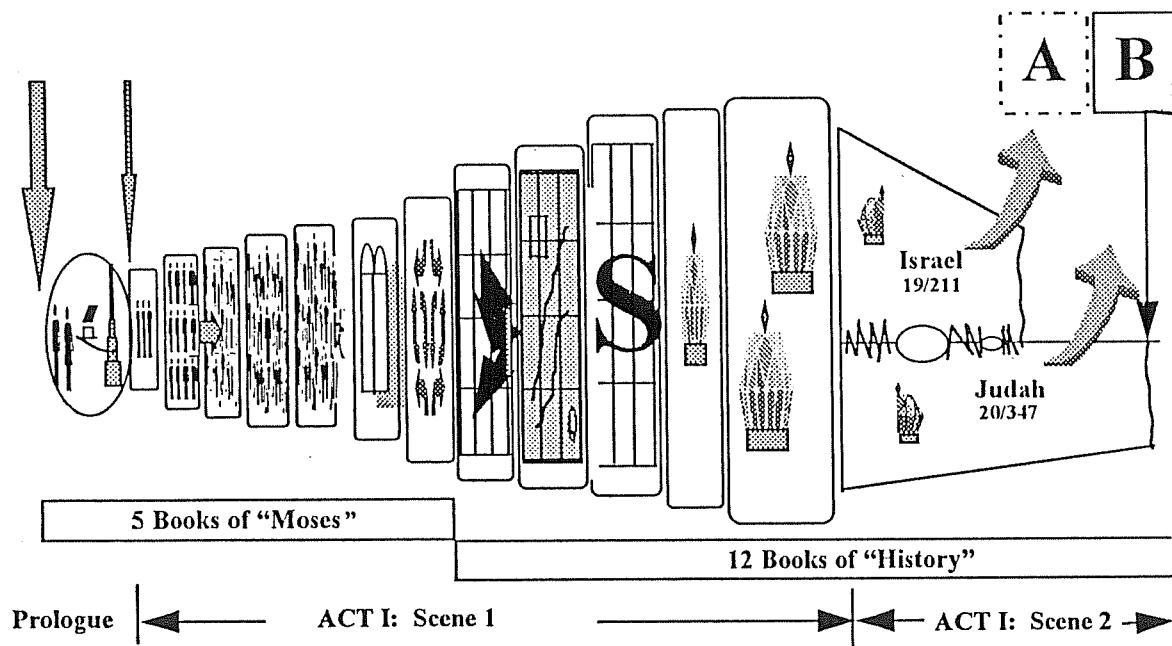
Step 2: The Assyrian Crisis (Israel Destroyed)

Step 3: The Babylonian Crisis (Judah in Captivity)

Note: *You will turn in the next Progress Report after Session 23.*

*Keep up a good pace during these 9 sessions. Contact your
faculty assistant if you need encouragement!*

GRAPHIC REPRESENTATION OF ACT I, Scenes One & Two



Session 15

Step 1: A Divided Kingdom (Israel & Judah)

I. Brief Review

II. The “Great Nation” begins to dissolve

A. 1 Kings 11:1-7

“King Solomon...loved many foreign women besides Pharaoh’s daughter-- Moabites, Ammonites, Edomites, Sidonians, and Hittites. They were from nations about which the Lord had told the Israelites, *‘You must not intermarry with them, they will surely turn your hearts after their gods.’* Nevertheless, Solomon held fast to them in love. ...700 wives... and 300 concubines, and his wives led him astray. As Solomon grew old, *his wives turned his heart after other gods*, and his heart was not fully devoted to the LORD his God, as the heart of David his father had been. He followed Ashtoreth the goddess of the Sidonians and Molech the detestable god of the Ammonites. So *Solomon did evil in the eyes of the Lord... [He] built a high place for Chemosh... and for Molech...* He did the same for all his foreign wives, who burned incense and offered sacrifices to their gods.”

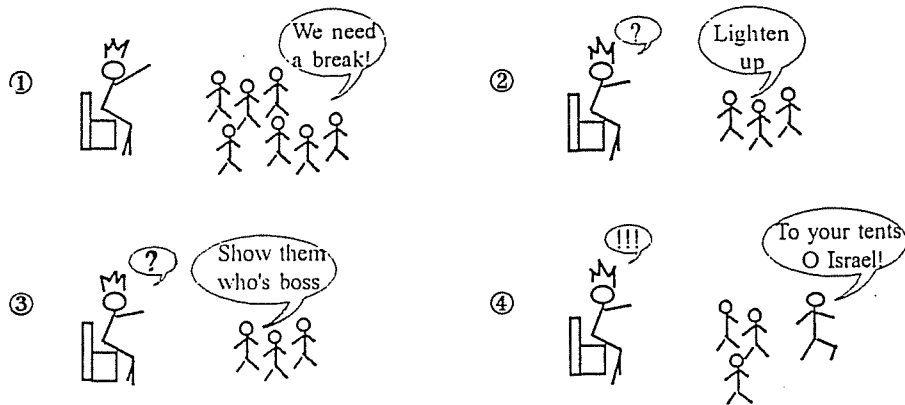
Flash-Forward---The lingering effects of Solomon’s sin

1. ***300 years later:*** Revival under Josiah
“Josiah destroyed the high places that Solomon had built for Ashteroth.” (2 Kings 23:13)
2. ***500 years later:*** Reforms under Nehemiah
“I rebuked them and called curses down on them. I beat some of the men and pulled their hair. I made them take an oath in God’s name and said: ‘You are not to give your daughters in marriage to their sons, nor are you to take their daughters in marriage for your sons or for yourselves.

Was it not because of marriages like these that Solomon king of Israel sinned? Among the many nations there was no king like him. He was loved by his God, and God made him king over all Israel, but even he was led into sin by foreign women.

Must we hear now that you too are doing all this terrible wickedness and are being unfaithful to our God by marrying foreign women?” (Nehemiah 13:25-26)

b. Rehoboam's folly (1 Kings 12:1-24)



*Note the tendency to split in
Judges 5:14-18; 2 Sam. 2:1-4, 19:41-20:2.

c. Finally, the "Great Nation" reaches the point of civil war... but God says:

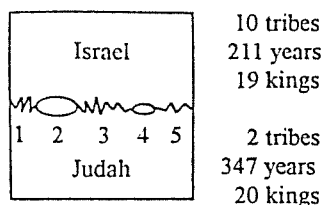
"Do not go up to fight against your brothers, the Israelites.
Go home, every one of you...

...for this is _____!"

So they obeyed the word of the LORD and went home again, as the
LORD had ordered." (1 Kings 12:24)

III. A Divided Kingdom (Israel & Judah)

A. Israel splits from Judah (^^ = war ○ = peace)



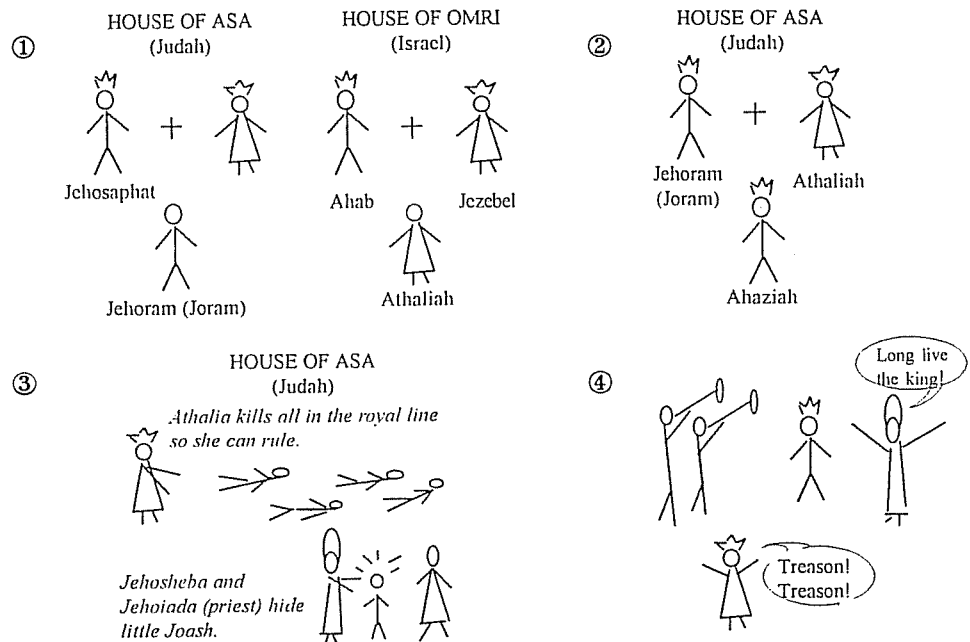
1. Began *war* and conflict.
2. Then *peace* and alliance.
3. But *war* and conflict again.
4. Then *peace* and prosperity.
5. *War* - Judah vs. Israel and Syria.

B. International relationships also deteriorate.

1. Smaller vassal states rebel
2. Large nations begin to dominate

C. Israel and Judah experience a “religious invasion” during a time of peace between them.

1. Ethbaal, Jezebel and the Missionaries (1 Kings 16:31; 18:19)
2. Two key players who fought the rising tide of Baal worship:
_____ & _____ (1 Kings 17- 2 Kings 8)
3. How Judah nearly got taken over by Baal-worshippers because of royal intermarrying: (2 Kings 8:16-11:21)



Postscript: “And Jehoram begat Uzziah” (Matthew 1:8)

D. How did this happen?

1. Israel's sin began with their very first king: Jeroboam.

“...the king made two golden calves. He said to the people, ‘It is too much for you to go up to Jerusalem. Here are your gods, O Israel, who brought you out of Egypt’. One he set up in Bethel, and the other in Dan.” (1 Kings 12:28-29)

2. God (through Ahijah, his prophet) announced His response to Israel's sin.

“The LORD will raise up for himself a king over Israel who will cut off the family of Jeroboam... And the LORD will strike Israel... He will uproot Israel from this good land that he gave to their forefathers and scatter them beyond the River... And he will give Israel up because of the sins Jeroboam has committed and has caused Israel to commit.” (1 Kings 14:14-16)

3. 2 Kings 17:14-17 summarizes how far Israel actually fell.

“But they would not listen and were as stiff-necked as their fathers, who did not trust in the LORD their God.

They rejected his decrees and the covenant he had made with their father and the warnings he had given them.

They followed worthless idols and themselves became worthless. They imitated the nations around them although the LORD had ordered them, ‘Do not do as they do,’ and they did the things the LORD had forbidden them to do.

They forsook all the commands of the LORD their God and made for themselves two idols cast in the shape of calves, and an Asherah pole. They bowed down to all the starry hosts, and they worshiped Baal. They sacrificed their sons and daughters in the fire. They practiced divination and sorcery and sold themselves to do evil in the eyes of the LORD, provoking him to anger.”

IV. Conclusion

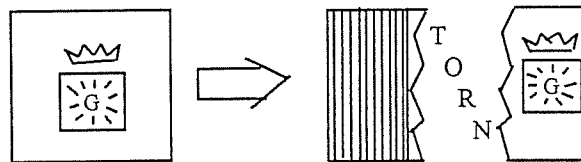
B. God's response to Solomon's sin

1. Some terrible "I will's" (1 Kings 11:9-13)

"The LORD became angry with Solomon because *his heart had turned away* from the LORD, the God of Israel, who had appeared to him twice. Although he had forbidden Solomon to follow other gods, Solomon did not keep the LORD's command.

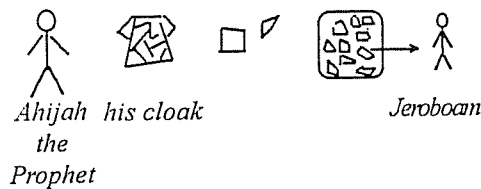
So the LORD said to Solomon, 'Since this is your attitude and you have not kept my covenant and my decrees... "***I will*** most certainly tear your kingdom from you... ***I will not*** do it during your lifetime. ***I will*** tear it out of the hand of your son.

Yet ***I will not*** tear the whole kingdom from him, but will give him one tribe for the sake of David my servant and for the sake of Jerusalem, which I have chosen."



2. The fulfillment of the terrible "I will's"

a. Jeroboam's opportunity (1 Kings 11:26-43)



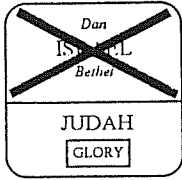
"Then [the LORD] said to Jeroboam, 'Take ten pieces for yourself, for this is what the LORD, the God of Israel, says: See I am going to tear the kingdom out of Solomon's hand and give you ten tribes.... *I will do this because they* have forsaken me and worshiped Ashtoreth the goddess of the Sidonians... and *have not walked in my ways*, nor done what is right in my eyes...

If you do whatever I command you and walk in my ways and do what is right in my eyes... ***I will be with you***. I will build you a dynasty as enduring as the one I built for David and will give Israel to you..." (11:31-38)

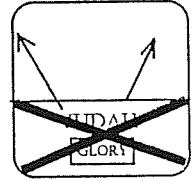
REVIEW QUESTIONS

Session 15 A Divided Kingdom (Israel & Judah)

1. Explain what constitutes unity and progress from Genesis 12 to 1 Kings 10. (32)
2. How did the “foreign women” effect Solomon and Israel (and why was that not true of the Moabitess Ruth)? (32)
3. What was the point of “even he” in Nehemiah’s sermon? (32)
4. Summarize the relationship between Ahijah and Jeroboam. (32)
5. How did Rehoboam’s folly contribute to the secession of the northern ten tribes? (32)
- 6 Explain the significance of Elijah and Elisha in regard to the “times.”
7. How was Athaliah a threat to the Promise? (32)



Session 16



Step 2: The Assyrian Crisis (Israel Destroyed) Step 3: The Babylonian Crisis (Judah in Captivity)

I. Brief Transition

II. Step 2: The Assyrian Crisis (Israel Destroyed)

A. The results of (Israel's) rebellion

“So the LORD was very angry with Israel and removed them from his presence. Only the tribe of Judah was left, and even Judah did not keep the commands of the LORD their God....

When he tore Israel away from the house of David, they made Jeroboam son of Nebat their king. Jeroboam enticed Israel away from following the LORD and caused them to commit a great sin. The Israelites persisted in all the sins of Jeroboam and did not turn away from them until the LORD removed them from his presence, as he had warned through all his servants the prophets.” (2 Kings 17:18-23)

B. The Lord picked _____, “the rod of my anger” (Isaiah 10:5) to bring punishment on Israel.

1. Context for the Assyrian crisis

- a. Nineteen wicked kings and national decline
- b. A brief economic and military revival
- c. Pekah (king of Israel) and Rezin (king of Syria) form an alliance against Ahaz (king of _____).
- d. Ahaz makes a counter-alliance with _____, (the pit bull!)

-
-
2. Assyria is “like a river in flood” that God uses to accomplish His purposes.

“Woe to the Assyrian, the rod of my anger,
in whose hand is the club of my wrath!
I send him against a godless nation,
I dispatch him against a people who anger me,
to seize loot and snatch plunder,
and to trample them down in the streets.
(Isaiah 10:5-6)

Of course, this is not what the Assyrian king intends. He thinks he is accomplishing his own purposes:

“As one reaches into a nest,
so my hand reached for the wealth of the nations;
as men gather abandoned eggs,
so I gathered all the countries;
not one flapped a wing,
or opened its mouth to chirp.” (Isaiah 10:14)

However, Isaiah makes it clear that God is totally in control:

“Does the ax raise itself above him who swings it...?” (Isaiah 10:15)

3. Eventually, Assyria invades Syria, then Israel, and finally deports the Israelites. (2 Kings 17)

“The king of Assyria invaded the entire land, marched against Samaria and laid siege to it for three years. In the ninth year of Hoshea, the king of Assyria captured Samaria and deported the Israelites to Assyria. He settled them in Halah, in Gozan on the Habor River and in the towns of the Medes. (1 Kings 17:5-6)

“The king of Assyria brought people from Babylon, Cuthah, Avva, Hamath and Sepharvaim and settled them in the town of Samaria to replace the Israelites. They took over Samaria and lived in its towns.” (2 Kings 17:24)

-
-
4. Assyria keeps going and invades Judah! (2 Kings 18, 19)
 - a. They capture seventy walled cities. Then they laid siege to _____! (2 Kings 18:13-17)
 - b. God dramatically saves Judah by sending a “wasting disease” on the Assyrian army. (2 Kings 19:35)
 - c. It would be nice to know that Judah learned its lesson, but Scripture says otherwise.

“The LORD, the God of their fathers, sent word to them [to Judah] through his messengers again and again, because he had pity on his people and on his dwelling place. But they mocked God’s messengers, despised his words and scoffed at his prophets until the wrath of the LORD was aroused against his people and there was no remedy. (2 Chronicles 36:15,16)

III. Step 3: The Babylonian Crisis (Judah in Captivity)

- A. The LORD kept calling to His people--“again and again,” “rising up early” (2 Chronicles 36:15)--but their response to Him was off-and-on.
 1. Hezekiah (*29 years*): Deliverance, revival and the Babylonian delegation (2 Kings 18-20)
 2. Manasseh (*55 years*) and Amon (2 years): A revival of evil (2 Kings 21)
 3. Josiah (*31 years*): Revival and restoration (2 Kings 22-23:30)
- B. But, we finally come to the last days of Judah
 1. The condition of Judah at this time:
 - a. Full of idols, on the high places and in the temple of the LORD; the worship of the sun and moon and constellations; horses (and chariots) quartered in the temple; dedicated to the sun; male prostitutes--in the temple; human sacrifices (“his own son”);

sorcery and divination; consulting mediums and spiritists;
“abominations” and “detestable practices.” (2 Kings 21 and 23)

- b. The glory of God, which had once filled the temple, departed (“Ichabod”)

“Do you see what they are doing--the utterly detestable things... that will drive me far from my sanctuary?” (Ezekiel 8:6)

“...the glory of the LORD went up from... the city.” (Ezekiel 9:3; 10:4; 10:19; 11:23)

2. In the last pathetic years, four, frantic kings ignore the reality of the situation:

- a. Jehoahaz (*3 months*)
b. Jehoiakim (*11 years*)
c. Jehoiachin (*3 months*)
d. Zedekiah (*11 years*)

3. God’s judgment finally falls.

“The LORD, the God of their fathers, sent word to them through his messengers again and again (“rising up early”), because he had pity on his people and on his dwelling place. But they mocked God’s messengers, despised his words and scoffed at his prophets until the wrath of the LORD was aroused against his people and there was no remedy.” (2 Chronicles 36:15-21)

“Therefore this is what the LORD, the God of Israel, says: I am going to bring such disaster of Jerusalem and Judah that the ears of everyone who hears of it will tingle. I will stretch out over Jerusalem the measuring line used against Samaria and the plumb line used against the house of Ahab. I will wipe out Jerusalem as one wipes a dish, wiping it and turning it upside down. I will forsake the remnant of my inheritance and hand them over to their enemies. They will be looted and plundered by all their foes, because they have done evil in my eyes and have provoked me to anger from the day their forefathers came out of Egypt until this day.” (2 Kings 21:12-15)

C. God uses Babylon to bring down Judah (586 BC)

1. 2 Chronicles 36:17-20

“He brought up against them the king of the Babylonians, who killed their young men with the sword in the sanctuary, and spared neither young man nor young woman, old man or aged. God handed all of them over Nebuchadnezzar. He carried to Babylon all the articles from the temple of God, both large and small, and the treasures of the LORD’s temple and the treasures of the king and his officials. They set fire to God’s temple and broke down the wall of Jerusalem; they burned all the palaces and destroyed everything of value there.

“He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his sons until the kingdom of Persia came to power.”

2. 2 Kings 25:1-21b

“So in the ninth year of Zedekiah’s reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. He encamped outside the city and built siege works all around it. The city was kept under siege until the eleventh year of King Zedekiah. By the ninth day of the fourth month the famine in the city had become so severe that there was no food for the people to eat. Then the city wall was broken through, and the whole army fled at night through the gate between the two walls near the king’s garden, though the Babylonians were surrounding the city. ... They killed the sons of Zedekiah before his eyes. Then they put out his eyes, bound him with bronze shackles and took him to Babylon.” (2 Kings 25:1-7)

“...Nebuzaradan commander of the imperial guard, an official of the king of Babylon... set fire to the temple of the LORD, the royal palace [and] carried into exile the people who remained in the city, [leaving] behind some of the poorest people of the land to work the vineyards and field.” (2 Kings 25:8-12)

“So Judah went into captivity, away from her land. (2 Kings 25:21b)

3. Jeremiah 26:18

*“Zion will be plowed like a field,
Jerusalem will become a heap of rubble,
The temple hill a mound overgrown with thickets.”*

IV. The exile: Seventy awful years

“By the rivers of Babylon,
we sat and wept,
when we remembered Zion.
There on the poplars we hung our harps,
for there our captors
asked us for songs,
our tormentors demanded songs of joy;
They said ‘Sing us
one of the songs of Zion!’

How can we sing the songs of the LORD
while in a foreign land?
If I forget you, O Jerusalem,
may my right hand forget its skill.
May my tongue
cling to the roof of my mouth
if I do not remember you,
if I do not consider Jerusalem my highest joy.

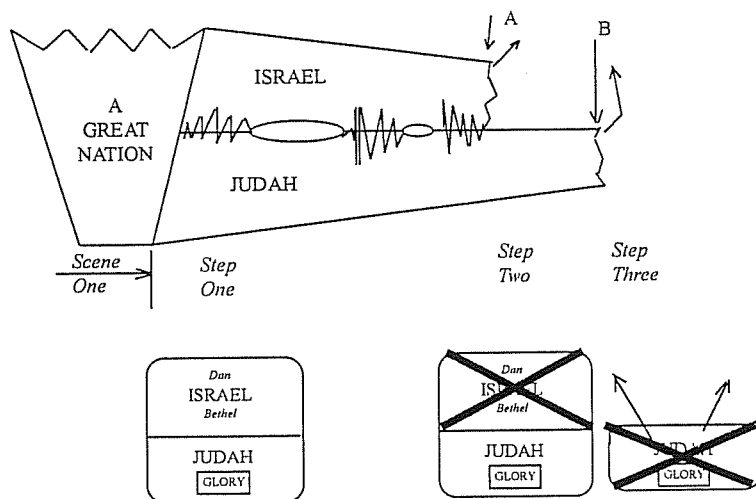
Remember, O Lord, what the Edomites did
on the day Jerusalem fell.
‘Tear it down,’ they cried,
‘Tear it down to its foundations!’

O daughter of Babylon,
Doomed to destruction,
Happy is he who repays you
For what you have done to us--
He who seizes your infants
And dashes them against the rocks.”

(Psalm 137)

V. Concluding commentary

A. Progress and Unity?



B. Edersheim quote

“It were a one-sided view to regard the Babylonian exile as only a punishment for Israel's sin. There is nothing in all God's dealing in history exclusively punitive. That were a merely negative element. But there is always a positive element also of actual progress; even though in the taking of it something should have to be crushed. *And this step forward was....*” ???

C. Question: What is God doing?

Answer: Be patient. He is not in a hurry. It may take us some time before it is clear, but in the meantime...

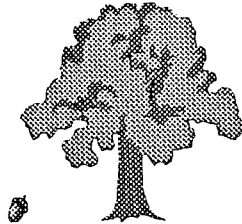
“This is what the LORD says: ‘When seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place. For I know the plans I have for you,’ declares the LORD, ‘plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart. I will be found by you,’ declares the LORD, ‘and will bring you back from captivity. I will gather you from all the nations and places where I have banished you,’ declares the LORD, ‘and will bring you back to the place from which I carried you into exile.’” (Jeremiah 29:10-14)

REVIEW QUESTIONS

Session 16 **Step 2: The Assyrian Crisis (Israel Destroyed)**
Step 3: The Babylonian Crisis (Judah in Captivity)

1. The Assyrians worked for God. Explain. (32)
2. Describe particular ways in which the LORD, in the period from the Assyrian invasion until the Babylonian captivity, gave Judah opportunities to turn back and walk in His ways. (32)
3. Draft a description of the specific conditions which explains why the LORD destroyed Judah and sent His people into captivity. (32)
4. Summarize Ezekiel's messages regarding the departure of the "glory of God." (32)
5. Use Psalm 137 to illustrate how painful it was for the Jews to be exiled from their land. (32)
6. Sketch out and be prepared to identify the specifics of a graphic illustration that covers Scene Two as a whole.

WHAT GOD IS DOING



ACT I: The Foundation of the Gospel

(Genesis 1-John 21)

Scene Three: A Nation (A Remnant) Returns

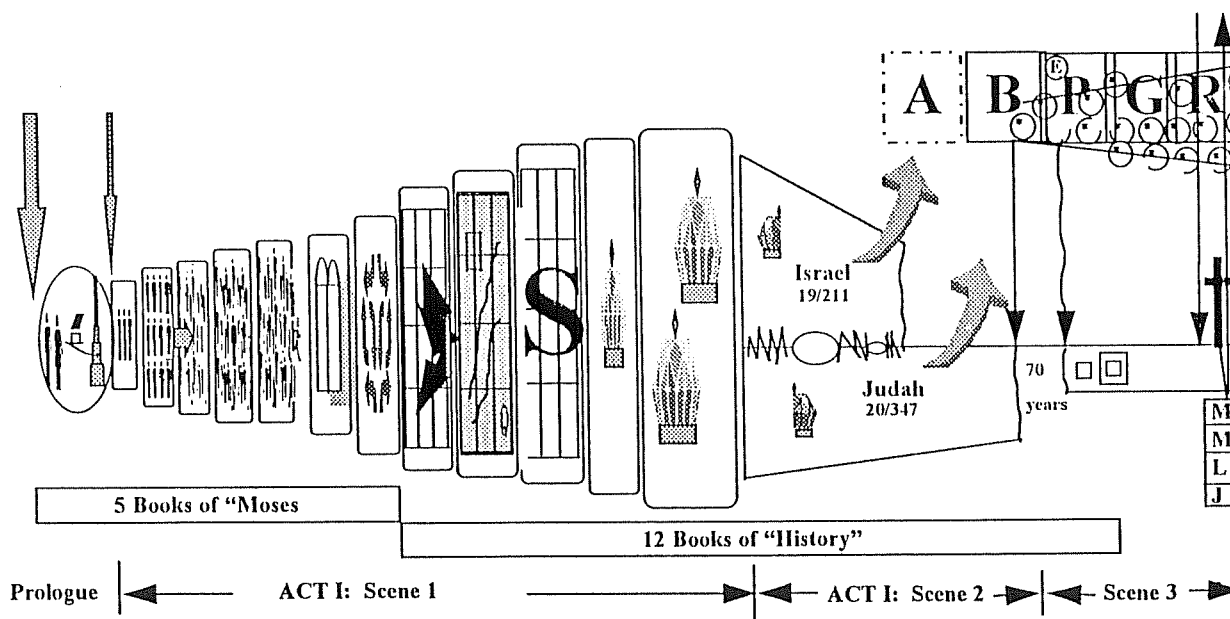
Step 1: Return: Temple Rebuilt (Ezra)

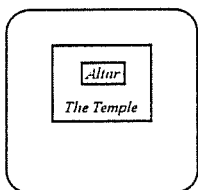
Step 2: Return: City Wall Rebuilt (Nehemiah)

Step 3: The Diaspora (Esther)

Step 4: Jesus Christ (M,M,L&J)

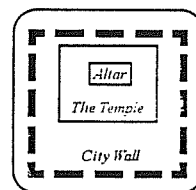
GRAPHIC REPRESENTATION OF ACT I, Scenes One, Two, & Three





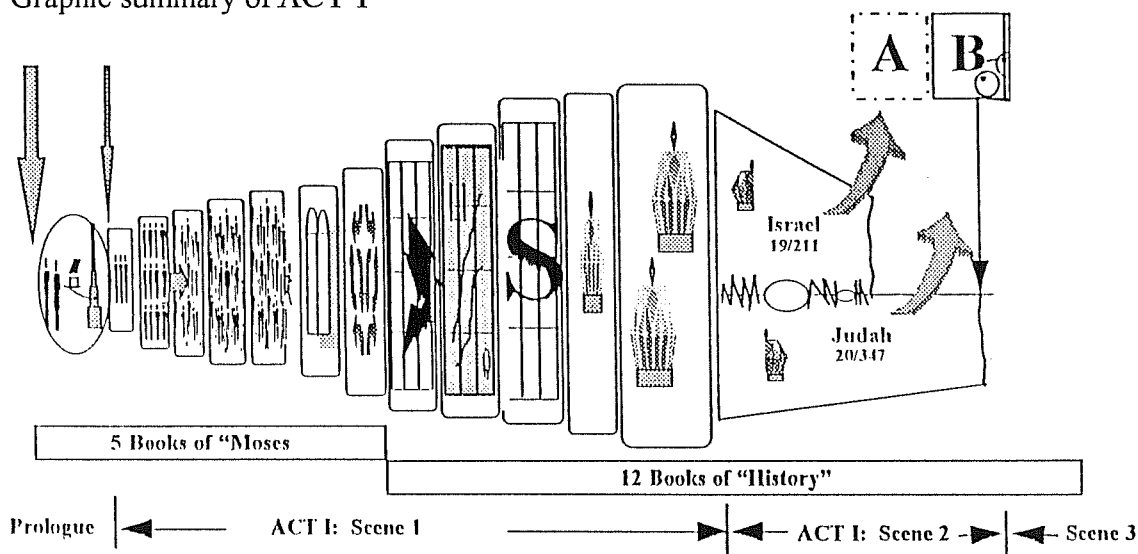
Session 17

Step 1: Return: Temple Rebuilt (Ezra) Step 2: Return: City Wall Rebuilt (Nehemiah)



I. Review and Transition

A. Graphic summary of ACT I



B. Comments on ACT I Scene 2

1. Out of thirty nine kings (between Judah and Israel) only four were good ones (and four others were OK). The people "despised" the LORD!
2. The brightest things that you see during this period is _____!

3. Once Judah was in captivity, the "Great Nation" was reduced to this:

The glory of God had departed from the temple and from the land; the temple was a heap of ruins, a testimony that God's people had forsaken him; Jerusalem is like a plowed field; the promised land is emptied; there is no nation, let alone a great one, and God's people live in exile in Babylon.

"By the rivers of Babylon we sat and wept..." (Psalm 137)

-
-
4. One great benefit of the captivity: _____
_____!

D. The “moral(s) of the story”:

1. What God says...

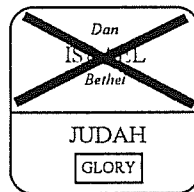
... _____ !

God said:

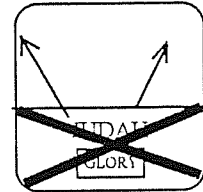
To Solomon He said, “I will tear the kingdom.” (1 Kings 11)



To Jeroboam He said, “I will strike and uproot Israel from this land.” (1 Kings 14)



To Judah He said, “I will wipe Jerusalem like a dish.” (2 Kings 21)



God did:

The Israelites went home; only Judah and Benjamin remained loyal. (1 Kings 12)

The king of Assyria invaded and deported the Israelites to Assyria. (2 Kings 17)

Babylon set fire to the temple and burned the city. (2 Kings 25)

2. In the midst of this mess, it is a comfort to hear what He also said through the prophet Jeremiah:

“I will bring you back to this place; I have plans for you, to give you hope and a future. I will bring you back from captivity, back to the place from which I carried you into exile.” (Jeremiah 29)

3. Thus, it is not surprising, in light of Jeremiah 29 and Isaiah 44:28 and 45:1, to read in Ezra that “to fulfill the word spoken by Jeremiah, *the LORD moved* the heart of Cyrus... to make a proclamation.”

“The LORD, the God of heaven, has appointed me to build a temple for him at Jerusalem in Judah.” (Ezra 1)

II. Overview of Scene Three

*Ezra, Nehemiah, & Esther:
"The Twins" & "The Orphan"*

	Step 1	Step 2	Step 3
	Ezra	Nehemiah	Esther
<i>Outline</i>	ch. 1-6 ch. 7-10	ch. 1-6 ch. 7-13	ch. 1-10
<i>Content</i>	ch. 1-6 = X ch. 7-10 = Y	ch. 1-6 = X ch. 7-13 = Y	ch. 1-10 = Z
<i>Location</i>	Jerusalem	Jerusalem	Persia/Susa
<i>Central Character</i>	"The hand of the LORD was upon us"	"The hand of the LORD was upon us."	Esther, Mordecai & "the Jews"

III. **Step 1: Return: Temple Rebuilt (Ezra)**
Step 2: Return: Wall Rebuilt (Nehemiah)

A. A Time of Rejoicing

"When the LORD
brought back the captives to Zion,
we were like men who dreamed.
Our mouths were filled with laughter,
our tongues with songs of joy.
Then it was said
among the nations,
'The Lord
Has done great things for them.'
The Lord has done great things for us,
And we are filled with joy.

Restore our fortunes, O Lord
Like streams in the Negev.
Those who sow in tears
will reap with songs of joy.
He who goes out weeping,
carrying seeds to sow,
will return with songs of joy,
carrying sheaves with him."

(Psalm 126)

B. To understand Ezra and Nehemiah, we need to understand the importance of the “place.”

1. Deuteronomy 12

“You shall seek the LORD *at the place* which the LORD your God will choose from all your tribes, to establish His name *there...*; bring your sacrifices and offerings *there*; *there*, the *place* the LORD shall choose; go there to offer on the altar the blood of your sacrifices, to the *place* the LORD chooses.”

2. 1 Kings 12

“The *glory of the LORD* filled His temple. Solomon: ‘I have indeed built *a magnificent temple for you, a place for you to dwell forever.*’ Will God really dwell on earth...? May your eyes be open toward... *this place* of which you said, ‘My name shall be *there*,’ so you will hear the prayer your servant prays toward *this place*... In disputes between neighbors, they come before your altar in *this temple*... When defeated because they sinned--make supplication in *this temple*... No rain? Pray toward *this place*... Drought and sin, prayer, confession and repentance: *this place*; famine, plague, blight, disease or disaster--spread out your hands toward *this temple*... Foreigners pray toward *this temple*, for *this house* bears your name... War? Pray toward *this city* and *this temple*... Sin? Pray toward the land given to your fathers, and *the city* and *temple* chosen by the LORD, built for His name.

3. Psalm 137

“How can we sing the LORD’s song in a foreign land?”

4. John 4

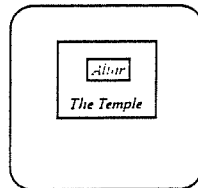
“You Jews claim that, ‘the *place* where we must *worship* is in Jerusalem.’”

“Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.”

C. Ezra and Nehemiah: Twin outlines

Step 1

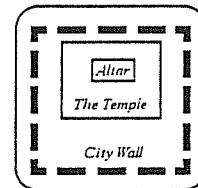
- ① Ezra 1-6
Rebuild the Temple



50,000 return
All Israel (12 tribes)
Altar rebuilt in 1 year
20 year delay
The prophets
The temple rebuilt
They rejoiced; they wept

Step 2

- ① Nehemiah 1-6
Rebuild the City Wall



Nehemiah's arrival
The wall begun
Not ornamental: to
establish, protect &
preserve Jerusalem
Opposition
The wall completed
with the help of God

- ② Ezra 7-10
Re-Build the Law



A letter from the King
Reminiscence
Intermarriage
Confession and
Repentance

- ② Nehemiah 7-13
Re-Build the Law



Reading the Law
Confession of sin
Dedication of the wall
Tobiah's room, Levites'
portion, the Sabbath,
& intermarriage

D. Ezra's prayer about intermarriage (Ezra 9:6-15)

1. Hearing that the people of Israel (including the priest and the Levites) had intermarried with foreign women grieves Ezra deeply.

"...I tore my tunic and cloak, pulled hair from my head and beard and sat down appalled." (Ezra 9:3)

2. Ezra pleads for God’s mercy (and develops the concept of the “remnant.”)

“O my God, I am too ashamed and disgraced to lift up my face to you... From the days of our forefathers until now, our guilt has been great.

But now, for a brief moment, the LORD our God has been gracious in leaving us a *remnant* and giving us a firm place in his sanctuary... He has shown us kindness in the sight of the kings of Persia; He has granted us new life to rebuild the house of our God and repair its ruins...

But now, O our God, what can we say...? For we have disregarded the commands you gave through your servants the prophets when you said: ‘The land you are entering to possess is a land polluted by the corruption of its peoples. By their detestable practices they have filled it with their impurity from one end to the other. Therefore, do not give your daughters in marriage to their sons or take their daughters for your sons.

What has happened to us is a result of our evil deeds and our great guilt, and yet, our God, you have punished us less than our sins have deserved and have given us a *remnant*...

Shall we again break your commands and intermarry with the peoples who commit such detestable practices? Would you not be angry enough with us to destroy us, leaving us no *remnant*...?

O LORD, God of Israel, you are righteous! We are left this day as a remnant... ...not one of us can stand in your presence.” (Ezra 9:6-15)

E. Two Questions:

1. Question: If the 50,000 who returned are the “remnant,” where are the vast majority of the Jews?

Answer: Scattered throughout the provinces of the _____
_____, paying the bills for the return
and facing threats of extinction and destruction.

2. Question: Was Israel really a nation at this time?

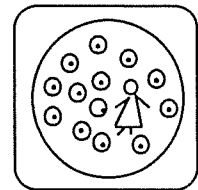
Answer: Yes No If “no,” what was it???

☐ ☐

REVIEW QUESTIONS

Session 17 **Step 1: Return: Temple Rebuilt (Ezra)**
 Step 2: Return: City Wall Rebuilt (Nehemiah)

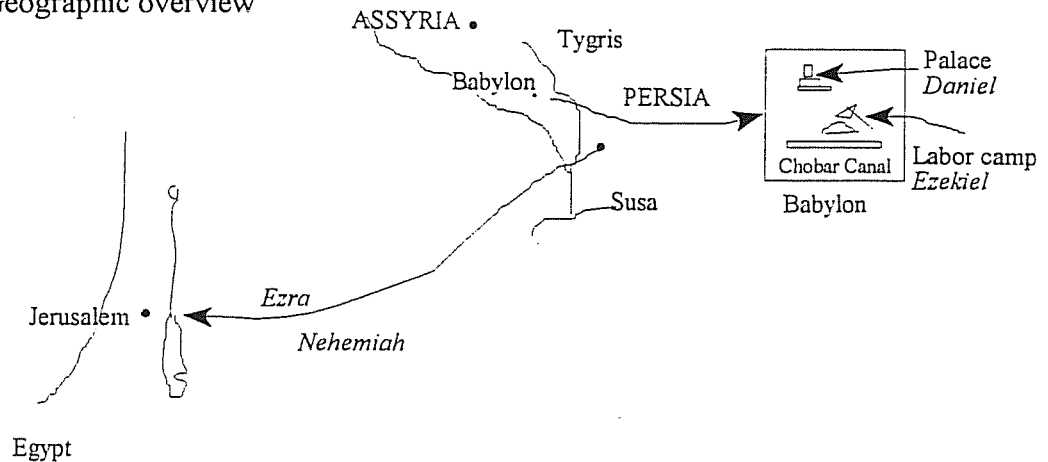
1. Summarize: What did the Jews lose when they went into captivity? (32)
2. Summarize: “What He says He will do!” (32)
3. Why is it especially comforting, as we come into Scene Three, Step 1, that “what He says He will do?” (32)
4. Why do we refer to the books of Ezra and Nehemiah as “twins”? (32)
5. What rebuilding was described in chapters 1-6 of Ezra and Nehemiah? Explain. (32)
6. What were Ezra and Nehemiah (in chapters 7-10 and 7-13) responsible for rebuilding? Explain. (32)



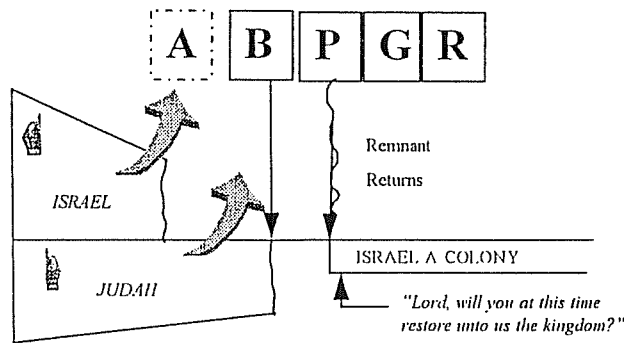
Session 18 Step 3: The Diaspora (Esther)

I. The Remnant (50,000) and the Diaspora

A. Geographic overview



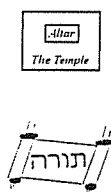
B. At the time of Christ, the _____ of Jews lived _____ the land. Only a remnant returned and formed a _____ in Israel.



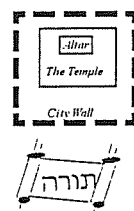
II. Step 3: The Diaspora (Esther)

A. "The Twins" and "The Orphan"

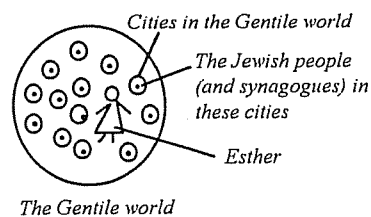
Step 1



Step 2



Step 3



B. The setting: The Persian empire

1. For awhile, the Persian Empire dominates much of the world.
2. God uses various Persian leaders to return the remnant to Israel.
 - a. Cyrus: Decreed the return
 - b. Darius: Rebuilt the temple
 - c. Xerxes (Ahasuerus)
 - d. Artaxerxes: Rebuilt the walls

C. The Story

1. Ahasuerus reigned from India to Ethiopia (over 127 provinces).
2. Haman: "There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom; their laws are different those of other people." (Micah 5: "The remnant of Jacob shall be among many peoples.")
3. Vashti out
4. Esther in
5. Mordecai & the plot
6. Mordecai & Haman
7. Haman's Plot
8. Mordecai asks Esther to intercede
9. Esther, the King & Haman
10. Haman honors Mordecai
11. Second dinner: Denouncement
12. Haman hung
13. Edict of defense
14. Slaughter of enemies
15. Deliverance feast: Purim
16. Mordecai's position of authority

D. Ezra and Nehemiah (“the twins”) speak often of “the hand of God” being upon them.

1. Question: Where is God in Esther (“the orphan”)?

- a. God is not mentioned nor directly referred to in the book of Esther; the Jews are never referred to as God’s people; the book speaks of fasting, but not prayer or worship.
- b. The term “the Jews” is used over 40 times. The book refers to “the law of the Medes and the Persians.”
- c. There is a lot about Esther: “the young lady pleased him; Esther found favor; she found favor; who knows--for such a time as this.”

2. Possible answers:

- a. The book may have been written for public reading and/or entertainment at the Feast of Purim, where the use of God’s name might have been inappropriate.
- b. The author may have been a humanist who ignored God’s place in the life of the Jews.
- c. The book may have originally been among the annals of the kings of Persia.
- d. The book may have simply been “telling it like it is”: Perhaps God was not a significant part of the lives of these (secularized) Jews.

3. Despite the absence of His name, God is working in Persia...

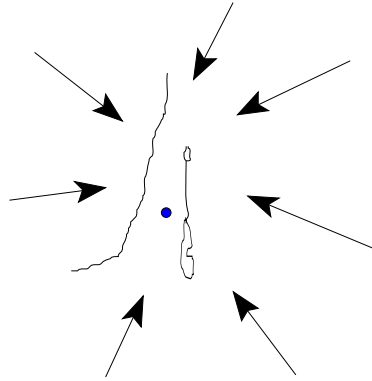
...but not in the open way He is working in Jerusalem. He is providentially (the care and guidance of God in the affairs of men) preserving His people among the nations / (“God works in a mysterious way, his wonders to perform”).

4. A better question is: What is God doing in **Scene Three**???

“It were a one-sided view to regard the Babylonian exile as only a punishment for Israel’s sin... There is always a positive element also of actual progress; a step forward, even though in the taking of it something should have to be crushed. *And this step forward was....???*” (Edersheim)

5. The amazing answer: ***Acts 2:5 ff !!!***

- a. “In Jerusalem for Pentecost were Jews *from every nation under heaven*” --2 million square miles! (Acts 2)



- b. In the synagogue (gathering place) for Jews who were Cyrenians, Alexandrians, Cilicians, & Asians (Acts 6)
- c. The gospel was initiated in synagogues at place after place, at Damascus, Salamis, Pisidian Antioch, Iconium, Thessalonica, Berea, Athens, Corinth, Ephesus, Corinth... (Acts 13ff)
- d. James: “It is my judgment that we should not make it difficult for the Gentiles who are turning to God... For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath.” (Acts 15:19,21)

Flash-Back:

All the families of earth will be blessed.
(Genesis 12)

All the earth will be filled with His glory.
(Numbers 14:21)

I will make you a light for the Gentiles, that you may bring my salvation to the ends of the earth.
(Isaiah 49)

Flash-Forward:

Jesus: ...to the uttermost parts of the earth.
(Acts 1:8)

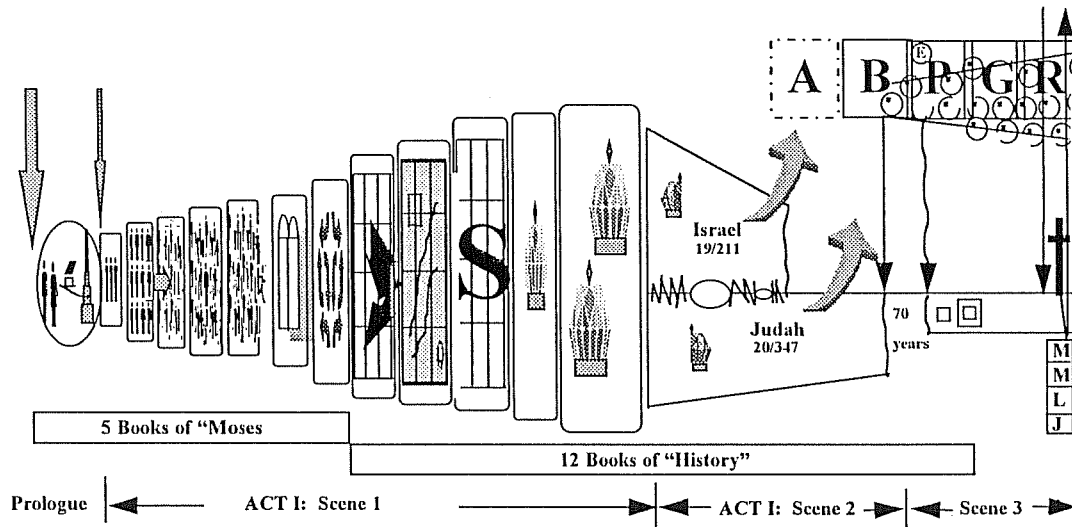
Paul: For this is what the LORD commanded us, [to] bring salvation to the ends of the earth.
(Acts 13:47)

6. We can *finally* finish the Edersheim quote:

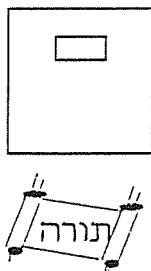
“It were a one-sided view to regard the Babylonian exile as only a punishment for Israel’s sin... There is always a positive element also of actual progress; a step forward, even though in the taking of it something should have to be crushed. And this step forward was...

...the idea of the _____ in its
relationship to the _____.”

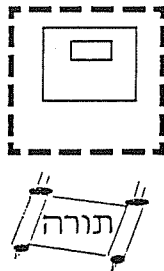
III. Graphic summary and transition to Scene Three, Step 4



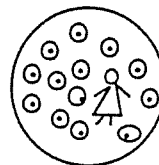
Step 1



Step 2



Step 3



Step 4

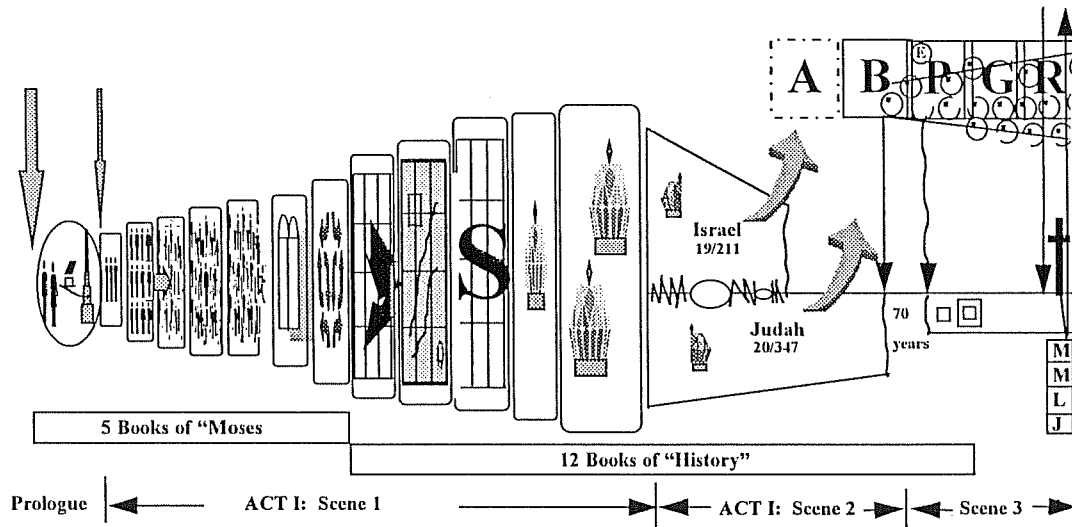


6. We can *finally* finish the Edersheim quote:

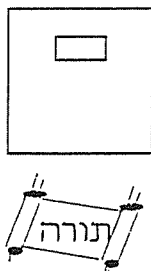
“It were a one-sided view to regard the Babylonian exile as only a punishment for Israel’s sin... There is always a positive element also of actual progress; a step forward, even though in the taking of it something should have to be crushed. And this step forward was...

...the idea of the _____ in its
relationship to the _____.”

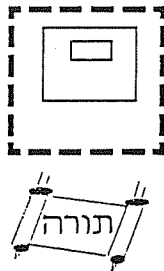
III. Graphic summary and transition to Scene Three, Step 4



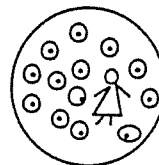
Step 1



Step 2



Step 3



Step 4

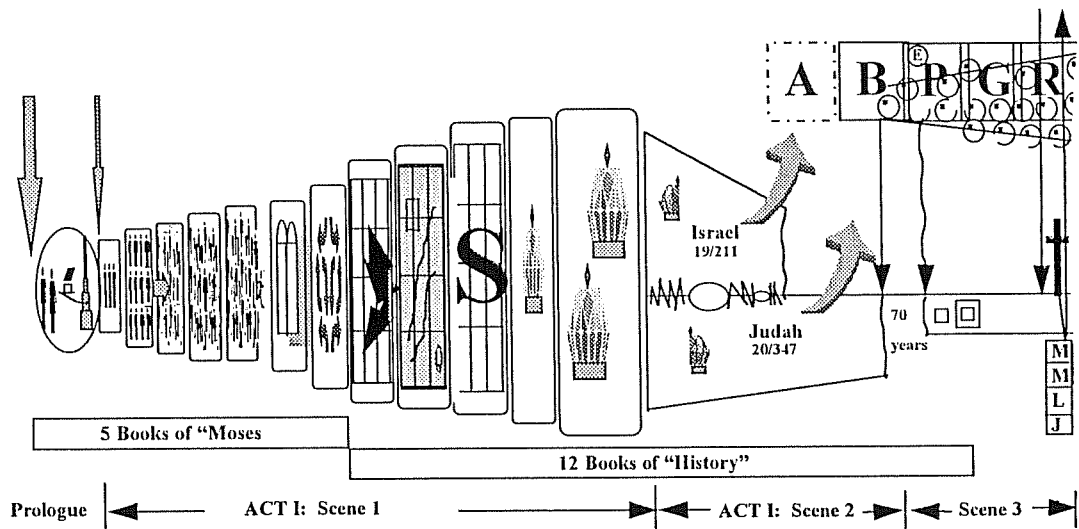


Session 19
Step 4: Jesus Christ (M, M, L & J)

M
M
L
J

I. Brief Review

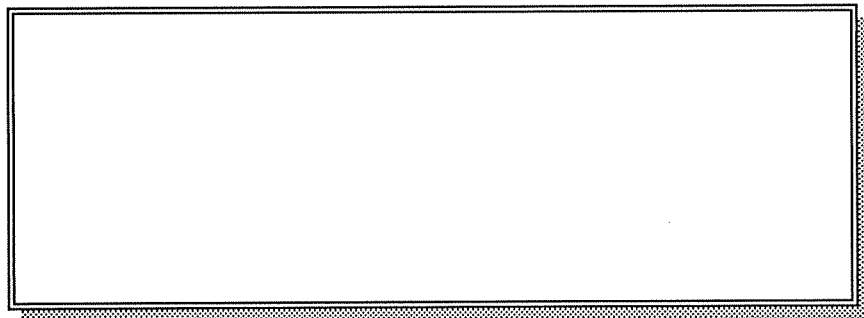
Genesis 1.....John 21



II. The case for ignoring the break between the Old and New Testaments.

- A. There were no great changes in Israel or in Jewish culture between the return from exile and the cross.
1. Palestine was still not a kingdom; it was a colony (of Persia, Greece, Rome).
 2. The Jewish temple system was still in effect.

Examples
given by
Dr. Layman:



Session 19
Step 4: Jesus Christ (M, M, L & J)

I. Brief Review

Genesis 1.....John 21

II. The case for ignoring the break between the Old and New Testaments.

A. There were no great changes in Israel or in Jewish culture between the return from exile and the cross.

1. Palestine was still not a kingdom; it was a colony (of Persia, Greece, Rome).

2. The Jewish temple system was still in effect.

Examples
given by
Dr.Layman:

--

B. “The period described (in the Gospels) is culminative of the Old Testament age, preparatory to and predictive of the new age (ACT II), but not the new age itself.” (Merrill Unger)

1. Galatians 4:4

“But *when the time had fully come*, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons.”

2. Hebrews 1:1-2

“*In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days (eschatos) he has spoken to us by his Son*, whom he appointed heir of all things, and through whom he made the universe.”

3. 1 Peter 1:19-20

“...but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but *was revealed in these last times [at the end of the times] for your sake.*”

4. 1 Corinthians 10:1-11

“For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea. ...Nevertheless, God was not pleased with most of them; their bodies were scattered over the desert.

...These things happened to them as examples and were written down as warnings for us, *on whom the fulfillment of the ages has come.*”

5. Hebrew 9:26

“At the end (consummation) of the ages.”

C. The word *pleroo* ([4137] “to complete; fulfilled”) is often used in reference to Jesus and His ministry, and He used it often Himself, with the sense that what He is doing is bringing something to a conclusion. Note, for example, the references in Matthew’s Gospel alone: 1:22; 2:15, 17, 23; 3:15; 4:14; 5:17; 8:17; 12:17; 13:14, 35; 21:4; 26:54, 56; 27:9.

D. The last chapters of the last book of the Old Testament and the first chapter of the New Testament links Jesus directly to Abraham and David:

1. **Malachi** closes by pointing the way to John the Baptist and the coming Messiah.

a. Malachi 3:1

“‘See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,’ says the LORD Almighty.”

b. Malachi 4:5

“‘See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse.’”

2. **Matthew** opens on the same theme (the Lord appearing), with no abrupt change of topic.

“The book of the genealogy of Jesus Christ, the Son of David, the son of Abraham.” (Matthew 1:1)

E. Matthew 1:17 supports our outline for ACT I Scenes One - Three

Scene One

“Thus there were fourteen generations in all...

...fourteen from Abraham to David and Solomon,

Scene Two

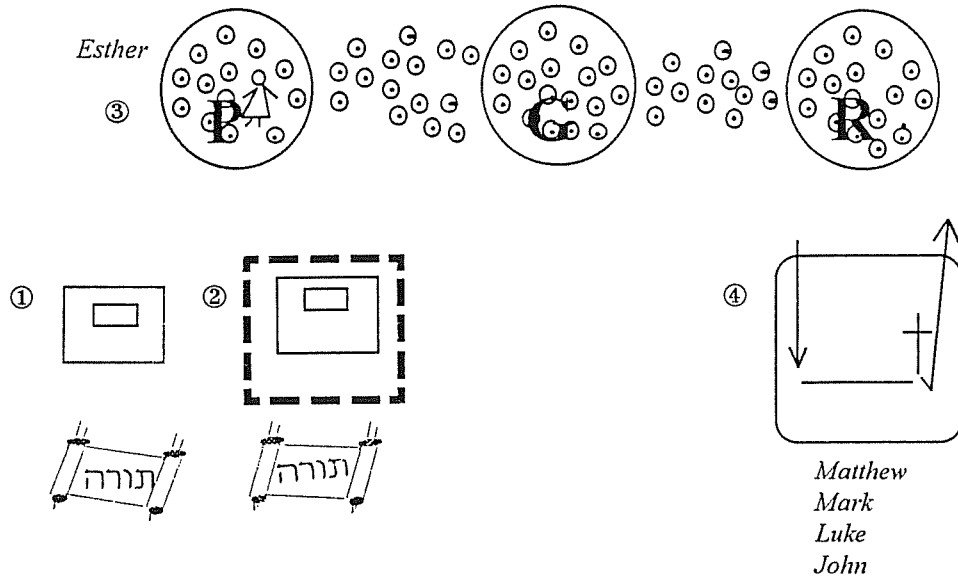
...fourteen from Solomon to the exile to Babylon,

Scene Three

...and fourteen *from the exile to Jesus*, who is called the Christ.”

III. Step 4: Jesus Christ (Matthew, Mark, Luke, John)

A. Graphic overview of Scene Three



B. Acts 2:22-24

"...Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him."

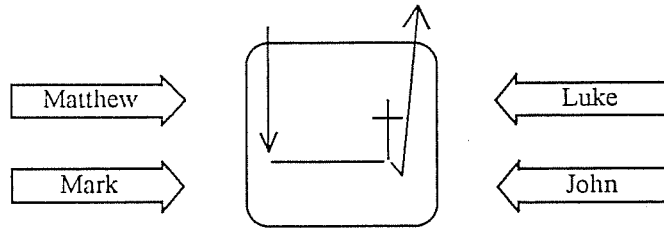
C. There is often an inseparable connection between what God did (history) and what He said, and this is especially so in Christ: "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son..." (Hebrews 1:1) However, in this course we call...

1. ...what Christ did the _____ of the _____

Examples: _____

2. ...what Christ said we call _____.

-
-
- C. Christ's coming is so significant, the Bible provides a four-dimensional view of it:



- D. Though the four gospels may have differences in purpose and presentation of events, they all center on the *greatest, most wonderful thing God has ever done!*

1. He came to train the disciples...
2. ...but, most importantly, *He came to die on the cross!*

Finally! The problem of SIN is dealt with!!

“May it never be that I should boast,
except in the cross of our Lord Jesus Christ.” (Galatians 6:14)

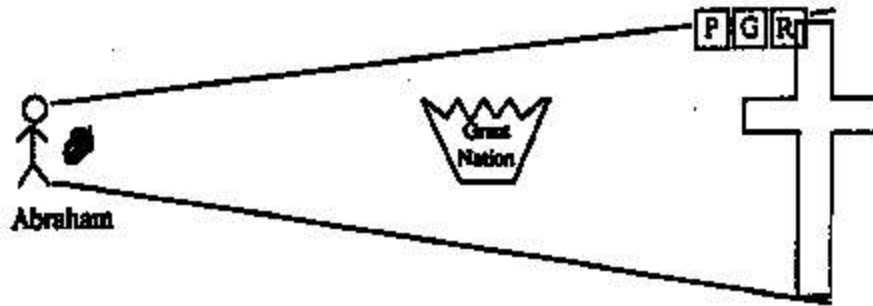
- E. With Step 4 we see a mystery of two realities. The book of Hebrews indicates that the Old Testament temple and sacrificial system were “copies” of things in heaven.

“It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a manmade sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God’s presence. Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.” (Hebrews 9:23-26)

F. Man's most terrible sin in history resulted in the greatest blessing the world has ever known!

1. Genesis 12:3b

“...and all peoples on earth will be blessed through you.”



2. Acts 3:18-26

“This is how God fulfilled [*pleroo*] what He had foretold through all the prophets, saying that his Christ would suffer. Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord... Indeed, all the prophets from Samuel on... have foretold these days. And you are the heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, ‘Through your offspring all peoples on earth will be blessed.’ When God raised up his servant, he sent him first to you to bless you by turning each of your from your wicked ways.”

3. Galatians 3:6-9, 13-14

“Consider Abraham, ‘He believed God and it was credited to him as righteousness.’ Understand, then, that those who believe are children of Abraham. The Scripture foresaw that God would justify the Gentiles by faith, and

announced the _____ in advance to Abraham:

‘ _____ will be _____

_____ .’

So those who have faith are _____ along with Abraham, the man of faith.

Christ redeemed us from the curse of the law by becoming a curse for us,
for it is written: 'Cursed is everyone who is hung on a tree.'

He redeemed us in order that

the _____ given to Abraham

might come to the Gentiles through Jesus

so that by faith

we might receive the _____ of the Spirit!

4. John 8:56

"Your father Abraham rejoiced at the thought of seeing my day; he saw it
and was glad."

Question: So, what is the blessing?

Answer: _____

IV. Summary and Transition

ACT I God brings the _____ to the cross.

ACT II God takes the _____ *to the world!*

REVIEW QUESTIONS

Session 19 **Step 4: Jesus Christ (M, M, L & J)**

1. Summarize the evidence for the statement, “the gospels are an extension of the Old Testament system.” (32)
2. In what sense was the time of the gospels the “last days?” (32)
3. What, specifically, is the “blessing” promised through Abraham? Support your answer with scriptural evidence. (32)
4. What case does this session present to justify saying that the death of Jesus Christ on the cross is “the greatest most wonderful thing that God has ever done”? (32)
5. Sketch out and be prepared to identify the specifics of a graphic illustration of Scene Three.

END OF ACT I

(Genesis 12- John 21)

WHAT GOD IS DOING



ACT II: The Spread of the Gospel (Acts...)

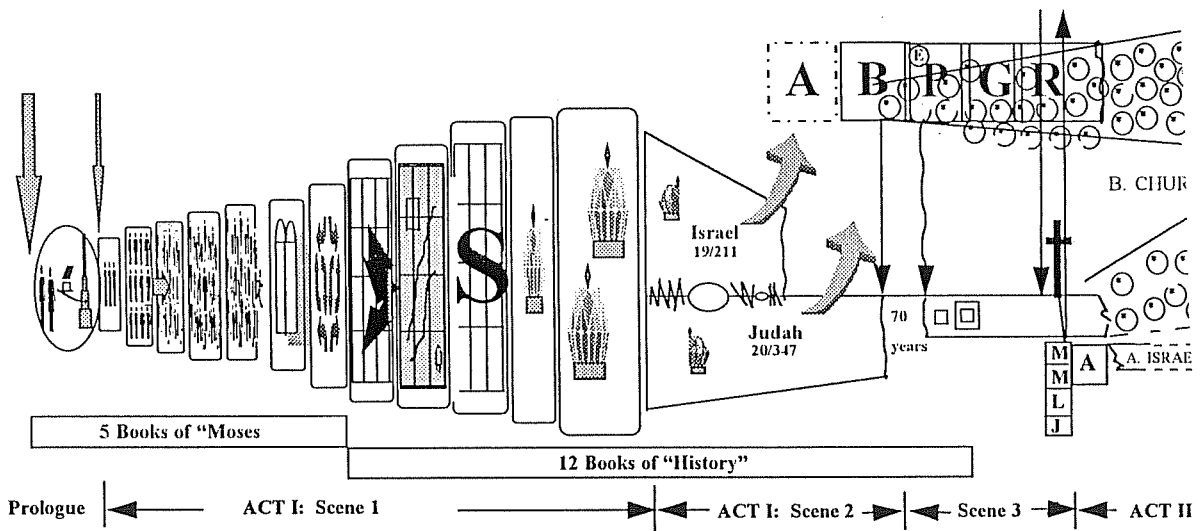
Introduction: 5 Passages

Step 1: Transition (Acts 1-12; 4 Stages; 2 Passages)

Step 2: The Spread of the Gospel (Acts 13---)

GRAPHIC REPRESENTATION OF ACTS I & II

GRAPHIC REPRESENTATION OF ACTS I & II



Session 20
Introduction: 5 Passages

I. Brief Review

II. **Introduction: 5 Passages**

Five Passages on the Church

- A. The Seed: Matthew 16:13-19
- B. The Plan: Matthew 28:18-20
- C. Two to One: Ephesians 2
- D. One But Many: Acts 14
- E. Two Flags: Acts 12ff

A. ***The Seed: Matthew 16:13-19*** (see also Mark 8:27-38)

1. Background

2. Question: “Who do people say that the Son of Man is?”

Answer: “John... Elijah... Jeremiah...”

Question: “But... who do you say I am?”

Answer: “You are the Christ, the Son of the living God.”

3. Response: “Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock *I will build my church...*” (Matthew 16:13-18)

[From that time on Jesus began to explain to his disciples... (Matthew 16:21)]

4. Interpretations of “on this rock I will build my church”

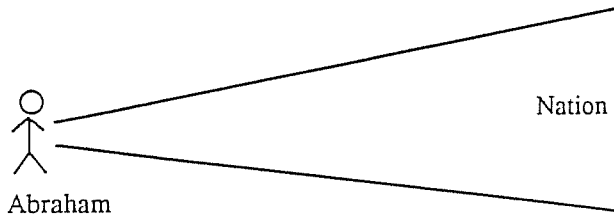
a. Roman Catholic: _____

b. Typical Protestant: _____

c. Dr. Layman’s alternative is to compare two passages:

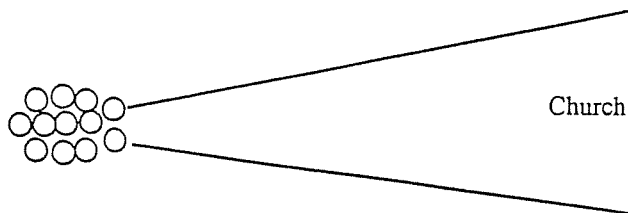
1) Genesis 12:2-3

“I will... make of you a _____ .



2) Matthew 13:17-19

“I will... _____ my _____ .



“You” (plural) is used in

- . Matthew 16:19 (keys)
- . John 20:23 (forgiving sins)
- . Ephesians 2:20 (apostles)

B. *The Plan: Matthew 28: 18-20*

1. Background

2. Matthew 28:18-20 is an extension of the progress in ACT I.

- | | | |
|----|-------------------------|--------------------------|
| a. | Genesis 12:2-3 | Matthew 16:13-19 |
| | "I will build a nation" | "I will build my church" |

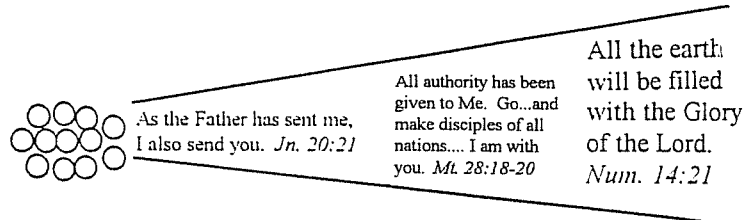
John 20:21

“As my father has sent me...”
(ACT I: *Genesis 12-21*)

“...I am sending you.”
(ACT II: *Acts 1*...)

b. Matthew 28:18-19

“All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations...”



3. Analysis

- a. ACT I and ACT II have the *same* ultimate goal:

“That all the earth would be filled with the glory of God”

- b. ACT I and ACT II have *different* redemptive channels (the means through which God accomplished His plans) and administrators.

- 1) Redemptive Channel: ACT I The nation
 ACT II The church

- 2) Administrator: ACT I God the Father
ACT II God the Son

C. ***Two Become One: Ephesians 2***

1. Ephesians 2:1-10

[A very personal passage-- note the use of “you” throughout.]

2. Ephesians 2:11

“Therefore, remember that formerly you who are Gentiles by birth and called ‘uncircumcised’ by those who call themselves ‘the circumcision’...”

3. Ephesians 2:12

“...remember that at that time (ACT I) you were separate from Christ (Messiah); excluded from citizenship (Israel--the Great Nation); foreigners to the covenants (Promise, Testament, Contract); without hope and without God ...”

4. Ephesians 2:13-18

“But now (ACT II) in Christ Jesus you who once were far away have been brought near through the blood of Christ. For he himself made the two one (Jew & Gentile); created one new man; reconciled both of them to God through the cross; gave both access to the Father by one Spirit.”

5. Ephesians 2:19-22

“Consequently, you are no longer foreigners (*xenoi*) and aliens (*paroikos*), but fellow citizens with God’s people and members of God’s household...
...In him (Christ Jesus) the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.”

6. How did God bring the Jews and Gentiles together?

The Nation:

Channel to bring the
Messiah to the cross

The Church:

Channel to bring the
Messiah to the Gentiles

This concept was very difficult for the Jews to grasp because of their traditional contempt for the Gentiles!

D. *One But Many: Acts 14*

1. Background

2. Acts 14 [Note the numerical and geographic spread of the gospel.]

a. Acts 14:1-5

“At *Iconium* Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively *a great number of Jews and Greeks believed*. But the Jews who refused to believe stirred up the Gentiles and poisoned their minds against the brothers. ...There was a plot afoot among the Gentiles Jews...”

b. Acts 14:6-20

“But they found out about it and fled to the *Lycaonian cities of Lystra and Derbe*.

c. Acts 14:21-28

“They preached... Then they returned to *Lystra, Iconium, and Antioch*, strengthening the disciples and encouraging them...

Paul and Barnabus appointed elders for them in *each church*...

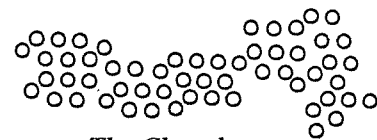
After going through *Pisidia*, they came to *Pamphylia*, and when they had preached the word in *Perga*, they went down to *Attalia*.

From *Attalia* they sailed back to *Antioch*... On arriving there, *they gathered the church together* and reported all that God had done through them and how he had opened the door of faith to the Gentiles.”

3. At this point we see a major contrast between the nation and the church.

Jerusalem

The Nation:
One place to meet God



The Church:
Many places to meet God!

E. *Two Flags: Acts 12ff*

1. Background

[John 18:36; Acts 16:37, 38; Romans 13:1-7, 1 Peter 2:13-17]

2. The nation and the church have some things in common and some big differences.

Common Ground

<i>Nation/Church</i>
Both are a unified group of people.
Both have leadership.
Both are God's channel.
Both base their way of life on biblical standards.

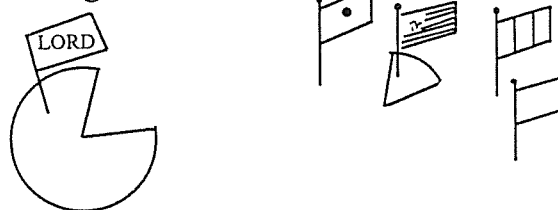
Israel was a nation in the common sense of the term, with a government that handled the civil responsibilities.

Differences

<i>Nation</i>	<i>Church</i>
Jews	Jews & Gentiles=One
Jerusalem	In "Every Place"
Jewish way of Life	Local culture
Ceremonial, civil law	Local and national government

The church has leadership, discipline, and organization, but it operates under the local government which handles civic responsibilities.

3. In a sense, the church is a "parasite" that "eats at the table" of national and local governments.



4. Summary: The church is a "sociological miracle!"

- Universal
- Local
- Cross-cultural
- International
- National

REVIEW QUESTIONS

Session 20: **Introduction: 5 Passages**

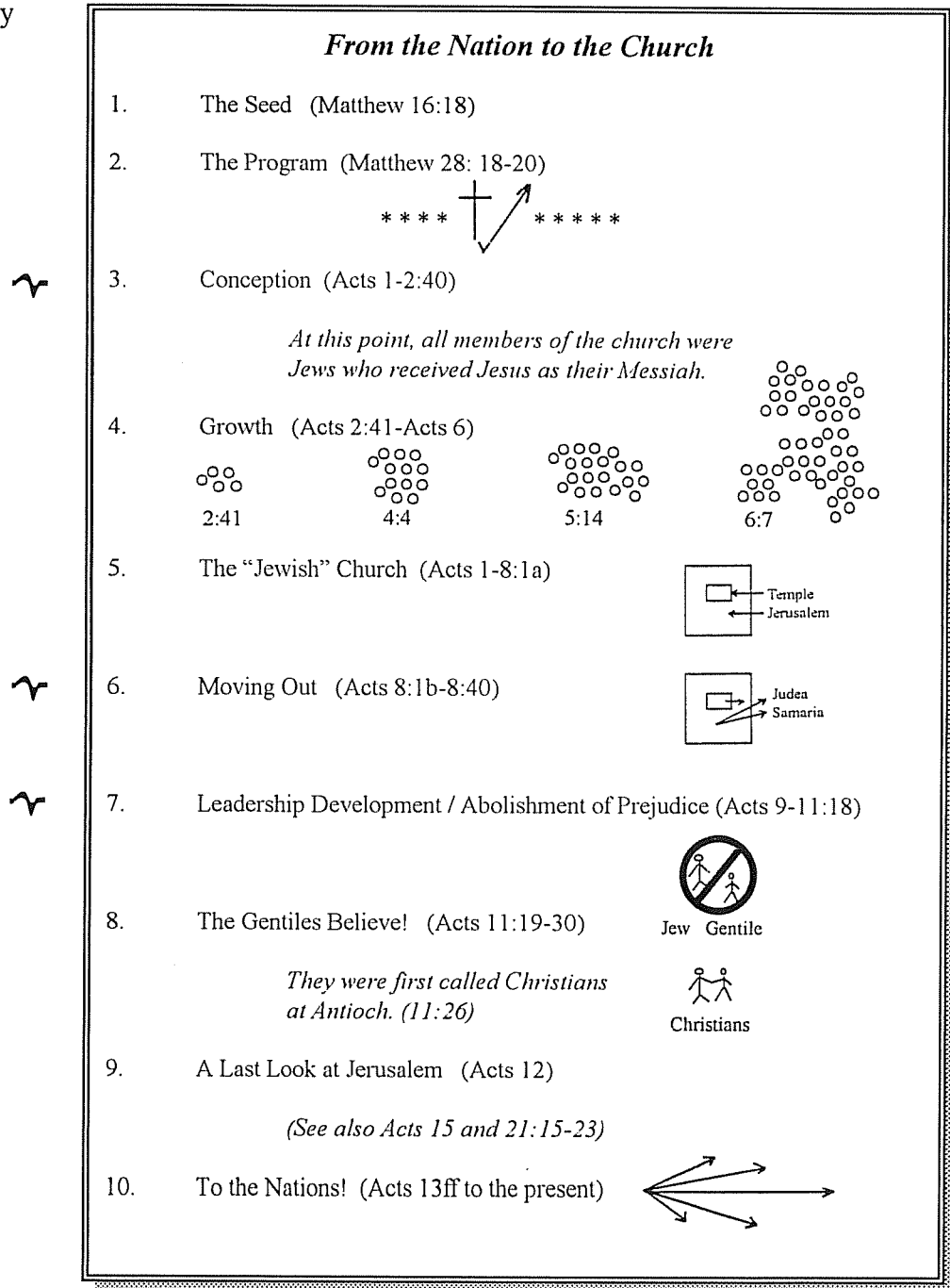
1. Compare and contrast the “seed” of the promise to Abraham in Genesis 12 with the “seed” of the church in Matthew 16. (32)
2. In what sense was the church “built” on Peter (and others)?
Give biblical support. (32)
3. Describe the two “plans” referred to in John 20:21. How were they alike and different? (32)
4. Explain “Two Become One,” including a biblical reference. (32)
5. Explain the idea that the nation and the church were “channels.” Of what? In what sense? (32)
6. Explain “One But Many,” including a biblical reference. (32)
7. Explain the “Two Flags” concept. Give some biblical support. (32)

Step 1: Transition (Acts 1-12; 4 Stages, 2 Passages)

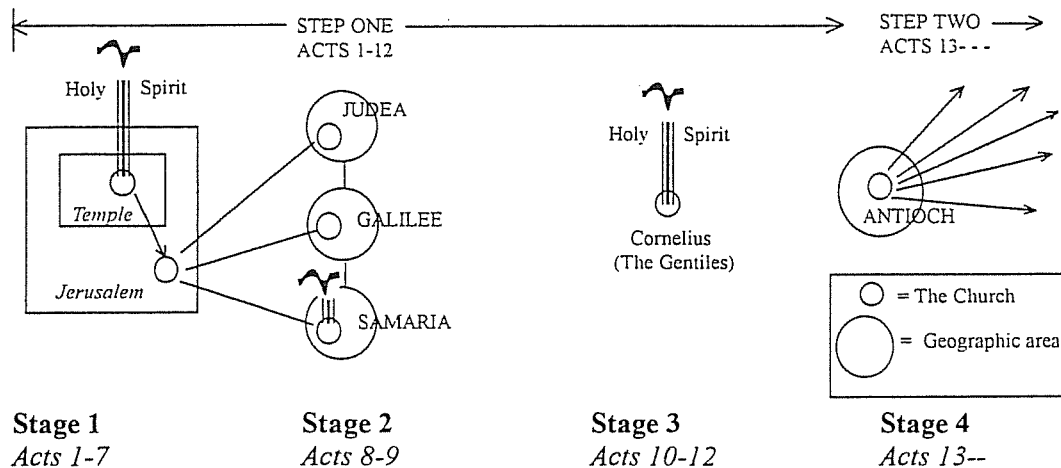
I. Step 1: Transition (Acts 1-12; 4 Stages, 2 Passages)

A. The Historical Transition

✓ = confirmed by
the Holy Spirit



B. Four Stages



II. Two Additional Passages

A. Matthew 21:33-39

Taking Away and Giving (The Parable of the Wicked Tenants)

1. A Land Owner: **God** (see vs. 42-46; Isaiah 5:1-7)
2. The Tenants: **The Jewish Leaders** (v. 45)
3. Question: When the Landowner comes, what will he do to the tenants?
 Answer:
 - a. Bring the wretches to a wretched end (v. 41a)
 - b. Rent the vineyard to other tenants (v. 41b)
4. A "Progress" interpretation of this parable:

The role of "redemptive channel" is taken away from Israel (the nation) and *given to the church!*

B. Romans 9-11

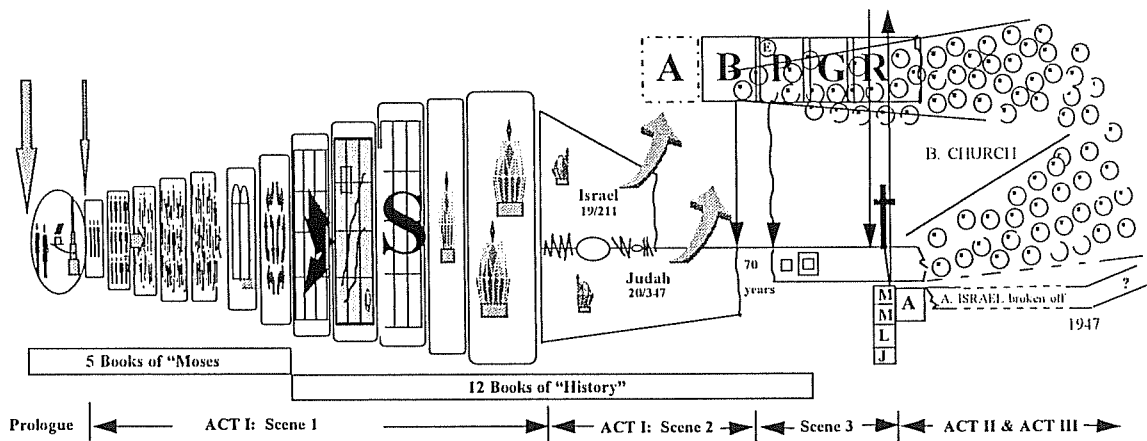
An Essay on Israel & the Church

**Five Questions
Related to the Transition
from the Nation to the Church**

1. Has God failed?
2. Did Israel fail?
3. Has God rejected His people?
4. Did Israel stumble so as to fall?

(Was the "taking away" from Israel only punishment, or was there also a positive outcome?)

5. Is this the end of Israel?



1. ***Has God Failed?*** (Romans 9)

- a. Paul's great sorrow for → the Israelites, to whom belong...

(He is willing to be lost
if it meant that Israel
could be saved.)

... adoption as sons
... the divine glory
... the covenant
... the receiving of the law
... the temple
... the promise
... the patriarchs
... the human ancestry of Christ

- b. Question: Has God's Word (Promise) failed? Has He broken
 His word?

Answer: "It is not as though the word of God has failed."
 (Romans 9:6)

- c. Question: Is God unjust? Has God's character failed?

Answer: God has the right to redeem the world

_____ !

[See Romans 9:16-22, 23-29; Matthew 21:42; John
1:11.]

2. *Did Israel Fail?* (Romans 10)

a. Paul's heart

They (Israel)...

“My heart’s desire and prayer to God for the Israelites is that they might be saved.”

. Are zealous but without knowledge

. Sought their own righteousness

. Did not submit to God's righteousness.

b. Question: So, did God fail??? (Romans 9)

Yes



No

5

Question: But, did Israel fail?? (Romans 10)

Yes

No

3. *Has God rejected His people?* (Romans 11:1-6)

Yes



No

5

4. ***Did Israel stumble so as to fall?*** (Romans 11:11-22)

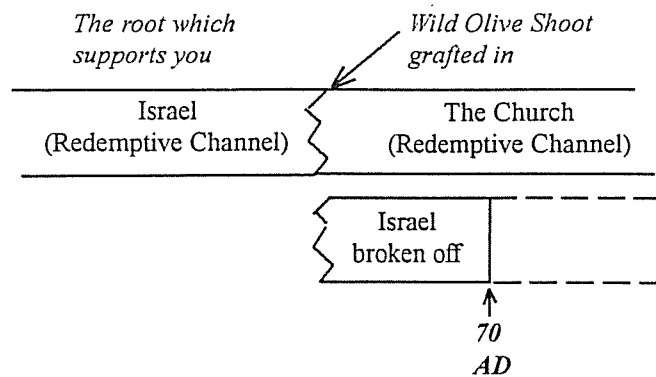
(Was the purpose of their fall only to discipline them?)

Answer:

Yes

No

☐



5. *Is this the end of Israel?* (Romans 11:12-29)

Answer: Yes No

☐ ☐

III. Concluding doxology

Oh, the depth of the riches of
the wisdom and
knowledge of God!
How unsearchable his
judgments,
and his paths beyond tracing out!

Who has known the mind of the Lord?
Or has been his counselor?
Who has ever given to God,
that God should repay him?

For from him and through him
and to him are all
things.
To him be the glory forever!
Amen.

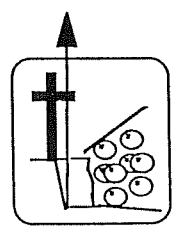
(Romans 11:33-36)

REVIEW QUESTIONS

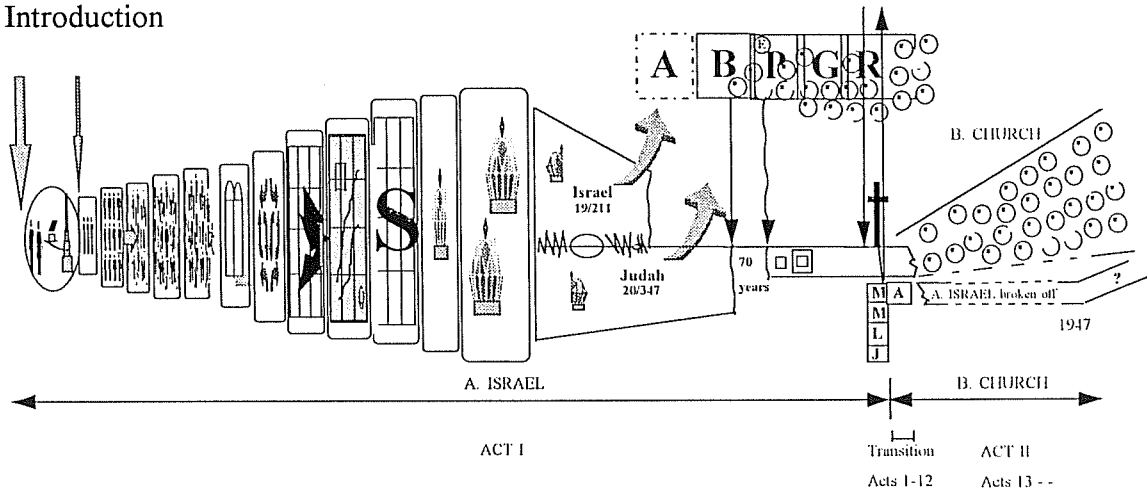
Session 21: Transition (Acts 1-12; 4 Stages, 2 Passages)

1. How does the transition from the nation to the church in Acts 1-12 demonstrate the principle that “God grows things?” (32)
2. Note the “confirmations” when the Holy Spirit was poured out in a dramatic fashion (perhaps this happened every time someone was converted, but it is only described, as such, a few times). What was true about each of those occasions? (32)
3. Describe the “Progress” interpretation of the parable in Matthew 21:33-39. (32)
4. How does the fact that Paul himself was a Jew (Romans 11) contradict the idea that God’s word had failed and that He had rejected His people? (32)
5. Explain how Israel’s pursuit of righteousness was an act of obstinate disobedience to God. (32)
6. What was the positive result of Israel’s fall? Be specific. (32)

Session 22
Step 2: To the Nations (Acts 13---)



I. Introduction



II. Analysis of the two “Redemptive Channels”

A. A dozen thoughts on the Redemptive Channels:

A = Israel

B = The Church

1. A and B are different (2 channels: one taken away/one given).
2. B is linked to A--past (rooted), present (enemies), future (acceptance).
3. B is the present channel (given to).
4. A is “set aside” (taken from).
5. At the present, A is an enemy of B’s gospel.
6. A has a future (all Israel; “how much more”).
7. A was a more appropriate channel for bringing the Messiah into the world and to the cross.
8. Is B a more appropriate channel for taking the gospel to the nations?
9. Theological systems offer a spectrum of emphases, stressing either what A and B have in common (unity in what God is doing) or how they differ (progress in what God is doing).

10. There is a biblical balance regarding A and B, and it should be sought.
11. B must not take its “status” for granted, as did A, which assumed that it was an end in itself.
12. A is national and Jewish; B is cross-cultural, universal, and local.

B. More thoughts about the nation (ACT I) and the church (ACT II):

ACT I

ACT II

Luke 24:44-49	
Christ should suffer & rise again	v 47 that repentance & forgiveness of sins should be proclaimed in his name to all the nations.
Genesis 12:1-3	
I will make of you a great nation... & through your seed: blessing for all the families of the earth.	And all peoples of the earth will be blessed through you.
John 20:21	
As the father has sent me	I also send you
Matthew 16:18, 21	
From that time on Jesus began to explain...that he must be killed and on the third day be raised to life.	I will build my church.
Summary	
<p>ACT I: The Father provides redemption through a nation</p> <p>Our response? _____</p> <p>Do we suffer to obtain this?</p> <p>Yes No</p> <p><input type="checkbox"/> <input type="checkbox"/></p>	<p>ACT II: The Son proclaims redemption through the church.</p> <p>Our response? _____</p> <p>Do we suffer to obtain this?</p> <p>Yes No</p> <p><input type="checkbox"/> <input type="checkbox"/></p>

II. Step 2: To the Nations (Acts 13---)

“...all the families (peoples) of the earth will be blessed.”

A. What does the term “families” or “peoples” (*mishpachah*) in the Promise to Abraham mean?

1. A word study on *mishpachah* [4990]

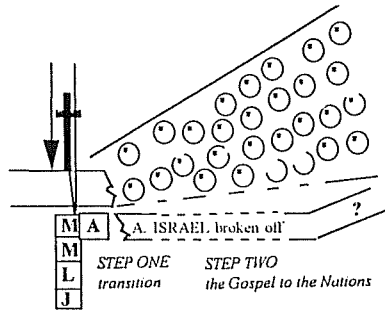
Numbers 26	“clans”; five “families” of Judah
Judges 9	“clan”; Four “families” of Reuben
Ezekiel 20	“tribes”
Amos 3:2	“families”
Psalms 22:7	“All the ends of the earth will remember and turn to the Lord. And all the families of the nations will worship before Thee.”
Revelation 5:9	“Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation.”

2. *Mishpachah* = _____

B. Some key questions that arise as we ponder how *all* the families (*mishpachah*) of the earth can possibly be blessed through the fulfillment of the promise to Abraham:

1. What about those people groups that do not have a church? (Romans 10:9-15)
2. What is God doing? What is the purpose of the church? (See Isaiah 49:5-6; Acts 13:47; see also Acts 13:17-18.)
3. Must the task of making Christ known to the nations be integral to local churches? Is it essential or is it a desirable option?

-
-
- C. Acts 13ff shows that the Gospel spread to all nations because it was recognized as the central priority of the church



- D. Another (dozen) thoughts on Acts 13ff that inform our missiology:
1. Note the contribution of the Diaspora, the Jews scattered among the Gentiles by the Babylonian captivity; the Jews and the synagogues were a first point of reference for the missionaries.
 2. There is an ever widening circle of the gospel.
 3. The gospel went first to cities.
 4. The gospel started with the Jews, the synagogues.
 5. Among the characteristics of the spread of the gospel were: acceptance, rejection, crowds, interest, riots, opposition, beatings, imprisonments, being dragged through the streets, and an ever widening network of individuals and churches.
 6. There were teams of "apostles" which regularly added personnel from among the newly established churches (e.g. Aristarchus and Secundus (Thessalonica), Timothy (Lystra) and Gaius (Derbe)).
 7. The base of the teams was their home churches.
 8. There were repeat visits to many cities.
 9. Different strategies were used at various places.
 10. The newly established churches become self-governing and provided people and money to the teams.

11. The churches were sociological miracles: cross-cultural, international, universal, and local.

12. The gospel was contextualized and indigenous.

E. A warning and closing thoughts on ACT II.

1. Why did God reject Israel as His redemptive channel? _____

2. The church has been given the responsibility and privilege of being God's redemptive channel.

3. The church is an anthropological/sociological miracle, beautifully designed to go to every nation: both universal and local; international, cross-cultural and compatible with a variety of civil governments.

4. But, if the church is rebellious and disobedient, if it does not fulfill its function, what then? Romans 11:20, 21 warns:

“They (the nation) were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if God did not spare the natural branches, he will not spare you either.”

5. Question: What if Israel had not rebelled? Would God have used the church anyway?

6. Is the church an appropriate channel for ACT III?

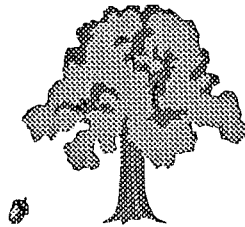
REVIEW QUESTIONS

Session 22: **Step 2: To the Nations (Acts 13---**)

1. Compare and contrast the nation and the church. (32)
2. The Father provided redemption and the Son proclaims redemption: what is meant by, “do we suffer to obtain either of these”? (32)
3. Explain the significance of the Hebrew word *mispachah*. (32)
4. What is the task of the Church (God’s redemptive channel) today? Support your answer. (32)
5. How is the church a “sociological miracle?” (32)
6. What characterized the methods of the “missionaries” in Acts 13ff? (32)
7. How is the church a more appropriate channel for taking the gospel to the nations? (32)
8. Sketch out and be prepared to identify the specifics of a graphic illustration of ACT II.

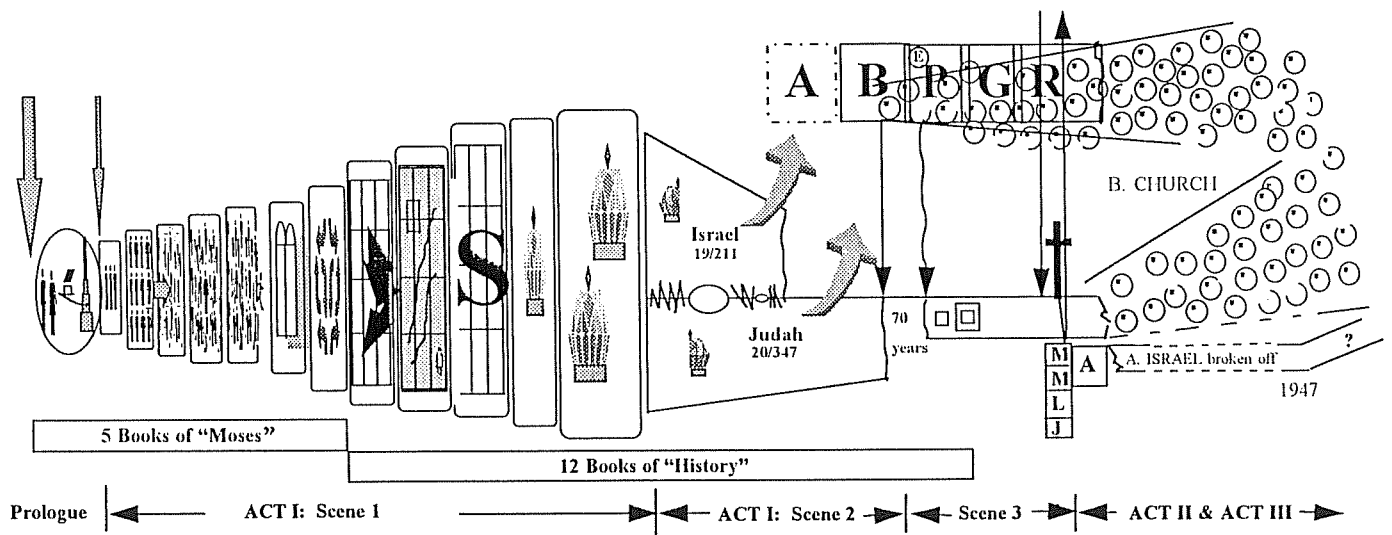
END OF ACT II

WHAT GOD IS DOING

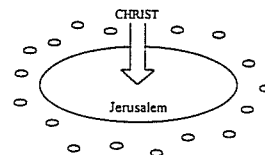


ACT III: The Future of the Gospel
The Nations Seek the Lord

GRAPHIC REPRESENTATION OF ACTS I, II, & III



Session 23
The Nations Seek the Lord



I. **ACT II: The Future of the Gospel**

“Sing to the LORD a new song;
sing to the LORD, all the earth.

...Declare his glory among the nations,

...Ascribe to the LORD, O families of
nations,
ascribe to the Lord glory and
strength.

Ascribe to the LORD the glory due his
name;

...Let the heavens rejoice... the earth
be glad;
let the sea resound,
...let the fields be jubilant,

...Then all the trees of the forest will sing
for joy;
they will sing before the LORD, for
he comes,
he comes to judge the earth.
He will judge the world in
righteousness,
and the peoples in his truth.”

(Psalm 96)

A. There is a strong tie between making Christ known “to the uttermost parts of the earth” and His second coming.

1. Acts 1:8

“You will be my witnesses... to the ends of the earth.”

2. Acts 1:11

“Men of Galilee, why do you stand looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”

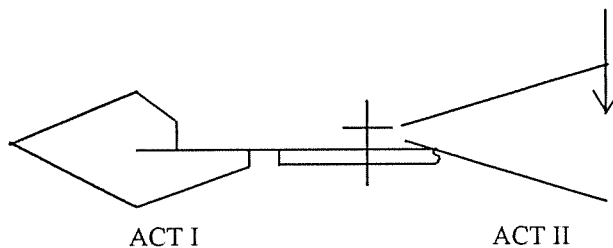
3. John 14:3

“I will come back.”

We live in hope!

II. Understanding “the last days” (or “the end of the age”)

A. ACTS I and II have different conclusions.



B. Jesus clearly links the proclamation of the Gospel and the end of the age in Matthew 28:18-20:

“...make disciple of all nations...”

“...surely I am with you always, to the very end of the age.”

C. The term “end of the age” refers to the end of this world as we know it. The age began at creation, “since the world began” (John 9:32; Acts 3:21; Ephesians 1:4), and at some point this world will be destroyed and dissolved (2 Peter 3:10-11).

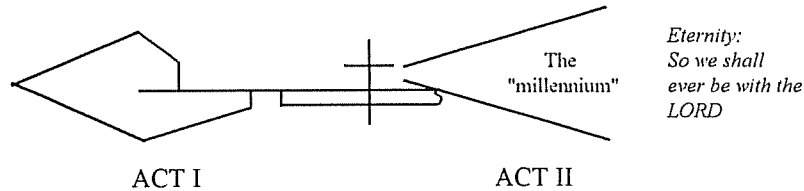
D. The last days of ACT II will culminate in the return of Jesus Christ:

“When our Lord Jesus comes.... When our Lord Jesus comes with all his holy ones.... The coming of our Lord...; the Lord himself will come down from heaven with a loud command, with the voice of the archangel and with the trumpet call of God.... They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds.... Concerning the coming of our Lord Jesus Christ and our being gathered to him.... We wait for the blessed hope--the glorious appearing of our great God and savior Jesus Christ.... And so we will be with the Lord forever. Encourage one another with these words.”
(1 Thessalonians 2:19; 3:13; 4:15-18; 2 Thessalonians 2:1; Matthew 24:30-31; Titus 2:13)

III. Will there actually be an ACT III here on earth?

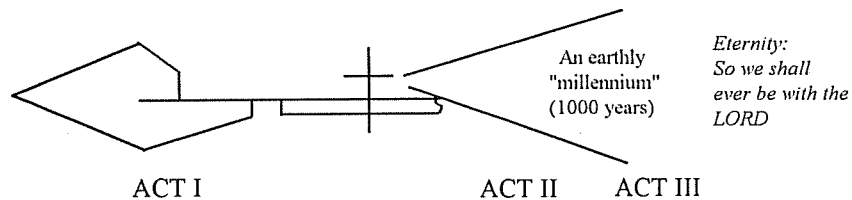
A. Two Views

1. View #1: End of Age (ACT II), then eternity.



A-Millennialism: the "millennium" is not a literal period on earth, but is figurative of the godly influence of the church. After Christ's return there is a direct move to the eternity of heaven.

2. View #2: End of Age (ACT II), then an ACT III.



Pre-millennialism: the "millennium" is a literal period on earth in which Jesus Christ reigns over the world as a righteous king (pre = a millennium before eternity).

3. Commentary

a. Dr. Layman

- b. Bernard, the author of *The Progress of Doctrine in the New Testament*, was a-millennial, a common theological view in his day. Nevertheless he comments: "Take from the Bible the final vision of the heavenly Jerusalem [and we will not just have lost] an important revelation, but a conclusion which interprets and validates all that went before.... A Bible that did not end by building a city of God for us would fail to provide much of what we need, and *leave much of its contents unexplained.*" (p. 128)

IV. Question: If there is an ACT III, when will it take place?

Answer: After the full number of Gentiles has come in and Christ returns.

A. Romans 11:25

“...Israel has experienced a hardening in part until the full number of Gentiles has come in. And so all Israel will be saved...”

B. Matthew 24:3, 14

The disciples have asked when the temple will be torn down and what will be the sign of Jesus’ coming and the end of the age (ACT II). Jesus replies that, “...this gospel of the kingdom shall be preached in the whole world as a testimony to all nations, and then the end (ACT II) shall come.”

C. Acts 1:6-8

The Disciples ask: “Lord, are you at this time going to restore the kingdom to Israel?” (ACT III?)

Jesus answers: “It is not for you to know the times or dates the Father has set... ...But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

D. Acts 2:16ff/Joel 2:28ff

Peter at Pentecost said the outpouring of the Holy Spirit there fulfilled the prophecy in Joel 2:28ff. In his prophecy Joel, after predicting the outpouring, prophesies the coming of the great and terrible day of the Lord. Is this ACT III?

E. Acts 15:12-17/Amos 9:11-12

James, commenting on reports by Paul and Peter about God's work among the Gentiles, says: “The prophets are in agreement with this report, as it is written: ‘After this (the Gentiles are saved) I will *return* and *rebuild* and *restore* David's fallen tent..., that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord...” [quoted from Amos 9:11-12]

V. What Happens to Israel in ACT III?

A. Amos 9:11-15

In that the Lord will...

1. restore, rebuild the tent of David...
2. in order that the remnant of men will seek the Lord...
3. and, He says, "I will plant Israel in their own land, never again to be uprooted from the land I have given them..."

B. Hosea 3:4-5

"For the Israelites will live many days without king or prince, (or) without sacrifice... Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days."

C. Isaiah 2:1-2

"This is what Isaiah son of Amoz saw concerning Judah and Jerusalem: In the last days the mountain of the LORD's temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it."

D. Ezekiel 37:1-14

Ezekiel sees a vision of a valley full of bones, scattered and dry. "Can these bones live?" As he watches the bones gather into bodies and become living flesh and blood people. The Lord explains that "...these bones are the whole house of Israel. ...I will bring you back to the land of Israel. ...I will put my Spirit in you and you will live..."

E. Jeremiah 31:31-34

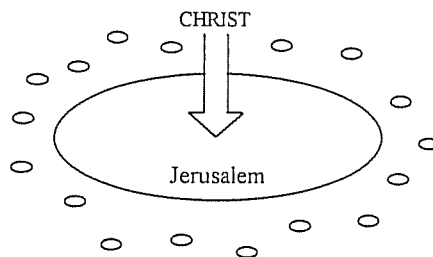
The Lord promises, "The time is coming when I will make a new covenant with the house of Israel and with the house of Judah. ...I will put my law in their minds and write it on their hearts. ...they will all know me, from the least of them to the greatest."

VI. Scripture teaches that the nations will seek the Lord in a revived Israel.

A. Isaiah 2:1-5; 8:9-10

“In the last days the mountain of the LORD’s temple will be established ...and all the nations will stream to it. “They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea. ...the nations will rally to him...”

*"As surely as I live says the Lord,
all the earth will be filled with the glory of the Lord,"*
Numbers 14:21



B. Micah 4:1-2

“In the last days the mountain of the LORD's temple will be established as chief among the mountains; ...and peoples will stream to it. Many nations will come and say, ‘Come, let us go up to the mountain of the LORD, to the house of the God of Jacob.’”

VII. It is interesting to note that the prophecies speak not of a *church*, but of the *nation* Israel, and that there will be a hardening of Israel *until* the fulness of the Gentiles, then “all Israel will be saved.” This raises some questions about the transition between ACT II and ACT III.

Transition Questions

- A. What revives Israel?
- B. How does the church fit in to the millennium?
- C. What will be the order of events?

A. What revives Israel?

1. A “great tribulation” (Revelation 7:14; 12); a “time of trouble for Jacob, but he will be saved out of it.” (Jeremiah 30:7); a “time of distress such as has not happened from the beginning of nations until then (Daniel 12:1).
2. The tribulation passages all seem directed toward Israel.

B. How does the church fit in to the millennium?

1. The church was an appropriate channel to take the gospel to the nations, but is it an appropriate channel to rule the nations?
2. Is there a danger that, like Israel, the church might be cut off [not the “true church” but the institution] as a channel because of rebellion and unbelief? [e.g. the harlot (Revelation 17) and the bride (Revelation 22); see also Revelation 1-3.]
3. Method of removing the true church? The “rapture.” (1 Thessalonians 4:13-18)
4. Where does the church fit into the millennium?
 - a. We are told that we will reign with Christ, yet there is no mention of the church in the millennium.
 - b. Perhaps there will be a parallel with the transition from ACT I to ACT II. True Israelites were not cast off. They were (and are) Israelites after the flesh, and members of the church (see Romans 11:1-10). In like manner, perhaps the true church will be reincorporated into the true Israel.

C. What will be the order of the events?

A. Matters that are **not** clearly revealed:

1. Tribulation (toward Israel)
2. The renewal of Israel
3. The removal of rebellious church
4. The rapture of the saints

B. But, here is what **is** clearly revealed:

*Worthy is the Lamb that was slain
to receive power,
and riches,
and wisdom,
and strength,
and honor,
and glory,
and blessing.*

(Revelation 5:12)

VIII. Conclusion: Poems by Amy Carmichael and Joseph Bayly

...And I want to live today for that day.

REVIEW QUESTIONS

Session 23 The Nations Seek the Lord

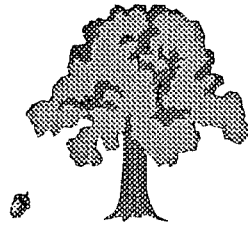
1. Compare and contrast the culmination of ACT I to ACT II. (32)
2. How do a- and pre-millennialists differ regarding ACT III? (32)
3. ACT III is all about Israel and appears to be silent about the Church. Explain. (32)
4. What will happen to Israel in ACT III? (32)
5. What will happen to the Church at the coming of Christ and during the millennium? (32)
6. Sketch out and be prepared to identify the specifics of a graphic illustration of ACT I, II, and III.

END OF ACT III

PART 2

WHAT GOD IS SAYING





WHAT GOD IS SAYING

(Eight Volumes)

Volume I: Promise

Volume II: Law

Volume III: Poetry

Volume IV: Prophets

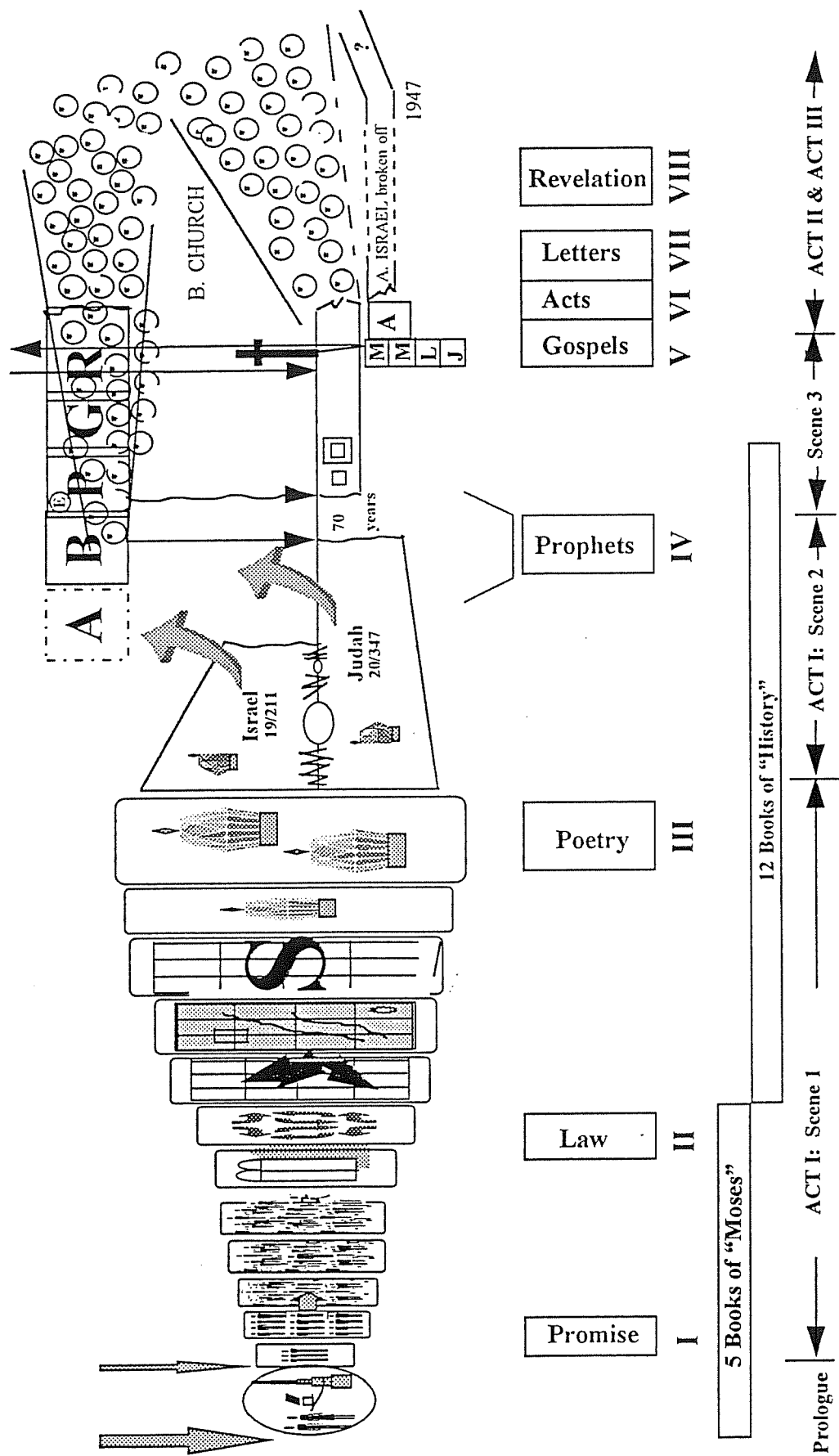
Volume V: Gospels

Volume VI: Acts

Volume VII: Letters

Volume VIII: Revelation

Epilogue



BLANK PAGE

WHAT GOD IS SAYING

(Eight Volumes)

Volume I: Promise

Volume II: Law

Volume III: Poetry

Volume IV: Prophets

Volume V: Gospels

Volume VI: Acts

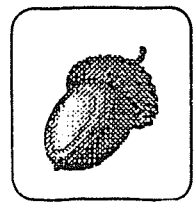
Volume VII: Letters

Volume VIII: Revelation

Epilogue



Session 24
Volume I: The Promise



I. Introduction

A. Brief review of PART I

[Refer to the graphic on the previous page.]

B. Now we will go through the Bible a second time!

1. PART I: WHAT GOD IS DOING *(Facts)*

- a. Unity: The continual unfolding of the plan (Genesis 12:1-3) from the first book of the Bible to the last.
- b. Progress: The different strategies God used (great nation, diaspora, the church, etc.) to push forward His plan.

2. PART II: WHAT GOD IS SAYING *(Doctrine)*

[Refer to the graphic on the previous page to see how the eight VOLUMES of PART II relate to the three ACTS of PART I.]

C. For each of the eight volumes we will ask a series of five questions.

A Framework for Inquiry

- A. Question #: The Need?
Why does this volume exist? What need does it meet?
- B. Question #2: The Content?
What is its content, the nature of its content?
- C. Question #3: Progress and Unity?
Is there progress and unity within and between the volumes?
- D. Question #4: The Method?
How does God speak in this volume? What method does He use to communicate?
- E. Question #5: Response?
So what? What should our response be?

II. Volume I: The Promise *Genesis - Exodus 19*

Background: _____

A. ***Question #1: The Need?***

B. ***Question #2: The Content?***

1. VOLUME I is full of references to the promise in Genesis 12.
 - a. On seven occasions, God repeated His promise to Abraham, becoming increasingly detailed with each one. God said “I will...” in 12:1-3 [5 times]; 12:7; 13:14; 15:1; 17:1; 18:1; and 22:1.
 - b. On seven other occasions in Genesis, God reiterated the promise to Isaac, Jacob, or Jacob’s sons.
 - c. There are over 30 other references to the promise in other passages (e.g., Jacob's prayer in 32:9ff; Joseph's orders regarding his bones, 50:24,25: “God will surely... take you to the land he promised on oath to Abraham, Isaac and Jacob.”)
 - d. In summary, the author of Genesis uses the promise as a central theme and seems to select material on that basis.
2. There are six “seeds” that make up the promise, the theme of the content.
 - a. I will make of you a great nation.
 - b. I will bless you.
 - c. I will make your name great.
 - d. You will be a blessing to others.
 - e. Those who bless you will be blessed and those who curse you will be cursed.
 - f. Through you and your descendants, all the nations/families of the earth will be blessed.

C. **Question #3: Progress and Unity?**

1. Unity: Everything stems from Genesis 12:1-3 (which is based on the prologue which introduces the predicament of human sin.)
2. Progress: God speaks progressively, from seeds ideas that grow and develop. Two examples from Genesis 12-22:



12:1 I will make *of you*... ...a great *nation*

12:7 "your descendants" "this land"

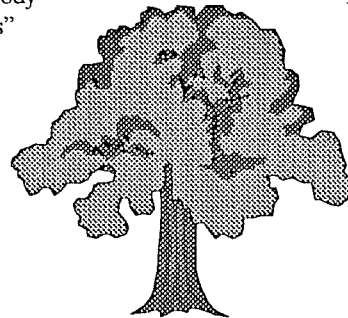
13:14 "like dust of the earth" "lift up your eyes"
"walk length & breadth"

15:1ff "from your own body"
(great numbers) "stars" "from the river...to..."
(specific boundaries)
"400 years in Egypt"
(time frame)

17:8,19 "Sarah's child"
"mother of nations"

18:14 "next year" (timing)

22:1 "Isaac"



"the whole land of
Canaan"

D. **Question #4: The Method?**

1. We see an example of how God communicated with Abraham in VOLUME I in Genesis 18: A "theopany" (visible manifestation of God) over roast veal, biscuits and yogurt!
2. 2 Chronicles 20:7, Isaiah 41:8, and James 2:23 provide another clue to the method when they call Abraham:
God's _____!
3. In summary, God spoke to Abraham _____ to _____.

E. ***Question #5: Response?***

1. How did Abraham respond?

a. Genesis 15:6

“Abram believed the Lord, and he credited to him as righteousness.”

b. Romans 4:3-25

4:3 “What does the Scripture say? ‘Abraham believed God, and it was credited to him as righteousness.’

4:11 “...he is the father of all who believe...”

4:16 “...the promise comes by faith, so that it may be by grace and may be guaranteed... ..to those who are of the faith of Abraham.”

4:21 “...being fully persuaded that God had power to do what he had promised

4:22 This is why it was ‘credited to him as righteousness.’

4:23 The words, ‘it was credited to him’ were written...

4:24 ...for us, to whom God will credit righteousness--for us who believe in him who raised Jesus our Lord from the dead.

4:25 He was delivered over to death for our sins and raised for our justification.”

c. Galatians 3:6-9

3:6 “Consider Abraham: ‘He believed God, and it was credited to him as righteousness.’

3:7 Understand, then, that those who believe are children of Abraham.

3:8 The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: ‘All nations will be blessed through you.’

3:9 So those who have faith are blessed along with Abraham, the man of faith.”

2. So, how should we respond?

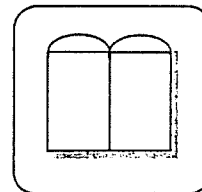
I Believe! (Faith)

REVIEW QUESTIONS

Session 24 Volume I: The Promise

1. What are the five questions asked of each volume? (32)
2. How prominent was the Promise in Genesis? (32)
3. Describe the progress of the promise to Abraham, “I will make *of you*,” from Genesis, chapter 12 to chapter 22. (32)
4. Describe the progress of the promise to Abraham, “I will make of you *a nation*,” from Genesis, chapter 12 to 17. (32)
5. What is the significance of a meal of roast veal, biscuits and yogurt? (32)
6. How is Abraham’s response to the promise used in the New Testament to illustrate what our response ought to be? Include a scripture reference. (32)

Session 25
Volume II: The Law



I. Volume II: The Law

Exodus 20ff
Leviticus
Deuteronomy

A. *Question #1: The Need?*

1. Question: A multitude came out of Egypt: Will it be a mob or a nation?
2. Answer: God turned the mob into a nation through the Law:

The need of the law was so that people would know

_____ to _____.

B. *Question #2: The Content?*

- 1.
2. Another way to analyze the content is through two interconnected and complex areas: Behavior and Relationships. Within these two areas there are four dimensions to consider:
 - a. Outer & Inner
 - b. Toward God and Men
 - c. Positive & Negative
 - d. Moral, Ceremonial and Civil

3. Examples

		<i>Behavior</i>	<i>Relationships</i>
a.	Ex. 20	do not kill, steal	relating to God relating to others
		have no other gods	relating to God relating to others
b.	Ex. 25	build a sanctuary	God says He will meet with them there.
c.	Lev.	. operational laws . priest, Levites . sacrifices . feasts, occasions	They came individually and corporately to worship the Lord.
d.	Lev. 25:	“If one your countrymen becomes poor...” . not for profit . no interest	Help him Fear God

C. ***Question #3: Unity and Progress?***

1. Unity: Exodus 20:2

“I am the LORD your God, who brought you out of Egypt...”

2. Progress: Bernard, *The Progress of Doctrine in the New Testament*, p.12

“In the Old Testament the progress is extended, interrupted, often slow and languid, and sometimes so doubtful that it seems like a step backward. Additions are made in different parts and in different ways, at times disguised in earthly forms.... Yet through it all the doctrine grows, and the revelation draws nearer to the great disclosure.”

3. Example

[See the next page.]

Genesis 17:1

Be blameless... ...Walk before me

Exodus 20

Ten Commandments;
to do, to be

a "house"
a "sanctuary"

Exodus 25-40

Exodus 21-24

More details on the Ten
Commandments

"walk" materials;
details on worship,
sacrifice

Leviticus

Deuteronomy

The "second" giving of the law
which gives expanded details
and applications.



An emphasis on
fellowship; advice and
direction for our walk with God.

Deuteronomy

D. *Question #4: Method?*

1. Not friend to friend, but...
2. Sovereign to subject! (*El Shaddai!*)

"Thou Shalt!" "Thou Shalt Not!"

_____ the _____ !

3. Reflection on the Law

- a. Do we have a problem with the law of God? [List some reasons we could have an "attitude problem" with authority figures:]

- b. To check (or adjust) our attitude, it is good to remember the uses of the Law.

- 1) Law is good and necessary. Bad government is better than no government.
- 2) The moral law tells me how I should behave to be like God. It is a standard for happy, successful living.

c. It is also good to note the Bible's attitude toward the law.

1) Deuteronomy 33:3-4

"Surely it is you who love the people... and from you they receive instruction, the law that Moses gave us, the possession (heritage) of the assembly of Jacob."

2) Psalm 119:97,113,119,127,159,163,165,167

"O how I love your law. I meditate on it all day long.... I love your law.... I love your statutes.... I love your commands more than gold, more than pure gold.... See how I love your precepts.... I love your law.... Great peace have they that love your law.... I follow your commands, I love your statutes, for I love them greatly."

d. Question: But, doesn't the New Testament have a prejudice against the Law?

Answer: No! "Law and Grace" is an Old Testament issue. We see *Grace* in Genesis 12:2-3 ("I will") and *Law* in Exodus 20:1-17 ("Thou Shalt").

These two concepts are not in opposition to each other in the Old Testament. Galatians 3 is a commentary on how they operated and cooperated together:

3:1 "O you dear idiots of Galatia!" (Phillips)

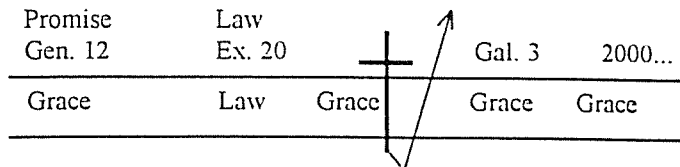
3:2 ...Did you receive the Spirit by observing the law, or by believing what you heard?

3:3 ...After beginning with the Spirit, are you now trying to obtain your goal by human effort?

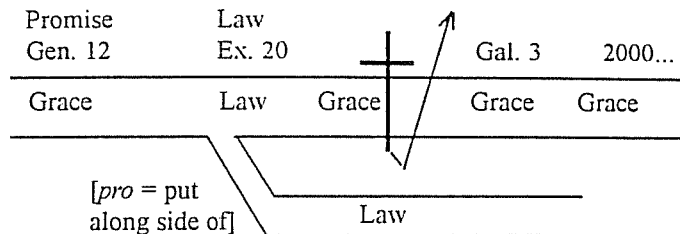
3.6 Consider Abraham: 'He believed God, and it was credited to him as righteousness.'"

Five Principles on Law and Grace from Galatians 3

Principle #1: God's way has always and only been by grace through faith! (3:1-14)



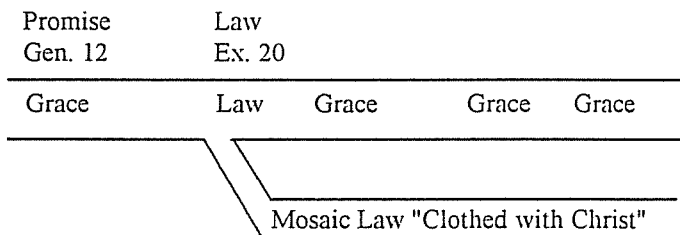
Principle #2: The Law did not replace the promise! (3:15-19)



Principle #3: The Law was "added" because of transgressions. (3:19-21)

Principle #4: Promise and Law are not opposed; they have different roles. (3:23-25; see also James 1:22-25)

Principle #5: The Law of Christ replaces the Mosaic law. (3:26-29; see also Romans 8:4)



E. ***Question #5: Response?***

1. Not, "I believe..."

2. ...but...

Yes!

a. Exodus 24:3

"...they responded with one voice, 'Everything the Lord has said we will do.'"

b. Exodus 24:7

"... 'We will do everything the Lord has said; we will obey.'"

c. Deuteronomy 32:46-47

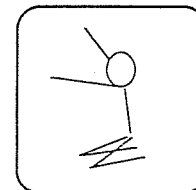
"When Moses finished reciting all these words to all Israel, he said to them, 'Take to heart all the words that I have solemnly declared to you this day, ...They are not just idle words for you--they are your life.'"

REVIEW QUESTIONS

Session 25 Volume II: The Law

1. Why was the law needed? (32)
2. The law speaks to two areas of life. What are they and how are they complex? (32)
3. Compare the method of God's speaking in Volume II with His speaking in Volume I. (32)
4. The law is a gift from God for my highest good. Explain. (32)

Session 26
Volume III: Poetry



I. Introduction

Job
Psalms
Proverbs
Ecclesiastes
Song of Songs

A. An overview of the Poetry books

1. VOLUME III, unlike the previous ones, has very little emphasis on historical narrative.
2. The five Poetry books are very different from one another.
3. As a collection, they are even more different from the Promise and the Law!

B. A preview of the content

1. *Job*

- | | |
|--------------------|---|
| 3:11,16 | “Why did I not perish at birth, and die as I came from the womb? Why was I not hidden in the ground like a stillborn child, like an infant who never saw the light of day?” |
| 23:10,11,
13,15 | “He knows the way that I take; when he has tested me, I will come forth as gold. My feet have closely followed his steps... But, he stands alone and who can oppose him? He does whatever he pleases.... That is why I am terrified before him; when I think of all this I fear him. God has made my heart faint; the Almighty has terrified me.” |
| 42:1-2 | “I know (Lord) that you can do all things; no plan of yours can be thwarted. You asked, ‘Who is this that obscures my counsel without knowledge?’ Surely I spoke of things I do not understand, things too wonderful for me to know.” |

2. ***Psalms***

- 27:1 “The Lord is my light and my salvation--whom shall I fear?
The Lord is the stronghold of my life--of whom shall I be
afraid?”
- 38:1,2,4 “O Lord..., your arrows have pierced me, and
your hand has come down upon me. My guilt has
overwhelmed me like a burden too heavy to bear....
:18 I confess my iniquity; I am troubled by my sin.”
- 89:1-2 “I will sing of the Lord's great love forever; with my mouth
will I make your faithfulness known through all generations. I
will declare that your love stands firm forever, that you
established your faithfulness in heaven itself.”
- 121:1-2 “I lift up my eyes to the hills--
 where does my help come from?
My help comes from the Lord,
 The Maker of heaven and earth.”
- 147:1-2 “Praise the Lord.
How good it is to sing praises to our God,
 how pleasant and fitting to praise him!”
:10 His pleasure is not in the strength of the horse,
 nor his delight in the legs of a man;
:11 The Lord delights in those who fear him,
 who put their hope in his unfailing love.”

3. ***Proverbs***

- 1:7,8 “The fear of the Lord is the beginning of
knowledge, but fools despise wisdom and discipline.
:8,9 Listen, my son, to your father's instruction and do not forsake
your mother's teaching. They will be a garland to grace your
head and a chain to adorn your neck.
- :15 My son, do not go along with them.”
- 6:1, 28 “My son.... Can a man walk on hot coals without his feet
being scorched? So is he who sleeps with another man's
wife.”

-
-
- | | |
|-------|---|
| 12:16 | “A fool shows his annoyance at once, but a prudent man overlooks an insult.” |
| 25:25 | “Like cold water to a weary soul is good news from a distant land.” |
| 27:14 | “If a man loudly blesses his neighbor in the morning, it will be taken as a curse.” |
| :15 | “A quarrelsome wife is like a constant dripping on a rainy day.” |
| :17 | “As iron sharpens iron, so one man sharpens another.” |

4. ***Ecclesiastes***

- | | |
|---------|--|
| 1:12-18 | “I, the Teacher, was king over Israel in Jerusalem. I devoted myself to study and to explore by wisdom all that is done under heaven. What a heavy burden God has laid on men! I have seen all the things that are done under the sun; all of them are meaningless, a chasing after the wind.... For with much wisdom comes much sorrow; the more knowledge the more grief.” |
| 7:29 | “This only have I found: God made mankind upright, but men have gone in search of many schemes.” |

5. ***Song of Songs***

- | | |
|-------|---|
| 1:7 | “Tell me, you whom I love, where you graze your flock and where you rest your sheep at midday.” |
| 4:1ff | “How beautiful you are, my darling! O, how beautiful! Your hair is like a flock of goats descending from Mount Gilead.” |
| 6:10 | “Who is this that appears like the dawn, fair as the moon, bright as the sun, majestic as the stars in procession?” |

II. Volume III: Poetry

A. *Question #1: The Need?*

1. The Poetry books are a record of people's experience.
 - a. Note the use of personal pronouns.
 - b. In VOLUME III, it not so much God speaking to people as it is _____ speaking _____ ...
or speaking to other people _____ !
 - c. These books are a record of those who experience promise and grace...
...in the midst of the _____, _____, and
_____ of every day life.
2. The Poetry books are meant to help us internalize what we know of God...
...to lead us toward a continual _____ experience.

B. *Question #2: The Content?*

1. Job 42:5
"My ears had heard of you but now my eyes have seen you."
2. Psalm 23:1
"The Lord is my shepherd, I shall not want."
3. Proverbs 30: 18, 19
"There are three things that are too amazing for me,
four that I do not understand:
the way of an eagle in the sky,
the way of a snake on a rock,
the way of a ship on the high seas,
and the way of a man with a maiden."

-
-
4. Ecclesiastes 12:12

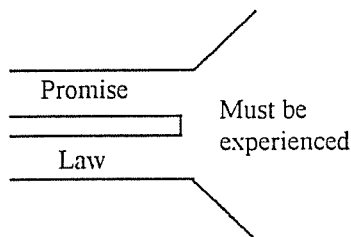
“Of making many books there is no end,
and much studying wearies the body.”

5. Song of Songs 7:8

“The fragrance of your breath is like apples.”

C. ***Question #3: Unity and Progress?***

1. While we can see some aspects of unity and progress in various Poetry books, it is much harder to trace them through than it is in the other volumes.
2. However, we can say this:
 - a. There is clearly unity in the sense that all valid experience is based on what God has revealed in Promise and Law.
 - b. There is progress in this sense:



D. ***Question #4: Method?***

1. In this section of the Bible, God’s truth is communicated as we hear from those who are experiencing a walk with the Lord and who are learning to apply His wisdom in the midst of the joys, struggles, adventures and sorrows of life.
2. The actual form is poetry, an expressive language of heart experience.
 - a. Examples of English poetry

-
-
- b. “Hebrew Poetry” uses rhyming ideas and strong figurative analogies.

“I waited patiently for the Lord;
he turned to me and heard my cry.
He lifted me out of the slimy pit,
out of the mud and mire;
he set my feet on a rock
and gave me a firm place to stand.
He put a new song in my mouth,
a hymn of praise to our God.
Many will see him and fear
and put their trust in the Lord.”

Psalm 40:1-3

E. ***Question # 5: Response?***

1. *That's what I need!*

Unlike the revelation of events or propositional truth, experience cannot be accumulated. It needs to be fresh on each occasion. There is an indispensable necessity to return--again and again--to our “first love.”

- | | | |
|----|-----------|---|
| a. | Psalm 55: | Listen, don't ignore me |
| b. | Psalm 57: | Have mercy on me; I take refuge |
| c. | Psalm 62: | My soul finds rest... |
| d. | Psalm 63: | O God, you are my God, earnestly I seek.. |
| e. | Psalm 69: | Save me! |
| f. | Psalm 64: | Hear my complaint! |
| g. | Psalm 73: | It's not fair! |

2. *That's what I want!!*

“As the deer pants for streams of water,
so my soul pants for Thee, O God.
My soul thirsts for Thee, for the living God.
When can I go and meet with God?”

Psalm 42

REVIEW QUESTIONS

Session 26 **Volume III: Poetry**

1. How does Volume III differ from the previous two volumes? (32)
2. What is the need for Volume III? (32)
3. What is the method of Volume III? (32)
4. What is the appropriate response to Volume III? (32)

Session 27
Volume IV: The Prophets

I. Introduction

- A. These seventeen books are the output of the “writing prophets” (although there were many other prophets.)
- B. They cluster around three great political crises:

A

Isaiah (1-39)
Hosea
Amos
Jonah
Micah

B

Isaiah (40-66)
Jeremiah
Lamentations
Ezekiel
Daniel
Obadiah(?)
Nahum
Habakkuk
Zephaniah

P

Haggai
Zechariah
Malachi
Joel(?)

II. Volume IV: The Prophets

A. *Question #1: The Need?*

1. The political crises associated with the prophetic books were actually symptoms of deep spiritual problems.

a. Isaiah 1:2-4

“I reared children and brought them up, but they rebelled against me.... Ah, sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption! They have forsaken the Lord; they have spurned the Holy One of Israel and turned their backs on him.”

b. Jeremiah 13:11

“I bound the whole house of Israel and the whole house of Judah to me, declares the Lord, to be my people..., but they have not listened.”

c. Hosea 4:1-2

“Hear the word of the Lord, you Israelites, because the Lord has a charge to bring against you who live in the land: There is no faithfulness, no love, no acknowledgment of God.... There is only cursing, lying and murder, stealing and adultery; they break all bounds....”

d. Jeremiah 7:23-26

“Obey me, and I will be your God and you will be my people....

But they did not listen or pay attention; instead, they followed the stubborn inclinations of their evil hearts. They went backward and not forward.

From the time your forefathers left Egypt until now; day after day, again and again (*shakar* = “rising up early”*) I sent you my servants the prophets. But they did not listen to me or pay attention. They were stiffnecked and did more evil than their forefathers.”

[*Jeremiah 7:25; 11:7; 25:3-4; 26:5; 29:19; 32:33; 35:14,15; 44:4]

e. Micah 6:3

“My people, what have I done to you? How have I burdened you?”

f. Malachi 1:2

“‘I have loved you,’ says the Lord. ‘But you ask, How have you loved us?’”

2. In summary, the prophets reveal....

... the _____ of God responding to

the _____ of His people.

God's
heart



His people's
heart



B. **Question #2: The Content?**

The prophetic books account for 30% of the Old Testament (250-300+ pages of the Bible!) They give us insight into four important areas.

***Four Areas We Can Understand More
Because of the Prophetic Books***

God: *Who He is and how He thinks*

His people: *What went wrong?*

Judgment: *What God is going to do about it!*

Hope: *Our only hope!*

1. **God:** *Who He is and how He thinks*

a. Isaiah 1:11-20

“The multitude of your sacrifices--what are they to me? I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats.

When you come to appear before me, who has asked this of you, this trampling of my courts? Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, Sabbaths and convocations--I cannot bear your evil assemblies. Your New Moon festivals and your appointed feasts my soul hates. They have become a burden to me; I am weary of bearing them. When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen.

Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.

Come now, let us reason together. Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.

If you are willing and obedient, you will eat of the best of the land; but if you resist and rebel, you will be devoured by the sword. The mouth of the Lord has spoken.”

b. Isaiah 40:12-31

“See, the Sovereign Lord comes with power...
He tends his flock like a shepherd:
He gathers the lambs in his arms
and carries them close to his heart;
he gently leads those that have young.”

2. **His People:** *What went wrong?*

The Allegory of Unfaithful Jerusalem: Ezekiel 16

An abandoned
Canaanite
child is
rescued by
the Lord.

With compassion,
he gives her
life; she grows
"like a plant"
and prospers.

The Lord
“marries”
her; made
a covenant
with her.

She prospered,
a queen whose
fame spread;
her beauty
was perfect.

But!

She trusted in
her beauty;
became a
prostitute.

She gave her wealth
and sacrificed
her children
to idols.

She participated in
detestable practices
and prostituted her-
self with the nations.

So!

This is what the Sovereign Lord says....

3. **Judgment:** *What God is going to do about it!*

a. Ezekiel 16:59

“I will deal with you as you deserve, because you have despised my oath by breaking the covenant.”

-
-
- b. Malachi 4:1

“Surely the day is coming;
it will burn like a furnace.
All the arrogant and the evildoer
will be stubble,
And the day that is coming
will set them on fire.
Not a root or a branch will be left to them.”

- c. A basic principle of the prophets and of the scriptures is that

_____ brings _____ !

But there *is* hope!

4. **Hope:** *Our only hope!*

- a. Ezekiel 16:60

“Yet I will remember the covenant I made with you in the days of your youth, and I will establish an everlasting covenant with you.”

- b. Malachi 4:2

“But for you who revere my name,
the sun of righteousness will rise
with healing in his wings.”

- c. Jeremiah 29:11-13

“For I know the plans I have for you, declares the Lord,, plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart.”

- d. Jeremiah 31:17

“So there is hope for your future, declares the Lord.”

-
-
- e. Isaiah 48, 57, 66

“I will heal, guide, comfort... ...there is *no peace* for the wicked!”

C. **Question #3: Unity and Progress?**

1. Unity

The prophets continually refer back to the:



PROMISE * COVENANT * CONTRACT * TESTAMENT

and to the Law.

2. Progress

While concentrating on the present, the prophets speak also of the past and the future, bringing warning and comfort as Israel and Judah's tragic events unfold.

D. **Question #4: The Method?**

1. God spoke through the Prophets:

“I will raise up a prophet... from among their brothers; *I will put my words in his mouth*, and he will tell them everything I command him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.” (Deuteronomy 18:18-19)

2. The prophets were special messengers for times of crisis. We often hear from them phrases like these:

“Thus saith the Lord”

“You shall say to them”

“The Lord speaks”

“The word of the Lord came”

“The Lord showed me “ (“I saw”)

E. ***Question #5: My Response?***

1. Not: "I believe," or "I will," or "I want that."

2. *Repentance!!*

(To turn back, away from or toward.
A change of mind; and then a change of direction.)

"Seek the Lord while he may be found;
call on him while he is near.

Let the wicked forsake his way
and the evil man his thoughts.

Let him turn to the Lord,
and he will have mercy on him,

And to our God,
and he will abundantly pardon."

(Isaiah 55:6-7)

3. Reflection

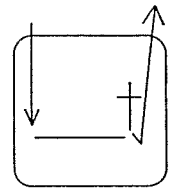
We suffer in the Christian church today because we do not understand God,
and we do not study the prophets enough to have a clear idea of who He is
and how He thinks.

REVIEW QUESTIONS

Session 27 **Volume IV: The Prophets**

1. What is the setting of the 17 books of the prophets? (32)
2. What is the need met by the prophetic books? (32)
3. Summarize the content of the prophetic books. (32)
4. What is the method of the prophetic books? (32)
5. What is the appropriate response to the prophets? (32)

Session 28
Volume V: The Gospels



Matthew, Mark, Luke, John

I. Volume V: The Gospels

A. Question #1: The Need?

1. Hebrews 1:1

“In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days (*eschatos*) **he has spoken to us by his Son.**”

2. Galatians 4:1

“When the time had fully come, God sent His Son.”



SIN Promise ➡ Preparation ➡ Fulness of Time
(promises* law * sacrifices
* tabernacle* temple* David * Malachi
* prophecies * diaspora * Israel * etc.)

B. Question #3: The Method?

1. John 1:14

“The **Word became flesh** and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.”

2. Philippians 2:7

“Being made in human likeness.”

3. Hebrews 2:14

“Since the children have flesh and blood, he too shared in their humanity.”

-
-
4. Luke 2:7; Matthew 1:25

“She gave birth to her firstborn, a son.”

“She gave birth to a son. And he gave him the name Jesus.”

5. Galatians 4:4

“When the time had fully come, God sent his son born of a woman.”

6. Colossians 1:19; 2:2,3,9

“God was pleased to have all his fulness dwell in him...; namely Christ, in whom are hidden all the treasures of wisdom and knowledge...; for in Christ all the fulness of the Deity lives in bodily form...”

7. Hebrews 1:3

“The Son is the radiance of God’s glory and the exact representation of his being...”

8. Summary: In the Gospels we have a biography, a model:

_____ spoke for _____!

C. ***Question #2: The Content?***

1. There are two types of content in the Gospels:

a. “Facts”: What He did (God spoke through the facts)

b. “Doctrine”: What He said; his teachings

“For I gave them the words you gave me.” (John 17:8)

2. Jesus' teaching centered in three areas:

Behavior and Relationships Explanations Promises
--

-
-
- a. Behavior and Relationships
 - 1) Inner and Outer
 - 2) God and Man
 - 3) Positive and Negative
 - b. Explanations
 - 1) God
 - 2) Man
 - 3) Sin
 - 4) The Old Testament
 - c. Promises
 - 1) “I will” (grace)
 - 2) ACT I: The Cross
 - 3) ACT II: “I am with you”
 - 4) ACT III: “that day”

D. ***Question #4: Progress and Unity?***

We will examine progress and unity in five ways:

Progress and Unity in the Gospels

Between the Old Testament and the Gospels

Within the Gospels

The Gospels to Acts

The Gospels to the Letters

The Old Testament to the Gospels to the Letters

1. ***Between the Old Testament and the Gospels***

- a. “The LORD you are seeking will come to his temple (Malachi 3:1) ➡ The record of the genealogy of Jesus Christ (Matthew 1:1)
- b. Promise, Law, Poetry, sacrifices, Prophecy Israel, temple, David Abraham, Isaac, Jacob, etc. ➡ Jesus Christ, the Son of David, the son of Abraham

2. ***Within the Gospels***

- a. Progress and unity are hard to trace in the gospels. The four books are often categorized like this:

Gospel	Matthew	Mark	Luke	John
Theme	<i>The Messiah King</i>	<i>The Mighty Worker</i>	<i>Jesus is God</i>	<i>Jesus is God</i>
Audience	Jews	Romans	Greeks	All

- b. ...but at least we can at least say that each gospel has its own personality and viewpoint.

3. ***The Gospels to Acts***

- a. “The beginning of the gospel about Jesus Christ...” (Mark 1:1)
- b. “In my former book... ..all that Jesus began to do and to teach.” (Acts 1:1)
- c. “He [Jesus] has poured out what you now see and hear.” (Acts 2:33)

4. *The Gospels to the Letters*

The Gospels	The Transition	The Letters
“Simple” “I am the light”	<i>“The Holy Spirit will teach you all things” John 14:26</i> <i>“I have much more to say to you, more than you can now bear” John 16:12</i> <i>“But when he, the Spirit of truth, comes he will guide you into all truth... and tell you what is yet to come.” John 16:13</i>	“complex” Romans, Hebrews
parables		essay-discourse
occasional introductory		exhaustive
the great “facts” have not yet been accomplished		the great “facts” are accomplished and need explanation
“What”		“How”

Examples:

<i>Gospels</i>	<i>Acts</i>	<i>Letters</i>
“I will build my church”	the building process	unity, organization, discipline, etc.
“They crucified him--a ransom for many; behold, the lamb of God”	preaching the cross	“He bore our sins on the tree; made to be sin for us; the just for...”
“The third day he rose ... he is not here he is risen”	preaching the risen Christ	“He was raised for our justification; Christ, raised indeed; firstfruits”

5. *The Old Testament to the Gospels to the Letters*

- a. Matthew 4-6: The Sermon on the Mount
Law: “Thou shalt” behavior
- b. John 13-17: The Upper Room Discourse
Promise: “I will”
- c. 21 Letters
Law-behavior: “created for good works”
Promise: “God works in you”

6. Summary: The Pattern of Unity and Progress

- a. Teachings begin as seeds and then grow and develop. Tracing a seed idea throughout Scripture until it grows to have considerable detail shows *progress*.
- b. Understanding that biblical teachings in the gospels have their origins in the seed ideas of the Old Testament shows *unity*.

D. **Question #5: Our Response?**

Respond!

Our Response

He came (his own ____ him not)

Receive Him!

He is God's beloved son

Hear Him!

All who labor and are heavy laden

Come!

He will make you fishers of men

God so loved the world that He gave his son

Jesus is the: bread of life

light of the world

living water

door of the sheepfold

great shepherd

resurrection and the life

All authority is given to Him

The Lamb who takes away the sin of the world

Even so must the Son of Man be lifted up

If anyone will follow Him he must ? himself

He is the vine and we are the branches

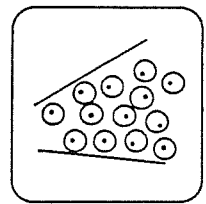
The first and greatest commandment

REVIEW QUESTIONS

Session 28 **Volume V: The Gospels**

1. What was the need for Volume V? (32)
2. What was the method of Volume V?
3. Summarize the content of this Volume. (32)
4. Explain the unity between the Old Testament and the Gospels. (32)
5. Explain the unity/progress between the Gospels and Acts. (32)
6. Contrast the nature of the teaching between the Gospels and the Letters. (32)
7. Explain the pattern of unity and progress in terms of the Sermon on the Mount, Upper Room Discourse and the New Testament letters. (32)
8. Describe the appropriate response to Jesus and His teaching. (32)

Session 29
Volume VI: Acts



I. Introduction

The book of Acts is predominantly history, but there is also important doctrine, particularly the message preached by the church in its expansion.

II. Volume VI: Acts

A. Question #1: The Need?

1. What message would the church have to present to the world?

	Yes	No
a. The message of John the Baptist?	<input type="checkbox"/>	<input type="checkbox"/>
b. The message of Jesus prior to the cross?	<input type="checkbox"/>	<input type="checkbox"/>
c. The message of Jesus' post-resurrection ministry?	<input type="checkbox"/>	<input type="checkbox"/>

2. The post-resurrection ministry is only a small part of the four Gospels, but note the distinct teaching in these passages:

a. Matthew 28:18-20

“Then Jesus came to them and said, All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.”

b. Mark 16:15

“He said to them, ‘Go into all the world and preach the good news to all creation.’”

-
-
- c. Luke 24:47

“Repentance and forgiveness of sins will be preached in his name to all the nations, beginning at Jerusalem. You are witnesses of these things.”

- d. John 20:21

As the father has sent me, I am sending you.

- e. Acts 1:8

“You will receive power when the Holy Spirit come on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

3. Interestingly, there seemed to be little discussion of the message. The church had a message from the beginning and, except for questions about Gentiles and the law, they appeared to have strong confidence and agreement concerning their message.

B. ***Question #2: The Content?***

1. Who is doing the action?

- a. Acts 1:1

“In the former book... I wrote about all that *Jesus* began to do and to teach.”

- b. Acts 1:12-4:30

“Show us which of these two....Exalted to the right hand of God..., *he* has poured out what you now see and hear. And *the Lord* added to their number daily. *In the name of Jesus Christ of Nazareth....* It is *Jesus' name* and the faith that comes through him that has given this.... Now, *Lord*, enable your servants to speak your word with great boldness. Stretch out your hand....”

2. What was not preached:

- a. What Jesus preached and taught
- b. Reminiscence about Jesus' life
- c. Teaching in belief and walk for those in Christ (*didache*; didactic)

3. What was preached by the apostles

- a. *Kerygma* (Preaching; to outsiders; God's message calling people to a decision of faith [2782-2784]); and *Euangelizo* (Announcing good tidings [2097-2099])
- b. "Day after day..., they never stopped teaching and proclaiming that Jesus is the Christ."

The church _____! He didn't!!

4. A sample sermon

The First Sermon (Acts 2:14ff)

I. Introduction:

Explanation of tongues, including the Old Testament prophecy of Joel.

II. "This Jesus..."

- Accredited by God through miracles
- Handed over to you by God's set purpose and foreknowledge
- You, with the help of wicked men, put Him to death
- ☆ God raised Him from the dead!
- We are witnesses
- God exalted Jesus to His right hand
- Summary: Therefore... God has made this Jesus, whom you have crucified, both Lord and Christ

III. Response ("What shall we do?")

- Repent and be baptized... ...for the forgiveness of your sins
- The promise is for you and your children... Save yourselves

-
-
5. A summary of the message in Acts (Acts 3:12-26; 4:8-12; 5:29-32; 7:1-53; 8:35; 10:34-43; 13:13-41; 46-48ff)

Make notes here on each point:

- a. God
- b. Jesus Christ
- c. Scope
- d. Response
- e. Result
- f. Support
- g. Pervasive Personality

C. ***Question #3: Unity and Progress?***

1. Link to the gospels

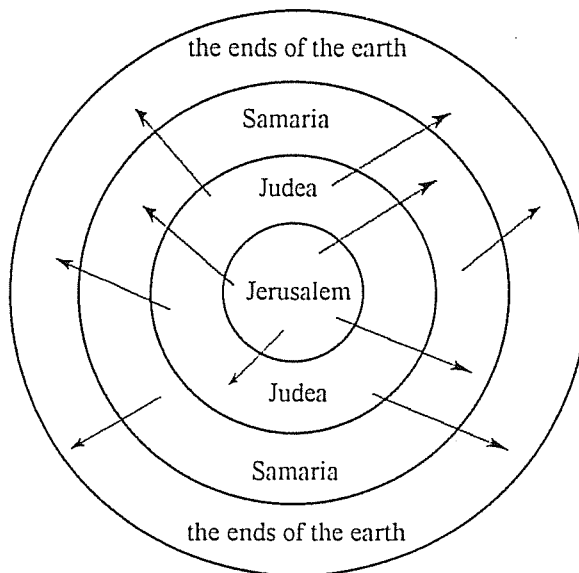
“In the former book... I wrote about all that Jesus began to do and to teach.”
(Acts 1:1)

2. Acts is based on the “Facts” of the Gospel and Jesus’ post-resurrection teaching:

“Then he opened their minds to understand the Scriptures (the “Law of Moses, the Prophets and the Psalms.” He told them, ‘This is what is written: the Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name....’”
(Luke 24:27)

-
-
3. Acts shows the continued fulfillment of the Promise through the spread of the Gospel.

- a. It is addressed to an ever-widening audience and each audience addresses an ever-widening audience!



“You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” (Acts 1:8)

- b. This ever-widening population is a link back to Old Testament prophesy.

“For this is what the Lord commanded us [us=Paul, Barnabas, the apostles]: ‘I have made you a light to the Gentiles, that you may bring salvation to the ends of the earth.’” (Acts 13:47) [Spoken by the Father to the Messiah in Isaiah 49:6-- “it is too small a thing...”]

D. **Question #4: The Method?**

1. In Acts, God’s message is proclaimed by witnesses (*martus*; martyr [3144])

“You shall be *witnesses*”

2. The witnesses made and took any occasion to deliver their message.
Examples:

-
-
- a. Peter (Acts 2:14-39)
 - b. Philip (Acts 8:26-39)
 - c. Paul and Barnabas (Acts 13-14)
 - d. Paul and Silas (Acts 16-17:15)
 - e. Paul (Acts 17:16-28)

E. ***Question #5: My Response?***

Do I know Jesus? Do I belong to Him?

If so...

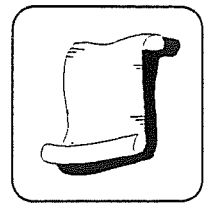
Witness!

REVIEW QUESTIONS

Session 29 **Volume VI: The Acts**

1. What is the need for “saying” in Acts? (32)
2. How is the content of the message preached in Acts connected to the post-resurrection ministry of Jesus Christ? Be specific. (32)
3. What might we have expected to be preached that was not? Illustrate. (32)
4. Summarize the content of the preaching in Acts. (32)
5. What was the method God used in Volume VI? (32)
6. What is the appropriate response to Volume VI? (32)

Session 30
Volume VII: The Letters



Romans - Jude

I. Volume VII: The Letters

A. Question #1: The Need?

1. All 21 letters are addressed to believers. It could seem like they already had all they needed:
 - a. Promise ➡ Law ➡ Temple/Nation ➡ Jesus ➡ The cross ➡ The resurrection ➡ The Holy Spirit ➡ The challenge to take the gospel to the ends of the earth!
 - b. By Acts 13, the believers were called and sanctified in Christ; they were saved (and knew it), filled with the Holy Spirit and were exercising gifts of the Spirit; the churches were international, cross-cultural, missionary-minded--sending, supporting and going churches, marked by growth, fellowship, prayer, Bible study, biblical preaching, giving, mutual care, witnessing and a willingness to suffer for the gospel.
2. However! "The book of Acts leads us to this point.... What more should follow? Christians exist; Christian communities are formed. Are they now left to their ordinary and permanent resources? It might have been so, *but in God's mercy it was not.*" (Bernard, p. 86) The church needed:
 - a. **Interpretation**
 - 1) What happened to them when they were "born again"? (What the birth of Christ, his death, and resurrection meant for them)
 - 2) What is the nature of the relationship between Jews and Gentiles?
 - 3) What is the relationship between Israel and the church?
 - 4) What is the nature of God's provision for holy living, and to what degree is it their responsibility?

b. ***Application***

- 1) What to do when Christians differ?
- 2) How to handle immorality within the church?
- 3) How to react to quarreling and disunity.
- 4) How to relate to sinful Gentile governments.
- 5) What can or should be done about persecution?

c. In short:

The Gospels	=	<i>The Facts of the Gospel</i>
The Acts	=	<i>The Spread of the Gospel</i>
The Letters	=	<i>The Explanation of the Gospel</i>

B. ***Question #2: The Content?***

1. Nature

- a. Explanation; instruction: enabling us to _____,
_____, and _____.
- b. Encouragement, exhortation: urging us to respond

2. Purpose

- a. Galatians 4:19

“Until *Christ is formed in you.*”

- b. Ephesians 4:12

“Until we all reach unity in the faith and knowledge of the Son of God and *become mature, attaining to the whole measure of the fulness of Christ.*”

-
-
- c. Philippians 3:10,12-14

“I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings.... *Not that I have already attained all this*, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.... I press on toward the goal to win the prize....”

- d. Colossians 1:10,28; 2:2

“That you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work... So that we may present everyone *perfect in Christ*.... My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding....”

- e. 1 Thessalonians 4:3

“It is God's will that you should be *sanctified*.”

- f. 2 Timothy 4:7

“I have fought the good fight, I have finished the race, I have kept the faith.”

3. Source

- a. The *power* to grow in Christ can be summed up in one two-letter preposition: **“In”**

Circle every time Paul uses the word “in”:

We are “seated in the heavenly places”
 “If any man is in Christ he is a new creation”
 “filled with the fruits of righteousness in Jesus Christ”

We have “access to the father in Christ”

God “causes us to triumph in Christ Jesus

(Paul uses the expression “in Christ” 164 times to describe our union, identification, oneness, personal relationship with Jesus Christ.)

b. Understanding “prepositional faith”

- 1) Prepositions speak of relationships.
- 2) But, the most intimate preposition of them all is “in.”

“...Christ in You, the Hope of Glory”

Circle every use of the preposition “in” below:

“Christ lives in me”
“my life is hid with Christ in God”
“for me to live is Christ”
“he who abides in me and I in him”
“Christ, who is my life”
“I live, yet not I, for Christ lives in me”
“the gift of God is eternal life in Christ Jesus”
“there is now no condemnation to them which are in Christ Jesus”
“the law of the spirit of life in Christ Jesus”
“to the saints in Christ”
“he who abides in me and I in him”
“we abide in Him and He in us”
“we are in him who is true, His Son Jesus Christ...”

c. Bible Study: “Prepositional faith” and *glory*:

Circle the word “glory” in the verses below.

- 1) Genesis 1:27

“So God created man in his own image, in the image of God he created him; male and female he created them..., and he said to them, fill the earth.” [Even though the word “glory” is not here, do you see it implied? Compare with Hebrews 1:3.]

- 2) Romans 3:23

“For all have sinned and fall short of the glory of God.”

3) Numbers 14:21

“As surely as the glory of the Lord fills the whole earth.”

4) John 1:14

“The word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the father, full of grace and truth.”

5) Hebrews 1:3

“The son is the radiance of God's glory and the exact representation of his being.”

6) Ephesians 1:5,6,11,12

“For he chose us in him before the creation of the world to be holy and blameless in his sight. He predestined us to be... to the praise of his glorious grace...; in him we were chosen... in order that we might be for the praise of his glory.”

7) John 17:3,21,22

“Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you sent.... Father, just as you are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. I have given them the glory that you have given me.”

8) Colossians 1:27

“Christ in you, the hope of glory.”

9) 2 Corinthians 3:18

“And we... are being transformed (*metamorphosed*) into his likeness with ever-increasing glory, which comes from the Lord.”

C. ***Question #3: Unity and Progress?***

1. Unity and progress has already been discussed in Volume V (“The Gospels to the Letters;” “The Old Testament to the Gospels to the Letters”) and under the need and content above.
2. But, is there “progress” from Romans to Jude?

Yes

☐

Not readily apparent!

☐

D. ***Question #4: The Method?***

1. Not “thus saith” or a “biography”; same teacher (Jesus), but not the incarnation this time, at least not as in the Gospels.
2. In the letters, God uses two methods to communicate with us.

- a. He speaks to us through the personal experience of those in whom Christ lives by the Spirit.

- 1) Galatians 2:20

“I have been crucified with Christ and I no longer live, but Christ lives in me.”

- 2) Philippians 1:21

“For to me, to live is Christ and to die is gain.”

- 3) 1 Timothy 1:13

“Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy...”

- b. He speaks to us through reason and logical explanation.

- 1) Romans 4:4-6

“Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who

does not work but trusts God who justifies the wicked, his faith is credited as righteousness. David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works.”

2) Romans 4:15

“It was not through law that Abraham and his offspring received the promise..., but through the righteousness that comes by faith.”

3. In short, God speaks to us through the letters of people who experienced what we experience as believers.

You might call it a generic “case study” approach!

E. ***Question #5: My Response?***

“So then, *just as* you received Christ Jesus as Lord...

...Continue...*

...to live in him, rooted and built up in him, strengthened in the faith as you were taught and overflowing with thankfulness.

(Colossians 2:6-7)

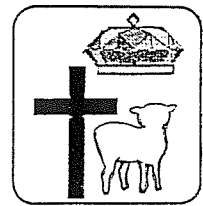
**the “just as...” analogy*

REVIEW QUESTIONS

Session 30 **Volume VII: The Letters**

1. What was the need for Volume VII? (32)
2. Summarize the content of Volume VII. (32)
3. Explain “prepositional faith,” the theme of Volume VII. (32)
4. Explain the link between prepositional faith and “glory.” (32)
5. Explain the three-fold method of Volume VII. (32)
6. Explain the response analogy: “just as.” (32)

Session 31
Volume VIII: Revelation



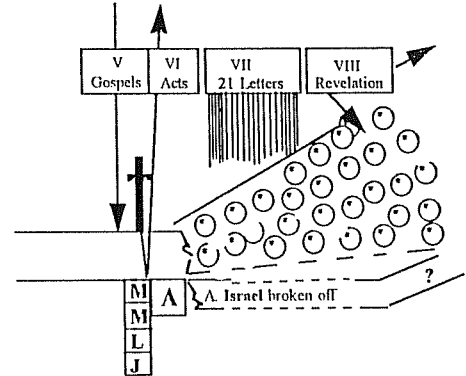
Revelation: The Future of the Gospel

I. Volume VIII: Revelation

A. Question #1: The Need?

1. Outside the Church

- a. The majority are opposed to God; the culture is ruled by anti-God and by anti-Christ emperors.
- b. God's people seemed to be overwhelmed and somewhat confused.
 - 1) On the one hand, they have Christ! (...the Word become flesh; the Lamb who was slain; a glorious resurrection: alive again for evermore; "I am with you to the very end of the age;" the promise of His triumphal return and establishment of his kingdom)
 - 2) On the other hand, they are, in fact, a tiny, despised, persecuted minority in a world dominated by a wicked empire.



2. Inside the Church

- a. There has been a falling away, an apostasy, by the church.

"You have forsaken your first love; you... hold to the teaching of Balaam..., committing sexual immorality; you tolerate that woman Jezebel..., she misleads my servants into sexual immorality and the eating of food sacrificed to idols (and) learning Satan's so-called deep secrets; you have a reputation for being alive, but you are dead..., (your) deeds are not complete; I know your deeds that you are neither cold nor hot; you do not realize that you are wretched, pitiful, poor, blind and naked." (Revelation 2-3)

-
-
- b. The Church had a great need for repentance, endurance, and comfort.

B. ***Question #2: The Content?***

- 1. Although it is difficult to outline Revelation, here is one possible structure to consider:
 - a. A series of seven parallel sections:

1-3; 4-7; 8-11; 12-14; 15-16; 17-20; 21-22
 - b. Each section has a circular, recurring, organization which
 - 1) starts with the first coming of Christ (the Lamb that was slain)...
 - 2) ...and ends with Christ's second coming (the judgment day of God).
- 2. According to William Hendriksen, one thing is for certain:

The content of Revelation is “beautiful beyond description...,

*“...beautiful in form,
in symbolism,
in purpose,
and in meaning.”*

- 3. Listen as Dr. Layman reads selected passages from Revelation 4-5.

-
-
4. Ten key themes in Revelation
 - a. The Lamb, Jesus Christ
 - b. Biblical Imagery
 - c. Prophecy
 - d. Conflict
 - e. Christ's Victory
 - f. Christ's Returning
 - g. The Saints
 - h. Satan and Evil
 - i. The Books and the Book
 - j. A Heavenly Jerusalem

C. **Question #3: Unity and Progress?**

1. Unity

- a. We see unity through the recurring scenes, increased intensity of spiritual conflict, and revelation of details.
- b. We also see unity as the final culmination of the Promise as revealed in the New Jerusalem. A stunning comparison:

Revelation 21:22-26

“The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. ...The glory of and honor of the nations will be brought into it.”

Numbers 14:21

“All the earth will be filled with the glory of the

2. We can now see the incredible progress of God’s magnificent redemptive plan:

<i>Genesis</i>	<i>Revelation</i>
God created	The new heaven and earth
Sun, moon, and stars	No need: the glory of God
Paradise lost	Paradise restored
Humans fleeing God	He shall dwell among them
Tree of Life: access denied	The right to come to the Tree of Life

D. ***Question #4: The Method?***

1. “The *revelation* of Jesus Christ, which God gave him...
2. ...to show his servants...
3. ...what must soon take place”
4. ...to his servant John (“I, John”) who testifies to everything he saw

(The words “see” or “seen” are used 49 times, as in “write what you see...”)

E. ***Question #5: My Response?***

Open the Door!

Hold Fast!

“I am coming soon!”

“Come, Lord Jesus!”

REVIEW QUESTIONS

Session 31 **Volume VIII: Revelation**

1. What is the need for Volume VIII? (32)
2. What are the 10 content themes emphasized in the lecture? (32)
3. Summarize unity and progress in Volume VIII in terms of “glory.” (32)
4. What method of “speaking” does God use in Revelation? (32)
5. What is the appropriate response to Volume VIII? (32)

END OF VOLUMES

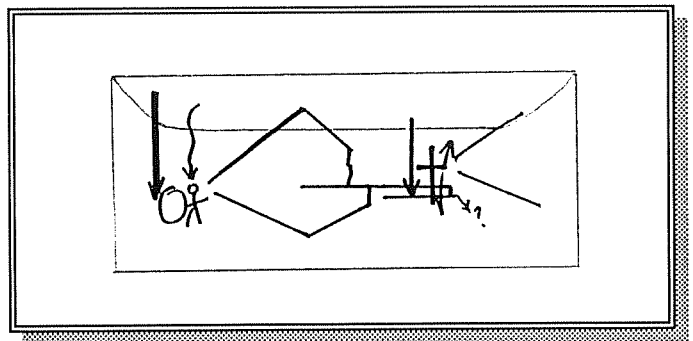
-
-
-

III. *Progress of Redemption* provides a framework for understanding biblical/theological issues.

- A. How the parts of the Bible fit into a coherent whole
- B. The Jews and the Church
- C. Countering various criticisms, e.g.:
 - 1. "Paul's Gospel"
 - 2. Post-Modernism
- D. Understanding what God is doing today (ACT II)

IV. What about all those graphics?!

Dr. Layman's
art work!



V. Conclusion: What a book!

STUDY QUESTIONS

The Progress of Doctrine in the New Testament by Thomas D. Bernard

These questions will serve as an aid for reading and understanding *The Progress of Doctrine in the New Testament* (PDNT). Bernard is not always easy to follow, but PDNT is thoughtful, thought-provoking and filled with scripture--your efforts will be well repaid.

Study Methodology

1. Read through the chapter ("Lecture") *before answering the questions*. (It may help to copy the Analysis and Index pages as a "map" to Bernard's thought.
2. Answer questions as *thoroughly* as is reasonable.
3. Answers ought to be *brief* and to the point, normally fitting the space provided. Complete sentences are not necessary, but say enough to make your point clearly.
4. Do *not* simply copy or quote Bernard's wording! Work to use your own wording or word order while expressing his thought. You must provide evidence that you understand what you are reading!
5. Typewritten or computer-generated text is preferred. If you write or print, do so *legibly*! You do not need to type the questions. Simply use the lecture heading and the questions numbers.
6. Whether you answer the questions in handwriting or on a computer, be sure your final product is submitted in the exact format and page arrangement as the hardcopy of the questions which follows. The size of your answers may *not* exceed the spaces provided below. The final page count should be the same as the hardcopy. [Note that only one set of questions exceeds one page.]
7. Do your own work. If necessary, you may ask someone else to help you understand what is being asked. Call your Faculty Assistant if you need further clarification.
8. The numbers to the left of each question gives the page on which the topic begins. *The material for that answer is NOT limited to that page!*
9. Read the Bernard text and answer the Study Questions during the assignments for your final Progress Report (#5). Follow the schedule for reading Bernard in the "Scripture Search" section of your *Study Guide*.
10. If you do not read every page of each assignment, record the % you did *not* read on page 219. Your grade is based on the quality of your answers (75%) and on faithfully reading the chapters and answering all the questions (25%).

Submit pages 210-219 for grading with Progress Report #5

LECTURE I: THE NEW TESTAMENT

- (1) 1. Why is John 17:8 important to the progress of doctrine in the New Testament?
- (2) 2. What are the three principles or “positions” Bernard adopts? Define “doctrine” and “progress.”
- (6) 3. How is the apostolic period different from all later periods of church history?
- (7) 4. Can the church receive continuing prophetic revelation beyond the limits of the New Testament? What does Bernard say is the orthodox view?
- (7) 5. What is the difference between the “historical” and “constructive” methods of showing progress?
- (9) 6. Why is the Koran (Qu’ran) used as an example?
- (9) 7. Summarize Bernard's comments on:
 - a. the reality of the progress
 - (10) b. the stages of the progress
 - (11) c. the principles of the progress.

LECTURE II: THE GOSPELS

- (15) 1. What are the implications of Mark 1:1 as applied to the question, “When did the gospel begin?”
- (15) 2. What is the difference between gospel “fact” and gospel “doctrine”?
- (16) 3. What is the function of the 4 Gospels?
- (18) 4. Why are 4 different Gospels preferable to a single “Life of Christ”?
- (19) 5. What is the relationship between the gospel facts and Jesus Himself as a Person?
- (20) 6. What is the relationship between the Synoptic Gospels and the Gospel of John?
- (21) 7. Describe the unique focus of each Gospel according to Bernard.
- a. Matthew
 - b. Mark
 - c. Luke

(22) d. John

(23) 8. How do the 4 Gospels show -
a. Unity

b. Progress

(25) 9. How do the Gospels
a. create a desire to have our questions answered?

b. provide the answers?

c. lay a foundation?

d. protect the doctrine of salvation from distortion?

Do not write or type below this line.

LECTURE III: THE GOSPELS

- (27) 1. What is the significance of Heb. 2:3 in regard to the progress of redemption?
- (28) 2. In what sense did Christ's teaching contain the substance of all Christian doctrine?
- (29) 3. How was Christ's teaching "introductory" (not "final")?
- a.
 - b.
 - c.
- (32) 4. How do the doctrines of "the forgiveness of sins" and "the success of Prayer" illustrate the introductory nature of Christ's teaching?
- (34) 5. Compare Mat. 5-7 and John 14-17 and tell why their differences are important.
- (36) 6. What evidence is there that Christ's final discourse was transitional?
- (39) 7. For what purpose were the Gospels written?

LECTURE IV: THE ACTS OF THE APOSTLES

- (40) 1. How does Acts 1:1-4 define the relationship between Acts and the Gospels?
- (41) 2. What examples are given of Christ's personal action in guiding the progress of doctrine through the book of Acts?
- (43) 3. How did God use the conflicts and issues which arose with the spread of the gospel to stimulate doctrinal development?
- (44) 4. How does the book of Acts show that Paul's doctrine is also the doctrine of Christ?
- (47) 5. a. What does Bernard mean by the concept of the Holy Spirit's "habitual guidance" of the apostles?
- b. Why is it important?
- (48) 6. What does it mean that the Holy Spirit came not so much to give power as to give light?
- (50) 7. How was Christ's change of teaching method to the disciples' advantage? (John 16:7)
- (51) 8. In what way were the apostles gifted by the Spirit in an absolutely unique and un-repeatable sense?
- (53) 9. What does the Spirit give all believers?

LECTURE V: THE ACTS OF THE APOSTLES

- (54) 1. What is -- and is not -- the purpose of the historical books of the Bible?
- (54) 2. What evidence is there that Luke exercised “intentional selection” in choosing material for Acts?
- (56) 3. How does the general character of gospel doctrine change from the Gospels to Acts?
- (57) 4. How does the effect of preaching change from the Gospels to Acts?
- (58) 5. What is the new focus of “the preaching of Christ” in Acts?
- (61) 6. What people and events are used in “clearing and forming” the doctrine, thus connecting the Gospels with the Epistles?
- (62) 7. What are the two great principles defended and defined in Acts?
- a.
- b.
- (63) 8. What is “the great Jewish error”?
- (64) 9. In what sense is the gospel also the “heir of the Law”?

LECTURE VI: THE EPISTLES

- (67) 1. How does Rom. 1:1-7 connect the Epistles to the preceding books?
- (67) 2. What “element” of gospel doctrine is lacking in Acts?
- (68) 3. Why was an authoritative body of epistles to the church a necessity?
- (69) 4. Why is the form (i.e., letters) helpful or important?
- (70) 5. What writing/communication methods are used in the Epistles?
- (71) 6. How do these methods accomplish "effective education" in Christian truth?
- (72) 7. Unlike Peter, James, and John, Paul was not involved in Jesus' earthly ministry. How is he especially qualified to write his Epistles?
- (75) 8. How is the progress of doctrine shown through the arrangement of the New Testament Epistles?
- (79) 9. What answers does Bernard provide for his two questions on p. 79?

LECTURE VII: THE EPISTLES

- (81) 1. What is the fundamental idea of 1 Cor. 1:30?
- (81) 2. Summarize the distinct contributions to the gospel made by --
- a. The Gospels
 - b. Acts
 - c. The Epistles
- (82) 3. How do the Epistles fulfill Christ's promise in John 14:20?
- (85) 4. How do the following doctrines show development from their treatment in the Gospels?
- a. Salvation
 - b. Adoption
 - c. Worship
 - d. Christian ethics

LECTURE VIII: THE APOCALYPSE (Revelation)

- (92) 1. How is the teaching of the book of Revelation connected with the Gospels?
- (92) 2. What is its place in the progress of doctrine?
- (92) 3. Why is prophecy important? That is, how is it linked to the rest of Bible doctrine?
- (94) 4. What does Revelation add to the doctrine of “the Body”?
- (94) 5. a. What problems face the church in the later Epistles?
- (96) b. How are they addressed in Revelation?
- (97) 6. How does Revelation give us a “doctrine of consummation”?
- a. The cause
- b. The history
- c. The coming of Christ:
- d. The victory
- e. The judgment
- f. The restoration

(101) 6. How does the concept of the “city” develop from Abraham in Genesis through Revelation?

(104) 7. What is Bernard's summary of the progress of doctrine in
a. the Gospels

b. Acts

c. Epistles

d. Revelation

Bernard Reading Evaluation

Fill in the percentage you actually read of each chapter in PDNT:

I. ____%

II. ____%

III. ____%

IV. ____%

V. ____%

VI. ____%

VII. ____%

VIII. ____%

Assignment grade (completed by Faculty Assistant):

Quality of % Reading
entries ____ + report ____ =
(75%) (25%) ==