

GOD'S REDEMPITIVE STORY

THE ETERNAL PURPOSE
A STUDY GUIDE FOR BIBLE CLASSES

FROM

ETERNITY - ETERNITY

GOD'S REDEEMPTIVE STORY

THE ETERNAL PURPOSE

An Outline Study Guide for Bible Classes

by
Kirk Castleman



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To My Wife and Kids,
You Mean The World To Me

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Acknowledgement

Castleman Comment: Congratulations to Kingdom Members!

No! It is not fair! But it is still true nonetheless! Kingdom members, the salt of the earth, the light of the world, will have persecution! Complaining and bitterness toward God solves no problems. Resentment, anger, and raging toward others, especially family members, is futile. Cynicism and bitterness in times of persecution and suffering only aggravates life's difficulties.

Jesus closes the Beatitudes with a reference to the Kingdom of God/Heaven (**Matthew 5:3, 10**). Who would deny that Kingdom members find "righteousness, peace, and joy in the Holy Spirit" (**Romans 14:17**)? Who would negate that even "peacemakers...shall be called sons (having the *"divine nature"*) of God? The Beatitudes simply say, *"Oh, what genuine joy and lasting happiness comes to those in the Kingdom because they personify and incorporate the likeness of Jesus"*!

But what is profoundly unfair, unrighteous, and at times, terribly complicated, is not the trials of Kingdom members, but the horribly inequitable death of the King! When the followers of this King grasp the meaning of this sinless King suffering for sin, *"the righteous for the unrighteous, that he might bring us to God"* (**I Peter 3:18**), all suffering pales into insignificance (**Romans 8:18f**).

The truth is clear: Jesus says, I have said these things to you, that in me you may have peace. In the world you will have tribulation (*trials, decay, sickness, persecutions, and even death!*). But take heart; I have overcome the world (**John 16:33**). Complaining, bitterness, and a sour attitude toward life's trials will not make them go away or change anything. Falling away, apostasy (**Matthew 13:21; 24:12**), serves only to move one away from any hope in suffering, God's eternal love.

What ingredient did the early Christians have that gave them a buoyant hope and joy in times of persecution and trials? What vibrancy did their faith have that is missing from so many today? The bottom-line answer to this has to be: Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name (**Acts 5:41**). They did not rejoice in their big buildings, budgets, or programs—things emphasized in the church today. They saw persecution as "a clear sign to them of their destruction, but of your salvation, and that from God" (**Phil. 1:28**). The credentials of the church of Christ is not the approval of the world, but participation in the suffering of Jesus (**Col. 1:24; II Corinthians 6:4f; 11:23f; 12:7f**)! Suffering and tribulations indicated purification in Kingdom membership (**Hebrews 12:1-29**). Even with profound difficulty, it might be well for Kingdom members to announce clearly: Blessed are those who are persecuted for righteousness sake, for theirs is the Kingdom of Heaven!

Preface

God's Eternal Purpose: The Scheme of Redemption is an exciting study of God's power and revelation in human history. These thirteen lessons will unfold God's eternal purpose to save all men through Christ in the church. It is not a study of the Plan of Salvation which would delineate the primary conditions for obedience to the Gospel. It is a study of God's purpose to redeem all men from eternity to eternity.

Present copyright laws prohibit anyone copying material in such a way as to reduce the value of the material to the author. In effect, to copy this work without paying for it would constitute theft of the author's labor. I will gladly donate a copy of this work to anyone who does not have funds to purchase it.

The author is indebted to all his teachers and many brethren who have encouraged this work. Especially, appreciation is given to Ed C. Wharton, Sunset International Bible Institute, Lubbock, Texas. Richard Rogers, John Banister, Dr. Hugo McCord, and Dr. J. D. Thomas were "*sons of encouragement*" by their lives, teaching, and writings. Any mistakes in this work is my responsibility, not theirs.

A profound thanks is given to all the students of Fort Worth Christian Academy (1969-71), some of whom are serving the Lord effectively in full-time capacities. These lessons were developed and taught initially to those fine young people. Special gratitude is expressed for the members of the Ridgecrest Church of Christ, who have listened and contributed to these lessons for many years.

Dale Jones of Del City, Oklahoma, has done a labor of love on the charts. My patient and diligent secretaries at Ridgecrest Church, Janie Strother, Connie Stinnett, and Barbara Hudgins are deeply appreciated. Connie, along with her husband, Chris, a fine Gospel preacher, did a thorough and loving critique of this work. Homer Hailey was also willing to offer suggestions; he was truly a great "man of God." Janie and Portia Davis worked the initial magic of computers to organize and beautify these outlines. Gratitude is expressed to Darrell Langford, who loved these lessons and has entered the eternal presence of the Lord, for his personal contribution to finance the initial computer work. Our daughter and son-in-law, Cindy and Aaron Deister, have been so helpful with computer revisions in recent revisions.

Murray and Dorothea of Vienna, Austria, have encouraged and challenged this work for many years. They are precious friends. Encouraging love has been the constant word from the author's wife. Words do not express the gratitude to God for this woman.

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FROM

ETERNITY - ETERNITY

Lesson 1

Lesson 1

The Eternal Purpose: Historical Background

INTRODUCTION

- A. Text: **Galatians 4:4; Ephesians 1:9-10**
- B. The purpose of this lesson is to present a summary outline and chart that will enable the student to have an understanding of the basic Bible history which is the background of the unfolding of ***The Eternal Purpose***.
- C. This lesson assumes that the student has at least a working knowledge of the names and order of the books of the Bible. The student is reminded of the example of Jesus in ***Luke 4:16-17***.

I. A BRIEF OUTLINE OF BIBLICAL HISTORY: (See Appendix)

- A. From Creation to the Call of Abraham (**Genesis 1-11**)
 - 1. Adam and Eve in the Garden of Eden (**Genesis 1-3**)
 - 2. Cain and Abel (**Genesis 4**)
 - 3. Noah and the Flood; Ham, Shem, and Japheth (**Genesis 5-11**)
 - 4. Tower of Babel (**Genesis 11**)
- B. From the Call of Abraham to the Death of Joseph (**Genesis 12-50**)
 - 1. Abraham (**Genesis 12-25**)
 - 2. Isaac (**Genesis 21-35**)
 - 3. Jacob (**Genesis 25-49**)
 - 4. Joseph (**Genesis 37-50**)

- C. Nation of Israel: From Egyptian Bondage to the Conquest of Canaan (**Exodus to Joshua**)
 - 1. Bondage in Egypt
 - 2. Deliverance and Exodus by Ten Plagues
 - 3. Receiving the Law on Mt. Sinai
 - 4. Wilderness wandering
- D. Period of Conquest: Joshua
- E. Period of Judges (**Judges, Ruth, I Samuel 1-8**); Samuel's death (**I Samuel 25:1**)
- F. Period of the United Kingdom (**I Samuel 9 to I Kings 11, and I Chronicles 1 to II Chronicles 9**)
 - 1. Saul (**I Samuel 9-31**)
 - 2. David (**I Samuel 16 to II Samuel 24, II Kings 1-2, and I Chronicles 1-29**)
 - 3. Solomon (**I Kings 1-11, and II Chronicles 1-9**)
- G. Period of the Divided Kingdom (**I Kings 12 to II Kings 25, and II Chronicles 10-36**)
 - 1. The Northern Kingdom: Israel
 - a. All kings evil; nine dynasties
 - b. Ended 722 B.C. with destruction of Samaria by the Assyrian kings Shalmanesar V and Sargon II (**II Kings 17-18**)
 - 2. The Southern Kingdom: Judah
 - a. Few good kings: The royal seed line
 - b. Ended 606/586 B.C. with destruction of Jerusalem by the Babylonian king, Nebuchadnezzar (**II Kings 24-25, and II Chronicles 36**)
 - 3. Literary prophets of the Divided Kingdom (**Isaiah, Jeremiah, and all minor prophets except Haggai, Zechariah, Malachi; possibly Obadiah**)
 - 4. Important non-literary prophets: Elijah (**I Kings 17 to II Kings 2**); Elisha (**I Kings 19 to II Kings 13:20**) and many others.

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- H. Period of the Babylonian Captivity
 - 1. 606/586 to 536 B.C., 70 years (II Chronicles 36:17-21)
 - 2. Prophets (Jeremiah, Lamentations; Ezekiel; Daniel)
 - 3. Beginning of synagogues
- I. Period of Restoration/Return (536 to about 400 B.C.)
 - 1. Historical (Ezra, Nehemiah, Esther)
 - 2. Prophets (Haggai, Zechariah, Malachi and possibly Obadiah)
- J. Inter-Biblical Period (close of Old Testament, 400 B.C. to Christ), important world kingdoms, and rulers related to bible history
 - 1. Persians (538/36 to 332 B.C.)
 - 2. Greek period (332 to 167 B.C.)

From Everett Ferguson, **BACKGROUNDS OF EARLY CHRISTIANITY**, p. 13-14.

“It is hard to imagine Christianity succeeding in any other environment than that which resulted from the conquests of Alexander the Great”(p. 14); “Alexander ushered in the Hellenistic Age, but the ingredients of that age were already there. He accelerated the pace of change”(p. 13): What took place because of Alexander?

- (1) “The movement of Greeks abroad”
- (2) “Accelerated speed of conquest by Greek culture”
- (3) “Emergence of one world economically”
- (4) “Spread of Greek language”
- (5) “A body of ideas accepted by all”
- (6) “A higher level of education”
- (7) “Spread of Greek deities and cultus”
- (8) “The emergence of philosophy as representing a way of life”
- (9) “The framework of society around the *polis*. . .The human horizon was expanded from the city-state to the *oikoumene*(the inhabited, civilized world. . .The new thing, however, was an *oikoumene* speaking the *koine*” (The whole world spoke Greek! KHC)
- (10) “Increase of individualism. . .Chosen things became more important than inherited things. . .personal religion stems from the philosophical individualism of Socrates”

- 3. Jewish independence (167 to 63 B.C.)

- a. Jewish sects: Pharisees, Sadducees, Zealots, Essenes
 - b. Jewish institutions: Sanhedrin
 - c. Jewish writings: Septuagint, Apocrypha, Pseudepigrapha
4. Romans, government (pax Romana), and transportation systems (63 B.C. to close of New Testament Age)

II. NOTES ON THE CHART: A BRIEF HISTORICAL OUTLINE OF THE BIBLE

- A. One cannot appreciate the fulfillment of God's Eternal Purpose without at least a summary knowledge of Bible history. This chart is an attempt to present in visual form an overview of Old Testament history. The student is urged to memorize this outline and draw the chart from memory.
- B. Important points to remember:
- 1. The division of the Kingdom: 940/33 B.C. (I Kings II)
 - 2. Most of the prophets did their work during the Divided Kingdom Period.
 - 3. Israel did not have a "formal return" from the Assyrian captivity, although traces of some tribes exist even to New Testament times.
 - 4. Judah's fall, captivity, and return are traced to preserve the royal seed line: Christ!
 - 5. The Bible is not arranged chronologically. While God reveals His purpose in history, this history is understood only with the legal, poetical, and prophetic material interpreting and expanding it.
 - 6. The student must understand the relationship of the books of the Bible and the development of God's purpose in history.

CONCLUSION

- A. The eternal purpose is unfolded in history. Hence, the prerequisite to understanding the *scheme of redemption* is a knowledge of Bible history.
- B. History is HIS-STORY!

Readings:

Halley, Henry H., *Halley's Bible Handbook*, pp. 193-195, 208-212, 229-230, 280-284, and 402-412

Willis, John, Editor, *The World and Literature of the Old Testament*, pp. 117-190

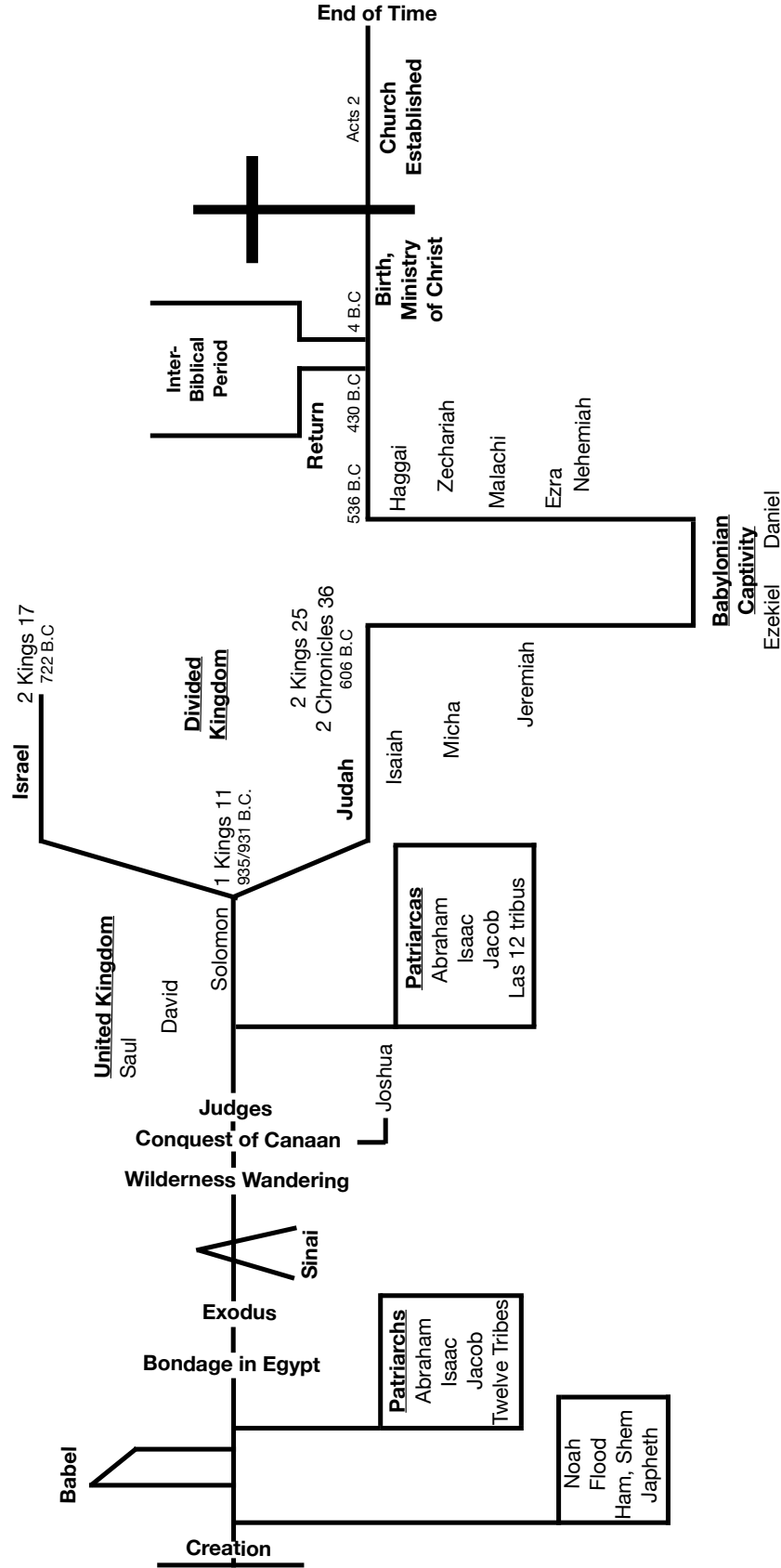
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Kelcy, Raymond, *The Need for an Overall View* (see Appendixes 1, 2, and 3)

Ferguson, Everett. *Backgrounds of Early Christianity*. Eerdmans, 1993

(Note: All of this excellent book ought to be read in conjunction with a study of the topics found in this Lesson. KHC)

HISTORICAL OUTLINE OF BIBLICAL HISTORY



REVIEW

1. Give a ten-point outline of major periods of Old Testament history.

2. Give biblical material that covers the period of the Judges.

3. Provide a four-point outline of the period between the testaments using historical designations. Provide sources during this period which demonstrate a Messianic preparation.

4. Write the names of the Old Testament literary prophets and place them in their appropriate historical period.

5. List at least two important non-literary prophets; tell the historical period in which they are located and the scripture reference.

6. Provide the following information:

a. What is the name generally given to the Northern Kingdom?

b. What is the name of the nation that conquered this kingdom?

c. What was the date and scripture reference for the end of the Northern Kingdom?

d. What is the name generally given to the Southern Kingdom?

e. What is the name of the nation and the leader of the army that conquered the Southern Kingdom?

f. What are the dates and scriptures of the end of the Southern Kingdom?

7. Describe the kings of the Northern Kingdom and give several examples.

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8. Who were famous kings of the Southern Kingdom?

9. If we were reading the Bible chronologically, who comes first: Isaiah or Nehemiah? If we were reading the Bible sequentially who comes first: Jeremiah or Ezra? What is the significance of this question with regard to the books of the Bible?

10. This lesson is designed so that you can locate any biblical book, key person, or date on a historical time-frame. You should also be able to know the biblical references for the major periods of Bible history. Can you do this?

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

True or False

11. T F A major character of the Conquest was Josiah.
12. T F The death of Joseph is found in the book of Exodus.
13. T F Solomon was the third king of the United Kingdom.
14. T F Samuel is a "Judge" and "Prophet" but not mentioned in the book of Judges or books of prophecy.
15. T F There are nine wicked dynasties in the Southern Kingdom during the Divided Kingdom Period.
16. T F All kings of the Northern Kingdom were wicked.
17. T F Elijah preached about the same time as Haggai.
18. T F Elijah preached about the same time as Ahab, the King.
19. T F Elijah preached before Jeremiah.
20. T F The synagogues came into existence during the period of Judges.

Fill in the Blank

21. The first king of the United Kingdom. _____
22. The name of the translation (from Hebrew to Greek) which Jesus and the early church used. _____
23. What happened to the children of Israel after they received the Law of Moses? _____

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24. Book of the Bible that lists the death of Samuel. _____

25. The period after the Babylonian Captivity. _____

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FROM

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Lesson 2

Lesson 2

The Eternal Purpose: A Synthesis of the Scriptures

INTRODUCTION

- A. The purpose of this lesson is to present a survey of the theme, the Golden Cord, or the Scarlet Thread of the whole Bible: Jesus Christ!
- B. This lesson is titled a 'synthesis' because it is a "putting together of parts or elements so as to form a whole"; the study of those relevant passages which synthesize the parts of Scripture into the single theme of redemption in Christ.
- C. Perhaps there is no greater need for the Bible student today than for him to see the "overview," the over-arching theme of Scripture. Insight into this synthesis leads to profitable Bible study and meaningful evangelism.

I. A BIBLICAL SYNTHESIS FROM SELECTED PASSAGES

- A. The teaching of Jesus in Luke 24:25-27, 32, and 44-48
 - 1. Note how the words of Jesus refute the partial understanding of these two disciples as related in verses 19-21.
 - 2. If these two disciples had discerned the spiritual nature of Christ's purpose, the victory over sin and death, they would have understood the Scriptures. They did not understand that Jesus' ministry was to be the suffering and glorification of the "just for the unjust" (I Peter 3:18) and consequently did not "understand the Scriptures."
 - 3. Jesus used the word "interpreted" in verse 27. The original word comes into English in the word "hermeneutics," which means "to explain in words." (the actual Greek word is diermeneuo, which literally means, "to interpret fully"; ref. Vine's) Hermeneutics is the science and art of biblical interpretation.
 - 4. The word in verses 31-32 and 45, "opened," is a translation of a word which means "to open up completely, to open the sense of a thing, explain, expound so as to understand and receive; to open by dividing or drawing asunder." (Also, see Acts 16:14; Mark 7:34-35.)
 - 5. Note the following elements of the Scriptures in verses 44-48:
 - a. "The Christ will suffer"

- b. "And rise from the dead on the third day"
- c. "and repentance"
- d. "and forgiveness of sins"
- e. "will be preached in his name"
- f. "to all nations"
- g. "beginning at Jerusalem"

B. The teaching of Paul

1. The evangelism at Thessalonica (Acts 17:1-3)

- a. His method:
 - 1) Went into the synagogue
 - 2) Reasoned with them from the Scriptures
 - 3) Explaining and Proving
- b. His message:
 - 1) That the Christ had to suffer, and
 - 2) Raise from the dead
- c. His conclusion: "This Jesus I am proclaiming to you is the Christ"

2. The Evangelism with Agrippa (Acts 26)

- a. Paul was saying "nothing but what the prophets and Moses did say should come" which agrees with Jesus in Luke 24 (Acts 26:22)
- b. Elements of apostolic preaching (Acts 26:23)
 - 1) "The Christ must suffer" (Mark 8:31 and Matthew 16:21)
 - 2) "The resurrection of the dead" (Acts 2:22-31)
 - 3) Proclaim Light:
 - a) "The hope of the promise our twelve tribes are hoping to see fulfilled. . . God raises the dead" (Acts 26:6-8)
 - b) God's commission to Paul, which equals what Paul said that he did! (Acts 26:18)
 - 4) "Both to the people and to the Gentiles" (Luke 24:47, etc.)
- c. How to evangelize a wicked king! (Acts 26:24-29)
 - 1) "Speak forth words of truth and soberness" even though some will say you are 'mad'"

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- 2) Preach the message of the prophets (Acts 26:27)
 - 3) The sinner needs to recognize that you are trying to win him to Christ; you want him to become a Christian!
3. Paul's Introduction to Romans: Romans 1:1-5
- a. Subject: "The Gospel of God"
 - b. Source: "the Holy Scriptures": II Timothy 3:15-17; Romans 16:25-27
 - c. Substance: "concerning his Son Jesus Christ our Lord"
 - 1) Royal humanity: "born of the seed of David according to the flesh"
 2. Resurrected deity: "declared to be the Son of God with power, according to the spirit of holiness"
 - d. Stipulation: "unto obedience of faith"(Luke 24:47)
 - e. Subjects: "among the nations" (also Luke 24:47)

C. The Gospel Paul preached was "According to the Scriptures":
Corinthians 15:1-5

II. A BIBLICAL SYNTHESIS FROM THE CHART: BRIEF OUTLINE OF THE SCHEME OF REDEMPTION

- A. The chart is designed to be learned so that the progressive unfolding of God's eternal purpose can be remembered by the student.
- B. The remainder of this course will be to explain, expound, and expand this basic outline.

CONCLUSION

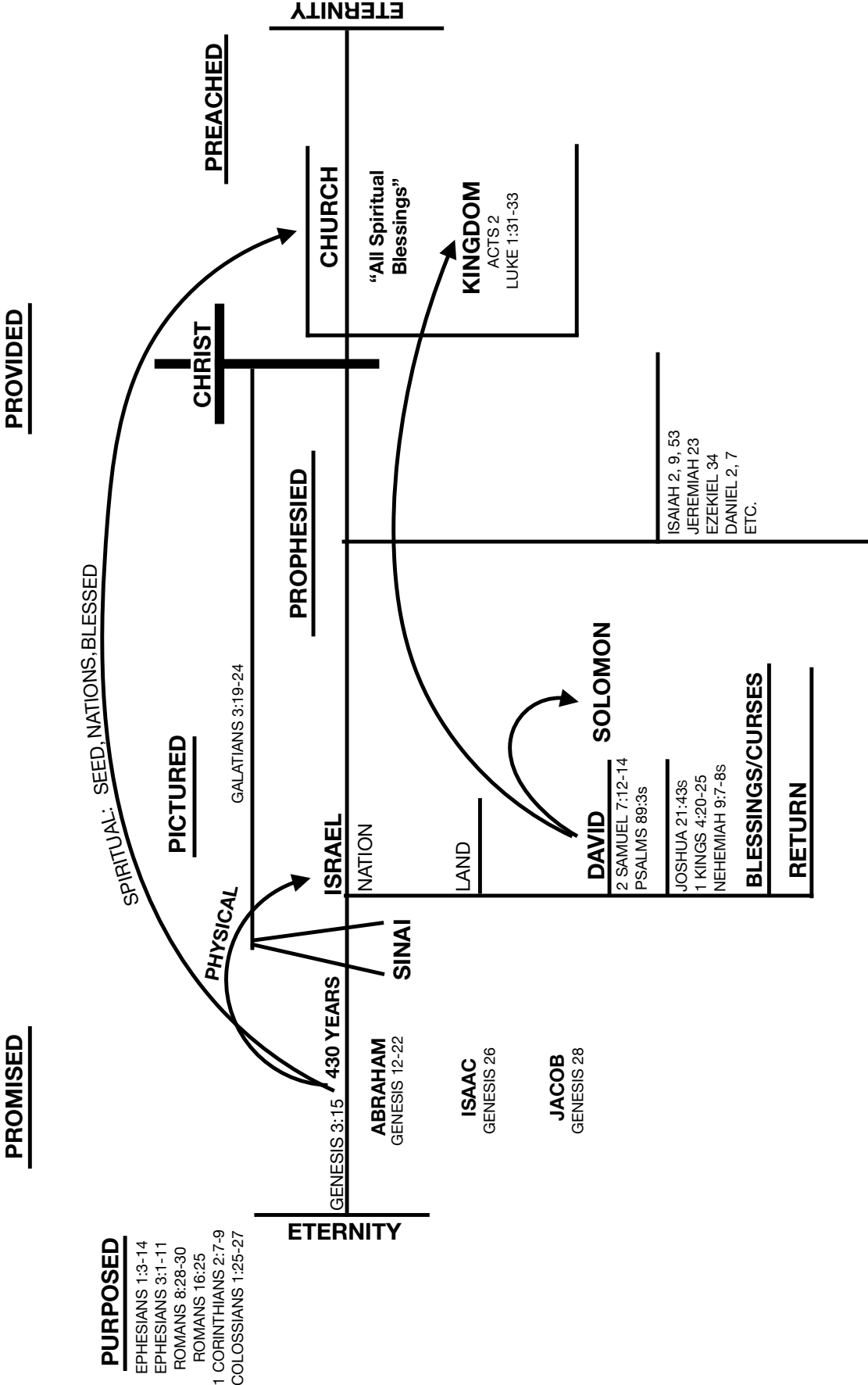
The Scriptures are the inspired revelation of the Son of God, who suffered and rose again so that men, upon their obedient faith can have the remission of sins. This is the synthesis of the Scriptures. The entire utterance of God, from the Law, the Prophets, and the Psalms, is a beautifully unified whole and testifies that man can now enjoy favor with God and the hope of eternal life.

Readings:

Halley, Henry H., *Halley's Bible Handbook*, pp. 488-504

Wharton, Ed, *Redemption Is*, pp. 34-38

OUTLINE OF GOD’S ETERNAL PURPOSED



Review

1. Luke 24:44 - "He said to them, 'This is what I told you while I was still with you: _____ must be _____ that is _____ about me in the _____ of Moses, the _____ and the _____'" "Then he opened their minds so they could _____ the _____"; vs 46 - He told them, "This is what is _____: (1) The Christ will _____ and (2) _____ from the _____ on the third day; vs 47 - and (3) _____ and (4) _____ of sins will be (5) _____ in his _____ to all (6) _____ beginning at (7) _____."

2. What is the Greek word for "interpreted" (ASV; ESV; NIV "explained") in Luke 24:27? What is the essence of "opened" in Luke 24:32? Why are both of these words significant?

3. A sinner heard a preacher present the Gospel to him. The sinner asked "*Do you think that in such a short time you can persuade me to be a Christian?*" (**Acts 26:28**)
- a. How did Paul describe his mission? Acts 26:22-23 "But I have had God's help to this very day, and so I stand here and testify to small and great alike. I am saying nothing beyond what the _____ and _____ said would happen--that the _____ would _____ and, as the first to _____ from the _____, would proclaim light to his own _____ and to the _____."
- b. How did Jesus describe Paul's mission? Acts 26:18 "to _____ their eyes and turn them from _____ to _____, and from the power of _____ to _____, so that they may receive _____ of _____ and a place among those who are _____ by _____ in me."
- c. Compare Jesus' words in Luke 24:44 and Paul's in Acts 26:22.

- d. Discuss fully the question/answer of Paul in vs 26:27. In the light of Agrippa's answer in vs 26:28, what do Paul's words about "believing the prophets" imply?

4. Paul's preaching at Thessalonica:

- a. Describe Paul's method:

- b. Describe Paul's message:

5. Find and list the similarities of the "elements" in Luke 24:44-49 with those in Acts 8:35-39.

6. What "elements" in Luke 24:44f are found in Romans 1:1-5?

GOD'S REDEEMPTIVE STORY: *THE ETERNAL PURPOSE*

7. What is a *synthesis*? How can the message of this lesson help us as we study our Bible? As we seek to win others? As we define and discuss "doctrinal issues"?

True or False

8. T F Hermeneutics is the art and science of preaching.
9. T F The two disciples on the road to Emmaus were sad because Jesus had died for the sins of the world.
10. T F "Explaining and proving" things about Christ is an essential aspect of evangelism.
11. T F To understand the ministry of Jesus is to understand the scriptures.

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Lesson 3

Lesson 3

The Eternal Purpose Presented

INTRODUCTION

- A. Text: **Acts 20:27** - "*For I have not hesitated to proclaim to you the whole will of God.*" **Lamentations 2:17** - "*The Lord has done what he planned; he has fulfilled his word, which he decreed long ago.*"
- B. The purpose of this lesson is to present **THE ETERNAL PURPOSE OF GOD**. Certain words or concepts will be presented and defined, and selected scriptures pertaining to this thought will be analyzed.

I. THE ETERNAL PURPOSE PRESENTED: ANALYSIS

- A. God's eternal purpose is the intention of God, before the creation of the world, to redeem all men through Christ, in the Church. The eternal purpose, the theme of the biblical revelation, is the redemption of humanity through Christ's sacrifice and the consequent spiritual blessings, including Heaven.
- B. God's eternal purpose can be summarized under four major headings:
 - 1. That God desires ***all men*** to be saved (**II Peter 3:9; Acts 17:30-31; I Timothy 2:3-6; John 3:16; I John 2:1-2**)
 - 2. That God desires all men to be saved ***in Christ*** (**Ephesians 1:9-10; 3:6**)
 - 3. That God desires all of the saved in Christ be constituted as ***the church!*** (**Ephesians 3:10-11**)
 - 4. That God desires the saved, the church, to be ***"conformed to the likeness of His Son"*** (**Romans 8:29**). The *destination* to which children of God have been *predestinated* before the foundation of the world is their *position* or *status* as *the elect*. The relationship of the child of God in Christ and the life they live as His people is presented as an aspect of God's Eternal Purpose. Those "***in Christ***" whom God has foreknown before the foundation of the

world will work out their own salvation with fear and trembling because God is working His purpose and power within them (**Philippians 2:12-13**).

II. THE ETERNAL PURPOSE PRESENTED: ANALYSIS OF KEY PASSAGES

A. Ephesians 1:3-14

1. Theme: Every spiritual blessing for the child of God (**vs. 3**)
 - a. "*In Christ*": the spiritual position of every child of God (**Gal. 3:26-27**)
 - b. "*In the heavenly places*"
 - 1) Where Christ sits (**Ephesians 1:20**)
 - 2) Where Christians sit with Christ (**Ephesians 2:6**)
 - 3) Whose to whom the church makes known the manifold wisdom of God (**Ephesians 3:10**)
 - 4) The place where spiritual conflict/victory takes place (**Ephesians 6:12**)
2. The riches of His grace - The praise of His glory (**Vs. 4-12**)
 - a. The zenith of God's blessings - riches of His grace! (**vs. 7**)
 - b. The three-fold praise - the praise of His glory! (**vs. 6, 12, and 14**)
 - c. Seven foreordained blessings for the elect in Christ:
 - 1) "***Chose us in Christ***" - Our **Identity** (**vs. 4**)
 - a) Before the foundation of the world
 - b) His purpose: that we should *be* holy, without blemish, before Him in love
 - 2) "***Predestined Us. . . Through Jesus Christ***" - Our **Status** (**vs. 5**)
 - a) Adoption as sons
 - b) According to the good pleasure of His will
 - 3) "***Glorious Grace, which He has freely given us***" - Our **Gift** (**vs. 6**)
 - a) "*To the praise*" (**vs. 6**); "*The riches of God's grace*" (**vs. 7**)
 - b) "*Salvation is the gift of God*" (**Ephesians 2:4-10**)
 - c) "*Freely given us*": lavished, super abounded, like a river overflowing its banks!

- 4) **"In Him We have Redemption"** - Our Freedom (vs. 7)
 - a) Redemption was the payment of a ransom by a redeemer for the securing of freedom for one in bondage. (Ref. OT and Greco-Roman backgrounds.)
 - b) *"Through His blood"* (Romans 3:25; Ephesians 2:13; Hebrews 9:22, 12-14)
 - c) "Forgiveness of sins" (Matthew 26:28; Acts 2:38)
- 5) **"He Made known unto us the Mystery of His will"** - Our Knowledge (vs. 9)
 - a) Mystery (Romans 16:25; I Corinthians 2:7-9; Ephesians 3:4-6, 9-11; 5:32; 6:19; Colossians 1:26-27; 2:2; 4:3; I Timothy 3:16)
 - b) According to His good pleasure which He purposed in Christ.
 - c) The revealed mystery is a *"dispensation (house management or administration) of the fullness of the times"* to *"sum up all things in Christ"* (vs. 10)
6. **"We Were Made God's Heritage/Portion"** - Our Position (vs. 11-12)
 - a) Passive form suggests that, *"we were claimed by God as His portion"* or *"we have been chosen as God's Portion,"* Deut. 32:9; I Kings 8:51f; Jere. 10:16.
 - b) *"The thought is that those in Christ, admitted to the ranks of God's People are regarded as the holy heritage of God."*
 - c) *"We were assigned a lot as having being predestinated . . . Already in eternity God determined the lot he assigned us in time"* (Lenski)
 - d) This determination to place those in Christ in such an honored position was *"according to the Plan of Him who works out everything in conformity with the purpose of His Will."*
 - e) Our reason for existence is *to be* unto His praise!
- 7) **"Marked in Him with a Seal, the promised Holy Spirit"** - Our Guarantee (vs. 13-14)
 - a) Recipients: hearers, believers
 - b) The message: the Word of Truth, the Gospel
 - c) *"Marked with a Seal"*: ancient *"sealing"* was for *"security, for concealment, for marking, and for authenticating"*; *"The seal was a mark of ownership and an assurance of belonging"*.

- d) *"The sealing is the witness of the Spirit in the heart of the believer whereby he can cry, Abba, Father".*
- c) An earnest, a deposit, *"a first installment put down as an assurance that the contract will certainly be ratified and the full payment made"*, guaranteeing our ultimate, heavenly inheritance: **II Cor. 1:21-22**

B. Ephesians 3:1-11

1. Paul's revelation from God is written in understandable words. Insight gained at this point is the same insight Paul received from God in the spirit of Christ! **(vs. 1-4)**
2. The *mystery* of Christ, once hidden, now revealed (*brought to light*), is that all men can be saved in Christ through the Gospel! **(vs. 4-6)**
3. The ministry of Paul and Gospel preachers presently is to proclaim the consummation of this mystery **(vs. 7-9)**
4. The church is the *exhibit* of "the manifold wisdom of God" "to the rulers and authorities in the heavenly realms." This is GOD'S ETERNAL PURPOSE in Christ! **(vs. 10-11)**

C. Romans 8:28-30

1. That all things providentially work together for the good, which is the ultimate redemption of sinful men in Christ, is perceived in this passage. One must respond to the calling, which is the Gospel (**II Thessalonians 2:14**), or the purpose, in obedient love.
2. The foreordination is not whether one is to be in Christ or not to be in Christ, but that those in Christ are to be a special character or status!
3. Glorification takes place temporally in the church (**Ephesians 5:27**) and eternally for the church in Heaven! Foreordained, called, justified, and glorified are all the same verb tense and mood in Greek ("*punctiliar action in past time*," Davis, **p. 78**). It is an *accomplished occurrence!*

D. I Corinthians 2:7-9, 13

1. God's wisdom, the *mystery*, was determined by Him before the ages!
2. The consummation of the *mystery* was the glorification of the children of God, *"them that are called... that love Him"*

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(Romans 8:28f).

3. Those things which God *purposed* have now been revealed in understandable words which have been written down; see Ephesians 3:3ff (vs. 2:13)

III. THE ETERNAL PURPOSE PRESENTED: ANALYSIS OF KEY PHRASES

- A. **Chosen, foreordained (predestinated), elected**: God's purpose to save men extends to all men potentially (I Timothy 2:4; II Peter 3:9), but actually only to those who obey (I Timothy 4:10; Titus 2:11). It is "*the purpose of him who worked all things after the counsel of his will*" that *all* men be saved, but that those who are saved should be His *elect* in Christ! As Robert Shank writes, "*That the election to salvation is in Christ is a truth so obvious in the Scriptures that the point need not be labored. . . . The election to salvation is corporate and comprehends individual men only in identification and association with the elect body*" (*Elect in The Son*, pp. 43, 48).
- B. **Foundation of the world**: literally *a casting down*. That is, before the creation of the world, God determined *what* men in Christ should *be*, before God, as His chosen people. Because the saved have *decided to follow Jesus* obediently, God determined that they should be His *elect*. God did not purpose who would or would not be in Christ, but that those who choose to be in Christ should *be* His Sons, even before the world was created.
- C. **The mystery**: God's unrevealed plan or purpose to save men in Christ. It compares with the *battle plan* of the general of an army, the *game plan* of a coach, or the *house plans* of the architect! Slowly, gradually through the ages, hidden, yet being revealed in shadow and types, God's plan to save men progresses through Scripture until consummated and fully revealed in Christ and to the Apostles.

CONCLUSION

"Beyond all question, the mystery of godliness is great:

He appeared in a body,
Was vindicated by the Spirit,
Was seen by angels,
Was preached among the nations,
Was believed on in the world,
Was taken up in glory"

-- I Timothy 3:16, NIV

Readings:

Wharton, Ed, *Redemption Is*, pp. **23-26**

Wharton, Ed, *Christ and the Church*, pp. **37-42, 58-62, 66-68**

Review

1. Write a summary of God's eternal purpose in a four-point outline:

a. God desires ...

b. God desires ...

c. God desires ...

d. God desires ...

2. What is the theme of **Ephesians 1:3-14**?

3. List seven blessings for those in Christ?

a. Our _____ (**vs. 4**)

1) "For he _____ us in him ... to be _____ and _____
in his sight."

2) When did the "choosing of those in Christ" take place?

3) Does the text suggest that God chose some to be saved and some to be lost?

4) Does the text say that those who are "in Christ" are chosen to be a special position?

b) Our _____ (vs. 5). From the text describe exactly the "means" through which one has this spiritual blessing.

c) Our _____, (vs. 6 KJV). *"Wherein He hath made us accepted in the beloved" ASV - "which He freely bestowed on us in the beloved"*

d) Our _____ (vs. 7)

1) How do we have our freedom? What did it cost?

2) Is freedom *"to do what I want to do"* or to be what God wants me to be because I want to?

3) Connect *"freedom"* and **Acts 2:38**

e) Our _____ (vs. 9)

1) What is Paul's unusual word here for *"secret"*? _____

2) Why does God make known this *"secret"* to those in Christ?

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3) From **verse 10**, describe God's eternal purpose in Christ.

f) Our _____ (**vs. 11**)

1) "*We were chosen as His inheritance*": His *clergy*! Define this word carefully.

2) Why were we made a "*heritage*" or "*portion*"?

3) How is God described in this verse?

g) Our _____ (**vs. 13-14; Ref. Acts 2:38; 5:32; Galatians 4:6; II Corinthians 1:22**)

4. Describe the "*heavenly places*" (*heavenlies*) from Ephesians.

5. What is the *mystery* from **Ephesians 3**?

6. What does the church *exhibit* or *make known*?

7. List what Paul *preached, made known to all men*, and what the church *makes known*. What is the relation of these things?

8. From **Romans 8:29**, who are they "*whom He (God) foreknew*"?

9. To what does God *foreordain* (KJV "*predestinate*") those whom he *foreknew*?

10. Describe why **Romans 8:28-30** neither eliminates man's responsibility to obey the Gospel, nor the necessity of remaining faithful. Use other passages of scripture.

GOD'S REDEEMPTIVE STORY

THE ETERNAL PURPOSE
A STUDY GUIDE FOR BIBLE CLASSES

FROM

ETERNITY - ETERNITY

Lesson 4

Lesson 4

The Eternal Purpose Promised, Part I “Defanging the Serpent” or “The War of the Worlds”

INTRODUCTION

- A. Text: **Genesis 3:15**
- B. The purpose of this lesson is to present a complete analysis and historical interpretation of **Genesis 3:15**. This remarkable text is the entire scope of *The Eternal Purpose* from the stand-point of God's purposed victory through the ages over Satan and sin.

I. ANALYSIS OF THE TEXT

- A. "I will put": God is speaking to the Devil and makes it clear that it is His intention to continue the spiritual opposition to the Evil One. It is God who declares WAR!
- B. "Enmity": comes from a Hebrew word meaning to hate, or to be an enemy; Exodus 23:22; Numbers 35:21; literally a hostile mind; to be an adversary to anyone, to persecute him as an enemy; possibly the original idea was related to anger; from Webster; "see enemy; ill will on one side or on both; mutual antagonism; from the Latin, *in* (negative) plus *amicus* (friend); the antagonism established between the Tempter and his seed and The Seed of the Woman and His Kingdom!
- C. "Your (seed) Offspring": children, progeny, posterity. Hence, the seed or "offspring" of the Serpent are the children of the Devil; all those who follow Satan. (John 8:44-47; Acts 13:10; II Corinthians 11:13-15; Ephesians 2:1-3; I John 3:10,8; Matthew 23:33)
- D. "Hers (Seed, Offspring)": The Seed of the Woman is Christ (Isaiah 7:14; Matthew 1:16, 20-25; Galatians 4:4)

- E. "He shall crush (strike, bruise) your head": bruise means to crush, trample down, lie in wait for, to attack, to fall upon; to pierce, wound, bite. Head is the superior part, referring to Satan's power of sin and death. (Hebrews 2:14-15; I John 3:8)
- F. "You will strike (bruise, crush) his heel": "He would bite his heel; the same verb is used to describe the attack upon the head and the heel, to show destruction is aimed at in both; the biting of the heel may denote the mean insidious character of the devil's warfare" (Isaiah 53:10; Romans 16:20: The Greek word here for "bruise" is literally "to rub together, and so to shatter, sliver, break in pieces by crushing"; see also Mark 5:4; 14:3; Luke 9:39). Ref. Vine's *Expanded Dictionary of New Testament Words*, p. 147; the idea is to deprive of strength, debilitate.

II.COMMENTS ON THE TEXT FROM SCHOLARS

- A. John Davis, *Paradise to Prison* Satan's ultimate defeat is described in vs. 15, a passage that has been appropriately called the **protevangelium**--the first Gospel. . . The traditional Christian interpretation . . . is that it is the first direct expression of the gospel. It recognizes the essential conflict between Satan and the Lord and indicates that this conflict also will involve the people of God and the followers of Satan(cf. John 8:44; Acts 13:10; I John 3:10). The seed of the woman is a clear reference to the Messiah, the Lord Jesus(cf. Rev. 12:1-5; Gal. 3:16, 19), who came "to destroy the works of the devil"(Heb. 2:14; I John 3:8). The **protevangelium** prophesied that Christ would deliver a death blow to Satan, but in doing so would suffer death himself. (Davis, 1975, p. 93)
- B. Ed Wharton, *Scheme of Redemption* (ref. chapter 2)
 - 1. "These words...promised that God will, through the woman's seed, destroy the serpent's power of death, and consequently restore to man his original possession of eternal life. The Bible from this point is God's own revelation of the fulfilling of that promise (p. 27).
 - 2. "While Satan crucified Christ, Christ was divesting him of his power over them that would believe. It was as if the great heel of the Lord fell with a crushing blow upon the serpent's head. And now over faithful Christians, though not sinless, the devil has no power to condemn (I John 5:18)" (p. 33).
 - 3. "It was, thus, on the cross that Jesus bruised the Serpent's head. In bruising Satan's head Christ was put to death; hence, in a figure, his heel was bruised. The figure is that of one stamping the life out of a serpent, but bruising his heel in the process" (p. 34).
- C. Quotes from Other Scholars
 - 1. "The prophecy points to a continual struggle which would be carried on between the offspring of the woman and the Grand Enemy of God and Man ... and no language could more appropriately describe the mighty conflict, of which this world has ever been the theater, between the Kingdom of God and

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the Kingdom of Satan ... an epitomized history of the holy war which ... has been waged between the children of light and darkness." (unknown)

2. "A perpetual quarrel is here commenced between the Kingdom of God and the Kingdom of the Devil among men. War is proclaimed between the Seed of the Woman and the Seed of the Serpent." (unknown)
3. "In the light of subsequent events, it comprises as comprehensive and definite a statement of God's Plan of Redemption as could have been devised in so few words. Here is a summary of what was included:
 - a. It outlines the doctrine of the Incarnation,
 - b. It outlines the doctrine of the Virgin Birth,
 - c. Has a prophecy of the crucifixion, and
 - d. Has a prophecy of the final overthrow of Satan in hell,
 - e. Announces the ultimate overthrow of evil,
 - f. Announces the long agony of the human race, and
 - g. Provides a message of hope and salvation of fallen humanity."

(Burton Coffman, *Genesis*, p.68; see also Coffman's, *The Mystery of Redemption*, Chapter 2)

III. GRAPHIC INTERPRETATION OF THE TEXT: ("A Graphic Interpretation of Genesis 3:15")

A. Eternal Enmity

1. Revelation 12:7-9f, 17; Isaiah 14:12f; Ezekiel 23:2f.
 - a. The Revelation passage should be understood symbolically and does not fully explain the origin of the Devil, but provides insight.
 - b. The Old Testament passages primarily refer to earthly kings in history, but do give tentative information on the origin of Satan.
 - c. II Peter 2:4; Jude 6; I Timothy 3:6; perhaps Luke 10:18.
2. The biblical emphasis is not to satisfy curiosity by offering a full explanation of the origin of Satan and evil, but is designed to show the ultimate victory over sin through Christ.

B. Temporal Enmity

1. Adam and Eve versus Satan (Genesis 3:15; II Corinthians 11:3; I Timothy 2:14)

2. Abel versus Cain (Genesis 4; Matthew 23:35; Hebrews 11:4). Even though it seems that Satan has prevailed, God will raise up Seth to fulfill His Purpose.
3. Noah versus generation before the flood (Genesis 6; II Peter 2:5; Hebrews 11:7)
4. Sarah versus her barrenness (Genesis 16). Satan defeated in the birth of the Promised Seed by God's power and Sarah's faith (Roman 4:19f; Hebrews 11:11-12).
5. Joseph versus famine/family destruction (Genesis 37-50; Genesis 45:5-7; 50:20; Hebrews 11:22)
6. David versus Saul (I Samuel 15-16f; Acts 13:22-23; II Samuel 7:11-16)
7. Joash versus Athaliah (II Kings 11). The near extermination of the seed line!
8. Judah versus Israel/Syria (Isaiah 7; II Kings 16; II Chronicles 28; Isaiah 7:14)
9. Esther versus Haman: God's providence fulfills His purpose.
10. The life of Christ:
 - a) Versus Herod (Matthew 2)
 - b) Versus Satan, the beginning of the end! (Matthew 4)

C. Enmity Conquered

1. The binding of the strong man (Matthew 12:29; Luke 11:21-22)
2. Victory through the resurrection (I John 3:8; Colossians 2:14-15; Acts 2:24, etc)
3. Victory in the life of the saint (I Corinthians 15:57; I John 5:4; Romans 8:31-39)
4. The victory must be won by each personally (Ephesians 6:12; I Peter 5:8-9; 2:11; II Corinthians 10:3f; Romans 7:14-25; 8:5f; Galatians 5:16f)

D. Enmity Destroyed

1. Satan's final end is absolute (Revelation 19:11-21; 20:10-15; Romans 16:20)
2. The struggle will continue to the end (I Corinthians 15:22f; II Timothy 4:7-8; Revelation 7:9-17)

CONCLUSION

- A. The War of the Worlds is really the spiritual conflict in every human heart as to who will be Lord and Master!

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- B. In Christ there is victory because He, the Seed of the Woman, crushed the Devil's power at Calvary. We ought to claim the victory in Jesus every day of our lives so we will have the ultimate victory in heaven.

Readings:

Wharton, Ed, *The Scheme of Redemption*, pp. 27-35 (Howard Pub. Co., 1972)

Hailey, H., *From Creation to the Day of Eternity*, pp. 25-32 (Nevada Publications, 1982)

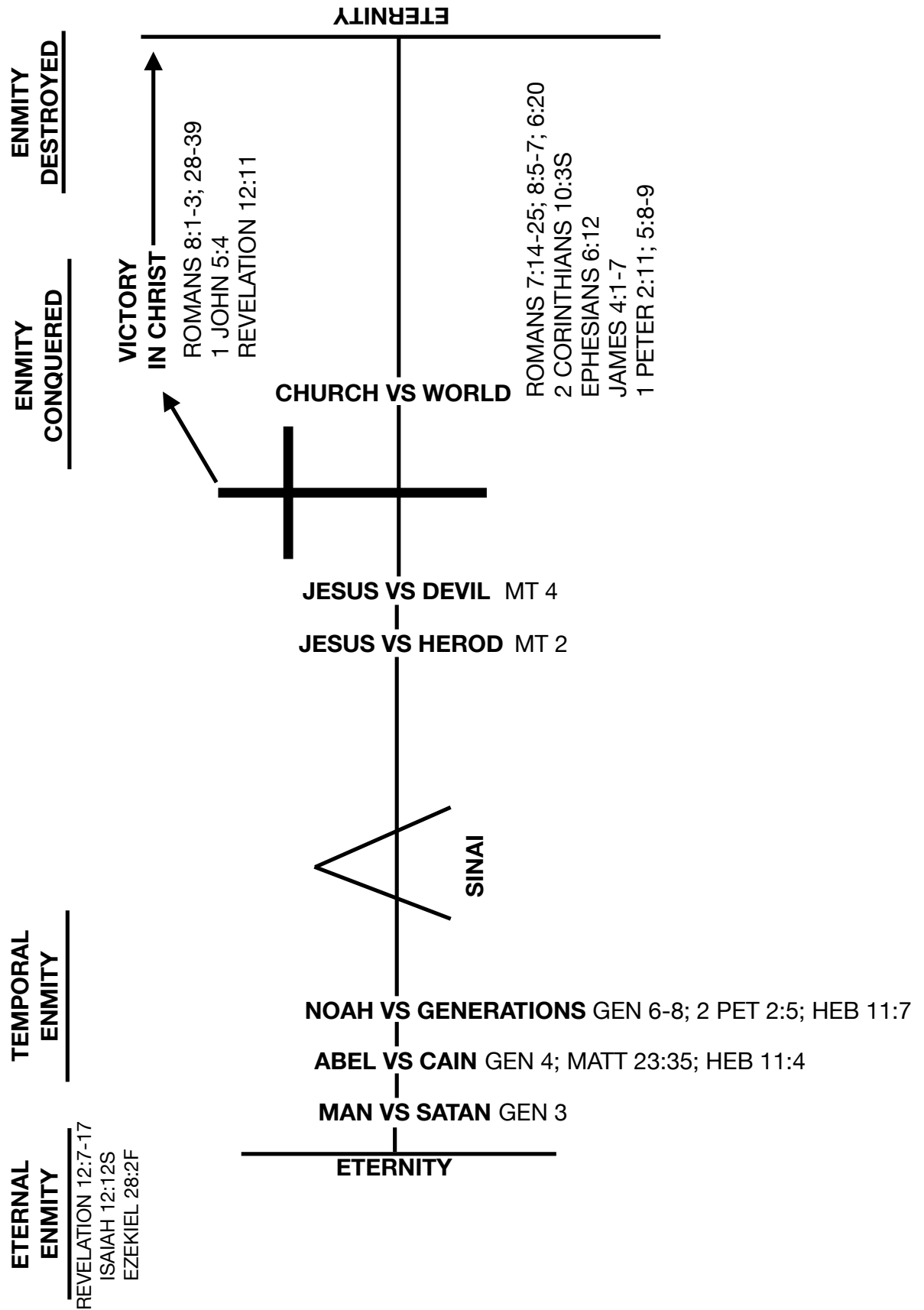
Henricksen, *More Than Conquerors*, Chapter XI, p. 162-188 (Baker, 1967)

Davis, John J. *Paradise to Prison: Studies in Genesis*, p. 93 (Baker, 1975).

Coffman, James Burton, *The Mystery of Redemption*, p. 13-21 (ACU, 1976)

Hunt, Donald G., *What the Bible Says About the Unfolded Plan of God*, p. 50-52 (College Press, 1981)

A Graphic Interpretation of Genesis 3:15



Review

1. Give a brief word-for-word analysis of **Genesis 3:15**.

a. ***"I will put"***

1) Who is speaking?

2) Who is spoken to? (Read **Revelation 12**)

3) What is the occasion?

4) What is the implication?

b. ***"Enmity"***

1) Definition?

2) Other scriptures?

3) What does this suggest?

c. ***"Your seed...her seed"***

1) What is the meaning of "**seed**" or "**offspring**"?

2) Differentiate between the two.

d. "**Crush Your Head**"

1) What is the meaning of "**bruise**"?

2) What is the significance of "**head**"?

e. "**You Will Strike His Heel**"

1) Who is spoken to?

2) What is the meaning of "**strike his heel**"?

2. Discuss the Comments on the Text From Scholars. Is their view correct?

3. List the four major divisions into which this study might be divided.

4. What is the historical and doctrinal significance of **Isaiah 14:12f** and **Ezekiel 28:2f**? Give careful consideration to the actual historical context of these two passages.

5. Trace the "**Enmity**" in the ten-point outline from Adam to Christ. Which of these examples impresses you the most?

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- 5a. Evaluate Interpretations of ***Isaiah 7:14*** which insist on ONLY a Messianic fulfillment. Why would a “two-fold” fulfillment NOT suggest “liberalism”?

6. How is the enmity conquered? What does this mean for your spiritual life?

7. What is the ultimate conclusion to this war? Discuss **Genesis 3:15** in The Book of Revelation.

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THE ETERNAL PURPOSE
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FROM

ETERNITY - ETERNITY

Lesson 5

Lesson 5

The Eternal Purpose Promised, Part IIa The Abrahamic Promise

INTRODUCTION

- A. Text: ***Ephesians 3:6*** "fellow-partakers of the promise in Christ Jesus through the Gospel."
- B. The major intent of this lesson is to present an overview of the promises God made to Abraham and the New Testament fulfillments.
- C. The promises are the enunciation of God's purpose in history to specific men.

I. THE ABRAHAMIC PROMISES: INTRODUCTION

- A. The two-fold promises presented:
 - 1. **The physical**: (will be covered in Lesson 7)
 - a. The descendants of Abraham would become a great nation: Israel.
 - b. This great nation would be given a land: Canaan.
 - 2. **The spiritual**: God will bless the world, all nations, all families, through the "seed" of Abraham, Christ. This blessing was salvation.
- B. Important passages
 - 1. Genesis 12:1-3, 7; 22:18
 - 2. Galatians 3:16, 8
- C. Summary
 - 1. The Abrahamic promise is truly the "golden cord" or "scarlet thread" which permeates the entire biblical narrative: it is the basic theme around which all else centers.

2. Amidst all the diverse and almost infinite variety of biblical concepts stands the supreme theme: Jesus Christ, the Savior of men.

II. THE INITIAL PROMISE TO ABRAHAM ANALYZED **(GENESIS 12:1-3)**

- A. This passage presents a seven-fold division of the promise God made to Abraham.
1. **"I will make you into a great nation."** This obviously refers to Israel and anticipates an ultimate fulfillment in the church (I Peter 2:9-10).
 2. **"And I will bless you"** (vs. 12:16; 13:6, etc.)
 3. **"And I will make your name great":** From this point throughout the Bible, even with Abraham's weaknesses, represents, "faithful obedience." Read Matthew 8:12; "He is the father of us all" (Romans 4:16-17); "the friend of God" (James 2:23).
 4. **"And you will be a blessing":** Where is the serious Bible student who has not been blessed and challenged by the life of Abraham?
 5. **"I will bless those who bless you."**
 6. **"And whoever curses you I will curse."**
 7. **"And all people on earth will be blessed through you":** Here is the beginning of the great spiritual promise that would ultimately be fulfilled in Christ. Later, after God had tested Abraham in the offering of his son Isaac (see Hebrews 11:17-19 and James 2:21-24), He said, **"through your offspring (seed) all nations on earth will be blessed, because you have obeyed me"** (Genesis 22:18). This spiritual promise forms the theme around which the entire biblical narrative is presented. When Paul presents the superiority of Christianity over a *legalistic works-merit* system (Galatians 3:10), he points out that Abraham heard the "Gospel in advance" ("beforehand" or "saw in advance", Galatians 3:8) when he "offered up Isaac" (Hebrews 11:17). God renewed this initial promise of **Genesis 12:3** in **22:18!** This promised *seed* refers to the nation of Israel, but finds ultimate fulfillment in Christ, **Galatians 3:16**. The promise extends to *all peoples* or *all nations* potentially, as this is the original intention of God's eternal purpose (**Galatians 3:26-29; Ephesians 3:6; 1:9-10; Isaiah 2:2f**).
- B. Additional aspects of this promise are:
1. The promise of the land (Genesis 12:7). **"The Lord appeared to Abram and said, 'To your offspring (seed) I will give this land'"** (Note: later the original language can be translated in the past-tense, "unto thy seed have I **given** this land..." (Genesis 15:18, ASV). The physical, land-nation aspect of the Abrahamic promise will be dealt with fully in Lesson 7.

2. The promise of the covenant (Genesis 17:7). **"I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants"**
3. The promise of kings (Genesis 17:6; also 17:16). Sarah is blessed in this passage because **"She will be the mother of nations; kings of peoples will come from her."** Later this aspect of the promise will both enlarge and restrict the eternal purpose:
 - a. The initial promises to Abraham and the fathers will include the house of David the King. (See Lesson 8)
 - b. But will be restricted to the tribe of Judah (Genesis 49:10). (See Lesson 6)

III. THE ABRAHAMIC PROMISES IN GENESIS: RENEWALS AND EXPANSION

A. The land promise renewed after the dispute with Lot's herdsmen (*Genesis 13:14-18*).

1. "Forever" (vs. 15) is not for *eternity* but means *to the age*. (Refer to Jonah 2:6 where "forever" means 3 days and 3 nights.)
2. Verse 16 indicates the numberless *seed* of Abraham, both physical and ultimately spiritual.

B. The promises are the covenant (*Genesis 15:1-21; Galatians 3:17*)

1. The proper response to God's promises is faith (vs. 6). This verse is mentioned by Paul in Romans 4:3 to show that men are not justified by meritorious works of the law, but by obedient faith in Christ (Romans 4:12). On the basis of the grace of God in the blood of Christ, the sinner can appropriate the blessing of righteousness by an obedient faith, like Abraham (4:16-25). It is also quoted in Galatians 3:6 to describe the nature of justification for the Christian. James (2:23) also sees in these words a description of justification by an obedient faith.
2. Verse 9f is a description of how God will guarantee the fulfillment of the promise of the land: the symbolic presentation of the covenant.
3. Verses 9-10 indicate that the covenant had two parts and the establishment of it was presented in the "smoking firepot with a blazing torch" passing between the "parties" of the covenant (vs. 17).
4. Verses 13-14 and 18-21 indicate that even though the seed of Abraham would be in bondage 400 years, the covenant to give them the land would still come to pass. The dimensions of the land are given both geographically and culturally.

C. Circumcision is a sign of the covenant (*Genesis 17*)

While the promises of the Abrahamic covenant remained unconditional, **individual participation** in the covenant was dependent upon one's being circumcised. Circumcision served as a "sign of the covenant," but was also required as an act of obedience (Genesis 17:11).

- D. God would not hide His will from Abraham because of the blessings Abraham would ultimately bestow on the earth.
(**Genesis 18:17-19**).

E. **The offering of Isaac - The promise renewed (Genesis 22:1-19)**

1. Verse 2 must be compared with Isaiah 9:6 and John 3:16. For the *offering*, see Isaiah 53 also. Moriah is Jerusalem (II Chronicles 3:1)
2. "Where is the lamb...?" (vs. 7; John 1:29, 36)
3. "God himself will provide..." (vs. 8, 13-14) The substitute, our propitiation (Romans 3:24-25). "On the mountain of the Lord it will be provided."
4. The promise renewed (vs. 16-18):
 - a. God makes an oath (vs. 16)
 - b. The promise of numerous descendants with physical and spiritual victory (vs. 17; Matthew 16:18)
 - c. And through your offspring (vs. 18) (Christ, Galatians 3:16) all nations (Luke 24:47 et al.) will be blessed (Acts 3:25-26; Galatians 3:9f, see below)
5. The offering of Isaac is typical of the spirituality required of the seed of Abraham in the Christian Age (Hebrews 11:17-19; James 2:21-23; Galatians 3:26-29).

IV. **THE ABRAHAMIC PROMISE: PSALMS**

Read Psalm 105:5-11, 42-44 carefully.

V. **THE NEW TESTAMENT FULFILLMENTS OF THE SPIRITUAL PROMISE: SUMMARY**

A. **Salvation in Christ is the fulfillment of the promise to Abraham (Galatians 3)**

1. The Abrahamic blessing is **righteousness** in Christ - justification by faith (vs. 6; Genesis 15:6; Rom. 4:3f; "credited"; "counted"; "reckoned"; 11xs)
2. **Justification** is extended to all men (vs. 8; Romans 3:24; 5:1, 9; Galatians 3:28)

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3. **Redemption** is from the curse of the law (vs. 13; Romans 3:24; I Peter 1:18-20; Revelation 5:9; Galatians 3:10; James 2:10) and only through Christ's blood. "Liberated from slavery by means of a ransom".
4. Heirs of the promise are **sons of God by faith** (vs. 14; 4:5-6; 3:26-27; Eph. 1:5, "adopted")
5. The promise includes the reception of **the Holy Spirit** (Gal. 4:5-6; Acts 2:38; 5:32; Eph. 1:13-14, etc.)

B. Considerations from the sermons of the book of Acts (also Lesson 13).

1. Because Christ, the promised seed suffered as a servant, and God raised Him up (glorified), **forgiveness of sins** is the blessing of Abraham (3:25-26, 19).
2. Promise fulfilled in **resurrection** (13:32-33). Proof: quotes Psalm 2:7.
3. Paul was on trial for his hope in what God promised to the fathers, which Israel was hoping to see fulfilled: the resurrection, 26:6-8!

C. Romans 4:17-25, The Characteristics of Saving Faith

Those with a faith like Abraham will receive the blessings (4:12, 16, 17)

1. The God of Abrahamic Faith, vs. 17; The One who makes the impossible, possible according to His Will! Most important aspect of faith!
2. The Hope of Abrahamic Faith, vs. 18-19; Abraham had hope because he trusted The God of Hope, Rom. 15:13; 5:2, 5.
3. The Steadiness/Firmness of Abrahamic Faith, vs. 20; he did not "vacillate irresolutely between choices"; he was "unfaltering"!
4. The Worship of Abrahamic Faith, vs. 20: he gave "Glory to God"!
5. The Assurance of Abrahamic Faith, vs. 21: "Fully persuaded"!

CONCLUSION

- A. The two-fold promise made to Abraham is one of the most important doctrines in the Bible: IT IS THE GOSPEL.
- B. II Corinthians 1:20. All the Promises of God are "Yes" and "Amen" in Christ!

Readings:

Wharton, Ed, *The Scheme of Redemption*, pp. 39-61, 89-93

Wharton, Ed, *Christ and the Church*, pp. 9-21

Wharton, Ed, *Redemption Is*, pp. 26-30

Kirk H. Castleman

Hailey, H., *From Creation to the Day of Eternity*, pp. 32-35

Review

1. What is the "supreme theme" of the Bible?

2. The promise to Abraham has two "sides" or aspects. What are they?

3. Use Genesis 22:18 to complete the phrases, give the meaning of the major words, and suggest other passages:

a. "And through your _____" (or "seed")

b. "all _____ on earth":

c. "will be _____":

4. Draw a simple chart of The Two-Fold Promise.

5. Notice the seven-fold division of the Abrahamic promise from Genesis 12:1-3. Write the missing words for each division. Answer each question carefully.

a. "I will make you into a _____ nation _____
—

1. Who is speaking?

2. Who is being spoken to?

3. What is the occasion?

4. Where was this spoken? (Ref. Acts 7:2-4)

5. What is the "ultimate fulfillment"?

b. "And I will _____ you"

c. "And I will make your _____." Prove from scripture that God did this _____

d. "And you will be a blessing." How has Abraham been a blessing?

e. "I will bless those who bless you"

f. "And whoever curses you I will curse"

g. "And _____ peoples on _____ will be _____ through you"

1) Give another occasion when God renewed this aspect of the promise.

2) Read New Testament references which use this occasion (**Genesis 22**) and be able to discuss each of them fully.

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a) Galatians 3:8

b) Hebrews 6:14

6. Give the New Testament significance of Genesis 15:6 from Romans 4:3; Galatians 3:6; James 2:23.

7. Describe the vision of Abraham in Genesis 15 and the meaning of this "covenant" made at this time.

8. What is the meaning of "circumcision" from Genesis 17?

9. Read Genesis 22:1-19 and provide Biblical parallels which prove Abraham heard "the Gospel beforehand." (Galatians 3:8)

10. List the blessings of the Abrahamic promise for the saved from Galatians 3, Acts 3, and Romans 4.

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FROM

ETERNITY - ETERNITY

Lesson 6

Lesson 6

The Eternal Purpose Promised, Part IIb: To Isaac, Jacob, and Judah

INTRODUCTION

- A. The purpose of this lesson will be to consider the continuation of the study of the two-fold promise. It will detail how the promise was enlarged to include the descendants of Abraham: Isaac, Jacob, and Judah.
- B. Attention will be given in this lesson to the relationship of the promise to later patriarchs, the full interpretation of the ladder, which Jacob saw, and the establishment of the "royal seed" line in the renewal of the promise to Judah.
- C. Text: **Genesis 28:16**, "Surely the Lord Is In This Place and I was not aware of It."

I. THE TWO-FOLD PROMISE TO ISAAC (GENESIS 26:2-4, 24)

- A. Notice in **Genesis 26:3, 5, and 24** that the promise and covenant, which God had made to Abraham, was being continued to Isaac. This unique relationship to Isaac was totally of grace and unconditional.
 - 1. **Romans 9:6-13f** indicates that the relationship of God to Isaac established the authority and power of God to fulfill His *scheme of redemption* apart from man's sin. "In order that God's purpose in election might stand: not by works but by him who calls. . ." (Vs. 9:11).
 - 2. In **Galatians 4:21-31** Paul uses Isaac to illustrate in an "allegory" that Christianity is not a system of legalism and is not dependent on man's works for fulfillment. Isaac's selection as the "child of promise" is of grace and is the same basis for salvation for the children of promise now.
- B. In **Genesis 26:4** there is a practical repetition of the two-fold promise as given to Abraham:
 - 1. "I will make your descendants as numerous as the stars in the sky and will give them all these lands. . ." (Nation-Land Promise)
 - 2. "And in your seed shall all the nations of the earth be blessed" (Renewal of the Spiritual-Seed Promise: **Acts 3:25-26; 26:6-9; Galatians 3:16f**)

II. THE TWO-FOLD PROMISE TO JACOB (GENESIS 28:3-4, 10-22; 35:7,9)

- A. In **Genesis 28:3-4** Isaac pronounces the "patriarchal blessing" on Jacob.
 - 1. Notice should be given to **Genesis 25:22-26** as to the prophetic nature of the births of Jacob and Esau.
 - 2. Refer also to **Genesis 25:7-34** and **Hebrews 12:16-17**
 - 3. Genesis 27 also refers to the "supplanter" (literally, "heel-grabber") and how he "stole" the blessing of the eldest son.
- B. The story of "Jacob's Ladder" ("stairway": like stone steps on the exterior of a house leading to the roof, ref. ISBE) in **Genesis 28:10-22** is significant. Notice **Genesis 35:7** and **John 1:51**.

What are the Components of "Jacob's Ladder"?

- 1. **"A ladder set up on the earth, and the top of it reached to heaven"** (vs. 28:12)
 - a. In **John 1:51** Jesus in His unique capacity as "Son of Man" claims to be the ladder with the "angels of God ascending and descending" on Him.
 - 1) **Daniel 7:13-14** (also Ezekiel) connects the Son of Man concept with the Kingdom.
 - 2) Jesus' use of the phrase "Son of Man" to describe His suffering and consequent glory is the key to understanding the ladder. Note the following references: **Matthew 16:13-28** - the church/Kingdom, suffering and return in glory (Matthew 25:32 Judgment);
Mark 8:31-38 - suffering, glory, angels; 10:45 ransom, etc.
 - b. Quotes from scholars:
 - 1) "Christ regarded the ladder in Jacob's vision as an emblem of himself, one Mediator"
 - 2) "Nothing could be more expressive an emblem...Christ is the grand connecting medium between heaven and earth and between God and man. By Him God comes down to man--through Him man ascends to God"
 - 3) "The cross is the Ladder of Mediation"
- 2. **"The angels of God ascending and descending on it"** (vs. 28:12)
 - a. Angels were *messengers* that anticipate:
 - 1) **FULL REVELATION**, blessings, promises, and judgment
(Hebrews 1:1-14; 2:5, 16; Galatians 3:19)

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- 2) **FULL COMMUNICATION**, praise, prayer, intercession, worship
(Revelation 19:10)
 - b. Background notes (Genesis 3:24; 18:2, 13, 16-17, 22; Judges 13; Exodus 3:2, 4, 6, 14; 25:17-22; 26:31). Study angels in the life of Christ: birth, temptation, garden, resurrection, etc.
 - c. The "ascending and descending" should be studied in the light of the Son of Man ascending and descending (John 1:51; 3:13; 5:27; 6:62; 8:28; 12:23, 32-34; 13:31-32).
3. **"There above It Stood The Lord"** (vs. 28:13)
 - a. The LORD (YahWeh) is the God who makes promises and covenants to bless the world through His people; true source of blessings (vs. 13-15).
 - b. Note the renewal of the two-fold promise that God had previously made to Abraham and Isaac.
 4. **"This is none other than the house of God, and this is the gate of heaven"** (vs. 28:16-19). Isaiah 2:2-4 should be remembered.
 - a. The fulfillment of the land promise in the final spiritual sense is in the house of God, the church.
 - 1) Anticipates heaven (I Timothy 3:15; II Corinthians 5:1)
 - 2) II Corinthians 6:16f and Ephesians 2:16-22 indicates the presence of God among His people, or in the church, the house of God.
 - b. The gate of heaven (John 14:6, Ephesians 3:21)
 5. Conclusion: "The ladder from earth to heaven is in the truth: 'The Word was made flesh'--in that great truth heaven was and has remained open"; "The stairway symbolized the genuine and uninterrupted fellowship between God in heaven and His people on earth. The angelic messengers reflect God's constant care of His own" (Davis, Paradise to Prison, p. 244).
- C. **Genesis 46:2-4** also renews the promise to Jacob before the ascent into Egypt.

III. THE ESTABLISHMENT OF THE ROYAL SEED LINE TO JUDAH (GENESIS 49:10)

- A. Previous anticipations of the Royal Seed line have been seen in Genesis 14:17f in Melchizedek and the promise to Abraham, Genesis 17:6, 16. References are also in Genesis 35:11-12 in the promises to Jacob.
- B. The future unfolding of the Royal Seed will be seen in the promises/covenant with David and the prophets.
- C. **Genesis 49:10** should also be studied in the light of the interpretation of "Shiloh": "He comes to whom it rightfully belongs" (Ezekiel 21:27).

CONCLUSION

In our study of the *Scheme of Redemption*, we find ourselves constantly saying "God is in this place and I knew it not."

Readings:

Wharton, Ed, *The Scheme of Redemption*, pp. 61-63, 93-98

Review

1. Describe the relationship (*differences and similarities*) of the promises to Abraham and those to Isaac in Genesis 26:2-5.

2. What use does Paul make of the birth and selection of Isaac in Romans 9:6-9? Does this have anything to do with Isaac's "personal" salvation?

3. Study Galatians 4:21-31. Outline the allegorical elements. What is? Paul's point in this passage? Does his argument appeal to you?

4. Explain Romans 9:10-13 in the light of Genesis 25:22-28, 25:29-34 and Genesis 27. Did the choice of Jacob violate his moral responsibility? Is this discussing the salvation of Jacob and Esau?

5. Draw a diagram of Jacob's Ladder with designations relating to various aspects of the vision.

6. How does John 1:51 and Jesus' self-designation as "Son of Man" contribute to our understanding of Jacob's ladder?

7. Give the significance of "the angels of God ascending and descending" on the ladder?

8. What is the significance of "Bethel" to the ladder?

9. What new element does Genesis 49:10 add to the two-fold promise and the eternal purpose?

10. What personal reflections do you have from Jacob's words "Surely the Lord is in this place and I did not know it." (Genesis 28:16)

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FROM

ETERNITY - ETERNITY

Lesson 7

Lesson 7

The Eternal Purpose Promised: Part III The Physical Aspect of the Two-Fold Promise

INTRODUCTION

- A. Text: Deuteronomy 11:26-29; Isaiah 1:19-20.
- B. The purpose of this lesson will be a consideration of the physical aspect of the two-fold promise.
 - 1. A brief historical preview will be presented. Review of the first lesson is essential at this point; also, consideration of the Historical Chart will be helpful.
 - 2. The fulfillment of the land-nation aspect of the two-fold promise will be considered.
 - 3. The *covenant of blessing and cursing* will be presented.
 - 4. The *return of the remnant* is also important in this study.

I. HISTORICAL REVIEW

- A. The conclusion of the United Kingdom period with the death of Solomon takes place about 935 B.C. and is recorded in I Kings 11-12.
- B. The Northern Kingdom, Israel, lasted until destruction in 721/722 B.C. by the Assyrians. The end of the Northern Kingdom is recorded in II Kings 17-18.
- C. The Southern Kingdom, Judah, lasted by God's grace until 586/587. The destruction of Jerusalem by the Babylonians is written in II Kings 24-25 and II Chronicles 36:17-21.
- D. The *return of the remnant* from Babylonian captivity is mentioned in II Chronicles 36:22-23; Ezra 1:1-4; and Nehemiah 1:3-11.
- E. It is essential to a full understanding of the physical aspect of the two-fold promise that the student learn this historical preview.

II. THE LAND-NATION PROMISE FULFILLED: BLESSINGS PROVIDED

A. Introduction: Review of the physical aspect of the Abrahamic promise.

1. Especially Genesis 12:1-3, 7; 15:18-21; extent of land (Acts 7:4-5).
2. Boundaries (Exodus 23:30-31; 13:5)

B. Fulfillment of the land promise:

1. Especially Joshua 21:43-45; 23:14-15.
2. I Kings 4:20-21.
3. Nehemiah 9:7-8, 24-25 records the post-exilic community's belief that God had actually given them the land.
4. Other references showing fulfillment of land promise (Jeremiah 32:21-23).

C. Fulfillment of the nation promise.

1. Exodus 19:3-6 is important because they must become what God intends.
2. Deuteronomy 7:6; 26:18-29; 27:9-10 establishes God's election of Israel as His chosen nation.

III. THE LAND-NATION PROMISES CONTINUED: THE COVENANT AT MOAB (DEUTERONOMY 27-30)

A. Introduction

1. Note the following as you study the passages below:
 - a. God made an additional covenant with Israel at Moab (Deuteronomy 29:1).
 - b. The Moab covenant was conditional: Obedience.
 - 1) Blessings for obedience: Continued prosperity on the land.
 - 2) Curses for disobedience: Destruction and captivity.
2. Important passages
 - a. Admonition to obedience (Deuteronomy 27:1-10)
 - b. A summary passage (Deuteronomy 29)
 - 1) The binding nature of the covenant (vs 1)
 - 2) The covenant was for coming generations (vss 14-15)

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c. Leviticus 26 - Also a good summary passage of this covenant.

Note: The key word "scatter" in verse 33 (Deuteronomy 4:27; 28:64).

B. Blessings: The fruit of obedience

1. Deuteronomy 28:1-14.
2. Fulfilled in Joshua 21:43-45 and I Kings 4:20-21 (see above)

C. Curses: The fruit of disobedience

1. Announced/predicted
 - a. Deuteronomy 8:19-20; 27:15-26; 28:15-68
 - b. God's answer to Solomon's prayer (II Chronicles 7:19-22; I Kings 9:6-9)
 - c. To Israel
 - 1) Hosea 1:4-11
 - 2) Amos 5:1-2; 7:7-9; 8:2-3
 - d. To Judah
 - 1) II Chronicles 34:2-25f
 - 2) Jeremiah 19:1, 10-11; 22:24-30; 25:8-11
 - 3) Ezekiel 21:25-27
2. Historical fulfillments
 - a. In Israel: 722 B.C., destruction of Samaria (II Kings 17; 18:10-12; see above)
 - b. In Judah: 586 B.C., Babylonian Captivity (II Kings 17:19-20; 24-25; II Chronicles 36)
 - c. The nation was "scattered"
 - 1) I Kings 14:15-16
 - 2) Jeremiah 9:11, 16
 - 3) Zechariah 7:14
 - d. Daniel the prophet recognized that the captivity was the fulfillment of the curses (Daniel 9:1-19)

- e. "The Glory has Departed" - It is *curtains* for all of national Israel, including Judah (Hosea 1; Isaiah 10:21-23; Jeremiah 22:30; Deuteronomy 28:45f)

D. Conclusion

1. Israel experienced what so many nations have failed to learn: "But if you fail to do this, you will be sinning against the Lord; and you may be sure that your sin will find you out" (Numbers 32:23).
2. The Seventy Years of Captivity (II Chronicles 36:20-21; Jeremiah 29:10; Leviticus 26:33-35) was so that "it will observe the rest which it did not observe on your Sabbaths, while you were living on it." The violation of the Sabbath/Covenant was punished by the Seventy Years of Sabbaths.

IV. THE LAND-NATION PROMISE CONCLUDED: THE RETURN OF THE REMNANT

A. Introduction

1. All the physical promises have been fulfilled in Israel.
2. The covenant at Moab of Blessings and Curses has come to pass.
3. But God is not finished with Israel: "God is able from these stones to raise up children to Abraham!" Even from a sinful, rebellious Israel, He will restore a Remnant to fulfill His purpose, the salvation of men through Christ. There will even be a "Remnant" that will be saved in Christ(Romans 9-11)!

B. Predicted

1. Return will take place only through keeping the Law of Moses. No return will take place if the Law has been "nailed to the Cross"! (Deuteronomy 30:1-10)
2. There will be no national return, only the remnant (Isaiah 10:20-22). Read and remember Isaiah 11:11-12 for the future lessons.
3. After the seventy years, Babylon will be punished and the remnant will return (Jeremiah 18:7-10; 25:12-13; 29:10-14; Jeremiah 30:3; 32:1-12, 36-44.)
4. Ezekiel 5:3; 6:8-9

C. Historical fulfillment: 536 B.C.

1. II Chronicles 36:22-23; Ezra 1:1-3; 9:5-15
2. Nehemiah 1:3-11; Deuteronomy 30:1-10
3. The remnant has returned (Haggai 1:12-14)

CONCLUSION

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- A. The physical aspect of the two-fold promise has been fulfilled.
 - 1. Israel became a great nation and was blessed by God.
 - 2. Israel inherited all the land promised by God.
 - 3. Because of disobedience, national destruction historically occurred.
 - 4. The preservation and purification of the remnant shows the power of God to fulfill His eternal purpose, the remnant did return.
- B. The completion and total fulfillment of the physical aspect of the Two-Fold Promise causes us to appreciate God's promises.

Readings:

Wallace, F. E., Jr., *God's Prophetic Word*, p. 106-159

Wharton, Ed, *The Scheme of Redemption*, p. 65-87

Hailey, H., *From Creation to the Day of Eternity*, p. 45-76

Review

1. Review Lesson 1 "Historical Background."

a. Identify the following dates:

1) 935 B.C.

2) 722 B.C.

3) 586 B.C.

4) 606 B.C.

5) 536 B.C.

b. Answer the following questions:

1) What is the name of the Northern Kingdom?

2) Who conquered it?

3) What is the name of the Southern Kingdom?

4) Who conquered it?

2. Review the physical aspect of the Abrahamic promise
(Genesis 12:1-3, 7; 15:18-21)

3. What is the significance of Joshua 21:43-45 and 23:14-15?

4. What is I Kings 8:56 and 4:20-21 important at this point?

5. What did Jeremiah say about the fulfillment of the Land Promise in 32:21-23? In what historical period did Jeremiah live?

6. Locate Nehemiah on the Historical Chart. What did the Levites believe about the Land Promise in Nehemiah 9:7-8, 24-25?

7. Read Deuteronomy 7:6; 26:18-19; 27:9-10. When did the "Nation Promise" have fulfillment?

8. Discuss Deuteronomy 29:1. Read Deuteronomy 27-29 and Leviticus 16.

- a. What was the "blessing" for obedience?

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b. What was the "curse" for disobedience?

9. What is the significance of the word "scatter"?

10. Give historical/prophetic proof that both Israel and Judah knew that they would go into captivity (the curse would come) if they persisted in disobedience.

11. Why were there "seventy years" of captivity?

12. Read Deuteronomy 30:1-10. Was a return possible after the captivity? Why?

13. Note: A national return was possible and blessings were promised (Jeremiah 30-33) but it never happened! Why? Study Jeremiah 18. Why did only a remnant return?

14. Reflect on the conclusion of this lesson in terms of God's promise for us today.

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FROM

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Lesson 8

Lesson 8

The Eternal Purpose Promised: Part IV Promises to David

INTRODUCTION

- A. The purpose of this lesson will be to summarize the character of the last Messianic Promise (Covenant): the Two-Fold Promise to David.
 - 1. A brief review of the Patriarchal Promises is presented.
 - 2. A consideration of the scriptures and two-fold nature of the promises made to David.
 - 3. Parallel passages are presented to underline these promises.
 - 4. Some attention will be given to the Davidic Covenant in prophecy (Lessons 10-11 will treat this fully).
 - 5. The New Testament fulfillments of the Davidic Covenant will be presented. The nature of the kingdom of God is given as the fulfillment of the Davidic Promises.
- B. The importance of this lesson cannot be overemphasized. A thorough understanding of this material is essential for refuting the popular error of premillennialism.

I. THE PROMISES TO DAVID: THE ROYAL TWO-FOLD PROMISES

- A. The promise in Genesis 49:10 (Genesis 14:17f; 17:6, 16; 35:11-12).
 - 1. The promised king would come from the tribe of Judah (Hebrews 7:14.)
 - 2. The scepter: "an emblem of regal command, hence dominion or sovereignty and the ruler's staff would symbolize the royal office attached to the tribe of Judah.
 - 3. "From between his feet": habit of kings to rest royal staff between his feet, or maybe "from among his descendants" (Ref. *Pulpit Commentary*).
- B. A consideration of the basic text (II Samuel 7:11-16)

1. The Physical Promise: Solomon, the picture of the eternal king (vs. 11-12, 14b-15)
 - a. David's descendants would constitute the "Royal Seed Line."
 - b. The continuance of the "seed line" (I Kings 11:36; 15; 4, etc.)
 - c. The physical king and the physical temple were pictures of the coming spiritual king, reigning in the temple of God, the church.
 - d. The physical kingdom had a distinct end (Jeremiah 22:30; Hosea 13:11)
2. The Spiritual Promise: Christ and the Church (vs. 12, 13, 14a, 16)
 - a. "Your offspring" (vs. 12; Matthew 1:1; Romans 1:3; II Timothy 2:8)
 - b. "Kingdom," "house," and "throne" all indicate that Jesus would rule in an eternal kingdom/house (vs. 13)
 - c. "Father...son" (vs. 14; Hebrews 1:5)
 - d. David and Solomon sat on the throne of the Lord which is the throne of David (vs. 16; I Chronicles 29:23)

II. CONSIDERATION OF PARALLEL PASSAGES

- A. I Chronicles 17:11-12, 14
- B. "First born" among many brethren refers NOT to "physical birth" but to "priority"!
(Psalm 89:3-4, 26-37; Romans 8:29, Colossians 1:15)
- C. Psalm 132:10-11

III. THE DAVIDIC PROMISES/COVENANT IN PROPHECY (also covered in Lessons 10-11)

- A. "Government upon his shoulder" (vs. 6) (Isaiah 9:6-7, 22:22, 11:1-10)
- B. Jeremiah 23:5-6; 33:17 (contrast Jeremiah 22:30)
- C. Ezekiel 34:23-24; 37:24-28

IV. THE DAVIDIC PROMISE FULFILLED IN THE NEW TESTAMENT

- A. The promise close to fulfillment in the announcement to Mary (Luke 1:31-34)
- B. The Kingdom would come with power in the lifetime of those disciples. Note other statements: "the kingdom of heaven is at hand" (Mark 9:1).
- C. The fulfillment of the Davidic Promise is the first gospel sermon that opened the Kingdom to all men (Acts 2:25-36).
- D. The present reign of Jesus as King is the fulfillment of the Davidic Promise as shown by the following scriptures:
 - 1. Jesus is the king (Hebrews 1:8; 2:9)
 - 2. The nature of the kingdom is presented as spiritual (John 18:36; Luke 17:21; Romans 14:17; I Corinthians 4:20; Ephesians 5:5).
 - 3. The terms of entrance are available (John 3:3, 5; Acts 8:12; Mark 10:15, 23-31)
 - 4. New Testament Christians were in the kingdom
Note: Forgiveness of sins is in the kingdom (Colossians 1:13-14); Jesus' blood was shed for the forgiveness of sins (Matthew 26:28); baptism is for the forgiveness of sins (Acts 2:38); therefore, when one is baptized he is "born of the water and the spirit", enters the kingdom and is forgiven of sins! (Revelation 1:4-6).
 - 5. The Kingdom of God was preached (Acts 20; 25; 28:31; 3:22-23).
 - 6. The Lord's Supper takes place in the kingdom (Luke 22:16-18, 29-30).
 - 7. The kingdom is everlasting and can be received (Hebrews 12:22-28).
 - 8. Christ will reign until death is destroyed, the end (I Corinthians 15:24-26f).

CONCLUSION

"David's seed has been established upon his throne, where he now rules from heaven, and the issue of his kingdom is peace with God for all who believe and obey" (Ed Wharton, *Scheme*, p. 112).

Readings:

Wallace, Foy E., *God's Prophetic Word*, p. 200-226
Hailey, H., *From Creation to the Day of Eternity*, p. 35-38

Review

1. How does Genesis 49:10 and Hebrews 7:14 add to our understanding of God's eternal purpose?

2. Read II Samuel 7 and I Chronicles 17. From II Samuel 7:11-16 answer the following:

a. Who is the "seed" of (vs. 12)?

b. Who is the "house-builder" in (vs. 13)?

c. What is the "House"?

d. Explain the first part of verse 14. Read Hebrews 1:5 and also compare Acts 13:33.

e. To whom does the last part of verse 14 refer?

f. Is verse 16 a spiritual or physical promise?

3. Prove from Scripture that the Physical Throne--Kingdom--was ended. When?

4. Read Psalm 89.

a. What was the covenant with David (vs. 3-4)?

b. Explain verse 27 (vs. 19-37).

5. Discuss one reference from the Prophets, which deals with the covenant with David.

6. Read each New Testament passage carefully:

a. What makes Luke 1:31-34 important?

b. Acts 2:25-39

1) What is the meaning of verse 23?

2) What is the meaning of Psalm 16:8-11, which Peter quotes?

3) From verses 30-31, explain the relationship of the "oath" to David and the resurrection of Christ.

4) How does verse 33 complement Mark 9:1?

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- 5) Explain fully Acts 2:34-35 (Psalm 110:1). How does Jesus use this passage in Matthew 22:41-45?

7. Provide scriptural proof that the present reign of Christ is the Kingdom of God.

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THE ETERNAL PURPOSE
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FROM

ETERNITY - ETERNITY

Lesson 9

Lesson 9

The Eternal Purpose Pictured

INTRODUCTION

- A. The purpose of this lesson is to present some of the "pictures" or "types" of the Old Testament which present basic salvation truth to the Bible student.
- B. Introductory Texts:
1. **Hebrews 8:5**, "copy and shadow"
 - a. Copy: "a sign suggestive of anything, the delineation or representation of a thing and so, a figure, copy" (Vine; ref. Thayer); Barclay suggests, "sketch-plan".
 - b. Shadow: "the image or outline cast by an object" (Vine); Barclay combines the two with "shadowy outline". Barclay suggests, "a pale shadow, a reflection, a phantom, a silhouette" (see also **Hebrews 10:1**; Commentary, pp. 95, 125)
 2. **Hebrews 9:23-24**, "copies of the heavenly things" and "copy of the true one"
 - a. "Copies": Barclay, "sketch-plan"; Kittel, "image" (p. 142)
 - b. "Copy of the true one": ANTITUPOS, "a copy of the archetype" (Vine); "faint-foreshadowings"; "'counter-pattern' or 'corresponding pattern'"; in other words, the earthly corresponds to the heavenly as a copy or symbol corresponds to the reality which is copied or symbolized [I Peter 3:21]." (Bruce, Hebrews, p. 220 and fn)

I. THE PICTURES INTRODUCED; DEFINITIONS

- A. Bernard Ramm, *Protestant Biblical Interpretation*, p. 204, writes
"Typological interpretation is specifically the interpretation of the Old Testament based on the fundamental theological unity of the two testaments whereby something in the Old shadows, prefigures, adumbrates something in the New."
- B. Later, Ramm lists 6 different kinds of types: persons, institutions, offices, events, actions, and things (p. 212-213).

- C. Burton Coffman remarks, "all the shadows and prefigurations of the old covenant are now fulfilled in the new institution, which is the church of the Lord Jesus Christ" (Romans Comm. p. 183).
- D. "The interpretation of a type requires us to show some formal analogy between two persons, objects, or events; that of a symbol requires us rather to point out the particular qualities, marks, features, or signs by means of which one object, real or ideal, indicates and illustrates another." (From Biblical Hermeneutics by Milton Terry, p. 335, 1974)
- E. "In the technical and theological sense a type is a figure or adumbration of that which is to come. It is a person, institution, office, action, or event, by means of which some truth of the Gospel was divinely foreshadowed under the Old Testament dispensation. . . . Resemblance of some kind, real or supposed, lies at the foundation in every case . . . the preordained representative relation which certain persons, events, and institutions of the OT bear in corresponding persons, events, and institutions in the NT. . . it is no ordinary fact or incident of history, but one exalted dignity and worth—one divinely ordained by (God). . . to be a foreshadowing of the good things which he purposed in the fullness of time to bring to pass through the mediation of Jesus Christ" (from Terry, p. 336)
1. "There must be some notable point of resemblance or analogy between the two. . . . They may . . . be totally dissimilar"
 2. "There must be evidence that the type was designed and appointed by God to represent the thing typified. . . solid proof from Scripture itself"
 3. "The type must prefigure something in the future. It must serve in the divine economy as a shadow of things to come (Col. 2:17; Heb. 10:1). Hence it is that sacred typology constitutes a specific form of prophetic revelation."
 - Typical Persons, Institutions, Offices, Events, Actions (Terry, pp. 337-340) "Typology is a species of prophecy" (A. B. Davidson, quoted in Ramm, p. 210) "Do not prove doctrine from types unless there is clear NT authority" (Ramm, p. 212)

II. THE PICTURES PRESENTED

- A. The King: Review previous lesson, noting that since. . .
1. Solomon was the son of David, so was Christ in His humanity.
 2. David sat on the throne of God, so Christ also sits on the throne of God.
 3. David was given a law, a people, a land, and a crown, so Christ also has a law, a people, a land (dwelling place), and a crown.

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4. As Solomon was a type of Christ, so Solomon builds the Temple as Christ built the Church.

B. The Priest

1. Genesis 14:18f; Psalm 110:4 (verse 1 significantly combines royal aspect), Hebrews 2-10 (ref. 2:17-3:1; 4:14-16; 5:1-10; 6:20; 7:1-8:1; 9:11-12, 24f; 10:11-14, 19f). The combining of the Kingly Office with the Priestly is seen in David, who was also a prophet (Acts 2:30), in II Samuel 6:13-18. Prophetically, the combining of the two offices is in Zechariah 6:12-13.
2. Just as the Old Testament people had priests, so also the New Testament people have a superior High Priest, after the order of Melchizedek (Hebrews 5:6-8:1f). The people of God are a "royal priesthood" (Exodus 19:6; I Peter 2:9-10).

C. The Sacrifices

1. The Lamb of God was prefigured by the Passover lamb (John 1:29, 36; Exodus 12:13f), the prophecy of Isaiah 53, and the daily sacrifice, Exodus 29:38f.
2. In fact, the entire Old Testament sacrificial system can be understood as picturing the coming of the One who would sacrifice Himself for the sins of men.
3. Especially note: Leviticus 16-17 in the Day of Atonement (the Two Goats were needed to complete the picture of atonement) and the importance of the blood making atonement by reason of the Life.
4. The references in the New Testament to "propitiation (Romans 3:25f; Hebrews 2:17; 9:5; I John 2:1-2; 4:10: substitution, satisfaction, representation, sin-offering, sin-bearer, Seat of Mercy-the place of "covering" or "atonement", etc.), "redemption," and "sacrifice and offering" (Hebrews 10:5) can only be understood from the background of Old Testament sacrificial system.
 - "All of the OT sacrifices are types of the sacrifice of Christ...Each sacrifice prophecies specific aspects of the Christian life" (Gerald Paden, "Sacrificial System", Sunset International Bible Institute, 1982)

D. The Tabernacle/Temple

1. The tabernacle (Exodus 25:8-9f) and later the temple was the dwelling place for God--He was among His people. His glory was dwelling, or *tenting* among His chosen ones (Exodus 40:34f).
2. Note the aspects of God's dwelling in the New Testament (I Corinthians 3:16-17; 6:19-20; II Corinthians 6:16; Ephesians 2:16-22). The church is God's tabernacle/temple or Holy Place (Acts 7:48-50; John 4:21-24)
3. The Tabernacle demonstrates that while God desires to be among His people, He must be approached ("to draw near") on His terms of sacrificial

cleansing. Every aspect of the Tabernacle presents the essential reverence and forgiveness by His Sacrifice that one must possess to enter into a covenant relationship with God.

E. The Entire Mosaic System

Romans 15:4 "for our learning"; I Corinthians 10:6 "our examples" (vs. 11); Galatians 3:24 - to the Galatians the Law served as a "Tutor" or literally, "Child-Leader": "Slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood" (Thayer).

F. The Prophet (will be covered in the next two lessons.)

CONCLUSION

A. In Milligan's classic work, *The Scheme of Redemption*, he has an outstanding section dealing with types. Special attention is given on pp. 66-74, Gospel Advocate edition. See Addenda.

B. Milligan's remarks are a fit conclusion to this lesson (p. 74);

While the Gentiles were proving the inadequacy of the provisions and ordinances of nature to meet and to satisfy the wants of mankind, the Israelites were earnestly engaged in inventing a new religious nomenclature--in demonstrating the awful malignity and hatefulness of sin--the beauty and the necessity of holiness--the impossibility of attaining to justification, sanctification, and redemption, by complying with the requirements of a Divine law; and hence, the necessity of a scheme of salvation by grace, through faith, that would enable God to be just in justifying penitent believers.

Addenda
From THE SCHEME OF REDEMPTION
By Robert Milligan
The Chapter Titled: "*The Institution of Sacrifice*"

I. DEFINITION OF "TYPE"

- A. A stroke or a blow (from Tupto: "to strike")
- B. Impression or print produced by a blow (John 20:25)
- C. Model for imitation (Philippians 3:17; I Thessalonians 1:7)
- D. Printing: that which makes the impress or mark
- E. "Shadow of things to come" (Colossians 2:16, 17; Hebrews 10:1; I Corinthians 10:6, 11[note "type" or "example"]). "From these passages it is evident that at least most of the religious rites and ceremonies of the Old Testament were mere shadow relating to Christianity as their substance ... a type is a mere shadow or faint outline-picture of something pertaining to the future."

II. "ANTITYPE": "THE SUBSTANCE, OR THAT WHICH IS PREFIGURED BY THE TYPE"

III. IMPLICATIONS

- A. "Always some resemblance or analogy existing between the type and antitype"
- B. "Likeness is but partial" --> "exercise care"
- C. "Points of resemblance were designed and preordained"
- D. "Every type is a sort of prophecy"

IV. THREE KINDS OF TYPES

- A. Historical: I Corinthians 10:1-12
- B. Legal: Sacrifices
- C. Prophetic: Jeremiah 13:1-7

V. DESIGN AND TYPES

- A. A pictorial and outline representation of something in the future, and especially of the Scheme of Redemption.
- B. That the type might serve as a proof and demonstration of the Divine origin of the antitype.

CONCLUSION

- A. "Types then are faint PICTURES"
- B. It is somewhat tragic that recent scholarship has tended to deemphasize the typological significance of the Old Testament in the New. This posture was fundamentally caused by an over-emphasis that attempted to create a type-antitype relationship on nearly everything such as the allegorical emphasis of The Middle Ages. Extremes at this point ought to be avoided and the New Testament delineations used as limitations and guidelines for corrected interpretation.

Review

1. Write a concise definition of "types" after studying the definitions from Ramm, Coffman, Terry, and Milligan.

2. Give an example of each of the six kinds of types from Ramm or Terry suggests.

3. Study Hebrews 8:5 and discuss "copy" and "shadow."

4. In Hebrews 9:24 the phrase "figures of the true" (ASV "like in pattern to the true"; NIV "copy of the true one") occurs. What does this passage mean?

5. How is Solomon a "type" or "picture" of Christ?

6. How is Melchizedek a "picture" of Christ? Study Genesis 14:18-20; Psalm 110:1, 4; Hebrews 6:20-8:1.

7. How is the episode involving Abraham and Isaac in Genesis 22 a "picture" of the Gospel? Galatians 3:8, literally, "preached the good news before"!

8. How does the Passover Lamb "picture" Christ?

9. What "picture" does the Tabernacle present of God, Christ, and salvation? Consult a diagram of the Tabernacle and make your own "sketch".

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10. Describe elements from the entire Old Testament that are pictures of "types" pointing to Christ.

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Lesson 10

Lesson 10

The Eternal Purpose Prophesied, Part I

INTRODUCTION

- A. Text: Haggai 1:13
- B. The purpose of the next two lessons is to continue the unfolding of the eternal purpose of God for human redemption through Christ in an examination of Biblical prophecy.
- C. The specific purpose of this lesson is, therefore, two fold:
 - 1. To make a prophetic presentation: to define the prophet's office and work.
 - 2. To make a prophetic preview: to present the view held by inspired New Testament men concerning the central intent of Old Testament prophecy.

I. A PROPHETIC PRESENTATION: THE DEFINITION OF A PROPHETS OFFICE AND WORK ("One Octave Too High", A. Heschel, The Prophets, p. 9)

- A. Haggai 1:13 represents the Biblical definition of a prophet: "Then Haggai, the messenger of the Lord, spoke to the people with the Lord's message, 'I am with you,' declares the Lord" Note the following points:
 - 1. **"Haggai, the Messenger of The Lord"**: A selected man of God. Note the calling of the various prophets of God:
 - a. "The Lord took me..." (Amos 7:14-16f)
 - b. "Before I formed you in the womb I knew you..."
(Jeremiah 1:4-10)
 - c. "Go and tell this people" (Isaiah 6:1-12)
 - d. "Son of man, I am sending you . . ." (Ezekiel 2:3) "you must speak my words to them" (Ezekiel 2:7)
 - e. "Men spoke from God as they were carried along by the Holy Spirit", II Peter 1:21

2. **"SpokeTo The People"**

- a. The primary function of the prophet was to be a "speaker" or "mouth" (Exodus 4:15-16) to the people of God. His message both to Israel and the nations was "repent"! This function is repeated in the New Testament with Paul, I Corinthians 15:1-5. In a non-miraculous way this is the function of preaching today: "Preach The Word"!
- b. Only in a secondary sense is the function of the prophet to "foretell" the future. It has been suggested that 95% of all "Prophecy", both to Israel and the nations was "forth-telling". Only 5% can be regarded as predictive.

3. **"The Lord's Message"**

- a. Contrast the false prophet
 - (1) Ezekiel 13:1-7
 - (2) Deuteronomy 13:1-5
 - (3) Jeremiah 14:23f; 23:16
 - b. Note The True Prophet of God: Jeremiah 23:18f, especially vs. 28-29, "what has straw in common with wheat. . . is not my word like a fire, declares the Lord, and like a hammer that breaks the rock in pieces?"
4. **"I am with you, declares the Lord":** the authority of the Biblical prophets is "Thus says the Lord." Remember Amos 3:6-8:
- a. "Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets"
 - b. "The Sovereign Lord has spoken- who can but prophecy?"
 - c. Joshua 1:8-9; Matthew 28:18-20; Acts 18:10; Hebrews 13:5f.

B. Bibliography: These are selected; there are many outstanding works.

1. Hailey, Homer, *A Commentary on the Minor Prophets* (Baker)
2. Heschel, Abraham, *The Prophets* (Harper and Row, 1962)
3. Yates, Kyle M., *Preaching from the Prophets* (Broadman)
4. Young, Edward J., *My Servants the Prophets* (Eerdmans)

II. **A PROPHETIC PREVIEW: INSPIRED NEW TESTAMENT MEN INTERPRET OLD TESTAMENT PROPHECY**

- A. Luke 24:25-27, 44-47 is a review, but again it emphasizes the fact that the central meaning of the prophets is toward the suffering and glorification of our Lord.

B. The preaching of the book of Acts interprets Old Testament prophecy:

1. The major thrust of the argument of Peter in the Pentecost Day Sermon was that Jesus is both Lord and Christ. The central proof is that the Gospel message is fulfilled prophecy: "this is that", Acts 2:16-35.
2. In Acts 3, the "Beautiful Gate Sermon", Peter presents Jesus as The Prophet of Old Testament Scripture, fulfilling all Messianic predictions (Acts 3:18-26). Verse 22f is a direct quote of Deuteronomy 18:15 (refer to entire context vs. 9-22).
3. In Acts 8:26-40, when "Phillip began with that very passage of Scripture (Isaiah 53:7-8) and told him the good news about Jesus", he was providing insight and interpretation concerning the central interpretation of OT Prophecy!
4. Even to a Gentile audience, Peter uses the proof of prophecy to preach to Cornelius' house. Acts 10:43, "To him all the prophets bear witness that everyone who believe in him receives forgiveness of sins".
5. In the sermon Paul preached in the synagogue at Antioch of Pisidia, it is in the fulfillment of all OT promise and prophecy that the Gospel story has a compelling power! The Gospel here provides a grid and interpretive paradigm for the OT (Acts 13:27-41).
6. The central theme of the Jerusalem Conference in Acts 15:1f was "salvation by grace"(vs. 11). This virtually incredible doctrine, that Gentiles are accepted by God by grace through faith in Christ, apart from the "legalistic works of the law" ("a yoke that neither we nor our fathers have been able to bear"), was proved by:
 - a. The Conversion of Cornelius by Peter, vs. 7-11
 - b. The Conversion of The Gentiles by Paul and Barnabas, vs. 12
 - c. AND, the capstone of the discussion, James' divine interpretation of "*The words of the prophets*", vs. 13-18f. James asserts that Amos 9:11-12 is fulfilled when God "at first showed his concern by taking from the Gentiles a people for himself." Salvation by grace through faith in Christ is the central theme of "*The words of the prophets*" (vs. 15).
7. In Paul's defense before Felix, Acts 24:14, he asserts that he is a "follower of the Way" and that he believes (and preaches) "everything that agrees with the Law and that is written in the Prophets!"
8. In his defense before Herod Agrippa II, Paul declares that he spent his life "testifying bot to small and to great, saying nothing but what the Prophets and Moses said would come to pass: that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light to our people and to the Gentiles", Acts 26:22-23. Yet Paul had earlier, in this speech, asserted that what God commanded him was nothing more than Gospel preaching and the divine demand for repentance (vs. 17-20)! If then Paul would be faithful to his

commission, then he would preach the fulfillment of “the prophets and Moses”! This explains Paul’s question to Agrippa, “do you believe the prophets? I know you do!” Agrippa actually understands that the essence of this question is nothing more than, “If you believed the Prophets and Moses you would become a Christian like me!” (Vs. 27-29) Then what Jesus commissioned Paul to do in Acts 26:16-18 then becomes the interpretation of OT prophecy! Or if Agrippa had truly believed (John 12:42-43) Moses and the Prophets, he would have asked Paul to baptize him into Christ! To preach the Gospel one is preaching the central theme and fulfillment of Old Testament prophecy!

9. In Acts 28:23, when Paul preached in Rome, “From morning till evening he explained and declared” to the Jews “the kingdom of God and tried to convince them about Jesus from the Law of Moses and from the Prophets”. He even used Isaiah to explain their rejection and unbelief (vs. 25-27)!

C. Romans also emphasizes the fulfillment of prophecy is in Christ.

1. The Gospel was what God “promised beforehand through his prophets in the Holy Scriptures” (1:1-5)!
2. The law and the prophets witness to the righteousness of God (Romans 3:21). The major theme of this treatise, “justification by grace through faith in Christ”, is consistent with and is proved by OT promise and prophecy: 3:31; 4:1f; 5:12f; 9-11; and particularly 15:15:8f.
3. Paul concludes with the anthem that God is able to establish them by the gospel and the proclamation of Jesus Christ, “according to the revelation of the mystery hidden for long ages past, but now revealed and made known ***through the prophetic writings*** by the command of the eternal God, so that all nations might believe and obey him” (Romans 16:25-26). Every feature of Christianity is the fulfillment of OT Promise and Prophecy!

D. I Peter 1:10-12

Salvation by grace through the sufferings of Christ, and the glories that should follow them, or in a word the preached “gospel” is the central theme of the prophets.

E. “The testimony of Jesus is the spirit of prophecy”
(Revelation 19:10)

CONCLUSION

God's Eternal Purpose is Fulfilled Prophecy

Readings:

Wallace, Foy E., *God's Prophetic Word*, p. 58-105

Wharton, Ed, *Christ and the Church*, p. 84-137

Wharton, Ed, *Redemption Is*, p. 31-48

Hailey, H., *From Creation to the Day of Eternity*, p. 38-44

Review

1. Study I Peter 1:10-12. Answer the following questions:

a. Of what did the prophets "sought and searched diligently"?

b. Of what did the prophets "prophecy"?

c. Of what did the Spirit of Christ that was "in" the prophets testify beforehand?

d. What is the difference between the message of those who "preached the Gospel" and the object and core of the prophetic message?

2. Study Haggai 1:13 carefully for an understanding of the person and work of the prophet:

a. The basic function of the prophet was _____.
Moses was to Aaron as God (Ex. 4:15-16). Aaron was for Moses and to the people as a _____.

b. Name other prophets who were also "selected men of God" and give the circumstances of their call.

c. What is the emphasis from Deut. 18:18-20 with regard to the message of the prophet.

- d. Discuss the audience of the prophet. Was his primary emphasis "forth-telling" (preaching to contemporaries) or "fore-telling" (predicting the future)?

- e. What were the two essential prongs of the prophet's message?

3. Discuss why the "Historical Books" of Joshua, Judges, and Kings were considered to be "Prophets" (Luke 24:44f). Are these books strictly "historical"? What is the vital connection of history to prophecy?

4. What is the significance of "this is that" for a complete understanding of all Old Testament prophecy (Acts 2:16)?

5. Study Acts 3:18-26 and answer the following questions:

- a. What is Peter's statement about prophecy in vs. 18?

- b. What and where did Moses predict the coming of Christ?

- c. What is the significance of "all the prophets and them that followed after, as many as have spoken"?

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- d. Describe fully the blessings of the covenant promised to Abraham and preached by the prophets.

6. From Acts 13:16-41 list all the verses and key words which describe fulfillment of Old Testament Prophecy, Psalms, and Promise.

7. Interpret fully Paul's question to Agrippa and the answer from Acts 26:27-28. (Review Lesson 2, Question 3).

8. Describe fully the object of the prophets' search in I Peter 1:10-12.

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FROM

ETERNITY - ETERNITY

Lesson 11

Lesson 11

The Eternal Purpose Prophesied, Part II

INTRODUCTION

- A. Text: Review I Peter 1:10-12 and Luke 24:44-47
- B. The primary aim of lessons 10 and 11 is to present the unfolding of God's Eternal Purpose as seen in the Old Testament prophets.
 - 1. Lesson 10 deals with the definition of the prophet and his work and also presents the New Testament understanding of Old Testament prophecy.
 - 2. Lesson 11 presents a survey of the major Old Testament Messianic prophecies.

I. A PROPHETIC PRESENTATION: THE DEFINITION OF A PROPHET'S OFFICE AND WORK (see Lesson 10).

II. A PROPHETIC PREVIEW: INSPIRED NEW TESTAMENT MEN INTERPRET OLD TESTAMENT PROPHECY (see Lesson 10).

III. A PROPHETIC PRESENTATION: MAJOR OLD TESTAMENT MESSIANIC PROPHECIES

- A. *The Scheme of Redemption: God's Eternal Purpose* is a "Prophetic Presentation"!
 - 1. Promises: Lessons 4, 5, 6, and 8 especially!
 - 2. Pictures: Lesson 9
- B. Psalms Are Prophetic: 22,23,24, etc.
- C. Isaiah--The Messianic Prophet
 - 1. 2:2-5 The when, the what, the who, the where, the how, and the why of all Old Testament prophecy
 - 2. 7:14 and Matthew 1:21-23 The prediction of the virgin birth
 - 3. 9:6-7 The deity of Christ and the nature of the kingdom

4. 11:1-10 The shoot from the stump of Jesse; a Branch will bear fruit; the essence of the Kingdom; but the "shoot of Jesse" is also the "Root"! Romans 15:12; Revelation 5:5; 22:16
 5. 53:1-12 The Suffering Servant is Our Substitute; Acts 8:28-39
 6. 61:1-3 The Mission of Jesus, Luke 4:16-21f
 7. 62:2 The New Name; Acts 11:26
- D. Jeremiah
1. 23:5-6 The King is a righteous Branch of David who is The Lord Our Righteousness!
 2. 31:31-34 The New Covenant: Personal, Inward, Universal, Effective, Spiritual. Matthew 26:28; Hebrews 8:8f.
 3. 33:15-18 The Righteous Branch will sit on David's throne and serve as a Priest; Zechariah 6:11-13; Hebrews 8:1f.
- E. Ezekiel
1. 36:24-29 Spiritual cleansing, "New Heart and Spirit", Indwelling Spirit
 2. 37:21-28 The new Israel, cleansed, Ruled by "My Servant David", an everlasting covenant of peace, the people of God
- F. Daniel
1. 2:44, The exact time of the establishment of the kingdom of God/church!
 2. 7:13-14, The Everlasting, Indestructible kingdom of Christ. Hebrews 12:28
- G. Hosea 1:10-11, "In the place where it was said to them, 'You are not my people,' they will be called 'sons of the living God'". Romans 9:25-26; I Peter 2:9-10
- H. Amos 9:11-12 The Restoration of the fallen Tent of David, see Acts 15:15-18. "Salvation by grace through faith for all men" is the fulfillment of the prophecy!
- I. Micah
1. 4:1-5, ref. Isaiah 2:1-5
 2. 5:2, "Bethlehem Ephrathah". Matthew 2:5-6
- J. Zechariah--*The Messianic Prophet* of the Minor Prophets
1. 6:12-13 The Man Whose name is the Branch will build the temple of God, serve as Priest, and reign as King!

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2. 9:9 The King Comes In Peace, riding on a colt, the foal of a donkey!
3. 12:10 The Crucifixion of Jesus
4. 13:1, 7 "There is a Fountain Filled With Blood Drawn From Immanuel's Veins. . ."

K. Malachi 3:1; 4:5-6 The coming of "the prophet Elijah" and the Lord!

CONCLUSION

The prophets, who spoke the word of the Lord and foretold his coming, find their absolute fulfillment in Christ, the church, and all spiritual blessings for the redeemed.

Readings:

Halley, Henry H., *Halley's Bible Handbook*, pp. 488-504 is a summary treatment of many Messianic predictions.

Wharton, Ed, *Redemption Is*, pp. 31-48

Wharton, Ed, *Scheme of Redemption*, pp. 104f

Wharton, Ed, *Christ and the Church*, pp. 117-137

Wallace, Foy E. Jr., *God's Prophetic Word*, pp. 58-226 (especially p. 160)

Review

1. Demonstrate how everything covered in this course to this point might be considered a 'prophetic presentation.'

2. Read and discuss various Messianic elements from the Psalms:

- a. Psalm 2:7-9 (Acts 13:33-34; Hebrews 2:5; Revelation 12:5)

- b. Psalm 22

- c. Psalm 110:1-7.

3. From Isaiah 2:1-4, describe the when, what, who, where, how and why of all Old Testament prophecy.

- a. When

- b. What

c. Who

d. Where

e. How

f. Why

4. From Isaiah 11:1-10, analyze the Messianic elements using the same questions of #3. Study Romans 15:8-12 as fulfillment.

a. Who (vss 1-5)

b. What (vss 6-9a)

GOD'S REDEMPITIVE STORY: *THE ETERNAL PURPOSE*

c. Where (vs 9b)

d. Why (vs 9c)

e. When (vs 10)

5. Discuss Messianic elements and fulfillments from Isaiah 53.

6. Study Jeremiah 31:31-34 and Hebrews 8:6-13. List contrasts between the Old and New covenants.

[illegible]

7. What are Messianic elements from Daniel 2:44 and 7:13-14?

8. How is Amos 9:11f fulfilled in Acts 15:15-18?

9. There are other Messianic predictions listed in this lesson. List others which you found meaningful.

GOD'S REDEEMPTIVE STORY

THE ETERNAL PURPOSE
A STUDY GUIDE FOR BIBLE CLASSES

FROM

ETERNITY - ETERNITY

Lesson 12

Lesson 12

The Eternal Purpose: Propitiation Provided

INTRODUCTION

- A. Text: I Corinthians 15:1-5
- B. The purpose of this lesson is to outline the central theme of the Scheme of Redemption: The Gospel of Jesus Christ.
 - 1. *Propitiation Provided* is the central theme and CRUX of the Scheme of Redemption. All previous lessons and applications have prepared and pointed to this lesson.
 - 2. It is also important to recognize properly that there are many truthful things in the scriptures, but the one, central theme that demands utmost attention is "Christ crucified"!

I. THE PROBLEM: MAN IN SIN

- A. It is the distinct declaration of scripture that all men are in a lost condition before God, because of their sins: Romans 3:9-10, 23.
- B. Man has not only sinned but has degenerated.
 - 1. "I know, O Lord, that a man's life is not his own; it is not for man to direct his steps" (Jeremiah 10:23)
 - 2. "The heart is deceitful above all things, and is beyond cure. Who can understand it?" (Jeremiah 17:9)
 - 3. "As for you, you were dead in your transgressions and sins. . . we were by nature children under wrath, as the others were also" (Ephesians 2:1-3)
 - 4. "At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another" (Titus 3:3)
 - 5. Romans 1:18-31
- C. **"The Law came in besides**, that the trespass might abound..." (Romans 5:20; 3:20; 7:7)

1. The full extent of the problem of sin is not realized until the demand of holiness (I Peter 1:16, etc.), as seen in the law of Moses, is understood (I Corinthians 15:56).
2. Galatians 2:16, "By works of the Law shall no flesh be justified"; "All who rely on observing the Law are under a curse, for it is written: 'cursed is everyone who does not continue to do everything written in the Book of the Law'" (Galatians 3:10; Romans 10:5; "the Law is not of faith"!).
3. The Law provided a "mirror" by which man can perceive God's Holiness and realize the futility of trying to "achieve" righteousness. The Law was never to be regarded as a "means of salvation" (Romans 8:1-4). Those saved, forgiven, "under the law", were saved by grace through a loving, trusting, obedience (Deut. 10:14), NOT by meritorious works or sacrifices (Hebrews 10:4). God has always demanded obedience from faith and love, but the commandments or "law" does not create a "legalistic system" (I Cor. 9:20-21).

D. Man under wrath.

1. "Whoever does not believe stands condemned already because he has not believed in the name of God's unique Son" (John 3:18, McCord). "Whoever rejects the Son will not see life, for God's wrath remains on him" (John 3:36)
2. "All **under** sin" (Romans 1:18; 3:9)
3. "We were by nature children (objects) of wrath" (Ephesians 2:1-3)

E. Conclusion:

1. It is important to assert that autonomous, secular, humanistic man as "having NO HOPE and WITHOUT GOD in the world" (Ephesians 2:12).
2. Man is under condemnation because he cannot meet God's requirements for sinless perfection (Gal. 3:10f).

II. THE SOLUTION: GOD'S RIGHTEOUSNESS VINDICATED, HIS LOVE EXPRESSED

A. The "*grand problem*" of redemption is two fold:

1. How can God consistently express His unmitigated wrath against all sin, remaining holy and just, without condemning every single person who has ever lived? (Hebrews 2:2)
2. How can God adequately represent His love for precious souls and yet remain consistent with His righteousness, which demands punishment for all sins?

B. The solution is the glorious wisdom of God, hidden in the mind of God from all eternity, but now manifested in the Gospel: The Death, Burial and Resurrection of Christ.

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1. "God so (in this manner) loved the world that He gave..." (John 3:16)
2. God is love (I John 4:8-16)
3. "God demonstrates ("gives proof"; "shows and clearly proves") His own love for us, in this: While we were still sinners, Christ died for us" (Romans 5:8).
4. In Christ, as propitiation (Romans 3:21-25; I John 4:8-16), God can be "just and the one who justifies those who have faith in Jesus!" In Jesus' work of atonement, God can express His eternal wrath against all transgression. In Christ, as propitiation, God offers pardon to those who obediently respond. Only "in Christ" is God able to "justify the ungodly" (Romans 4:5)!
5. It is only in Christ, our Propitiation (NIV, "atoning sacrifice"; McCord: "God has displayed him publicly as a mercy seat", Rom. 3:25)
 - a. "Propitiation" is satisfaction (Isaiah 53:10-11, God's wrath is placated or appeased. "The averting of anger", Leon Morris; "the action in which God is propitiated and sin expiated", Buchsel, TDNT)
 - b. "Propitiation" is substitution (Isaiah 53:5f;
I Corinthians 15:3-4; II Corinthians 5:21)
 - c. "Propitiation" is sin-bearer (I Peter 2:23-24; Hebrews 9:26, 28; Isaiah 53:4, 11-12; John 1:29)
 - d. "Propitiation" is sin-offering (Isaiah 53:10; Leviticus 17:11; Hebrews 9:12, 14; Hebrews 10:10-14; II Corinthians 5:21 (NIV); Romans 8:3-4 (NIV))
 - e. "Propitiation" is seat of mercy: Christ is the New Testament equivalent of the mercy seat in the Holy of Holies (see McCord on Rom 3:25). See W. E. Vine's *Expository Dictionary* on "mercy-seat" and "propitiation".
 - (1) The OT Hebrew word for "atone" and "to cover" are the same root (Lev. 16:15-16, NIV, "atonement cover" and "make atonement" are both forms of KPR, "to cover", Gen. 6:14)
 - (2) The LXX consistently translated KPR into the Greek HILASKOMAI, which is translated into English, "propitiation" or "atoning sacrifice". Hebrews 9:5 uses this Greek word to refer to the "Mercy Seat" (Tyndale; ASV marg. "the propitiatory") or place of atonement, where sin was removed or pardoned. Luke 18:13, passive, God "propitiate me a sinner"!
6. In Christ, as propitiation, God's love is demonstrated, His righteousness is vindicated, His justice is satisfied, His wrath is "propitiated," His mercy is declared, and His grace is extended. This The Solution to the Sin Problem!

III. THE CONDITIONAL AVAILABILITY OF REDEMPTION FOR ALL MEN

A. God's Eternal Purpose is that ALL MEN be redeemed.

1. "To all nations" (Luke 24:47; Matthew 28:18-20; Mark 16:15-16)
2. "The promise is for you and your children and for all who are far off—" (Acts 2:39)
3. "He commands all people everywhere to repent. . . he will judge the world with justice. . . He has given proof of this to all men by raising him from the dead" (Acts 17:30-31).
4. "Who wants all men to be saved and to come to a knowledge of the truth. . . the man Christ Jesus, who gave himself as a ransom for all men—" (I Timothy 2:4-6).
5. "For the grace of God that brings salvation has appeared to all men" (Titus 2:11).
6. "Not wishing any should perish, but that all should come to repentance" (II Peter 3:9)

B. But God's offer of salvation is conditional: "Whosoever will may come!"

1. Must do the will of the Father (Matthew 7:21)
2. Come to Christ because of being taught (John 6:44-45; Romans 10:17; Acts 18:8; 11:14). The gospel must be **heard**.
3. **Faith, trust in blood of Christ** is essential (John 8:24; Romans 3:22, 25). There can be no glorying in Self! Self must be denied (Matthew 16:24f) and crucified (Galatians 2:20).
4. **Repentance**, a change of mind leading to godly sorrow, which leads to a change of life; a forsaking of sins (Acts 17:30-31, etc.).
5. **Confession** that Jesus is Lord and Son of God is required. This acknowledgement is a personal expression in the confidence the sinner has in Jesus' power to save (Romans 10:9-10; Acts 8:37, ASV, NIV marg.)
6. Expression of love (John 14:15) and faith (Galatians 5:6) in being **immersed in water, or baptized**, where one's soul is cleansed, and sins are pardoned (Acts 2:38; 22:16). In baptism one is united with the power to save, the gospel (Romans 6:1-5, 17). Example of conversion: Acts 8:26-39.

C. "Salvation is by grace, through faith, and that not of yourselves, it is the gift of God, not of works, that no man should glory" (Ephesians 2:8-9)

1. Man "in Christ" has all spiritual blessings (Ephesians 1:3).

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2. The gift of eternal life is still through Jesus Christ our Lord (Romans 6:23), and demands my soul, my life, my all.
3. The consummation of the Eternal Purpose in the cross of Christ means that every redeemed man can enjoy the fullness of all spiritual blessings.

CONCLUSION

- A. The "Theme of the Scheme" is the Gospel of Jesus Christ.
- B. The centrality of the atonement has been explored.
- C. The availability of salvation for all men has been described.

Readings:

Wharton, Ed, *Redemption Is*, pp. 79-110

Review

1. Discuss fully the problem of man's lost condition. Include the purpose of the Law of Moses in this discussion. Cite examples from contemporary life.

2. What is the meaning of Romans 3:9, "ALL UNDER SIN"? What is the meaning of John 3:18, "whoever does not believe stands condemned already"?

3. In your own words write a paragraph on The Grand Problem of Redemption. How can God be both JUST and JUSTIFIER?

4. Study Romans 3:21-26 and be able to define the following words:

- a. Righteousness

- b. Justified

c. Redemption

d. Propitiation (NIV, "sacrifice of atonement")

e. Faith

f. Blood

5. List and read scriptures which show the universality of Redemption.

6. Why is salvation by GRACE through FAITH and NOT OF WORKS?

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7. Why is salvation through FAITH, BUT NOT FAITH ONLY?

8. Distinguish between the GOSPEL and the CONDITIONS of the Gospel.

9. Be able to discuss completely the TERMS OF PARDON in the GOSPEL PLAN OF SALVATION.

10.Be able to fully describe how to become a Christian from examples of conversion presented in the book of Acts.

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GOD'S REDEEMPTIVE STORY

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FROM

ETERNITY - ETERNITY

Lesson 13

Lesson 13

The Eternal Purpose Proclaimed

INTRODUCTION

- A. Text: Acts 3:18-26
- B. Theme: Selected sermons of the book of Acts will be presented as an expression of the fulfillment of God's Eternal Purpose. It will be demonstrated that the elements of the proclamation of the early church were simply a "recital" of God's Scheme of Redemption, a presentation of the Gospel.
- C. Methodology: The basic elements of the sermons in Acts 2, 3, 10, and 13 will be presented and discussed.

I. THE ETERNAL PURPOSE: PROCLAMATION ANALYZED

- A. Pentecost, Acts 2.
 - 1. Purposed, vs. 22-24.
 - a. "God's set purpose and foreknowledge", vs. 23.
 - b. "They did what your power and will had decided beforehand should happen", Acts 4:28.
 - c. The cross was not based on a chance of history, but the eternal purpose of God, I Peter 1:18-20.
 - 2. Prophesied, vs. 25-28.
 - a. "Everything must be fulfilled that is written about me in the Law of Moses, the Prophets, and the Psalms", Luke 24:44f
 - b. Messianic Psalms, Psalms 2, 16:8-11, 22, 110, etc.
 - 3. Promised, vs. 29-35.
 - a. II Samuel 7:14-16; Psalms 89, 132
 - b. "Declared with power to be the Son of God by his resurrection from the dead", Romans 1:2-4.
 - c. Anointed King = Son of God, Hebrews 1:5, 8; Acts 13:33f.

4. Provided, vs. 36-41.

- a. II Corinthians 5:21; Romans 3:24-25; 8:3
- b. Gospel is "according to the scripture", I Corinthians 15:1-5.

B. Beautiful Gate, Acts 3

1. Provided, vs. 11-16. In verse 13 note connection of God of Patriarchs to "His Servant Jesus": Jesus is "Seed", Galatians 3:16.

2. Prophesied, vs. 17-24.

- a. The Eternal Purpose was the theme of Old Testament Prophecy, vs. 18.
- b. Gospel obedience is response to Eternal Purpose and blessings of it, vs. 19.
- c. Note: "the times of refreshing", vs. 19, "the time comes for God to restore everything, as he promised long ago through his holy prophets", vs. 21, and "these days", vs. 24, all refer to the same age of fulfillment of OT promise and prophecy. In vs. 21 Peter presents Jesus' "remaining in heaven until the time to restore everything", vs. 21, as if one were seeing it as a prophetic word yet to be fulfilled. However, "the time", "the times", and "these days" (19, 21, 24) was the focus of OT prophecy and hence, the same thing. The complete paraphrase from this author becomes, "He (Jesus) must remain (dwell, live, abide) in heaven (Phil. 2:6; John 17:5, 24) until the time comes (Luke 24:25-26; 44f) for God to restore (fulfill, establish, ref. Bruce, Acts, p. 91fn, NICNT) everything, as he promised long ago through his holy prophets (who prophesied of Jesus and the church!)"

3. The Pictured "Prophet", vs. 22-23; Deut. 18:15f. Listen to Christ!

4. Promised, vs. 25-26.

- a. The covenant of the fathers and the prophets is identical: the blessings of "turning each of you from your wicked ways"!
- b. Note that the offspring or seed of Abraham is The Servant of the Lord predicted in the Prophets (Gal. 3:16; Isa. 53; Acts 8:35f), thus combining all OT Promise and Prophecy!

C. Cornelius, Acts 10

1. Promised for All, vs. 34: Genesis 22:18; Galatians 3:26-29.

2. The Apostolic Preaching included the Proclamation that Jesus would Judge all people at the End of time and that "All the Prophets" testified of the new relationship in Christ that based on His authority and the forgiveness of sins, vs. 42-43.

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D. Antioch of Pisidia, Acts 13.

1. Promised to David, vs. 23. Refer to II Sam. 7:13, 16; Acts 2:29f.
2. Prophesied, vs. 27-31.
 - a. "Fulfilled words of the prophets that are read every Sabbath", vs. 27.
 - b. "When they had fulfilled all that was written about Him", vs. 29.
3. The Promises to the Patriarchs have been fulfilled by the resurrection and Psalm 2:7, Isaiah 55:3, and Psalm 16:10 verify the fact! Vs. 32-37.
 - a. Psalm 2:7, The Day of Jesus' being begotten as Son-King was His Resurrection. Romans 1:4. The Resurrection was to full Sonship-Kingship!
 - b. Isaiah 55:3 The "holy and sure blessings", promised to David, predicted in the prophets, are The Resurrection!
 - c. The Psalms (16:10; Acts 2:25f), that is David, also promise the resurrection, vs. 35-37. Psalm 16 CANNOT refer to David as he was still in the grave, waiting for the resurrection.
4. Provided through Christ, vs. 38-39.
 - a. Forgiveness, vs. 38, is only by the blood of Christ, Matt. 26:28, appropriated in obedience to the gospel: repentance and baptism, Acts 2:38.
 - b. Justification, vs. 39, occurs only In Christ and not through the Law of Moses. The Law was an unbearable yoke (Acts 15:10) and a curse (Gal. 3:10) if used as a means of justification. This justification is Provided because Christ substituted Himself for our sins, becoming a Curse for us (Gal. 3:13-14). The predictions of the Prophets is that those justified by faith in Christ are regard as if they had never sinned and as though they had kept every command of the Law; they are sinless in the eyes of God, even though they sin (I John 1:7-2:2).
5. Prophecy Also Includes a Proclamation of Destruction for Rejection, vs.40-41!

II. THE ETERNAL PURPOSE: PROCLAMATION SYNTHESIZED

A. Purposed, Acts 2:22-24.

1. Lesson 3
2. Eph. 1:4-11; Titus 1:2; II Tim. 2:9f; I Cor. 2:7, etc.

B. Promised, Acts 3:25-26

1. II Cor. 1:20; Hebrews 6:17
 2. The Resurrection is the ultimate fulfillment of all OT Promises, Acts 13:32f
- C. Pictured, Acts 3:22-23. Reference Deuteronomy 18:15f.
- D. Prophesied, Acts 3:13-24.
1. Every aspect of the Gospel, Jesus' Ministry, and the church is fulfilled in the preaching of the message of the prophets.
 2. The Gospel is for all!
- E. Provided.
1. The preaching of the Suffering, Crucified Servant was the core of the Gospel, Acts 8:32-39.
 2. The preaching of the Gospel included the faithful, obedient appropriation of Jesus' offer of salvation.

CONCLUSION

- A. God's Eternal Purpose is His desire that all men be saved through Christ, in the church, and to perfect that community to be like Jesus.
- B. This Eternal Purpose is reflected consistently via the preaching of the book of Acts.

Review

1. Write a thesis statement that adequately describes this lesson.

2. Write a four-point outline of Peter's Pentecost Day Sermon in Acts 2, which presents the meaning of the Scheme of Redemption.

3. List elements of the Beautiful Gate Sermon of Peter in Acts 3.

4. Define "these days" from Acts 3:24 by using other expressions in the sermon and from passages in the New Testament.

5. Study the sermon preached by Paul in Acts 13 and answers the following questions:

- a. What specific reference is made concerning David and Christ? Research other New Testament passages.

- b. What exactly is the fulfillment of "good tidings of the promise made unto the Fathers"?

- c. What is the fulfillment of Psalm 2:7?

- d. What are the "holy and sure blessings of David" (vs. 34-37)?

- e. What are the two blessings "provided" to believers? Discuss these fully.

6. Review these four sermons and list scriptural words, which present the elements of God's Eternal Purpose:

- a. Purposed:

- b. Promised:

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c. Pictured:

d. Prophesied:

e. Provided:

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Appendix

Appendix 1

The Overall View

When one studies the Bible it is necessary that he study chapters, verses, sentences, clauses, phrases, and words. He must do this if he is to understand what God is saying on the pages of scripture. He must study sentences and determine their meaning. As noted in a previous article¹ it is necessary to know the meaning of each word in order to understand the meaning of any certain passage.

Need for an Overall View

However, before studying sentences and words, it is well to have a general view of Bible history from first to last. Many try to study without this understanding. They know there was a man who lived by the name of Abraham, but they have no idea where he fits into the history. They know there was a Jewish race, but they do not know how it began. They know that there was a tabernacle and that there was a temple, but when these existed or how they came to exist are matters unknown to them. A general view of the Bible story is needed.

The need for a general understanding is seen in all fields of study. An artist will study a painting from a distance, getting a view of the work in its entirety. He will then come nearer to it in order to study the details. Martin Luther said that he studied the Bible much as he gathered apples. He first shook the entire tree in order that the ripest fruit might fall. He would then shake each branch. Then he would look on each limb and, finally, under each leaf.

Getting an Overall View

When I first began preaching I did not have a knowledge of the Bible history and did not have until I went to Las Cruces, New Mexico, to work with the church there. I was asked to teach the ladies' Bible class. Some ladies in the class knew far more about Old Testament history than did the teacher. The book being used was *Outlines of Bible Study* by G. Dallas Smith. During that study, by using this book, I learned the names of fifteen periods, the events by which each was bounded, the length of each, and the principal character of each. I have never seen an outline which surpassed the one of this book, nor one that is more easily learned and remembered.

¹ Dr. Kelcy wrote a series of articles in the *Firm Foundation* in 1978 and 1979 on how to study the Bible.

Just learning the names of the fifteen periods will go far in giving the student a knowledge of Old Testament events in their proper order. Just learning the names of the fifteen men in the proper order will likewise add greatly to one's understanding. Learning the event with which each period began and ended is a great help. This becomes quite a simple task. We learn that the first period began with the creation and ended with the flood. Then the next period began with the flood. The event with which each period ends is the event with which the next period begins. Let us notice the names of the periods and the event with which each began and ended:

1. Antediluvian, from Creation to the flood
2. Postdiluvian, from the flood to the call of Abraham
3. Patriarchal, from call of Abraham to Egyptian bondage
4. Egyptian Bondage, from descent to Egypt to Exodus
5. Wilderness wanderings, from Exodus to Crossing the Jordan
6. Conquest of Canaan, from crossing the Jordan to time of Judges
7. Judges of Israel, from beginning of Judges to the kingdom
8. United Kingdom, from origin of kingdom to the division
9. Divided Kingdom, from division of Kingdom to fall of Israel
10. Kingdom of Judah, from fall of Israel to fall of Judah
11. Babylonian Captivity, from fall of Judah to return to Jerusalem
12. Restoration of the Jews, from return to Jerusalem to end of Old Testament history
13. Between the Testaments, from close of Old Testament to opening of New Testament
14. The Life of Christ, from birth of Christ to the Ascension
15. The Church, from Ascension to close of New Testament history

Length and Principal Character of Each Period

Before proceeding with our study of the periods of Bible history, let me make this very important suggestion. If you do not have a knowledge of this material and if you do not have a system of your own that you have already learned, be sure to make a chart and write the periods down in an orderly arrangement. If you are going to learn, you must write.

Something else to add to your chart is the length of each period and the principal character of each. Let us list the periods by number and supply these two items:

1. 1,656 years, Adam

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2. 427 years, Noah
3. 215 years, Abraham
4. 215 years, Joseph
5. 40 years, Moses
6. 51 years, Joshua
7. 305 years, Samuel
8. 120 years, David
9. 253 years, Elijah
10. 135 years, Josiah
11. 50 years, Daniel
12. 92 years, Ezra
13. 400 years, Judas Maccabeus
14. 34 years, Jesus
15. 70 years, Paul

Scripture Involved in Each Period

There is still something else to fill in on your chart and that is the scripture pertaining to each period. Again, we list the periods by number and list the scripture covering each:

1. Genesis 1 through 5
2. Genesis 6 through 11
3. Genesis 12 through 45
4. Genesis 42 through Exodus 11
5. Exodus 12 through Deuteronomy 34
6. Joshua 1 through 24
7. Judges 1 through I Samuel 8
8. I Samuel 9 through I Kings 11; I Chronicles 10 through
II Chronicles 9
9. I Kings 12 through II Kings 20; II Chronicles 10 through 32
10. II Kings 21 through 25; II Chronicles 33 through 36
11. II Kings 25:8-21; Daniel 1-8

12.Ezra, Nehemiah, Haggai, Zechariah, Esther; Daniel 9

13.No scripture involved; sources are Josephus, books of the Maccabees, and other general history

14.Matthew, Mark, Luke, and John

15.Acts through Revelation

Don't forget to make a chart for your notebook. You can supply other information regarding each period as you proceed with your study. another suggestion is that you make a neat copy of the chart in one of the white pages at the front of your Bible. Studying the Bible is a wonderfully rewarding adventure.

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Appendix 2

Books of the Bible

OLD TESTAMENT

Law

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

History

Joshua
Judges
Ruth
I Samuel
II Samuel

Poetry

Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon
I Kings
II Kings
I Chronicles
II Chronicles
Ezra
Nehemiah
Esther

Prophecy

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

NEW TESTAMENT

Biography

Matthew
Mark
Luke
John

History

Acts

Letters

Romans
I Corinthians
II Corinthians
Galatians
Ephesians
Philippians
Colossians
I Thessalonians
II Thessalonians
I Timothy
II Timothy
Titus
Philemon
Hebrews
James
I Peter
II Peter
I John
II John
III John
Jude

Prophecy

Revelation

Outline of Bible					
Period	Duration	Dates	Character	Scripture	
Antediluvian	Creation to Flood	Time Unknown	Adam	Genesis 1-5	
Postdiluvian	Flood to call of Abraham	Unknown to 1876 B.C.	Noah	Genesis 6-11	
Patriarchal	Call of Abraham to descent into Egypt	1876 B.C. -1706 B.C.	Abraham	Genesis 12-45	
Egyptian Bondage	Descent into Egypt to the Exodus	1706 B.C. - 1491 B.C.	Joseph	Genesis 42 - Exodus 11	
Wilderness Wanderings	Exodus to Crossing the Jordan	1491 B.C. - 1451 B.C.	Moses	Exodus 12 - Deut. 34	
Conquest of Canaan	Crossing the Jordan to Time of the Judges	1451 B.C. - 1400 B.C.	Joshua	Joshua 1-24	
Judges	Beginning of Judges to First King	1400 B.C. - 1095 B.C.	Samuel	Judges 1 - I Samuel 8	
United Kingdom	Beginning of Kingdom to division	1095 B.C. - 975 B.C.	David	I Samuel 9 - I Kings 11 I Chr. 10 - II Chr. 9	
Divided Kingdom	Division of Kingdom to Fall of Israel	975 B.C. - 722 B.C.	Elijah	I Kings 12 - II Kings 20 II Chr. 10-32	
Kingdom of Judah	Fall of Israel to Fall of Judah	722 B.C. - 587 B.C.	Daniel	II Kings 25:8-21 II Chr. 33-36	
Babylonian Captivity	Fall of Judah to Return to Jerusalem	587 B.C. - 537 B.C.	Daniel	II Kings 25:8-21 Daniel 1-8	
Restoration of the Jews Haggai Zechariah, Esther	Return to Jerusalem to end of O.T. History	537 B.C. - 400 B.C.	Ezra	Ezra, Nehemiah,	
Between the Testaments	Close of O.T. History to Beginning of N.T.	400 B.C. - 4 B.C.	Judas Maccabeus	Josephus, Maccabees, General History	
Life of Christ	Birth of Jesus to the Ascension	4 B.C. - A.D. 29	Jesus	Matthew 1 - John 21	
The Church	Ascension to Close of N.T. History	A.D. 29 - A.D. 96	Paul	Acts - Revelation	

Appendix 3

Outline of Bible History

INTRODUCTION

It is sometimes said that the Old Testament describes persons and events from 4004 B.C. to 400 B.C. However, one cannot speak with accuracy concerning dates when the first few chapters of Genesis are involved. There comes a time in the Old Testament history when we can be fairly certain as to dates. That time will be noted when we come to it.

There are various ways of dividing Bible history into periods. We shall follow the arrangement of fifteen periods. To learn each of these periods, its extent, and its principal character is to give one a foundation for a thorough knowledge of the Bible (see page A3-2). Then we proceed to a study of the first historical period.

**I. THE ANTEDILUVIAN PERIOD; FROM CREATION TO THE FLOOD.
(GENESIS 1-5)**

A. The work of God prior to the creative week

1. Creation of heavens and earth
2. Condition of earth
3. Period of time between this and the creative week

B. The creative week. Events of each day:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

C. The Temptation and Fall

1. Purpose of God's placing man in the garden
2. Restriction placed upon man
3. Appearance of serpent; temptation; disobedience
4. Expulsion from the garden

D. Penalties as a result of the Fall

1. Upon the earth
2. Upon man
3. Upon woman
4. Upon the serpent

E. First Messianic prophecy (Genesis 3:15)

F. Cain and Abel. Their offerings. God accepts Abel's offering. Cain kills Abel. Curse upon Cain. The descendants of Cain (4:17-23). Seth is born to take the place of Abel.

- G. Other interesting items of this period. Enoch translated; Methuselah, oldest man of Bible history.
- H. The genealogy from Adam to Noah: Adam, Seth, Enos, Cainan, Mehalaleel, Jared, Enoch, Methuselah, Lamech, Noah.

II. THE POSTDILUVIAN PERIOD. FROM THE FLOOD TO THE CALL OF ABRAM. PRINCIPAL CHARACTER, NOAH (GENESIS 6-11)

- A. Condition of the world: "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5).
- B. God's determination to destroy life on earth (vss 6:3-7)
- C. "But Noah found grace in the eyes of the Lord" (vs 6:8)
 - 1. Instructions to build the ark (vs 6:14)
 - 2. Description of the ark (vss 6:14-16)
 - 3. Instructions as to what was to be taken into the ark (vss 6:18-7:3)
- D. The flood
 - 1. Duration (vs 7:12)
 - 2. Sources of the waters (vs 7:11)
 - 3. Depth of waters (vss 7:19-20)
 - 4. How Noah learned waters were abated (vss 8:7-12)
 - 5. Length of time spent in the ark (vss 7:11-13, 8:13-19)
 - 6. Where the ark rested (vs 8:4)
- E. Noah and family on a cleansed earth
 - 1. First act upon emerging from the ark (vs 8:20)
 - 2. Permitted to eat meat (vs 9:3)
 - 3. Eating blood prohibited (vs 9:4)
 - 4. Penalty stated for taking life (vss 9:5-6)
 - 5. God's covenant and token of it (vss 9:9-17)
- F. The tower of Babel

GOD'S REDEMPITIVE STORY: *THE ETERNAL PURPOSE*

1. Descendants of Noah attempt to build a tower (vss 11:1-4)
 2. Their purpose (vs 11:4)
 3. Plan thwarted by the Lord (vss 11:6-9)
 4. Meaning of Babel (vs 11:9)
- G. Genealogy of this period: Shem, Arphaxad, Selah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram.

III. THE PATRIARCHAL PERIOD. FROM THE CALL OF ABRAM TO THE DESCENT INTO EGYPT. 215 YEARS. PRINCIPAL CHARACTER, ABRAHAM. (GENESIS 12-45)

- A. The call of Abram (Genesis 12:1)
1. Promise made to Abram (vss 12:2-3)
 2. His obedience
- B. The journeys of Abram
1. From Ur to Haran
 2. From Haran to Shechem (in Canaan)
 - a. Land promise made to Abram (vs 12:7)
 - b. Famine in the land
 3. From Canaan to Egypt; tells Pharaoh Sarai is his sister
 4. From Egypt back to Canaan
 - a. Separation of Abram and Lot (vss 13:6-9)
 - b. Abram goes to Hebron (vs 13:18)
- C. Rescue of Lot by Abram (vss 14:1-16)
- D. Abram promised an heir
1. Hagar and Ishmael (chapter 16)
 2. Isaac, the child of promise (chapter 17)
 3. Destruction of Sodom and Gomorrah (chapters 18-19)

- 4. Birth of Isaac (chapter 21)
- E. The offering of Isaac (chapter 22)
- F. Death of Sarah (chapter 23)
- G. A wife sought for Isaac (chapter 24) and death of Abraham (chapter 25)
- H. Birth of Esau and Jacob (vss 25:21-26)
- I. The birthright sold. Jacob secures blessing (vss 25:28-34)
- J. Jacob goes to Padan-Aram (chapter 28)
 - 1. His marrying experience there (vss 29:1-30)
 - 2. His dealings later with Laban (vss 30:25-43)
 - 3. His return to Canaan (vss 31:1-32)
 - 4. Jacob becomes "Israel" (vss 32:22-28)
 - 5. Jacob and Esau meet again (vss 33:1-17)
 - 6. Death of Isaac (vss 35:28-29)
- K. The twelve sons of Jacob (Genesis 35:22-26; I Chronicles 2:1-2)
- L. Joseph
 - 1. Jealousy of his brothers (Genesis 37:1-11)
 - 2. Sold into Egypt (vss 37:12-28)
 - 3. Imprisoned (vss 39:7-23)
 - 4. Interprets dreams while in prison (vss 40:1-22)
 - 5. Released (vss 41:1-36)
 - 6. Elevated to important position in Egypt (vss 41:37f)

IV. THE PERIOD OF EGYPTIAN BONDAGE. FROM THE DESCENT INTO EGYPT TO THE EXODUS. 215 YEARS. PRINCIPAL CHARACTER: JOSEPH. (GENESIS 42 TO EXODUS 11)

- A. The descent into Egypt
 - 1. The Great Famine (Genesis 41:54f)

GOD'S REDEEMPTIVE STORY: *THE ETERNAL PURPOSE*

2. Sons of Jacob go to Egypt to buy corn (vss 42:1-3)
3. The second trip to Egypt (vss 43:1-45:24)
4. Israelites go into Egypt (vss 46:26-27; Acts 7:14)
5. Dwell in the land of Goshen (vss 46:28-47:37)
6. Death of Jacob (vs 47:28)
7. Death of Joseph (vs 50:26)

B. The oppression in Egypt

1. Reason for the change of treatment (Exodus 1:8-14)
2. The next attempt of Pharaoh (vss 1:15-20)
3. Other means employed (vs 1:22)

C. Moses

1. Birth of Moses (Exodus 2:1-10)
2. Saved from King's decree (vss 2:1-10)
3. Flees to Midian (vss 2:11-15)
4. Forty years in Midian
 - a. Marries daughter of Jethro (vss 2:16-21; 3:1)
 - b. The burning bush (vss 3:1-10)
 - c. Excuses offered by Moses (vss 3:11-17)
 - d. Goes back to Egypt (chapter 4)

D. Moses and Aaron in Egypt

1. Received by the Israelites (vss 4:28-31)
2. The attitude of Pharaoh toward them (vss 5:1-9)
3. Israelites encouraged (vss 6:1-8)
4. Moses and Aaron seek to convince Pharaoh (vss 7:8-13)
5. The ten plagues (vss 7:20-11:10)

1. _____
2. _____

3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

6. The hardening of Pharaoh's heart

V. THE PERIOD OF WILDERNESS WANDERINGS. FROM THE EXODUS TO THE CROSSING OF THE JORDAN. 40 YEARS. PRINCIPAL CHARACTER: MOSES. (EXODUS 12 THROUGH DEUTERONOMY 34)

A. Crossing the Red Sea

1. The tenth plague (Exodus 11)
2. Institution of the Passover (chapter 12)
3. How God led the Israelites (vss 13:21-22 and 14:19)
4. The Red Sea divided; Israelites cross; Egyptians destroyed (chapters 14 and 15)

B. The march to Mount Sinai

1. At Marah (vss 15:23-25)
2. Elim (vss 15:26-27)
3. In the wilderness of Sin (vss 16:1-36)
4. Rephidim (vss 17:1-18:27)

C. Happenings at Mount Sinai

1. Giving of the law (vss 19:3-23:19)
 1. _____
 2. _____
 3. _____
 4. _____
 5. _____
 6. _____
 7. _____

GOD'S REDEMPTIVE STORY: *THE ETERNAL PURPOSE*

8. _____
9. _____
10. _____

2. Making of the Golden Calf (vss 32:1-29)
3. Moses goes into mountain a second time (vss 32:19-34:2)
4. The tabernacle built (chapters 35-40)
5. Death of Nadab and Abihu (Leviticus 10:1-2)
6. Israel numbered (Numbers 1-3)

D. From Sinai to Kadesh

1. Murmuring; the 70 elders chosen (Numbers 11:4-7)
2. Miriam afflicted with leprosy (vss 12:1-15)
3. Encampment at Kadesh
4. The twelve spies sent (chapters 13-14)
5. The rebellion; the result (chapter 14)

E. From Kadesh to Moab

1. Israelites go into the wilderness (Deuteronomy 2)
2. The Sabbath law violated (Numbers 15:32-36)
3. Israel complains against Aaron and Moses (chapter 16)
4. At Kadesh again; smiting the rock (chapter 20)
5. Death of Aaron (vss 20:23-29)
6. Fiery Serpents (chapter 21)

F. In the plains of Moab

1. Balaam and Balak (chapters 22-24)
2. The plague; 24,000 die (vss 25:1-9)
3. Numbering the people again (chapter 26)
4. Joshua appointed leader (Deuteronomy 34:9-12)
5. Moses' farewell address (chapters 31-32)
6. The death of Moses (vss 34:1-8)

VI. THE PERIOD OF CONQUEST OF CANAAN . FROM CROSSING THE JORDAN TO THE TIME OF THE JUDGES. 51 YEARS (1451 B.C. TO 1400 B.C.) PRINCIPAL CHARACTER: JOSHUA. (JOSHUA 1-24)

A. Crossing the Jordan

1. Instructions to Reuben, Gad, and the half tribe of Manasseh (Joshua 1)
2. Spies sent by Joshua; their experience with Rahab in Jericho; their promise to her (chapter 2)
3. The report of the spies to Joshua (vs 2:24)
4. The passage over the Jordan (chapter 3)
5. Encampment at Gilgal (chapter 4)
 - a. Circumcision
 - b. Manna ceased
 - c. The Passover observed (vss 5:2-12)

B. The fall of Jericho

1. The Lord's instructions to Joshua in regard to taking the city (vss 6:1-5)
2. Walls fall "by faith" (Hebrews 11:30)
3. Rahab and family spared (vss 6:22-25)
4. Curse pronounced by Joshua upon man who should rebuild Jericho (vs 6:26) See I Kings 16 for fulfillment.

C. The capture of Ai

1. Defeat in the first attempt because of sin in the camp (7:1-15)
2. Sin removed; Ai taken (vss 7:22-8:23)

D. The altar at Ebal

1. Law written and read (chapter 8)
2. "The mountains of blessing and cursings" (8:30-35)

E. Conquest continued

GOD'S REDEMPITIVE STORY: *THE ETERNAL PURPOSE*

1. Five kings defeated; sun and moon stand still (chapters 9-10)
2. A number of kings defeated at waters of Merom (chapter 11)

F. Division of the land

1. Extent of conquest (vss 13:1-6)
2. Joshua's farewell address (vss 23:1-24:28)
3. Death of Joshua (vss 24:29)

VII. THE PERIOD OF JUDGES OF ISRAEL. FROM BEGINNING OF THE JUDGES TO THE BEGINNING OF THE KINGDOM. 305 YEARS. PRINCIPAL CHARACTER: SAMUEL. (JUDGES 1 THROUGH I SAMUEL 8)

- A. Purpose of God in leaving some of the nations unconquered by Israel (Judges 3:1-4)
- B. A series of relapses into idolatry (vss 2:11-3:6)
- C. A series of consequent oppressions; disciplinary judgements
- D. A series of deliverers called judges
 1. Othniel; delivered Israel from the Mesopotamians
 2. Ehud; delivered Israel from the Moabites
 3. Shamgar; delivered Israel from the Philistines
 4. Deborah; with Barak, routed the Canaanites
 5. Gideon; delivered Israel from the Midianites
 6. Abimelech; the "Bramble King" who killed his 70 brothers and was killed by a woman.
 7. Tola; judged Israel 23 years
 8. Jair; judged Israel 22 years
 9. Jephthah; delivered Israel from the Ammonites
 10. Ibzan; judged Israel 7 years
 11. Elon; judged Israel 10 years
 12. Abdon; judged Israel 8 years

13. Samson; great conflict with the Philistines
 14. Eli; priest/judge
 15. Samuel; prophet/judge
- E. Some special events connected with Eli
1. A priest (I Samuel 1:9)
 2. The priesthood of his sons (vss 2:12-25)
 3. Samuel's vision; Eli's house cursed because of lack of restraint of his sons (vss 3:11-18)
 4. Loss of ark and Eli's death
- F. Samuel, the greatest character between Moses and David
1. Hannah's vow before the birth of Samuel (I Samuel 1:9-11)
 2. Samuel's vision and call (I Samuel 3:1-15)
 3. Israel finally delivered from Philistines (I Samuel 7:3-11)
- G. The events of the book of Ruth were contemporary with the Judges (Ruth 1:1)

VIII. THE PERIOD OF UNITED KINGDOM. FROM ORIGIN OF THE KINGDOM TO THE DIVISION. 120 YEARS (1095 B.C. TO 975 B.C.) PRINCIPAL CHARACTER: DAVID. (I SAMUEL 9 THROUGH I KINGS 11, AND I CHRONICLES 10 THROUGH II CHRONICLES 9)

- A. The call for a king
1. People ask for a king
 2. Effect on Samuel
 3. God's advise to Samuel
- B. The reign of Saul
1. Anointed by Samuel (I Samuel 9-10)
 2. His great battles
 3. His great sin (chapter 15)
 4. His rejection by Jehovah

GOD'S REDEMPITIVE STORY: *THE ETERNAL PURPOSE*

5. The decline of Saul and the rise of David
 - a. Jealousy of Saul aroused (chapters 17-18)
 - b. Saul's attempts to kill David
 - c. Friendship of David
 - d. Death of Saul (chapter 31)

C. The reign of David

1. His rise to prominence
2. His anointings
3. David's life at Saul's court; constantly in danger
4. After Saul's death David for a time king over Judah only, but later over all of Israel.
5. A period of increasing prosperity and power
 - a. New capital, Jerusalem (II Samuel 5)
 - b. Ark brought to Jerusalem (chapter 6)
 - c. Conquests over Philistines, Edomites, Moabites, Syrians (chapters 8, 10-11)
6. Period of decline
 - a. David's great sin (chapters 11-12)
 - b. Rebuked by Nathan
 - c. Sin in David's house (chapters 13-14)
 - d. Absalom's revolt; his death (chapters 15-17)
 - e. Civil war, murder, famine, wars with Philistines
 - f. David's final charge to Solomon and his death
(I Kings 2:1-11)

D. Reign of Solomon

1. Anointed king (I Kings 1)
2. His wise choice
3. His foreign domestic alliances

4. Building of the temple
5. Old age and death

NOTE: In this period we see the "rise of the prophets". It seems that the prophet was a necessary counter-part of the king. Prophets of this period were: Samuel, Gad, Nathan, Iddo, and Ahijah. We have here and there a fragment of their teachings, like Nathan's parable, embedded in the history.

IX. THE DIVIDED KINGDOM PERIOD. FROM THE DIVISION OF THE KINGDOM TO THE FALL OF ISRAEL. 253 YEARS (975 TO 722 B.C.) PRINCIPAL CHARACTER: ELIJAH. (I KINGS 12 THROUGH II KINGS 20 AND II CHRONICLES 10 THROUGH 32)

A. The cause of the division

1. Prophecy of the division (I Kings 11:9-13, 29-39)
2. Rehoboam's unreasonable demands
3. Jeroboam's appearance and revolt

B. The division

1. The tribes that rebelled (I Kings 12:20, II Chronicles 11:5f)
2. Solomon's empire was 60,000 square miles. It had been a powerful and glorious kingdom. Now it is divided. A Northern Kingdom called Israel and composed of ten tribes, and a Southern Kingdom called Judah and composed of two tribes.
3. The capital of the Northern Kingdom was at various times Shechem, Tirza, and finally, Samaria. The Southern Kingdom had one capital, Jerusalem.
4. During this period of 253 years a line of thirteen kings ruled over Judah and a line of nineteen kings ruled over Israel.

Kings of Judah

1. Rehoboam (17 years)
2. Abijah (3 years)
3. Asa (41 years)
4. Jehoshaphat (25 years)
5. Jehoram (8 years)

Kings of Israel

1. Jeroboam I (22 years)
2. Nadab (2 years)
3. Baasha (24 years)
4. Elah (2 years)
5. Zimri (7 days)

GOD'S REDEPTIVE STORY: *THE ETERNAL PURPOSE*

- | | |
|-------------------------|----------------------------|
| 6. Ahaziah (1 year) | 6. Omri (12 years) |
| 7. Athaliah (6 years) | 7. Ahab (12 years) |
| 8. Joash (40 years) | 8. Ahaziah (2 years) |
| 9. Amaziah (29 years) | 9. Jehoram (12 years) |
| 10. Uzziah (52 years) | 10. Jehu (28 years) |
| 11. Jotham (16 years) | 11. Jehoahaz (17 years) |
| 12. Ahaz (16 years) | 12. Jehoash (16 years) |
| 13. Hezekiah (29 years) | 13. Jeroboam II (41 years) |
| | 14. Zachariah (6 months) |
| | 15. Shallum (1 month) |
| | 16. Menahem (10 years) |
| | 17. Pekahiah (2 years) |
| | 18. Pekah (20 years) |
| | 19. Hoshea (9 years) |

C. Both Elijah and Elisha lived during this period.

D. The fall of Israel (II Kings 17:7-23)

E. Contemporary prophets

1. Jonah prophesied for Northern Kingdom during the time of Jeroboam II.
2. Joel; Southern Kingdom; about 770 B.C.
3. Amos; Israel; 765 B.C.
4. Hosea; Northern Kingdom; during reign of Jeroboam II.
5. Micah; during the time of Hezekiah, Jotham, and Ahaz.
6. Isaiah (the only major prophet during this period); from time of Uzziah to end of Hezekiah's reign.
7. Obadiah may have lived in this period; not certain.

X. THE KINGDOM OF JUDAH. FROM THE FALL OF ISRAEL TO THE FALL OF JUDAH. 135 YEARS (722 B.C. TO 587 B.C.) PRINCIPAL CHARACTER: JOSIAH. (II KINGS 21 THROUGH 35 AND II CHRONICLES 33 THROUGH 36)

- A. After the fall of Israel in 722 B.C., Judah continues as a kingdom until its fall in 587 B.C. During this period of 235 years, seven kings ruled over this Southern Kingdom.
 - 1. Manasseh; idolatry is again introduced (II Kings 12:1-18)
 - 2. Amon; idolatry continues to flourish (vss 21:19-26)
 - 3. Josiah; the last king to walk in "the ways of David". His numerous reforms were notable; he purged the land of idolatry; the finding of the book of the law; its effect; the Passover kept (vss 22:1-23:30)
 - 4. Jehoahaz; dethroned by Pharaoh-necho of Egypt (vss 23:31-34)
 - 5. Jehoiakim; tributary to Nebuchadnezzar (II Kings 23-24) Daniel and his companions taken to Babylon (Daniel 1:1-7)
 - 6. Jehoiachin; dethroned by Nebuchadnezzar (II Kings 24:8-17) Ezekiel and 10,000 Jews are taken to Babylon (Ezekiel 1:1-2)
 - 7. Zedekiah; dethroned by Nebuchadnezzar (II Kings 24:18-25:17) At this time Jerusalem and the temple are destroyed.
- B. The destruction of Jerusalem (II Kings 25:1-11 and II Chronicles 36:17-21)
 - 1. Some left in the city (II Kings 25:12)
 - 2. Gold, silver, etc. taken from the temple (vss 25:13-17)
 - 3. The fate of Zedekiah (vss 25:5-7)
- C. Contemporary prophets
 - 1. Jeremiah; lived and prophesied in the days of Josiah (from the thirteenth year of Josiah to the fall of Judah).
 - 2. Zephaniah; time of Josiah (626 B.C.)
 - 3. Nahum; contemporary with Jeremiah (610 B.C.); described the fall and destruction of Nineveh.
 - 4. Habakkuk; contemporary with Jeremiah and Nahum; lived during the time of Jehoiakim and during the first stages of the Babylonian captivity.

XI. THE BABYLONIAN CAPTIVITY. FROM THE FALL OF JUDAH TO THE RETURN TO JERUSALEM. PRINCIPAL CHARACTER: DANIEL. (DANIEL AND II KINGS 25:8-21)

A. Prediction of the Babylonian captivity

1. Isaiah to Hezekiah (II Kings 20:17f)
2. Micah to Judah (Micah 4:10)

B. The captivities

1. Daniel and his companions (II Kings 24:1-6 and Daniel 1:1-7)
2. Ezekiel and 10,000 others (II Kings 24:10-17 and Ezekiel 1:1f)
3. The fall of Jerusalem (II Kings 24:18-25)

C. The four "Hebrew children"

1. Courage displayed at first (Daniel 1:5-8)
2. God's blessings upon them (vss 17-21)

D. Nebuchadnezzar's dream

1. His decree to have the wise men killed (vss 2:1-13)
2. The great image and Daniel's interpretation (vss 36-45)

NOTE: Prophecy of the kingdom of Christ (vs 44)

E. Nebuchadnezzar's golden image; the fiery furnace (chapter 3)

F. Another dream; Nebuchadnezzar's vision of the Great Tree; Daniel's interpretation (chapter 4)

G. Belshazzar; the handwriting on the wall (chapter 5)

H. The rule of Darius the Mede

1. Daniel promoted under Darius (vss 6:1-3)
2. Daniel cast into the Lions' den (vss 6:4-16)
3. Daniel protected and delivered (vss 6:21-22)
4. The king's decree (vss 6:25-27)

I. Prophets of this period

1. Ezekiel; in Babylon preceding and during Exile (592-570 B.C.)
2. Daniel; in Babylon during entire captivity

**XII. RESTORATION OF THE JEWS. FROM THE RETURN TO JERUSALEM TO THE CLOSE OF OLD TESTAMENT HISTORY.
92 YEARS (537 B.C. TO 445 B.C.) PRINCIPAL CHARACTER: EZRA.
(EZRA AND NEHEMIAH)**

A. Daniel's prayer and confession (Daniel 9)

1. Gabriel's visit to Daniel
2. The prophecy uttered by Gabriel (vss 23-27)

B. The decree of Cyrus

1. Heart stirred by the Lord (Ezra 1:1)
2. Permits Jews to return
3. People are required to assist
4. Sacred vessels furnished by Cyrus (vss 7-11)

C. The first expedition

1. Led by Zerubbabel (Ezra 2:1-2)
2. Approximately 50,000 return (vss 64-65)
3. Set up altar when first arrived
4. Temple rebuilt
5. Samaritans' offer to assist refused (chapter 4)
6. Work interrupted (chapter 4)
7. Haggai and Zechariah influence the people to resume the work after a delay of several years (vss 5:1-2)
8. Another effort to interfere (chapters 5-6)
9. Temple finally completed (vss 6:15)

D. The second expedition

1. Led by Ezra (vss 7:1-10)

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2. Thought to be about 80 years after Zerubbabel's return
3. 1,700 in this group (Ezra 8:1-20)
4. Took vessels of gold and silver (chapter 8)
5. Ezra brings about a reformation (chapters 9-10)

E. The third expedition

1. About eleven years after Ezra went to Jerusalem
2. Led by Nehemiah (Nehemiah 1)
3. The walls of Jerusalem rebuilt
4. Efforts of enemies to frustrate the work
5. Walls repaired in 52 days (vss 6:15)
6. Reformation continues

F. The book of Esther should be studied in this connection.

G. The prophets of this period

1. Haggai; first of the post-exilic prophets; lived during the rebuilding of the temple (520 B.C.)
2. Zechariah; associated with Haggai
3. Malachi; last of the prophets; contemporary with Ezra and Nehemiah (445 B.C. to 432 B.C.)

XIII. BETWEEN THE TESTAMENTS

A. The Jews under Babylon and Persia

1. The deportation into Babylon had not been complete. Many escaped from Judah to Egypt at the time of Nebuchadnezzar's conquest, and in Israel many more remained behind. However, those left behind in Israel suffered a relapse into idolatry.
2. The Jews of the Captivity, however, were brought to a greater emphasis of the spiritual side of religion. The discipline of suffering brought them to this realization. Monotheism, long urged by the prophets, was now accepted, and idolatry was looked upon with abhorrence.
3. The Jews in the Captivity welcomed the Persian conquest, and it was natural that Cyrus show favor to them. Their religious ideas had some similarities, too.

4. During the Captivity the Jews grew accustomed to worship apart from the temple. Ezra called the people together for instruction and the practice soon spread everywhere. The synagogue was not intended to supplant the temple but to supplement it.
 5. Soon after the return, Nehemiah organized the Great Synagogue and more emphasis was given to teaching than ever before. A distinct class of scholars arose called Scribes.
- B. The Jewish people under the Macedonian or Greek rulers. In 332 B.C. the Jewish rulers made ready submission to Alexander. He consequently treated them with much consideration. Great numbers accompanied him on his expedition to Egypt, and when he founded his Egyptian capital, Alexandria, he offered liberal inducements to Jews to settle there, which many of them did. After his death his kingdom fell into the hands of his four generals, and there was a time when the Jews were subject to the Egyptian kings (Ptolemies) and a time when they were subject to the Syrian kings (Seleucidae). Ptolemy I seized and occupied Syria many times carrying thousands of Jews to Egypt, at the same time maintaining their good will.
1. The early Ptolemies fostered literary activity. The Septuagint was made in Egypt during this period. Palestinian Jews regarded it as a desecration but the Greek-speaking Jews were pleased.
 2. The Apocrypha was also produced during this period. I and II Maccabees are of especial value.
 3. When Syrian kings became dominant, one of the darkest periods of persecution the Jews ever faced came upon them.
- C. The Maccabean Period. Named for Judas Maccabeus, the most illustrious leader of the period.
1. Two divisions of the period.
 - a. The war for independence against the Syrian kings (167 B.C. to 135 B.C.).
 - b. The Jewish nation under their own rulers after they secured their independence (the Hasmonean Dynasty).
 2. Developments of this period.
 - a. The Pharisees and Sadducees likely began.
 - b. Institution of the Feast of Dedication. In 165 the temple was cleansed by Judas Maccabeus and re-dedicated.

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- D. The Roman Period (63 B.C. to 4 B.C.). For our present purposes we extend this period to 4 B.C. Actually the Roman kingdom lasted much longer. In 63 B.C., Rome made conquest and took over Palestine.
1. Rome employed a system of governors in the various provinces. Pilate, Felix, Festus, were all Roman governors.
 2. Rome permitted Herod the Great, a half-breed Jew, educated in Rome, to rule over Galilee, but in 37 B.C. was given a larger dominion and title, King of the Jews. He was a puppet ruler.
 - a. Herod re-built the Jewish temple in Jerusalem. Its glory surpassed Solomon's temple.
 - b. Even though he accomplished some constructive works, he was a most cruel ruler. He murdered his favorite wife, her brother, and mother. He decreed that on the day he died one child in every home should be slain; this was evidently not carried out.
 3. Rome used a system of taxation that was somewhat unique. The collectors were called publicans and the office of collector was often sold to the highest bidder.
 4. Rome built a system of highways over the world.
 5. An orderly system of government was maintained; law and order were maintained over the world.
 6. How Rome prepared the way for the spread of Christianity.
 - a. The Roman conquest broke down the barriers between east and west, welding the whole world together with Rome as the center. Jews were free to settle in all parts of the world. Synagogues were to be found in every city. A religion originating in Judea at this time had a far better opportunity of making its way through the world than it would have had under other circumstances.
 - b. Extension of Roman citizenship was valuable to such Christians as possessed it.
 - c. The construction of roads for military and commercial purposes made travel easy for proclaimers of the Gospel.
 - d. Apart from the roads, travel was made safer than it had ever been before. Peace over the world, the enforcement of law and order, made mission work easier.
 - e. Extension of the Greek language made possible the use of it everywhere.
 - f. The Greek spirit of adventure and daring permeated the world.

XIV. LIFE OF CHRIST. BIRTH OF JESUS TO THE ASCENSION. 33 YEARS (4 B.C TO A.D. 29) PRINCIPLE CHARACTER: JESUS. (MATTHEW, MARK, LUKE AND JOHN)

- A. Thirty years of private life; from the birth of Jesus to the coming of John the Baptist.
 - 1. Prologue of John's gospel (John 1:1-3)
 - 2. Events pertaining to the nativity (birth of Jesus)
 - a. Miraculous conception
 - b. Birth; not miraculous
 - 3. Flight to Egypt
 - 4. Childhood in Nazareth
 - 5. Visit to Jerusalem at age 12
 - 6. Eighteen years in Nazareth
- B. Opening events of Christ's ministry; from the coming of John the Baptist to the public appearance of Jesus in Jerusalem.
 - 1. Ministry of John the Baptist
 - 2. Baptism of Jesus
 - 3. Temptation in the wilderness
 - 4. John introduces Jesus to the first disciples
 - 5. The first miracle
 - 6. Sojourn in Capernaum; in Galilee; north; headquarters
- C. The early Judean ministry; from public appearance of Jesus in Jerusalem to his return to Galilee.
 - 1. First cleansing of the temple
 - 2. Conversation with Nicodemus
 - 3. Christ baptized in Judea
 - 4. John's testimony in Aenon
 - 5. Encounter with the Samaritan woman
- D. First period of the Galilean ministry; from the return to Galilee to the choosing of the Twelve.

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1. The beginning
 2. The healing of the nobleman's son
 3. Jesus' first rejection at Nazareth
 4. Jesus return to Capernaum
 5. The call of Peter, Andrew, James and John
 6. A day of miracles in Capernaum
 7. Jesus' first preaching tour of Galilee
 8. The healing of the man who was let down through the roof of the house
 9. The call of Matthew
 10. Jesus answers questions about fasting
 11. Jesus answers questions about his disciples plucking grain on the Sabbath
- E. Second period of the Galilean Ministry; from the choosing of the Twelve until the withdrawal into Northern Galilee.
1. Widespread fame
 2. Choosing of the Twelve
 3. Sermon on the Mount
 4. Centurion's servant healed
 5. Raising from the dead of the servant's son at Nain
 6. Jesus' second preaching tour with the twelve
 7. Series of parables at seaside
 8. Raising of Jarius' daughter
 9. Jesus' second rejection at Nazareth
 10. Sending the Twelve on limited commission
 11. Death of John the Baptist
 12. Feeding of the 5,000
 13. Jesus walking on water

F. Third period of the Galilean ministry; from the withdrawal into Northern Galilee until the final departure for Jerusalem.

1. The healing of the Syrophenician woman's daughter
2. Many miracles of healing
3. Feeding of the 4,000
4. Peter's great confession
5. Christ foretells his death and Resurrection
6. The transfiguration (changing the appearance of)

G. The Perean ministry; from the final departure from Galilee until the final arrival in Jerusalem.

1. Final departure of Galilee
2. Jesus sends out the 70 on limited commission
3. Parable of Good Samaritan
4. Teaches about Good Shepherd
5. Christ attends the Feast of Dedication
6. Discourses against Pharisees
7. Raising of Lazarus
8. Healing of ten lepers
9. Parable of Pharisee and Publican
10. His teaching concerning divorce
11. The ambition of James and John
12. The visit to Zacchaeus
13. The anointing of Jesus by Mary of Bethany

H. The Passion Week; from the final arrival in Jerusalem until the Resurrection.

1. The triumphal entry; Sunday
2. The withering of the fig tree; Monday
3. Second cleansing of the temple; Monday

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4. Controversy with chief priests; Tuesday
5. The observance of the withered fig tree; Tuesday
6. Controversy with others besides priest; Tuesday
7. Widow who gave two mites; Tuesday
8. Discourse on the destruction of Jerusalem; Tuesday
9. The Jews make a conspiracy with Judas; Tuesday
10. Last Supper, Passover and institution of Lord's Supper (last command of Jesus before he went to the cross); Thursday
11. Farewell discourse; Thursday
12. Intercessory prayer in Gethsemane; Thursday
13. The Agony in Gethsemane; Friday
14. The betrayal and arrest; Friday
15. The trial of Jesus; Friday
 - a. Civil trial
 - 1) Pilate
 - 2) Herod
 - 3) Pilate
 - b. Ecclesiastical trial
 - 1) Annas (in the night; informal)
 - 2) Sanhedrin (Caiaphas)
 - 3) Sanhedrin
16. Crucifixion
17. Burial of Jesus
18. Guard placed at sepulcher
- I. The Forty Days; from the Resurrection to the Ascension.
 1. Resurrection
 2. Post-Resurrection appearance
 3. Giving of Great Commission
 4. Ascension (Luke 24 and Acts 1)

XV. THE CHURCH; FROM PENTECOST TO CLOSE OF NEW TESTAMENT HISTORY. 67 YEARS (A.D. 29 TO A.D. 96). PRINCIPLE CHARACTER: PAUL. (ACTS THROUGH REVELATION)

A. Activities in Jerusalem (Acts 1:1-9:3)

1. Introductory matters (vss 1:1-26)
 - a. The Ascension
 - b. Selection of Matthias
2. The Day of Pentecost (vss 2:1-47)
3. Healing of lame man (vss 3:1-4:31)
4. Sin of Ananias and Sapphira (vss 4:35-5:11)
5. The growing power of the apostles (vss 5:12-42)
6. Appointment of deacons (vss 6:1-7)
7. Martyrdom of Stephen (vss 6:8-8:3)

B. Activities in Judea and Samaria (vss 8:4-12:25)

1. Work of Philip (vss 8:4-40)
2. Selection of Saul (vss 9:1-31)
3. Labors of Peter (vss 9:32-11:18)
4. Work of Barnabas (vss 11:19-30)
5. Persecutions of Herod (vss 12:1-24)
6. Barnabas and Saul return to Antioch (vs 12:25)

C. Activities to the uttermost part of the earth (vss 13:1-28:31)

1. The journeys of Paul (vss 13:1-21:25)
 - a. Appointment of missionaries (vss 13:1-3)
 - b. First missionary journey (vss 13:4-14:28)
 - c. The Jerusalem conference (vss 15:1-35)
 - d. The second missionary journey (vss 15:36-18:22)
 - e. The third missionary journey (vss 18:23-21:26)
2. The captivity of Paul (vss 21:27-28:31)
 - a. At Jerusalem (vss 21:27-23:35)

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- b. At Caesarea (vss 24:1-26:32)
- c. Journey to Rome (vss 27:1-28:16)
- d. At Rome (vss 28:17-31)

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Kirk H. Castleman

Kirk Castleman was born and attended schools in Dallas, Texas. The Skillman St. Church of Christ, under the ministry of John H. Banister, was his home congregation. After graduating from high school in 1960, he completed a BS in Bible from Abilene Christian University in 1964. From 1968-71, Kirk studied at Southwestern Seminary in Ft. Worth, Texas. In 1985 he received the MS in Bible from ACU. He completed further graduate counseling training at ACU, 1996-98. He was awarded the Doctor of Ministry from Trinity Seminary Extension in May, 2004, with emphases in Biblical Counseling, Evangelism, and "Training Lay Chaplains".

Kirk began preaching the church in LaFeria, Texas in January, 1965. In October of that year, Kirk married Linda Arrington of Houston. They have enjoyed a full life with four children, who, with their own families, faithfully serve the Lord. Kirk and Linda are blessed with thirteen grandchildren.

It was while preaching in Fort Worth, attending graduate school, and serving as teacher and Head of the Bible Department at Fort Worth Christian Academy in 1970, that he began working on this book. It was after moving to Oklahoma in 1973, and while serving the churches in Antlers and Midwest City, that the material took on the present 13 lesson format.

From 1979 to 1981 the Castleman family, Kirk and his family lived in Cameroon, West Africa, where he served as missionary. He taught this material and several other courses in The Cameroon Christian Bible School,

coordinated the Bible Correspondence Course Program with eleven Cameroonian evangelists, and assisted several other congregations in preaching and teaching.

He returned to the Ridgecrest Church, Midwest City, Oklahoma, in 1983 and continued to revise this material while using it for several gospel meetings and university and congregational workshops. From 1995 until 2010 he worked with congregations in Texas. In addition to this book he has also written a devotional guide, which is presently being expanded, **"This Is How You Should Pray"**. He has been involved in Gospel Meetings in 18 states, as well as seminars in the US and overseas. Kirk was privileged to present this material in Brazil in 1992 and in Germany in 1995. Kirk and his wife, Linda, have also made frequent trips to Poland to teach ESL using the Bible and have been able to include portions of this material. It has also been translated into Russian for use in Eastern Europe.

Kirk was involved in the Chaplain Program of Northeast Medical Center Hospital in Humble, Texas, having served as Chairman of The Board of Chaplains, 1999-2000. He was responsible for training 75 Lay Chaplains from 2001 to 2004. He also served on the Bioethics Committee for the hospital. He completed certification as an Associate Chaplain in the Association of Professional Chaplains in 2003, having received one Unit of Clinical Pastoral Education at Presbyterian Hospital in Oklahoma City in 1993. He presently serves as a volunteer chaplain.

Kirk has also been involved in coordinating several Ivan Stewart Personal Evangelism Improvement Courses. Having been blessed in the use of The Open Bible Study lessons presented in the book, **Go Ye Means Go Me**, Kirk has conducted several workshops and campaigns. The material Kirk has written forms a logical long-term follow-up to the outstanding materials Brother Stewart has written, **OBS-New Christian**.

Linda was an elementary teacher and librarian and has worked as a librarian. Kirk enjoys genealogy and refinishing furniture and Linda enjoys gardening and sewing.

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