

Biblical Story Workshop

HANDOUTS



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BIBLICAL STORY WORKSHOP

Session 1

Introduction & Prologue

Session 1: Introduction and Prologue

Apprentice Track Workshop: Biblical Story

1) Why Study the Biblical Story?

- a) Grasping the biblical story helps us understand _____ bible passages better and help _____ understand them as well.
- b) Grasping the biblical story helps us apply the _____ of the gospel to our own _____ and help others do the same.
- c) Grasping the biblical story helps us see our personal _____ within their _____ context.

2) What is the Biblical Story?

The biblical story is the _____ story of God redeeming a people through _____ found in 66 separate books.

a) The Unified Story –

- i) Prologue
- ii) Act 1 (Abraham – David)
- iii) Act 2 (David – Jesus)
- iv) Act 3 (Jesus – New Heavens and New Earth)

b) Of God – Three major theological themes of the story of Scripture:

- (1) God's P_____ (Covenant)
- (2) God's K_____
- (3) God's P_____

- c) Redeeming a people...
- d) Through Jesus...
- e) Found in 66 separate books.

3) The Prologue (Genesis 1-11)

a) Context

- i) Historically, the context for Genesis is hundreds of years after the last events described in the book. As Genesis was being written, God was leading _____ out of _____ in Egypt.
- ii) Genesis is like the _____ story for the nation of Israel.
- iii) But more importantly, God wants to _____ them around the most basic and fundamental principles of the world as they come out from under the influence of ancient _____.

b) Foundational Concepts

i) God: who is God? (Genesis 1:1-25)

- (1) God is _____.
- (2) God is self-_____.
- (3) God sovereignly _____ through his _____.
- (4) God is _____.

ii) Humanity: who are we? (Genesis 1:26-31)

Three central aspects of the *Imago Dei*:

- (1) The image of God means that humans _____ his _____ (“dominion,” “subdue”)
- (2) Humans represent his reign by _____ his character.

(3) Humans were made for a _____ with God.

- “Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee.” - Augustine, Confessions Book 1

With the tree of the knowledge of good and evil, God says to humanity “I alone have the right to determine what is good and what is evil, what is right and what is wrong in my universe.”

iii) The Fall and its Effects (Genesis 3)

(1) The Sin: both _____ and _____.

(2) The Curse: three levels of _____

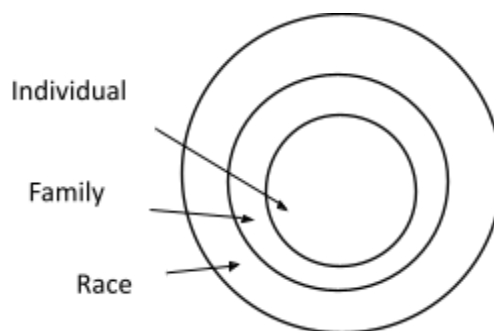
(a) Between the serpent and the _____.

(b) Between the woman’s _____ (literally “seed”), and the serpent’s _____ (or “seed”).

(c) Between the _____ seed of the woman and the serpent.

(3) The rest of the Bible is the _____ of Genesis 3:15

iv) Sin’s Spread (Genesis 4-11)



(1) Cain and Abel (Genesis 4)

(2) “...and then he died.” (Genesis 5)

(3) The final diagnosis: depravity (Genesis 6:5)

(4) Recreation and Continued _____

- (a) Noah and the _____ of Creation (Genesis 6-8)
- (b) A New _____ and a New _____ (Genesis 9)
- (c) The Lesson of the Tower of Babel (Genesis 11): A _____
_____ could not solve our sin-problem.

4) Thematic Seeds

(1) King and _____

- (a) God is the supreme _____ of the universe who has
effortlessly spoken his beautiful kingdom into existence for his glory and the
_____ of his subjects.
- (b) He also _____ men and women to represent his reign.

**(2) The _____ of God – The bible’s ideal, “God _____ us,”
begins on page 1.**

(3) Promise/_____

- (a)** God is a promise _____ and promise
_____.
- (b)** Adam & Eve, Cain, and Noah are all _____ of God’s
promises.

BIBLICAL STORY WORKSHOP

Session 2

The Promised Kingdom

Session 2: The Promised Kingdom

Apprentice Track Workshop: Biblical Story

1) Genesis 12-50 - Summary and Outline

a) Summary: *God is making a gracious covenant with one man and his descendants which will bless the entire world. In this covenant God has promised to be their God. He also promises, unilaterally, that they will be His special _____, that they will live in the _____ of His choosing, and that they will enjoy a unique relationship with Him, under His _____.*

b) OUTLINE:

i) Abraham (Genesis 12-24)

ii) Isaac (Genesis 25-27)

iii) Jacob (Genesis 28-50)

2) GOD AND ABRAHAM (Genesis 12-24)

a) Covenant (Genesis 12:1-3; 15:1-20; 17:1-14)

(1) God's opening words to Abraham are words of promise, words of covenant.

(2) What is a covenant? A covenant is an _____-bound _____ between two or more parties. So God here is binding himself to Abraham and his descendants in a relationship with them making unilateral one-sided promises to them.

(3) Covenant or promise is one of the major themes in all of Scripture. God is a promising, covenant making, covenant-keeping God and these covenants, especially his covenant with Abraham form the backbone, the _____ of the whole bible.

ii) Components of the Abrahamic Covenant

(1) Overflowing Blessing

(a) This word blessing is repeated 5 times in two verses. It is by far the most _____ idea in this promise. God would bless Abraham and his nation in order to bless others.

(b) Blessed to be a blessing - God will _____ the curse through the _____ of one man and his descendants.

(2) A Great Nation

(a) Land (Genesis 12:6-9; 13:14-18; 15:18-21)

(i) Through his promise to Abraham, God plans to reestablish a place like _____.

(ii) Abraham lived in the promised land, BUT he never _____ it (except cf. Genesis 23:4-9; 25:9-10).

(iii) But God is not in a _____ he _____ things!

(b) People (Genesis 13:16; 17:1-6)

(i) Idea #1: _____ – God’s answer: _____!

(ii) Idea #2: _____ and _____ – God’s answer: _____!

(iii) Idea #3: _____ – Sarah’s reaction: _____!

(c) Government

(i) This aspect of God’s plan is _____ clear in the story of Abraham.

(ii) God _____ and _____ and interacts with Abraham throughout his life. God is with him and leading him like a king.

(iii) God gives Abraham a glimpse at the future monarchy of _____. (Genesis 17:16)

b) GOD AND ISAAC (Genesis 25-27):

- i) Is Isaac the promised seed? _____.
- ii) He is simply a _____ figure from Abraham to rest of his line.

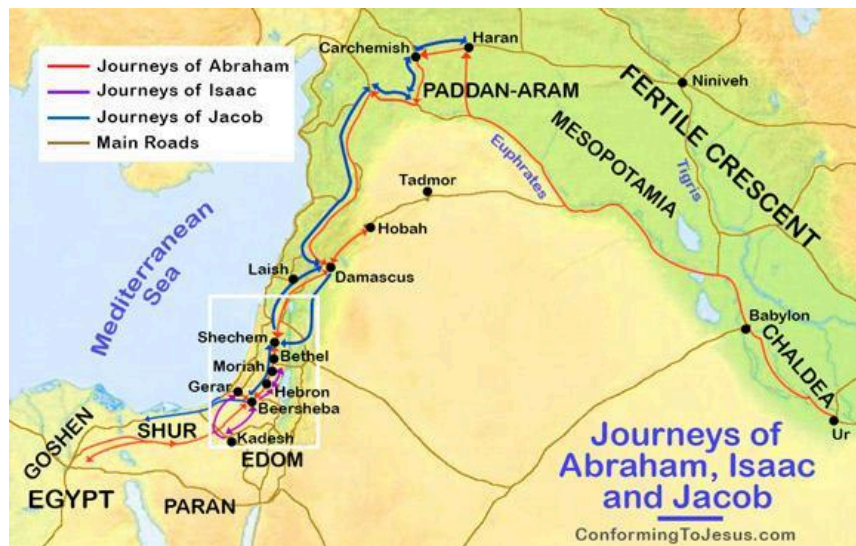
c) GOD AND JACOB (Genesis 28-50)

i) People:

- (1) Jacob has _____ sons.
- (2) We finally move from addition to _____.

ii) Land

- (1) Jacob is forced to live much of his life _____ the promised land because he is so afraid of living near Esau.



- (2) Joseph is the gateway to _____. But this is a colossal step _____ regarding the promised land and their status as a nation.

iii) Government

(1) Will the seed of the women come through Joseph's line? No, but through his brother Judah.

(2) A coming king who will put down the neck of his enemies. **Genesis 49:8-12**

iv) Blessing

(1) God _____ Jacob's enemies while fabulously blessing him to the benefit of his _____.

3) Conclusion

a) **King/Kingdom -**

b) **Presence –**

a) **Promise –** Passing between two animal carcasses (Genesis 15)

(1) - "if I don't hold up my end of the _____, may it be done to me as it was done to these _____."¹

(2) Only God takes on the risk of the curses of the covenant.

(3) This is a covenant God will deliver on regardless of Abraham's obedience.

¹ But notice that Abraham does not pass through the dead animals. Only God does. And notice that there are no obligations for Abraham to keep up his end of the covenant. There are only promises coming down from God! This covenant is completely unilateral, in that God has set all the terms, and entirely unconditional. God *will* keep these promises regardless of Abraham's and his descendants' actions. Now, this does not mean that Abraham's descendants will have no obligations at all. They will receive some duties in Genesis 17, but the bulk of Israel's covenant responsibilities will be given from Mount Sinai, after God leads them out of slavery through His servant Moses. More on that later. The point is that the promise comes before the obligations. So while Israel has real duties, and there will be real consequences if they are not faithful, the promises will still stand. This is because God's plan of redemption, of which this is a part, depends on *His* grace and His desire to renew the universe with a renewed humanity in it. It does not depend on sinful man. We've seen how far sinful man has gotten. **Galatians 3:17-18**: "The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise."

BIBLICAL STORY WORKSHOP

Session 3

A Nation is Formed

Session 3: A Nation is Formed

Apprentice Track Workshop: Biblical Story

5) The New (Good) _____: Too many _____! (Exodus 1)

- a) The growing population of the Hebrews is mentioned _____ times in the 22 verses of Exodus 1.
- b) Abraham's family is fulfilling God's original intention for humanity as a new _____ and _____.
- c) But this is also the language of God's Covenant with Abraham whose descendants would be as numerous as the dust of the earth and stars in the sky.
- d) God used the land of Goshen like a _____ (Genesis 47:1).

6) The New (Unqualified) _____ (Exodus 2-4)

a) Things Working Against Moses

- i) Almost _____ as a baby.
- ii) Not _____ by his parents.
- iii) A known _____.
- iv) Not a great _____ (Ex. 4:10)
- v) Viewed as an _____ by his own people.

b) Things Working for Moses

- i) Well-_____
- ii) Familiar with Pharaoh's _____
- iii) _____ & _____ by God

7) The _____ Exit (Exodus 5-16)

a) Preparation and Plagues

- i) God, the main character and central actor in the drama of Scripture was using key sociological _____ in Egypt to prepare the Hebrews to depart Egypt.
- ii) The heightening _____ of the plagues demonstrate just how lopsided Yahweh's _____ against the Egyptian king really was.

b) Passover, Plundering, and Parting

- i) Passover (Exodus 12-13)
 - (1) A Lamb -
 - (2) Unleavened Bread -
- ii) The Plundering of Egypt (Exodus 12:25-26)
- iii) The Parting of the Red Sea (Exodus 14-15)

8) The Law (Exodus 19-24)

- a) A shared legal tradition is essential to _____. (Land, People, Government).

b) What is the Law?

- Books of Moses, (Genesis, Exodus, Leviticus, Numbers, Deuteronomy).
- But specifically, the Law is all the instructions God gave to Israel through Moses while in the wilderness.
- And even more specifically, the center of the Law is found in Exodus 19-24, which is also called the Book of the Covenant.

c) Overview of the Book of the Covenant

- i) Covenant _____ (Exodus 19)

ii) Covenant _____ (Exodus 20-23)

(1) 10 “Words” (Exodus 20)

(2) Unpacking the 10 Commandments (Exodus 21-23)

iii) Covenant _____ with a _____ (Exodus 24)

d) Purpose of the Mosaic Covenant

i) The Law was Israel's path to _____ and the _____ life.

ii) The Law created a national _____ that bore witness to the surrounding nations of the goodness of God’s design.

iii) The Law explains the _____ of the Covenant.

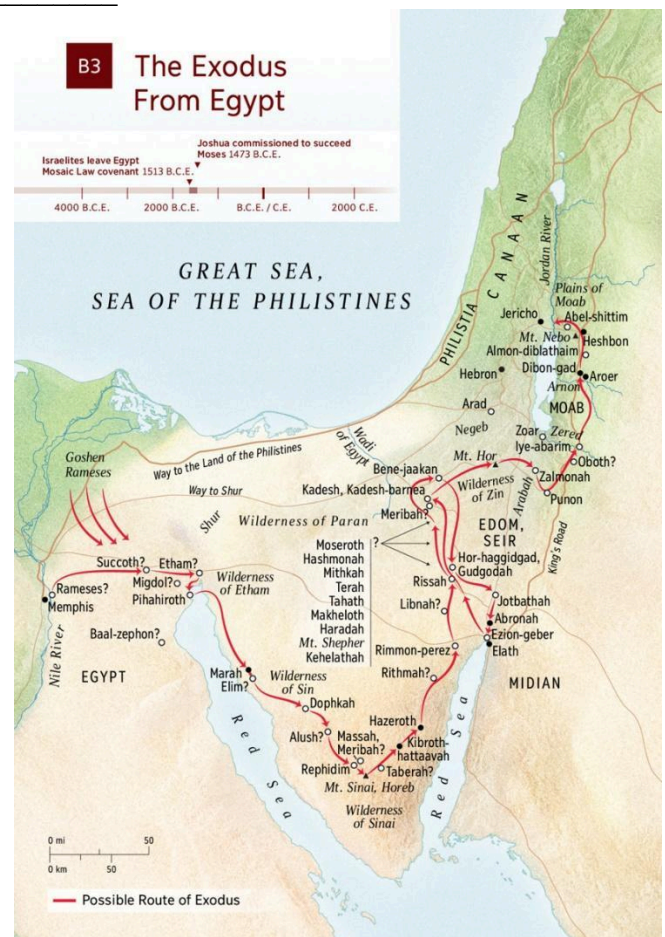
(1) God knew Israel couldn't _____.

(2) The Law could
_____ usher in
God's _____ to
dwell perfectly with his people
under his reign as they were
intended.

(3) Instead, the law is like a 1,400 year-long _____ lesson showing humanity's inability to keep the covenant (Romans 8:3; Galatians 3:10-4:7)

9) Sinai and Wandering (Exodus 25-Deuteronomy 34)

a) After the Parting of the Red Sea, in Exodus 16-18 they make about a 3-month journey to Mt Sinai where they stay for 1 year. The events of this year are recorded in the second half of the book of Exodus, all of



Leviticus, and the first 10 chapters of Numbers.

Three major things happen during this year at Mt. Sinai.

- i) In the second half of Exodus, the _____ is built and God fills it with his presence.
 - ii) In Leviticus, God gives the people specific instructions about how to _____ him and make _____.
 - iii) And then in the first part of Numbers, the people _____ to leave and make the two-week journey from Mount Sinai northeast into the promised land.
- b) Twelve Spies
- i) The Report: The land is _____, *but* the _____ are strong and the _____ are well fortified.
 - (1) The Majority opinion: We are _____ to go up against the people!
 - (2) The Minority Opinion: We can _____ them!
 - ii) The Result: God promises _____ and judgment.

10) Reflections: The _____ of Redemption

- a) **The problem:** the people are oppressed in _____.
- b) **The solution:** the LORD's _____-handedly acts to save the people, sparing them from his judgment through a blood _____.

- c) **The result:** the LORD leads his people to the promised land where they can _____ him and be in _____ with him.

11) Recap of Three Central Themes

a) God's Kingdom

- i) God's is clearly shown to be king over all _____.

 - (1) Yahweh is not just a _____ deity like so many of the ancient gods in the pantheons. Instead, God is sovereign even over Egypt and Egypt's Pharaoh- the greatest empire of the world.
 - (2) And not only is he sovereign over human politics, but also over _____.

- ii) At the same time, God chose to make his rule and reign visible and manifested in a _____ way through _____ particular group of people. He wants to make his kingdom known through *his* people, so he governs *his* people, leads *them*, and provides for *them* in a *special* way.
- iii) So, which is it? Is God's kingdom universal or limited to his people? In God's reign over the nation of Israel, we get a glimpse at God's future _____ for all humanity- life under the _____ reign of her king.

b) God's Presence

- i) The Exodus proves God's _____-presence.
- ii) In the Exodus, God showed Israel and all the world the _____ of his presence with *his* people- the presence that we will know fully once Christ returns and brings the New Heavens and New Earth.

c) **God's Promise**

- i) In the formation of the nation of Israel, God brings about his specific promise to _____. They are in the process of becoming a great nation. They already have a population, a leader, and a law system. Now they just need a territory to occupy.
- ii) But God is also keeping his covenant with _____. Israel is commissioned to bear God's name and image, bearing fruit and multiplying as they represent his rule on earth.

BIBLICAL STORY WORKSHOP

Session 4

Conquest and Settlement

Session 4: Conquest and Settlement

Apprentice Track Workshop

Conquest and Settlement: Joshua (Act 1, Scene 3)

Context

- 12) The book of Joshua was probably written by Joshua himself within the first 15 years of the 14th century BC.
- 13) At the start of the book, the nation of Israel is outside the land of Canaan. But by the end of the book they will have taken and occupied the land. Joshua is all about _____.
- 14) This scene in the narrative of redemption adds another crucial piece of Abrahamic Covenant: _____. God's promise to Abraham (at least on paper) is nearly complete.

Overview

1) _____ the Promised Land (Joshua 1-5)

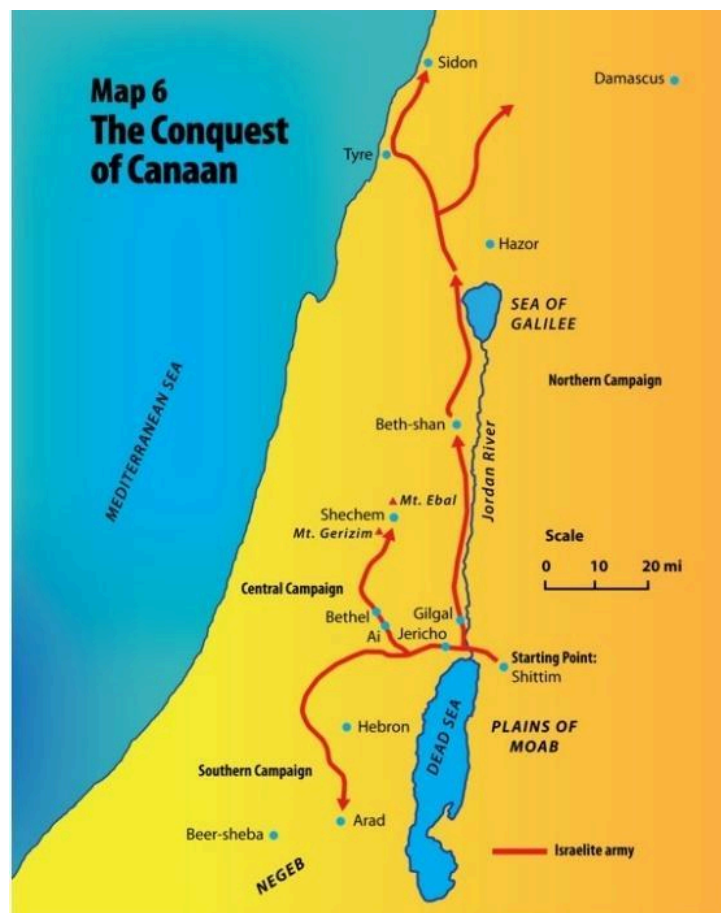
- a. Plains of Moab (chapter 1)
- b. Spy the Land (chapter 2),
- c. Cross the Jordan (chapters 3 & 4).
- d. Renew the Covenant (chapter 5)

2) _____ the Promised Land (6-13).

- a. The Israelites employ a timeless battle strategy: _____ and _____.

 - i. The _____ Campaign – Jericho and Ai
 - ii. The _____ Campaign – Philistines, Canaanites, Jebusites, the 5 kings
 - iii. The _____ Campaign – Phoenicians, Hamor, Giliad, etc.

- b. Summary:
 - i. Joshua 10:40-41 – “Joshua subdued the whole regain... from Kadesh-Barnea to Gaza, and from the whole regen of Goshen to Gibeon.”
 - ii. The land was taken but not yet _____.



3) _____ the Promised Land (Joshua 13-21)

4) _____ promised rest (Joshua 22-24)

- a. Joshua leads God's people _____ on how they are to _____ this rest – rest from war, from wandering, and from their enemies.
- b. Before Joshua's final speech to Israel's leaders, we are told "the Lord had given rest to Israel from all their _____ enemies."
- c. The journey was over, the fight was over, now they could serve the Lord in perfect " _____ ".



Main Theme: Trusting God for _____ and _____

Biblical Theme of Land: What Eden was, New Heavens & Earth will be. (Joshua 5.13-15)

A Peak at Redemption History: Joshua 21.43-45, Revelation 21.3-4

Time of the Judges

Judges, Ruth, 1 Samuel 1-8 (Act 1, Scene 4)

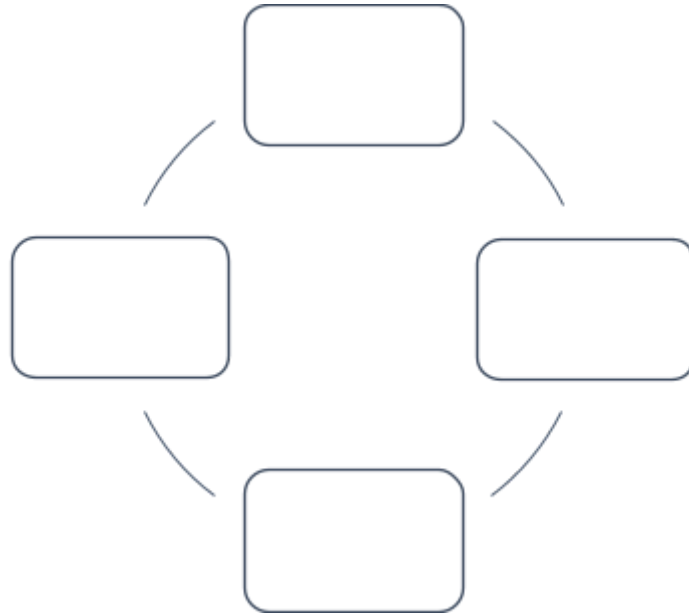
Context:

- 1) Everything that happens in this part of the bible falls into the “Time of the _____” (Ruth 1:1). Whereas Joshua is like the capstone for the Pentateuch. The period of the Judges anticipates the formation of the monarchy.
- 2) The book of Judges picks up right where Joshua leaves off. The events told in Judges and 1 Samuel 1-8 take place over a period of roughly 350 years, from the time Joshua died until the time of Israel’s first king. Israel has taken the land, but now the question is whether or not they’ll be able to keep it. God’s people come under pressure from a number of surrounding nations.
- 3) If Joshua was all about land, conquest and rest, Judges is all about _____.
(or the lack thereof).
 - a. Judges starts with the death of Joshua. The tribes of Israel stop resembling a nation and are at best a loose _____.
 - i. No central _____
 - ii. Brief periods of _____ under _____ deliverers.
 - iii. Failure to fully _____ their enemies .
 - iv. Disunity: There was no _____ in the land (17:6, 18:1; 19:1; 21:25).
 - v. _____ Civilization: “Everyone did what was right in his own eyes” (17:6)
 - b. This material really looks forward to the coming of a king. By the end of the book we’ll see that self-rule has put the federation in dire straits.

Overview of Judges

1) Failure to _____ the Job (Ch. 1-2)

2) The _____ of Judges (3-16)



This cycle repeats _____ times through _____ chapters.

It's a _____ spiral that gets worse and worse all the time.

The Judges:

- _____ – the judges exercised authority only in limited areas where they were fighting battles over specific enemies, they didn't exercise authority over all 12 tribes.
- _____ – The judges were raised up in response to specific problems
- _____ – The judges only last until the current enemy was defeated, they weren't lifelong rulers.

3) Complete _____ (17-21) - By chapter 17, we Israel is at the depth of their sin.

- a. **Gross** _____: Chapters 17-18 reveal their religious corruption. We're told that a priest is hired out for personal use, and these Levites even tolerate the worship of carved images.

- b. Gross _____** : Then chapters 19-21 reveal their moral and social corruption. And these are the darkest, most perverse scenes painted in all of Scripture. As the book concludes the author sadly reflects on the Israelites' plight and their desperate need for a perfect savior and true rest in the land.

4) **The Final Judge:** _____

Conclusion: Samuel paved the way for the _____. Samuel was the last in the line of judges but he was different than the rest of the judges. Remember, the judges were Local, Occasional, and Temporary. But...

- 1) Samuel brought _____. All Israel was united against the Philistines under Samuel.
- 2) Samuel brought _____. He "reigned all the days of his life." The rest of the Judges lost their authority as soon as the crisis was over.
- 3) The Problem: there was no suitable _____ to Samuel.
 - a. The people loved the benefits of Samuel's leadership and wanted the blessing to continue. The question was, who would lead after Samuel?
 - b. His sons did not walk in his ways.
 - c. So, the people asked for a king.

Three Central Themes of Scripture

1) **God's _____**

- a. Thus far in our story God has entered into 3 covenants:
 - 1) Adam (be fruitful and multiply- spread my reign across the whole globe)
 - 2) Abraham (I will begin to spread my reign through one man's descendants who will become a great nation)
 - 3) Mosaic (specifically, this nation will represent my reign by living out the national covenant of the Law of Moses).

- b. God has been faithful to his promise to Abraham – the Israelites now have a population, a law, and a land.
- c. The Israelites, however, have been unfaithful to their end of the covenant.

2) God's _____

- a. God continued to dwell with his people through the tabernacle and Ark of the Covenant.
- b. Joshua and the Judges were successful in battle – because “God was with them.”
- c. Yet, God’s presence was not to be taken for granted or treated as a tool.

3) God's _____

- a. Every cycle in Judges reminds us that God’s people need a perfect Savior & faithful King!
“In those days there was no king in Israel. Everyone did what was right in his own eyes.” Judges 21.25
- b. Right in the center of the book, Israel actually does get a king!
“all the leaders of Shechem came together, and all Beth-millo, and they went and made Abimelech king, by the oak of the pillar at Shechem.” Judges 9.6
- c. Israel needs the serpent crusher promised in Genesis 3:15
The eternal scepter wielder in Genesis 49.10
The kind of king that would sit under God’s rule in Deuteronomy 17

BIBLICAL STORY WORKSHOP

Session 5

The United Monarchy

Session 5: The United Monarchy

Apprentice Track Workshop: Biblical Story

Historical Overview of the United Monarchy

1) A _____ **Start: The Rise and Reign of Saul (1 Samuel 9-31)**

- a) We begin with Saul who reigned over Israel from _____ -1010 BC.
- b) We're first introduced to him several years before that in 1 Samuel 9.
 - 1) Saul looks great on the _____ – he's tall and handsome, from a wealthy family.
 - 2) Saul is mildly _____ - Saul is sent on a divinely orchestrated donkey errand.
 - 3) Saul dodges _____ - hiding behind the luggage.
- c) Once king, Saul has great _____ military success.
 - 1) He defeats the Ammonites at Jebesh-gilead.
 - 2) In many ways, Saul was just like the _____. His primary role is to be a military defender of Israel against the increasingly advancing Canaanites and Philistines.
- d) However, very quickly into his reign Saul _____ in his commission.
 - 1) First, he offers an unlawful _____.
 - 2) Second, he fails to obey God's direct commands in _____.
 - 3) And finally (and most importantly), Saul refuses to take _____ and _____. (This failure to repent is what really separates Saul from David). **1 Samuel 15**
- e) So twice God _____ him as king. For the rest of his reign, as described in 1 Samuel 16-31, Saul struggles to maintain his grip on the kingdom.

2) The _____-King: David's Reign (2 Samuel 1-24; 1 Chronicles 10-29)

- a) Next up is David, the king of God's own choosing, who reigned from 1010-_____ BC. His reign is described in two places, 2 Samuel and 1 Chronicles 10-29.
 - 1) David _____ Israel by winning a civil war against Saul's son.
 - 2) David Captures _____ and makes the city his capital.
 - 3) God gives David rest and victory from all surrounding nations.
 - 4) God makes an eternal _____ with David and his royal descendants.
 - 5) David _____ against Bathsheba and Uriah.
 - 6) From this point on the kingdom slowly begins to unravel as David scrambles to deal with the fall out of his adultery.
 - 7) His son Absalom _____, and another civil war ravages the nation.
 - 8) As soon as he _____ control another rebellion rises.
 - 9) David sinfully takes a _____ of the land, bringing God's judgement.
- b) Objective analysis of Israel's most famous king: a _____ bag. However, from now on future generations of Israelites would look back and long for the return of a king like David.

3) Israel's _____: Solomon (1 Kings 1-11; 2 Chronicles 1-9)

a) Solomon reigned from 970-930 BC.

1) Solomon _____
Israel's reputation as a significant
player in _____
politics. (Wisdom and wives)

2) Solomon presides over the
building of the _____.

(1) This is a privilege his father
was denied.

(2) The Temple is meant to remind
us of Eden.

(a) Inside Solomon's temple
were carvings of all sorts of
tree and fruits, it was a lush
garden.

(b) It faced east just like Eden.

(c) The Temple contained onyx
and gold, two medals found
in the garden.

(d) In the middle of the garden
was the tree of life, and in
the middle of the temple was a lampstand.

(e) Adam was commissioned to "work and keep" the garden, the only other time
that language is used in the OT is to describe the priests who served in the
tabernacle and temple.

(f) The Holy of Holies contained the Ark of the Covenant, a symbol of God's
presence with the people, just as he dwelled with Adam and Eve in the garden.

(g) The same Hebrew phrase "walked back and forth" is used to describe God in
the garden with Adam and Eve and his presence in the temple.



- (h) Just as an angel was sent to guard the entrance of the garden after Adam's exile, so an angel stood atop the ark, guarding the presence of God in the temple.
- 3) At the end of his reign, Solomon turns from the _____ and sets up high places of idol worship. In response, the Lord raises up adversaries who will eventually bring about the division of the kingdom after his death.
- b) If David was Israel's greatest king, Solomon oversaw the nation's greatest prosperity. Yet, even in the wise and glorious reign of Solomon, _____ begin to show in the foundation.

Major Themes from United Monarchy

Theme Summary:

- a) God brings promised _____ through His promised _____ who mediates His promised _____.
- b) God's promise, kingship, and presence are tightly interwoven.
- 1) _____ is the central character in the history of Israel's monarchy (not Samuel, Saul, Solomon or even David).
- a) If we read the record of Israel's kings as just a collection of _____ historical stories, we _____ the point.
- b) David and Goliath in 1 Samuel. 17.
- c) If we ignore themes like this and try to apply these books to our lives without putting them in the context of redemption history, we'll miss the point. And we may read into them promises that God never made.
- 2) **Rest**
- a) What's new(ish) in the United Monarchy period is the central focus on rest. With the _____ of David's kingdom and line, Israel finally begins to enjoy some of this _____ rest.

b) The narrative of the United Monarchy period crescendos around the theme of rest as God makes a glorious _____ with David in 2 Samuel 7.

- Yahweh plays with the Hebrew word _____.

- “Near and Far” Fulfilment of prophecy

- 1 Kings 4:20-25

- Hebrews 3:6

3) Kingship

a) Israel demonstrates a pattern of _____ God’s leadership for human leadership (1 Samuel 8:19-20).

b) The king functions as a _____ of the nation, especially when it comes to the _____ blessings and curses that God promised in Deuteronomy.

(1) 2 Sam. 21:1: “Now there was a famine in the days of David for three years, year after year. And David sought the face of the LORD. And the LORD said, ‘There is bloodguilt on Saul and on his house, because he put the Gibeonites to death.’”
One king’s disobedience affects the whole nation.

(2) This theme is continued in the account of David’s sons and even in Solomon’s life in 1 Kings 1-11. When Solomon’s humility leads him to seek wisdom from God the nation prospers but when Solomon is led astray by idol worship the entire nation is led into idolatry as well.

c) God used Israel’s kings to point to a _____ hope when God’s people will be led by a _____ king. These kings point us to Christ in two ways.

i) The ways that they _____ highlight the need for someone better.

ii) But the tremendous good that they do—especially David—is a _____ of what a perfect King will be _____.

- (1)** Why does the New Testament reference David more than any other Old Testament figure? Why does Revelation 22:16 remind us that Jesus is “The Root and Offspring of David, and the bright Morning Star?”
- (2)** Because no one prefigures the perfect kingship of Jesus like David did. 1&2 Samuel don’t just chronicle Israel’s early monarchy. They point to the ultimate monarch, Christ himself.

BIBLICAL STORY WORKSHOP

Session 6

The Divided Kingdom

Session 6: The Divided Kingdom

Apprentice Track Workshop: Biblical Story

Historical Overview of the Divided Kingdom Period (_____-586 BC)

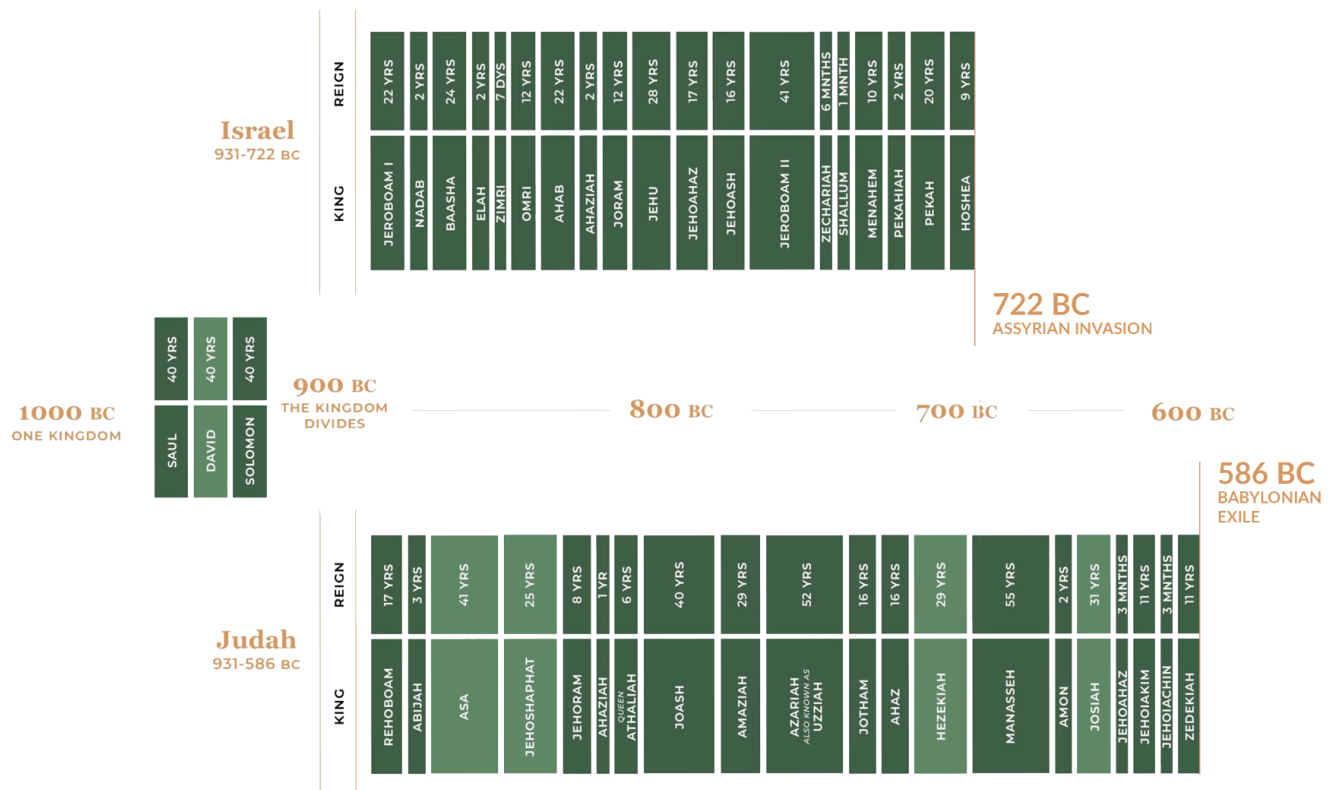
1) A Messy _____ (2 Kings 11-12; 2 Chronicles 10)

- a. **The Request from the North:** _____ **Solomon's burden!**
- b. **Rehoboam's** _____ **Response:** "My father punished you with whips, but I will punish you with _____!"
- c. **The Split**
 - i. _____ ruled the tribes of Judah and _____ in the South.
 - ii. _____ ruled the northern 10 tribes, called Israel or sometimes Ephraim.



2) God's _____ Kings in the North

- The northern ten tribes endured 20 _____ and _____ kings over the course of about 208 years. They were finally conquered by the _____ in 722 BC.
- The history of the northern ten tribes was marked by a high rate of leadership _____ (not a stable country)



3) God's (less) Flawed Kings in the South

- Judah fared slightly better. They persisted after Israel's fall for another _____ years- 344 years in total from the beginning of Rehoboam's reign to the end of Zedekiah's reign.
- They had a total of 19 kings (plus 1 queen), who all inherited the throne as members of the Davidic line. Several of these kings had long, peaceful, prosperous reigns.
- God initially established Judah as a stable nation under the 41 year-long reign of _____.

- d. But because of Hezekiah's _____, Judah was able to resist the Assyrian conquest (2 Kings 19).
- e. And Judah's greatest king was named _____, he reigned shortly before the Babylonian exile.
- f. However, many of Judah's kings were faithless and incompetent. So, they in turn were invaded by Babylon multiple times beginning in _____ BC, and finally were exiled and decimated officially in _____ BC.

God's Perspective of the Divided Kingdom

1) _____ and _____ of the Prophets

- a. The bulk of prophesy in the Bible is _____ (being forthright with God's people) **not** foretelling. The prophets spend most of their time calling forth God's Word in light of his people's current situation and/or the surrounding nations.
- b. The prophets served like the _____ of God's _____.
 - i. They compared God's covenant as it's given in the Pentateuch—especially Deuteronomy—with Israel's real history. And they say, "You've broken the covenant! You've been unfaithful—to God! And here is the evidence to prove it."
 - ii. In this way, the prophets played an important role in the revelation of redemptive history. They stand in a long line of men who stand in on behalf of God to his people and on behalf of the people to God.
- c. But the prophets DO turn to *foretelling* the future. You could summarize the prophet's future-oriented words this way: _____ through _____. The people would experience covenant curses, **but** God would preserve a _____ of his people.

2) General _____ of the Prophets

- a. The prophets only make sense when we consider the _____ laid out from _____ to 2 Kings. So much of the imagery of the prophets' recasts Israel's history in provocative language (Isaiah 5; Hosea 2). They make their case against God's people by looking backward.

- b. Most of the prophets preached during the _____ part of this narrative history of the people of Israel. They comment on the declining state described in 2 Kings. And they are trying to give an answer for *why* the Lord allowed the nation to slip from its height under David and Solomon.
- c. Most of the prophets were active immediately prior to the _____ or _____ invasions.
 - i. Prophets to Israel (prior to 722 BC): Amos, Hosea and Jonah*
 - ii. Prophets to Judah leading up to the Assyrian Invasion of 722 BC: Isaiah and Micah
 - iii. Prophets to Judah prior to the Babylonian Invasions (605, 597, and 586 BC): Nahum, Zephaniah, Habakkuk, and Jeremiah*

Theological Highlights from the Divided Kingdom

1. Reversal of _____ Blessings

- a. The authors of Kings, Chronicles, as well as nearly all the prophets of this period want readers to see that Israel's destruction and Judah's exile to Babylon are the result of their _____.
 - i. God had multiplied Abram's descendants like the sand of the sea and had given them all the land he had promised. Under Solomon they were a blessing to the nations and enjoyed life under God's rule (1 Kings 4:20-21).
 - ii. But Israel was exiled because of "_____ of faith" (1 Chronicles 5:23-25; 9:1; 2 Chronicles 36:14-20).
- b. In response to this unfaithfulness the blessings of the Abrahamic and Mosaic covenants _____.
 - i. The geographical extent of their _____ dwindled progressively.

- ii. They no longer experienced rest but were constantly at _____, either in civil war or at war with other nations.
- iii. They were no longer a great influential nation that was a conduit of blessing. Instead, they were influenced _____ the surrounding nations and even _____ to their practices under Manasseh (2 Chr. 33).
- iv. They became a _____ to the surrounding nations.
- v. They made alliances with _____ and some returned there (something they are told never to do for in Egypt they will only experience subjugation (2 Chr. 36:1-4))
- vi. The _____ of the Davidic covenant was destroyed.
- vii. Eventually, they were forced to retrace the steps even of _____ and return to the land of Ur which becomes Babylon.



2. Faithfulness to the _____ Covenant

- a. God's promise to David is the reason why God chooses to be gracious to his rebellious people (1 Kings 11:33-37; 15:4; 8:19; 2 Chronicles 6:15-17; 42; 21:7). The covenant stands forever, even through Judah's _____ apostasy.
- b. Yet there are conditions of obedience to God's commands (1 Chronicles 28:9; 2 Chronicles 7:17-18; 15:2, 7). These conditions are based on the Mosaic Covenant which is the foundations for the nation's existence. All the kings were judged according to this covenant.
- c. And even then, God continued to prove himself faithful to David his anointed.

3. A King _____ than David

- a. _____ (2 Kings 22-23 and 2 Chronicles 34) was like no other king before him (2 Kings 23:25).
- b. **Read 2 Chronicles 34:1-10.**
- c. Even the greatest king of Judah was not able to turn aside God's _____.

BIBLICAL STORY WORKSHOP

Session 7

Exile and Return

Session 7: Exile and Return

Apprentice Track Workshop

1) Life in Exile

a) Historical Overview of Judah's Captivity

i) The Condition of Judah at the End

(1) Josiah's (the last good king of Judah) reign ended in 609 BC. The final 23 years of Judah's existence saw four frantic kings _____ the reality of the situation.

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

(2) In these final years idolatry had become _____.

- (a)** Idols were present both in the high places and in the temple of the Lord
- (b)** God's people worshiped the sun, moon and constellations.
- (c)** Horses and chariots were housed in the temple which was dedicated to the sun.
- (d)** Male prostitutes lived in the temple
- (e)** Child sacrifice was practiced
- (f)** Sorcery, divinations, consultation of mediums and spiritisms ("abominations" and "detestable practices").

ii) A 3 _____ Exile

(1) First Exile (597 BC, Jehoiachin/Jeconiah)

- (a)** 2 Kings 24:10-16
- (b)** Temple plundered
- (c)** "None remained, except the poorest people of the land" (vs. 14).

- (d) Government officials, 7,000 of the best soldiers, and the craftsmen-about 10,000 total.

(2) **Second Exile** (586 BC, Zedekiah)

- (a) 2 Kings 25:1-21
- (b) Temple, palaces, and city walls destroyed
- (c) Everyone was taken except for the poorest farmers to maintain the vineyards.

(3) **Third Exile** (582 BC)

- (a) Jeremiah 52:30
- (b) 745 people taken captive

iii) The Fall of Babylon and the Rise of Medo-Persia

- (1) Babylon turned out to be merely a _____ in the _____.
- (2) In the year _____, Cyrus the Great of Persia defeated the Babylonian forces at the Battle of Opis.

b) Big Concepts that God's People Needed to Come to Terms with in Exile:

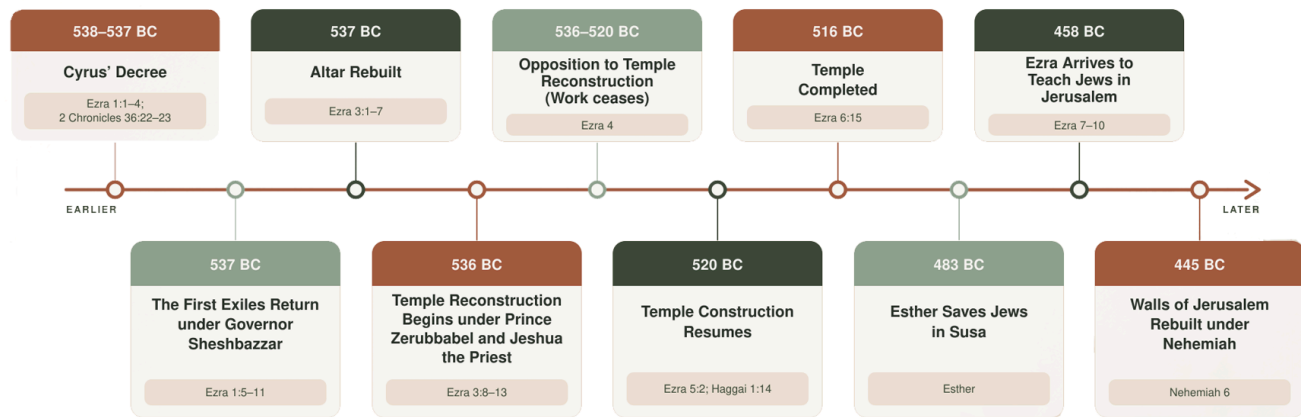
- i) God has _____ our mourning (Lamentations 2; Jeremiah 14)
- ii) We must adopt a new _____ identity by seeking the _____ of Babylon (Jeremiah 29:4-7)
- iii) We must resolve not to _____

2) Life After Exile

a) A Historical Overview of Ezra-Nehemiah

The history recorded in Ezra-Nehemiah spans from the time the Jews began to return to Jerusalem, in 538 BC to a _____ after that first return.

Return from Exile



b) Themes from Ezra-Nehemiah

- i) Ezra is all about the construction of the _____ which renews correct worship and the keeping of the _____.
- ii) Nehemiah is all about rebuilding the _____ of Jerusalem.
- iii) **Theme Summary:** *God is renewing the covenant by _____. His people, the temple, true worship, and Jerusalem. But it's not the end, and it doesn't fulfill all the great _____. Thus, His people still look to the _____.*
 - (1) Prophets like Isaiah, Micah, and Ezekiel promised the New _____ and New _____! The return from exile was exciting. But it wasn't all it was expected to be.
 - (2) Exile from the land is _____. But now the people are facing a spiritual exile _____ the land.

c) The Post-Exilic Prophets – God's commentary on Judea's history after exile

- i) *Haggai* - In the fall of 520 BC Haggai urges the people to continue rebuilding the temple because the Lord's house would _____ his presence. Particularly, Haggai aims at Zerubbabel, son of David, and calls him to lead in this endeavor (Ezra 5:1-2)
- ii) *Zechariah* prophesied two months after Haggai and presented a series of _____ that attacked the _____ lethargy of the people and foresaw the messianic age. He is not as concerned about the rebuilding of the temple but instead attacks the peoples' sin and gives them courage to withstand opposition in the face of their enemies for God would prevail.
- iii) *Malachi* also _____ religious apathy and promised a coming Messiah. He prophesied after the Temple was rebuilt, likely in the mid 5th century BC, about 80 years after Haggai and Zechariah and was also likely active at the same time that Ezra and Nehemiah were leading.

3) The Biblical Story's Three Main Themes

a) God's Promise

- i) Over the course of the biblical story, we've seen God make sweeping unilateral promises to his people.
 - (1) Abraham
 - (2) David
- ii) The Exile and Return directly call into question God's _____ and _____ to keep his unilateral promises.
 - (1) All the elements of both the Abrahamic and Davidic covenants seemed to be unravelling (land, king, blessed to bless, population, etc).
 - (2) Will God be faithful to his promise in the end? Has he just given up on his people? Is he even able to make good on his promises?

b) God's Kingdom

- i) God's commission to Adam and Eve (represent the reign of God by exercising dominion over the earth and subduing it) was extended to the Kingdom of Israel.
- ii) David's line, while _____ from its throne was not _____ out.
 - (1) Zedekiah and his heirs are killed.
 - (2) BUT! The line continued through Zedekiah's brother:
Jehoiachin --- Shealtiel --- Zerubbabel (Matthew 1)

- iii) But God is still using his anointed, chosen _____ ruler to lead his people to _____ him as he intended.

c) God's Presence

- i) At the beginning of the Exile, the prophet Ezekiel saw a vision of the temple, but horrifyingly, he saw the glory of God, the presence of God that dwelled with his people, rise from the Temple and then _____ from it (Ezekiel 10). In other words, God did not just allow his people to lose a famous building, he withdrew his presence from them.
- ii) God's presence departing from the Temple and God's people departing from the land is a _____ of the Fall, the curse, and the exile from Eden.

BIBLICAL STORY WORKSHOP

Session 8

Between the Testaments

Session 8: Between the Testaments

Apprentice Track Workshops

1. The History of Israel Between the Testaments

a. The _____ Period (539-331 BC)

- i. In the year 539, just as the prophets predicted, the Babylonians were conquered by the _____ - _____ under Cyrus.
- ii. Under Emperor Cyrus, _____ Jews were allowed to their homeland, rebuild the temple, and re-establish Jerusalem and the surrounding area (Esther, Nehemiah, Ezra, Haggai, and Zechariah).

b. The Hellenistic (_____) Period (331-164 BC)

- i. In _____ BC Alexander the Great and his armies swept across the known world.
- ii. “ _____ ” transported Greek culture into the land of Judea and the entire Near Eastern World.
- iii. _____ faded and the Old Testament was translated into Greek. This translation, called the _____, was the most common version of the Bible in the 1st century.

c. Ptolemaic (_____) Period (320 – 198 BC)

- i. After Alexander’s early death, the territory he conquered was eventually divided into _____ regions, each ruled by one of his generals.
- ii. Under the Ptolemies Judea was generally peaceful and well-governed.
- iii. Late in the Ptolemaic period, the Seleucids, based in Syria, began competing for possession of Palestine and Judea. During this time, the Jews suffered greatly. Josephus, an ancient Jewish historian, writes the Jews were “like a _____ in a storm which is tossed by the _____ on both sides.” (Cf. Daniel 11)

d. The Seleucid (Syrian) Period (198 -164 BC)

- i. The Syrians repressively _____ the Jews and aggressively _____ them to assimilate to Greek culture. This oppression reached a _____ during the reign of Antiochus IV. Epiphanes (175-164 BC).

- ii. "... every insult was heaped on the religion of the Jews, and its every trace was to be swept away." – Edersheim

e. The Hasmonean (Maccabean) Period (164-63 BC)

- i. This increasing political, religious, and economic oppression sparked a _____ outside _____ when an elderly priest named Matthias killed a Seleucid official who required him to sacrifice _____ on the altar.
- ii. Matthias' son, Judas, mustered up a small army and after successful guerrilla warfare, the Jews were finally able to take Jerusalem and re-purify the _____ on December 14th _____ BC, three years after its desecration (Hannukah).
- iii. In 116 BC Judas' son, John Hyrcannus officially threw off Syrian rule. Nothing like this had been accomplished since the time of _____ and _____ 900 years earlier.
- iv. Many 1st century Jews would expect a _____ just like Judas Maccabees and his relatives to lead an army and throw off Roman oppression.
- v. Though the Hasmoneans had started their reign by emphasizing strict devotion to Judaism and the Mosaic law, once in power they became heavily influenced by Greek _____. Moreover, John Hyrcanus' descendants were especially oppressive rulers.

f. The _____ Period (63 BC – 70 AD)

- i. The devolving and corrupt Hasmonean dynasty was a " _____ " for the expanding Roman Republic.
- ii. As the new High Priest, Hyrcanus II appointed Herod, the son of the High Priest's right hand man, as the governor of _____. Herod brought stability to the region and as a reward he was appointed as "King of the Jews" by the Romans in _____ BC. Yet, the Jews were not happy about this appointment.
 - 1. He was an Edomite (a traditional enemy of Israel) and a Gentile.
 - 2. This gentile was appointed by gentiles (the Romans) as the Jews' king.
 - 3. Herod was terribly cruel. Eventually he would have every Hasmonean descendent killed, including his wife.
- iii. Despite this cruelty, Herod was a great _____ and economic leader. He enhanced the region's infrastructure built a great artificial harbor and many other structures including a massive expansion of the _____ in Jerusalem.

- iv. Herod died in 4 BC and his kingdom was divided among his three surviving sons. Two of these are relevant to us.
 - 1. Herod Antipas ruled Galilee until 39 AD. He is the “Herod” we most often read about in the Gospels. He beheaded John the Baptist and was present in Jerusalem during Jesus’ trials.
 - 2. Herod Archelaus ruled Judea and Samaria. Archelaus was incompetent and cruel and was deposed by Rome in 6 AD.

2. The Jews in the Greco-Roman World

a. A _____ Burden

- i. The average Jew paid _____% of his income to the Roman state in taxes. This made tax collectors (Jews employed by Rome) especially hated and seen as _____.
- ii. Approximately 85% of the wealth was controlled by only 1- _____ percent of the population. Most people lived very poorly.

b. The Pax-Romana

- i. Rome’s _____ led to abundant peace and infrastructure in Palestine.
- ii. Moreover, Jews had more opportunity than ever to _____ with the cultures around them. This was made possible through the universalization of the Greek _____ and by the ease of _____.
- iii. Jews were one of the largest minorities in the Empire. And they were scattered all over the world. This allowed Christianity to spread quickly through the Mediterranean.

c. The _____ of the Temple

- i. Growing intolerance and disdain of foreign oppression led to a major Jewish _____ from 66-70 AD.
- ii. This led to the brutal sacking of Jerusalem and the destruction of the Temple.

3. What was God doing “Between the Testaments”???

a. Heightened oppression and poverty increased _____ for a messiah.

- i. John 6:15; Acts 1:6
- ii. This anticipation for a messiah was also fueled by the Jewish _____ of the time period.

1. The Apocrypha refers to a collection of writings from the period between about 200 BC and 100 AD. A dominant theme in these writings is the future vindication of the _____.
2. The Pseudepigrapha similarly deals primarily with future events. Its name means “false name.” Many of these writings are falsely attributed to _____ figures and contain “_____” prophecies, prayers, and history. They were written between 300 BC and 300 AD.
3. These writings provide insight into the Jewish mind-set at the time of the New Testament. They show us more about the Jewish expectation of their Messiah and help us understand Jesus’ teach about the last days in Matthew 24-25, 2 Peter, Jude, and Revelation.

b. The Remnant and the Diaspora

- i. At the time of Jesus, the _____ of Jews lived _____ the promised land. Only a remnant had returned and formed a people in the land.
- ii. A prime example of life in the Diaspora is found in the book of Esther.
 1. 480s BC- 40 years *after* the Temple was rebuilt.
 2. The book of Esther becomes symbolic for the state of God’s people during the diaspora. God appears to be _____, but he is still _____ in Persia and the exile.
- iii. God would use the scattering of the Jews across the Roman Empire as a means for scattering the gospel to the ends of the earth.
 1. Acts 2:5
 2. Without access to the Temple, a new place of worship developed in the Jewish Diaspora: the _____.
 - a. **Acts 15:19-20.**
 - b. It was always Paul’s custom to go into the synagogue (if one was present) and preach there first (Acts 13ff).

c. So, what was God doing???

- i. “It were a one-sided view to regard the Babylonian exile as only a punishment for Israel’s sin... There is always a positive element also of actual progress; a step forward, even though in the taking of it something should have to be crushed. And this step forward was...The idea of the _____ in its relationship to the _____. – Edershiem, Life and Times of the Messiah
- ii. In other words, God was using the darkness of the diaspora to prepare for the shining of the light of the gospel into all corners of the world.
- iii. God would _____ the exile and diaspora to fulfill his covenant with
 - 1. Adam - be fruitful and multiply, *fill* the earth and subdue it (Genesis 1:26-27)
 - 2. Abraham - through you all the families of the earth will be blessed (Genesis 12:1-3)
 - 3. Israel –
 - a. “All the earth will be filled with his glory” (Numbers 14:21)
 - b. “I will make you a light for the Gentiles, that you may bring my salvation to the ends of the earth” (Isaiah 49).
 - 4. And David (Psalm 2; 72)

BIBLICAL STORY WORKSHOP

Session 9

Christ

Session 9: Christ

Apprentice Track Workshop

1) Christ's First Coming and His Kingdom

a) Jesus came _____ the kingdom

i) Jesus, along with his disciples and John the Baptist, went around preaching primarily one thing: with the arrival of Jesus the Messiah came the kingdom of God.

ii) _____ to live under the coming blessings of the kingdom. Often they would say it this way, “_____ for the kingdom of God is at _____!”
(Mark 1:15).

iii) What did Jesus mean by the Kingdom of God?

(1) In the Old Testament, at its core, the kingdom of God is the _____ in which the authority, blessing, and peace of God's rule are _____.

(2) Jesus took this Old Testament idea and applied it to _____.

(i) **Luke 17:20-21.** The kingdom is where the _____ is!

(ii) The only way to enter the kingdom is to _____ yourself to the king.

b) Jesus Came _____ the Power of the Restored Kingdom

i) Kingdom _____ went alongside kingdom proclamation (**Matthew 10:7-8**).

ii) Jesus' demonstration of the kingdom was _____ for by the Old Testament people of God.

(1) **Isaiah 29:17-21.**

(2) **Matthew 11:1-5**

iii) Jesus' miracles mark the _____ of the _____ of the curse of Genesis 3.

(1) Healing

(2) Casting of demons

(3) Authority over nature

(4) Feeding the hungry

(5) Raising the dead to life

c) **Jesus Taught and Modelled an _____ - _____ Kingdom**

i) _____ not Honor

ii) _____ not Strength

iii) _____ not External

d) **Jesus resolves the Old Testament _____ about the Kingdom of God.**

i) Was God's plan to rule directly over his people or through a human leader?
(Deuteronomy 17 vs. 1 Samuel 8)

ii) The answer: _____! (Romans 1:3-4)

e) **Jesus brought the _____ of the kingdom by taking on the curses of the _____.**

i) Jesus brought the blessings of the snake-crushing, curse-reversing, scepter-wielding, eternal king in the line of David.

ii) Just like the Old Testament kings for Israel, Jesus is our _____.

2) Christ and the Presence of God

a) **Jesus is the True _____ and _____**

i) **John 1:9-14**

ii) **John 2:18-22**

iii) **John 4:21-24**

b) **Jesus Restores _____ Through _____**

i) **From the _____ God's presence with humanity was always _____ through blood sacrifice.**

(1) The Fall (Genesis 3:21)

(2) The Passover

(3) The Sacrificial System – Atonement = _____ to remove _____.
Day of Atonement (Leviticus 16)

ii) Jesus' Sacrifice Brings us into the Presence of God (Hebrews)

(1) In Jesus we have a better kind of priest (sinless)

(2) A better sacrifice (one that is eternal, no need to be repeated)

(3) A better tabernacle (the heavenly throne of God not the shadows described in the Law)

(4) A better covenant (one that is eternally maintained by his perfection not our works).

(5) Culmination: **Hebrews 10:19-25.**

3) Christ's New Covenant is the _____ for all of God's Previous Covenants.

a) He is the fulfillment of God's intent for _____ and _____.

b) He is the _____ of the Abrahamic covenant (Genesis 15, Galatians 3:29)

c) He is the True _____ uniquely faithful to the _____ (Galatians 4:4-5; Galatians 3:13)

d) Jesus is the _____ king in the line of David

i) 2 Samuel 7:13-16

ii) He is the king who gives perfect rest to his people (cf. 2 Samuel 7:9-11; Colossians 2:15; Hebrews 4)

e) Jesus (in addition to fulfilling the Old) initiates a New Covenant.

i) Previous covenants _____ on each other, repeatedly showing humanity's _____ to keep any covenant.

ii) In the New Covenant God's blessings are _____ of human effort and _____.

BIBLICAL STORY WORKSHOP

Session 10

Acts & the Church

Session 10: Acts & the Church

Apprentice Track Workshop

OVERVIEW OF ACTS



1) Witnesses in Jerusalem (Acts 1-7)

A) The _____ of the Holy Spirit

B) The _____ of the Apostle's Message (Acts 2:14-41)

i) Jesus is the coming Messiah anticipated by the Old Testament

(1) He is in the line of David, the prophet like Moses, the seed of Abraham, and the fulfillment of the prophecies (Acts 2:22-30; 3:18; 22:26; 7:1-50)

(2) He has ushered in the kingdom of God through the Holy Spirit (Acts 2:14-21; 3:20)

ii) Jesus proved his Messiahship by dying and innocent death and rising from the dead (2:29-36; 3:18; 26)

- iii) Now, to be right with God and experience the blessings of his Messianic reign all people must trust in him as the covering for their sin and align themselves with his kingdom (repent and believe)(2:37-41; 3:19)

C) The _____ of the Church (Acts 2:42-47)

- i) Apostolic _____
- ii) Reverential _____
- iii) Shared _____, food, and _____.

D) Growing _____ (Acts 3-7)

2) Witnesses in Judea and Samaria (8-12)

- A) As the gospel spreads, we see progress _____ persecution.
- B) The gospel begins to break _____ barriers

3) Witnesses to the Ends of the Earth (Acts 13-28)

- A) _____ Missionary Journeys.



- B) The _____ of Paul's Missionary Work

- i) First, Paul takes the Gospel to the Jews where he is often met with _____ response but then ultimately _____.
- ii) Second, the gospel _____ with Greco-Roman culture. It upends pagan idolatry and industry and confronts Emperor devotion.
- iii) Another major theme from these missionary journeys is the growing tension in the church around the Gentile _____.

C) Paul's Witness in _____ (Acts 21-28)

NEW TESTAMENT METAPHORS FOR THE PEOPLE OF GOD

1) The _____ of Christ

- A) The body metaphor is a reminder that we ought to live like one _____ body.
- B) We should appreciate the _____ of gifts that different members have. We all use our different gifts for the good of the whole body so that God might be glorified. And the head of our body is Christ (Eph. 1:22-23).
- C) The body metaphor emphasizes that we are _____ of one another (cf Romans 12:5).

2) _____ or _____ Images (1 Corinthians 3:9; 1 Peter 2:4-5)

3) A Diverse _____.

4) “_____ and _____” (1 Peter 1:1; 1:17; 2:11)

5) A Watching _____

“The wide range of metaphors used for the church in the New Testament should remind us not to focus exclusively on any one... Each of the metaphors used for the church should help us to appreciate more of the richness of the privilege that God has given us by incorporating us into the church.”

- Wayne Grudem

KINGDOM, PRESENCE & PROMISE

The Unescapable Tension of the Church Age: _____ **-Not-** _____

- a) Jesus' first coming was the _____ of the end not the _____ of the end.
- b) Inaugurated eschatology:
 - i) Christ has already paid the penalty for our sin yet we still feel its affects
 - ii) Christ has already inaugurated the kingdom but its not visibly consummated yet.
 - iii) Christ has given us access to the throne of grace, the presence of God, the temple curtain torn, but we do not see him nor dwell with him fully.
 - iv) Christ has fulfilled the promise to Abraham to make a great nation but we are still without a homeland.
 - v) And on and on we could go.
- c) This principle is something we must learn to apply to every facet of life in the church until Jesus consummates God's purposes in the New Heavens and the New Earth.

1) God's Kingdom

- A) The kingdom of God is in _____ where Jesus sits at the right hand of God's throne.
- B) In The New Covenant God also reigns in the _____ of his people.

2) God's Presence

- A) We have full access to the _____ of Grace (Hebrews 10:19-25).
- B) Christians collectively and individually have been sealed with the _____ (1 Corinthians 6; Romans 8, Ephesians 1:11-14).

3) God's Promise

- A) In the New Covenant's Great Commission, image bearers are being spread across the globe just like God intended for Adam.
- B) Abraham's spiritual descendants are blessing the nations (See Isaiah 49:6 and Acts 13:47).
- C) What about God's promise to ethnic Jews? (See Romans 9-11)

BIBLICAL STORY WORKSHOP

Session 11

The Consummation

Session 11: The Consummation

Apprentice Track Workshop

A) Life as the Church in *These* Last Days

1) Be _____

a) Matthew 24:42-44

b) Same idea illustrated in the Parable of the Ten Virgins in Matthew 25.

2) Be _____

a) Signs evidencing the _____ of God - Proclamation of the gospel to all nations (Matthew 24:14; 28:20)

b) Signs evidencing _____ to God

(i) Tribulation (Matthew 24:21-24; Revelation 7:14)

(ii) Apostasy (2 Thessalonians 2:2-3; 2 Timothy 3:1-7)

(iii) Antichrist (2 Thessalonians 2:1-10; Matthew 24:24; 1 John 1:8; Revelation 16:13; 19:10; 20:20)

c) Signs evidencing the _____ of God (Matthew 24; Mark 13:3-13)

(i) Wars

(ii) Earthquakes

(iii) Famines

d) On the one hand Christ's victory is sure yet at the same time our world is increasingly dark.

3) Be _____ - The New Testament speaks of Christ's _____ as our 'blessed hope' (Titus 2:13).

B) The Return of Christ

- 1) Christ's return will be _____, **bodily, and visible** (Acts 1:11)
- 2) Christ's return will be _____, **glorious, and** _____ .
 - a) Matthew 16:27
 - b) This glory will be visible to all. (Revelation 1:7; I Thessalonians 4:16)

C) The Millennial Reign of Christ**1) The Nature of Christ's Reign**

- a) During the Millennial, Christ will reign _____ on earth.
- b) Christians who have _____ before the return of Christ will be raised from the dead to reign with Christ and _____ his presence (Rev. 20:4)
- c) Christians living at the time of Christ's return will be _____ to him to reign with him and _____ his realm (1 Thessalonians 4:16-17).
 - (i) "Rapture" = Latin "rapio," = "caught up."
 - (ii) The imagery of the "rapture" is meant to highlight Christ's coming to dwell with his people as a _____.

2) The Purpose of Christ's Reign

- a) Through the Millennial reign of Christ, God will fulfill his promises to _____ (Romans 11:25-32).
- b) Through the Millennial reign of Christ he will _____ every enemy culminating in the final _____ and completely _____ the curses of the Fall (1 Corinthians 15:24-28).

D) The Final Judgement and Eternal Punishment (Revelation 20:11-15)

- 1) **Unbelievers will be judged and condemned to _____ punishment**
- 2) **Believers will be judged according to our _____ and _____**

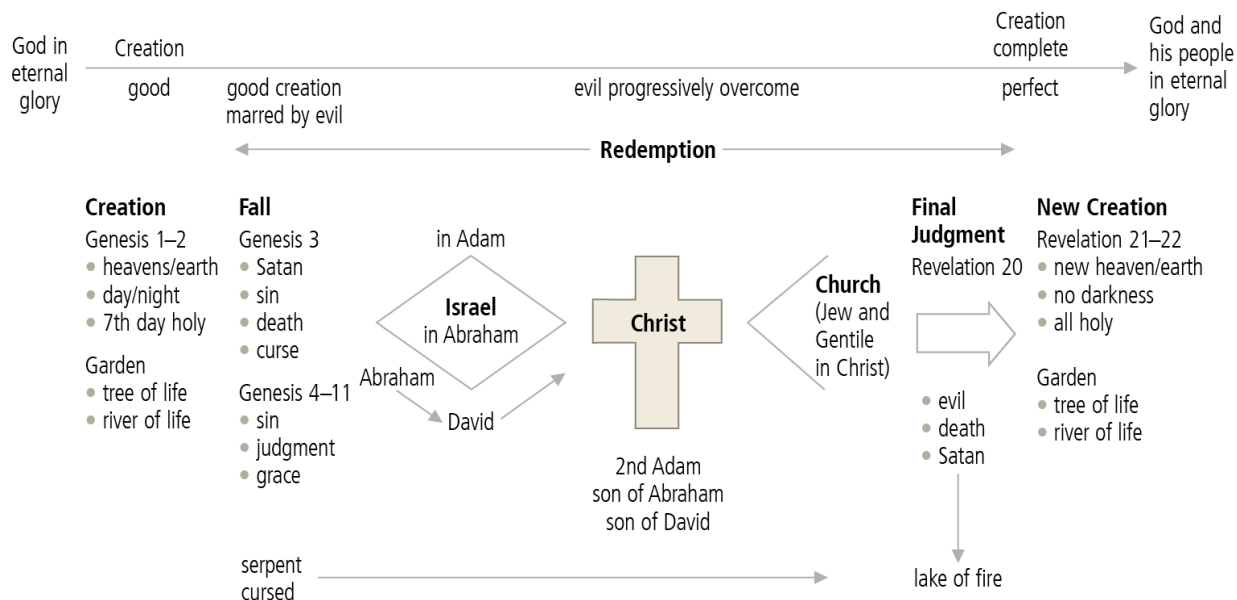
E) The New Heavens and New Earth (Revelation 21:1-22:5)

1) Life in the World to Come

a) _____ **Physical Bodies** (Philippians 3:16)

b) **Life as we always** _____ **it could be**

2) The New Heavens and Earth Demonstrate a Complete _____ of the Curse



3) From a _____ to a _____

(i) A New _____

- His city will be massive and contain room for all his people.
- His city will be a place of rest for the wandering sojourning people of God.

(ii) A New Holy of _____

(iii) A New Edenic _____

*4 Views on the Last Things

1) Postmillennialism

- a) This view says that through the binding of Satan, there will be a gradual increase in the growth of the church and spread of the gospel where more and more people will become Christians. The influence of more believers will change society so that it will function as

God intended gradually resulting into an age of peace and righteousness, in other words – the millennium, which is not necessarily a literal one thousand years.

- b) Christ will then come back “post”, or after, the millennium.

2) Amillennialism

- a) This view is the simplest and says that Satan’s binding will reduce his influence over the nations so that the gospel is preached to the whole world, yet there is a general view that times will worsen.
- b) Christ’s reign is a heavenly one and the millennium is equivalent to the church age currently going on, without reference to a literal thousand years. Christ will then return and judge believers and unbelievers at once.

3) Premillennialism

a) Dispensationalism

- (i) This is a rather recent view which states that Christ will rapture believers before the suffering of the tribulation period. During the tribulation, the Jewish people will be left to go through it and will be ultimately converted. He will then return for a third time after the tribulation with his saints to rule the earth for one thousand years.

b) Historic or Classic Premillennialism

- (i) The church age will go through the tribulation period. At the end of the tribulation, Satan will be bound, and Christ will come back to establish his kingdom on earth for the millennium, which is not necessarily a literal thousand years. The resurrected believers will reign with the resurrected Christ physically on earth during this time.
- (ii) At the end of the millennium, Satan is loosed and Christ decisively defeats him and his remaining followers. Then the unbelievers from all times will be judged, and the believers will enter into the eternal state.
- (iii) At PGC we do not hold that these views are central to the gospel. Faithful believers can hold to any of these four (though it is rare to find a Post-Millennialist who holds to the inerrancy of Scripture). However, each of the elders and our statement of faith affirms Premillennialism.
- (iv) More narrowly, Classical Premillennialism does the best job at understanding the return of Christ based on the plain reading of important texts (rather than spiritualizing everything or reading it super figuratively) while at the same time recognizing that the prophetic and apocalyptic books are mysterious and intentionally figurative. So, in this class we’ll be looking at the details of the end times from the perspective of Historic Premillennialism.