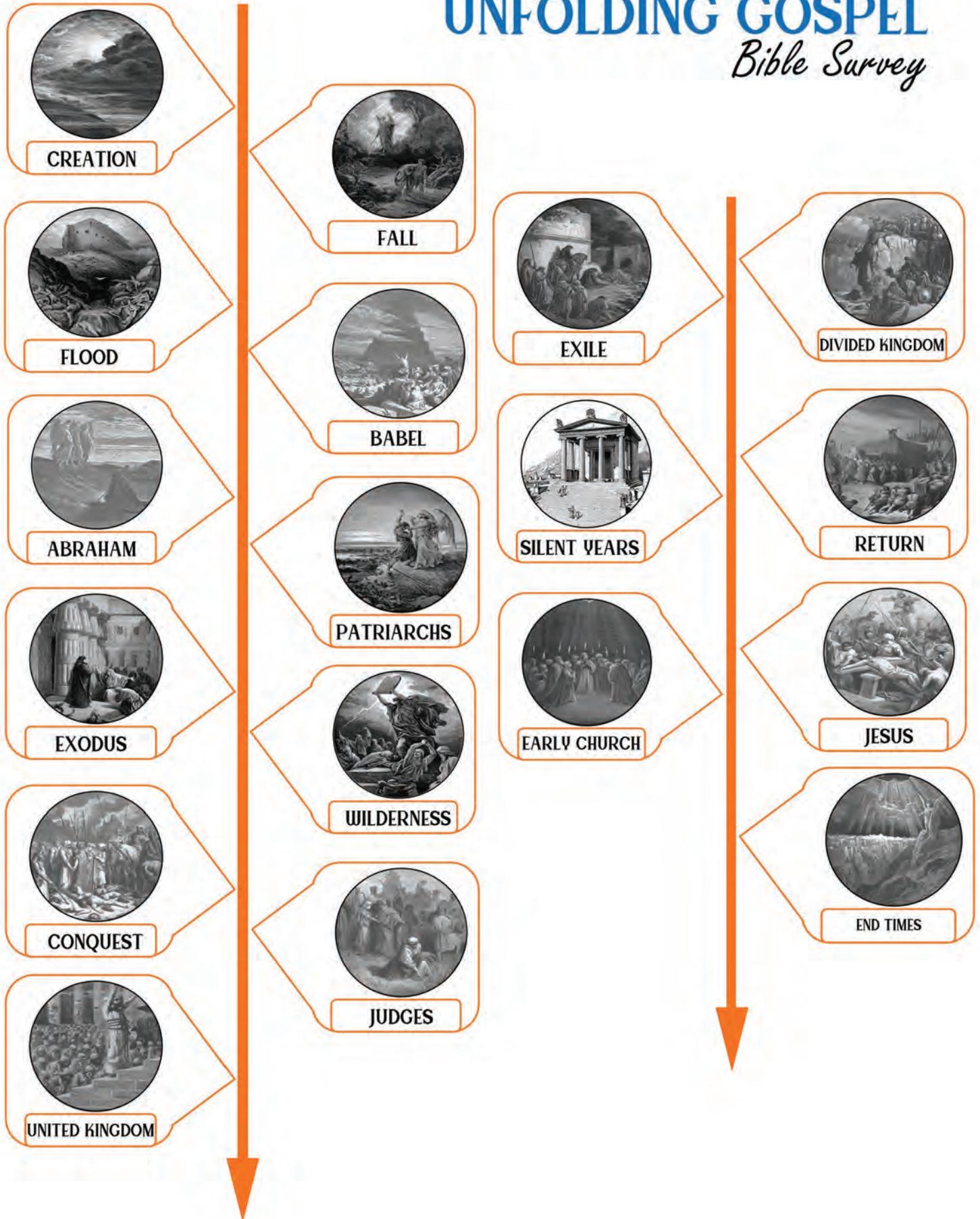


# Unfolding GOSPEL BIBLE Survey

FIND YOUR PLACE  
IN GOD'S STORY

# UNFOLDING GOSPEL

*Bible Survey*

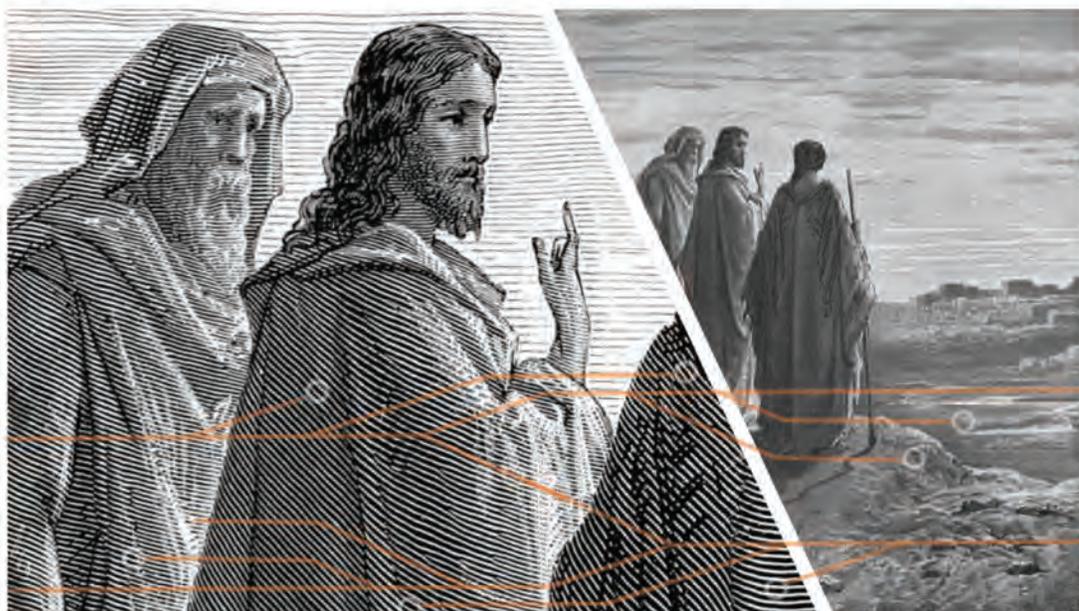


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# UNFOLDING GOSPEL

## *Bible Survey*



## INTRODUCTION

### Welcome to the Unfolding Gospel Bible Survey

This class is designed to provide you with an overall understanding of the events in the Bible and how those events tell a story more amazing than we could have expected. You will learn how to read the Bible in the light of that story, find Christ as its hero, and begin to frame your life in its context. You will not have a whole understanding of the Bible until you understand the Bible as a whole.

This class requires study and reflection but if you invest fully in the class you will never read the Bible the same way again. May God bless your studying and soul-searching over the next several weeks.



This icon indicates a homework question.



This icon indicates a question we will discuss in class.

### Our goals in this class:

- Learn the overall storyline in the Bible
- Learn how Jesus is the central character of the Bible's story
- Learn God's plan for our world
- Find the bigger spiritual picture within which our lives fit

- You are not expected to read the passages listed in these headings. They are merely for reference.

CREATION  
GENESIS 1-2



What is a personal goal you have in taking this class?

### We will avoid:

- Covering every event in the Bible—in order to gain an understanding of the big-picture storyline of scripture we will not be able to cover all the events in the detail we might wish.
- “Devotionalizing” the story—we will suspend applying what we see in scripture to our own lives until we know the story and have learned new methods of application. This won't be done until the end of the class.
- Speculating, looking for secret meanings, hidden codes, and the like: while we are making connections across God's story, we are not looking for things only we have discovered or that have supposedly been hidden until now. The story is amazing enough without us adding arbitrary secrets to it.
- Monopolizing any opportunities for discussion—when in class, please allow others to speak with equal time and respect.

## NOTES

### Telling the Great Story

- Throughout the Bible, at crucial turning points, the whole story is reviewed.
  - Before entering the Promised Land
  - Upon return from the exile
  - Before the ascension
  - At the beginning of the Church
- The vast majority of the text of the Bible is narrative. However, the Bible is not merely made up of many short and disconnected stories. It is one sweeping tale of God revealing Himself as He redeems the world.
- People are designed to understand and resonate with stories. Postmodern culture has placed a great emphasis on narrative. Learning to find and connect with people through the narrative of the Bible may help in a dialogue with post-modernist people.
- People have dueling desires: to be the center of all things and to live for something greater than ourselves. This class will help us sort out these desires in the light of Christ.
- In order to have a whole understanding of the Bible we must understand the Bible as a whole.

### How well do you know the events of the Bible?

Without referring to the timeline on the inside cover of the handbook, try to order these biblical events/periods/people using numbers 1-17.

- |                             |                                  |
|-----------------------------|----------------------------------|
| <u>1</u> Creation           | ___ Israel's Divided Kingdom     |
| ___ Isaac, Jacob, Joseph    | ___ Tower of Babel               |
| ___ Israel under the Judges | ___ Life of Jesus                |
| ___ Abraham                 | ___ Israel in the Wilderness     |
| ___ Israel's United Kingdom | ___ Intertestamental Period      |
| ___ The Exodus              | ___ The Fall                     |
| ___ Church Age              | ___ Conquering the Promised Land |
| ___ The Flood               | ___ Israel in Exile              |
| <u>17</u> End Times         |                                  |

Before we begin learning the events of the Bible and how they make up God's story, answer these questions in 1-3 sentences. You will be asked about them again later.



1.) What is the Bible about?

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2.) What is the message of the gospel?

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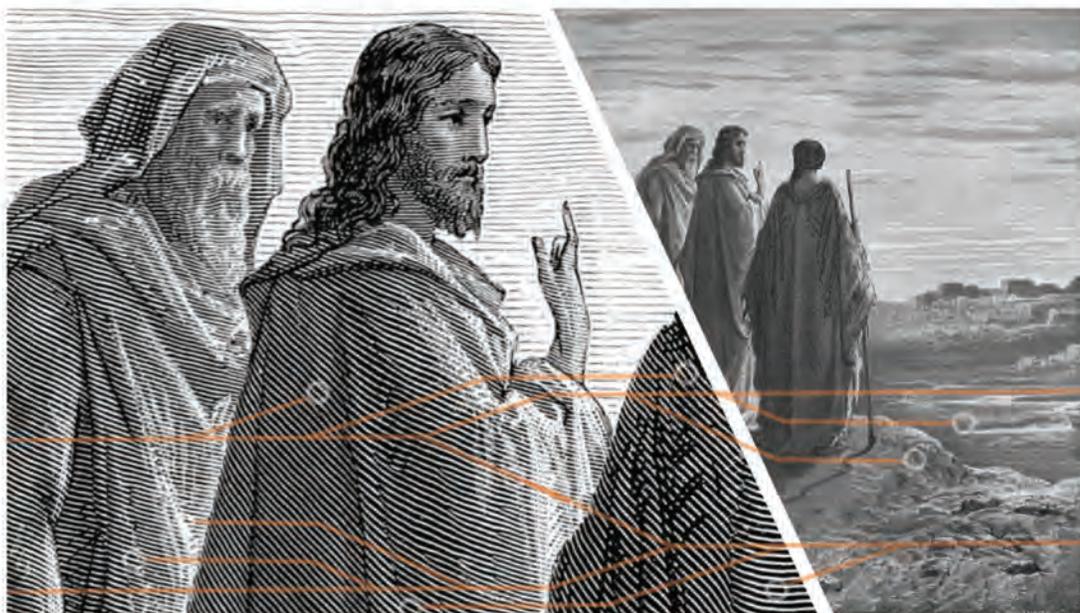


3.) What is something in the Bible you find boring or that doesn't seem relevant to you?

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## SECTION ONE: BIBLICAL EVENTS

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As we go through the events of the Bible, please keep several things in mind:

- This is a brief overview designed to give you a general understanding. We will not cover every event in detail but there will be recommended resources at the end of this section if you are interested in learning the events of the Bible more fully on your own.
- We will not be interpreting the events during this pass-through. Focus on getting a handle on the facts now, we will make interpretive connections in the next section.



## NOTES

- Immediately realizing they are naked they make themselves clothing from fig leaves.
- When they next encounter God in the garden, they unsuccessfully attempt to hide from Him. God confronts Adam who blames the woman who, in turn, blames the snake-being.
- God pronounces a curse on each of the three, the snake being told its descendant will bruise the heel of the woman's descendent; the woman being told that she will have a desire for-and-against Adam and will have pain in childbirth; Adam will have to work to eat and battle weeds in cultivating food and that he will die.
- Adam names the woman, for the first time referring to her as his wife, "Eve", which means something like "Life-Giver", saying she is the mother of all people.
- God provides Adam and Eve with more permanent clothing of animal skins.
- God banishes them from the garden in order to prevent them from eating of the Tree of Life and living forever. He says that they have become like Him in their knowledge of good and evil.

## FLOOD

### GENESIS 6-8



- When his sacrifice to God is not accepted since it was not made out of faith Adam and Eve's first son, Cain, murders his brother, whose sacrifice was acceptable to God.
- Adam and Eve have many other children and the population of earth grows in number but also in wickedness. The evil becomes more and more extreme.
- A man named Lamech is illustrative of fallen man and the spirit of the times when he brags about murdering a man for insulting him. Cain and Lamech are like homicidal bookends to this chapter.
- This not being anything like the good world He created, God decides to wipe it clean.
- A man named Noah is found by God to be the only faithful man left. He is instructed to build an enormous boat (called an ark) on which he will take certain animals in pairs and other "clean" animals and birds in groups of seven.

## NOTES

- Noah and his family spend 40 days and nights on the boat as God floods the earth. Its inhabitants are killed.
- Upon exiting the boat, Noah builds an altar, re-establishing worship of God.
- God gives the rainbow as a reminder of His promise that He will never again flood the world.
- God tells Noah that going forward man may eat animals and may execute those who commit murder.
- Noah settles in Mesopotamia and God repeats the command to be fruitful and multiply.
- Noah's son, Ham, looks at Noah naked and Noah prophetically curses Ham's son, Canaan, saying he (and his descendants) will serve others.
- Noah's sons produce many descendants



READING  
THE STORY

### Fast- Forward

When reading the Bible, especially the Old Testament, keep in mind that much more time may be passing than at first meets the eye. Not all events are described within a given time-frame. Also, events may be first given in a big-picture, general sequence first and then the text may go back and describe a particular part of that sequence. The story of the Tower of Babel (Gen. 11) appears after the list of nations descended from Noah (Gen. 10) but fits inside the time-frame of that list.

## BABEL

### GENESIS 10-11



- We move forward to a time when people have grown in population but all speak the same language. They begin working on a tower in order to make a name for themselves and stay in one area so they won't be scattered.
- God confuses their languages so they are forced to form into groups, cease their building project, and begin to expand as language groups, forming various nations.

**NOTES**



### Zooming in and Out

The Bible often focuses on large groups and long time-frames and then “zooms in” on an individual person. The Bible affirms the importance of groups and individuals almost interchangeably and God values individual and group identity. But when an individual is focused on we should recognize that they will advance the overall story.

## ABRAHAM

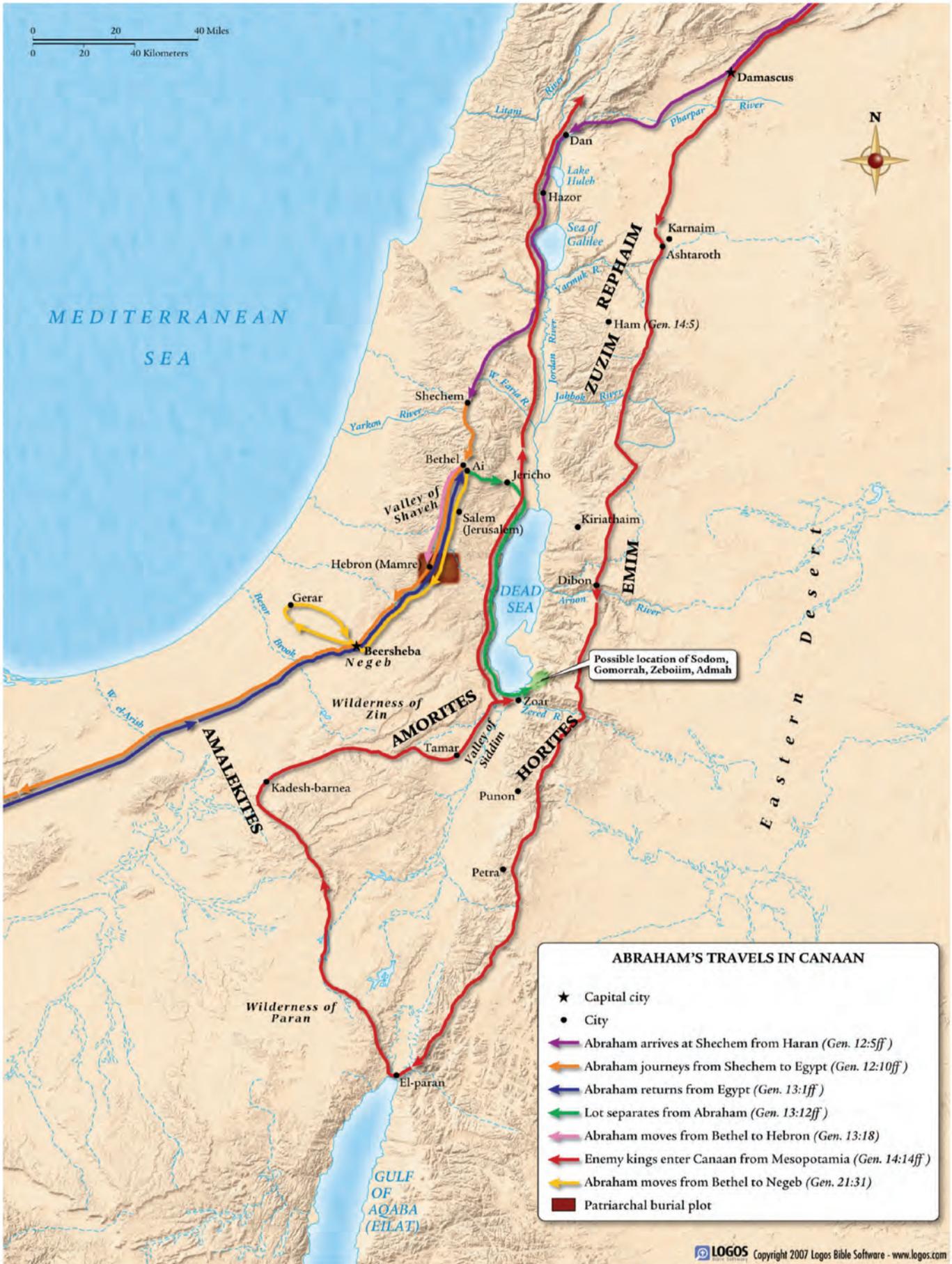
### GENESIS 12-25



- For no stated reason, God chooses a descendant of Noah’s son Shem named Abram who has moved with his family from Ur in Mesopotamia to Haran. God calls him to go to a land God will show him. See map on page 13.
- Because of his obedient faith in God, God deems Abram righteous.
- God promises to give him a multitude of descendants and a special land. He will repeat this promise to Abram and his descendants several times.
- Abram goes on a long journey to (and through) Canaan, which God tells him He will give him.
- Abram goes south to Egypt because of a famine in Canaan.
- In Egypt, Abram claims his wife, Sarai, is his sister, so that no one will kill him for her. Pharaoh takes her; God makes the Egyptians suffer infertility, and Pharaoh sends Sarai back and she and Abram leave for Canaan.
- After leaving Egypt and returning to Canaan, Abram and his nephew, Lot, who has been traveling with him, separate. Lot encamps outside the city of Sodom. A coalition of kings raids the area and takes captives, Lot among them. Abram gathers his people and some neighbors and rescues Lot.
- When Abram returns he is met by two kings. One is Bera, king of Sodom. He tries to cut a deal with Abram over the spoils but Abram refuses, saying that he will not risk it being said that Bera, and not God, has made him wealthy. The other is Melchizedek, king of Salem (later becomes Jerusalem). He gives Abram bread and wine and Abram gives him a tenth (tithe) of the spoils. Melchizedek blesses him. Melchizedek is both a king and the priest of "The Most High God".

# UNFOLDING GOSPEL

## Bible Survey



**NOTES**

- God confirms his promise to Abraham, making a formal covenant with him based on God's faithfulness and Abram's faith. God changes his name from Abram ("Exalted Father") to Abraham ("Father of a Multitude").
- He promises Abraham that his descendants will have land and through them a blessing will come to all the world.
- Time running short due to old age, Abraham and Sarai try to use their servant, Hagar, to have a child. It works but, later, they send her and her son Ishmael away. His descendants will at times be enemies of Abraham's other descendants.
- Three men visit Abraham. They turn out to be the Lord and two angels. The Lord predicts that Sarai will have a son. He also sends the angels into Sodom to investigate its sinfulness. Lot is now living in the city and the angels bring him out before destroying it. Although Abraham had interceded and asked God to spare the sinful city for the sake of a possible few righteous, only Lot and his family are rescued.
- Sarai does indeed have a son, Isaac, and God changes her name to Sarah ("princess").
- However, God instructs Abraham to sacrifice his son on Mount Moriah. An angel is sent to stop Abraham at the last moment and a ram is found instead.
- Sarah dies and Abraham buries her in a cave he bought in Canaan.
- Abraham asks his servant to find a wife for Isaac from among Abraham's relatives and Rebekah is chosen in Haran.
- Abraham remarries and fathers other children.
- He dies and is buried in Canaan.

## PATRIARCHS

### GENESIS 25-50



- The "Patriarchs" or fathers, are Abraham, Isaac, Jacob, and Joseph.

## NOTES

### Isaac

- Isaac and Rebekah have twins: Jacob and Esau.
- God twice confirms to Isaac the covenant/promise He previously made to Abraham .
- Like his father, Isaac lies to king Abimelech, telling him Rebekah is Isaac's sister rather than his wife. Again, a curse falls on Abimelech's people until he sends Isaac and Rebekah away.



READING  
THE STORY

### Names and Titles

In some cases, titles of rulers are used rather than proper names. We can become confused thinking that we are reading about the same person when we are not. Abimelech may be a kingly title and not the same person Abraham had interacted with in the past. The title "Pharaoh" will work the same way when we come to that part of the story. In the New Testament, there are several kings called "Herod" and more than one Roman emperor is called "Caesar".

### Jacob

- Esau sells his birthright (physical inheritance) to Jacob who later swindles him out of his blessing.
- In that blessing Isaac says:  
"Let peoples serve you,  
and nations bow down to you.  
Be lord over your brothers,  
and may your mother's sons bow down to you.  
Cursed be everyone who curses you,  
and blessed be everyone who blesses you!"
- At his mother's behest and out of fear from his brother, Jacob flees to Haran, where she is from. Before leaving, Isaac again blesses him (this time knowing it is Jacob) and urges him not to take a wife from the Canaanites but from Abraham's people.



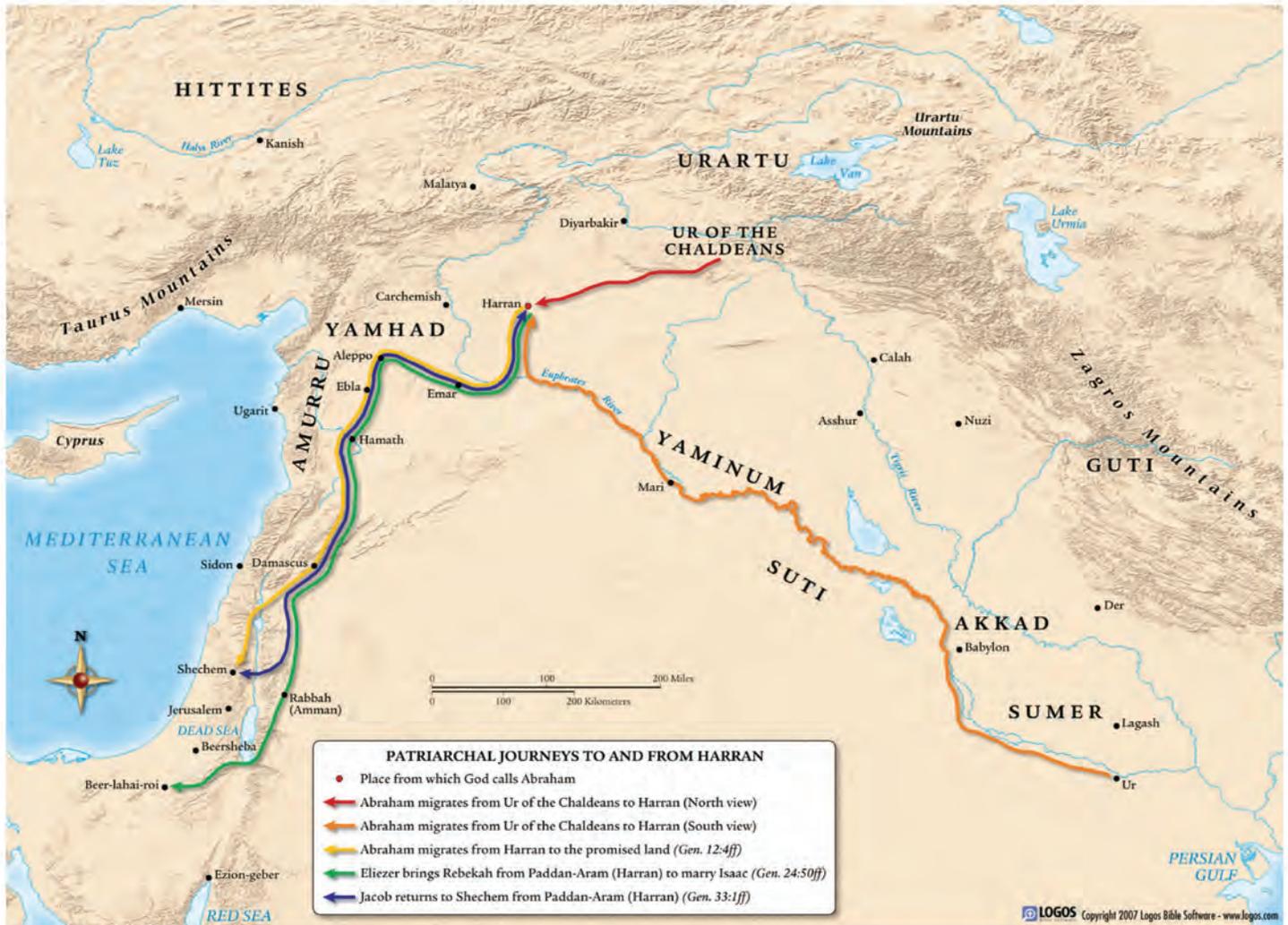
READING  
THE STORY

### Blessings

Blessings in the Bible are no small matter. They are formal (though not formulaic) pronouncements of good. This means that they are very weighty matters and we should read them attentively. Blessings are prophetic as well, they speak of what will be in someone's life and they apply to one's descendants, not only the person themselves.

# UNFOLDING GOSPEL

## Bible Survey



### NOTES

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- On his way to Haran, Jacob sees a vision of a heavenly ladder (or ramp) with angels going up and down from heaven.
- In Haran, Jacob falls in love with Rachel but is swindled by her father, Laban, into first marrying Leah. Through Rachel and Leah and their handmaids, Jacob has sons and a daughter. His sons are the fathers of the twelve tribes of Israel.
- God blesses Jacob with great wealth despite manipulating from Laban. Jacob makes Laban increasingly wealthy as well, but as his son-in-law becomes more prosperous than him, Laban becomes jealous. The Lord leads Jacob to depart for his home down south in Canaan. Rachel secretly brings her father's idols with her.
- Laban breaks all ties with Jacob and his family as they return to the land of Canaan.
- Jacob returns to Canaan. Jacob is again in Bethel, where he had the dream of the ladder, and God appears to him there, changes his name from Jacob ("deceiver; grasper") to Israel ("wrestles with God"), and repeats the Abrahamic promise to him.

## NOTES

- Jacob reunites with his estranged brother Esau.
- Rachel dies giving birth to Benjamin. Esau's descendants, the Edomites, will become the enemies of Israel. Esau had married a descendant of Ishmael.

### Joseph

- Jacob's favoritism and Joseph's dreams of being made greater than his brothers cause them to be jealous enough to fake his death and sell him to Ishmaelite slave traders who in turn sell him in Egypt.
- While working as a servant in a high government official's household, the master, Potiphar's, wife tries to seduce Joseph then accuses him of attempted rape when he flees from her. He is imprisoned.
- He interprets the strange dreams of two men in prison. One recommends him to Pharaoh when Pharaoh wants a dream of his own interpreted. Joseph says the dream predicts seven years of abundance that will be followed by seven years of famine. Pharaoh puts Joseph in a high administrative position and Egypt begins stockpiling food.
- Joseph marries an Egyptian and continues to live in Egypt.
- During the predicted famine, food stored under Joseph's leadership saves people from around the Near Eastern world.
- Because of the predicted famine, Joseph's brothers come to Egypt to buy food. He recognizes them but they don't recognize him. He eventually reveals himself to them.
- Joseph receives permission for his family to move to Egypt and, as herders, it is unlikely they largely intermarried with Egyptians (Gen. 46:34).
- Upon hearing that Jacob is sick, Joseph brings his two sons, Manasseh and Ephraim, to Jacob for a blessing. Jacob blessed the younger, Ephraim, in the place of the elder and then blessed all his sons.
- At the end of Jacob's life he blesses the Pharaoh.
- Upon Jacob's death he is embalmed and given high burial honors by the Egyptians and his body is taken back to Canaan to be buried.
- Joseph's brothers feared reprisal now that Jacob was dead but Joseph told them God worked all for good and salvation.
- Joseph grows old in and dies in Egypt, prophesying to his brothers they will go back to Canaan and one day his bones will be taken there.





# UNFOLDING GOSPEL

## Bible Survey



### NOTES

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## WILDERNESS

### EX. 16-DT. 32

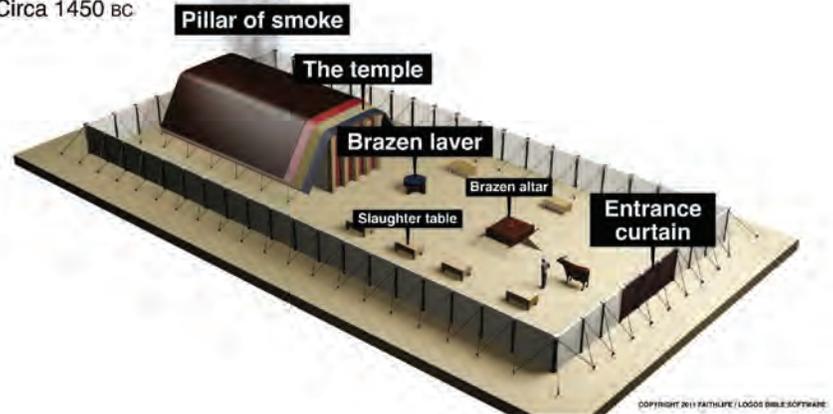


- Moses goes up on the mountain after the people see and hear God's presence there. They decide they want Moses to go as their representative because they fear the voice of God.
- The ten commandments are given to the people and the priests encounter God. Israel agrees to obey God. Moses goes back up the mountain for forty days for the details of the law to be revealed. During this time, the people use the gold from the Egyptians to forge a golden calf idol. God tells Moses, who goes down and both punishes people and offers himself in their place if God will withhold the punishment He is threatening: to kill the Hebrews and begin forming a new people from Moses. God reconfirms His covenant to the people
- He goes back up the mountain for 40 more days of revelation.

## NOTES

## The Tabernacle

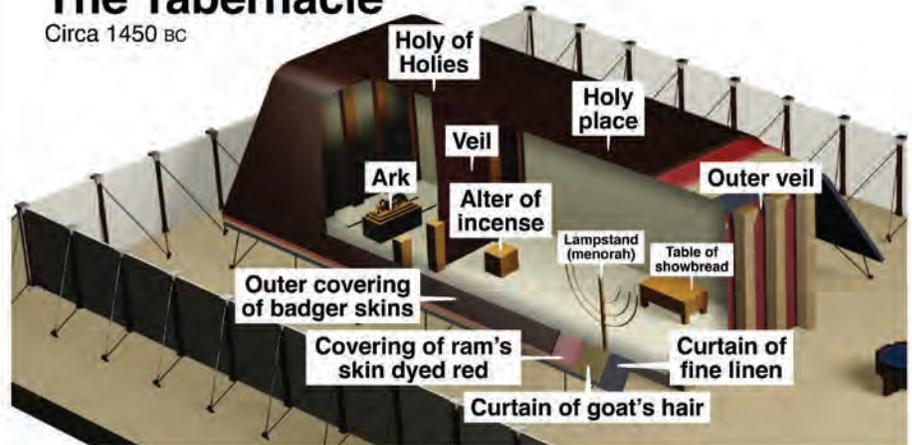
Circa 1450 BC



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## The Tabernacle

Circa 1450 BC



- The tribe of Levi is appointed as the nation's priests.
- After 11 months in the wilderness (during which time the Tabernacle is built) the people leave for Canaan, their Promised Land.
  - The tabernacle, a complex of tents and religious implements is instituted and put together as well as the ark of the covenant, a holy vessel containing the ten commandments, miraculous food given by God, and Aaron's staff. The Tabernacle is based on divine revelation, mobile, and the acceptable place where God meets with His people through priests.

- The people are too afraid of the local nations to enter the land and God sends them back into the wilderness for nearly 40 years until that generation dies out and their children inherit the land. This is detailed in the book of Numbers.
- God predicts to Moses that the Hebrew people will one day rebel against God and He will turn away from them.
- There are skirmishes with foreign nations, Aaron dies, there are rebellions against Moses that God quashes, a census is taken. When the people complain, God sends snakes to bite them but tells Moses to make a bronze snake statue on a pole which the people need only look at to be healed. Further laws are given. A second census is taken.
- A foreign prophet/fortune-teller named Balaam is sent to curse Israel in the name of their God, but God overrides his words, speaking blessings to Israel instead.
- Moses is punished for angrily and untrustingly striking God's provisional water source and is barred from dying in the Promised Land.

## NOTES

- After the generation that left Egypt and did not trust God to take them into the Land has died away, only their children, Moses, Joshua (Moses's number two), and Caleb (who believed God would protect them) are alive. The people again arrive at the borders of Canaan and Moses recounts the Law to them (this constitutes the book of Deuteronomy).
- Moses dies outside the Promised Land, having disobeyed God previously by striking the water-giving rock God told him to speak to.
- God selects Moses's long-time right-hand man, Joshua to lead the people into the land.



READING  
THE STORY

### Law and History

We usually call the first five books of the Bible the "Law" but most of it is actually the story of Israel's past. Even the sections that include laws come in the middle of the story of what God was showing His people. That is why in Exodus things shift between law and history. No book of the Bible is only law without story. In Deuteronomy we have a repeat of the law because Moses is reviewing for the people before they enter the Promised Land. Therefore Moses is not only reminding them of who they are based on how they live but of who they are because of their shared story. When reading law, look for how it is part of God's story.

## CONQUEST JOSHUA



The conquest can be broken into three sections: Entering, Conquering, and Inheriting.

### Entering (Joshua 1-5)

- Joshua reviews the law for the people, and crosses the Jordan river from the east. All uncircumcised males who had been born in the wilderness are circumcised and Passover is commemorated in the Land.

### Conquering (Joshua 6-12)

- Spies enter the city of Jericho and are sheltered by a prostitute named Rahab. In return, they evacuate her and her family before the Israelite attack.

**NOTES**

- Israel miraculously defeats Jericho and proceeds to conquer more of the Land. Only the Gibeonites strike a peace treaty with Israel. The Philistines on the Mediterranean coast are left intact.
- In an example of already/not-yet tension, the tribes had established themselves in the land but had not driven the other nations out fully.

**Inheriting (Joshua 13-22)**

- Joshua outlines the areas for the tribes to inherit. Reuben, Gad, and the half-tribe of Manasseh (shared a portion of inheritance with Ephraim because this divides the tribe of Joseph. That's why there is no tribe called "Joseph") stay to the east of the Jordan. The Levites do not receive a land portion and live throughout Canaan. Judah and Benjamin are down south.
- The tabernacle is semi-permanently stationed at Shiloh. A "Supreme Court" was also established there to sit above local judges.
- The Israelites never completely drive out the nations living in Canaan.
- Joshua dies, leaving a leadership vacuum.
- As the generation that conquered the Promised Land dies out, their children do not know the Lord.



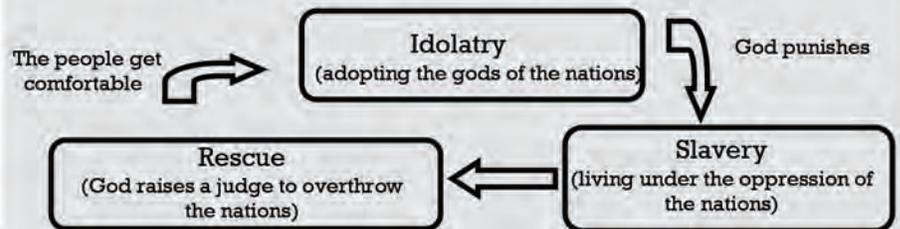
NOTES

JUDGES

JUDGES, RUTH,  
I SAM. 1-7



- The book of Judges is set up like this:
  - Chapter 1: Israel's failure to drive out the Canaanites
  - Chapter 2: Acceptance of Canaanite worship
  - Chapters 3-16: Cycle of oppression
  - This period is a cycle of slavery, rescue, idolatry



- The events of the book of Ruth take place during this time and show a woman of a foreign nation entering Israel's land and religion although her nation was forbidden from living among the Israelites.
- God uses a series of Judges to rule and protect His people. These judges are usually localized (perhaps operating within only one tribe's area) and some may overlap with others. While they did judge the people, they were somewhat like warlords.
- The Lord grants the request of a woman named Hannah who greatly desires a child, and she gives birth to Samuel who lives and trains at the Tabernacle at Shiloh with Eli, a judge and priest (possibly the High Priest). Samuel hears from the Lord and prophecies that Eli's corrupt priest sons will die. They do and Eli dies in reaction.
- The Ark of the Covenant is stolen by the Philistines, miraculously destroys their main idol, and is returned to Israel.
- Samuel lives at some time during Samson's career. He leads a spiritual revival and founds schools of prophets.
- After Samuel leads (judges) the people for years, the Israelites desire a king like the other nations have. The Lord warns them, through Samuel, that this will lead to their oppression in the form of being sacrificed to the king's military and household requirements. The people are unmoved and God allows them a king, choosing Saul.

Judges of Israel:

Othniel, Ehud, Shamgar, Deborah, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli, Samuel, Joel, Abiah

## NOTES

## UNITED KINGDOM

### I SAM. 9–I KINGS 12



The period of the United Kingdom encompasses only the first three kings of Israel: Saul, David, and Solomon.

#### Saul

- In answer to the Israelites' desire for a king like the nations have, God, through Samuel, warns them that having a king will cost them in taxes and their children going to war. When the people stick to their choice, God has Samuel anoint Saul. Saul is notable only for his height.
- Saul is at first a mediocre king, fighting with the Philistines, but accomplishing little else. Before his second battle with the Philistines he grows tired of waiting for Samuel to arrive and make a sacrifice so Saul does it himself, taking on the sacred role of the Levitical priest (he was a Benjamite).
- David serves under Saul, first as musician then defeats Goliath and rises to be a captain in Saul's army.
- Saul is rejected by God as king yet continues to reign for decades hunting David, whom Saul sees as a usurper, until Saul dies in a

#### David

- David is chosen by God and anointed (somewhat privately) by Samuel, yet is not crowned for decades. This is an example of already/not-yet tension. David is already the king but not yet ruling.
- He marries Saul's daughter and runs from Saul after incurring his jealousy and wrath over having defeated more people in battle.
- Saul's son Jonathan helps David escape from Saul.
- David hides in the wilderness and among the Philistines. He refuses to harm Saul on two occasions.
- He begins to form a band of followers among society's outcasts and several skilled soldiers loyal to him. Members of several tribes of Israel begin following him.
- After Saul is killed in battle, Saul's son Ishbosheth is crowned king of all tribes except Judah, who align with David. Ishbosheth is soon murdered and David becomes king over all Israel.

**NOTES**

- David leads a campaign which takes Jebus (later, Jerusalem) and brings the Ark of the Covenant there. He establishes Jerusalem as the new capital (formerly Shiloh had filled that role). For the first time, the king unifies the twelve tribes under his kingdom.
- God promises that David will have a ruler on an eternal throne.
- David has many victories over enemy nations.
- He bestows mercy and honor on Mephibosheth, Saul's grandson and heir, refusing to kill him as an enemy.
- David violates the marriage of a woman named Bathsheba and her Hittite husband and then has him killed before he finds out. David repents upon being confronted by a prophet.
- David's son Absalom tries to take the throne, nearly succeeds, but is killed and Solomon is prepared for the throne.
- He takes a census of the nation's military strength which displeases the Lord. Many are killed as punishment.
- Another son, Adonijah, tries to take the throne from Solomon but relents.
- David is turned down by God in his plans to build a permanent temple and transfers the divinely inspired plans to his son Solomon.
- David wrote the majority of the psalms.
- David dies and the throne passes to Solomon.

**Solomon**

- Solomon begins well, strengthening the kingdom and asking for wisdom from God.
- His is a reign of peace and prosperity, more trade (with some nations even paying tribute) than war.
- Solomon completes the temple during his reign. This temple is the first of three and is referred to as Solomon's temple.
- He intermarries and forms alliances with foreign nations. The Queen of Sheba visits and is amazed at Solomon's wisdom.
- He allowed many foreign wives to turn his heart to their gods.
- Solomon amasses military might, against God's commands.
- A man named Jeroboam leads an unsuccessful rebellion to take the throne and flees in exile to Egypt.
- Solomon wrote several psalms, most of Proverbs, Ecclesiastes, and Song of Solomon.
- Upon his death, the throne passes to his son Rehoboam.

## NOTES

## DIVIDED KINGDOM

### I KINGS 12-II CHRON. 36



Some things to understand:

1. The Divided Kingdom period covers centuries of time, many kings and many events, and a large portion of Old Testament scripture. However, the big-picture events of this period spiral downward towards the exile without much change in Israel's life. A lot happens but little changes. Therefore, while this is a large period of history, we will cover it only briefly.

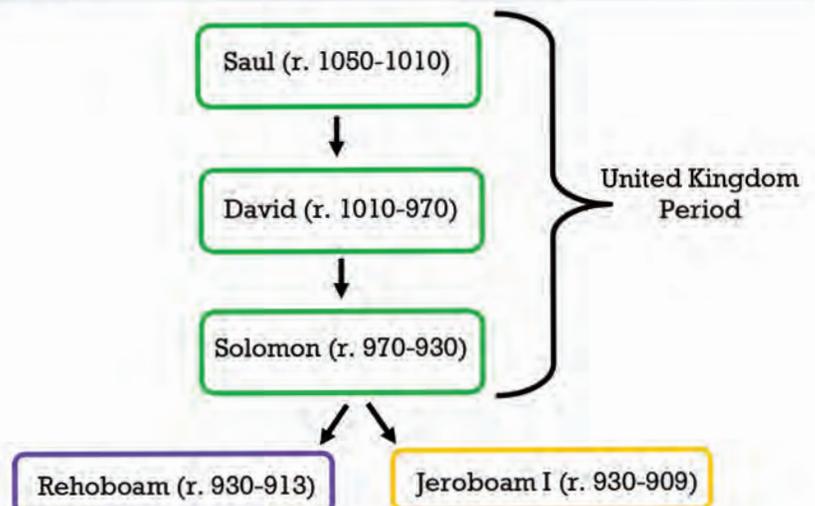
2. Many of the books of prophecy were written late in this period. Prophets who did not write but whose stories are recorded, were active during this time, most notably Elijah and Elisha.

3. This is a period of two kingdoms: north and south. The north is called Israel and the south is called Judah. The scriptures in Kings and Chronicles bounce back and forth covering both kingdoms.

4. The history of the north (Israel) ends in exile 100 years before Judah, so the ending of the Divided Kingdom period is complicated.

5. Each king's reign is evaluated on the basis of how they led the people in the face of idolatry. A few kings in Judah are commended; none in Israel.

- The twelve tribes, somewhat weakened since the end of David's leadership and now without Solomon, ask the new king, Rehoboam, for a reduction in taxes and forced labor. Rehoboam refuses and the 10 northern tribes secede under Jeroboam, returned from exile.
- Jeroboam establishes a capital at Samaria and institutes idol worship in an attempt to keep his people from going south to the temple for worship.





## NOTES

- Ahab's daughter marries the king of Judah in order to form an alliance. After her son is killed, she attempts to kill all the heirs of the Judean throne. One child, Joash, is saved and hidden to later inherit the throne.
- Elisha heals several individuals from among foreign nations who turn to him for help.
- God sends a disobedient prophet named Jonah to preach repentance in Nineveh, the capital of the Assyrian Empire. There is a movement of repentance in Assyria but not in Israel.
- Isaiah prophecies of the Messiah who will come and suffer to make many righteous.
- God uses many prophets to speak to Israel and the surrounding nations. They give a warning of judgment mixed with an offer for repentance.
- Hosea tells Israel that because of her idolatry she is no longer God's people. His patience has ended but one day Israel and Judah will be brought back together and be God's people again.



READING  
THE STORY

### Better Left Unsaid

When reading the Bible, remember that it was written first to people who understood a lot more than we do about the world described in the text. They could read between the lines where we need to do research to understand things. Idols are a good example. We might not understand why idols are such a dire problem that each king is judged based on how he dealt with them. But the first readers of the text would understand that idol worship was more than offering to a small statue it involved sexual fornication, self-harm, communing with demons, likely slavery and abuse, and even sacrificing babies.

## KINGS OF JUDAH

Rehoboam (930-913)

Abijah (913-910)

Asa (910-869)

## KINGS OF ISRAEL

Jeroboam I (930-909)

Nadab (909-900)

Baasha (900-886)

Elah (886-885)

Dates are approximations of reignal years.  
Some reigns overlapped within the same kingdom.

**NOTES**

**KINGS OF JUDAH**

Jehoshaphat (872-848)

Jehoram (853-841)

Ahaziah (841)

Athaliah (841-835)

Jehoash (835-796)

Amaziah (796-767)

Uzziah (792-740)

Jotham (750-732)

Ahaz (735-715)

Hezekiah (729-686)

Manasseh (697-642)

Amon (642-640)

**KINGS OF ISRAEL**

Zimri (885)

Omri (885-874)

Ahab (874-853)

Ahaziah (853)

Joram (853-841)

Jehu (841-814)

Jehoahaz (814-800)

Jehoash (800-786)

Jeroboam II (786-747)

Zechariah (747-746)

Shallum (746)

Menahem (746-737)

Pekahiah (737-735)

Pekah (735-732)

Hoshea (732-722)

Fall of Israel to Assyria  
722 BC

NOTES

Lined area for taking notes.

KINGS OF JUDAH

KINGS OF ISRAEL

Josiah (640-609)

Jehoahaz (609)

Jehoiakim (609-597)

Jehoiachin (597)

Zedekiah (597-586)

Fall of Judah to Babylon  
586 BC



READING THE STORY

Feeling the Frustration

If you were to read the books describing the reigns of Israel and Judah's kings you would quickly realize that the account is redundant. Over and over and over again the kings lead the people away from God (with very few exceptions). This period is several hundred years long. You should allow yourself to feel frustrated or desperate as you read it. Feeling these things may help you identify with what God or any of His faithful people were feeling. It will also allow you to see God's patience with them.

EXILE

II KINGS 17-25,  
EZEKIEL, JEREMIAH,  
ESTHER, DANIEL,  
II CHRON. 36



The Exile is not a single event but a time period in Israel's history that occurred in stages first in Israel and then in Judah a century later.

# UNFOLDING GOSPEL

## Bible Survey

### NOTES



### It's Political

Israel was at the cross-roads of the territories of Egypt, Assyria, Syria, Babylon, and various smaller nations. They found themselves making alliances or battle with often-changing combinations of powers in order to protect themselves. This makes this part of the story complicated and this handbook won't cover all the political intricacies at play. Instead of getting lost in the weeds, know that the big picture is Israel often makes these alliances while Judah tends to resist them. God causes the alliances to backfire but protects His people when they trust Him.

#### Israel

- God allows Syria to oppress His people.
- Eventually Jeroboam II would be successful against Syria, inadvertently weakening them and making way for Assyria to move in on Israel.
- Amos writes that Judah is destined for destruction and that Israel, while wealthy, comfortable, and religious, is pious because it pleases them; although all they do is go through the motions without any heart behind it. The poor are exploited. Priests are abundant and corrupt.
- Assyria comes in and begins resettling their people into Israel. They install a puppet king and Assyrian governor and begin intermarrying with the Israelites. The Assyrians both mix with the Israelites and take many back to Assyria. They don't discriminate in whom they take. Judah is left without a buffer.

#### Judah

- Manasseh, a king of Judah, brings idols into the temple itself but later repents and begins to reform Judah.

## NOTES

- Hezekiah leads a religious revival in Judah and even invites Israel to worship at the temple. He trusts God with news of his death and the destruction of Judah, and God preserves him and the people.
- Josiah rediscovers the long-ignored scripture and leads the fullest religious reform in Judah's story. However, after his death, the people slide back into idolatry.
- A century after the exile of Israel, Babylon is the dominant power. They move in on Judah and take captives of the upper class to Babylon (e.g. Daniel).
- This is not a single event but a process of three deportations.
- In 586 BC, Jerusalem falls, the temple is burnt and Jehoiachin, Judah's final king, is taken into captivity.
- The prophet Ezekiel is taken into exile. The books of Habakkuk, Jeremiah, Daniel, Ezekiel, and Esther are written during this time. Jeremiah tells the people that it is God's will and for their benefit to go into exile.
- There is a change in the way God speaks through prophets that takes place at this time. In the past the prophets almost always addressed the kings as God's representatives of civil authority. Now, the kings all dethroned, the prophets address the people at large. Also in the past, the prophets at times wrote open letters to the nations, whereas now they live among the nations.
- Daniel prophecies the coming of a "Son of Man" who will overthrow all earthly kingdoms.
- While in exile, the Persians overtake the Babylonians. This is why Esther takes place under the Persians. She is at the "forward operating capital" of Susa.
- Under the Persians, God uses a young woman named Esther to put herself on the line to save God's people from a genocidal plot.
- The Babylonian captivity lasts about 70 years.
- The Babylonian Talmud is compiled and "Judaism" begins to grow out of the original religion of the Israelites.

### Coming to Terms with God's People

There are several terms used for God's people in the Bible and it can be confusing. Use this guide to get it right!

**"Hebrews"**  
Term for descendants of Abraham, used mainly until the conquest of Canaan and its Inheritance according to tribes.



**"Israelites"**  
Comes from "Israel", Jacob's new name, used mainly of the twelve tribes.



**NOTES**

**“Israel”**  
 First used of all the descendants of Jacob but then only of the ten tribes in the north during the Divided Kingdom period.

**“Judeans/Judah”**  
 People of the southern kingdom during the Divided Kingdom period since Judah was the largest tribe in the south. Benjamin was also part of Judea as were most of the Levites.



**“Jews”**  
 Comes from “Judeans” and is used beginning in the exile period. Judah is the only kingdom focused on in the Bible’s account of the exile and the only returnees are Judean. In the New Testament, “Jews” is often used to denote the Pharisees and Sadducees. Today the term can refer to anyone of Jewish faith or ethnicity.

**“Israelis”**  
 A modern, non-biblical term which refers to citizens of the state of Israel founded in 1948.

**King and Country**

The kings/emperors during the exile can be confusing. Note that this list includes only kings mentioned in the Bible during this time period. There are other rulers in between and the line of succession is often messy, violent, short, or overlapping. There are other kings we know from history with the same name as these but these are the ones in the biblical text in chronological order.

Nebuchadnezzar  
 Sacks Jerusalem in 586 BC and takes Daniel into captivity. Daniel interprets his dream of a statue which speaks of the future kingdoms of earth. Promotes Daniel to a high position in the court. Sets up an idol of himself and has Daniel and his friends thrown into a furnace which God protects them in. Praises God. Dreams again of a tree cut down, representing the loss of his Empire. He goes mad and is healed by God.

Belshazzar  
 Uses temple instruments as party dishes. Sees a hand writing on the wall and is conquered by the Medo-Persians.



Darius  
 Mede/Persian who conquered the city of Babylon. Threw Daniel into the lion’s Den but saw God’s power and sent a message to all the nations in his empire that the God of the Jews is the true God.

# UNFOLDING GOSPEL

## Bible Survey

### NOTES

#### Cyrus

Prophesied about by name by Isaiah. Allowed the first of the returnees to Judah.

#### Ahasuerus/Xerxes

King who married Esther and allowed Ezra to return to Judah with a portion of the Jews.

#### Artaxerxes

Allowed Ezra to return with a wave of exiled Jews and later allowed Nehemiah to return to rebuild Jerusalem's wall.



## RETURN EZRA, NEHEMIAH



The Assyrian exiles spread out further and further and never systematically return. However, some of the people of Israel were never removed from their land. Many had married people of various nations brought in by the Assyrians.

**NOTES**

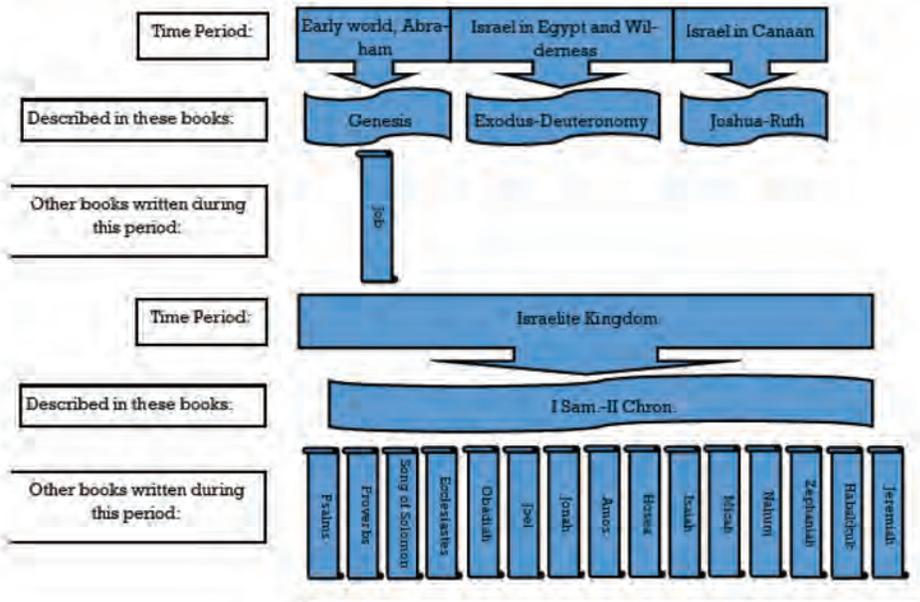
- The Persian king, Cyrus, who was prophesied by name many years before by the prophet Isaiah, allows the first Jews to begin returning to the Promised Land.
- The Jews return in three waves:
  - 1.) Under Zerubbabel (rebuilt the temple)
  - 2.) Under Ezra (rebuilt the people)
  - 3.) Under Nehemiah (rebuilt Jerusalem's wall)
- Ezra leads the people spiritually and orders the Jews who had not been exiled to separate from the foreign wives they'd taken.
- Upon returning to Jerusalem, Nehemiah leads the rebuilding of the city wall.
- Having not practiced, or even learned, the Law while in exile, the people repent; the festivals are reinstated and the temple rebuilt. This is referred to as the "Second Temple".
- Ezra and Nehemiah (originally one book in the Hebrew Bible) give the history of the return and Haggai, Zechariah, (Joel?), and Malachi were prophetic books written after the return.
- The prophets say that God's people do not truly follow Him. The Old Testament ends with a prophecy that "Elijah" is coming.



**READING THE STORY**

**Inside the Story**

The 66 books of the Bible are organized more by type of literature than chronology. The books of prophecy in the Old Testament are the documents written during the events described in the books of history. This also goes for the books of wisdom in the Old Testament and the epistles in the New Testament. The chart below shows Old Testament books as they fit in the periods of Israel's history as well as books written during the periods described in the books of history.





**NOTES**

- After the Death of Alexander the Great, the Greek Empire was broken into four sub-empires. The territory of Israel fell under the Seleucid Empire and was briefly ruled independently by the Jewish Hasmonean Dynasty.
- There are several revolts by Jews against the Seleucids and Romans. These often end with the violent further subjugation of the Jews.
- The Romans bring in a time called the "Pax Romana" or "Roman Peace" in which the Romans built a network of roads to connect the Mediterranean world and enforced order with strict laws and punishments.

**Judaism**

- Three parties or sects of Judaism in Israel develop during this period: Pharisees, Sadducees, and Essenes.
  - Secondary groups were the zealots (political revolutionaries against Rome) and scribes (more an occupation than sect, they studied and copied the Scripture).
  - Jesus interacted with all of these except the Essenes, who were desert separatists.
- The Pharisees focused on the Scriptures and the teaching traditions of rabbis. They were spread throughout Israel and lived among the common people.
- The Sadducees controlled the temple, stayed in Jerusalem, and aligned themselves with the wealthy and powerful.
- A high priesthood had been reinstated but more than one person held the position at a time and the duty was bestowed and traded for power rather than being passed down within the designated

Pharisees	Sadducees	Essenes
• Saw themselves as the true conservatives	• Saw themselves as the true conservatives	• Saw themselves as the true conservatives
• Aligned with the common people	• Aligned with the elites and foreign rulers	• Separated from normal society
• Traced their origin to priests and scribes in Nehemiah	• Traced their origin to early priests under Moses	• Unknown origin story
• Believed in spoken law passed on from Moses through rabbis	• Believed only in scripture but not resurrection, angels, afterlife, or divine judgment	• Believed the world would end soon and they should be purer than anyone
• Operate all over Israel	• Operated around temple in Jerusalem	• Operated in Syria (?)





# UNFOLDING GOSPEL

## Bible Survey

### NOTES

### Ministry

We will divide Jesus's ministry into three sub-periods: the Early Judean, Galilean, and Later Judean periods.

#### Early Judean Period

- In the early portion of Jesus's ministry, He operates alone in Judea near Jerusalem while visiting for high holy days.
- John the Baptist works as a forerunner, calling people to repentance and pointing them to Jesus.
- Jesus has John baptize Him and He then goes into the wilderness and is tempted by the devil.
- He later drives corrupt business men from the temple.



## NOTES

### Galilean Period

- Back in His home region of Galilee, Jesus chooses disciples to follow Him. He performs many healing miracles and teaches about God's Kingdom.
- He is rejected in His hometown of Nazareth and spends considerable time in nearby Capernaum.
- Jesus teaches a sort of manifesto of the values of His Kingdom in what is called the Sermon on the Mount.
- John the Baptist is killed for speaking against a ruler's unlawful marriage.
- Jesus chooses 12 of His followers to be "apostles" ("sent out ones") and sends them to proclaim God's Kingdom.
- At the height of His popularity, Jesus refuses to be made a king.
- Jesus makes a brief trip north to Tyre and Sidon, a region of non-Jews (Gentiles). While there He heals the daughter of a Canaanite woman.
- Back in Galilee, Peter declares that Jesus is the long-awaited Messiah, Jesus takes His three closest disciples up on a mountain and His appearance is changed; Moses and Elijah appear with Him. God the Father's voice is heard just like at Jesus's baptism. We call this event the transfiguration.
- Jesus twice predicts His death and sends 70 of His disciples to proclaim Him.

### Later Judean Period

- Jesus heads south to Judea for about 6 months from the Feast of Tabernacles to the Passover.
- He enters Jerusalem riding on a donkey and the people celebrate Him as the promised savior.
- The Jewish leaders hatch a plot with Judas Iscariot to arrest Jesus.
- Jesus predicts His death and resurrection.
- He is anointed for death by a woman (this seems to happen between 1 and 3 times in the gospels).
- Jesus stays just outside the city in Bethany for several days until it was time to celebrate Passover dinner with His disciples. He goes in and out of Jerusalem teaching and prophesying.

## NOTES

### Passion Week

- (Palm) Sunday: Jesus enters Jerusalem on donkey.
- Monday: Jesus cleanses the temple a second time.
- Tuesday: Jesus predicts the downfall of Jerusalem.
- (Silent) Wednesday: Seems to rest in Bethany.
- (Maundy) Thursday: Last Supper/Passover, Garden of Gethsemane, overnight trials.
- (Good) Friday: Cross to grave
- (Holy) Saturday: Grave
- (Easter) Sunday: Grave to Resurrection

Note: It is possible that Thursday's events could be moved up to Wednesday and that Jesus was in the grave from Thursday evening to Sunday before dawn.

- Jesus rises from the grave and is observed at first by a few disciples.
- Jesus then appears to many people on separate occasions over a period of about 40 days.
- He tells the apostles on several occasions to go and make more disciples of Him of all the nations of the world.
- He also instructs them to wait until the Holy Spirit empowers them.
- Jesus ascends to the heavens yet tells His followers he will always be with them. This is found at the beginning of the book of Acts and links the account of the early church to the life of Christ in the gospels.



READING  
THE STORY

### Four-Fold Perspec- tive

The four Gospels (Matthew, Mark, Luke, and John) each have their own feel. They each give their perspective on the story of Jesus. Some include information the others do not, so it can be hard to know the chronological order of all the events in Jesus's life. John is different from the others and they are referred to as the "synoptic" Gospels which means they "see together/the same". Part of why John is different, as relates to reading the Story, is that John focuses a lot on the end of Jesus's life and the others give more information on His ministry overall.

## EARLY CHURCH ACTS AND EPISTLES



**NOTES**

### The Church at Jerusalem

- Ten days after Jesus's ascension, the Holy Spirit comes to the apostles. Because this occurred at the Jewish Feast of Weeks, we call this event Pentecost (the Greek term for the day).
- Immediately, the apostles go out in public proclaiming Christ. Jews from all over the empire are visiting and hear the gospel in their own languages.
- Although Jesus had followers for nearly three years, this is the beginning of the Church. The disciples would now operate in an organized, reproducing community under human leadership with the guidance of the Holy Spirit in the teaching of Christ.
- The church at Jerusalem is small (but grows quickly), Jewish, led by the apostles, and not highly organized (although there were specific elements of church worship and sharing of wealth).

### The Church Expands

- Jews in Jerusalem come to believe in Christ as the Saving Messiah by the thousands. However, the Jewish religious leaders who arrested Jesus try to stifle His followers, eventually killing the first martyr, Stephen. We are also introduced to a Pharisee named Saul (later the Apostle Paul).
  - Stephen recounts the story of the Bible from Abraham on and told the Jews they had, in effect, corrupted the story.
- As a result, a portion of the Church flees the area, thus taking the message of Christ with them to the surrounding areas.
- Philip goes to Samaria where the reviled half-Jews lived and led many to Christ. This is the second area Jesus mentioned when He said to go into Judea (local region), Samaria (larger more foreign region), and to the ends of the earth (all regions).
- During this time the Christians were Jewish and still went to the temple and/or synagogues. Philip leads an Ethiopian court official visiting Israel to the Lord. This is an early example of a Gentile (non-Jewish) conversion.
- Saul, on his way to expand the persecution of Christians, is interrupted by an encounter with Jesus and discipled by a Christian. He then spends three years in the desert before being brought to the church community.
- Peter receives a vision telling him to eat animals that are unclean for a Jew. The message is that God wants the Jewish Christians to accept Gentile converts who desired to follow Christ with them.

# UNFOLDING GOSPEL

## Bible Survey

### NOTES

- Simultaneously, a Roman named Cornelius was told by an angel that Peter would be visiting him. Cornelius marks the beginning of a new venture by the Church: a wholesale effort to take the Gospel to Gentiles (the nations).
- Saul ("desired"), with his name now changed to Paul ("humble") becomes a church leader in the city of Antioch and the Holy Spirit instructs the church elders to send Paul and Barnabas on a journey to share the gospel around the Mediterranean region. This is the beginning of the disciples being made "in all the earth".
- In between Paul's first and second journeys, the Church leadership convenes a council meeting to decide under what circumstances the Gentiles could follow Christ and be a part of the church community.
- Paul and Titus revisit churches and plant new ones on a longer journey than Paul's first.
- Paul is temporarily imprisoned for his evangelizing. He plants churches and writes letters to them or their leaders. The letters make up much of the New Testament. He also raises funds for the church in Jerusalem who was suffering from a famine and persecution. Paul goes on a third missionary journey around the Mediterranean, raising funds for the church at Jerusalem. His ultimate goal is to get to Rome (the political center of the empire) and Spain (its furthest edge).
- Paul writes to the church at Rome that God is using the newly redeemed Gentiles to make Israel jealous of what they lost out on.



Elwell, W. A., & Comfort, P. W. (2001). In *Tyndale Bible Dictionary*. Wheaton, IL: Tyndale House Publishers.

**NOTES**

- Upon returning with the money he'd raised for the church there, Paul is arrested in Jerusalem. He uses his right as a Roman citizen to appeal his case to Caesar and is taken to Rome. Some consider this his fourth missionary journey.
- In Rome, Paul spends three years under house arrest and continues teaching, writing, and preaching the Gospel, even to those in highest power. While not included in the Bible, church history tells us that he was beheaded in Rome.

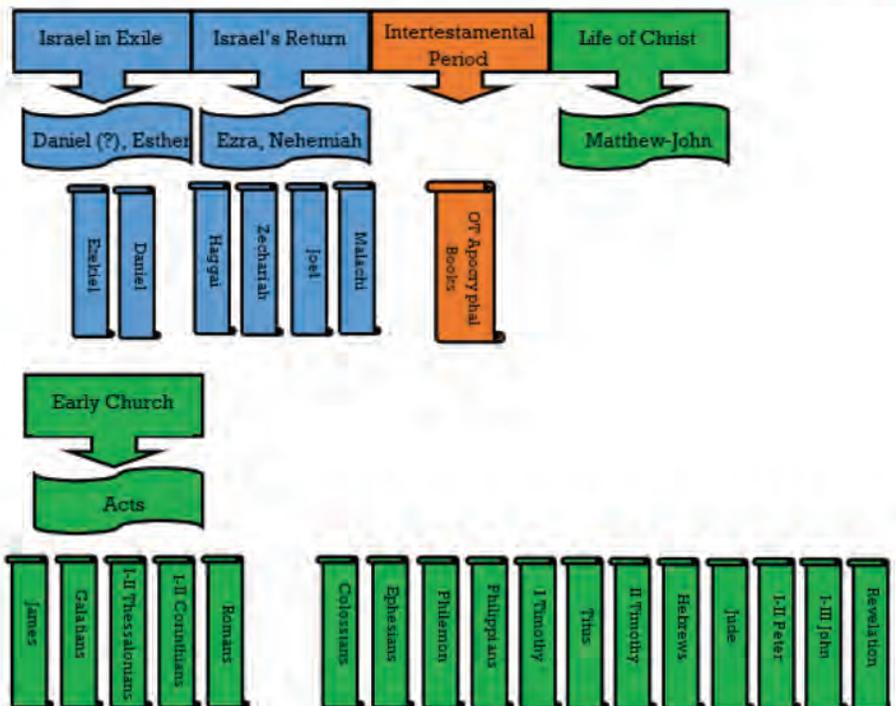
**Church Challenges**

- As the church grows, the apostles have mostly been executed. John is the oldest one and he takes up the task of instructing the church to stay true to the teachings they've had for several decades since Christ has been gone.
- The two primary distractions in the church come from the Judaizers who believe the Jewish laws must be followed by all, and the Gnostics, who attempt to mix the Gospel with Greco-pagan ideas in a mystery religion.



**Back Inside the Text**

Just as we saw with the Old Testament books of wisdom and prophecy, the epistles and prophecy in the New Testament are written from "inside" the Story. For example, in Acts we see the conversion of Paul and in his letter to the church in Galatia we get more detail from Paul himself.









## Review



Write in the labels to put the “chapters” of the Bible’s story in order. Use the timeline at the beginning of the handbook if you must, but try it first from memory.

Timeline with 8 circular images and label boxes:

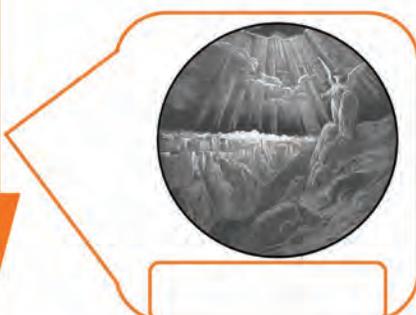
- [Label Box]

**Word Bank:**

- Fall
- Conquest
- Babel
- Jesus
- Abraham
- Silent Years
- Exodus
- End Times
- United Kingdom
- Flood
- Early Church
- Divided Kingdom
- Wilderness
- Patriarchs
- Exile
- Creation
- Return
- Judges

# UNFOLDING GOSPEL

*Bible Survey*



### Word Bank:

- Fall
- Conquest
- Babel
- Jesus
- Abraham
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- Exodus
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- United Kingdom
- Flood
- Early Church
- Divided Kingdom
- Wilderness
- Patriarchs
- Exile
- Creation
- Return
- Judges

# UNFOLDING GOSPEL

## *Bible Survey*

Put these biblical characters in order. Answers are below.

Ruth  
Noah  
Paul  
Abraham  
Malachi  
Rehoboam  
Isaac  
Elijah

Jacob  
Hezekiah  
Samuel  
Saul  
Solomon  
Peter  
Joseph  
Moses

John the Baptist  
David  
Elisha  
Daniel  
Joshua  
Esther  
Eve  
Nehemiah

- |          |           |           |
|----------|-----------|-----------|
| 1. _____ | 9. _____  | 17. _____ |
| 2. _____ | 10. _____ | 18. _____ |
| 3. _____ | 11. _____ | 19. _____ |
| 4. _____ | 12. _____ | 20. _____ |
| 5. _____ | 13. _____ | 21. _____ |
| 6. _____ | 14. _____ | 22. _____ |
| 7. _____ | 15. _____ | 23. _____ |
| 8. _____ | 16. _____ | 24. _____ |



A. What is something that seems important to God in the story-line of Scripture that has not been very important to you?

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B. Do you see anything in the overall Bible's story that changes or expands your view of God?

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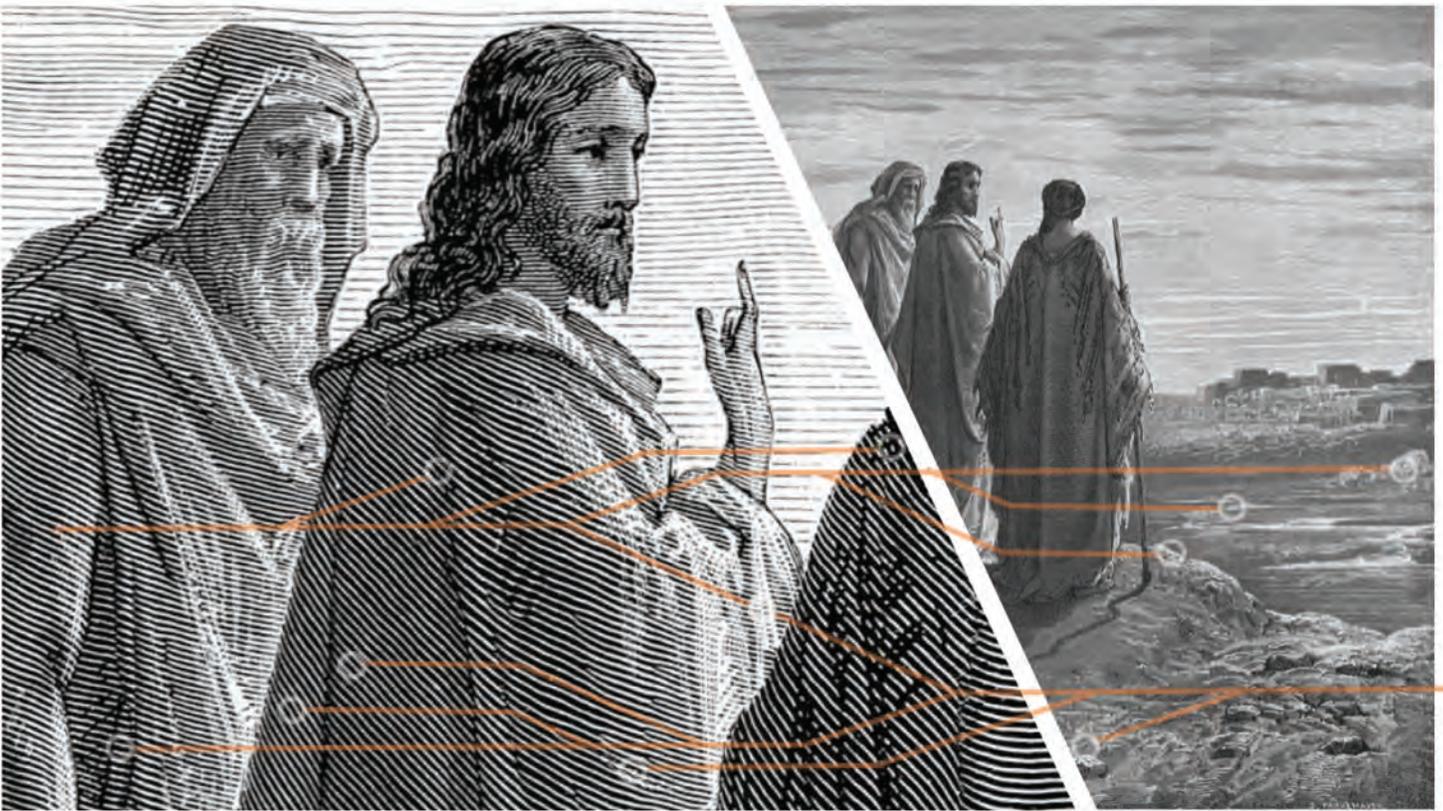
C. Is there a part of the story that's difficult for you to accept or make sense of?

---

D. Is there a part of the story you'd like to know more about?

---

17. Hezekiah	9. Ruth	1. Eve
18. Daniel	10. Samuel	2. Noah
19. Esther	11. Saul	3. Abraham
20. Nehemiah	12. David	4. Isaac
21. Malachi	13. Solomon	5. Jacob
22. John the Baptist	14. Rehoboam	6. Joseph
23. Peter	15. Elijah	7. Moses
24. Paul	16. Elisha	8. Joshua



# UNFOLDING GOSPEL

*Bible Survey*

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## SECTION TWO: STORY OF REDEMPTION

**NOTES**

**Key Concepts**

**Already/not yet:** A common theme in which something has taken place, but is not yet fully established. Current examples are a military establishment of a beachhead (troops may be said to be in an area although they have not yet fully conquered it) or a person being said to own a home but having not yet fully paid for it. A biblical example is speaking of God's Kingdom having come when Jesus came and that it will come (fully) when Jesus returns.

**Representation:** A person in the Bible may represent their larger group including their ethnic group, family, or descendants. An individual from a group may change the entire group's status and the entire group may be referred to by the name of one member. While we will use the general term "representation", the idea in the Bible is often closer to a part embodying the whole.

**Typology/Foreshadowing:** Like an echo of the future, an actual event, person, or thing which is significant in its own time may find its fullest meaning in a later person, place, thing, or event. Or "A real person, event, or thing that God has ordained as a predictive pattern or resemblance of Jesus's person and work."  
-David Murray

**Prophecy:** A direct communication from God, through the words or actions of a human prophet concerning the future or the present.

**Messiah:** Means "Anointed One". The term for the mysterious person prophesied throughout the Old Testament to come save God's people by establishing His Kingdom on earth.

**Christ:** The Greek version of the word "Messiah". It is not a part of Jesus's name but His title.

**Christophany:** An instance of Christ interacting with people before He was incarnated in the First Century. This is sometimes called a "theophany", an appearance of God.

**Kingdom:** In the Bible, this can refer to any human kingdom, the kingdom of Israel which lasted for a time (United and Divided Kingdom Periods). "Kingdom of God", "Kingdom of Heaven", and "Kingdom" (capitalized) refer to the exercising of Christ's authority both here and now and ultimately the eternal reign of Christ. Often specifically refers to the period called the Millennial Kingdom. Theologian Graeme Goldsworthy defines it as "God's people, in God's place, under God's authority."

**Dominion:** The concept of God allowing humans to rule the earth on His behalf in submission to God's authority. It is the act of extending God's Kingdom authority.

## NOTES

**Israel:** Until the Divided Kingdom period, "Israel" refers to all God's people descended from Abraham, Isaac, and Jacob. Then it refers to the northern half of the kingdom who was unfaithful to God as distinguished from Judah and cast off from being God's people.

**Nations:** Sometimes called "Gentiles" or "peoples", comes from the Greek word *ethne* from which our term "ethnic" is derived. Nations are cultural groups of people distinguished most commonly by language.

**Remnant:** A group of people preserved through calamity, whether physical or spiritual. A remnant may be part of a particular family, nation, tribe, or just the "faithful few" who obey God.

**Redemption:** Calling something or someone from its fallen state back to its God-given purpose. Also includes an element of rescue.

In this part of our study we will look at the subtext of the events of the Bible's story and begin making connections to see how God's plan of redemption is the core of the Story.

Some specific events highlighted here have not been introduced in the first section, however, they all fall under those more general points of the Bible's story.

For the sake of focus, we will not look at all the possible themes or connections possible when telling this story. The goal is to gain an understanding of the Bible's story, not a mastery of every possible layer and angle. It takes a lot of study to delve into the layers of connections in the incredible story God is telling. If you are interested in learning more refer to the recommended resource list at the end of the handbook

### Color-Coding:

Red text will indicate elements pointing to the coming of Christ as Redeemer or Man's moral need for a Redeemer.

Green text will indicate elements of the redemption of the world, including the redemption of creation, God's presence among Mankind, the Promised Land, and Israel.

Blue text is specifically for the interpretation of the peoples of the world, or "nations".



# UNFOLDING GOSPEL

## *Bible Survey*

### NOTES

- In trying to become like God, humans became separated from Him, but God (Christ) will one day become like them (Phil. 2:6-8) to end the separation (Eph. 2:13) and make them truly like Him (II Cor.5:21; Rom. 8:29).
- God further clothes Adam and Eve which requires the death of an animal. This is the first instance of sin costing a life. It also is only an external covering of sin and shame rather than any internal change of the nature of Man. The Law will effectively perform the same function for God's people. The sacrifice of an animal foreshadows the sacrificial system which foreshadows and culminates in Christ's self-sacrifice on the cross.
- When God pronounces the curse of Falleness upon all creation He does not allow sin to nullify His purposes. Instead, the Fall sets off a pattern throughout the rest of the Bible in which God's purposes are now accomplished through suffering. The greatest culmination of this is Jesus on the cross. God's greatest purpose is accomplished through a Man's greatest suffering.
- Satan and his followers/"children" will be overcome by the Child of Eve.
- Adam and Eve's deliberate disobedience leads to their expulsion from the place they communed with God. God will not live among people again for a very long time.
- With their sin, shame, fear, and guilt immediately enter human nature. These three difficulties define world cultures (Honor/Shame, Guilt/Innocence, and Power/Fear are the broad classifications of world cultures).
  - Shame is seen as they know they are naked and cover themselves, fear is seen as they hide from God, and guilt is seen in the blame-shifting they use.
- The rebellion also gives them knowledge of good and evil, breaking their innocent nature so that reform could only be external but not in the soul. This sin nature is passed on to their children. However, God will one day make fallen people not only "unfallen" but new creations more glorious than Adam and Eve.
- God makes clothing for Adam and Eve (Gen. 3:21) in order to cover their shame. This shows that sin immediately resulted in death, here of a substitutionary animal (Rom. 6:23).
- Adam and Eve are banished not so that they won't have the blessing of Eden any longer (mankind was supposed to fill the earth anyway and thus would have gone beyond Eden) but to prevent them from eating of the Tree of Life. This is an act of mercy along with judgment in that it prevents them from living forever locked in this fallen state.
- The curse on Adam and Eve adds difficulty to their ability to carry out their purpose of being fruitful and multiplying (now with pain of childbirth) and subduing the earth (now with hard labor). There is also a relational brokenness specifically spoken to Eve but affecting both: that she would desire her husband (or this is likely translatable to mean her desire being against her husband), but that he would rule over her.



# UNFOLDING GOSPEL

## *Bible Survey*

### NOTES

- **Abel's Sacrifice** (Gen. 4:3-8; Heb. 11:4): The New Testament book of Hebrews tells as that Abel's sacrifice was acceptable to God because it was done out of faith. It also seems to point to an understanding of sin's cost to life (cf. Gen. 9:4; Lev. 17:11).
- With Abel murdering his brother, violence enters the world and increases rapidly until the flood.
- God preserves a small portion of mankind and repeats His command to be fruitful and multiply, and again gives man dominion over the earth. While circumstances have changed, God's purpose for people has not. He will carry forward His purposes anew after the world is wiped clean of wickedness.
- In the account of creation, we see that the Spirit was hovering over the waters and bringing order to the chaotic and meaningless state of creation. In the flood, God brings creation almost back to that state in a sort of "reset."
- Man can now eat animals and the system of capital punishment is instituted. But this is only an external control of man's internal brokenness.
- Noah makes an altar, re-establishing worship to God, but man's sinful heart has not been renewed and continues on.
- **God's justice and mercy are seen in the flood as well as at the cross, where Man's sin is poured out on one man in order to rescue the remnant of people who will have faith in Him. God will never again purge the earth of man's sin by destroying all men and saving one, but by destroying one to save all, although failure to be found saved in Christ does lead to a final destruction in the end.**

## BABEL



- People begin to gather into one city-state. They decide to stay in one place rather than filling the earth and build a great tower to make a name for themselves rather than for God. This is an abandonment of their purpose: to be fruitful and multiply and fill the earth. They are also glorifying themselves and not God. God confuses their languages, so they begin to spread out.



# UNFOLDING GOSPEL

## *Bible Survey*

### NOTES

- Abraham gathers people in Haran on his way to Canaan. The process of calling the nations who do not know God to come along with His people begins here with Abraham.
- God tells Abraham that his descendants will wait in a foreign land until the sins of the people in Canaan are "full" (Gen. 15:16). God will use them to punish these wicked nations.
- Abraham lies about his wife being his sister, to both the Egyptian pharaoh and a Philistine king (Abimelech). In both cases, the nations are cursed to protect a member of God's people until they send His people away with gifts. This begins a subtle theme in the Bible that God's people are to take knowledge of Him to the nations. While God can take blessings from the nations and give them to His people, they themselves are always counted wrong when stealing from or swindling the nations.
- God leads Abraham to the promised land of Canaan. Abraham lived in and was buried in this land but possessed only a foothold of property there. This is an example of already/not-yet fulfillment.
- God promised to establish a place for His people, a fundamental part of building His Kingdom on earth.
- The borders of Abraham's descendants' land should have been from Egypt to the Euphrates river, covering a huge, and hugely significant, portion of the Middle East (Gen. 15:18). However, Israel never conquered the land to this extent.
- **Promise to Abraham (Gen. 12:1-3, 15:1-21):** God makes a covenant agreement to bless Abraham. This agreement is contingent on God being faithful and Abraham having faith. Genesis 15:6 tells us that God counted Abraham as righteous just because Abraham believed God. This makes it more a promise to be believed than a covenant to be obeyed. The New Testament makes clear that we enjoy the same arrangement of blessing gained through faith (Gal. 3:5-7). God asks whether we trust Him.
- **Melchizedek (Gen. 14:8):** Righteous king of Salem ("peace") who offered bread and wine to and received a tithe from Abraham. Jesus is called a priest of the order of Melchizedek (rather than the standard line of priests of the tribe of Levi). See Hebrews 7.
- **Angel of the Lord meets Abraham (Gen. 18):** An "angel," later described as the Lord, visits Abraham and Sarah and promises them a son within a year.
- **Sacrifice of Isaac (Gen. 22):** God tells Abraham to sacrifice on Mount Moriah the son who was to be the fulfillment of God's promise to Abraham. God halts this, and the base of Mount Moriah will be the place that Jesus, God's only Son, will eventually be sacrificed.



# UNFOLDING GOSPEL

*Bible Survey*

## NOTES

# EXODUS



- God uses Egypt almost like a womb to allow His people to grow into the multitude promised to Abraham.
- As God punishes the Egyptians with plagues, He says that He is showing Pharaoh (the most powerful representative of the nations at the time) His glory over the Egyptians and their gods (Ex. 14:18). Each of the plagues corresponds to an Egyptian god (see above pg. 16). God's Kingdom is and will be greater than the greatest human kingdom.
- A "mixed multitude" of people of various ethnicities departs Egypt with the Israelites (Ex. 12:38).
- **Moses: (Exodus-Deuteronomy):** Resembles Jesus in that both lead the people out of bondage, were endangered as infants, gave the law, and offered themselves in the place of the rebellious people.
- **Passover (Ex. 12:29-51):** As in Egypt where the firstborn was killed as part of God's judgement, Jesus is our Passover Lamb as well as God's "firstborn Son" being sacrificed for us. Likewise, God begins referring to Israel during this time as His "firstborn son." But this son would not become the son who would take up rule of God's Kingdom. Another Firstborn Son will come who will give all in His Kingdom the right to inherit along with Him.
- **Exodus from Egypt (Ex. 12:33-42):** This is somewhat of a repeating foreshadowing in that Abraham enters and exits Egypt and later his descendants do so more monumentally. But Matthew 2:15 says that this points ultimately to Jesus being preserved in Egypt from Herod's wrath.

# WILDERNESS



# UNFOLDING GOSPEL

## *Bible Survey*

### NOTES

- Israel is formed from a disorganized people to an organized nation in the wilderness through the giving of God's Law.
- The Tabernacle becomes the temporary location where God communes with His people. This is the first time God dwells among men since the Garden of Eden. However, He still deals directly with only Moses and the High Priest.
- Israel is God's covenant people, inheriting the promise made to Abraham. However, while the covenant of faith goes on, the covenant of remaining God's chosen people is contingent on their obedience to God's Law.
- God's people are formed under God's Law, which outlines how they live under His authority, although His Kingdom is not yet fully come.
- God says that after entering the Promised Land, the next generations of Israel will rebel against God until He turns away from them (Dt. 31:16-18). Israel will provoke God to jealousy with idols, breaking the covenant, and He will use their jealousy of foreigners to draw them back (Dt. 32:21; see Rom. 11:11).
- The Tabernacle is now the place in which God dwells among His people.
- God tells Israel that they are His kingdom of priests, therefore they are to mediate between Him and the nations – praying for them and showing God's nature to the nations by Israel's conduct, worship, and law (Ex. 19:6).
- God delineates between various nations, telling Israel to have peace with Egyptians (because they were Israel's former hosts) and Edomites (the descendants of Esau) and to war against others whose sin against God and His people was great.
- God gives Moses laws concerning Gentiles coming to Him through Israel.
- **Red Sea into Wilderness:** (Ex. 14 and Numbers; Mark 1:9-12) As the Israelites crossed the Red Sea and went into the wilderness for 40 years of trials, Jesus is baptized and spends 40 days in the wilderness where He is tempted by the devil. Jesus is not baptized in the Red Sea but the Jordan River, which points to the entrance into the Promised Land. He relives Israel's story with a new outcome.
- **Israelite Festivals:** The festivals given in the Law to Israel point to Jesus and His future work. (See appendix pgs. 106-107 for details.)
- **Sacrificial system:** The animal sacrifices reflect the cost of life that comes from sin but function only as a temporary way to punish sin on something other than the sinner. Ultimately, Jesus is our perfect sacrifice. (See appendix pg. 108).
- **High Priest:** While there were mortal men who served as intermediaries between God and the people, Jesus is the One who ultimately shows us the Father and goes to Him on our behalf (Heb. 4:14-16; 9:11-12, 24-28; John 14:9; I John 2:1).

# UNFOLDING GOSPEL

## *Bible Survey*

### NOTES

- **Manna and water** (Num. 11:9) : Just as God provided sustenance miraculously to His people in the wilderness, He has provided Jesus as our Living Water (both are stricken) and our Bread of Life (both rejected). (Jn. 6:31-35, 48-63; 1 Cor. 10:3-4).
- **Snake on a pole** (Num. 21:9): Just as Moses put a serpent on a pole and whoever would merely look at it would be healed from the snake bites that came as God's judgment on their sins, Jesus will be lifted up on the cross and all we must do is look to Him (John 6:31-33).
- **Moses' prophecy** (Dt. 19:1-16; Acts 7:37): Moses prophesies that another prophet like him will one day come and the people will follow Him. See above (pg. 59) for the ways that Moses points to Jesus.

## CONQUEST AND JUDGES



- Israel finally possesses the land God promised to Abraham, although it is still only a part of what God promised, and they do not drive out all the wicked nations.
- In the beginning of the book of Judges, we see that Israel failed to drive out all of the nations. God begins to speak of using the nations to judge Israel.
- As Israel fails to drive out the nations in Canaan and instead turns to their idols, God uses the nations to punish His people, albeit on a temporary and local scale.
- Rahab and her family look to God's people for salvation and is part of Jesus's genealogy.
- Ruth comes to Israel, making God her God and His people her people. Although her nation was forbidden, she, like Rahab, is in Jesus's genealogy.
- God uses the stealing of the Ark by the Philistines to show His power over their gods. The reputation of the Israelites bringing a curse on the Egyptians until they were sent away leads the Philistines to send the Ark back to Israel since they suffered under its presence.
- While the people have leaders, they are local rather than national, and informal rather than royal. They also function more like warlords than the spiritual leaders of Israel. Israel awaits a godly ruler.

## NOTES

- **Joshua Enters the Promised Land with the People** (Book of Joshua): Like Joshua, Jesus leads us into the true Promised Land of God's Kingdom (see Heb. 2:10; II Cor. 2:14; Rom. 8:37). His name in Hebrew is the same as Jesus (Y'shua) (means "Yahweh is salvation"). As Joshua succeeds Moses (who represents the Law), Jesus also succeeds the Law.
  - Note: When Jesus was seen by the disciples walking on the water past their boat (Mk. 6:45-52), He would have been walking past the Jordan delta from east to west, possibly reminiscent of Joshua entering the land across the Jordan from the same direction.
- **Captain of the Army of the Lord** (Josh. 5:13-15): Upon entering the Promised Land of Canaan, Joshua encounters the Lord in the flesh and worships Him.
- **Boaz** (Book of Ruth): Is a Kinsman-Redeemer (One who is related by blood to the redeemed, able to pay the price of redemption, willing to pay, and free himself). He redeems a seeker from a foreign (and enemy) nation.
- **Ruth welcomed into Israelite world** (Ruth 1:16). This shows grace going beyond the law in two ways: Boaz was required by law to allow the leftover crop to be for the foreigner and widow (Lev. 19:9-10) but he goes further, leaving more on purpose for Ruth. Also, the law forbade Moabites from entering Israelite society (Dt. 23:3) but Ruth is welcomed and is an ancestor of David and Jesus (Mt. 1:5).
- **Samuel**: Samuel shares many similarities with Jesus. He is a prophet and priest, with a miraculous birth and called from childhood to serve God (See appendix for full description).

## UNITED KINGDOM



- Solomon builds the temple as the new location where God will commune with His people.
- Solomon begins his reign in a very godly way, ruling with God's divine wisdom, being a light to the nations, and leading God's people justly. But between I Kings 10 and 11 we see a change as Solomon brings idols into the kingdom and begins amassing military might rather than trusting God's protection.



# UNFOLDING GOSPEL

*Bible Survey*

## NOTES

## DIVIDED KINGDOM



- The kingdom divides politically at first, but as the kings of Israel and Judah repeatedly lead their people to rebel against God with idols, the kingdoms are dissolving spiritually. The north is barred from coming to the temple in the south. God's perfect kingdom is yet to come.
- Naaman of Syria comes to the prophet Elisha for healing of leprosy. Elisha helps him for free and Naaman takes dirt from Israel back to Syria, believing, only partially incorrectly, that there is something special about the land of Israel. Elisha punishes his servant for trying to charge Naaman, probably because blessing the nations is God's free gift of grace and His divine plan. Israel fails when the nations come to her.
- Jonah is sent to call Assyria (the violent power at the time who will soon take Israel into exile) to repentance. They do, but not permanently. It is clear in the text that Jonah is wrong for not wanting the nations to repent. They await the Messiah who will successfully call the nations to repentance. Israel fails when God sends her to the nations.
- Isaiah prophesies that the Messiah will be a light to the nations because it was too small a thing for God to send Him only for Israel (Is. 42:1,6; 49:6). In fact, a major theme of Isaiah as a whole is the judgment of the nations along with an invitation to approach the justice brought by the Messiah.
- Isaiah prophesies that the Messiah will suffer for the sake of His seed (descendants) and will, through his suffering, make many to be accounted by God as righteous, like Abraham. (Is. 53:10-11). Rather than confirming the assumption that the Law is the path to salvation, God uses Isaiah to tell us that our righteousness is "put into our account," as it were, because of Christ's sacrifice.
- Likewise, the prophet Habakkuk says that the righteous will live by faith – trust in God's salvation (Hab. 2:4). Paul will later quote this in Rom. 1:17.

# UNFOLDING GOSPEL

*Bible Survey*

## NOTES

## EXILE



- As God predicted to Moses (Dt. 28), the people broke their covenant of obedience so fully they were scattered among the nations. The covenant broken was the one agreed through Moses at Sinai (Ex. 19:7-8). The covenant with Abraham— being counted as righteous and receiving blessings in order to bless the world that comes based on trusting the faithfulness of God—continues.
- The prophet Hosea says that Israel has so broken their covenant with God that He has ended His mercy and they are no longer His people. Judah remains. But Hosea also says that one day God will bring Israel back, along with Judah, to be His people yet again. The covenant of obedience is no more.
- Jeremiah tells Judah to go willingly into exile because God has plans to prosper them through it (Jer. 29:11). Abraham's descendants will not be wiped out.
- Jeremiah also prophesies that a time is coming when God will forge a New Covenant with Israel and Judah, which will finally go beyond outward legislation to an inward change and give them intimacy with the Lord (Jer. 31:31-34).
- Israel will enter the "wilderness" of exile and the purified will return to the land. Those who are exiled because they broke the covenant will be brought into the covenant (Ezekiel 20:33-38).
- Ezekiel sees a vision of God's presence leaving the temple and going to be present among the exiles in Babylon. God mercifully continues to dwell among His people even as they must dwell among the nations.
- The Davidic line of kings is off the throne but not ended.
- Ezekiel says that later the Lord will use the nations of men to glorify Him (Ezekiel 38:16, 23; 39:7, 21, 27-28).
- Foreign kings see the glory of God as well as the faithfulness of His people, particularly Daniel. These kings are also used by God to punish His people, as well as preserve them.
- God says that He has given dominion (part of his original purpose for man to be fulfilled in the godly kingdom of Israel) now to Nebuchadnezzar, king of Babylon.

## NOTES

- Since Micah prophesied that the Messiah would come from Bethlehem, the faithful know that they must return to the Promised Land of Israel before he appears.
- The Israelites await the One who can bring them back from exile and make them again the people of God.



READING  
THE STORY

### Place and Promise

The Land God promised to Israel is a major theme of the Bible, but we often overlook, downplay, or misunderstand this theme.

However, if it is so important to God, we ought to begin asking why. Here are some reasons we don't understand the importance of the theme of the Land:

**Heritage:** It's likely that you've moved several times in your life, perhaps even to a new state or country. It's unlikely that you live in the same home or land as your parents, much less countless generations before you. Even if you do understand the importance of heritage of land, any of our experiences falls short of Israel where every tribe, clan, and family had allotted land, their own pocket of inheritance where generations enjoyed God's blessings.

**Temple:** We live in the church age and have the Holy Spirit living in us. The Church is now the temple of the Holy Spirit and we can commune with God anywhere we find ourselves. But for the Israelites, the temple was the only acceptable place to worship God. When they are exiled (and after the Bible's storyline has closed and the Romans destroyed the temple), God's people were unable to make the required sacrifices. They were cut off from their God. Notice that when the first exiles returned they worked to rebuild the destroyed temple before working on Jerusalem's broken wall.

**Power:** God had strategically situated His people at a crossroads of trade, and military alliances. They were supposed to have much more land than they ever took, but even without having land to that extent, they lost their position in the world and were then subject to its kingdoms.

**Curse:** Over and over again, God told Israel that if they were faithful to Him, their land would be blessed. If they disobeyed Him, the land would be barren. We hardly notice this connection, but it helps to remember that the Promised Land was a part of the covenant promise to Abraham, which was received by faith. So it shouldn't surprise us that a lack of faithful obedience led to a cursed land. Also, God set the time of the Judean exile at seventy years to make up for the time Israel failed to let the land rest. If it was part of why they were sent into exile, it must be important to God.

**Messiah:** The Land was where the Messiah was to be born and reign in God's Kingdom by reinstating David's reign. This promise tied Judah back to the land both in desire for return and trust in God that He would one day return them from exile.



## NOTES

# JESUS



### New Adam

- The Gospel of Luke begins with Jesus's genealogy, going back to Adam. Jesus is the Seed of Eve who will defeat the devil (Gen. 3:15), the Offspring of Abraham by whom the world would be blessed (Gal. 3:16-18). Jesus is the truest Adam: the new beginning (or a "restart") of God's people who will be a new creation (II Cor. 5:17). He is therefore the first of a new humanity of which those who through faith are born again will be a part.
- Adam and Eve's sin greatly curtailed their mission of bringing cultivated order to the still chaotic creation. More so, chaos, violence, weeds, sickness, and fruitlessness came into play.



How do you see Jesus overcoming these obstacles and fulfilling man's role of subduing creation?

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- Adam disobeyed God in a garden.



Where and how do we see Jesus reverse this?

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- Adam's disobedience brought a status of disobedience upon his descendants (all people). Eve's promised descendant (Christ) brought a status of obedience on the faithful (Rom. 5:12-21).
- Genesis 3:7-13 show shame, fear, and guilt entering human nature at the Fall.
  - Shame is seen as they know they are naked and cover themselves, fear is seen as they hide from God, and guilt is seen in the blame-shifting they use.
  - Not only did these things enter human nature at the Fall but also human cultures. World cultures can be categorized into three general categories based on what they most desire to avoid and pursue. We call these Honor/Shame, Power/Fear, and Innocence/Guilt cultures.

**NOTES**

**Honor/Shame**

- Identity comes from the group
- Group goals are what is important
- Honor can be bestowed but not taken on oneself
- Social norms and rules are taught in environment, not written down
- One must hide what is shameful and not get caught
- Shame must be deflected or distracted from or, if this is impossible, one must face the full consequence of dishonor (up to exile or death).

**Power/Fear**

- Those in power determine social rules, but the rules do not necessarily apply to them
- Those in power seek to stay in power, but the rules change if the person in power changes
  - One must align with the most powerful person
- One seeks to instill fear over others in order to gain power
- There is a tendency to abuse those below since one cannot exert power over those above
  - May involve a "benevolent dictator"

**Innocence/Guilt**

- Rules and laws are very important and should be written down
- The needs of the individual outweigh the needs of the group
  - Identity is individually formed
- Legal rights, fairness, and consistency are highly valued
  - Legal penalties deter bad behavior
- One desires to be found innocent at all costs
- Thinking tends to be critical, analytical, and cause-effect
- One may separate legality from morality

## NOTES

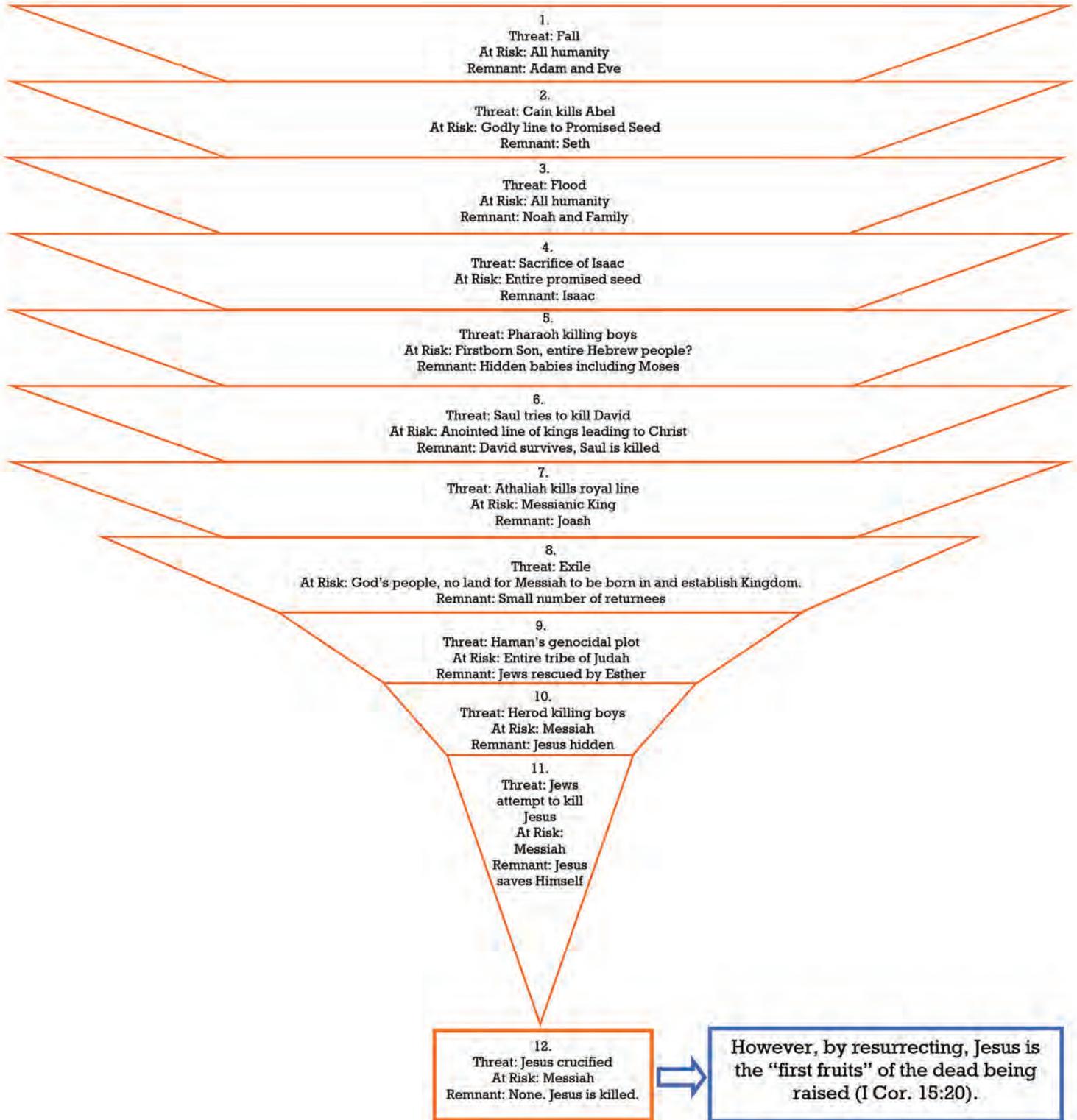
- Jesus experiences/takes on all of these in the crucifixion:
  - Shame in being mocked, having His beard pulled out, His clothes stripped off, and being crucified as a criminal (Matt. 27:28-31).
  - Fear in the Garden of Gethsemane (Luke 22:41-44).
  - Guilt in taking on our sin (Is. 53:6; Heb. 9:28).
- Jesus trades our status for His:
  - He trades our shame for His honor (Rom. 2:9-10; 8:16-17; 1 Peter 5:4).
  - He trades our fear for His power (Acts 1:8; 2 Peter 1:3; Ephesians 1:18-20).
  - He trades our guilt for His innocence (1 Corinthians 1:8; Isaiah 53:11; 2 Corinthians 5:21).

## Remnant

- Jesus, as the promised seed of Eve, crushed the head of the serpent in defeating the power of Satan and sin at the cross. But the promise in Genesis 3 included the "serpent's seed" bruising the heel of Christ. This may include both the ongoing threat to God's people posed by their enemies and the death of Jesus at the hands of the Romans and Jews.
- There is an ongoing threat through the Bible's story to the promised Seed. As the line of the Messiah narrows, the threat to His coming focuses. However, God always preserves a remnant. The diagram on the next page illustrates this threat to the Seed.
  - Note: certain biblical interpretations would include Cain's killing of Abel as well as the sons of God in Gen. 6 as threats to the Messiah.

## Kingdom

- Adam and Eve were to be God's ruling regents on the earth, building an ordered world filled with worshipers of God. They failed.
- God's Kingdom is "God's people, in God's place, under God's authority" (Graeme Goldsworthy). Israel was always called to be this and to allow all nations to enter the Kingdom. They failed.
- The kings of Israel were to rule by godly wisdom, protecting their people from pagan influence, taking the Promised Land, and making a place for God's name. They failed.
- David is Israel's greatest king and God promised him a ruler on the throne forever. David is the clearest type of Christ the King as well as Christ's royal ancestor. But Jesus is greater than David (Mark 12:37).
- Solomon was the wisest king and his reign marked the height of Israel's glory among the nations. The Jews of Jesus's day longed to return to this status. But Jesus was greater than Solomon (Matt. 12:42).



## NOTES

### Kingdom, con't.

- John the Baptist and Jesus both come preaching the arrival of God's long-awaited Kingdom. Jesus described the Kingdom through metaphors and parables.
- All throughout the Bible's Story, God's purpose is clearly to establish His people in a special land and be their ruler. However, Jesus teaches that His Kingdom is not of this world. This greatly confused His followers.



What do you think His statement meant about God's purposes for His people? Have they changed?

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- God's Kingdom involves righteousness and peace. These concepts in the Bible can be expanded into the following categories:
  - Rest: Jesus also welcomes the faithful to enter into His "rest" beyond a sabbath rest or earthly peace (Heb. 3:7-19).
  - Relationship: His Kingdom now and to come is a kingdom of peace between former enemies—God and Man and Israel and Gentiles (Eph. 2:15).
  - Care for the poor: While time and again God is angered at Israel for their lack of care for the poor and powerless, Jesus brings a community to care for the poor and a Kingdom in which He ensures justice.
- The Already/Not-yet Tension of the Kingdom:

At the cross Jesus accomplishes the great plan of redemption. Its effects continue to unfold in our individual lives, in our world, and in history. Jesus came announcing His Kingdom and at the cross made a way for us to enter it. We live like an occupying force for that Kingdom among the kingdoms of the earth, inviting more disciples into the Kingdom. However, we do not look for all things to be made right until Jesus returns to fully establish His rule.

Another way to look at this is that we:

- Have been saved from sin's penalty (under God's wrath at the cross),
- Are being saved from sin's power (as it seeks to still rule in our lives),
- And will be saved from sin's presence (in our hearts and the world).

## NOTES

### Tabernacle/Temple



Look up the verses and write how Jesus is the ultimate fulfillment of each purpose of the tabernacle and temple.

- The tabernacle and temple were the place where:
  - God dwelt among His people
    - John 1:14; Matt. 1:23

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- sacrificial worship to Him was carried out.
  - Hebrews 9:13-14

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See the appendix for a full description of how the Israelite sacrifices pointed to Jesus.

- those who were not His people could come to Him.
  - Isaiah 49:6; Col. 1:21-22

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### Law

- Like Moses going up Mount Sinai to then deliver the Law, Jesus in the "Sermon on the Mount" delivers a new description of how those in God's Kingdom faithfully follow Him.
- Jesus summarized the Law by asking which were the two most important laws? (Mark 12:28-31)

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- At the Last Supper, Jesus said He was giving a new commandment (Jn. 13:34). What is new about it?



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- Jesus opened the Sermon on the Mount by saying that He did not come to abolish the law but to fulfill it. He would obey the spirit of the law on Israel's behalf.



Is this different from what the Jews thought Jesus was doing? What about people in our culture today?

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- Jesus appears in His glory to three of His disciples along with Moses (representing the Law) and Elijah (representing the prophets) - who stand in for the whole of the Old Testament. All Scripture points to Jesus.

## NOTES

- God is both just and merciful. If He treated us only justly, we would be crushed for our rebellion against Him. If He treated us only mercifully He would not be able to punish any wrong done against Him.



- How does Christ on the cross deal with this tension? Look at Rom. 3:26 and II Cor. 5:21.



- What are some other examples of God mixing justice and mercy that you see in the Bible's story?

## New Covenant

- God made covenant promises to Abraham and Moses (or through Moses to all Israel). The Mosaic is unique in that it requires Israel's obedience. The consequence of their disobedience would be that they lose their position as God's people. The covenant with Abraham required Abraham's faith and God's faithfulness.
- When Jesus institutes what we now call "communion" during the Last Supper, He says that the cup is His blood of the new covenant.



- What does it require for us to take part in this new covenant?

What does each side (God and us) receive?

- It should be noted that we often talk about two other Old Testament covenant promises: with Noah to never again flood the earth, and with David to give him a king on the throne always.



- How are these also fulfilled in Christ?

## Priesthood

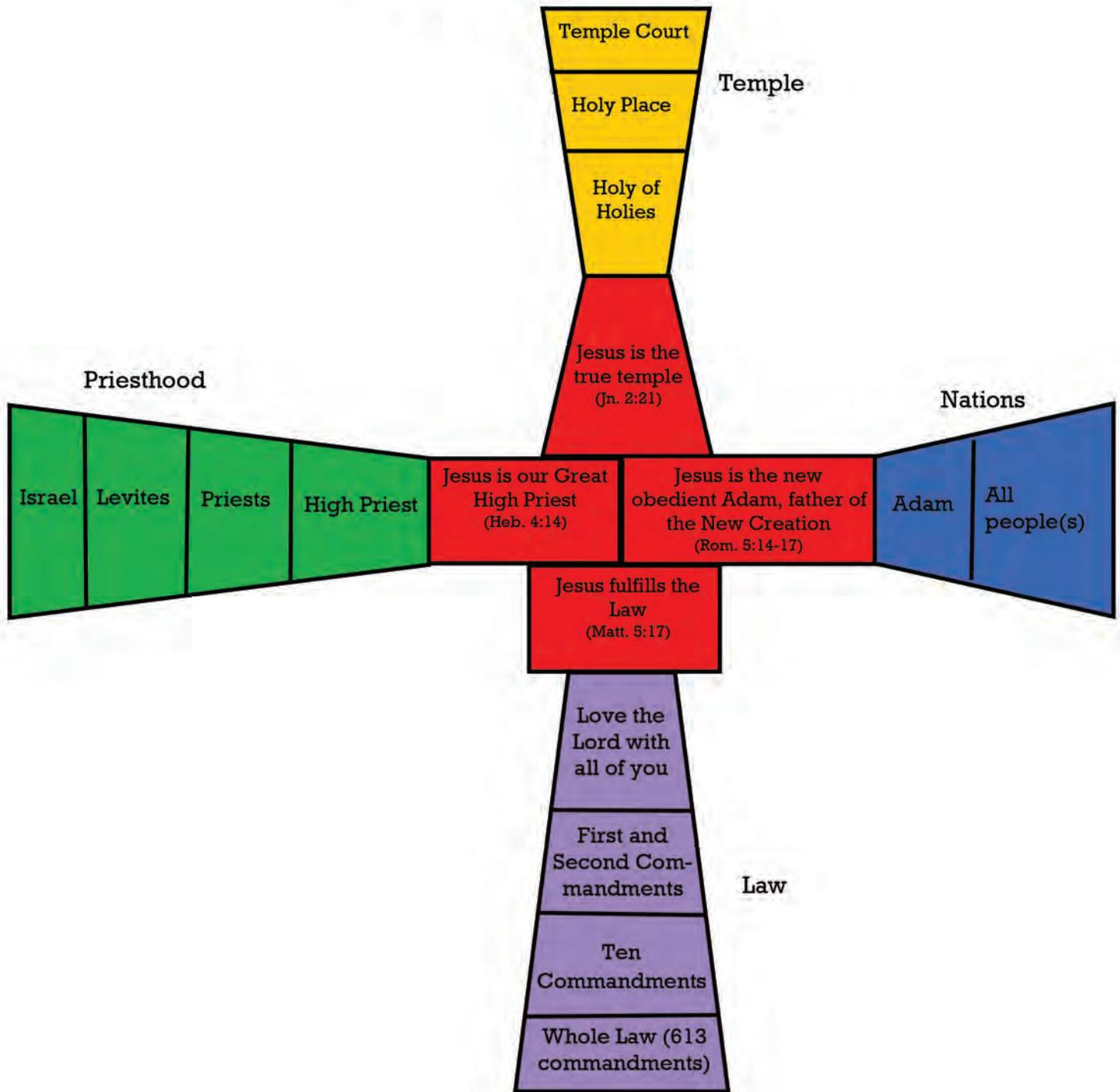
Israel failed as priest to the nations  
Great High Priest

- God instituted the priesthood for Israel to have human mediators between the people and God.



- What was deficient about these priests that is sufficient in Christ? (Hebrews 4:14-5:4).





You are represented on the cross. Because Jesus went to the cross, it is as though you went yourself. But because He went and suffered God's wrath, you never will. This is why Paul says, "I have been crucified with Christ" (Gal. 2:20). See also I Pt. 2:24.





## NOTES

“The Great Commission is God, through the Church, blessing or bringing salvation to all the peoples/nations of the earth. It is interesting to note that the early Apostles and the New Testament writers never refer directly to the Great Commission as Jesus gave it in Matthew 28:18-20, but they do refer many times to the Abrahamic Covenant in reference to world evangelization - see Acts 3:24-26 and Galatians 3 (note verse 8). They knew Jesus was not giving something new when He gave the Great Commission but that He was reaching back two thousand years, taking hold of the Covenant God gave to Abraham and his seed, and presenting it to the Church, entrusting its blessings and calling to them. The Abrahamic Covenant is God's unchanging purpose (Heb 6:17).”

-**"Israel, The Covenant People"**, © Living Springs International

- The Holy Spirit (who is mentioned in the Old Testament as coming upon people at certain times), is now inside them. This means that God now communes with us directly as we are the temple of the Holy Spirit (I Cor. 3:17; Eph. 2:19-22; I Pt. 2:5). The believers are now the place to which God calls all who would find Him.
- On the day of Pentecost when the Holy Spirit comes to the disciples (and the day the Church truly begins), the disciples speak in a multitude of foreign languages, proclaiming the Gospel to Jews and members of the nations pursuing God at the temple. This is a reverse of Babel when the languages were mixed in order to scatter people. Now the languages are used to scatter the Gospel among the people.
- Individual believers (and the Church they make) is the only new creation between the creation of the world and the creation of the New World.
- Peter says that Jesus is the Messiah and draws a line from David to the Gentiles (Acts 2:14-39).
- At first, the still Jewish Christians interact only piecemeal with members of Gentile nations (e.g. Samaritans [half-Gentiles], an Ethiopian, and the Roman Cornelius).
- The Church realizes that God is bringing the Gentiles into the New Covenant and Christ's Kingdom as one people, the spiritual descendants of Abraham. Paul says that this is the solution to what was a mystery to the Jews for many years.
- After Peter brings the Gospel to Cornelius, Paul goes on several missionary journeys planting churches among the Gentile nations.
- There is a debate in the Church regarding which requirements of the Old Covenant (contingent on obeying the Law Moses delivered) the Gentiles must follow to be followers of the Messiah, Jesus. Paul sees that the only requirement for anyone to be saved by Jesus is faith, drawing a line back beyond Moses to Abraham.

**NOTES**

- Whereas originally Israel and the temple were *where* all peoples could come to God and the Law and the priests were *how* they could come, now Jesus is revealed as the God they come to, as well as the Temple and the High Priest who makes it possible to come. After Jesus ascends to heaven, the Church is the temple (*where* all peoples come to God), but *how* they come is still through Jesus.
- In Romans 9-11, Paul writes that one of God's purposes in bringing the Gentiles into His covenant of Grace is to make Israel jealous of what they had abandoned in order to draw them back. This relates directly to what God told Moses in Deuteronomy 32:21. While the Church is the true people of God and children of Abraham, God is not finished with Israel.
- God shows His glory through the Church made up of Jew and Gentile. The prophets looked forward to this as a mystery they desired to understand. God didn't reveal it to them, but shows His nature to the angels through His love of the Church (1 Pt. 1:10-12).
- As the Church was represented by Christ on the cross, she now represents Him to the world.



What difference does it make if we express the gospel message without mentioning Israel?

Throughout the Bible, God reveals Himself through the redemptive work of His faithful covenant people. These are Abraham's descendants (Israel), Jesus, and the Church.



Look up the verses to the right of the chart to find how each element is inherited by the Church.

	Israel	Jesus	Church
<b>Temple</b>	Temple in Jerusalem	Temple of His body	I Cor. 3:16
<b>Sacrifice</b>	Animal Sacrifice	Sacrifices Himself	Rom12:1
<b>Law</b>	Law of commandments	Fulfills Law	James 2:12
<b>Priesthood</b>	Kingdom of priests, Levitical priesthood	Great High Priest	1 Pt. 2:9
<b>Presence of God</b>	God dwelling among His people	God incarnated among His people	Jn. 14:17

## NOTES

### Our Status in Christ

- The gospel message is largely one of Jesus taking on our identity and status and trading it for His...
- We learned that at the cross, Jesus took our shame, fear, and guilt. He then trades them for His
  - Honor (Rom. 2:9-10; 8:16-17; I Pt. 5:4)
  - Power (Acts 1:8; II Pt. 1:3; Eph. 1:18-20)
  - Innocence (1 Cor. 1:8; Is. 53:11; II Cor. 5:21)

### Our Identity in Christ

- As Jesus trades our status for His on the cross, He grants us a new identity in Him.



Look up the verses in the list and write what our identity is in Christ.

- \_\_\_\_\_ of the Father (Rom. 8:15; I John 3:1)
- Christ's \_\_\_\_\_ (Mark 3:35)
- Christ's \_\_\_\_\_ (John 15:15)
- Fellow \_\_\_\_\_ with Christ (Rom. 8:16-17; Heb. 12:23)
- \_\_\_\_\_ of Christ (Rom. 6:22)
- Christ's \_\_\_\_\_ (Rev. 19:7; Ephesians 5:25-27)
- The \_\_\_\_\_ of Christ (I Corinthians 12:27)
- God's \_\_\_\_\_ and workers (Eph. 2:10)
  - God's \_\_\_\_\_ (I Peter 2:9)
  - \_\_\_\_\_ of the Holy Spirit (I Cor. 6:19)



Having looked at ways Christ took on the failed roles of Man and lived them out with a new outcome, and how He trades His status and identity for ours, use this space to list several things that this means for you and the Church. Use the form: "Because Jesus \_\_\_\_\_ I \_\_\_\_\_."

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## NOTES

# END TIMES



- At the Second Coming of Christ, all nations will be brought before Jesus and people will be judged as individuals based on whether they knew Christ (Matt. 25).
- Revelation 7 says that some from every tribe of Israel (except Dan, it seems) will be saved as well as some from every "tribe and tongue." This is reverse and redemption of Babel and an instance of representation in that a portion of a nation represents the whole. All nations are represented but not the entire population of any one. The nations bring their glory into the New Jerusalem.

Throughout the Bible, there is a theme of Israel failing in her role of calling the nations to the one true God. God will take from the nations to give to Israel, but Israel is always wrong in swindling or stealing from the nations.

When Abraham lies about Sarah not being his wife, the pharaoh gives wealth for Abraham to leave after Abraham's lie brings a curse (Gen. 12:10-20).

When the king of Sodom offers Abraham wealth, Abraham refuses to be made wealthy by the nations at the expense of God's glory (Gen. 14:21-24).

Abimelech gives wealth for Abraham to leave after Abraham's lie brings a curse (Gen. 20).

Egyptians give treasure to Hebrews to encourage them to leave after the plagues. But the Hebrews use the Egyptian treasure to make an idol (Ex. 12:33-36; 32:2-4).

The Queen of Sheba brings tribute to Israel under Solomon: the nations are freely bringing wealth to God's people at the height of Israel's kingdom (I Kings 10).

Ahab takes the vineyard of a member of the nations for which Elijah condemned him (I Kings 21).

Elisha punishes Gehazi for trying to take from Naaman the Syrian rather than giving God's grace freely (II Kings 5:20, ff.).

The temple is ransacked by Babylon and the nations take Israel's glory and greatest treasure (II Kings 24:10-13).

When the magi bring gifts to Jesus, the nations bring their riches to the King of the Jews (Matt. 2:11).

When Jesus "cleanses" the temple, He drives out money changers for swindling and stealing from God-fearers (nations) and Israelites from around the world (Mk. 11:17).

In the New Jerusalem, the kings of the nations bring their glory into the New Jerusalem (Rev. 21:24).

**NOTES**



READING  
THE STORY

## Cosmic and Concrete

The Bible is a story that is gritty, physical and human and it takes place on earth. It is also beautiful, spiritual, and divine. The story of Scripture shows God working in, with, and through real people, ultimately being incarnated in the flesh Himself as a human. The Bible is cosmic as well as concrete and the end of the story is no different. Notice that God creates a new earth and dwells on it with us. The new Jerusalem has physical dimensions. People have bodies and travel from place to place. God's Kingdom is still physical but is good and unfallen.

Likewise, our view of ourselves "in heaven" or "with the Lord" often fails to see that while for a time those who have died are not in their bodies, a disembodied spirit is not God's ultimate plan for our existence. We will receive glorified yet physical bodies and will live in a glorified yet physical world forever. The details of this are still mysterious to us, but for the time being, we are to incarnate the presence of God in a fallen and physical world: the spiritual things in life are the everyday things in life.

- Christ reigns on the eternal throne promised to David, and in the Millennial Kingdom, the world's violence and danger are no more.
- God makes a new heaven and earth and dwells among His people, replacing the need for a temple with His direct presence (like in Eden) (Rev. 21).
  - In Eden, God dwelled with us in the garden.
  - In the temple, God dwells among people in a building.
  - In the Incarnation, God dwells as a person among us.
  - In the Indwelling, God dwells in us.
  - In the New Jerusalem, God dwells with us again and forever.
- The Tree of Life makes its first appearance since Eden and is freely enjoyed.
- In Christ, all the Old Testament types are fulfilled, and in the Eternal Kingdom, all already/not-yet tensions are resolved. There will be no more waiting; no more longing.

**Revelation 21:5-6**

Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."

And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and

**The End."**

Reflection Questions

After having been introduced to the story God tells through Scripture, look back at your answers to the questions on page 5. Have your thoughts changed? If so, update them here.

1.) What is the Bible about?

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2.) What is the message of the gospel?

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3.) How different is your answer now from when you began the class?

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4.) Looking at your answer to question 3 on page 5, have you had any new thoughts on why an element of the Bible that you found boring or irrelevant to you is included in Scripture?

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5.) How does seeing the full story of the gospel inform the way you see pain and suffering in the world?

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6.) What do you need to think more about or look into to sort out your thoughts?

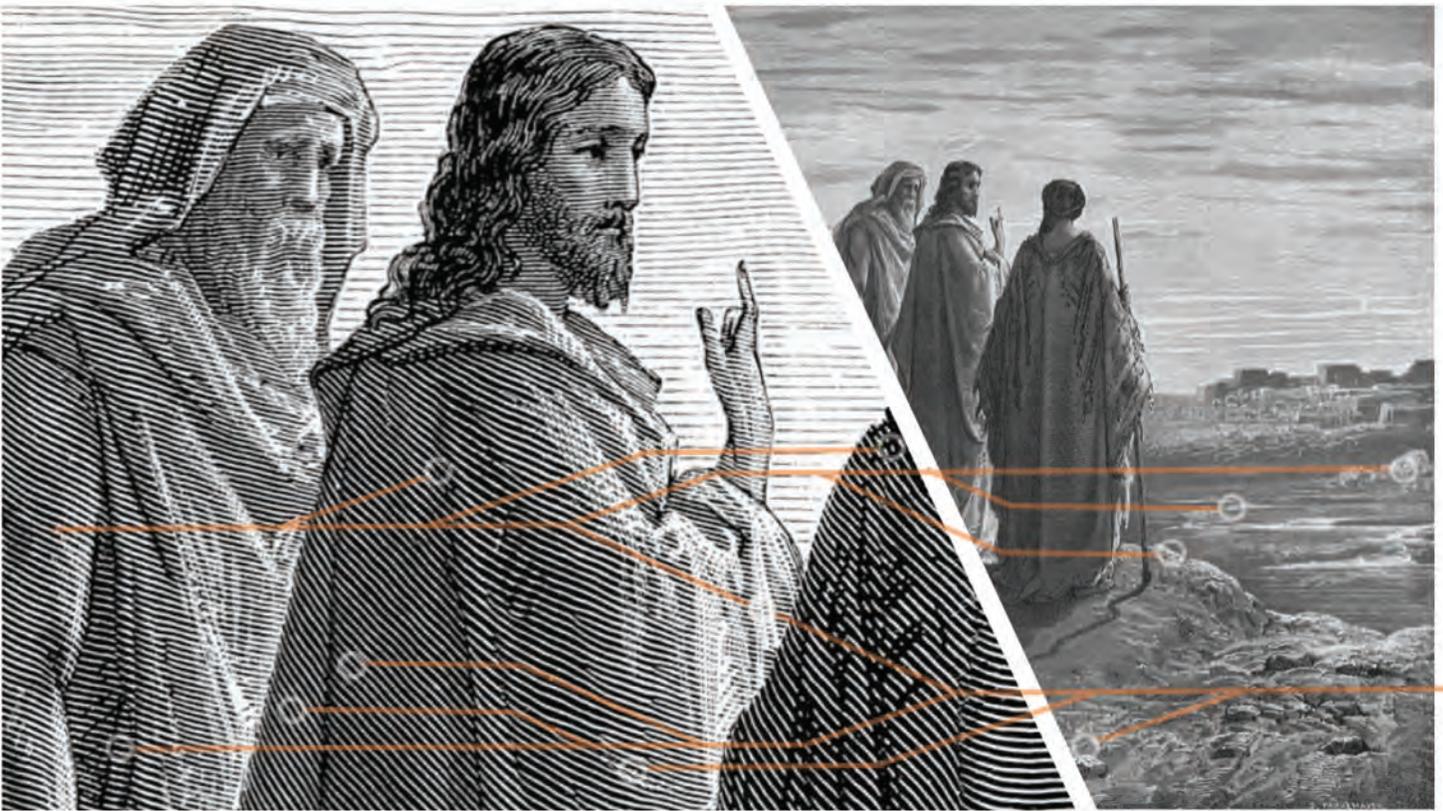
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7.) Summarize the story of Scripture in your own words. Use the next page if needed. If you are more visual, consider drawing a series of pictures, a chart, or diagram to explain the story. You do not need to cover everything we have learned, rather, consider how you would tell the Bible's story to someone in a few minutes' time.





# UNFOLDING GOSPEL

*Bible Survey*

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## SECTION THREE: CHRIST-CENTERED BIBLE STUDY

## NOTES

Those who read the Bible, especially the Old Testament, are faced with an ancient text that seems full of odd, boring, confusing, or disturbing passages that seem to have little to do with our lives. We are faced with several options:

- Ignore portions of the Bible
- Twist the meaning until it fits into our lives
- Leave it in ancient times and don't attempt to read it for today

We often believe all of the Bible to be important but we find it inaccessible.

Those who teach the Bible are often dismayed at the challenge of connecting the Bible in people's lives, searching for an answer to the listeners' silent questions of "so what?" or "what does that mean for me?".



What are some things that can frustrate Bible teachers about their listeners?

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_



We live in a very individualistic culture. How does this affect the way we read and teach the Bible?

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Are there connections between a Bible teacher's frustrations and the way we interpret the Bible?

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What is the difference between seeing all of the Bible as being significant for you and seeing all of the Bible as being about you?

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## NOTES

Another analogy we can use to describe reading the Bible in a full way centered on Christ is that of a river.

The tributaries of a river are smaller origins that build to the full body of the river. They can enter the river at any point along its route.

When a river reaches the sea, it branches out into a delta, much like what Jesus does spills out through redemption. Rather than being the main actor in God's Story, we live in the outcome of what God has done and is still doing.



Thinking back to the story of the Bible as you've learned it in the class so far, can you think of any "tributaries" that enter to build the story leading to Jesus?

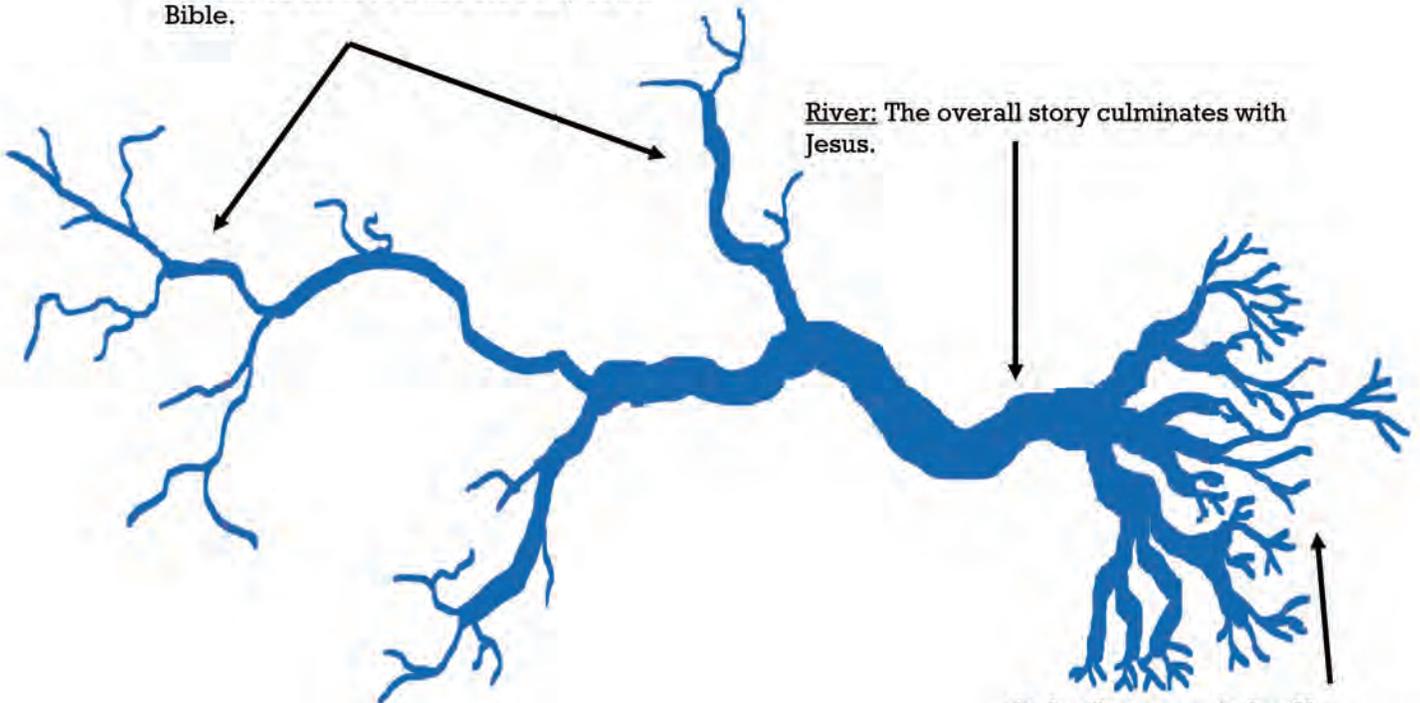
Keep in mind that we do not need to find Christ in each and every place in the Old Testament. Rather, look for how the elements build

**Allegorizing:** Taking historical events or incidental facts in the Scripture and using them as analogies for life lessons, usually by inventing meanings not clearly implied in the Biblical text.

**Tributaries:** Themes, types, details, characters enter to build the Story of the Bible.

**River:** The overall story culminates with Jesus.

**Delta:** Because of what He accomplishes, all things for the Church come from Christ.



**NOTES**

**Sidney Greidanus's Seven Ways to Christ from the Old Testament**

Note: These may overlap and are technical, but a basic understanding of them will be helpful, especially if you teach the Bible.

**1. Redemptive-Historical Progression**

Links Old Testament events together until they culminate in Christ.

Example: \_\_\_\_\_  
\_\_\_\_\_

**2. Promise Fulfillment**

Links promises/prophesies God makes to their fulfillment later.

Example: \_\_\_\_\_  
\_\_\_\_\_

**3. Typology**

Traces a person, institution, or event that is significant on its own and points to its ultimate significance in Christ.

Example: \_\_\_\_\_  
\_\_\_\_\_

**4. Analogy**

Moves from what God was for Israel to what He is for the Church.

Example: \_\_\_\_\_  
\_\_\_\_\_

**5. Longitudinal Themes**

Follows a theme all the way through the Bible.

Example: \_\_\_\_\_  
\_\_\_\_\_

**6. Contrast**

Looks for ways Christ is different from or better than people or institutions in the Old Testament.

Example: \_\_\_\_\_  
\_\_\_\_\_



**NOTES**

How do we make ourselves the hero of our own stories?

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What is the result?

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Jesus claimed that the Scriptures are ultimately about Him.

John 5:39

“You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me.”

Luke 24:27

And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

Luke 24:44

Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

**Principles, Practices, Person**

The way of analogy in teaching Christ from the Old Testament does not really apply in teaching the New Testament because the New Testament believers are not analogous to us; they are the same as we are spiritually. Instead, in applying the New Testament in our lives, we are tasked with finding spiritual principles as expressed in the world of the New Testament (first-century Jewish/Greek/Roman) and applying them in concrete practices in our world.

However, we can read and teach even the New Testament and miss Jesus. We do not look only for disembodied principles such as “love others.” Between principles and practices, we look to a person.

- Jesus defines the principle.
- Jesus demonstrates the principle.
- Jesus enables us to practice the principle.
- Jesus supersedes the areas a biblical character falls short.



## NOTES

- We look at biblical people to learn from them, but we look to Christ to be sufficient for us.

- We look at biblical people to see how they build God's story, but we look to Christ as the fulfillment of the Story.

- We look at biblical people as they look to Christ, but we look to the Christ they looked to.



What is the difference between looking *at* people in the Bible and looking *to* them?



Examine the following passages to illustrate looking to the person of Christ before looking at the principles we practice:

- Hebrews 11
- Philippians 2:1-11

Trevin Wax's Questions for Gospel-Centered Teaching:

- How does this passage or topic fit into the grand narrative of Scripture?
- What is distinctly Christian about the way I am addressing this topic or passage?
  - Is there anything about my treatment of this Old Testament text that a faithful Jew could not affirm?
    - That is, am I giving Old Testament truths without pointing to Jesus?
  - Is there anything about my treatment of this New Testament text that a Mormon could not affirm?
    - That is, am I trying to include Jesus and missing His true gospel?
  - Is there anything in my application that an unbeliever off the street would be uncomfortable with?
    - That is, am I finding only undefined moral principles anyone would agree with or am I giving the gospel?
- How does this truth equip God's church to live on mission?

One way to summarize these questions is to ask what if you see anything radically unique about Jesus in this passage.







● ————— ●

 Reflection Questions 

1.) How does reading the Bible with Christ as the center inform your personal ministry or sphere of influence?

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2.) What is the greatest challenge you see for moving toward studying the Bible this way in your ministry or sphere of influence?

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3.) What do you disagree with from this class? How can you move forward in the light of that disagreement (ask a clarifying question, keep thinking, pray, access a resource, or express your concern to the teacher?)

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4.) What is the most important thing you have learned in this class?

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5.) What is a concrete step or set of steps you will take to refocus yourself and others onto God rather than self?

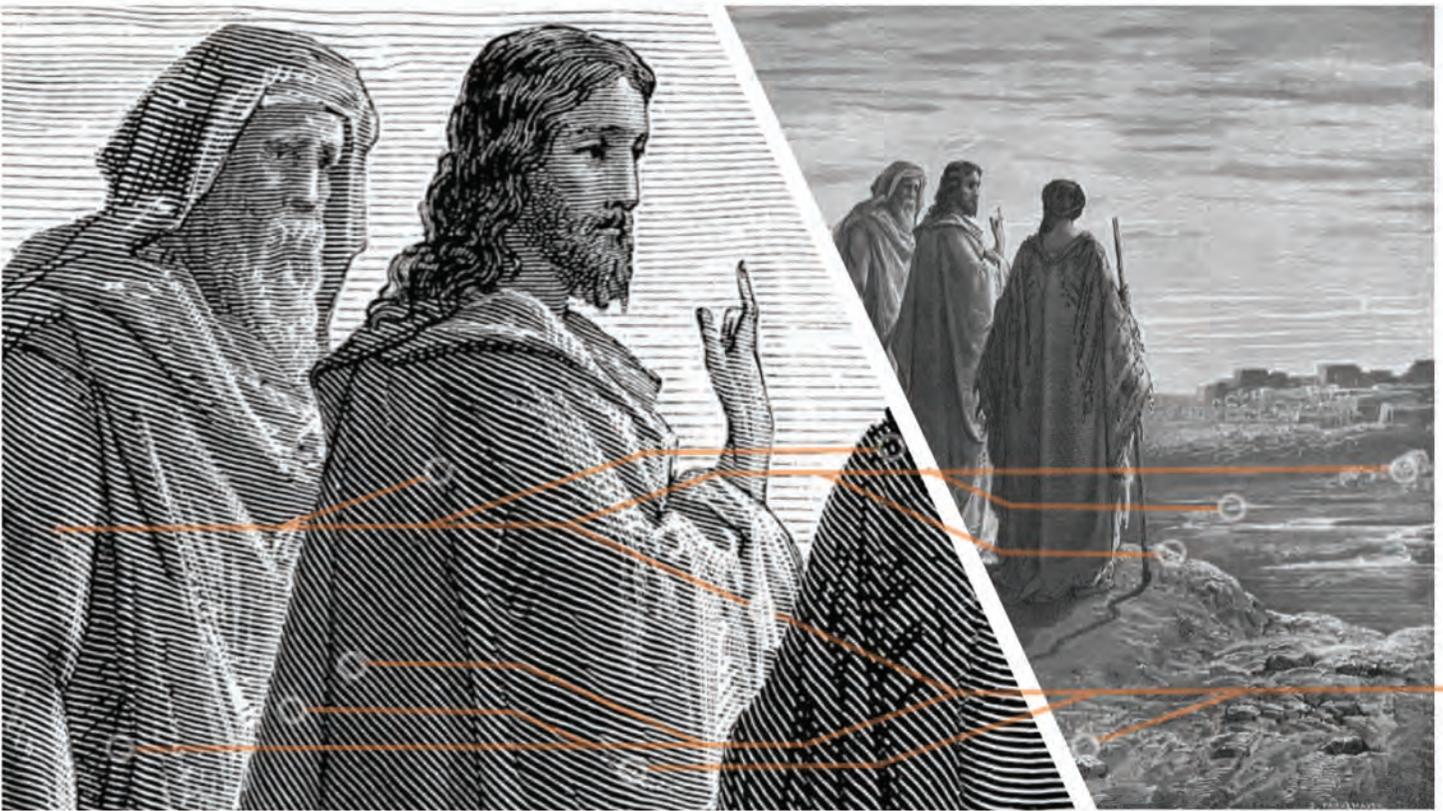
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# UNFOLDING GOSPEL

## *Bible Survey*

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**SECTION FOUR: FINDING YOUR PLACE IN GOD'S STORY**

# UNFOLDING GOSPEL

## *Bible Survey*

### NOTES

“This overarching story serves as a grand narrative or worldview story for Israel: each member of the people was to see himself or herself as an *heir* of this story, with all its glory and shame; as a *steward* of the story, responsible to pass it on to the next generation; and as a *participant*, whose faithfulness could play a role, by God’s mysterious wisdom, in the story’s progress.”

C. John Collins “The Theology of the Old Testament” in *Understanding the Big Picture of the Bible: a guide to reading the Bible well*. Crossway: 2012

“There’s [...] a story that is found in the pages of the Bible— from the book of Genesis through the book of Revelation— that shapes and defines where I came from, why I am the way I am, what my life is like day to day, and what is ahead for me in the future. It is this story that explains my deepest joys as well as the empty places where contentment can be elusive. It is this story that explains my drive to be somebody and my sensitivity to feeling like a nobody. It explains what makes me cry and why I can laugh. This story explains my desire to look good, my craving for the good life, my longing for home and security, and much more.

And whether you know it or not, this same grand story— the story found in the sixty-six books of the Bible— shapes the world you live in, who you are, and what you want too. That’s why you and I need to know this story. It is where we find the answers to our questions about what really matters now and into eternity. This story has the power to change everything about our stories.”

Nancy Guthrie in *Even Better Than Eden: nine ways the Bible’s story changes everything about your story*. Crossway: 2018

- The Bible is not all about you, but the Bible is all for you.
- You are not the center of the Bible, but the One who is the center has brought you in to His Story.
- You are not the only person in your story; you are a part of the Church’s story. Your story is greater than just your story.
- You are not the hero of the story, you are its outcome.
  - The Church lives at the leading edge of what God is doing. We are the most current sentence in the story God is writing.
- The Bible’s whole story is our story as well. When we know the story we understand God, our world, and ourselves much more accurately because we have a context in which to work.
- Jesus told His disciples that if they wanted to save their lives, they would lose them, but if they would sacrifice their lives they would find their lives. Likewise, with the Bible, if we seek to find only ourselves in it, we will fail to ever know our identity or purpose. But if we seek to find God first, we will find ourselves as well.

This section is meant to be accomplished by personal reflection. Take your time and allow yourself to continue working on these questions even after the class.

## I am because Christ is.

Christ is the central character of the Bible's story. He is the central actor of its events, changing what is broken, making all things new. He is the author and finisher of our faith (Heb. 12:2). Jesus is the center of the story, you are its outcome.

Another way to look at this is to say, "I am what Christ accomplished."

- Jesus is the truest king, therefore we are subjects of His Kingdom and exercise authority.
- Jesus is the truest prophet, therefore we know God's voice and speak His truth.
- Jesus is the truest priest, therefore we represent Him to the world and pray on their behalf.
- Jesus is the truest Israel, therefore we are grafted into His people to carry on His global purpose.
- Jesus is the truest temple, therefore we are the temple of the Holy Spirit.
- Jesus is the truest Adam, therefore we are seen as though Adam had never rebelled against God and always obeyed like Jesus. We are a new creation.

Can you think of some of your own statements? Referencing your answers on page 82 may help you.

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- Which of the things accomplished in Christ is most precious to you at this point in your life? Take time to thank God for it.

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- What is difficult to accept about what God says about you?

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- What has changed in your thinking about how God sees you?

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- What things are you trying to do on Jesus's behalf that He has already done on yours? Take time to confess this to God and ask for help trusting what Christ has done on your behalf.

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- How has this study made you see yourself smaller than you did before?

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- How has it made you see yourself more significantly than you did before?

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# UNFOLDING GOSPEL

## *Bible Survey*

### I am because we are.

As we look at God's story, we see that individuals are very precious to God. However, we also see that an individual can represent the whole group of which they are a part. We see the Church as a whole entity fulfilling God's purposes. While God values people as individuals, the overall structure of the Bible is to display how God works with larger groups.

- How much do you see yourself being part of a larger group, maybe of family, society, or culture?

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- How do you function as a part of the whole Church? (i.e. What role do you play? What do you do – good or bad - on its behalf? What does the Church do on your behalf?)

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### I am whom God has designed.

- How has learning more about God's big story changed the way you see your general purpose (the purpose you have as part of the global Church)?

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- What are some unique things about how God designed you?

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- What are your greatest passions?

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- What are your greatest areas of weakness and strength?

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- How does God tend to use you in others' lives?

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### Who are you?

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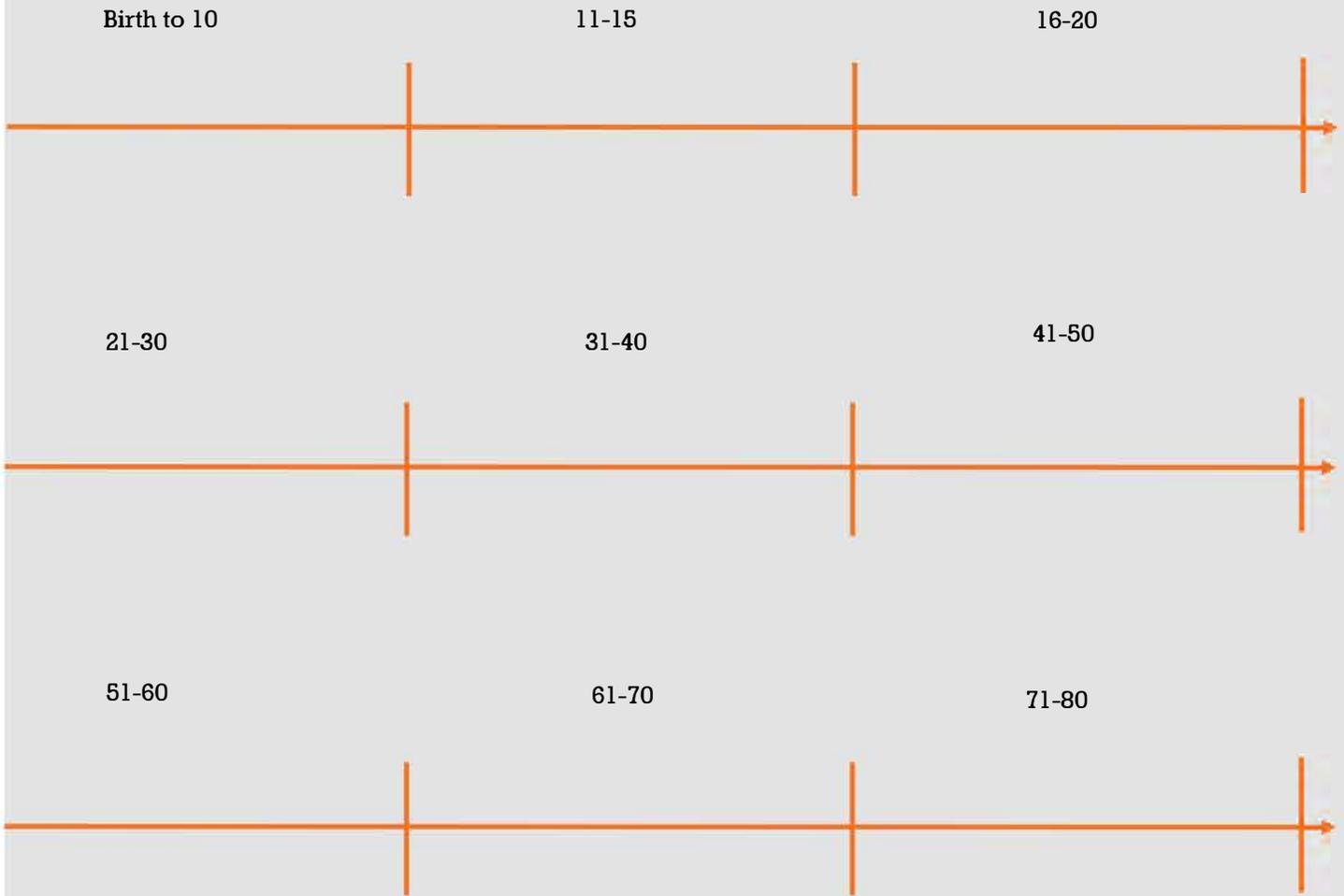
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## Reframing My Story

Use the chart to plot the major points in your life story. Use the line as a baseline, plotting more difficult events and seasons below the line and more joyful events and seasons above the line.



- Did Jesus ever experience any of the difficulties you've experienced? Think of this in general terms such as betrayal, pain, fear, etc.

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- Looking back on your life so far, how do you see God faithfully working things for good?

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- What aspect(s) of your identity bestowed by God most strongly speak to your life story?

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# UNFOLDING GOSPEL

## *Bible Survey*

- What are some of your hopes for your life?  
\_\_\_\_\_
- What if you don't receive what you hope for?  
\_\_\_\_\_
- What do you fear your story may entail?  
\_\_\_\_\_
- Where are you in trusting the Author with your story?  
\_\_\_\_\_
- How can your story help others find a closer relationship with the Lord?  
\_\_\_\_\_

### Toward Finding Your Purpose

- After completing this study, what do you see as God's big picture purpose for the Church?  
\_\_\_\_\_
- What priorities of yours is God bringing closer to His priorities?  
\_\_\_\_\_
- How has learning more about God's big story changed the way you see your specific purpose; the purpose you believe God has for you as a part of His purpose for the Church?  
\_\_\_\_\_
- What breaks your heart?  
\_\_\_\_\_
- What do you dream to do as His hands and feet?  
\_\_\_\_\_

### The Hero of Your Story

Refer back to page 92 and the discussion on how we identify the hero of a story.

- Who is the hero of your story?  
\_\_\_\_\_
- Are you attempting to be the hero of others' stories? What needs to change?  
\_\_\_\_\_

## Resources for Further Study

### Overall understanding of the Bible:

- 

*Ultimate Bible Guide*, Holman Bible Publishers
- 

*A Visual Theology Guide to the Bible*, Challies, Byers, and Schwartz
- 

*Jensen's Survey of the Old Testament and Jensen's Survey of the New Testament*, Irving L. Jensen

### On biblical events:

- 

The Bible and Its Story, <https://archive.org/details/bibleitsstory14horn/page/n7>
- 

Survey of the Bible, William Hendriksen

### On the story of redemption:

- 

*The One Year Book of Discovering Jesus in the Old*
- 

"The Bible Project"
- 

*Christ from Beginning to End: how the full story of scripture reveals the full glory of Christ*, Trent Hunter and Stephen Wellum

### On relating the Bible's story to your story:

- 

*Even Better Than Eden: nine ways the Bible's story changes everything about your story*, Nancy Guthrie

### On Christ-centered Bible-study and teaching:

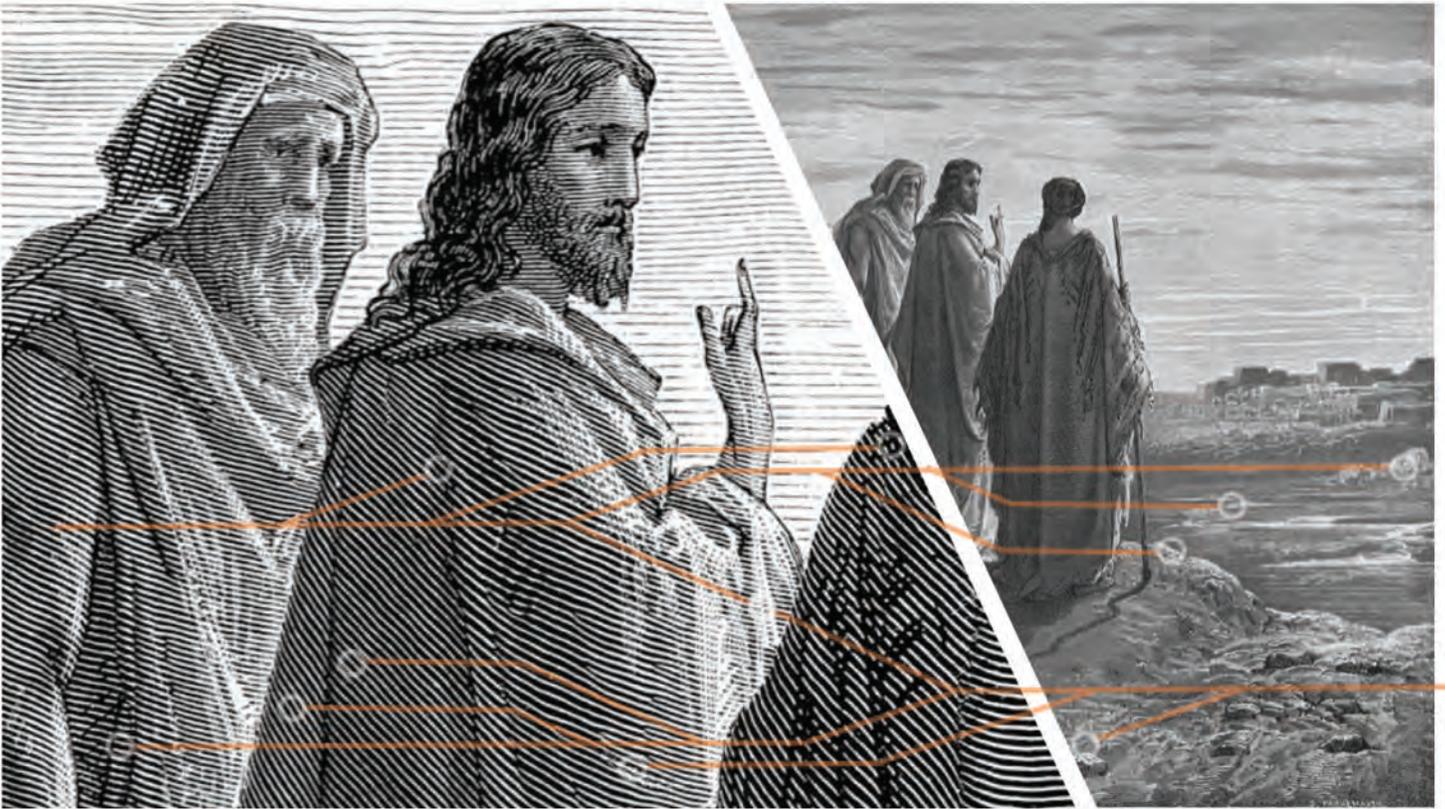
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"Help Me Teach the Bible"
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*Gospel-Centered Bible Teaching*, Trevin Wax
- 

*Preaching Christ from the Old Testament: a contemporary hermeneutical method*, Sidney Griedanus

- 
Beginner Resource
- 
Advanced Resource
- 
Book
- 
Podcast
- 
Website



# UNFOLDING GOSPEL

*Bible Survey*

## APPENDIX

## Israelite Festivals Point to Jesus

\*This section adapted from John T. Swann, "Feasts and Festivals of Israel," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016) and <https://www.gotquestions.org/Jewish-feasts.html>

Four spring festivals:

### 1. Passover (Leviticus 23:5)

When the Israelites/Jews ate a symbolic meal and commemorate their ancestors' flight from Egypt after God's judgment passed over their homes because they were covered by the blood of a sacrificial lamb but the Egyptians firstborns were killed.

Pointed to the Messiah as our Passover lamb (1 Corinthians 5:7) whose blood would be shed for our sins. Jesus was crucified during the time that the Passover was observed (Mark 14:12). Christ is a "lamb without blemish or defect" (1 Peter 1:19) because His life was completely free from sin (Hebrews 4:15). As the first Passover marked the Hebrews' release from Egyptian slavery, so the death of Christ marks our release from the slavery of sin (Romans 8:2).

### 2. Unleavened Bread (Leviticus 23:6)

An extension of the Passover in which no leavened bread was eaten.

Pointed to the Messiah's sinless life (as leaven is a picture of sin in the Bible), making Him the perfect sacrifice for our sins. Jesus' body was in the grave during the first days of this feast, like a kernel of wheat planted and waiting to burst forth as the bread of life.

### 3. First Fruits (Leviticus 23:10)

Involved waving firstfruits, signaling coming growing season

Pointed to the Messiah's resurrection as the first fruits of the righteous. Jesus was resurrected on this very day, which is one of the reasons that Paul refers to him in 1 Corinthians 15:20 as the "first fruits from the dead."

### 4. Weeks or Pentecost (Leviticus 23:16)

The Feast of Weeks, alternatively called the Feast of Harvest or Pentecost, celebrated the grain harvest and the renewal of the covenant. It is named for the seven weeks separating it from the Passover celebration. The Feast of Weeks celebrated the entrance into the promised land and its bounty (Lev 23:10).

Occurred fifty days after the beginning of the Feast of Unleavened Bread and pointed to the great harvest of souls and the gift of the Holy Spirit for both Jew and Gentile, who would be brought into the kingdom of God during the Church Age (see Acts 2). The Church was actually established on this day when God poured out His Holy Spirit and 3,000 Jews responded to Peter's great sermon and his first proclamation of the gospel.

Three Fall Festivals:

### 5. Trumpets: (Leviticus 23:24)

New agricultural year announced by the blowing of the trumpet. There was a call for repentance as the year began.

Many believe this day points to the Rapture of the Church when the Messiah Jesus will appear in the heavens as He comes for His bride, the Church. The Rapture is always associated in Scripture with the blowing of a loud trumpet (1 Thessalonians 4:13-18 and 1 Corinthians 15:52).

# UNFOLDING GOSPEL

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### 6. Day of Atonement: (Yom Kippur) (Leviticus 23:27)

The Day of Atonement was the most holy of the feasts—the one time each year when the high priest could approach the mercy seat to make atonement for the nation's sins. The peoples' impurity demanded the purification of the tabernacle and the altar. Sin and purification were the focus of the day's events

Many believe this prophetically points to the day of the Second Coming of Jesus when He will return to earth. That will be the Day of Atonement for the Jewish remnant when they "look upon Him whom they have pierced," repent of their sins, and receive Him as their Messiah (Zechariah 12:10 and Romans 11:1-6, 25-36).

### 7. Tabernacles or Booths: (Leviticus 23:34)

The Feast of Tabernacles commemorates the period of the wilderness wanderings directly following the exodus from Egypt. The remembrance of the wilderness wandering was considered an occasion of joy, connected to God's saving work on Israel's behalf. A large number of sacrifices were offered during the week's celebration (Num 29:12-38).

Many scholars believe that this feast day points to the Lord's promise that He will once again "tabernacle" with His people when He returns to reign over all the world (Micah 4:1-7).

**The Feasts of Israel Chart** (from Wilkinson, Bruce and Boa, Kenneth. *Talk Through the Bible*, Thomas Nelson: Nashville, TN. Vol I. 1983, 43.)

The First Coming of Christ					
Month	Day (s)	Feast	Looks Back On...	Looks Ahead To...	Scripture
1 <sup>st</sup>	14	Passover	Redemption of Firstborn	Christ's Redeeming Death	1 Corinthians 5:7 1 Peter 1:18-19
1 <sup>st</sup>	15-21	Un-leavened Bread	Separation from Other Nations	Holy Walk of Believers	1 Corinthians 5:7-8; Galatians 5:9, 16-17
1 <sup>st</sup>	16	Firstfruits	Harvest in the Land	Resurrection of Christ	1 Corinthians 15:20-23 Revelation 1:5
3 <sup>rd</sup>	6	Pentecost	Completion of Harvest	Sending of the Holy Spirit	Acts 2:1-47; 1 Corinthians 12:13

### The Summer Gap (John 4:35)

The Second Coming of Christ					
7 <sup>th</sup>	1	Trumpets	Israel's New Year	Israel's Regathering	Isaiah 27:12-13; Matthew 24:21-31
7 <sup>th</sup>	10	Day of Atonement	Israel's National Sin	Israel's National Conversion	Zechariah 12:10; Romans 11:26-27
7 <sup>th</sup>	15-22	Tabernacles	Israel in the Wilderness	Israel in the Kingdom	Zechariah 14:4-16; Revelation 7:9-17

## Israelite Sacrifices and Offerings Point to Christ:

From "The Five Offerings Of Leviticus 1-7 Chart And Brief Outline" By Raymond K. Campbell© 2018 Biblecentre.org. Used by permission.

### 1. The Burnt Offering

Here we have the highest aspect of the work of Christ where He is seen offering Himself up entirely to God to do His will even unto death. The whole offering, except the skin of the animal, was burnt upon the altar and all went up to God as a sweet savour. It pictures Christ who gave Himself as "a sacrifice to God for a sweet smelling savour" (Eph. 5:2). Christ is not seen here as bearing our sins, but as accomplishing the Father's will, glorifying Him and vindicating the holiness and majesty of His throne. This theme is especially prominent in John's Gospel and in Psalm 40.

### 2. The Meal Offering

This offering typifies Christ as the perfect and sinless Man and presents to us His wonderful Person and His spotless life which was ever an offering of a sweet savour unto God. There was no shedding of blood in this offering so it speaks of the perfections of Christ's Person and life rather than of His death. The fine flour pictures His sinless humanity with its evenness of moral qualities, the oil pictures the grace and power of the Holy Spirit which characterized His life, while the frankincense is emblematic of the sweetness and fragrance of His Person and life.

### 3. The Peace Offering

This was also an offering of a sweet savour to God. The blood, the fat and the kidneys of the offering were put upon the altar as "the food of the offering made by fire unto the Lord" (Lev. 3:11). This was God's part. Then the breast was given to Aaron and his sons and the right shoulder to the offering priest. This was man's part. Thus God and man both fed on the same offering which speaks of communion and fellowship and typifies the communion which the believer in Christ enjoys with God on the ground of the work of Christ at the cross and His blood shed there for our sins. We are at peace with God through the work of the cross and can feed upon Christ in fellowship with the Father. Luke's Gospel and Psalm 85 especially present this theme.

### 4. The Sin Offering

We come now to the non-sweet savour offerings. The special feature of this offering is in the whole bullock being burnt upon the ground outside the camp of Israel after the blood and fat were put upon the altar for God. This offering was for sin and pictures to us Christ who was made sin for us (2 Cor. 5:21) and endured the judgment and wrath of God against sin in our stead as our substitute. The holiness of God and the awfulness of sin are brought out in the bullock being entirely burnt up outside the camp. It pictures Christ, forsaken of God, as our Sin-bearer as given in Psalm 22 and Mark's Gospel.

### 5. The Trespass Offering

Here sin is looked at as a trespass against the government of God. Amends had to be made for the wrong done and the fifth part added to it. Atonement was made by the blood of the offering, and the trespasser was forgiven. This offering presents Christ who died for our sins and trespasses on the cross restoring that which He took not away (Ps. 69:4). He has not only answered to God for our sins and paid our debt by His shed blood, but has added the fifth part, as it were, bringing more glory to God and more blessings to man than were had before sin was committed. This is the first view the sinner gets of the Cross of Christ. Psalm 69 and Matthew's Gospel present this aspect of the offering of Christ.

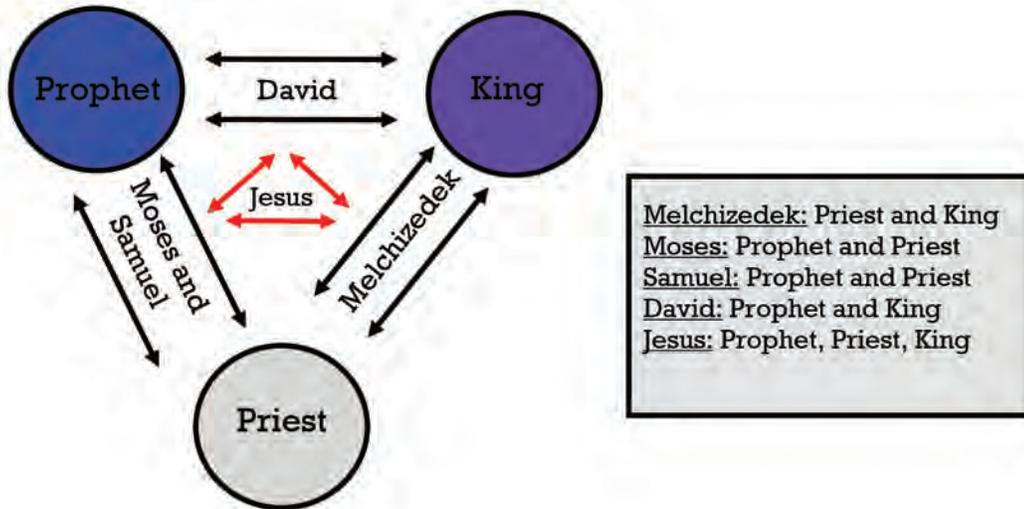
**David as a Type of Christ**

David	Jesus	Similarity
II Samuel 16:7	Isaiah 53:2	Neither looked outwardly like someone special.
I Samuel 17:34-36	John 10:11	Both were shepherds
I Sam. 16:12b	Matt. 2:1-2; Luke 23:3	Both were anointed king at a young age.
I Sam. 19:1	Matt. 2:16	Both had the former king try to kill them.
I Sam. 19:11-12	Matt. 2:13	Both went into hiding to save their lives.
Psalms 55:12-15	John 13:21-30	Both were betrayed by a close friend.
Psalms 22:7-8	Matt. 27:39-43	David predicts Jesus being mocked on the cross.
Psalms 22:16-18	Matt. 27:35	David predicts details of Christ's suffering on the cross.
Ruth 4:18-22	Rev. 22:16	Jesus is a descendant of David.
I Kings 9:5	Luke 1:32	Jesus will rule on the throne of David forever.
I Sam. 19:18-24	John 7:43-47	Some sent to arrest them joined in with them.
I Sam. 22:2	Matt. 15:30	The downtrodden gathered to them.
I Sam. 23:14	Luke 9:58	Both lived a portion of their lives wandering without a home.

**Samuel and Christ**

Samuel	Jesus	Similarity
I Samuel 1:5, 19-20	Matt. 1:18-20	Both were conceived miraculously.
I Samuel 2:1-10	Luke 1:46-55	Both of their mothers prayed worshipping God when he gave them sons.
I Samuel 1:11,18	Luke 2:41-51	Both ministered at the temple at a young age.
I Samuel 2:26	Luke 2:52	Both increased "in wisdom and stature".
I Samuel 3:1	Amos 8:11	Both were born at a time when people weren't hearing from God.
I Samuel 3:21-4:1	Heb. 1:1-2	Both were prophets.
I Samuel 7:9	Matt. 23:37	Both prayed on behalf of Israel.
I Samuel 10:8	Heb. 2:17	Both served as priests.
I Samuel 7:15-16 and Acts 13:20	John 5:22 and Acts 17:31	Both are judges.

Jesus is the only one who is Prophet, Priest, and King



## Old Testament Prophecies Fulfilled by Jesus

From <https://alwaysbeready.com/evidence-for-jesus?id=119>:

Topic	Old Testament	New Testament
Messiah to be the seed of the Woman	<a href="#">Genesis 3:15</a>	<a href="#">Galatians 4:4</a>
Messiah to be the seed of Abraham	<a href="#">Genesis 12:3; 18:18</a>	<a href="#">Luke 3:23,34</a> <a href="#">Matthew 1:1-2</a> <a href="#">Acts 3:25</a> <a href="#">Galatians 3:16</a>
Messiah to be of the tribe of Judah	<a href="#">Genesis 49:10</a>	<a href="#">Luke 3:33</a> <a href="#">Matthew 1:1-2</a>
Messiah to be of the seed of Jacob	<a href="#">Numbers 24:17, 19</a>	<a href="#">Matthew 1:1-2</a> <a href="#">Luke 3:34</a>
Messiah to be of the seed of David	<a href="#">Psalm 132:11</a> <a href="#">Jeremiah 23:5; 33:15</a> <a href="#">Isaiah 11:10</a>	<a href="#">Matthew 1:6</a> <a href="#">Luke 1:32-33</a> <a href="#">Acts 2:29-30</a> <a href="#">Romans 1:3</a>
Messiah to be a prophet like Moses	<a href="#">Deut. 18:15, 19</a>	<a href="#">Matthew 21:11</a> <a href="#">John 6:14</a> <a href="#">John 1:45</a> <a href="#">Acts 3:22-23</a>
Messiah to be the Son of God	<a href="#">Psalm 2:7</a> <a href="#">Proverbs 30:4</a>	<a href="#">Luke 1:32</a> <a href="#">Matthew 3:17</a>
Messiah to be raised from the dead	<a href="#">Psalm 16:10</a>	<a href="#">Acts 13:35-37</a>

Messiah to experience crucifixion	Psalm 22	<b><u>Matthew 27:34-50</u></b>
Messiah to be betrayed by a friend	<b><u>Psalm 41:9</u></b>	<b><u>John 13:18, 21</u></b>
Messiah to ascend to heaven	<b><u>Psalm 68:18</u></b>	<b><u>Luke 24:51</u></b> <b><u>Acts 1:9</u></b>
Honour and tribute paid to Messiah by great kings	<b><u>Psalm 72:10-11</u></b>	<b><u>Matthew 2:1-11</u></b>
Messiah to be a priest like Melchizedek	<b><u>Psalm 110:4</u></b>	<b><u>Hebrews 5:5-6</u></b>
Messiah to be at the right hand of God	<b><u>Psalm 110:1</u></b>	<b><u>Matthew 26:64</u></b> <b><u>Hebrews 1:3</u></b>
Messiah, the stone which the builders rejected, to become the head cornerstone	<b><u>Psalm 118:22-23</u></b> <b><u>Isaiah 8:14-15</u></b> <b><u>Isaiah 28:16</u></b>	<b><u>Matthew 21:42-43</u></b> <b><u>Acts 4:11</u></b> <b><u>Romans 9:32-33</u></b> <b><u>Ephesians 2:20</u></b> <b><u>1 Peter 2:6-8</u></b>
Messiah to be born of a virgin	<b><u>Isaiah 7:14</u></b>	<b><u>Matthew 1:18-25</u></b> <b><u>Luke 1:26-35</u></b>
Galilee to be the first area of Messiah's ministry	<b><u>Isaiah 9:1-8</u></b>	<b><u>Matthew 4:12-16</u></b>
Messiah will be meek and mild	<b><u>Isaiah 42:2-3</u></b> <b><u>Isaiah 53:7</u></b>	<b><u>Matthew 12:18-20</u></b> <b><u>Matthew 26:62-63</u></b>
Messiah will minister to the Gentiles	<b><u>Isaiah 42:1</u></b> <b><u>Isaiah 49:1-8</u></b>	<b><u>Matthew 12:21</u></b>
Messiah will be smitten	<b><u>Isaiah 50:6</u></b>	<b><u>Matthew 26:67</u></b> <b><u>Matthew 27:26, 30</u></b>
Messiah to suffer, die and rise again	<b><u>Isaiah 52:13-53:12</u></b>	The four gospels
The new and everlasting Covenant	<b><u>Isaiah 55:3-4</u></b> <b><u>Jeremiah 31:31-33</u></b>	<b><u>Matthew 26:28</u></b> <b><u>Mark 14:24</u></b> <b><u>Luke 22:20</u></b> <b><u>Hebrews 8:6-13</u></b>
Messiah as the right arm of God	<b><u>Isaiah 59:16</u></b> <b><u>Isaiah 53:1</u></b>	<b><u>John 12:38</u></b>
Messiah as intercessor	<b><u>Isaiah 59:16</u></b>	<b><u>Hebrews 9:15</u></b>
Twofold mission of the Messiah	<b><u>Isaiah 61:1-11</u></b>	<b><u>Luke 4:16-21</u></b>
Messiah will perform miracles	<b><u>Isaiah 35:5-6</u></b>	<b><u>John 11:47</u></b> <b><u>Matthew 11:3-6</u></b>
Messiah is called "The Lord"	<b><u>Jeremiah 23:5-6</u></b>	<b><u>Acts 2:36</u></b>
The time of Messiah's coming prophesied	<b><u>Daniel 9:24-26</u></b>	<b><u>Galatians 4:4</u></b> <b><u>Ephesians 1:10</u></b>
Bethlehem to be the place of Messiah's birth	<b><u>Micah 5:2</u></b>	<b><u>Matthew 2:1</u></b> <b><u>Luke 2:4-6</u></b>
Messiah will enter the Temple with authority	<b><u>Malachi 3:1</u></b>	<b><u>Matthew 21:12</u></b>
Messiah will enter Jerusalem on a donkey	<b><u>Zechariah 9:9</u></b>	<b><u>Matthew 21:1-10</u></b>

Messiah will be pierced	<u><a href="#">Zechariah 12:10</a></u>	<u><a href="#">John 19:34, 37</a></u>
Messiah to be forsaken by his disciples	<u><a href="#">Zechariah 13:7</a></u>	<u><a href="#">Matthew 26:31, 56</a></u>
The coming of the Holy Spirit in the days of the Messiah	<u><a href="#">Joel 2:28-29</a></u>	<u><a href="#">Acts 2:16-18</a></u>
Opposition of the nations; Messiah's final victory over death	<u><a href="#">Psalm 2:2</a></u> <u><a href="#">Isaiah 25:8</a></u>	<u><a href="#">Revelation 19:19</a></u> <u><a href="#">1 Corinthians 15:54</a></u> <u><a href="#">Revelation 7:17; 21:4</a></u>
The glorious Messiah; Messiah as King	<u><a href="#">Isaiah 63:1</a></u> <u><a href="#">Psalm 2:6-9</a></u>	<u><a href="#">Revelation 19:11-16</a></u> <u><a href="#">Revelation 19:15-16</a></u>
Submission of all nations to Messiah's rule	<u><a href="#">Isaiah 2:4</a></u> <u><a href="#">Micah 4:1-4</a></u>	<u><a href="#">Revelation 12:5</a></u>
The Gentiles shall seek the Messiah of Israel	<u><a href="#">Isaiah 11:10</a></u>	<u><a href="#">Romans 11:25</a></u>

## Messianic Psalms

From "Portraits of Christ: Psalms" by Don Smith on [https://www.blueletterbible.org/Comm/smith\\_don/PortraitsofChrist/PortraitsofChrist/poc-030.cfm](https://www.blueletterbible.org/Comm/smith_don/PortraitsofChrist/PortraitsofChrist/poc-030.cfm)

Psalm 2	The Son of God	Matthew 3:17
Psalm 8:2	Praised by children	Matthew 21:15-16
Psalm 8:6	Ruler of all	Hebrews 2:8
Psalm 16:10	Rises from death	Matthew 28:7
Psalm 22:1	Forsaken by God	Matthew 27:46
Psalm 22:7-8	Derided by enemies	Luke 23:35
Psalm 22:16	Hands & feet pierced	John 20:27
Psalm 22:18	Lots cast for clothes	Matthew 27:35-36
Psalm 34:20	Bones unbroken	John 19:32-33, 36
Psalm 35:11	Accused by false witnesses	Mark 14:57
Psalm 35:19	Hated without cause	John 15:25
Psalm 40:7-8	Delights in God's Word	Hebrews 10:7
Psalm 41:9	Betrayed by friend	Luke 22:47
Psalm 45:6	The Eternal King	Hebrews 1:8
Psalm 68:18	Ascends to heaven	Acts 1:9-11
Psalm 69:21	Given vinegar & gall	Matthew 27:34
Psalm 109:4	Prays for enemies	Luke 23:34
Psalm 109:8	His betrayer replaced	Acts 1:20
Psalm 110:1	Rules over His enemies	Matthew 22:44
Psalm 110:4	A priest forever	Hebrews 5:6
Psalm 118:22	The Chief Cornerstone	Matthew 21:42
Psalm 118:26	Comes in name of the Lord	Matthew 21:9

# UNFOLDING GOSPEL

## *Bible Survey*

### What Christ Accomplished on the Cross

The following list shows us from the scriptures what things Jesus accomplished on the cross.

Adapted from the list compiled by Matt Slick on <https://carm.org/what-did-jesus-do-on-the-cross>

- **He laid his life down for us:** John 10:11, "I am the good shepherd; the good shepherd lays down His life for the sheep."
- **Demonstrated the greatest act of love,** John 15:13, "Greater love has no one than this, that one lay down his life for his friends."
- **Reconciled to God,** Rom. 5:10, "For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life."
- **Justified us,** Rom. 5:18, "So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men."
- **He died to sin,** Rom. 6:8, "For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God."
- **Died for our sins,** 1 Cor. 15:3, "For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures."
- **He became sin,** 2 Cor. 5:21, "He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him."
- **He finished the atonement,** John 19:30, "When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit."
- **Reconciled Jew and Gentile,** Eph. 2:16, "and might reconcile them both in one body to God through the cross, by it having put to death the enmity."
- **Humbled himself,** Phil. 2:8, "And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross."
- **Reconciled all things,** Col. 1:20, "and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven."
- **Canceled out our sin debt,** Col. 2:14, "having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross."
- **Rendered the Devil Powerless,** Heb. 2:14, "Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil."
- **Brought in the New Covenant,** Heb. 9:15-16, "And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. 16 For where a covenant is, there must of necessity be the death of the one who made it."
- **He redeemed us,** 1 Pet. 1:18-19, "knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ."
- **Bore our sin,** 1 Pet. 2:24, "and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed."

# UNFOLDING GOSPEL

## *Bible Survey*

- **Died for sins**, 1 Pet. 3:18, "For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit."
- **Propitiated our sins**, 1 John 2:2, "and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world."
- **He fulfilled prophecy**, Psalm 22:14-18, "14 I am poured out like water, and all my bones are out of joint; My heart is like wax; It is melted within me. 15 My strength is dried up like a potsherd, and my tongue cleaves to my jaws. And you lay me in the dust of death. 16 For dogs have surrounded me. A band of evildoers has encompassed me; They pierced my hands and my feet. 17 I can count all my bones. They look, they stare at me; 18 They divide my garments among them, and for my clothing they cast lots."

Isaiah 53:4-7, "Surely our griefs He Himself bore, and our sorrows He carried. Yet we ourselves esteemed Him stricken, smitten of God, and afflicted. 5 But He was pierced through for our transgressions. He was crushed for our iniquities. The chastening for our well-being fell upon Him, and by His scourging we are healed. 6 All of us like sheep have gone astray, each of us has turned to his own way; But the Lord has caused the iniquity of us all to fall on Him. 7 He was oppressed and He was afflicted, yet He did not open His mouth. Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, So He did not open His mouth."

Zech. 12:10, "'And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born."

# UNFOLDING GOSPEL

## *Bible Survey*

### One-Year Chronological Bible Reading Plan

The books of the Bible are organized by genre and then roughly chronologically. In order to gain a sense of the Bible's overarching story it is helpful to read in a chronological way. This is a scheduled plan for reading the Bible chronologically in one year.

<b>Day 1</b> Genesis 1-3	<b>Day 2</b> Genesis 4-7	<b>Day 3</b> Genesis 8-11	<b>Day 4</b> Job 1-5	<b>Day 5</b> Job 6-9	<b>Day 6</b> Job 10-13	<b>Day 7</b> Job 14-16
<b>Day 8</b> Job 17-20	<b>Day 9</b> Job 21-23	<b>Day 10</b> Job 24-28	<b>Day 11</b> Job 29-31	<b>Day 12</b> Job 32-34	<b>Day 13</b> Job 35-37	<b>Day 14</b> Job 38-39
<b>Day 15</b> Job 40-42	<b>Day 16</b> Genesis 12-15	<b>Day 17</b> Genesis 16-18	<b>Day 18</b> Genesis 19-21	<b>Day 19</b> Genesis 22-24	<b>Day 20</b> Genesis 25-26	<b>Day 21</b> Genesis 27-29
<b>Day 22</b> Genesis 30-31	<b>Day 23</b> Genesis 32-34	<b>Day 24</b> Genesis 35-37	<b>Day 25</b> Genesis 38-40	<b>Day 26</b> Genesis 41-42	<b>Day 27</b> Genesis 43-45	<b>Day 28</b> Genesis 46-47
<b>Day 29</b> Genesis 48-50	<b>Day 30</b> Exodus 1-3	<b>Day 31</b> Exodus 4-6	<b>Day 32</b> Exodus 7-9	<b>Day 33</b> Exodus 10-12	<b>Day 34</b> Exodus 13-15	<b>Day 35</b> Exodus 16-18
<b>Day 36</b> Exodus 19-21	<b>Day 37</b> Exodus 22-24	<b>Day 38</b> Exodus 25-27	<b>Day 39</b> Exodus 28-29	<b>Day 40</b> Exodus 30-32	<b>Day 41</b> Exodus 33-35	<b>Day 42</b> Exodus 36-38
<b>Day 43</b> Exodus 39-40	<b>Day 44</b> Leviticus 1-4	<b>Day 45</b> Leviticus 5-7	<b>Day 46</b> Leviticus 8-10	<b>Day 47</b> Leviticus 11-13	<b>Day 48</b> Leviticus 14-15	<b>Day 49</b> Leviticus 16-18
<b>Day 50</b> Leviticus 19-21	<b>Day 51</b> Leviticus 22-23	<b>Day 52</b> Leviticus 24-25	<b>Day 53</b> Leviticus 26-27	<b>Day 54</b> Numbers 1-2	<b>Day 55</b> Numbers 3-4	<b>Day 56</b> Numbers 5-6
<b>Day 57</b> Numbers 7	<b>Day 58</b> Numbers 8-10	<b>Day 59</b> Numbers 11-13	<b>Day 60</b> Num. 14-16; Ps. 90	<b>Day 61</b> Numbers 16-17	<b>Day 62</b> Numbers 18-20	<b>Day 63</b> Numbers 21-22
<b>Day 64</b> Numbers 23-25	<b>Day 65</b> Numbers 26-27	<b>Day 66</b> Numbers 28-30	<b>Day 67</b> Numbers 31-32	<b>Day 68</b> Numbers 33-34	<b>Day 69</b> Numbers 35-36	<b>Day 70</b> Deut. 1-2
<b>Day 71</b> Deut. 3-4	<b>Day 72</b> Deut. 5-7	<b>Day 73</b> Deut. 8-10	<b>Day 74</b> Deut. 11-13	<b>Day 75</b> Deut. 14-16	<b>Day 76</b> Deut. 17-20	<b>Day 77</b> Deut. 21-23
<b>Day 78</b> Deut. 24-27	<b>Day 79</b> Deut. 28-29	<b>Day 80</b> Deut. 30-31	<b>Day 81</b> Deut. 32-34; Ps. 91	<b>Day 82</b> Joshua 1-4	<b>Day 83</b> Joshua 5-8	<b>Day 84</b> Joshua 9-11
<b>Day 85</b> Joshua 12-15	<b>Day 86</b> Joshua 16-18	<b>Day 87</b> Joshua 19-21	<b>Day 88</b> Joshua 22-24	<b>Day 89</b> Judges 1-2	<b>Day 90</b> Judges 3-5	<b>Day 91</b> Judges 6-7
<b>Day 92</b> Judges 8-9	<b>Day 93</b> Judges 10-12	<b>Day 94</b> Judges 13-15	<b>Day 95</b> Judges 16-18	<b>Day 96</b> Judges 19-21	<b>Day 97</b> Ruth 1-4	<b>Day 98</b> 1 Samuel 1-3
<b>Day 99</b> 1 Samuel 4-8	<b>Day 100</b> 1 Samuel 9-12	<b>Day 101</b> 1 Samuel 13-14	<b>Day 102</b> 1 Samuel 15-17	<b>Day 103</b> 1 Sam. 18-20; Ps. 11, 59	<b>Day 104</b> 1 Samuel 21-24	<b>Day 105</b> Ps. 7, 27, 31, 34, 52

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<b>Day 106</b> Ps. 56, 120, 140-142	<b>Day 107</b> 1 Sam. 25-27	<b>Day 108</b> Ps. 17, 35, 54, 63	<b>Day 109</b> 1 Sam. 28-31; Ps. 18	<b>Day 110</b> Ps. 121, 123-125, 128-130	<b>Day 111</b> 2 Sam. 1-4	<b>Day 112</b> Ps. 6, 8-10, 14, 16, 19, 21
<b>Day 113</b> 1 Chron. 1-2	<b>Day 114</b> Ps. 43-45, 49, 84-85, 87	<b>Day 115</b> 1 Chron. 3-5	<b>Day 116</b> Ps. 73, 77-78	<b>Day 117</b> 1 Chron. 6	<b>Day 118</b> Ps. 81, 88, 92-93	<b>Day 119</b> 1 Chron. 7-10
<b>Day 120</b> Ps. 102-104	<b>Day 121</b> 2 Sam. 5:1-10; 1 Chron. 11-12	<b>Day 122</b> Psalm 133	<b>Day 123</b> Psalm 106-107	<b>Day 124</b> 2 Sam. 5:11-25; 6:1-23; 1 Ch. 13-16	<b>Day 125</b> Ps. 1-2, 15, 22-24, 47, 68	<b>Day 126</b> Ps. 89, 96, 100, 101, 105, 132
<b>Day 127</b> 2 Samuel 7; 1 Ch 17	<b>Day 128</b> Ps. 25, 29, 33, 36, 39	<b>Day 129</b> 2 Sam. 8-9; 1 Ch. 18	<b>Day 130</b> Ps. 50, 53, 60, 75	<b>Day 131</b> 2 Sam. 10; 1 Ch. 19; Ps. 20	<b>Day 132</b> Ps. 65-67, 69-70	<b>Day 133</b> 2 Sam. 11-12; 1 Ch. 20
<b>Day 134</b> Ps. 32, 51, 86, 122	<b>Day 135</b> 2 Samuel 13-15	<b>Day 136</b> Ps. 3-4, 12-13, 28, 55	<b>Day 137</b> 2 Sam. 16-18	<b>Day 138</b> Ps. 26, 40, 58, 61-62, 64	<b>Day 139</b> 2 Sam. 19-21	<b>Day 140</b> Ps. 5, 38, 41-42
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<b>Day 155</b> Proverbs 4-6	<b>Day 156</b> Proverbs 7-9	<b>Day 157</b> Proverbs 10-12	<b>Day 158</b> Proverbs 13-15	<b>Day 159</b> Proverbs 16-18	<b>Day 160</b> Proverbs 19-21	<b>Day 161</b> Proverbs 22-24
<b>Day 162</b> 1 Kgs. 5-6; 2 Ch. 2-3	<b>Day 163</b> 1 Kgs. 7; 2 Ch. 4	<b>Day 164</b> 1 Kgs. 8; 2 Ch. 5	<b>Day 165</b> 2 Ch. 6-7; Ps. 136	<b>Day 166</b> Ps. 134, 146-150	<b>Day 167</b> 1 Kgs. 9; 2 Ch. 8	<b>Day 168</b> Proverbs 25-26
<b>Day 169</b> Proverbs 27-29	<b>Day 170</b> Ecclesiastes 1-6	<b>Day 171</b> Ecclesiastes 7-12	<b>Day 172</b> 1 Kgs. 10-11; 2 Ch. 9	<b>Day 173</b> Proverbs 30-31	<b>Day 174</b> 1 Kings 12-14	<b>Day 175</b> 2 Ch. 10-12
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<b>Day 197</b> Isaiah 13-17	<b>Day 198</b> Isaiah 18-22	<b>Day 199</b> Isaiah 23-27	<b>Day 200</b> 2 Kgs. 18:1-8; 2 Ch. 29-31; Ps. 48	<b>Day 201</b> Hosea 1-7	<b>Day 202</b> Hosea 8-14	<b>Day 203</b> Isaiah 28-30
<b>Day 204</b> Isaiah 31-34	<b>Day 205</b> Isaiah 35-36	<b>Day 206</b> Is. 37-39; Ps. 76	<b>Day 207</b> Isaiah 40-43	<b>Day 208</b> Isaiah 44-48	<b>Day 209</b> 2 Kgs. 18:9-37; 19:1-37; Ps. 46, 80, 135	<b>Day 210</b> Isaiah 49-53
<b>Day 211</b> Isaiah 54-58	<b>Day 212</b> Isaiah 59-63	<b>Day 213</b> Isaiah 64-66	<b>Day 214</b> 2 Kings 20-21	<b>Day 215</b> 2 Ch 32-33	<b>Day 216</b> Nahum 1-3	<b>Day 217</b> 2 Kgs. 22-23; 2 Ch. 34-35
<b>Day 218</b> Zephaniah 1-3	<b>Day 219</b> Jeremiah 1-3	<b>Day 220</b> Jeremiah 4-6	<b>Day 221</b> Jeremiah 7-9	<b>Day 222</b> Jeremiah 10-13	<b>Day 223</b> Jeremiah 14-17	<b>Day 224</b> Jeremiah 18-22

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<b>Day 232</b> Habakkuk 1-3	<b>Day 233</b> Jeremiah 41-45	<b>Day 234</b> Jeremiah 46-48	<b>Day 235</b> Jeremiah 49-50	<b>Day 236</b> Jeremiah 51-52	<b>Day 237</b> Lam. 1-2; 3:1-36	<b>Day 238</b> Lam. 3:37-5:22
<b>Day 239</b> Ezekiel 1-4	<b>Day 240</b> Ezekiel 5-8	<b>Day 241</b> Ezekiel 9-12	<b>Day 242</b> Ezekiel 13-15	<b>Day 243</b> Ezekiel 16-17	<b>Day 244</b> Ezekiel 18-19	<b>Day 245</b> Ezekiel 20-21
<b>Day 246</b> Ezekiel 22-23	<b>Day 247</b> Ezekiel 24-27	<b>Day 248</b> Ezekiel 28-31	<b>Day 249</b> Ezekiel 32-34	<b>Day 250</b> Ezekiel 35-37	<b>Day 251</b> Ezekiel 38-39	<b>Day 252</b> Ezekiel 40-41
<b>Day 253</b> Ezekiel 42-43	<b>Day 254</b> Ezekiel 44-45	<b>Day 255</b> Ezekiel 46-48	<b>Day 256</b> Joel 1-3	<b>Day 257</b> Daniel 1-3	<b>Day 258</b> Daniel 4-6	<b>Day 259</b> Daniel 7-9
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<b>Day 267</b> Esther 6-10	<b>Day 268</b> Ezra 7-10	<b>Day 269</b> Nehemiah 1-5	<b>Day 270</b> Nehemiah 6-7	<b>Day 271</b> Nehemiah 8-10	<b>Day 272</b> Neh. 11-13; Ps. 126	<b>Day 273</b> Malachi 1-4
<b>Day 274</b> Lk. 1; Jn. 1:1-14	<b>Day 275</b> Matt. 1; Lk. 2:1-38	<b>Day 276</b> Matt. 2; Lk. 2:39-52	<b>Day 277</b> Matt. 3; Mk. 1; Lk. 3	<b>Day 278</b> Matt. 4; Lk. 4-5; Jn. 1:15-51	<b>Day 279</b> John 2-4	<b>Day 280</b> Mark 2
<b>Day 281</b> John 5	<b>Day 282</b> Matt. 12:1-21; Mk. 3; Lk. 6	<b>Day 283</b> Matthew 5-7	<b>Day 284</b> Matt. 8:1-13; Lk. 7	<b>Day 285</b> Matthew 11	<b>Day 286</b> Matt. 12:22-50; Lk. 11	<b>Day 287</b> Matt. 13; Lk. 8
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<b>Day 296</b> John 7-8	<b>Day 297</b> Jn. 9:1-41; 10:1-21	<b>Day 298</b> Lk. 10-11; Jn. 10:22-42	<b>Day 299</b> Luke 12-13	<b>Day 300</b> Luke 14-15	<b>Day 301</b> Luke 16; 17:1-10	<b>Day 302</b> John 11
<b>Day 303</b> Lk. 17:11-37; 18:1-14	<b>Day 304</b> Matt. 19; Mk. 10	<b>Day 305</b> Matt. 20-21	<b>Day 306</b> Lk. 18:15-43; 19:1-48	<b>Day 307</b> Mk. 11; Jn. 12	<b>Day 308</b> Matt. 22; Mk. 12	<b>Day 309</b> Matt. 23; Lk. 20-21
<b>Day 310</b> Mark 13	<b>Day 311</b> Matthew 24	<b>Day 312</b> Matthew 25	<b>Day 313</b> Matt. 26; Mk. 14	<b>Day 314</b> Lk. 22; Jn. 13	<b>Day 315</b> John 14-17	<b>Day 316</b> Matt. 27; Mk. 15
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<b>Day 359</b> 2 Pt. 1-3; Jude	<b>Day 360</b> 1 John 1-5	<b>Day 361</b> 2 John; 3 John	<b>Day 362</b> Revelation 1-5	<b>Day 363</b> Revelation 6-11	<b>Day 364</b> Revelation 12-18	<b>Day 365</b> Revelation 19-22